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"Kingsley," and the Seabury Hall vaulting team: "A flying angel at canter speed!" [page 17].

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# AROUND & ABOUT

With the Editor

Please read now the letter by Professor Cyril C. Means, Jr., captioned "Abortion and Murder" on page 4. He is a lawyer; I am not. But are the dictionaries legally and semantically wrong in telling us that murder, as distinct from homicide, must be done with malice aforethought? In our editorial we were deploring the use of hysterical language and gave as an example calling abortion "murder." Our understanding was, and remains, that one can kill a human being at any age or state without necessarily murdering him — e.g. by accident, by abortion, in self-defense, in war.

Dr. Means quotes us indirectly as saying something we did not say. We spoke of Christian and Jewish "pro-life people" who find in their holy scriptures the basis for their belief in "an inherent right to life of any human being once conceived." We did not refer to them as "proponents of the restoration of repressive abortion laws." Those words are his, not ours. We agree with him that "there is no biblical text on voluntary abortion," but those "pro-life people" don't require some clincher-text as the biblical basis for their belief. They find that basis (rightly or wrongly) rather in the whole biblical teaching on creation. Life is always by the gift, the power, the enabling will and act of God. Without him nothing is made that is made. From this it can be argued that to destroy a life is to destroy God's gift and creature. I am not pleading the case for or against this reading of the Bible on the subject of creation and life. I say only that it is from that reading that Christian and Jewish "pro-life people" derive their principle of the inherent sacredness of human life once conceived.

Yes, I know, I ought to be shocked and outraged by what those King James whiskey people did, but I'm not. I try to mourn, but mirth keeps breaking in.

Those people, the American Distilling Company, put out a brand of scotch whiskey they call (or called) King James. They placed an ad for it in several newspapers, among them the *Observer* and the *News* in Charlotte, N. C., calling it "The King James Version." And then, as Jimmy Durante would say, "Bethlehem broke loose." Dr. Bob Jones III, president of Bob

Jones University, warned the Charlotte newspapers that he was asking God to let his judgment fall "upon your newspaper and the King James people if these ads are not stopped at once." Many others protested, and the ads stopped in time to avert the judgment.

A public relations man for the company explained: "It was just a cute idea, although some people didn't think it was cute."

I don't think it was so much cute as perspicacious. Nothing good ever comes of using words wrongly, and that is



what has happened here. The Authorized Version of the Bible should never have come to be known as the King James Bible. James didn't write it. Just about the only good thing he ever did was to appoint a committee that did write it. It's bad enough to have it called the King James Version, but sometimes it's even called the St. James Version. Anybody who wishes to inspect James's credentials for canonization may be referred to a splendid biography of him recently off the press: Otto J. Scott's *James I* (Mason/Charter). Saint he was not. Coward, bigot, sodomite, reprobate and tyrant he was. Few Christians less deserve to have their names associated with the greatest of all versions of the Bible than he.

But a whiskey, now — that's more like it. It has grace of congruity, especially if the whiskey isn't very good. (Of the particular whiskey in question I have no informed opinion and therefore offer no assessment.)

"Gentlemen of distinction drink the King James Version." What's wrong with that? I move a reconsideration of the whole matter. Out of reverential love for the incomparable old Authorized Version of the Bible I'd like to see the name of King James removed from where it doesn't belong to some place where perhaps it does.

# The Living Church

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

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NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

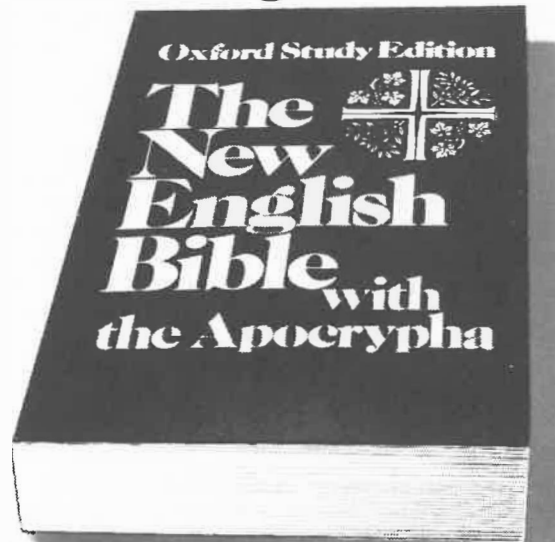
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April 25, 1976

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Rector, St. Paul's Church  
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Luncheon at 1:30 P. M.  
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Luncheon Speaker:

**The Rev. Richard C. Martin**

Rector, St. George's Church  
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# LETTERS

*No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.*

## Clarification

I write to clarify any misunderstanding with regard to the statement on the ordination of women from the Anglican-Orthodox Theological Consultation.

Paragraph Four of the Anglican statement simply says that it agrees with paragraph three of the Orthodox statement in one respect in particular. The meaning is clearly that women are not inferior. I can see how, when it is read in isolation, paragraph four could be misconstrued.

(The Rev.) WILLIAM A. NORGREN  
Executive Council

New York City

*The Orthodox statement had affirmed that "there cannot be any question about any inferiority of women in the eyes of God"—meaning in effect that there is no such inferiority. The Anglican statement said in effect "we agree." Our quotation in our news report [TLC, Mar. 7] is correct, but the statement itself can easily be taken to mean the exact opposite of what it is meant to mean; hence the need for this clarification.*  
Ed.

## Abortion and Murder

Your editorial [TLC, Mar. 7] on abortion calls "irrational" the use of "murder" as a synonym for abortion. Those who believe that, to borrow your own language, "any human being once conceived" is a person could not rationally call abortion anything but murder. That is why, in my opinion, if any of the proposed amendments to the Constitution declaring a foetus to be a person from the moment of conception were to be adopted, its consequence would not be merely to turn the clock back to the repressive abortion laws in force before the Supreme Court's decision invalidating them in 1973, but would — for the first time in human history — equate abortion with murder and thus supersede all abortion laws.

You also suggest that "Christian and Jewish" proponents of the restoration of repressive abortion laws will find "in their sacred scriptures" a basis for "an inherent right to life for any human

being once conceived." There is no biblical text on voluntary abortion. The only biblical text on abortion, Exodus 21:22-23, deals with abortion against the woman's will; it equates such abortion with murder only if the woman dies. If only the foetus dies and the woman survives, it provides that the woman's husband may sue the wrongdoer for civil damages.

This passage in Exodus is the basis for the belief, universal among the Jews, that a *nefesh* — a human soul (or *person*, as an American Constitutional lawyer would put it) — enters a baby only upon the latter's emergence from its mother's body, alive. Jesus apparently shared this belief of his people. In speaking to Nicodemus of the necessity, for salvation, of being "born again" (John 3:3,7), he said *born* again, not *conceived* again.

CYRIL C. MEANS, JR.  
New York Law School

New York, N.Y.

{See *Around and About*, page 2.

## "Rise-up" . . . "Sit Down"

As a Lutheran I was flattered by your comment [TLC, Dec. 28] imputing to us "sturdy Christian common sense." As project director of the Inter-Lutheran Commission on Worship, I wish to set the record straight on "Rise up, O men of God." While so-called sexist language did account in part for rejection, the deeper reason was the hymn's questionable theology.

To say that the strength of the church is unequal to its task reveals serious defects in one's concept of the promises of Christ and the power of the Holy Spirit. Then to hold forth human zeal as the remedy for such weakness only worsens the situation.

Some of your readers may know an old parody which begins, "Sit down, O men of God,/His kingdom he will bring/Just how and when and where he wills;/You cannot do a thing."

EUGENE L. BRAND  
New York, N.Y.

## Sexual Choice

The comments of Bishop Moore, [TLC, Feb. 1] at the ordination of a lesbian, are incredibly naive and sentimental as well as of questionable validity. He declares that homosexuality is a condition which one does not choose. This is, at best, a half truth. It is probably true that the *tendency* to homosexuality is beyond choice. But when it comes to homosexual *activity*, it is indeed a matter of choice just as much as in the case of a tendency to heterosexual promiscuity. The bishop adds that it is not a question of morality, which, if true, removes all

The Living Church



sexual behavior or misbehavior from the realm of morality — a rather interesting view.

As for homosexuality being a condition which one does not choose, the same is true of alcoholism or tuberculosis. But it does not follow therefore that either situation is normal or that it should go untreated.

The irrelevance of the bishop's remarks is especially plain when he states that "some of the finest clergy in our church have had this personality structure" (a ridiculous euphemism for perversion) and then adds the *non-sequitur* "but only recently has the social climate made it possible for some to be open about it." If the openness worked both ways, the tragic consequences of some of the worst of our clergy, who had this perversion, would have to be told. But that would only destroy what vestiges of reputation have survived and no good purpose would be served.

Bishop Moore lauds the newly ordained lesbian for her courage and compassion in identifying herself with the so-called Gay Community. The fact of the matter is that such open identifying has become quite the "in thing" for homosexuals who seek thereby to compel society to regard their affliction as normal and even commendable. One cannot but wonder if it is not preferable to be reticent.

I believe that many homosexuals have sublimated their misfortune and directed their energies sacrificially and quietly into constructive leadership of such groups as choir boys, scouts, and school pupils and who would consider it extremely bad taste to parade their difficulty openly. One hopes that the newly ordained lesbian deacon will find fulfillment in the sublimation of her abnormality and help others, similarly afflicted, to do the same.

(The Rev.) FREDERICK M. MORRIS  
New Canaan, Conn.

### Staying in PECUSA

It was disturbing to read [TLC, Feb. 15] of the "radical shakeup" within the leadership of the ACU. Many catholics had hoped to see "No desertion — no surrender" as a sacramental of strong leadership which will continue to oppose aberrations from the faith within the Episcopal Church. Those contemplating leaving should remember the milieu of John Henry Newman. The Church of England in his day seemed sterile. The catholic faith existed on paper and in the hearts of a few faithful. For him, Rome seemed to be the answer. Having acted, he was to find that he had no arena in which to contribute his thought. Only in his last days (and his quiet faithfulness is to be applauded) was he honored with the "red hat" of the cardinalate.

April 25, 1976

No, many of us will stay on and fight for the faith within the Episcopal Church. Christ our high priest did not forsake his people in their foolishness and sin. On the contrary, he inundated himself into their lives by his humility at Jordan with John.

A caution for those who stay: In not surrendering to the aberrations we do not have license to be self-righteous or uncharitable. We can resist with conviction, still loving those with whom we disagree.

(The Rev.) THOMAS RUSSELL  
Ecumenical Officer,  
Diocese of Erie

Clearfield, Pa.

### Cuckoo's Nest Fiction

Bishop Spofford's review of *One Flew Over the Cuckoo's Nest* [TLC, Mar. 14] fails to bring out that it was written as fiction and played as such. It was never intended to be a medical exhibit.

JOHN CONWELL STOLTZ, M.D.  
Satellite Beach, Fla.

### Salaries in Dallas

Since I have known Roman Catholic priests who were my neighbors and friends throughout my 49 year ministry in our Episcopal Church; and since I have been acquainted with their income during these years — exactly \$600 annually, I am indeed amazed at the inaccuracy of your story on clergy salaries [TLC, Mar. 7]. As you must know, the \$600 annual pay is for pocket money only. And their style of living is far more expensive than that of most of us.

(The Rev.) T. G. AKELEY

Fargo, N.D.

*How inaccurate was our report? It stated that in addition to his salary the Roman Catholic Bishop of Dallas "has a two-room apartment . . . , free meals, and a retirement fund contribution." Undoubtedly he has many other ample allowances for travel, entertainment, etc. But then, as our story specified, so do the leaders of the other church bodies whose incomes were reported. We did not mean to imply that in our judgment anybody mentioned in the report was overpaid — or underpaid. Ed.*


### Correction

I appreciate your publishing my letter on "the new-time religion" [TLC, Mar. 21]. However, I found a rather awkward type-setting error in the last word of the second last paragraph, which makes the meaning of the paragraph unintelligible. The word "balance" should have been, of course, "imbalance."

KARIN KLECZEWSKI

Milwaukee, Wis.

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# The Living Church

April 25, 1976  
Second Sunday of Easter/First Sunday after Easter

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## AFRICA

### Smith Regime, WCC Rapped

The Bishop of Mashonaland, who opposes both the Ian Smith regime in Rhodesia (white minority rule) and World Council of Churches grants to "freedom fighters" in the country, issued a warning that the collapse of the Rhodesian government would increase starvation and bloodshed in Africa.

In a sermon given in St. Paul's Cathedral, London, the Rt. Rev. John Burrough said he has often been threatened with prosecution for speaking against government policies. "But never would I dream of trying to bring the government down into the dust," he added, "for that way leads straight to mass bloodshed and starvation."

"Last year a million people starved in Africa," he told the congregation. "If economic collapse is wrought upon Rhodesia in order to change a system that is admittedly gravely lacking in political freedom, then the starvation

and bloodshed will terrifyingly increase."

Bishop Burrough charged that the WCC and the Church of England have decided that "you must violently change the system in order to change the individual."

This, he said, is the reverse of the church's true mission.

He declared that the WCC "has supported with money, and made respectable, the FRELIMO and MPLA movements which now tyrannize the neighboring countries, Mozambique and Angola. He described Angola as "a bloody mess" where fighting will continue, and Mozambique as being in "economic ruin."

Although the bishop asserted that these problems were brought about by "Communist arms, especially from Russia and Cuba," he wondered how much the church had contributed "by giving respectability to Marxist groups and minority forces with no regard for majority rule or Christian democracy."

This was not the first time the bishop has attacked the WCC.

In 1971, he walked out of the first meeting of the Anglican Consultative Council in Kenya when it approved the ecumenical agency's grants to 19 "anti-racism" groups.

FRELIMO received one of the WCC grants during the fight to free Mozambique from Portuguese rule. After taking control of the government in mid-1975, FRELIMO, which follows a Marxist ideology, placed several restrictions on churches. A ban on infant baptism reportedly was one of them.

In recent weeks, Roman Catholic Archbishop Jose Maria dos Santos, OFM, denied reports of the ban on infant baptism. According to the country's new constitution, he said, "every citizen in Mozambique has a right to practice or not practice religion" and there is no clause forbidding infant baptism.

### Uganda Warns Religious Leaders

Religious leaders in Uganda have been warned that they face severe punishments if they carry on "commercial trade in places of worship," Kampala Radio reported.

A government spokesman was quoted on the broadcast as having said that places of worship are being "degraded" by being used to sell "oil, salt, and other commodities."

"Any religious leader, or anybody else, found indulging in degrading places of worship shall be dealt with very severely," the spokesman warned.

The broadcast did not identify the leaders or places involved.

## PUBLICATIONS

### Morehouse-Barlow to move

Morehouse-Barlow, Inc., for many years located in New York City, will move its headquarters to Wilton, Conn., May 1.

The company began publishing church school materials in Milwaukee, in 1884, as the Young Churchman Company. Subsequent name changes to Morehouse Publishing Company, and Morehouse-Gorham Company took place over the years until 1959 when the name was changed to Morehouse-Barlow, Inc.

Present plans call for a retail store in Wilton to handle religious goods, church and church school supplies and appointments as well as shipping facilities to take care of the company's mail order business.

According to Ronald C. Barlow, president, about 35% of the present employees plan to make the move to Wilton.

## ROMAN CATHOLICS

### Anglican Roman Catholic Unity in Britain a Possibility

The new leader of Britain's Roman Catholics says it is possible that full unity between the Church of England and the Roman Catholic Church may come within his lifetime.

Abbot Basil Hume of Ampleforth, 53, made the comment during an interview with the *Catholic Herald* a few days before he was enthroned as Archbishop of Westminster.

He added, however, that there "are at the moment profound theological differences. For instance, concerning the whole question of papal infallibility. These questions will have to



The Rev. John Cogley, 60, a founder of the Center for the Study of Democratic Institutions, Santa Barbara, and editor of its magazine since 1967, died March 28, after a lengthy illness. A former editor of *Commonweal* and former religion editor of the *New York Times*, and for many years a leading Roman Catholic journalist, he became an Episcopalian in 1973 and was ordained to the diaconate in January.

be faced up to honestly and courageously, but I base my optimism on the considerable progress made in the last decade. I am equally convinced that we just don't know at the present time in what direction the ecumenical movement will go."

Of intercommunion, he said he did not think "we are ready to come to any conclusions on that issue. . . I think the present policy is for the moment the correct one. Intercommunion isn't really possible in my view unless there is common faith in what is happening when one goes to holy communion."

Of women's role in the church, the abbot said the church needs women not only to play a role in the church within the parish communities. . . but it needs, in addition, what I like to call the feminine approach. . . .

"I can envisage the time coming when women may play a larger part on the altar, as they do on the continent. . . . It is very important to encourage the greater participation of women in many areas of the church's life but it would be foolhardy to be too specific about their contribution in the sanctuary."

Asked what he intended to do to further the cause of ecumenism, the abbot replied: "I put prayer at the top of my list. Not just praying for unity but that there should be an increasing amount of shared prayer between all Christians and indeed non-Christians. That is the starting point because whatever unity is achieved will be the work of God."

## WASHINGTON

### **Non-Sexist Terms Used in Liturgy**

In a "non-sexist liturgy" celebrated recently by the Rev. Canon Michael Hamilton at the National Cathedral's Guitar Mass (Sundays in St. Joseph's Chapel), the Lord's Prayer was begun with "Our Creator in heaven."

Susan Rich, president of the diocesan Episcopal Churchwomen, who delivered the homily, opened her remarks with the invocation, "In the name of the Mother, Daughter, and Holy Spirit." She commented that if this were in regular use it would be as disturbing to men as the traditional "Father, Son, and Holy Ghost" is to women.

"If we look at God as feminine," she asked, "what would males be? But if we see God as masculine, are women thereby inferior? Christians cannot possibly support either proposition."

As the service progressed, "Jesus, Son of God" became "Jesus, Child of God."

In the creed, the word "men" was April 25, 1976

omitted in the phrase "for us men and our salvation."

Music was provided by Lucy and VGO, with Lucy cradling her baby.

It was reported to THE LIVING CHURCH that it was all "a bit too much" even for some of the liberal-oriented worshipers who regularly attend this service.

## ECUMENISM

### **A Church Shared Is a "Good Community"**

For Roman Catholics in Rensselaerville, N.Y., it was a choice between an unheated lakeside chapel and a room in the town's opera house until Episcopalians offered to share their 165-year-old Trinity Church.

Although Rensselaerville once had four churches, only Trinity, built in 1811 and consecrated in 1815, remains.

Roman Catholics now attend mass and Lenten services in Trinity Church, an arrangement that "delights" their pastor, the Rev. John Kelly, who also has a parish in Greenville, 15 miles away.

Fr. Kelly said "this type of sharing between Roman Catholics and Episcopalians makes for a good community."

His parishioners also like the change from the opera house and their comments include: "We're so grateful to the Episcopalians." "It is a pleasant setting for the liturgy." "It's wonderful to come into a real church."

The Rev. Richard Clark, rector of Trinity and Christ Church in Greenville, said that any building which serves as church should be available to any group that wants to worship there.

## CHURCH AND STATE

### **Christians Urged to Act on Country's Problems**

While the Christian's primary loyalty is to the kingdom of God, this does not preclude allegiance to his country, a frequent critic of "civil religion" told 600 Southern Baptists meeting in Washington, D.C.

Sen. Mark O. Hatfield, in addressing a national "Christian Citizenship '76" seminar, said "our heresy today is pretending that the spheres of loyalty to God and state are separate and equal."

Instead, a Christian citizen should look upon his government's legitimate requirements as "a logical corollary to his Christian beliefs," the senator said.

The freedom of a believer has in Christ, he emphasized, "is not grounds for withdrawal from political concepts and realities."

He said the bicentennial year is an excellent time for the concerned Chris-

tian citizen to "get beyond the rhetoric" of lamenting social ills, and instead, to "proclaim liberty" by action.

Sen. Hatfield repeated his oft-heard charge that this country is "guilty of the sin of using religion to legitimize political leadership," which is his definition of "civil religion."

"We have God on the throne of our land instead of on the throne of our lives," he declared.

Later, the senator discussed defense spending. Superiority over other world powers in military hardware is not sufficient to guarantee national security, he said. "The will of the people" to remain free, he stressed, is all-important, as when American patriots of 200 years ago prevailed against the military superiority of King George III of England.

Sen. Hatfield, who meets regularly with 15-18 senators for prayer, called Sen. John Stennis the "backbone" of the Senate Prayer Breakfast group.

His relationship with Sen. Stennis, he said, is an example of a "bond greater than political agreement. We are one in Christ."

Some members of the U.S. Senate

## **Correction**

In our issue of March 14 in a story reporting the suspension of the Rev. Dalton D. Downs as a member of the Standing Committee and as a deputy to General Convention by his bishop, the Rt. Rev. John Burt, we erroneously stated: "Bishop Burt said his action against Fr. Downs was permitted by a church law which allows the bishop to act against a priest in his diocese without a trial if charges of immorality or abandonment of the communion of the church are made."

We were misinformed on that point and inadvertently passed on that misinformation to our readers. We have subsequently learned that neither Bishop Burt nor the Standing Committee made any charge of immorality or abandonment against Fr. Downs. The action was taken under Canon IV. 1.4, which states that "if presentment shall have been made against a Presbyter . . . the Bishop in whose jurisdiction the Presbyter . . . is canonically resident may, upon probable cause, inhibit the Presbyter . . . from officiating in said jurisdiction . . ."

We deeply regret this error in our reporting.

The Editor

# CONVENTIONS

find it easy to speak of their faith, Sen. Hatfield said, while others give witness in "a non-verbal" way, and still others neglect their spiritual lives.

"With any effort on our part," he said, "they could be re-established in a good relationship to Christ."

## DEATH

### Out-of-Body Experiences Cited

Scholars and health care professionals who took part in a national conference on "death, dying, and beyond" found remarkable unanimity in accounts of out-of-body experiences by persons who were clinically dead and later revived.

Some 1,000 people attended the sessions in Berkeley and at Orinda, Calif.

A panel of people who had experienced death and returned to tell about it found similarities in the details. Each one told of looking down on his or her own body and on other persons in the operating or resuscitation room.

Dr. Elisabeth Kubler-Ross, noted for her pioneering studies on death and dying, said: "We are not talking about a scattered few instances, but hundreds upon hundreds of cases. It's not a rare thing at all."

She declared that "hundreds of cases of this kind have now been scientifically verified. We've just been afraid to admit it. These people, including one man who brought me his death certificate signed by a doctor, report in the minutest detail who came in the resuscitation room after they were dead, how they looked, what they wore, what they did, and what they said."

According to Dr. Kubler-Ross, all of the known reports, no matter how remote, have identical themes and confirm the same stages of consciousness.

When these people "floated" from their bodies, she said, they reported they are "totally without pain. They are soaring, light and surprised. They have a feeling of physical wholeness, even if they have been blinded or lost a limb. They are not afraid, nor are they ever afraid again when they return."

Dr. Raymond Moody, a researcher at the University of Virginia, described the "after death stages" a buzz or ring at the moment of death, a rapid progression through an enclosure or tunnel toward the light, surprise at being outside the body, and next, a panoramic view of one's life.

No matter what a person's religious beliefs may be, Dr. Moody said, a religious figure always appears in the after death experience, even for atheists.

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In his address to the annual convention of the Diocese of Washington, Bishop William F. Creighton asked for a coadjutor to be elected within 90 days. He cited his age (66) and the extent of work as reasons for needing a coadjutor. Delegates adopted budgets of \$306,700 for church program and \$350,000 for the diocesan fund. They also adopted two resolutions supporting ordination of women, one of which also called for financial support of the Coalition on Ordination of Women to the Priesthood and Episcopate and for deputies and bishops "to use all possible influence to insure favorable action." The second, a memorial to General Convention, asked for a change in the wording of the canon on admissions of candidates and the ordinations to the three orders to indicate that such conditions shall be "equally applicable to men and women."

Delegates defeated a resolution to General Convention asking for the retention of the 1928 Book of Common Prayer as an alternative official rite; and a resolution proposing that amendments to the constitution of the Episcopal Church be by a majority vote of all deputies at General Convention rather than by a vote by orders.

Resolutions that were adopted included calling for effective gun control legislation; publication of diocesan clergy and staff compensations; a study of a possible establishment of a hospice for the dying; public condemnation of government legislation giving licensed funeral directors any right to restrict the survivors from disposing (within public health regulations) of a body without the services of such licensed directors; and asked for the appointment of a Commission on Homophiles and the Church to act as an agency for distribution of information and to recommend to the 1977 convention policies and programs on the subject.

In 1849, the convention of the Diocese of Missouri was cancelled because of "pestilence"; twice during the Civil War the sites were changed because of "guerrilla activity"; and in 1976, the meeting was postponed because of storms. When delegates did meet they considered 26 resolutions. Four memorials to General Convention were approved — restore the step of postulancy in preparation for holy orders; make it possible for women to be ordained priests and bishops; find a means of affirming the validity of "the contested ordinations" of the Philadel-

phia 11 and the Washington 4; and strengthen the Clergy Deployment Office by providing funds to make vacant positions known. A resolution calling for Missouri's deputies to work with other deputations for the ordination of women was tabled and a resolution calling for a special diocesan convention following General Convention to consider actions taken by the latter was rejected.

Convention approved rejoining Province VII, which it left in 1964; using vacancy consultants by bishop and vestries in selecting new rectors and vicars; publication of deputies' voting records on "substantive" issues at General Convention; and the proposed budget and program for \$428,001. Offerings taken at convention services were to be divided between the Presiding Bishop's Fund for World Relief and the diocesan hunger task force. The Episcopal Church Women sponsored a reception honoring Bishop and Mrs. William A. Jones, Canon Joseph T. Swift, who is retiring as chaplain of St. Luke's Hospital, St. Louis, Mrs. Swift, the Ven. Charles F. Rehkopf, who is retiring as archdeacon of the diocese, and Mrs. Rehkopf. The convention was Bishop Jones' first as head of the diocese.

At the 148th annual convention of the Diocese of Kentucky held in St. Matthew's Church, Louisville, a slide report on the West Kentucky Ministry was presented by the Rev. Spencer Quick, who has directed this work since 1971. In adopting the assessment budget of \$98,417, delegates agreed that the percentage of salary increases for diocesan staff members will not exceed the percentage of increase given to mission clergy. The program budget of \$242,879 was also adopted. A motion to establish a Kentucky Development Fund was defeated by a vote of 79-28. A resolution supporting the ordination of women to the priesthood and the episcopate was carried by a vote of 56 to 48. However, the committee on canons recommended that the resolution be either tabled or referred to the trustees and council. The motion to adopt the resolution was withdrawn and a motion for referral was then adopted. Convention memorialized General Convention to restore the postulancy in preparation for holy orders. St. James' Church, Pewee Valley was welcomed as a new parish in the diocese. The young people held their diocesan convention at the same time.



# THE ULTIMATE IN EDUCATION

*A headmaster's views  
on the advantages of private,  
religious, and one-sexed schools.*

By EDWIN H. CROMEY

I am not anti-public school education. I am for the fullness of education—for the best circumstances for education and I see these things better accomplished in a school which is private, religious, and one-sexed.

Being a private and religious institution, our school is very free to include theological teaching in courses. We can even include the dimensions of worship which are necessary to any teaching of religion because it is not just a subject but a way of life. There is plenty of room for criticism, discussion, questioning. We do not indoctrinate particular ceremonies; we do not indoctrinate a one-line theological position, but we try very hard to indoctrinate love, patience, understanding, justice, strength—to produce people who are “well put together.”

I find this a depth other private schools do not have and public schools are not allowed to have in their curriculum.

The idea of the private, religious and one-sexed school applies to either boys or girls as an ingredient for the educa-

tional ultimate. I emphasize girls because of my present position, and I do this because at this point in history, the world is changing more dramatically for women than anybody else, thus adding an exciting challenge in this area of education. Whether you are a liberationist or not, the impact of that movement has been made. Any worthwhile school must be sensitive to this and incorporate the necessary studies now so young students will meet and surpass what is expected of them in the future.

As I started thinking through these aspects, I quickly read some quotable quotes which I felt gave good perspectives.

First, there is no doubt there are differences between a man and a woman (a woman and a man). Edith Hunter described the fundamental difference in an article, “To Be a Woman.” She said, “Both men and women live through the same cycle of birth, growth, maturity, and death, but nature has, to some extent, circumscribed the context in which most women mature. Women always have, and I imagine always will, bear the children of the world. No culture has, as yet, worked out a variation.” I guess I would be personally sorry to see



Chris Tucker (left), Lillian Williams, and Nancy Johnston walk from the library through the cloister to attend chapel service at St. John Baptist School.

science change this. Until then, there is a difference.

There are other thoughts about women which have been expressed through the years. Some of them are very straight, some amusing but have their drops of truth.

Cato the Censor was a Roman politician around the year 200 B.C. Undoubtedly, he was warning men for Cato said, “Suffer women once to arrive at an equality with you and they will from that moment become your superior.” On the other side of this issue, Henry Link cautioned women, “The trouble with women is that they have become too much like men. They work, they smoke, they drink and swear like men. In becoming the equals of men, they have sacrificed their superiority as women.”

Now I know that somewhere there is a balance. Another article I read was titled, “Women,” written by Anonymous. I believe the author was really a headmaster of a girls' school. His words went like this:

Oh, the shrewdness of their shrewdness when they're shrewd,  
And the rudeness of their rudeness when they're rude.  
But the shrewdness of their shrewdness  
and the rudeness of their rudeness  
are nothing to their goodness  
when they're good.

The final quote comes from Milton's *Paradise Lost*. It obviously refers to a woman, but the final line should belong to everybody. “Grace was in all her steps, heaven in her eye. *In every gesture dignity and love.*”

My, what an idealist I am, you might  
*Continued on page 21*

*The Rev. Edwin H. Cromeys is headmaster of St. John Baptist School, Mendham, N.J.*

# CONFIRMATION

*The need today  
for a vehicle which allows  
us to commit much  
to each other and to God  
is clear.*

By EDWARD S. SYKES

Confirmation has gone through many stages in the church, for good and ill. In our search for ways to make religion more significant in the lives of people we have gone from one extreme to the other. The question seems to be, do we administer the sacraments thus preparing the ground for growth in grace or do we prepare the ground and then call upon the grace of God to continue the growth? We can see both attitudes as we observe the many varied practices within the church, and listen to the comments and observations of those reviewing new rites.

The new rites, which have added new dimension to our services and sacraments, have caused us all to think seriously about what we are doing, and why. The past fifteen years or more of

study and experimentation in our liturgies have caused us to search for new and better ways. Like any period of growth and development it has not been easy, but I am sure we are all better for it.

The sacrament of confirmation has been one of the major concerns of my ministry. When I graduated from seminary, I knew all the facts about the graces received at the laying-on-of-hands by the bishop. I knew all the resources for a good training of our children and adults, but I had not had the life experience of teaching and communicating these facts and traditions—experience which taught me much.

My first experience as a curate was to teach the sixth grade about what confirmation meant and why they were going to be prepared. The class, of course, was made up of children who had been sent there by their parents because it was time and that's the way it always had been. I continued this practice for years because it was the

only way I knew, but the frustrations grew. Sixth grade was a difficult age because they were not ready to make lifelong and serious commitments at this point in their life. The knowledge that this was a sacrament and that we must do all in our power to make the grace of God available to all people kept me going. The fact that anywhere from 50-75% of these sixth graders did not come back after seventh grade was difficult to justify.

The experience with the adults was not an easy task either. The adults, at least, did come and request to become a part of the church. There was a more positive approach and instruction was easier and more exciting. The question that was always in my mind was: What is there in the sacrament which says that until you receive it you are not a part of the Episcopal Church? As a parish priest trying to find out where people were and what their needs were, it frustrated me to say, "Unless you are confirmed you cannot receive holy communion and you can't share in the full ministry of the church." Experience had shown me that some people could not take that step individually, but through a real experience of worship and total involvement in the lives of other Christians were able to come to that point when they could say, "Yes, confirmation is for me." When this happened, it was not like the prodigal son coming home or the lost sheep found, but it was like a family sharing in the new found expression of self in another member of its family. They had not come home, because the church is already home for all; they had found something out about themselves and we could rejoice together in it.

The question for us today is: How do we strengthen the sacrament of confirmation in a day when it is sorely needed? We have said in our Draft Proposed Book of Common Prayer that "holy baptism is full initiation by water and the Holy Spirit into Christ's body the church. The bond which God establishes in baptism is indissoluble." Baptism, then, is the initiation and entrance rite into the church. God does it, not us; we as always are only instruments of his grace and power. Confirmation is then, again from the Draft Book ". . . a mature public affirmation of their faith and commitment to the responsibilities of their baptism . . ." The need today for a vehicle which allows us to commit much to each other and to God is clear. We need to strengthen confirmation and not water it down or say that it is no longer necessary because it all happens in baptism anyway.

The exciting thing about confirmation today is that it allows for many new ways to present the faith and wit-

*Continued on page 22*

*The Rev. Edward S. Sykes is rector of St. Mark's Church, Milwaukee, Wis.*

# 1976 CHURCH SCHOOL ESSAY CONTEST

## Lead us not into temptation. . .

Participants in this year's Church School Essay Contest were assigned the topic: "Lead Us Not into Temptation. . ." Of the entries received, three were selected as prizewinners. Curtis W. Sisco, Jr., of Valley Forge Military Academy, Wayne, Pa., was awarded first place (a gold medal and \$100); Trace Worrell, of All Saints' Parish Day School, Fort Worth, Texas, achieved second place (a silver medal and \$50); and Lori Aquino, a student at St. Andrew's Priory School, Honolulu, Hawaii, is the third place winner (a silver medal and \$25). Honorable mention was won by Laura Gordon, 13, who attends St. Timothy's School, Raleigh N.C., and Frank Lassiter, 17, of Hale High School, Raleigh, N.C. The three prize-winning essays follow.

### First Prize Essay: Temptation, Test and Trial

By CURTIS W. SISCO, JR.



Curtis W. Sisco, Jr.

**L**ead us not into temptation." "Do not bring us to the test." "Save us from the time of trial." All of these statements have been subject to great controversy in the last few years. The basis of this controversy is whether these statements hold true to the original version of the Bible. The best way to reach any sort of valid conclusion is to analyze the definition of the three key words: *temptation, test, and trial.*

Throughout the New and Old Testaments we find many uses of the word *temptation*. Contrary to secular defini-

*Curtis W. Sisco, Jr., a senior at Valley Forge Military Academy, Wayne, Pa., is a cadet captain, and is active in religious and extracurricular activities.*

tion, the Bible uses this word to mean "prove" or "try." An example of this usage would be found in Genesis 22:1: ". . . and God did tempt Abraham . . ." In this passage we find that God is trying to see how strong Abraham's faith is, by directing him to sacrifice his son. Certainly, God is not luring Abraham to sin; this is an example of a supreme test of faith.

The next word for consideration is *test*. One does not find the word *test*, except in modern translations of the Bible. Surely it is clear that in the definition of temptation, "prove" or "try" is to test. However the word *test* is used, we see that it holds true to the biblical definition of temptation.

Test and temptation, biblically they are totally synonymous, but in secular usage they are as different as night and

day. The question might arise that since the average Christian is not a theologian and is more likely to be familiar with secular uses than biblical terminology, that the word *temptation* is inappropriate.

There is yet another word to be analyzed, *trial*. According to Webster we find: "a test of faith, patience or stamina by suffering or temptation." Again one could not find *trial* in the Bible, other than in recent translations. But however they are approached, temptation, test, and trial are semantically equivalent.

Despite the meaning of words in worship, there are always people who say that church language is too esoteric.

But, on the other hand, traditionalists will argue that any contemporary liturgy loses the beauty and dignity of the traditional modes of worship.

Therefore, it can be said, since *temptation*, *test*, and *trial* are basically the same, that the conclusion lies in personal taste. However, whether traditionalist or not, one is governed by holy scripture. In Matthew 6:7 ". . . when ye pray use not vain repetitions," Christ is warning against words for the sake of impression, vain and meaningless phrases just because they sound good. Because of the ephemeral nature of language, it would seem hardly appropriate for a person of the twentieth century to use Elizabethan English. By

the same token, future generations may deem the language of today meaningless.

However one chooses to phrase the Lord's Prayer it should never be forgotten what liturgy is all about, and who it is for. The ceremony, and choice of words, are not only to praise God, but to inspire men to praise him. That can only be achieved by using language that everyone will understand.

"Our father. . . Save us from times of trial, and help us to worship you with true meaning and purpose. . ."

For the Kingdom, the Power and the Glory are yours now and unto ages of ages.



## Second Prize Essay: Help Me, Lord

By TRACE WORRELL

Dear Lord, when you were twelve years old, you knew who you were and what you were to do with your life. Was it easier for you to know these things than it is for me?

I am thirteen, and I think that I want to be a priest. I think that I want to dedicate my life to you, but have you chosen me? When will I know? How will I know? I have so many questions and so few answers.

Right now, Lord, what does "Save us from the time of trial" mean for me? What does "Lead us not into temptation" mean for me? Are they like Maundy Thursday compared with Good Friday? or Gethsemane compared with Calvary? or what I want to do compared with what I must do? I think that they are.

On that Maundy Thursday night long ago, you went to the Garden of Gethsemane to pray. Gethsemane was a

place that you loved, not just for its beauty, but because it was your sanctuary, where, many times before, you had known the real presence of God. You prayed to the Father there, that Maundy Thursday night, and I do not think that you prayed, "Save me from the time of trial." The Bible says that your prayer was "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." And at the end of your prayer, you *knew*.

So at the end of your prayer, you left that place. You did not stay there; there, you could have been spared from your time of trial; but you could not stay there and continue to be obedient to your Father's will. So you left Gethsemane and went to Calvary.

I do not think that "Save us from the time of trial" and "Lead us not into temptation" mean the same thing. At least, they do not to me. "Save us from the time of trial" is like your Gethsemane and our altar of repose. In the gardens of Gethsemane and the Maundy altar are beauty, safety, and

peace, happy thoughts and pleasant feelings—all of the things that we like to have go on and on; but they did not go on and on for you, Lord; they do not go on and on for us, either. The time of trial, by your Father's will, came for you, Lord; it also comes for us.

"Save us from the time of trial" says to me, "*My* will be done. . . save me from all of those evils that I do not want. Save me from failure, loneliness, hunger, pain, and fear." I do not want these things; I want to be delivered from them. You, Lord, my Saviour and my God, want me to be delivered from them too; and yet they come. They have come, and they will come again—and not just because of my weakness, selfishness, and sinfulness. They come, somehow, by your Father's will; so, somehow, they work for my good. So my prayer, Lord, is not "Save me, spare me from these trials," but rather, "Lead me not into the temptation to disbelieve thy Holy Word." I do not need to be spared; I need to be led, guided, and helped when trials or temptations come.

So, dear Lord, I cannot pray "Save me from the time of trial," in almost the

*Trace Worrell, 13, is a seventh grade student at All Saint's Parish Day School, Fort Worth, Texas.*

same breath as "Thy will be done," for "Save me from the time of trial" is my will, and it may be that it is *not* God's will. On your Maundy Thursday, it wasn't his will for *you*, so on my Maundy Thursdays, I must learn to want what he wants for *me*.

Lord, you once said, "Without me, ye can do nothing." I believe this. Without you, I can do nothing.

You know my needs better than I do. You know my weaknesses better than I do. You know that without your help, from start to finish, at any breath, in any moment, I shall die. This is why, I think, that you taught us to pray

Our Father. . . Thy will be done. . . Give us this day. . . Forgive. . . Lead us not into temptation. . .

In this your prayer and my prayer, I speak of my needs, and not that God may know. *He knows!* I pray this prayer, in order that *I* may know—that I am weak; that I am selfish; that I am a sinner; that I need help.

"Lead us not into temptation" is a part of my cry for help, because I am weak, selfish, and sinful. I want what I want, and this is my first and great temptation. I want to be successful; I want to be popular; I want comfort and freedom from pain and fear. In my weakness, I cannot always obtain these things for myself; in my selfishness, I often want them at the expense of someone else! God permits this freedom, so I do not want to be delivered from *this* temptation, *my* freedom. "Lead us not into temptation" is my prayer that this may be so; for, to me, it does not only mean "Lead us not into temptation," but also "Thy will be done."

These hard words of your prayer and my prayer also mean for me "Keep me ever-mindful of thy love. Keep me ever responsive to thy grace." And these old words of the Book of Common Prayer say it for me, too. "Lord, we pray thee that thy grace may always prevent and follow us. . . ."

So, to me, Lord, "Lead us not into temptation" is like your Calvary and my life. It is where you were, by your Father's will; it is where I am, by your Father's will. Someone has said that you said, "I crowned my life by dying for you; you will crown your life by living for others." You did not stay in your garden; you went out to die. I cannot stay at the altar of repose; I must go out to live.

So it all comes down to "Thy will be done." It always comes down to wanting what God wants, to doing what I must do.

Ah, Lord! I have so many questions and so few answers. Lead me through whatever happens. Guide me through whatever is to be. Help me to know and believe that "In *everything* God works for good with those who love him." Amen.

## Third Prize Essay:

### The Ultimate Temptation: Apostasy

By LORI AQUINO

In my walk as a Christian, I have experienced many times of personal confusion and anxiety concerning my faith and many situations of frustration in which I was not aware of God's will for me. I have faced temptation on numerous occasions. Through these many experiences I am beginning to realize how these times of tribulation benefit my growing faith. In the letter of James it is written, "My brothers, whenever you have to face trials of many kinds, count yourselves supremely happy, in the knowledge that such testing of your faith breeds fortitude, and if you give fortitude full play you will go on to complete a balanced character that will fall short of nothing" (James 1:2-5).

Temptation, however, is a touchy subject for me and people with whom I have talked. The word "temptation" has often been the subject of debate because of the various connotations the word implies. For one who knows the Lord in his heart, it is a struggle to believe or to comprehend that a loving God would tempt man. The Letter of James rigorously disagrees with and refutes the concept that God tempts man—"No one under trial or temptation should say, 'I am being tempted by God'; for God is untouched by evil and does not himself tempt anyone" (James 1:13 NEB). It may be said, however, that while the Lord is not tempting man, he does not prevent temptation from occurring. In a sense, perhaps God gives his permission for one to be tempted although he is not the tempter.

Temptations are inevitable and I do not pray for Jesus to keep me from the experience of temptation, for the Lord I know is not one who shelters me from exposure to the world. Rather, it is through exposure to evil that he lets me learn to love and trust in him more, as I realize all the more how much I need God. However, he has not left me to stand alone against evil, for he has given me Christ himself in the form of the Holy Spirit to dwell within me as

my guide. I pray for God to be with me at these times and to give me the strength to turn to him. As long as I depend on the Lord for help and as long as I have my faith, even if I fail and succumb to temptation, as I inevitably will, I still have hope. I know that God is here in my heart to forgive and strengthen me as long as I believe in him.

Therefore, it is not the frequent and ordinary temptations of my daily life which I fear. In my opinion, temptation as Jesus meant it in the Lord's Prayer does not refer primarily to the every day situations where evil will be present and alluring. Rather, it goes beyond that to what I consider a more essential and important meaning; that is, temptation means that final temptation where my faith may be lost forever. The temptation I dread, then, is that which would be the ultimate test of my faith; it is apostasy that I fear, and it is preservation from this ultimate testing which I pray for. Thus, in my heart and mind when I pray to God the prayer he personally gave me, I am asking him to preserve me from that ultimate and final testing or temptation where I might lose faith in him for all time.

Regarding the question of whether "Save us from the time of trial" is better than "Lead us not into temptation," I prefer the revision for reasons which, to me seem valid. I remember the first time I heard "Lead us not into temptation" and the immediate thought I had about God tempting me. I feel this false concept of the Lord is very much a hindrance to a new and searching Christian. The language itself is an obstacle because it is not the everyday syntax of the common man of today. "Save us from the time of trial" is clearer and the meaning less ambiguous. From this translation of the petition one is less apt to assume that God is going to preserve one from all ordinary temptation. Since I believe that this line in Jesus' prayer is a petition through which we might be saved from that final temptation of apostasy, I think it is incorrect to interpret the line to mean the everyday trials rather than apostasy. Thus, I find the revision "Save us from the time of trial" preferable because it comes closer to what I feel is intended by the God I know and love.

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*Lori Aquino, 16, an 11th grade student at St. Andrew's Priory School, Honolulu, Hawaii, is active in scholastic and extracurricular activities, and is especially interested in pre-med and the classics.*



# EDITORIALS

## Politicians Can Be Christians

Several years ago in a church in London there was a dialogue sermon between Malcolm Muggeridge, the well known journalist, and Enoch Powell, a controversial member of Parliament, who advocates racial segregation. Mr. Powell is a learned man, a Christian, and in earnest about his religion, but he said on that occasion that he had to live in two worlds and be two men because a career in civil politics cannot be reconciled with the "absolute demands placed upon us by Christ and the church."

We agree with our Jesuit contemporary *America* in its issue of March 20 that two members of the U. S. Senate who will be retiring this year have found — and have demonstrated — that Mr. Powell's absolute divorce between the Christian and the politician is quite unnecessary. Those men are Mike Mansfield, Democrat of Montana, and Philip A. Hart, Democrat of Michigan. We're not giving the Democrats a partisan plug. There are Republicans who prove the point just as well. We don't happen to know of any of them planning not to run for reelection in November. Mansfield and Hart just happen to be Democrats, and Roman Catholics, and political liberals.

They don't "just happen" to be Christian gentlemen. That they are such, and universally recognized and respected as such, is proof that when people in politics choose to work at conforming their behavior to their belief they can with God's help accomplish a tremendous lot along that line. *America* says of these two men that they have "practiced the profession of politics in a style that has heartened everyone who values both Christian allegiance and public service."

To this we would add: (1) Well done, good and faithful servants, and (2) *Amen*.

## Just Read It Aloud!

My Groundhog Book arrived recently and at last I think I have put my finger upon what the problem is with the work of the SLC. It's not the change, it's not the theology, it's the nuance. The group evidently has a collective tin ear. And it also occurs to me that perhaps the penmen have been so busy with their writing that they have neglected to *listen*. (I'm not going into that sensitive matter of whether they have listened to the man in the pew; what I'm talking about is listening to their own writing.) Try it, folks. Just try reading the opening paragraph of the new marriage rite *aloud*. Chop, chop, chop. It's like a nervous third-grader reciting *Hiawatha*. No flow, no smoothness, no rhythm, just a nice steady clunk.

And notice the beautiful way the introductory paragraphs end: "and in accordance with the pur-

poses for which it (marriage) was instituted." Now there's nothing wrong with that, as a catechism lesson, or in home and the family class, or even in marriage instruction sessions. But as liturgy, it's crummy. This is a marriage ceremony, friends, an outward and visible sign, not a sociological summary of married life. It sounds like it needs a footnote.

Don't miss the Declaration of Consent, where the bride and groom are to answer "That is my will." Come on now. What's wrong with a simple "yes"? Or possibly even the suggestion that the Lord might have something to do with all this, maybe even a little "The Lord being my helper"? But "That is my will"? Honestly.

The marriage itself has a real ringer in it. The vows end with "This is my solemn vow." I hereby predict that someone will compose a perfectly



dreadful "hymn" to use at this point. Can't you just hear it? Malotte revisited with full contralto vibrato. "*This is my solemn vow, my vow, my most solemn vow.*" Good grief.

I'm not even going to go into what I think about the *congregation's* vow. Whom are we kidding?

Now let me tell you that for years I have looked forward to a revision of the marriage rite. I have been excessively vocal on the subject of "plighting my troth" and could not be happier to see that phrase go. After all, *that* sort of archaism is the sort of thing Prayer Book revision was intended to do. Or so I thought. But look what we got instead! In the marvelously relevant, updated, with-it, space-age language of the SLC, we now have "a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads." We've traded a troth for mantles and crowns. Big deal.

I had an English professor once who claimed (probably erroneously but it's what the man said) that he could tell which students had been brought up on the Book of Common Prayer because their writings reflected an awareness of cadence. Well, he'll have a similar thrill in 20 years when the SLC-ese generation comes along with their Basic Vocabulary cadence. See the bride. See the groom. See them stand. See Jesus approve of them. See the church approve them. See the Bible approve of them.

Really, whoever you are who composes these things, read it aloud. Not in your Richard Burton Pulpit Tones but in the ordinary voice of the ordinary reader in the ordinary church. Do you really want to reduce us to this?

MIB GARRARD  
Sherman, Texas

The Living Church

# SCHOOL NEWS

In early March, ten students from Margaret Hall, Versailles, Ky., with their Spanish teacher, Mrs. D. P. Merri-man, left for a four week study trip to Valencia, on the Spanish Mediterranean coast. While in Spain, the girls lived with Spanish families and attended schools with the boys and girls with whom they stayed. During the 1976-77 school year, Margaret Hall hopes to have a group of Spanish girls spend several weeks at the school and perhaps visit some of the students' homes over the spring recess.

Eminent guest conductors and special guest artists have been invited to help celebrate the 20th anniversary of the Sewanee Summer Music Center at the University of the South, Sewanee, Tenn. Students at the center's five week program range from age 12 on up and many former students are now professional musicians.

The Father George B. S. Hale High School, Raleigh, N.C., has the only Russian language program on the secondary level in the state. In addition to learning the basic language, students are introduced to Russian literature, history and art through special projects. Some of these projects include authentic arts such as the decoration of Easter eggs and the construction of wooden toys painted with folk motifs. They also learn to bake small meat pies called pirozhki and Russian Easter bread (kulich). Local universities have invited Hale students to participate in foreign language festivals, symposiums



Enjoying Russian class at Father George B. S. Hale High School.

and joint Russian translation projects. Mrs. Bonnie Carey, the Russian language instructor, is an alumna of Boston University, Assumption University and Moscow State University where she represented the United States as an exchange teacher in the summer of 1975.

Adopting the old Chinese proverb, "I hear and I forget, I see and I remember, I do and I understand," St. Agnes School, Alexandria, Va., has implemented a new advanced earth science course this year. Taking advantage of the fact that the school is located in an



Students at Margaret Hall leave for four weeks in Spain.

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area with interesting and important rock exposures from nearly every geologic period, the course is organized around monthly field trips to significant areas. The mid-year exam was a two-day expedition to unravel the puzzles of the formation of Great Falls and the Potomac River Gorge. In late spring another full weekend trip to the mountains will sum up the field work.



Voorhees College Players' Guild performed "Down From the Bench" in the St. Philip's Chapel on campus during the college's Religious Emphasis Week in March. Special effects included mosaic makeup and unusual lighting.

The American Choral Directors' Association recently held auditions in the 50 states to choose a quartet (two girls and two boys) from each state for the National Bicentennial Chorus. St. Andrew's Priory School, Honolulu, Hawaii, had two seniors, Monica Markiewicz and Arlyn Sweesy, audition for this distinction. They competed with many other juniors and seniors from schools in the Hawaiian Islands. The girls *both* were chosen, so the school has the unique distinction of having two of its students represent Hawaii in Interlochen, Mich. in July. Monica and Arlyn will join their voices with the other 198 winners in a performance with the World Youth Symphony to celebrate the nation's heritage.

The U.S. Army JROTC rifle team of Howe Military School, Howe, Ind., took the first place trophy at the Annual Howe Military School Invitational Rifle Match. The Howe team is the champion team in the U.S. Army second ROTC region, the region covering seven mid-western states.

Christchurch School, Christchurch, Va., was host to an art show featuring the works of Joni Pienkowski, a Wisconsin artist who has been an instructor in painting, oil, and art history at Virginia Tech, Radford College, and the University of Wisconsin. The public was invited to the show which was held in the David Nelson Sutton, Jr. Art Studios on the Christchurch campus.

St. Mary's School, Peekskill, N.Y., has received a gift of 60 acres of wooded hillside, a restored 200-year-old farm house, a converted barn apartment, laboratory buildings and a chapel in



There is always time for fun and relaxation at St. Michael's Farm for Boys.

West Brattleboro, Vt. The property belonged to the late Dr. Henry Alfred Schroeder and his widow, Janet Gregg Schroeder. Dr. Schroeder was known worldwide for his research studies in the fields of hypertension and gerontology. The school will make use of "Ginseng Hill," as the property is called, in various ways. It will be used as a satellite campus to which students may go for intensive work in languages, interim courses, and for independent study. Students and faculty will be able to use "Ginseng Hill" for recreational weekends to engage in mountain climbing, outdoor living and all winter sports on the property and at nearby ski developments.

• • •

Improvements are constantly being made to the physical facilities of St. Michael's Farm for Boys, Picayune, Miss. Among other projects, site preparation has begun for a new dormitory building to replace the temporary structure that has been in use since the old dormitory burned two years ago. Operated by the Congregation of St. Augustine, St. Michael's Farm has been giving troubled boys a second chance to become creative and productive members of society for over 21 years.

• • •

The vaulting team of Seabury Hall, Makawao, Hawaii, scored high points at the annual American Vaulting Festival in Hollister, Calif. This traditional European sport is now thriving in the United States, especially in the Southwest and Hawaii. Seabury students have been working for three years to develop their skills. They started on a gentle pony named "Manae" who was prone to wonder, "Why all this activity

on my back?" As the students' skills grew, a livelier horse, "Missy," helped them win bronze and silver medals for proficiency from the American Vaulting Association. Then a big, broad-backed half-Appaloosa, half-Percheron, "Apache," allowed them to skip rope on his back and to stand three deep on his broad haunches. Now the finest of trained vaulting horses, "Kingsley," carries the Seabury and several other community teams.

• • •

St. Augustine's College, Raleigh, N.C., has introduced a Division of Business, an expansion of the business department. The division offers management, business administration, accounting and business education. Another innovation this year is a three-year degree program in industrial mathematics. Several campus buildings have been renovated and a new music and fine arts building is under construction, scheduled for completion in the fall.



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## NEWS

*Continued from page 8*

After the conference, Dr. Kubler-Ross told a reporter that her own findings are identical with those of Dr. Moody, who interviewed more than 200 people. "We now have factual support," she said, "replicated again and again, in hundreds of cases by different people. For me, there's no longer a shadow of doubt.

"I used to say, 'I believe in life after death.' Now I know."

## ENGLAND

### Religious Instruction Remains in Curriculum

Humanists and secularists who want compulsory religious education and daily worship removed from Britain's state schools sustained a setback when the House of Commons voted to retain the system and improve it.

The measure was moved by Michael Alison, an Anglican and a member of the Conservative Party.

Religious education, he said, was an essential feature and ingredient in any school syllabus and religious education without worship was rather like trying to learn geography without field studies. He also held that the act of worship was an important part of religious education.

Bryan Davies, a humanist and a Labor Party member, said a school was not a community of Christian believers and it should not require children to attend forms of worship if they had no genuine belief in what that act of worship represented.

The Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, wrote in his diocesan paper that the Christian faith should continue to be taught in Britain's schools even though some of the pupils might be children of immigrants from other religious traditions.

He was worried, he wrote, by the increasing belief and practice that children should be taught something about many different religions.

"This is still a so-called Christian country," he said. "If I were to go to live in a country where the Moslem faith were prevalent, I would expect my child to go to a school where the Moslem faith was taught."

A "Save Religious Education" campaign begun in January has acquired in less than three months the signatures of 200,000 people "expressing support for a daily act of worship and religious education in schools and opposing the teaching of such political philosophies as communism and fascism to children as alternatives to Christianity in religious education lessons."

The campaign was launched by the nationwide Festival of Light and backed by the ecumenical Order of Christian Unity.

## ANGLICAN COMMUNION

### Bishop: Question of Zionism Must Be Addressed

Hope that the Festival of Islam planned in Britain for this year might provide an impetus for a better understanding among Christians, Moslems, and Jews was expressed by the Rt. Rev. Hugh Montefiore of Kingston-Upon-Thames in a lecture given at a meeting of the Leeds Council of Christians and Jews.

Bishop Montefiore, who was a Jew before becoming a Christian, told the gathering it was disappointing that at the Fifth Assembly of the World Council of Churches a resolution "On the Middle East" had been confined "totally" to political and military matters and had not mentioned the theological aspect of the Arab-Israeli situation. This, he commented, was "an example of the tendency which some of us fear may become the political captivity of the World Council."

The bishop declared that, despite all the goodwill symbolized by the Council of Christians and Jews, "our British churches have not yet addressed themselves to the question of Zionism and the theological problem which the State of Israel poses. It is surely this theological problem rather than its political aspect with which the churches should be primarily concerned."

Earlier, the bishop had referred to the effect of secularization on Judaism and Christianity, particularly on the proportion of synagogue and church marriages. The increasing number of register office (civil) marriages, he said, must be considered to be partly due to mixed Roman Catholic marriages as well as to mixed Jewish-Christian marriages.

"Happily, marriages between Roman Catholics and other Christians may now take place," he said "without the absolute ban on non-Roman participation (or in a non-Roman place of solemnization) that used to obtain. But as yet there is no provision for a religious ceremony in a marriage between Jew and Christian.

"Is this now altogether out of the question?" he asked.

## Things to Come

May

1: Annual meeting of The Anglican Society, Trinity Cathedral, Trenton, N.J., 11 a.m. Public forum on Draft Prayer Book, 2 p.m., led by Howard Galley.

The Living Church



# BOOKS

## Assessing the Past

**THE VIKINGS: Rise and Fall of the Norse Sea Kings.** By Rudolf Poertner. St. Martin's Press. Pp. 292. \$12.95

*The Vikings* is a highly valuable account of the lives and activities of these early northern seafaring adventurers. What emerges from the author's research could well be the first intelligent unemotional accounting of the Viking barbaric groups.

In assessing the past, Poertner has not placed reliance on folk legends or non-contemporary records of oft repeated tales created by minstrels.

Here is peeled back the skin of romanticism and fantasy to expose the human side of living conditions, organization, compulsive exploration and barbarism of a semi-civilized race, reared in hardship and exploding into a world with which they could cope only on a savage and destructive basis for centuries.

The book's appeal should be to young and old alike, neither too overburdened by facts and figures nor too simplified to be a rewarding informative experience.

Much has been written to glamorize and heroize these early barbarians. Fiction, by right of creativity, can select bits of fact and redress them to eliminate that which fails to conform with the pattern of thinking imaginatively. Poertner, in his factual historical coverage, has expressed the fulsome historic realities at the expense of fictional glamor.

From marauders to traders, to colonists, to eventual submergence, this is the history related in these chapters. The motives, methods and murders of these seafaring wanderers were based on need and greed.

For all the focus on seamanship, most battles of renown were land fought. Their long boats were very seaworthy but not good fighting ships.

How they fought and with what they fought is a fascinating story of its own. Skillful raids and expertise in the "blitz" were the foundations of their successes. Their purpose was looting, destruction and murder combined with

frightening brutality. Yet they developed great organization and discipline with large armies covering sizable distances without civilian supply lines.

While it is a race not to be glamorized, yet it is a race to be recognized as a powerful force in shaping European history through its exploits and courageous explorations. Their development from barbarian to settler was in itself an unusual feat.

As happens in many societies elitism in one form or another survives the ages whereas egalitarianism becomes engulfed in new forms of government and society.

The influence on a people's society, religion and government is well exemplified in this book's section on mythology. Influences stronger than the past finally caused the Viking era to fade in history.

Each segment of *The Vikings* is a gem and the continuity gives it the readability of a novel with the reality of truth.

EARL A. SKINNER  
Lansdowne, Pa.

## Concepts and Assumptions

**OREO: ON RACE AND MARGINAL MEN AND WOMEN.** By Charles V. Willie. Parameter Press. Pp. 89. \$3.95

The first and last chapters of Dr. Willie's little book, *Oreo*, are beautifully lucid accounts of two experiences he had in the realm of racial contact. Both occurred in the 60s and are interestingly typical of the era, as are also the penses which he has combined to make up the body of his book.

His clear style and minimal use of sociological jargon are refreshing; but his assumptions are so typically American as to amuse anyone with any non-American background. To him there are two races, white and black; "middle class" means variously "well to do" or "upper class" but not the middle of anything. He even uses "middle class white majority" (p. 60) which is nonsense, because the white majority is poor. His quotations from Reuel Howe and John Gardner and others are used as axioms, much as fundamentalists use Bible texts. In one place he equates a sense of anonymity with a loss of identity, two dissimilar ideas. I can remember the wonderful sense of relief I experienced in Cambridge as a young woman at Radcliffe, because I could go anywhere without being stared at, pointed at, snorted at or shouted at. The anonymity confirmed my identity as an American far more than the attentions paid me as a foreign child in the streets of Changsha.

Dr. Willie's concept of the marginal

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**Notice:** The name of the publisher, Fortress Press, was inadvertently omitted from the review of *The Lutherans in North America*, edited by E. Clifford Nelson, and reviewed in TLC of March 28.



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person is interesting to me because I have spent much of my life in this position, willy-nilly, not only as a child in China but as an American brought up abroad, as a Northerner in the South and in Texas and also as the wife of the rector, a very marginal spot.

His assumption, thoroughly American, of the value of open options contrasts with the English attitude illustrated by their crushing criticism, "She doesn't know her place." The hysterical hugging and kissing amongst strangers and casual acquaintances, as after a communion service may seem beautiful and sacred to Dr. Willie; but to the Chinese this is appalling, as it is to me. And the question of who is the more civilized, mentioned on p. 41, opens a whole Pandora's box of which Dr. Willie seems blissfully unaware.

MARY TYNG HIGGINS  
Little Rock, Ark.

## Relating to God

**A DIARY OF PRAYERS: PERSONAL AND PUBLIC.** By John B. Coburn. Westminster. Pp. 155. \$3.50, paper.

William Temple once wrote, "... the religious man is not only religious when he prays; his work is religiously done, his recreation religiously enjoyed, his food and drink religiously received . . ."

John Coburn, elected Bishop of Massachusetts and president of the House of Deputies, illustrates Temple's axiom in this small book, *A Diary of Prayers*. As in the *Confessions* of St. Augustine, Coburn relates all his personal experiences to God. These include the significant people whom he meets or with whom he lives, problems with which he is dealing, and then prayers wrung out of his inner life on public occasions.

There is a poetic flow to the way Coburn writes — a style which communicates a quality of peace from a person who lives with God. And while Coburn may not always be on a par with Michel Quoist, still it is with the latter that I would compare this work.

(The Rev.) ALLEN WHITMAN  
St. Andrew's Church  
Kansas City, Mo.

## Delightful Miscellany

**THE DICTIONARY OF MISINFORMATION.** By Tom Burnam. Thomas Y. Crowell. Pp. 302. \$9.95

I had an astronomically incorrect conception of my own ignorance, as to its breadth and depth, before reading this book. Now, having read it from cover to cover, though my error is still a celestial diameter short of the truth,

still, with Mr. Burnam's help, I have made progress.

I haven't counted the number of entries in the book. They must come close to a thousand, and almost every one of them will set you straight on some point or another on which your mind needs to be set straight, if you are as widely ignorant as I am. (Will Rogers well remarked that we are all ignorant, only on different subjects.)

The items included for treatment in this vast miscellany of misinformation vary widely in importance, but there are many matters of great importance included. Besides, what is life apart from its trivia? Tom Burnam "knows his stuff" about many things and has had the collaboration of people who know theirs about many more. The result is a compendium of sound knowledge, gracefully presented and wittily expressed.

Did you know that — to give you just a few samples:

When Hamlet tells Ophelia "get thee to a nunnery" he really means to a whorehouse (as any Elizabethan audience would instantly recognize)?

Emerson did not say "consistency is the hobgoblin of little minds" but rather "a foolish consistency . . .?"

"Xmas" is an ancient, and perfectly proper and respectable abbreviation for Christmas, the X standing for the Greek *chi*?

Whiskey as an antidote to snakebite only makes the effect of the venom worse? (I hate to tell you this if you've lived in simple trust.)

"Whistler's Mother" is not what he called his famous picture? He called it *Arrangement in Gray and Black*.

January 1, 1900, was not the first day of the 20th century — January 1, 1901, was?

If you are a Christian, you enjoy being corrected when what's in your head is incorrect; and in that case you should enjoy this book from *abacus* to *zappelin*.

C.E.S.

## Books Received

**WOMEN IN THE PULPIT**, Priscilla and William Proctor. Subtitled "Is God an Equal Opportunity Employer?" Some thirty women discuss their problems as women and spiritual leaders. Doubleday. Pp. 176. \$6.95.

**DIFFERENT DRUMS**, Charles Merrill Smith, with a Foreword and an Afterword by Terrence Lore Smith. How a father and son bridged generations with love and understanding. Saturday Review Press (E. P. Dutton). Pp. 166. \$6.95.

**ALL GOD'S CHILDREN**, Dorothy Gauchat, with foreword by Dorothy Day. Author devotes her life to care of handicapped children. Hawthorn Books. Pp. 180. \$6.95.

**WHAT THE BIBLE SAYS**, Ed. Lewis Drummon, with foreword by Billy Graham. Subtitled "A systematic guide to biblical doctrines." Abingdon. Pp. 181. \$5.95.

## THE ULTIMATE

Continued from page 9.

say. I would heartily disagree, for the best realists always have ideals and visions.

Very often when I speak about a girls' school, I hear that it is isolated, not normal. This is not true. St. John's, like most girls' schools has plenty of interaction with other schools. The girls go to town or home every weekend. Visitors come to the school constantly. Dating is allowed on weekends for juniors and seniors. It is true that students work very hard Monday through Thursday with classes and formal periods of study. Friday is a little more relaxed as the weekend arrives.

The basic advantage for a girls' school is the atmosphere of freedom in which to learn. The boy-girl distraction is not there. Girls speak much more freely among girls (boys speak more freely among boys). Obviously, girls experience the positions of leadership and responsibility which usually fall to boys in a coed situation. Of course, the girls become keenly aware of the unique values and expectations placed upon women of the future: college oriented; business oriented; liberated woman; changing sexual attitudes; how to be a mother, bear and raise children; how to love and be loved by a man. All of these things must be brought into the thinking and education of the young girl today. She must look ahead, along with sensitive people, and try to recognize the world yet to come and see where she fits. Here I was impressed by the thinking of Robert Bundy of Syracuse, New York. He spoke at the conference of the National Association of Independent Schools.

For him, people look ahead and envision a particular type of society. Then their educational plans are based on the idea. Vision I, Dr. Bundy called, "Super Industrial Society." We are in it now. This is a society which rapidly changes; power is centralized; people become dependent on institutions of power. It is a society characterized by mass consumption, material affluence, tremendous technical knowledge and skills, the blossoming of densely populated urban centers. We label this society: "temporary," "modular," "throw-away." Satirically speaking the ideal toy is one that breaks within a year.

Vision II was called the "Post Industrial Society." This society begins to say "slow down" put limits on growth and change. Decentralize, become more self reliant; participate in politics; define your own work. Live simpler life styles. Enjoy creativity.

If a school decides to educate for the first vision it must teach institutional

loyalties, institutional process, accept waste, desire the ready made, conquer nature and time. All decisions must be utilitarian.

If a school chooses to educate for the second vision, then it teaches people loyalty, individuality, sharing attitudes, desire personally to make things, consciousness of and protection of the environment, sensitivity to new revelations and truths.

From all I see and hear, there seems to be the great desire to teach for Vision II, or we will not survive. I agree, but Vision I cannot be dismissed. At St.

John's I want the girls to be self-educating long after they leave us. Then I know they will command a good place in either vision. As girls will still be expected to be mothers, they will also be expected to be competent in the areas of business and art and anything which has opened up to them. The girl with a thorough understanding of both visions will be "wise as a serpent and gentle as a dove," as only a woman can be. I believe she becomes this way through this ultimate process of education, and I applaud all schools which offer it.

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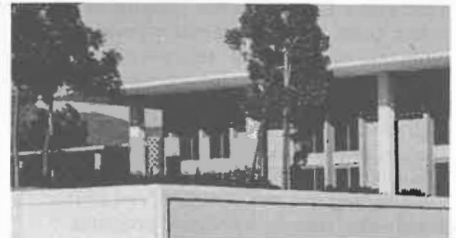
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## CHURCH SCHOOLS

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## CONFIRMATION

*Continued from page 10*

ness to what commitment and responsibility is all about. Children can receive holy communion at an early age, which frees them from the need to get confirmed so that they can receive holy communion. This allows us to have an ongoing confirmation preparation for a longer period, at different



stages of maturity, and confirmation can come at, say, eighth or ninth grade. An ideal program would include the emphasis of confirmation in all church school classes and then a final preparation with the priest. This period would vary depending upon what was left to be taught, what time available to the priest. A period of at least 10-12 weeks is necessary. Some will say this is not long enough, but I am assuming that the facts of the church are being taught along the way: church year, history, sacrament, Bible, color, tradition, etc. These are all important for the child to learn, but need not necessarily be taught by the clergy. The period the priest has with the young people can be spent on developing a relationship with him and with each other. One of the best things about the time spent is that there suddenly comes that revelation that priests are people. Too often we enjoy the role we play and forget that this separation can be very stifling to the growth of the Christian spirituality of our children. Our people need to know us, who we are as well as what we are. I had a young person ask me one day, "Do you know what time it is, or can't you wear a watch?" It is hard to imagine what concepts children and adults have of the priesthood. Are we less than human — or is it more than human?

Sharing is one of the most important parts of the confirmation class, for young people as well as adults. Time should be spent enjoying each other. Have suppers or go out for a snack together. The facts of the faith are very important and are important to know. They will serve us well, maybe not immediately but in time. The thing that will stay with those being prepared is the fact that theirs was a community

developed that will nurture them for a long time.

Many churches have retreats with the class, and are able to go away for an overnight. This is a good time for new forms of worship and experiences which are difficult to develop during the usual class time. Each parish and each priest has to develop its own style depending upon the age group, size of the group, and time available. Since church schools are so varied and the content and teaching are so varied, the confirmation preparation must be developed so that all areas are covered before the confirmation takes place.

The day of confirmation should be a very special day. It should be much more than just a formal occasion to sit in awe of the bishop, for if it is only this, it will pale in the light of other awesome occasions. This day must be their day, but also must be a day which includes the whole parish family. The emphasis that we are all reoffering our baptismal vows is very important. One thing which can make it very special is by presenting each candidate a boutonniere or simple corsage. It says to them, we are glad you are doing this and we want to share it with you. This is only one way of saying it, however. The reception following should be a party for the whole parish, the bishop and the class.

On occasion, the class has come back to the rectory for brunch or gone to the home of one of the candidates. These are only a few ways to develop a sense of joy and sharing, but it is important that something be done. It may seem unnecessary to do these kinds of things with adults, but they appreciate it just as much as the young people.

These are some of my journeys through the confirmation experience. It too often has been looked upon as "joining" the church, or becoming a "member." We need to get out of that framework and make it a real "public affirmation of the faith and a commitment to the responsibilities of their baptism . . ." We don't need members, we need people who are going to live the faith. When we look at confirmation in terms of getting more members, or making the church grow, we may have bigger congregations, but what effect will that have in our commitment to God, to each other and to the world? Confirmation is a continuation of the indissoluble bond that God has established at baptism and furthers our relationship within Christ's body the church. Confirmation then is a step in the continued process which God started at our baptism. We priests are nurturers in this process and whatever we do is only a help in the growth of the seed which God has provided. We do our best, it is never enough, but we continue through God's grace to try.

The Living Church

# PEOPLE and Places

## Positions Accepted

The Rev. Canon Robert L. Baxter, Jr. is part time vicar of the Church of St. Joseph and St. John, Tacoma, Wash.

The Rev. John Bigler is rector of St. Paul's Beloit, Wis.

The Rt. Rev. Wilburn C. Cambell, retired Bishop of the Diocese of West Virginia, is vicar of the Church of the Redeemer, Ansted, and St. Martin's-in-the-Fields, Summersville, W.Va.

The Rev. Robert Castle is rector of St. Mark's, Newport, Vt.

The Rev. Curtis L. Cowell is vicar of St. Barnabas', 721 Hall St., Bridgeport, W.Va. 26330.

The Rev. Fredrick H. Dennis is associate rector of All Soul's Parish, P.O. Box 5291, Asheville, No. Car. 28803.

The Rev. William M. Dunning is rector of Christ Church, 2024 E. Main St., Waterbury, Conn. 06705.

The Rev. Peter Floyd is rector of St. Mary the Virgin, Chappaqua, and vicar of St. Peter's Mission Church, Lyndonville, N.Y.

The Rev. Adeb Khalil is also vicar of St. Andrew's, Mullens; Ascension, Hinton; and All Saints', Union, W.Va. Address: 121 Westwood Dr., Beckley (25801).

The Rev. Paul S. Koumrian is rector of St. Andrew's, 7 Faulkner St., Ayer, Mass. 01432.

The Rev. Dennis R. Kuhn is rector of Holy Spirit, P.O. Box 1242, Apopka, Fla. 32703.

The Rev. Douglas E. Lorig is rector of St. Andrew's, Nogales, Ariz.

The Rev. Richard D. Murdoch is rector of St. John's, 3 Heiskell Ave., Wheeling, W. Va. 26003.

The Rev. Richard M. Rowland is the assistant at Christ Church, Tacoma, Wash.

The Rev. Stephen R. Sutton is stationed in Yong San, Korea. Address: HHD-USAG Ch., Camp Humphrey, APO San Francisco, Cal. 96271.

The Rev. Eugene L. TenBrink is vicar of St. John's, Marlinton; Grace Church, Clover Lick; and Canon Evangelist of the Diocese of West Virginia. Address: 811 9th St., Marlinton (24954).

The Rev. Larry W. Thornton is associate rector, St. Paul's, P.O. Box 8444, Mobile, Ala. 36608.

## Ordinations

### Priests

Central New York—(for New Jersey) The Rev. Douglas Errick Remer, assistant at Grace Church, 6 Elizabeth St., Utica (13501).

South Carolina—(for New Jersey) The Rev. Douglas P. Bachman, assistant at Trinity Church, 30th and North Kings Highway, Myrtle Beach (29577).

Massachusetts—(for New Jersey) The Rev. John M. McHugh III, assistant at St. John's, 74 Pleasant Ave., Arlington (02174).

West Virginia—The Rev. David Darlington Bicking, rector of St. Luke's, 200 S. Penn St., Wheeling; and the Rev. Wallace Reynolds, Jr., vicar of Grace Church, Ravenswood. Address: 3403 Ginger Dr., Huntington (25705).

## Christian Education

Province religious education coordinators are (I) The Rev. Douglas Cooke, 1335 Asylum Ave., Hartford, CT 06105; (II) Miss Frieda Carnell, 56 Orange St., Albany, NY 12210; (III) The Rev. James D. Anderson, Episcopal Church

House, Mt. St. Alban, Washington, D.C. 20016; (IV) Miss Estelle Warren, 2744 Peachtree Rd. N.W., Atlanta, GA 30305; (V) Mr. Gary Evans, Box 247, Gladstone, MI 49837; (VI) The Rev. Thomas McElligott, 309 Clifton Ave., Minneapolis, MN 55403; (VII) The Rev. William Powell, 516 Third Ave., Stillwater, OK 74074; and (VIII) Miss Marybeth Downs, Box 85, Palo Alto, CA 94302.

The revised edition of *Adventures in Exodus: Our Quest for Freedom*, a curriculum developed by the office of religious education of the Episcopal Church and designed for observance of the Bicentennial, is now available through Seabury Press. Revisions, made in response to reader reactions to certain omissions and ambiguities, were prepared by a group of Christian educators, the national office of religious education, and consultants from the Episcopal Commission for Black Ministries.

## Church Pension Fund

The 1976 Episcopal Church Annual lists the Rev. Roy E. MacNair as having been deposed (p. 317, rt. col.). He is a priest in good standing in the Diocese of Rhode Island. The listing was supplied to the publisher of the annual, Morehouse-Barlow, by the Church Pension Fund, Recorder of Ordinations.

## Deaths

The Rev. Richard Dyson, 46, rector of St. Mathias' Church, Trenton, N.J., died Mar. 3.

The Rev. Walter W. Gale, 71, rector of Trinity Church, Elizabeth, N.J., died Jan. 22.

The Rev. William Ross Crenshaw Moore, 32, curate at St. Luke's, and chaplain to the Episcopal Day school, both in Jackson, Tenn., died Feb. 8, of leukemia.

The Rev. Canon Herbert R. Denton, 59, historiographer of the Diocese of New Jersey, and rector of St. Andrew's, Mount Holly, died Jan. 27.

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## PUBLICATIONS

THE ANGLO-CATHOLIC: A positive Catholic voice. The national newsletter of the Catholic Clerical Union and Milwaukee Area Anglo-Catholic Action. P. O. Box 662, West Bend, Wis. 53095.

BOOKS about the ancient Episcopal Church in Maryland and Delaware. *Maryland's Established Church*, and *The Anglican Church in Delaware* by Dr. Nelson Waite Rightmyer, sometimes Professor of History in St. Mary's University, Baltimore, and of the Divinity School in Philadelphia, \$10 each copy, postpaid. Educational Research Associates, Fifteen Hoorncill, Lewes, Delaware 19958.

de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

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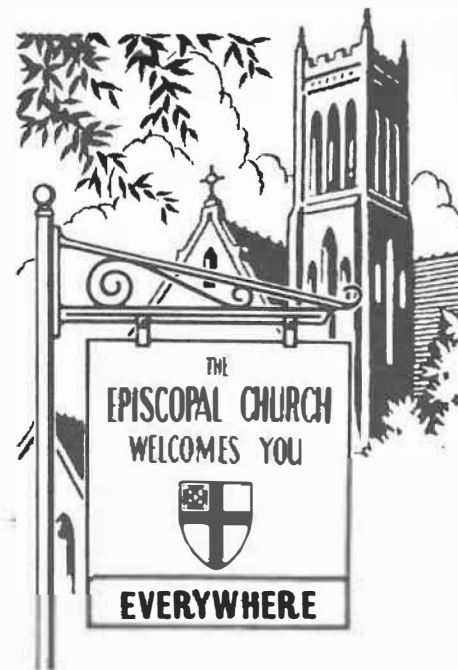
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## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
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Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;  
LOH 1st Sat 9

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725—30th St.  
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &  
child care. Wed 11:30 HC

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
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Sun HC 7:30; Service and Ser 9 & 11 (HC 1S); Daily 10

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The Rev. Howard T.W. Stowe, c  
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10; C by appt

**ST. MARY THE VIRGIN**  
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Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri  
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**ST. THOMAS** 5th Avenue & 53rd Street  
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## NEW YORK, N.Y. (CONT'D.)

**ST. PAUL'S** Broadway at Fulton  
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## SAN ANTONIO, TEXAS

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## HOT SPRINGS, VA.

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## RICHMOND, VA.

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