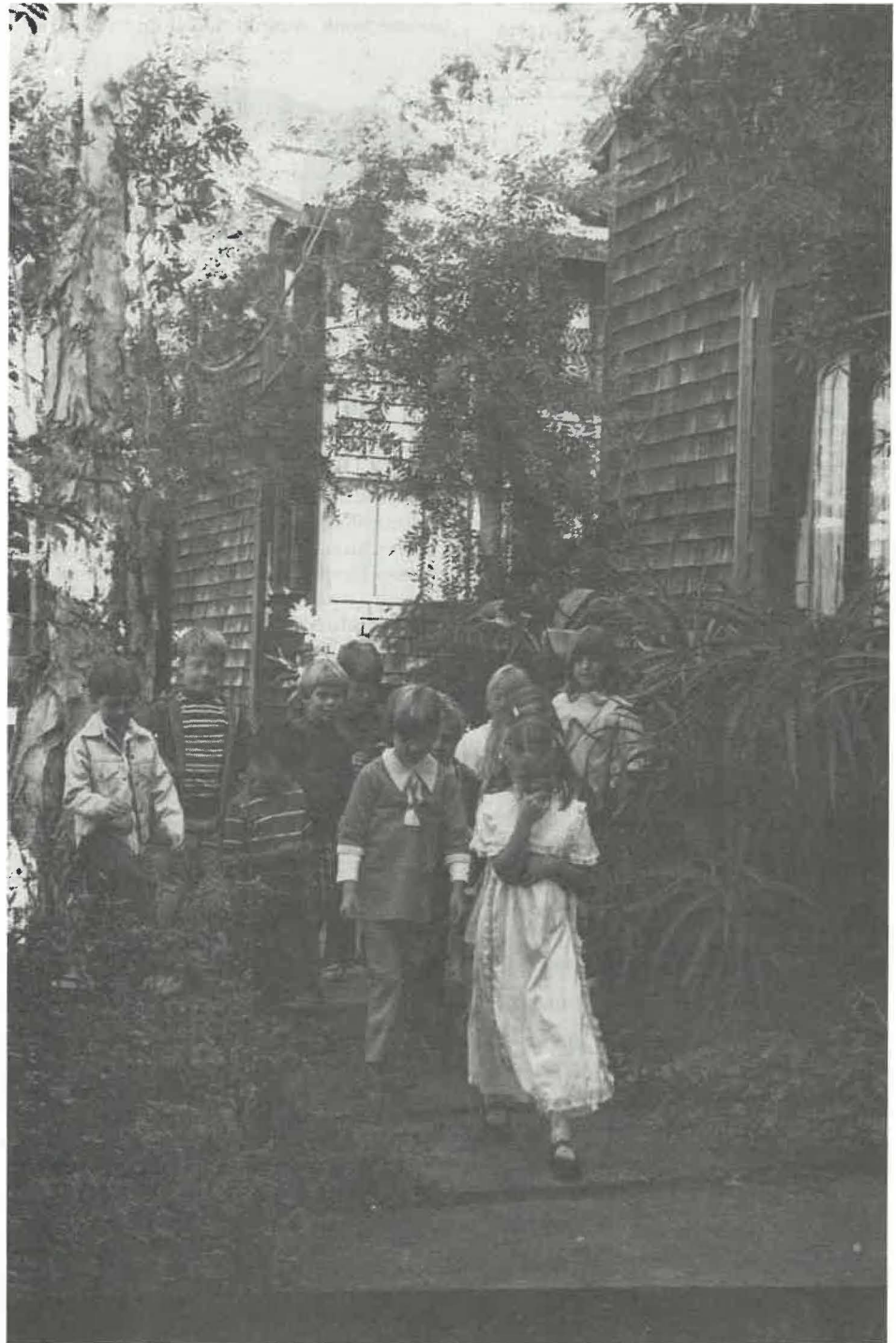


THE LIVING CHURCH

Church

School

Number



Second grade students at the Lower School on the Hawaii Preparatory Academy village campus [see p. 8].



Announcing . . .

VIENNA INTERNATIONAL SEMINAR, AUSTRIA

JUNE 28 - JULY 9, 1977

- European theologians, lectures in English.
- Pre-Session tour of Alpine Countries.
- Post-Session tour of Eastern Europe.

to be held at

BILDUNGSHAUS NEUWALDEGG

Former summer palace of the Dukes of Schwarzenberg

For prospectus apply to:

VIENNA SUMMER SEMINAR

150 Greeves St. KANE, PA. 16735
814/837-9178

THE BISHOP WHITE
PRAYER BOOK SOCIETY
affiliated with
THE FEMALE PROTESTANT
EPISCOPAL PRAYER BOOK
SOCIETY OF PENNSYLVANIA

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

The Book of Common Prayer —
Large and Small Pew Sizes
The Church Hymnal — All Editions
The Trial Liturgy

Each request must be endorsed by the Bishop of the Diocese.

Apply: The Rev. W. Roulston McKean, D.D.
Sec'y, P.O. Box 81, Philadelphia, Pa. 19105

UNDER ONE ROOF

ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION



Cuthbertson

2013 SANSOM STREET • PHILADELPHIA, PA. 19103 • 215 564-6033

1880 THE SOCIETY OF MARY 1902

for more information, please write the
Regional Secretariat
Mr. Everett Courtland Martin
Post Office Box 656 - Old Towne Station
Alexandria, Virginia 22313

1931 1977

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721

AROUND & ABOUT

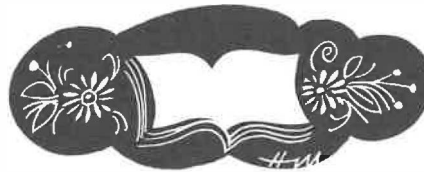
With the Editor

I haven't read a book by Wolf-Dieter Zimmermann entitled *I Knew Dietrich Bonhoeffer*, and am indebted to my friend Alfred P. Klausler for quoting something from it to my friend Martin E. Marty, editor of *Context*. It seems that Klausler and Marty had been criticized by some people who wanted to "work from within" to reform a church body from which they had departed. Then he came upon this bit in Zimmermann's book, and passed it on to Marty,

"running along the corridor in the opposite direction?"

When you're convinced that the train you are on was the right train, up to a certain point, and since then has been the wrong train because it changed tracks, do you stay on that one, or change trains for one that seems right? That is the question.

For those who think it's still the right train on the right track the question doesn't exist, of course. We'll see if we can't come up with some other question wherewith to plague them.



who passed it on to the readers of *Context* among whom am I. Because many Episcopalians who cannot accept the Minneapolis Settlement are torn between their desire to depart for some other church and their impulse to stay and "work from within" to remove the "anomaly" of women priests, I now pass the handkerchief, or potato, to you.

Zimmermann writes: "During the initial phase of the Church struggle Bonhoeffer learned that one of the people, who was later to become prominent in the Confessing Church, wondered if he should join the German Christians [the pro-Nazi group] in order to break that movement from inside. Immediately Bonhoeffer went to see him, accompanied by a few young friends. The illustration which Bonhoeffer then used in his argument has since been very helpful to me in similar situations: 'If you board the wrong train it is no use running along the corridor in the opposite direction.'"

Okay, you don't have to say it: The two cases aren't the same at all. But they do have one thing in common — an analogically valid moving-train metaphor. In the case of Episcopalians, we were all together on a train which, before Minneapolis, may have been the right train for us all: the right train being the one that was on the right track for the destination which its passengers all had as their goal. But if you are one of those who believe that the Episcopal Church got off that track at Minneapolis and onto another one, what do you do? If you choose to "work from within" while the train keeps rolling along on that wrong track, have you or have you not opted for the course of

For our file on Understatements — American Style, this from *Newsweek's* report (April 4) on India's new Prime Minister: "Desai's personal method of birth control — total abstinence — is unlikely to prove practical on a national scale."

Our friend and lowly tax-paying fellow sufferer, Fr. Blessing, rendered unto Caesar as usual and on schedule this year. With the assistance of a tax lawyer in New York, Mr. John Miles Evans, he prepared the following covering letter to accompany his returns and tribute money:

Dear Sirs:

I offer and present unto you herewith my Form 1040 for the taxable year 1976 which, regrettably, is my bounden duty. With all due respect, the instructions for your form are so unduly complex that it may be that I have omitted things which I ought not to have omitted and (God forbid) have included things which I ought not to have included and, as you will soon discover from the size of the medical expense deduction claimed on Schedule A, Line 10, there is no health in me. I know from last year's audit that your property is not always to have mercy. I have, accordingly, made a sincere effort (against all previous training) to read your rubrics strictly and, within reason, to follow them. In retrospect, even I have to agree that it was a bit extravagant of me to claim all 147 of my parishioners as dependents last year, although it is true they do rely upon me excessively. You will also be pleased to note that I have decided to stop addressing you as "Caesar."

Faithfully yours,
The Rev. A. Blessing

The Living Church

Volume 174 Established 1878 Number 17

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

Board of Directors

Robert L. Hall, Milwaukee, president; the Rev. Dudley J. Stroup, Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox, Milwaukee, secretary; the Rev. Kenneth Trueman, Wauwatosa, Wis., treasurer; Warren J. Debus,† Wauwatosa, Wis., assistant treasurer; the Rev. Robert L. Howell, Chicago; Jackson Bruce, Jr., Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Very Rev. C. Cabell Tennis, Seattle; the Rev. C. E. Berger, Chevy Chase, Md.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmett Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Winnetka, Ill.; the Rev. H. Boone Porter, Jr., Kansas City, Mo.; the Rev. C. L. Ross, San Diego; the Rev. Robert Shackles, Muskegon, Mich.; the Rev. Carroll E. Simcox; the Rev. Sheldon M. Smith, Valley Forge, Pa.; the Rev. Dudley J. Stroup; the Rev. Murray Trefese, Milwaukee; the Rev. Kenneth Trueman; the Rev. Paul D. Urbano, Phoenix, Ariz.; Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis, Marshfield, Wis.; Robert Shoemaker, Naperville, Ill.; Mrs. Arthur C. Sprague, Columbia, S.C.; Frank J. Starzel, Denver; William J. Wainwright, Milwaukee.

†Director but not member of the Foundation.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor, Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. J. A. Kucharski, music editor. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager.

DEPARTMENTS

Around and About	2
As Others See It	16
Editorials	11
Letters	3
News	6
School News	8

ARTICLE

St. Michael's Farm for Boys	Brother David	9
-----------------------------	---------------	---

ESSAY CONTEST WINNERS

First Place	Vivian Lee	12
Second Place	Lori Aquino	13
Third Place	Laurel-Ann Dooley	14

KALENDAR

April

24.	Third Sunday of Easter/Second Sunday after Easter
25.	St. Mark the Evangelist
29.	Catherine of Siena

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.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.35 for three years. Foreign postage \$2.00 a year additional.

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.

Clifford and Ellen Morehouse

When Clifford Morehouse was Editor of THE LIVING CHURCH, living in Katonah, N.Y., in the early '50s, he requested me to celebrate the holy eucharist each Monday morning so that he might participate and receive the blessed sacrament as preparation for his writing and weekly editorial each Monday for TLC.

Mrs. Morehouse (Ellen) would have breakfast ready for us after the celebration, and I would leave promptly after breakfast to go to my office in the cathedral grounds in New York City where I worked as director of religious education and youth work for the Diocese of New York. St. Luke's Church, Katonah, was without a rector at the time and I helped out on Sundays.

Whenever the Morehouses were in Katonah, they were present at the Sunday services there.

Mr. and Mrs. Morehouse shared with us the pleasure of meeting some of the churchmen who visited them, and the Morehouses were never too busy to participate in some of our family celebrations. On one such occasion, Mr. Morehouse told of how poorly his geraniums had grown the preceding summer while his neighbor's blossomed lavishly. Hence, Mr. Morehouse, rather secretly, bought and "planted" artificial geraniums in his flower bed. In the autumn, he watched to see when his neighbor's flowers would begin to fade so that he could remove his artificials, but they hung on. The Morehouses became suspicious. Upon closer examination, they discovered that the neighbor's flowers were artificial also.

(The Rev.) J. WILLARD YODER
Paterson, N.J.

Fr. Ehrgott Replies

Permit me to rebut John M. Simon's article, "Social Security — The Other Side" [TLC, Mar. 13], which he has written in disagreement with my article, "The Clergy and Social Security" [TLC, June 13, 1976], in which I claimed that it is inequitable to classify the clergy as "self-employed," thus subjecting them to a disproportionately large Social Security tax, based on 7.9% of income, whereas an employee pays only 5.85%.

I stick to this fact alone as demon-

Five Summer Sessions at

The Church Divinity School of the Pacific

Berkeley, California

July 11-15 A Week With William Byrd

A workshop for professional musicians on the music, history and theology of the Elizabethan Age.

July 18-22 Music For The New Services

A workshop for parish musicians, singers and clergy on how to use the *New Hymnal Supplement*, *New Music for Eucharist* with the Proposed Prayer Book.

July 25-29 Theology In The Parish

A parish simulation with theological reflection, taught and led by the combined faculties of C.D.S.P. and the Berkeley Center for Human Interaction.

August 1-5 Isaiah and Romans

A study of some of the lections for Advent 1977 from both biblical and homiletical viewpoints.

August 8-12 Crisis Counseling

A workshop in the theory and practice of Glasser's *Reality Therapy* as a method for clergy in their counseling.

For further information
write the

Director of Continuing Education
2451 Ridge Road
Berkeley, CA 94709

TO
IS
HUMAN

David Noel, U.S.



BE HAPPY, YOU'LL LIKE IT
AND
TO AIL IS HUMAN
by Merrill Winsett

Two books that analyze Human Nature in light of Christian logic.

Either book \$5 pp or both books \$9 pp.

Order from
COMWIN BOOK CO.
2212 Bowie Street, Amarillo, Texas 79109



**4th Annual Season of the
ECUMENICAL INSTITUTE
AT SALAMANCA, SPAIN**

Theme: "Treasures Old and New"
July 28-August 9, 1977

Lectures in English by Spanish & British leaders
Optional Spain/Portugal tour & low-cost
trans-Atlantic jet flights to Madrid & London.

SALAMANCA, gem of a medieval city, home
of one of Europe's oldest universities, founded
1222.

Climate: INVIGORATING! Welcome: WARM!
Prices: LOW!

Advisor: Spanish Secretariat for Ecumenical
Relations, and John XXIII Institute, Salamanca.

Prospectus from:

SALAMANCA INSTITUTE SECRETARY
150 Greeves St. Phone 814/837-9178 Kane, Pa. 16735

**LEARN WHAT THE CHURCH
IS DOING**

Follow the news of
the Church each week in

THE LIVING CHURCH

Subscribe Now!

One Year — \$15.95

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wis. 53202

Thanks to you it works ...

FOR ALL OF US



advertising contributed
for the public good



United Way

strating the inequity, but there is one serious oversight in Mr. Simon's calculations which I would correct. While the self-employed person can indeed deduct his professional expenses to reach an amount on which the Social Security tax is based, this is offset by the fact that he must add to his income the rental value of housing supplied by the parish, and/or any housing allowance. This is directly opposite to the specific exemption on housing or allowance for the clergy (and anyone whose home is supplied by an employer, as a condition of his work), provided by income tax regulations.

Mr. Simon points out the great waste of money if the cleric were considered as an employee, whereby the cleric and the parish would each pay in .0585% — a total of 11.7%, versus the .079% paid now by the cleric alone. Here Mr. Simon errs, in my opinion, for the point is that the full (and larger) burden of .079% versus .0585% falls completely on the cleric. Further, I question the ethic which has it that parishes paying .0585% would be "wasting" money. I see no need for the clergy to be treated, on the one hand, as privileged persons, but on the other, as taking on the full load at a higher rate than employees. I grant that it is the churches which are saving money, but at the expense of the cleric having to shoulder the full .079%, which is manifestly unfair.

As to solving the difficulty by parishes paying the cleric .0585%, this is in exact contradiction to Mr. Simon's statement that to pay the full 11.7% is to waste money. Moreover, such payments made to the cleric would have to be regarded as additional income, hence taxable both for income tax and Social Security. Finally, as regards Mr. Simon's tabulations of other income tax deductions than for Social Security (professional expense only), I do not see how this is applicable. Income tax deductions other than professional expenses are not involved in figuring the Social Security tax.

As to any class action, this is a last resort. As I reported recently in your letters column [TLC, Feb. 20], the whole question is being considered in the House Ways and Means Committee. Many representatives believe that the present basis for the clergy is inequitable.

(The Rev.) ROBERTS E. EHRGOTT
Church of the Nativity
Indianapolis, Ind.

"The Monk and the Prince"

I hope readers of "The Monk and the Prince" [TLC, Feb. 20] will think twice before including in sermons or other edifying discourses any of the matter contained in that article. Whatever the source of the story may be (something

we are not told), it is totally untrue, and a word of caution needs to be uttered. There is no evidence that the common people thought that in Becket "they had a champion who might possibly relieve them of royal abuse." John was certainly a harder-working and probably better ruler than Richard, and Richard died not in his Austrian captivity but fighting in France some five years after his release. But the principal objection to the story must be that Stephen Langton was (a) not a monk, and (b) lived in Paris from about 1180 (nine years before Richard's accession) to 1206, when he became a cardinal. So any notion of him as a monk who humbled the "frolicsome rapist" monarch is quite impossible. Equally impossible is the fictitious view of Magna Carta as a proto-Bill of Rights for the common man, which would have astonished the barons who imposed its terms, slightly moderated and broadened by Langton's influence, on the king.

(The Rev.) RICHARD W. PFAFF
Dept. of History
U. of North Carolina
Chapel Hill, N.C.

Protests Inhibitions

Recently traumatic events have taken place in the life of the Episcopal Church which make my continuation in this branch of Christ's holy catholic church increasingly difficult. In September General Convention "discovered" that women could be made priests. Our wonderful and inspiring Book of Common Prayer is being replaced with a manual of worship. Not only is the prose uninspiring, but in many places the theology is contrary to what I had been taught. The leaders of our church are attempting to influence our thinking to the point where we will accept avowed and practicing homosexuals to be ordained to the priesthood. While these radical changes are taking place, the Establishment continues to belittle the scripture and tradition as foundations of the church. In the past few weeks three congregations in the Diocese of Los Angeles have said "enough." They will no longer be hoodwinked by these modern inventions. They continue in their worship exactly as before, using the traditional Book of Common Prayer. Their people recite the same creeds. There is no visible departure from the past.

In an extraordinary move, the Bishop of Los Angeles has inhibited the rectors and assisting clergy of these parishes. According to the *Los Angeles Times* they were not confronted by the bishop or the standing committee previous to this action. Now attorneys for the bishop have filed motions in the civil courts to demand that these clergy and their congregations be inhibited from

using their buildings for the worship of God, worship which is in the exact form as they have always been doing as members of this diocese.

How can our church survive if "our" bishops attack clergy and people in the secular courts to take away their altar and their sanctuary? How can our tithes and offerings, given for the service of Christ and his church, be used by the bishop to hire a secular attorney so to injure our brothers and sisters in the faith that their very place of worship be deprived them?

I am writing this letter in the hope that members of the Episcopal Church who may be unaware of these matters will investigate them, and demand answers from the Bishop of Los Angeles.

KEMP C. FAIRBANKS II

Torrance, Calif.

A Call to Prayer

As controversy swirls about us, as to who should be ordained, as to who has a right to apostolic succession, as to who has property rights, who is O.K. or who is not O.K., the job of ministering in grace and love one to another is sometimes shoved into the background in some areas of the Episcopal Church.

The energies spent in organizing against one another should be harnessed in a spirit of prayerful love so that we can move ahead in evangelistic growth for the church.

I wish that we in the Episcopal Church could this year set aside a special day when every family (lay, clergy and bishops) is asked to spend some time in total quiet, to ponder some of the questions before the church and then to kneel down with our respective families in special prayer to ask unity, and to bless God for a church so rich in human resources.

The church after all is the people of God, the living and the dead, totally bound together. We have 2,000 years of history and 2,000 years of heaven ever with us. We need to be *still* and *hear* God, to go forth in a spirit of reconciliation in the community of the church, and fully to acknowledge that God and God only is fully in charge here and that he in his good time will reveal to us his divine will.

VIOLET M. PORTER

Kansas City, Mo.

The New Barbarism

I have just come from an early hour Ash Wednesday service, where I was shocked by what has happened to Psalm 51:8. Gone are the meaningful phrases "with hyssop" and "whiter than snow." Must our new revisers rob us of a psalm's imaginative richness in order to fit their own flat-brained norms? And why, in verse 3, is "know" substituted

for the more accurate confessional verb "acknowledge"? Must we be talked down to as cultural illiterates and at the same time have our piety emasculated in the name of progress?

I am a university teacher of Shakespeare who has been able to expect, up until now, that at least some of my students would be able to recognize an allusion to Psalm 51 in the words of King Claudius in *Hamlet* when he asks, "Is there not rain enough in the sweet heavens/To wash it [his cursed hand] *white as snow*?" But henceforth Episcopalians "educated" by the *DPB* will lack this perception of Shakespeare's art as well as of the Bible's. They will have become a new generation of the Know Nothing party.

One of the saddest characteristics of our ecclesiastical politicians is that they suppose the Bible's imagery unimportant, or worse still, that they have the right to excise or recast it to suit their own literary taste.

ROY BATTENHOUSE
Indiana University

Bloomington, Ind.

Two Views

Congratulations to H. N. Kelley ["Do We Still Call It Lent?" *TLC*, Feb. 27] for braving the thunderbolts and putting his thoughts on paper. Congratulations to you, also, for printing his article. It will, of course, bring the usual flood of mail from the Convention Church devotees saying something about the Holy Spirit. But to us bewildered, confused, and orphaned Little People it was a comfort to read that someone, somewhere has had thoughts similar to ours — that perhaps what we were beginning to think were mental aberrations resulting from constipation or a badly prepared meal are really valid worries stemming from the circus in Minneapolis.

ROGER A. ROVERSTAD, M.D.
St. Cloud, Minn.

• • •

I found the article by H. N. Kelley unbelievably unworthy of your fine magazine. I cannot believe that you allowed it to be published. I see no good that it can do for our church, but a lot of harm.

(The Rev.) RICHARD E. TRASK
All Saints' Church

Atlantic City, N.J.

The Living Church Development Program

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

Previously acknowledged\$3,214.70
Receipts Nos. 19,123-19,127 180.00
\$3,394.70

Was
Jimmy Carter
elected by
Republican
Protestants?

This and many other interesting questions are answered in **RELIGION AT THE POLLS** — a comprehensive book about the role of religion in the American electoral process. It discusses and analyzes how members of various denominations tend to vote, the denominational make-up of Congress and how it affects legislation, and such key issues as parochial school aid and abortion.

RELIGION AT THE POLLS

by ALBERT J. MENENDEZ

Paperback \$5.95

Available at your bookstore or direct from the publisher.



THE WESTMINSTER PRESS

905 Witherspoon Bldg., Philadelphia, Pa. 19107

AGING MYTHS

Elderly people prefer to be with people of their own age. . . .



A recent survey shows that 74% of seniors prefer to spend most of their time with people of ALL ages!

EPISCOPAL SOCIETY FOR
MINISTRY TO THE AGING, INC.

RD#1, Box 28 • Milford, New Jersey 08848

MUSIC FOR EUCHARIST

Rite II — Proposed Prayer Book
"THANKS and PRAISE"

St. Michael's Mass by Benjamin Harrison
Easy - Joyful Dignity - Unison/Organ

Send \$1.00 for ExamPacket for Priest/Organist and Pew editions. Available soon: "Missa Marialis" — Rite II

2211 S. Bluff St., Wichita, KS 67218

EPISCOPAL JET FLIGHTS

From \$299 round trip

N.Y., TORONTO, CHICAGO TO: LONDON, AMSTERDAM, FRANKFURT, COPENHAGEN, MADRID

Departures: May thru October; some winter and spring flights.

AIRLINE TRANSPORTATION CHAIRMAN
150 Greeves St. Phone 814/837-9178 Kane, Pa. 16735

THE LIVING CHURCH

April 24, 1977
Third Sunday of Easter/Second Sunday after Easter

For 98 Years
Serving the Episcopal Church

EPISCOPAL CHURCH

Hispanic Commission: Bishops Must Approve Grants

Diocesan bishops must now personally approve all grants to be made by the Episcopal Church's Hispanic Affairs Commission.

This is one of the new procedures adopted by the commission, according to the Rev. Herbert Arrunátegui, the national officer for Hispanic affairs.

The commission has been in the news recently because of the controversy in connection with a federal hunt for Carlos Albert Torres, a suspected member of the terrorist group FALN, who served on the commission last year. Fr. Arrunátegui's predecessor, Maria Cueto, and her secretary have been jailed for refusing to testify before a grand jury. Commission files have been made available to the FBI by Episcopal Church authorities.

In explaining new procedures for grants, Fr. Arrunátegui said: "Suppose there's a group in Washington, D.C., who wants a grant from us to establish a program in X parish to help the Hispanic community in their area. We mail the application and guidelines. This particular group would have to go to the bishop and submit the application. It would be the responsibility of that bishop to inquire about the application."

Once the bishop approves the grant and signs the application, it is sent to the commission's office in the Episcopal Church Center, New York. A copy of the application is sent to each of the 10 members of the Hispanic commission and is approved if the majority agrees. No grant will be approved, however, if the diocesan bishop does not agree with the funding. The national officer stressed the importance of that step. He also indicated that commission approval must be granted by a strong majority.

In the case of an emergency, members of the commission's executive committee are able to approve a grant, but all other members of the commission are also notified of the request and are given time to consider it. However, the diocesan approval is still the first step.

Once the grant has been approved for funding, one quarter to one-half of the amount is sent to the recipient. Then an evaluation is made. If the report is not satisfactory, further investigation will

be made. If the report is satisfactory, the remainder of the grant is forwarded.

In the past, bishops were sometimes told of the grants after they had been made. Now, they are to be consulted as negotiations begin.

Under the procedures for selecting new commission members, each of the 18 bishops in whose dioceses the church has Hispanic work will be asked to send a list of nominees. The commission consults with the Rt. Rev. Richard Martin, Executive for Ministries, Fr. Arrunátegui said, and recommendations are made to the Presiding Bishop, who makes the final decision.

Although commission members are normally to be nominated by diocesan bishops, the national officer may also submit his own list. In that case, he said, he would notify the bishops whom he was nominating.

Members of the commission, according to the new guidelines, must be Episcopalians and have to be already concerned with Hispanic work, though they need not be Hispanic themselves. If a consultant is employed, it is not necessary that that person be an Episcopalian.

The commission currently has a \$35,000 budget for grants but if an unusually large grant is requested and approved, the Coalition for Human Needs may be asked for additional funds from its \$700,000 budget.

Last year, expenditures of the Hispanic Affairs Commission amounted to \$361,000 of which \$115,000 was allocated for "community development" and \$130,500 for "grants."

In the past, the commission has drawn up statements which have focused on themes of empowerment and liberation. Under the new set-up, Fr. Arrunátegui said he is "avoiding that because once you set these goals or specific manifestoes, you limit yourself."

A major priority for the coming year will be the promoting and developing of a native clergy among Hispanic members of the Episcopal Church.

A major goal adopted by commission members is the "projection to the Hispanic community of a new image of the Episcopal Church, which at the present time is seen as an elite and WASP church." Members stressed that "this (new) image must be one of an Episcopal Church with open arms, ready to be the spiritual home of all those who so desire."

Hispanic Affairs Commission members include the Rev. Frs. Samuel Pinzon, Washington, D.C. (chairman), Enrique Brown, Stamford, Conn. (secretary), Luis A. Quiroga, Brooklyn, N.Y., and Clifford Waller, San Antonio, and the Rt. Rev. Adrian Caceres, Bishop of Ecuador.

Lay members are Mrs. Ralph Cloud, El Paso, Leopoldo Frade, Sewanee, Tenn., Manuel G. Mesa, Miami, Jose Paradela, Elizabeth, N.J., and Mrs. Virginia Ram, Los Angeles.

CHURCH AND SOCIETY

Bishop Blasts PECUSA Stance

Claiming that the Episcopal Church is backing off on human rights matters, the Rt. Rev. Colin Winter, exiled Bishop of Damaraland (Namibia), called on church members to renew the struggle and to withdraw investment from exploitative countries.

Bishop Winter made his remarks in a recorded conversation with the Rev. Sipo Mzimela at the Episcopal Church Center. Mr. Mzimela is a South African in exile.

The bishop, who lives in England, said Namibia is the most exploited nation in the history of the world and claimed that 70% of its gross national product was taken out of the country to nations such as France, England, and the United States.

Many of the business people whose firms are exploiting Southern Africa were church goers, he said, and asked: "What kind of preaching are they getting? Who is ministering to the souls of these people, who, I believe, stand under the judgment of God?"

Lutherans, he said, have spent \$1.5 million in education on southern Africa [Lutherans reportedly make up the largest body of Christians in Namibia], and their materials, he suggested, should be used by the Episcopal Church throughout its dioceses.

Bishop Winter said he was at the church center to press for withdrawal of investments from what he termed oppressive multi-national corporations. To the people in the church center he said: "I am here to say . . . 'you are not dealing with the issues of Namibia in their proper way.'"

The church should not be "just talking

about investments," the bishop said, "but should be withdrawing them from banks and businesses which are proping up the violence in southern Africa. The multi-nationals should be challenged. I don't see in conscience how the church can go on investing money."

Bishop Winter called for an educational campaign to study the problems of southern Africa and for a conference to which southern Africans would be invited "to begin to address the issues."

CHURCH OF ENGLAND

Methodist's Hymn to Be Used in Jubilee Service

Churches throughout England will mark Queen Elizabeth's silver jubilee on June 5, with a special order of service being drawn up by the Archbishops of Canterbury and York in consultation with the Roman Catholic Archbishop of Westminster and the Moderator of the Free Church Federal Council.

There will be a choice of hymns — one written by Poet Laureate Sir John Betjeman and the other by the Rev. Frederick Pratt Green, a retired Methodist minister.

Mr. Green, who has about 100 hymns to his credit, had been asked to write one for use later this year at Norwich Cathedral's jubilee. It came to the attention of the dean of York, who recommended it to the Archbishop of Canterbury. Now it is to be sung at the Queen's Jubilee service.

Something of a situation has arisen in England for Mr. Green's hymn was written without the knowledge that Sir John, whose official duty it is to produce one, was also working on a hymn. However, the Poet Laureate's hymn has received a very mixed reaction and has been widely criticized. While it is not now being included in the special order of service, there is no reason why any church which so desires cannot order its choir to sing it.

LEBANON

Assassination Spurs Revenge

As feared, the assassination of Kamal Jumblat, leftist leader and chieftain of the Muslim Druse sect, in Lebanon, brought about immediate attacks on Christians.

The murder of Mr. Jumblat, who was ambushed while driving to his mountain home near Beirut, was considered dangerous enough to escalate another round of all-out civil war in Lebanon.

Maronite Catholic Pierre Gemayel, a leader of the right-wing Phalangist party and a major adversary of Mr.

Jumblat, issued a statement eulogizing the Druse chieftain as "a great man."

Mr. Gemayel also called on all Lebanese to close ranks to head off what he called "attempts by vicious elements" to disrupt the Syrian-imposed peace on the country.

Shortly after word of Mr. Jumblat's murder was released attacks were launched against more than 200 Christian villagers who were slain. Dozens more were believed to be kidnapped.

The Christian Phalange Party, through its radio station, said some of the villagers were "axed, others were knifed to death, and many had their throats cut." The station also reported that a large group of men, women, and children were killed and buried beneath the rubble of a church in Barouk. They had sought shelter in the building which was then blown up with dynamite, reportedly placed by the Druse.

Christian political leaders have called upon President Sarkis for protection.

ROMAN CATHOLICS

Prelate Slain in Congo

Less than a week after the assassination of Congo's president, the Roman Catholic Archbishop of Brazzaville was kidnapped and murdered.

Government sources first reported that Emile Cardinal Biayenda was murdered by three relatives of the assassinated President Marien Ngouabi in a "family vendetta."

Brazzaville Radio then said that Ngouabi family members "vehemently condemned" the archbishop's murder.

At one point it was reported that former Congolese President Alphonse Massamba-Debat, who was executed for the assassination of President Ngouabi, was behind the kidnapping and murder of the fifty-year old prelate.

Churchmen everywhere were shocked at the cardinal's death which followed by a month the "accidental" death of Archbishop Janani Luwum in Uganda.

In London Basil Cardinal Hume, Archbishop of Westminster, said the murder of "my brother cardinal" is "yet another instance of the appalling price that Christian leaders are now paying in Africa for their unwavering witness to justice and human rights for all."

Expulsion "Humiliates" Bishop

Bishop Donal A. Lamont, O. Carm., of Umtali returned to his native Ireland saying he felt "humiliated" by his expulsion from Rhodesia.

A strong critic of the Ian Smith regime, the bishop, who became a citizen of Rhodesia in 1950, was expelled in connection with his conviction on charges

of failing to report the presence of black nationalist guerrillas in his diocese near the Mozambique border.

"I feel very humiliated by my deportation," the bishop said in Dublin. "I feel that I have been privileged because of my white skin. Two of my priests sentenced for the same offense will serve jail sentences because they are black."

The bishop's 10-year sentence was reduced to four years, with three years suspended. However, the government saying it did not want Bishop Lamont "to make a martyr of himself" by serving one year in jail, stripped him of his citizenship, declared him to be a *persona non grata*, and ordered him out of the country.

Bishop Lamont, consecrated in 1957 after 11 years of missionary work in Rhodesia, is an advocate of non-violent solutions to the current crises in Rhodesia.

CONGRESS

Handgun Control

Sen. Jacob K. Javits has introduced a bill in the U.S. Senate "to prevent lawless and irresponsible use of handguns in selected areas with high crime rates."

At the same time, he introduced a companion bill "to promote more effective management of certain law enforcement functions of the executive branch by transferring functions of the Secretary of the Treasury under the Gun Control Act of 1968 to the Attorney General . . ."

The New York senator said the two bills "are designed to tailor federal gun controls to limited geographical areas throughout the country where the problems of handgun related crimes are most severe, and where public support for federal controls is broad-based."

Bill Would Protect Pregnant Workers

Legislation which would outlaw discrimination in employment against pregnant workers has been introduced in both the Senate and House of Representatives with a total of 86 co-sponsors.

It was prompted by the U.S. Supreme Court ruling last winter (*Gilbert v. General Electric Co.*).

In that decision, justices ruled that working women disabled by pregnancies or related conditions are not entitled by law to the same benefits which their employers provide to workers with other disabilities.

Backers of the bill now in Congress said the Supreme Court ruling "constituted a serious setback to women's rights and to the development of anti-

SCHOOL NEWS

discrimination law under Title VII [of the 1968 Civil Rights Act]. More importantly, the decision poses a serious threat to the security of the American family unit."

As an amendment to the Civil Rights Act, the bill, introduced by Sens. Harrison A. Williams and Birch Bayh and Rep. Augustus F. Hawkins, would require employers to treat "women affected by pregnancy, child-birth, or related conditions . . . as other persons not so affected but similar in their ability or inability to work."

Sen. Jacob Javits said the measure is "absolutely necessary if we are serious about equal treatment without regard to sex for all members of the labor force in the United States."

LUTHERANS

Clearer Definition of Real Presence Needed

The executive committee of the Lutheran World Federation (LWF) has urged that in dialogues with theologians of other Christian traditions, "there be still clearer definition of the agreement in understanding the Real Presence of Christ in the Lord's Supper, and the agreement in understanding justification."

"In dealing with several areas of ecumenical relations, the committee commended regional Anglican-Lutheran discussions, "beginning with Tanzania, Europe, and the USA."

As for talks with Roman Catholics, efforts to increase the already "far reaching consensus" were urged, particularly regarding the doctrine of justification by faith and in light of contemporary reformulations of Roman Catholic doctrine.

The previously publicized possibilities of official Roman Catholic acceptance of the Lutheran Augsburg Confession as "a valid expression of the Catholic faith," were noted as "significant" by the committee.

Chairman of the standing committee of ecumenical relations of the LWF is Archbishop Olof Sundby of the Church of Sweden.

CALIFORNIA

Parish Acts on G. C. Decisions

St. John's Chapel, Del Monte, Monterey, has voted to disassociate itself with the Diocese of California and the authority of the Bishop of California, the Rt. Rev. C. Kilmer Myers.

With only one dissenting vote the parish also repudiated the actions of the 65th General Convention.

Continued on page 17

In September, 1976, the **Hawaii Preparatory Academy** began holding classes on two campuses. While the Upper School is still located on the 55 acre hillside campus at the foot of the Kohala Mountains which it has occupied since 1959, the Lower and Middle Schools now enjoy their own campus two miles away near the center of the country village of Waimea. This campus, formerly the Waimea Village Inn, provides ample space for classrooms and science, library, art and music activities for grades 1-8 as well as residential facilities for boarding students in grades 6-8 and for several faculty families who act as dormitory parents. The Upper School offers a boarding and day program for grades 9-12.

The Middle School, grades 6-8, is a major addition to the HPA program. Its philosophy is based on the premise that this age group has needs that are best met by a curriculum especially designed for it which is both free of an elementary school setting yet not dependent on the needs of high school students.

St. Andrew's Priory School for Girls in Honolulu, Hawaii held its first annual Alumnae Homecoming on January 5. The program began with a tea hosted by Governor and Mrs. George Ariyoshi at the Governor's home, Washington Place. The senior girls conducted a tour of the school, and the alumnae were addressed by the Rt. Rev. Edmond L. Browning, the new Bishop of Hawaii. Over 500 alumnae attended this first Homecoming. For the first time in the



Entrance to main hall, St. Andrew's Priory School, Honolulu, Hawaii.

110 year history of the school a Development Fund Program has been initiated. The headmaster, the Rev. Fred G. Minuth has assigned the direction of this program to his assistant, Frank A. Steffen. This "Master Plan for the Future" calls for the total renovation of the interior of Main Hall, the original Priory Building, erected in 1909. Also included in the Master Plan is faculty development, curriculum enrichment, and the establishment of an endowment fund for future needs. The Priory hopes to raise \$1,750,000 in six years.

The Rev. James C. Jackson, chaplain of **Voorhees College** in Denmark, South Carolina, announced that "Affirmation for Living" was the theme of a film festival presentation shown during Religious Emphasis Week recently.

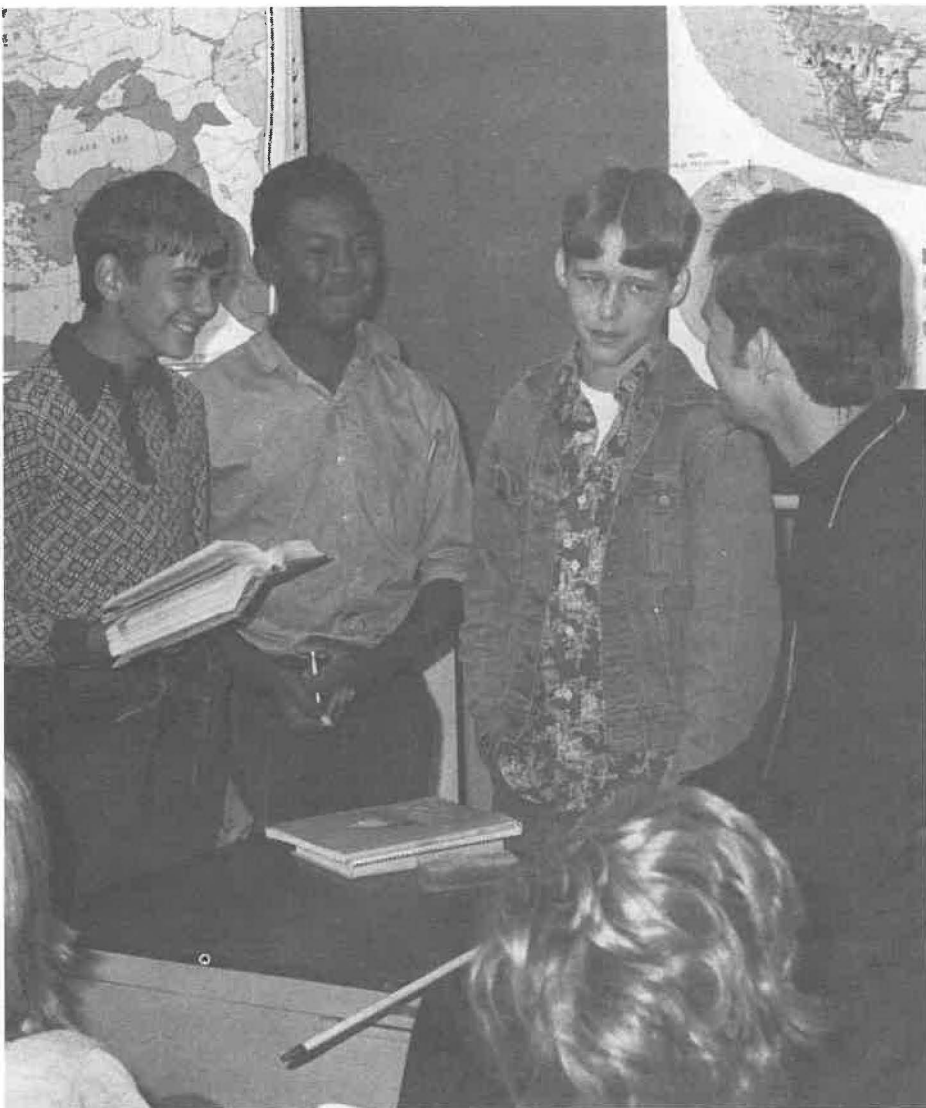
The films chosen were *Egostates*, *Games*, and *Box for Mr. Lipton* shown on the opening day, followed by *Sandal Maker*, *Graduation Day*, and *Is the 11:59 Late This Year* on the second day. The third day's offerings were *Truck Stop*, *Death of Simon Jackson*, and *Some Talk About Poolrooms and Gin Mills*. Voorhees students, professors and local clergymen led the discussions following each film.

Julius F. Nimmons, Jr., acting chairman of the history department of **Saint Augustine's College**, Raleigh, North Carolina, has arranged for three political science students, Cheryl Mosley, Gregory Randolph, and Gregory Gleaves, to work in the offices of state legislators during the current sessions. Keith W. Phillips, an accounting major at the college, has received a certificate of nomination for the 1977 Harry S. Truman Scholarship from Pennsylvania, in recognition of his academic performance and commitment to government service.

Seabury Hall, Makawao, Hawaii, has started a new typing program with the investment of only \$750 to obtain seven electric typewriters — fully reconditioned and ready for heavy duty use. In early February, the school held its seventh Interim program. A variety of exciting and educational activities were scheduled: college visiting on the West Coast, skiing at Lake Tahoe, hiking in the wilderness areas of Hawaii, studying the archeological data of Maunaloa Valley, and studying in depth the two major industries of Hawaii — the military and tourism.

ST. MICHAEL'S FARM FOR BOYS

By BROTHER DAVID

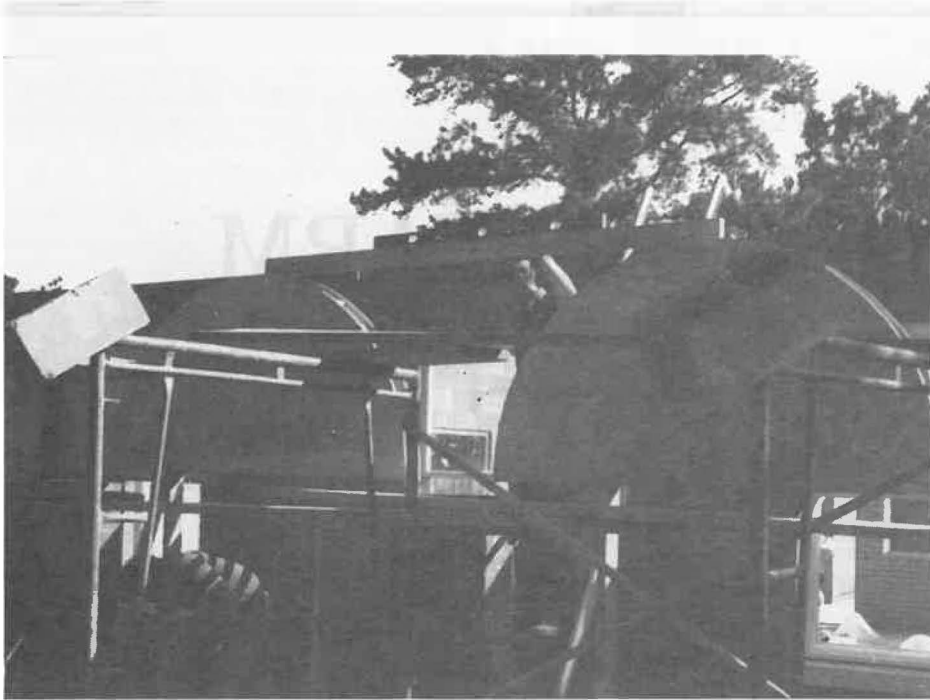


Boys at Saint Michael's each receive a minimum of five hours of instruction daily, with additional supervised study as needed.

Saint Michael's Farm for Boys was founded in 1954 by the late Rev. Victor A. Menard to care for, educate, and train emotionally disturbed or troubled and neglected boys through love, a special program, and the help of God.

It is a non-profit, non-sectarian, residential, and educational facility located in rural Pearl River County on 84 acres of timbered and cultivated land with a present capacity of 24 boys, ages 13-17. Each of these troubled boys has struck out against society in one way or another, resulting in court referral to St. Michael's as an alternative to the state's reform or training schools. At St. Michael's each boy receives a second chance to learn the lesson of self-discipline so that he may "rule himself and not have to be ruled by others." Often it is a lesson that must be patiently but firmly repeated with strong guidance, understanding, and love . . . Christian therapy uniquely offered by the Congregation of Saint Augustine, a monastic teaching community which assumed the operation of the Farm in 1970.

Our program has several basic elements intertwined into the daily life of each boy. Through it, over the course of the average stay of two-and-a-half years, a boy grows out of a life of rejection and feelings of low self esteem, insecurity, and fear, and evolves into a stable, mature, and responsible personality that enables him to accept as a practicing Christian, a productive and creative place in society. That the program has an extraordinary level of success is attested to by the fact that of the 504 "alumni," only seven are known to have had additional trouble with the law. Many of St. Michael's graduates



In order to save on costs, boys help with the construction program at Saint Michael's. The brick work on the new dormitory building is nearly completed.

have gone on to complete college, graduate school, and a variety of vocational programs.

When the Congregation of Saint Augustine moved from San Diego, California, and assumed the operation of Saint Michael's Farm, there were two major areas of concern facing the future of the Farm. One crucial area of need was getting the school established, stabilized, and accredited. Since the Congregation assumed the Farm's operation, our educational program has been accredited by the state's Department of Education, grades 7-12, and leads to an accredited high school diploma. Each student receives a minimum of five hours of instruction daily, with additional supervised study as needed. In addition to the academic courses, our curriculum has been recently enriched by remedial and vocational training, comprehensive testing, and makes extensive use of modular scheduling, ungraded progress, and programmed learning, — all designed to bring the boys up to grade level. Classes, of course, are small, and each boy receives whatever individual tutoring and other help he may require. The counseling aspect of our program is conducted by a qualified therapeutic counselor who is a member of our teaching staff. In addition, we have access to consultants and clergy who come in from the community, as required.

Religious life and instruction is at the heart of the school. The chapel stands in the center of the campus, and services are scheduled every day. Each boy receives religious instruction for two hours each week, and is taught the basic moral and ethical principles common to all religions. The Congregation of Saint Augustine's primary work at

St. Michael's Farm for Boys is to administer and teach, with a definite program of religious instruction and high academic standards, recognizing that Christian teaching is a spiritual work of mercy.

Another area of concern facing the Farm when the Congregation assumed its operation was the pressing need to build and equip new structures and renovate existing ones, so as to improve the physical facilities. Since 1970, the staff house has been completed and furnished, and a new barn and shop have been built and partially equipped. Last fall, a greenhouse was built by the boys and staff. General renovations have been made in all buildings, including the addition of a sun porch on the existing staff house, and the bricking of the exterior of the chapel and the farm manager's house. The interior of the chapel was recently plastered, and will soon be painted. Many improvements have been made to our lake, which is used for recreational purposes. This included the creation of a new spill-way system to prevent soil erosion around the lake and surrounding property. Recently, the lake was stocked with catfish, bream, and bass. And, several acres are now under pecan trees. Construction is nearly completed on Menard Hall which will house a kitchen, dining hall, and several offices. Because of rain and cold weather, construction has been delayed, but progress is steadily moving forward. Additionally, most of the brick work is completed on a new dormitory building which will replace the temporary structure that we have been using since the old dormitory burned three years ago. When completed, this building will house 28 boys,

two staff members, and will include a student lounge, staff apartment, and an infirmary, as well as providing much needed storage space. With the completion of these two new buildings, construction will begin on a recreational, multi-purpose building, and our immediate goal to provide adequate facilities for the boys will have been met. However, the school greatly needs additional classroom facilities, and expanded housing for the teaching staff.

We give thanks in that we were recently able to purchase 34 acres adjoining our present property. This is land on which a priory (for staff members) and a retreat house might in time be built. And also, since it includes one quarter mile of frontage on Bollie Creek, it has definite possibilities for the creation of a recreational swimming, camping, and picnicking area for the boys.

Thursday, June 16, is Anniversary Day this year. To celebrate our 23rd birthday, we shall be dedicating the two new buildings: Menard Hall, the new dining-room and kitchen named for the Rev. Victor A. Menard, founder of St. Michael's, and the Bishop Noland Dormitory, to be dedicated to the memory of the Rt. Rev. Iveson B. Noland, eighth Bishop of Louisiana.

For over 22 years St. Michael's has been an act of faith on the part of many people. This act of faith has accomplished untold miracles in salvaging the lives and futures of countless boys who needed help at a critical point in their lives. It is our prayer that we can continue this important work to which God in his great mercy has called us . . . to give his boys a second chance.



At Saint Michael's each student is given individualized attention.

EDITORIALS

Is Government Control "Ours"?

Those who control whether we live or die must be under our control. We now control every group with a life-protecting function except doctors. It is time to end that exception."

Thus concludes an impassioned plea for nationalized medicine by Charles Peters, on the "My Turn" page of *Newsweek* (March 28, 1977). The writer is editor of *Washington Monthly*.

Mr. Peters starts from the premise that doctors are like soldiers, sailors, policemen and firemen in "the business of protecting our lives." In dealing with those other life-protectors, he points out, "We tell them where to serve. The policemen can't all patrol Park Avenue. The sailors can't all be based in San Francisco. . . . We do not permit even the greatest general to charge us whatever he wants." Why then, he proceeds, should we let the doctor decide for himself where he shall serve, and how, and for how much?

Other vitally important considerations are dealt with intelligently in the essay. We have no quarrel with Mr. Peters about any of them, and not necessarily a quarrel with him on the particular point we are here considering. But we do have something of a troublement.

Our question is this. When we talk about bringing the medical profession, along with the soldiers and policemen and other life-protectors, under "our control," whom and what do we have in mind when we say "our"? Mr. Peters clearly means government, not us as individuals. He assumes that government control is our control; but that, for some of us, is precisely *Q.E.D.*

In developing his case Mr. Peters uses an odd illustration which seems to tell against his argument rather than for it. Of public control (meaning government control) he says: "Of course, it will have its disadvantages. The military that was brilliant at Midway was a parody of bureaucratic malfunction at Pearl Harbor. But our civilian health system is Pearl Harbor every day, with a fragmentation of responsibility so complete that a major problem in malpractice litigation is figuring out whether internist A, specialist B or hospital C was responsible for the particular disaster at issue." Surely this is strange reasoning. It was because the military was a slave of government control that Pearl Harbor happened. It was when the military was operating for a moment without governmental let or hindrance at Midway that it was brilliantly effective. Without suggesting for a moment that the present medical free-enterprise system is always, or even usually, brilliantly effective, doesn't it seem that to put medicine under government control would be to subject it to the Pearl Harbor pattern rather than to the Midway pattern?

Something indeed is going to have to be done about the soaring cost of medical care in this country. Not even the A.M.A. questions that. But we cannot share Mr. Peters' trust in the power and wisdom and will of government to administer it, still less to control it, in the way that he and so many other proponents of nationalized medicine have in mind.

Is there, or could there be, any such thing, we wonder, as an organized citizens' union for bargaining collectively with the medical profession? Perhaps such an approach is unrealistic, but at any rate it could be "ours" in a way that "our" government has never been and probably can never be.

Our Mediator

(Tune: *Herzliebster Jesu*, Crueger, 1640.
Episcopal Hymnal 71, 1st tune.)

Born of a woman,
Stained by tears and sadness,
Bruised by our hate
And broken by our madness;
Tormented creature,
Yet of all, Creator:
Our Mediator.

From pain and anger,
From your human sorrows,
O Jesus, give us
Hope for our tomorrows.
Of earth's poor wounded
The Regenerator:
Our Mediator.

How can we fear you,
Who have shared our weeping?
How not surrender
To your mercy's keeping
All our dark journey,
Gentle Supplicator?
Our Mediator.

Stand there between us
And the Judge of heaven.
Love us, who need
So much to be forgiven.
Scarred royal brother,
Tender Expiator:
Our Mediator.

Bolton Newland Lunceford

BOYS

HOWE MILITARY SCHOOL

**Academic, Citizenship, and
Spiritual Training
Boys: Age 11-18**

Episcopal Affiliated

Boarding, boys, grades 5-12, fully accredited. Emphasis on academics, personalized instruction. ROTC. Citizenship Training and Personal Guidance.

SUMMER CAMP

Three 6 weeks summer camps: sports camp, ages 11-14; high school credit academics camp; recreational camp, ages 8-14. Winter School: September through June.

FOUNDED 1884

For information write the

**Director of Admissions
Howe Military School
Howe, Indiana 46746**

St. James School

ST. JAMES, MARYLAND 21781

A College Preparatory
Church School for Boys
(Boarding and Day)
and Girls (Day)

Founded in 1842

Grades 8-12

For Catalogue, address:

THE HEADMASTER

is your school included in this special School Number? Schools and institutions interested in appearing in *The Living Church* can obtain complete information by writing to:

Advertising Manager

The Living Church

**407 E. Michigan St.
Milwaukee, Wisconsin 53202**

1977 CHURCH SCHOOL ESSAY CONTEST

"What Is Cheating?"

"What is Cheating?" was this year's topic of the Church School Essay Contest. Of the entries received, three were selected as prizewinners. Vivian Lee, of Fr. George B. S. Hale High School, Raleigh, N.C., was awarded first place (a gold medal and \$100); Lori Aquino, of St. Andrew's Priory School, Honolulu, Hawaii, won second place (a silver medal and \$50); and Laurel-Ann Dooley, a student at St. Mark's School, Fort Lauderdale, Fla., is the third place winner (a silver medal and \$25).

First Prize Essay

By VIVIAN LEE

Webster's International Dictionary defines cheating as "depriving one of something valuable by use of deceit; to influence to some desired end or condition by a trick or subterfuge." However, if one is to examine thoroughly what is meant by cheating, he must question not only its definition but its causes, effects, and value as well. The forces that motivate one to cheat are selfish. The potential gains

seem profitable, but in reality, are very superficial. Extra income, good grades or secretive affairs are usually not a worthwhile price to pay for the loss of honor that accompanies deception.

Certainly when one deceives or uses another individual for his own purposes, he is depriving that person of something that is rightfully his. In acting as he does, he is unintentionally robbing himself of experiences. To cheat on tests, income taxes or company reports may seem to produce desired results at the time, but is a poor substitute for the knowledge that one has been fair and honest with others and himself as well. To be satisfied with one's own behavior is most important. If a person has, through cheating, been accepted in a school at the cost of another, more deserving person's loss, he must live with this knowledge. Although one can deceive another person, self-deception is nearly impossible.

Vivian Lee, 18, the daughter of Mr. and Mrs. Thomas E. Lee, is a senior at Fr. George B. S. Hale High School, Raleigh, North Carolina. Her hobbies are art and swimming. After graduation, she plans to attend Peace College, Raleigh, where she has been awarded an academic scholarship.

Second Prize

By LORI AQUINO

In the past few years, our society has been faced with many cases of cheating and deception. Politics, on both state and national levels, has been pervaded with such actions. The culmination of these practices was seen in the Water-gate Scandal. The nation suffered through the outcome of one administration's fraudulent acts. Eventually, however, those men involved in the break-in and cover-up have been the ones to endure public and private humiliation. The West Point scandal is another example of the widespread ill-effects of cheating. The cadets involved in the scandal lost more in self-respect and self-confidence than they would ever have gained from a passing grade.

Through such instances as these, one can easily see the worthlessness of cheating. If one questions the extent to which it is wrong, he must examine his own sense of morals for an answer. As to the question of whether or not it is actually a sin against God, it seems that if one does not strive to be the best person he can, it can be said that one is not in accordance with God's laws. To deny one's own potentialities by taking a shortcut is an unnecessary waste.

If one always remains dependent on another's abilities, his own resources lie dormant and untapped. Obviously, one is cheating himself. Gibran's message is similar as he writes, "The vision of one man lends not its wings to another man." Everyone should be responsible for his own actions and the producer of his own work. The daily temptation to take credit for someone else's accomplishments or to deceive others should be avoided. Instead, one should make extra efforts in his own work and know the rewards of his own success.



Vivian Lee

Cheating has always been deemed immoral and sinful in the eyes of society. However, is cheating necessarily sinful in every situation? Are there not some exceptions? Exactly who is to blame in an occurrence of cheating? And how are Christians to view cheating?

In general, cheating may be defined as getting something by dishonest or deceitful means, or taking advantage of someone for one's own personal gain. Yet, these meanings seem inapplicable in cases where cheating may seem for the best to the cheater, considering all circumstances. A student may cheat on a test or have another assist him in cheating because, in that instance, he believes it is absolutely necessary that he pass. Perhaps the individual is being pressured by his parents to receive higher grades or he needs to pass the exam to graduate. Cheating may seem to be the best solution, although rules are being violated. Marital infidelity, another example of cheating, definitely fits the accepted definition; but the individual complications may make those directly involved feel it the best thing to do.

The act of cheating is immoral; socially, it is considered a sin because it is an act of dishonesty, yet, dishonesty in any form should not be subject to situational weighing. Even well intentioned cheating cannot possibly be justified and judged as moral and upright. Cheating is an infringement upon the rights of other individuals as they are in many cases deprived of the fullness in life that is justly theirs. In the case of academic cheating, not only is the student deceiving the system, but he is also deceiving both the teacher and the other students. The teacher is cheated in that he is being robbed of a certain degree of respect. The fellow students are cheated in that a false comparison of their ability with that of the cheating student is being made. Furthermore, both parties are being deceived because the student is making them form a false opinion of him.

In marital cheating one often hears only of the unfaithful partner cheating his or her spouse. Nevertheless, the situation entails more cheating than simply that. The outside party involved is also participating in the deception by

Lori Aquino, 17, is a senior at St. Andrew's Priory School, Honolulu, Hawaii. Last year she was third place winner in the essay contest.

THE CHOIR SCHOOL of ST. THOMAS CHURCH

A church-centered residence school for 50 boys in grades 5-8. Gifted young men follow a creative and individualized program. Strong sports program. Camping in fall and spring: sailing, canoeing, swimming and nature studies. Camp activities on 600 acre site in Conn. City facilities in Manhattan's cultural center: modern residence, large classrooms and gymnasium, reserved playing fields. Boys join their parents or friends two weekends each month. Full fee is \$2,100. Low fee is recognition of each boy's service to the choir. Scholarships available. Admission on basis of audition and academic tests. No previous musical training required.

GORDON H. CLEM, Headmaster
123 West 55th Street
New York, New York 10019
(212) Ci7-3311

Students of various faiths and all racial and ethnic backgrounds accepted.

' ' SAVE A BOY — MAKE A MAN ' '

Saint Michael's Farm for Boys, Inc.

A year-round school for the education and training of delinquent youth.

Saint Michael's Farm (an independent, nonprofit corporation) is a venture of persons interested in problems of adolescents.

YOUR INTEREST AND SUPPORT ARE INVITED. For information, write to:

The Very Rev'd William K. Hart, C.S.A., Ph.D., Prior
Saint Michael's Farm for Boys, Inc.
P.O. Drawer 640
Picayune, Mississippi 39466

Under the direction of
The Congregation of St. Augustine
(a monastic teaching Community for men in the Episcopal Church)

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$800.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

**Headmaster, Box S,
Paoli, Pennsylvania 19301**

VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

GIRLS

PERSONHOOD—WOMANHOOD

"This is an excellent school which prepares girls for the fullness of living. We are basically college oriented, but our small size allows us to give individual attention to all motivated students."

The Rev. Edwin H. Cromey
Headmaster

ST. JOHN BAPTIST SCHOOL—
Boarding and day—Grades 7 -
12, Mendham, New Jersey,
07945. Telephone: (201)
543-4161. Admission Dates: Dec.
1; Feb. 1; Sept. 1.

ST. AGNES SCHOOL

Alexandria, Virginia

Set on a hill overlooking the city, St. Agnes is in a suburban setting, but close enough to Washington to allow students to visit theaters and galleries. The day school accepts boys K-2; girls K-12. A small boarding department encourages individual interests, offers a variety of cultural experiences. The Upper School concentrates on college preparation and the development of responsibility through a strong Student Government. All students applying for admission to St. Agnes School are accepted or rejected on an individual basis regardless of race, creed, or ethnic background.

*One of the Episcopal schools
of the Diocese of Virginia*

For catalogue, address
Academic Secretary
St. Agnes School
Jefferson Park
Alexandria, Virginia 22302

the bishop's schools in la jolla, california

excellence in college preparatory
grades 7-12. Residential for girls;
coeducational day school founded in 1909 by the first Bishop
of the Episcopal Diocese of Los Angeles. Admission by merit,
regardless of race or creed. Fully accredited. Beautiful campus
near ocean. Complete athletic program. Summer tennis camp.
An exceptional academic, religious, and recreational environ-
ment in which the student can reach full potential...
an environment for excellence. For information, phone
(714) 459-4021, or write Director of Admissions, The Bishop's
Schools, Dept. L, P.O. Box 1948, La Jolla, California 92038.

contributing to that husband's or wife's dishonesty toward his or her spouse. The cheated spouse has become a victim of dishonesty and he or she has been deprived the full rights and privileges of marriage.

All participants in an act of cheating are guilty of immorality, whether it is the student who receives or gives help or whether it is the marital cheater or the outside party; all are equally to blame because all are knowingly engaging in a dishonest act of fraudulence. The situation may vary, but, to be just, all involved must be considered equally guilty.

Cheating, however, is not limited to the outward, everyday action it is normally associated with. The act of cheating stems from within the person, "evil things all come from inside, and they defile the man" (Mk. 7:22 NEB). One must consider the fact that a person who participates in such a deception is, in essence, cheating himself. That person is depriving not only others of valuable fullness in life as he takes advantage of them for his own gain, but he is also denying himself a full and complete life because he is depriving himself of self-love and self-respect, necessary qualities for a meaningful life.

Christians view cheating as wrong, a sin against both man and God. Exactly why, however, do we have this conviction and what is the basis?

In the Old Testament, the Lord said to Moses, "You shall love your neighbour as a man like yourself" (Lev. 9:18 NEB). Jesus further emphasized this command by saying of all the commandments, loving God was first and foremost and second was loving one's neighbor. As Christians we are obligated to our fellowmen and we are to offer help to all, not out of a sense of duty, but out of true compassion. As we seemingly live our own lives, we must try to help our neighbors achieve the same quality of life we attempt to acquire for ourselves. "Each of us must consider his neighbour and think what is for his good and will build up the common life" (Rom. 15:02 NEB).

This principle is good and acceptable; however, what happens when a Christian is asked by his neighbor to engage in cheating when it seems like the best thing for all? If one considers only the external conditions, dishonest acts are often thought to be the best alternatives. Christians know that it is a sin to cheat and that "our one desire is always to do what is right" (Heb. 13:18 NEB). In giving help in cheating, the one desiring and receiving the aid may pass the exam, get a good grade, and even graduate, but is it really the right thing to do? Is it really best for him to gain these external measures of success while sacrificing a clear conscience?

Christians are to regard not only their own interests, but those of their neighbors (1 Cor. 10:24 NEB). In all situations in which cheating occurs, we ought honestly to ask, "Will doing this make him a better person and increase his spiritual awareness of God? In any case of deception the answer must be "no." Dishonesty builds a wall shutting God out, not letting him in. In loving our neighbors we cannot assist them in ill-gotten gain, for "Love does no wrong to a neighbour" (Rom. 13:10 NEB).

The subject of cheating is a difficult one to focus upon clearly. The implications are vast and complicated. Situational differences can often seemingly make the deception justified, but deceitfulness can never be right. To the Christian, cheating is a sin against both man and God, but as Christians we must always remember that our role is to love, not to judge.

Third Prize

By LAUREL-ANN DOOLEY

What is cheating? The dictionary says it is "deceiving, defrauding, pretending." This is the clearcut definition of the word, but cheating is much more than a word.

Most students cheat at one time or another throughout their school years. The question is; Why? The obvious answer is to achieve a better grade than they would have ordinarily. But, there are many underlying reasons to be looked into.

Do people cheat merely for grade purposes? Myself, I think not. I have found that some cheat simply to appear "cool," if only to themselves. Others cheat "because everyone else does." They follow the crowd.

Is cheating really wrong then? Yes, I still think it is. This goes all the way back to the Ten Commandments. "Thou shalt not bear false witness" and cheating is bearing false witness, for is cheating not a form of lying? The cheater is not only cheating his fellow classmates by not giving those who actually worked a fair and equal chance, but himself, perhaps for the same reasons. He is lying to himself, not letting himself try, not letting himself care. He is smothering his morals.

Everyone knows that cheating is dishonest, for all of us possess some kind of

Laurel-Ann Dooley, 13, is an eighth grade student at Saint Mark's Episcopal School, Fort Lauderdale, Fla. Her interests include horseback riding, gardening, sewing, and reading.

a conscience, a sense of right and wrong.

I feel that the adults concerned, parents and teachers both, rather than treating cheaters too harshly, should look deeply and with insight into the matter. I fail to see what good corporal punishment and deprivation do. These punishments are not at all related to cheating and the cheater won't be helped in any way by them; "Help," there is the key word. He, the cheater, won't be "reformed," if that is not too serious a word, in any way. I feel that he would benefit much more from a good discussion with some adults together with some of his peers than from a heavy punishment.

As I have already stated, everyone knows that cheating is wrong. But, how wrong do they think it is? "Yes, yes, it's wrong," they say. "But, everyone does it. It's natural. It's no big thing." This philosophy is wrong and should be changed, even forming small groups of students and adults, as I said before, to discuss it would help.

The key is to set principles and stick by them. Once you disregard your principles, it's hard to go back to them, and if you do, you don't consider them as important as you did. The longer you stick by your principles and moral code, the stronger person you become.

I don't see how any student can look at a paper he cheated on and be proud of it. They are depriving themselves of the good feeling you get when you accomplish something *yourself*. I'm sure people are much happier when they don't cheat. Then any grade they get, they at least know they earned it themselves honestly.

All in all, cheating seems to be of no benefit to anyone. Sure, you do end up with a better grade, but the price is paid for even that; the price being conscience pangs and a loss of self-respect, which, in themselves, are reasons enough not to cheat.

Yes, cheating is wrong and people should think more seriously about it, what it really is, and what it means.



Laurel-Ann Dooley

What They Said About Cheating

Cheating is a "cover up" for a person's shortcomings.

Stewart Murchie. Grade 6, The Choir School of St. Thomas Church, New York, N.Y.

• • •

You may start out a winner if you are not caught, but in the end cheating makes you a loser.

Melissa Allen. Grade 8, All Saints' Parish Day School, White Settlement, Texas

• • •

Cheating is a pretty cheap way of accomplishing things. If you get used to getting your schoolwork by looking over your friend's shoulder, it can hurt your own self-confidence and also build up the feeling that you have to cheat or you cannot accomplish anything in life.

David Cross. Grade 8, Trinity Cathedral School, Little Rock, Ark.

• • •

Cheating hurts many people, but the person that does the cheating gets hurt the most.

Pat Ewing. Grade 6, St. John's Parish School, Olney, Md.

• • •

I think a cheater is like a green, snaky weed that grows right in the middle of your loveliest rose garden. It grows there. It is cut down, and grows again. Suddenly all the beauty goes out of the rose.

Jamie Campbell. Grade 7, St. Timothy's Episcopal School, Raleigh, NC.

• • •

To cheat in any way not only hurts me, but my fellow man. To hurt my fellow man is not just to hurt myself, but to hurt the God who created me.

Felix Winternitz. Grade 12, The Church Farm School, Paoli, Pa.

• • •

Cheating is not being *cool*. It's being *dumb!*

Vonshelle Beneby. Grade 8, Saint Mark's Episcopal School, Fort Lauderdale, Fla.

In Hawaii it's . . .

ST. ANDREW'S PRIORY

School for Girls

Queen Emma Square
Honolulu, Hawaii 96813

A fully accredited college preparatory day school, grades 1-12.

Graduates attend colleges throughout the nation.

Chapel Services in historic St. Andrew's Cathedral. Located adjacent to Honolulu's Civic Center.

*Girls of all faiths
and races accepted*

For Information Write:

The Rev. Fred G. Minuth
HEADMASTER
FOUNDED 1867

Margaret Hall



A small boarding school for girls in Kentucky's Bluegrass region

Riding, fine arts. Emphasis on developing essential academic skills. Recent trips include Spain, New York, Washington, D.C. Grades 7-12. College prep and general diplomas. Founded 1898. Write:

The Rev. Colley W. Bell, Jr., Hdmstr.
Box B, Versailles, Ky. 40383

COEDUCATIONAL

St. Timothy's School

K-7

Fr. George B. S. Hale High School

8-12

Accredited
Episcopal Church Schools

Raleigh, N.C.

Fr. George B. S. Hale,
Headmaster

HAWAII PREPARATORY ACADEMY



Kamuela, Hawaii 96743

Located in a picturesque country village on the Big Island of Hawaii. Fully accredited, college preparatory, co-educational. Day, grades 1-12; Boarding, grades 6-12.

**Edson P. Sheppard, Jr.
Headmaster**

SEABURY HALL

P.O. Box 497

Makawao, Hawaii 96768

on the Island of Maui

Coed Boarding / Day School

Multi-racial Enrollment

Grades 7-12

College Prep Curriculum

Christian Education

Diocese of Hawaii

Founded 1964

Accredited: Western Assoc.

Write for brochure

**The Rev. Roger M. Melrose
Headmaster**

TO THE CLERGY:

Introduce your parishioners to the challenges and responsibilities of the Church by subscribing to **THE LIVING CHURCH BUNDLE PLAN**. Rates are nominal.

Participation by every parish would make the Episcopal Church the best informed Church in Christendom.

Write for details to
Subscription Manager

THE LIVING CHURCH

407 E. Michigan St.

Milwaukee, Wis. 53202

AS OTHERS SEE IT

As a member of the committee which was charged with producing the new BCP Psalter, I should like to respond, as briefly as possible, to some of your attacks upon the honesty and common sense of the committee as a whole.

First, there is the question of our attempt to avoid, as far as scholarly integrity would permit, "sex-biased language." This is not a project for which I have any great enthusiasm, since I think it can easily be demonstrated that linguistic usage has little relation to social actualities, but there is an increasing number of women in the church who disagree and who are, for example, uncomfortable with the use of the word "man" to designate common gender. Because I think it unlikely that this tendency will be reversed I am willing to cooperate in the effort to eliminate such language wherever this can be done honestly and unobtrusively. While I am not in accord with the decision of the committee in every instance, I believe the final result, on the whole, successfully meets these requirements.

As for the Hebrew noun *ish*, it is by no means true that it means, and can only mean, a human of male gender. A brief glance at Young's Concordance will tell you that over twenty different words and phrases, many not including the word "man" at all, are used to translate it even in the KJV. It is translated "every one" 119 times, and 12 times, "person." In Job 42.11 and I Chr. 16.3 it explicitly includes men and women. Probably these elementary facts are not directly relevant to the translation of the Psalter, as I do not doubt that in most cases *ish* is there correctly rendered "man." Nevertheless the statistics on usage show how easily the word in Hebrew could come to be used as common denominator for individuals of both sexes. Where the maleness of the subject was important in the writer's mind, other words such as *gever* were available, and were used to avoid ambiguity.

A further consideration based on the Hebrew text of the Psalter is that the two forms of expression, "Blessed is the man who . . ." and "Blessed are they who . . ." are obviously exactly equivalent (compare in this respect Pss. 1.1 and 119.1,2). Even in the latter instance, the forms in Hebrew are unambiguously masculine, but I am unaware of any translation which insists on translating with pedantic honesty, "Blessed are those men who . . ." What the committee on the Psalter did in a great number of cases was simply to substitute an En-

glish plural common form for the singular, which is necessarily masculine whether common (i.e. indefinite) or not. This does no violence at all to the thought of the writer and does not, I believe, exceed the bounds of that flexibility in purely stylistic matters which has always been the prerogative of the translator. Nor does it obscure the patriarchal, masculine-centered character of ancient Hebrew society, which is abundantly attested by a multitude of explicit statements in the Bible, not least in the Psalter. What it does do is make it possible for a considerable and increasing group of women (not necessarily radical feminists) to identify more readily their own thoughts and experiences with those of the ancient Hebrew psalmist, and therefore to enter more easily into the life of the church.

Second, there is the matter of "Blessed" vs. "Happy." No one questions that "blessedness" is something higher than mere "happiness." But the real question is: What do the Hebrew and Greek say? and of this there can be no doubt. "Blessed," literally and etymologically, means "one who is recipient of a blessing." But neither the Hebrew nor the Greek word implies this at all (although the idea may be conveyed in the passage taken as a whole). *Ashre* in Hebrew and *makarios* in Greek are used to designate simply one who is in a happy or fortunate position, irrespective of the cause. The Greek word properly translated "blessed" (*eulogetos*) is used in the NT only in formulas referring to Christ or God the Father. The unanimity of modern versions in distinguishing accurately between *ashre* and *baruch*, and between *makarios* and *eulogetos*, is very impressive. However much one might wish it otherwise, for devotional or homiletic reasons, no other procedure is "honestly" possible.

One might note in conclusion that Young's Concordance, which is certainly not corrupted with the modern spirit, defines *ashre* and *makarios* both as meaning "happy" or "very happy." Note also the KJV translation of *makarios* in John 13.17, Rom. 14.22, I Pet. 3.14 and 4.14 ("happy" in each instance). It is also worth meditating on the significance of the fact that all three versions, KJV, Coverdale and PBCP, agree on the translation of Ps. 127.5, a verse which is grammatically an exact parallel to Ps. 1.1: "Happy is the man . . ." ("man" being here *gever*, not *ish*).

(The Rev.) ROBERT C. DENTAN
Buffalo, N. Y.

NEWS

Continued from page 8

The reasons leading to this decision, the Rev. Jerome F. Politzer reported, were the Prayer Book, priestesses, and perversion "and not necessarily in that order."

Fr. Politzer, rector of St. John's since 1968, said the action was taken "to continue for the parish the Book of Common Prayer, the ministry of the apostolic priesthood, and the spiritual and moral teachings of the Holy Bible."

Declaring that the bishops of the Episcopal Church (PECUSA) had violated their own vows to uphold their church's constitution, the resolution stated that St. John's shall continue to uphold and propagate the historic faith, order, doctrine, and sacraments of the Episcopal Church.

According to Luther D. Wallis, senior warden, St. John's will associate with Trinity Church, Hayward, and St. Peter's Church, Oakland (two parishes that had already repudiated the 65th General Convention), to attempt to win back some of the 30,000 Episcopalians who have left the church in the Diocese of California during the last 10 years.

Fr. Politzer is the grandson of the Rev. Robert C. Foute, who was rector of Old Grace Church in San Francisco when its vestry gave \$500 to help build St. John's in 1891.

Today, the Del Monte parish has what Fr. Politzer calls a good cross section of ages, with parishioners coming from as far away as the Salinas, Watsonville, and Aptos areas.

But now the parish is smaller. The lone dissenter, James Anderson of Monterey, says he will take his family to another parish. He agrees with the convention decisions on the Prayer Book and women priests. "There are no hard feelings," he said.

RELIGIONS

Krishna Movement, "Bona Fide Religion"

Judge John J. Leahy of Queens (N.Y.) Supreme Court Criminal Division has dismissed charges against two Hare Krishna leaders and the New York temple, and declared that the Krishna movement is a "bona fide religion."

"The freedom of religion is not to be abridged because it is unconventional in its beliefs and practices, or because it is approved or disapproved of by the mainstream of society or more conventional religions," the judge said.

He ruled that no crime had been committed by Angus J. Murphy, 24, president of the New York temple or by Harold Conley, 25, supervisor of women at the temple.

The two had been charged with unlawful imprisonment of two members, Eddie Shapiro, 22, and Marylee Kreshour, 23, by brain washing and mind control.

The International Society for Krishna Consciousness (ISKCON) and the local temple president were also cleared of grand larceny charges for an alleged attempt to extort \$20,000 from Dr. Eli Shapiro, Eddie's father.

Judge Leahy said the "entire and basic issue before this court is whether or not the two alleged victims in this case, and the defendants, will be al-

lowed to practice the religion of their choice — and this must be answered with a resounding affirmation."

"The Hare Krishna religion is a bona fide religion with roots in India that go back thousands of years," the judge said. The "inalienable right" of Mr. Shapiro and Miss Kreshour to follow the tenets of that faith "will not be trampled upon," he ruled.

To sustain the indictment, the judge declared, "would open the so-called 'Pandora's Box' to a plethora of unjustified investigations, accusations, and prosecutions that would go on *ad*

SEMINARIES

Schools of Theology, Colleges

The Episcopal Theological Seminary in Kentucky

Lexington, Kentucky

(Founded 1832)

A Seminary of the Church, training men for the pastoral ministry, combining academics and practical church work during the entire three years, and offering the Degree of Master of Divinity.

**For Catalog and information,
address:**

**The Rector,
544 Sayre Avenue,
Lexington, Kentucky 40508**

The George Mercer Jr. Memorial School of Theology

DIOCESE OF LONG ISLAND

Garden City, Long Island, New York

A School founded to provide a sound theological education for men of late vocation who must continue full-time work during the period of their studies. Classes are held evenings and Saturdays; minimum course, four years (courses proportionately longer if college work has to be made up).

For catalog and information, write:

**The Office of the Dean
65 Fourth St.
Garden City, New York 11530**

SAINT AUGUSTINE'S COLLEGE

1867 Raleigh, N.C. 27611 1977

**CO-EDUCATIONAL
OFFERINGS: B.A. & B.S.
DEGREES
ROTC**

**A Strong Cooperative Program
in Physics and Engineering**

For Further Information Write:

**Director of Admissions
Prezell R. Robinson, president**

VOORHEES COLLEGE

Denmark, S. C. 29042

Dr. Harry P. Graham, President

- Founded in 1897
- Senior Liberal Arts
- Co-educational
- Financial Aid Available
- Located on a 350 acre tree lined campus
- Internationally Educated Faculty

**Write: Admissions Director or
Call: 803/793-3346**

NURSING



CHRIST HOSPITAL 176 Palisade Avenue Jersey City, New Jersey 07306 SCHOOL OF NURSING

A nationally accredited diploma school of nursing on the Palisades with a view of the New York skyline.

College courses are offered in the first year of the 31 month program.

Many scholarships are available.

**For information write to
Director, School of Nursing**

Every Church School should have a copy of **THE LIVING CHURCH** in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

Send a gift subscription to your Church School! \$15.95 a year.

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wisconsin 53202



Make your town a
better place to live...

**Plant a tree for
tomorrow!**



For details of the TREECITYUSA
program, write

The National Arbor Day Foundation
Arbor Lodge 100
Nebraska City, Nebraska 68410

infinitum to the detriment of the citizens of our state and placing in jeopardy our federal and state constitutions."

Moon Efforts Expanding

Twenty-two members of the Rev. Sun Myung Moon's Unification Church have moved to Houston, are attending services at local churches, and planning extensive missionary work.

Patrick Hickey, local leader, said 80 more members will move to Houston later this spring. The move is part of expansion efforts in the southwest, he said, adding that 40 families in the Houston area have children in the Moon church, but who are working elsewhere.

"The teaching of the Divine Principle [Mr. Moon's teachings] have inspired a dedication among the young people that is not found in existing churches," Mr. Hickey said. "That has resulted in full-time commitment."

He explained that the church "is not a cult. It is not a sect. It is a new Christian revival in America."

Moon followers plan to take part in the anti-pornography drive in Houston and to aid in anti-Communist activities, but Mr. Hickey was vague about what specific actions his group would take in either area.

HEALING

"Center of Soul" in Heart

A British physician who is a strong advocate of faith healing said he is opposed to heart transplants in the human body.

However, Dr. Christopher Woodward said, he has no objections to transplants of other parts of the human body.

"I believe the center of the soul lies not in the brain but in the heart, and therefore I am totally opposed to any form of heart transplant."

The doctor made his remarks at a Clergy-Doctor Relationships symposium held in the Anglican Cathedral of Christ the Living Savior, Colombo,

Things to Come

May

1-2: First regional meeting of First Congress of the Evangelical and Catholic Mission, Church of the Incarnation, Dallas. The Rt. Rev. Stanley Atkins, chairman.

6-7: Second regional meeting of above, St. Thomas Church, New York City.

8-9: Third regional meeting of above, Gethsemane Church, Minneapolis.

8-10: APSO — Appalachia Peoples Service Organization — Conference, Pittsburgh. The Rev. Morris E. Hollenbaugh, Hamilton, Ohio, coordinator.

Sri Lanka. The meeting, which drew a large audience, was convened by the Rev. Theodore H. Perera, a Methodist minister who operates a faith healing center in a suburb of Colombo.

Dr. Woodward said he had the greatest respect for the medical profession and for its research into possible cures for the "numerous diseases that afflict mankind today," but, he emphasized, "the medical profession must accept the spiritual dimension of its work."

Acknowledging "spiritual healing" as a "gift of God," he said that "real faith had no fears, no confusions, no doubts, and no limit on the power of God to intervene" in illnesses.

BIBLE

Mark Most Often Translated

Last year, Bible translations were published in 29 more languages, bringing to 1,603 the total languages and dialects in which at least one book of the Bible has been published since the invention of printing.

The complete Bible is available in 262 languages, the New Testament in 401, and portions of the Bible in 940.

Statistics show that the Gospel of Mark was found to be the book most frequently used first in a language. However, the choice of the first book to be translated varies according to culture. Dr. Eugene A. Nida, an official with the American Bible Society, said Matthew is preferred in the Muslim world, Luke in the Latin, and John in India.

The United Bible Societies, an international group of 59 individual societies, provided support to more than 500 Bible translation projects last year.

CHURCH ADMINISTRATION

Study Questions Value of Church Restructuring

Most of America's major non-Roman church bodies have completed massive reorganizations of their national bureaucracies in recent years, but a new study questions whether they were worth the agony they brought.

Cost of moving offices, disrupting lives of personnel, and dislocating theological bases of the churches have been enormous, says the study which deals with restructuring.

The study, *What New Creation?*, by Paul A. Mickey and Robert L. Wilson, focuses on five churches which are among 12 major religious organizations that have undergone extensive restructuring since 1968: the Episcopal Church, American Baptist Churches,

the United Presbyterian Church, the Presbyterian Church U.S. (Southern), and the United Methodist Church.

One result of reorganization, according to the authors, has been the combination of agencies into fewer and larger departments, creating "superboards" that make internal communications difficult and lines of accountability unclear.

Staffs have been cut and budgets pared in the face of a declining share of

church income relayed by local and regional bodies to national offices.

The authors, both faculty members of Duke University Divinity School, are sharply critical of the use of quotas to obtain a better balance of minorities and women in the national church agencies.

"Priority has been given to having the desired representations," they write. "Competence was to become — at least temporarily — a secondary re-

quirement. Thus, the goal has been to find a person who first would fill the desired quota, not the most competent one."

This means "selecting an individual for a job on the basis of criteria irrelevant to performance," they claim.

The new style sought by some church agencies has placed "a disproportionate emphasis on the manner of doing the work rather than on what actually is accomplished," the authors claim.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

"A HOUSE DIVIDED", a picture of developing schism; *The Holy Slice*, a novel on renewal in the Church; by Robert C. Harvey. \$1.95 each, both for \$3.50 postpaid. The Canterbury Guild, P.O. Box 267, Dumont, N.J. 07628.

CAMPING

BACKPACKING and environmental studytrips for boys and girls 13 and older, in the mountains of New Mexico and Colorado. *Wilderness Experiences*, P. O. Box 12586, Albuquerque, NM 87105, (505) 831-1941.

FOR SALE

ALTAR with Mensa 87" x 30" on tapered base 52" x 29 1/2" at floor bearing symbols of the Passion Wounds. Reply Box T-314.*

ANGLICAN and American Missals. Altar Edition. Write: Fr. Colin Young, P.O. Box 33483, Atlanta, Ga. 30033.

LAMBETH 1978

DUCKPIT Farmhouse Restaurant, Petham, Canterbury, England. Phone: Petham 326. We have accommodations, too, in this 14th century house.

MUSIC

GLORY TO GOD — Music for The Holy Eucharist, Rite 2 in The Proposed Book of Common Prayer. Fine printing on heavy paper at non-profit rates. Options include traditional or modern Lord's Prayer, *Kyrie* and *Agnus Dei* in English or original languages. High quality music for hearty congregational participation. All compositions by Dr. Clark Kimberling ("Hatfield" and "St. David" in Hymnal Supplement II). Send \$2.00 for sample collection (\$3.00 for two collections), applicable to future order. University of Evansville Press, Box 329-38-C, Evansville, Ind. 47702.

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

ASSISTANT RECTOR and headmaster with emphasis on youth in southern parish; sharing fully; send resume to: **Resurrection Church**, 2008 Justin Lane, Austin, Texas 78757.

POSITIONS WANTED

MATURE, experienced bookstore manager desires relocate warmer climate, Christian/college bookstore. Widow. Reply Box M-316.*

PROFESSIONAL choirmaster/organist seeks fulltime position in "no desertion, no surrender" parish. Serious inquiries reply Box C-286.*

PROPERS

SUNDAY LESSONS IN FULL from the New Prayer Book lectionary are available in either the New English Bible or the Good News (Today's English Version). May we send you free samples? Propers, 1600 E. 58th St., Kansas City, Mo. 64110. (816) 444-9880.

PUBLICATIONS

NEED SUNDAY SCHOOL, E.C.W. program, or art ideas? A-CROSS, new 32-page quarterly magazine, Box 1615, Iowa City, IA 52240. \$4/year — \$1/back issue samples.

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

RETREAT

A NEW KIND OF RETREAT, Rogation weekend, May 13-15. Planting Seeds of Renewal. (Movement, Art, Meditation, guided fantasy, gestalt.) Contribution \$50. For information contact: The Omega Center for the Arts, Spirituality, and Human Potential, 155 Bank St., New York, 10011. Tel. (212) 255-4295.

SERVICE BOOK INSERTS

INSERT for altar service book large print, fits loose leaf altar service book. Contains all Rite I and Rite II, all Prayers of Consecration and six Intercession forms. Send \$10.00 (post-paid) to St. Bartholomew's, 1608 North Davis Dr., Arlington, Texas 76012.

SUMMER SUPPLY

WANTED: Summer supply priest for six weeks beginning July 3rd. Rectory and car provided in beautiful western state. Reply Box S-313.*

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 24 Cts. a word for one insertion; 22 cts. a word an insertion for 3 to 12 insertions; 20 cts. a word an insertion for 13 to 25 insertions; and 18 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.50.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of THE LIVING CHURCH to BUY OR SELL

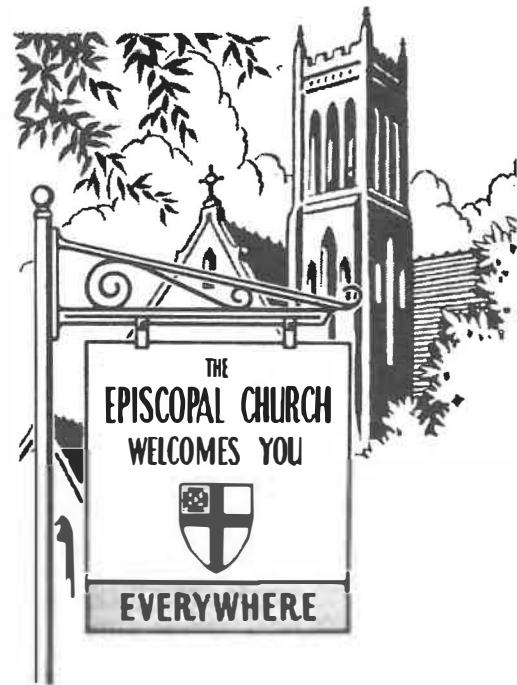
NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**



CORTE MADERA, CALIF. (Marin Co.)
HOLY INNOCENTS' 2 Tamalpais Blvd.
 Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & B. Fri 7.
 Charismatic.

LOS ANGELES, CALIF. (Hollywood)
ST. MARY OF THE ANGELS 4510 Finley Ave.
 The Rev. Fr. John D. Barker, S.S.C., r
 Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);
 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, HS; Fri 5:30 HC

DENVER, COLO.
EPISCOPAL CENTER 1300 Washington
 HC Man-Fri 12:10

WASHINGTON, D.C.
ALL SAINTS' Chevy Chase Circle
 The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
 Sun HC 7:30; Service & Ser 9 & 11 (HC 1S) Daily 10

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

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
 Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C
 Sat 4:30

ATLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
 Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues &
 Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.
GRACE 33 W. Jackson Blvd. — 5th Floor
 "Serving the Loop"
 Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.
ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
 The Rev. Karl E. Spatz
 Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.
ST. PAUL'S (Flatbush)
 Church Ave. Sta. Brighton Beach Subway
 The Rev. Frank M. Smith, D.D., r
 Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
 concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
 & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S) 4 Ev-
 Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10 Wed 8,
 1:10 & 5:15; Holy Days 8. Church open daily 8 to 6. EP Mon,
 Tues, Thurs, Fri & Sat 5:15

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
 Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
 Near New York and Memorial Hospitals
 Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
 Hugh Hildesley, William Stemper
 Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult
 Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs 12:15
 HC

ST. IGNATIUS OF ANTIOCH
 87th Street, one block west of Broadway
 The Rev. Charles A. Weatherby, r
 The Rev. Howard T. W. Stowe, c
 Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6

ST. MARY THE VIRGIN
 46th St. between 6th and 7th Avenues
 The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
 Sun Mass 7:30, 9, 10, 5; High Mass 11, Ev & B 6. Daily Mass
 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6,
 Sat 2-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenues & 53rd Street
 The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
 the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev.
 Leslie Lang
 Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Mon-Fri MP 8,
 HC 8:15 & 12:10 EP 5:15; Tues HS 12:30; Wed SM 12:10, HC
 5:30; Thurs OR 12:10; Church open daily to 9:30

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

TRINITY PARISH
 The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
 The Rev. Bertram N. Herlong, v
 Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
 Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
 Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

PITTSBURGH, PA.
GOOD SHEPHERD "An Historic Landmark"
 Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude
 St. — Hazelwood
 Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

CHARLESTON, S.C.
HOLY COMMUNION Ashley Ave.
 The Rev. Samuel C. W. Fleming, r
 Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

DALLAS, TEXAS
INCARNATION 3966 McKinney Ave.
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
 Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Ste-
 phen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.
 Canon Donald G. Smith, D.D.
 Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
 noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

SAN ANTONIO, TEXAS
ST. PAUL'S East Grayson at Willow
 Fr. John F. Daniels, r
 Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

HOT SPRINGS, VA.
ST. LUKE'S
 The Rev. George W. Wickersham II, D.D.
 Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
 The Rev. Walter F. Hendricks, Jr., r
 Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

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

A Church Services Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.