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Church School Number

The First Article

The Living Church

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| Third Place | Kendra Sue Orr | 11 |

CALENDAR

April

23. Fifth Sunday within Eastertide
25. St. Mark the Evangelist

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

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Jesus said to his disciples, "I am the way, and the truth, and the life" (St. John 14:6). Such a passage sums up well the significance of the risen Lord for Christians. This passage is one of several in St. John's Gospel which express similar ideas. Among them we may quote

In him was life; and the life was the light of men (1:4).

The water that I shall give him shall become in him a well of water springing up unto eternal life (4:14).

I am the bread of life (6:48).

I came that they may have life (10:10).

I am the resurrection and the life (11:25).

There are no passages in the New Testament which have had greater meaning for Christian readers. They express spiritual reality in terms of very strong symbols—light, water, food—relating all of these to life itself. It is part of the power of these passages that they point to what we know, but also to



what we do not know. Life itself is such a reality. On the one hand, it is the thing we know best, since we are alive and to be aware is part of our life itself. On the other hand, and in another sense, we do not really know what life is. We cannot define it or even fully describe it.

Part of what we know about life is from observing living things. All living things, from viruses and algae to whales and redwoods, enlarge our vision of the

wonder of life. As with other things, the way to knowledge involves both the positive and the negative, the way of *yes* and the way of *no*. We learn of life also by contrasting it with what is dead and what is devoid of life. Actually, on this planet the living and the non-living have interpenetrated each other for perhaps as long as three billion years. So too, they interpenetrate each other within us, in our lives. We are not simply living or simply dead. Our livingness can be increased, enhanced, and augmented. Education of course is an effort to enhance life. Human life is enlarged as its self-understanding is increased.

To express life in words is a task of writers; to express it vividly in a few words is the vocation especially of the poet. One of the most forceful expressions of the mystery of life as a gift from God is given in Psalm 36, verses 5-9. For variety, we quote these verses as given in the Revised Version of the Bible.

Thy lovingkindness, O Lord, is in the heavens;

Thy faithfulness reacheth unto the skies.

Thy righteousness is like the mountains of God;

Thy judgments are a great deep:
O Lord, thou preservest man and beast.

How precious is thy lovingkindness, O God!

And the children of men take refuge under the shadow of thy wings.

They shall be watered with the fatness of thy house;

And thou wilt make them drink of the river of thy pleasures.

For with thee is the fountain of life:
In thy light shall we see light.

Part of this Psalm, and also some other scriptural passages, inspired Walter C. Smith's great hymn, "Immortal, invisible, God only wise," which appears in our *Hymnal* as number 301. In the third stanza it goes:

To all life thou givest, to both great and small,

In all life thou livest, the true life of all . . .

God is indeed the source of all life. The natural, biological life which we see and experience on this earth, however, is a sign, a pointer, a first step on the way to that eternal life to which he calls us in Jesus Christ our Lord.

THE EDITOR

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.

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|-------------------------------|------------|
| Previously acknowledged . . . | \$1,444.94 |
| Receipts Nos. 20,271-20,279. | 592.00 |
| Feb. 21-Mar. 27 | \$2,036.94 |



Home. You Have One. They Don't.

At least 1,000,000 men, women and children in Africa are refugees from their native lands, according to recent United Nations and U.S. State Department figures. The actual count is probably far higher. It adds up to the largest refugee problem since World War II.

Why has it happened? Partly because the colonial powers in establishing the African countries had little regard for local differences of heritage, language and custom, and partly because the newly independent nations were insufficiently prepared to govern themselves. The result has been internal civil strife, mass arrests, brutality, killing... with thousands upon thousands fleeing for their lives.

Many of these homeless wanderers are Christians; most of them are in desperate need of help. That is why the Presiding Bishop has launched this All-Africa Refugee Appeal.

That is why he asks your contributions now.

Please give what you can—either through your parish or by check or money order directly to the Presiding Bishop's fund for World Relief, using the coupon below.

The refugees have lost their homes. We dare not let them lose hope.

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We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

Daily TLC

"Eureka!" "excelsior!"—and other expressions of great joy upon having a wonderful experience that I may never experience again.

This has been a real winter for us here in the County of Orange in the Empire State, and we have had our full share of snow and cold weather.

I am quite sure that you are aware that at times the Post Office Department is not quite as efficient as it might be. When the snow was deep—the streets covered with ice, the temperature "away down there"—these messengers in light blue went forth all O.K., but first class mail was about all that they carried.

The cold weather somewhat abated. I received a LIVING CHURCH every day for five days. Now I have had a happy experience. I know just how delightful it would be if TLC were to become a daily.

(The Very Rev.) KENNETH R. WALDRON
Middletown, N.Y.

Please, All Priests!

Recently my husband and I went to Florida. I had my pocket directory of Episcopal churches in the USA published by *The Anglican Digest*. We never go away without it. In one town on the way we looked up the church so we would be sure of the location. On Sunday morning we went to the 8:00 a.m. service only to find the doors locked. This service was advertised on the board in front of the church. I suggest that just because parishioners know the hours it is not much help for travelers. When there is a change it should either be listed on the board or on the door. It is very hard to fulfill your Christian duty when this happens. Also, Episcopal churches should be listed in the local phone book. In several places we discovered that they were not listed at all and if they were it was under the rector's name which again is not much use for the traveler.

Please, all priests do this for your out-of-town communicants.

JEANNE CALLAHAN

Salisbury, Md.

Keep up the fight. Every day your editor passes a church with a conspicuous sign giving the wrong hours of the services. May we add that advertising in THE LIVING CHURCH is one of the best ways to let travelers know hours of services. Ed.

Recognition

Your March 26 issue reports that the Rt. Rev. John Taylor, Bishop of Winchester, is urging the Church of England to declare its readiness to recognize Free Church ministers as truly ministers of the Word and sacraments. I was greatly pleased with this truly catholic gesture; I hope it will soon be duplicated by bishops in our country. Personally, I took that step a long time ago. Acting on an ancient principle enunciated by our Chief Bishop, "By their fruits ye shall know them," I easily recognized the validity of the ministries of David Livingstone, Albert Schweitzer, and Harry Fosdick—just to mention a few.

It's interesting to reflect upon the far-reaching results if such a step were taken by the Church of England. Our Prayer Book in Offices of Instruction states, "Christ has ordained two Sacraments only, as generally necessary to salvation: Baptism and the Supper of the Lord." Would this official act recognizing the validity of Free Church ministers mean that millions of people in other communions may now breathe a sigh of relief that they are no longer illegitimate children in God's family? And, would the action retroactively apply to all Christians of former generations now stranded in some limbo anxiously awaiting for this "good news?"

Lest some "outsider" read this and be appalled by our smug condescension, I would refer him to a statement adopted by the House of Bishops meeting in Chicago in 1886: "We believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church."

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

Bureaucracy Costs Money

Meg Greenfield, in her *Newsweek* column of December 19, 1977, cites a growing awareness that Washington's liberal programs and doctrines, in such areas as welfare, housing, jobs and health care, have had unfortunate effects on the very citizens they were supposed to benefit. She points to substantial evidence that the federal government does not have the competence for accomplishing the multiplicity of ends it seeks, and that

supposing every problem should have a program only succeeds in producing a mass of regulations and machinery which aggravates rather than ameliorates the unfortunate conditions.

One might reply, quite properly, that this does not tell the whole story. Nor does it advocate that the government do nothing. But it does call needed attention to the danger of attempting to do too many things at once and the futility of too many fingers in too many pies, so characteristic of bureaucracies.

The bureaucrats at "815" would do well to ponder all this for the supposition appears to prevail in that establishment that every problem, sociological, political or economic, calls for a program on the part of the church. The resulting increase in personnel, cost and confusion is deplorable. The loss in membership and the decline in morale throughout the church is traceable, in no small measure, to this state of affairs.

Ample evidence of all this can be seen in the *Report of the Special Advisory Committee on Church and Society* which was submitted to the Executive Council early in 1976. The committee came into being by vote of the Council in December, 1975. It consisted of 28 members, widely scattered geographically, which met four times for two day sessions in various parts of the country and subdivided itself into four task forces. Each of these met separately a number of times and produced a plethora of statements, recommendations, explanations, and suggestions. One of the major findings was "that a body be established to be known as the Coalition on Human Needs." This body, in turn, was instructed to establish its own task forces, study groups, and advisory committees, each of which was commissioned to prepare documents, make policy recommendations and to set up programs. All such activity, of course, would be by dint of many meetings and conferences. The final Coalition structure (favorite bureaucratic word!), now functioning, consists of 10 governing committees with the overall function of "serving as the heart of the Church in Society network throughout the church." Making grants was to be one of the major functions of the Coalition. It took over a year after the Special Advisory Committee Report before the first grant was made. In the meantime, there had poured forth from this whole complex a torrent of verbosity and circumlocution difficult to match.

A few examples of the bureaucratic jargon will suffice to indicate the total content:

"We strongly recommend the adoption of an affirmative action program throughout the whole church covering all aspects of the church's life."

"Our key problem is to find creative ways to meet social needs that cannot be handled by the profit system. This en-

tails new mixes of the private, public and voluntary sectors."

"The Church in Society's programs should go beyond specific impacts to the wider social and cultural attitudes and forces that are redefining and changing our realities."

"We do not attempt to prioritize (*sic!*) the issues: all are vital. Therefore we suggest a multi-issue approach."

"The grants programs are strongly affirmed and are recommended to be moved from the periphery to the center of the church's highest priorities."

So it goes on and on. Careful reading fails to reveal solid content. Furthermore, one finds no mention of such phenomena as the evangelical movement which is certainly an increasingly significant aspect of the church in American society. One wonders what is "the center of the church's highest priorities" in the minds of the bureaucrats. Is there room at the center for worship, for preaching the word, for Bible study, for ministering to the bereaved, the maritally troubled, the youth and families of the church's congregations? The evangelical movement is demonstrating the vitality which results from putting religion first, thereby opening the floodgates of effective social outreach and mission as a consequence.

Bureaucracy is expensive business indeed! The budget for Church in Society, with its 19 staff members, is \$1,960,524, of which \$421,000 is for salaries and "perks" at headquarters. \$219,000 is for "supportive costs," meaning conference and committee expense and travel. Total: \$640,000. That's the overhead for just one division at 815, viz. "Church in Society." What is "the center of the church's highest priorities," anyway?

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

Two Points to Consider

There are two matters in TLC of March 19 to which I would like the privilege of comment.

1. The Oberammergau Play. I witnessed it in 1930 and remember being asked if I did not think it anti-Semitic. I was taken quite by surprise and replied that I did not think of the characters as *Jews*. I saw, alas, *myself* in them. Not to do so is like so many who are only *onlookers* and not *sharers*.

2. The Pax. In thousands of eucharists I have broken the host and placing the fragment in the chalice said the precious greeting, "The peace of the Lord be always with you." I thought it was the most wonderful and powerful message *from him to us*. In the midst of the worst tragedy, this is the word to us in all our difficulties. Here is our strength and comfort. You need not be distraught nor overcome. We are, of course, to pass this on to others, but it is a tragic and

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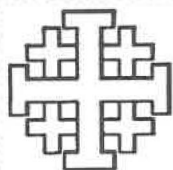
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devastating thing to make it only a social greeting to each other and forget what it really is—a terrible and awesome greeting first of all to us—to enable us to endure. Alas for the present tendency to put our human relations first and God second. So much of our worship changes are manward. We don't face God—we face each other. Alas!

(The Rt. Rev.) WALLACE E. CONKLING
Jensen Beach, Fla.

Vessel of All Creation

Your quotation of the faith of St. Paul [TLC, Feb. 19] may be read today with your "devout and highly informed" Roman Catholic grandmother in mind, as well as the living "intelligent and well-balanced woman," I hope.

If "we" should, and I think that "we" should, "hope that Christians mean only one thing by 'the faith'," where does that leave "the truth"? All well and good to agree that the doctrine of salvation through Christ is indisputably the central doctrine of Christianity. St. Paul preached "the faith" as he saw it. I see it differently.

With animals we share every dynamic of life. Only with other human beings and with "our god" do we share the dynamics of love. Revelation of how love works is an awful knowledge. It is the revelation and acceptance of our own death. When that hits us, we do not necessarily confess Jesus as "lord" or "savior." But we do at such a point of jolting insight yield up our own spirit, as "he" taught "us" to do. Not only taught, but showed us how, and what it would be like. Although he was a fully developed adult male, Christ therefore appears to me to function like a mother. That sacrifice and service of dying for the loved one, i.e., for the infant (the Christ-child who is the new creation), saves us, and that alone. Christ on the cross demonstrated that methodology of love.

Consequently Christians revere him as vessel of all creation. In celebrating the mass we consume body and blood in remembrance of the sacred sacrifice which saved us. Neolithic man, dog, cat, heathen, pagan, Jew, Gentile, saved and unsaved, those who confess Jesus as "lord" and those who do not, are all nonetheless saved in the fashion Jesus so dramatically demonstrated.

Is Jesus "the most important person in history, the central figure of the human race"? Is he "the one in whom their lives [neolithic man] and ours find fulfillment and perfection"? Is he, in other words, a *person* to be worshiped because "he" saves us? I think "we" the church must in honesty answer "no."

Jesus is a historic, cultural figure. If we were to worship a person, I furthermore think that we might as well worship Mary, or our own mothers. It is the truth of Christ's way (the method of love) which appears, however, everlast-

ing. Surely it embraces all ages, past and future. Realization of "his" truth, in any culture, forces, it would seem, a sacramental philosophy of life upon any to whom truth has been revealed. *Through Christ*, "we" Christians see the truth. It is our, the Christian church's, norm.

If no mass were ever celebrated (if Jesus of Nazareth never had demonstrated for Jew and Gentile alike the truth concerning this mortal life), what would be changed except the "culture" we know? Incidentally, in my opinion it is a bit of unspeakable human nastiness to even entertain the idea that woman herself cannot celebrate the sacrament of the body and the blood, since the blood of the Christ is inseparably her blood.

I exult today in the Anglican Church's earnest grappling with the truth (read "the faith") which is both unchangeable and undeniable. I believe that mankind's fidelity to truth never for long can be misplaced nor ever fatally misdirected. Here we Christians might take lessons from secularists, most notably the dedicated scientist.

REBECCA BOONE
All Souls Parish

Berkeley, Calif.

In Earnest

You say [TLC, Feb. 12] "To maintain the unity of the Christian community, of which one is a part, is a solemn obligation, not to be lightly put aside." How true. Certainly the many who have left the Episcopal Church because of the presumed authority of General Convention 1976 to permit "ordination" of women did not act lightly.

They were in dead earnest in striving for years to preserve the interior unity of the Episcopal Church and the intercommunion it had achieved with other churches. But their pleas, protests, and warnings were shoved aside. Lawless impatience would not wait. The situation became intolerable. They remembered their baptismal and confirmation promises; priests would not dishonor their ordination vows. They wished to continue in the old ways as Christians, Catholics, evangelicals and, if possible, as Episcopalians.

You may be sure that their decisions to strive thus to continue together were made with sorrow and with firm willingness to suffer for their convictions. They were willing to give up comfortable parish churches, organs, choirs, and other easily enjoyed comforts.

They know their numbers may decline to zero. Yet they remember that the first Christians faced an even more "hopeless" situation. They know they have the same Lord and Savior as had the first Christians — and they know they belong to the same church.

HERBERT J. MAINWARING
Natick, Mass.

THE LIVING CHURCH

April 23, 1978
Fifth Sunday within Eastertide

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EPISCOPAL CHURCH FOUNDATION

\$30,000 for Province IV Youth

Province IV encompasses a great southeastern chunk of the U.S., from the Diocese of Lexington on the north to the Diocese of Southeast Florida on the south, from the Diocese of Louisiana on the west to the Diocese of East Carolina on the east. There are 18 dioceses in all, and the Episcopal Church Foundation announced last June a program of competitive grants to parishes and other church organizations of the province. The winning projects were to have a theme in common: to stimulate the participation of young people in the life of the church.

A review committee met in New York recently to consider 24 proposals, and make the selection. The seven winning grants are as follows:

St. Matthew's Area Ministries in Louisville (Diocese of Kentucky), \$6,000. Seven churches of different denominations are co-sponsoring with the YMCA an exploratory program to help young people discover their potential talents and cut down on drug and alcohol abuse.

Chapel of the Cross, Chapel Hill (Diocese of North Carolina), \$3,000. A series of retreats and weekend conferences for teenagers to discuss the topics of identity and community is planned.

Church of the Holy Cross, Miami (Diocese of Southeast Florida), \$5,500. A program called "Holy Disco" can be activated with this grant, providing young people with a gathering place.

St. Andrew's Cathedral, Jackson (Diocese of Mississippi), \$3,000. A program for young people involving weekend retreats, media workshops, the use of chancel drama, and other ideas is planned.

St. Bartholomew's Church, Atlanta (Diocese of Atlanta), \$4,000. An ecumenical community ministry designed to build relationships across racial and economic lines will be supported by this grant.

St. David's Mission, Wellington (Diocese of Southeast Florida), \$4,500. The award will help to launch a communications system through the use of electronic media—the immigration of different nationalities into the diocese has created some problems.

Province IV Youth Event Committee, \$4,000. The grant will pay some of the

expenses of young people attending a three-day conference in May at Camp Kanuga in Hendersonville, N.C.

The Episcopal Church Foundation is a national, independent organization of lay men and women who support programs of significance to the church that would otherwise remain undone. It hopes to extend its program of competitive grants for youth to other areas of the church in the future.

ORDINATION OF WOMEN

Canon Simpson in England

A month-long speaking tour of Britain, beginning on March 30, has been arranged for the Rev. Canon Mary Michael Simpson, O.S.H.

Canon Simpson is the first woman to be installed as a canon residentiary at an Episcopal cathedral (St. John the Divine, NYC). A member of the Order of St. Helena, she is also the first nun to have been ordained to the priesthood.

Her visit is being sponsored by the Christian Parity Group, an organization supporting the concept of women priests. The itinerary has been planned by Dr. Una Kroll, who organized the controversial visit to Britain in 1976 of the Rev. Alison Palmer.

Unlike Ms. Palmer, Canon Simpson does not plan to celebrate the eucharist in England. She plans to preach only, and has indicated that she will observe the regulations of the Church of England while in that country.

Canon Simpson experienced another "first" on April 2, when she became the first female Anglican priest to preach at London's historic Westminster Abbey.

Subsequently, she will speak at a public meeting at St. Martin-in-the-Fields, overlooking Trafalgar Square, and preach in the cathedral churches of Norwich, Manchester, Liverpool, Worcester, and the university churches of Oxford and Cambridge.

The Rt. Rev. Patrick Rodger, Bishop of Manchester, is supporting Canon Simpson's tour, and appealed to both supporters and opponents of the ordination of women to show a spirit of moderation and tolerance. He said he was very much concerned about the spirit in which the church was tackling a controversial though sometimes overplayed issue, and he urged churchpeople to inform themselves about the issue.

"At a time when in our national life it

is becoming quite difficult to discuss any public issue without tempers being raised to the point of hysteria and imputations of bad faith, it will be a shame indeed if the church simply furnishes another example of such behavior in this matter," he said.

The Christian Parity Group said that Canon Simpson's visit had been arranged to enable as many people as possible to hear and meet an Anglican woman priest prior to the Lambeth Conference in July and the General Synod debate in November when the Church of England will have to decide whether or not to permit the ordination of women to the priesthood.

ANGLICAN COMMUNION

New Bishop in Peru

The Rev. David R. J. Evans, Vicar General of the Anglican Church in Peru and chaplain of the Church of the Good Shepherd in Lima, has been appointed Bishop of the Anglican Diocese of Peru. His appointment was ratified by the Anglican Council of South America.

He was born in Tanzania, Africa, in 1939. A graduate of Trinity College, Bristol, he was ordained to the priesthood in 1966. Two years later, he was sent to Argentina by the South American Missionary Society.

The bishop-elect is married to the former Dorothy Parsons. They have three children.

The consecration is scheduled for Whitsunday, May 14, in Lima.

EVANGELISM

Dr. Marty Warns Against "Cheap Grace"

Dr. Martin E. Marty, the noted theologian and writer, has warned that the so-called "electronic church" is becoming a major competitor to the local church.

In an article in *Missouri in Perspective*, an Evangelical Lutheran publication, Dr. Marty comments that "the 'electronic church,' in the name of the 'old-time religion' is ultra-modern in style in that it satisfies people *apart* from the disciplined, pastored life of the church . . . late Saturday night Mr. and Mrs. Invisible Religion get their jollies from the ruffle-shirted, pink-tuxedoed men and the high-coiffured, low-

necklined celebrity women who talk about themselves under the guise of Born Again autobiographies. Sunday morning the watchers get their jollies as Holy Ghost entertainers caress microphones among spurting fountains and a highly charismatic (in two senses) leader entertains them."

Dr. Marty asks: "Are they to turn off that very set and then make their way down the block to a congregation of real believers, sinners, off-key choirs, sweaty and homely people who need them, people they do not like but are supposed to love, ordinary pastors who preach grace along with calls to discipleship, pleas for stewardship that do not come well-oiled? Never.. Well, hardly ever."

Even when the "electronic church" tries to convert for the local church, they are rarely successful, says Dr. Marty. "The evangelicals are finding that of all the people who claimed they found Jesus through the biggest media-based campaign that did use the churches, only three in 100 ever signed up in a local congregation."

Affirming his belief in the "Christian use of media," Dr. Marty said that when church bodies extend their work over radio or television, "I see few problems and some possible gains. For the rest, the successful promoters have now institutionalized themselves so successfully . . . they have to grab the dollar the offering plate used to get, and in (these) days of sensation, they have to put on ever more extravagant shows. . . ."

He concluded that "since the 'electronic church,' you remind me, at least 'preaches Christ' and thus may do some good, let it be. Let its members pay for it. But let the church catch on to what is going on, and go its own way, undistracted by the offers of 'cheap grace' or the language of the cross without the mutual bearing of the cross."

CHURCH AND SOCIETY

Nuns Blow Whistle on Arms Sales

The Sisters of Charity of St. Vincent de Paul, who are based in New York, filed a shareholder resolution in 1977 asking the Olin Corporation to disclose its information on arms sales to South Africa to its shareholders.

Since then, the corporation, parent of Winchester International, has been indicted for conspiring to ship arms to South Africa, and for falsifying 20 statements to the State Department. The company is charged with having shipped some 3,200 firearms and 20 million rounds of ammunition through the Canary Islands, Austria, Greece, and Mozambique to the Republic of South Africa between 1971-75.

Sister Regina Murphy of the Sisters of Charity warned that "Olin may well

represent the tip of the iceberg on illicit gunrunning to both South Africa and Rhodesia."

The U.S. placed an arms embargo against South Africa in 1963, after the United Nations voted an embargo because of the official policy of apartheid.

Earlier this year, another Roman Catholic order of nuns, the Sisters of the Precious Blood, pressured the Bristol-Meyers Company into changing its procedures for the overseas marketing of its baby formula [TLC, Feb. 26].

The Sisters of Charity are still waiting for the Olin report. "I expect it will come when the case is finished," said Sister Regina.

DISSIDENTS

Bishop Howe Questions Validity of Consecrations

"They are not bishops of the Anglican Communion; they are not part of the Anglican Communion; as to whether they are acceptable as consecrationists, that seems very doubtful. What they are, I don't know, but it doesn't mean anything much."

The above statement was made to the *Church Times*, the leading independent newspaper of the Church of England, by the Rt. Rev. John Howe, secretary-general of the Anglican Consultative Council. The council acts as a continuing body between the decennial Lambeth Conferences.

Bishop Howe was referring to the first four bishops of the breakaway Anglican Church of North America (ACNA). On January 28, the Rev. Robert Morse, the Rev. James Mote, the Rev. Peter Watterson, and the Rev. Dale Doren were made bishops of the new church in a ceremony in Denver, Colorado.

The Anglican Consultative Council leader said it was not because of the number of consecrators that doubts of the ceremonies' validity have been raised. One would be enough, he said, and a retired bishop might consecrate, if he were authorized to do so by his church. But neither Bishop Chambers nor Bishop Pagtakhan had been so authorized, he said.

Bishop Howe said there was absolutely no parallel between the Denver consecrations and that of the American bishop Samuel Seabury, which took place in Aberdeen, Scotland, in 1784. "He was sent by his church to be consecrated by bishops authorized by the Scottish church," he said. "It was a perfectly ordinary consecration."

He added, "This is all very sad, a tragic sort of thing. They are getting further and further into remoteness. They have expressed the very sincere wish to be in the mainstream of Anglican and Catholic religion, and they are doing just the opposite."

For the first time, the government of the Chinese People's Republic is advocating birth control to its citizens. No mention of birth control or family planning was ever made in constitutions adopted during the regime of the late Chairman Mao Tse-tung, who sometimes argued that the more workers China had, the better. The new constitution, adopted by the fifth National People's Congress, meeting in Peking, says that "the state advocates and encourages family planning." China experts believe that faltering grain production and an estimated population of 900 million have convinced the post-Mao leadership of the need for more careful planning, and more modern methods of food production.

News has come from Jerusalem of the death of Rabbi Solomon Joseph Zevin, eminent Talmudic scholar. At 93, he was Israel's oldest rabbi. Rabbi Zevin, who was editor of the *Talmudic Encyclopedia*, was born in Byelorussia, a son of the local rabbi. He was closely associated with the Lubavitcher Hassidism movement, and was permitted by Soviet authorities to emigrate to the then state of Palestine. In 1960, he became president of the Rabbi Herzog Memorial Talmudic Research Academy in Jerusalem, and in 1965 a member of the Supreme Rabbinical Council.

The Church of Jesus Christ of Latter-Day Saints (Mormon) has either directly financed or assisted in the financing of 24 major building projects in downtown Salt Lake City in the past 15 years, and it always pays in cash. Among the major Mormon projects is the \$60 million ZCMI Center—an innovative downtown shopping mall that covers two-thirds of a square block, has 58 shops, and parking for 2,000 cars. Its cost has been paid in full. ZCMI (Zions Cooperative Mercantile Institution) is a department store founded by Brigham Young. It is a public corporation in which the church owns the biggest block of stock. Other major undertakings include the 30-story Mormon Church office building, the Kennecott Building, a \$10 million renovation of the church-owned Hotel Utah, and the Salt Palace, a sports arena and convention center. "We don't want people coming here and seeing a rundown city," said N. Eldon Tanner, the church's chief financial officer. Mr. Tanner, who is 80, said all Mormon developments in the city were financed on a cash basis from the church's general fund. "Paying cash isn't a bad way to finance things," he said.

CHURCH EDUCATION — WHERE BETTER TO RENEW?

By JOHN PAUL CARTER

Episcopal schools! Probably one has two complementary images—a boarding school for boys or girls, and a parish kindergarten or nursery school with children romping in a play-yard. Both these models, of course, exist—but there are many others; schools in run-down areas in large cities, large urban day schools which begin at the pre-school level and continue through the high school years, schools in overseas missionary dioceses, and schools which serve those who have specialized needs. They are in every part of the United States and our related missionary dioceses.

One of the continuously surprising facts in the life of the modern church is the contrast between the steady success and growth of Episcopal schools in a period which has otherwise been marked with statistical declines and many tensions, and the strange reluctance of the official church at diocesan and national levels to encourage and support the whole Episcopal schools movement.

Perhaps that is changing—ever so slightly. At the 1976 General Convention, a resolution was passed requesting all dioceses having five or more Episcopal schools within their borders to adopt suitable canons and resolutions to recognize the status of these schools and to provide for their relationship to the diocese. As a consequence, a great many of the dioceses have been taking the necessary steps to meet this request.

The original resolution was presented by the National Association of Episcopal Schools, the organization which the schools themselves formed many years ago both to strengthen their own community and to provide a focused relationship with the national church. Three considerations prompted the General Convention resolution: first, the rising number and size of Episcopal schools; second, the constant—and increasing—pressure upon these schools to become secularized; and third, the saddening failure already mentioned, at parochial, diocesan and national church levels, to

see these schools as an integral part of the church's witness in the world and to uphold them as such.

The Growth of the Schools. There are now more than 1,000 Episcopal schools in our domestic and foreign missionary dioceses. Counting the overseas schools, these involve more than 150,000 students and more than 12,000 teachers and administrators. The full-time and part-time clergy serving the schools are



The Rev. John Paul Carter

the second largest (next to parishes) contingent of our professional cadre. When board members, parent groups, and other support structures are included, the schools represent a tremendous focus of service, financial commitment, and hope. By contrast, the number of schools was about 600 in 1965.

But in spite of the great growth, there have been some shocking and saddening losses. Kemper Hall, St. Mary's (both in Peekskill and in Sewanee), Hannah More Academy (which was the oldest of our girls' schools), San Rafael Military Academy, St. Peter's in Peekskill, DeVeaux, St. Bernard's, Manlius, St. Paul's in Walla Walla, and St. Anne's in Boca Raton—and there have been others which, while they are still in existence,

no longer are Episcopal schools. Reasons are complex, of course, but they surely include lacks in episcopal leadership (there have been some noble exceptions), the failure of boards to continue the vision and responsibility of the founders, and declining support from laity, parishes, and dioceses.

Secularizing Forces. These point to the second of the problems. There are very strong secularizing forces at work against us. Some come from within. Here, for example, is a quotation from a letter recently received from a chaplain in a secondary level well-known church school—he is commenting about the headmaster: "I think _____ has been able to combine a forward-looking vision of education and a sense of politic about the past . . . he does not, however, feel comfortable about the church or religion in general." The headmaster reflects the tendency of many selection committees to recruit school heads through secular placement agencies and to discount again and again the church interest and religious competency of the candidate, let alone the commitment to church education as such. This has been a particular flaw with schools of the secondary level.

Other pressures come from without. A symbol of this can be gained from a letter received a year ago by Dr. Arthur B. Chitty, president of the Association of Episcopal Colleges. At the time of its annual meeting, the AEC was sponsoring a recruitment gathering for admissions officers from an Episcopal college, to be held in the parlor of a conveniently located parish house. Invitations were sent to a number of public, private, and church-related schools in the area, inviting interested students to the meeting. The admissions counselor of one school—not Episcopal, but surely among the first ten in the nation—replied:

. . . most counselors I know share my feeling that particular denominational identity is one of the most distant factors in the consideration a high school student goes through as he looks toward college.

In light of that, I think the location of your reception is particularly inappropriate. If you wish to have appeal for all students who are contemplating college you have to understand

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The Rev. John Paul Carter has been involved in many aspects of the educational field, and for a dozen years was executive secretary of the National Association of Episcopal Schools.

1978 CHURCH SCHOOL ESSAY CONTEST

"What Is Best in the Church Today?" was the topic of the 1978 Church School Essay Contest. Of the entries received, three were selected as prizewinners by a panel of judges. Karen L. Bowers, of Fr. George B. S. Hale High School, Raleigh, N.C., was awarded first place (a gold medal and \$100); Paula Branshaw, of All Saints' Parish Day School, Fort Worth, Texas, is the second place winner (a silver medal and \$50); and the third place (a silver medal and \$25) was won by Kendra Sue Orr, a student at St. Mark's Episcopal School, Fort Lauderdale, Fla.

I: Unity, Fellowship and Purpose

By KAREN L. BOWERS

In this modern world of mass-media, split-second communications, and readily available education, change is an inescapable fact of life. Radicals and conservatives alike are joining forces in an effort to tear down worn out customs, prejudices, and ideas. This is good. But more and more people are attacking the churches, which are prime targets because many of them cling to long-established traditions. When social institutions that are only a few decades old are being dissolved because we, as a society feel too mature to need them any longer, it is only natural that an institution which is almost two thousands years old should be challenged. Have we grown out of the church? Do we have other organizations which can fulfill the services of a church quite satisfactorily? These are the questions being asked by both atheists and true believers alike.

When the early Jews were just nomadic shepherds or Egyptian slaves, the Lord appeared to Moses and told him to lead his people to Israel. Moses gave these disorganized pagans a god they could comprehend. This god was the God of Moses, God of the Mountain, and later—the Lord God of Israel. Even though the early Jews worshiped the

same God Christians do, they did so in a manner which was primitive and childlike. They saw God as a protector and a punisher, they worshiped him because he protected their land, and they feared him because of his harsh punishments. This fear caused the Israelites to live upright lives. The God of Israel made strict laws and promised great pain to transgressors, but this was only so people would keep his laws, which were meant to protect the health and morals of his people. During that time, the church was simply a tent where worshippers brought wealth and made sacri-

fices, another example of the pagan nature of mankind at that time.

Years passed and the disorganized tribes became a nation. The growth of cities and towns, flourishing of culture, and the organization of the Roman conquerors were all in progress at the time of Christ. Jesus wrought many changes on the established concepts of God and the church, chiefly, the views of God as a wrathful entity, and those which conceived the temple as a place of sacrifice. Many people in this era were obviously ready for a change as they embraced with enthusiasm the Christian ideals of a loving, forgiving God and that of the church as a place of worship, with a duty to spread its faith and to help the needy.

During the Dark Ages and the Renaissance the church was always there when needed. Even though the original ideas of Jesus had been distorted to give the medieval church ultimate power, a position which is not very well liked today, this was necessary in a world of no other real government or organization. The church was the one stable institution; feudal lords rose and fell, kingdoms shifted and vanished, but there was always the church and its hierarchy of leaders. The monks kept the arts of learning, writing, and painting alive. This all-powerful church essentially salvaged civilization from the ruins of Rome and nursed it back to health. During the Renaissance, when the general public became aware of learning and culture and individual nations grew in strength, the political powers of the



Karen L. Bowers

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Karen L. Bowers, 16, is an eleventh grade student at Fr. George B. S. Hale High School, Raleigh, N.C. She is the daughter of Mr. and Mrs. John O. Bowers. An avid reader, she also trains pure-bred dogs, collects owl figurines, and is a painter of modern art. She plans to enter the field of research in animal diseases.

II: Cursillo

By PAULA BRANSHAW

For many years the Episcopal Church has been disunited in several ways. However, there are powerful forces at work to renew the church in devotion to our Lord and service to his people. These forces hold strong hopes in uniting us in one mind with the Holy Spirit.

One such force for renewal is Cursillo (meaning short course) in Christianity. I feel this is the best and most constructive factor in the church today. The Cursillo movement was begun 40 years ago in Spain by the Roman Catholics and spread into many other countries.



Paula Branshaw

In the United States, it began in Waco, Texas, when two Spanish airmen persuaded an Air Force chaplain to hold a Cursillo. A few years ago, the Cursillo movement spread to the Episcopal Church, and in 1973 the Diocese of Dallas hosted its first Cursillo. Since that time more than 2,000 churchmen have had their lives drastically changed by the Cursillo experience.

The Cursillo itself is a three day weekend where people come together to refresh their understanding of the teach-

ings in the church. They pray and play together and discover the operation of God's grace through his own people. As the Bible reveals God to our minds, and the sacraments reveal God to our hearts, the Cursillo reveals God in his people. It is not so much a teaching experience as a practical answer to the question . . . Does Christianity work?

The Cursillo brings strangers together who have nothing more in common than their membership in the Episcopal Church. By the time they have finished the three days (the fourth is the rest of their lives) they have experienced the presence of God in such a meaningful way that their devotion is renewed, their faith is refreshed and they gain a keen desire to help God's people. It is difficult to describe what takes place because the operation of the Holy Spirit is always mysterious. One person said of his Cursillo experience that the Cursillo, like music, is a superior language. It can only be experienced, not explained.

The Cursillo is growing in influence and appears to be not only a mighty force for the spiritual renewal of the church, but is also a means of bringing unity to God's church. This is why I believe Cursillo is the best in the church today.

Paula Jeanne Branshaw, 14, is a student at All Saints' Parish Day School, Fort Worth, Texas. An honor student and member of the yearbook staff and school altar guild, she also plays on the eighth grade girls' volleyball and basketball teams. Her church activities include membership in the All Saints' Girls' Choir and the Order of St. Vincent for acolytes. She is president of the Junior EYC.

III: The Four Best Things

By KENDRA SUE ORR

What is best in the church today? In answering this question, I have chosen four reasons which are my sincere personal opinions. These four reasons are: the teaching of the Ten Commandments, the celebration of the church feasts and festivals, the dedicated people who work in the church, and the open door policy of the church.

First of all, I believe the teaching of the Ten Commandments is one of the best things that is happening in the church today. These commandments are the laws God gave to Moses. They are the rules we are to follow in our daily lives. However, in order to follow the Ten Commandments, we must know what they are and understand them. The church is the Lord's house; it is the place where these commandments are taught. The church is the place where they are explained to anyone who is willing to hear, regardless of race, color, creed or national origin.

Second, another thing that is best in the church today is the celebration of church feasts and festivals. For instance,

Christmas, the day on which we celebrate the birthday of Jesus Christ, is a time when we participate in many religious activities and ceremonies. The church leads the way in this celebration.

Also, the church is best at bringing out the meaning of the death and resurrection of Jesus Christ at Easter. This festival is the most important holy day that we celebrate and I am always glad to be a part of the celebration at church and school.

Some of the other important festivals that are celebrated in the church today are Ash Wednesday, Good Friday, and Palm Sunday. Without the church, many of us would not know about or understand the significance and meanings of these religious celebrations.

Third, the people who work in the church and have dedicated their lives to the betterment of others should, in my opinion, be counted among the best contributions of the church today. I am talking about such people as the priests, the deacons, the teachers, and the parents and members who volunteer. All of these people work with us every day and help us to understand the Christian way of life. They help to teach us the meanings of the church celebrations, the Ten Com-

mandments, and the men and women in the Bible who are so interesting to read and know about. Without their help, we would be missing the kind of teachings that are so important to us in our early years. I thank God for their help.

Fourth, the open door policy of the church is one of the greatest happenings in the church today. My meaning of the open door policy is that the church is open to all people to worship God. That is, people of all races, creeds, backgrounds, and origins may visit or join the church. They may also pray and meditate in the church daily if they care to. The doors of the church are open to them. This policy brings out the true meaning in the saying that "all men are brothers." I love the church for this Christian opportunity it has offered the men, women, and children of the world.

As I said before, the four things I have mentioned that are best in the church today are my personal opinions. Others may have different opinions, but to me, the teaching of the Ten Commandments, the celebration of church feasts and festivals, the dedicated people who work in the church, and the church's open door policy are the greatest happenings in the church today.

Kendra Sue Orr, 12, is a seventh grade student at St. Mark's Episcopal School, Fort Lauderdale, Fla.

EDITORIALS

School Essay Contest

In this special issue we are pleased to print the three winning essays of our annual contest, and to congratulate the students who have written them. We congratulate also the fine schools in which they are studying. The diversity of views represented reflects the wide and hopeful outlook expressed by the young people who are entering today's world, and in whom we elders place so much hope. We also wish to thank all other students, and their schools, that participated in this contest. In the nature of things, all cannot win, but we trust all have found the effort worthwhile.

Church Schools Today

The relation of the Episcopal Church to elementary, secondary, and higher education is a vast topic. We are very glad to have aspects of it discussed in this issue by the Rev. John Paul Carter, who is one of the most knowledgeable authorities in the field.

The constant expansion of secular institutions of learning over the years has again and again led people to conclude that the day of the church-affiliated independent school was over. Yet in recent years the num-

ber of such schools goes on increasing. Meanwhile, some of the oldest and most widely respected Episcopal schools have closed from lack of support. There is something demonically counterproductive in the Episcopalian use and misuse of resources. Perhaps our greatest difficulty is the tendency of church-affiliated schools, after they have become well established and successful, to become increasingly secular and to minimize their relationship to the church. One reason for this is that their faculty members are sometimes without Christian commitment and do not support church-related activities. This in turn reflects absence of any long-range Episcopal strategies in building up a corps of committed and informed Christian teachers. In this area, as in others, we pay a heavy price for neglecting the ministry of the laity. Can we build now for a wiser future?

The Living Church Copyrighted

Readers of this magazine and authors who contribute to it may have noticed that with our issue of April 16 we resumed the practice of some years ago in obtaining a copyright for each issue. This means that material from THE LIVING CHURCH cannot be reproduced elsewhere without our written permission. In appropriate cases, we are glad to give such permission, with the condition that proper acknowledgement will be made. We believe that this is necessary both to protect our magazine and to protect our contributors and correspondents from the use of our material in publications for which it was not intended. In the case of feature articles and poems, it is also our policy to ask the author's approval before giving permission to reprint.

African Refugees

Our daily newspapers tell us much about the affairs of state in Africa. The opinions of prime ministers and the attitudes of our own government are often reviewed. We are told much less, however, about the anonymous crowds of poorer people, those who suffer personally, those whose families suffer, while their nations are in turmoil. Conditions in many areas are appalling.

It is often said that Christian alms cannot solve all the problems of the world, and that the church has a special obligation to its own people. If this is true, it cannot dissuade us from being generous to Africa, the one continent in the world where Christianity is today spreading rapidly and where, in some areas, Anglicanism claims a majority of the population. Be that as it may, we hope that Episcopalians will give heed to the appeal of the Presiding Bishop, the Rt. Rev. John M. Allin, at this time:

TO THE PEOPLE OF THE EPISCOPAL CHURCH

Beloved in Christ,

In my Advent letter to you I pointed out the urgent

THOUGHTS

What is this world,
And what are its ways?
It is not what I once thought it was,
I had the riddle read all wrong—
I saw that certain things were good;
Things that men, by right, should have.
Food, comfort, peace, justice,
 commended themselves to my warlike spirit;
I did not know as I know now
That all these things will fail at last.
Only one thing can be sought and found,
Only one thing can be kept and cherished,
Only one thing can give us peace—
And that is love: love of God.
This is the magic planted here
By heaven in a hostile world,
It bears us through the greatest pain,
And calms the wildly beating heart.
Once I wanted to see the world
Locked in the chains of man's desires,
But now I seek to know God's ways—
To love; and let the world be free.

Alan P. Eddy

Alan P. Eddy is a senior at Michigan State University, East Lansing, Mich.

needs of hundreds of thousands of refugees from several African countries who have been forced to cross borders to escape political persecution. Hundreds arrive daily in overcrowded refugee camps, and thousands more wander the streets of major African cities, unable to find shelter. Local governments, church groups and secular relief agencies are doing what they can, but even their combined efforts cannot meet the needs of this massive movement of peoples.

I ask you to set aside a time during the Great Fifty Days from Easter to Pentecost (March 26 - May 14) for a special offering to the Presiding Bishop's Fund for World Relief on behalf of African refugees. I realize that many of you [have already given] a Lenten emphasis to the general work of the Fund, but the needs in Africa are so great that I am asking for additional giving for this special appeal.

Christian Concern for Environment

Originally seen as a time to pray for God's blessing on the crops, next Sunday, often called Rogation Sunday, is now widely recognized as a time to acknowledge God's works in the natural world, to recognize the stewardship of creation for which human beings are responsible. This is not simply a matter of pious edification. It is urgent business. We hope the parishes to which our readers belong are giving some special thought to next Sunday's observance. As fumes perme-

ate the whole atmosphere of this planet, as radioactive particles are disseminated, as super-tankers break up and dump oil on the sea, as relentless whalers wipe out the remaining whales, it is a time for no little alarm. Christians, and all other people who respect the universe of which we are a part, must be summoned to action, before it is too late.

Of course next Sunday is not the only time for the church to address itself to the doctrine of creation. In this magazine, in "The First Article," we try to give some thought to it every week of the year. The problem is, however, that the environmental challenge we face is not "just the same old thing." It is indeed an emergency. The church needs to say so, and a time to do so is now.

In some localities, because of climate or other considerations, Rogation Sunday is observed at another date. This year, with an early Easter, some places may do it a little later. People who wish to plan special programs at various times and clergy who desire ideas for sermons or talks find many resources are offered by local conservation and environmental organizations. The Audubon Society and the Izaak Walton League are only two among many that may be mentioned. As on other years, one hopes that clergy of all churches are taking advantage of the annual resource booklet published by the National Association of Conservation Districts. This year's attractive booklet is entitled *Compelling Ventures*. As always, it is available through your local Conservation District organization.

BOOKS

Letters of C.S. Lewis

A SEVERE MERCY. By Sheldon Vanauken. Harper & Row. Pp. 233. \$6.95.

Most people will find themselves wanting to read this book in one sitting. It commands an emotional involvement of some depth, while retaining the capacity to be intellectually stimulating. As it is the account of a spiritual odyssey, written with candor and personal openness, it has a potential to touch the reader's life in a profound and personal way.

Admirers of C.S. Lewis will be gratified not so much by the content of the letters here printed for the first time, as by the light they throw on the relationship of Lewis with the Vanaukens. His response, "Make use of me in any way you please: and let us pray for each other always," to Van's letter announcing his conversion, is an awesome example of the openness of Christian love. That love is also frequently revealed in many of the letters in the form of patience, and finally in the "severe mercy" letter in the form of judgment. Such love and judgment in efficient partnership is strongly epitomized in Lewis' bellowed leave-taking, "Besides, Christians never say goodbye."

Therefore, the greatest relevance of the book lies in its commentary on love, progressing from the intense and exclusive love of two people through conversion and the opening awareness of community, to its resolution through the sickness and death of Jean Vanauken as an experience of the all-encompassing love of God. What may be mistaken in the early pages for a possibly maudlin account of human love cannot be mistaken in the end for the stern and glorious love of God which has provoked the title. In a sense the jacket description is truly appropriate: "A real-life love story, full of wonder and hope."

It should be noted by those who will be inclined to see this as a therapeutic instrument for the grief-stricken that they will be well-advised to recommend it after the first year.

(The Rev.) WILLIAM N. BEACHY
Kansas City, Mo.

Potboiler Polemics

THE TRUTH OF GOD INCARNATE. Ed. by Michael Green. Eerdmans. Pp. 144. \$2.45.

These uneven essays add up to potboiler polemics, not to a reasoned answer to the widely publicized book, *The Myth of God Incarnate*. Canon Michael Green's chapters on Jesus in the New Testament and on historical skepticism make up over half of the book. His statements that "the skepticism of professors of the-

ology is sometimes tantamount to atheism" (p. 107), and that the Christological hymn in Phil. 2 "means that Jesus had always been one with God" (p.24) are representative of the tone and quality of theological argument.

Bishop Stephen Neill's two chapters contain charming personal reminiscences to account for his *deja vu* reaction to the new flap over "myth." In 12 pages Bishop Christopher Butler tries, skillfully, to explain the historical development of Chalcedonian orthodoxy. Reflection on the idea of incarnation is left to six pages by Brian Hebblethwaite.

The important questions about the myth of God incarnate are raised in a review by John Macquarrie, tacked on as a postscript. They are not addressed in this slim collection.

MARIANNE H. MICKS
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Theology
Virginia Theological Seminary
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LORD OF THE MORNING by Frank Topping. Common and uncommon prayers fit for the morning of every day. Fortress. Pp. 63. \$1.95.

WINGS OF JOY by Joan Winmill Brown. An anthology of selected pieces from great writers past and present. Revell. Pp. 186. \$7.95.

JOYFULLY EXPECTANT by Helen W. Kooiman. Meditations for an expectant mother. Revell. Pp. 121. \$1.50 paper.

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SCHOOL NEWS

The Hawaii Preparatory Academy in Kamuela has a record enrollment of 400 students in grades one through 12. They come from all the Hawaiian islands, the U.S. mainland, and 13 foreign countries.

This year the boarding and day school began with a series of unique orientation activities. Two days were devoted to group activities in the Upper and Middle Schools, and these activities were carefully planned to enable students and faculty to become acquainted with one another. The experiences varied in design from trust building to cooperative challenges, and from issues of personal and community safety to group and individual skill development.

The Upper School divided into 14 teams, each with one or two faculty members. Activities included scaling a twelve-foot wall, climbing a seven-foot beam, and other cooperative projects. Beach safety and competence, orienteering, and fire safety training were emphasized. (The "water slide," a unique recreational activity, was enjoyed.)

The major project of the Middle School orientation sessions was the writing and dramatization of a skit by each group. These skits enabled students to deal with their apprehensive feelings about the coming school year in a humorous way.

St. Andrew's Priory School for Girls in Honolulu reports that the school took part in the service when the dean of students, the Rev. Robert D. Rowley, was ordained to the priesthood. The

ceremony took place in St. Andrew's Cathedral, and the Priory choir provided the music for the ordination.

Other news from St. Andrew's: The school is proud to report that Hawaii's Teacher of the Year is an alumna—Mrs. Judith Kaya, class of 1961. Mrs. Kaya is a fifth grade teacher in the Central District of the Department of Education, and she is competing nationally for "Teacher of the Year."

Kelly Swartman, a Priory seventh grader, recently appeared on the "Sesame Street in Hawaii" program. The filming took place on the island of Kauai, and Kelly was excited about appearing on national television.

The Priory's "First Priory Drill Team" competed in the national Miss Drill USA Pageant at Santa Monica, Calif. They did very well for a first effort, placing fourth in the small group category.

Priory senior Carolyn Shiraki has been identified as a potential candidate for Presidential Scholar. 121 out of 3 million graduating high school seniors are so named, and only 750 are under consideration for this tremendous honor.

Voorhees College, Denmark, S.C., has been awarded a \$288,000 grant under the Minority Biomedical Support Program of the Department of Health, Education and Welfare, Public Health Service, for a three-year research project, according to Dr. Lester B. Brown, acting president.

Dr. Tarlok S. Gill, program director and principal investigator, said that the project involves the study of the effects



Two of the students at St. Andrew's Priory School, Honolulu, walking on campus.



International students and college officials at Saint Augustine's College, Raleigh, N.C.

of tranquilizers and anti-depressants on birth defects in hamsters.

Dr. Surjan S. Rawalay, professor of chemistry, will supervise another related project which will involve the synthesizing of certain chemicals which possibly could induce abnormalities in embryonic and post-natal development.

The program also includes research training courses for junior and senior biology majors, offering students training in research methods.

Dr. William F. Gerber, Medical College, Augusta, Ga., will act as consultant to the project. He is a specialist in the study of birth defects.

The overall objective of the program is to increase the involvement of students at minority institutions in the biomedical sciences.

Religious Emphasis Week, an annual tradition at Voorhees, was observed from March 6-9 this year. The Rev. Nathaniel Porter, Episcopal chaplain at Howard University, and author of *Christianity and the Black Man*, led the opening service, "The Church in the Community." Fr. Porter also led discussions on "The Church, the Family, and Drug Abuse," and "The Church and Abortion."

Dr. Robert Sylvester, a psychiatrist, led a discussion on "Religion and Family Mental Health," and "The Church and Child Abuse" was the topic taken up by a workshop led by Mr. Ron Smith of the South Carolina Department of Social Service. The programs were all open to the community.

From **Christchurch School**, Christchurch, Va., the Rev. John B. Kelley announced that there will be two types of sailing camps this summer at the school. Fr. Kelley, who is Waterfront Director, said that the "Viking Adventure Sailing Camps" consist of a "learn-to-sail" camp for boys, aged 12 and up, and a Cruise-

Camp sailing and camping on the Chesapeake for boys aged 14 and up.

Christchurch held its third Annual Winter Sports Day early in March. The day featured two soccer matches, a basketball game, and a reunion party for the 1968, 1969, and 1970 football teams.

• • •
Saint Andrew's School, Saint Andrews, Tenn., has announced plans for its fourth Arts Workshop, to take place from June 18-July 8 at the coeducational boarding and day school. The Arts Workshop at Saint Andrew's provides intensive training in the arts to high school students in a small, residential arts community. The Performing Arts program involves music, movement, actor training, technical theatre, and the Visual Arts program offers instruction in clay, drawing, and printing.

• • •
 His Excellency Philip J. Palmer, Ambassador to the U.S. from Sierra Leone, West Africa, spoke at **St. Augustine's College**, Raleigh, N.C., on the occasion of that school's International Week.

Ambassador Palmer said that at the time of the departure of the Portuguese from Africa, the U.S. had no African policy, and blundered seriously when it took its first major step into an African crisis—the war in Angola.

"In general," the ambassador said, "the West demonstrated by their neglect of Africa and their narrow-minded conclusions on the Portuguese colonies, that they had very little respect, if any, for African intelligence, and very little hope for African development."

The Cubans, he said, were more acceptable to the Africans for several reasons. Many were black themselves, and they come from a third world country which had successfully defied the most powerful Western country, and had not

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Teamwork is required to scale the 12' wall at Hawaii Preparatory Academy, Kamuela, Hawaii.

only survived, but progressed remarkably for over a decade. Cubans were to be found in Africa helping to train the military, and providing technical aid, even before the confrontation in Angola.

Ambassador Palmer declared that today's Africans will never again allow themselves to be ruled by foreigners. "Africa," he said, "is as suspicious of the Communists as they are of the West." Mutual respect, he said, is essential.



The Rev. Edwin H. Crome, headmaster of St. John Baptist School in Menham, N.J., announced in January a plan for an International Summer School. Its primary purpose is to teach English as a second language in the summer, so that a student will be better prepared to enter an American school in the fall. The program is planned for July 30-Sept. 2, and an intensive, 30-hour a week schedule has been devised which will familiarize the student not only with the English language, but also with texts, procedures and customs of American schools, and American culture.

The student body will be limited to 50 girls of high school age from various parts of the world who have little or no experience of English. \$1500 is the total cost for room, board, tuition and activities for the six-week course. Outdoor sports and activities are also offered.



The Church Farm School, Paoli, Pa., is embarking on a new commitment. The school has authorized development of a non-profit community for people 65 years of age or older. The community, called Glen Loch, is designed to provide lifetime health care, and many amenities.

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FIRST PRIZE ESSAY

Continued from page 10

church diminished because they were no longer needed. The political powers of the church today are very limited, but only because we no longer require the church to perform this function.

So what does all this history show? It reveals a very important pattern. The church has grown up with the human race. It has fulfilled the duties and functions that were needed at the time, even though it has made many mistakes (which is only natural—the church is run by humans). Its virtues outweigh its faults in this respect. But this pattern could also be interpreted in another way.

Many argue that we have not only outgrown the church, but we have outgrown God. They claim that once man needed to believe in a stern, wrathful God to give them a sense of discipline. Later, they required a powerful church to keep things from falling apart. Now, with the church established as a place for the worship of a merciful God, we do good more for the sake of goodness itself than to escape the hell-fire and bloody damnation. So, if we are mature enough as a society to do good out of love, which was Christ's intention in the first place, why do we need the church to be our conscience?

The modern church helps others, provides food and comfort for the needy, soothes tormented souls, and provides a place to worship. But some argue that the Salvation Army helps others, that CARE provides food for the unfortunate, that there are psychiatrists to help people with problems, and that the home is as good a place to worship as any. This would seem to be true. But there are essential facts which cannot be ignored. These organizations are run by governments, corporations, or individuals.

Only the church is unique in the fact that it is founded upon the ideas and institution of God. This is what makes the church so stable. So long as there is man, there will be religion. When our government collapses along with all its institutions, the big corporations go defunct, the individuals cannot perform, and our homes are not peaceful enough for worship, the church will survive, secure and safe under the protection of God and his followers. We need the church in the same way we need God, to provide a sense of unity and purpose to our lives. Unity, fellowship, and purpose are what life is all about; these things make life worth living. The voice of one dissenter is louder than the voices of a thousand subscribers, but it doesn't have to be that way. I feel that most people still need God and his church, and they should speak their opinions. We need to know that when our plans fail, our hopes are dashed, or our lives seem worthless, we can come to that haven of safety and love, the group of dedicated people who are the church.

CHRISTIAN EDUCATION

Continued from page 9

that many will be offended by the prospect of considering a college within the confines of a church building.

Thoughtful and prayerful churchmen will do very well to consider that quotation carefully. Can either part of it be greeted with any complacency among us? When we remember that it was the Christian church which pioneered the education of the world, is there not a tragedy contained in the thought that it is offensive to think about education in a church building? Education is one of our most ancient, honorable, and basic mis-

sions of service. It is not less essential, relevant, and necessary in the modern world than in the past. We must not cede it to the secular arm. Bishop Allin addressed the matter directly in his Fall 1975 letter for Episcopal Schools Week:

We live in confused times, times in which many institutions have become thoroughly secularized. No school is exempt from the secular philosophy that this world is all there is, and that the military, material, and political forces are absolute. It requires great wisdom and clarity of thought for church schools to maintain their truths. The poet John Donne said, "Other men have taken away Christ, by a dark and corrupt education." We

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must not allow this to be so in our generation.

Americans have a difficult time remembering that the public school is comparatively new upon the scene—at primary, elementary, and junior high school levels, it was developed in the north just before the Civil War, and somewhat afterwards in the south; and the public high school, except for the largest cities, was a work of the early 20th century.

But despite the newness of public education, there has been a recurring pressure to have all children taught in public schools. Often there has been a campaign to label church schools as "sectarian" and to stigmatize them as "elitist" or "undemocratic." And there have been times when the force of law has been attempted. In 1922 in Oregon, for example, the legislature passed a law declaring that the children of the state were wards of the state and must be educated in the public schools. When the Supreme Court overthrew this invasion of rights in 1925, the decision stated:

The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations.

Done well or poorly, the heart of the work of our church schools lies with that high duty to prepare the succeeding generations for obligations which are above and beyond any which are owed to the state. This is a larger aim than that of a mere private secular school, and every effort must be sustained to prevent the erosion that sometimes gives us secular schools with Episcopal names. The forces which would secularize, homogenize, and erode are pervasive, and their danger must be foreseen and resisted if faith is to be kept with the founding purposes of our schools.

The Church's Vocation Through Education. It is groups of purposes, rather than some single one, that form the true vocation of Episcopal schools: communication of knowledge, the moral improvement of those who teach and those who learn, the moral improvement of the world, the establishment of a community where the truth can grow, assistance to the disadvantaged, and the creation of a fellowship of encouragement and support. The potential of these purposes—for the church and for the world—is more important and beneficial than what the secular school can intend or offer. It will always continue to be a worthy ministry to strive for these. The church schools are important to the maintenance of the church's ongoing life because it is important to form com-

munities of learning where the faith does not have to hide, and where it is learned by being thought about, questioned, lived and acted upon, and absorbed into life through that process.

One who gave basic thought to these matters was the great William Augustus Muhlenberg—an authentic 19th century hero of the church: founder of St. Luke's Hospital, New York City, a father of social work in the church, sponsor of the first religious order for women, rector of an influential and experimenting city parish, and above all a leading church educator. Contemporary educators, he wrote, make their greatest error in giving "to literary or scientific education a



rank and consequence which are denied to moral education. The liberal arts are not to be undervalued . . . But since the interests of virtue are everlasting and essential to human happiness, they demand the first care in whatever affects the character of the rising generation." He said that, in the Flushing Institute which he founded, "the pupil must be made to perceive that the law of God is the law of the school." That will come about only at schools where the head and teachers live it themselves.

The growth of the schools is obvious. The presence and power of the secularizing forces within and without are certainly plain to any conscientious observer. And the true purposes of the schools are clearly consonant with the church's mission and, from the earliest days, have been integral to it. Yet the failure to see this and to affirm it institutionally is a tragic blindness of the modern Episcopal Church. It is not only the schools. We have largely abandoned the college work ministry in the non-church institutions, the Episcopal colleges cry out for the advocacy they deserve, and the mission of the seminaries is hindered by the lack of rank and file support. What surer form of suicide for the church than the neglect of education!

Yet the necessary commitments of manpower and money have simply not been made. The last general opinion survey of the church, made on the eve of the 1973 General Convention, showed that the laity and clergy overwhelmingly favored markedly increased commitment to education and missions, which certainly inferred the willingness to sup-

port these. Yet the opportunity to support education and missions with a new seriousness was not offered by the budget committees of the General Conventions of 1973 or 1976, nor have proportional opportunities generally been offered to the dioceses. No new or revived programs in these fields have been presented by our leadership, and few of their voices have been raised to lay the needs of missions and education upon the conscience of the church. Budgets have been formed on the basis of anticipated givings estimated from past years—and that anticipated income has been committed already to necessary (and justified) overheads. It is a regressive and merely evolutionary system of budget formation, not very worthy of the church. College work has withered. The National Association of Episcopal Schools has not received direct fiscal support from the General Convention since 1961, though its petitions have never amounted to more than \$70,000

per year (less than 50 cents per student). Seeing this, the Association of Episcopal Colleges has known it was futile to ask. And the seminaries have had an equally deaf ear turned toward their asking for responsible national support. In scale, the same can generally be said for diocesan levels, with the notable exception of the support given to Sewanee from the Fourth Province.

Episcopalians must ask themselves whether they truly wish their young to have a Christian education . . . and, if they do, they must ask themselves whether they really expect it to be provided by the newspaper, television, political oratory, motion pictures, and the public school, college and university. That is a serious question. Laymen must ask it, so must clergy, and so must our bishops. It must be asked by vestries, congregations, diocesan conventions, the Executive Council, and the General Convention. Our future dwells in the answer.

Once we understood that we were the

people of the Book and of the Word. Because it was essential to be able to read the Book in order to understand and receive the Word, the church founded schools and colleges and seminaries and became the great mother of education. And through education the church became the source of our civilization. It was a civilization built upon faith as much as it was upon knowledge: the church was interested in both because it saw both intertwined. Today we live in an age of knowledge, but very sadly it is not an age of wisdom or of faith. Therefore, defection now is, more than ever, a basic defection. The world is in pain, fear, and despair for the lack of wisdom and for the lack of faith. Where better for the church to renew its mission than through education, how better to serve than to try to bring the light of truth to a darkening age? If the Episcopal Church intends to renew its mission, then surely it must recommit itself to church education.

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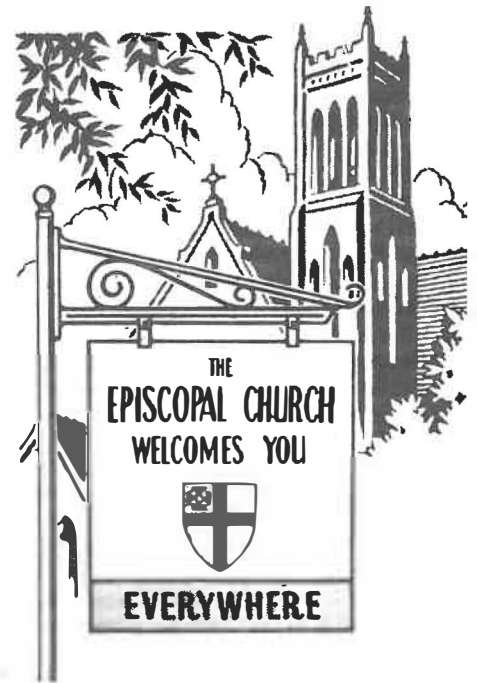
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Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45,
EP 6; C Sat 5-6

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

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

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

New York, N.Y. (Cont'd.)

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

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

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper
Sun 8, 9:15, 11, 12:15, 6 HC

ST. IGNATIUS 87th St. & West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Charles A.
Weatherby, r-em; the Rev. Brad H. Pfaff, c; the Rev. Jan A.
Maas; the Rev. Richard A. Norris, Jr.; the Rev. Lyle
Redelinghuys
Sun Masses 8:30, 11 Sol; Tues-Fri 8; Mon-Thurs 6; Sat 10

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, EP & 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 Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the
Rev. Douglas Ousley, the Rev. Gary Ferig, the Rev. Leslie
Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC
8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30;
Church open daily to 6

PROTESTANT/ECUMENICAL CHAPEL J.F.K. Airport
The Rev. Marlin L. Bowman, chaplain/pastor
St. Ezekiel's Congregation Sun Eu 1

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

TROY, N.Y.

ST. PAUL'S 3rd & State Sts.
The Rev. Robert H. Pursel, Th.D.
Sun HC 8; 10:30 (1S & 3S); MP 10:30 (2, 4 & 5); Ch S 10:30. H
Eu Mon-Fri 12:05; Sat 5:15, C by appt

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

BROWNWOOD, TEXAS

ST. JOHN'S 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 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. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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. Jacques Paul Bossiere, Ph.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

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