

THE LIVING CHURCH



A student at St. Margaret's School, Tappahannock, Va., plays the piano.



Geoff Cathers

Dr. Henry Littlefield (center), headmaster of York School, Monterey, Calif., discusses school affairs with trustee president Peter Dyer and the Rev. Dr. C. Julian Bartlett, retired dean of Grace Cathedral, San Francisco.



Students at Seabury Hall, Makawao, Hawaii, uncover an archeological site.



At Christ Hospital School of Nursing, Jersey City, N.J., the faculty advocates a "hands-on" approach to nursing care. According to Mrs. Doris Feldman, director of the school, this is "an important adjunct to a student's education in nursing." Above, students from the school sing carols to a Christ Hospital patient.

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The Golden Fish

By JOANNE MAYNARD

Last summer, my youngest son and I camped near a small lake outside Spokane. As night began to fall, I sat on the dock and he played with some line and sinkers he had found. It was that lovely time of evening when the sky glows blue and golden, and the water seems thick and dark.

Fish began to jump from the lake, catching bugs, and as we watched in amazement, we discovered that they were gold! Huge golden fish, visible in the dark depths of the lake and leaping from the water with a splash.

Our guest columnist this week is a resident of Helena, Mont., where she edits The Episcopal Evangel.

It was a magical time.

I thought of the golden fish again on Easter morning. My daughter had brought me an Easter basket which had, among the bunnies and eggs, a small candy fish.

The church on Easter morning was filled with gold and glory. Everything shone with a special radiance.

As I knelt there, surrounded and filled by this glory, it came to me that Jesus is the great golden fish. On Good Friday, they tried to drown him in the darkest depths, and although he descended there, he rose again on Easter morning, breaking through the surface of death in a shower of golden glory.

And because he has done this, we can too.

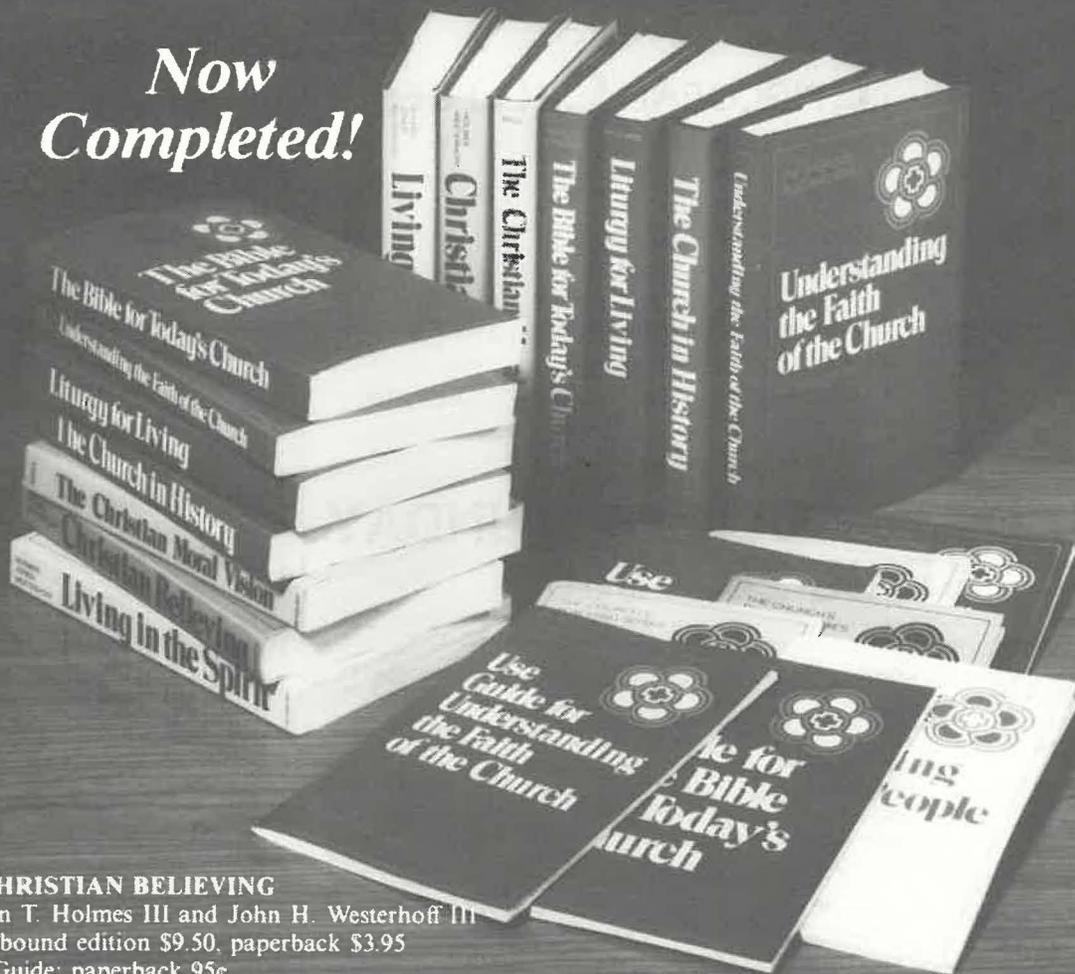
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as the caterpillars
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in the music of a new day,
and see the singer
and hear his song.

Alicia Lester

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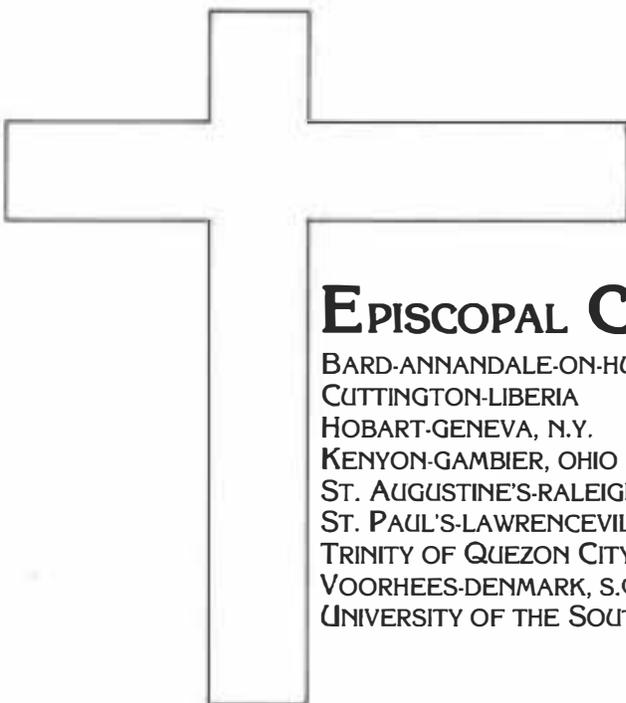
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LETTERS

A Serious Question

The Rev. Edward S. Gray and the Rev. Louis R. Tarsitano wrote a most distressing letter [TLC, Feb. 17] when they said that it is hard "to believe in the benignity of a child molester." Whether or not *The Sex Atlas* is worthy of consideration as representative of a Christian view of sexuality, Frs. Gray and Tarsitano have raised a serious question.

Some people, including the author of this letter (who wants to live an orthodox Christian life, with the grace of God) — some of us are afflicted with a pedophilic condition. To have such tendencies does not mean that we by nature brutally attack the young ones; even a nodding acquaintance with the problem will reveal that most of us are retiring, passive people. But I have slipped, have indeed sinned — thereby committing serious felonies — more than once. A tangential comment is here necessary. To anticipate very understandable horrified retorts, children are not psychologically damaged by physical relations with an adult who has concern for the human person of the individual child; the moral responsibility of leading the little ones to sin has a warning from Christ of which I am all too aware.

The good clergymen could benefit from some real understanding of our plight. There is to my knowledge no facility within the church for serious pastoral counseling to pedophiles, and many of us hesitate to approach our priests because we expect to meet the attitudes of Gray and Tarsitano. In prisons, we are the most ostracized of inmates, for hardly anyone wants to deal with the roots of our problem, and they assume that anyone who is sexually attracted to a child desires to harm her. But what is our sin? We have associated the love of purity and innocence with what seems emotionally the proper object of that love. That the Fall has perverted it is all too with us. Do the good priests who wrote you really believe that a pedophile — unlike any other sinner — has intentions of unmixed evil because his love of innocence collides with his human frailty?

NAME WITHHELD

Testing Trivia

I have been very interested in the running dialogue concerning "GOEs" and the present state of the art of training men and women for the ordained ministry. As a rather recent graduate of one of our seminaries (Sewanee, 1977) and parochial priest, I would like to share my thoughts on the subjects.

During my senior year at Sewanee, the senior teaching team decided that our

"GOEs," excluding the short answer part, would constitute a set of senior comprehensives. Coming from a diocese that did not see the value of "GOEs," several of us took "boot-leg" copies of the essay exams to fulfill this requirement for graduation. Our exams were graded by the faculty of the seminary. Then, after graduation from Sewanee, I had to go back home to face a full set of deacon's exams. Six months after ordination to the diaconate, I was then faced with a full set of priest's exams. Both of these testing tools were administered by the Examining Chaplains of the Diocese of Oklahoma. By the end of the process I was thoroughly "tested-out" and thoroughly confused.

Now one could say that I have been tested on "trivia" by some of the greatest. But let me offer a different prospective. Seminary is like a traditional Thanksgiving Day dinner. Too much too fast. There is little time to savor the dishes. One begins to know just how good the meal really was with left-overs, sandwiches and snacks. Seminary was three years of intense mental gluttony. I learned as much as I could as fast as I could, but I had time for very little savoring.

Trivia comes from the Latin *trivium*, where three roads meet, a cross roads. The trivia I was tested on were the road signs of where I had been and where I am going, no more no less. Anyone who would look for "mature" theological reflection from a senior seminarian deserves exactly what he or she finds. Ordination exams, whatever their name or form, need test for only two things: (1) Have you been awake the last three years? (2) Have you any idea where you are, where you've been or where you're going?

Over the last several months my personal reading has taken me from Westerhoff's *Will Our Children Have Faith?* to Wilson's *The Divine Commission* to the Church's new teaching series with a good dose of biographies and novels thrown in. Now I have time to savor and a parish context in which new ideas are needed and fostered each day.

Lets get off the backs of the seminaries and the examiners and start doing some creative things concerning continuing education for parish clergy. Education for ministry is a lifetime enterprise.

(The Rev.) W. SCOTT BLICK
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Nominations Invited

The Diocese of the Central Gulf Coast will meet in special convention November 14-15, to elect a successor to the Rt. Rev. George M. Murray who retires as bishop of the diocese April 30, 1981. A nominations committee, appointed by

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the standing committee of the diocese, is currently receiving names of persons to be considered for nomination. The nominations committee is charged to report a slate of from four to seven nominees to the electing convention. The nominations committee will be pleased to consider any names submitted before April 25, 1980. Names should be mailed to Nominations Committee, P.O. Box 1553, Pensacola, Florida 32597.

(The Rev.) S. ALBERT KENNINGTON
Secretary, Diocese of the
Central Gulf Coast

Pensacola, Fla.

Seabury House Update

At the February meeting of Executive Council, Bishop Allin spoke briefly about the possible sale of the Seabury House property [TLC, Nov. 25, 1979]. He explained that Life Care Services of Des Moines, Iowa, a firm which develops retirement facilities has an *option* to purchase the property. The corporation has stated its intention to preserve

Seabury House in its present state, including the chapel, in so far as possible. Rezoning to accommodate individual units of up to \$250,000 each, an infirmary, and other buildings will have to be approved by the town of Greenwich. It will take about three years in all to complete the transaction, if indeed the sale does take place.

The assets of the sale would be used for the operation of the Executive Council, the board of the Presiding Bishop's Fund for World Relief, and as needed for other Council entities. This would relieve the church of a major budget expense and allow for provisions which would more adequately meet the needs of Council.

At present, plenary sessions of Council meet in the conference room which is filled to overflowing with three long rows of 18" tables and accompanying chairs needed to seat the 44 members (including the Presiding Bishop and the vice-chairman). Support staff fits in around the sides of the room and spills into the library where they cannot see and sometimes cannot hear. The standing committees meet in a number of different places, some in Dover House. Education for Mission and Ministry of which I am a member meets in the library. World Mission meets in the conference room. Those who are acquainted with Seabury House are aware that the only access to the conference room from the rest of the house is through the library. Since standing committee meetings are usually of several hours duration, there are many distractions as individuals move through one room to another.

The Presiding Bishop no longer lives at Dover House but uses the apartment provided on the top floor of the Church Center in New York City in addition to the retirement home he has obtained in Tennessee. Even with the utilization of Dover House, there are not enough beds for those attending Council meetings. Rooms and baths must accommodate two, three, four and as many as six or more persons each, not the type of space needed for rest after long hours of meetings. Some of the staff stays at motels in Greenwich.

It has been my pleasure to meet at Seabury House on several occasions during the past four years. It is a charming and gracious place and I feel privileged to have been one of the many to enjoy such lovely surroundings. I too will be sad if and when the day comes that it will not be our conference center. (It should be noted that the Episcopal Church comprises only 15% of the use of the facility in recent years.) I'm sure, however, that it will serve the needs of others in the years to come as it has served our church in years past.

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We have used the program successfully with all age groups. In addition to the lesson plans for Sunday morning there is an Interage Packet with suggestions for supplementing the curriculum at home and for the celebration of the Eucharist. Both of these phases of the curriculum have been helpful to us in our planning and help to unify the experience in the classroom and the experience of worship.

The cost of the curriculum is \$200 per year for all the material, \$600 for the three-year cycle. Once purchased the material can be used indefinitely. Parts of the curriculum can be purchased separately and are priced appropriately.

MITZI M. ROY

Coordinator of Christian Education
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Lewis on the Spirit

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the Real Presence of the Risen Christ. Through the incarnation God became man so that man could become divine, yet not losing his distinct identity in some blurry hippie pantheism. The sacraments become the avenue to the super-real and super-natural. "Somewhere along the line, many of us in Christendom have played down direct knowledge of the supernatural" (p. 18). It is in the Holy Eucharist that "the veil between the worlds, nowhere else (for me) so opaque to the intellect, is nowhere else so thin and permeable to divine operation. Here a hand from the hidden coun-

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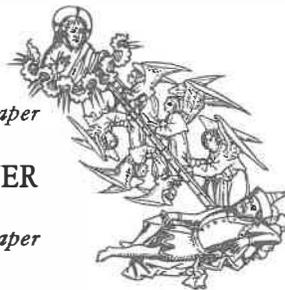
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try touches not only my soul but my body" (Leanne Payne quoting on p. 38 from C.S. Lewis' *Letters to Malcolm*, p. 103). The sole avenue to reality is through prayer, sacrament, repentance and adoration, aided by the mediums of myth, nature, and art. Any other avenue becomes a blind alley. And it is before the Cross, and nowhere else, that men are made equal and truly free.

It seems to me that in many of the conclusions of C.S. Lewis there is a convergence with the teachings of the Eastern Church Fathers.

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Popular Apologetics

CHRISTIAN BELIEVING. By Urban T. Holmes and John H. Westerhoff. Seabury/Crossroad. Pp. 130. \$9.50 (\$3.95 paper). Use Guide \$9.5.

Christian Believing heads the list of the new Church's Teaching Series and is preparatory to what follows. Like many classic texts in theology the teaching series begins with "apologetics," that is with a general discussion of religion. Specific Christian teachings are considered later, principally in Professor Norris' *Understanding the Faith of the Church*.

How does one defend religion in general? "... if we are believing, the best place to begin is not at the level of what we believe but in *how* we arrive at belief" (p. 26). Those familiar with Bernard Lonergan and other "fundamental theologians" (not to be confused with "fundamentalist theologians") will recognize the apologetic approach. Its principal assumption is that a common structure of religious understanding informs human existence and that the content of various religious belief systems is somehow subsequent to this structure. The "somehow" and "subsequent" are open to a wide variety of interpretations.

The value of *Christian Believing* is that it takes this frequently highly technical form of apologetics and restates it in familiar terms. Both authors have an apt way with illustrations and an ability to arrest attention. These gains are offset by a general lack of precision and a weak argumentative structure. It is untrue for example that a case for "Christian belief" has been made.

It is unlikely that these technical defects will unduly concern the intended readership for *Christian Believing*. The book should have broad popular appeal. It is accompanied by a *Use Guide* prepared by Gene Ruyle. Various suggestions are offered for private and group study.

(The Rev.) WALTER F. HARTT
The General Theological Seminary
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THE LIVING CHURCH

April 13, 1980
Easter 2

For 101 Years
Serving the Episcopal Church

School Prayer Again in News

The Massachusetts Supreme Judicial Court, the state's highest, has declared unconstitutional a new state law permitting voluntary prayer in public school classrooms.

The full court, with all seven judges sitting, decided that the law, which required teachers to ask for student volunteers to lead classes in prayer, was a violation of the U.S. Constitution's required separation of church and state.

Although students who did not wish to participate were permitted to leave the classroom, the high court declared that such prayers constituted a "religious program, which was sponsored and put into effect by state and local officials under the aegis of state statute; was conducted from day to day by teachers who were employed as public employees in public schools; was carried out on public property during schooltime and as part of the school exercise."

The new law had been challenged by the Civil Liberties Union of Massachusetts on behalf of parents living in the Framingham and Marblehead School districts. The CLU was joined by the American Jewish Congress and other organizations in its initial petition.

In Arizona, a bill permitting students voluntarily to lead prayer at the start of assemblies in public schools has been approved by the state legislature. It is expected to pass the Arizona Senate, but critics and even some supporters of the measure have voiced skepticism as to its value.

Rep. Claire Dunn of Tucson, a Roman Catholic nun, said she voted for it, but although "I believe strongly in prayer, I believe there is a time and place and attitude for it, and I'm not sure the public school is the place. The bill may be counterproductive, by engendering an irreverent and even hostile attitude."

Last year, Sen. Jesse Helms (R-N.C.), introduced an amendment to a Senate bill which would allow Congress to declare the Supreme Court exempted from ruling on the matter of voluntary prayer in schools and other public buildings. States and local communities could pass such laws, and legal challenges would be reviewed in state, rather than federal, courts.

The Senate bill with the Helms amendment passed, but has since been bottled up in the House Judiciary Committee,

whose chairman, Rep. Peter Rodino (D-N.Y.), has indicated he will let it die.

The National Association of Evangelicals and the current Southern Baptist president, the Rev. Adrian Rogers, are known to be strong supporters of school prayers. Several editors of Southern Baptist state newspapers have, however, come out against the bill, and the President of the U.S., himself a Southern Baptist, opposes it.

According to *Time* magazine, 10 states now have laws either requiring or permitting a "moment of silence" for student meditation. Tennessee and Mississippi have laws requiring "voluntary" prayer, and Massachusetts-type legislation is pending in six states.

National Workshop on Christian Unity

The Olympic Hotel was the site for the 17th National Workshop on Christian Unity meeting in Seattle, Wash., in March. There were approximately 500 participants.

The workshop got under way on Monday evening with an opening service with the Most Rev. Edward W. Scott of Toronto, Primate of the Anglican Church of Canada and moderator of the central committee of the World Council of Churches, as the keynote preacher. St. James Roman Catholic Cathedral was the host for this service which emphasized the theme, "Thy Kingdom Come."

During the service some 15 denominational officers stood before the microphone in the well-filled cathedral and in their own words briefly confessed the sins of their own churches in thwarting the achievement of Christian unity. Each asked forgiveness from God and their brothers and sisters. Later in the service the people present gave a mandate to their denominational heads as follows:

"We, God's people, affirm the mandate of Jesus Christ that we all be one. We mandate you executives before us, our leaders, to so direct our paths that we converge and not go in separate ways.

We have been called into the new creation. We intentionally commit ourselves to rebuild where brokenness has torn apart. We charge you to lead us as a holy and priestly people to the throne of our God."

The bishops and executives responded, "May God's grace unite us . . . as we journey into the fullness of his kingdom."

The next day the Episcopal diocesan ecumenical officers attended, together with their counterparts in the Roman Catholic Church, a luncheon which was addressed by the Rt. Rev. Arthur Vogel, Bishop of West Missouri, and a member of the Standing Commission on Ecumenical relations.

On Wednesday morning the Eucharist was celebrated for the Episcopal delegates, and on Thursday morning the COCU Eucharist was celebrated at the First Methodist Church for workshop participants.

There were briefings at the workshop on four particular action fronts in the ecumenical scene: the Asian experience, the mutual recognition of ministries through the Consultation of Church Union, the Church Women United experience, and unity on the Canadian scene.

(The Rev. Canon) WALTER MCNEIL

Coalition 14 Explores Strategies

Concentration on four areas of strategy and allocation of a \$1.5 million budget occupied representatives at the annual meeting of the board of Coalition 14 at Cook Christian Training School in Tempe, Ariz., February 26-28.

The 14 member-dioceses of the coalition and the newest member, the Area Mission of the Episcopal Church in Navajoland, spent the three days together comparing strategies for ministry development, evangelism and renewal, stewardship and social concerns, and ministry to Native Americans. Four workshops conducted in these areas provided sharing and support for new efforts by the members of Coalition 14.

Several resolutions dealing with strategy areas were introduced, discussed and passed. Regarding ministry to Native Americans, the annual meeting noted that there are many dioceses with sizeable Indian populations which are not now members of C-14, and urged Executive Council to "... review the financial commitment of the church to American Indian/Native Alaskan people" in the areas of support for the budget of the National Committee on Indian Work, the need for funding educational institu-

tions where Native American Episcopalians are studying for the ministry of the church, and identification of dioceses outside C-14 which have Indian populations and are attempting ministry with them, but have the need to secure financial resources for these new works.

"Good progress is being made," said the Rev. Charles Wilson, reporting on the two-year diocesan development pilot project which was begun last year by C-14 and continued this year with the assistance of a grant from the United Thank Offering. The dioceses of Western Kansas, Wyoming, and South Dakota have worked with Fr. Wilson in analyzing program plans and budget formats. The three different dioceses chose different emphases: Wyoming developed a diocesan framework and structure to support the leadership initiatives of its bishop, the Rt. Rev. Bob G. Jones; South Dakota emphasized ministry development; and Western Kansas developed a comprehensive program plan including its Venture in Mission goals and strategies as part of the whole.

The successful Venture campaign in Western Kansas included support for a Coalition 14 communication project, and at this meeting the Rt. Rev. Richard Trelease, Bishop of the Rio Grande, head of the Communications Committee, announced that the committee will begin work on implementing the project as soon as possible. The project will work towards more effective communications within and from the member jurisdictions.

The Rev. Canon Victor Richer, of Helena, Mont., was elected chairman of the executive committee of Coalition 14, replacing the Rt. Rev. Wesley Frensdorff, Bishop of Nevada. The Rev. Ben Helmer of Goodland, Kan., was elected secretary.

Coalition 14 is composed of 15 – originally 14 – U.S. jurisdictions of the church, located mostly in the western part of the country, which are joined in a voluntary partnership to share resources and skills for their common goals within their life and work. They disclose all revenues openly and allocate funds mutually.

In addition to the Navajoland Area Mission, the dioceses which belong to C-14 are: Alaska, Arizona, Eastern Oregon, Eau Claire, Idaho, Montana, Nevada, North Dakota, San Joaquin, South Dakota, Utah, Western Kansas, Wyoming and Rio Grande.

Women Priests, Bishops in Early Church?

A professor at a Roman Catholic college in St. Paul, Minn., believes she has found evidence that women were priests and bishops in the early Christian church.

Dr. Dorothy Irvin, an archeologist who teaches at the College of St. Catherine, described some of her findings in a recent issue of *The Witness*, a monthly magazine published by the Episcopal Church Publishing Company.

She has photographs of a first century fresco in a Roman catacomb which she believes depicts seven women priests celebrating the Eucharist; a fourth century catacomb fresco, also in Rome, which she said shows a woman being ordained by a bishop, and a mosaic in Rome's Church of St. Praxedis, made as early as the fifth century or as late as the ninth, of the head of a woman wearing a coif (indicating that she is unmarried), bearing this inscription, "Theodora Episcopa," or Bishop Theodora.

"A curious thing happens to the postcards and guidebooks for sale on the premises," Dr. Irvin said. "A dark shadow falls on the upper left corner of this mosaic – right over the words, 'Theodora Episcopa' – rendering them illegible."

She said the orthodoxy of her sources have never been questioned, but copies of some of the original material made in recent centuries have changed the sex of the subjects.

Bishop F. Joseph Gossman of the Roman Catholic Diocese of Raleigh, N.C., said he was "frankly, flabbergasted" when he first heard Dr. Irvin lecture over a year ago, and added that he would like to hear scholarly debate on her evidence.

"I certainly am no expert," Bishop Gossman said, "and I am not quite ready to believe there has been a systematic plot to keep this information out of the books. But I was impressed by her apparent scholarship. . . ."

The Rev. William J. Lee, S.S., president of Baltimore's St. Mary's Seminary and University, also expressed interest in the possibility of future scholarly explorations on the subject. After discussing the question with other faculty members, Fr. Lee said the "bottom line" in official church circles to date seemed to be that, while some archeological evidence is acknowledged for deaconesses and abbesses with authority and ministries among early Christians, such support for the existence of female priests and bishops is not yet considered "conclusive – especially as it would apply to the modern church . . . the scholarly world seems to have moved away from the archaeological evidence towards the theoretical theological aspect of the issue of women's ordination, raising such questions as 'Is there need for it?' and 'Can our culture sustain it?'"

Dr. Irvin believes her evidence could undercut what she calls the most "respectable" argument currently made by the Roman Catholic Church against women's ordination – that it would go against ancient tradition.

BRIEFLY . . .

The executive board of the **National Council of Churches** recently passed a resolution urging the U.S. Congress to forbid the use of overseas missionaries by the Central Intelligence Agency (CIA). Recommending that the new CIA charter include "explicit prohibitions against recruiting or employing members of the clergy or church workers – American or foreign – as informants or agents in any capacity at home or abroad," the council also asked that the CIA be barred from impersonating clergy or church personnel.

According to Religious News Service, American Motors Corporation (AMC), maker of the Pacer, Concord and AMC Spirit automobiles, is offering a \$100 discount to clergy on most of its new cars and trucks. The discount rises to \$150 if the cleric chooses a car equipped with air conditioning. Clergy must affirm they will use the vehicle "approximately 50 percent or more of the time in ecclesiastical duties. . . ."

Tom Harpur, religion editor of the *Toronto Star* since 1971, has resigned his orders as an Anglican priest, citing conflict of interest as the primary reason. Mr. Harpur said his news stories were criticized frequently by other clergy as "betraying Anglicanism." He said also that he found his duties at the newspaper to be "so diverse and heavy" that he was unable to practice the "sacramental side of his ministry with any regularity," according to the *Canadian Churchman*. The Toronto diocesan canon on discipline, which he called "a totally unreasonable document," was also partially responsible for his resignation, according to Mr. Harpur. He said its strictures on thinking and teaching would inhibit his own writing and exploration.

The Roman Catholic Church has been a source of vigorous opposition to the human rights violations of the **Ferdinand Marcos government in the Philippines**, and Bishop Francisco Claver lately called for a campaign of "massive civil disobedience." In a newsletter circulated in his southern Philippine diocese, Bishop Claver said he was advocating "a non-violent movement, but not for the faint-hearted." Asked whether he was preaching subversion, he replied, "Yes, if you call righting an evil order of governance subversion."

St. John Baptist School 1880 - 1980

By EDWIN H. CROMEY

I have been the headmaster of St. John Baptist School for one-twentieth of its existence. In 1976, I remember writing:

Our school has been in the midst of Mendham for 45 years. Before I came here as headmaster last August, St. John's had already been educating girls for 95 years. I was a stranger; I felt like an intruder, but I have become enamored with an institution — one which has had a great past — has an anxious transitional present and a glorious future.

Now I write in terms of saying thank you for the wonderful past, this exciting present alive and working to secure the future.

With a little research, I looked up the year 1880. I wanted to see the names which were important at that time. James Garfield had been elected President. Andrew Carnegie was building a steel empire. John D. Rockefeller was organizing Standard Oil. A financial firm called J.P. Morgan and Company was proving to be highly successful. The American Red Cross was being established by Clara Barton. Susan B. Anthony was campaigning for equal rights for women, and at 233 E. 17th St. in New York City, Annie Merritt, May Prescott, Katherine Bremer, Margaret Teall, Mary DuBois, Mary Fisher and Louise Leeds became the first students at St. John Baptist School. Sister Alice (Frances Harriet Alicia Gould) was the first headmistress. An early brochure stated the purpose of the school as follows:

The aim of the school is to prepare our pupils as completely as we can for the responsibilities of life. This means not only the cultivation of the intellect but such moral and religious training as shall help them to become pure, true women having a high positive standard of Christian living.

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

Today, we may say it differently but the meaning is very much the same. Their daily routine was considerably different than ours today, but definitely interesting to note:

- 7:00 a.m. Rising bell
- 7:45 a.m. Breakfast
- 8:10 a.m. Walk
- 8:30 a.m. Make beds
- 8:45 a.m. In schoolroom
- 9:00 a.m. Prayers in class
- 9:15 a.m. Lessons
- 11:30 a.m. Luncheon and recreation in play room on Stuyvesant Square
- Noon Lessons
- 2:00 p.m. Dinner
- 2:45 p.m. Walk
- 3:45 p.m. Study hour
- 4:45 p.m. Prepare for chapel
- 5:00 p.m. Evensong
- 5:30 p.m. Recreation
- 6:00 p.m. Tea
- 6:30 p.m. Study
- 7:15 p.m. Calisthenics
- 7:30 p.m. Recreation until 8:00
- 8:00 p.m. Younger girls — baths and bed
- 8:30 p.m. Older girls — baths and bed
- 9:00 p.m. General lights out and silence
- 9:20 p.m. Last lights out

There were no classes on Saturday, only a one hour period of study. Then groups would be taken shopping or on excursions in the city. On Sundays students rose at 6 a.m. All baptized girls attended Mass and Bible Class. At 10 a.m. all the students walked to church. From 1:45 p.m. until 2:30 p.m., the girls had sacred studies and silent reading. Even-song was at 4 p.m.

There is no question that the religious discipline of St. John Baptist School has changed but the academic rigor and solidity have remained. The school is basically college oriented. We encourage four years of English, math, history, science, a language and physical education. We insist on four years of English, and physical education; three years of



The Rev. Edwin H. Cromey

math, history and a language; two years of science and religion. Art, music, clubs and sports activities are offered constantly. I make it a point to tell every student who looks at the school that it is difficult, but every opportunity is given — study periods, courses in study skills, tutoring — to help you succeed.

There is a pervading attitude at St. John Baptist School which started years ago and I tried to explain it in an article about the school called "Tradition with a Flair," published in a private school register in 1978. Our school year starts with a healthy respect for the students because they will be loaded with a vast amount of work. Besides the daily classroom work, homework is given not only to reinforce daily lessons but even to cover more material than can normally be assimilated during classroom hours. Students are given the experience of independent study and the responsibility of accomplishing many different assignments on time. We know this is excellent preparation for college and also for business and living. We believe in very close monitoring in order to check that the work of students is performed. All assignments should be complete and none forgotten. Study halls should be used for homework, review, reading, writing and absorbing. There is no such thing as a free period.

It is an injustice to the student if a teacher allows her to escape the demands placed upon her. All work must be completed even if after-school hours and Saturday mornings must be used. This approach may sound old-fashioned, perhaps harsh, but if an educator believes in his educational offerings he must support them fully. Our girls know without question that this school means

Continued on page 21

1980 CHURCH SCHOOL ESSAY CONTEST

“Young People Serve” was the topic of the 1980 Church School Essay Contest. Contestants were asked to write about a church, school, community, or individual service project “in which the writer has taken, or plans to take part, or about which he or she has obtained reliable information.” Of the entries received, three were selected as prizewinners by a panel of judges. First prize (a gold medal and \$100) was awarded to Patrice Sharpe; second prize (a silver medal and \$50) was won by Laura Christian Butcher; the third prize winner (a silver medal and \$25) is Margaret Hale.

First Prize

By PATRICE SHARPE

We saw him first one icy morning on our way to school – a thin wisp of a man, all dressed in black, propped on his cane on that narrow strip of frozen grass between the sidewalk and the curb. We were running late because the car was reluctant to start in the cold, and after we got all the way to school, one of us had remembered that an important project had been left at home. Rather than risk getting a zero, we drove right through the school yard and back home.

Our hearts sank as we passed again and saw the poor little man still standing in the rain. It was so cold. The drops were forming little icicles on his old, black hat, and his crippled hands had no gloves or mittens to keep them warm.

The traffic was solid in both directions so we could not stop or even pull over. We hurried on home for the forgotten poster and began the trip back to school. It had been 45 minutes since we first saw him – and on this third passing he still stood, like a slender tripod of a camera, his two legs and cane braced in the identical posture. We were afraid he had died and frozen standing up!

We eased out of the row of cars and created a furious bottleneck of traffic, but we could not pass by him again.

He greeted us politely with the old world courtliness that went out of style with our grandfathers. Even as his body shook from the cold, he bothered to remember his manners.

We learned, after finally deciphering his halting speech, that he was on his way to Cameron Village for a doctor's appointment. He did not get out of his house in time to catch the bus, and had to wait a half an hour until the next one was due. He had not gone back inside because he could hardly walk and might have missed the next bus too. So he stood in the terrible weather.

He accepted a lift to Cameron Village. We wondered how he ever managed the block-and-a-half walk from the bus stop

to the office. He could scarcely pick up his feet and he shuffled along in worn shoes.

Conversation was difficult because, we finally learned, he had undergone surgery for cancer some years before and all of his teeth had been removed as well as the jawbone on one side. This also made eating almost impossible.

He had another doctor's appointment the next week. We promised to take him there and back home again. He wanted to be taken to a drugstore about two blocks from his home. He told us that for nearly three years he had been walking up there every day and eating doughnuts and scrambled eggs for dinner – every day! The problem was, he said, the drugstore was closed on Sunday so he had no dinner then.

The bad weather lasted several weeks and my mother tried to take him to the drugstore each day so he would not have to drag himself up there through the ice. She knew he could not continue going out like that and he had no relatives who could help him.

Mother called around and discovered he could get Meals-on-Wheels, a nice hot dinner brought to him five days a week for one dollar a day. After some calls and visits to various offices, we managed to get the meals free. But there he was Saturday and Sunday with no meals.

We decided that there was nothing to do but take him dinner and supper on Saturday and Sunday. My mother, sister, and I fixed his meals every weekend and delivered them to his house and helped him fix the table, cut up his meat and later, cleared his dishes away.

It became a real challenge planning



Patrice Sharpe, daughter of Mr. and Mrs. Homer Sharpe, is 13 years old and in the eighth grade at St. Timothy's Junior High School, Raleigh, N.C. Patrice is a basketball player and her hobby is playing the harp.

nourishing meals, tasty enough for him to want to eat them and easy enough for him to manage. His arthritis prevented him from using his arms and legs very well and it was hard for him to get up out of a chair or to sit down. We thought perhaps he slept in his clothes occasionally because he probably could not manage any other way.

We arranged for him to get extra aid from Social Security and for Social Services to pay for Meals-on-Wheels. He lost his glasses and we called every agency imaginable until finally we found one that would buy him new ones. You see, he was 85 years old, and he needed to see because he read a lot and watched television.

We took him almost everywhere he needed to go – to the barber shop, the grocery store, to buy his niece a Christmas gift, and to our house to play Christmas carols for him on the harp.

We fixed him a Christmas tree and bought him a warm suit, some socks, sweaters and shirts when he told us his suit was 30 years old. We bought him a hat too, all of us pooling our money because men's clothes are so expensive. He appreciated the overcoat we found for him in our family because he only had a windbreaker and a too-small baseball cap besides the black suit to keep him warm.

My sister and I really became good at planning soft, good meals when my mother came down with the flu. We would hunt up aluminum foil containers in order to fix individual helpings so that we could keep them hot on the way to his house. He loved chocolate meringue pie and we would take him two pieces for dessert and he would eat that first.

We finally had to start taking his supper to him every day because he was not able to fix a sandwich, or heat soup, and he lost 30 pounds before we realized it. There were days I would rather do something else than have to stop, fix and take his meals, but he was just the age of my grandmother. I could not help thinking that if she were in these circumstances, I would want somebody to care for her.

I missed him after he died. For weeks afterward, I would find myself thinking, "He'd really like this tonight for supper" . . . and then remember he was gone – gone, but not forgotten. He touched my life in a special way. I will always remember how he struggled, with dignity, just to survive. I cannot help wondering why, if science is going to prolong life, it doesn't improve the quality of it?

I did this not for glory, but because something inside made me.

Shakespeare said, "Tis not enough to help the feeble up, but to support him after."

H.M. Field expressed it even better when he said, "There is no brotherhood of man without the fatherhood of God."

Second Prize

By LAURA CHRISTIAN BUTCHER

As a religion student at St. Catherine's, I participate in a community service project as a volunteer at the Bon Air Reception and Diagnostic Center for children. My work there has been a great learning experience for both myself and the boys I work with. By playing, talking, and listening to them, or by just being a friend, I feel that I can help the boys make a big step towards reverting to a different way of life better for themselves and others.

The Diagnostic Center is a coeducational facility for children 11 to 17 years of age. The boys and girls come to the Diagnostic Center for study and diagnosis from various state localities and remain there usually for a period of three weeks. During their stay, they participate in a series of programs of education, recreation, and minor work assignments. At the end of the study period, the children are taken to various places

such as hospitals, vocational schools, foster homes, or boarding schools.

The role I play as a volunteer at the Diagnostic Center is mainly that of a friend. For the two hour period that I am with the boys, I am doing nothing more than just playing a few games, talking, and listening. Many of the boys feel ashamed and are afraid to talk; others don't even care. But no matter how discouraging it seems, I try to help them open up and get to know me. I feel that this is an important step because we are able to respond to each other in a way that the boys and an adult could probably never attain. Because we are of the same age, I can relate to the problems that the boys are facing and therefore I am able to confront them honestly and openly with my ideas and opinions. From here I feel that if I am able to set a good example, I can show the boys that there is more to life than crime and hatred, and that if they really want to try, they can find something different in which honesty and love will prevail.

The New Testament is based on Jesus' main theme, that of love to your neighbor. Because we are all God's children and have been created equally, I am involved in whatever happens in this world, including the crime which the boys have committed. I am not able to judge them because I am a sinner also. Therefore, it is my responsibility to help these boys as a response to God's compassion. By working at the Diagnostic Center, I am carrying out this responsibility by expressing my love and concern for these boys, and by showing them how they may express their love. This giving of myself is a very rewarding experience. Every time I visit the boys I come out feeling like a "better person," more worthy of the love and compassion I have received throughout my life. The gratitude the boys show is overwhelming for something which takes nothing more than a little time, effort and care. It makes me realize how lucky I am and how important it is that I share my life with the boys, in order to give them the opportunity to see that there are other roads to take besides those of crime. By proving that I want this for them, there is a hope that maybe they will decide that a better life is really worth it.

My volunteer work at the Diagnostic



Laura Christian (Christy) Butcher is an 11th grader at St. Catherine's School, Richmond, Va. She has been president of her class and a member of the Youth Council and Dandy Dozen, a singing group. She has also been a member of the school Lenten Committee which raises money for missionary outreach, and has just returned from Haiti where she did volunteer work at the Holy Trinity School. Christy is the daughter of Robert C. Butcher, Jr., and Helen Nicholson Butcher.

Center has allowed me to help boys of my own age see the other side of life rather than only that which they have been living. The boys whom I visit may need discipline and correction, but what they need most of all is just love. The two hours I spend with them every other week isn't much, but it's a start. By giving of myself a little I have proven to myself and others that we are all God's children, created equally but yet individual, capable of anything we put our minds to if we are really determined to reach our goal. My service to the community has been a very rewarding experience, and I am glad to have the opportunity to help someone less fortunate than I.

Third Prize

By MARGARET HALE

It seems that one only has to read the newspapers or watch television to get the impression that there is something seriously wrong with today's youth. Every day, the media carry reports of muggings, assaults, drug abuse, even murders — committed by teenagers or even younger children. This raises some serious questions: if young people today no longer care about others and live only to serve themselves, what kind of adults



Margaret Hale, daughter of Dr. and Mrs. Francis Joseph Hale, is 18 years old and a senior at Hale High School, Raleigh, N.C. Margaret is an avid reader, cheerleader, and soccer player, and is a member of the National Honor Society. She plans to enter West Point in the fall. Her overall plan is to be an army doctor.

will be running this country twenty years from now? What will their children be like?

No one can deny that teenagers today are under more pressure than our grandparents were. The news media also tend to pass over stories about anything good that young people do, while dwelling on the violence and crime. But young people today are as caring as ever. I know it. For the past two years I have worked as a volunteer at Raleigh Community Hospital, and every week I see many young people who are still concerned with practicing the Christian ideals of love and service to one's fellow man.

When Raleigh Community Hospital opened in 1978, there was a need for volunteers, especially young ones, to do things such as run errands, assist hospital personnel, and staff the gift shop. There was an immediate response from teenagers in Raleigh and the surrounding areas, so that by the time the hospital's Same Day Surgery Center opened in 1979, there were more than enough volunteers waiting to take the places of the young men and women who went to work there. Time is precious, especially to a teenager in high school or junior high, and the fact that so many young people are willing to spare from two to five hours of their free time shows that they still feel a need to do something worthwhile and be of service.

It is hard to explain exactly how I can tell that these students care and are trying to help; it is just a feeling I get when I see them at work; to hear a volunteer patiently reading a menu to an elderly woman who does not see well, or see another as she helps a patient walk down the hall, or see one of the young girls talking softly to a little boy in the emergency room. It is noticing that no one seems to mind doing routine jobs like filling water pitchers or helping to transport patients. It is hearing a patient say, "Thank you," or hearing a nurse exclaim, "Are we ever glad to see you!"

Working at Raleigh Community Hospital has been fun for me, and most of the other volunteers I have talked to say that they have enjoyed it, too. Not only have they made friends among themselves, but also they are learning an important lesson: being committed to come to work of their own volition, not for pay, is teaching them about responsibility and how to take an active part in caring for others.

Isn't that what love is all about? Not just saying the words, "I love you," but showing it in your daily life. This idea is repeated over and over in the Bible. Jesus even said that to love one's neighbor as oneself is almost as important as loving God. As a matter of fact Christ said, "Greater love hath no man than this — that he would lay down his life for a friend."

CONTEST QUOTES

I was hesitant at first when I went to the nursing home, because I thought I would feel out of place. But after my first visit I decided it would make anybody feel good inside to be able to see somebody who wants to be your friend come to see you. After all, they are cooped up in a building all day seeing the same old faces. If you have an hour or two a week to spare I would recommend volunteering to visit a convalescent center in your neighborhood. **Leanne E. Amos**, Oregon Episcopal School, Portland, Ore.

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Old people are not always fun to look after or work with. They can be very demanding and sometimes you feel as though you should get away from them and go as far as possible, but something always happens that makes you want to stay and be as much help as you possibly can. . . . I intend to keep on being as much help as I can at the nursing home. I am not concerned about giving up my spare time without pay, because the Bible states that in "giving we will receive." **Arlene Williams**, Christ Church, East Orange, N.J.

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Our project involves people of all ages in Fort Lauderdale and Broward County. The people have come together to form a group called "The Fighters" [to raise money to build a medical center to treat sickle cell anemia patients]. The youth group has taken part in money-raising activities of its own. I have taken part . . . in activities such as selling baked goods, thinking up slogans that will encourage people to help us in getting the money we need, and announcing these slogans over the radio, in public and over community news. We have also gone out individually to earn money. . . . The young people in my group gain a lot of benefits from helping others because young people need to know what caring and sharing really is and what it means. **Carmen Shirley**, St. Mark's Episcopal School, Fort Lauderdale, Fla.

The In-House Critic

*The church cannot afford
to remove itself from the teaching
and learning process.*

By JOHN D. TALBIRD, JR.

At a recent budget hearing in my diocese, a hefty sum of money was requested at one of the university centers for capital improvements. Time passed and no word came back from the department of finance of the diocese. When questioned about this, the chairman of the department asked what buildings were being talked about. When told they were for our ministry at the university, his reply was: "What ministry?"

What is college or university ministry? Is it a concern with students? If so, graduate or undergraduate? Is it a concern with the institution itself: to humanize the university (a somewhat presumptuous task)? Should the ministry be aimed at the more permanent members of the academic community? Should it be a small parish on the edge of the campus? Should it be a ministry out of a large nearby parish? Should it be a place at all? Should it raise social concerns? What is its ministry to the greater church? Does it even have one?

There are so many questions. However good or significant the answers may be, in today's inflationary economy the questions and answers may be irrelevant. Can we afford a college or university ministry?

Perhaps this is the place to begin looking at ourselves: with cost and effectiveness. We all know that where our money is, our hearts are there too. We put our money into what we value. So the proper question is: Is college and university ministry valuable?

Of course those of us who do it feel

The Rev. John Talbird of Gainesville, Fla., is provincial coordinator for Ministry in Higher Education for Province IV. This article is adapted from his address to the provincial meeting of Province IV which was held in Atlanta, Ga., last December.

that it is valuable. But that's not enough. How can we apply some rather hard-nosed criteria and come up with some answers that will tell us of the value, non-value, or lower relative value among other demands that are considered valuable?

When one considers cost, there are all sorts of variables. An investment of nothing, or close to it, gets results equal to nothing or close to it. Just because a parish is located near a college or university means nothing unless there is an acknowledged and planned investment into the ministry of that place. On the other hand, to invest time and money implies the expectation of some return. A ministry that pays for itself is certainly one way of measuring return. This, however, is seldom the case with college or university ministry.

Clearly we must turn to some other measure of "returns" to look at effectiveness. Episcopalians have always, and probably always will, lose at the numbers game. Even when we hit on some popular drawing card, it is only relatively so, considering the turn-outs of Southern Baptists to eat or Roman Catholics to Mass. Money or numbers do not justify a ministry for us.

As of late, Episcopalians have been good at answering needs. From abortion counseling to drug counseling to C.O. efforts to racial dialogues to consciousness-raising groups: these things have always been among our fortes. The problem is that these involvements are usually short in duration, poorly organized, and have the tendency to make enemies of our constituency, and bring no new bodies into our already small communities. As good-intentioned as we in the campus ministry have been in these social endeavors, I am afraid we have played right into the hands of the consumer culture. Our ministry has often been a product which we have attempted



Episcopal Chapel of the Incarnation and University Center, Gainesville, Fla.

to market: we would give people whatever they wanted or needed.

In the last several years it has become increasingly obvious that the religious groups that are growing are the ones that are dealing with more fundamental matters directly connected to faith and belief. It seems that people are becoming increasingly unable to or unwilling to deal with ambiguity. They want straight answers. They want the truth in simple and clear everyday language that they understand and believe in. They want to feel life has purpose, faith has content, and all of the insanity that seems to inhabit the world has to do with our abandoning certain fundamental and primary precepts.

No one can blame this feeling. It seems public officials are constantly lying. We are "ripped off" by oil companies. Professional athletes make outrageous salaries while we struggle to make ends meet. The cultural and religious principles that held us together seem to be hardening like old glue and falling from between the cracks. It is into this contemporary milieu that plain-talking faith that shows a person he can at least gain control over his or her own personal life is an extremely attractive alternative to the other games in town.

The church (by that I mean not only the Episcopal Church, but also those other mainline denominations that have been traditionally a part of the campus ministry) has bought into this analysis of cultural concerns and personalized re-

Continued on page 20

EDITORIALS

Episcopal Institutions of Education

It is a pleasure at this time to recognize the educational institutions affiliated with the Episcopal Church. Education continues to be an animated and controversial field because we all recognize that it is our direct investment in the future. All of our children cannot attend church affiliated schools, but at a time when the place of spiritual values within education is being so eroded, the excellence of Episcopal schools is a witness for which we can all be grateful.

Leaves of Spring

Although Milwaukee has suffered from a late winter this year, two signs of spring have recently come our way: the new edition of the *Constitution and Canons for the Episcopal Church, 1979*, and *The Episcopal Church Annual, 1980*.

The appearance of the *Annual*, familiarly known throughout the church as "the Red Book," is always a sure sign that we have lived through another cycle of the seasons. This year's edition is similar to its recent predecessor, except that the type is a little larger and spaces between lines a little smaller thus producing, in our opinion, greater legibility. The national statistical tables at the front are always of interest. Since they were prepared last year, on the basis of figures then available, the latest year in these tables is 1978. There are no great surprises. As in some previous years, there is a slight increase in number of congregations (over 1%, as also in the '78 and '77 books). As last year, there is a substantial increase in the number of ordinations to the priesthood. Baptisms are down 1.3% (they have had similar declines for several years). A decline of total baptized membership of less than half of one percent was reported — a figure that has wobbled up or down during the past few years. As in the previous two years, the number of communicants in our overseas jurisdictions continues to rise. Will their increase soon offset our North American loss? The *Annual* is available from Morehouse-Barlow Co., 78 Danbury Rd., Wilton, Conn. 06897 for \$13.95.

The *Constitution and Canons* appears on years, such as this, which follow a General Convention. The paperback edition is in a bright yellow cover, and has 207 pages, including the Rules of Order of the two Houses of Convention, and a lengthy, detailed, and extremely helpful index. A table on page 170 indicates canons renumbered in 1979. The Rev. John A. Schultz, assistant secretary of the General Convention, characterizes the new edition as follows:

"No major changes were made in the Constitution by the 1979 General Convention. But there was a general revision of all the other legislation, affecting everything from the Presiding Bishop down to the vestry of the smallest parish. Many changes were made in the structure of the church, in the commissions and committees of the Convention, in requirements for the

ministry and in such items as the way parish accounts are reported and must be audited."

Copies may be obtained for \$7.50 postpaid from the Seabury Service Center, Somers, Conn. 06971.

Both the *Constitution and Canons* and *The Episcopal Church Annual* are very substantial publications. As a church we could not get along without them, and we express our thanks to those who compile them.

Anglican-Roman Catholic Covenants

An interesting pair of pamphlets has come across our desk which we believe deserve comment. They are the outcome of a joint decision of two organizations, our Episcopal Diocesan Ecumenical Officers and the National Association of Diocesan Ecumenical Officers (Roman Catholic), to gather factual information about covenants existing between Episcopal and Roman Catholic parishes, institutions, and dioceses. The first pamphlet, *The Lived Experience: A Survey of U.S. ARC Covenants*, is largely statistical in its contents. Of over a hundred ARC covenants, about half are in Tennessee. Kentucky and Rhode Island were in second and third place; others were scattered all over the U.S.A. Reported strengths and weaknesses are tabulated, and brief interpretive comments are offered. The Rev. Herbert J. Ryan, S.J., of Los Angeles, whose great learning, wit, and commitment to Christian unity make him a welcome participant in so many ecumenical activities, observes that many will be surprised the "covenant movement" has come so far. The Rev. Prof. J. Robert Wright of General Seminary observes that in some cases the movement has gone about as far as it can go in present circumstances, and disappointment and frustration are sometimes arising. We believe both comments are on target. A companion pamphlet, *Tale of Three Cities: Ogden, Louisville, Tidewater*, gives three brief case studies, written in a most engaging manner. The personal testimony from participants as to the benefits of this kind of local ecumenism is striking. Both pamphlets are available from the Rev. Canon Harold Hultgren, 4112 West Washington Boulevard, Los Angeles, Calif., 90018.

We believe that the covenant movement has made and is making significant contributions to the mutual understanding of American Episcopalians and Roman Catholics. The main shortcoming is that, even in some happily covenanted parishes, only a few people, who happen to be interested in ecumenism, may regularly take part in those programs which the two congregations carry out together. Plainly we need new things which will capture the attention of the "normal churchgoer" so that members of both churches will learn more of the reservoir of good will and piety that exists among ordinary communicants of both churches. These two pamphlets will be essential reading for those who are planning ahead on the diocesan or local level.

SCHOOL NEWS

Interim IX, a one week program at Seabury Hall, Makawao, Hawaii, was staffed by Honolulu's Bishop Museum this year. The museum provided archeologists, astronomers, lei makers, canoe paddlers, luau preparers, and marine biologists to instruct the students. Since Interim IX followed one of the worst storms on Maui in this century, those working near the sea were able to uncover burial sites which were previously undiscovered, and ancient fishing equipment.

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Eleven girls from St. Margaret's School in Tappahannock, Va., are going to France and England this spring. The associate headmistress and the head of the English Department are acting as chaperones for the trip, which will include visits to Paris, London, the chateaux on the Loire and several English cathedrals.

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A workshop on Alcohol and Drugs: Working with Adolescents and Schools was held at the University of the South, Sewanee, Tenn., in February, with about 60 people who work with students at private schools in attendance. The workshop was sponsored by the University chaplaincy and funded by a grant from the Lyndhurst Foundation of Chattanooga.

The Texas Military Institute, San Antonio, celebrated its 86th birthday in October, with a Founder's Day service in the school chapel. The Rt. Rev. Everett H. Jones, former Bishop of West Texas, reminisced about Bishop J.S. Johnston, who founded the West Texas Military Academy on Government Hill, near Fort Sam Houston.

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The Fifth Annual McLaughlin Symposium, sponsored by Dr. W.B. McLaughlin of Weems, Va., was held in February at Christchurch School, Christchurch, Va. The five-day program focused attention on critical personal and national situations which disturb and confuse young people today, and encouraged them to define and evaluate personal goals.

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A three-year Alternate Education Program, designed principally to serve black clergy who have not had the opportunity to attend seminary, has been initiated by Colgate Rochester Divinity School-Bexley Hall-Crozer Theological Seminary, Rochester, N.Y. The program includes three study tracks: one which leads to a Certificate of Achievement, one which leads to a Bachelor of Arts degree in cultural studies, and one for



Some of the students at the Patterson School, Lenoir, N.C., have been working diligently under the direction of Dean of Students Norm Schaich in order to prepare a home for more than 100 rainbow trout. Being prepared is a stream that runs through Patterson's, 1,400-acre campus. The trout are donated by the Hoppen Trout Farm near Cashiers, N.C. This extracurricular activity not only lends itself to Patterson students' awareness of God's great gift of nature and man's responsibility to it, but also adds a new fishing hole to the campus.

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pastors who hold seminary degrees which will earn 18 Continuing Education credits. The program, which is funded by the Lilly Endowment, utilizes weekly course meetings each spring and an intensive two week session in the summer. More information is available from the program director, Dr. Gayraud S. Wilmore, at the divinity school.

At the end of November, Margaret Hall School, Versailles, Ky., was closed permanently by a vote of the school's board of trustees. The decision was based on declining enrollments and steadily rising operating costs. No decision was made immediately about the disposition of the school buildings and grounds, but some of the school land on Rose Hill will be deeded to the City of Versailles for an addition to a park. The board recognized the significant contribution made by the Order of St. Helena during the school's history. All of the student and alumnae records are being transferred to Transylvania University in Lexington, Ky., and requests for transcripts may be addressed there.

The past, present and future of Saint Augustine's College, Raleigh, N.C., provided the subject of an address by Dr. Benjamin E. Mays, president emeritus



Year of the Child of God poster was designed by Jeff Guido (right), a student at the Fort Lauderdale Art Institute. Guido elaborated on a design by Jane M.W. Snyder of the Oregon Episcopal School, Portland, Ore., for the poster which was used during Episcopal School Week October 14-21. Shown with Guido are the Rev. Dr. Douglas S. MacDonald, principal of St. Mark's Episcopal School, Fort Lauderdale, Fla., and students Robert Baker and Monica Dupont.

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of Morehouse College and president of the Atlanta Board of Education at the One Hundred Thirteenth Celebration, Founder's Day banquet in February. Dr. Mays told the audience that St. Augustine's founding, two years after the end of the Civil War, enabled two graduates to gain the first masters' degrees from Southern University ever awarded to blacks. He noted that St. Augustine's had produced many other graduates who had gone on to become lawyers, doctors and teachers. Dr. Prezell R. Robinson, president of St. Augustine's, presented a number of awards to distinguished alumni, and the President's Medallion to Dr. Addison W. Reed, chairman of the college's music department.

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A memorial chair of Bible study has been established at the Bishop's Schools, La Jolla, Calif., in memory of Caroline S. Cummins, headmistress of the Bishop's Schools from 1921-53. Miss Cummins taught Bible studies for many of the years in which she headed the school, as well as English, Latin and Greek.

The school also announced recently that a \$75,000 grant for scholarship endowment from Venture in Mission will provide funding for three new annual scholarships. Candidates will be sought in the parishes of the Diocese of San Diego, and the strongest consideration will be given to students from minority and low income families.

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St. Andrew's Priory School for Girls, Honolulu, Hawaii, is beginning its 113th year with 655 students. The interior of the Bishop Harry S. and Katherine K. Kennedy Hall, originally built in 1909, has been completely renovated. The exterior remains the same.



The Rt. Rev. Everett H. Jones, speaker at Texas Military Institute's Founder's Day observance.

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IN-HOUSE CRITIC

Continued from page 15

sponse. It is as though the salvation of the institutional church as well as the world will come through personal faith and practice. It is at this point that I see not only a role for a counter-theme to be played, but I also see an area in which we have had some effectiveness in the past — the area of questioning existing trends, not only in society, but in the church as well.

John Westerhoff of Duke University has written a book entitled *Will Our Children Have Faith?* I think this is one of the most important questions in the church today, but usually too narrowly focused on whether or not individuals will grow up having faith (whatever that might mean). The question needing to be asked is: Will those who are growing up grow up into The Faith, or will they grow up producing whatever kind of faith they and whatever community to which they attach themselves produce as faith to live in the world today?

What I am proposing for campus ministry is that its reason for being is its location. The university is not primarily a place of young adults (as we usually think and indeed have tried to sell the campus ministry on this basis). It is primarily a place of intellectual inquiry; learning, research, publishing, teaching, carrying on significant conversations. That is the business of the university, not the maturing of young adults, nor the degreing of the new and upcoming professionals and business leaders, nor even the humanizing of society. The university is a place of ideas, inquiry, testing, practice; it is not a place (hopefully) of programming individuals or society.

The church's role should be somewhat defined by the environment in which it finds itself. This is no different from a suburban church or a downtown parish whose role and function are defined by settings. The university setting is where ideas are examined, preconceived notions are questions, and a body of knowledge can be taught, read about, and learned by individuals.

College and university ministry is a way of gaining some reflective distance from not only the institutional church but from the university as well. It is important to note that this ministry is well within the institutional church. With that comes the church's history, its long standing, its tradition, and its teachings. We have spent far too long in the past decade apologizing for all that rather than owning and making use of it. In the last ten years we have been highly critical, not too reflective, and almost totally lacking in meaningful communication with the church at large. Therefore campus ministry has not really served as an in-house critic of current social, political, and religious practices, beliefs, and values. It, too, like every-

thing else, was "doing its own thing."

I do not think that it is too late to begin to own a place within the church — a needed and necessary place, a place of teaching the faith of the church in every imaginable way: classes, slides, seminars, TEE, speakers — all highly focused and demanding. The faith with its long and rich history needs to be taught. It also needs to be practiced. That is, liturgy is important: good worship, well done with broad-based planning, participation, and creativity. Both teaching and the practice of worship transmit the faith. Both of these call for some action of the understanding of the faith. The action can go in as many directions as there are needs or persons to respond to needs.

These are rather concrete suggestions — as concrete as I can be outside of a particular place. The direction is obviously conservative — conservative in the sense of conserving a heritage or perhaps rediscovering one's own tradition and that is counter to the rest of our culture. What I am talking about is not a program for campus ministry, nor a strategy to get students, nor even rhetoric to sell back to our funding sources. I am talking about the recovery, but more than the recovery (that has a bit of preciousness about it). I am talking about the understanding and the entering into the richness of one's history. This is hard work. It takes teaching, reading, thinking, and a willingness to learn (again, all counter to our culture). This is what the academic business claims to be about and this is where our ministry is located.

My concern and goal are the creating of a climate. One that speaks of deep roots and a long history. I am speaking of a climate of faith. I am not proposing a program of faith nor even a group of those who have faith. It is a climate where the faith is faithfully taught, ritualized, and argued over. I cannot stress this last point too much. We need a climate of inquiry. A climate of lively and sometimes heated debate. One of my learning theories is that people are not taught, people learn. People learn best in an environment where there are opposing issues that are being publicly argued. People take sides. Opinions are articulated. People aren't always nice and gentle.

I went back to an old alma mater a couple of years ago. When I had been there as a student we were still part of a debate that had raged hotly for some years between two academic giants on campus who were taking opposing points of view. We learned because we listened. We chose sides. We switched sides. But we came out with our own ideas and thoughts. The debate is long since over. Both persons have retired. More sadly though, there appears to be no debate. Only a well-thought-out and

programmed direction. A certain blandness permeates the place.

I think it is a mistake to concentrate on the individual or individuals and their "problem" of faith. This is where the church has simply fallen into being part of our narcissistic and consumer-oriented culture. The individual, in my opinion, grows, is nurtured, and matures in a climate where he is challenged to think and grow himself.

The university is the place for the examination of ideas, and the ministry has a unique opportunity of being a part of this climate. The church cannot afford to remove itself from the teaching, and learning process. Those outside the mainline denominations know this. But more importantly for the church (and here I mean our own beloved) is the need for an in-house organ with some degree of distance from the rest of the institutional church, that has support, encouragement, and a degree of leisure necessary for thoughtful analysis and reflection on society, the church and the world. The college or university ministry, I propose, is that place.

If we on the university campuses can make use of the tools and expertise resident there to offer sound and well-thought-out criticism of the church and culture; if we can indeed help recover the faith as substance and historical process that has weathered time and struggle in a world that jumps for the flashy and "whatever-turns-you-on", then my question is, can the church afford *not* to engage in this ministry?

Higher Education Network

Under the leadership of the Rev. James J. McNamee, national coordinator for ministry in higher education, there are now provincial coordinators with oversight of this ministry. Each province sponsors one or two conferences a year, involving students, faculty and campus ministers. A major portion of the national budget goes into this work. Provincial coordinators are: Province I, the Rev. David A. Ames, Providence, R.I.; Province II, the Rev. Timothy B. Cogan, Princeton, N.J.; Province III, the Rev. Wofford Smith, College Park, Md.; Province IV, the Rev. John Talbird, Gainesville, Fla.; Province V, the Rev. Timothy Hallett, Champaign, Ill.; Province VI, the Rev. James Diamond, Minneapolis, Minn.; Province VII, the Rev. J. Christopher Hines, Austin Texas, and Mrs. Thomas (Dixie) Hutchinson, Dallas, Texas; Province VIII, Mrs. Andrew (Ann) Merryman, Oakland, Calif.

ST. JOHN BAPTIST

Continued from page 11

business and sincerely believes that the academic demands of the school and their successful performance are for the student's own good. What also must be understood by our girls is that teachers are not dictators but in every way are helpers and friends to assist in the process of learning. SJBS believes thoroughly that the manner in which the teacher performs is crucial to our style of education. The student must feel care, concern and genuine interest from the teacher.

Nobody likes to perform difficult tasks for somebody who does not seem to care. The responsibility for the maintenance of that proper, genuine rapport is upon the adult. It is extremely important that the teacher is never rude or demeaning to a student. One may approve or disapprove of a girl's work or behavior but a teacher should never criticize through insult or sarcasm.

I guess the term "flair" now comes into our educational experience. When the hard work and the educational demands are established, the flair is to create joyful moods, happy attitudes, break

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the tension which might develop from academic pressures. By all means we schedule ski weekends, theater trips – have an abundance of active clubs and school activities in which faculty and students participate. Another way of expressing “flair” is simply realizing the student has a lot of hard work, and without minimizing the responsibility, we try to maintain lightness and fun. What we ask of a girl is not easy. The flair – the style – will make the going a little easier. As headmaster, I want very much for the students to go home and tell their parents and friends how good our teachers are and how handsome I am. I also want them to tell about the volume of work they have to do which is harder than anything they have experienced before. Then I want the student to say to herself in spite of all the difficulty, “I did it, and it was good.” There are two ways in which I measure our success. First, in a survey passed out to our present student body the thing they liked least about the school was the academics, and the thing they liked best about the school was the academics. Secondly, there are at least two weddings a year in our chapel for our alumnae.

St. John Baptist School has come a very long way in 100 years. In all of that time, the student body has never exceeded 80 students. Presently we are at almost 60. We are very proud of our 15 seniors who will be our 100th graduating class. This year one of them is a National Merit Scholarship finalist. I am in awe of one of our seventh grade girls who took

SAT's and scored 480 verbal and 500 math. I would like the whole Episcopal Church and beyond to share in this centennial year.

On Saturday, June 7, at 11 a.m. in St. Peter's Church, Morristown, N.J., our 100th graduation will take place. Please remember us in your prayers and attend the service if possible.

Our school has given 100 years of educational opportunity to young ladies – which has included the very serious dimension of total education called religion. Many independent schools, some of which were started by religious institutions, no longer have religious affiliation nor do they offer it; and public schools are not allowed to have it. St. John Baptist School has always had its religious aspects and it always will. We include experiences of worship – we strive for conversational competence in all areas of religious subjects. When we thought about closing the chapel for the winter in order to conserve fuel, we were requested by the students to think of alternatives. The sisters of the Community, the clergy on the staff, some devoted teachers who are also church members give the school an ongoing vital religious atmosphere to all that we do. I know it is this very Christian influence from our Lord expressed through the Community of St. John Baptist, and the many faculty and staff who have been part of the school for years, which has sustained the school for these last 100 years. I hope that this kind of spirit will sustain it for many years to come.



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PEOPLE and places

Appointments

The Rev. Russell A. Bechtel is curate, St. Mark's Church, Philadelphia, Pa.

The Rev. James B. Bloomfield is assistant, St. David's, Garden City, Mich. Add: 2832 Bennet, Dearborn, Mich. 48124.

The Rev. Lynne E. Bodish is associate rector, St. Andrew's Church, 1600 Santa Lucia Ave., San Bruno, Calif. 94066.

The Rev. Christopher Chornyak is assistant, St. Paul's Church, Milwaukee, Wis.

The Rev. Robert H. Delgado is rector, St. Stephen's Church, Racine, Wis.

The Rev. James A. Forrest is rector, St. Peter's Church, Uniontown, Pa. Effective April 15.

The Rev. Roger J. Hamilton is rector, Christ Church, Somers Point, N.J. Add: 16 W. Wilmot Ave., Somers Point 08244.

The Rev. John H. Hayden is associate rector, Christ Church, Cranbrook, Bloomfield Hills, Mich. Add: 470 Church Road, Bloomfield Hills 48013.

The Rev. Alan B. MacKillop is rector, St. Andrew's Church, 4816 Glen Street, La Mesa, Calif. 92041.

The Rev. John P. Meyer is associate rector. St. Peter's, Detroit. Add: 1950 Trumbull, Detroit, Mich. 48216.

The Rev. Arthur J. Morley is vicar, Church of the Good Shepherd, Follansbee and Olde St. John's, Colliers, W. Va. Add: 930 Neville Street, Follansbee, W. Va. 26037.

The Rev. Galeta Lois Pinneo is associate rector, St. Michael and All Angels, Concord, Calif. Add: P.O. Box 301, 94522.

The Rev. J. Michael Povey is diocesan field officer for evangelism, renewal and church growth, Diocese of Western Massachusetts, and vicar, St. Christopher's, Fairview. Add: 15, Old Farm Road, Chicopee, Mass. 01020. Effective: May 16.

The Rev. Lester B. Singleton is non-stipendiary assistant, St. George's Church, Bradenton, Fla. Add: P.O. Box 602, 33506.

The Rev. Alton Stivers has been appointed canon missionary, Diocese of Central New York, and continues as rector, St. John's Church, Auburn, N.Y. Add: 68 E. Genesee St. 13021.

The Rev. Robert Towner is priest-in-charge, St. Paul's Church, Grinnell, Iowa. Add: Box 365, 50112.

The Rev. Eleanor Woodroffe is deacon assistant, St. Stephen's Church, Philadelphia, Pa.

Deaths

The Rev. Theodore Kermit Evans, a retired priest of the Diocese of West Virginia, died January 1. He resided in Huntington, W.Va.

Fr. Evans was born in Glen Lyon, Pa., March 25, 1910. He graduated from Philadelphia Divinity School in 1956 and was ordained deacon and priest in that year. He served parishes in Shepherdstown and Leetown before becoming rector of St. Peter's Church, Huntington, W.Va., in 1959, where he served until his retirement in 1968. He is survived by his wife, the former Ethlyn Williams.

Miss Elizabeth Falck, a retired missionary, died in January in Lancaster, Pa. where she had lived since her retirement in 1959.

Miss Falck was born in 1894 in Tyrone, Pa., and was appointed a missionary to the District of Shanghai in 1921. She worked as a nurse in St. Luke's Hospital, Shanghai, and later in Union Hospital, Chengtu. She also taught in the English department of St. John's University, Shanghai, and at St. Paul's University, Tokyo, from 1951 until her return to the U.S. in 1959.

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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; Lil, 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.

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