

THE LIVING CHURCH

Convention Summary

• page 9

Bishops' Pastoral Letter

• page 13



Gerald C. Anderson

Lord Michael Ramsey, retired Archbishop of Canterbury, baptizes the child of a Nashotah House student: A golden jubilee, and reminiscences with students and guests [see page 8].

The First Article

we saw last week, the place of the doctrine of creation in the liturgy of the church is a somewhat complicated one. Although the power of God in the created world is acted out in the sacraments, in traditional Anglican Prayer Books, it has been primarily in Morning Prayer that the mystery of creation has been spoken of and articulated and celebrated. The present century



All Saints' Convent
Catonsville, Md.

witnessed a shift to more frequent participation in the Holy Eucharist and, increasing numbers of Episcopalians frequent participation in Morning Prayer. Theologians have recognized the need to restore to the eucharistic rite that contributes to a full and balanced expression of Christian truth.

The restoration has very properly begun with the Bible. In the three-year cycle now adopted within the Episcopal Church, as in some other major denominations in this country, an Old Testament lesson and a psalm are read as normal parts of the eucharistic service. Also, a much wider range of Old Testament readings is now possible within the three-year cycle. All of this is being brought into the rite to a larger number of people, thus expressing God's creative

power and the carrying out of his purposes in the natural order. It has certainly been given a more specific frame of reference to the doctrine of creation as it is mentioned in preaching, in the creed, in hymns, and elsewhere.

Meanwhile, the impact of these biblical readings has inevitably spilled over into the prayers and into the sacramental action itself. This has obviously been the case with the intercessory prayers, or Prayers of the People. In the revised Prayer for the Whole State of Christ's Church, we find

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty (p. 329).

Similarly among the other forms provided, in Form I we find

For seasonable weather, and for an abundance of the fruits of the earth. . .

For the good earth which God has given us, and for the wisdom and will to conserve it. . . (p. 384).

Comparable petitions appear in Form IV (p. 388), Form V (p. 390), and Form VI (p. 392). Each of these has its own emphasis, but together they express an important recognition of a concern for creation as an integral part of our spiritual life.

Many modern Christians have been raised on the world view of a natural science which (at least in American public schools) has too often been divorced from faith. With such a background, it may seem odd to pray for good weather, or for the very earth itself. We are reminded with some surprise that prayer for good weather and the productivity of the soil has been one of the main concerns of religion for perhaps ten thousand years. When we pray for rain in time of drought, or pray for the sun in time of flood or deluge, we learn, as our ancestors through the centuries have learned, what it is to offer our entreaties to a personal God, in the

face of the apparent impersonality of nature. When we confront starvation or other dire calamity, prayer becomes no laughing matter: we stop talking to ourselves and lift up our hands to the Lord of heaven and earth.

Such prayer is also, we should remember, a return to Anglican tradition. Until a century ago, our spiritual ancestors expected the Litany to be read every Sunday morning following Matins or Morning Prayer. Petition for deliverance "from lightning and tempest" and so forth, and petition for the fruits of the earth were habitual parts of Anglican worship prior to the present century. It is time such concerns were restored. "Putting your hands into the soil is the first step back to sanity" (Bishop Chandler Sterling), and praying for the earth is a good step back to sane prayer.

What does such prayer do? First of all, it is an extension of the prayer for daily bread which our Saviour taught us. It is a recognition that our life depends on nature, and that the Lord of nature is God himself. We do not pretend that we know better than God how to regulate weather and other natural forces. On the contrary, Christian prayer is above all prayer that his will be done. In prayer, we become channels for God's loving purposes. In the central act of Christian worship, the Holy Eucharist, we hold up the concerns of the whole human race, and of nature itself, to the maker of heaven and earth, of all that is, seen and unseen.

THE EDITOR

Coming

next week

School Number

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LETTERS

Many letters are abridged by the editors.

RBCP?

Many Episcopalians have been using the initials PBCP to identify the 1979 Book of Common Prayer during the time it was indeed a proposed book, and using the initials BCP to designate the 1928 Book of Common Prayer while it was the official book. Now we have a problem with initials. The PBCP has certainly become the BCP, but with what initials shall we now identify the 1928 book?

I have a suggestion: we could call the 1928 book the RBCP. It does not greatly matter what the "R" stands for, which is precisely the point of my suggestion. Everyone could invent his own meaning for "R" depending upon what happens to please him, just as we shall be inventing individual theologies of sexuality, ordination, etc., from place to place. Yet a consistently churchwide use of the letter "R" would give us the appearance of unity while actual unity does not necessarily exist at all.

For example, the letter "R" could to some suggest the "Recent Book of Common Prayer," and to others simultaneously mean the "Revered" book. Others may prefer to let it suggest the "Reliquian" book; still others could have it mean the "Real" book, but all at the same time.

Surely this sort of freedom could be effected with most any other letter of the alphabet, but our appearance of unity would suffer if different people use different letters. Pray that we shall all use the same letter!

(The Rev.) PAUL WADDELL PRITCHART
Church of the Incarnation
Dallas, Texas

Marriage Service

I was interested in Fr. Elliott's letter concerning his offering both the 1928 and 1979 Book of Common Prayer to couples for their selection of a marriage service [TLC, Sept. 16]. I, too, have done the same, perhaps not so objectively as he, and have found approximately the reverse of his ratio.

In discussing 1928 with couples preferring it, I have found certain difficulties in doing that service as it appears in the book. I had one couple ask that I delete the words in the charge (p. 300), "as ye will answer at the dreadful day of judgment..." Others who preferred 1928 seem unable to recognize that those words are there or to deal with what they meant in their marriage. The word "troth" offers similar difficulties: not one could ever recall using the word, nor could they explain what "plighting"



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given to the man; I yielded, un-
nally. Further, unrubrically, I have
the woman to give a ring to the

seems ironic to me the lengths to
one must go to find 1928 Prayer
sanction to use music in the mar-
service. Page viii permits hymns
themes to be sung before and after
office in the Book. Yet to find the
nization of matrimony defined as
"fice" one needs to consult the table
contents of the 1979 Book!

id the 1979 Book far from perfect.
believe it speaks to clarifying and
nizing many of the accretions that
have accepted and found useful in
istral ministry. I feel personally
uch of the love of 1928 is a senti-
l lack of comprehension. This
to such a lunacy as a recent col-
t's identifying the 1928 BCP as
the four cornerstones of English
ure. His identifying the other
clearly showed he did not under-
that 1928 is American English,
ish English.

ie Rev.) ANDREW N. JERGENS, JR.
The Church of the Redeemer
nati, Ohio

• • •

is a response to Fr. Elliott's let-
y experience has been almost the
pposite. Of a grand total of (prob-
) marriages in my nearly 11 years
sthood, only two or three couples
ected the 1928 rite. And I, too, of-
h books without bias.

ain't it?

(The Rev.) ROBERT SPANGLER
St. Mary's Church

id, Okla.

Borrowed Pop and Rock

rtly concur with the opinion ex-
l by Dr. David Strang concerning
, the Charismatic Movement,

the music (see, Sept. 10). Most of the
for the Charismatic Movement is, to use Dr.
Strang's adjective, wretched.

The style of much of that music is a
spin-off from modern pentecostalism
and pop religious cults, which in their
turn have been strongly influenced by
and borrowed from the rock medium. To
adapt a quote from the late General
William Booth, ("Why should the devil
have all the good tunes?"), the devil isn't
the only one with the bad tunes.

I readily, unabashedly admit to a bias
coming from my pre-seminary academic
background, having received two
degrees in music and a considerable
amount of experience in classical sacred
music. But I become increasingly irri-
tated with the insistent suggestion that
the church express her spiritual-
emotional fervor in music that is simply
no good. If every ecclesiastical art is "to
the glory of God and the edification of
the church," I wonder how edifying
much of the adapted, copied rock and
pop music may be. If the modern infor-
mal style of religious music were of a
genuinely creative expression, it would
be a different story. Most of the music I
have heard lacks any originality, copied
as it is from pop and disco styles. Most
of it is blasé, sentimental, shallow,
repetitive, stereotyped, and most of all,
uninspiring for many people!

Unquestionably the church renewal
spirit occasioned by the Cursillo Move-
ment is of great worth, especially in its
ecumenical thrust. But there appears to
be some sort of a compromising attitude
that quietly and unintentionally erodes
away at the incalculable worth in the ex-
pressions of great religious art, especial-
ly music, both past and present. One
could hardly expect a Cursillo communi-
ty, or an informal Mass to sing praises in
the great sacred music of "the three B's."
But the occasion of informality in evan-
gelistic fervor need not be the occasion
for ignoring the spirit of a rich artistic

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message. I make no brief for the music
itself; rather for the great artistic,
creative spirit which prompted the
highest expressions of sacred music. In-
formality need not be expressed in
shallow sentimental music!

(The Rev.) RAY W. SCHAUMBURG
Nampa, Idaho

Hell, Fire, and Brimstone

Let the two parishes which sponsored
the ad appearing on the cover of THE
LIVING CHURCH [Sept. 23] speak for
themselves. Hell, fire and brimstone you
will find in some Episcopal parishes (in-
cluding the ones I minister to) and also,
by the way, in Holy Scripture.

Surely the church cannot offer Christ's
salvation if there is nothing to be saved
from. It is true that we have a God who
loves us with forgiveness and under-
standing. That certainly needs accent-
ing in a world of fundamentalist fear
preachers. But to negate God's judg-
ment is to misrepresent him and his
church.

(The Rev.) ERWIN S. COOPER
St. Paul's Church and
Trinity Church (Canastota, N.Y.)
Chittenango, N.Y.

• • •

Your cover of September 23 inspired
the following:

The wages of sin we eschew
By the latest Episcopal view, —

Now that hell's frozen over
We can all live in clover
And not pay the devil his due!

(The Rev.) BEVERLY LAMB
St. Paul's Church
Vergennes, Vt.

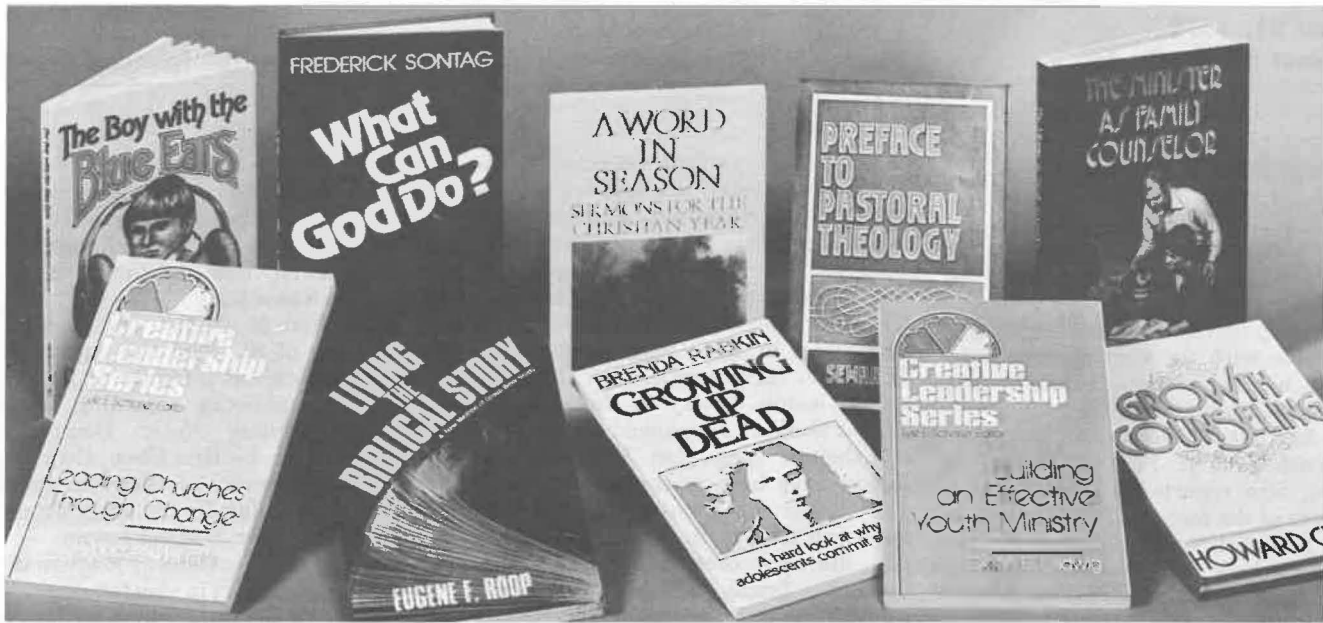
Music for Matins

If the Rev. Peter Chase [TLC, Sept.
30] wishes to use Rite II Morning Prayer
without requiring "more effort for that
congregation than seems right to re-
quest at this point" (to learn music for
the new texts), he should consult the In-
dex of Metrical Versions of Invitatory
Psalms, Canticles and Anthems in the
back of *Hymns III* (Church Hymnal
Series III). There he will find an exten-
sive list of *hymns*, many with familiar
tunes, which may be used instead of
chanted canticles. Most of those are
from *Hymns III*, but nine are from *The
Hymnal 1940*.

Our parish schedule of services rarely
calls for Rite II Morning Prayer, but our
congregation can readily and joyfully
sing the office using these metrical ver-
sions.

ELIZABETH M. DOWNIE
Organist and Director of Music
All Saints Church
East Lansing, Mich.

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Episcopalians Contribute to Papal Visit

William Helmick, secretary to Archbishop Humberto Cardinal Medeiros, announced recently that "a very generous effort to help defray expenses incurred in connection with the visit of Pope John Paul II, had been received from Trinity Episcopal Church in Boston.

Rev. George Blackman, in a radio broadcast from St. Paul's Cathedral in Boston, also reportedly proposed that members of the cathedral's congregation make financial contributions to the Episcopal Catholic archdiocese.

Episcopal donations may have been in response to a letter sent to Cardinal Medeiros from the Massachusetts Council of Churches which referred to the papal visit as "an occasion of special celebration," and urged council members to contribute financially to the visit.

The Episcopal Visit Fund to raise a million dollars was organized by the archdiocese of the American Civil Liberties Union (ACLU) and other organizations had threatened court action on the grounds of use of public funds for construction of altars and various platforms for the papal visit on Boston Common violated the Constitution. Similar questions on the constitutionality of the provisions for separation of church and state raised in Philadelphia and Washington, D.C.

The Boston archdiocese announced that it would assume all expenses connected with the altar and platforms, as well as the sound and electrical systems to be installed on the Common.

Rt. Rev. John Coburn, Bishop of Massachusetts, was one of the signers of a council of churches' letter to Cardinal Medeiros, which called upon all Episcopalians "to transcend our present differences and on this occasion, and to welcome the papal visit as a sign and stimulus for reconciliation, a time to celebrate the unity we have and to pray for the peace we seek."

Episcopalians Welcome Refugees

Episcopal newspapers from all over the country reported in September the efforts made to welcome and resettle families from Southeast Asia.

Mississippi's *Church News* reported a few weeks before the arrival of the families from Vietnam, congregants

of St. Peter's, Oxford, collected household items, rented a house trailer, and sought job possibilities. A sizeable segment of St. Peter's congregation, along with the rector, the Rev. Douglas Stirling, was on hand to greet Do Nam Tran, his wife, Nguyet, and small son at the conclusion of their long journey. Mr. Tran was a factory supervisor at an LCD quartz watch factory in Vietnam, and taught there at a technical high school.

Although Lieu Hon Mihn and his family have been in this country since 1978 under the sponsorship of Trinity Lutheran Church in Wyandotte, Michigan, his older brother, father, and the brother's family are stranded in a refugee camp in Indonesia. The *Record*, the Diocese of Michigan's paper, reports that Christ Church, Dearborn, hopes to reunite the family soon. The Rev. Edward G. Rice, associate rector, pointed out that many Americans resent helping foreigners while their own country is beset with troubles. "But we already do things at home — taxes, charity, and other work," he said. "What could be more American and Christian than offering space to a stranger?" Fr. Rice said he was interested personally in helping the boat people because his own parents were Jewish refugees who fled the Holocaust in 1938 to come to this country.

The *Messenger*, published for Episcopalians in Central New York, reports that St. John's, Ithaca, welcomed eight members of the Vinh Khon Quach family at the end of April. Trinity Memorial, Binghamton, is resettling the Du Xoung family, and Christ Church, Manlius, by welcoming two Vietnamese families, is continuing a tradition begun in the 1950s when a family from what was then called a "displaced persons camp" in East Germany came to the community.

Under the auspices of the Church of the Holy Trinity and St. Nicholas Church in Midland, Texas, seven families from Cambodia arrived in July. According to an article by Garry and Helen Schnelzer in the *Adventure*, the Northwest Texas diocesan paper, the Presiding Bishop's Fund for World Relief had brought the 32 individuals from a camp in Thailand, where they had lived as refugees for four years. They were housed for their first few days in the parish hall of the Church of the Heavenly Rest, Abilene.

From the Diocese of Missouri, *Interim* reports that St. John's, St. Louis, had less than 24 hours to prepare for the ar-

rival of the nine-member Luong family from Vietnam. The congregation had expected to have three weeks notice, but heroic efforts were made, temporary housing found, and the family is embarked on a new life.

On the first of August, the people of the Church of St. Paul the Apostle in Baltimore received a family of 14 refugees from Cambodia, according to the *Maryland Church News*. Boun Kip Hauv, his wife, Le Kim Chou, their five children and seven of their surviving relatives are living in the church's rectory with the Rev. Samuel Logan.

With the aid of a Chinese-English dictionary — the adults in this family speak Cantonese and Mandarin Chinese as well as Cambodian — and the help of an occasional interpreter, Fr. Logan has learned something of the family's struggle to survive after the fall of the Cambodian government in 1975, and their harrowing flight to freedom through the jungle.

Many sponsors feel greatly rewarded for their efforts. Fr. Logan said his church and its neighbors have taken "their" Cambodian family to their hearts. "Their coming has brought such unalloyed joy to me and to this parish."

Mr. and Mrs. Schnelzer of Abilene, Texas, would agree. They wrote about the Sorn family: "We have learned to love them and respect them for their strength and courage, and we thank God that we have been given such a rare opportunity to share this experience."

Liturgical Actions of Convention

The overwhelming adoption of the new Book of Common Prayer, and the provision for continuing use of the old book, were of course the most conspicuous decisions of the General Convention in the liturgical field. In the days following, booksellers in the exhibition hall did a brisk business with leatherbound and guilt edged editions of the new book, and Canon Charles M. Guilbert, Custodian of the Book of Common Prayer, was in demand to autograph copies.

A new publication of the Standing Liturgical Commission, *The Book of Occasional Services*, was adopted to replace the former *Book of Offices*, last revised in 1960. Many of the contents of the latter are now in the Book of Common Prayer. The new 232 page book provides optional prayers, Bible readings,

and ceremonies for a number of special occasions including Christmas Eve, New Year's Eve, and Rogationtide, for such traditional observances as the Stations of the Cross and Tenebrae in Holy Week, many forms for dedicating furnishings and vestments for a church, and a variety of other material. It is expected that this book will be more widely used than the former *Book of Offices*.

Another auxiliary book, *Lesser Feasts and Fasts*, last revised six years ago, has again been revised, somewhat expanded, and brought into conformity with the new Prayer Book. It will be primarily of use in parishes which have daily services, and for individuals who follow the daily calendar of the Church.

It was reported that under the chairmanship of the Rt. Rev. Anselmo Carral, Bishop of Guatemala, the translation of the new Prayer Book into Spanish is proceeding.

After some debate among the bishops, some small provision was made in the budget for staff assistance for the Standing Liturgical Commission.

Stringfellow Asks P.B. to Resign

William Stringfellow, Episcopal lay theologian and author, called for the Presiding Bishop's resignation at a dinner meeting of the Religion Newswriters Association (RNA), held during the 1979 General Convention.

Mr. Stringfellow said that the church, under Bishop Allin's leadership, "is essentially in a state of dysfunction," and called that leadership "incapacitated." He said Bishop Allin is "the most poignant victim of his own bureaucracy."

Both the church and the Presiding Bishop have "a Constantine morality," according to Mr. Stringfellow. He defined this state as being too closely aligned with the ruling class. "I can find no substantiation for that view in the apostolic church," he said.

He said the Episcopal Church "has no leadership. We have church management, which is a radical kind of self-interest and preoccupation with the survival of the institution pretty much to the exclusion of all else."

He specifically criticized the church for its investments and tax privileges. "We need urgently to renounce tax privileges," said Mr. Stringfellow. "They are the most visible sign of complicity of the churches with the regime."

He criticized Bishop Allin for his stand against ordaining women to the priesthood and for his alleged disregard for the needs of the cities. He acknowledged that the Presiding Bishop isn't solely responsible for the church's problems, but maintained that "he is blame-worthy and his resignation would be a service to the church."

According to Mr. Stringfellow, the church has strayed so far from its original intention "that the question for me is whether God has abandoned the church."

Number of Deputies

The large size of the House of Deputies has led to repeated proposals for reducing its numbers. The Constitution of the Episcopal Church, Article I, Sect. 4 specifies not more than four deputies for each diocese in the clerical and the lay orders respectively, but provides that "General Convention by Canon may reduce the representation to not fewer than two Deputies in each order." A proposal so to reduce representation to three clerical and three lay deputies from each diocese was proposed and discussed at Denver, but defeated by the deputies.

Observers predicted that such proposals will arise again in future conventions. Others prophesy that the Episcopal Church must someday restructure its polity, giving greater authority to the provincial synods, reserving only major matters for a smaller and shorter General Convention.

National Association of Altar Guilds Meets

On the Monday, Wednesday, and Friday of the first week of General Convention, the National Association of Diocesan Altar Guilds (NADAG) held its triennial meeting in Denver with a variety of activities.

The Monday session included appreciation of Miss Mary Moore, supplier of altar linen and other work to the church, from a priest's point, by the Rev. Richard And assistant to the Presiding Bishop.

Mrs. Richard Hynson, head of the Brighton Cathedral's Altar Guild, made arrangement of Colorado greens she shared tips on making flower greens last, and told some stories of crises at the cathedral.

Both Miss Moore and Mrs. Hynson were named honorary board members and awarded pins, by NADAG president, Mrs. Walter P. White.

The principal address, by the Rev. Boone Porter, was on the historical place of the altar from early Church times to the present.

As Dr. Porter challenged the vestments to use the forms and customs of the past in a creative and constructive way, he made a plea for uncluttering the altar with a single chalice and paten, or becoming a real focal point for Jesus' presence in the Eucharist.

On Wednesday the group traveled by bus to Colorado Springs to tour the Force Academy chapel.

The last morning, Friday, there was a business meeting, followed by the Eucharist at which the Presiding Bishop celebrated and installed new NADAG officers.

In his sermon, the Rt. Rev. M. Porteus, Bishop of Connecticut, discussed the image of a waterfall, symbolizing Christ's outpouring of himself in service to others, to urge his hearers to cooperate in their service of the altar.



In August Canterbury Cathedral opened a new exhibition in its crypt. Among those who inspected the exhibits was the Rev. Canon Frederic Brunson, (center), canon pastor of St. Paul's Episcopal Church in Detroit. Canon Brunson spent six weeks assisting at Canterbury Cathedral this summer. Picture him are Brother Terry Cyprian, SSF, cathedral public relations officer, (left) and the Rev. Canon Hill, a canon residentiary of Canterbury Cathedral, who chose the silverware for the exhibition. Canon Hill is holding a chalice dating from about 1200, which was found in a tomb in the crypt. Brother Terry and Canon Brunson are holding a 19th century jewel-studded monstrance, which is for the exhibition by the Benedictines of Ramsgate Abbey, Kent. The exhibition's treasure is on display in new high-security cases built with the help of a grant from the Goldsmiths Company.

BRIEFLY . . .

As usual, the three years were: president, Mrs. Rick Sturges, Connecticut; first resident, Mrs. John Hayden, Eau Claire; second vice-president, Mrs. M. Dortch, Arkansas; secretary, Charles Shaffer, North Carolina; treasurer, Mrs. Philip Baird, Massachusetts.

The exhibition hall at General Convention was a NADAG-sponsored display of Ecclesiastical Art, containing more than 50 items ranging from embroidered hangings and vestments through painted tryptichs to silver vessels.

Decorated during the last week were the ornately bound volumes of the 1917 Standard Book of Common Prayer of 1892 and 1928, loaned by the Library of the Rev. Canon Charles M. Wright.

HELEN H. PRITCHARD

Edward Archbishop Rates Nashotah

Michael Ramsey, retired Archbishop of Canterbury, observed the 50th Jubilee of his ordination to the priesthood by officiating in a solemn celebration of the Holy Eucharist at Nashotah House, Episcopal seminary in Milwaukee, Wis., on St. Matthew's Day, September 21. The preacher, the Rev. Joseph F. I. Hunt, professor of Old Testament at Nashotah, paid tribute to Ramsey's spiritual leadership and his sermons. The service included the baptism of two members of Nashotah students. They were lowered into a large container where they were baptized by the pastor, who subsequently anointed them with chrism in accordance with the provisions of the new Prayer Book. The Rev. John G.B. Andrew, rector of Saint Paul's Church in New York City, served as officiant of the concelebrants. Fr. Andrew explained to the archbishop during the service that he had been in Nashotah in 1960-69.

At the service there was a reception in honor of the Ramseys. The Archbishop shared reminiscences with the students and guests, including a story of his ordination in Liverpool 50 years ago when, at the time the service was to begin, he was erroneously taken by taxi to the wrong church!

The Ramseys have been staying for the first half of the autumn term at Nashotah, a frequent place of residence for him in this country. Lord Ramsey, as the 100th Archbishop of Canterbury, has expressed confidence that he will be a very good archbishop. Runcie, recently selected to be the 2nd occupant of the throne of St. Andrew, "will be a very good archbishop." Lord Ramsey is giving a course of lectures at Nashotah on aspects of Anglicanism.

The Rt. Rev. Paul C. Lee, Bishop of the Anglican Church in Korea, was one of the signers of a recent statement declaring that the Rev. Sun Myung Moon's Unification Church "is not a sect of the Christian Church." Leaders of 18 other major churches in Korea also signed the document which cited 16 reasons for asserting that the Unification Church is un-Christian. Among the reasons, "UC does not believe that the same Jesus who was crucified on the cross and rose again from the dead shall return as the Jesus of the second coming; rather, it teaches Sun Myung Moon as the Jesus of the second coming," and, "UC does not teach salvation through the cross of Jesus Christ; rather, it teaches the restoration of Adam's lineage through Sun Myung Moon."

England's Nationwide Festival of Light, which keeps a sharp eye on public morality, recently accused the venerable Bible Society of, in effect, producing horror comics, and demanded that the Society withdraw the comic *Samson the Mighty*. The Festival of Light objects to the explicitness with which the comic depicts Samson's blinding, according to the *Church Times*. The Rev. Tom Houston, executive director of the Bible Society explained that the society's objective is to make the Bible available to everyone, and there are many adults and children who will read nothing but comics. Another Bible Society spokesman said, "We claim this brings the Bible alive, and I guess that's what happened."

The convention of the Antiochian Orthodox Archdiocese of North America has called for "an independent and sovereign Palestinian state on the West Bank and the Gaza Strip as the only just and lasting solution for the Palestinian problem." The archdiocese's primate, Metropolitan Philip, called the resignation of U.S. Ambassador to the United Nations Andrew Young a "devastating blow to the cause of peace and the aspirations of oppressed people all over the world."

According to the Reformed Ecumenical Synod (RES), an association of conservative Reformed Churches, a significant 450th anniversary in church history passed unnoticed several months ago. On April 15, 1529, a historic meeting took place to protest Roman Catholic domination of the Second Diet of Speier.

When the followers of Martin Luther found themselves unable to defeat certain proposals they found galling, they entered a formal protest — a *protestatio* in legal terminology. That protest, according to the RES account, led to the use of the term "Protestant" to describe the Reformation churches.

Sergio Cardinal Pignedoli, president of the Vatican Secretariat for Non-Christians, recently called on Muslims to join with Roman Catholics and other Christians in opposing violence and atheism. "Dear friends," the cardinal wrote in a letter addressed to "the Muslim world," "at the present time, the world is passing through a period of great turbulence, where violence and doctrines directed against God himself appear to triumph. This is why, in this International Year of the Child, it is necessary, more than ever, each from our own position but with the same right, to implore God, he who is One and All-Powerful, that the younger generations may escape the whirlwinds of violence and the temptation to atheism." Cardinal Pignedoli urged Christians and Muslims to hold mutual respect for each others' identities, and "forget what has been able to oppose us to one another in the past."

Pope John Paul II has offered a villa on the papal estate in Castelgandolfo as a treatment center for young drug addicts. The announcement came from Msgr. William O'Brien, president of Daytop Village, Inc., a pioneering residential drug rehabilitation program, and Fr. Mario Picchi, head of Il Centro, the Rome counterpart of Daytop. The new center will accommodate 40 residents, and will be part of a global network of "therapeutic communities" that seek to lead addicts to new drug-free lives.

The revitalization of the Ku Klux Klan is making trouble for the U.S. Navy, and ship captains in the Atlantic Fleet have been ordered by Adm. Harry D. Train II to identify and eliminate all racist organizations aboard ships under his command. Three sailors identified as Klan members were transferred recently from the supply ship *Concord*, and at least one ugly racial incident reportedly occurred on the aircraft carrier *Independence*. The Chief of Naval Operations, Adm. Thomas B. Hayward, has issued a similar order to all ships and shore commanders, and members of Adm. Train's staff met late in August with NAACP officials to discuss the reports of increased Klan activity.

General Convention Summary

Alcoholism: Requested each diocese to form a committee and develop policy and guidelines. A proposal for a one-year moratorium on the use of alcoholic beverages was not accepted.

Budget: A General Church Program budget for \$15,823,935 adopted for 1980. In 1981 and '82 it is to be somewhat increased, according to anticipated available income.

Canons: Amended references to gender so that layman becomes lay person, clergyman becomes member of the clergy. Numerous small changes in the canons for renumbering, cross referencing, and consistency. Amended Canon 9 of Title IV to provide more prompt discipline of any bishop who illegally administers confirmation or ordination for some other church.

CDO Board: The deputies elected for six year terms the Very Rev. Gordon T. Charleton of Texas, the Ven. Robert N. Davis of North Carolina, the Rev. Hays H. Rockwell of New York, Margaret D. Fitter of Rochester, William Ikard of Rio Grande, and George H. Soule of Pennsylvania. The Rev. Henry B. Mitchell of Michigan and Verna J. Dozier of Washington, were elected to three year terms.

Church Pension Fund: The Fund asked to reconsider some of its provisions, especially with regard to very low pensions. Pensions for lay church employees urged.

Colorado Celebration: On the evening of Thursday, Sept. 13, the Diocese of Colorado sponsored an evening of music and fun, along with some serious touches. Bishop William C. Frey won applause as a leading figure.

Constitution: Defeated on second reading an amendment to deprive retired bishops of their vote in House of Bishops. Passed on second reading an amendment to Article VIII so that short title of this church (The Episcopal Church) will be used in place of long title in oath of conformity before ordinations. Passed first reading on amendment of

Article I.2 to regularize the position of Assistant Bishop.

Deacons: Extensive report on permanent diaconate received by bishops, and a constitutional change to permit deacons to be elected as clerical deputies from dioceses passed on its first reading.

Denver in Denver: Singer John Denver, with other performers, offered his services for a benefit concert on Friday Sept. 14 sponsored by National Hunger Committee in behalf of Presiding Bishop's Fund for World Relief. Capacity crowd attended.

Dioceses: The southern half of the Diocese of California will become a new diocese for which the projected name is El Camino Real. The western half of Louisiana will also become a new diocese.

Drama: Actors, clowns, and dancers were very visible at Denver; widespread interest in religious drama stimulated.

Ecumenical Relations: The Canterbury and Windsor Statements, expressing new Anglican and Roman Catholic theological agreement on the eucharist and ordination were affirmed, as was policy statement on "Unity we Seek." Contemporary expansion of Chicago-Lambeth Quadrilateral entitled "Principles of Unity" was amended and referred to theologians of Anglican Consultative Council. Numerous other resolutions adopted.

Evangelism and Renewal: Organizations were conspicuous at Denver; activities at parish, diocesan, and national levels recognized and encouraged.

Future Conventions: New Orleans in 1982, Anaheim, Calif., in 1985, and Detroit in 1988.

Hispanic Work: Support at national level to be expanded. Translation of new Prayer Book into Spanish to proceed.

Homosexuality: After long debate, resolved that homosexual orientation is not a bar to ordination, but that active practice of it, as also heterosexual immorality, is an obstacle to ordination.

...firmed. Episcopalians encourage participate in local and ecumenic grams. Irresponsible practic marketing milk formulas in dev nations were deplored, but specifi demnation of Nestle not made.

Life: Broadly worded pro-life res defeated in Triennial. Conventio firmed opposition to civil legislati abortion.

Liturgy: New Book of Common ratified by overwhelming maj guidelines provided for continu of the 1928 book; and two ne plemental books approved for occ and week-day services.

Navajos: Navajoland Area Missi graphically completed by the addi territory in northwestern New M The House of Bishops in 1980 is iled to discuss representation fo Mission in the House of Deputie:

Overseas: Puerto Rico and Liber given covenants, under which the will move toward new status ir dent of the American Church.

Pastoral Letter: On the final Th morning, House of Bishops adop ter summarizing convention and for unity and commitment witi church [see page 13].

Peace: A joint commission on P be established for the church. In actions, the convention expresse against peacetime conscriptio against capital punishment. Ep conscientious objectors to regist the Executive Council. Special st Jerusalem was recognized as a which people of all faiths should h cess, as was desirability of a free dependent Palestinian state. T) vention could not agree on a res relating to the proposed SALT II

Theological Education: Affirmed tance of traditional seminaries also acknowledging value of d theological schools and program:

Triennial of the Women of the C The 90th anniversary of the Thank Offering of the Women Church was celebrated. This year presented in an impressive cele of the Eucharist. Delegates divid time between worship and inspi activities on the one hand, and sion of public and social question: other.

Urban work: Coalition of Urban I recognized, and urban church w encouraged, but no special legislati dertaken.

Youth: Over 400 young people 1 dioceses constituted the Youth P at Denver. In our October 28 is will publish some reflections on by young people.

THE JOB-FINDING EXPERT

A Living Church Interview

The finding of employment is a number one problem both for many clergy and lay members of the church, and for American society as a whole. Accordingly we take pleasure in introducing to our readers a leading authority in this field in America today, bestselling author hard N. Bolles. He was interviewed by our editor in Chicago.

I'm delighted to have the opportunity to sit down and talk with you about your own present role certainly was a significant one. After doing so many things, how did you land in the present role?

Though I spend my time teaching about planning their life and their own present role certainly was intended. I was born in Milwaukee and grew up in New Jersey. I was much influenced by my rector there, the late Rev. Keene, who was one of the pastors of the Associated Parishes. I went out to become a chemical engineer then shifted to theology. After graduation from General Seminary in New York, ordination, and two years of postgraduate study in New Testament, I went to churches in the Diocese of New York and went to San Francisco in 1966 to become pastor of Grace Cathedral. In other words, your original background was very strongly in the parish ministerial field.

After leaving Grace Cathedral in 1968 I became the provincial secretary for career work in the Province of the Pacific. This appointment was also to be a national staff member of United Ministries in Higher Education, the national office for college and university ministerial chaplaincies in which the Episcopal Church and nine other church-related time participated. This is the position which I still hold, except for U.M.H.E. recently became a part of the United Ministries in Education — July of this year. Anyway, in this way I first traveled extensively to the campuses in the nine

western states and got to know many chaplains and campus church workers all over the country. With the shortage of church funds in the late '60s and the early '70s everywhere, these campus ministers started losing their jobs.

This certainly was, and still is, a most serious problem for the Christian community on campuses.

*I was much worried about this. The Rev. Verlyn Barker, then president of U.M.H.E., gave me some travel funds to investigate the subject, and during 1969 and '70 I traveled 65,000 miles visiting campuses or cities. At that time, churches seemed to know comparatively little about career development or related skills. On the basis of my research with non-church sources, I wrote the first version of my book, *What Color Is Your Parachute?* and it was published in December of 1970 — by photocopying. It was originally intended as a guidebook just to help unemployed campus clergy find new jobs outside the church. Martin Marty spotted it and recommended it in *The Christian Century*. Soon I began to get orders from people entirely outside the church-related field. I sold it solely out of my office. In 1972 I was approached by a commercial publisher who subsequently brought it out, the Ten Speed Press. (They got their name from a best-selling book they had published on bicycles.)*

Today I see it for sale in many places, and in the course of my own travels I see people reading and studying it. You have done a wonderful job with it. The humorous illustrations, unexpected quo-

tations, unusual typography, and so forth make it a unique publication.

*By 1975 it was one of the top twenty best-selling non-fiction bookstore paperback books in America, and for the last nine months it has been in the top ten on the *New York Times* list. It is kept up to date and revised annually, with the new edition appearing each March.*

To go from Xeroxed pages to the best-seller list within those few years is a remarkable achievement. Obviously, the book meets a very serious need. By now, what was happening with your own work?

Until 1974 I continued to divide my time between the Province of the Pacific and U.M.H.E. Meanwhile, Verlyn Barker asked me to devote my full time to the field of career development. This was an appropriate concern for U.M.H.E. because campus ministry or chaplaincy by its very nature involves dealing with large numbers of men and women who are, or soon will be, looking for jobs. Large numbers of them seek counseling as to which field of work they should enter and how they should seek employment.

It was fortunate that U.M.H.E. could seek to respond to this pragmatic need.

Yes, but it is more than that. As Christians, we should be committed to the stewardship of the talents of people. God has given men and women gifts which should be nourished and put to use. That is the theological background to this ministry of mine.

How did you respond to this request of Dr. Barker's?

I said I would do it. Accordingly, in 1974 I received funding for three years of work in this field. My hope was to change the face of career counseling. At that time, most institutions of higher learning had career counselors, and many clergy, teachers, and others were giving guidance in this field, but often they themselves did not know new ideas in the field, were not in touch with the latest resources, and did not know how to improve their skill. Within three years in the conferences, workshops, and



Richard Bolles: The church is called to help people use their talents to the fullest.

meetings in which I participated, I was able to address or train career counselors or advisors from one half of the colleges and universities of the U.S. I became an unofficial trainer of counselors and advisors.

How was your work formally structured and organized?

It is a program of U.M.H.E., and is called the National Career Development Project. I am the director; U.M.H.E. (now U.M.E.) continues to be its sponsor. They support the budget for the program, and we raise the rest of our funds. I no longer receive any salary, as my personal income from my books' royalties is quite sufficient. Our office is in Walnut Creek, Calif., a short distance east of San Francisco.

How do you divide your time in applying yourself to this vast field?

My work has several aspects. First there are our conferences and seminars. Each year we have a rather elaborate "Two-Week Life/Work Shop" held in Kansas City each August. We accommodate 50 – counselors, clergy, teachers, and others, including some who are themselves currently engaged in a job-hunt or career change.

Is there a religious dimension to this workshop?

To me there is, and I do not disguise the fact that I am an Episcopal priest. Nor is the U.M.E. sponsorship hidden. We get a tremendously positive response from participants every summer, and a great sense of community develops among them. We have developed some distinctive methods. For instance, we give no scholarships but we

will give individuals information to help them hunt for scholarships from other sources. Learning how to find funds is one of the things we are trying to teach. We don't want people just to come and passively take notes for two weeks. In fact we make this quite difficult since I lecture in the dark.

You what?

I lecture in the dark. I use blacklight and fluorescent chalk to dramatize my points. I have found this to be a powerful way both to hold attention and stimulate reflection.

Is this summer workshop your only event of this sort?

We also have three four-day seminars each year in different parts of the country. This year it is scheduled for San Diego in November. In 1980, one will be held in Atlanta in January, Toronto in April, and Denver in June. I also usually take 15 half-day to one-day speaking engagements each year around the country; but in 1980 I'm taking a sabbatical from those.

This is quite a program in itself. What else do you do?

There is our publishing. *Parachute*, as I have said, is now updated each year, and I try to write another book about every three years. My most recent one was *The Three Boxes of Life*, published last year [reviewed TLC, May 13]. That is dedicated to my brother Don, the investigative reporter who was murdered by a bomb blast in Phoenix in 1976, following his exposure of organized crime in Arizona. Other works of mine have included *The Quick Job-Hunting Map* and *Where Do I Go from Here with My Life?* The latter was written with my friend and co-author, John C. Crystal of Manhasset, New York. I have also written numerous articles.

I know your excellent booklet, Take Heart, put out by Forward Movement. The Office of Clergy Deployment includes it in the packet they send out to unemployed clergy seeking their help.

We also publish a semi-monthly newsletter dealing with the life/work planning field. Beyond that, there is a truly immense amount of correspondence, as my address is in the back of every book I publish, and we answer whoever writes us about any problem.

All of this seems more than enough to fill up all your working time.

I am able to do a few other things. In the past, whenever I was asked to lead a clergy conference for our church, I tried to do so.

How do you feel, Dick, about your own role and sense of ministry in all of this?

I see myself, Boone, primarily as an evangelist. Preaching and speaking have always been of great interest to me. For 30 years I have been a collector of the works of Phillips Brooks, the great 19th century preacher and Episcopal bishop. The Holy Spirit has a major place in my

me, and I believe I was led to the work I am now doing and which I

You started into the job-search field several years ago because you recently perceived an important change. What do you see in this field today and in the future?

Most people have no idea how this field is for their own lives. The average person in America changes jobs on the average of three years. He or she also changes careers two or three times during working lives.

That is hard to believe.

No it isn't, if you think about it. For example, one may start out as a teacher. During 15 years, one may work in three different schools, and one may also, within the same school, shift to a different subject or grade level, or to an administrative position. That is a change of job. Then one might go into public administration. That is a change of career. After having several elected or appointed positions, one might retire and sell real estate – another career change. All of these changes have repercussions, and they may alternate with periods of unemployment. For vast numbers of people of all ages, unemployment is a tremendous problem.

In other words, the Episcopal priest who leaves the parish ministry, and enters secular employment, is one of many professional people experiencing such changes.

Exactly, and we cannot expect the church to solve this problem for us. The Office of Clergy Deployment, or [see TLC Interview, June 10] give us a lot of helpful information, but they do not actually put you or me into a job. Actually, I am very much in favor of the increasing tendency for clergy to support themselves in different ways. We need domestic missions who can support themselves. All of this, however, is not the heart of the problem of the church faces.

What is it?

The church's largest concern may be simply for its clergy, but for all people. The church is called to help people use their talents to the fullest. As I said before, many are not using their talents. Many are misusing them. I am convinced there is a true vocation out there for everyone, and I would like to see us identify it, and then find it.

Well said.

Our work is not the only activity of our lives, but it is very important to most of us, and life/work planning helps us greatly with it.

You have used the expression "three boxes." What do you mean by that?

Most of us live a life dominated by education, work, and leisure – what I call the "three boxes." For many of us these are three sealed compartments

Convention of 1979

It was not anticipated that the Denver convention would be a stormy one, and it was not. The first big issue was that of the Prayer Book. The new one was adopted with little debate — apparently to the surprise of the president of the House of Deputies who had set aside time and space for a considerable number of speakers *pro* and *con*. There was extended debate in both houses over the guidelines for continued use of the 1928 book, but here too there was agreement in substance. Most of the arguing was over the exact theology to be adopted. The responsible tone of the session as a whole was in no small part due to Mr. John Spence of Texas, chairman of the Prayer Book Committee of the House of Deputies. A friendly Texan, an experienced churchman, Mr. Spence has been elected by his parish in Tyler for 29 consecutive years to represent them in the diocesan council (convention). Before the convention opened he said to your editor, "I don't ask to do this job; I was asked to do it. I will do it and I have prayed for God's help. I believe he will do it for me." Your editor and others added their thanks. Another major controversy, regarding the ordina-

tion of homosexuals, again reflected considerable agreement in substance. When there was anger, it was most often aroused by the frustration of fighting through amendments and amendments to amendments. Debate was necessary, but it is difficult to see what other conclusion could have finally been reached. Some disagreed; others recognized that if the church could not give some pronouncement on this matter, bishops and deputies might have no church to return to after the convention.

In both houses and in the Women's Triennial, there were many resolutions on public, national, and international questions, some of which passed and some did not. It would be difficult to see any single major pattern prevailing. Different sources of information and honest doubt as to the facts led many to hesitate to be too specific — as was notably the case in discussions pertaining to practices of the Nestle Company. When in doubt, it is better to say too little than too much; on the other hand, vague statements accomplish little.

Meanwhile, a large amount of less controversial business was accomplished for the life of the church, including the approval of two new dioceses. The primary accomplishment of this convention would seem to have been to put the existing household of the Episcopal Church into reasonably good running order. Renewal movements, such as Marriage Encounter and Engaged Encounter (for couples preparing for marriage) were recognized and encouraged but without too deep involvement. There was a little attention given to the diaconate and new types of ordained ministry, but not much. Such things of course do not come overnight. Some envision a revitalized church in which responsible ministry by lay people and new ways of deploying bishops, priests, and deacons, have become recognized realities in the planning and policies of the church at the local, regional, and national levels. Those who have such visions have been given a little bit of encouragement. In any case, it is time to start planning for 1982!

The Storied Word

(A Gradual Hymn)

Hear deep the storied word
In front between your eyes;
Keep well your heart
And heal your soul
For love that never dies.

Hear deep the word in store,
Mark whole the crossing lines;
A way word in,
A watchword out,
Shall post your doors with signs.

Here tell the layered deep
And speed your hopes with dreams;
For red's the stone
Beneath the earth,
Your cliffs word-washed in streams.

Here seek your story, Word,
In earth you came to save;
You touched a way,
Called forth a song,
And left a world to brave.

Bert Newton

Based on Deuteronomy 11:18-21
Tune: "Silver Street," The Hymnal #552

Sincere Gratitude

THE LIVING CHURCH takes this opportunity to express its gratitude to officers of the convention, to the convention manager's office, to press officers, booth volunteers, and many others who have assisted and facilitated our coverage of this event. Special thanks are due to our two special reporters, the Rev. Marshall E. Seifert of Evanston, Ill., in the House of Bishops, and the Rev. James L. Considine of Midland, Tex., in the House of Deputies. A great deal of material in this and the past three issues is due to their careful reporting. It was also a pleasure to have Mrs. Seifert and Mrs. Considine present in Denver. Last but not least, all who attended the convention are indebted to the Diocese of Colorado, its bishop, clergy, and people, for their gracious and hospitable spirit and for the many contributions which they made at every level.

TOWARD

TOMORROW

A Pastoral Letter from the House of Bishops

God has set our lives in a turbulent time. Every generation before us must have felt the same, since the human spirit seeks an elusive peace. But now with sudden speed the entire world has invaded our lives with large alarms. Wistfulness is tempting, but history has a single direction. In such a time as this, tomorrow will lift our hope primarily as we claim today a sturdy faith in the God of history.

We, your bishops, join with our beloved in Christ to seek the bright rebirth of that belief. In our seeking we urge this truth: that triumph draws its raw material from travail. We know this from the mystery at the heart of God's action in the world he loves:

Christ has died
Christ has risen
Christ will come again.

In owning Christ as Lord we appropriate for ourselves his power to fashion a triumph from every season of offering. Overshadowed by his love we share his overcoming. "Thanks be to God who gives us the victory" (I Cor. 15:57).

The 1979 Book of Common Prayer is basic equipment for the daily pilgrimage toward tomorrow. We possess a manual of worship forged of our readiness to take upon ourselves the pain of change. Now we claim its surprising joy. In the wide use of the new book since our last convention we have found a unity in our life across the church we hardly dared expect. Our vote here to make it the authorized Book of Common Prayer was nearly unanimous in both houses of General Convention.

We recognize a need in many hearts to have available for special use 1928 texts now superseded by the 1979 book. This use is provided for. But as your bishops responsible for liturgical direction under the terms of the General Convention resolution, we set before ourselves and all our people these two truths:

First, we worship God, not the forms of our address to him. As members of the lively Anglican tradition which has repeatedly risked the serenity of the Church to revise the language of our liturgy, we are joining history in 1979, refusing the easier impulse to stand aside.

Second, we cannot love what we do not know. Attachment to the 1928 book de-

rived from our regular use of it. Broad experience with the new book has proved its power to arouse the love and appreciation of those who have used it with regularity.

These two principles will inform our oversight of the transition that remains to be made in the church from the 1928 book to the 1979. In our firmness on principle, we pledge a balancing gentleness with persons. We experienced a remarkable unity at convention in reconciling divergent views. This prompts our expectation of an expanding unity across the church in the months and years ahead.

Worship is participation in life-giving mystery. It claims under signs of ordinary bread and wine the extraordinary love of God to forgive and indwell us — and then to send us into the world of pain and joy as healers and rejoicers. This is our calling. The awesomeness of the call is bearable only as we offer ourselves to God for our own continual healing and rebirth.

We have been cheered at this 66th General Convention by the signs of renewal in our life together. Renewal girds us to turn and face a world of travail.

Of grave difficulty for us here has been the facing of pain in the homosexual minority. Its members are among us throughout the church as brothers and sisters in Christ. We are fellow pilgrims in the mercy of Christ. We ask of each other a mutuality of caring so that we may grow steadily beyond a we-they encounter, moving into a shared search for truth in love. The road is long. We are unaccustomed to dealing openly with this part of the world's pain. We are resolved to walk the road in charity. We have come this far.

First, we have re-affirmed for ourselves in the Episcopal Church the traditional Christian standards of marriage, fidelity, chastity and loving responsibility as binding on us all in our use of God's gift of sexuality.

Second, we have said to one another in the Episcopal Church that homosexual persons have a claim on the Church's pastoral care.

Third, we have said to one another that there should be no barrier to the ordination of qualified persons of either

whose behavior the church considers wholesome. Every ordinance is expected to lead a life which is "a wholesome example to all people."

Fourth, we have said that though we are painfully divided on this issue, of the church understands the Book of Common Prayer to require a chaste life of a homosexual person whom it would not ordain. Most of the church cannot accept homosexual liaison as an alternative style in the Christian and biblical tradition.

Fifth, we have declined to legislate. Instead we have offered guidelines which we believe the majority here believes appropriate. We trust the pastoral competence of one another as bishops, our standing committees, to focus and discernment upon individual persons, not upon categories.

To address this issue by guidelines instead of by explicit regulation means that we take upon ourselves a pain of ministry, whatever our sexual orientation. But again we assert that triumph draws its raw material from travail. Our mission may be healed in suffering. The triumph now may be the reduction of fear that earlier would have erupted in bitter anger and alienation. In this quality issue we, your bishops, ask of ourselves and of all our people a boldness toward one another that draws upon the mystic power of Christ to soften spirits. Who among us does not feel the insistent need of a lavish mercy?

Even sharper pains in God's world we had to face at General Convention: the cry of the poor and the hungry, the homeless across the world, the pledged a rising response through the Presiding Bishop's Fund and Venture Mission. To the devastating disrepair and decay of American cities we placed increased attention in ministry money. The cities were lifted up to pressing challenge to this convention. We responded by funding more than was originally budgeted. We began with the Lambeth declaration, that our ministry is commanded by the Lord who "risked his reputation championing those whom society rejected."

These and many other actions of concern may seem but candle-flicks in a vast and windy darkness. That they would be but for the sovereignty of the mystery we serve and proclaim: earth is the Lord's! Spirit is sovereign over matter. Eternity is present in the smallest prayer touches the earth that turns the universe, brings life to the seas and the soils, and prompts the tenderness of human caring.

This is our mission: to be in the world as communities and outposts of the presence of Christ as he uses us. We are humbled that he would make us useful. We are in the world. Fear we know.

but in the name of Christ we claim mercy and repudiate in ourselves and the social order all that hinders peace, and a sensible simplicity

repudiate in ourselves and in the order the despair that locks us in prolonged dependency on fossil. Petroleum supplies are limited, not human ingenuity nor the fidelity

repudiate in ourselves and in the order the fear that makes armed forces of the nations, pumping enormous sums of money into the arms of war. We look for the day when resources once used for armaments may be employed for food and housing and constructive employment.

repudiate in ourselves and in the order the dangerous assumption of temporal security lies in superiority of national, racial, ethnic, sexual. We affirm that social stability lies in granting another dignity and value and a visible share in the human enterprise of a world grown far too small for

of all, we repudiate in ourselves the social order the secular seduction of a consumption-addicted society. We see in the rising tide of

social disenchantment a mounting hunger for a sense of the loving mystery that undergirds and beckons the human pilgrimage.

We rejoice to hear other voices joining our own in calling for faith and encouraging hope. Good science points beyond science to the mystical. Einstein told his friends:

"The most beautiful and profound emotion we can experience is the sensation of the mysterious. It is the sower of all true science. (Anyone) to whom this emotion is a stranger, who can no longer wonder and stand wrapt in awe is as good as dead."

The highest aspirations of the human heart in every field of human endeavor find their satisfaction in the Gospel we serve. No matter that the night is dark. No matter that the road is long. The world in its secret heart hungers for the message we bear. We proclaim it because it is true. And we are heartened to know that humanity is deeply built to welcome the truth we speak. To dare the Christian mission is to contend with evil, but we wield the weapon of God's love, and all whom he conquers yield joyfully.

Be of good cheer. The Lord of life has overcome the world. Our travail borne in faith will take the shape of his triumph.

which are assigned their youth, maturity, and retirement, respectively. I believe, instead, that we can and should enjoy lifelong learning, lifelong working, and lifelong leisure, throughout our lives. Churches need to address this issue, and clergy need to seek the knowledge and experience to help their parishioners.

I feel there is a serious problem here. Many clergy have experienced unemployment and so forth and have obtained secular jobs. Most of them, unlike you, have thus lost their influence on the church. The rectors of large parishes, on the other hand, often had very secure employment for many years.

Clergy with job-security should take more initiative in keeping in touch with the less secure and/or those clergy who have found secular employment, so the church doesn't lose their viewpoint. This is a very important matter. Even in the so-called affluent parishes, we need more sensitivity to the many parishioners who experience unemployment or undesired changes in their job or career. This often leads to economic, social, family, or personal problems for them, which need pastoral care or counseling with their clergy. Although pastors may be securely employed, they cannot escape this problem as it touches their parishioners. They can, however, learn to help them.

This is a good point. I do not remember it being so much as mentioned when I was a seminary student.

Or if it was, it meant nothing to you. No doubt, you expected to be ordained with secure ecclesiastical credentials and to be assured of employment for the rest of your life. So did other clergy in the past. The priest who has had such employment throughout his working life accordingly sees employment as existing on the basis of specialized education, professional credentials, experience, extensive personal contacts, and so forth. He is part of a highly organized professional network. Such a priest cannot easily counsel helpfully a 40-year-old business man who has decided to try going into a totally different field. Usually the best such a priest can do is "talk to him sensibly" — that is, urge him to go slow, not to do it, stall! Yet some people need to change, and changes can be made successfully. This is why we clergy must know more about this whole field of career counseling, or life/work planning.

Your enthusiasm is contagious and you yourself have proven that significant careers can be created and pursued. On behalf of our readers, both the unemployed and employed, I thank you most sincerely, Dick, for your message of hope.

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The **Rev. Doug Bachmann** is priest-in-charge, St. Anne's Mission, Ankeny, Iowa. Add: P.O. Box 323, Ankeny, Iowa 50009.

The **Rev. Scott Baldwin** is assistant, St. Paul's Cathedral, One Cathedral Square, Burlington, Vt. 05401.

The **Rev. Harlan Bemis** is chaplain, Episcopal Seamen's Service and Port Representative, American Merchant Marine Library Association. Add: Pier 1 1/2, San Francisco, Calif. 94111.

The **Rev. Willie C. Bingham** is vicar of St. Michael's Church, Arkadelphia, and director of United Ministries for Higher Education, Henderson State University and Ouachita Baptist College in the Diocese of Arkansas.

The **Rev. Arnold Withrow Hearn** is vicar of St. Francis Church, Heber Springs, Ark. Add: P.O. Box 349, Heber Springs, Ark. 72543.

The **Rev. Frederick L. Jones** is rector of St. Paul's, Fayetteville, Ark. Add: P.O. Box 1190, Fayetteville, Ark. 72701.

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The **Rev. Brian P. Hall** is director of pastoral counseling, Graduate Humanities, University of Santa Clara, Santa Clara, Calif. 95053.

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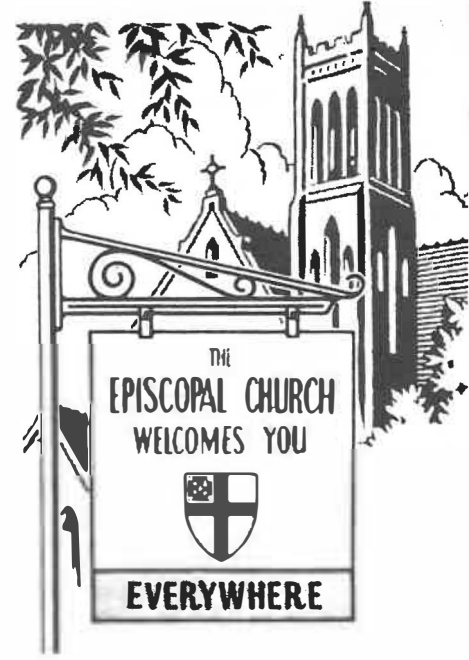
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