

October 22, 1978

45 cents

THE LIVING CHURCH



Campers at Howe Military Camp School Summer Camp, located on Cedar Lake, Ind.: A very successful season [see p. 17].

Church School Number



During the past two weeks this column has called attention to the view of creation expressed in the first part of the service of Morning Prayer of Matins. This is the place where this topic is most consistently emphasized in the traditional Anglican formulation of worship. Last week, we spoke of the origin and source of the canticle *Benedicite, omnia opera Domini* which was formerly very frequently used after the first lesson in Morning Prayer. It continues to appear, at least for occasional use, in our American Prayer Book (1928 Edition, pp. 11-13 and Proposed Edition, pp. 47-49 and 88-90). As we saw, this material was originally added to the Old Testament Book of Daniel at an unknown date before the time of Christ. It has been used in various ways over the centuries in Christian worship. Its frequent, public, congregational use seems to be uniquely Anglican. Let us then examine the composition and contents of this poem of creation.

First of all, its structure follows the schematized hieratic view of heaven and earth which appears in the first chapter of Genesis and which we find in some of the other later parts of the Old Testament. Beginning with the angels in heaven, it works down through the water believed to be above the sky (Genesis 1:6-7), the heavenly bodies, the atmosphere, and the phenomena of weather. The inanimate things of the earth, then plants, then moving inhabitants of water and air, wild and tame land animals, and finally humans are mentioned in an order reminiscent of the first chapter of Genesis. (This is a different order from the second chapter, or from the Psalm 104, both of which re-

flect earlier ideas. The order of the *Benedicite* is more systematic, but similar to Psalm 148, on which it is perhaps based. The first half of it is also reminiscent of chapter 42:15- chapter 44 of the Book of the Wisdom of Jesus, the Son of Sirach, generally known as Ecclesiasticus. This is an Apocryphal book, from the same general period of history as the *Benedicite*. At the end of the canticle, the cataloguing of the human race with special attention to the priests is suggestive of the late period of Hebrew history when the centrality of the temple at Jerusalem was so strongly emphasized. This may be compared with Psalms 115 and 135 which, like the similar Psalm 136, are related to the Passover. Although the deliverance from Egypt is not explicitly mentioned in the *Benedicite*, reference to these psalms suggests that in later Hebrew thinking God's power to make all things is related to his power to interrupt the order of nature in the afflictions brought on Egypt (this approach is carried to fantastic lengths in the last chapter of the Apocryphal book of the Wisdom of Solomon.)

The central question in interpreting our canticle is what is meant by light, air, water, plants, fishes, and so forth, blessing, praising, and glorifying the Lord? On the one hand, this involves the ancient idea that all things worship God by fulfilling his plan for them, by being what he made them to be and doing what he made them to do. This is in fact clearly brought out in Psalm 148:5,6,8. The *Benedicite* in part celebrates the fact that all nature *does* worship its Creator and *does* give him glory. Yet something further is suggested. Nature can somehow on occasion give a more explicit praise. A brilliant sunny day, or the moon and stars on a clear night, or the crash of thunder, the bloom of a flower, the roar of water, or the song of a bird seem to offer (although unconsciously) what is a more overt acknowledgement of nature's Maker. The Hebrews certainly thought so. Sunrise and sunset offer praise and the crops standing in the valleys make noise and sing (Ps.

65:8,14). The heavens, the sea, the field, and the forests are called on to join with people in worship (Ps. 96:9-12). The heavens declare his righteousness (Ps. 97:6), and waters make noise and clap their hands to God (Ps. 98:8-9). Birds pray to God for food (Ps. 147:9/10) Yet the canticle we are considering does not limit itself to the dramatic or noise-making aspects of nature. But how other creatures may be summoned to a fuller or more vociferous form of praise is not indicated. Our canticle suggests more than it says, as every poem should.

Finally, human beings too are called on to worship. Unlike other creatures, they cannot do so either automatically or unconsciously. They really need to be summoned. Only his people, those who know him and obey his directions, can offer their Creator a full and adequate human worship. Yet they do so in a unified symphony with other beings of earth and heaven. Man's "natural religion," the worship we owe to God by virtue of our creation, is only fulfilled beyond nature, within the covenant of revealed knowledge of God.

Christian and Jewish devotional literature has usually seen this contrast of nature as worshiping through its implanted obedience to God's laws, whereas mankind, specifically God's own people, give articulate, conscious, and intelligent expression to this cosmic worship. The temple or church serves other creatures by giving a voice to their mute adoration. The *Benedicite* seems to reverse this order by having God's people instead command all creatures to praise him as we do. This mysterious inversion is the magic of this long itemized poem. We call upon all creatures in a way that we do not understand, to join us in an activity we do not understand: the worship of God. Here is both the meaning and the mystery of standing before our Creator in the cosmos in which he has placed us. We understand but little of worship, yet in it we join other creatures here below, and angels and saints above, in an activity which began before time and which will continue into eternity.

THE EDITOR

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

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LETTERS

Older Priests

A word of appreciation on Fr. Roberts Ehr Gott's article on the older priest [TLC, Sept, 3]. He speaks with a compassionate understanding of the plight of so many older clergymen who have not planned for their retirement.

Within the Diocese of Pennsylvania we have about ten priests over 65 who are still active. Among the 325 black

clergy within the United States there are about nine over 65 still actively heading their parishes. On the other hand, we have only about five other black priests over 30 years of age.

The younger priest, contrary to his senior brother, tends to think of the ministry as a profession with guidelines for hours and duties required of him. The old fashioned clergyman worked long hours without consideration of time and "overtime." It was a vocation or calling with the older clergyman. His entire life was God's chosen vessel.

Fr. Ehr Gott speaks with love and truth

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**The
Living Church**

when he suggests that arrangements for tenure and retirement disabilities should be built into every clergyman's contract. I wish there could be a clergy conference of older clergymen to discuss this important issue.

(The Rev. Canon) THOMAS S. LOGAN
Calvary Church, N.L.
Philadelphia, Pa.

Cueto and Nemikin

How many people in sub-Sahara Africa would \$35,800 feed? To take that sum from the Presiding Bishop's discretionary fund for just *two* individuals who, by their own free choice, put themselves in the position from which they now demand everyone else relieve them, is incredible. The evidence is far beyond *prima facie* that certain persons connected with the late Commission on Hispanic Affairs engaged in criminal acts of the basest kind in which innocent people have died (e.g. Fraunces Tavern). The Presiding Bishop's priorities seem to be out of order.

ROBERT COE
White Plains, N.Y.

Integrity Convention

I was very appalled when I read the news story "Integrity Holds Fourth Convention" [TLC, Sept. 17].

This organization "Integrity" is one of the most asinine organizations I know of and certainly our church should not uphold them to the extent of printing an article about their convention. Who cares what they do . . . and how in the world is there a gay priest, the Rev. Malcolm Boyd?

Certainly the gay people need pastoral counseling, but same-sex marriages is not what God had in mind. And there is no important lesson we can learn about "living out the faith" from gay people.

CAROL SCHAEFFER
Rossville, Ga.

Priests with Livings

Re the editorial on the clergy surplus [TLC, July 16]: I do not believe we have too many priests and/or deacons. Rather there are too few congregations who are willing to support the second or third priest or deacon.

Perhaps there are too many dioceses who look at manpower as more productive than programs. How many communities have no Episcopal church because there is no money to support a missionary?

Then, too, we are emphasizing the lay ministry, the perpetual diaconate, and the non-stipendiary priesthood to the point that many good churchmen must truly wonder why the need for so many priests.

It may not be true of all, but I believe that many men still seek the priesthood

not because they see a pragmatic need but rather because they believe they are called to serve God sacerdotally.

Who knows what men have gifts and skills given them by God (certainly not the seminaries) that are much needed by the church?

I believe that more priests with "livings" would be worth a whole bushel of programs, lay ministers, non-stipendiaries, etc., etc.

(The Rev.) WILLIAM L. LAHEY
Winter Haven, Fla.

Something to Ponder

I am neither a scholar nor a theologian, and am not smart enough to offer any words of wisdom on the controversial questions that are agitating the church today. But I am greatly distressed by a characteristic of most of the arguments; and here I trust I do have something to say.

Most of the letters in *THE LIVING CHURCH* on either side of these controversial subjects are peremptory, one sided, intolerant, rude, or even abusive—as indeed are most statements anywhere on any controversial subject. Such letters contribute nothing toward clarifying the issue, but only serve to satisfy the urge to self assertion by the writer, and to make his opponent mad. Why do not the participants in these arguments behave like gentlemen (or ladies); or better, like Christians?

There is a better way, and I have found it expressed far better than I could ever do. In the book *William Temple's Teaching*, edited by A.E. Baker, in the section on "The Reunion of Christendom," p. 101, is the advice we need. Although written with particular reference to reunion of the whole church, it applies even more acutely to union and reunion in our Episcopal branch. The quotation follows.

"In our dealings with one another let us be more eager to understand those who differ from us than either to refute them or to press upon them our own tradition. . . . Our temper in conference must be rather that of learners than that of champions."

How we could all rejoice if someday we found in *TLC* a letter along the following lines!

I, A, am writing to you, B, through the medium of *THE LIVING CHURCH* because I would like this to be a personal correspondence between friends. I do not understand at all your position on the matter of question X, as expressed recently in these columns. As I know you are an honorable and intelligent person, and a sincere Christian, I am sure your position is based on reasons that you hold to be of good importance to our Lord's church. I feel so about my position too. Therefore, there must be something about your

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conviction that I do not understand, and something about mine that you are not familiar with. As the paramount desire of each of us is to serve our Lord, let us try to understand each other, as a beginning, may I ask you why you ——? Faithfully your brother in Christ,

Is this expecting too much? I hope not.

F. BRUCE GERHARD

Summit, N.J.

Cafeteria Catholicity

I would like to take exception to Fr. Daugherty's statement [Letters, TLC, September 10]. He states: We are catholic, but on our own terms.

This is "Cafeteria Catholicity." The catholic faith is received, held in common, then passed on—"that which has been believed by all, everywhere, at all times."

Catholicity on our own terms is really liberal protestant individualism, and, if not the cause, is a substantial contributor to the unhappy mess we find ourselves in today.

(The Rev.) C. OSBORNE MOYER
St. Columb's Church

Jackson, Miss.

Charismatics

I want to praise the Rev. Mr. Baugh for his efforts as reported in your news story "San Antonio Clergy Oppose 'Born Again' Channel" [TLC, Sept. 17].

I truly wish that he and other ministers would similarly fight the Charismatic Movement which is infiltrating and usurping many parishes and missions.

It is distressing to read articles about the Episcopal Church similar to those you read about the Moonies, Hari Krishna, etc.—e.g., "Episcopal Community Must Return Youth" [TLC, Sept. 3], about charismatic communities, about zealots in Episcopal work, etc., etc.

Why can't the charismatics join a real pentecostal church and leave the troubled Episcopal Church alone?

ROBERT B. KNOX

Kissimmee, Fla.

Charismatics, like other men, women, and children, differ greatly. Some are high church, some low church, some liberal, some conservative. The term is confusing. Many of them are excellent Episcopalians, whom we hope will not leave us alone. Ed.

Twenty-five Axioms on the Spiritual Life of Priests

1. They should have one.
2. It should involve a sense of personal contact with God.
3. It should result in affective satisfaction.
4. It should not be a watertight compartment of their lives.
5. It should be intentional, planned, and regular.
6. It should be spontaneous.
7. It should include prayer for their people.
8. It should include prayer for their families.
9. It should include prayer for themselves.
10. It should not be parochial.
11. It should be a part of the offering of the universal church.
12. It should be corporate as well as private.
13. It should have special realization in their role as eucharistic celebrant.
14. It should be nourished by the Bible.
15. It should hold the needs of the parish and the world before God.
16. It should recognize and celebrate manifestations of God's mercy and grace.
17. It should exercise their own accountability before God.
18. It should display their personal experience of pardon.
19. It should profit from the example of others.
20. It should seek sensitivity to the needs of others.
21. It should issue in action.
22. It should provide for time with God that has no agenda.
23. It should move on toward conformity to the image of Christ.
24. It should be open and alert for the direction of the Spirit.
25. It should look toward the consummation of all things in the Father.

(The Very Rev.) O.C. EDWARDS, JR.
Seabury-Western Theological Seminary

THE LIVING CHURCH

October 22, 1978
Pentecost 23 / Trinity 22

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Carter Administration Studies Coalition Plan

Officials in Washington are studying a request by the Mahoning Valley Ecumenical Coalition for a \$15 million grant and \$300 million more in federal loan guarantees to reopen a Youngstown, Ohio steel mill [TLC, Sept. 10].

Patricia Roberts Harris, Secretary of the Department of Housing and Urban Renewal (HUD), noted that the grant would require a "lot of private money up front," and that it faced fierce competition for federal funds.

Deputy Assistant Commerce Secretary Harold W. Williams said the Commerce Dept. policy bars loan guarantees of more than \$100 million on any one project.

The Coalition has received indications that President Carter will discuss the matter with the group himself. Representatives of the association will press the president to back the grant and the loan guarantees, and set up a task force of various federal agency executives. They want the president to endorse the idea of making this a model project which will have application to other depressed areas of the country.

In September, the Coalition paid for an advertisement which appeared in the *Washington Post*, in which they petitioned the president's aid in reopening the steel mill which was declared redundant by its owners, thus idling 5,000 workers in the Mahoning Valley.

The advertisement was signed by several hundred clerical and lay leaders, and it noted that 1,100 other church people had signed the appeal to Mr. Carter. The Rt. Rev. John H. Burt, Bishop of Ohio, is a member of the executive committee of the coalition, and one of its founders. According to the *National Catholic Reporter*, Bishop Burt sent the president a telegram in September, reminding him that his attorney general, Griffin Bell, had caused the coalition further problems by approving the merger between Lykes Corporation, owner of Youngstown Steel and Tube, with LTV Corporation, without making cooperation with the ecumenical coalition a condition of the merger's approval. Bishop Burt and other coalition leaders asked the president to meet with them, as he had plans to be in Columbus, Ohio, on Sept. 16. The White House, according to the NCR, "tracked down [Bishop] Burt in New York to reply with the then

super-secret word that Carter was staying on at Camp David."

Nearly \$3 million has been deposited in local banks as a pledge that the community is willing to help with the purchase of the mill and its operation under worker-community ownership.

The Northeastern Ohio Regional Council on Alcoholism, a federally-funded agency, announced recently that it had deposited \$52,000 in a Save Our Valley account. Gerald Rushton, president of the alcoholism treatment center's board of trustees, said, "The tangible effects of a mill closing down are well known—loss of jobs, income, and tax revenue. The intangible effects are less well known, but equally harsh. The rising incidence of alcoholism is one of those intangible effects, and is the principal concern of the council." He expressed hope that the coalition's efforts to reopen the Campbell Works will succeed.

Episcopal Priests Attend Bethel Series

The Rev. Samuel W. Morrison, St. Luke's Church, Kalamazoo, Mich.; the Rev. Donald R. Clawson, St. Paul's Church, Delray Beach, Fla.; the Rev. John C. Donovan, Trinity Church, Galveston, Tx.; the Rev. Rick Campbell, St. Bartholomew's Church, Beaverton, Ore.;

and the Rev. Walter L. Edelman, Christ Church, Coronado, Calif., attended a two-week orientation clinic of the Bethel Series, an international Bible study program administered by the Adult Christian Education Foundation (ACEF), in Madison, Wis. The Series is in its 18th year.

Orientation clinics are attended by ministers and Christian education directors who return to their churches to train lay teachers. The teachers then present an overview study of scriptures to adult members.

Since 1949, more than 4,000 congregations, representing 17 different religious bodies, have involved over half a million lay teachers and students in the Bethel Series.

Milwaukee Rejects VIM

In order to decide whether or not to participate in the program of Venture In Mission (VIM), the Diocese of Milwaukee held a special session of its diocesan council (convention) in Zion Church, Oconomowoc, Wis., on September 23. The Bishop of Milwaukee, the Rt. Rev. Charles T. Gaskell presided. The Rt. Rev. Harold C. Gosnell, retired Bishop of West Texas, presented to the delegates the plans for VIM and the opportunities for participation. After a period of collective and group discussion, the vote was



Participants in the Bethel Series Bible study program conducted by the Adult Christian Education Foundation included (left to right): The Rev. Samuel W. Morrison, the Rev. Rick Campbell, the Rev. Donald R. Clawson, the Rev. Walter L. Edelman, and the Rev. John C. Donovan.

taken. The clergy were evenly divided: 28 to 28. The majority of lay delegates did not favor participation, however. The proposal was thus defeated, and the council adjourned.

An observer told THE LIVING CHURCH that the strong impression was given that the issue was not defeated on its merits, but because of its association with the national church. There was a clear undercurrent of suspicion associated with "815," a shorthand designation referring to 815 Second Avenue in New York, where the national church has its offices.

Dean: Businessmen Responsible for Moral Judgments

The Very Rev. Michael A. Mann, Dean of Windsor, told a meeting of the Episcopal Church's National Institute for Lay Training that while "businessmen are not adequately trained or equipped to think and act morally," it is unfair of clerical critics to "stand in a pulpit seven feet above contradiction, and then . . . pontificate on matters about which they are seldom well informed."

The dean, who is also chairman of St. George's House, a residential conference center at Windsor Castle, and chaplain to Queen Elizabeth II, said it "is painfully clear that many business executives are both hurt and confused by the growing burden of questioning and criticism, and especially by that which seems to be inspired by and emanates from the clergy."

Just because the challenge is rudely made does not mean the criticism is invalid, however, said Mr. Mann.

Businessmen must address themselves to three major issues. First, "while, in our society, market forces will normally decide what is a service and what is not, the Christian has to judge each activity

for its usefulness in building up the individual and in its contribution to the community."

Secondly, although so-called "dogooders" are to be reminded that social services "can only be financed from the surplus that commerce and industry creates," the definition of wealth needs to be expanded to include our heritage, values, and the goodness of people.

Thirdly, one must consider the enormous growth of international business in recent years, and the allied increase in power that accompanies it. Dr. Mann warned, "All power corrupts, be the corruption ever so subtle, and therefore, there is always a need for checks and balances." He said that many of the restraints placed upon business activity in Britain today stem from "the failure of British businessmen to pay adequate attention to the major moral issues."

Businessmen, said the dean, must learn to evaluate the moral aspect of each decision and be capable of bringing to them an ethical as well as a pragmatic judgment.

Private Religious Schools vs. State Regulation

In concluding arguments of a suit seeking to free private religious schools from state regulation, lawyers for the state and the Kentucky Association of Christian Schools sharply disagreed. Parents and school officials say the state is interfering with their free exercise of religion by imposing any standards for the schools other than those relating to fire, health and safety. There is also objection to state certification of teachers and the use of textbooks on the state list.

William Ball, a lawyer for the schools, questions how far the state can intrude in an area where religious liberty is involved. The state board has been given power to issue regulating standards to private schools by the state General Assembly, however according to Judge Bert T. Combs those standards have not caused religious interference. The suit began last year when the state board denied accreditation to 20 Christian schools. When parents continued to send children to the non-accredited classes, the board threatened prosecution for violation of the truancy law. Pending the outcome of the trial, the state is under a temporary injunction barring such prosecutions.

Teachers Oppose Religion in State Schools

Many British supervisory teachers who describe themselves as "deeply committed religious believers" feel that compulsory worship in state-run schools is a controversial activity which ought to be avoided.

A study published by the Inner London Education Authority, also made it clear that many teachers regard the traditional school morning assembly for worship compromising to the conscience of some of their staffs and pupils.

"Many members of staff may have reservations about assembly," it says, "and children lacking religious observances in their family life may well lack understanding and interest in such assemblies, since their parents may have an entirely secular outlook."

Poll Shows Integration Resistance Lower

A recent Gallup poll shows that opposition to school integration among white parents has dropped dramatically in the last 10-15 years, both in the North and South.

Among Southern white parents, those objecting to school integration where half the students are black, dropped from 78 percent in 1963 to 28 percent in 1978. Opposition to integration where more than half are black dropped from 86 percent to 49 percent. Opposition in cases where few students are black dropped from 61 percent to 7 percent.

Among Northern white parents, opposition to integration in schools where half are black dropped from 33 percent in 1963 to 23 percent in the latest survey.

Opposition to integration in schools where more than half the students are black dropped from 53 percent to 38 percent. Opposition to integration where few students are black dropped from 10 percent to 5 percent.

"The dimension of the change in white attitudes on integration is remarkable," George Gallup said. "Southern white parents now hold views closely comparable to those of white parents living in other regions of the nation."

Booth's Great-Grandson Named Bishop

A great-grandson of William Booth, founder and first general of the Salvation Army, has been appointed Bishop of Manchester in northwest England.

Canon Eric Booth-Cliborn, 53, is now vicar of Great St. Mary's, with St. Michael and All Angels, at Cambridge. He will succeed the Rt. Rev. Patrick Rodger, who has been named Bishop of Oxford.

Bishop-elect Booth-Cliborn was educated at Oriel College, Oxford, and Westcott House, Cambridge. His early years in the ministry were spent in Sheffield, northern England. He is known to be ecumenically inclined. He has been prominent in the affairs of the British Council of Churches and serves on its International Affairs Division.



The Very Rev. Michael Mann

EVENTS and COMMENTS...

HOUSE OF BISHOPS MEETS

The House of Bishops of the Episcopal Church held its 1978 meeting during October 2-5 in Kansas City, Mo., at the Hilton Airport Plaza Inn. Assembling on Monday evening, the bishops were greeted by the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, and Mayor Charles Wheeler of Kansas City, Mo. a communicant of St. Paul's Church in the city. Approximately 150 bishops were in attendance, and deaths, retirements, and other changes were appropriately recognized. (Current changes in the episcopate will be listed in TLC subsequently.)

The Rt. Rev. John M. Allin, Presiding Bishop, departed from the pattern of recent years by opening the meeting with a meditative address. He continued his series of meditations for an hour each subsequent morning.

Ecumenical concerns were expressed early in the meeting when Bishop Vogel, of the host diocese, described his experiences a month before as a member of the Anglican delegation at the installation of Pope John Paul I. The Anglican representatives were accorded a special audience, exchanged the Peace and conversed in French with the new pope. The Presiding Bishop announced that the Rt. Rev. Jonathan Sherman, retired Bishop of Long Island, was appointed as the Episcopal Church's representative at the funeral which concluded John Paul's tragically brief pontificate.

The House of Bishops also sent its greetings to the Supreme Synod of the Polish National Catholic Church, meeting at the same time in Chicago (see below).

The 1928 Prayer Book was a major object of attention during the first day of business. Considering the probability that the Proposed Prayer Book will be adopted as the Book of Common Prayer at the General Convention in 1979, a special committee had been appointed to consider what further use of the 1928 Book might be allowed. This committee, under the chairmanship of the Rt. Rev. John Baden, Suffragan Bishop of Virginia, will not make any recommendations, it was learned, until mid-1979. By unanimous vote, the 1975 statement of the House of Bishops regarding the Prayer Book was reaffirmed. (This statement will be printed in TLC at a later date)

Bishop Albert A. Chambers and his participation in the consecration of bishops for the Anglican Church of North America last January provided the most controversial topics for this meeting of the House of Bishops. Earlier this year, 14 bishops in Province IV (the southeast) signed a presentment which would be the first step toward an ecclesiastical trial of Bishop Chambers. It emerged, however, that most of the 14 southern bishops were willing to withdraw this presentment if the House of Bishops would, in some way, reassert its authority to take appropriate stands against

the illegal actions of its members.

The Rt. Rev. John M. Krumm, Bishop of Southern Ohio, reported that the Committee of Church Relations has met with Bishop Chambers and that he, while reaffirming his stand that he had followed his conscience in the unlawful consecrations and in previous unlawful confirmations, regretted deeply the pain that this action has caused, that he in no sense intended at any point to separate himself from the Episcopal Church, and that he intends no further public role in the affairs of the Episcopal Church or any other church.

The Rt. Rev. David B. Reed, Bishop of Kentucky, then spoke in behalf of many of the bishops of Province IV, presenting a comprehensive statement, expressing their indignation at illegal ordinations by Bishops De Witt, Corrigan, Welles, Ramos, Barrett, and Chambers during the past four years. (Bishops De Witt, Corrigan, and Welles ordained 11 women in Philadelphia in 1974, assisted by Bishop Ramos; Bishop Barrett ordained 3 women in Washington D.C. in 1974.) A series of resolutions was then presented by Bishop Reed, which would express the condemnation of the illegal acts of all these bishops and would require initiation of revisions of the canons so that judicial action could be taken more effectively if such acts occur in the future. Most of these resolutions were strongly contested and a multitude of amendments were offered and some accepted. After many hours, most of Bishop Reed's resolutions were adopted. Many bishops expressed the hope that this evenhanded treatment would resolve the matter. Further actions of the House of Bishops, including several committee reports, will be reported upon in a future issue.

* * * *

POLISH NATIONAL CATHOLIC CHURCH

The Supreme Synod of the Polish National Catholic Church (of the Communion of Old Catholic Churches), meeting in Chicago, elected on October 4 the Most Rev. Francis Carl Rowinski, D.D., Bishop of the Western Diocese, to be its Prime Bishop. He succeeds the Most Rev. Thaddeus F. Zielinski. Bishop Rowinski has had many ties with the Episcopal Church and was one of the principal co-consecrators of the Rt. Rev. William C.R. Sheridan of Northern Indiana in 1972. He has received the degree of Doctor of Divinity from Nashotah House.

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WHERE IS EVERYBODY?

*“To be unsure, to be agnostic
is the tool of the man
who wishes to grow. . . .”*

By A. SHRADY HILL

It is an unusual parish where, aside from such holidays as Christmas or Easter, one will find more than a slight sprinkling of adults between the ages of 18 and 35 at public worship. As ages reach the 30s the numbers do increase a bit. In general, however, those whose hair is still untouched by the frostings of maturer years and whose step and physique are still resilient, these are in very short supply when the bell stops ringing and the opening hymn is lined out.

On the other hand, walk the beach in our temperate climates, turn on the television, pick up a magazine and one would think that the population of the country flourished at 20 and was in the grave by 30. Let our eyes turn back to the church and one is confronted either by children or those of “riper years.” When I was a young rector, youth work in the church was summed up in what I came to associate with the YPF Sunday evening plaint, “Where is everybody?” Today, the same question is heard, “Where are all the young people?” They are on the streets, they are on the beaches, they are in their cars and pick-up trucks, they are listening to the latest “style” in music but they are not gathered together in groups that are church connected. True, there are the exceptional youth choirs singing on TV’s religious channel. The cults that are noisy appear to be attracting what looks

like swarms of younger people. In reality, their number is not very great. They are just very visible.

“Where are all the young people?” is the query of those who wonder who will take their place in the pews and in the sanctuary. It is a worry and a justifiable one. The problem and its solutions are tremendously complex. It may be helpful to know that the situation is nothing new. In 1937 I entered a venerable eastern seaboard liberal arts college and, in due course, joined an equally venerable fraternity. The loud and controversial issues that have hit the headlines regarding the life style of university students in contemporary times were unknown then. A female in the dormitory led to immediate expulsion. Life was very much as it was in “The Olden Days.” A grim war was brewing but one went to dances in white tie and tails. Pornography on newsstands was unheard of but we had a fraternity brother who was a full professor of English and regaled us with literally hundreds of limericks which could not be repeated at home. It was the time to which older generations look back and declare that things were as they should be. And how were they with the church? Exactly as they are today. Out of a fraternity house of some 65 brothers, I and one other were the only ones who ever set foot inside a church. Oh, there were a couple of Romans who were “excused” for quietly slipping off to do something peculiar like going to Sunday mass, but it was such odd behavior that no one would think of discussing it. Exaggeration? In no way.

To my observing eye this has been the pattern of the behavior of those who fall between the ages of 18 and 35 ever since my ministry began. I see no change in the near or even distant future. My ministry began as curate in a large parish practically on the campus of a “Big Ten” university. There were many students in church on Sunday morning and we were in the midst of a war, hard and cruel in its impact upon humanity, but the total number of students in churches on Sunday mornings was miniscule in relationship to the university population. Later, in a metropolitan suburban parish, there were those who remained faithful acolytes until age 18 and a reasonable but small number turned out for what was, objectively considered, a rather successful youth group. However, once away from home, once in college, that was the last seen of 90 percent of them.

Why? What was going on? What is going on? It is my contention that not nearly enough clergymen or laymen take into consideration the absolute necessity and inevitability of the agnostic experience. The dictionary defines the word agnostic as “unknown, unknowable, undogmatic.” To a vast number of people in the process of growing up and maturing, these words describe a state of mind, a spiritual state. They do not know what they think of and about spiritual realities. They do not know where the truth lies in the dozens of concepts, programs, ideas and philosophies that are poured out at them from television and from what little they read these days. While it is illegal for religion to be taught in schools, the human situation is that all manner of ideas, philosophies and theologies can be subtly taught by a “favorite” teacher or through the facial expression and tone of voice accenting a teacher’s remark.

But, one can say, there has always been controversy and diversity in the area of religion, philosophy and ultimates. True, but until fairly recent years in man’s history this was confined very largely to those whose task in life was to “think.” The mass of people had no idea

The Rev. A. Shradly Hill is associate rector of St. Bartholomew’s Church, Poway, Calif.



Through search, life reaches out to life, and growth and change and joy appear.

RNS

whatever about the things being said and written by a Thomas Aquinas or a Descartes. The continental reformation would never have spread as it did if not aided by the sociological and political factors of the times. The country folk in England, who threatened their parish priest with violence if he said the mass in English from this new-fangled book, were motivated by no abstract philosophy of worship, nor had they been subject to programmed propaganda. Immediate, human personal reaction was at play.

Life was never easy in terms of the harshness of reality. In the past 50 years it has become increasingly complex. The village simplicity and stability of earlier ages is gone. We are bombarded by atomized ideas and it takes an intellect well beyond the average to sort it all out quickly and easily into some kind of pattern, plan and purpose. Parents, who are themselves products of increasing bewilderment, are frequently unable to communicate any sense of order and purpose to their children because they are confused and have found no abiding sense of order and purpose in life. A war in some far eastern land, which 150 years ago would eventually be written up after the information had traveled for weeks across the oceans, now appears within hours on television complete with technicolor gore. Instead of the old problem of "too little, too late," we are now faced with the equally devastating problem of spiritual indigestion from too much, too quickly. All of this compounds the problem. Through the past 150 years, change has taken place at a rate faster than can be comfortably absorbed and

just about every social, economic and intellectual anchor has been dragged. We live in a fluid society in every respect.

Let us go behind what has been amply discussed by those who study and analyze the media. Let us go back to something that is fundamental to humanity, indeed to all living things—growth. Growth is both the cause of and the result of change although all change is not constructive growth. Far from it. St. John tells his readers to test the spirits, in short, to approach life and spiritual experience with an agnostic stance. We do not have to test that which we know to be true and certain. How quickly we learn the truth that a dropped plate breaks. But, how hard it is to sort out ideas, concepts, philosophies and theologies. With what sympathy church people, particularly those who claim to rest assured in Zion, should look upon the young and not so young who are seeking answers to the meaning and purpose of it all. Remember, the church's voice is only one among hundreds in a world that has become increasingly communicative, first through print, then through the radio and now through television and, perhaps, soon through machines that will actually talk back to us.

What is the solution; what do we "do" about the young people? It is not theology that needs changing for truth as revealed in Christ cannot change. To this we are committed. But a change in attitude must take place. Here we find ourselves in an area of intangibles. How many sermons do we ever hear which acknowledge the searchings, the uncertainties of people? How often do

preachers let their hearers know that they understand and accept and that God understands and accepts the questions, the doubts, the searchings and strivings of people in their attempt to make sense out of this human experience? All too often we are presented with an ideal, told to strive towards it and are left right where we were with the old searching and often unanswered question, "Why should I?"

There are those who say that all of this questioning is adolescent at worst and unbecoming in maturer years at best. The time comes, says the convinced churchman, when a man must find a sure and certain faith, a path to walk and goals to reach. True. However, the captain may have faith that Southampton Harbor exists, but he makes sure and certain of his course by constant testing as to where he is. Goals can be mistaken and paths can lead in destructive directions. To be unsure, to be agnostic, is the tool of the man who wishes to grow, to correct his goals, to rechart his path towards the source of his very existence. The man will never grow who is not unsure from time to time, who never questions who he is and where he is going and why.

Too often, in spite of all professions to the contrary, the church presents to the seeker, the questioner, a closed society in which the questioner feels out of place. There is no attitude that "We're all on the road together." This is what we must give off to the young who are basically the eager seekers, whether they know it or not, for they are not with us. You will find them on beaches, in their cars, some still seeking at the universities, some banded together in one group or another, but rarely are they in the pews.

The problems are complex. Program after program is presented by the Episcopal Church to solve them. In my opinion it is all but insoluble in conventional, organizational terms. There is one basic step which we can and must take. In our preaching, in parish attitudes and atmosphere we must be accepting and supportive of those who wonder if, in reality, there are any spirits to test. Why shouldn't we, who see ourselves safely and comfortably within the household of faith, empathize with the man or woman who says, in effect, "Don't push. I am trying to find my way." For I propose that we are all finding our way; that growth must go on, not only to the last breath of physical life, but beyond the gate of death and that the man of any age, who has never said to himself, "I wonder," has done very little growing. Agnosticism, uncertainty and questioning are tools of the spirit. They are not things to fear but to be used to push us on to ever-deepening understanding of why we are. Through search, life reaches out to life and growth and change and peace and joy emerge.



RNS

THE CALL TO TRUTH

*Despite the trappings
of modern civilization, the call
to Abraham and to us is
essentially the same.*

By FREDERICK ERICKSON

Now the Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you' . . . So Abram went as the Lord had told him" (Gen. 12:1, 41).

How unusual it was what Abraham did! In ancient Mesopotamia after the agricultural revolution it was by staying at home that life made sense, within safe boundaries of one place and extended family, one language and culture. No more hunting and gathering. Beyond the city wall lay physical and spiritual danger. Yet Abraham, at the call of an unknown God, left his city of Ur to journey through the wilderness toward an unknown land.

His response was to vocation; to a call imperative in form.

Who was it that had called?

The Rev. Frederick Erickson is associate professor of education and medicine at Michigan State University, East Lansing, Mich. This article is adapted from an address delivered in the Appleton Chapel of Harvard University.

Abraham's former gods had been locally resident. In those times the city and its temple were thought of as the center of the earth. But what Abraham learned when he had set out in response to an incomprehensible call was that the one true God is to be found in response to a promise not yet fulfilled, for to embark on such a journey requires a leap of faith into ultimate trust in the One who has called. Many years after Abraham the New Testament author of the Epistle to the Hebrews wrote of him: "By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go" (Heb. 11:8).

Now the academic year begins once more. And despite all the trappings of modern civilization that surround us the call to Abraham and to us is essentially the same. As students, faculty, administrators, and staff we have been called out singly and corporately; from earlier homes, from what we knew before, from all kinds of familiar props into a way that is unknown. Abraham's vocation was that of promise, not fulfill-

ment, and so is ours. We are called here fundamentally to truth—to *veritas*—and complete truth is never apprehended fully but lies always ahead of us.

It is right to be skeptical about all this. There has been more to scholarship than the disinterested pursuit of truth. There is pedantry and politicking. And tragically, for those students and faculty who do undertake the search for truth, there are profound spiritual dangers at the very heart of it; the self-seduction of *hubris*, and the temptation of Faust.

Yet it is too easy simply to be cynical about a school of learning. For one can still find there persons who are genuinely devoted to the discovery of truth, and institutional arrangements which foster the pursuit of truth, even though so many people and customs seem to mitigate against it.

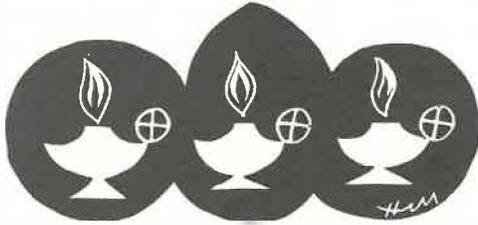
In the midst of all these contradictions, once again to each of us comes a genuine call to seek *veritas*. We pursue it along diverse paths; in the arts and humanities, in the sciences, by hearing and speaking, by looking at things carefully, by reading, and by the use of scientific instruments. But whatever the means and direction of our journey it is a *searching*, most essentially, not a *finding*. The call is our vocation as children of the promises of God. May we meet along the way as Abraham did, the One who called us out, the Author and Lord of all being and all truth.

EDITORIALS

School Issue

Each fall and spring, THE LIVING CHURCH devotes a special issue to the mission and ministry of the church in educational institutions. We do so because we believe that the fullest attention to young people in crucial years of their life is of the utmost urgency. This magazine has always affirmed the importance of education. Its great nineteenth century editor, Dr. Leffingwell, was at the same time rector of St. Mary's School, a boarding school for girls in Knoxville, Ill., to which was later added St. Alban's School for boys. Our readers will learn more of Dr. Leffingwell next week in our special Centennial Issue.

The full story of the involvement of the Episcopal Church in elementary, secondary, and higher education



is one marked by both glory and frustration. Many of the most distinguished independent schools in this country were founded under Episcopal auspices. Many were, and are, closely affiliated with the church. Others have become partially or even quite totally secularized. In still other cases, fine schools have perished through lack of financial support. Dioceses seem often to have been powerless to maintain effective links with Episcopal schools within their borders. In some instances, schools and colleges of national standing appear to have drifted away from the church without either local or national church leadership seriously addressing itself to the problem. This raises grave questions about priority. A bishop has no power to give commands to the trustees of an independent institution. On the other hand, a bishop who sits down and talks with them, and who listens to their problems, can make his influence felt. Obviously the problems of Christian education cannot be solved by ignoring them.

The future is in the hands of the rising generation. They are indeed our most precious investment, always deserving our love, our attention, our interest, and also our careful thought and planning. May God give his fullest blessing to our young people, and to the men and women who lead them in the paths of learning.

Church School Libraries

We believe, and we hope most of our readers believe, that the library of every church-affiliated school should have within it THE LIVING CHURCH. Students and teachers alike will benefit from it. We hope that those who are connected with such schools may take appropriate action.

Ex Nihilo

On a Day
That was, is and will be
Forever,
The Son-ness of God
Said to the Father-ness,
"I have thought
A thought called Matter,"
And the word of the Word
Was.
It could not be yet
Celebrated;
It was too
Disorderly
So all its entropy
Had to be collected and stored
In a leaky vessel
Called Time
That was also
Word of the Word.
(And with Time at last
Was-ness could be.)

But the Spirit
After a momentary eternity
Said, "What
Have We really done?
We are not
Involved."
And the Word spoke an answer
That was life
And microbes fungus flowers shrews elephants
And man.

And the Father-ness of God
Said timelessly,
"That infant will fall and hurt himself,
And hurt us."
But the Spirit-ness
Professed willingness
To teach walking,
And the Son-ness
From the ends of time
Planned how to raise up
Fallen man,
While time leaked on.

James P. Lodge, Jr.

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SCHOOL NEWS

A total of \$119,000 has been raised for St. Augustine's College, Raleigh, N.C., through the joint efforts of its alumni and a Bush Foundation Challenge Grant. In order to receive the grant (\$46,000), the alumni had to raise \$73,000 and increase alumni donors to 932. The alumni met this challenge under the leadership of Lawrence E. Wray, national chairman of the Alumni Annual Giving Program; Dr. John D. Epps, Jr., national alumni president; chapter presidents; Dr. Prezell R. Robinson, president of the college; Purdie Anders, vice president for development; and James E. Burt, coordinator of alumni affairs. Because of the success of this effort, the Bush Foundation has agreed to provide St. Augustine's a similar incentive grant of \$31,000 provided the alumni raise \$88,000 by January, 1979.

St. Andrew's Priory School for Girls, Honolulu, Hawaii, is beginning its 112th year with 655 students and a successful Development Program. Pledges totalling \$1,250,000 have been received, 68% of the \$1,850,000 goal. The Board of Trustees has given permission to begin the interior renovation of the Main Hall erected in 1909. The entire interior is to be demolished, leaving only the walls and roof of the original building. As much as possible of the original appearance of Mai Hall will be maintained, while 15,000 square feet of academic space will be added.

Benefits derived by the Priory from this renovation are many: an up-to-date science complex, a library/audio-visual/learning center twice the size of the old

library, five departmental resource centers, a total music complex, and an 85 seat utility meeting/performance room to accommodate various gatherings, a formal courtyard, and a covered student lounge area. The building should be ready for classes beginning September 1979.

Dr. George B. Thomas, Rockville, Md., has been appointed president of Voorhees College, Denmark, S.C., following a board meeting in June. The 81-year-old predominantly black institution is a senior liberal arts college affiliated with the Episcopal Church for over 50 years. Dr. Thomas previously served as Assistant Superintendent of the Montgomery County Public School System, Md. He has contributed articles to business educational magazines and belongs to several professional associations and civic organizations. Dr. Thomas and his wife Marion have moved into the official president's home on the campus with their five sons.

The Episcopal Theological Seminary of the Southwest, Austin, Texas, has received a gift of \$100,000 from the Nell A. Sutton Trust, through Roy C. Lytle of Oklahoma City, trustee. Lytle said the seminary was recommended to him by the Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma, former rector of St. David's Church in San Antonio and a member of the seminary's Advisory Board. The Very Rev. Gordon T. Charlton, Jr., Dean of the Seminary, said the money would be used toward the endowment of a new \$600,000 faculty



A classroom in early childhood education at St. Augustine's College, Raleigh, N.C.

chair. The Board of Trustees of ETSS recently accepted the challenge to secure the additional \$500,000 for the proposed Chair of Anglican Studies.

A new introductory course has been initiated at ETSS this year. The course is specially designed for students who have been out of college for a number of years, or whose previous education was in a professional, technical, or scientific field. The course hopes to expose beginning students of theology to a range of skills needed if they wish to gain the maximum amount from theological studies. The course places a strong emphasis on essay writing, analysis of argument and the critical use of secondary and primary source materials.

As a result of the recent opening of the Episcopal Theological Seminary of the Southwest's Pastoral Education and Family Counseling Center, Clinical Pastoral Education is now being offered on an extension basis for practicing clergy.

Approximately 15,000 Spanish and English language books have been relocated from the Episcopal Theological Seminary of the Caribbean in Puerto Rico to the Episcopal Theological Seminary of the Southwest library. Harold H. Booher, librarian and Associate Professor of New Testament, said he hopes to have the collection ready for use by the end of this year.

Hawaii celebrates its Bicentennial in 1978, for it was in 1778 that the Polynesian natives who had been in Hawaii since the eleventh century discovered Captain Cook, R.N., and his two ships, Resolution and Discovery, standing off their island of Kauai. In February of 1779, Captain Cook's highly successful manner of dealing with South Sea natives ran into a snag, and the resultant confrontation brought about his death in Kealahou Bay on the island of Hawaii.

It seems appropriate then that this bicentennial year be celebrated by study by students at Seabury Hall, Makawao, Hawaii. Captain Cook's navigational exploits were never matched in the history of seafaring people. His work was the pinnacle of the 18th century world exploration in the Pacific Ocean. How better to study the Pacific than through the eyes of Captain Cook, whose logs—as well as all the logs of his sailing companions—are available in the British Museum in London. There in the museum library, the teacher of Seabury's course in 18th Century Pacific Ocean Studies, Charlotte Melrose, studied during her sabbatical leave this past year. She and her husband, Roger, headmaster of Seabury, looked at Captain Cook anew, as it is impossible to understand early Hawaiian history without relating it to Captain Cook's impact upon this island kingdom.

Thus, for Hawaii's Bicentennial, a course has been born—18th Century Pacific Ocean Studies—as seen through the writings of its seagoing explorers.

As Oregon Episcopal School, Portland, Ore., begins its 109th year, students anticipate sharing cultures with fifteen foreign students from six countries (Sweden, Japan, Thailand, Hong Kong, Iran, and Mexico). With an international student body young people are able to learn first hand about foreign cultures as friendships develop through the school year.

As junior Petra Wandel said, "Foreign students are so interesting to talk with because they have a great depth of interest. They've often traveled to a greater extent than the students here."

In a new venture this year, St. John the Baptist School, Mendham, N.J., opened a Summer Language School for foreign students desiring to learn or improve their English. Students from Latin American countries and the Middle East attended the course. They were hosted by selected St. John Baptist students who acted as "big sisters" and companions, and assisted the faculty in extra-curricular activities.

The school's day student transportation program has been greatly expanded. A new transportation scheme provides busing facilities from hitherto unreached areas.

Howe Military School, Howe, Ind., reports that as a result of the 1978 annual inspection by the Department of the Army, it has again been rated Honor Unit With Distinction. The school's junior R.O.T.C. program is under the direction of Colonel William L. Ellis, U.S. Army Retired. Colonel Raymond R. Kelly, Superintendent of Howe, expressed his pleasure at continued fine performance by the Corps of Cadets in winning the honor rating.

In times when many summer camps are struggling for survival, the Howe Military School Summer Camp experienced a very successful season for 1978. The camp was at near capacity enrollment with 95 campers.

Howe Military School Summer Camp is located on Cedar Lake, Indiana, about five miles from Howe's winter school campus. The camp enrolls boys from 8 to 17 in three different programs: the recreational program, the sports program, and the high school credit academics program. Elementary level boys in the recreational program and the sports program may also take review elementary academics.

The camp is under the direction of Mr. William S. Hicks, the head of the Speech

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Department at Howe, who has been on the faculty for twelve years. Mr. Hicks, who has a degree from Purdue in camping and recreation, has several years experience at summer camps, including the Howe Camp. Many other Howe faculty members are on the summer camp staff.



The George Mercer, Jr. School of Theology, Garden City, N.Y., began its 23rd year in September. The School was founded to prepare persons of late vocation to the ministry who are unable to attend residential seminaries. Some participants are preparing for full time ministry, but an increasing number are being trained for a non-stipendiary or self-supporting ministry. The school continues its program for training directors of Christian education as part of the regular curriculum. During recent years, Mercer has expanded its lay education program. Seminars, various short theological courses for laity and a full course for lay-readers has been added to the school program. During the past year Mercer has been involved in an extensive evaluation process with CRW Management Services to look ahead to the shape of the ministry of the future, the needs of the church, and the abilities and resources of the Mercer Institution.



Louis Randall, Headmaster of **Christchurch School**, Christchurch, Va., announced the appointment of John E. Mulligan as the new Director of Development and Alumni Affairs, replacing Thomas H. Maeder. Mulligan brings to Christchurch School previous accomplishments from St. Christopher's School, Richmond, Jamestown Academy, Williamsburg, and Bollingbrook School, Petersburg, where he initiated several

fund raising projects. Mulligan will be supervising all fund raising activities at Christchurch, in addition to public relations, alumni affairs, special events, and school publications. He will also serve on the External Affairs Committee of the Board of Governors.

A senior at Christchurch School won the District III Championship of the Windmill Class Association during a two day regatta held in September. A total of 19 Windmill boats competed in the race this year. Plans were begun for the 1978-79 season, which will be the fifth consecutive National Championship to be held at Christchurch School.



A lieutenant commander in the U.S. Navy, a pharmacist, a design specialist and a medical illustrator are among the first year class at **Bloy House** in Claremont, California. A weekend seminary for working adults, Bloy House enables students to keep their secular occupations while studying either to enhance their skills as laypeople or for the ordained ministry. This year 28 men and 21 women from the Los Angeles, San Joaquin and San Diego dioceses are taking advantage of the school's program.

Bloy House (or as it is also known, The Episcopal Theological School at Claremont) began in 1958 as the Los Angeles' area extension of the Church Divinity School of the Pacific. In 1962, the Rt. Rev. Francis Eric Bloy, then Bishop of Los Angeles, established the program on an independent basis as a diocesan training center for older men seeking holy orders. Eventually this program came to be called Bloy House, after the diocesan residence where it was housed in its early days. In 1970, Bloy House moved to the School of Theology at Claremont.

Under the guidance of President Charles U. Harris and Dean Edwin G. Wappler, Bloy House offers a four year program including biblical studies, practical and systematic theology, liturgics, pastoral counseling and music. Most of the faculty at Bloy House hold their doctorates and most are also ministers at parishes within the Los Angeles area.



The School of Theology of the University of the South, Sewanee, Tenn., is holding the first part of its centennial-year celebration in October in Sewanee. The DeBose Lectures are the first of three symposia to be held in 1978-79 and include an address by the Most Rev. Arthur Michael Ramsey, 100th Archbishop of Canterbury.

Other speakers for the Lectures are Dr. Charles P. Price, professor of systematic theology at Virginia Theological Seminary, and Dr. Joshua S.L. Zake, professor of social anthropology at State Governors University. The theme of the lectures is "Anglican Identity and



A student at St. Andrew's Priory School, Honolulu, hurries to school.

Viability for the Late 20th Century." Dr. Donald S. Armentrout, associate professor of ecclesiastical history at Sewanee is the speaker for the concluding banquet.

Two other planned symposia include the Beattie Lectures, February 20-21, with the theme "Ecumenical Relations," and the Arrington Lectures April 18-19 with the theme "Jewish-Christian Relations." The Very Rev. Urban T. Holmes, dean of the School of Theology, invites all interested lay people and clergy to attend.

• • •

Saint Paul's College, Lawrenceville, Va., has been granted \$75,000 by the Kresge Foundation, Troy, Mich., to complete the renovation of the college's historic Saint Paul's Memorial Chapel.

The grant will be used for the second phase of renovation for interior redecoration and new air-conditioning in the chapel, which was built in 1904 and designated a historic monument by the Bicentennial Commission.

The chapel, constructed of local brick made on the campus and of timber cut from the college's forest land, serves the college's 600-strong student body and a local Episcopal congregation. The chapel is a meeting-place for state-wide and national conferences, the most recent being the annual conference in June of the Union of Black Episcopalians, attended by members as far afield as Los Angeles, Boston and New Haven.

• • •

The board of trustees of **St. John's Military Academy**, Delafield, Wis., has appointed Colonel Charles E. Watkins of the U.S. Military Academy to the presidency of the school. He succeeds Major Edison B. Lerch who has been interim president since Dr. Hugh C. Porter resigned in 1977. Colonel Watkins comes to St. John's from West Point, where he was the assistant dean and associate director of admissions. He hopes to bring long term stability of operations to the secondary school level, while generating and developing new programs.

During the traditional commencement weekend at St. John's, alumni (Old Boys) gathered for class reunions and weekend activities. Approximately 175 Old Boys from across the nation participated in the weekend. The incoming president, Colonel Watkins, was welcomed to the school, and fifteen alumni were elected to the Board of Directors.

A memorial service was held at the St. John Chrysostom cemetery honoring Dr. Sidney I. Symthe and General Roy F. Farrand, past headmasters of the school.

The traditional parade, the largest in years, dinner parties, and the presentation of the distinguished alumni award (this year to John H. Leuthold) concluded the festivities.

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RAINBOW BOOKS: Bible Story Books for Children. (10 booklets.) By **Alan T. Dale.** Morehouse-Barlow. \$1.00 each.

Now we have the Rainbow Books—Bible stories for primary children. Close to surfeit when confronted with the astonishing variety of Bible stories printed nowadays, I was tempted to acknowledge the attractiveness of this new series and get on with other reading. After all, how many times have I read and told the creation story and what could be new? Glancing at the middle of *How the world began*, my eye caught "Here is another story about..." Another? A primary book with both stories! This might be worth reading. And so I found that humankind's urgent questions again received explanations that one heard and felt as touching something of the Creator. The old storyteller's art shone through.

Thus hooked I read on—aloud. The storyteller is evident in all and aided by wonderful illustrations that develop across 17 inches (the books are 8-1/2 inches wide by 5-1/2 inches tall). The series continues with the Abraham and Joseph stories and then six New Testament stories including the birth of Jesus to Paul. Most pleasing is the use of the present tense in all but the first booklet. Recommended for ages 6 through 9 and for the sophisticated adult.

SUSAN M. CLARK
Christ Church
Whitefish Bay, Wis.

The Darkness of God

FOUNDATIONS OF CHRISTIAN FAITH: An Introduction to the Idea of Christianity. By **Karl Rahner**, tr. by William V. Dych. Darton, Longman & Todd and Seabury Press. Pp. 470. \$19.50.

This difficult and significant book is worth the hard work of reading it. It is a bit embarrassing to admit that I got lost in parts, resorted to diagramming some sentences and still couldn't figure it all out.

Dr. Rahner accepts as authoritative the dogmatic positions of the Roman Catholic Church in term of Scripture, the Fathers and the decrees. He is concerned with human freedom as threatened by all sorts of determinants and conditioning. For the modern thinker he raises the question, "What does he love more, the small island of his so-called knowledge or the sea of infinite mystery?" He says, "All clear understanding is grounded in the darkness of God."

Dr. Rahner does not use the normal "God descending" approach of orthodox

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theology but begins with our humanity as expressing a natural freedom and transcendence. He moves from us to God who is the author and creator of true freedom and who is the transcendent Mystery.

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The major weakness of the book lies in dealing with the Holy Spirit as a footnote to personal piety and the institutional church. This is surprising in terms of the scriptural emphasis on the Spirit as active through individuals, freeing them from the popular opinions and life styles of the day.

The use of the New Testament phrase "The Kingdom of God" to support a princely papacy is amusing, if not helpful. Specifically he is speaking to German Evangelicals (Lutherans).

Dr. Rahner is a major thinker and a man of prayer and obedience. *Foundations of Christian Faith* provides an excellent defense against those ideas which would rob us of our freedom and tell us that we are merely larger rats in the big cage.

(The Rev.) JOHN I. KILBY
Clinton, Iowa

Private and Public

NO OFFENSE: Civil Religion and Protestant Taste. By **John Murray Cuddihy.** Seabury/Crossroad. Pp. 232. \$12.95.

"Civil religion" is the promise made by classical religions in America to "behave properly in the theological arena. The price Protestants, Catholics and Jews pay for entry into the First New Nation—the first amendment—is identical to the price paid for modernization: the splitting of life into private experience and public behavior."

Civil religion raises the question, ought Jews to say "that God gave them the Torah and nobody else. . . ." Ought Roman Catholics to say that there is no salvation outside the church? Ought Wasps to say that the eternal God has divinely and especially revealed himself to them?

John Murray Cuddihy's *No Offense* builds on the foundations laid by Robert Bellah whose recent works highlighted the perplexities of civil religion in the

theological world. It deals with the *a priori* question, how can people of "divergent, if not contradictory, ultimate concerns" co-exist on an amiable basis.

The First Amendment divorced these "ultimate concerns" from public behavior. As far as the law is concerned, all religions are equal and none more so than any other. It is extremely bad form, in any public forum, to claim superiority for one's religion. On national high holy days the Jewish, Catholic, Protestant God(s) are invoked by the rabbi, the priest and the minister. The unique American religious accommodation is the quiet but firmly understood agreement that we all behave civilly toward persons of divergent religious beliefs. What we do in private, i.e., in our homes, synagogues and churches, is one thing; in public, tolerance takes precedence over conviction, public conduct over private creed.

How this all came to be is told in the accommodation reached by a representative on each religion—Reinhold Niebuhr, John Courtney Murray, and Arthur Hertzberg. It is a wide-ranging, lively and satisfying book. Its penultimate chapter with the charming title of "Homely Protestant: A Decorum of Imperfection" is a knockout.

(The Rev.) CHARLES U. HARRIS
President
The Episcopal Theological School
Claremont, Calif.

Practical Suggestions for Job Seekers

NEW PARISH/NEW CURE: A Job Search Guide for Episcopal Clergy. By **Richard K. Martin.** 14 Clark Street, Belmont, Mass. 02178. Pp. 73, paperback. \$4.75 + 50¢ handling.

The author wrote *New Parish, New Cure* to share his learnings with his brother clergy after the experience of being twice out of the country on missionary service in East Africa, and re-entry two separate times. Part of this experience was the search for a position. It is a very helpful and practical publication.

Fr. Martin describes the present situation very well and insists the jobs are there for those who seek them in an active organized way. We agree, and only would add that very recent statistics show the decline in membership has stopped, as has the increase of percentage of clergy in non-parochial work.

Fr. Martin briefly covers the initial desire to move, and the setting of a job objective. He refers to the best resources helpful in these parts of the process—Dick Bolles and his book *What Color Is Your Parachute?* [below] and the Washington area resources put out by John Crystal and by the Alban Institute. We would add that one of the results of undergoing the self-assessment process these networks of resources provide is learning just how fantastically wide is

the clergy's range of abilities after a little experience in ordained ministry.

Then Fr. Martin treats of locating the vacancies available. Now we are moving into a book which is chock full of practical suggestions about detailed helps.

The author insists on being yourself, learning to listen, communicating the selected part of yourself that can really meet the parish's needs, and evaluating whether the process was useful after you are in the new position.

But there is something extra special about this small book. It is in the New Testament and meditative grounding. This is the ultimate authority for our making an intelligent job search. There is Christ's ability to take on a project, do the job, and then move on to the next place. There are the disciples or Paul trying various plans, with one strategy for an inhospitable town, and another, of settling in, training leadership, getting things going, and then moving on, for a hospitable one. And then there are the 70 coming back to Christ two by two and debriefing. They evaluated and they reported back. Then there are changed ways and structures to deal with changed situations, as Ephesus is no longer a travel center, and Antioch no longer a strong center of Christianity. It is good to have a man like Fr. Martin relating the implementation to the basic roots.

(The Rev.) JAMES L. LOWERY, JR.
Exec. Dir., Enablement, Inc.
Boston, Mass.

Job-Hunters Encyclopedia

WHAT COLOR IS YOUR PARACHUTE? A Practical Manual for Job-Hunters & Career-Changers. By Richard Nelson Bolles. Revised 1977. Ten Speed Press (Box 7123, Berkeley, Calif. 94707. Pp. (x) + 233, pb. \$4.95.

For several years, Episcopal priest Richard N. Bolles has directed his creative energies and unusual gifts toward the problems of persons seeking employment, or changing their employment. In the past half dozen years, *What Color Is Your Parachute?* has become a classic and best seller in the field, and it is now regularly revised. Organized in a delightful manner with humorous illustrations, unexpected quotations, helpful charts, and references to many other sources of information, this book is a job-hunter's encyclopedia. Episcopal clergy seeking secular positions of employment are among the many who have benefited from this unique publication.

Working in cooperation with John Crystal, a career counselor in McLean, Va., Fr. Bolles has produced a number of other publications in this field under the auspices of the National Career Development Project, an ecumenical undertaking of which he is director.

H.B.P.

Books Received

5 SECRETS OF LIVING by Warren W. Wiersbe. Tyndale House. Pp. 88. \$1.95.

THE BIBLE JESUS READ IS EXCITING by Thomas McCall and Zola Levitt. Doubleday/Galilee. Pp. 213. \$3.95.

THE SECRET OF GUIDANCE by F.B. Meyer. Bethany Fellowship. Pp. 94. \$1.95.

WHY DOESN'T GOD DO SOMETHING? by Phoebe Cranor. Dimension Books/Bethany Fellowship. Pp. 141. \$1.95.

HOW TO GET THROUGH YOUR STRUGGLES by Oral Roberts. Revell. Pp. 284. \$8.95.

IT'S POSSIBLE by Robert H. Schuller. Revell. Pp. 160. \$6.95.

A TRAMP FINDS HOME by Corrie ten Boom. Revell. Pp. 62. 95¢.

THE BATTLE FOR WORLD EVANGELISM by Arthur Johnston. Tyndale House. Pp. 416. \$5.95.

TOOLS FOR TIME MANAGEMENT by Edward R. Dayton. Zondervan. Pp. 192. \$3.95.

DRIFTWOOD by Don Kimball. Doubleday. Pp. 107. \$4.95.

CHRIST—PRESENT AND COMING by Rudolf Schnackenburg. Fortress. Pp. 72. \$2.50.

FINALLY HOME by Juliann DeKorte. Revell. Pp. 128. \$5.95.

GOOD MORNING, JUDY! by Jeanine Steuck. Augsburg. Pp. 140. \$6.95.

HIS POWER IN YOU by John Killinger. Doubleday/Galilee. Pp. 152. \$5.95.

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LET'S GO FISHING

By GILBERT RUNKEL

They Would See Jesus

Have you ever watched a group of little children "playing house"—and noticed how the "father" betrayed his relationship with his own father, and how the "mother" said things to her "children" that her own mother sometimes said to her? Both of them—the "father" and the "mother"—were acting out their ideas of what parents ought to be like: which is why they were trying to imitate the parents they knew best—their own.

All of us are influenced by those we see around us. We are imbued with the spirit of our family—take on the mannerisms of our favorite teacher—try to walk the way our most important hero walks. Our relationships with other people play a big part in determining the kind of people *we* are. We get our personality through our contacts with other *persons*—assimilate their values and attitudes and outlook on life, and make them our own.

So when Peter tried to deny his Lord "on the night in which he was betrayed," he was found out. He had spent so much time with our Lord and his other disciples that his denial didn't ring true: a fact that caused a young girl to blurt out to him, "Surely thou also art one of them; for thy speech betrayeth thee" (Matt. 26:74). Something of our Lord—something of the awe and love that the band of disciples had for Jesus—was visible to the girl; and Peter couldn't hide it.

A person who has "been with the Lord" doesn't have to fold his hands in an attitude of prayer, and wear a pious look. But his speech, his love, his attitude toward life, and his concern for those around him should cause people to say, "Surely thou also art one of them."

Too often, we think a Christian has to do extraordinary things. But, really, a Christian is a person who merely does ordinary things in an extraordinary way—a person who does little things with a touch of love and humility and quietness—a person who possesses qualities that are embodied in sainthood.

A little boy, on being asked what a saint is, is reported to have said that "a saint is one that the light shines through." A naive definition? Too simple a definition?

No. A good definition. To be sure, the child was undoubtedly thinking about a

stained glass window he had seen the light stream through in his parish church—bathing God's house with beauty that shone in a thousand different hues. But, basically, he was right; for a saint is one through whom the truth and light and love and life of God become visible (and understandable) to the rest of us.

It is through such people — *sacramental* people — people who are vehicles of God's grace — that our lives are drawn to the Lord (and our personalities formed in his likeness). We learn about the Lord through our relationships with his servants—and, then, find it possible for his Spirit to dwell in us.

But we should remember that his spirit comes to us, not directly "from out of the blue," but through our relationship with him (which results from our relationship with other of his servants).

Many years ago (when I was just a little boy), I was very sick—and supposed to die. I had nurses "around the clock." I was paralyzed on my left side. So far as anyone knew, I never slept. And my parents had sent my clothes out to be cleaned in preparation for my funeral.

But my church school teacher—an old lady whose theology may have been fuzzy, but whose love and faith in him who is the resurrection and the life—came to visit me one day, holding my hand, and telling me that "Jesus loves you"—giving me the ability to relax and to go to sleep.

She did an ordinary thing (comforting a little boy) in an extraordinary way—and became the vehicle through whom God's grace was enabled to save the life of one who (doctors said) was supposed to die.

What I am trying to say is that love (a little old lady's love for me) produced a miracle. She had said that "Jesus loves you." And the strength and Spirit of that Jesus enabled me to have a resurrection.

It doesn't take great talent for us to be evangelists. We need only bear witness to the fact (through love, joy, peace, gentleness, etc.) that we have been with the Lord. And if we *do* bear witness in this way, those around us whose lives are aimless and fearful (as Peter's was) will be drawn to us. They may not know what they're looking for in life (as clearly as the Greeks who came to Philip knew); but they would see Jesus, also.

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PEOPLE and places

Positions Accepted

The Rev. **Page E.S. Bigelow** has been appointed a consultant to the Volunteers for Mission Program of the Episcopal Church. Mrs. Bigelow will be under a six month contract, coordinating the work of the program authorized by the 1976 General Convention.

The Rev. **Michael Bohoskey** is vicar of St. Patrick's Mission, Enterprise, Oregon. Add: **The Zorb Retreat Center, Rt. 1, Box 32A, Enterprise, Ore. 97846.**

The Rev. **Walter D. Edwards, Jr.**, is priest-in-charge of All Saints' Church, Charlotte, N.C.

The Rev. **Mackey Joseph Goodman** is associate rector of St. Paul's Church, Minneapolis, Minn. Add: **1917 Logan Ave. South, Minneapolis, Minn. 55403.**

The Rev. **Max Luther Kors** is rector of St. Thomas' Church, Falls City, Nebr. effective August 1. Add: **1602 Harlan, Falls City, Nebr. 68355.**

The Rev. **George R. Laedlein** is rector of St. Paul's Church, Owego, New York.

The Rev. **Charles A. Pitzer** is rector of St. Wilfred's Church, Sarasota, Fla. Add: **3773 Wilkinson Rd., Sarasota, Fla. 33581.**

The Rev. **Dirk Rinehart** is director of the Sorrento Center for Human Development, Sorrento, B.C., Canada.

The Rev. **Willis M. Rosenthal** has retired and is supply priest at Good Shepherd, Cooleemee, S.C.

The Rev. **William Spaine** is assistant at St. Thomas Church, St. Petersburg, Fla. Add: **1200 Snell Isle Blvd., St. Petersburg, Fla. 33704.**

The Rev. **Charles Wellington Taylor** is assistant professor of Pastoral Theology at the Church Divinity School of the Pacific.

The Rev. **Anthony Augustine (Kwasi) Thornell** is rector of St. Stephen's Church, St. Louis, Missouri. Add: **1400 Park Ave., St. Louis, Mo. 63104.**

The Rev. **Roger Tilden** is rector of St. Paul's Church, Petersburg, Va. Add: **110 N. Union St., Petersburg, Va. 23803.**

The Rev. **Judith Upham** is assistant chaplain at Christian Hospitals, (N.E. and N.W.) St. Louis County, Missouri. Add: **562R Garden St., Webster Groves, Mo. 63119.**

The Rev. **Donald G. Wilson** is rector of Christ Church, Hudson, Ohio.

Correction

Patrick E. Genereaux was ordained to the diaconate, and will be curate of Trinity Church, Mobile, Ala. Add: **114 Emogene Place, Mobile, Ala. 36606.**

Deaths

The Rev. **Francis F.E. Blake**, 77, died suddenly on July 8 in Philadelphia. Born in Lynn, Mass., he was a graduate of Nashotah House and did graduate study at Philadelphia Divinity School and the University of Pennsylvania. Fr. Blake served in several parishes, in the Diocese of Pennsylvania and elsewhere, during his long ministry. Prior to his retirement in 1966 he was vicar of Memorial Chapel of the Holy Communion, of the parish of the Holy Apostles and the Mediator in Philadelphia. He subsequently served as chaplain of the House of Rest, Germantown. An authority on Sarum Use, he wrote many articles on liturgical subjects and was for many years vice president of the Anglican Society. He took a leading part in the revision of the burial rites in the PBCP, which were used at his funeral. No relatives survive.

Mr. **Daniel McCarty Thornton**, active leader of young men in the Brotherhood of St. Andrew, died in Richmond, Va. on July 16 at the age of 93. A recipient of the National Brotherhood Legion Membership for Distinguished Service award, he was for many years a member of the National Council of the Brotherhood. He is survived by his wife.

CLASSIFIED

RETREAT

THERE will be room for 6-9 additional parish priests to "share" the Annual Clergy Retreat of the Diocese of Northern Indiana at DeKoven Foundation from November 5th through breakfast November 8th. This is to be a silent, traditional retreat, with opportunities for sacramental confession, etc. If interested, please write to **Bishop William C. R. Sheridan at the diocesan offices in South Bend.**

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Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA BARBARA, CALIF. (Goleta Valley)

CHRIST THE KING 5073 Hollister Ave.
The Rev. *Robert M. Harvey, r*
SunEu & Ch S 9:30; WedEu 7; Thurs Pr Group (Charismatic) 7:30

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(and West San Jose)
ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. *Canon Ward McCabe*, the Rev. *Jos. Bacigalupo*,
the Rev. *Maurice Campbell*, the Rev. *Richard Leslie*
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. *C. E. Berger, D. Theol., D.D.*, S.T.D., r
Sun 7:30 Low Mass. 10 Solemn Mass. Daily as announced

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
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ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. *Russell-Gale*
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,
LOH & Eu

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HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

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Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S). Wkdy HC
Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints'
Days 8. EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open
daily 8 to 6

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Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

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Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
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Rev. *Gary Fertig*, the Rev. *Ronald Lafferty*, the Rev. *Leslie*
Lang
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8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. Church open daily to 6.

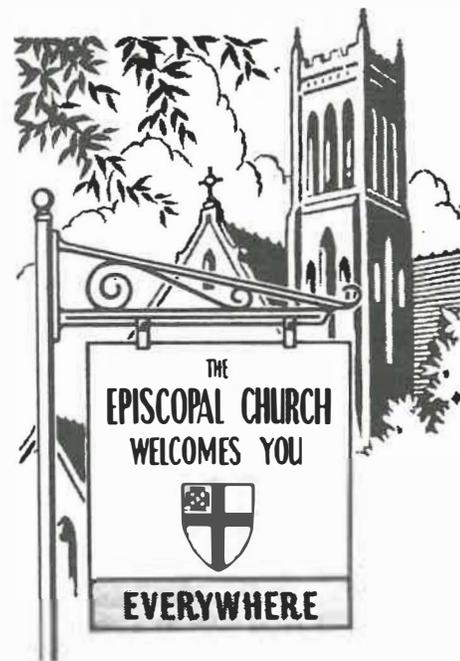
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