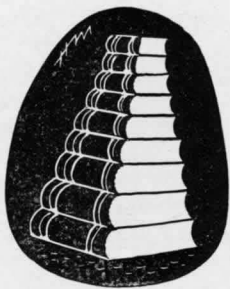


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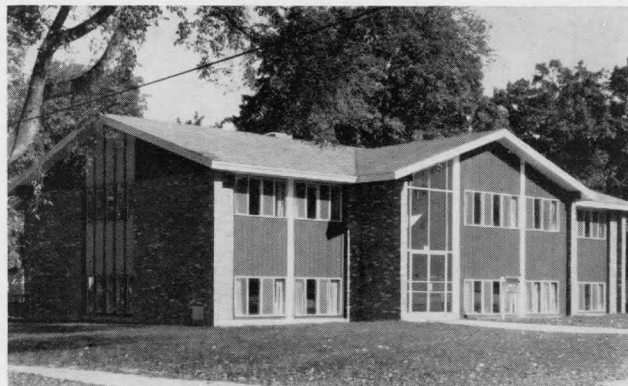
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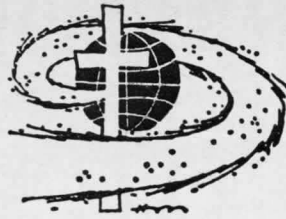
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# Around



# & About

— With the Editor —

TO FRIENDS H, G, AND SOME OTHERS:

When our founding fathers wrote the Constitution they did not have before them, in that 18th-century world, a working model of an elected national executive such as most of us want today. They established an office that has in it some of the qualities of monarchy. This has long since become anachronistic and is not (I think) what most Americans want. As regards the occupants of the White House, I take the view that those guys work for us. I have come to beware of dignitaries in church or state who exhort us to respect their office. Their harping on that as the right basis for respecting them gives me a feeling that Emerson had about some people: "The louder they talked of their honor, the faster we counted our spoons." We should take more seriously what our Lord says about calling any man our father upon the earth: he's talking about official dignities and "magnifying the office." The original Quakers understood him better on this point than most other Christians have. Their attitude (a faithful expression of the Dominical doctrine) puts it upon the officer—as distinct from his office—to earn our respect. Some musician should compose a good tune for Bobby Burns's great poem about how a man's a man for a' that, the rank is but the guinea's stamp, etc. Then we should sing it at ball games, at the inauguration of presidents, and perhaps even at the ordination of bishops, priests, and deacons. Heaven knows, it could hardly be more undignified than some of the things done at some ordinations nowadays; but that's another subject.

TO JANE C.:

You're going to be thrilled. I've located it at last—that poem about the young butterfly that rejected his destiny. I too had heard it years ago, and remembered a few snatches from it. But I assumed that it was from Edward Lear or Lewis Carroll, or possibly W. S. Gilbert, and I ransacked their works in vain.

Then, looking for something else, I stumbled upon it. I'd like to say that my discovery was a bit of diabolical ingenuity on my part but there are three reasons why that won't do: the adjective is morally self-incriminating, the noun is boastful, and the statement is false. The discovery was a happy accident.

The poet is somebody I never heard of, a Mrs. Charlotte Perkins Stetson: *floruit*

1890s. The poem is called *A Conservative*, and I suspect that you wanted me to find it not only as lost literary treasure but for the message there might be in it for me and the likes of me. In any case, here it is.

*The garden beds I wandered by  
One bright and cheerful morn,  
When I found a new-fledged butterfly  
A-sitting on a thorn,  
A black and crimson butterfly  
All doleful and forlorn.*

*I thought that life could have no sting  
To infant butterflies,  
So I gazed on this unhappy thing  
With wonder and surprise,  
While sadly with his waving wing  
He wiped his weeping eyes.*

*Said I, "What can the matter be?  
Why weepest thou so sore?  
With garden fair and sunlight free  
And flowers in goodly store—"  
But he only turned away from me  
And burst into a roar.*

*Cried he, "My legs are thin and few  
Where once I had a swarm!  
Soft fuzzy fur—a joy to view—  
Once kept my body warm,  
Before these flapping wing-things grew,  
To hamper and deform!"*

*At that outrageous bug I shot  
The fury of mine eye;  
Said I, in scorn all burning hot,  
In rage and anger high,  
"You ignominious idiot!  
Those wings are made to fly!"*

*"I do not want to fly," said he,  
"I only want to squirm!"  
And he drooped his wings dejectedly,  
But still his voice was firm:  
"I do not want to be a fly!  
I want to be a worm!"*

*O yesterday of unknown lack!  
Today of unknown bliss!  
I left my fool in red and black,  
The last I saw was this,—  
The creature madly climbing back  
Into his chrysalis.*

TO MRS. K.:

Your son's English teacher is certainly right in calling *The Merchant of Venice* anti-Semitic, and I'm surprised that you are so shocked and outraged. We must not jump to the conclusion that the man is a perverter of youth. (Remember that they said that about Socrates.) Of course I don't know just what he told the class about the particular anti-Semitism of Shakespeare's play or the general anti-Semitism of Shakespeare's time and place

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(which was that of most Christian times and places). But do read the play.

Moreover, there's a mystery and a paradox. Shylock the Jew is made an object of scorn and abuse, and it is taken for granted that his evil qualities are due to the fact that he is a Jew, which makes it pure anti-Semitism. It was a prejudice virtually universal among Christians of the medieval age preceding Shakespeare and no less of the Renaissance age in which he lived. We have no evidence for believing that the Bard had any prophetic or progressive or reforming itch in this or any other matter. He was not an artist with a message, like Shaw or Ibsen. And yet—smack in the middle of the play—comes that speech of Shylock that is one of the most eloquent, shattering, anti-Semitic passages in literature:

*I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me I will execute, and it shall go hard but I will better the instruction.*

I find it hard to believe that as Will Shakespeare composed that speech for Shylock he was himself unmoved at heart by the outrage against truth and justice which his "Christian" characters in the play—and contemporaries in the flesh—inflicted upon the Jew. But it may be that we have here a clear example of the Holy Spirit speaking to men through the subconscious of a great artist. If so, it was pure and direct inspiration. In that case, Shakespeare knew not what he did as he created that Jewish apologia; but whether he knew what he did or not, he surely did it, praise be to God.

If your boy's teacher doesn't, you might point out to him that Portia in her beautiful speech about the quality of mercy is a damned hypocrite. She and her friends didn't even wave in the general direction of mercy toward Shylock. Blessed are the merciful—they and they alone have the right to lecture the rest of us on the quality of mercy. Lady Portia hardly qualifies.

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## THE KALENDAR

February

- 24. Quinquagesima
- 25. St. Matthias
- 27. Ash Wednesday

March

- 1. David of Wales, B.
- 2. Chad, B.

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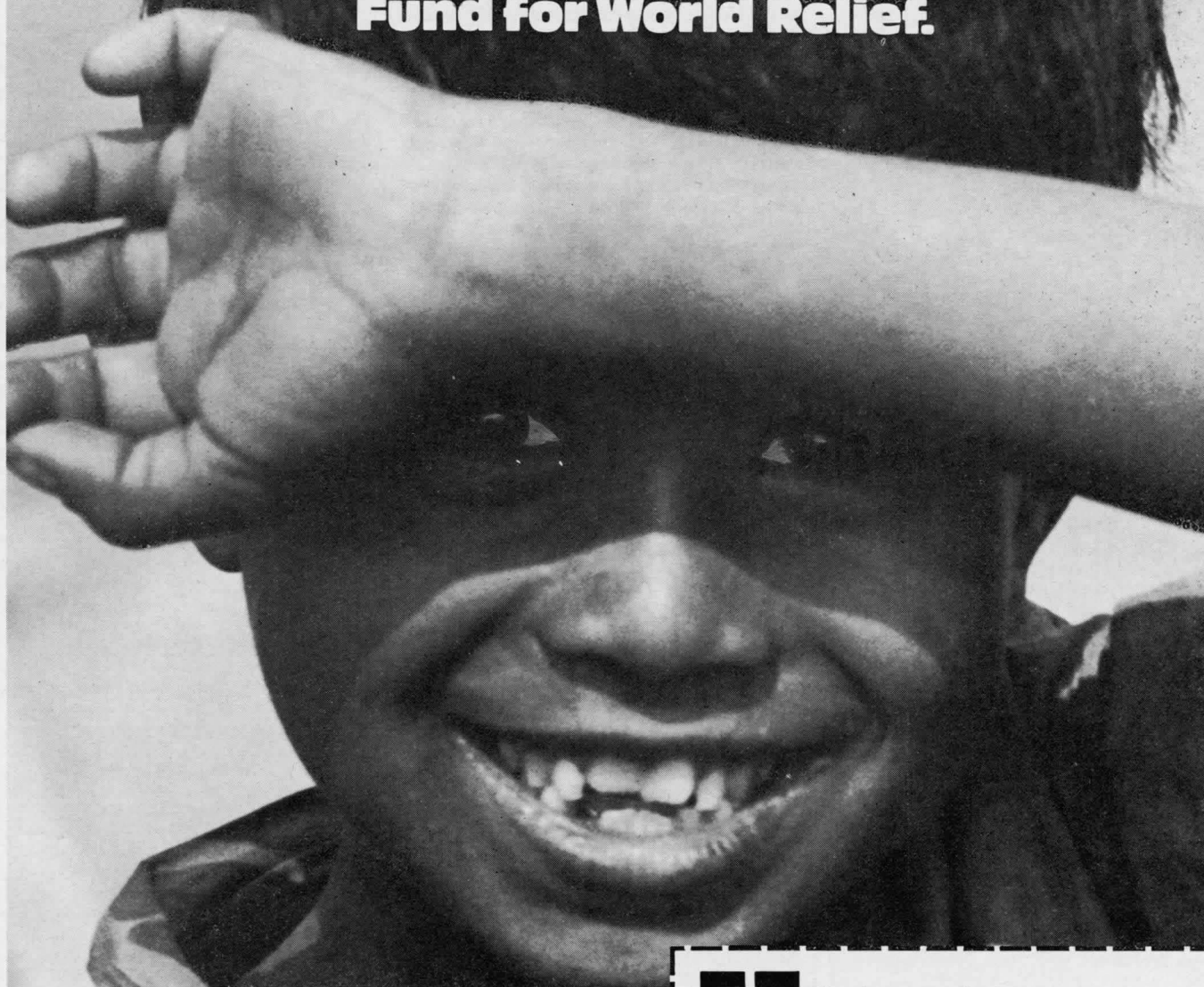
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### Christian and Jew

I have never written a letter to the editor before, but this one I had to write.

TLC came yesterday morning and I read the "Around and About" comments in reply to the criticism of having a Hanukkah symbol as a cover picture [TLC, Jan. 20]. I realize that we are prone to think an article awfully good when it agrees with our own viewpoint and I did agree with what you said; but later on in the day I read the article to a Jewish friend of mine and about two-thirds of the way through I was no longer able to see the type for tears and could hardly speak over the lump in my throat. She too, was weeping.

Christians aren't always very admirable representatives of Christianity and no one knows this better than a Jew. Thank you for helping me show her so well and so beautifully what a *Christian* is.

May the God of Abraham, Isaac, and Jacob keep the light of his countenance shining on you and may his Son, our blessed Lord, keep you always in his gentle Jewish hands.

AIDA PIRK

Camp Hill, Pa.

### Bible and "Word"

Concerning the letter of J. Gregory Sharp [TLC, Jan. 13], "Episcopalians and the Bible": It might be helpful to think that the Bible is the *Word* of God as opposed to the words of God, that in it we have the information God wants us to have. If one would say the "words" of God there could be only one accurate interpretation.

The most helpful tool I have found in reading the Bible is to remember that God's revelation to man is not limited to one literary form, i.e., historical reporting. The inspired writers were familiar with many styles and did not hesitate to use them when it served their purpose. This is simply saying if a writer uses a poem then poetic interpretations are sought. To expect poetry to stand up under historical examination is to create problems.

No serious Christian questions that God is the author of the scripture. When the church closed the canon and chose which books would stay and which would go they did not make the canon the word of God but recognized certain books as the word of God. To recognize certain books as the word of God in no way implies that the authority of the books is of or from the church. There is a fine line here; declaring them to be the word of God refers to recognition not authority. One might add that if the church later in its life states a belief that is unscriptural it has ceased to be what it once was.

(The Rev.) LARRY E. VALENTINE

Vicar of the Church of the Messiah  
Liberty, Mo.

### Needed—A New Coalition

The Dec. 9 issue of TLC reached me here only yesterday, and I was greatly interested and much relieved to read the news report of Bp. Moore's press conference. His comment that "We can't point fingers" is especially arresting for, bless his heart, he is one of the greatest finger-pointers I have ever known. The conference would seem to have consisted mostly of finger-pointing by the bishop and finding fault with the church for failing to do enough finger-pointing on her own.

Many of us find reason for genuine satisfaction and gratitude in the bishop's statement that the religious coalition which grew up in the 60s around the civil-rights and peace movements "has ground to a halt and splintered." Coming from him, who was in the forefront of the coalition, this assurance carries a heartening guarantee of accuracy. That coalition had deteriorated into a movement which seemed to find its *raison d'être* in a mass of half-truths, in much hostile finger-pointing, and sometimes even in murderous violence and terrorism as its influence swept up the youth of the academic world.

So far as the clergy were concerned, the much claimed "prophetic influence" of that coalition comes to consist largely of Sunday-in-and-Sunday-out scolding of the dwindling number of parishioners in the pews who were undoubtedly the most conscientious of the community and the least deserving of such castigation.

God grant us a new religious coalition built around renewed dedication to preaching the Gospel, to faithful churchgoing, and to the ideals of personal integrity, corporate fair-play, and a mutual respect for one another—even for those whose opinions differ from ours.

(The Rev.) FREDERICK M. MORRIS  
Buenos Aires

### Joy! Joy! Joy!

So *you're* a Bible Christian—whatever that could possibly be for there are many elements in the Bible which are *not* at all Christian. And as a Bible Christian *you* can't support the President because *you* don't trust him. Yet Sunday after Sunday *you* read the Psalms of David. And *you'll* have to admit President Nixon is really a saint compared to that dear reprobate David said to be responsible for the Psalms. And the Roman Catholic Church is built upon a Peter who, when it came to the "showdown," denied he ever knew the Christ—and perjured himself to prove he didn't.

Now what really is the difference between Peter and, say, John Dean. Remember Jacob and the deceit he practiced on his brother Esau. God then blessed Jacob and all his people bounteously. Dear Esther lived in comfort while her people suffered on the outside and did nothing about it until pressured to do so by her Uncle Mordecai who reminded her she'd "go down" with her people unless she made known her identity. Dear Moses played all sorts of dirty tricks on the Egyptians in order to make it possible for his people to escape bondage.



Surely you don't mistrust Jesus Christ the Lord because one of his apostles was a betrayer. Or do you? And dear, dear editor, I'm wondering if I should trust you. Without really having the facts you've too quickly done an about face from your once enthusiastic support of the President to your recent continual vicious denunciation of him. Perhaps this is because YOU are a Bible Christian who really doesn't understand his Bible.

These are great days in which to be alive. Joy! Joy! Joy!

(The Rev.) W. HAMILTON AULENBACH, D.D.  
Rector of the Episcopal Church in Chico  
Chico, Calif.

### Addison on "Watergate"

So many have written so much about Watergate, President Nixon, and TLC's editorial on these matters, that I never thought I'd feel the urge to add to it. But the letter by Percy L. Miller, M.D. [TLC, Jan. 20] just must be commented on.

Perhaps every one of us needs to hear—really hear—the wise words of Joseph Addison, written over 200 years ago, in his essay on party feeling:

*For my own part, I could heartily wish that all honest men would enter into an association for the support of one another against the endeavors of those whom they ought to look upon as their common enemies, whatsoever side they may belong to. Were there such an honest body of neutral forces, we should never see the worst of men in the great figures of life, because they are useful to a party; nor the best unregarded, because they are above practicing those methods which would be grateful to their faction. We should then single every criminal out of the herd, and hunt him down, however formidable and overgrown he might appear. On the contrary, we should not any longer regard our fellow subjects (citizens) as Whigs (Democrats) or Tories (Republicans) but should make the man of merit our friend, and the villain our enemy.*

Perhaps then, too, we should not see a call for Christian charity in the same letter that refers to those with opposing views as a "pack," or "out to destroy the presidency." (Whatever else Mr. Nixon is, he is not the presidency.) Nor then should we see a Watergate as "insignificant," nor be quoted to about casting the first stone from one who has just cast dozens of his own. And finally, we might then see that the idea of "their side did it in 1960 so it's morally right for us in '72" is hardly Christian . . . or moral.

GARY B. JOHNSTON

Salt Lake City

### Church Schools

It is something of a puzzle to many of us in schools associated with the Episcopal Church why the church does not support us in more than a token fashion. The National Association of Episcopal Schools, for instance, got the cold shoulder in Louisville last fall. It is not just the money that is not forthcoming; it is more serious than that. There seems to be little realization that the church *must* be involved in education (I am not talking about the fiasco known as Sunday school) if we are to survive in tomorrow's world as more than an unimportant sect. We "lost" Trinity College because its association with the church was embarrass-

ing. We have also "lost" several good prep schools, some of which simply perished because enrollments dried up.

It is my position, and it is not terribly popular, that it is simply not possible for a Christian, or anyone else for that matter, to get an education in the public secular schools of this land which is not demonstrably injurious to his or her wellbeing as an intelligent, thinking adult; to wit:

- (1) The average high school textbook in, say, U.S. history, is written by graduates of secular colleges to satisfy the requirements of secular-minded boards of education. As Thomas Jefferson excised the miraculous from his version of the New Testament, so is the religious dimension of American life excised from the textbooks. And not one teacher in a baker's dozen can talk about the Christian understanding of sin, for instance, without (a) getting it all wrong, (b) getting in dutch with the principal, or (c) having to cope with an irate parent.
- (2) The ethical climate of a secular school is, by definition, devoid of Christian insights into the nature and destiny of mankind. When the roots are cut, the flower fades; nothing is impossible, anything can happen.

The church's schools must rely heavily on the clergy to direct the attention of potential students to them. We do not offer merely an "alternative" to the public system (the popular supposition) but, rather, an intrinsically different interpretation of life for young people.

(The Rev.) COLLEY W. BELL, JR.  
Rector and Headmaster,  
Margaret Hall School, Versailles, Ky.

### Hispanic Ministries

The undersigned invite communication with diocesan and interdiocesan committees or programs who are making efforts to reach out in any way to the growing Hispanic community in the continental United States. We are especially interested in sharing plans and experiences of pilot projects and existing ministries in English-speaking parishes to Hispanic minorities in their parishes.

We find a severe lack of published materials, tracts, information concerning resources for religious films and programs usable in the Episcopal Church. We would gladly receive samples of such endeavors undertaken in other dioceses and will share our own experiences, materials and proposed efforts.

Any clergy or laypersons responsible for or involved in such programs are cordially invited to contact the following:

(The Rev. Canon) EDMUND W. OLIFIERS JR.  
Chairman for Hispanic Work, Diocese of  
Long Island  
Box 165,  
Lindenhurst, N.Y. 11757

(The Rev.) LUIS QUIROGA, Chairman  
Interdiocesan Committee for Hispanic Work  
326 Clinton Street  
Brooklyn, N.Y. 11231

### Mr. Modeste

I appreciate the editorial [TLC, Jan. 20] in which you acknowledged much unhappiness about Mr. Modeste and the General Convention Special Program and deplore his appointment to make the report on its work

to the church in general. And I know you speak for many when you say this.

But I would like to sound the opposite note and say I think that GCSP, with its leader Leon Modeste, called the Episcopal Church to a new direction in mission and re-established a new sense of evangelism in which the Lord Christ is seen as the Lord of history and his field is also the world. Our nation would have liked to turn its back on its basic problem of racism and its concomitant, the oppression of minorities — and were it not for Leon and John Hines so would our church have done. They gave us a new vision and a new mission task, and I know more than one priest who, far from being incensed at South Bend, rediscovered his soul there.

I am sorry to see THE LIVING CHURCH still sounding the drums for the anti-Modeste forces. Leon's name will go down in the history of our church as one of its greats. Mark my words.

(The Rev.) ROBERT E. MERRY  
Coordinator of Communication  
The Diocese of Pittsburgh  
Pittsburgh, Pa.

Your recent editorial [TLC, Jan. 20], concerning the Presiding Bishop's decision to retain Mr. Leon Modeste to write a summary report of the General Convention Special Program, overlooks the possible historical significance of the promised paper. The historian, as opposed to the sociologist or anthropologist who depends on objectivity, can deal effectively with biased and subjective reporting. The Presiding Bishop should be commended rather than condemned for allowing this opportunity for added perspective. A great many mistakes were made in trying to create a new style of missionary activity. This report may in some way insure that the same mistakes are not repeated in a different guise.

HOWARD MEREDITH  
The Executive Council  
New York, N.Y.

### Mystery vs. Magic

I was shocked and distressed to see the Rev. Richard Wilmington asking us to believe in magic [TLC, Jan. 6]. Before every baptism I instruct the parents and godparents carefully in the *difference* between magic and mystery. We use the word "mystical" in the "mystical washing away of sins." In Holy Communion we give thanks for the "mystical body of thy Son." And in the marriage service we speak of "the mystical union that is betwixt Christ and His Church." There is no mention of magic in the Prayer Book, and surely Fr. Wilmington recalls the encounter between the apostles and Simon the magician.

In our affirmation of mystery we acknowledge that there are ways, which we do not understand, that God acts in our lives. I believe that *how* God acts is a mystery.

A magician is a human who controls some power or knows some secret that the rest of us don't know or have. Simon wanted such power and it was denied.

On the whole I agree with Fr. Wilmington's article if he would not confuse magic and mystery.

(The Rev.) JOHN O. VON HEMERT  
Alexandria, Va.



# The Living Church

February 24, 1974  
Quinquagesima

For 95 Years  
Serving the Episcopal Church

## EXECUTIVE COUNCIL REPORT

THE February meeting of the Executive Council held in Seabury House, Greenwich, Conn., was opened with the customary Message from the Chair. During the address, Presiding Bishop John Hines paid tribute to two churchmen, both bishops, one having followed the other in an Executive Council position.

Bishop Hines had issued an earlier statement upon learning of the death of the Rt. Rev. Stephen F. Bayne, Jr., on Jan. 18. At the recent Greenwich meeting, the eulogy was a fuller assessment of the late bishop's years of service to the Episcopal Church, to the Anglican Communion, and to the ecumenical movement.

The Presiding Bishop also praised the man who succeeded Bishop Bayne as executive vice president in charge of operations for the council—the Rt. Rev. Roger Blanchard, Bishop of Southern Ohio from 1959-70. "He has been beautiful to watch, absolutely unsparing of himself," said Bishop Hines, "and he has been totally dedicated to his Lord and mission. Selfishly—his presence has permitted me to practice any loose, unpredictable style, and to gain additional years of retirement by coming to the end of my tenure still able to 'sit up and take nourishment.'"

Bishop Hines spoke of the "heightened interest" in and concern about elections to the Executive Council, "so transparently visible" at Louisville—and "unbelievable" ten years ago. He said this interest points to the place of responsibility and importance an elective, representative Executive Council has achieved in the course of a "creative and dynamic" decade. It underlines, Bishop Hines continued, the concept of a "national church" which has been seeking a center of cohesion. Because it is even more visible, over a triennium, than the church in General Convention, Executive Council "therefore becomes the focus both of hope and despair on the part of many in the church," he said.

"My view," the Presiding Bishop declared, "is that this is a healthy situation, contributing to vitality in the church—and care should be taken to guard its place."

He listed the role of the council as seen by various segments of the church:

✓ Servant of God—a channel for Christian Mission;

✓ Servant of the Episcopal Church through its General Convention;

✓ Repository of corporate efforts in mission;

✓ Catalytic agent . . .;

✓ Well-spring of innovative and experimental ministry. . . .;

✓ Significant linkage in all branches of ecumenism and Christian unity;

✓ Bold challenger of culture and the social order, in the name of Christ—while remaining healthily self-critical and open.

Consonant with this role and "interacting with it," the bishop said, is the office of the Presiding Bishop. This is not to be confused, he explained, with an authoritarian concept of the office of Presiding Bishop—and certainly not a monarchical concept.

Bishop Hines said he does not confuse the office of the Presiding Bishop with the American Presidency. There are far fewer similarities than there are dissimilarities, "and I am thankful for that," he declared.

"Yet, anyone who occupies a post of executive dimensions is not totally unaware of both the privileges and the perils that are the executive lot," he said.

Periodically, the office of Presiding

Bishop should, in the incumbent's opinion, come under review in the operations of the church. "New occasions" do "teach new duties"; time does make "ancient good" uncouth—not inevitably, but frequently, he said. Church people are sometimes stretched between the charm of nostalgia and the mirage of utopia, so much so, that they may be persuaded—too quickly—to exchange a difficult reality for an appealing but impotent symbol, he stated.

This church is on the right track, Bishop Hines said, in its honest probing for the enduring substance of "primus inter pares."

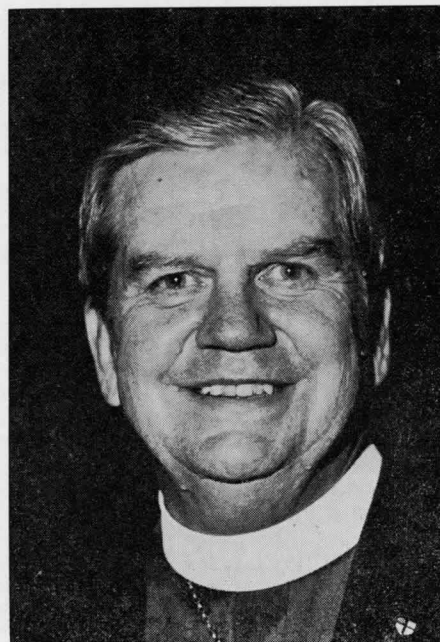
"And I doubt if the church is willing to settle for an inadequate substitute," he added. Bishop Hines's last official message to the Executive Council seemed to be a prod to continue, to stride on, to persevere in walking the King's Highway.

### Finances

Council approved the sale of a piece of property in Old Greenwich, Conn., bought for \$25,000 in 1952 for use as a residence for council employees. It has been empty for almost a year. The selling price was reported to be \$47,000.

An appropriation of \$8,100 for the church's 1974 share to the General Commission on Chaplains and the Armed Forces personnel was approved. Due to the severe cut by General Convention of the 1974 Armed Forces program there are no funds available in their 1974 budget to provide for this support. Council voted that the \$8,100 be taken from the proceeds of the above property transaction. Only one member voted against this move, Mr. Robert Davidson, who has been director of the General Convention Youth Program.

Council also approved that retroactively to March, 1973, a retirement allowance of \$1,658.31 be paid annually to Mr. William Flemming, the amount to be charged to the 1974 budget item: Pension Supplements, Retired Workers. Mr. Flemming served in Liberia as an EIF (Employee in the Field) from June, 1955 through June, 1962, and from July, 1964 through February, 1973. His pension is based on the present allowances paid to lay missionaries at \$100 per year for each year of service. Missionaries who are



Bishop Hines: Tribute to two churchmen.

employed in the field and not under appointment by the Executive Council do not participate in any pension plan. Each case is considered individually as the need arises.

Dr. Lindley Franklin, church treasurer, reported that there was a deficit in diocesan quotas of about \$100,000 but that there are still several dioceses yet to report on their acceptances. A year ago, the deficit was closer to \$2 million. Dr. Franklin credits the 1973 diocesan visitation program with bringing about the great change in response to Episcopal Church budgetary needs.

Council approved use of the 1973 lapsed balance of \$393,262.94 as income for the 1974 budget. This would be expended on budget items only, not on extra items.

#### Jurisdictions

Council approved the following requests: companion diocese relationship to be established between Iowa and Central Philippines; and the companion relationship between Easton and Antigua be extended.

The newly elected representatives to the Anglican Council of North America and the Caribbean are the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago and a new member of the Executive Council, and Miss Eleanor G. Richards. They replace the late Bishop Bayne and Miss Barbara Belcher who had resigned as a representative.

#### P.B.'s Fund

Council was told that voluntary contributions to the Presiding Bishop's Fund for World Relief in 1973 were the largest since the fund was established. Designated funds accounted for almost half of the 1973 total of \$830,615. All year-end grants were also funded.

An emergency grant of \$2,000 was made to the Diocese of Minnesota for participation in the St. Paul Council of Churches' program of material relief to the many Indians who have been or who are still in the St. Paul area for the Wounded Knee trials.

The Fund's board adopted a proposed budget of \$801,000 for this year.

Mrs. Howard O. Bingley is the new executive director of the Fund. She has been acting secretary since the retirement of the Rev. Raymond Maxwell several years ago.

#### Religious Education

Very few council members were present at the closing session to receive a report made by the Rev. William V. Powell of Stillwater, Okla., and Province VII representative, about the religious education programs to be developed.

As a starter, the following will meet with Fr. Powell: the Rev. Frs. Richard Hayes, Laramie, Wyo.; William Brown, Cleve-

*Continued on page 22*

### EPISCOPATE

## First Black Bishop of N.Y. Consecrated

The Rev. Harold Louis Wright, 44, was consecrated at the Cathedral of St. John the Divine as the first black bishop of the Diocese of New York. He will serve as suffragan under the Rt. Rev. Paul Moore, Jr., diocesan bishop.

A native of Boston, Bp. Wright told an interviewer prior to his consecration that a college guidance counselor told him in 1952 that there was "no place for blacks in the Episcopal Church." He entered the General Theological Seminary anyway and was ordained in 1957.

Bp. Moore was assisted in the consecration by three black bishops, John M. Burgess, Bishop of Massachusetts, Quintin E. Primo, Jr., Suffragan of Chicago, and John T. Walker, Suffragan of Washington. Also assisting was Retired Bishop Horace B. Donegan of New York.

The new suffragan is a trained musician, having studied at the New England Conservatory of Music before entering Boston University.

He and his wife, the former Edith Yancey, have four sons.

### SEMINARIES

## Nashotah Elects New Dean

The Rev. John S. Ruef, Th.D., director of the Education for Ministry program in the Diocese of Western New York, was elected dean of Nashotah House at the recent meeting of the seminary's trustees. He was named on the first ballot.

The dean-elect is the first director of the college-level educational program started for the laity in Western New York. Under his leadership, the program was instrumental in the formation of the Institute for Religious Studies, an educational venture with a faculty of eleven Christian and Jewish clerical and lay instructors now sponsoring classes on two Buffalo-area college campuses.

Dr. Ruef has had parochial experiences and has taught at Berkeley Divinity School. He is a graduate of the University of Chicago, Seabury-Western Seminary, and has his doctor's degree from Harvard Divinity School.

He and his wife, Jane, are parents of four children.

### CANTERBURY

## Archbishop Comments on Exorcism, Other Subjects

The Archbishop of Canterbury, Dr. Michael Ramsey, believes "supernatural evil" exists but holds that most of the current preoccupation with demon possession constitutes "fiddlesticks." Dr. Ramsey was questioned in New York by news-

men about the religious implications of the popular film *The Exorcist*, the story of a "devil-possessed" girl.

The archbishop said he feels that "genuine demonic possession and genuine exorcism can be substantiated in rare instances." While he had not seen *The Exorcist* he said that a public "craze" over demons is a sign of "spiritual immaturity."

Some persons, he said, have the "gift of exorcism." He excluded himself, but noted that several Anglican dioceses in Britain have exorcists. In his opinion, a person having such a gift must be careful because "he can be damaged by the forces he is dealing with."

Enormous public attraction to such a film as *The Exorcist*, in his opinion, "is part of the craving for the supernatural, the non-material. This is a phenomenon of our times." The antidote to a "craze" over devils, he suggested, is "personal knowledge of Jesus Christ, in which we have a contact with the supernatural."

Asked if he would prescribe "exorcism" for the executive branch of the U.S. government in light of "Watergate," the British primate smiled and said, "That is something the American people must sort out."

Questioned about some other matters, Dr. Ramsey said that he is "sympathetic" to those who want Anglicanism to ordain women to the priesthood. But he feels that a consensus is needed among the various provinces and national churches of the Anglican Communion before such ordinations are performed. At the same time, he opposes any break in fellowship with a church—such as the Diocese of Hong Kong—which accepts women priests. He added that this issue of women priests should be more fully discussed with Roman Catholics in light of agreements on Holy Communion and the ministry reached by joint theological panels.

Concerning the next steps in Anglican-Roman Catholic ecumenism, the archbishop pointed to certain doctrinal differences that make official inter-communion difficult. Among these differences, he said, are views on the papacy and Mary and the Roman church's teaching that it is the "only true Christian church."

"Operational agreements" on the documents on the Eucharist and the ministry produced by the joint commissions could result, he stated, if the Vatican recognized Anglican holy orders and sacraments. "This might happen at the end of this century," he suggested, but added that even then he did not expect "one monolithic church." He envisioned something more akin to the Eastern Rites that are in communion with Rome. Dr. Ramsey thinks that most Anglicans or Roman Catholics are not aware of the ecumenical progress being made by their churches. "The bulk of the people in the pews . . . aren't aware of anything," he remarked.

Of abortion, the archbishop said: "My



view is that the human fetus is sacred. We can't say it is a person, but it is potentially a person with eternal life. The only grounds for destruction of the fetus is for the life and health of the mother. I do not sanction abortion for the so-called social reasons."

Dr. Ramsey also commented on:

—Northern Ireland: "The trouble isn't just between Protestant and Catholic. Religion is mixed with social and political fears. . . . There are signs of hope (for peace). The existence of an executive drawn from all parties and Catholics and Protestants is a breakthrough."

—The future of Jerusalem: "If it could be an international city, that would be a very good thing indeed. I don't know if the political situation will allow this."

—Energy shortages in Britain: "The morale in the weeks after Christmas showed a remarkable lack of panic and gloom. The people said, 'So we've got unfamiliar hardships but people have known worse.' There was a spirit of bearing burdens together. I think the trouble coming at Christmas had an effect—a spiritual effect."

#### **THE EPISCOPAL CHURCH**

### **Ordination Marks Official Establishment of PECUSA in Samoa**

Several firsts were noted at the recent ordination held in Fagatogo, American Samoa.

It was the first time an ordination to the priesthood of the Episcopal Church had been held on the island and the service marked the official establishment of the church in that area.

It was the first official visit the Rt. Rev. E. Lani Hanchett, Bishop of Hawaii, had made to American Samoa, which is under his jurisdiction by assignment from the Presiding Bishop.

The service of ordination for the Rev. Imo Siufanua Tiapula was held in Wesley Methodist Church with some 150 people attending, including clergy from other Samoan churches, and the lieutenant governor of the island. Bishop Hanchett officiated, carrying a kava stick as a crozier which had been given to him by Chief Mamea Tiapula of the village of Lau'lii. The chief and the new priest are father and son.

Among those taking part were the Rev. John L. Powell, rector of St. Andrew's Church, San Bruno, Calif. The ordinand had studied and worked under Fr. Powell and was ordained to the diaconate by the Bishop of California.

Fr. Tiapula is a Samoan "talking chief" and is employed as a research director in the legislative reference bureau of American Samoa. As a worker priest he will minister to Anglicans in the area and will provide a general ministry to the Samoan people.

#### **ECUMENISM**

### **Dr. Marty: Don't Write Obituary on Ecumenical Movement**

The well known church historian and scholar, Dr. Martin Marty, feels that the organized ecumenical movement has a weak pulse today but he is unwilling to write an obituary for the ecumenical spirit.

He agrees with those who insist that the institution side of ecumenism is "clearly in trouble." Dr. Marty suggests "coma."

Councils of churches on all levels, Roman Catholic involvement in unity efforts, Protestant merger initiatives, are meeting with decreasing enthusiasm, he said. Denominationalism, sectarianism, and particularism, he adds, are being reasserted.

Yet Dr. Marty believes that Christian unity is a "pull from the future, drawn by the magnet of Christ's promise about one flock." He finds it unwise to base assessment of the ecumenical movement entirely on its present situation.

He also maintains that whatever may be wrong with the movement at present is in part a result of its "successes, from changes in the world whose ecumenical sources people never clearly recognized."

Dr. Marty, a clergyman of the Lutheran Church-Missouri Synod, expressed his views on ecumenism in an article published in *The Lutheran*, the magazine of the Lutheran Church in America.

Modern ecumenism, Dr. Marty said, was born in 1910 (with an international conference in Scotland) and "came to maturity in 1948 when the World Council of Churches was formed. The Second Vatican Council was its most surprising expression." In one common opinion, he says, "senility and disease" were the next stage.

Today, he continues, "church unity is low among priorities in creaking Catholicism. The World Council has lost many friends and, perhaps more significantly, its enemies bother with it less than they used to. National councils of churches reduce staffs, suffer budgetarily, and attract less notice.

"The Consultation on Church Union, American Protestantism's largest reunitive force, is in difficulty. Church mergers have not always worked out well and the pace toward more of them has slowed."

Dr. Marty doubts that organized ecumenism ever "grabbed" the people. At the same time, he says, the movement has produced remarkable results in changing attitudes among members of different Christian groups. He gives as an example, mixed marriages, which used to be a "family-rending rite"; nowadays separated churches make it a positive Christian event, he wrote.

Dr. Marty contends that even those who have been "enemies of the standard brand ecumenical movement have found

themselves imitating and supplanting it. . . .

"During the year just past many former anti-ecumenicals turned ecumenical on an organized basis in an evangelistic movement called 'Key 73,' which would call our continent to Christ.

"'Key 73' was also organized in a way that assured the integrity of member churches. The standard ecumenical assurance was given . . . that no one would have to 'give up' anything to be a part of it. Yet people 'gave up' some of their self-interest and self-concern. Fortunately."

Dr. Marty believes ecumenism in the future will represent "more diversity in unity." He writes that people do not want "processed-in Rome or Geneva" hymnals, liturgies, or parish forms.

"People are too full of variety, surprise, wonder, and inventiveness to let such programming permanently shape them," the article concludes.

"But they have also shown that they would like to learn from and share the traditions and landscapes of people from other times and places.

"So long as human nature and the spirit of Christ work to keep on feeding that impulse, the ecumenical spirit can find many forms, and it certainly will."

#### **WASHINGTON**

### **President, Senators Address Prayer Breakfast**

Americans need to pray in silence and listen to what God wants, President Nixon told the guests at the 22nd annual National Prayer Breakfast in Washington. Some 3,000 leaders in the fields of government, diplomacy, business, and religion attended.

"We too often tell God what we want," Mr. Nixon said. When we pray in silence and listen to God "then we'll all do the right things," he suggested, in his 15-minute address.

The major speaker was Sen. Harold Hughes (D-Iowa), a 51-year-old United Methodist layman who will enter full-time religious work next year when he leaves the Senate. He told how he was rescued from alcoholism by accepting the forgiveness of God. "I thank you, Father, that you have set us free," he said, "and I thank you that you have paid the debt of my sin. I ask forgiveness for myself and I hope each one of us can accept the gift of eternal life because the debt has been paid (in Jesus Christ)." Toward the close of his address, the Iowa senator asked those present to join hands around their tables and invited anyone who felt the need to offer prayer to do so aloud. Audible prayers were heard at many tables.

Senator John Stennis (D-Miss.), a Presbyterian, presided at the breakfast and also spoke. He said that short silent prayers had been his "rally point" in the weeks



after he had been shot last year outside his Washington home.

As in past years, the cost of the breakfast—estimated this year at \$18,000—was paid by an anonymous donor. Attendance was by invitation only.

#### CHRISTIANS AND JEWS

### Two Groups Share Quarters Regularly

There is a mezuzah on the doorpost and a cross on the roof, a baptismal font in the vestibule, and an ark at the back of the sanctuary.

These arrangements demonstrate the successful sharing since 1966 of a house of worship by St. Augustine's Church and Temple Micah, a Reform Jewish congregation in Washington, D.C.

Early in 1971, a joint committee was established to see whether the two congregations could pursue joint activities while maintaining their individual identities. The experiment has proved so successful that the groups have now made a commitment to build a permanent relationship.

In a joint statement, the Rev. Thomas Richard Smith and Rabbi Bernard H. Mehlman, said, "The potential for exchange and enrichment of each tradition makes this experiment not only good practical sense but a sound theological hope."

A formal agreement has been signed by representatives of the congregations. It envisions negotiations leading to an understanding "whereby the financial obligations and other responsibilities for and rights in and benefits of building and facilities may be equally shared."

#### CHURCH MUSIC

### Plagiarism Increasing

Did the congregation sing a "stolen" hymn last Sunday? Yes, unwittingly, in many places. Unauthorized use of new songs and hymns by churches is a major problem faced by publishers of religious music, and is becoming common.

What happens is something like this: A music publisher issues a new hymn or anthem. Choir directors see it, like it, and want to use it. But instead of buying sufficient copies or securing permission to reproduce it, they rush to the photocopying machine. The composer, whose royalties are based on the number of copies of sheet music sold, may get only a pittance for what turns out to be a popular hymn.

The Commission on Sacred Music of the Roman Catholic Archdiocese of Seattle is trying to do something about this practice of plagiarism. Guidelines on how to observe copyright laws in selecting new hymns have been issued by the commission, based on a 1969 statement from the U.S. Bishops' Committee on Liturgy.

# NEWS in BRIEF

■ The Suffragan Bishop of Woolwich, the Rt. Rev. David Sheppard, said recently that the church has accepted the judgment of the world that leadership belongs to certain groups who are "achievers" at school. Today, he adds, the British churches are challenged to show "that in Christ's church those with the appropriate ability should be given leadership whatever their social class achievement or sex may be." He also urges that leadership in urban churches should properly reflect a cross section of the population. He envisages the spare time training and eventual ordination of working class Christians to lead the "indigenous" churches. The bishop, whose jurisdiction is a working class district of southeast London, said his work has caused him to appreciate the powerlessness of many people trapped in a decaying urban environment. It would be many years, he said, before the Anglican Church had a truly working class bishop to give indigenous leadership in such areas.

■ CBS news will take a documentary look at the Jacksonville (Fla.) Episcopal High School on the TV show "Lamp Unto My Feet" on Sunday morning, Feb. 24. The show comes at 10 a.m. Eastern time.

■ For the first time in history, Anglican Evensong was conducted in Notre Dame Cathedral in Paris, during the Octave of Prayer for Christian Unity. Officiating were several Anglican clergy serving in Paris. The following Sunday afternoon, the American Pro-Cathedral of the Holy Trinity in Paris (Episcopal) was host for a joint service of Anglicans, Orthodox, Protestants, and Roman Catholics.

■ A New Zealander, he was a chaplain to servicemen in the U.S. Navy. A Roman Catholic priest, he served as "unofficial chaplain" to an Anglican community. An unusual man of ecumenical calling, Fr. Alan McKay, S.M., died in Auckland, N.Z. at the age of 56. At his death he was serving as "unofficial" trade commissioner for New Zealand on the French Pacific Island of New Caledonia. In recent years, Fr. McKay was chaplain to Anglicans in Noumea, the island's principle township—at the request of an Anglican bishop of New Zealand.

■ The Rt. Rev. Charles T. Gaskell, Bishop Coadjutor of Milwaukee since last June, was enthroned on Epiphany Day to succeed the Rt. Rev. Donald H. V. Hallock who retired Dec. 31. The ceremony was held in All Saints Cathedral, Milwaukee, Wis.

■ Bir Zeit College, an Anglican maintained institution in Israeli occupied Jordan (West Bank), which had been closed

down by Israeli authorities as "a hot bed of Arab nationalism," has been re-opened. This action came about after formal representations to the government of Prime Minister Golda Meir had been made by the Rt. Rev. Najib Atallah Cuba'in, Bishop of Jordan, Lebanon, and Syria and chairman of the college's board of trustees. Founded 50 years ago by an Anglican family at their home in the village of Bir Zeit near Ramallah, Jordan, north of Jerusalem, the school has an enrollment of 350 students.

■ The fourth Bishop of Los Angeles, the Rt. Rev. Robert C. Rusack, was enthroned in ceremonies held in St. Paul's Cathedral, Los Angeles, succeeding the Rt. Rev. Francis Eric Bloy, who has retired. Bishop Rusack, 48, was elected Suffragan Bishop of the diocese in 1964, and coadjutor in 1972. Until this year, when the Diocese of San Diego was formed from it, the Diocese of Los Angeles was the largest in the Episcopal Church. Repairs and the refurbishing of the cathedral, which was damaged by earthquakes three years ago, have been completed.

■ The Bishop of Taejon (Korea), the Rt. Rev. Richard Rutt, has been named to the revived suffragancy of St. Germans, Cornwall, a post that has been dormant since 1918. It has been reactivated by the new Bishop of Truro, the Rt. Rev. Graham D. Leonard, whose diocese includes St. Germans.

■ "The Country Parson hath a special care of his Church, that all things there be decent, and befitting his Name by which it is called," George Herbert wrote in 1632, when he was rector of Bemerton (Salisbury, England). In more recent years a group of Americans has been helping with some extraordinary expense in repairing the church—St. Andrew's—and developing an organization now realized as the Friends of Bemerton. In general, the society wants to foster more interest in the saintly 17th century Anglican poet and priest and to continue support of the church where he served as well as St. John's, the larger parish church erected in his memory in 1860.

■ Frederick L. Redpath, who had been associated with Time, Inc., for 29 years, is the new executive vice president and operating head of the Episcopal Church Foundation, an independent organization of laymen that initiates and underwrites projects in support of the whole church. He is a member of St. Luke's, Montclair, N.J., and executive committee chairman of the Princeton University Alumni Council. Mr. Redpath succeeds W. Nelson Bump, who retired after ten years in the post and is now a director.

A commentary on the supplement

to the 1940 Hymnal

# More Hymns and Spiritual Songs

By ERIK ROUTLEY

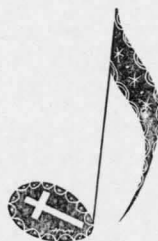
**E**DITING hymnal supplements, which is at present a fashionable exercise, is much more fun than editing hymnals. If you are doing a full hymnal, you are constantly being faced with agonizing decisions such as whether "The Old Rugged Cross" or "Hark, hark my soul" is really fit to survive any longer and who will be offended if you omit them. When you are doing a supplement, you have only to assemble what you think are the nicest hymns that nobody knows, and you've done your work. This is so agreeable as to be almost self-indulgent. The only agonizing decisions you have to take in these circumstances relate to who is to be given the nasty task of writing to unsuccessful contributors.

So of course a supplement like this ought to be very good indeed; it has no excuse for being anything else. A certain amount depends on what book it is supplementing, and whether that book was

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*The Rev. Erik Routley, D.Phil., is minister of St. James United Reformed Church in Newcastle-upon-Tyne, England, and is one of the world's most eminent hymnologists. He is a former professor at Mansfield College, Oxford, and has served as moderator of the Congregational Churches of Great Britain.*

itself a good one. In this case it was the 1940 *Hymnal*, which was as far beyond any of its contemporaries in taste and scholarship as our own *English Hymnal* was in its own day. I don't think many other hymnals in the USA can have lasted 30 years without revision; there certainly isn't one dated before 1940 that was fit to. Your standards, then, were high, and one



expects to see the same standards maintained and promoted in the hymnal supplement.

Broadly speaking, of course, they have been. In some ways *More Hymns & Spiritual Songs* (MHSS) is a puzzling collection or a surprising one, and I am not sure that I detect an intelligible consistency at certain points of editorial policy.

I admire it very much and enjoy it and have actually had the pleasure of

being in an Episcopal church where it is in use (Christ Church, Nashville—one of my favorite spots in your country). But one or two things arouse questions in my mind.

**T**HE first is this. This is a loose-leaf book, which means that now and again it is expected that hymns will be added—or perhaps liturgical material. Very well. It is an opulent and durable folder, but I don't know how many more sheets you can get into it without making it impossibly choked with paper. My copy will hardly accommodate half a dozen more sheets. Are congregations expected to ditch some earlier pages when the new ones soon appear? I think the binder needed to be ampler, but if it had been, this would have given it an almost biblical plumpness and made it difficult to hold in the hand. I am also reliably told by American friends that the complete package is rather expensive, and I am not surprised, because the machinery of a loose-leaf folder, if it is to be durable and workable, cannot be produced cheaply.

The other point is this: The collection appears to be produced for a highly educated congregation whose organist isn't a very good player. There has been much editorial attention paid to the simplifying of the harmonies of tunes—often very skillful, sometimes over-zealous. This gives me interesting information about the Episcopal churches in the USA, since those with which I have more experience display an exact reversal of the suggested

formula: the organists are often fabulously skillful and the congregations largely illiterate in musical taste. I am quite content to believe that the sociological implications are quite sound, knowing as little as I do about Episcopal Church conditions in the U.S.

But, dear me—if that's the sort of cavil that one is reduced to, the inference must be that there's nothing to complain of in a larger way. As I see the book, that's true. There's hardly a page in it which doesn't arrest the attention, and there are many which will make future editors regard this as an indispensable quarry for good new material.

Take Number 2, for example, "Jacob's Ladder." If you're going to have informal and popular music, how could you do better than include this? It has all the evangelical fervor and all the refrain-thumping informality that our own age usually does so badly: and it's probably 200 years old. First rate! You turn the page and come to Number 3. Vaughan Williams's "The Call": I don't care for transcriptions, but I think this one does pass; and what a wonderful text and tune you have here! You are evidently demanding a high degree of perception and patience in your people (they'll want to know what it all *means*): but in my view you are entitled—even obliged—to make that demand and you will eventually be thanked for it. And then comes Number 4, "Come thou fount of every blessing." Here you have one of those American folk hymn-tunes of which the book provides a very rich store (almost all magnificent); but you could have been cleverer in selecting from the original text. Why you keep "praise the mount" and boggle at "Here I raise my Ebenezer" I don't know. Actually, I know where Ebenezer comes in the Bible but am foxed by the mount. Still—a good sing.

Number 5 brings in one of the very

best recent English texts—not, I think, set to a very suitable tune (although the collocation is from an English book): a bit gloomy? rather low-pitched and devotional? Number 6 has that wonderful Purcell tune which is now universally popular here (Sir Sydney Nicholson was responsible for resurrecting it about 30 years ago), but again, the key is a bit low. All American men, I take it, are basses. Number 7 is a modern hymn on a modern subject in informal syncopated style, admirably restrained and modest. Again, a particularly good example of a *genre* in which most are indifferent. Number 8 resurrects some lines of Whittier,



an unreliable writer, but here in very good form and amiably set to a tune from 1566. Number 9 is a recent English hymn sensitively mated with another Old American tune.

Having turned a few pages like that, I think you begin to get the feel of the collection. As you go on you find a great deal that has distinction — much more than you expect to find in a hymnal. Ronald Arnatt has set the Auden wedding song delightfully at Number 12. Here's another which will make your congregations think and enlarge their apprehensions. Number 17 will be worth revising in respect of its text (Frederick Pratt Green has done so); it's a wonderful tune but a rather sentimental text as you have it. Number 19 is a tough collocation of British and American, our skillful Brian

Wren joining hands with your very distinguished Daniel Moe. And occasionally you come across the friendly idiom of editor Lee Bristol, Jr., himself (22, 25, and especially 49) for which everybody will be grateful. There's a very exciting piece based on Job at Number 33, and that ferocious "We are one in the Spirit" (35) militant love in f minor, very frightening: the two of which again show what a breadth of styles the editors are prepared to admit provided that the examples are good ones. And one of my favorites is 46, the ballad about Stephen, with its rustic and rhythmical tune.

**I** REALLY think that everything in this book has character: I don't like everything in it, but that wasn't your music commission's purpose in compiling it. I don't think that anywhere I say, "What on earth made them include that?" And the first batch of extra hymns (72-81) soon to be published certainly maintains this standard. It is worth getting for a really haunting new tune, "Mercer Street," by Malcolm Williamson to "This is my Father's world."

What it all says to me is this: that while it doesn't persuade me of the universal usefulness of the loose-leaf technique or at least makes me say that it wants to be applied more skillfully than it has been here, it does cause me to rejoice in the sight of people who want to keep the church literate. There are plenty of signs abroad that the fierce philistinism that attacked the church recently is already producing a reaction. This devil's strategy had two prongs: Screwtape said to his minions, "Tell them that history is bunk: then tell them that good manners are snobbish." In his usual way, Screwtape did a fine job. People tend now to believe that nothing said before last Tuesday is fit to believe, and that if you can disregard grammar, in text or music, you'll always take a trick. (You've slipped once: "thou need not fear" in the first line of 30.)

Contemporary hymnals, supplements, broadsheets and gossip-rags now flaunt illiteracies and celebrate mediocrity; and plenty of them show no knowledge whatever that anybody could write words or tune before about 1964. What I celebrate in this book is the impression it gives that the editors really have explored historically and spatially, have taken trouble, and have shared their real skill with us. You have Fred Kaan, Brian Wren, and Pratt Green (what other American hymnal has all three?). You open up with a French psalm tune of 1555. You have a tune by Sir Arthur Bliss, and many native American things from your own admirable past. You have "Christ Jesus lay in death's dark bands" and "Lord of the dance." It's difficult to believe that you can get all this into a book of 80 pieces. It is incomparably the best short hymnal available at the moment. My warmest salutations!

## St. Matthias Day

With solstice gone and equinox not yet arrived,  
Rough winter's telltales now all modestly insist  
There comes an end to rime and rigor of the north;  
Comes too return of life so long and sadly missed.

Sap drips in maple pail, sweet drop by drop by drop;  
Against the lee of house and hedge green routs the brown  
Of last year's tattered flags; where willows' buds will be,  
Now swells a nubile promise . . . which foretells the bridal gown.

A few betokening birds sing now their roundelays  
While spring in growing truth pre-empt the seasons' stage.  
Consider this: who fills the ranks whence one has fled,  
Like winter's spring, brings life to death in spirit's arbitrage.

Samuel J. Miller



**All signs point**

**to an increasing need for priests**

**and psychiatrists trained in this ministry**

# EXORCISM TODAY

By the Rev. ELIJAH WHITE

Frae ghoulies and ghosties and long-leggit  
beasties  
And things that go bump in the night,  
Good Lord, deliver us!

**T**HE cathedral gift shop here sells copies of this ancient prayer, artistically lettered and suitable for hanging on one's wall—but I wonder how many purchasers hang them with any sincere prayer for defense against what the Epistle to the Ephesians terms “the wiles of the devil”?

Let us remember the warning which follows that phrase in Ephesians 6:12:

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*The Rev. Elijah White, former Warden of St. John's Anglican Theological College in the Fiji Islands, is currently under contract for a book entitled Exorcism Today. This article is an excerpt from a sermon presented at Washington Cathedral, Washington, D.C.*

“For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.”

To most of us this sort of talk seems as quaintly archaic as the costumes our children don at Hallowe'en to cadge a few treats and attempt to frighten the younger fry.

To a growing number of churchmen including bishops, priests and psychiatrists, however, direct spiritual warfare against the devil and all his works is not medieval superstition but a present-day reality. Those engaged in the aspect of Christ's healing ministry commonly called “exorcism” very rarely talk about their work, but you don't have to take my word for it: read the Morehouse-Barlow/SPCK booklet *Exorcism* reporting the findings of a commission convened by the Bishop of Exeter.

Fortunately this commission did not have to start from scratch, for the church has preserved her ancient wisdom intact (if little used) ever since the many exorcisms recorded in the Gospels and the Acts of the Apostles. Be well assured, the church can readily defeat “the crafts and assaults of the devil.”

The greatest impediments to this ministry today are 1) ignorance of its very existence, or 2) denial of its effectiveness, whether from unbelief or from fear of being thought a simpleton. These stumbling blocks can best be cleared by education, in which I hope the Episcopal Church will follow the lead already provided by a number of English dioceses.

“Exorcism” comes from a Greek term meaning “to bind by an oath.” Christian exorcism involves, in the words of the Exeter Commission, “the binding of evil powers by the triumph of Christ Jesus, through the application of the power demonstrated by that triumph, in and by his church.”

Today the term is loosely used to include a number of rites for cleansing, blessing, quieting, and/or protecting a place, person, or inanimate object. In many of our parishes, for an instance, the rite for the blessing of water includes



We can expect a number of imaginary, attention-seeking, or psychosomatic "symptoms" among susceptible persons.

exorcisms over the water and the salt, while many forms for the blessing of a building include prayers of exorcism.

Other cleansing rites too numerous and varied to describe here are used for problems involving "ghosts," sites of vicious human sin (including "the office of an organization devoted to greed or domination," which raises several interesting visions), place memories, and poltergeists (which for some reason are very difficult to combat).

Those learned in this ministry report that such problems very rarely involve any demonic interference: these influences are more usually encountered at desecrated sites, at places used for seances, Satanism, witchcraft or other unholy or pagan rituals, and in cases of "possession" or demonic interference with a human personality. Only in such problems of these are actual exorcisms appropriate.

Actual interference with a human personality is by far the rarest of these occurrences. A panel of priests and psychiatrists who work in this ministry recently reported that each of them encountered on the average only about one case a year which in their judgment required an exorcism over a person. (You can only exorcise a demon—you exorcise *over* a person or site.)

On the other hand there are many occasions on which the so-called minor exorcisms may be used as a precautionary measure. The prayer beginning "I command thee, unclean spirit," during Holy Baptism in the 1549 Book of Common Prayer represents this approach, which is also found in many Roman Catholic and Eastern Orthodox baptismal rites.

Now I'm not trying to scare anyone: the odds against demonic interference with a human personality are conservatively estimated at several millions to one, and I have yet to hear of a "possessed" person seeking help on his own behalf. In any case, beware of anyone who claims to be an exorcist or was just suggested by a good friend—that can lead to several varieties of real trouble!

Exorcisms over persons are properly hedged around with many safeguards, the most important of which for the lay person to remember being that they should only be performed by a thoroughly trained priest licensed to do so by the diocesan bishop to whom he will report both before and after the ceremonies.

All signs point to an increasing need for priests and psychiatrists trained in this ministry, which involves about 95% diagnosis and 5% action. The rise of overt Satanism and witchcraft cults in the United States has been documented by *Time* and various newspapers, and is manifest in the sales boom for books and magazines on all manner of occultism. When people dabble with fire, a few will be badly burnt and will need expert help; many more will require expert pastoral counseling over a long period of time.

Then we can expect a number of imaginary, attention-seeking, or truly psychosomatic "symptoms" among susceptible persons who have read, seen, or perhaps merely heard of *The Exorcist*.

Many parish priests and counselors will encounter difficult situations of this nature—to whom will they be able to turn for help? If the priests themselves are uninformed, to whom can the laity turn?

Whatever you do, don't come to me, for I am neither trained nor licensed as an exorcist—it is *because* I am simply a student of demonology that I am able to speak so freely.

As one who has studied these problems in the United States, in Polynesia, and in England, then, I respectfully suggest that a conference or conferences be convened for study of and training in dealing with the diversity of problems mentioned above, conducted by qualified priests and psychiatrists; that attendance be limited to bishops and to priests and psychiatrists selected by their bishops; that absolutely no publicity be given such conference or conferences either before or after; and that, without any public announcements, our bishops consider the recommendations given in the report of the Bishop of Exeter's commission and the results of their implementation in a number of English dioceses.

To deny that such problems exist might seem uninformed, especially in view of the reputable bishops, priests, and doctors who testify to their reality and to their increasing frequency.

The choice before us is clear. Either the Episcopal Church will provide careful episcopal oversight in the selection, training, and supervision of priests and doctors to work with problems of this sort; or untrained individual clergy will have to do the best they can while numerous disturbed persons (the vast majority of whom need well-informed pastoral, psychiatric, or medical care rather than exorcism) will turn to well-meaning amateurs or outright charlatans in search of the help which the church should and could provide.





To be an animal or a robot is far easier than being a man.

# Who Are We? What Are We?

By FREDERICK W. KATES

**W**HO ARE WE, you and I? What are we?

We are what we love, we are what we make, and we are what suns and winds make us.

We are, each one of us, and no honest man will deny it, a curious combination of several distinct persons, all dwelling within the same house. Each of us is a confused and terrifying mixture of angel and fiend, hero and coward, saint and sinner, good and evil, love and lust. It is, in truth, an awful thing to be a man, awful in the sense of being dreadful and also in the sense of being wonderful and wondrous. To be an animal or a robot is far easier than being a man, to be the tormented creature every man recognizes himself to be, required to live each day knowing oneself condemned to death and existing under a stay of execution for an unknown time.

*The Rev. Frederick Ward Kates, a retired priest of the church, lives in Mountain Lakes, N. J.*

Whatever it is that we are, we are at least four persons: the person the world esteems us to be, the person our friends believe us to be, the person we like to think we are, and the person God knows us to be. And whatever it is we are, there is every chance that we are not what we were, what we shall be, what we should be, and what we would be.

Long since, many of us have discovered who we are—guests of existence and travelers between two stations. We are here on earth, at best, for only a short time. Life is a journey, not a home; life is a highway, a road, not an abiding-place of habitation—"here we have no continuing city, but we seek one to come" (Heb. 13:14). We are pilgrim-exiles in an alien land, wayfarers in passage between the God from whom we came and the same God toward whom day by day we move.

*Who are we?* We are but faraway echoes of an all-influencing power (and love) which is above us and below us, behind us and in front of us, beyond us

and within us. It is an easy matter to distinguish those among us who have found their way home.

*Who are we?* We are God's children. Each man is God's child. Our sin and our tragedy consist in not believing this final truth regarding our identity and in carrying on our lives as if this were not so.

*Who are we?* It is an unforgettable as well as a fateful moment when one becomes aware for the first time of what one is and of what all men are, namely, the objects of God's love.

Some of us, the happiest and the most free, are God's purified people, released from sin, redeemed for good, re-united with God, who henceforth is no longer an abstract idea, a philosophical proposition, or a metaphysical principle, but the heavenly Father, the context of any and all human life.

Whoever and whatever we are, we are not our own. This we know, if we know nothing else. Our lives are not our own; in Marcel Proust's words, "We are not at our own disposal." Your life does not belong to you, my life does not belong to me. To whom, then, do they belong?

Our lives belong to that which we love and serve. The artist's life—it does not belong to him: it belongs to his art. The life of the businessman who aspires to be an industrial tycoon or financial magnate—it hardly belongs to him: it belongs to the consuming ambition that shapes his days. If we are soldiers, our lives belong to the nation whose uniform we wear and whose interests we are pledged to protect and defend. If we are in Christ, our lives belong to God whom we love and to whom we have offered our lives to serve. Our lives belong to that which we love, and which, loving, we serve.

And our lives belong to the person or persons we love. If we are pastors, our lives belong in large measure to the parishioners we are appointed to serve. If we are physicians, our lives belong in large part to our patients. If we are married men or women, we can scarcely say our lives belong to ourselves alone. If we are parents of children, a big claim is laid on us by the children we brought into the world. We belong to him or her or them whom we love.

Further, our lives belong to those who love us, who look up to us, who turn to us in trust, and who rely upon us in need.

Ultimately, our lives belong to God, to him who gave them to us in the first instance. They are his, not ours, these lives we are prone to call our own and which we jealously seek to protect as a private possession.

Christians understand this. They know that the chief principle of Hell is to assert the claim, "I am my own." They "belong to Christ, and Christ to God." Christians know who they are—Christ's people and God's. And they know that here and now, in today's world, they are called to be God's dedicated people.



# EDITORIALS

## Books and the Faith Today

**D**URING the 1960s the religious book market came upon evil days, and in this Lenten Book Number for 1974, it is not yet possible to report jubilantly that happy days are here again in that field. But some publishers are noting signs that American Christians are resuming their old practice of reading. Being a product of the Age of the Printed Word ourselves we incline to the view that Christians do well to read more and scream less, so that when they do scream they will do so literately. ("People say that life is the thing, but I prefer reading"—Logan Pearsall Smith. The man should be canonized.)

It seems most likely that fewer books will be published, in the field of religion, than was the case in earlier times. During the 40s, 50s, and well into the 60s whenever a good and useful book appeared on some subject of religious importance rival publishers would come forth with rival volumes that covered much the same ground or said much the same thing. That was wasteful and produced a glut, with consequent literary dyspepsia. If what we get now in the field of religion are fewer and better books we shall all profit—perhaps even the publishers, and certainly the readers.

Every few years we conduct a readership survey to ascertain what our readers like and want and we always find the people who read *THE LIVING CHURCH* are people interested in good books about their religion. So we shall continue to look for the best books that come out and to report to you about them.

There is one change in general policy we are making. In the past we have reviewed some books whose reviewers thought they were hopelessly bad. Henceforth if our reviewer says the book is absolutely N-G we'll just not mention it; unless the book is as important as it is bad, in which event we shall try to forewarn you about it. Also, we are abandoning book notes, and we shall simply list by title and publisher books we have received which we have chosen not to review.

## Great Samaritans — or Just Good?

**I**T is time for American Christians to take note of a fact which is easily overlooked, partly because it is unwelcome and partly because it has not been well publicized, and that is the fact that Christians of some other lands are beginning to pull ahead of us in one enterprise which we have always supposed is an American long suit—and that is devotion to the corporal works of mercy to needy people outside our national borders.

In a recent cartoon somebody says of somebody else: "Yes, he's a good Samaritan, but not a great one!" The test of anybody's Good Samaritanism is not how much he gives of his material goods, but what share of his goods he gives. Our Lord's story of the Widow's Mite is the relevant scripture here. And the hard truth is that Christians of other lands, among them Britain, are taking the lead. Our American good Samaritanism has been good, but it could be better, and God asks that it be great, because of the abundance of goods he has put in our hands.

We like to think that Episcopalians cannot endure the thought of people starving and shivering and sick and homeless anywhere in the world, who could be cared for if we would share what we have with them. If our church people know the tragic story they will respond, because they are Christians who feel called to be doers of the Word and not hearers only.

It is our job to tell you about these things so that you will know, and, knowing, do what needs to be done. So please turn now to page 5 and read the full-page advertisement for the Presiding Bishop's Fund for World Relief. We've done our part. God bless you now as you do yours.

## Innocent Until Found Guilty?

**W**E have been sternly admonished by some readers to stick to the simple gospel that "In this country a man is innocent until found guilty." Because we can't find that golden text in either the Bible or the U.S. Constitution we raise the subject here because of a news story in this morning's paper. Perhaps somebody whose trust in that maxim is stronger than ours can explain how it works in the case of Citizen Edward F. Kanieski.

Mr. Kanieski lives in Wisconsin, a state justly rated among the leaders in enlightened penal justice and correctional institutions. If what he is receiving is justice, may Heaven help the victims of American "justice" in less enlightened states of the Union.

In 1952 he was convicted of first-degree murder and sent to prison. In 1972 the Wisconsin Supreme Court ruled that he had been convicted on circumstantial evidence and he was set free. He had been in prison for 20 years, and he now made a claim for \$250,000 for false imprisonment, this sum being a realistic estimate of what he would have earned as a free man over the past 20 years.

If he's not guilty he is innocent, according to our maxim. But tell that to the State Claims Board, which denied his claim and explained that it must "find it clear beyond reasonable doubt that the petitioner was innocent of the crime for which he suffered imprisonment before it can grant relief."

As his case now stands, then, Mr. Kanieski is not guilty, but neither is he innocent. Twenty years after the crime for which he was wrongly convicted he is required to prove his innocence. He is broken in health, destitute, and that is apparently the end of the matter.

So the maxim that a man is innocent until found guilty doesn't help Mr. Kanieski very much. It is, of course, a transparent fraud, in real life and fact. If it's legal maxims we need in order to understand what happens to people like him, a better one might be the statement of William E. Gladstone: "Justice delayed is justice denied." Or, even better, this by Clarence Darrow: "There is no such thing as justice—in or out of court."

Why can't the Church and the Synagogue in this country say more and do more in the service of genuine justice, especially for the poor who, in our courts, get the least and the worst of it?

# Books

**I HEARD THE OWL CALL MY NAME.** By Margaret Craven. Doubleday. Pp. 166. \$4.95.

*I Heard the Owl Call My Name* is a fine book—a sensitive, lyrical and poignant evocation of the fading culture of the Kwakiutl Indians of British Columbia.

The plot is contrived, but this is a minor flaw, for the story is simply a framework for Margaret Craven's knowledgeable and moving description of life in a remote village where only the old remember the ancient rituals and dances correctly and the young are reaching tentatively and fearfully to the world outside.

The protagonist, Mark Brian, is a young Anglican priest who, unaware, has a terminal illness. He is sent by his bishop to be vicar of Kingcome parish where he will have a chance to reap a lifetime of experience in the two active years remaining to him. His imperceptible dying and that of the Kwakiutl culture are parallel movements, inevitable and intertwined. His days are touched with symbolism. He is kin to the salmon, the "swimmer" who, doing what he must do, swims upstream until he dies. He learns the myths and the old stories; he is told of the owl "who calls the name of the man who is going to die."

Through his eyes the reader discovers the people of Kingcome, caught between the old ways and the new, afraid of what lies beyond the village, reluctant to give up their traditions, and yet already forgetting the old language and the old ceremonies.

There is a sense of tragedy in the ancient deserted Haida villages, their totems broken and moss covered, foreshadowing the destiny of Kingcome. There is pathos in a villager's selling, for fifty dollars, a great carved ceremonial mask to an unscrupulous dealer. But there is a sense of hope, for "no culture can remain static." Where there is decay there is also new growth; and where there is death there is also life.

E.S.W.

**SPEAKING IN TONGUES — LET'S TALK ABOUT IT.** Edit. by Watson E. Mills. Word Books. Pp. 162. \$4.95.

Here's a book for those caught in the "glossolalia gap."

Speaking in tongues (English translation of the Greek words "glossa"—tongue and "lalein"—speak) is a visible, perplexing part of the current charismatic movement. Yet such an occurrence comes at a time when many people are weary of controversial matters and are preoccupied with

the crises of the 70s. Consequently, there's little appreciation and even less understanding of the resurgence of this ancient practice.

No small part of the lack of understanding derives from the perennial gap between the firsthand experience of those who speak in tongues and those who confront such persons in the context of orderly, institutional worship and practice. The subjects and their supporters tend to exalt speaking in tongues as the supreme manifestation of the Holy Spirit. Those who are critical tend to disparage the practice as a marginal if not pathological phenomenon.

The present volume is especially helpful in that the writers of the various chapters do not take sides. Rather, they examine the evidence and argue their respective positions in terms of an informed biblical, historical, and theological approach. For the most part their accounts are concise, well thought out, and clearly expressed.

With the Roman Catholics so active in the charismatic revival, one wishes there had been a chapter written by a practicing member of that tradition. Some material from a sociological or psychological viewpoint would have enriched the breadth of offerings. Even more helpful would have been at least one presentation from the personal knowledge of one who speaks or has spoken in tongues.

The main value of this book lies in its informed historical perspective and theological guidelines for dealing with this bewildering phenomenon of our times. Those who seek such understanding out of practical necessity or intellectual interest may find this volume helpful.

(The Rev.) EASTWOOD ATWATER, Ph.D.  
Blue Bell, Pa.

**THE MISSION OF THE CHURCH.** By Edward Schillebeeckx. Seabury Press. Pp. 244. \$3.95.

The development of Roman Catholic doctrine in the Second Vatican Council is charted by Edward Schillebeeckx, the distinguished Dutch theologian who served as theological *peritus* for the Dutch bishops during the council, in his new book.

Beginning with the ideas expressed in preliminary drafts of key documents, such as the Constitution on the Church, Dr. Schillebeeckx traces the modifications which gradually reshaped them into their final form.

Thus, in *Lumen Gentium*, the church which is Christ's body, is no longer simply identified with the earthly structures of the Roman Catholic Church. Rather it is said to "subsist" in that outwardly visible community, and room is left for the reality of the church to be found, in varying degrees, in other earthly communities.

The indefectibility of the church "is not something that displays itself in triumphalism, but something that consists

of a weakness in which God's grace triumphs" (p. 12).

The Pastoral Constitution on the Church in the Modern World, a subject not dealt with in the original agenda of the council, represented a new view of man and society which struggled through many stages for articulation in the final document, *Gaudium et Spes* (joy and hope). The contrast between an earlier draft and the final document is sharp. In the former, "the 'world' seemed . . . to be no more than an opportunity for Christians to practice charity." But in *Gaudium et Spes*, "the social system and man's general well-being are not simply statistical data—they are an evolving reality which must be built up on the basis of truth and justice inspired by love. An equilibrium which is increasingly worthy of man must be achieved in freedom and, if this is to be attained, it is necessary both to renew man's attitude and to reform the structures of society."

Dr. Schillebeeckx notes the emergence of what is often called "the new anthropology of Vatican II"—a step toward rethinking the doctrine of man. Summarizing No. 27 of *Gaudium et Spes*, he says: Respect for one's fellow-man—"the other self—without any form at all of discrimination, is essential in this connection: a respect for man in his body in his psychical and spiritual structures, and in his social rights. A failure to respect these human rights is always a stain on human civilization."

This reviewer feels a certain uneasiness in reading both *Gaudium et Spes* and the comments of Dr. Schillebeeckx on the social mission of the church. Is a new kind of triumphalism expressed here, a confidence in the ability of human intelligence and good will to cope with all problems of earthly existence and bring about a society of justice based on love? Dr. Schillebeeckx nevertheless makes it clear that no human society can be identified with the Kingdom of God. In chapter 4, Man's Expectation for the Future on Earth, he deals at length with this problem, admitting the truth of Merleau Ponty's observation that "where there must be a revolution to banish injustice from the world, we can never rely on Christians, because they relativize every commitment to the world."

The author asserts that this relativization is not inspired by a flight from this world, but rather by the Christian's hope for a new world which "makes every result achieved on earth relative because the result achieved is not yet and cannot be this hoped-for 'new world'. . . . Christianity is therefore the confirmation of a future which remains open and this openness is . . . an active commitment to a better future."

Perhaps it would be more biblical to say that Christians relativize every commitment to the future because their eschatological outlook sees no causal rela-



tion between the existential now and the eschatological tomorrow.

Other chapters deal with the laity, clergy-laity relations, the religious orders, and the nature of office in the church. Throughout, the author maintains a keen ecumenical awareness and a respect for the autonomy of the secular in social as well as natural phenomena. In spite of occasional infelicities in translation ("the raised Christ") and a few individual quirks (the one evangelical counsel belonging to the essence of the religious life is "celibacy for the sake of the kingdom of God"), *The Mission of the Church* will be interesting and helpful reading for serious students of contemporary movements in Roman Catholic thought.

PETER DAY, D.D.

*Ecumenical Officer of the Episcopal Church*

**JESUS NOW.** By Malachi Martin. Dutton. Pp. 317. \$7.95.

Unquestionably, this book is one of the most important ones in the field of religion that has appeared within the past year—important for several reasons. One is the depth and the locus of its impact. A Christian of any persuasion can hardly read it without asking, "Am I an unconscious victim of one of those essentially false 'Jesus Figures' that Martin describes so brilliantly? Will my 'Jesus Figure' hold up under the test of reality?" Another fact which gives weight to this book is the range and depth of the author's scholarship. He is a real master of his subject. Many readers would add the author's extraordinary style as another weighty plus; this reviewer is less enthusiastic about that and feels that the book could have been written in much less bulk.

Unlike some other influential writers on the subject of a plausible faith for men of today (Harvey Cox comes instantly to mind), Martin seriously concerns himself with the question of whether a given religious faith is true. It is astonishing and, to some of us at least, appalling how much intelligent discussion of religious subjects there is in contemporary writing which simply bypasses the whole question of truth and falsehood in believing.

One must read this book most of the way through very patiently if he is eager to come to the author's "positive" contribution. Only then will his patience be rewarded. Malachi Martin does indeed believe in the "Jesus Self" as man's only salvation. "The Jesus Self is the identity, the singular quality which constitutes the individual oneness of each man or woman." Jesus is the true life of every soul who truly lives. In pondering Martin's concept of Christ as the true life one may find it very suggestive of the vision of Christ, given in St. John's prolog, as the true light which lightens every man coming into the world.

This book raises, especially by implica-

tion, some questions about Christology and salvation which it does not try to answer. One of these is the relationship between the Christ who is the Jesus Self in every person who truly lives and the Christ of the historic church. And it seems to this reviewer that the statement would be greatly strengthened by adding to it the note that is so unforgettably struck by Albert Schweitzer in the closing paragraph of *The Quest of the Historical Jesus*, in which Schweitzer speaks of how today, as of old, Christ comes to us as One Unknown and calls us to share in his toils and sufferings; and if we respond to his call and rise up and follow him we are given to know, as in an ineffable mystery, Who He Is. Martin's thesis and Schweitzer's need to be put together.

*Jesus Now* is one of those books which are not forgotten within a few months of

their appearance. It may well prove to be one of the basic books of this decade, in the field of restatement and reconstruction of the Christian faith.

C.E.S.

**ALDOUS HUXLEY.** By Philip Thody. ("Leaders of Modern Thought" series.) Charles Scribner's Sons. Pp. 114. \$5.95.

Philip Thody has given us an extremely readable book in his analysis of the work and character of Aldous Huxley and of the influences which shaped his life.

Prominent among these influences were two people—Aldous' grandfather, Thomas Henry Huxley, and his great friend D. H. Lawrence. The famous biologist, who regarded man as no more than "the product of the wholly amoral and fundamentally accidental process governing the

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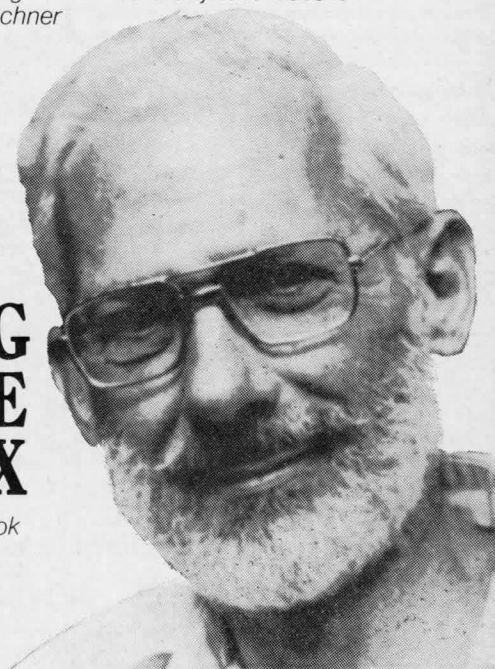
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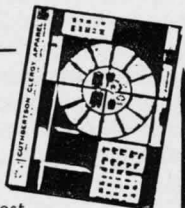
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evolution of all life," hoped his grandson would accept scientific materialism as a viable substitute for Christianity. D. H. Lawrence, believing that flesh and blood are wiser than the intellect, provided Huxley with his constantly recurring theme of "the deep wisdom of the body" — a wisdom which justified his insistence that "what puritans call sexual immorality can well have better results than rigid adherence to the fixed rules."

Huxley was, however, too brilliant and complex a character to fit into such a simple mold of outside influence and, while Thomas Huxley and Lawrence undoubtedly left their mark, Aldous, despite his grandfather, retained at least a belief in a "Ground of Being", and despite Lawrence was unable to still his puritan conscience.

The general impression left by Huxley's novels, nevertheless, is not that of the usually proclaimed satire (even including *Brave New World*), but rather of sexual promiscuity sometimes mixed with perversion, characteristics, it should be stressed, which found no reality in his personal life. As he grew older Huxley resorted to drugs — mescaline and LSD, as instruments for widening his understanding of mysticism. According to Thody, he coined the word "psychedelic," a claim unconfirmed by Webster.

Was Huxley one of the leaders who produced our modern culture? Certainly promiscuity, perversion and drugs are not only prevalent today, they are widely accepted as right. There are also those who agree with Mr. Malcolm Muggeridge's evaluation of our society, namely, that it is "nihilistic in purpose, ethically and spiritually vacuous and gadarene in direction." It is hard to believe that Huxley did not contribute to this cultural and ethical dilemma.

(The Rev.) RODNEY N. USHER-WILSON  
Bronxville, N.Y.

**AN AGE OF MEDIOCRITY.** By C. L. Sulzberger. Macmillan. Pp. 828. \$12.95.

Mr. Sulzberger, writer of the influential column "Foreign Affairs" and renowned journalist of international politics and diplomacy, presents in this volume much from his memoirs and diaries for the years 1963-1972. He calls this "an age of mediocrity" not to suggest that second-rate men now control the destinies of nations but rather that men like Nixon, Heath, Brandt, and Pompidou are "efficient, competent," but "none is genuinely popular or charismatic in the least. None is a superman, a giant, but each got things done. They are men of man's dimensions."

Charles De Gaulle was one leader who was not a "mediocrity" in Sulzberger's definition, and some of the most valuable portions of this book for the serious student of recent and contemporary history are Sulzberger's candid reports of his

several private interviews with De Gaulle, with whom he enjoyed a close rapport.

Sulzberger is not reluctant to express his enthusiasms or non-enthusiasms for the eminent people he talks about, but he has the objectivity of a seasoned professional in his field.

There is physically a lot of reading between the covers of this book, but if you find history as viewed through biographical lenses interesting you will welcome the lavish abundance of detail that Sulzberger provides.

**LAST RIGHTS: A Case for the Good Death.** By Marya Mannes. Wm. Morrow. Pp. 150. \$5.95.

It has begun! In the shocked silence following the Supreme Court's guillotine-like resolution of "the abortion question," a new drum roll is now to be heard: euthanasia, the good death. Cautiously sympathetic, I opened *Last Rights* with anticipation. I found, not a careful analysis, but a proclamation of a sweeping "cause." The tipoff came as early as the preface, where Marya Mannes humbly confides that she "has heard all the medical, religious, and legal arguments designed to forbid [the dying] the dignity and responsibility of their final rights," and announces her "determination to help bring these to all."

The style is moving. The reader is offered a series of verbal snapshots as evidence of the pathetic dilemma posed, in great part, by our medical technology. There are the hushed conversations among perplexed relatives, the nursing home corridors with their atmosphere of life in suspension (or is it death in suspension), physicians with words of professional hope when there is no hope. Not to be excluded from the data, there is the church, "clothed in brocades of dogma and ritual," thwarting the cause of human rights with a gospel of fear and promises.

Ms. Mannes's solution is direct and simple. Euthanasia both passive (withholding lifepreserving measures) and active (administering pain-killing drugs that might result in death) is the answer. The first step is to make the request for one's self both legal and socially acceptable. And how about those who have slipped past the point of deciding or are retarded or seriously crippled? Judgments are to be made based upon the "quality" of life in question. After all "since God cannot dispose of these 'gifts of life' which have turned to curses then man will have to." The author then makes known her request.

But the book is important. Constant reference to "the good death" subtly turns to pose the question of "the good life," about which Ms. Mannes's own humanistic rhapsodies leave one unsatisfied. But her banner, boldly raised, enjoins Christians to the battle. And if we haven't forgotten, we are on familiar ground. For

one thing, the choice for Christians between "a good death" and "a holy death" is nothing new (cf. Diocletian). Or perhaps we ought to be proclaiming what death is in the first place. As C. S. Lewis once wrote, "there is a difference between fasting and missing your dinner. . . ."

(The Rev.) DENNIS R. ODEKIRK  
St. John's Church, Sturgis, Mich.

**THE CALL OF THE DESERT: THE SOLITARY LIFE IN THE CHRISTIAN CHURCH.** By Peter Anson. S.P.C.K. (Distributed by Morehouse-Barlow Co.) Pp. 278. £1.50. paper.

"Oh, that some lodging place in the wilderness for me were dwelling place . . ." (Jer. 9:2).

In man's long and often agonizing quest for God, he has sought many curious ways and different paths for the journey. Not the least curious to modern view is that of the solitary who, renouncing human intercourse and all physical comfort, seeks out a desert place where, alone, he tries to hear the word of God for him.

That this attempt finds little sympathy with most people today does not surprise us, but that it finds little understanding or empathy with even devout churchmen or the clergy is unfortunate. At a time when the church is pressured on all sides to conform to the world and its ways, and when each year sees a bit more loss of spiritual energy as we mindlessly pursue the passing fad, perhaps some of us ought to encourage the very few who in each generation try to follow the call of the desert, either in a strictly literal sense or as more broadly interpreted. The great Catholic Church has a heritage which, if rediscovered, might well provide for those who now feel compelled to go off into Zen or dabble in other Eastern disciplines wholly foreign to their culture.

Peter Anson in what, by my count, must be his thirty-seventh book has, since 1927, given us repeated exhortations to re-examine the place of solitude in the religious life. In this paperback reprint of the 1964 edition of his history of the desert saints and medieval solitaries, he again reminds us that the church's primary mission remains that of guiding men to holiness.

His review begins with the pre-Christian solitaries, includes the recluses of the Thebiad and those later marvels of piety, the pillar-sitters. It encompasses the walled anchorites and anchoresses of the high middle ages whose wisdom was sought by priest and pope alike. He leads us down the walk of history to the curiously decadent phenomenon of the "age of enlightenment" in which wealthy Deists did not scruple to erect artificial ruins on their country estates and people them with salaried "hermits" under contract to tell their prayers or appear in religious ecstasy when house guests came near. So much for the earliest aspects of the Gothic revival! Anson also reveals some of the contemporary efforts in England and the

United States to live the solitary life. (I am delighted to know that there is a Camaldolese hermitage near me at Big Sur, California where intercession for the world is the way of life.)

Anson's insight and natural empathy shine through the entire presentation. He quotes Richard Rolle to good effect in his conclusion:

"The hermit life is great if it be greatly led."

One feels that the church has tried just about everything in its program of assault on godlessness. Perhaps it is now time to provide for and listen to the few who are called to devote their entire lives to the task of waiting on the Word of God. He may very well have a message!

(The Rev.) C. E. DAVIS, D.Phil. (Oxon.)  
Priest of Northern California

**THE CASE OF A MIDDLE CLASS CHRISTIAN.** By Charles Merrill Smith. Word. Pp. 149. \$4.95.

Charles Merrill Smith evoked genuine merriment when his first book, *How to Become a Bishop Without Being Religious*, appeared in 1965, when he was an active Methodist minister. Now, nine years and half a dozen books later, he is a free-lance writer who may be in danger of taking himself too seriously.

*The Case of a Middle Class Christian* is the account of the author's own search for a faith which would somehow square with reason and experience, to replace the faith he inherited and which had to carry "a cargo of ideas, attitudes, postures, values, convictions, affections, hostilities, and conformities."

Mr. Smith still employs the breezy style which marked his previous writings. For example:

"The Middle Class Christian has taken

a pasting from critics in recent years. He is spiritually superficial, they say, and confuses his own cultural values with the demands of the faith. Theologically and biblically he's only semiliterate, and he conceives his faith to be little more than a list of petty moralisms. He has no deep commitment and shies away from bold ventures of the soul. Hardly anyone troubles to point out the good things about the American Middle Class Christian, perhaps because it is more fun to criticize than to praise. But . . . he is the guy who has kept organized Christianity going. He pays the church's bills. He does not dodge his responsibility of serving on boards, committees, fund drives — performing time-consuming, often boring tasks essential to keep an enterprise afloat. By no means least, he is the one who sits in the pews Sunday after Sunday. Both the charges against the Middle Class Christian and the compliments to him are, in the main, accurate."

Charles Merrill Smith, since he is recording his own personal spiritual odyssey, has every right, of course, to reveal to the reader what his conclusions are. But unfortunately, he makes his conclusions resound like pronouncements from Sinai with a hint of smugness.

But then, this book is admittedly the case of a middle class Christian. Still to be written is the case for the middle class Christian.

(The Rev.) BEN A. MEGINNISS  
Trinity Church, Mobile, Ala.

**LIVING QUOTATIONS FOR CHRISTIANS.** Edit. by Sherwood E. Wirt and Kersten Beckstrom. Harper & Row. Pp. 290. \$7.95.

This is a remarkably inclusive anthology of short sayings and statements, topically arranged, which should be especially useful to preachers and writers. The edi-

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tors draw very heavily, though not exclusively, on Protestant evangelical sources, and because so many of the people they quote are not well known to the world at large it would have been helpful if some kind of biographical index had been provided.

### Books Received

ON HAPPINESS, Pierre Teilhard de Chardin. Harper & Row. Pp. 93. \$3.95.

A STRATEGY FOR PEACE—Reflections of a Christian Pacifist, Frank Epp. Eerdmans. Pp. 128. \$2.45 paper.

PRAYERS FOR LAY MINISTRY, Carl T. Uehling. Fortress. Pp. 84. \$2.95 paper.

TO BE FREE, Frieda Armstrong. Fortress. Pp. 88. \$2.95 paper. (Christian women's lib.)

UNVANQUISHED PURITAN, Stuart C. Henry. Eerdmans. Pp. 299. \$7.95. A biography of Lyman Beecher.

THE ANGRY ARABS, W. F. Abboushi. Westminster. Pp. 285. \$8.95.

OUT OF THE DEPTHS: THE PSALMS SPEAK FOR US TODAY, Bernhard W. Anderson. Westminster. Pp. 198. \$3.50 paper.

GOD ALIVE, Alan Richards, Edna Lambert, Les George. Westminster. Pp. 182. \$2.95 paper.

NEW LIFE & OTHER JOYS, prayers by Merle G. Franke. Fortress. Pp. 127. \$4.95.

FACE TO FACE, Jackie M. Smith. John Knox. Pp. 143. \$3.45 paper.

LEADING GROUPS IN PERSONAL GROWTH, Jackie M. Smith. John Knox. Pp. 180. \$4.95 paper.

POLITICAL EVANGELISM, Richard J. Mouw. Eerdmans. Pp. 111. \$1.95 paper.

BECAUSE WE HAVE GOOD NEWS—A LAYMAN'S GUIDE FOR PERSON-TO-PERSON EVANGELISM IN COMMUNITY. Abingdon. Pp. 128. \$2.50 paper.

## COUNCIL

Continued from page 9

land; Thomas McElligott, Minneapolis; Charles Grover, Syracuse; and Miss Estelle Warren, Atlanta.

It was emphasized that members of this consultation are not the only resource people for Christian education and/or church school materials, but their first consultation is a move "to begin somewhere," Fr. Powell said.

### Church Development

This new program for development came, it was announced, in response to a resolution adopted by the last General Convention: that the office of development "arrange visits . . . with representatives of parishes, dioceses, the national church, and others, for the purpose of developing a strategy to release the human and financial resources of the church, and to report its findings to the Presiding Bishop and the Executive Council in February, 1975; and be it further resolved that the Executive Council be authorized and encouraged, on the basis of its findings, to implement such a strategy for the church."

Most of the questions in the proposed procedure seemed geared to the raising of money. No final decision was taken on the development program as presented.

### General Seminary Seminar

Dr. Peter Day, ecumenical officer of the Episcopal Church, introduced five students of General Seminary to council. Four of the young men spoke of their visits with staff members at church headquarters. The fifth seminarian had visited and studied the situation in the nation's capitol. His presentation seemed to say, "Where is the staff representation in Washington? There are many senators and representatives who are Episcopalians."

### NCC

Mr. Jorge Lara-Braud, the enthusiastic executive director of the Faith and Order Commission of the National Council of Churches, spoke to council on the responsibilities and work of his commission. He was introduced by Mrs. John Jackson, ecumenical relations and Christian education specialist and member of the council from the Diocese of Oregon.

### CAHD

It was learned during council that the Rev. Earl A. Neil, rector of St. Augustine's Church, Oakland, Calif., has been appointed to the staff of the Committee for Community Action and Human Development (CAHD), which has replaced the Screening and Review Committee of the General Convention Special Program, GCSP was phased out at the end of 1973.

CAHD is one of the five agencies in the newly established Mission Service and

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Strategy (MSS). In the staff section on MSS, which coordinates the church's program and grant concerns for racial and ethnic minorities, CAHD makes decisions on all community oriented grant applications from the black community. (Mr. Howard Quander is the other member of the staff of CAHD.)

#### Members

The Rt. Rev. Philip Smith, Bishop of N.H., was elected to the council by the council. He will take the place of the Rt. Rev. John Allin when the latter becomes Presiding Bishop in June.

The Rt. Rev. Wilburn C. Campbell, Bishop of W.Va., has resigned from the council because of his added responsibilities. He is now president of Province III and also president of APSO.

#### The Printed Word

Within a year, Seabury Press, the church's official publisher, has had a \$300,000 turn-around in business. A church subsidy is no longer needed, Mr. Mark Linz told council.

Mr. Linz, president of Seabury Press, said the company plans to enter the book club field this spring with notices appearing in the March issue of *The Episcopalian*.

As for *The Episcopalian* itself, no formal report on its state and condition was received by council. However, members were told that the magazine was in the process of doing some "exciting

things," but these plans were not released publicly.

#### Whither?

It was an interim council. A number of members were absent. A number of those attending left before deliberations were over. There was not a quorum present when council adjourned.

The Presiding Bishop is to retire May 31—at midnight, he reminds us.

The Presiding Bishop-elect does not take over until the June meeting follow-



ing his enthronement in the Washington Cathedral.

In preparation for the change-over, the Rt. Rev. John Allin has made some staff changes and expects to make others.

The Rt. Rev. Edmond L. Browning, Bishop in charge of the American Convocation of Churches in Europe, is to be deputy for jurisdiction.

The Rt. Rev. John Walker, Suffragan of Washington, has been asked to be deputy for ministries. The Rt. Rev. Milton L. Wood, Suffragan of Atlanta, has been asked to be deputy of administration. Neither of these men has made a decision on the move.

There is the position of deputy for program to be filled.

And so it goes for Presiding Bishop-elect Allin.

The display of seeming casualness by several of the five students of the church's official seminary was generally depressing—one especially so—not only to this reporter but to other press people, both clerical and lay, and to council members interviewed by TLC representative. These latter included bishops, priests and laity. Not one of the young men acknowledged Presiding Bishop Hines as the presiding officer. Perhaps, because they were introduced by the church's ecumenical officer, too many council members and observers expected to hear about experiences these young men had had with other church representatives not about 815 or Capitol Hill.

One bishop told this reporter that required seminary courses such as homiletics and "Baby" Greek, etc., are no longer necessary. But students are smart enough, he said, to know that they need to take enough courses to pass the national theological "boards." Otherwise, students do not have to take a specified study program, he insisted. (A course or two in basic grammar would not be amiss.)

One hopes that the bishop is wrong, but others interviewed were inclined to agree with him.

Are all seminaries following this pattern? I hope not.

GMS

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#### THE LIVING CHURCH

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THE LIVING CHURCH



# CHURCH DIRECTORY

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

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev & B & C 1st Sat 4

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. Richard S. Deitch, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 15, 35, 11); Daily 10

## ST. PAUL'S

2430 K St., N.W.

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

## COCONUT GROVE, MIAMI, FLA.

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

## FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Road  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily. C Sat 4. Healing Wed. 9. An Anglo-Catholic Parish Serving the Palm Beaches.

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

## CHICAGO, ILL.

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

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c  
Sun HC 8, 9, 11; Daily HC, Hours posted

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL**  
Second and Lawrence (Near the Capitol)  
The Very Rev. Eckford J. de Kay, Dean  
Sun Masses 8 & 10; Daily as announced

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

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

## KANSAS CITY, MO.

**ALL SAINTS'** 9201 Wornall Road  
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk N.  
The Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High)

## LAS VEGAS, NEV.

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

## BROOKLYN, N.Y.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wklys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wklys, Sun 12:30

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r

Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

**EPIPHANY** 1393 York Ave. at E. 74th St.

Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, ass't  
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

**SAINTE ESPRIT** 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

**CHAPEL OF THE INTERCESSION (Trinity Parish)**

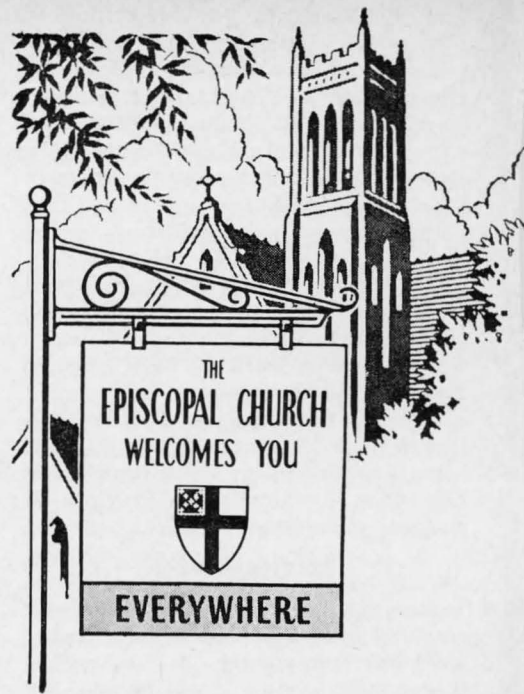
Broadway at 155th St.  
The Rev. Frederick B. Williams, v  
Sun Masses: 8, 9, 11 (Solemn) & 12:30 (Spanish); Daily Masses: Mon, Wed & Fri 12 noon; Tues & Thurs 8:30; Sat 6; P by appt. Tel: 283-6200

**ST. MARY THE VIRGIN**

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

**RESURRECTION** 115 East 74th St.

The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun 8 H Eu, 9:15 H Eu & Ch S, 11 Sung Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt



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

**ST. THOMAS** 5th Avenue & 53rd Street

The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser  
Sun HC 8, 9, 11 (1S), MP 11, Ev 4; Mon thru Fri HC 8:15; Tues HC & HS 12:10; Wed SM & HC 12:10, HC 5:30. Church open daily to 11:30

## PHILADELPHIA, PA.

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.

Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

## SAN ANTONIO, TEXAS

**ST. PAUL'S** Grayson at Willow

The Rev. J. F. Daniels, r; the Rev. K. D. Miller  
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

## HOT SPRINGS, VA.

**ST. LUKE'S**

The Rev. George W. Wickersham II, D.D.  
Sun HC 8, 11 MP (1S HC)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Boinbridge St.

The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## STAUNTON, VA.

**TRINITY**

The Rev. E. Guthrie Brown, r; the Rev. David W. Pittman, ass't  
Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

## TORONTO, ONTARIO, CANADA

**ST. THOMAS'** 383 Huron St., S. of Bloor

Sun HC 7, 8, 9:15, 11; MP 10:30; EP 7; HC daily; C Sat 8

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (1 blk. east from the Marriott)

Tels. 2-26-39 and 4-14-94  
Sun Lit & Ser 11; EP 6

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