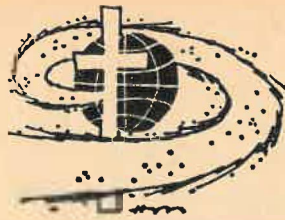


# The Living Church



FRANCIS S. MARON, S.C.





— With the Editor —

## Notes to the Overworld

**T**O *John Calvin*: There used to be a popular blues song about somebody being "nobody's sweetheart now." Among best-selling pop theologians you seem to be nobody's sweetheart now, and I have the impression, to your credit, that you couldn't care less. I'm not a fan of yours exactly, but the way you could turn a phrase was such that almost thou persuaded me. Just now I've come upon this quote from you: "Satan is an acute theologian." I don't know how you said it in Latin or French, but in English your adjective is a masterpiece of verbal precision. You pointedly did not say that Satan as a theologian is profound, or wise, or sound; to be such he would have to be a godly spirit. The great doctors of the Faith have all learned God on their knees. But Satan is an *acute* theologian—the old fox of the perfect phrase; the subtle disputant; the erudite polymath who strives not to glorify God and to enjoy him forever but rather to make other theologians look like dunces. Not profound, not wise, not sound, but *acute*—the Answer Man about God. Brother John, I think you had the Old Boy's number. And how was it that you put the case about divine election? "When God elects us it's not for our good looks (*ce n'est pas pour nos beaux yeux*)." In today's America you could make a pile, if you chose, as a professional ad writer for somebody's candidate or somebody's anti-perspirant. No offense intended; none taken, I hope. Remember Proverbs 25:11: "A word fitly spoken is like apples of gold in pictures of silver."

### To *Ambrose Bierce*:

You sincerely and lovingly intended to be a burr in everybody's saddle, but you are such a comfort to me! This morning's mail brings another of those letters in which somebody calls me a bigot, but your definition in *The Devil's Dictionary* not only staunches the flow from my bleeding heart, it cheers and inspires and assures me that the struggle is not in vain:

"BIGOT, *n.* One, who is obstinately and zealously attached to an opinion that you do not entertain."

From this it follows, does it not? that the supreme bigot is likely to be, if not certain to be, he who most generously bestows the title upon others. Since you simply disappeared and have never been heard from since, it is assumed that you died in 1913, a year after I was born.

I can assure you that nothing much has changed in our unfriendly little game of libeling one another by labels. Still do the bells of hell go ting-a-ling-ling for you but not for me. When you look that way it's because you're dissipated; when I look that way it's because I'm run down. When those other nations, the rascals, colonize undeveloped lands and plunder their resources, they are wicked imperialists; when we do it it's manifest destiny. When you say it, you lie in your teeth; when I say it it's with me as with Pooh Bah, "merely corroborative detail, added to impart verisimilitude to an otherwise bald and unconvincing narrative." And, of course, when you're that way, you're a bigot; when I'm that way, I'm just firm in my convictions.

### To *Sir Arthur Conan Doyle*:

You probably weren't aware that you were writing sound philosophy when, in *A Study in Scarlet*, you had Holmes remark to Watson: "In solving a problem of this sort, the grand thing is to be able to reason backward. That is a very useful accomplishment, and a very easy one, but people do not practice it much. In the everyday affairs of life it is more useful to reason forward, and so the other comes to be neglected. There are fifty who can reason synthetically for one who can reason analytically." Since Holmes had in mind only a problem of criminal detection he had no reason to mention another important truth about this—that the best way to learn how to reason forward well is to become adept at reasoning backward. Unexceptionally, the best forward lookers are the best backward lookers. If the bright high school graduate aspires to be a prophet he should be required to major in history in college. The past is not so much prologue as it is preview. As St. Augustine noted, the New Testament is latent in the Old. Tomorrow is always latent in yesterday. If on this "morning after" I have a nasty hangover, and if I really want to know why, I have only to reason backward to last night. Yesterday can tell us all we need to know substantially (*sans* details, of course) about tomorrow, if we have the wit, the will, and the courage to read yesterday and to take it straight. However, it takes some moral guts for us today to face the whole truth about us yesterday. And if we don't? Then, as we were then so are we now and so shall we ever be: a doom which most of us should not find irresistibly attractive.

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31. John Donne, P.

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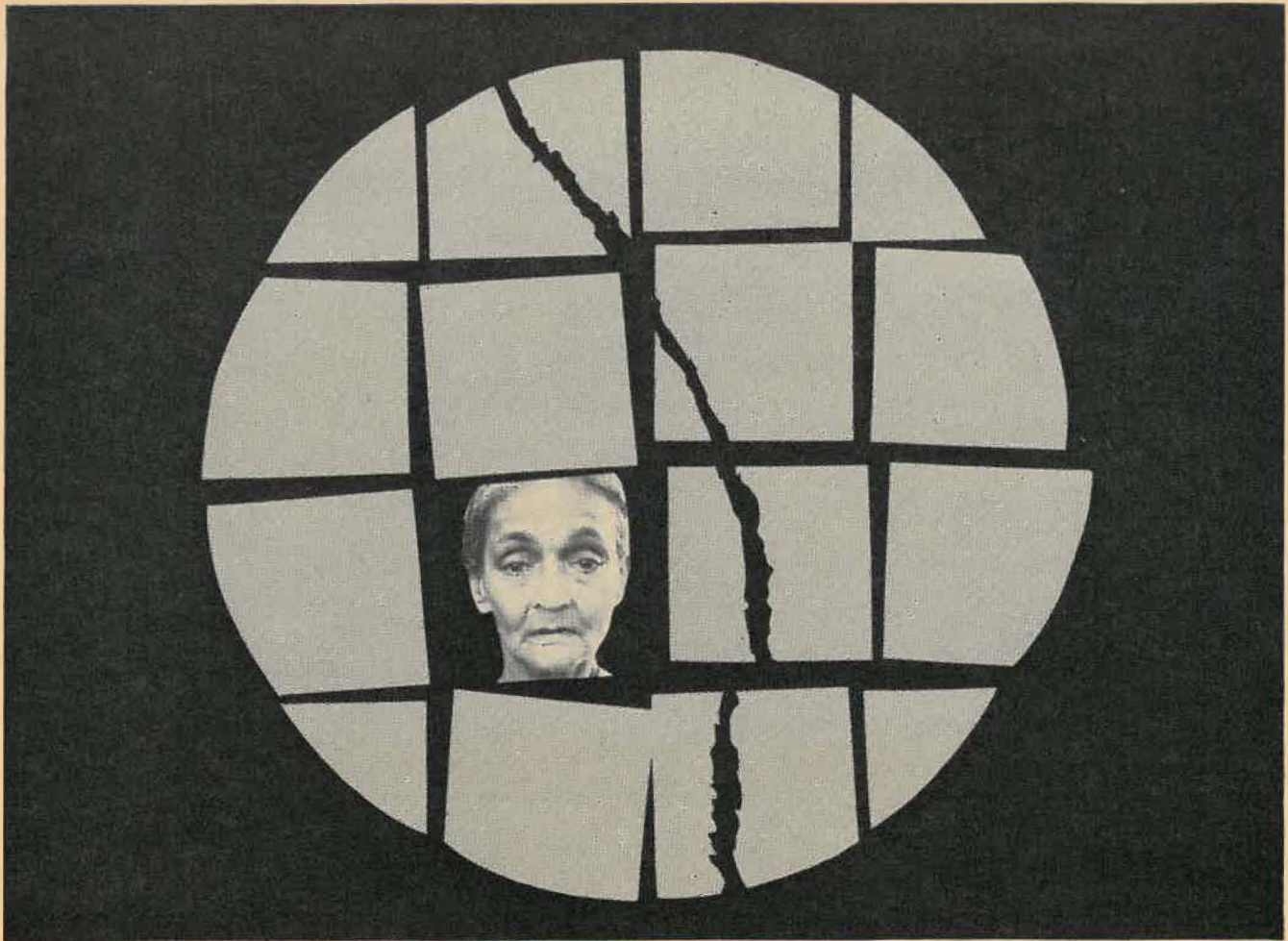
1. Lent IV

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

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# Letters to the Editor

## The Business of Ministers

I think that the cover on TLC for Feb. 4 is one of the strongest sermons that I have witnessed for a long period of time. It was comforting to listen to the preacher of the National Christian Church at the funeral of the late President Johnson, when he stated that he was very close to the late President, but he never once asked him anything in regard to the political, economic, or social activities that the President had to work with. His activity was saving souls, which I think so many of our ministers have forgotten.

E. S. STEPHENS  
Fort Smith, Ark.

## TLC, Jan. 21

Regarding boldness ["A&A," Jan. 21] we couldn't be ashamed to say what our Lord taught us. It isn't a matter of our worth but of obedience in saying what he taught. In all three services of worship according to the Book of Common Prayer we confess our sins and are absolved before we are bold to say our Lord's prayer.

As regards the *Letter to a Godmother*, and "not in any way" catering "to the uneducated," there is a distressing lack of understanding of pronouns. The writer includes herself among the many people for whom saying "thee" and "thou" puts God "off there" somewhere remote. The pronouns thee and thou are the singular of you: maybe not in America but they are in Europe. To *tutoyer* someone is to speak intimately, and it is the precision of French that caused it to be chosen for the language of diplomacy.

To illustrate with boldness and clarity consider page 24 of the Book of Common Prayer. The priest says to the people ". . . absolution and remission of all *your* (plural) sins." The priest and people then kneel and say ". . . hallowed be *thy* name . . ." thy being singular as our Father is singular in the Trinity. After the Lord's Prayer the priest says "O Lord, open thou (singular) *our* (plural) lips," and we reply "*our* mouth (plural) shall show forth *thy* (singular) praise."

M. B. ABRAHAMS  
Trumansburg, N.Y.

## What Are Priests?

About priestesses: I observe that women are as good social workers and teachers and political activists as men — and what else are the church authorities asking of priests today? As for gadget worship, many of the "innovative rites" are thought up by DREs anyway. In spiritual understanding I rate

## The Cover

On this week's cover is a black walnut wood carving entitled "The Annunciation." It was sculpted by Adlai S. Hardin, of Lynn, Conn., and measures 40 inches high by 22 inches wide.

nuns I have known higher than many of the priests I have known, and higher than those monks portrayed in a recent film.

What do our present PECUSA authorities understand by the word "priest"? A money-raiser? A practitioner of business-office expansion? A back-slapper? A cheerful consumer of covered-dish suppers? A political orator with pulpit for soap box? A student of "transactional analysis lab"? (I don't know what they mean by that last, but that's what they call it, and it's paid for by mission money.) The good-old Book of Common Prayer contains depths into which they are afraid to sink. I have known women social workers who did better — and at less cost, alas.

So if there is also a special thing named "priest," let there be priests. Women do all these other things priests put their energies into. And one Sunday I even saw a young girl in high boots, miniskirt, and bare thighs, administering the chalice. I thought they could have loaned her a choir robe.

JEAN S. DAVIS  
Aurora, N.Y.

## Single Clergy

Re. Robert Brown's letter and the editorial comment thereupon [TLC, Dec. 17]

That some bishops do not accept or assign single priests within their jurisdictions rests on two assumptions: (1) that all non-married men are homosexual, and (2) that marriage is an absolute guarantee against sexual proclivities. Neither assumption is correct. Some dioceses, while rejecting single priests, accept and assign to parishes and ecclesiastical posts, men divorced, divorced-remarried.

Blessed is the single man who, judged, perseveres. Highly favored is he who endures in a single state in preference to the broken marriage (but not in the Episcopal Church).

(The Rev.) ROBERT C. KELLEY  
New York City

## Whither Satan?

Theologically enlightened Episcopalians using the Green Book may have rejoiced that on Epiphany VI, unlike those using the BCP, they no longer had to mention the devil. This dark doctrine, elaborated during the Middle Ages, has been purged from the Green Book — almost. (Unfortunately, the scriptures abound with references to Satan, but give us time and the demythologizers will take care of that, too!)

Perhaps to satisfy a few mossbacks on the Standing Liturgical Commission, instead of deleting the collect for Epiphany VI, it was transferred to Pentecost XXVII. Sad to say, unless we get busy and change it before its formal adoption, we will have to note the devil's presence again (and on the Sunday before Thanksgiving!) in 1978, 1989, 2008, and approximately seven times a century thereafter. The effacement of Satan is not quite complete.

And, editor, if you should receive a letter on this subject from C. S. Lewis in the Overworld, please don't read it. Above all, don't



publish it. When I was an avid reader of Lewis, his "sensitivity training" was such that if I did not see Satan every day, I did see Screwtape or some other member of the Lowerarchy. Now, thanks to the Green Book, I am almost free from Satan at last. If I stick to the new baptismal rite and the Green Book collects, I will only have to nod in Satan's direction three more times before I die of old age. If we take away his face and mention him only once every 14 years, surely he will go away.

(The Rev.) JOHN W. ELLISON, Th.D.  
Rector of St. Paul's Church  
Bakersfield, Calif.

P.S. Oh damn! the organist is playing "A Mighty Fortress." Well, I can put a stop to that right now!

### Bishop Krumm Replies

In your editorial [TLC, Feb. 25] you say you are stripping my pastoral letter to the Diocese of Southern Ohio about the use of the Green Book "to the bare bones." Alas, like many skeletons, the result you produced makes the original well-nigh unidentifiable. I was asked to issue advice about the continued use of the Green Book now that the stated time for trial use in this diocese (Jan. 1, 1972 - Jan. 1, 1973) has come to an end. I suggested that congregations continue to use the Green Book because I ventured the opinion: (1) that Prayer Book revision is not likely to be abandoned by the Louisville Convention; (2) that the resulting new Prayer Book when produced will probably be something like the Green Book. That is all I said. I was in no way associated with, nor influenced by, what you allege to be a "persistent and ubiquitous campaign." I did not assume that the General Convention could not reverse itself on Prayer Book revision; I only ventured an opinion that it would not. I based this on the experience at Houston where, despite three years of trial use, no proposal was made to call a halt to revision.

I think TLC is not correct in stating that the Book of Common Prayer "must be loyally used until it is officially replaced." General Convention has authorized that the Green Book may be used at any time, subject to the diocesan bishop's approval, in place of the Book of Common Prayer. My own experience is that most church people do not need to become acquainted with the 1928 Prayer Book. They know it very well and have an affection for it, based partly on familiarity. But many church people have no such knowledge of the Green Book, have absented themselves when it was used so that they have had no chance to become acquainted with it or grow to value and appreciate it. There are some congregations—as you must know—who have never used the Green Book. These are the people to whom I make a plea for loyal opposition. It would be helpful if you joined me in urging this kind of compliance with the resolutions of General Convention.

(The Rt. Rev.) JOHN M. KRUMM, Ph.D.  
The Bishop of Southern Ohio  
Cincinnati

### Church Pension Fund

The letter of the Rev. John H. Goodrow attacking the Church Pension Fund [TLC, Feb. 4] contains a most unfortunate error.

March 25, 1973

The trustees of the Pension Fund are *not* self-perpetuating, but are elected by the General Convention in accordance with Title 1, Canon VII, Section 2. The election of the Rev. Mr. Stillwell to replace Dr. Butler was in accordance with the provision of the same canon allowing the Board to fill a vacancy occurring between conventions *until* the next General Convention. This is a procedure almost universally followed on any type of board, council, or committee which is elected by a superior body that meets intermittently, including the Executive Council of our church.

I cannot agree that the Pension Fund is a narrow-minded institution or that it lacks concern for people. On the contrary, the purpose of the Pension Fund is to provide pensions for clergymen of this church on their retirement or disability, and after their death, whenever it may occur, for their widows and dependent children, if any. It does this extremely well and through prudent and conservative management of its resources, has been able to raise these pensions, for all pensioners, from time to time. Because of this ability to adjust to inflation there are clergymen now many years retired whose pensions approach, if indeed they may not surpass, the income they earned during their active ministries.

Because the resources required to fund a pension plan such as we have are so large they boggle the minds of most of us, it is easy to suggest the use of these for such things as the low-interest loans Fr. Goodrow suggested or other "creative" things, but to dissipate the resources of the Pension Fund in this way would be a betrayal of its primary purpose, jeopardizing the ultimate pensions of the very people who suggest these things.

My greatest complaint about the Pension Fund has been its unwillingness in the past to spend even an insignificant part of its resources for public relations with those it serves, so that all clergymen would understand what the fund does completely. It is good to know that they have finally begun to do this in a very small way, and I hope Fr. Goodrow, along with all the clergymen in our church, will have an opportunity now to find out what their Pension Fund really does.

(The Rev.) SIDNEY S. HOLT  
Business Manager of the  
Diocese of North Carolina

Raleigh, N.C.

### General Convention's Authority

The Rt. Rev. John Krumm refers [TLC, Feb. 18] to the "teaching authority" of the General Convention. By canon and precedent certainly the General Convention possesses an authority to adopt policy and to make law. But teaching or doctrinal authority is one which I do not believe the General Convention has assumed nor the canons specify.

I question the competency of General Convention, by its very nature, to change doctrine, though it certainly should be responsible for upholding it. Who is competent to alter Christian doctrine? Not an elective assembly of one portion of one branch of the One Holy Catholic and Apostolic Church!

(The Rev.) STANLEY R. SINCLAIR  
Rector of the Church of Our Saviour  
San Gabriel, Calif.

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# The Living Church

March 25, 1973  
Lent III

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## EXECUTIVE COUNCIL

## Priorities, Finances GCSP, Program

*Because of the length of the February Executive Council meeting in Greenwich, Conn., it was necessary to break the story for THE LIVING CHURCH. The first section appeared in last week's issue.*

The committee on social responsibility in investments presented several shareholder resolutions, most of which were adopted. Council defeated the resolution which favored ending the corporation management privilege of automatically voting unmarked proxies (at annual meetings).

### Priorities

Council members received a massive study of askings and proposed expenditures from 50 agencies of the Episcopal Church. This information formed the background for budget deliberations that finally produced the 1974 preliminary budget of \$13,779,300. The general church budget now has three divisions—new/revised programs; present programs; and new programs.

Several of the more familiar programs have been placed under the heading of Grant Program, such as the General Convention Special Program (GCSP) and the Appalachian Peoples Service Organization (APSO). The total cost for this new category—\$1,174,000—is to be divided as follows: GCSP (\$650,000); APSO (\$95,000); Hispanic (\$120,000); Indian (\$120,000); and Support (\$189,000).

In addition to the above work, the new/revised program in the budget includes support for Education (\$225,000); Evangelism (\$70,000); Communication (\$350,000); Lay Ministry (\$60,000); Specialized Ministry (\$50,000); and Stewardship (\$69,800).

Seminary support and clergy training items were not placed in the preliminary budget.

In the second division of the budget, Present Programs, Overseas Base Support and Missionary Appointees will receive funding of \$4,750,000. U.S. Jurisdictions will receive \$1,100,000. Coalition 14 (14 dioceses in the U.S.) is another name for this jurisdiction.

The \$1 million requested for aid to three predominantly black colleges—St. Augustine's, St. Paul's, and Voorhees—was reduced to \$850,000.

Other funding will go to Ecumenical Relations (\$225,000); Indian Work (\$200,000); Hispanic Work (\$200,000); Young Generation (\$350,000); Experimentation (\$20,000); Public Affairs (\$30,000); Social Welfare (\$70,000); and Missionary Pensions (\$376,000).

The operation of 815—the church's national headquarters at 815 Second Ave., New York City—was set at a cost of \$851,000 and for the support of the staff, \$1.9 million.

As reported earlier, *The Episcopalian*, the official news publication of the church, was deleted from the 1974 budget. It had received a high priority rating from the council hearing committee and had been recommended for a "moderate" increase in support funds.

Also deleted was support for Seabury Press. THE LIVING CHURCH learned that Trinity Church, New York City, has underwritten (or is about to do so) a \$350,000 loan for Seabury Press.

Support of new programs (third division of the budget) encompasses among others: Church Army (\$7,500); Union of Black Episcopalians (\$150,000); and Board for Theological Education (BTE—\$300,000).

### Is This All?

The preliminary budget totals over \$13 million for 1974, the first year of the next triennium. In addition to the programs needing this sum, council directed that other proposals for \$1 million in program

priorities be submitted at the May meeting for inclusion in the budget—should additional funds become available. The final budget accepted at that time will be the one presented to General Convention for consideration and adoption.

The majority of council members agreed that there is need for accountability to the council from agencies receiving program funds. It was stated that the Joint Commission on the Structure of the Church is trying to deal with this important matter.

### MRI

Concerning overseas jurisdictions, a companion diocese relationship was approved between San Joaquin and Western Mexico. An existing relationship between Rhode Island and Dacca was extended.

### Finances

Council received a report of the treasurer of the church which stated there was a lapsed balance for 1972 of \$112,827; and that there will be an increase of about \$300,000 in 1973 from diocesan payments. The lapsed balance will be set aside for future program needs.

Council approved funding in the amount of \$100,000 to "advance action" on a Christian education program. This need was expressed during the 1972 diocesan visitations. (That lapsed balance may not be allowed to stay lapsed very long.)

Council also approved \$5,000 for St. Barnabas' Leprosarium in Lolowai, New Hebrides.

### Indian Work

Council approved a statement from the National Committee on Indian Work (NCIW), expressing support for "the original intent of the Trail of the Broken Treaties." An appropriation of \$15,000 to the NCIW was made in order to broaden the Indian-Eskimo "involvement" in decisions resulting from that effort.

The Rev. Webster Two Hawk acting for the National Tribal Chairmen Association sent a telegram requesting careful consideration of future funding of the American Indian Movement (AIM).

The NCIW is in the process of such an evaluation and it was noted by council that funds sent to the Trail of the Broken Treaties did not go to AIM.

(Grants of \$5,000 each from GCSP and NCIW were made to the Trail of the Broken Treaties last fall helping to pro-





vide for the caravan's travel, food, housing, and communication expenses, as well as data collection.)

## GCSP

In response to the resignation of the Rt. Rev. Wilburn C. Campbell, a council member, from the Screening and Review Committee (SRC) of GCSP at the December council meeting [TLC, Jan. 7 and Mar. 18], the Presiding Bishop arranged for a review of GCSP. Bp. Hines, who is chairman of SRC, had the report ready for this council meeting.

The investigative committee members, whom he chose, were Mrs. Cyrus Higley, the Rt. Rev. Quintin Primo, and Mr. Houston Wilson. Mr. Wilson is a member of the Executive Council and, like the others, a former member of SRC. Bp. Campbell requested that their review be received and that discussion be delayed until the May meeting.

There were, however, a number of statements made about the program, including one from Bp. Hines, who said it was obvious there is room for "disagreement," and added that he believes GCSP had been "ably" administered by Mr. Leon Modeste.

Prior to the February meeting of the council, Bp. Hines had asked members of the SRC to send, to him, suggestions on GCSP SRC, indicating that the replies would be confidential, if the writers so wished. It appeared from the report on GCSP that the only suggestions made public for the purpose of responding by the committee were those from Mr. Phillip Masquelette, a member of the Executive Council and SRC.

(It would seem that all other SRC members found no room for improvement in GCSP SRC or else all other SRC members, except Mr. Masquelette, felt their replies had to remain confidential. Or just perhaps no others bothered to reply to the Presiding Bishop's request.)

Bp. Campbell said publicly that the report on GCSP was "superficial," the "result of a one-day session" with the help of a GCSP staff member "whose adequate and accurate minutes are being challenged."

Council voted to receive the Higley-Primo-Wilson report with the understanding that those who have further information on GCSP may give it to the Presiding Bishop.

Bishop Campbell told THE LIVING CHURCH: "It is obvious we will take our case to the public."

## Elections

Council accepted the resignation of Mr. Masquelette from the Screening and Review Committee, creating its second vacancy since the December council meeting when Bp. Campbell resigned. Elected to fill these vacancies were the Rev. T. Stewart Matthews, of Charles-

ton, S.C., and the Rev. R. Stewart Wood, Jr., of Indianapolis, Ind.

Mrs. David Hunter, deputy for jurisdictions of the Episcopal Church, was elected to the governing board of the National Council of Churches.

## This Is It

The program of the church was selected by Executive Council members on the basis of their reading of the priorities which emerged from the diocesan visitations last year. Top contenders for funding and rate of support as indicated by diocesan key people were:

Education .....	67%
Evangelism .....	57%
Renewal .....	48%
Meeting the needs of others .....	47%
Communication .....	28%

Executive Council believes the diocesan visitation system to be a good one for it directed that funds for a continuing program of visits not be eliminated from the 1974 budget.

G. M. S.

## THE PRESIDING BISHOP

### For the Already-Born

The Presiding Bishop is in favor of limited abortion. In an interview in Phoenix, Ariz., the Rt. Rev. John Hines said, "I'm on the liberating side. . . . I would choose for the already-born rather than for the unborn."

He said he is not in favor of "total or free abortion because someone wants it. But I'm for her rights up to a certain point."

Abortion is "still a moral issue," he stated, and recent controversy has made religious groups more sensitive to it.

## SEMINARS

### Black History Scholars Meet

Episcopal scholars working in black history met recently at the Cathedral of St. John the Divine, New York City. The purpose of the gathering was to survey writing now in progress, to inventory source materials, and discuss ways of new attention on a neglected field.

Principal speakers were Dr. Elsie Lewis of Hunter College, New York City, and Dr. David M. Reimers of New York University.

The 20 historians at the meeting agreed that there is material in the national church archives for dozens of doctoral dissertations, publishable books, masters' theses, and monographs.

The name receiving the widest investigation from the group was the Rev. Alexander Crummell II, a 19th-century black priest, who, rejected by Episcopal seminaries, received a degree from Cambridge, returned to the U.S., then went to Liberia for 20 years seeking "regenera-

tion of Africa." Despite his descent from a native prince, Dr. Crummell returned to America for the last 25 years of his life. He was a profound influence on W. E. B. Du Bois.

The meeting at the cathedral had been set up by the Rev. Walter Dennis of the cathedral staff, and the Very Rev. Quinlan Gordon of the Absalom Jones Theological Institute in Atlanta.

The disapprobation suffered by the black Suffragan Bishops Delany and Denby of North Carolina and Arkansas at the hands of Negro intellectuals was attributed to their selection by white conventions in which no black had a vote.

Philadelphia Divinity School was praised for having been the first Episcopal seminary in America to admit a Negro (1865) and the first to elect a black to its board—the Rev. Tollie Caution, who is still serving.

Throughout the U.S. for nearly a century after Emancipation, foreign blacks were accorded integrated status while American blacks were tightly segregated.

The Rev. Stiles B. Lines of the University of the South called for an annotated bibliography of all the writings in the field of black history in the Episcopal Church. Consensus was that extensive research is needed on the African Orthodox, African Methodist Episcopal, and Reformed Episcopal Churches; on free Negroes before and after the Civil War; the American Negro Academy; black leadership in the Episcopal Church; the correlation between clergy resignations, especially in Washington, D.C., and the political compromises on slavery in Congress, and other matters.

The need for a comprehensive catalogue of Episcopal collections, especially religious magazines, was cited as an obstacle to effective writing.

Dr. Nelle Bellamy, national church archivist, described collections and services available in Austin.

Dr. Arthur Ben Chitty, national convenor of Episcopal historiographers, pointed out that at the annual meeting at Sewanee last summer black history had been made a feature of the program, that the 1973 meeting could do the same, and that anyone wishing to be on the mailing list of *The Historiographer Newsletter* should get in touch with him at the University of the South.

## AME

### Bishops Condemn Poverty Cuts

Sixteen of the 19 bishops of the African Methodist Episcopal Church met in Washington, D.C., in a move to register their "deep distress" at the Nixon Administration's plan to dismantle poverty programs and the impounding of appropriated funds for similar programs.

At a press conference in Longworth

*Continued on page 12*



# IS IT

# NOTHING TO YOU?

**I**S it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow which was brought upon me. . . .  
*Lamentations 1:12*

**I** WAS an older teenager when I first encountered the above passage of scripture, and it made a deep impression on me. It was on a poster designed to attract worshippers to a three-hour service on Good Friday in a church in downtown Baltimore. I am sure it impressed me deeply because I still remember this thing which I saw about 40 years ago, and my memory is not photographic.

I have not usually found posters to be memorable, but I did so in this instance. It portrayed Christ on his cross, in agony, blood oozing from his pierced hands and feet; a crucified robber was pictured on either side of him, and underneath the picture there was this simple quotation, as it appeared in the King James Version used so extensively at that time: "Is it nothing to you, all ye that pass by? Behold, and see if there is any sorrow like unto my sorrow, which is done unto me. . . ." I stared at the poster for perhaps 10 to 15 seconds, and got the message the artist meant me to get: "In the face of Christ on his cross, can you be apathetic? Don't you care? Won't you come to go through the three hours with him, to hear what may be said about his words uttered as he went through the ordeal of his crucifixion? Is his death nothing to you? Can you simply pass it by?"

I found I could not, and that I was compelled to do something about Good Friday, to find out more than I knew, to make it my practice, whenever I could, to spend the entire three hours from noon until three on Good Friday in a church either listening to meditations or hearing sermons or saying prayers or singing or thinking about what the minister said that Christ's words meant. I cannot now remember any of the sermons, any of the meditations, any of the prayers, or any of the hymns from those early days, for they became a part of me, like something a person eats or drinks. But I continue to be haunted by the question on the poster,

"Is it nothing to you?" Does Christ's death mean nothing to you? Are your senses so dull that you can look at Christ's cross and feel nothing? Is your mind so preoccupied that you can dismiss his death from your mind as with a shrug? Are you impervious to what Christ did in an effort to save you? Are you unmoved—apathetic—"Is it nothing to you?"

**S**OME time went by before I learned that these words were written not in anticipation of the cross of Jesus, but in response to another great tragedy of the Hebrew people. In our Bibles, the book of Lamentations is found just after the book of Jeremiah, the great prophet who himself was engulfed in the forces which drove Hebrews into exile early in the sixth century before Christ. There is even a tradition that Jeremiah wrote the book, which he cannot have done, for he himself had been carried into Egypt and exiled there before the real depth of the calamity was felt. The Babylonians decided to end the foolish rebellion of the man whom they had installed as king, and that time, when they came to Jerusalem, they destroyed the city and took other steps to end all traces of political power among the Hebrews. They captured all the Hebrews' leaders—not just their governors and priests, but all the people of any prominence who remained, and carried them off into exile in Babylonia. Only the powerless people of Hebrew society were left—the sort of people who would never be able to make trouble for the Babylonians. But among them was a sensitive soul who was able to put the tragic sight of Jerusalem into poetry:

*How lonely sits the city that was full of people!  
How like a widow has she become,  
she that was great among the nations!  
She that was a princess among the cities  
has become a vassal.  
She weeps bitterly in the night,  
tears on her cheeks;  
Among her lovers she has none to comfort her;  
all her friends have dealt treacherously with her,  
they have become her enemies,  
Judah has gone into exile because of affliction  
and hard servitude;  
she dwells now among the nations,  
but finds no resting place;*

*her pursuers have all overtaken her  
in the midst of her distress.  
The roads to Zion mourn,  
for none come to the appointed feasts;  
all her gates are desolate,  
her priests groan;  
her maidens have been dragged away,  
and she herself suffers bitterly.  
Her foes have become the head,  
her enemies prosper,  
because the Lord has made her suffer  
for the multitude of transgressions;  
her children have gone away,  
captives before the foe.  
From the daughter of Zion has departed  
all her majesty.  
Her princes have become like harts  
that find no pasture;  
They fled without strength  
before the pursuer.  
Jerusalem remembers  
in the days of her affliction and  
bitterness  
all the precious things  
that were hers from days of old.  
When her people fell into the hand of the  
foe and there was none to help her,  
the foe gloated over her,  
mocking at her downfall.  
Jerusalem sinned grievously,  
therefore she became filthy;  
all who honored her despise her,  
for they have seen her nakedness;  
yea, she herself groans,  
and turns her face away.  
Her uncleanness was in her skirts;  
she took no thought of her doom;  
therefore her fall is terrible,  
she has no comforter.  
"O Lord, behold my affliction,  
for the enemy has triumphed!"  
The enemy has stretched out his hands  
over all her precious things;  
yea, she has seen the nations  
invade her sanctuary,  
those whom thou didst forbid  
to enter thy congregation.  
All her people groan  
as they search for bread;  
they trade their treasures for food  
to revive their strength.  
"Look, O Lord, and behold,  
for I am despised."  
"Is it nothing to you, all you who pass by?  
Look and see  
if there is any sorrow like my sorrow  
which was brought upon me. . . ."*

This poignant poem about the after-

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is rector of All Saints' Church, Chevy Chase  
Circle, Washington, D.C.*





By CHARLES E. BERGER

math of the Hebrews' defeat is one of the most touching in all literature. The glorious city no longer glorious—the temple an unoccupied ruin—holy days no longer kept, festivals no longer observed, enemies gloating over her fall, the remnant of people forced to trade their treasures for crusts of bread. And so the poet cries out against the apathy of any who do not view the scene with deep grief and sorrow. "Is it nothing to you, all you who pass by?" "Is it nothing to you?"

I was growing up in my knowledge of the Bible when I learned that this was only borrowed for that Good Friday poster which moved me so. It was first written about an earlier tragedy which had befallen the Hebrews. It was really an effort to portray the calamity which had come upon God's people—an attempt to move them out of their apathy, their insensitivity, their dullness, and to make them act like men and care. "Is it nothing to you . . . nothing?"

**A**ND as the church confronts the 70s approximately 2,650 years after that poem was written, the poem has new relevancy as once again tragedy stalks God's church. Its people are so apathetic that what must be asked is, "Is it nothing to you?" "Is it nothing to you?" "Doesn't it matter to you?" "Don't you care?"

First and foremost, the Christian church is a caring fellowship. It cares about God, and it cares about Christ and Christ's death and resurrection, and it cares about Christ's people, and it cares about Christ's will for all people. But what strikes us with great force today is that there are so many who do not care about God or God's Christ or Christ's death and resurrection or Christ's people or Christ's will.

Perhaps you may remember that 10 or 20 years ago it was common to ask someone to take on a responsibility, only to hear him or her say, "I'll help, but I won't be chairman." Not many years later, the content of that speech was changed. More often than not there came the reply, "I'm sorry, but I'm too busy with my work just now. I have to be away most of the next three months, and can't be sure I'd be available." "I can't be there because I have a previous engagement." Suddenly we were confronted by people who were too busy to help, or who would be away, or who had previous engagements, and even if they all

were telling the truth, what they were also saying was that they didn't care so much about their life in the church as they cared about their life outside it. It soon proved to be true that almost nobody would teach and almost nobody would make calls or otherwise serve because almost nobody cared. More than one clergyman in the past five years has had to tell his people that unless some of them were willing to teach he would have to close the church school because he simply could not teach all the children by himself.

Apathy—the deadly enemy of the church—is one of the disguises assumed by one of the deadly enemies of the soul—the deadly sin called "sloth," which is given such encouragement by our modern labor-saving devices. Machines do more and more of our work, and we are accustomed to doing less and less. How much easier it is to nudge a thermostat than to shovel coal and to dispose of ashes! How much easier to push the dishwasher's button than to wash and dry

dishes! How much easier it is to drive a car with automatic transmission, power steering, power brakes, electrically-operated windows and wipers and heaters and coolers! It's all very wonderful, and I make no complaint. But nobody has yet invented a machine which can do the work of the church. We don't have electronic worshippers and electronic carers and mechanical teachers. They're not just in short supply, but are non-existent, and they cannot be invented or devised. The life of the Christian church is up to the people who care, and if nobody cares, or if too few care, then that's it. We have had it.

This powerful, tragic question, which I first learned to associate with Good Friday, and then with Jerusalem's miserable state after her fall and exile of her people, I now find applicable to all apathetic members of the Christian church. And so I not only ask you, but I ask you to ask others, "Is it nothing to you, all you who pass by? . . . Is it nothing to you?"



### Give Me Grace

**G**ive me, O Lord, this day —  
A strong and vivid sense that you are near.  
With people and alone, in work and leisure —  
May I ever be aware of your Holy Presence.  
Perplexed as I am by the suffering I must bear and  
cannot understand —  
May I realize that you are threading a different color  
into my life —  
To make a new pattern.

Dear Lord, give me grace to follow this new design.  
*Amen.*

Helen Redett Harrison



# LENT: A RATIONALE

By GEORGE W. WICKERSHAM

“WHAT is Lent all about?” It is a frequent question, and one to which there is no simple answer. Generally speaking, Lent is associated with the 40 days which Jesus spent in the wilderness in preparation for his ministry. But originally it was associated (apparently) with a fast, preparatory to Good Friday and Easter—a fast which was gradually expanded from perhaps a week to a full 40 days. Like much of the old church year, Lent just happened. The word itself, incidentally, means “spring.”

Lent, therefore, might be said to have a double-barreled significance. It is a commemoration of the beginning of Jesus’s ministry; it is also a commemoration of the end. In either case, however, Lent brings to mind the need for careful preparation for the great calling to which Christ was called and to which, by definition, all Christians are called also. The activity most readily connected with Lent, then, is self-examination.

John Evelyn, the great English diarist of the 17th century, used to spend his birthdays in meditation and prayer. In such a posture he considered and reconsidered the whole direction of his life. On his 60th, he spent an entire week doing nothing else.

*31st October, 1680. I spent this whole day in exercises. A stranger preached at Whitehall [the Palace] on Luke XVI. 30, 31. I then went to St. Martin’s, where the Bishop of St. Asaph preached on I Peter III. 15; the Holy Communion followed, at which I participated, humbly imploring God’s assistance in the great work I was entering into. In the afternoon, I heard Dr. Sprat, at St. Margaret’s, on Acts XVII. 11.*

*I began and spent the whole week in examining my life, begging pardon for my faults, assistance and blessing for the future, that I might, in some sort, be prepared for the time that now drew near, and not have the great work to begin, when one can work no longer. The Lord Jesus help and assist me! I therefore stirred little abroad till the 5th November, when I heard Dr. Tenison [later Archbishop of Canterbury], the now Vicar of St. Martin’s; Dr. Lloyd, the former incumbent, being made Bishop of St. Asaph.*

*The Rev. George W. Wickersham II, D.D., is rector of St. Luke’s Church, Hot Springs, Va.*



*7th November. I participated of the Blessed Communion, finishing and confirming my resolutions of giving myself up more entirely to God, to whom I had now most solemnly devoted the rest of the poor remainder of life in this world; the Lord enabling me, who am an unprofitable servant, a miserable sinner, yet depending on His infinite goodness and mercy accepting my endeavors.*

One of the most noticeable features of John Evelyn’s life, that is, noticeable to anyone who takes the trouble to read it all, is the difference which his spiritual quest made in it. He lived another 25 years after that memorable birthday and there is no estimating the amount of change and growth in his character—before, yes, but especially after. From a rather pompous name-dropping courtier, this baroque gentleman, always devoted to the church, became a man of humility and grace.

But most of us have neither the days nor the weeks which John Evelyn had to spend in prayer and contemplation. A protracted period, therefore, of some emphasis on such procedures seems like a rather good idea. Thus the church has observed Lent with this purpose in mind throughout most of Christian history.

## Unreasonable Facsimiles

Unfortunately, the inevitable misinterpretations have set in here and there. People have laid great stress on “being religious” for those 40 days, with the concomitant idea that the lid is off for the other 325. The Mardi Gras and its excesses offer just one glaring example of this childish way of thinking (or not thinking).

Others have placed much emphasis on giving up pleasures, or even on taking on projects—at any rate on temporary self-discipline, perhaps to salve their con-

sciences of being total libertines out of season.

Alas, there is no open-season for self-indulgence. You and I are called to give ourselves completely to his service and to walk before him in holiness and righteousness all our days. Each one of us is expected to reckon up his talents and to turn them over *in toto* to God. “Here we offer the present unto thee, O Lord, our selves, our souls and bodies. . . .”

In the clutter and clatter of daily life we frequently “get lost” and proceed without due thought and purposeful direction. All too easily we fall into little habits of self-indulgence which, in turn, all too rapidly become big ones, to the detriment of our ability to contribute to anything or anybody.

We need to stop frequently, to review, and to ask for wisdom to understand our calling and for strength to pursue the same. Lent, like Advent, is a season to remind us of the necessity of this and to provide us with the opportunity to do so. One cannot spend all of his time on his knees, nor should he, but most of us should spend far more than we do.

The trouble with self-indulgence is that it is insidious on the one hand and without gratification on the other. Unless we fight it consciously, it will get us and at the same time get us nowhere.

## The Real Thing

True gratification comes only through self-respect. Unfortunately (or fortunately) for most of us heathen and hedonist humans, we are so constituted that self-respect is only achieved through what our inmost natures recognize as worthwhile. Eating, drinking, and playing simply do not fill the bill.

Every living mortal knows that that is alone worthwhile which is creative and constructive. Somewhere in the middle of it all must be that mysterious emotion called “love.” This is what grips us and thrills us, and this alone.

We are called to a lofty service, especially in view of our usual state. We must largely forget ourselves (think of it!), including our aptitudes for pride, for greed, for lust, and for gluttony.

As our objective, we have the figure of a man on a cross. It is a tough ideal, an extremely difficult standard for one to hold. Nobody whom I have ever known has held it by accident.



# EDITORIALS

## Lent — and Today's Lazarus

PERHAPS one way for present-day Christians to restore Lent to what it has been for Christians in ages past is to make it a season for special giving and sharing with those in need—a celebration of holy compassion. The fact that World Relief Octave falls this year from Mar. 25 through Apr. 1, in the midst of Lent, is appropriate and we should all make the most of it.

What better way of keeping a holy Lent can there be than participating in this octave in word, prayer, and deed? Whether we do it as parishes, through special offerings, or as individuals, the important thing is to do it, and by our sharing to bring it to pass that somebody who would otherwise go hungry or homeless or uncared for in his sickness will be fed and housed and cared for.

How easy it is to forget our opportunities for sharing! How easy to be a devout Dives so absorbed in saying his lenten prayers that he forgets Lazarus at his gate!

Act now. The advertisement for the Presiding Bishop's Fund for World Relief which you will find on page 3 of this issue will show you precisely how you can.

## Political Process And Rascality

TO quote Aeschylus again: "Men shall learn wisdom, by affliction schooled." Mayor John Lindsay of New York City is one of the most recent prominent learners. He now describes himself without apologies as a professional politician. And this was the "verray parfit gentil knight" who rode to power under the banner which read "Above politics"! "You can't ever separate government operations from the political process," the mayor now avers. This is a switch for him. But it is entirely creditable, and there is no reason why he shouldn't be not only a wiser man but a better performer as a public servant for having learned it.

Of course you can't separate government operations from the political process. How on earth can intelligent people ever imagine for a moment that you can? Readers of Margaret Truman's recently published biography of her father will recall her account of how Harry S. Truman the haberdasher began, continued, and ended his rise to the presidency of the United States through the political process. To be sure, the daughter's account of the father's career is lovingly biased all in his favor, but after all allowance for that fact it is still clear that Mr. Truman did not perjure himself as a man in order to rise by the political process. The process itself makes nobody a crook, any more than the System or a vitamin deficiency or an overdose of Sunday School in childhood makes somebody a crook.

Candidates and their supporters who have not yet learned what Mr. Lindsay has apparently learned are usually both clobbered at the polls and blinded by self-righteousness. Thus Senator Walter Mondale still calls the McGovern constituency "the decency vote." The vote of the large majority for Nixon has to be the indecency vote, if we think along with Mr. Mondale. Many of McGovern's constituency were of that mind

that was formerly in John Lindsay, the mind that believes it is possible for kings to be elected and to rule in a democracy while being "above" politics.

For ourselves, we like our doctors, our lawyers, our auto mechanics, our priests, to be real professionals, and you will never find us in the chair of an amateur dentist. Why not political professionalism too? The only fault of some of our least effective Presidents, *e.g.*, Herbert Hoover, is that they were not professionally political enough. To be sure, a highly professional politician who is also a rascal can cruelly ravage us poor sheep. But it's wrong to seek the source of his rascality in the political process. How he got that way is properly a question for the theologians.

## The Case of Dr. Dunphy

BOTH the number and the nature of the letters of anxious inquiry which we have received concerning Dr. William H. Dunphy, a former priest of the Episcopal Church, are moving testimony to the esteem in which that extraordinary man is held. We now want to assure his friends that the reason for his deposition from the priesthood was in no sense discreditable to him, or, for that matter, to the bishop who took the action, which under the canons was necessary.

In TLC of Feb. 18 was published the formal notice of his deposition. We always publish such a notice in the form in which the bishop performing the action sends it out. In Dr. Dunphy's case, the Bishop of Pennsylvania acted in accordance with provisions of Title IV, Canon 10, Section 2 of the canons of the church. This canon pertains to "the Abandonment of the Communion of this Church by a Presbyter or Deacon." When an Episcopal clergyman openly renounces the doctrine, discipline, or worship of this church, or is formally admitted to a religious body not in communion with the same, the canon requires that if he wishes to remain in holy orders he must, within six months, make a formal retraction of such acts or declare that the allegation is false.

Dr. Dunphy, for reasons of conscience which we hope to publish soon in an article he is now preparing for us, became a member of the Greek Orthodox Church by being chrismated in it on Mar. 25, 1972.

We shall not try to anticipate what he will say of his decision to take this step, nor is it our intention either now or later to pronounce an editorial judgment for or against it. But anybody who knows Dr. Dunphy already knows that he has been one of the most devoted priests and gifted scholars of the Episcopal Church of the past generation. After a most fruitful career in this church, at the age of 72 he felt impelled to seek the kind of spiritual home that he could no longer find in PECUSA.

Some feel that the Episcopal Church must find some other way than deposition of dealing with clergy who feel impelled by conscience to leave its ministry and membership for some other communion. But perhaps what is most needed is a more general understanding that deposition is not necessarily disgraceful.



House Office Building, the bishops of the two-million-member church announced they are initiating a coalition with all churches and religious groups in the country to join them in "bringing new life in our society."

They also said a black summit conference is being planned, involving the "black leadership across the board" in church, government, and business to deal with what was described as the "callous insensitivity" of President Nixon in his approach to poverty problems.

Bishop D. Ward Nichols of Columbia S.C., senior bishop of the church, warned there could be a "long, hot summer of bloodshed and violence," if the dissolution of existing poverty programs continues and no new programs are launched to replace them.

The bishops tied their strong criticism of the cutbacks in federal programs for the poor with a denunciation of the administration's intentions of providing North Vietnam with financial aid in rebuilding its war-torn economy which, Bishop Nichols said, was "at the expense of poor and down-and-out people of all races" in this country.

Asked to comment on Mr. Nixon's statement that existing poverty programs are not doing what they were intended to do, Bishop John H. Adams of Waco, Texas, charged the President is "listening to the wrong advice." He said the programs are not perfect "but they are considerably better than nothing."

The AME Church has, since its establishment in 1816, "stood squarely for black liberation, black dignity, and black pride" the bishops said in issuing a joint statement in Washington.

The statement also declared: "It would be a negation of our total heritage should we stand mute in the face of the cruel cutbacks of these vitally necessary programs. . . ."

### ABORTION

## RC Group Asks Nixon to Stay Court Decision

The head of the 6,000-member National Federation of Roman Catholic Physicians Guilds has asked President Nixon to issue an order staying the U.S. Supreme Court's ruling which has nullified anti-abortion laws in 46 states.

Dr. Charles Bauda of Buffalo, who claims the President has power to write an executive order of non-compliance with the court's decision, said he also urges Mr. Nixon to "support any constitutional amendment requested to reverse the decision."

Besides sending the letter to President

Nixon, the Roman Catholic federation is also asking the attorney generals of Texas and Georgia—the states involved in the high court ruling—to petition the Supreme Court for a rehearing of the decision.

"We want to reverse this decision and obviate another Dred Scott decision," Dr. Bauda, whose federation is comprised of 90 guilds around the country.

The Buffalo physician said the guilds are being asked to contact their legislative representatives to urge them to support Congressional action against the decision.

He said the federation is not formulating a constitutional amendment itself but indicated it would strongly support such an amendment stipulating protection of life from conception on.

In its 7-2 decision on Jan. 22 the Supreme Court ruled that the unborn fetus has no constitutional rights and that the state could prohibit abortion to protect the unborn only during the last three months of pregnancy.

### VIRGINIA

## Priest, Scripture, Gambling

"There is nothing in scripture or Christian tradition which gives an ambiguous direction in the matter of parimutuel betting," the Rev. J. L. B. Williams told a Virginia House of Delegates committee on general laws.

(The Virginia Senate has voted to permit a binding statewide referendum in November on whether Virginia should become the nation's 31st state to legalize parimutuel wagering on horse racing. The measure has not yet been brought to the house.)

Fr. Williams of Boyce, Va., told the house committee meeting in Richmond it ought to consider this lack of scriptural direction, "applying the principles of charity and understanding and asking, 'Would not this legislation, on balance, improve the quality of life of the people of Virginia?'"

The priest, who is retired, is aware of the opposition to his liberal stand on racing and betting, and asks only for equal time.

"It strikes me," he said, "that our Lord gave us one specific commandment: not to be judgmental, and said the ultimate sin is self-righteousness. I hope that some of our brethren begin to remember this is the unforgivable sin: self-righteousness."

### COURTS

## President Nixon Sued

Madalyn Murray O'Hair, the atheist who brought about the Supreme Court decision on school prayer, has filed suit in federal court against President Nixon, the treasurer of the U.S., the Senate and House chaplains, and other Congression-

al officials, for allowing services of a religious nature to occur in the White House and the Capitol.

Acting as her own attorney, she accused Mr. Nixon of being the "central figure" in an effort to "make Christianity the official 'civil religion' of the United States." Specifically, she charged the President with holding religious services in the White House in violation of the First Amendment.

She also brought suit against the Senate chaplain and the House chaplain for "reading passages from the Holy Bible" during Congressional sessions.

She told the court that these religious practices "interfere with the free exercise of religion on her part as a federal taxpayer, and . . . all federal taxpayers . . . and . . . contribute to an establishment of religion," which is contrary to the First Amendment.

In an accompanying statement, Mrs. O'Hair cited a long line of "symbolic assaults" on church-state separation under Presidents since 1954, including the addition of the words "under God" to the Pledge of Allegiance to the flag and the inclusion of "so help me God" in civil service oaths.

Mrs. O'Hair said the board of directors of the Society of Separationists, Inc., which she founded, have declined to accompany her in the suit "because fear has been so deeply driven into (their) hearts and minds. . . ."

She said she found it necessary to file the suit in Washington, D.C., "because of the bias and hostility of the federal district court in Austin, Texas," where she lives.

### CHURCH OF ENGLAND

## Invested "Solely" for Financial Benefit

Disclosure of the sale of stocks in Consolidated Gold Fields, Ltd., by several Roman Catholic organizations or dioceses in England, came as the Church of England investments in South African companies were under review during a session of the General Synod.

Sir Edmund Compton, chairman of the Central Board of Finance, told those attending the spring session of the General Synod of the Church of England at Westminster, that the church owns 70,000 shares in Consolidated Gold Fields.

The church, he said, invested in South African mining companies solely for financial benefit and church funds were put into Consolidated Gold Fields because of "investment judgment in the light of market conditions." This statement was greeted with cries of "shame" from the floor of the synod.

Sir Edmund also said his board, which administers \$125 million worth of diocesan and parish funds, did not invest in South African enterprises in order to



pressure them to modify their racial policies.

The Rev. Paul Oestreicher, vicar of Ascension Church, London, said he was impressed at the honesty of Sir Edmund's statement, but he accused the board of being out of step with the church and proposed a campaign to make it change its policy.

## Review Asked for Appointments System

In a move described as "momentous," church authorities will review the present system whereby the state appoints leading dignitaries of the church and will offer proposals that would give the church a more effective share in naming bishops.

The whole subject of appointments, tied up with the Church of England's relation to the state, is one that has been arousing more and more a sense of urgency among many Anglicans.

Under the current system, appointments of bishops and other top dignitaries are made by the monarch acting on recommendations of the prime minister. The prime minister's recommendations, it is true, are made after consultation with church leaders, but they are decisive and he is free to ignore any advice he receives.

It is this provision which disturbs the reformers. They believe that bishops should be selected, through one system or another, within the church itself.

At this moment there are five bishoprics vacant and many Anglicans also have in mind that the Archbishop of Canterbury is likely to leave soon. Dr. Michael Ramsey is 68 and he has let it be known that he does not intend—as one observer put it—"to soldier on much beyond that (age)."

One speaker on the discussion of the adopted resolution was the Rev. Bernard Pawley, archdeacon of Canterbury and former Anglican liaison representative in Rome. He stated that the biggest stumbling block to Anglican-Roman Catholic unity is not transubstantiation or Anglican orders but the Anglicans' unreformed church-state relations.

## CHURCH HISTORY

### 1,300th Anniversary of Synod Observed

A major event in church history which occurred 1,300 years ago was recalled when replica chalices were presented in London to two archbishops and four bishops.

The ceremony took place in London's Savoy Hotel to mark the beginning of celebrations commemorating the Synod of Hertford in the year 673. The synod is now a suffragancy of the Diocese of St. Alban's.

The Hertford Synod, held nearly nine centuries before the Reformation which brought the present form of the Church of England into existence, was attended by the then Archbishop of Canterbury and the Bishops of York, Winchester, Norwich, Rochester, and Lichfield. It was their present-day successors who attended the recent ceremony to receive the presentation chalices, exact replicas of a chalice presented in 647 to the then Mayor of Hertford by the second Earl of Salisbury.

The 673 Synod of Hertford was summoned by the pope-appointed Archbishop Theodore of Canterbury and was the first provincial council of the then Church of England described by Anglicans as the first organized expression of the living voice of the Church of England. It passed canons and voted to maintain the Roman Easter.

In addition to Dr. Ramsey, the replica chalices were also presented to Dr. Donald Coggan, Archbishop of York; and Bps. Allison of Winchester, Wood of Norwich, Say of Rochester, and Reeve of Lichfield.

## NEW MEXICO

### Rectory Wives: Out of the Kitchen

A reporter's survey for *The Albuquerque Journal* showed an increasing number of clergy wives in the city working at jobs and professions outside the church and rectories. For some, it is a matter of choice whether they will spend most of their time on church activities which often have been considered their traditional roles.

Mrs. Maria Cocke, 91, widow of the Rev. Henry Teller Cocke who was rector of the Chevy Chase Parish, Md., for many years, commented on an earlier life in a rectory: "Such an interesting life but something like living in an aquarium. People felt our home was public property—came any hour of the night or day. I never knew how many my husband might bring home for breakfast after early service." She has lived in Albuquerque for some time.

The wife of the pastor of the city's First Congregational Church, Mrs. Marge Rath, said she feels she has a ministry in raising four children and working as a head nurse at Presbyterian Hospital.

Mrs. Dale Knudsen, wife of the pastor of St. Luke's Lutheran Church, said the old-time "martyr" role for the minister's wife was often self-inflicted. "Your role in the congregation is what you want it to be," she added.

The Rev. Hollis Shook, director of the Methodist Conference's ministries council summed up the present-day picture: "It is now pretty well understood that the cil, summed up the present-day picture: It's not the church that has the family."

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## POSITIONS WANTED

**DEDICATED LAYMAN,** active in his parish, currently business executive, seeks a more meaningful career through full-time work for the Church. Reply Box S-941.\*

**GERIATRIC SOCIAL WORK:** Priest, single, 37. Wishes to correspond with any opportunity, either in parish setting or institutional or combination. Have parochial experience as well as recent study and work in full range of social work services to the senior citizen. Reply Box G-943.\*

**ORGANIST-CHOIRMASTER,** M.Mus., highly experienced, recitalist, excellent references, prefer catholic parish with choir of men and boys. Must have good pipe organ. Reply Box C-947.\*

**PRIEST,** 35, general assistant large parish or rector small-medium parish. Also organist/choirmaster (M.Mus.). Would consider combination position. Prefer urban location. Reply Box M-952.\*

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**SUPPLY PRIEST** available for August. Prefer New England States. The Rev. Samuel Outerbridge, St. Mary's Church, Haddon Heights, N.J. 08035.

\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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THE LIVING CHURCH

# Book Reviews

**CHRIST IN BANGLADESH.** By James and Marti Hefley. Harper & Row. Pp. 109. \$4.95.

The cruelties men at war inflict upon one another must delight the Devil, for it is in wartime that men forget that they are created in the image of God, and become snarling beasts.

Especially is this so, it would seem, when the conflict is called an "internal" matter, as with the revolt of the Biafrans, or the war of liberation of the Bengali nation, or the present strife in Northern Ireland, for then international neutrals are effectively excluded from observing and "interfering."

*Christ in Bangladesh* is a well-documented account of the horrors suffered by the people of Bangladesh before India came to their aid, and is not for those with delicate stomachs. The grim story told by James and Marti Hefley is relieved only by the recital of the courage, compassion, and faith of the handful of catholic and protestant missionaries who remained to suffer with their people throughout the ordeal.

(The Rev.) CLIFFORD E. B. NOBES, S.T.D.  
Retired Missionary Priest

**LIVING OUR FUTURE: Francis of Assisi and the Church Tomorrow.** By Mario von Galli. Franciscan Herald Press. Pp. 239. \$6.95.

This book will have a limited appeal to Episcopalians, because Mario von Galli is specifically writing of the present and to the future Roman Catholic Church. Although Fr. von Galli claims to be offering simply a few ideas drawn from the life of Francis of Assisi, still the overall effect of *Living Our Future* is an exposition of and dissertation on certain characteristics required of the Roman Church for its future as illustrated in the life of St. Francis—living the Gospel in childlikeness, poverty, and a revolutionary will to change the world. The chapter on poverty, over a third of the book, is an excellent analysis in all its implications: "The poor are the specially favored ones of God"; "today's bishop cannot have anything theatrical about him"; "the church herself must submit to . . . the thrust of the poverty-movement that is evident today." Perhaps the book does have something to say to us after all!

He who reads all the available literature on St. Francis will not overlook this book, because it gives some insights and sidelights not generally known. The last chapter is a fascinating discussion of the Italian word "cortesia," which plays a role in all the descriptions of Francis. Our dictionaries give it as "courtesy," but the author likes best the French

"noblesse." There is really no satisfactory English word for it. Elsewhere he points out that Francis's spirituality was imbued with a cosmic consciousness, a term used today by gurus and psychics.

This book was written in German, and often the translators seem to be word-playing as in "vacuous conceptual game-playing," "a bit overly subtle and pointed," and frequently "perduring." It is adorned by 28 magnificent colored photographs of the Umbrian landscape by Dennis Stock. It has an interesting chronology and an excellent bibliography. Fr. von Galli is a well-known preacher in Germany.

(The Rev.) GEORGE B. WOOD, D.D.  
Trinity Church, Fort Wayne, Ind. (ret.)

**BLACK SECTS AND CULTS.** By Joseph R. Washington, Jr. Doubleday. Pp. 176. \$5.95.

*Black Sects and Cults* is concerned with the religious experience of blacks in America, and to the author's surprise and the reader's enlightenment, black spirituality. The profoundly religious origins of the black religious experience in sects and cults so impressed Joseph Washington that he concludes that ". . . Africans and Afro-Americans share the *cult* of power worship. They are at bottom power worshipers. Power means life (from God) and ability to do all things necessary to meet the needs and will of the community" (p. 158). The "cult" of blackness is therefore at the heart of black spirituality similarly as at the heart of Christianity there is the church, ideally conceived, and spiritually defined by the author in accordance with Ernst Troeltsch's definition in his book *The Social Teaching of Christian Churches*.

Black sects and cults therefore serve as the "power axis" of a black ethnic ethic according to Washington. The Black Muslims, Father Divine, the African Orthodox Church (a break-away from the Episcopal Church), and many other black sectarian groups are used to illustrate the power of this ethic and its subversion of the general ethos of the black masses' "will to power." Because of their self-serving purposes Washington is critical of most of these groups, but he applauds their demonstration of the power of an ethnic ethic.

Washington therefore proposes that this ethnic ethic is absolutely essential for blacks in America in order for them to move toward church-like experiences and away from "sheerly intangible things" such as "ecstasy, tradition, and enthusiasm." He believes that these latter experiences dispose blacks to continued "white domination." He therefore recog-



nizes a distinct black religious experience in America only as an ethical necessity and remains opposed to a distinct black religion. Moreover, he believes in the evolution of a "Black Church" which unites the black ethos and black ethnic ethic, and which in turn demonstrates the power of religion to all. He describes this "Black Church," other terms, movements, and personalities in a glossary at the conclusion of the book.

His dependence upon and his unlimited and unqualified use of Troeltsch's European Church-Sect Typology leads Washington to underestimate the tactical role of "those black communions which are separate or independent from parallel white communions." Admittedly, the book was written to "inform" them of "religion" (p. 19). On the other hand, he overestimates the historical significance of the black sects and cults about which he writes. Black sects, cults, churches, denominations were not considered by

Troeltsch; therefore, because of Washington's unqualified dependence and use of Troeltsch they remain of secondary significance in this book. Washington also tends to overlook the fact that cults and sects seldom if ever "inform" churches or denominations.

The Woodlawn Organization (TWO), founded by Saul Alinsky in 1961, and its black leader, the Rev. Arthur M. Brazier, are used as models and are designated "a wave of the future" (p. 70), even though Washington later describes how they are "presently plagued by frustration" in the glossary. Nothing in the book demonstrates the above-mentioned dependency and methodological weakness better than this information. There are substantial,



indigenous, and current typologies and models that Washington could have used in order to supplement his use of Troeltsch's typology. The Voluntary-Involuntary Typology and Continuum suggested by Hart M. and Anne K. Nelsen, and Raytha Yokley, in their *The Black Church in America*, is one example. Also, Martin Luther King, Jr., his ideological successor, the Rev. Jesse Jackson, and the latter's organized efforts in People United to Save Humanity (PUSH), appear more operational and functional according to Washington's ideals for the church and specifically for a "Black Church" than the models in the book.

Aside from these theoretical and methodological weaknesses, this book is important to black religious studies in particular and generally to religious studies that are concerned with the spiritual and structural renewal of the church.

(The Rev.) EDWIN E. SMITH  
The University of South Florida

## LENT CHURCH SERVICES

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.  
The Rev. John D. Barker, r  
Sun Mosses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

### MERCED, CALIF.

**ST. LUKE'S** 2000 M Street  
The Rev. Edward E. Murphy III  
Sun HC 8, 10 & Ser (2S, 4S, MP & HC); Tues 7:30 HC, HS, LOH; Thurs 12:15 HC & Int

### SAN DIEGO, CALIF.

**ST. LUKE'S** 3725 — 30th St.  
The Rev. Jack C. Graves, r  
Sun HC 8, Service & Ser 10; Wed HC 11:30

### SAN FRANCISCO, CALIF.

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

### COLORADO SPRINGS, COLO.

**ST. MICHAEL THE ARCHANGEL** 7400 Tudor Rd.  
Near Air Force Academy —  
Woodmen Valley Exit off I-25  
Sun Eu 8, 9:30, 11:15

### 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 1S, 3S, 11); Daily 10

### EMMANUEL, Anacostia

1301 V St., S.E.  
The Rev. Robert C. Kell, r  
Sun Masses 7:30, 10; Wed, Fri 7; Thurs 9:30. C Sat 4

### 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; Sat C 4-6

### 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

### WINTER GARDEN, FLA.

**MESSIAH** Woodland & Tilden  
The Rev. Arthur L. Dasher, r  
Sun HC 8, 10; EP 7; Wed HC 9, LOH

### WINTER PARK, FLA.

**ALL SAINTS'** Interlachen & Lyman Aves.  
Sun 7:30, 9, 11:15; Wed 12; Thurs 6:30 & 9:15; C Fri 5

### 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.

**ASCENSION** 1133 N. LaSalle St.  
Sun Mass 8, 9, 11 & 6; Ev & B 7; Daily Mass 7. C Sat 5-6

*Continued on next page*

### DOWNEY, CALIF.

**ST. MARK'S** 10354 Downey Avenue  
The Rev. E. D. Sillers, r; the Rev. D. A. Seek, c  
Sun HC & Ser 8:30 & 10; Wed HC 12

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Fred R. Bartlett  
Sun 7:30, 9, 11; Daily HC Tues thru Fri (Chapel)

**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; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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# LENT CHURCH SERVICES

(Continued from previous page)

## CHICAGO, ILL. (Cont'd)

**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. Linas H. Brown  
Sun HC 8, 9, 11; Daily HC Mon Wed & Sat 9;  
Tues HC 6; Thurs HC 7; Fri HC 11

## KANKAKEE, ILL.

**ST. PAUL'S** 298 S. Harrison Ave.  
Fr. Robert A. L'Homme, r; Fr. Kenneth E. Brown,  
Fr. James G. Parker  
Sun H Eu 8 & 10:15, also daily

## 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

## 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

## STURGIS, MICH.

**ST. JOHN'S** Williams & S. Clay Sts.  
The Rev. Dennis R. Odekirk, r  
Sun HC 8, 9, 11; Lenten Devotions Wed 6

## 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

**ST. AUGUSTINE'S** The Rev. E. L. Warner, r  
The round church at 28th and Benton  
Sun 9, 7; Wed 6:30; Fri 10; C Sat 12-1

**ST. GEORGE'S** 58th St. & Highland  
Clergy: G. G. Swanson, J. F. Moon, C. D. Greenall,  
E. F. Shiddell, K. v.A. Swanson  
Sun 8 HC, 10 Sol Eu (2S & 4S MP & HC)

## FALLS CITY, NEB.

**ST. THOMAS** 16th at Harlan  
The Rev. C. E. Gockley, r  
Sun Low Mass 7:30, Parish Mass 10:30

## 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

## BRADLEY BEACH, N.J.

**ST. JAMES'** 4th & Hammond  
(Serving Neptune & Ocean Grove)  
The Rev. D. S. Alexy, r; the Rev. K. A. Gluckow, asst  
Sun 8, 10 Eu & Ser; Wed 6 Eu and family program;  
Fri 10 Eu and healing; HD 6

## 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 10

## LONG ISLAND CITY, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert C. Dunlop, r  
Sun 8 & 10 HC; Thurs 10 & 6 HC

The Living Church

## NEW YORK, N.Y.

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

**ALL ANGELS'** West End Ave. at 81st St.  
The Rev. Eric J. Whiting, r  
Sun 10, Folk Mass 11 (1S, 3S)

**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 8.

**EPIPHANY** 1393 York Ave. at E. 74th St.  
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee  
Belford, assoc; William Tully, asst  
Sun 8 Eu; 9:30 Family Service, Adult Class, Ch S  
(HC 2S & 4S); 11 MP (HC 1S); 12:15 HC; Wed  
HC 7; Thurs 12 HC, 6 Guitar Eu

**SAINT 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.

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c  
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

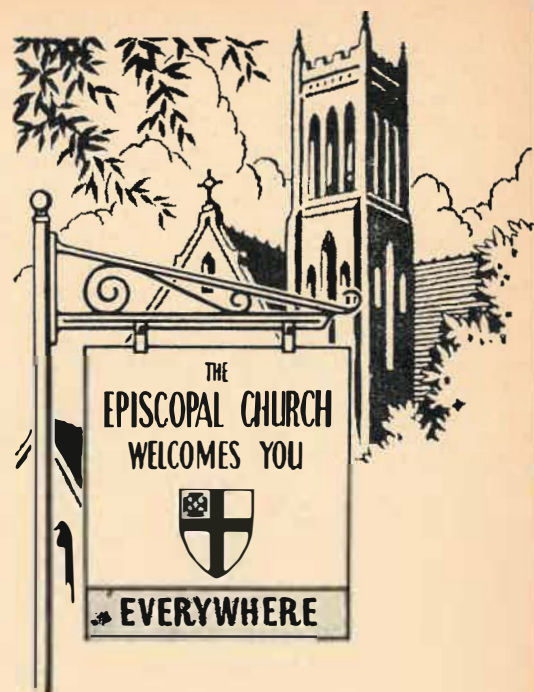
**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;  
the Rev. S. J. Atkinson, O.H.C.  
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev &  
B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6,  
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord  
Hitchcock, Jr.  
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu;  
7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11  
& 5-5:30

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, r; the Rev. Canon Henry A.  
Zinser  
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru  
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10.  
Church open daily to 11:30

## QUEENS, N.Y.

**RESURRECTION**  
118th St. and 85th Ave., Kew Gardens  
Sun HC 7:30, 10; Tues 10; Wed 10, 6:15



## 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

## CHARLESTON, S.C.

**CATHEDRAL OF ST. LUKE & ST. PAUL**  
126 Coming St.  
Sun 8 HC, 10:30 HC & Ser (1S & 3S) MP & Ser  
(2S & 4S); Thurs & HD HC 10:30

## ODESSA, TEX.

**ST. JOHN'S** 4th & W. County  
The Rev. D. N. Hungerford, the Rev. J. P. Haney,  
the Rev. C. E. McIntyre  
Sun 7:30, 9:15 & 11, Ev 7

## HOT SPRINGS, VA.

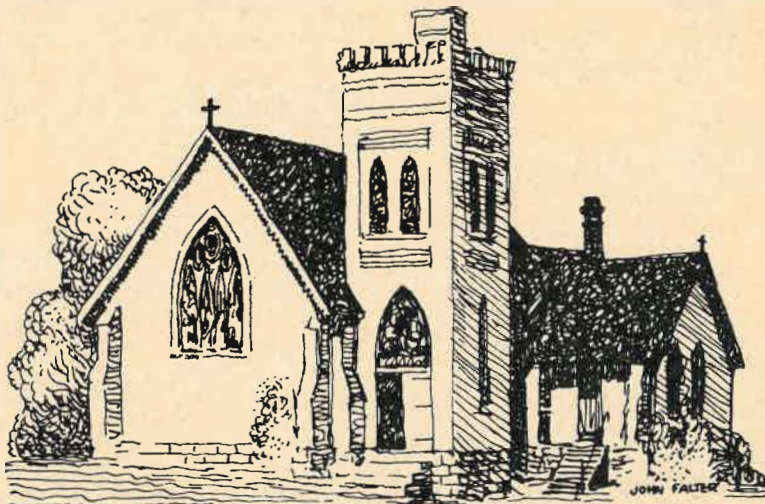
**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun HC 8, 11 MP (1S HC)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge 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  
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno



ST. THOMAS CHURCH  
FALLS CITY, NEB.