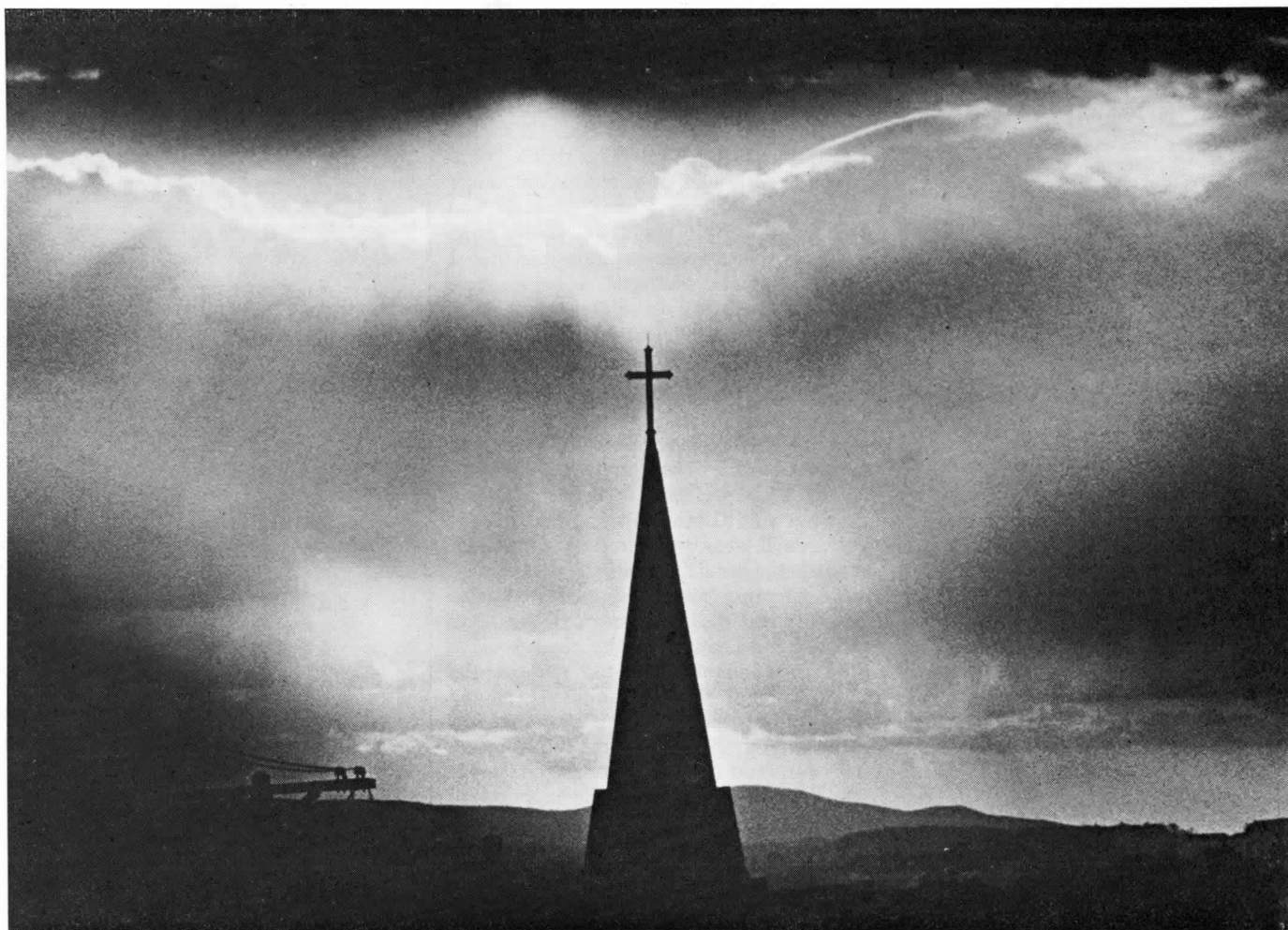


The Living CHURCH



RNS

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

— The Collect for The Ascension Day,
from the Book of Common Prayer.

AROUND & ABOUT

— With the Editor —

There has been an amusing and, I think, enlightening hassle in *Commonweal* (May 10). A man named Dennis O'Brien had reviewed in it a recent biography of G. K. Chesterton. In his patronizing review he explained that he had never read GKC but that it really wasn't necessary, for the biographer had reported that Chesterton believed in the blessedness of life and why on earth should anybody nowadays waste his time reading such a dunce? Chesterton was a master of "debate style Christianity" and the day for that is past, says O'Brien. He quotes approvingly a statement by Michael Harrington about the "stutter style" that emerged in the radical rhetoric of the '60s. That stutter style assumed, as Harrington put it, that "any show of logic or rhetorical skill was *prima facie* proof of hypocrisy and dishonesty. . . . The sincere man was therefore supposed to be confused and half-articulate and anguished in his self-revelation."

Mr. O'Brien denies his own adherence to the stutter style, but he is clearly much more sympathetic to that than to the faithful folly or foolish faith of that "jolly journalist" Chesterton in his "view of life as a story with a happy ending." He speaks compassionately of Chesterton's style as issuing from "bastions of security" and says: "I am sorry—sorry indeed—that I lack the faith which would justify the style. Post-Dachau, post-Bonhoeffer, Vatican II, Ingmar Bergman—post-something—I believe many Christians find it hard to rise above the stutter style when it comes to talk of God, and to the extent that this is true, the dashing polemics of Shaw and Chesterton (both sides) become virtually unreadable."

Well, it's post-something. Post-Christian? Post-faith? Post-knowledge of history? Post-logic? Post-moral courage? Post-commitment of faith? What do you think?

To W.Y.:

In answer to your question, I would say that every child is conceived by the Holy Ghost. I don't say begotten or fathered by him but conceived by him; that is, the conception takes place by the action of God. Since the Holy Spirit is God in action I see no point in emending the statement in the Creed to say that "by the power of the Holy Spirit" Jesus was born. The Third Person of the Blessed Trinity was the enabling agent—in this conception as in all others. Believing

Christians should affirm this in so many words, without circumlocutions. The Jews have a wonderful saying: "There are three partners in every birth—the father, the mother, and the Holy One, blessed be he."

My thanks to K.R.T. who has caught me up on what might be a mistake in detail in a recent comment on pastoral counseling (editorial, "Ann Landers and Counseling," *TLC* April 28). I said that the non-directive counselor "characteristically says to the counselee, 'What do you think?'" My friend says that a "non-directive counselor of qualification" never says that, but says rather "How do you feel about it?" It could be. If so, such counseling is even less responsible than I feared. Anyway, thanks.

To FR. MIKE:

You ask for an example of a Christian conservative as I use that phrase. All right: Robert Louis Stevenson. He put the case for Christian conservatism perfectly in these words: "These are my politics: to change what we can; to better what we can; but still to bear in mind that man is but a devil weakly fettered by some generous beliefs and impositions; and for no word however sounding, and no cause however just or pious, to relax the stricture of these bonds." The rhetoric is a little confusing toward the end of the statement, but as I hear him he's saying these things: that we must change and improve anything in our world that we possibly can (and here is where the conservative parts company with the reactionary or stand-patter), but we must realize that we are evil beings ourselves—not just weak but vicious and corrupt, so that in the course of our trying to improve the world we must never for a moment forget that, whatever the problem is, we ourselves are the biggest part of it.

Reactionaries, as distinct from conservatives, don't really want change and won't work for it; they think the world is good enough as it is. That is why rich and privileged people are more tempted to reactionism.

Liberals, as distinct from conservatives, do not really believe with Stevenson that "man is but a devil weakly fettered by some generous beliefs and impositions."

Remember, you asked what these words mean to me, and that's all I can presume to say about them.

The Living Church

Volume 168

Established 1878

Number 21

An independent weekly record
of the news of the Church
and the views of Episcopalians.

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

Robert L. Hall,*† Milwaukee, president; the Rev. Dudley J. Stroup,*† Scarsdale, N.Y., vice-president; the Rev. Carroll J. Simcox,*† Milwaukee, secretary; the Rev. Kenneth Trueman,*† Wauwatosa, Wis., treasurer; Warren J. Debus,* Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; the Rt. Rev. Richard B. Martin,† Suffragan Bishop of Long Island; the Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop of Milwaukee; the Rt. Rev. Robert Wolterstorff,† Bishop of San Diego; The Rev. William E. Craig,† Salina, Kan.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,*† Milwaukee; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,*† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; John C. Pierston,† New York City; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.

*Director

†Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager. The Rev. John Wallace, circulation manager.

DEPARTMENTS

Around and About	2	Editorials	13
Books	5	Letters	3
News			6

FEATURE ARTICLES

The Suffering of Children David DeVore 10

THE KALENDAR

May

- 26. Sunday After Ascension / Easter VII
- 31. Visitation of the Blessed Virgin Mary

June

- 1. Justin, M.
- 2. Pentecost (Whitsunday)
- 3. Monday in Whitsun Week
- 4. Tuesday in Whitsun Week
- 5. Ember Day / Boniface, B. & M.

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, **THE LIVING CHURCH** must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Israel

Please permit me to ask Mr. David Nord [letter, **TLC**, Apr. 21] these questions:

1. How can a nation dedicated to be a "Jewish State" be secular, like the USA where there is separation of church and state?

2. How can "Israel," which does not permit Reformed and Conservative Jewish Rabbis to perform wedding services or to use the title "Rabbi," be a democratic nation?

3. Since Senator Fulbright is quoted as saying that "Israel" can count on a favorable vote for its requests of the USA from about 80 senators and 252 congressmen without even a debate, due to the Zionist lobby, isn't this as much a violation of the U.S. Constitution as the effort of the Roman-Catholic hierarchy to obtain financial aid for their parochial schools?

4. Wasn't President Nixon's election helped greatly by an allegedly "Jewish" vote solicited by "Israel's" ambassador to the USA, Rabin, and isn't this interference into American internal politics by a foreign nation?

HAROLD F. BICKFORD

Arcadia, Calif.

Clerical Clowning

There is a place for fun and games in life—there ought to be fun and games in every person's life—but is that place a service of Worship? (See Ecclesiastes 3) I think not. The cover of the May 5 issue of **THE LIVING CHURCH** shows a priest hiding a eucharistic alb under a clown's suit: outward and visible sign of an inward and spiritual confusion. Not the only occasion recently where the priest has played the clown.

I cannot help wondering whether the "loosening up" of church services, introducing pop music, guitars, drums, and balloons, the contempt for dignity in general, using communions for political protest, do not reach a logical conclusion in lack of respect for things sacred, indeed a denial that any "sacred" exists. (Dignity is equated with sin, and the sin named elitism.) Early association of forms and traditions with personal experience does determine attitudes, as any psychologist knows. We see the decay of respect, of personal honor, honesty, decency all around us these days, in government, business, education. I had naively expected that the Episcopal Church at least would escape the infection. (Has any priest yet taken to "streaking" in an effort to gain the approval of the young?) Like Job, we sit on a dung hill after our own home has collapsed.

JEAN S. DAVIS

Aurora, N.Y.

May 26, 1974

Capitalism and Communism

In his letter [**TLC**, April 28] Father Stickney displays a shocking ignorance of the theological implications of capitalism and communism. A fundamental concept of Christianity is that man is inherently greedy and that he will remain so until Jesus returns. Marxism, on the other hand, preaches that there is no God and that man can perfect himself and become, among other things, unselfish.

The market economy (capitalism) takes as given and unalterable man's greed and exploits this defect so that the welfare of society is increased. The non-market or command economy (communism) rejects the notion of original sin and plans to pro-



duce an unselfish man by destroying capitalism and creating a new society. Since the end result of Marxism is so worthwhile, any means to achieve this end can be justified by the Marxist.

For these reasons, a Christian can be a capitalist but he cannot be a Marxist. Since Father Stickney apparently believes the Marxist doctrine of the inevitability of the collapse of capitalism, I wonder if he doesn't also accept the heretical idea that man can by his own efforts achieve perfection.

FRED R. GLAHE

Professor of Economics
University of Colorado

Boulder, Colo.

Fr. Stickney had said in his letter: "I submit that there is a good possibility that the revolution in Africa will be both Christian and Communist, like that going on presently in Cuba." Ed.

The Length of Lent

The answer to the Bishop of the Central Gulf Coast who proposes to shorten Lent is: "No feasting without fasting first." His reasons for accommodating our seasons to what he presumes the current circumstances lead a "majority of church people" to do reminds me of the current assault in academe against foreign language and thesis requirements for graduate degrees. Always it is proposed to make things easier to meet requirements, never is it proposed that we work to recapture the substance of the older ways, that we seize the opportunity of the hard work of preparation so that we may be

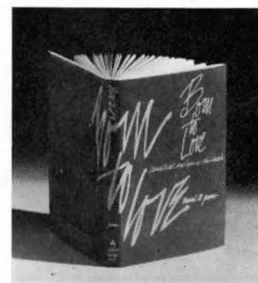
The Living Church Development Program

The purpose of this fund is to keep **THE LIVING CHURCH** alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$ 9,057.70
Receipts Nos. 14,510-14,550, May 6-10 1,525.00

\$10,582.70

Let BORN TO LOVE Put TA to Work in Your Church



\$5.95

by Muriel James, coauthor
of **BORN TO WIN**

BORN TO LOVE is an invitation to people in the church, and people who wonder about the church to learn how Transactional Analysis (TA) can work for them. **BORN TO LOVE** can help groups in your church function smoothly, get the job done, and leave members with positive feelings.

"[Muriel] James is to be congratulated for designing a book that can be read by one person or used as a study guide in adult education . . . a very exciting tool has been developed for the church."

—*The Congregationalist*

"It would be hard to overpraise this masterpiece . . . the most significant church-related book of the last 15 years."

—*St. Anthony Messenger*

Remember, if you are planning to form a group to study transactional analysis in your church, every member will need a copy of **BORN TO LOVE**. At your local bookstore or write:



ADDISON-WESLEY
PUBLISHING COMPANY
Reading, Massachusetts 01867

need a professional church musician?



The AGO's Church Musician Placement Service will help you find a qualified person. For complete information, write:

Church Musician Placement Service
American Guild of Organists
630 Fifth Ave., Dept. E, New York, N.Y. 10020

All inquiries are strictly confidential.

around-the-world artistry!
Gold • Silver • Brass • Bronze

ALTARWARE

Finest domestic and hand wrought metalware. Chalice, crosses, vases and many accessories in traditional and contemporary designs from world's most distinguished craft centers. Ideal gift selections.



36 PAGE CATALOG MAILED UPON REQUEST



J. Theodore Cuthbertson, Inc.

2013 Sansom St. • Phila., Pa. 19103

"ST. MICHAEL'S MASS"

Music for Eucharist — Rite 2

For Unison Voices & Organ
An easy setting in joyful dignity
by

The REV. BENJAMIN HARRISON

6630 Nall Ave., Mission, Ks. 66202

Send \$1.00 for Examination Packet for Priest, Organist/Choir and Congregation editions.

BRITISH BOOKS

Specially Imported

The BRITISH BOOK CENTRE, Inc.

996 Lexington Ave. New York 10021

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350

What do you send for an
ORDINATION GIFT?

A Gift Subscription to
THE LIVING CHURCH

is the ideal gift and it keeps
coming week after week.

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wis. 53202

more fit to lead the scholarly life—or the Christian life.

I think it is suitable to observe 40 days of Lent as preparation for the 50 days of Easter joy. Why not work to seize the advantage of a long Lent so that we may more richly relish a long Easter? The rhythm of our existing Calendar is both rewarding and fun—if people will but follow it. Try it. You may discover you like it after all.

DON R. GERLACH

The University of Akron

Akron, Ohio

Prayer Book Revision

A recent report on the passage of the Worship and Doctrine Measure at the General Synod of the Church of England mentions one extremely important provision that the Episcopal Church (particularly the Standing Liturgical Commission) might well consider.

The Bishop of Salisbury writes in *Sarum Link* for April, 1964: "To those who have expressed their anxiety to me about the 1662 Book of Common Prayer I ask them to note that in the Measure the Book of Common Prayer is fully safeguarded, and it is provided that parishes may continue to use it if they so wish."

With some slight variations in wording and in order, and with the addition of seasonal sentences and prayers, this 1662 Book of Common Prayer is the basis of the American book that some of the revisers keep referring to as though it had been composed for the first time in 1928. In moving further away from what we approved in 1928, we move further from the basic practice of the Anglican Communion. What is important in the Anglican Communion is what unites us. I suggest that we follow the example of the Church of England and see that "the Book of Common Prayer is fully safeguarded, and . . . that parishes may continue to use it if they so wish."

AMY M. CHARLES

Greensboro, N.C.

Thou and You

When we follow the Rev. Dr. G. W. Morrel's suggestion [TLC, Apr. 28] of considering the use of "Your Divine Majesty" when speaking to God, we quickly come upon the fact that in Tudor England the *thee* and *thou* forms were the familiar as well as the singular. People who have not discovered this from the Prayer Book and the Bible would do well to re-familiarize themselves with Shakespeare. Furthermore, the familiar is right for addressing the Creator who gives us the Son to show us perfect servanthood and the Holy Spirit to dwell in our inmost being. The modern French of the Jerusalem Bible in its use of the familiar pronoun for the deity conveys beautifully both the awe-inspiring quality and the intimacy of God, for example, "*Yahvé, tu me sondes et tu me connais*," in Psalm 139. Our modern "you" may not be as beautiful as what has become for us the old "high" language, but it is far superior to "Your Divine Majesty" which requires a verb in the third person, and would convey not so much our awareness of the distinction between God and man as it would man's desire to keep God at arm's length.

(The Rev.) LAWRENCE B. LEWIS
Christ Church

Boonville, Mo.

Books

MODELS OF THE CHURCH. By Avery Dulles. S. J. Doubleday. Pp. 192. \$5.95.

I can remember sitting on a living room floor in Evanston back in the early 60s, listening to Ian Ramsey speak about his developing concepts of "disclosure language" and "disclosure models." The excitement generated at the time centered upon the new perspectives this provided in the literalism vs. myth struggle then still raging. Avery Dulles has mobilized Ramsey's work (and that of others of a similar nature) and sent it into a new battle—this time the maneuvering, the skirmishes and, often, the impasses occasioned by churchmen in dialogue trying to agree upon a definition of the church. It works!

The author notes the failure of the usual "comparative ecclesiology" due to long-standing presuppositions on the part of Christians, each sincerely committed to "the C/church(es)." He suggests that since the church is a mystery, our variants are better examined as "models" rather than opposing factions. His models are the church as: institution, mystical communion, sacrament, herald, and servant. Through these lenses, he re-views the traditional ecclesiastical concerns of eschatology, self-definition, un-One-ness, ministry, and revelation. Most important of all, this is not just another exercise in begging the ecclesiastical question ("chaqu'un à son goût"). Chapter XII sees to that!

This is a remarkably helpful book. Although much of the material should be familiar to Anglicans (cf. *Via Media*), new insight is provided by the concise manner in which Fr. Dulles presents his case. At the risk of eliciting a snicker or two, this reviewer must confess that he found *Models of the Church* shed light upon such divergent matters as the question of the ordination of women and the standard Episcopal revulsion to "Jesus Saves" bumper stickers. But of course the book's true purpose is to encourage ecumenical action. I intend to begin by sending a copy to COCU headquarters.

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

APARTHEID AND THE ARCHBISHOP. By Alan Paton. Charles Scribner's Sons. Pp. 291. \$10.00.

The author of this biography is the famous South African novelist, and former President of the (now banned) South African Liberal Party. The Archbishop is the Most Rev. Geoffrey Clayton, Archbishop of Cape Town and Metropolitan of the church in the Province of South Africa. He was an Englishman who was elected Bishop of Johannesburg in 1934,

The Living Church

and translated to Cape Town in 1949. He led the South African church during the time that the nationalist government was beginning to implement its policy of apartheid. He was a natural conservative, respectful of the authority of the civil power, and he died on the very day on which he signed a letter defying, in the name of the South African episcopate, the infamous clause 29 (c) which forbade racially mixed church services.

Paton is fascinated by his subject. He is fascinated by the man, who was a most complex human being. Clayton could scare the life out of priests and servers. He once went at a senior priest with his fists, in the course of a dispute about an erring clergyman. He communicated daily, but it was not safe to speak to him before breakfast. His consuming passion was to be the servant of God, and the servant of God's church. Those who heard him speak of the life of the spirit knew that Clayton spoke out of his own experience, out of a very deep and pure personal religion; but there was always an ambivalence in the man, which would show itself in his tantrums. He was a conservative by instinct, and hated sentimental liberalism, but he had the absolute trust and confidence of the black clergy and laity of his church. To read Clayton's biography is to learn about the secret ways of the Holy Spirit with the soul of a Christian man. It is an exercise in self-knowledge.

Paton is equally fascinated by the problem of the Englishman who came to Africa, and not only identified with Africa, but became a spokesman for the church there at a time of terrible strains. Paton is a South African in his bones and sinews, in heart and in head. He shows in his writing that ambivalence that South Africans have towards the expatriate Englishman. It seems to me that he is entranced by this side of Clayton's story, and like the great artist that he is, he lets Clayton's words and actions tell the tale. The English church has tried to make its foundations independent as soon as possible, and there has been no control over them from London or Canterbury. Yet the tradition of dependence upon the English church shows itself in a custom that can be harmful—the custom of electing distinguished English priests to sees in daughter churches. The mischief is that such men, having given great leadership, then want to “go home” to England. The trouble is not in having English bishops, “but in not having English bishops' bones.” Clayton was buried among his flock, in the cathedral of his see.

He was frankly hated by the leaders of the Nationalist party. They were never tired of the argument that some others have used elsewhere—“you do not really belong in this place and culture, therefore you can have nothing to say that is worth saying.” All that Paton and Clayton fought against has come to pass in

South Africa. Was it worthwhile—the long and wearying struggle, the consciousness that the church was only lukewarm, the open opposition of English-speaking clergy and laity, the knowledge of the rising tide of black anger and violence? Paton says “Yes,” and Clayton's life is the text from which he preaches.

(The Rt. Rev.) STANLEY ATKINS
Bishop of Eau Claire

STAY WITH ME LORD: A MAN'S PRAYERS.
By **Herbert B. West.** Seabury. Pp. 127.
\$4.95.

You know, Lord, that Herbert West has written a book of prayers. You know, too, that those prayers came from his heart and therefore he has given us a delicate part of himself.

But, Lord, I don't like what he has given us. God, you know his prayers reflect a sensitive and kind man. It will hurt him, God, and I am sorry, when I tell him that his prayers are flat and somehow artificial, that they all sound the same.

Why is it, God, that we must hurt the loving people, the ones who risk themselves in trying to help others? God, why do I have to parody his style, when it is the publishers who should bear the hurt?

Help the people at Seabury Press, Lord, to be more judicious in the future. Guide the hands as well, Lord, which manufacture books: It is too brutal to expose to our casual inspection a person's life as it cracks, comes unglued, and falls apart.

ROBERT G. SCHWARTZ, JR., Ph.D.
Central Missouri State College
Warrensburg, Mo.

SEARCH FOR THE BELOVED COMMUNITY:
The Thinking of Martin Luther King, Jr. By
Kenneth L. Smith and **Ira G. Zepp, Jr.**
Judson Press. Pp. 159. \$6.95.

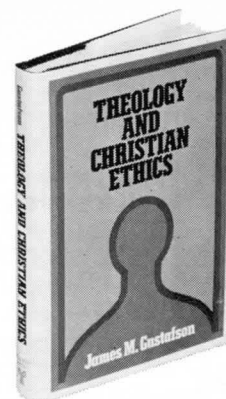
The co-authors of *Search for the Beloved Community* attempt to analyze the writings of Dr. Martin Luther King, Jr., and to associate his thoughts with a number of sources. Mr. Smith knew Dr. King intimately as his professor of Christian ethics at Crozer Theological Seminary. Mr. Zepp is a scholar whose knowledge of Dr. King is through his written works.

The study will help the admirers of Dr. King to understand his major themes:

- (1) His optimism about what may be accomplished through man's potential for goodness is associated with “Evangelical Liberalism.”
- (2) Dr. King's dream of the Kingdom and what is over “the mountain top” is partly derived from his intense study of the social gospel proponents such as Walter Rauschenbush.
- (3) His understanding of non-violence is directly associated with the teachings of Mahatma Gandhi.

Dr. King had the ability to distill out

Continued on page 14



THEOLOGY AND CHRISTIAN ETHICS

By *James M. Gustafson*

Here are guidelines for today's Christian who stands where God, man, community and technology intersect; guidelines that balance spiritual and moral theologies and the ethical issues in a technological society, particularly in biomedical developments and genetic engineering.

\$8.95

PILGRIM PRESS BOOKS

UNITED CHURCH PRESS
1505 Race Street
Philadelphia 19102

**TROUBLED?
BY WORLD EVENTS . . .
BY PERSONAL PROBLEMS?
IF SO, READ:**

**“How To Develop A Dynamic
Christian Faith”
and
“Strength From Above”**

These two inspirational books can set you on the right path in today's troubled world with its wars, inflation, energy crisis, violence . . . the thousand and one problems that assail us all! Each book (written and compiled by Lawrence E. Strobel) can give you peace of mind every day of your life! Order today and receive both:

**“How To Develop A Dynamic
Christian Faith”
(Reg. \$2.95)**

and

**“Strength From Above”
(Reg. \$1.00)**

**for the Special Introductory
Offer Price of only
\$2.95 (Postpaid)**

Send check or money order to:

PREFERRED PUBLISHERS
Box 699, Glendora, California 91740

The Living Church

May 26, 1974
Sunday After Ascension / Easter VII

For 95 Years
Serving the Episcopal Church

TENNESSEE

No Female Lay Readers Licensed

The Bishop of Tennessee has refused to license women as lay readers for the diocese, despite a recommendation from the Episcopal Church Women (ECW) asking him to do so.

Delegates to the annual meeting of the ECW adopted a resolution supporting women lay readers by a standing vote of 94-64.

The Rt. Rev. John Vander Horst said he would not grant licenses to women lay readers until General Convention approves the ordination of women to the priesthood.

Although the 1969 special General Convention authorized the licensing of women as lay readers, it gave bishops the prerogative of refusing to issue the licenses.

"Ten years ago there were four women delegates to General Convention," Bishop Vander Horst commented. "Last year there were 134. That means that 130 men didn't show."

He said that to license women as lay readers would take jobs away from men.

CANTERBURY

Dr. Ramsey Heckled by Paisley Supporters

The Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, was heckled by supporters of Dr. Ian Paisley, the Free Presbyterian leader, while preaching on the theme, "Peace and Reconciliation," in St. Anne's Cathedral, Belfast, Northern Ireland.

There were demonstrations outside the cathedral as well. Slogans condemning the alleged movement "towards the teachings of Rome" by the Anglican Communion were chanted, and placards bearing such inscriptions as "Exit the Apostate" were carried.

Dr. Ramsey was unperturbed by the hecklers who were eventually escorted from the cathedral.

It was the archbishop's fourth and probably final visit to Belfast, as he plans to retire later this year.

In his sermon, he said there are thousands of Christians in Northern Ireland who are sick and weary of the strife and bitterness.

"They are longing for reconciliation,

longing simply to live together in peace," he said. "There are Christians who are ready to pray together and ask for reconciliation. The future lies with those who have such thoughts in their hearts," he declared.

During his two day visit in Northern Ireland, Dr. Ramsey met with political and religious leaders.

CHURCH AND BUSINESS

Resolutions Lose in Phillips Vote

Two Episcopal Church resolutions were defeated at the stockholders' meeting of Phillips Petroleum Company in Bartlesville, Okla., but both received sufficient votes to be introduced next year.

One proxy challenge asked Phillips to cease exploration, mining, and oil production in Namibia and to withdraw "expeditiously" from the predominantly black area ruled by the white South Africa government.

The second measure urged Phillips directors to implement "immediately" effective internal procedures to prevent the corporation from making illegal political campaign contributions, as were made to the Committee to Re-elect the President in 1972.

In St. Louis, two Episcopal Church resolutions at the IBM annual meeting were also defeated. Neither won enough support for re-introduction.

Both challenges dealt with policies in South Africa and both were co-sponsored by the National Council of Churches.

Many American religious groups feel that U.S. business operations in South Africa bolster the government's apartheid policies.

A resolution asking IBM to set up a review committee to monitor operations in South Africa went down on a vote of 2,980,945-122,424,656.

The second measure, asking for disclosure of specific data on IBM South

African employment practices, lost on a vote of 2,837,707-122,481,101.

The Episcopal Church holds 10,620 shares of IBM; the National Council, 230 shares.

In supporting the defeated resolution on political contributions, Philip A. Masquette, layman from Houston and a member of the Executive Council, told the Phillips stockholders that a similar measure was not opposed by Minnesota Mining and Manufacturing.

Not only did 3M "not oppose our . . . proposal," he said, "but went further and agreed to vote all shares which were undesignated in this regard in favor of our proposal."

At the IBM meeting, stockholders were told that the information on South Africa which they sought would be supplied upon request but would not be distributed to all stockholders as the resolution requested.

ACP

Editors and Publishers Meet

Executives of religious publications meeting recently in Denver, spent three days discussing their problems, such as rapidly rising production costs, postal rate increases, and the effects of an inflationary economy on their future.

Members of the Associated Church Press (ACP) work primarily with Protestant publications though there are some Episcopal, Orthodox, and Roman Catholic members in the organization.

There was general agreement that church newspapers must change to meet current trends in the churches themselves and that they could not survive without giving readers what is needed for understanding what is happening.

* * *

Dennis E. Shoemaker of Media, Pa., was named executive secretary of the ACP to succeed the Rev. Alfred P. Klausler who has held the post since 1961. Dr. Klausler's resignation is effective June 30.

* * *

At a joint session of the Catholic Press Association, which was meeting at the same time, and the ACP, the Rev. Theodore M. Hesburgh told the journalists that the "openness" attitude in the Roman Catholic Church created by Pope John XXIII through Vatican II, will dominate its administration and operation for many years in the future.

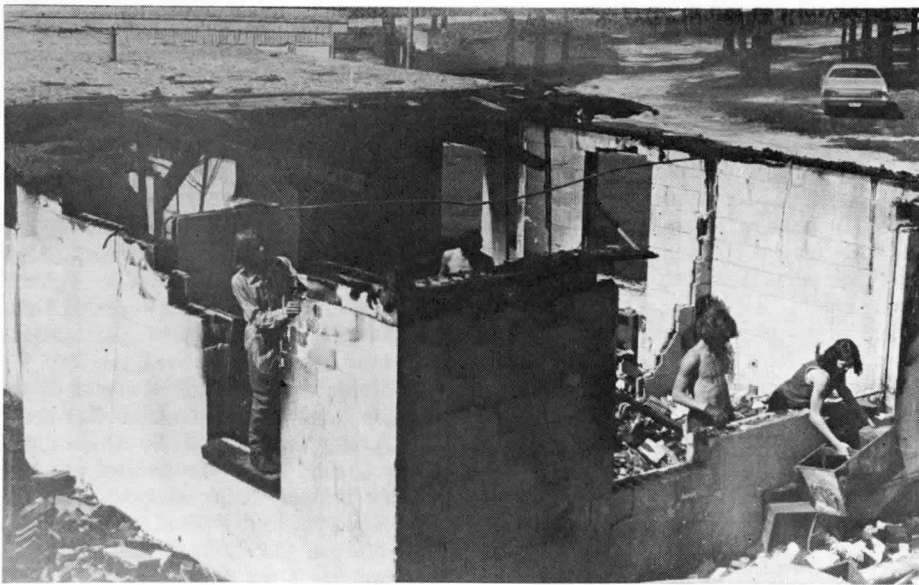
"The flow of history will not be re-

THINGS TO COME

June

12-13: First national meeting of the Society of the Holy Cross, Daytona Beach, Fla. The Rev. Larry Lossing, SSC, New Smyrna Beach, Fla., for information.

26-28: Annual meeting of the historiographers of the Episcopal Church; at the Seminary of the Southwest, Austin, Texas. Further information available from: Philip L. Shutt, Lawson YMCA, 30 W. Chicago Ave., Chicago, Ill. 60610.



Destroyed dormitory at Saint Michael's Farm for Boys.

versed," the president of the University of Notre Dame said.

Never again, Fr. Hesburgh declared, will the church attempt to tell its communicants what to read, what movies to see or not to see, be dominated by a small authoritarian hierarchy or exclude the laity from decision making processes.

He pleaded for love and compassion on behalf of those who cannot tolerate change and those who want extreme alterations.

"Bad music and cheap liturgy will die of their own accord," he predicted.

* * *

Dr. Klausler was honored in a surprise ceremony at the closing session of the ACP meeting.

He received a book of remembrances, a check for \$1,000 from the 162 ACP members, and the first William P. Lepphard Award—a silver coffee and tea service.

Mr. Lepphard was ACP president in the late 1940s and executive secretary from 1951-61. He died in 1971.

The award was established for distinguished service to religious journalism.

NORTHERN MICHIGAN

Bishop Wylie Dies

The Rt. Rev. Samuel Joseph Wylie of Northern Michigan died in his sleep at General Seminary sometime during the night of May 5 or the early morning hours of May 6. He was 55 years of age.

Dean of the seminary from 1966 until his consecration Mar. 11, 1972, Bishop Wylie had returned there to deliver several lectures.

A former Presbyterian minister, the bishop was ordained in 1952. He served as a college chaplain at the University of Virginia from 1951-54; then as a canon of St. John's Cathedral, Providence, R.I., from 1954-58.

He was associate secretary for the division of college work for two years before being named rector of Church of the Advent, Boston, in 1960.

He became dean of General Seminary in 1966.

Survivors include his widow, Beatrice, and four children.

Services were held in St. Paul's Church, Marquette, Mich., and burial was in Menominee, Mich.

DISASTERS

Mississippi School Damaged by Fire

Saint Michael's Farm for Boys, a non-profit home and school for delinquents, situated in Picayune, Miss., suffered a severe loss last month when an early morning fire destroyed the dormitory.

The fire, caused by an electrical short, was discovered by one of the boys, Sydney Sauer, who awoke to find his room in flames. He aroused his roommates and the other boys in the dormitory. No one was hurt but five boys lost all their clothes and belongings.

Plans for a new dormitory to house a maximum of 45 boys were already underway, but it is expected that it will be several months yet before enough funds are on hand to start the construction.

Saint Michael's needs temporary housing for its boys so that they will not have to be returned to their courts, to state training schools, or the streets.

This temporary building which will house 24 boys will cost approximately \$18,000. The school is making an appeal for help.

The Congregation of St. Augustine, a monastic order for men, operates the school under the direction of the Very Rev. William K. Hart, Ph.D., father superior of the order.

ABORTION

Senator Berates Court Ruling

The abortion controversy is only "incidentally and peripherally a debate about abortion as such," Sen. James L. Buckley of New York told the American Association of Pro-Life Obstetricians and Gynecologists meeting in Las Vegas.

"Any careful reading of the abortion decisions of the Supreme Court," he said, "suggests a jurisprudence that far transcends the abortion controversy itself."

The senator maintained that the "popular press . . . continues to cast the debate essentially in terms of whether a pregnant woman has a constitutionally sanctioned 'right to privacy' sufficient to encompass the killing of her unborn child."

"The Supreme Court, in its decisions, seemed to place great weight on the dubious argument that abortion is safer for a woman than childbirth, which suggests . . . that the so-called 'right to privacy' had little to do with the final result," Sen. Buckley said.

"If the woman's 'right to privacy' is the crucial determinant then why should it make a difference whether the abortion procedure is relatively safe or unsafe? If a woman has a constitutionally protected right to choose whether to undergo an abortion, then why should it make a difference whether she does so at some risk to herself?" he asked.

These questions, said the Roman Catholic lawmaker, "suggest there is far more to Roe v. Wade and Doe v. Bolton (the January, 1973, high court cases on abortion) than meets the eye."

"For although Mr. Justice Blackmun (who wrote the abortion opinions) nowhere raises such questions explicitly, he does so implicitly by stating that the right to privacy is not absolute; it is qualified by what he calls 'the state's compelling interest in matters of maternal life and health.'"

"That is about as sizeable a qualification of any presumptive right that the Constitution will allow; but none of us—not the enthusiasts for abortion, not the members of the court itself—has the slightest idea of where the state's interest in such matters begins or ends," Sen. Buckley said.

"We are invited to speculate, by Justice Blackmun's confusing opinion," the senator continued, "and it is in the course of such speculation that thoughtful men have concluded that Roe v. Wade and Doe v. Bolton constitute a grave threat to individual liberty."

The New York Senator said he was referring not only to the "legally sanctioned destruction of the rights of the unborn child, which is an outrage all its own," but also to the "other implications of a decision that, in order to reach its

dubious result, puts certain individuals—to wit, doctors—into the business of carrying out governmental policy with respect to who shall be entitled to live and who shall be allowed to die.”

Commenting on what he said was Justice Blackmun's casting the Hippocratic oath into the “dust bin of history” in the high court's rulings, Sen. Buckley said:

“For such a grand and noble tradition to be jettisoned as so much antiquated philosophical baggage is, I submit, as radical and as dangerous an act as any other to be found in Justice Blackmun's radical and dangerous opinion.

“As ominous as that is, I find even more ominous the virtually total silence on the part of the medical profession in reaction to what Justice Blackmun did. For the importance of the Hippocratic oath (upon which western medicine has been based for centuries) was not only that it stood athwart the act of abortion; it had come to symbolize the total relationship between patient and physician and between physician and society.

“Taking a broad perspective on the issue, I have come to the conclusion that the chief sociological consequence of permissive abortion is to inure society to the idea of killing human beings—‘persons’ if you will—for personal, economic, or eugenic reasons.”

UNITED NATIONS

U.S. Proposes Fund to Avert Economic Disaster

As a special United Nations General Assembly on raw materials and development moved toward adjournment, the U.S. proposed a major international fund to save the most needy countries from potential economic disaster.

The outline was presented at a moment when the 135 nation forum appeared hopelessly deadlocked in half a dozen issues between the “have” and “have not” countries.

The U.S. projected a \$4 billion target over and above existing levels of international aid. It said it would be prepared to do its “fair share” in implementing the program during the next 18 months.

There was no immediate reaction from key spokesmen of the 96 developing (poorer) countries.

The U.N. emergency fund idea is based on the premise that aid would come in a variety of forms. The U.N. would monitor all forms of assistance and would determine which of the developing countries are the most seriously affected by the recent energy crisis and its economic repercussions.

It was pointed out that the American plan would operate much closer to, or through, existing U.N. facilities, as opposed to the Iranian proposal for an emergency fund wholly outside the U.N.

BRIEFLY...

■ Forty-six people attended the annual Conference of Diocesan Executives (CODE) held in Miami, Fla. Theme of the meeting was consultation, consultants, and their roles. Speakers included the Rt. Rev. David Richards of the Bishops' Office of Pastoral Development, and the Rev. Frs. Roy Hall (Southern Ohio), George Wilson (Bethlehem), and Herbert Donovan (Newark). The Rev. Theodore A. Jones (Massachusetts) was named CODE Executive of the Year. The Rt. Rev. Frederick W. Putnam of Oklahoma is chairman of CODE.

■ Martha Twitchell Muse, president and executive director of Tinker Foundation, which has a \$36 million endowment and contributes over \$1 million annually to humanitarian projects in countries where Spanish or Portuguese is the predominant language, is the first woman to be elected to the vestry of Trinity Parish, New York City. Miss Muse is also a member of the boards for the Center for Inter-American Relations, the Americas Foundation, and the Spanish Institute, and is on the Board of Visitors of Georgetown University School of Foreign Service. She is also the first woman member of the board of trustees of Columbia University.

■ Roman Catholic children attending state operated schools in Belfast are being denied the Sacrament of Confirmation by Bishop William Philbin, who does not consider that their education meets the requirements laid down by the church. Parents have taken issue with the bishop and have written to the Vatican seeking to have his decision overruled. A spokesman for the parents said that they felt that the present situation in Northern Ireland made integrated education desirable, while the decisions of Vatican II seemed to make it acceptable to the church.

■ The Holy Synod of the Orthodox Church of Greece has removed all references to modern monarchy in liturgies and prayers of the church. Not all prayers and hymns mentioning kings have been dropped from ecclesiastical use. The remaining references, say church authorities, refer to rulers of the Byzantine era. Passages in which kings are classed with patriarchs and members of the hierarchy were generally left intact.

■ At ceremonies marking World Humanist Day during a regional meeting of the American Humanist Association at the University of Florida, Gainesville, the Rev. Joseph Fletcher, the “situation ethics” theologian, and Dr. Mary Calder-

one, specialist in sex education, were joint recipients of the 1974 Humanist of the Year Award. Fr. Fletcher is professor of medical ethics at the University of Virginia School of Medicine. Dr. Calderone is executive director of the Sex Information and Education Council in the U.S. (SIECUS).

■ The board of directors of the Chicago based Christian Family Movement elected the Rev. and Mrs. Donald Jones of Geneva, Wis., as members of the national chaplain team together with the Rev. Edward Hamel, a Roman Catholic priest on the faculty of Villanova University. Fr. Jones, rector of Holy Communion Church, and his wife, Margaret, have served on the editorial board for the Episcopal edition of *For Happier Families*, and on the CFM national program committee. They have been active in CFM work since 1964.

■ Dr. Manas Buthelezi, prominent black theologian who was placed under a five year ban by the South African government last December, went to Geneva to take part in a Lutheran World Federation meeting. Though prohibited until Sept. 30, 1978, from teaching or addressing groups of students or taking part in social or political gatherings, he has defied the ban by preaching at several worship services. As for the trip to Switzerland, Dr. Buthelezi still had his passport in his possession and was not stopped while in the act of leaving his own country.

■ The Order of St. Vincent, the national guild of acolytes in the U.S., has undergone reorganization to insure continuance of the work carried on for many years by the late Rev. Harry S. Ruth, long time director general of the guild. The new director general, the Rev. Canon Charles H. Osborn of Pelham Manor, N.Y., is anxious to hear from former members who wish to continue their affiliation with the organization. Of significance in this connection is the cancellation of all outstanding debts to the order through March, 1974. Reactivation of chapters may be accomplished without cost prior to Jan. 22, 1975. Members of the secretary general's chapter may receive current status by payment of \$1 as dues for 1975.

■ A lasting tribute is being established in memory of the late Rt. Rev. George P. Gunn, fifth Bishop of Southern Virginia, who died last summer. The Bishop Gunn Memorial Chair in Respiratory Diseases at the Eastern Medical School, Norfolk, is to be a teaching program for physicians working in that field of medicine. The Virginia Lung Association has assumed responsibility for organizing the financial campaign so that all money contributed to the Gunn memorial will support it. Nothing is to be subtracted for expenses.

Right to Work Group Raps Church for Chavez Support

Pennsylvanians for Right to Work, an organization opposing closed shops, has criticized church groups for their support of boycotts against grapes, lettuce, and other products from the southwest in backing the United Farm Workers headed by Cesar Chavez.

Replying to support of the boycott by the Council of Churches of Greater Harrisburg and the Roman Catholic Diocese of Harrisburg, James Scott II, president of the right to work group, said "it is unfortunate that our church leaders have become the victims of one of the most vicious hoaxes ever perpetrated on the American public.

"The farm workers have become pawns in this power struggle between Chavez's United Farm Workers Union and the Teamsters' Union in their fight for the compulsory dues dollar.

"It is unfortunate that Cesar Chavez and his United Farm Workers Union have more success organizing the clergy, much of the press, and many politicians the farther he gets from the fields and vineyards of California and Arizona. Obviously, Chavez has been unsuccessful in the fields, because he has found it necessary to resort to a coercive boycott."

EVANGELISM

Missions Need "New Leadership"

Evangelist Billy Graham believes that worldwide Christian missions need new leadership and he is spending much of this year promoting a meeting that he hopes will encourage its development.

Mr. Graham is honorary chairman of the International Congress on World Evangelism scheduled to be held in Lausanne, Switzerland, in July. He has been raising money to send church leaders from developing countries to the congress on evangelism.

"Now is the time for evangelicals to move ahead and provide a leadership that has been so sorely missed by Christians around the world," he said. "There is a desperate need for the changeless Gospel to be related to the changing world. The hour is late."

While churches in some nations are growing and increasing their missionary activity, the evangelist believes that they face grave dangers to their continued effectiveness. He urges Christian leaders to be alert to both external and internal threats.

Of the external problems, he mentions only that "widespread evangelistic efforts are still not possible in many places because of political, cultural, and even religious hostility."

In his comments on internal dangers, Mr. Graham takes a dim view of evangelism leaders who hold "diluted" theological views.

"Since 1928, its leaders have been searching for something to replace the Biblical position on evangelism and mission," the evangelist wrote in the information bulletin that goes to 2,700 participants in the congress.

At the turn of the century, there was a general consensus on theological issues among those working in evangelism and missions, Mr. Graham said. "They had a strong view of Scripture. Christians believed in the necessity of preaching the unique Gospel of Christ to a lost world, trusting the Holy Spirit to bring about personal regeneration. Making Jesus known to the world was first. It had top priority. One of the consequences, but not the goal, of evangelism was political and social reconstruction."

A turning point was the 1910 missions conference in Edinburgh, Scotland, he suggests. In the century's first decade "a theological change had subtly infiltrated some key educational and youth movements," he wrote.

"That great world missionary conference in Edinburgh," he explained, "was truly historic because it did focus attention on missionary activity. It was also historic because many of those attending it accepted a weakened view of the Bible. This was unprecedented at an important international meeting of Christian leaders."

Even more damage to the cause had been done by the middle of this century, the evangelist holds. In many churches, "the Gospel of personal redemption had become diluted," he commented.

Mr. Graham said that despite what he called the turmoil and evangelistic impotence of many churches, "the evangelical position is stronger now than in many years. We are living at a moment in history when evangelical Christians have a unique opportunity, a unique stewardship."

AUSTRALIA

Church Sells Glebe Land

The Australian government has purchased 47 acres of an inner area of Sydney from the Church of England in Australia.

Selling price for the glebe property was reported to be \$17.5 million. Owned by the Anglican Church since the 19th century, the tract was sold at "considerably less" than the assessed value.

The government bought the land to prevent piecemeal sales which it feared would change the character of the residential area. Most of the houses will be retained to provide cheap, medium density housing near the central part of Sydney.

PERSONALITIES

Books on Tillich: Wife vs. Friend

Fear that Paul Tillich's contributions to modern culture may be eclipsed by current interest in the sensual side of the late theologian's life has been voiced by Dr. Rollo May, a psychoanalyst and Tillich biographer.

He is apprehensive that Dr. Tillich's ideas may be lost in the "melee" resulting from two intimate portraits of the scholar.

Paul Tillich, who left Nazi Germany for the U.S. in 1933 and died in 1965, was Dr. May's teacher, friend, and admitted hero. Dr. May, a practicing analyst, is known in religious circles for his writings on anxiety and to the general public for such books as *Love and Will*.

Last fall, Dr. May published a small memoir of Tillich called, *Paulus: Reminiscences of A Friendship*. At the same time, Hannah Tillich, widow of the theologian, issued an autobiography, *From Time to Time*.

The critical treatment of those books and intimations of what Dr. May called "Tillichian sex-capades" in Mrs. Tillich's column has raised his concern about a lack of respect today for great teachers.

Dr. May sees a tendency in modern society to "scandalize" important figures and "gloat" over their foibles. This, he said, is the sign of "spiritual and psychological decadence."

"Tillich used to say," Dr. May recalled, "we are living in the last century of the modern period, which began at the Renaissance, and like the Middle Ages and the Greek era, we are caught in the midst of radical change and its accompanying spiritual malaise."

"One symptom of the morass we are in is that we have no more heroes. Once we lose our heroes, we also lose our morale. We have no one to guide us; no one to teach us."

Dr. May said that the picture Mrs. Tillich gives of her husband in *From Time to Time*, leaves the impression Dr. Tillich was a "prurient person."

"It presents him as a kind of adolescent voyeur and implies that there were actual sexual relationships between him and a long series of women," he said. "That's not true . . ."

"Hannah also distorts Paulus' life by saying almost nothing about his intellectual greatness, nothing about his being an impressive writer, nothing about his ecstatic reason. The things that make Tillich significant are left out."

Dr. May believes his book presents a more accurate picture of Tillich's sensuality. He said:

"Now Paulus did greatly admire women and could be quite sensuous. He loved to hold a woman's hand, talk intimately with her . . . well, one could call it a

Continued on page 15



THE SUFFERING OF CHILDREN

By DAVID G. DEVORE

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

The behavioral and psychological sciences have largely oversold their wares to the American public. I make this rather stern and categorical statement after nearly five years of experience as the founder and administrator of an institution for emotionally disturbed children. This over-selling has had a disastrously hypnotic effect on the public in general and on Christians in particular.

The Rev. David G. DeVore and Mrs. DeVore are responsible for the management of Christ the King Home for Children, a residential care facility sponsored by the Cathedral of St. James, Diocese of Northern Indiana. Fr. DeVore was formerly the administrator of a residential treatment institution for emotionally disturbed boys in Madison, Wis.

The feeling is abroad in our land that somehow the specialists in child psychology and treatment have cut vast inroads into the suffering of children, and that given enough money and research we can soon expect to see an end to the suffering experienced in childhood.

I am not disputing that in the psychological sciences, as in the medical sciences, advances have indeed been made toward the relief of suffering. What I am disputing is the supposed extent of those advances. They have been presented as being extensive, when in fact they are minimal. Children continue to suffer a great deal, if only in the phenomena we call 'growing pains'—and of course most children experience considerable pain other than that simply connected with growing. In any case a vast territory of suffering in childhood remains untouched by the psychological and behavioral sciences.

In the face of this still extensive suffering in children one would think that the task of Christians is not so much to teach children what they are to do *about* suffering, but what they are to do *with* it. In a word, to teach children the meaning

of the way of the cross. In the scope of my observations at least, the teaching of the meaning of the cross to children is a Christian obligation which is largely neglected. If there can be any defensible excuse for this neglect, it may, perhaps, exist in the fact that the world offers Christians many tempting, though false, alternatives to the cross. There is always a huge fanfare given to every new child-rearing technique that arrives in the market place. Christians desert their shops to join in the parade and shout the praises of salvation through man-made progress. But when the parade has passed and the dust settled, the suffering of children still remains. The teaching of the importance of the cross is still as needed as ever. A child is no exception: like the rest of us, he will be saved only by taking up his cross daily and following Jesus. It is the responsibility of adults to teach him how to do that.

These days when one starts speaking of the cross he often is met with the breathless rejoinder that a passive fatalism toward evil is certainly not the Christian response to suffering. Of course such an assertion is right—but only partially so.

Childhood suffering passes,

but its effects can remain

emplanted for a lifetime.

Indeed, we must seek to relieve suffering through any good means available to us. Our Lord has commanded it. But my contention here is that, even with our best efforts, we are not able to prevent children from passing through many, many pains and sorrows. Yet in the face of this bold fact our attention as Christians has been siphoned off from ministry to the very wide margin of unrelieved suffering into a passionate infatuation with the technologies that deal with the very narrow margin of pain it is permitted us to remedy.

There are far too many Christians of my acquaintance who know more about Dr. Haim Ginott's teachings on how to prevent children's suffering than they do about the teachings of Isaiah, Jeremiah, Jesus, or St. Paul on the uses of suffering in the scheme of a man's salvation. It seems we Christians are forever deserting reality in order to flirt with illusions.

I realize it is hardly fair to register a complaint without at the same time suggesting a solution. The solutions I am about to offer here come from my work with emotionally disturbed children at Christ the King Home. If these suggestions are narrow in their origin and scope, it is because they are born of a particular kind of ministry to a particular kind of child. It is earnestly hoped that they will lend themselves to wider applications.

The main thrust of our teaching at Christ the King Home is directed to helping each child understand that God has a special plan for his life, and that God lovingly prepares each of his children to be a wonderful instrument for that special plan.

Part of that preparation often includes suffering. Scripture instructs us that burdens are given to us for our perfecting. The Hound of Heaven assures us, "All which I took from thee I did but take, not for thy harms, but just that thou might'st seek it in my arms."

Once this simple truth is understood, a child is usually able to go on to grasp the fact that personal happiness, in the glib sense in which the world defines it, is not the end for which he was created. This is critical. Adults today are far too obvious in their anxiety that their children be kept happy. A child quickly recognizes



the significance of this and loses no time in utilizing his sense of happiness as an instrument with which to control people around him. Presumably under such circumstances, when a child is grown, he will expect his employer, his spouse, and his children to be moved by the degree to which he indicates he is being kept happy. God has a plan for each child's life. The parent who knows this is never so concerned about his child's happiness as he is about his child's progress. The child who knows this can understand suffering as a part of his perfecting, not an interruption to it.

Suffering, when it is offered to God, is only the prelude to a resurrection, to a victory. Although this is a profound mystery, it is not beyond a child's grasp. Of course, "Pollyanna" reminders of the

resurrection ahead are of little use to the suffering child in the midst of physical or emotional pain. He needs more solid spiritual support. Adults must have given him images, stories, verses, biographies which assure him of God's faithfulness. In his anguish the child then may have a raft to cling to until his stormy sea is again becalmed.

At Christ the King Home we have found that Scripture itself is our best source for material to feed the minds of our children in preparation for their days of anguish. The child whose mind is filled with images of Joseph in Potiphar's house, of Moses in the wilderness, of Elijah in the mountain cave, or of Jesus at Golgotha will always have a sound reference point from which to understand his own suffering. His mind will be able to hold up to his failing spirit the bold assurance that God is working his purpose out even in the midst of apparent disaster.

The feeding of the mind is crucial. Christians have too quickly bought into the contemporary thesis that feelings are the most important facet of a child's character, and therefore have some sort of holy autonomy. Scripture, as far as I can make out, teaches no such thing. It insists to the contrary that when a child's conscience is clear, and his mind is filled with God's Word, then behavior and feelings adjust themselves accordingly.

If it is inevitable that children suffer, it is not inevitable that suffering should leave its poison within them. Childhood suffering passes, but its effects can remain emplanted for a lifetime. Scripture does not give us a great deal of information on methods of preventing suffering. But then why should it? None of us is permitted much control over life's vicissitudes. What the Bible does give us are very clear instructions on how to prevent suffering from producing its fatal fruits in our character. "See to it . . . that no 'root of bitterness' spring up and cause trouble, and by it



God has a plan for each child's life.

many become defiled" (Heb. 12:15). Many parents rush to the medicine cabinet to remedy their child's every physical ailment, while altogether ignoring the hatred that festers in their youngster's heart toward those who have hurt or disappointed him — hatred that will slowly grow into the "root of bitterness."

The Gospel remedy for bitterness and resentment is forgiveness, and no child is too young to learn its importance. At Christ the King Home we keep constant vigil over our children for the first manifestations of hatred, bitterness, or resentment. When we notice them lurking in a child's spirit, we respond quickly; for these are lethal spiritual diseases. Whatever else the act of forgiving may involve for a child in his particular circumstances, it must always at least begin with that child complying with the instructions Jesus Christ himself has given us: "Pray for them who despitefully use you!" In the history of nearly every disturbed child with whom we have worked there exists a child who has never been taught to pray for those who have injured him. For that matter, behind every family counseling session that "seems to be getting nowhere" there usually exists a psychotherapist who does not believe in, teach, or practice the supernatural power of prayer. We have learned that prayer is the only key that unlocks the door of forgiveness. Forgiveness requires a power outside ourselves. It is a superhuman enterprise to forgive the unforgivable, to love the unlovable; and for it a super-human power is needed. The parent who has not taught his child from an early age to pray for his enemies is guilty of gross child neglect. The local welfare department may not hold a parent accountable for this failure, but God certainly does: it is

his crucial preventative against childhood suffering becoming adult sickness.

On occasion I am asked to address a church group on the subject of emotional problems in children. I usually discover that what my audience is seeking from me is a tantalizing description of some new methodology of child-rearing they think I have discovered. They are inevitably disappointed to learn that I have none to offer. The ministration of the

Gospel to children who are suffering is not a matter of methodology, but of fidelity. We do not teach them to pray for their enemies because the idea of doing so does not usually occur to us. We do not fill their minds with God's Word because it is not our habit to fill our own minds, much less our family conversation, with God's Word. We do not teach our children that perfection in Christ is the purpose for which they were created, because we ourselves place a rather high premium on this world's contentments. We like to scramble after the latest offering someone else has to make of an "up to date" method of child-rearing. It keeps us Christians from facing the truth about our own spiritual poverty.

The Christian parent stands at the center of a great Christian paradox: While he has a duty to ameliorate the sufferings of his children in so far as he is able, he has a yet greater duty to teach his children the way of the cross. St. Paul insisted that if he would boast it would be only in his infirmities, for through them Christ's power was made perfect in him. That a parent might, in that strange sense known only to Christians, actually *rejoice* in the weaknesses and sufferings of his children is sheer nonsense to our perishing world. In an age puffed up with arrogance about its own accomplishments, our children today are hungry as they have never been before for the meat of the Gospel truth about suffering. They plead with us to abandon our distracted courtship with the world's empty promises and start feeding them.



EDITORIALS

The Neglected Gospel of the Cross

In his article on the suffering of children (see page 10) David G. Devore calls attention to the astonishing failure of concerned Christians, in their earnest crusading against child suffering, to teach children how to bear their crosses. For children, as for adults, the way of the cross is "none other than the way of life and peace" (Collect for the Monday before Easter); so we believe, or say we believe.

Fr. Devore has a special ministry to emotionally disturbed children, and speaks with the authority of devoted experience. He does not accuse churchmen of being indifferent to the sufferings of children; on the contrary, he notes, nothing gives most of us more happy and loving excitement than some new program for helping children. We have child-centered hearts as well as homes.

But why, he asks, don't Christians show more concern for leading children into that way of suffering which is the way of life and peace? He accuses the church of a general neglect of this task. "The teaching of the importance of the cross is still as needed as ever," he reminds us. "A child is no exception: like the rest of us, he will be saved only by taking up his cross daily and following Jesus. It is the responsibility of adults to teach him how to do that."

We say *Amen*, and we would enlarge the indictment. The contemporary church, at any rate that portion of it to which we belong, neglects teaching the way of the cross not only to suffering children but to all who suffer.

The church today is very deeply concerned about suffering. Seldom if ever has it been so militant against suffering as an evil to be fought and abolished. And this is progress. But the gain is offset by this pointless and disastrous loss, the general neglect of the task of teaching people how to suffer in the image of Christ. Christians as taught by Isaiah, Jeremiah, Jesus, and Paul see this world as being, in John Keats's words, a vale of soul-making. It is through his way of walking in the way of the cross that a person grows into the mature and completed person God calls him to be. And part of the great good news which is the Gospel is that Christ

is with us to make us whole through our very weaknesses and sufferings, if we will have it so.

If Christ himself is to be believed, there will be suffering throughout this travailing world until the End. This doesn't mean that his servants are not to do all they can to reduce and abolish it. It means rather that they are called to live not only *with* suffering but somehow *by* and *through* it in a life-enhancing way, and to lead others into this way.

Today's spokesmen for Christianity have been very quick to tell the victims of social injustice and other sufferers that it's a damned shame this terrible wrong has befallen them and we must put an end to it at once. They should be equally quick to tell sufferers about the Saviour who warns that in this world we shall have tribulation and tells us that we are to rejoice because he has overcome this world. What the church has to offer to all sufferers is a way of offering their sufferings to Christ and sharing with him in his overcoming, here and now.

We need a good book for the contemporary Christian on how to find life, peace, joy, and redemption through the faithful acceptance of suffering, and how to lead others, of all ages, sorts, and conditions, into sharing in this victory. But more than that good book, which would be read by only a few, we need a church-wide rediscovery of this sadly neglected part of the Gospel of the Way, the Truth, and the Life.

Jet Flight: Ascension Day

"When he ascended up on high, he led captivity captive, and gave gifts unto men" (Ephesians 4:8).

He, ascending up on high,
A cloud received from human sight;
We, in our ascent by jet,
Look down on clouds, in dazzling light.

He, on high ascending up,
Captivity captive led;
We, captives aeronautic,
To our destiny are sped.

He, when he had ascended,
Gave gifts to men — to humankind;
Us, on transatlantic flight,
Chic stewardesses have dined and wined.

He ascended up on high
To Reality's right hand;
We above the earth went up
Only to come down — and land.
Alleluia!

Francis C. Lightbourn

Words Fitly Spoken

Christianity is the religion of brotherhood, but it is also the religion of order, and if order is not enforced love and goodness and forgiveness will be of little avail. Paul called for submission even to a pagan government because it was trying to promote some kind of harmony in a pagan world. He made his demand in virtue of his office as a Christian Apostle, for any power that brings order out of confusion is working in the cause of Christ.

E. F. Scott

BOOKS

Continued on page 5

of great thinkers the ideas that could be strung together to form a strategy to help his people.

The final chapter, "Vision of the Beloved Community," brings together the strands of influence on Dr. King's thinking. The Beloved Community was based on the Christian concept of the Kingdom of God.

Dr. King associates the Christian doctrine with the "American dream." The ultimate aim of S.C.L.C. was to usher into America a new way of life where brotherhood is a reality. Dr. King conceived of the Beloved Community in terms of an integrated society wherein brotherhood would be an actuality in every aspect of life. Dr. King knew that the elimination of social problems is a slow process. Still, he was confident that progress could be made by human effort through God's help.

Many of us believe that Dr. Martin Luther King, Jr. was the greatest American. He has changed the heart of America more than any other man in our history. This pilgrimage through the intellectual movements which influenced Dr. King's own teachings is a worthwhile study for every Christian.

(The Rev.) JAMES A. GUSWELLER
New York City

THE GREAT MAN: A Portrait of Winston Churchill. By Robert Payne. Coward, McCann & Geoghegan. Pp. 416. \$10.95.

With his biographies of Lenin, Gandhi, Dostoyevsky and Hitler, Robert Payne has established himself as a very competent biographer, and this study of Churchill will probably not detract from his standing in his field. He does not like

Churchill, seeing him as a calculating, egotistical, ruthless, power-hungry autocrat who could well have been as totalitarian as Hitler or Stalin if he had been a German or Russian rather than an Englishman. And he makes a strong case. But it has to be said, that when Payne comes to the business of conjecturing the motives for the decisions and actions of his subject he seldom gives Churchill a generous benefit of the doubt.

He recognizes that Churchill was the man for the hour in WW II. Had that hour not come, or if anything had kept Churchill from power in that hour, "the great man" would have merited not much more than a footnote in history. Great men may help to make history, but often, as in Churchill's case, they would never become "great" unless history virtually made them so.

Such is Robert Payne's verdict upon great men in general and Churchill in particular. He states his case well, but even if you reject his thesis you will find this a vivid study of a man whose vices hardly included that of dullness.

DARE TO LIVE: The Taize Youth Experience. Seabury/Crossroad. Pp. 161. \$2.95, paper.

Here is a great book to give to every member of your YPF, indeed to every young person; and, dear parson, read it yourself before giving it!

Superlatives are dangerous in reviews. Yet this is a truly superlative book—an open-ended book. Its authors wrote in preparation for a Council of Youth held at Taize in 1973. They wrote of their own search, search for themselves, search for Christ, search for a new life for the church, a "church aching to be a servant of men."

Here are Pieron of Italy, Moize of

Africa, Geneva an American, Klaus a priest of Stuttgart. Here are Nestor and Olga from Argentina and many, many others. All, all reflecting the great and glorious event that is happening everywhere, expressed in the full at Taize, and, we pray and expect, carried to the ends of the earth.

Look at the chapters: What are we searching for? . . . To form one body, a church where every man can find communion. . . . An end to privilege. . . . A new spiritual dimension. . . . Contemplation—where life begins to be real. . . . Centered on the risen Christ. . . . That man be no longer victim of man. . . . Struggle to become men of communion.

A young Muslim from Africa is quoted (p. 40): "At Taize I was able to speak of everything—of the future of man, of religions and what they have in common. . . . I would have liked to speak in Arabic, to describe my thoughts of the risen Christ. For me as a Muslim Christ is also risen. He will return with me again at the end of time. . . . I promise to discuss this with practicing Muslims and to challenge them to be more open. I will begin with young people, so that they may know that at least there is a possibility of co-existence with Christians."

As Brother Roger wrote: "The risen Christ came to quicken a festival in the innermost heart of man. He is preparing a springtime of the church . . . a church ready to share all, a place of visible communion for all humanity."

And youth cries out everywhere, "Christ has died, Christ is risen, Christ will come again!" Surely this is the Lord's doing and it is marvelous in our eyes.

(The Rev.) ROBERT F. SWEETSER
Diocese of Connecticut

Books Received

JESUS: THE FACT BEHIND THE FAITH, C. Leslie Mitton. Eerdmans. Pp. 152. \$2.95, paper.

GAME FREE: A GUIDE TO THE MEANING OF INTIMACY, Thomas C. Oden. Harper & Row. Pp. 135. \$5.95.

FREE THE CHILD IN YOU, John K. Bontrager. United Church Press. Pp. 192. \$5.95.

THE HOLY SPIRIT IN TODAY'S WORLD, David A. Hubbard. Word. Pp. 121. \$2.25, paper.

ONE MORE TIME, Don Musgraves. Bethany Fellowship, Inc. Pp. 224. \$2.45.

THE EXTREME CENTER, Nels F. S. Ferré. Word. Pp. 184. \$5.95.

STRANGERS AND EXILES: LIVING BY PROMISES, David O. Woodyard. Pp. 154. \$3.25, paper.

THE PROBLEM OF BEING HUMAN, Lloyd J. Averill. Judson Press. Pp. 224. \$7.95.

THE WHOLE COUNSEL OF GOD, Carl E. Braaten. Fortress. Pp. 166. \$5.95.

THE CHRISTIAN, THE ATHEIST, AND FREEDOM, Victor S. LaMotte & Joseph Magno. Precedent Publishing, Inc. Pp. 96. \$4.50. On Christian-atheist dialog.

TRYING NEW SANDALS: WHAT IT MEANS TO BE A CHRISTIAN TODAY, Ross Mackenzie. John Knox Press. Pp. 114. \$4.95.

OVERCOMING FRUSTRATION AND ANGER, Paul A. Hauck. Westminster. Pp. 142. \$2.45 paper.

THE WEDDING BOOK: ALTERNATIVE WAYS TO CELEBRATE MARRIAGE, Howard Kirschenbaum & Rockwell Stensrud. A Crossroad Book/The Seabury Press. Pp. 273. \$8.95 cloth, \$4.50 paper.

**ANNOUNCING THE CONTINUATION OF THE
WORK OF THE LATE HARRY S. RUTH, PRIEST
AND LONGTIME DIRECTOR - GENERAL OF:**

**THE ORDER OF
SAINT VINCENT**
(NATIONAL GUILD OF ACOLYTES)

Affiliated with } *The Scottish Guild of Servers
The British Guild of the
Servers of the Sanctuary*

**FOR INFORMATION WRITE
THE REV. CANON CHARLES H. OSBORN
DIRECTOR - GENERAL
P. O. BOX 198
PELHAM MANOR, NEW YORK 10803**

spiritual seduction that had little to do with sexual intercourse."

Dr. Tillich's many friendships with women, Dr. May said, epitomized "his joy in being with people" and were motivated by the "glory of loving and appreciating women" rather than by prurient considerations.

Dr. May said that to his knowledge intercourse was involved in those relationships "only a few times, and I knew Paulus intimately as well as a number of the women. And those few times, only when he had known the women over a period of time."

Dr. May said it "saddened" him to speak out so boldly in criticism of Mrs. Tillich's book but that after considerable soul-searching he felt he must.

"My major concern," he stated, "is that Paul Tillich has been presented in such a way that not only is he not given fair treatment in terms of the so-called 'sexiness' but his ideas are neglected. I have chapters on Paulus' 'agony of doubt' and his great ability in logic. These are ignored."

Mrs. Tillich holds, according to her editor, that her husband withstood attempts to make him a "white knight" in his life and his reputation as a theologian can weather the current discussions.

She also wrote that both she and Dr. May had the "advantage and disadvantage" of personal acquaintance with Dr. Tillich, wrote from different perspectives, and both offered "subjective truths."

It was a review of both books in *Psychology Today* that helped to prompt Dr. May to break his silence on the divergent views in *Paulus* and *From Time to Time*. The reviewer suggested that Dr. May's book may have been "rushed" out in an attempt to counteract Mrs. Tillich's "revelations."

Paulus was under contract in 1967, records at Harper & Row reveal.

It was not until 1972, Dr. May said, that he learned that Mrs. Tillich was preparing a manuscript and that once he read her material at her request he urged her not to publish. He added that some months later when she found a publisher he stopped work on his almost completed book because he did not want the two books released at the same time, as they eventually were.

Controversy over the two books is international. The Tillich Society in Germany issued a "warning" against a translation of *From Time to Time*, which, the society said, contains "weighty distortions."

Both books are slated for British editions.

CONFERENCES

Professionals "Block" Growth of Music

"Pennies from Heaven" as an offertory selection? "These Foolish Things Remind Me of You" an anthem for All Saints Day?

These are examples of the liturgical innovations that have been used by Dr. Carlton Young, professor of church mu-

sic at Southern Methodist University's Perkins School of Theology.

Dr. Young, who edited the *United Methodist Hymnal*, was one of the speakers at the national Conference of Contemporary Church Music held in Atlanta. Known as one of the leading adapters of jazz music to liturgical use, he demonstrated some examples at the piano including improvisations on "The Church's One Foundation," and an atonal version of the "Doxology."

In an interview for the *Atlanta Constitution*, Dr. Young described his belief that professional church musicians have blocked the growth of religious music.

"It's safe now to sing 'We Shall Overcome' in a church," Dr. Young said, "but it is also too late. The church lost a generation—about 10 years of people—while its music professionals let the 19th century tell us what the standards are and how to do it."

By keeping secular developments in music outside the church he charged that "we're unfaithful to what the church has historically been—a user of the music of each age. Our music doesn't represent where we are as Americans."

Dr. Young told the group at St. Luke's Church that "the small church has the most possibility of change. But there is hope in a big church if, like this one, they'll have an alternative service—set aside a part of the church program for people who are different."

He also said he'd be more hopeful "if the seminaries were taking seriously the preparation of the ministers who are going to be the church leaders."

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

"CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology from the Black Perspective" by the Rev. Warner R. Traynham. \$7, paper \$3, at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

CAMPING

WILDERNESS Experiences for young people. Backpacking, survival, travel for teenagers. Coed. Jim Stewart, Box 12586, Albuquerque, N.M. 87105.

CHANGE OF ADDRESS

ALTAR BREAD department of St. Mary's Convent is now located at 3288 N. Lake Drive, Milwaukee, Wis. 53211. Telephone (414) 332-5050. Formerly in Kenosha, Wis.

FOR SALE

VAROTYPERS-HEADLINERS. All models available. Reconditioned and fully guaranteed. Wide selection of types. Shipped duty free. Write for free catalogue. Crown Equipment Co., 5340 Ferrier St., Montreal 309, Que. Phone: (514) 731-3621.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

CENTRAL Pennsylvania parish seeks a rector for position available September 1, 1974. We desire to fulfill our potential. Please send resumé: Rector, P.O. 872, Clearfield, Pa. 16830.

COMPANION-HOUSEKEEPER. Clergyman's widow living in Maine, elderly but in good health, requires housekeeper. Quiet household for two, pleasant country surroundings. Light housekeeping duties. Modest wages. Good for retired person or couple. Reply **Box B-125.***

EXPERIENCED associate needed: \$8,000 plus allowances. Send resumé with picture to St. Paul's Church, 120 North Hall, Visalia, Calif. 93277.

NEEDED: Enthusiastic associate rector to start this summer in growing parish (size and depth). Christian education and renewal top objectives. Send resumé (absolutely no phone calls) to the Rev. David J. Greer, 73 Culpeper St., Warrenton, Va. 22186.

WANTED: Teachers for high-school subjects in Mid-west Episcopal girls boarding school. Reply **Box M-120.***

POSITIONS WANTED

CHURCH COORDINATOR, B.A., age 37, married, seeks employment. Experienced in program directing, youth work, recreation, counseling, and Christian service. Contact: P. Mackay, 15376 Prest, Detroit, Mich. 48227.

GRADUATING seminarian, 33, earned M. Div. Available in June. Heavily Christian education oriented, also pastoral one-to-one relationships. Experienced an intern year. Reply **Box G-126.***

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply **Box J-124.***

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

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of The Living Church to BUY or SELL

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

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.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

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 1S, 3S, 11); Daily 10

ST. GEORGE'S 160 U St., N.W.
The Rev. R. C. Martin, r
Sun Mass 7:30, 9 & 11. Daily as announced

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 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

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

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

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

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; Wkdays MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdays, 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.

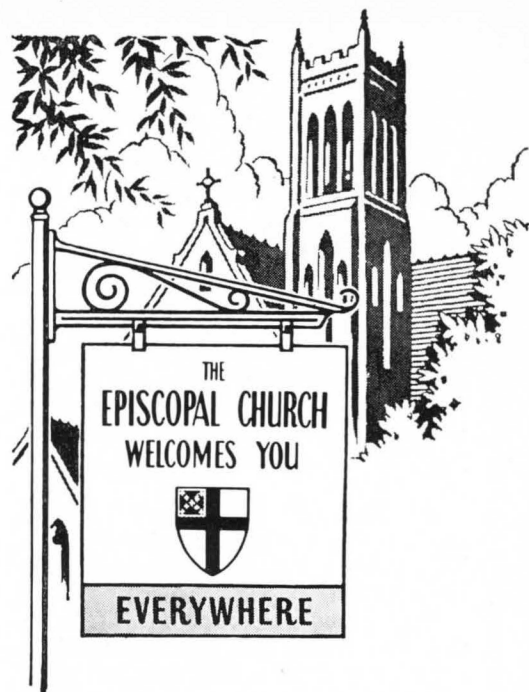
SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

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 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 8 H Eu, 9:45 Ch S, 10:30 Sol 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

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 9:30 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. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

SPOKANE, WASH.

HOLY TRINITY West Dean Ave. at Elm
Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30

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

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 Union; 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.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.