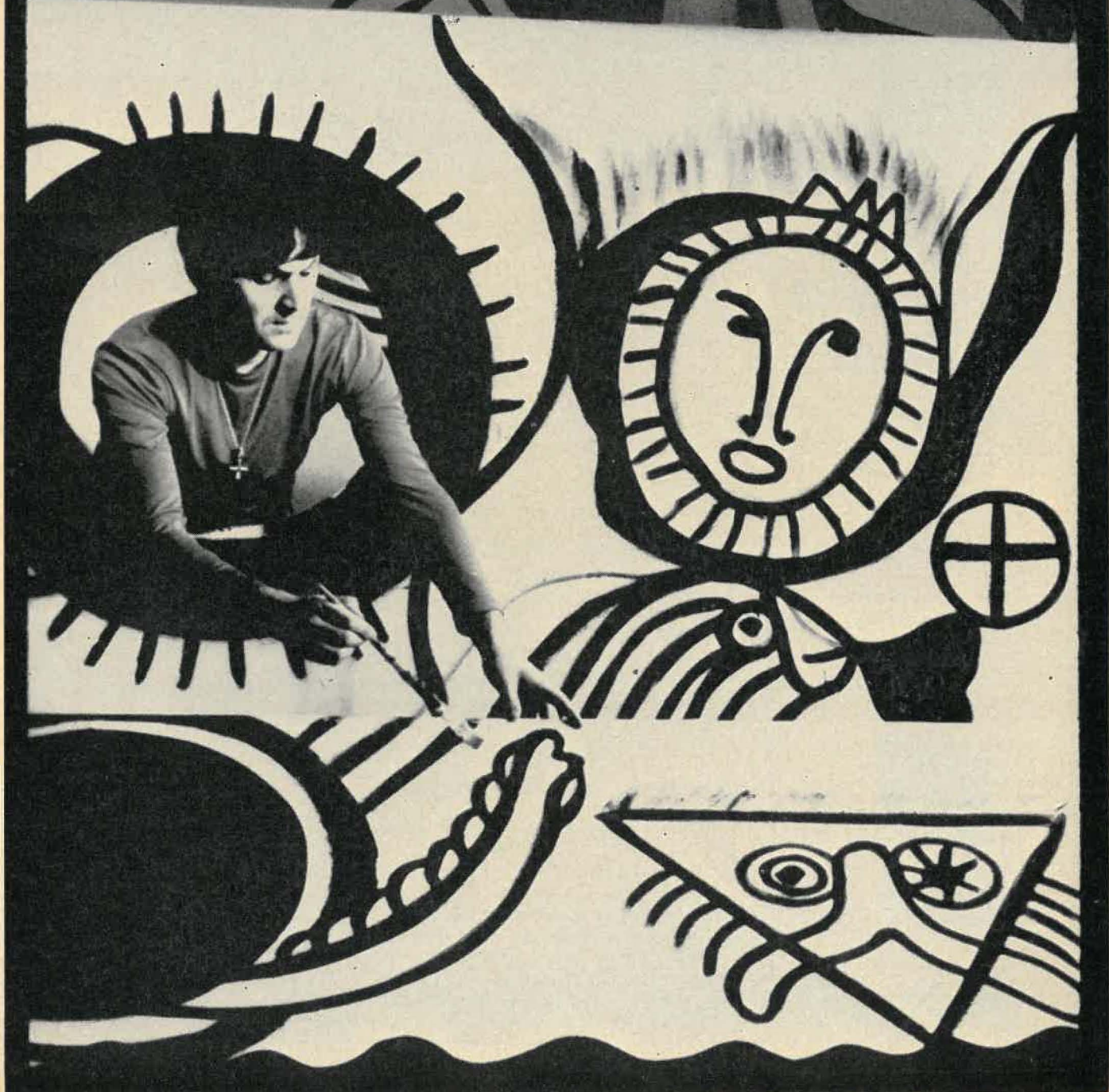


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# Around



# & About

— With the Editor —

It had to be either the heat or the humidity that had me when I wrote this column for TLC of July 25. I rhetorically asked: "If God wants us to know him why doesn't he simply give us direct vision so that we can know him by faith and not by sight?" Of course what I should have said, had I been *compos mentis*, was "by sight and not by faith." I thank the several gentle readers who have expressed concern.

I would like to know Mrs. **Theresa Ickinger**, a Roman Catholic spokesman for Parents for Orthodoxy in Parochial Education (POPE). At a recent assembly of that group she scored those bishops and theologians of her church who "relegate the Ten Commandments to household hints," have a "lunch-box attitude toward the Eucharist," and preach a "bubblegum Christianity pumped up with their own hot air." The theology laid down in the modern catechisms has what she calls a "marshmallow foundation." Right on, Mrs. Ickinger; and when you're through there come over here to Macedonia and help us.

Dear Diary: I resolve this day never again to say about anything—"It's fine in theory, but it won't work in practice." I don't know how I could have reached my respectable age without having seen this quite transparent fallacy long ago. If a thing won't work in practice it cannot possibly be right in theory. You won't mind if I mention this to my readers. Some of them need liberation too. I know, because I've heard them.

We have received a letter from the Rev. **Daniel H. Goldsmith**, vicar of the Church of our Saviour in Killington, Vt., in which he raises a proper question about a deplorably common church practice. His letter was prompted by a classified ad in TLC (July 12) issue: "Wanted: 25 each used Hymnals and Prayer Books." He writes:

"Having served most of my ministry in diocesan missions, I am sensitive about the way missions are used as depositories for all the cast-off, second-hand, used-up Hymnals, Prayer Books, vestments, linens, and other various church appointments. I speak as one whose small sacristy is stuffed with boxes of materials, each piece with some sort of blemish or other. We use some 50 cast-off Hymnals. Glad though I am to know that our benefactors first gave them such hard, long, and con-

tinued use, I still find it hard to rejoice over having to be the custodian of their final disintegration. I make bold to say that there is a certain degree of diabolic prompting in the saying: 'Let's give it (them) to a mission.' I detect an implication here that somehow the beauty of church appointments should depend upon the affluence of the worshiping body and that the less affluent should be quite satisfied and most grateful to glorify God with second-hand cast-offs. Here is a suggestion: Next Epiphany, let all the worn-out Hymnals, Prayer Books, vestments, etc., be added to the burning of the Christmas greens with fine and solemn ceremony. And then let each needed replacement be duplicated: first, one for some mission in need and lacking sufficient funds, and *then* one for the giver."

It sounds sane and Christian. Give it a good hard thought for your own parish.

**Kenneth Sansbury**, a bishop of the Church of England, has written a comment on the present-day concept and cult of the "Servant Church" which, I think, is needed in a number of quarters in the American Episcopal Church.

"On many sides the call of God is being proclaimed as a call to be a Servant Church, following the example of its Master, the Man for others. Hugh Montefiore has criticized that phrase as the key to the understanding of Christ. 'Isn't obedience rather than service of neighbor the key note of his life? Would he not be more accurately described as the Man for God?' I believe he is entirely right, and the Church will no longer be the Church if it concentrates so much on the second commandment of the Law as to forget or at least soft-pedal the first. That way it becomes just another do-gooding organization in the world. But it is equally true that directly as a result of being the Man for God Christ was the Man for others. All men everywhere, and not least those in need and sickness, were for him within the Father's care and redemptive concern, and in his service and suffering, his identification with men and women in their sinful and broken situations, he served the will of his Father in and through his service of others." (*Truth, Unity, and Concord*, 112. Mowbray.)

"Love between persons means that each wants the other to be more himself." (**M. C. D'Arcy, S.J.**, *The Mind and Heart of Love*. 166. Henry Holt & Co.)

# Letters to the Editor

## As Someone Sees Us

I am writing this out of concern for three publications I have come to respect and love (*The American Church News*, *THE LIVING CHURCH*, *The Anglican Digest*).

Each of you are responding to the agonies of our church and society in ways that are uncharitable, provincial, short-sighted, and uncatholic. You seem to be trying to put Episcopalians in the position that we can't be Anglo-Catholics without being stand-patters, right-wing reactionaries, or jingoists. Increasingly in your editorials, comments, letters, and digressions in articles there is a hostility to *all* change, be it in liturgy or hair length.

Catholics should have the faith, historical perspective, and universality to see our present social problems both as the provincial problems of American nationalism in the matter of the Indo-China war, and yet as part of a world-wide alienation of youth. Why should the Body of Christ be overly concerned with petty American bungling in Asia, pro or con? You are the other side of the coin to that of the "Social Gospel" and political church of the Left. I will not accept the Left's premise that if the church doesn't "do something" it is supporting the establishment and status quo. But perhaps I am wrong; your attitudes may yet prevail with the support of our upper-class laity.

Regarding liturgical changes, it is ironic that Anglo-Catholics who fought against the "establishment" for the freedom to vest and celebrate as they wish should now be judgmental about the dress and liturgies of and for the young—as if vestments and ceremonies were sacred in themselves. Europeans massacred 16th-century Christian Africans because they couldn't accept drums and dancing at Mass. We do the same thing when we judge another priest's ceremonies.

We Catholics must be one with our brothers in Christ throughout all ages and throughout the world. We must meet problems with love and the assurance of truth, not in vituperation, hate, and "conservative" politics. We must overcome the sins of materialism and white superiority—not in attacks on others struggling for solutions, but in awareness of our own shortcomings and the sin of greed. We must fight unity schemes that are national and only pan-protestant. However, we must work harder

## The Cover

Artist Walter Gaudnek works on his "Twentieth Century Catacombs." Designed for the national meeting of the United Presbyterian Women at Purdue University, the work is a symbol-covered labyrinth; the subject matter is based on ancient symbols that occur in all religions. Among those included are the circle, the sun, the fish, and the cross in its many forms. Fifty panels comprise the work. Most are painted in black on raw canvas. (Photo from RNS.)

than we are for reunion with the Eastern and other catholic churches. We have the answers—given 1900 years ago. The young, the minorities, the poor can find their place with us if we are true to ourselves. Let us humbly join together in seeking God's will.

The three publications to which I write could bring about a spiritual renewal that could change the face of Christendom: a positive loving movement embracing all races and classes, forgetting our brothers' dress, race, and politics—but all marching together under the banner of Christ.

WAYNE D. GRAY

La Jolla, Calif.

## Water-brothers

Canon Bryan Green, Rector of Birmingham, has written to disclaim any connection with the Rev. Brian Green, a Baptist minister [TLC, June 21].

I don't believe Canon Green can get off the hook quite so easily with a mere disclaimer. Are not both of these Greens actually brothers, assuming that they are . . . baptized? A new saying I give unto you, "Water is thicker than ink."

(The Rev.) HARRY LEE HOFFMAN

Rector of St. Peter's Church  
Purcellville, Va.

## Intercommunion

Re. The letter from "Name Withheld" [TLC, June 21] regarding intercommunion.

Permit me to reply to the expression of concern for the sacrament of Holy Communion and the threat of the growing practice of intercommunion with other Christian bodies. I share an awareness of the danger of syncretism. A watered-down theology and a weakened doctrine of the liturgy is not of necessity the end of ecumenism.

The author and I begin with the same premise: a belief that the Holy Eucharist is more than a memorial of Jesus's death. It is a celebration of the Atonement, as well. That Atonement includes the living presence of Christ in his sacrament of himself in the bread and wine. Joyful awareness of this has grown in me through the years, though as a youthful Episcopalian it had escaped me.

I am one of those priests who enjoy not only the full experience of the sacrament when celebrated by our own bishop or fellow priest, or by myself with our congregation before an Episcopal altar, but who can also sense the tremendous reality of Christ before other altars. I believe the Epistle to the Hebrews, whose author describes the Risen Christ as our "High Priest," who, I believe, makes valid every celebration of his sacrament, because of who he is rather than because of what we may or may not believe about him.

I cannot leave him behind, safely boxed in our church or churches, or locked in our Prayer Book, or confined to our aumbries. Can one deny that *he* celebrates when the Lord's Supper is celebrated in the congregation of Methodists, Presbyterians, Lutherans, Roman Catholics, or others? I do not trouble myself about what "they" believe, since I

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know what I believe and feel about his presence and his power in the breaking of bread in his memory and in the gathering of his body, the church.

In the process of sharing in the Holy Communion services of many different sets of Christians in the 26 years since I was ordained, I have learned that fellow Christians are changing, as the "times are changing." In the meanwhile, Christ is not changing, for his church was and is one. We must discover this, and the way toward that end is to practice the presence of God at all times and in all places, for that presence is there, irrespective of our beliefs or non-beliefs, unless we would admit to a humanism that in turn admits to a belief merely in a projected God. A personally-projected God, or one projected in a particular doctrinal manner by a limited group of persons, might well be limited to a presence only where he is properly projected. "Lo, I am with you always!"

As the church grows into more of a unity of persons and of differing traditions, and as the world sees fewer fractures in our ranks, then this reality of the Living Christ in everybody's sacrament and in the preaching and living within every church will be apparent. Then, and only then, will men see what is the true church!

(The Rev.) GRIFFIN C. CALLAHAN  
Rector of Trinity Church

Parkersburg, W.Va.

### COCU Plan of Union

I want to say a fervent *Amen* to the statement on COCU by the Bishop of Northern Indiana and 16 of his clergy [TLC, June 28], because it expresses completely my own reaction to the plan of union recently received from 815. And it is my hope that the bishops, priests, and deacons of other dioceses of the Episcopal Church, holding similar views, will make them known through TLC. I would like to add a further comment of my own, and that is that it is beyond my comprehension that our representatives on COCU would endorse such a monstrosity for consideration by General Convention.

(The Rev.) F. NUGENT COX  
Greensboro, N.C.

### The Smoking Celebrant

In answer to the Rev. George E. Gooderham in his letter [TLC, June 28] and in reference to his plea for priests to wash their hands before administering the Holy Mysteries, if they smoke, I would direct the following question to Fr. Gooderham in reply: "Would the *lavabo* suffice?"

(The Rev.) JOHN R. NELSON  
Rector of All Saints' Church  
Scotch Plains, N.J.

I can't answer for Fr. Gooderham, but for me the answer is No — unless the *lavabo* contains mouthwash which is used appropriately. Ed.

### 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.

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August

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25. Louis, Kg.
28. Augustine, B.
30. Trinity XIV

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The Living Church

# The Living Church

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## CHURCH AND MEDIA

### Bp. Bayne on "Lamp Unto My Feet"

The Rt. Rev. Stephen F. Bayne, Jr., retiring Vice President and Deputy for Program of the Executive Council of the Episcopal Church, will be the featured guest on the CBS television program "Lamp Unto My Feet" on two successive Sundays, Aug. 16 and 23.

In two half-hour interviews, Bp. Bayne shares his views on the current religious scene and reflects on his own ministry with Dr. George Crothers of the CBS news staff. The conversation includes such topics as why he entered the ministry, the changing religious scene, young people and their response to the Gospel, war and peace, the women's liberation movement and the ordination of women, family planning, sexual morality, the ecumenical movement, COCU, Christian activism, the meaning of mission, today's theological issues, the General Convention Special Program, and the challenge of the "third world."

## WASHINGTON

### Canon Wedel Dies

The Rev. Canon Theodore O. Wedel, one of the Episcopal Church's most influential and widely known clergy of the past generation, died July 21, in Alexandria, Va., at the age of 78, as the result of a heart attack. He was the husband of Cynthia Wedel, president of the National Council of Churches.

For many years Canon Wedel was warden of the College of Preachers at the National Cathedral. He was also president of the House of Deputies of the General Conventions of 1952, '55, and '58.

He was born at Newton, Kan., the son of a Mennonite minister, in 1892. His introduction to the Episcopal Church came when he served as organist in a local parish. He studied at Oberlin, Harvard, and Yale, receiving his Ph.D. from Yale in 1918. He taught English at Yale and at Carleton College. He was ordained a priest in 1931. From 1934 to 1939 Canon Wedel was general secretary for college work in the Episcopal Church, and was warden of the College of Preachers from 1943 to 1960. After the death of his first wife he married Cynthia Clark, in 1939.

Among his other positions and ministries, Dr. Wedel was chairman of evan-



CANON WEDEL

gelism for the World Council of Churches, and taught at the Episcopal Theological School and Union Seminary. In 1964 he became chairman of the then new Department of Ministry, Vocation, and Pastoral Services of the National Council of Churches. He was the author of numerous books, perhaps the best known of them being *The Christianity of Main Street* and *The Coming Great Church*. He wrote the exposition of Ephesians in *The Interpreter's Bible*.

"He was an enormously gifted man who was nevertheless very humble," said the Very Rev. Francis Sayre of the National Cathedral, in tribute to Canon Wedel. "He didn't recognize his own gifts but always recognized the gifts of others, making him a man who was warmly loved."

## CHURCH OF ENGLAND

### Exit Church Assembly, Enter General Synod

With whispers of warning and whimpers of crisis, 50 years of Church of England "parliament" ended in London as the Church Assembly held its last meeting to make way for a new, more powerful and streamlined General Synod in November.

The warning, though it wasn't called that, was sounded by the Most Rev. Michael Ramsey, Archbishop of Canterbury, in a closing address as assembly chairman. He said it was the hope of all that the new General Synod would enable bishops, presbyters and laity to find a fuller partnership in discussion and decision. But, he warned, constitutional

change in the Anglican Church "does not of itself produce a spiritual revival."

The "crisis," headlined as such in church newspapers though not described as such by Anglican leaders, was revealed by Sir Edmund Compton, chairman of the assembly, who announced that the synod would start its life in November "in the red." The church, he said, would have to draw on financial reserves in order to buy time for the General Synod to begin its work.

The Church Assembly held its first meeting in 1920, made up of the 43 diocesan bishops, including the Archbishops of Canterbury and York, other clergy, and laity. Its powers were confined to such national matters as education, social issues, the pay and deployment of clergy, and similar problems. Doctrinal powers were vested in the Convocations of Canterbury and York, in which the laity were not represented.

The convocations have been dissolved and, with the Church Assembly no longer operating, all will be merged in the new General Synod when it meets on Nov. 4. The new governing body will have about 520 clergy and laity, plus the 43 diocesan bishops.

### Peer to Introduce Disestablishment Bill

A 76-year-old British peer will attempt later this year to get the Church of England's establishment status changed and have it converted into a "private" church with Queen Elizabeth no longer its official head.

He is Lord Grantchester, a Liberal, a barrister, a politician, and a businessman with strong links with the United States. He is an Anglican and a personal friend of Pope Paul. He hopes to present a bill in the House of Lords, of which he is a member, after Parliament's three months' summer recess. The measure would be a "private member's bill," one not sponsored by the government.

Lord Grantchester said his bill would seek the disestablishment of the Church of England and make it "a private institution, not established by law." It would also end the patronage system whereby incumbents can be appointed to benefices on the nomination of certain private individuals, colleges, and institutions.

On the position of the monarch, who is traditionally head of the Church of England, Lord Grantchester said: "I want us

*Continued on page 12*

I say...can't you fellas lean a little more towards each other.?



*Robert John Stewart*

## Issues for Houston: COCU

“Failing adequately to deal with a real problem can be as destructive of one’s goals as unnecessarily creating a problem. That means that the groundwork of dealing with its problems is left to unofficial representatives of COCU—you and me. And this has merit, because the success or failure of COCU will eventually be determined on a grass-roots level.”

THREE years ago I sat with folded hands while my seminary’s seniors and visiting alumni rose to applaud a pre-graduation dinner address. The speaker had cautioned against the Episcopal Church’s proceeding down new paths of unity blazed by the Consultation on Church Union (COCU), which might fork off from those dogmas and doctrines, traditions, and customs which we hold in common with the Roman Catholic Church, and which provide a background for unity with that communion. We had also heard mention of a resolution signed by Episcopal bishops and priests to be sent to our church’s COCU delegation which would urge upon them this same concern.

My dissatisfaction with the address was twofold. First of all, the speech seemed analogous to a preference of one playmate over another. While the less preferred playmate was making direct overtures for mutual affection, fellowship, and fun, the one so approached was fearful that, if he accepted this invitation, he might lose the preferred, but thus far unoffered, companionship of the rich kid down the block. Secondly, the speech seemed antithetical to that openness to persons and events which is essential to Christian faith and practice. Consequently, I quietly remained in my seat during the standing ovation because, while I personally feel more at home with the heritage we share with our Roman brethren

than with that which we hold in common with our Protestant brethren, I felt the approach the speaker had recommended sought needlessly to impose predetermined restrictions on future COCU negotiations, which I could not endorse by polite applause.

About six months later I again restrained myself from applause as another Episcopal priest urged much the same caution before a joint gathering of Episcopal and Roman clergy. On this occasion my dissatisfaction was undoubtedly reflected in embarrassment. I was embarrassed that our Roman fellows, who appeared so open and unthreatened in exploring new ideas, should discover that we could be predeterminedly rigid. In fact, the question and answer period, which dragged out spectres of “high” and “low church,” prompted one young Ro-

man priest to remark privately, “You seem to have your own Curia.”

MY ecumenical hairs rise at the suggestion that Anglicans should enter any doors opened towards unity with either the Roman Catholic or Protestant Churches wearing blinders labeled “biases” and “prejudices,” thereby eliminating broad consideration of any topic of concern. But, as one who labors to keep abreast of ecumenical developments on a national level by perusing dull reports, and who locally works at channels of brotherhood through joint programs with other churches as well as through private conversations with their clergy, I also object to COCU’s own erection of barricades on the path of unity through its failure to deal specifically with differing denominational theologies. In fact, instead of bring-

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*The Rev. Robert John Stewart is priest-in-charge of St. John’s Church, Great Bend, Kan.*

ing us closer to organizational unity with our fellow members of COCU, we find that COCU has caused the threat of institutionally splintering our own branch of Christ's Church.

Two years ago the missions I then served welcomed an exchange of congregations with fellow COCU members during Consultation Visitation Sunday. This was an enlightening morning that offered a new approach to greater understanding and brotherhood. Those Presbyterians and members of the United Church of Christ who attended our Episcopal services expressed the same satisfaction. In the discussion following each of our services the question of Anglican ideas of valid ministries was raised. I do not think the view I presented conflicts with Anglican teachings, although it is a different expression, and perhaps even a very personal interpretation of those teachings. I submitted that God can ordain a minister (that is, one set apart to *minister* as a spiritual leader and pastor to a group of God's people) in any way he chooses. Such a definitive description would include anyone ordained in churches ranging from Baptists to Roman Catholics. An Anglican priest is, therefore, like his Baptist counterpart, basically, or if you prefer, generically, a *minister*. But he is, also *specifically*, a minister who is a *priest*—something the Baptist minister is not. The Anglican clergyman, in addition to his other ministerial responsibilities, which he holds more or less in common with protestant clergymen, ministers in a way that protestant clergymen do not; he ministers through a specific, priestly act: the offering of a sacrifice at Holy Communion.

This liturgical function has, since earliest times, been that of bishops. Because the priesthood was ordained to share in this fundamentally episcopal function in



**COCU's ORIGINAL PROPONENTS**  
James A. Pike and Eugene C. Blake

order effectively to extend the benefits of this sacrament to a church growing both in numbers and distance, we hold that a priest's ordination is most appropriately symbolized by the laying on of a bishop's hands who is within the ancient, apostolic line. So, while our brother COCU members have, I believe, equally valid ordination as ministers, they do not have ordination to that area of the ministry which is the priesthood. Isn't an ancient reflection of this idea apparent in the order of the diaconate as contrasted with the order of the priesthood? A deacon was and is one set apart to minister in the broad sense as a spiritual leader and pastor to a group of God's people. Later, if he and the diocesan authorities deem it godly, he is ordained a priest, still to exercise a ministry on a broad level, but particularly ordained to exercise it on a sacramental level.

Consequently, we cannot belittle the

ordinations of our protestant brethren. I wholeheartedly believe that our Lord personally ordained his Supper to be a perpetual means of directly and intimately nourishing his people with his love. Therefore, I wish that all of our Christian brethren could weekly experience the benefits of his eucharistic presence. Nevertheless, other communions, within their own integrity, do not hold to this high sacramental theology of Christ's presence at the altar. So their clergy, while ministers of God, do not have, nor do they seek to do, any "priestly" service at the altar. This special ministry, for those who believe in it and who seek it, requires ordination to the priesthood. Inasmuch as it is a ministry which many protestant brethren neither believe in nor seek, they have no reason for such ordination.

Why then, are the members of COCU considering a joint service in which there would be imposed the ancient laying on of hands? I discussed this recently with a Presbyterian minister. We asked ourselves what such a ceremony would seek to express.

(1) Would it seek to express that my Presbyterian brother was not properly ordained to the general ministry of a spiritual leader and pastor to a group of God's people? If so, then any perceptive protestant clergyman of integrity should refuse to submit himself to such a ceremony. Such acquiescence would be a personal denial of the validity of God's grace offered through his previous ministry.

(2) Would it seek to express that my Presbyterian brother had had as valid a ministry as I, but not as full a ministry inasmuch as he was not ordained to preside over a eucharistic sacrifice, and that this ceremony would incorporate him into that fullness of ministry by allowing him to preside at the Eucharist? If so, forget it. He doesn't want to preside at a service of Holy Communion with the same sense of the eucharistic presence of Christ with which Anglicans do.

There is a third motivation for such a ceremony. It is to manifest to the world a new type of unity in Christ. However, I do not believe it could, because the Episcopal Church is fundamentally disjointed from other COCU churches by differing views of the sacrament of Holy Communion and of the orders which may preside at that service. Whereas the Anglican Communion believes the ministration of Holy Communion is a priestly function derived from a bishop's authority, the other COCU churches neither hold that it requires ordination to the priesthood nor that it is, basically, the act of a bishop. Whereas the Anglican Communion has traditionally regarded it as its center of inspiration and direction for ministry to the world, many of the other COCU churches do not. Whereas there is, within the Anglican Communion a "high" view of the intimate, material, and per-



**COCU's NEWEST OFFICERS**

Dr. Charles S. Spivey (African Methodist Episcopal), Mrs. Ralph Stair (United Presbyterian), Dr. George Beazley (Christian Church), and George M. Miller (African Methodist Episcopal Zion).



sonal presence of our Lord at this sacred meal, such an attitude is foreign to our brothers in COCU. As an example, I have seen in the basement meeting room of a COCU brother's church, the bread left fallen on the floor and the wine poured down the sink after a five-minute communion service. It is not my purpose, right or wish to fault a minister for those actions which fit well within his theological integrity but not within mine. But his actions, and my reaction to them, do witness to the fact that to speak of ceremonies which would manifest unity are premature, if not naive.

**W**E should then accept, because we should believe God so ordained, our protestant counterparts in COCU as equal partners in a ministry to the people of God. No ecumenical ceremony should have to heighten this acceptance of the mutual validity of separate ordinations. Yet, we do differ on many of the ways in which that ministry is best effected, certainly on a sacramental basis, often on a political basis, and occasionally on a pastoral basis. No ecumenical ceremony will in and of itself change these differences as to the manner in which our ministry is best fulfilled.

These thoughts witness to my paramount objection to the present trend of the COCU negotiators: their deliberations reflect little focus upon the theological problems separating the styles of ministry of the various COCU members. Failing adequately to deal with a real problem can be as destructive of one's goals as unnecessarily creating a problem. That means that the groundwork of dealing with its problems is left to unofficial representatives of COCU—you and me. And this has merit, because the success or failure of COCU will eventually be determined on a grass-roots level. Consequently, my local COCU brothers are meeting monthly to discuss shared and differing theologies. But the reason why organizations appoint councils, commissions, and committees is that the larger bodies lack adequate time, equipment, and communications for mutually satisfying solutions. Therefore, I would urge that, in order to serve the godly goals of COCU as well as of its members, our Episcopal representatives inaugurate detailed study and proposed resolution to the problems raised by the various dogmas and doctrines, traditions and customs which separate us. It is particularly their responsibility to initiate such study and discussion because, among its member churches, no other COCU representative reflects such a divergent view of the ministry and the sacraments it administers as the Episcopal Church. Such grappling and possible solution might leave local ministers better able to inform and encourage their laymen in COCU's objectives as they are freed from wrestling with COCU's failures.

August 16, 1970

# Episcopalians and The Plan of Union

**T**HE Nicene Creed [is] the sufficient statement of the Christian Faith.

*The Chicago-Lambeth Quadrilateral.*

**In its duties as guardian of the truth of the Gospel, the united church will teach the faith of the creeds, recognizing their historically conditioned character, their corporate nature, and the principle that they are for the guidance of the members of the church and are to be used persuasively and not coercively.**

*A Plan of Union (COCU), pp. 33-34.*

**The united church recognizes the necessity for continuous development in the understanding of truth. It will therefore from time to time confess and communicate its faith in contemporary language and in new forms, under the authority of Scripture and with the guidance of the Holy Spirit. . . . After the united church is formed and shares a common life, it may prepare affirmations of its faith. The united church will constantly remind itself of the divisive dangers in verbal confessions and intellectual formulations, and the need to keep open and continuous the theological dialogue within which the church grasps the riches that are in Jesus Christ.**

*Ibid., p. 35.*

By B. FRANKLIN WILLIAMS

**W**HAT is quite clear from all this is that the Nicene Creed is neither sufficient for the COCU's statement of faith, nor long to stand alone, even as a "persuasively" used instrument. That being understood, we have got to face the fact that the terms of reference issued to the consultants on behalf of the Episcopal Church have been discarded in the course of the consultations. There are those of us who regard the resultant plan of union as a discarding of our religion, consequently, and an impossible vehicle for our devotional lives, or even for our salvation. For could anyone regard a non-coercive standard of faith as seriously meant? Could we avoid the stigma of the denial of Christ, just where we *might* have, and indeed *used* to, affirm him without qualification? I do not think so.

What is our defense against such a

*The Rev. B. Franklin Williams is vicar of St. John's Church, Durant, Okla.*

descent into unfaith? The deputies to two successive General Conventions yet to come. Do I omit the House of Bishops? Yes. But the House of Deputies has now behaved so erratically at two successive General Conventions that we must regretfully conclude that the defense is presently a very doubtful one. To have one's religion depend on a body that has authorized the lay administration of the chalice (the liturgical propriety of the order of deacons), the virtual exemption of bishops from trial for heresy, the muddle by which a demand from an arrogant intruder was interpreted as a draft upon Christian charity—such acts, to name but three, leave one little room for hoping that the Nicene Creed as a sufficient statement of the Christian Faith will receive much consideration in that body.

Is there another line of defense? Yes; the "unit of the church" is the diocese. The bishop, his presbyters, deacons, and laymen are "a church." PECUSA herself was at the beginning the association of a group of such dioceses. The line of defense, then, lies at the point where

the dioceses assent to the authority of PECUSA; if she proceeds to alter her essential nature, the morally binding force of that assent disappears, and it will be only just that the legal force of it ought also to be abated.

Article I of the constitution of the Diocese of Oklahoma is not untypical. It reads: "The Diocese of Oklahoma accedes to the Constitution and Canons of

the Protestant Episcopal Church in the United States of America, and acknowledges the authority of the General Convention of the same." Amendment of our constitution takes two years, but the first reading of a proposal to amend Article I has now been passed (April 1970). The proposal reads: "Remove the period at the conclusion, and place there a semicolon, and add, 'Provided, that if the said

Church shall hereafter enter into a union with other Churches, the Convention of the Diocese of Oklahoma may ratify that union as continuing in all essentials its Faith and Order; but provided further, that if the Convention of the Diocese of Oklahoma shall reject the union of Churches for failure to fully continue in all essentials its Faith and Order, its union with the Protestant Episcopal Church in the United States, and with any successor body to that Church, shall thereby be withdrawn and explicitly denied'."

Even if PECUSA accepted COCU, as *A Plan of Union* now proposes it, the diocesan convention would have to decide that the essentials of the faith and order of the church had not been preserved. And then? Well, schism. But schism—from what? A community of no certain faith. Schism is sin; but schism from such a community is a virtue. That is what the biblical doctrine of the Remnant is about.

But wouldn't that leave us an island of Episcopalians with no relation beyond our borders? Not if at least some dioceses took the same course. The way, in any case, would then be open for the re-establishment of the church throughout this land, gathering to itself the faithful everywhere who found a church of no certain faith impossible.

But if our diocese contained people who *wanted* to enter COCU, what would become of them? They would, presumably, be able to, without let or hindrance, and their departure a sad but necessary relief to both parties. Certainly there would be plenty of buildings to go around. In our diocese we should not have to re-acquire them. In some places elsewhere we certainly should have to, or else create others, scandalously wasteful as that would be. A special virtue of this proposal is that it would avoid that wasteful use of funds, needed so sorely for the promotion otherwise of the Kingdom of Christ.

But why must it come to schism? It need not, if our deputies—or even our bishops—stand firm. But with an experienced guess at their future, based on their recent behavior, they won't.

**F**OR about a century PECUSA has been all but immobilized by an internal struggle. The missionary prospect, so bright even in the lifetime of many of us, is clouded or closed. We have all talked for a long time about what we could do if we would just "wake up." We didn't wake up. Our time has now run out. We never settled the struggle. It's now being settled for us. We must now do—or die.

I hope we choose not to die, but to live, and to be without apology the one, holy, catholic, and apostolic church, freed of those who do not like the taste of those words, and freed therefore of our old paralysis. We might then become once more effectual servants of Christ.

## A PLAN OF UNION

**WHILE THE PLAN OF UNION proposes the basis for a uniting church, our pilgrimage is rooted in the call of God to his people that they become faithful witnesses together to his word in Jesus Christ. This union seeks a dynamic united and uniting church.**

**This draft plan brings together the purposes of the proposed union, the outlines of principles of faith and order and of organization for mission. Study should proceed in company with Christians from all nine participating churches wherever possible and with interested Christians from other communions.**

**The whole point of getting together for the months of study and response is to have all our people become part of the drafting process of the Plan of Union.**

**The goal of the study period is not only an understanding of a plan but an experience in community. While the Plan of Union is the primary document, and must be carefully studied, digested, and tested, even so this process has validity only when it leads persons of Christian and human diversities to find one another in love. The process is as important as the plan.**

**Resources to assist individuals and groups in the examination of the plan are being developed by the Interpretation Planning Commission of the Consultation with an expected availability during the Fall of 1970.**

**Reading the plan from a neutral perspective is probably not possible. We can, however, be aware of our particular points of view. We can keep in mind the nature of the church God wills for his mission, rather than concentrating on how the uniting church might differ from our own traditions.**

**Cross-denominational study of the plan is to be emphasized during the initial period up through COCU Sunday, April 25, 1971. As far as possible, no study group should consist of people from only one denomination.**

**Discussion of the plan by particular denominations should proceed during their 1971 national and regional meetings. However, this phase is valuable only after joint studies with other participating churches. No votes should be taken, or implied, on the possibility of a church's participation in eventual union.**

*From the Executive Council of the Episcopal Church*

# EDITORIALS

## Who's A Fascist Pig?

A RESPECTED reader who doesn't want to be quoted by name has expressed annoyance and bafflement by what he considers our anti-academic bias. If we were ignorant and unlettered, he says, this would be understandable; but — and it's he who says it, not we — we are quite the opposite of that, and so we are without excuse when we call protesting students bums. President Nixon and the construction workers don't know any better, but we do, saith deponent.

First, about the bums. Our friend is only one among very many who have not checked their reference but have shot from the hip at Nixon. The President did not call protesting students bums; he applied that label specifically and only to those who in the name of peaceful protest and academic freedom burn buildings, smash windows, and throw filth at people. We follow his usage, with his qualifications, and anybody who would rebuke us for scorning academic values should show the more excellent way by getting his quotations straight.

What we positively believe about all this was expressed by Senator Margaret Chase Smith in an address on the floor of the U.S. Senate last June 1, just 20 years after she had made an address from the same desk in the Joseph McCarthy era. Said she: "I said then: 'The American people are sick and tired of being afraid to speak their minds lest they be politically smeared. . . . Freedom of speech is not what it used to be in America. It has been so abused by some that it is not exercised by others.' That applies today to both sides. It is typified by the girl student at Colby College who wrote me, 'I am striking with my heart against the fighting in Cambodia, but I am intimidated by those who scream protests and clench their fists and cannot listen to people who oppose their views.'

"I said then: 'Today our country is being psychologically divided by the confusions and the suspicions that are bred in the United States Senate to spread like cancerous tentacles of "know-nothing, suspect-everything" attitudes.' That applies today — but it must be expanded to the people themselves. Twenty years ago it was the anti-intellectuals who were most guilty of 'know-nothing' attitudes. Today too many of the militant intellectuals are equally as guilty of 'hear-nothing' attitudes, or refusing to listen while demanding communication."

Our complaint about this breed of campus freedom fighters is that they don't believe in freedom for anybody except themselves. To us that is not an acceptable form of academic freedom. If we may use one of their blessed words in *tu quoque* fashion, it is fascist piggery.

In her thoughtful address, Senator Smith warned that the American people are being forced by the extremists toward a "narrow choice between anarchy and repression" and predicted that if that choice has to be made, "the American people, even with reluctance and misgiving, will choose repression. For an overwhelming majority of Americans believe that: Trespass is trespass — whether on the campus or off. Violence is violence — whether on the campus or off. Arson is arson . . . killing

is killing — whether on the campus or off. The campus cannot degenerate into a privileged sanctuary for obscenity, trespass, violence, arson, and killing, with special immunity for participants in such acts."

Both her observation and her prediction are, in our judgment, entirely correct. We have no doubt whatever that a large majority of Americans will choose repression instead of anarchy if that choice must be made, and we stand with those who want to postpone forever the necessity of making it. Twenty years ago, when the distinguished lady from Maine spoke, she saw the danger from the Far Right. Today, by contrast, "many Americans are intimidated and made mute by the emotional violence of the extreme left," she observes. And most of that violence originates on the campus.

What our friend calls our anti-academic bias is rather the anti-anarchist fear that troubles most Americans today — both on and off campus. As for the academic non-bums, the teachers trying to teach and the students trying to learn, with them we sympathize, and we hope they are enjoying a pleasant and refreshing summer after all they had to endure from the noisome pestilence this past school year.

## Canon Wedel, R.I.P.

MANY Episcopal clergy would say that Canon Theodore O. Wedel was the most influential brother priest in their lives and ministries. Speaking for myself, I will say that no priest had more influence upon me for good. To visit the College of Preachers when he was warden was to discover a delightful and godly friend for life in Ted Wedel. You fraternally called him Ted, but you respected and revered him none the less.

Clerical guests of the college took turns preaching to one another and giving and taking criticism. When Ted Wedel came to his summation of your sermon, and of what the others had said about it, he always managed to pick up something from among the bits and pieces to suggest that *here* was the basis of a great sermon; and you came away edified in the New Testament sense of that word: built up, not torn down.

In personal conference you found him candid and kind at the same time. Only a very great Christian can be that way; and Ted Wedel was a very great Christian. Dean Sayre of the Washington Cathedral well said of him: "He didn't recognize his own gifts but always recognized the gifts of others, making him a man who was warmly loved."

It is written that when Moses came down from his high communion with God on the holy mount he "wist not that his face shone." So it was with Theodore Wedel. We are all better for his having come our way; and as an English moralist said long ago: The death of a good man is like the putting out of a wax perfumed candle; he recompenses the loss of light with the sweet odor he leaves behind him. *R.I.P.*

*Carral R. Simcox*

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## News of the Church

Continued from page 5

to accept that it is much more important for the Queen to say that she and her family believe in the church and support it rather than that she should be, under some statute, its Supreme Governor. That cannot be defended. If there is a Supreme Governor, I suppose it is God." He said he believes his bill would also help to remove what he called remaining discriminations between Anglicans and Roman Catholics. He said he had talked about this with John Cardinal Heenan, Archbishop of Westminster, who had approved.

If Lord Grantchester's measure were passed—in the Houses of Lords and Commons—it would also end the system whereby top Church of England dignitaries are appointed, or nominated, by the Crown on the recommendation of the Prime Minister. Under this system, 26 of the church's 43 diocesan bishops are entitled to sit in the House of Lords as "Lord's Spiritual," but Roman Catholics are not—at least, not by right because of their status.

### ORGANIZATIONS

## NEA Opposes Private School Aid

Delegates to the National Education Association's annual convention approved a resolution calling on federal and state governments to withhold new aid for non-public schools. Private and parochial schools, according to the NEA resolution, should also lose whatever financial help they now receive from tax funds. The NEA would allow only two exceptions to their recommendation for aid withdrawal—the federal free milk and lunch programs.

By declaring opposition to all federal aid for private and parochial institutions, including those programs already in existence, NEA delegates meeting in San Francisco took a stand which ran counter to that held by their directors.

Two months ago, the 96-member board of directors adopted a statement which opposed public funds for non-public schools. However, the statement also contained conditions that should be applied "in the event" that federal and state funds were made available for church-related and other private schools. The conditions were an accommodation "to a fact of modern life; that public funds are already being spent for private and parochial schools and students in many parts of the country."

The NEA's outgoing president, George D. Fischer, described the convention's resolution as "politically unrealistic," and said efforts to overturn existing aid pro-

grams had "as much chance as a snowball in hell." He maintained that the delegates were apparently more concerned about efforts in a number of states to divert state education funds to private schools than about federal programs.

The action taken by the NEA is a complete reversal of one taken five years ago, when the NEA endorsed President Johnson's proposal to provide aid on the basis of need, irrespective of whether a child attended a public or parochial school. In testimony before the House Education Committee, which was considering the measure, the chairman of the NEA legislative committee then said that the proposal in no way violated the principle of church and state separation.

### ROMAN CATHOLICS

## Fugitive Reports from Underground

The fugitive Jesuit priest, the Rev. Daniel Berrigan, has charged on two separate occasions that "punitive measures" are being taken against his brother, the Rev. Philip Berrigan, to force his (Daniel's) surrender to Federal authorities.

Interviewed in the July 22 issue of *The New Yorker Magazine* through the medium of a press statement issued "from the underground," Fr. Berrigan said "it has been made clear to my brother Philip, who is in maximum security at Lewisburg Federal Prison, that he will remain in an isolated cell until I have given myself up." He said he considered this measure "strictly illegal," adding that "I don't consider my brother a political prisoner anymore—I look upon him as a hostage."

The priest, who remarked that "there isn't a major town in the United States in which I haven't been offered shelter" by a variety of people, said his brother's prison status would not pressure him into surrendering. ". . . I have confidence in Phil's incredible toughness and dedication, and I know that he wants me to stay underground as long as I can," he said. "This is a decision that we made together. . . ."

The two priests, along with seven lay persons, were convicted on charges of destroying federal draft records at Baltimore and Catonsville, Md. Both refused to surrender, but Fr. Philip was apprehended. Fr. Daniel is a fugitive, on the move, meeting with peace groups, writing, and holding underground conferences with the press.

Explaining his ability to escape capture by the FBI thus far, the priest said it is "because the FBI are overtechnologized and dehumanized. It's like the U.S. Army that, with all its material, can't win over a North Vietnamese people who have a passion for their land and community. You could say that my survival is a triumph of the love and humanity of the people who shelter me over the FBI, who

are merciless but extraordinarily unimaginative men."

Fr. Berrigan said that one reason why he is evading the FBI is to "break down the myth of omnipotence of the people in power—to prove the power of powerlessness." But he added: "I must say that the FBI are the politest bloodhounds I've ever had on my trail." A large number of them are Roman Catholics, he said, and "they never lose their manners" with respect to priests.

"We have forgotten that Jesuits, by and large, have a solid tradition of prison and of underground," he told *The New Yorker*. "Out of 27 Jesuit saints, 13 were martyrs, men who in some way defied secular authority. . . ." However, "The Jesuits have had 300 years of uninterrupted good housekeeping in the U.S. and they've made General Motors out of the order. I think I'm just restoring some good, old-fashioned tradition to them."

The *New Yorker* interview is Fr. Berrigan's third with a major media representative. He has already talked to *Newsweek* and NBC.

## CANADA

### Venezuelan Work to End

A highly promoted overseas project undertaken by the Anglican Church of Canada will lose all support by the end of 1971. The decision to withdraw all support of the Venezuela project in 1971 was made recently by the National Executive Council of the Canadian church after exhaustive study.

Writing in *The Canadian Churchman* (July-August) the editor of the *Churchman*, Hugh McCullum, who visited Venezuela areas where Anglican work was undertaken, has blamed the abandonment of the "Venezuelan project" as a result of bad communications, weak planning, vague goals, and inept administration. Mr. McCullum said the decision to withdraw wasn't caused by lack of money, shortage of staff, or deficiency in dedication. The Canadian church has spent \$300,000 in two-and-a-half years on the project.

Mr. McCullum, in his assessment of the Venezuela project, said it was the most heavily promoted and widely accepted of any undertaken in many years. "The idea was right, but the place was wrong and once that concept was accepted by General Synod, the implementation was not well executed," he said. He added that the Executive Officer of the Anglican Communion when the decision was made to put the Canadian church into Venezuela, the Rt. Rev. Ralph Dean, had opposed the plan.

Mr. McCullum said the "glamour project" of the Canadian church had its beginnings at a Cuernavaca, Mexico, conference in 1963, when South America was "carved up" by the Anglicans, who had decided that vast masses owed no

definite allegiance to Roman Catholicism. The Canadian Anglicans agreed to work in Venezuela, and three years later at Sao Paulo, Brazil, another conference was held which reiterated the main objectives stressed at Cuernavaca, with heavy emphasis on social service.

During the time the Sao Paulo conference was meeting, Canada had two priests in language and orientation study who were to form the nucleus of a task group in Venezuela. Both assisted in preliminary surveys of the needs and then withdrew their offer to work in the area "because they felt there was no need for the type of work Canada was about to support." The priests' counsel was dismissed in the light of the Cuernavaca and Sao Paulo conferences, plus the findings of the Moore report—a reference to the Rev. Joseph Moore, then regional planning officer for the Caribbean area for the overseas department of the Episcopal Church's Executive Council.

Mr. McCullum said that under pressure from the Episcopal Church, the Canadian church finally began recruiting personnel for the Venezuelan project in 1966 and 1967. The emphasis was to be on flexibility, community development, indigenization, and experimentation. However, Mr. McCullum said, Venezuela was not the right place because it is Latin America's wealthiest country and advanced beyond the others in social development. Its 295 private social agencies plus government social welfare makes it into "almost a showcase," he said. The Anglican Church went to Venezuela with the idea of setting up day-care centers for the children, Mr. McCullum said, only to find that existing government day-care centers were half empty because Venezuelan mothers do not farm their children out to anyone, except in dire emergencies. Mr. McCullum noted that although the vast majority in Venezuela do not attend their own Roman Catholic churches, the mothers treat North Americans with suspicion. "Why do you come here? To steal our children while they're still small and make them—what you call it?—Anglicanas?" one mother asked.

With the exception of the Rt. Rev. Guy Marshall, who was consecrated in August 1967 as Bishop Suffragan of Trinidad for the Venezuelan work, all 11 Canadian staff aides will be out of the country by the end of 1971. The Rev. William Collins, who has been in Venezuela for five years and is rector of St. Mary's Church, Caracas, a 200-family congregation, will also remain.

## ORTHODOX

### Ecumenical Patriarch Refuses to Recognize American Church

Ecumenical Patriarch Athenagoras I, spiritual leader of world Eastern Ortho-

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doxy, has refused to recognize the new, independent Orthodox Church of America, it was confirmed in Istanbul.

A letter conveying the patriarch's refusal to the Russian Orthodox Church was sent in early summer. The new U.S.-based church was established in the spring [TLC, June 21] by agreement between the Moscow Patriarchate and the former Russian Orthodox Greek Catholic Church of America (Metropolia). The Metropolia and Moscow actually had no organic link since the 1920s when, because of the Communist Revolution, the American jurisdiction declared "temporary" self-government.

The granting of independence by the Russian church officially sanctioned the *de-facto* situation and, thereby, circumvented the impasse caused by politics. It also raised problems for inter-Orthodox relations in the West since an independent (autocephalous) church gives a basis for the unity of the 12 ethnic Orthodox jurisdictions in the Western Hemisphere. There are some doubts, especially at the Ecumenical Patriarchate, that this possibility can canonically emerge from Moscow.

Refusal of recognition by Patriarch Athenagoras came as no surprise. Before the implementation of the Moscow-Metropolia decision, the Ecumenical Patriarch, "first-among-equals" in the hierarchy, informed the late Patriarch Alexei of Moscow that the Orthodox Church of America would not be enrolled in the Sacred Catalogue of the Holy Orthodox Autocephalous Churches. Athenagoras contends that the move was "unilateral" and that the question of Orthodoxy's future in America should be decided in a Pan-Orthodox fashion.

The Orthodox splintering in America is widely admitted to be atypical; there is

an historic pattern of national churches. However, the largest of the jurisdictions—the Greek Orthodox Archdiocese of North and South America—favors a merged Western Synod under the spiritual authority of Constantinople (Istanbul).

The Ecumenical Patriarchate holds that Moscow has no right to grant autocephality, appealing to historical precedent. The Church of Moscow has argued that it could give independence to the Metropolia on the basis of primacy of missionaries and parishes in America—the Russian Orthodox Church having been the first of the Orthodox bodies to come to America.

#### MIGRANT WORKERS

### Doctors Report Neglect of Health Needs

A Boston physician, testifying in Washington before a Senate hearing on migrant worker health problems, described the migrant situation as a "sad commentary on the moral economy of our country."

Dr. Gordon Harper, a pediatrician who checked migrant health conditions in Michigan camps, charged that he had been actively opposed by growers and threatened with physical violence during his investigations. Two other physicians who investigated health conditions in Texas told the Senate Subcommittee on Migratory Labor of large families, poorly fed and crowded together in camps, without heat, water, or sanitary facilities, which resulted in heavy incidence of disease. All four doctors attacked Congress, the growers, and their own medical profession for the "utter neglect and deprivation" they found a year after Congress passed the \$15 million migratory health program.

"How can you justify the endless words and devious political maneuvers which have delayed and withheld meaningful aid to children who don't have enough to eat, children whose parents have no jobs, no money for food or medical care?" asked Dr. Raymond M. Wheeler of Charlotte, N.C. Dr. Wheeler's testimony revolved mainly around conditions in Hidalgo County, in southern Texas, where a team of 15 doctors examined some 4,400 migrants. He listed a number of diseases among children, among them rickets, a disorder which he said was thought to be nearly eliminated in this country. He condemned "the deliberate, cruelly-contrived and highly-effective system which has been devised to extract the maximum work and productivity from other human beings for the cheapest possible price." Dr. Wheeler also chastised the medical profession for its "nearly total lack of even minimally adequate medical care and health services" and for its procedures of "requiring cash deposits before hospital admission" of those least able to pay.

Dr. Harry S. Lipscomb of the Baylor College of Medicine, Houston, seconded Dr. Wheeler's remarks and stated: "I am ashamed as an American of what we saw, and concerned as a physician that my colleagues and I have failed to act as leaders in the face of demonstrated need to structure the delivery of our services to every man, woman, and child in our nation."

Senator Walter Mondale (D.-Minn.), chairman of the Senate subcommittee, agreed with the doctors' accusations and noted that society's capacity "to mangle people is virtually limitless." He said: "We've passed laws that are minimal and even they don't seem to be enforced. Migrants are always being left out . . . and . . . treated as though they were trash."

## CLASSIFIED

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#### FOR SALE

PILCHER Pipe Organ, five stops, two manuals, electropneumatic, good condition. Write Christ Church, 118 South Bois d'Arc, Tyler, Texas 75701.

#### LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis. 54935.

#### POSITIONS OFFERED

WANTED — Dedicated Prayer Book priest for small midwest parish. Wonderful community and good living conditions. Reply Box F-746.\*

WOMEN TEACHERS wanted for Church boarding school in mid-west: High School — foreign languages, commercial, and P.E. Fifth and sixth grade teacher. Also housemother and secretary. Reply Box M-744.\*

#### POSITIONS WANTED

ACTIVE PRIEST desires supply, assistance, pastoral and/or hospital chaplaincy work in Pompano-Lauderdale area from November through April. Reply Box G-747.\*

HARD WORKING, personable young priest, ordained six years, desires position in city or suburban parish. Reply Box P-743.\*

PRIEST working overseas seeks position where finances require he pursue secular employment and conduct dedicated ministry. Reply Box W-741.\*

RECTOR, large Eastern parish, desires Midwestern growth opportunity. Reply Box D-740.\*

#### VACATIONS

ROBINWOOD INN, Jackson, N.H. 03846. No Smog—No Noise—No Overpopulation. Just good beds, good food, good swimming, good riding, and good friends. Write for more information on Utopia.

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#### THE LIVING CHURCH

The Living Church

# Book Reviews

**THE SECRET OF MARRIED LOVE: A Christian Approach.** By Anna B. Mow. J. B. Lippincott Co. Pp. 156. \$3.95.

"This is the secret of married love: Husbands, love your wives as Christ loved the church—Wives, subject yourselves to your husbands in the Lord." The key word is love, interpreted as *agape* or giving-love.

Anna B. Mow discusses many of the problems young marriages face, and applies the laws given above to their solution. Most of us who have blessedly weathered many years of marriage with resulting happiness undoubtedly found the same secret—a desire to put the good of the other first. I doubt that many were so consciously Christian about it. We may have ended up doing what St. Paul says but we would certainly have rejected his words!

It is refreshing to find a modern author giving sex its due share of importance

while keeping it firmly in proportion. *The Secret of Married Love* may show some where we have been—it will surely help others to find the way.

LORRAINE F. RUDE  
St. Paul's Cathedral, Los Angeles

**ANGUISHED MEN OF GOD: A Guide to the Crisis Among Today's Parish Clergy.** By Wesley Shrader. Harper & Row. Pp. 145. \$4.95.

Wesley Shrader, pastor of the Madison Avenue Baptist Church, New York, has written an intriguing book. It reads like a novel but deals forthrightly with the intellectual and soul conflicts of many parish clergymen. The form and style of the book is the correspondence between two imaginary clergymen: Presbyterian Tom and Roman Catholic Sean. Two other clergy are subjects in the letters: Methodist Allen and Jewish Julian. These four obviously are types in the author's mind, and therefore, are not really fair

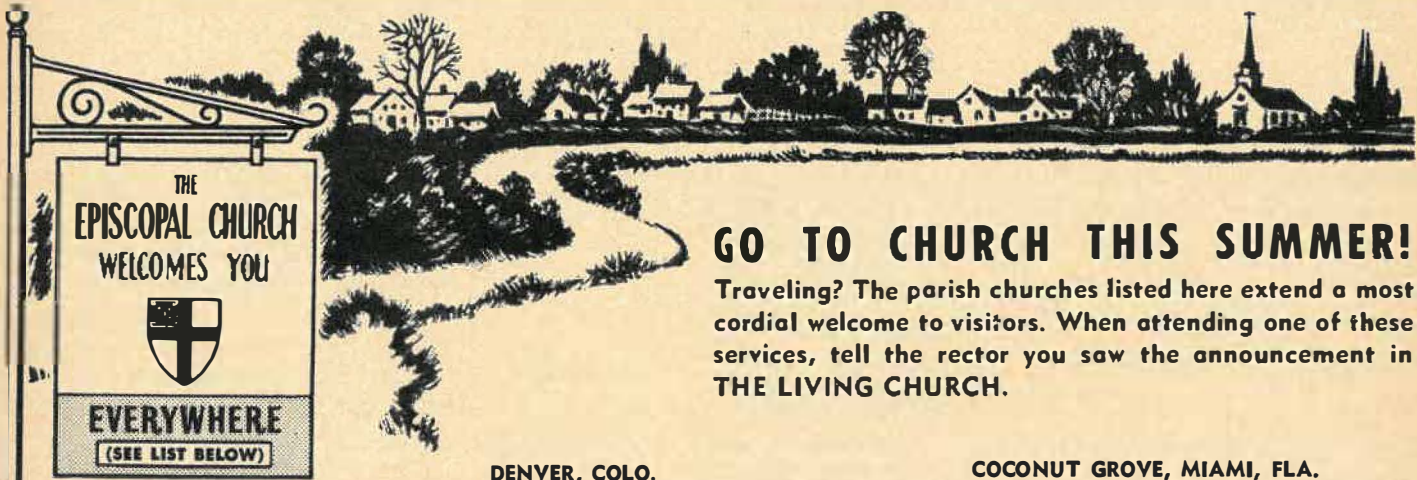
to the flesh-and-blood anguish of any single real-life parson. Yet, *Anguished Men of God* is good, well-written, attention-holding, and full of insight. I would recommend it for laymen, and especially parish leaders—official and unofficial!

(The Rt. Rev.) JACKSON E. GILLIAM, D.D.  
The Bishop of Montana

## Booknotes

By Karl G. Layer

**BIBLE WORDS AND CHRISTIAN MEANINGS.** By Stephen Neill. SPCK. Pp. x, 132. 8s paper. Here is a book of devotional Bible studies which covers a period of 12 weeks (with a reading for each day) but is not tied to any particular season of the church's year. Each week a key biblical word is considered in an introduction, for a reading and a point "to think over." Topics considered include creation, light, life, sin, sacrifice, grace, faith, reconciliation, peace, hope, love, and glory. Bishop Stephen Neill's scholarship and wide reputation as a missionary leader are well known. He has an unusual gift for presenting profound truth in a simple and direct style which may be appreciated by any interested reader.



## GO TO CHURCH THIS SUMMER!

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'S OF THE ANGELS** 4510 Finley Ave.  
The Rev. James Jordan, r  
Sun Masses 8, 11, MP 10:30, EP & B 5:30

### SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat 4-5

**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, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

### DENVER, COLO.

**ST. MARY'S** 2290 So. Clayton  
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30

### FORT COLLINS, COLO.

**SAINT LUKE'S** 2000 Stover St.  
The Rev. Edward F. Ostertag, r  
Sun H Eu 7:30, 9 (Sung); 6  
Mon, Wed, Sat

### DANBURY, CONN., CANDLEWOOD LAKE

**ST. JAMES'** Downtown West St.  
The Rev. F. Graham Luckenbill, L.H.D., r  
Sun 8, 9:15, 11; Thurs 10

### WILMINGTON, DEL.

**CALVARY CHURCH** Fourth & Rodney Sts.  
The Rev. Fr. Henry Newton Herndon, r-em; The Rev. Fr. Clayton Kennedy Hewett, r & counselor; The Rev. Fr. Walter E. Frieman, Th.D., S.T.D., priest-assoc  
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30; Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

### WASHINGTON, D.C.

**ALL SAINTS** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 8, Service & Ser 10:30; 8 & 10:30 1S; Daily 10 HC Wed; HD 10

### ST. PAUL'S

2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; Sat C 4-6

### COCONUT GROVE, MIAMI, FLA.

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

### CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 10; Daily 7

### FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 10 & 7; Mon & Sat 9, Tues & Fri 7:30, Wed Noon, Thurs 10; EP 5:30

### MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. T. P. Ball  
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

### ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
The Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs, Fri & HD 10; C Sat 5

(Continued on next page)

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.

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## 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

## SAVANNAH, GA.

**OLD CHRIST CHURCH** Johnson Square  
The Rev. Warren E. Haynes, r  
Sun 8 & 10:30; Wed & HD as anno

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES** Huron & Wabash  
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Litur-  
gy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;  
Tues & Sat 7:30 HC

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

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded  
by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

## SPRINGFIELD, ILL.

**ST. LUKE'S** 1218 So. Grand Ave., E.  
(5 min. from I-55) The Rev. William E. Krueger  
Sun High Mass 10:15

## SKOWHEGAN and PALMYRA, MAINE

**ALL SAINTS'**, Pleasant St., Skowhegan  
**ST. MARTIN'S**, US Rt. 2, Palmyra  
The Rev. Richard Simeone, v  
Skowhegan: Sun H Eu 7:30 & 11  
Palmyra: Sun H Eu 9

## KENSINGTON, MD.

**CHRIST CHURCH** Conn. Ave. & Franklin St.  
The Rev. William M. Moore, r  
Sun 8 HC, 10 MP; 1S HC

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass; Daily 7 ex  
Mon 5:30, Wed 10, Sat 9

## ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill  
Sun Low Mass 8, High Mass & Ser 10, Weekdays  
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD  
12:10; C Sat 1-1:30

## LEXINGTON, MICH.

**GOOD SHEPHERD** US-25 (Cor. Hubbard)  
The Rev. E. F. Gravelle, r  
Sun HC 8 & 10 (MP 2S & 4S)

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Sun HC 8:30, MP 10 ex 1S HC both services

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

## RENO, NEV.

**TRINITY (Downtown)** Rainbow & Island  
The Rev. James E. Carroll, r  
Sun Eu 7:45 & 10; EP 5:15

## NEWARK, N. J.

**GRACE CHURCH** Cor. Broad & Walnut Sts.  
The Rev. Herbert S. Brown, S.T.D., r  
Sun 7:30, 9:15, 11; Mon 7, Tues 7:30, Wed &  
Thurs 12:10, Fri 9:30, Sat 9

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
Sun HC 8, MP & HC 10; Daily HC 7:30 ex Fri 9:30

## STONE HARBOR, N. J.

**ST. MARY'S BY-THE-SEA** 95th St. & 3rd Ave.  
The Rev. William St. John Frederick, r  
Sun Mass 8, 9:30 (Sung), 11 (1S & HD; other Sun-  
days, MP); Daily MP & Mass 8:30 (ex Mon &  
Wed); Eu & HS, Wed 12:10; C Sat 5:30-5:45

## BROOKLYN, N. Y.

**CHRIST CHURCH, BAY RIDGE** 7301 Ridge Blvd.  
The Rev. Marion L. Matics, Ph.D., r  
Sun 8 HC; 10 MP; 1st Sun HC

## 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 7:30, 9, 11; HC Daily

The Living Church

## GENEVA, N. Y.

**ST. PETER'S** Genesee at Lewis  
The Rev. Norman A. Rimmel, D.D., r  
Sun HC 8, 9:30, 11

## NEW YORK, N. Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 MP & Ser; Weekday HC Tues  
12:10; Wed 8 & 5:15; Thurs 12:10 & Saints Days  
8. Church open daily 8 to 8; EP Tues & Thurs 5:15

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r  
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Mass 7:30, 9, 10, 11 (High); EP 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. Canon Bernard C. Newman, p-in-c; the  
Rev. Alan B. MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed  
& Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30. Church open daily  
7:30 to 11:30

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodard, v  
Sun MP 10; HC 8, 10:30; Weekdays MP 7:45, HC  
8 and 12; EP 5:15; Sat MP 7:45; HC 8; Organ  
Recital Tues & Thurs 12:45; C by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,  
12:05, 1:05, C by appt Organ Recital Wed 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
The Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

**ST. LUKE'S CHAPEL** 487 Hudson St.  
The Rev. Paul C. Weed, v  
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &  
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-  
fore 1st Eu; EP 6

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
The Rev. John G. Murdock, v  
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa  
Espagnol 2S monthly, 12 noon. Weekdays & other  
services as anno



ST. JAMES' CHURCH  
DANBURY, CONN.



**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
The Rev. Carlos J. Cagliati, v  
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st  
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD  
as scheduled

## UTICA, N. Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, S.T.D., r; the Rev.  
Richard J. Koch, ass't r; the Rev. Lawrence C.  
Butler, ass't m  
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

## BEAUFORT, N. C.

**ST. PAUL'S** 209 Ann St.  
The Rev. John E. Gilchrist, r  
Sun 8 & 11, Ch S 9:45; Wed 10

## BLOWING ROCK, N. C.

**ST. MARY'S OF THE HILLS** S. Main St.  
The Rev. George D. Stenhouse, v  
Sun 8 HC, 11 HC & Ser 1S, 3S & 5S; 11 MP & Ser  
2S & 4S

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
(Using chapel & public rooms of Mt. Resurrection  
Monastery, Society of St. Paul)  
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,  
6:30 HC, Offices 6:15, noon, 6, 8)

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isachsen, D.D.  
Sun HC 9; 10 (1S & 3S); MP other Sundays

## VALLEY FORGE, PA.

**WASHINGTON MEMORIAL CHAPEL**  
The Rev. Sheldon M. Smith, r  
Sun 8 HC, 10 Service & Sermon

## LYNCHBURG, VA.

**ST. JOHN'S** Elmwood Ave.  
The Rev. George Bean, r  
Sun 8 HC; 10 MP (HC 1S)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass daily ex Tues and  
Thurs 10; C Sat 4-5

## ASHIPPUN, WIS.

**ST. PAUL'S** 234 Highway P  
The Rev. Carroll E. Simcox, r  
Sun H Eu 9

## GRAND TETON NAT'L PARK, WYO.

**TRANSFIGURATION CHAPEL** (Moose, Wyo.)  
Sun 7:30 HC, 9 Family, 11 MP & Ser; Tues 9:30  
HC; Thurs 4:30 HC