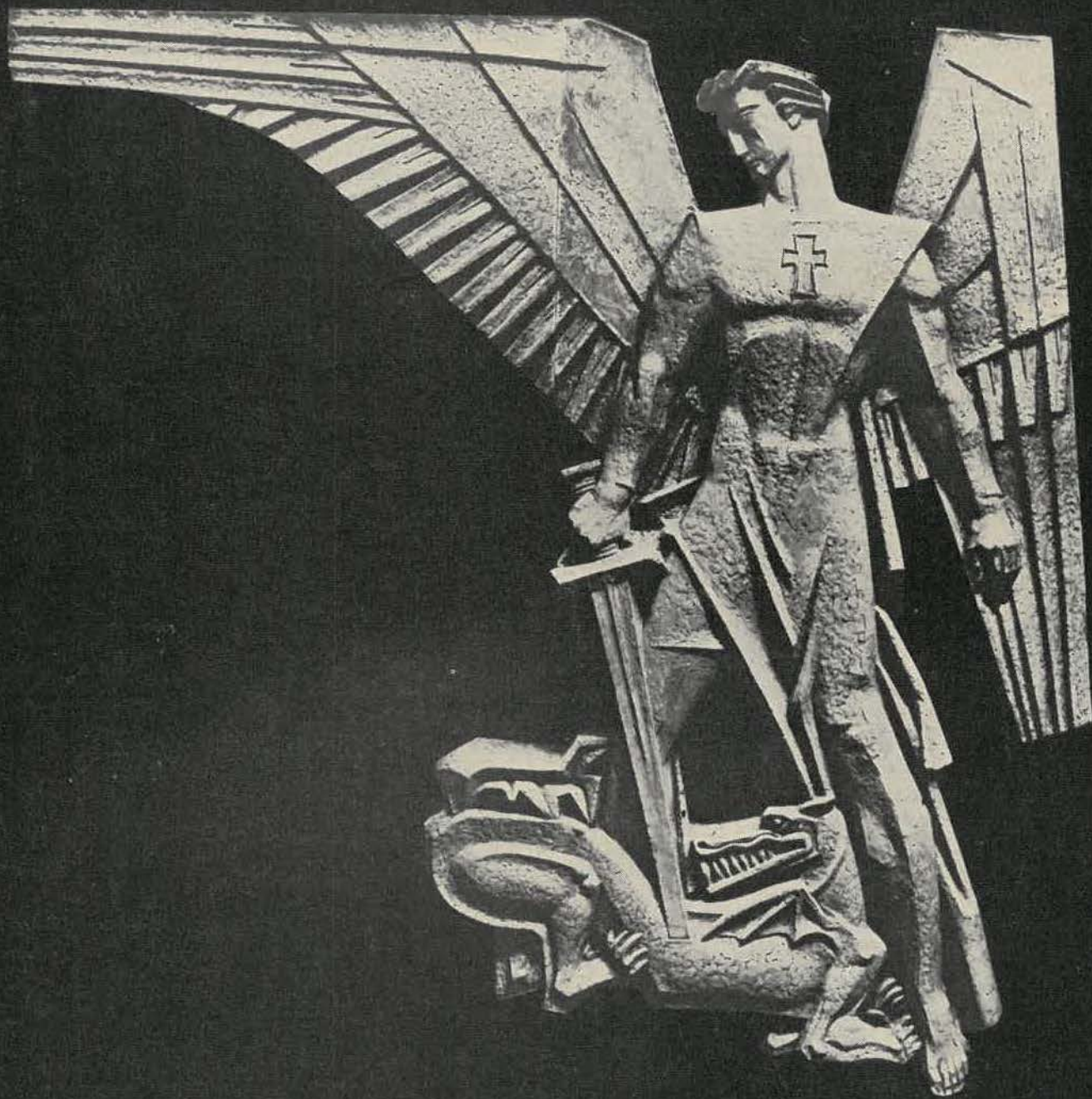
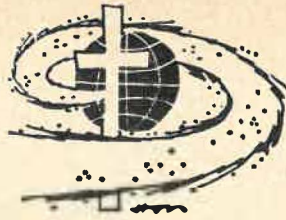


# The Living Church







## With the Editor

How revolutionary was the American Revolution—if it was one at all? After young Herr **Dietrich Bonhoeffer** had spent a year (1930) of study at Union Seminary in New York he did some brooding about the character of this republic, and wrote:

"The American Revolution was almost contemporary with the French one, and politically the two were not unconnected; yet they are profoundly different in character. The American democracy is not founded upon the emancipated man but, quite on the contrary, upon the kingdom of God and the limitation of all earthly powers by the sovereignty of God. It is indeed significant when, in contrast to the *Declaration of the Rights of Man*, American historians can say that the federal constitution was written by men who were conscious of original sin and of the wickedness of the human heart. Earthly wielders of authority, and also the people, are directed into their proper bounds, in due consideration of man's innate longing for power and of the fact that power pertains only to God. With these ideas, which derive from Calvinism, there is combined the essentially contrary idea which comes from the spiritualism of the Dissenters who took refuge in America, the idea that the kingdom of God on earth cannot be built by the authority of the state but only by the congregation of the faithful." (D. Bonhoeffer, *Ethics*. 40. Macmillan.)

From an interesting and troubling new book, which will be reviewed later in this magazine, Jacques Ellul's *Prayer and Modern Man* (Seabury):

"There is a strange custom in France which consists of inscribing prayers on the votive plaques erected in churches. These graffiti, occasionally in large numbers, according to the importance of the saint or of the veneration accorded to the Virgin of that region, are surely a most direct expression of popular prayer. They are often very moving, sometimes funny or astonishing. There are requests by the thousands for success in school examinations, requests to be loved by "X," or to be healed. These are the three most frequent themes, but there are some which are quite personal and unusual. 'Arrange it so that he is the first to go mad,' asks one woman who wants a divorce but does not want to be the one to take the initiative. 'Let me find work before tomorrow so that I can feed my little daughter.' 'Give me the courage to jump by para-

chute.' These inscriptions reveal the true content of popular prayer, always quite simple, very concrete, very immediate. Not once have I seen a request for the Holy Spirit. We can only be persuaded that such indeed is the content of the prayers of millions of Christians."

Odd and regrettable things can happen to both the mentality and the character of any one whose only prayer is of that private blessing-begging sort. The late **J. H. Oldham** told of a clergyman who had written a letter to the *Manchester Guardian* to testify to the wonderful power of prayer. The parson related how, before taking a train trip to London which he rather dreaded, he prayed a good deal about the journey, with the happy result that he got a corner seat on the train and was able to travel most comfortably. But very soon thereafter appeared another letter from a man who said that he had travelled to London on the same day by the same train, that he hadn't prayed about his journey, that he too had secured a corner seat but that he had given it up to a lady.

Oldham's comment on the incident is quiet and subdued, but tremendously final: "I have no wish to question the legitimacy of committing our journeys to God in prayer or the possibility of experiencing His goodness and mercy in them as in all the incidents of our lives. But what we must on no account do is to put God on the same level as a tourist agency. He is not, in fact, particularly efficient in that capacity. Everywhere in the Bible God is represented as allowing His children to pass through various forms of suffering, and we have therefore no reason to suppose that He will invariably provide us with comfortable railway journeys. It is also possible, since He is said in the Bible to be no respecter of persons, that He may have an interest in the people who have not been able to secure a corner seat, or perhaps any seat at all. If what you have set your heart on is a corner seat, you will get more efficient service from Mr. Thomas Cook." (J. H. Oldham, *Life Is Commitment*. 48. Harper & Row.)

*Lord Jesus Christ:*

*In faith we ask,  
In hope we pray,  
In love we meet,  
In prayer we unite,  
For your name's sake.*

(The Anglican Fellowship of Prayer)

# The Living Church

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Number 13

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and Welfare of the Church of God.*

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## THE KALENDAR

### September

27. Trinity XVIII
29. St. Michael and All Angels
30. Jerome, P.Monk

### October

1. Remigius, B.
4. Trinity XIX  
Francis of Assisi, F.

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

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# Letters to the Editor

## Walker Taylor's Proposal

Nobody in the church welcomes the impasse we have reached in the Executive Council over finances. Those in leadership have found no new avenues to stimulate new income. Meeting after meeting has been held on where do we cut what has already been cut once, twice, or more times. This has led not only to real discouragement and sense of defeat on part of Executive Council members and staff, but also to a whole spate of resignations. More important, the diminishing financial position has led to disunity over priorities, differences over what is the paramount task of the church today. The headquarters building has factions fighting for the survival of their programs and jobs.

There is only one voice in the church saying the problem is income, not expenses. The voice is that of Walker Taylor, Jr. He has a proposal of an assessment-voluntary plan for the financing of our national church. Although his plan has been turned down by the Executive Council, it will be presented to the General Convention at Houston. It is a new concept and it may take an adjustment period to institute it. But it will enable the people of the dioceses to support the programs of their own enthusiasms and priorities in the church. Most of all, it will ultimately bring more not less money to the national church. The assessment-voluntary plan warrants close study by every bishop and deputy to General Convention.

(The Rev.) DONALD N. HUNGERFORD  
Rector of St. John's Church

Odessa, Texas

## Invitation to Enchantment

I would like to take this opportunity to invite all 1970 General Convention deputies to take an extra week from their busy lives and visit New Mexico enroute to the convention for the purpose of ascertaining whether the national church headquarters or the Diocese of New Mexico and Southwest Texas is right in respect to "funding" the "Alianza," draining Elephant Butte Lake, and other matters regarding the welfare of the various peoples who live in "The Land of Enchantment." I am quite confident that a large majority will find that the diocese did much better in its research and interpretation of the data on the aforementioned matters than the national church headquarters.

While here, the deputies could also visit Tierra Amarilla and its environs to see if it wouldn't be the most appropriate place

## The Cover

This week's cover features a depiction of St. Michael slaying the dragon. The sculptor is artist Albert Stewart, and the photo is used with the permission of the National Sculpture Society, New York City.

to relocate the national church headquarters, as such a relocation would not only help the church cut costs but also "fund" such a profitable economic project for the area that no "co-op funding" could do. It would also place the national church headquarters in a vast missionary area "to labor in," and communications with minorities should be greatly improved as the area is the "heartland" of the "brown" people, is within 400 miles of "black" people and only a smoke signal away from "red" people.

(The Rev.) BARTON W. TAYLOR  
Vicar of the Church of the Epiphany  
Socorro, N. M.

## In Reply to Dr. Levy

Someone should defend the editor of TLC since he obviously cannot rebut Dr. Levy's reply, if for no other reason than that Dr. Levy was a guest on Aug. 30 as he was not when a book reviewer on July 12.

In the book review the writer did not report as much as he used the opportunity as a sounding board for editorial comment on sex. The reviewer is fed up on sex as procreation and excited about the sound theology of the book he is reporting. Now, if the reviewer has suddenly decided to "tell it like it is" he has at least displayed bad taste, and his rebuttal is anger, evidently because what he said is not what he meant. Furthermore, the criticism would soon have subsided, but now he chooses to keep it alive.

The book reviewer should weigh the fact that his rebuttal was published, that he is now committed not only to what he previously reported but to what he said in defense of what he did and did not say. As readers, many of us would like to know how an open approach to sex could revive the church, how the editor's restatement of those bad words jeopardized a morality the reviewer calls untenable, why he questions whether moralists are thinking people, and why he considers it necessary for the clergy to describe the ways of sex instead of leaving it to doctors and psychiatrists. Perhaps he should affirm that life in the last 20 years has become all sex, that morality is an outdated word untenable in both the eyes of God and society, and that 2,000 years of controlled human behavior can be wiped out with his new concepts. Or perhaps it would be better to leave these matters exactly where they stood before all this comment on a subject as old as Methuselah and just as unfathomable.

LEONARD O. HARTMANN  
Evanston, Ill.

## Future of the "Bridge"

Your cover cartoon [TLC, Aug. 16] is both parable and prophecy. The Episcopal bridge has his hands on the shoulder of Rome and his feet on Protestants. Movements in the Episcopal Church today, showing an inclination Romeward, tells us exactly what will happen. The bridge will be clinging to Rome, and the feet will fall from Protestants. For the unity asked by the ACU and other allied groups, unity can

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## TRAVELING?

If so, check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

Week after week *The Living Church* lists the services of many Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay for a listing to inform you as to their location and schedule of services.

Visit the churches listed and tell the rector you saw the listing in *The Living Church!* If the service hours at your church are not included, write to the Advertising Manager, for the nominal rates.

mean just one thing: the bridge will cleave to Rome, and Protestant will turn around and follow the bridge. Naturally, Protestant will not turn around. He will not deny a rich religious experience by submission to papal authority and all that it implies. Many of your correspondents favor the clinging to Rome. We have seen the Archbishop of Canterbury travel to Rome, but we have heard of no plans for the Bishop of Rome to travel to Canterbury. The Church of England is still under the papal ban of excommunication, issued in the reign of Elizabeth—so if Mr. Bridge clings to Rome he will have to repent and confess his errors, and so would Mr. Protestant.

Where a man or group is at the moment is not the matter of greatest concern, but the direction in which they are traveling. The Tory element in colonial days, and during the American Revolution, by their behavior, left a bad taste in the mouths of the patriots, and a large element of Protestants in America still reflect the lingering of that acrid taste. Long ago the Episcopal Church lost the rural and middle-class folks. Like English sparrows we moved towards the cities, which are now dying with congestion, pollution, crime, and poverty—within the sight and sounds of wealth in arrogant display. And the classes which the Episcopal Church neglected are creating a culture of their own, which with their organized religion promises to be the coming America.

What we really need is not union, but unity, each body recognizing the other as an instrument of the Holy Spirit. There is already a unity in the things that matter—the Incarnation, Christ as Saviour, the church as his body. What now remains is for all groups to *practice what we have so long preached*: to love as brethren, for he that loveth is born of God and knoweth God.

(The Rev.) NORVIN C. DUNCAN  
Greenville, S. C.

### Good Samaritan and GCSP

It has become a common occurrence around this time of the year for those clergy who are involved in defending the socio-political activities of the Executive Council to attempt to compare the GCSP to the activity of the Good Samaritan (*re. Letters, TLC, Aug. 23*).

This use of the Parable of the Good Samaritan is confusing to Christians because on the surface it appears logical. However, upon reflection, one will remember that the Good Samaritan used his money to bind up the wounds of the victim and to place him in a home (inn) where he could recuperate. Nowhere does Jesus tell us that the Good Samaritan turned the money intended for the victim over to those who had mugged, robbed, and left him half dead. To compare the deed of the Good Samaritan with the funding by the Executive Council through the GCSP of the violent revolutionaries of our day is an abuse of the holy scriptures.

(The Rev.) CLAYTON T. HOLLAND  
Vicar of Trinity Church

Edna, Texas

### The Old Roman Catholic Church

The comment given [TLC, Apr. 19] might still leave one with a question as to who "we," the North American Old Roman Catholic Church, are, for our orders are

simply said to be derived from the Most Rev. Arnold Harris Matthew—which they are. The comment failed to state where he received his orders. To clarify the situation, I offer the following:

Bp. Matthew was consecrated to the episcopate by the Most Rev. Girardus Gul, Archbishop of Utrecht, on Apr. 28, 1908. It was this same Abp. Gul who consecrated Prime Bishop Hodur for the Polish National Catholics. And speaking of the Polish, Abp. Gul and Bp. Matthew co-consecrated a bishop for the Mariarites of Poland. Bp. Matthew consecrated, on June 29, 1912, Rudolphe Francois Edouard, Prince de Landas, Berghes, et de Rache, to serve in Scotland. However, he came to America and, while here, he consecrated both William Henry Francis Brothers and Carmel Henry Carjora to the episcopate. It is my understanding that Prince de Landas taught at Villanova University. Bps. Brothers and Carjora had a falling-out, with each going his own way. The then "Old Roman Catholic Church in North America" became the "Old Catholic Church in America," and the "North American Old Roman Catholic Church," respectively, these bishops becoming archbishops of their respective jurisdictions. On July 30, 1942, Abp. Carjora consecrated Hubert Augustus Rogers to the episcopate of the NAORCC. On Sept. 21, 1969, Abp. Rogers, who succeeded Abp. Carjora, consecrated me to the episcopate.

It is claimed by Utrecht that Abp. Matthew violated the "Utrecht Agreement" by consecrating bishops without the knowledge or approval of the other bishops in communion with the See of Utrecht. This being so, the churches of the Matthew line are no longer in communion with the See of Utrecht, though their orders are valid.

Be that as it may, it is, perhaps, all for the good, as the See of Utrecht and its sister jurisdiction in America, the Polish National Catholic Church, have gone into communion with the Anglicans. The Anglicans are considering union with the Presbyterians, Methodists, etc. The Episcopal Church is now considering such a move or merger with most of the larger protestant churches as a result of the COCU discussions. While we Old Roman Catholics look with hope for the reunion of all Christians, we will not sacrifice our valid orders or the orthodoxy of the true catholic faith by entering into intercommunion with protestant bodies.

And as a footnote, the Evangelical Orthodox Catholic Church, of which the Most Rev. Frederick L. Pyman is the regency bishop, and the Slovonian Orthodox Church, whose metropolitan is the Most Rev. William A. Prazsky, are in possession of these same Matthew-line orders, as is my church and several others.

(The Most Rev.) EDWARD C. PAYNE, O.C.  
Diocesan of the Independent  
Catholic Church

Wethersfield, Conn.

### The Living Church Development Program

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The Living Church



# The Living Church

September 27, 1970  
Trinity XVIII

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## BLACK MANIFESTO

### BEDC Promises "Time"

Michael Hamlin, head of the Michigan chapter of the Black Economic Development Conference (BEDC) and director of the new Black Star Press, which the BEDC funded, has promised Detroit churchmen a little more time before new confrontations seeking reparations for past injustices take place. And he has promised a new strategy, according to a story in *The Detroit Free Press*, Aug. 30.

Mr. Hamlin also announced that confrontations by the independent Black Economic Development League (BEDL) in Ann Arbor churches will not be a pattern in Detroit. The BEDL, demanding \$60 million from the Washtenaw County churches, had a sit-in at St. Francis of Assisi Roman Catholic Church, Ann Arbor, and in coalition with other groups sought \$50,000 from the First United Presbyterian Church, also in Ann Arbor.

Attacks on churches "at this point would bring brutal repressive response," Mr. Hamlin said. "There is no conscience left in churches." He also stated that "our struggle with the churches is not as intense as it might have been. We feel most of the people with conscience have left the churches, unlike the situation when the Black Manifesto was first issued, and what is left is mostly the reactionaries."

The 34-year-old black leader, who is also a member of the League of Revolutionary Black Workers' executive board, said strategy in the Detroit area, unless directed differently by the national office, would include black and white leaders heading marches and picket lines; distributing leaflets in outside parishes, particularly in the Roman Catholic Archdiocese of Detroit; continued new projects of the Black Star Press; confrontations at offices of religious groups; and occupying black-ghetto located churches which are used by "a handful of white hangers-on."

"In the long term," Mr. Hamlin said, "it is our intention to expose the corrupt elements who have prostituted themselves around the manifesto. There are a lot of black ministers who have capitalized on the momentum of our movement and jockeyed into position to get large sums for their churches because of our efforts."

Mr. Hamlin took part in the presentation of the Black Manifesto to Christ Church, Bloomfield Hills, and in organizing a sit-in in the office of the Rt. Rev. Richard Emrich, Bishop of Michigan.

The protest against the bishop concerned his "failure" to endorse national funds for use by Parents and Students for Community Control of which Mr. Hamlin and John Watson of the West Central Organization are members. [Bp. Emrich did endorse the request which originally was for \$17,000. The actual grant made was \$40,000.]

## CHURCH ARMY

### Social and Evangelistic Ministry

In mid-August a general conference of the commissioned officers in the Church Army in USA was held near Jamestown, N. Y., at the Chestnut Hill Conference Center. It was called by the trustees of the organization so that the officers could be consulted in decisions regarding training programs and constitutional reorganization of the corporation.

Discussions on the church today as the officers find it in their stations throughout the country, and on General Convention took many hours. "Equal time" was given to the formulation of a

new statement of purpose, during which a quote from a biography of Wilson Carlile, founder of Church Army published in 1905, was brought into the talks: "Wilson Carlile never regarded any single branch of church work as self-contained and independent. 'Social work should be more evangelistic and evangelistic work more social,' he always declared; and he regarded any idea of separating them equally as fantastic as a suggestion for divorcing the boiler from the engine."

A new statement of purpose, which will be voted upon by the whole corporation at its annual meeting or at a meeting called even earlier, was proposed. It reads: "The Church Army is a society of Christians committed to the widest possible social and evangelistic ministry."

Other recommendations included new organization structure giving commissioned officers definite responsibilities and powers in the operations of the society. A new regional training program was recommended with criteria for curriculum to be set by the training committee of the Church Army, and certain other persons yet to be named. The idea of re-



ROSH HASHANAH

Rosh Hashanah is the Hebrew term meaning "head of the year," and is applied to the Jewish New Year observance. It is celebrated this year on Oct. 2. Rosh Hashanah, traditionally regarded as the first day of creation, marks the beginning of ten days of penitence. A shofar, or ram's horn, is blown, such as Rabbi Norman E. Singer of Ohev Shalom Congregation, Williamsport, Pa., does here. This is a symbol of God's summons to the people for self-judgment, self-improvement, and atonement. (Photo from RNS)



gional training was initiated by the delegation of commissioned Indian officers and unanimously accepted by the general conference. The Indian members of the Church Army also suggested that the next such conference be held in the Dakota area.

Listed as Church Army projects for 1970-71 are:

(✓) Training of new officers (5 or 6 persons);

(✓) Volunteer corps for young people;

(✓) Special promotion (speaking tours for C.A. officers);

(✓) Pension fund for C.A. officers;

(✓) National administrator, salary, secretarial help, travel.

Money on hand for the above work totals \$13,100; money needed for the same, \$68,500.

## **CHURCH OF ENGLAND**

### **Massive Building Program Announced**

The Church of England has announced a massive \$45 million building program for the new towns emerging throughout England as the population increases. Some 240 new churches, 155 buildings for use either as churches or halls, 265 church halls and 200 houses for clergy will be provided under the proposed building project. Cost of the program—scheduled for completion by 1978—will be shared by the Anglican Church Commissioners and the dioceses and parishes in which the buildings will be erected.

The Church of England has also reported that an estimated 700 unwanted churches in the older centers of the nation may be declared "redundant" during the next ten years and offered for sale. Church commissioners have reported that recent inquiries for "redundant" churches have come from Canadians who would like to buy a church in the neighborhood from which their ancestors came.

## **LUTHERANS**

### **Editor Advocates Referenda on Issues**

A big church convention is the "least likely place to produce deep and reasoned statements on social and theological issues." A referendum would provide a "far better method." This is the view of Dr. Albert P. Stauderman, executive editor of *The Lutheran*, national magazine of the Lutheran Church in America, in a recent editorial. He points out that advocates of a statement usually hold an unfair advantage because they have the platform during the convention and "have ample time to muster all the arguments in favor of it. Those opposing it are unorganized and often uninformed," he notes. "They peck away at details."

The Lutheran editor suggests that a better method would be to circulate such

statements throughout the church, asking each congregation or group of congregations to study them and to present in writing any corrections or revisions. "A referendum would also make the statement the product of all the church rather than an expression from a select group," he points out. "As matters now stand, statements are directed by convention to the church. The public, however, naturally regards them as the official position of the church."

Dr. Stauderman admitted that the referendum process would be more time consuming but added that "the Nicene Creed took 300 years to win its way into the liturgies of the church."

"Despite these criticisms, I believe the Holy Spirit guides our convention actions," the editor said. Divisive or far-out proposals rarely get far, and "constructive actions prevail when final decisions have to be made." He stated that church conventions are important "to set directions, select leadership, and appraise activities . . . and they've been going on in one form or another since the apostles called the first council at Jerusalem, duly recorded in the Book of Acts."

## **ORGANIZATIONS**

### **AEC Sets Goals**

Goals for the coming triennium set by the Association of Episcopal Clergy (AEC) at a planning conference of new and retiring board members. The Rev. John Whiston of St. John's Church, Capitola, Calif., new president of the Association, presided. The 16 persons present set the following objectives for the coming years:

(✓) To serve as organizer of local chapters and catalyst to other clergy groups;

(✓) To move towards a national mediation and appellate system for aggrieved clergy;

(✓) To publish and work towards the use of standard contract between clergy and their employers;

(✓) To press for regular sabbatical leave, transferability of theological degrees and dual accreditation for theological graduates;

(✓) To support the aims of the Episcopal Society for Cultural and Racial Unity, the General Convention Special Program, and the Union of Black Clergy and Laity;

(✓) To research and publish in the area of parochial and nonparochial ministries, stipendiary and non-stipendiary ministries, and to collate and broadcast the results of experience in the same; and

(✓) To organize a national clergy credit union.

The Association of Episcopal Clergy is the oldest of the growing number of clergy associations within the Episcopal Church, having been founded in 1966 in

California. It is an organization of Episcopal clergy and spouses joined together in mutual support in order to increase the skills and abilities of its members and to increase their effectiveness as leaders.

## **EXECUTIVE COUNCIL**

### **TV Spots Ready**

The children's TV spot, "It's Nice To Share," pilot is now ready. Sponsored by the Executive Council, the program will have three more installments in all. Each 30-second spot is on 16mm color film. The marketing plan is to place them through local council broadcasters and radio and TV chairmen up to Dec. 15. After that date the films will be placed directly with stations. They are designed to be placed in children's viewing time on a regular basis.

Three other church bodies have contributed toward this project and share the credit with the Episcopal Church—Disciples, United Church of Christ, and United Methodist.

In other Radio-TV reports are the following notes:

(✓) Racism Spots—43 dioceses are participating in the campaign; 12 are auditioning the spots; 4 have indicated they will not take part in the campaign.

(✓) Spanish Radio Spots—Sponsored jointly by the Episcopal Church, Lutheran Church in America, United Church of Christ, United Methodist, and United Presbyterian Churches, these are used on 26 stations around the country. Spots are also distributed by the Christian Church (Disciples) with their own tag in areas where they have Spanish-language work.

(✓) The Cathedral Hour—Final broadcast will be Dec. 13, as budget limitations have forced the cancellation of this 15-minute devotional program. It was produced to fill the need for top-quality material for small stations not able to produce their own programs of this kind. It has been carried over 140 stations during the past two years.

## **INDIA**

### **Single Non-Roman Church Foreseen**

The prospects for creating one single non-Roman Catholic church for all of India are good, a bishop of the Church of South India (CSI) has stated. Bp. T. P. Benjamin also spoke of the possible union between his church and the proposed Church of North India, and the possibility that five Lutheran churches will come into CSI.

The CSI, formed in 1947 by a merger of Anglicans, Methodists, Presbyterians, and Congregationalists, is the largest non-Roman body in Asia. Due to become a formal body in November, the Church of North India will be made up of all non-Roman groups in that area except



# NEWS in BRIEF

the United Methodists and Lutherans. The Methodists originally voted to join the group but later withdrew the decision. It is possible the action may be reconsidered.

Bp. Benjamin said his church and the one forming in the north have "complete understanding" on theological and organizational matters, and the question of intercommunion has been settled. The only major difficulty involves ordination. In 1947, the CSI accepted all clergymen of the uniting bodies as true ministers regardless of the methods of ordination. But it was decided that only episcopal ordination would be recognized in the future.

If the churches with episcopal polity insist that only ordination by bishops is valid and considering the issue of north-south merger, said the bishop, union would be unlikely. He thought the matter could be overcome at the proper point. There is not yet a formal proposal on union. Bp. Benjamin also said that a communion representing the Church of South India and Lutherans had settled all doctrinal differences. Administrative and constitutional matters are now under consideration and the "Lutherans may come (in) at any time," he said.

## VERMONT

### Another Effort to Restore School Prayers

William Loeb, publisher of *The Manchester Union Leader* and *New Hampshire Sunday News*, has stated that he will cooperate with the Cavendish, Vt., school board in defending the board's right to reinstate voluntary prayers in Proctorville Elementary School. The board had recently announced it would launch a policy of voluntary prayers in public classrooms in the fall of 1970, despite warnings that school districts adopting voluntary prayers would lose state aid.

However, a bill may be introduced by Rep. John Hancock of Hardwick which may strip the Vermont Education Board of its authority to withhold funds from schools authorizing classroom prayers. He said he would propose an amendment to the existing statute which requires the board to deny funds to any school district that violates the law barring prayers. Such legislative action could endanger the state's allocation of federal funds for education, he conceded.

The Cavendish school board has been offered free legal counsel by Mr. Loeb to defend itself in a threatened court action opposing the prayer plan by the Vermont chapter of the American Civil Liberties Union.

Meanwhile, district school officials and representatives of all churches in Bradford and Newbury, Vt., have proposed the inclusion of elective courses on religion in the curriculum at Oxbow Union 30 High School.

■ Christians in India have been asked to accept full responsibility for the training of their clergy, which is now dependent on foreign aid from overseas missions and churches. Theological education is a prime concern of the Christian Church, said Dr. J. Russell Chandran, principal of the United Theological College in Bangalore, and a member of the World Council of Churches executive committee. While medical students in India cost the community \$2,100 annually, the yearly expense for a seminarian is only \$400, Dr. Chandran said.

■ Israeli archeologists have uncovered remains of the "broad wall" mentioned in the Book of Nehemiah (3:8 and 12:38). Prof. Nahman Avigad of the Hebrew University said that an 80-foot stretch of wall approximately 23 feet thick had been found on bedrock 300 yards west of the Temple Mount. The wall of boulders and roughly cut stone varies from 3 to 10 feet in height. Prof. Avigad said that a wall 23 feet thick was unusual in the Israelite period and would have been described as "broad." He said that the new find establishes that the area was part of the fortified city in the period of the First Temple.

■ Christians face disillusionment, despair, and cynicism if they depart from biblical priorities and emphasize action over prayer and study, said the Archbishop of York, the Most Rev. Donald Coggan, addressing the Canadian Congress on Evangelism meeting in Ottawa. In the keynote speech to about 600 delegates from various churches, Dr. Coggan declared that Christianity must not be forgotten for the sake of humanitarianism. He went on to warn that by the mid-1970s there may be a series of famines on a scale greater than the world has ever known. "A Christian cannot stand aloof from international issues such as these," he said. Along with "belly hunger" there is "mind hunger," the archbishop reminded his audience, and advised that the West must promote literacy programs and that such programs should be conducted by men who are wholly committed to God.

■ Mrs. Ammie Smith, owner of Miami's first modular house, is convinced the church does care about people. She and her four children have a three-bedroom house put together in units (modules) for \$80 a month, a rent just slightly higher than she paid at a public housing project. The house, on a landscaped lot in a neat neighborhood, was erected by Operation Renaissance, a non-profit organization of laymen from various churches. The group plans to go ahead with nine more modu-

lar houses now that the Model City governing board has reversed a stand against the buildings. Renaissance is also involved in other housing efforts. "It's a wonderful thing that the church takes on this responsibility," Mrs. Smith said.

■ Deaconess Olive M. Robinson, of St. Stephen's Church, Hamburg, Mich., read the Gospel, preached, and read the first part of the marriage ceremony for Deborah Theisen of Reuter and 2d Lt. William Backlund of Hamburg. The service was held in St. Alphonsus' Roman Catholic Church in Dearborn. Dss. Robinson, who has been in the Diocese of Michigan for the past 42 years, took part in the service at the invitation of the Rev. Gerald P. Maloney, assistant pastor of St. Alphonsus'.

■ The Heritage Bible Tour, with departure date of Oct. 22nd, is to be directed by the Rev. Arnold A. Bush, vicar of St. Martin's in the Highlands, Jacksonville, Fla. Associate director is Mrs. E. W. Sudlow, teacher of an adult Bible class at All Saints' Church, Jacksonville.

■ Dr. Stephen A. Thorngate, a physician from Pebble Beach, Calif., and president of the Seventh Day Baptist General Conference, is in charge of planning for the 300th anniversary commemoration of the founding of the first Seventh Day Baptist Church in America at Newport, R.I., in 1671. The observance will be held in connection with the 1971 annual session of the church at the University of Massachusetts. The church has a membership of 5,623.

■ The Most Rev. Oliver Green-Wilkinson, Archbishop of Central Africa, was killed in a car accident near Petauke, Zambia, on Aug. 26. He was also Bishop of Zambia, a post he assumed after the area broke with Rhodesia over the white separatist regime of Ian Smith.

■ The General Assembly of the World Alliance of Reformed Churches—Presbyterian and Congregational—formed by merger of the former Reformed Alliance and the International Congregational Council, plan to hold a conference in South Africa to discuss charges of racism there. Involved would be members of the alliance's executive committee and Dutch Reformed Churches in South Africa, which have an *apartheid* policy. The Dutch Reformed groups have generally not opposed *apartheid*. The decision to hold the conference followed the adoption of a report to the Assembly meeting in Nairobi, voicing concern that South Africa's Dutch Reformed Churches give the impression that they support the white supremacy policies of the government.



*Beverly Madison Currin*

## Relevancy and the Pulpit

"There are many churchmen who . . . believe that the only relevant words from the pulpit are words which are directly concerned with political, social, and economic matters. They would say that unless the sermon is concerned with these matters, the sermon is worthless." But, says one priest of the church, "I disagree with this perspective."

THERE was an article in a recent issue of *Psychology Today* entitled, "Sounds of Silence," with the following introductory squib: "Things may come apart and the center may not hold, but you're unlikely to hear about it in the Sunday sermon at the church of your choice." The article goes on to point out that the major issues facing Americans are not dealt with in the Sunday sermon—such issues as the war in Vietnam, the economic situation, school prayers, racism, drug legislation, sexual conduct, divorce, and pornography. Some 1,580 questionnaires were completed, and the results indicated that only 25 percent of those surveyed had given at least five sermons that dealt mainly with controversial topics. The authors of this article go on to point out that last year in California at the height of the grape workers' strike and the Vietnam war only a small percentage of the clergy preached mainly on these issues.

The conclusion is that the pulpit has a main silence on controversial issues, that is, issues which are political, social, and economic. The point made in the article is that the pulpit in protestant churches is totally irrelevant. Let me give you one direct quotation: "Nothing underscores the discontinuity between the clerical activists who have marched and even died for racial justice, and their non-demonstrating brethren. It is not simply a difference between words and deeds; the majority of clergymen have no

words, either." So maintain the writers.

The authors of this article have decided that the reasons so few clergy deal with political, social, and economic issues are as follows: (1) they are scared to take a stand which may not be popular; (2) they are afraid that their parishioners will cancel their pledges and leave the church; (3) they save their personal opinions for private conversation when making pastoral calls; and (4) they say, "What's the use, nobody pays any attention to sermons anyway, so why waste the time?"

THIS article, I think, is significant. I disagree both with the conclusions and the presuppositions. But the article is significant because it reflects a popular current misunderstanding about the role of the church in the world and the purpose of the pulpit. There are many churchmen who would agree with the article because they believe that the only relevant words from the pulpit are words which are directly concerned with political, social, and economic matters. They would say that unless the sermon is concerned with these matters, the sermon is worthless.

I disagree with this perspective. But this is not to say that one should not be concerned with these issues which affect us all. However, my position is that the subject of the sermon (and this is what makes the pulpit exceptional and different from the political podium) should always be God . . . how he has acted in the past, what he revealed to us in his Son, and our response to this revelation. What the sociologists, the politicians, and the economists would have the pulpit be

is merely an extension of their discipline. The pulpit is more than this. Therefore, I disagree with both this article and the current trend of the Episcopal Church on the national level, and I disagree for the following reasons:

(1) It has been my experience that people do listen to sermons. One may not always agree; one may not always hear exactly what is said; one may often misunderstand; but one does listen. I am protestant enough to believe that the church is fallible and subject to error, that the clergy are fallible and not authorities on every controversy that comes down the pike. When an individual comes to church he expects to be fed by the Word of God, not the words of the world.

(2) My understanding of what a sermon should be and what the church should be is vastly different from what many sociologists would say. I am by training first a theologian and not an amateur sociologist. I believe that theology is still the "queen of the sciences." The subject of the sermon is God. The object of the sermon is the listener, the decisions he makes, the way he lives his life under the lordship of Christ. This is certainly not to say that we are not interested in the grape-pickers, the Vietnam war, the economic plight of our nation, growing unemployment, student unrest, racism. But these issues, and any contemporary problem in politics, economics, and sociology, are secondary to the main concern of the pulpit and the church—namely, the proclamation of the Good News revealed in Jesus Christ for our salvation and for the salvation of the world. The main purpose

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of the church is to be a "redemption center" where we hear God's word and make our response in penitence and conversation. The purpose of the church is to help us bring our lives individually and corporately to the foot of the Cross. There are far too many clergymen these days posing as amateur sociologists wearing clerical collars. There are places for both the theologian and the sociologist, but few can be both and maintain their integrity within their own discipline.

(3) The basic presupposition of the article, "Sounds of Silence," is that unless the church and the pulpit are intimately involved in every political issue then they are irrelevant. However, the authors of this article seem to fail to understand the definition of the word "relevant." According to the *Random House Dictionary of the English Language*, "relevant" means "to the point." The synonym is "appropriate." Just because a man has been ordained a priest of the church he is not automatically an expert in foreign affairs or a pulpit advisor to the President of the United States. The same holds true for the Presiding Bishop and the Executive Council. If the "preacher" is to maintain the integrity of the pulpit it is extremely difficult, with the major issues facing us today, to "take sides." Regarding the Vietnam war at this present moment, who among us would have the audacity to say, "Thus saith the Lord"? We have a right to our own opinions, but in the pulpit we must always be careful not to confuse our words with God's word. This is where, I think, the Executive Council has erred. I would remind those who want the church and the preacher to "take sides" that God is no respecter of persons.

(4) In most of the major issues facing us today, from Vietnam to student demonstrations, there seems to be little clear-cut moral rightness—that is to say, it is difficult to say "this is all wrong" and "that is all right." Both goodness and badness are all mixed up together. The church has no right either in the pulpit or through official bodies to "take a stand" on the issues where there is no clear-cut moral distinction. Let me give you an example of what I mean. On May 22, the Executive Council of the Episcopal Church issued a resolution, approved by a majority of the members of that council. This resolution said in part that the council: (a) calls for the total withdrawal of all American forces from Southeast Asia now, and an end to the war; (b) approves congressional efforts regarding the appropriation of funds and the commitment of American military forces to combat; (c) requests support for "the national student strike against oppressive and unjust actions by the government, such as the harassment of the Black Panther members, the killing of students on campuses by the National Guard and police forces, and the use of American resources for the destruction of human

life; (d) asks the church to raise funds to support student strike activities [which action was later rescinded]. What I am saying is simply this, that the church has no right to take a stand on issues where there is no clear-cut moral distinction. There are too many sides, for example, to the whole Southeast Asia conflict to say, as the Presiding Bishop said, that it is "immoral." Why did he wait until now to say it? When people say the church is irrelevant when the pulpit does not take a stand on an issue like Cambodia, what they are really saying is, "Unless the preacher says from the pulpit what I want him to say, then what he says is irrelevant." In other words, what many people want from the pulpit is to have their own political, sociological, and economic prejudices blessed in the name of Almighty God. And this is wrong.

(5) The authors of the article, "Sounds of Silence," point out that, "We began to see that many church leaders are silent because their doctrinal commitment—other-worldliness—makes preaching on vital issues seem irrelevant." That in itself is a prejudiced statement. What they think is vital is therefore vital, in other words. This is one serious mistake made not only by the sociologists but by many of the church's leaders including the Presiding Bishop and the Executive Council. It is tempting to get so caught up in the temporal as to forget the eternal. But it is equally disastrous to be concerned with the other-worldly as to forget the present. The pulpit, to be true to its purpose, must attempt to maintain a balance between the two. The vital issue as far as the Gospel of Jesus Christ is concerned is the question as to whether we live under the lordship of Christ or not. One may side with the President in his intervention in Cambodia or one may disagree with him. One may support student demonstrations or be against them. One may side with or against the Military-Industrial Complex. That is our privilege. What the church should say about this, if it is true to its heritage, is that the decision one makes should be made under the lordship of Christ.

(6) I would like to say to those who are so critical of the church when it does not speak out on certain controversial issues, as well as to those who are quick to "take sides" and make pronouncements, that Jesus Christ, himself, was silent on many of the so-called vital issues of his day. Why was he? I think it was because he was concerned with issues that were more important! He was concerned with man's relationship with God. He was concerned with man's relationship with his neighbor . . . here, today, right now. He was concerned that each human soul find the newness of life which comes through repentance and conversion and transformation. Jesus lived in a time of totalitarian conquest when the Roman Empire controlled Palestine. He never,

as far as the record goes, raised a voice against the Roman occupation. He did not advocate strikes and revolt and the overthrow of the occupation. Rather, he said, "Render unto Caesar the things that are Caesar's and to God the things that are God's." He said nothing about slavery. He said nothing about unjust taxes. Those who would condemn the church today would have had a field day with Jesus! If Jesus was wrong, then I, for one, would rather be wrong with Jesus than right with the critics of the church, both on the left and on the right.

**F**INALLY, I would say this: Those who would have the church become an extension of the political arena are simply avoiding the real issues of life and death, of sin and salvation. And this refers to those on the extreme right as well as on the extreme left. Gert Behanna puts it very clearly when she says the main question—and I think the ultimate question—is: "How are you doing with Jesus Christ?" That is the purpose of the pulpit, the siren voices notwithstanding. It is too easy and alluring to let Vietnam, the grape-pickers, Cambodia, the student strikes, and all these "relevant issues," which will be dead in 10 years, cloud out the ultimate questions of human life: "Who am I?" and "Where am I going?" It is quite easy to spend all one's time and energy on the "major issues" rather than dealing with whether we live our lives right here and now, today, with our neighbor under the lordship of Christ. The basic problem is our relationship with Almighty God. That is why the church exists; and when that question is seriously faced, then the other temporary questions will find their rightful answers.

Let us recall the story of the man who went to his physician for his annual checkup. The doctor told him he was in good shape but that he must stop drinking and smoking. So, he changed doctors. He kept changing until he found one who told him that smoking and drinking were not injurious to his health. Many churchmen are like this. They are looking for the wrong answers even though they may be asking the right questions. They change churches until they find a clergyman who meets their image of what should be done and said, but always in accord with their thinking. Today it is quite popular in some quarters for the clergy to jump on every bandwagon that passes down the pike. It happened a decade ago in the Episcopal Church with the "New Curriculum" in Christian education. This and this alone, said the church leaders, would change the whole shape of things. Well, it didn't. Today it's "involvement." I believe that the first thing, and the important thing, in the church is for us to come into a vital and real encounter with Jesus Christ. When that takes place, the purpose of both the pulpit and the church have found their fulfillment.



# “High Church”:

## Its Role Today

By THOMAS H. WHITCROFT

**S**TRETCHING across this nation are a group of parishes which I refer to as “high-church” oasis parishes. These are parishes which have been identified as oases for “high-church” people in “low” or “semi-low” church dioceses. I have been rector of one of these parishes since 1965. These parishes were founded around the *raison d'être* of providing the “full catholic faith,” based almost exclusively on its liturgical expression. They are normally commuter parishes, whose constituency comes from all over a city to find “what they want” in a parish; they rarely serve as a neighborhood parish. Although I have no figures to back this statement, it would seem that these parishes have been in bad times financially and statistically. As I saw this happening in my parish I began to ask myself why this should be.

The answer, I felt, is that the high-church movement, as it is commonly known, has accomplished many of the very things that it was trying to do, yet at the same time has too commonly fossilized itself into a 1935 incense-and-lace *status quo*. No minority movement within the church has had more effect than this movement in times past. The victories go unnoticed today, but they are all around us. The importance of eucharistic worship, although not a battle won, is taught from many evangelical pulpits today and practiced at many low-church altars. Dignity and fittingness of worship are far more a feature of Episcopalianism than they were, say, in 1900. I could mention peripheral matters: when I came to this parish five years ago my phone rang all day Shrove Tuesday with people wanting to know if we were distributing ashes on Ash Wednesday. Last year I had only two calls, for many parishes were distributing ashes. How many parishes, high and low, now have paschal candles, now use eucharistic vestments, now reserve the sacrament? High church

has even infiltrated Protestantism: preaching the Seven Last Words on Good Friday was a high-church import from Romanism; palms on Palm Sunday were once considered extremely high church; colored stoles are now being worn over academic gowns; etc.

The answer why traditional high-church oasis parishes are not succeeding lies then, I believe, in that they have been, to a great measure, successful in what they have witnessed to in the past. What then is to be their future? The answer to this, it would seem, lies in re-discovering their *raison d'être*, their vocation within their own diocese and within the whole church.

**S**OME of these oasis parishes have found a new vocation in a thrust toward inner-city mission. This, first off, implies a location where this would be possible and then involves the question of involving Anglo-Catholic people from the suburbs working in a run-down neighborhood around their spiritual oasis. I would imagine the old constituency would tend to be lost in this situation—and perhaps it should be.

I would like to suggest, rather, but not necessarily instead, that the vocation of the oasis high church could be found in a rediscovery of what high church really means. (By now many are tired and perhaps turned off by my using that “no-no” term: “high church.” I use it because to say that I am an Anglo-Catholic, which I am, is to imply that I am more Anglican or more Catholic than my low church neighbors, neither of which is true. “Anglican” and “Catholic” seem to me to be absolutes like “pregnant”—you either are or you are not. “High church” is a respectable and well understood label.)

What does it mean to be high church today? First, let us see what it meant in the past. I would identify three early high-church movements: the Oxford Movement, the Wesleyan Movement, and the Ritual Movement. These three movements have at least two things in common which could be useful in describing a modern high-church ethos. The Wesleyan Movement in the 18th century represented the

cutting edge of the Church of England. In this country it had little effect as a high-church movement, because American Methodists so quickly severed themselves from the Church of England that they had little effect in changing it. The Oxford Movement of the 19th century was a rather arid revolution in theological studies; yet it too became the cutting edge of revitalizing church life in an age when the institutional church had little sparkle. Finally, there was the Ritual Movement, which made the most impact in this country of the three, or at least became the identifying mark of American high churchism. These movements had these two things in common. First, they were revolutionary movements, the minority that set about leading the church's thinking rather than following it, *i.e.*, the cutting edge of the church's life. Secondly, high church has always sought to lead the church into the future from the past. The Oxford Movement looked to pre-Reformation catholicity in its thrust; the Ritual Movement sought to interpret this in liturgical forms. The Wesleyans sought to re-invigorate an arid church with first-century fervor.

**B**UT is high church leading the church today? In most cases, not at all; it is failing in its vocation to be the cutting edge in theology, social action, and liturgics. Instead, in this country it has all too commonly frozen itself into a 1935 incense-and-lace conservative mold, defending the “old time religion” against those who would lead it closer to Christ in this fast-changing world. Oasis high-church parishes have become, in many cases, museums of a bygone era. As a former parishioner wrote me recently, “I enjoyed going to museums to see dinosaurs, but I certainly didn't want to become involved with one.” I can't help but think that many people feel this way about the church, *i.e.*, a Sunday morning visit to the “museum.”

The oasis high church has a corps of dedicated, knowing people, with liturgical sense and liturgical responsibilities. They have long known that Christian social action, to be Christian, must start at the altar. Why then should they allow the world to go by their door? Why should not high church take the lead? Why should social action be led by people who act as though they were social workers? They who proudly call themselves high church need to be the revolutionary cutting edge of the church, recalling the great things of the past, making the new touch base with the old, re-emphasizing the joy of Christ, his love for every man, making the Mass truly a celebration again, taking advantage of the new musical expressions which the Holy Spirit has given his church. Doing all these and more may indeed make PECUSA the vital force in the world that it should be, and, with God's help, will be.

*The Rev. Thomas H. Whitcroft is rector of St. Mary's Church in Pittsburgh.*



# EDITORIALS

## "High Church" Today

WE feel moved to make one editorial comment—make it two—on the article by Fr. Whitcroft in this week's issue. He is certainly right about the true vocation of the "high church" movement in the Episcopal Church—to be the church's cutting edge. He describes aptly and accurately what this movement has done in the past. To his observations we would add two of our own.

First, we think that there are more "high-church" people and parishes than he seems to recognize, who are doing throughout the church essentially what he exhorts them to do.

Secondly, the "high-church," or "catholic," or whatever-you-may-call-it, movement has a special calling, in the present no less than in the past, to contend boldly for "the faith once delivered to the saints." Fr. Whitcroft notes, quite rightly, that in this country the Ritual Movement, which began in 19th-century England, has had more influence upon the Episcopal Church than the Wesleyan or the Oxford Movements. This we consider a great historical misfortune—though we like beautiful ceremonial too. American Christians, being Americans, are strongly prone to Pelagianism and humanism in their religion. This is perhaps more true today than it has ever been. We submit that it is the calling of the "high-church" movement to call the people of God back to God Himself—as did such earlier high churchmen as the Rev. John Wesley and Dr. Edward Pusey and Bp. Charles Gore.

## A Fraternal Letter

RECENTLY Bishop C. Kilmer Myers of the Diocese of California sent a letter to his clergy. We here present it, with his permission, as a letter to the whole brotherhood. It is written in a mind and spirit to which we hope that all churchpeople are being led by the Holy Spirit as together they face and experience "the sufferings of this present time." God is surely speaking to us through our trials and saying something to his church, calling his people to repent their past sins of worldliness and mammonism.

Some months ago [TLC, Jan. 4] we criticized Bp. Myers's advocacy of a kind of Christian "celebration" which we could not accept. He piped to us and we could not dance; now he mourns to us and we can lament.

The renewal of the people of God must begin with repentance, and it is heartening to hear a leader of the bishop's depth and stature sounding this call. Moreover, he speaks not as the judge to the guilty but as one sinner to others—in Richard Baxter's famous words "as a dying man to dying men." St. Mark's version of the Gospel significantly proclaims John Baptist's call to repentance as the beginning of the Gospel—clearly implying that confession and repentance must always precede the festival and the music of the Gospel. Today's corybantic Christians who preach celebration without repentance (or perhaps repentance for other

people only) are babes playing games in very perilous woods. Bp. Myers's letter to his clergy seems more fraternal than pontifical. We hear it and pass it on to you in that spirit:

*You and all the faithful are constantly in my thoughts and prayers. At the recent clergy conference at the cathedral, I spoke of the pain we all endure as both the world and the church change so radically. Let me say again, in love: when you hurt, I hurt; we are one body. What the next year will bring forth, no one really knows, but both the world and the church are God's and they are in his hands. This is a statement of faith to which we are committed by our baptism. It transforms our despair into hope.*

*It is my feeling (for what it is worth) that God again is speaking to us through our trials. He is saying something to his church. It would be presumptuous for anyone to claim a full knowledge of the content of this Word of the Lord but each man tries in his sin and frailty to respond to that Word. It would appear that the Word is saying something to us about our institutions, about the church as a human, historical entity. Is God saying that, during the past years, we have been too rich? Is he telling us that we have placed buildings and budgets before the radical claims of the Gospel? Is he crying out to us to recognize our loss of faith? Is he naming us secular men who have rejected the Holy Spirit?*

*All of this is, I think, worth our pondering. I know we priests have been saying these things for many years but now the crisis of the day forces us to question our own sincerity in the past. No longer do we possess the luxury of fooling ourselves with pious words and phrases. We are forced to look directly at realities. It is not very pleasant but we may be required to die before God will raise us up and give us a new life together. I have told some of you that somehow this year I never really got beyond Good Friday's Cross. That is good for me because I find it so easy to experience a liturgical resurrection. The cross said to me that all my life I have put my confidence in the very powerful forces which surrounded the Poor Man, the defenseless One hanging there. Money, stable institutions, military and police might, the forces of human law and order, the nation—these ruled my life, indeed, made it possible.*

*Then the Question: Could I be united with Jesus, who has no power—as my life has defined power? What would this mean for me as a man, as a bishop of the church? Brothers, I honestly do not know but, if I can keep myself open to God and if you are with me, answers may appear. With them, I know, will come some peace.*

*May I close this letter with some words of St. Teresa:*

*"There is but one road  
Which reaches God  
And that is prayer;  
If anyone shows you  
Another, you are being  
deceived."*



# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

**C**OLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## CALIFORNIA

**SONOMA STATE COLLEGE** Rohnert Park  
**SANTA ROSA JR. COLLEGE** Santa Rosa  
**INCARNATION**, 550 Mendocino Ave. Santa Rosa  
The Rev. William L. Porter, r & chap.  
Sun Eu 7:30, 9, 11

## COLORADO

**COLORADO COLLEGE** Colorado Springs  
**GRACE CHURCH** 631 No. Tejon  
The Rev. James A. Mills, chap. & assoc r  
Thurs 5:15 HC Shove Chapel. Canterbury activities

**COLORADO STATE UNIV.** Ft. Collins  
**ST. PAUL'S CHAPEL** 1208 W. Elizabeth St.  
The Rev. William Bacon, v & chap.  
Sun 7, 9, 11, 5:30

## TRINIDAD STATE JUNIOR COLLEGE

**TRINITY** Trinidad  
The Rev. W. Morris Coffy, v  
Sun 11; Tues 7; Wed & Fri 10

## UNIVERSITY OF COLORADO

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## CONNECTICUT

### U.S. COAST GUARD ACADEMY CONNECTICUT COLLEGE MITCHELL COLLEGE

**ST. JAMES'** New London  
H. Kilworth Maybury, r  
Sun 8, 9:15, 11; Thurs 9:30

## UNIVERSITY OF CONNECTICUT

**ST. MARK'S CHAPEL** No. Eagleville Rd.  
The Rev. Michael Wilcox, chap.  
Sun 9 & 11

## FLORIDA

### ROLLINS COLLEGE

**ALL SAINTS'** Winter Park  
The Rev. Donis Dean Patterson, r  
Sun 7:30, 9, 11

### STETSON UNIVERSITY

**ST. BARNABAS** DeLand  
The Rev. Allen B. Purdom, r & chap.  
Daily MP, HC, EP; Canterbury Program

### UNIVERSITY OF FLORIDA

**INCARNATION CHAPEL** Gainesville  
1522 W. University Ave.  
The Rev. John D. Talbird, Jr., chap.  
Sun 11 (Folk Mass 1st & 3rd); Wed HC 5:15

### UNIVERSITY OF SOUTH FLORIDA

**EPISCOPAL UNIVERSITY CENTER** Tampa  
The Rev. W. B. George, Ph.D., chap.  
Sun 9, 10:30; weekdays as announced

## ILLINOIS

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**Chicago**  
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### UNIVERSITY OF ILLINOIS

**Champaign-Urbana**  
**ST. JOHN THE DIVINE** Champaign  
The Rev. G. A. McElroy, chap.  
Sun 8, 9, 11, 5; 5:45 Canterbury; Daily MP, HC, EP

## MAINE

### BOWDOIN COLLEGE

**Brunswick**  
**ST. PAUL'S** 27 Pleasant St.  
Rev. Wm. D. White, r; Rev. Harry K. Warren, ass't  
Sun 8, 10:30

## MARYLAND

### UNIVERSITY OF MARYLAND College Park Campus

**MEMORIAL CHAPEL**  
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't  
Sun HC & ser 10; Interdenominational service 11  
Daily HC 12 noon

## MASSACHUSETTS

### LOWELL STATE COLLEGE and LOWELL TECHNOLOGICAL INSTITUTE

**Lowell**  
**ST. ANNE'S** Kirk & Merrimack Sts.  
The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't  
Sun 8, 10; Wed 7; Thurs 12:10

### TUFTS UNIVERSITY

**Medford/Somerville**  
**ST. JAMES** Teele Sq., W. Somerville  
The Rev. Robert J. McCloskey, Jr., r & chap.  
Sun 8, 10 Eu; 4-7 College Rectory Session; Wed  
& HD 7:30; Campus Office: Newman Center

## MICHIGAN

### CENTRAL MICHIGAN UNIV.

**Mt. Pleasant**  
**ST. JOHN'S** Washington & Maple  
The Rev. John H. Goodrow, r & chap.  
Sun 8, 9:30, 11; Wed 7:30; Fri 7

### HOPE COLLEGE

**Holland**  
**GRACE** 555 Michigan Ave., at 23rd St.  
The Rev. Robert A. Winter, r  
Sun HC 7:30, 9 & 11; HD as anno

## MINNESOTA

### UNIVERSITY OF MINNESOTA

**Minneapolis**  
**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
The Rev. C. R. Hatton, the Rev. W. J. Teska, chaps.  
Sun 10; Tues & Fri HC

## NEW JERSEY

### RUTGERS UNIVERSITY

**New Brunswick**  
**ST. MICHAEL'S CHAPEL**  
The Rev. Canon C. A. Lambelet, Ph.D., chap.  
Sun 9, 11, 7; Daily 4; Wed, Fri noon; Thurs 7

### UPSALA COLLEGE

**East Orange**  
**ST. PAUL'S** Prospect & Renshaw Ave.  
The Rev. Donald B. Baldwin, r & chap.  
Sun 8, 10

## NEW YORK

### CORNELL MEDICAL SCHOOL ROCKEFELLER UNIVERSITY N. Y. HOSPITAL SCHOOL OF NURSING (Studio Club; East End Hotel)

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Huntington, Jeffrey Cave, Charles Patterson  
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## NEW YORK (Cont'd)

### CORNELL UNIVERSITY

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The Rev. Canon Fred E. Thalmann, r  
Sun HC 8, MP & Ser 10:30; Wed 7, 12:05, 5:15 HC

### S.U.N.Y. at BUFFALO

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### SYRACUSE UNIVERSITY

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The Rev. Robert C. Ayers, chap.  
Chapel House, 711 Comstock Ave., 13210  
Sun Eu 10, in Room 400. Crouse College.  
Wed 5:05 HC Chapel House

## NORTH CAROLINA

### DUKE UNIVERSITY

**Durham**  
**EPISCOPAL UNIVERSITY CENTER**  
The Rev. H. Bruce Shepherd, chap.  
Sun HC 9:15, 5:15; Thurs 5:15 HC

### EAST CAROLINA UNIVERSITY

**Greenville**  
**CANTERBURY CENTER, ST. PAUL'S CHURCH**  
The Rev. William J. Hadden, Jr., chap.  
Sun 7:30, 9:30, 11:15; Wed 5:15 HC—Canterbury

## OHIO

### MIAMI UNIVERSITY and WESTERN COLLEGE

**Oxford**  
**HOLY TRINITY** Walnut at Poplar St.  
Rev. R. H. Mansfield, Jr., r; Rev. D. Judson, c  
Sun 8, 10; Wed 7; affil. United Campus Ministry

## PENNSYLVANIA

### BRYN MAWR and HAVERFORD COLLEGES, VILLANOVA UNIVERSITY

**GOOD SHEPHERD** Lancaster Ave., Rosemont  
The Rev. James H. Cupit, Jr., r; the Rev. George  
W. Rutler, c  
Sun 7:30, 10 H Eu; 9:15 instruction; Daily 7:30  
H Eu; Thurs 6 H Eu

### DICKINSON COLLEGE and LAW SCHOOL

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Sun 7:30, 10

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Sun 8 HC, 10:45 MP; 1S Cho Eu 10:45

### SHIPPENSBURG STATE COLLEGE

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Sun 8 & 10. Canterbury (College Calendar)

### WILKES COLLEGE, KING'S COLLEGE, COLLEGE MISERICORDIA

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J. Pease, ass't  
Sun 8, 11; Wed 12:05

(Continued on next page)



# CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

## PENNSYLVANIA (Cont'd)

### YORK COLLEGE, YORK HOSPITAL SCHOOL OF NURSING, PENN STATE UN.—YORK CAMPUS York

ST. JOHN'S 140 No. Beaver St.  
The Rev. George A. Kemp, r; the Rev. John D.  
Crandall, c  
Sun 7:30, 9, 11; Wed 10; Thurs 12; Fri 7 HC

## TENNESSEE

### FISK U., MEHARRY MEDICAL COLLEGE, TENN. STATE U. Nashville

ST. ANSELM'S—EPIS. STUDENT CENTER  
2008 Meharry Blvd.  
The Rev. Kenneth D. Higginbotham, chap.  
Sun 9:30, 5:15 HC; Wed 12:15 HC

### MEMPHIS STATE UNIVERSITY Memphis

BARTH HOUSE, St. Theodore's Chapel 409 Patterson  
The Rev. E. L. Hoover, chap.  
Sun HC 11, 5, EP 6; weekdays as anno

### VANDERBILT UNIVERSITY Nashville

ST. AUGUSTINE'S 200—24th Ave., S.  
The Rev. Robert M. Cooper, chap.  
Sun HC & Ser 11, 6; Wed & HD 12:15

## VERMONT

### GREEN MOUNTAIN COLLEGE Poultney

TRINITY Church St.  
The Rev. A. Stringer, r  
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-  
Nov.; Weekdays as anno

## VIRGINIA

### MADISON COLLEGE Harrisonburg

EMMANUEL CHURCH 660 S. Main St.  
The Rev. James P. Lincoln, r  
Sun 8, 9:30, 11; Canterbury Club

### MARY BALDWIN COLLEGE Staunton

TRINITY  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

## WISCONSIN

### MARQUETTE UNIVERSITY Milwaukee

ST. JAMES' 833 W. Wisconsin Ave.  
The Rev. E. N. Stillings, r  
Sun 8, 10 HC; Wed 12:10 HC; Thurs 9:30 HC

### MILTON COLLEGE Milton

TRINITY 403 East Court, Janesville  
The Rev. R. E. Ortmyer, r; Phone 754-3210  
The Rev. G. W. Leeson, c; Phone 756-1595  
Sun 8, 9:15, 11; weekdays as announced

### UNIVERSITY OF WISCONSIN Madison

ST. FRANCIS' 1001 University Ave.  
The Rev. Arthur S. Lloyd, chap.  
Sun 10, 5 H Eu; other services & program as anno

### UNIVERSITY OF WISCONSIN Milwaukee

Episcopal Campus Rectory 3207 N. Hackett Ave.  
Eu, MP, EP daily

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# Book Reviews

**A HISTORY OF CHRISTIAN THOUGHT.** By  
Justo L. González. Abingdon Press. Pp.  
409. \$9.

To write a basic introduction or a simple history is an extremely difficult task. Simple history requires not only a thorough knowledge of the subject but also an unerring ability to select only those facts and interpretations which are of greatest significance for beginners. The need for simple studies has been especially felt in many overseas seminaries; and Prof. Justo González, formerly Dean of the Evangelical Seminary of Puerto Rico, has tried to meet that need in this history.

*A History of Christian Thought* is the first volume of a projected series and surveys Christian theological writing from the Apostolic Fathers of the early second century through the Christological conclusions of the Council of Chalcedon in 451. Prof. González has read widely in his sources as well as in recent studies of early Christian writers. He is particularly concerned to show the incarnation of the Word of God in the thought and the lives of the men he studies. Inevitably there are limitations. Some questions are over-simplified. Occasionally his summaries of theological works provide little background or social context. Perhaps the most serious weakness is the lack of a bibliographical guide suggesting sources, translations, and useful studies for beginning students.

But the *History of Christian Thought* also has great strengths. Prof. González writes clearly. He shows understanding and sympathy for writers of many different schools and resists the temptation to treat the story of Christian thought as one of progressive decline. His work will be of considerable value to the person who would like to begin a study of the theologians and writers of the early church.

(The Rev.) ROLAND FOSTER, Ph.D.  
Nashotah House

**WHO AM I?: Second Thoughts on Man,  
His Loves, His Gods.** Edit. by Lowell D.  
Streiker. Sheed & Ward. Pp. 216. \$4.50.

Lowell Streiker is assistant professor in the Department of Religion at Temple University. In his introduction to this compelling collection of longer quotations, he explains that when he was at work on an earlier book, *The Gospel of Irreligious Religion: Insights for Uprooted Moderns from Major World Faiths*, an ineludible question haunted him. He wondered how the concerns expressed there could be transformed into concrete actions by translating religious thought into the language of personal devotion. What has resulted is a book of "minute meditations" bringing together in a convenient

format the wisdom of many religious traditions, academic disciplines, and cultural sources.

*Who Am I?* gives "voice to the contemporary quest for personal meaning" and calls upon such diverse witnesses as Malcolm X, Henry Miller, Theodor Reik, Rabindranath Tagore, Thomas Merton, and Dietrich Bonhoeffer to testify to the fears, doubts, dreams, and visions of our age of passion and uncertainty. The 14 pages of acknowledgments for permissions to use materials suggests the wide-ranging net the editor has used to bring together many insights about "The Community of Being," "Love, Love, Love," "Challenges, Threats, Opportunities," "The Gospel of Irreligious Religion," and "God, God, God."

(The Rev.) ROBERT L. CLAYTON  
Zion, Manchester Center, Vt.

**KYRIOS CHRISTOS.** By Wilhelm Bousset.  
Trans. by John E. Steely. Abingdon Press.  
Pp. 496. \$11.

One of the unsolved mysteries of the world of scholarly publishing is the reason that books get translated. Often books of, at best, transient significance will appear in other languages before the stock of the first edition in the original language has been exhausted, while books of abiding importance—really seminal books—will remain locked up tight in their first language for years, generations, or even forever. New Testament scholarship owes a great debt to Abingdon Press for sporting the belated appearance in English of a number of classic studies which had been previously available to only those who read German. The translation is also a favor to those of us who can make our way through works in other tongues when we absolutely have to, but who read our native language with much greater speed and ease.

Few books have suffered so much from translator's neglect as Wilhelm Bousset's pivotal study, *Kyrios Christos*. As anyone can deduce, the title is the Greek for *Lord Christ*. Bousset's essential thesis is that Christians did not begin calling Jesus "Lord" in his native Palestinian environment but rather appropriated the title for him when they moved into Gentile territory and found it used there in a number of pagan cults, especially those pertaining to the divinity of the Roman emperor. Even so devoted an admirer of Bousset as Rudolf Bultmann, (who provided the introduction for the fifth German edition of this work in 1964) admits that the major thesis has been attacked very widely in the half-century since the book first appeared. But the main significance of the book is not in its permanently established results; New Testament



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scholars are indeed superstitious about the whole concept of "assured results." No, the importance of *Kyrios Christos* is in the method of studying the New Testament which it employed and in the influence it has continued to have in the work of other scholars, especially Bultmann and his school.

Bousset's method was that of the History of Religions school. That is to say that he studied religious phenomena by seeking for parallels in other religions. Specifically, Bousset sought to understand the theological changes that took place in Christianity as it moved out of Jewish territory into the Graeco-Roman thought-world in terms of the religious language of contemporary paganism. This method is now employed to some extent by all investigators. It does not imply that anything necessary to the faith of the church was changed in its basic content (although some writers have thought so); it means chiefly that Christians began to express the faith they already had in a new vocabulary, the religious vocabulary of the new audience they were addressing. When we see how this was done, we are in better position to understand the language of the New Testament because we then know what meanings the words used had in the environment in which they were spoken. Thus in spite of the fact that scholars since Bousset have been able to stand on his shoulders and advance beyond him, we can see that his work is not entirely outmoded and Bultmann was right to tell his students that this was one of the indispensable books for New Testament study.

It must be admitted, however, that even in English this is a book for specialists. It is very technical and its argument is not easy to follow for someone who does not know both Greek and the history of biblical scholarship. The main value of John Steely's excellent translation will be for seminary majors in New Testament and for graduate students who are interested in learning how their discipline got where it is today.

(The Rev.) O. C. EDWARDS, JR.  
Nashotah House

**PIETY IN THE PUBLIC SCHOOL.** By Robert Michaelson. The Macmillan Company. Pp. 274. \$6.95.

In *Piety in the Public School*, a well-documented study of the decline and fall of piety, Robert Michaelson illuminates one of the major causes of American secularism. He shows how, in the 19th century, Roman Catholic and Jewish elements, with an occasional assist from conservative evangelical groups, teamed up with atheists and free-thinkers to challenge the Protestant Christian establishment in public education. This pressure has led to the contemporary Supreme Court decisions outlawing school prayer and Bible reading. Brought out also is the Court's equally strong stand against

the sacralizing of the nation through the use of the public school as an institution promoting a sanctified nationalism.

The decisions of the Court are considered by the author to be faithful attempts to carry out the intentions of the founding fathers who had had their fill of both bishops and kings. What is left when church and state are ruled out of order in public education is an establishment of secularism, which may well be the breeding ground of demons far worse than the first. As a solution to this problem, which is in accord with the requirements of the Constitution and the decisions of the Supreme Court, the author argues for a critical and appreciative study of religion in the public schools.

Despite the difficulty of this approach, the apparent success and popularity that religious studies are now enjoying on the college campus, both private and state supported, indicate that the future direction of public school piety will be academic rather than devotional.

(The Rev.) JEROME F. POLITZER  
St. John's, Del Monte, Calif.

## Booknotes

By Karl G. Layer

**TALLEYRAND: Statesman-Priest.** By Louis S. Greenbaum. Catholic University of America Press. Pp. vii, 293. \$12.50. Talleyrand, the legendary statesman, began his political career as a Roman Catholic priest. Before the French Revolution he held the post of Agent-General of the Clergy of France, the church's guardian, executive officer, and representative before the king and agencies of government. This book provides an account of a key episode in the life of one of Europe's dominant political figures. It was in the service of the clergy that Talleyrand won his first laurels in administration, economics, diplomacy, and politics. His ministry coincided with an era of national crisis and heightened temporal involvement of the church. The church was on the defensive for much of its property, jurisdiction, and privileges. Prof. Greenbaum surveys the tensions which faced the church in France after 1780 and the serious internal cleavages which undermined the unity and strength of the clergy. Placing Talleyrand within the context of these issues, the author points out his personal role in the temporal business of the church. What Greenbaum sees emerge is a Talleyrand dedicated to orthodoxy and a realization of the church's mission, a man whose creativity was used to strengthen the church, quell upheaval, alleviate the distress of lower clergy, and meet crises through diplomacy and corrective measures. The author revises the common cynical view of Talleyrand, in the direction of courage, sincerity, and industry. This book, backed as it is by detailed archival research, should prove of interest to students of the law, of the French Revolution, and of ecclesiastical history.



## Ordinations

### Priests

**Bethlehem**—The Rev. Earl B. Frey, assistant, St. Luke's, Lebanon, Pa., address, 329 Elm St. (17042).

**Lexington**—(All locations in Kentucky) The Rev. Messrs. George P. Donehoo II, vicar of St. Mark's, Hazard; Burr Powell Harrison, vicar of Church of the Advent, Cynthia; and Henry A. Kinkel, vicar of St. Matthew's, Lexington.

**Mississippi**—(All locations in Mississippi) The Rev. Messrs. David A. Elliott III, curate, St. Peter's, Oxford, address, Box 441, University (38677); Ralph Kelly, assistant in the Winona-Lexington field, address, Box 63, Lexington (39095); William T. Richter, vicar of St. Stephen's, Columbia, address, 813 Greymont (39429); and Middleton Lane Wootten III, assistant in the Crystal Springs-Magnolia field, address, 205 Gibson St., Crystal Springs (39059).

**Missouri**—The Rev. Messrs. Roy Wayne Johnston, vicar of St. Alban's Mission, Fulton, Mo.; and William Thomas Martin, associate, St. Thomas', Dover, N.H., address, 5 Hale St. (03820).

**New Jersey**—The Rev. Messrs. John Edwin Bird, Peter Stanfield Cooke, Kenneth Allan Gluckow, William Kenneth Gorman, Gareth Conley Holford, George Christian McCormick, Robert Frederick Magnus, Watson Edward Neiman, M.D., David James Somerville, and Jerry Van Drew.

**North Carolina**—The Rev. Messrs. Edward Martin Covert, assistant to the rector of Holy Comforter, Burlington, N.C.; and John Pickett Miles, Jr., assistant to the rector of Calvary Church, Tarboro, N.C.

**Southern Ohio**—(by the Bishop of Massachusetts for the Bishop of Southern Ohio) The Rev. Frederick P. Cunningham, assistant, the Church of Our Redeemer, Lexington, Mass.

**West Texas**—The Rev. Ernest Raymond Nations, rector of St. John's, Sonora, Texas, address, Box 1103 (76950).

### Deposition

On July 27, the Bishop of Florida, acting in accordance with the provisions of Canon 53 and Canon 62, and with the advice and consent of the clerical members of the Standing Committee, deposed Warren Moody Johnson from the ministry.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. Joseph Bemister Batten, 61, rector of Christ Church, Douglas, Wyo., since 1960, died Apr. 19, in Denver, Colo.

A native of Newfoundland, he was ordained to the priesthood by the Bishop of Huron and received into the Episcopal Church in 1951. He served churches in the Dioceses of Michigan and Spokane before going to Wyoming in 1955, when he became vicar of the Shoshone Indian Mission, Fort Washakie. He is survived by his widow, Beatrice, and other relatives. The Burial Office was read by the Bishop of Wyoming and interment was made later.

The Rev. Thomas Edmund della-Cioppa, Ph.D., 93, retired priest of the Diocese of Pennsylvania, died July 4, in Woodbury, N.J. His home was in Thorofare.

Born in Italy, he held degrees from several colleges and the Metropolitan Seminary Capua, in Italy. He was ordained to the Roman Catholic priesthood in 1900, in Italy, and in 1907, came to the United States and was received into the Episcopal Church by the then Bishop of Pennsylvania. He began his work among the Italian immigrants at L'Emmanuel Mission in South Philadelphia. Later he served at St. Elizabeth's and the Pro-Cathedral Church of St. Mary, Philadelphia, retiring in 1945. His permanent retirement came in 1950, after having taught Latin and Greek at Florida Southern College in Lakeland, for five years. He is survived by five sons, six grandchildren, and one great-grandchild. Services were held in Christ Church, Woodbury, with interment in West Laurel Hill Cemetery, Bala-Cynwyd, Pennsylvania. Memorials may be given to Christ Church.

The Rev. Julian Sproles Ellenberg, Lt. Col., U.S. Army, ret., 61, and retired priest of the Diocese of Upper South Carolina, died June 10, in Greenwood, S.C., following a heart attack.

He served churches in the Diocese of Upper South Carolina both before and after his long career as an Army chaplain with forces in Europe and in Japan where he was appointed chaplain to Gen. Douglas MacArthur. His last parish was Grace Church, Anderson; he retired in 1958. He was preceded in death by his wife, Victoria, and two brothers. Survivors include two sisters, one brother, a niece, Mrs. Ronald E. Graf of Odessa, Fla., with whom his adopted son, Michael Stephen made his home. The Burial Office was read in the Church of the Resurrection, Greenwood, with the Bishop of Upper South Carolina officiating assisted by the rector. Memorials may be made to charities.

The Rev. Thomas Richard Harris, 74, retired priest of the Diocese of Texas, died suddenly Aug. 16, in his home in Houston.

He served St. Peter's Church, West Allis, Wis., first as a lay reader, then as deacon in charge, and, following his ordination to the priesthood, as vicar of the church. He later served as rector of St. Matthias' Church, Waukesha, Wis., 1923-45, when he became rector of the Church of the Redeemer, Houston, retiring in 1963. Since then he had been a regular assistant at St. Thomas' Church, Houston. He was the last survivor of his class at Nashotah House Seminary. He is survived by his widow, Theresa Louise, two daughters, and six grandchildren. A Requiem Mass was celebrated by the dean of Christ Church Cathedral, Houston, assisted by the rector of St. Thomas' Church, and the three bishops of the Diocese of Texas read the Burial Office and officiated at the interment in Forest Park Lawndale Cemetery, Houston.

The Rev. Charles Henry Long, 81, retired priest of the Diocese of Pennsylvania and father of the Rev. Charles H. Long, Jr., died July 23, while on vacation in Grandville Ferry, Nova Scotia. He was rector-emeritus of Zion Church, Philadelphia.

Rector of Zion Church for 25 years, then secretary of the diocese and to the Bishop of Pennsylvania, he retired in 1961. He had been a member of the Evangelical Education Society for 50 years and had received one of the first alumni awards from William and Mary College. He is also survived by five grandchildren. Services were held in Zion Church, with the retired Bishop of Pennsylvania officiating.

The Rev. John Nankervis Warren, 69, rector-emeritus of Christ Church, Oyster Bay, L.I., N.Y., and retired priest of the Diocese of Long Island, died July 12, in Albuquerque, N.M., following an illness.

Born in England, he worked in the tin mines until he came to the United States in 1920. He was a graduate of General Seminary, '31, and was ordained to the priesthood the same year. He served churches in Trenton and Bellevue, Pa., before becoming rector of Christ Church in 1940. He retired in 1967. Since then he had assisted with Sunday services in St. Aidan's, Albuquerque. He is survived by his widow, Evelyn, one daughter, four grandchildren, and one sister. A Requiem Mass was celebrated in St. Aidan's with the Bishop of New Mexico and Southwest Texas officiating, assisted by the rector, and interment was in Fairview Cemetery, Albuquerque. A Requiem was celebrated in Christ Church, Oyster Bay, with the senior Suffragan Bishop of Long Island as officiant, assisted by the present rector.

Mary Lois Welch Rogers, wife of the Rev. Hiram Rogers, retired priest of the Diocese of Rochester, died July 8, after a brief illness. Their home was in Pittsford, N.Y.

Other survivors include one daughter, four grandchildren, and two great-grandchildren. Services were held in Christ Church, Pittsford, and interment was in the Pittsford Cemetery.

## BOOKS

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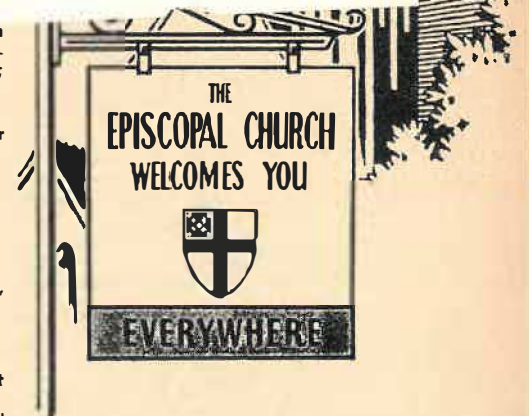


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## LITTLE ROCK, ARK.

**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, 9, 11, MP 10:30, EP & B 5:30  
Daily 9; C Sat 4:30 & 7:30

## 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

## WILMINGTON, DEL.

**CALVARY CHURCH** Fourth & Rodney Sts.  
The Rev. Fr. Clayton Kennedy Hewett, r  
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., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 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

## 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

**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.

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES** Huron & Wabash  
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Liturgy; 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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY  
CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,  
Cho Ev 5:30; Sat HC 8

## 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

## 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. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Sun HC 8, 9 (with ser), MP & ser 11 (ex 1S HC &  
ser); Ch S 11; HC Tues 7, Wed 10:30

## 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

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

## 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; Wkds 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; Weekdays 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

**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

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

### THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 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 25 monthly, 12 noon. Weekdays & other  
services as anno

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

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
(Using chapel & public rooms at 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. Isaksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## RICHMOND, VA.

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

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