

# The **+** WITNESS

JANUARY 23, 1969

10¢

---

---

## Editorial

### Meeting Post Office Demands

---

## Articles

### Putting McLuhan to Work

William B. Gray

### W. Appleton Lawrence

Robert Curry

---

NEWS: ---- Why Astronaut Borman Decided to  
Read Story of Creation. Major Religious  
Trends in '68 Named by Syracuse Students

---

---

# SERVICES

## In Leading Churches

### NEW YORK CITY

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 8, 9, 10, Morning Prayer, Holy Communion and Sermon. 11; Organ Recital, 3:30; Evensong, 4.

Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evening Prayer, 3:30.

#### THE PARISH OF TRINITY CHURCH

Rev. John V. Butler, Rector

#### TRINITY

Broadway & Wall St.

Rev. Donald R. Woodward, Vicar

Sun. MP 8:40, 10:30, HC 8, 9, 10, 11. Daily MP 7:45, HC 8, 12, Ser. 12:30 Tues., Wed. & Thurs., EP 5:15 ex. Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

#### ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8, MP & HC Ser. 10, Weekdays MP & HC 8, HC 12:05, 1:05, 7:15 also Holy Days (ex. Sat.); EP 5:10 (ex. Sat. 1:30); Counsel and C 10:30-1:30 daily, and by appt.; Organ Recital Wednesdays 12:30.

#### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. Fri. Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

#### ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8. C Sat. 5-6, 8-9, by appt.

#### ST. AUGUSTINE'S CHAPEL

333 Madison St.

The Rev. John G. Murdock, Vicar

Sundays: 8, 9, 11; Monday-Saturday 9:30 ex. Wednesday 7:30; MP Monday-Saturday 9:15 ex. Wednesday 7:15.

#### ST. CHRISTOPHER'S CHAPEL

48 Henry St.

The Rev. Carlos J. Caguiat, Vicar

Sundays: MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish), Eu Monday thru Wednesday 8; Thursdays thru Saturday 9.

#### THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandless, Alanson Houghton,

Kenneth R. Huggins, Clergy

Lee Belford, Francis C. Huntington, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC 3rd Sun) 11 a.m. Morning Service (HC 1st Sun) 12:15 p.m. HC (2, 3, 4, 5 Sun)

One of New York's  
most beautiful public buildings.

# The Witness

## For Christ and His Church

### EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; ROSCOE

T. FOUST; RICHARD E. GARY; GORDON C.

GRAHAM; DAVID JOHNSON; HAROLD R. LAN-

DON LESLIE J. A. LANG; BENJAMIN MINIFIE;

WILLIAM STRINGFELLOW.



EDITORIALS: - The Editorial Board holds monthly meetings when current issues before the Church are discussed. They are dealt with in subsequent numbers but do not necessarily represent the unanimous opinion of the editors.

### CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;

GARDINER M. DAY; JOSEPH F. FLETCHER;

FREDERICK C. GRANT; HELEN GRANT; COR-

WIN C. ROACH; BARBARA St. CLAIRE; MAS-

SEY H. SHEPHERD JR.; W. B. SPOFFORD JR.



THE WITNESS is published twice a month by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

#### THE GENERAL THEOLOGICAL SEMINARY

Chapel of the Good Shepherd

Chelsea Square - 9th Ave. & 20th Street

HOLY COMMUNION - 7:00 a.m. MONDAY through FRIDAY

MORNING PRAYER & HOLY COMMUNION - 7:30 a.m. SATURDAY & HOLIDAYS

MORNING PRAYER - 8:30 a.m. MONDAY through FRIDAY

HOLY COMMUNION - 12 noon - MONDAY, WEDNESDAY, THURSDAY, FRIDAY

HOLY COMMUNION with Sermon - 11:15 a.m. TUESDAY

EVENSONG - 6:00 p.m. DAILY

# SERVICES

## In Leading Churches

### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Gustav C. Meckling, B.D.

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m. 7:30 p.m.

Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30 - 12:55 p.m.

Services of Spiritual Healing, Thurs. 12:30 and 5:30 p.m.

### CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. W. Murray Kenney, Rector

Sunday Services: 8:00, 9:15 and 11:15 a.m.

Wednesday 12:10 and 5:30 p.m.

### CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. Frank J. Haynes, Rector

8 and 9 a.m. Holy Communion (breakfast served following 9 a.m. service) 11 a.m. Church School and Morning Service. Holy Days 6 p.m. Holy Communion.

### PRO-CATHEDRAL OF THE

HOLY TRINITY

23 Avenue, George V

PARIS FRANCE

Services: 8:30, 10:30 (S.S.), 10:45

Boulevard Raspail

Student and Artists Center

The Very Rev. Sturgis Lee Riddle, Dean

The Rt. Rev. Stephen Bayne, Bishop

The Rev. Donald D. Weaver, Canon

The Ven. Frederick McDonald,

Canon Chaplain

### NEW YORK CITY

#### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at 12:10 a.m.; Wednesdays and Saints Day, at 8 a.m.; Thursdays at 12:10 p.m.

Organ Recitals, Wednesdays, 12:10. Eve. Pr. Daily 5:45 p.m.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street

Sundays: Holy Communion 8; Church School 9:30; Morning Prayer and Sermon 11:00 (Holy Communion 1st Sunday in Month).

### ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11; Daily ex. Sat. HC 8:15, HC Tues. 12:10, Wed., 5:30.

Noted for boy choir; great reredos and windows.

FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657*

## Story of the Week

### Why Astronaut Borman Decided To Read Story of Creation

\* The space flight of Apollo 8 was described by an official in Houston as "the triumph of the squares — the guys with computers and slide rules who read the Bible on Christmas eve."

Whether squares or not, it is generally agreed that the three astronauts and their families are sincerely dedicated Christians who take prayer seriously.

Col. Frank Borman, who commanded the flight, is an Episcopal lay reader. It was he who decided to read the Genesis account of creation as the astronauts' Christmas greeting to the people of earth.

Just seven minutes after the splashdown in the Pacific the family of Major Bill Anders, a Roman Catholic, gathered for a mass of thanksgiving in their home, offered by a family friend, Fr. Dennis Berry.

The third member of the crew, Navy Capt. James Lovell, is a regular communicant in the Episcopal church of St. John in La Porte, Texas.

Mrs. Lovell had begun the day of her husband's return the same way she had started the day when he left on the moon-orbiting flight — by receiving communion at an Episcopal church.

The Rev. Donald R. Raish, her rector, described the Lovells as a family whose faith "is ex-

tremely personal and strong." However, he expressed doubt that any of the three astronauts accepted the Genesis account of creation — that God made all things in six days — in a literal sense. He described the biblical account as "a myth in the true sense, a vehicle to express the truth that God created the earth for man."

"No modern Bible scholar," he said, "accepts Genesis as a scientific treatise on creation. It is not meant to tell how it happened, but why."

Col. Borman's rector, the Rev. James C. Buchner of St. Christopher, League City, Texas, explained why the astronaut read the Bible.

"The other eight lay readers," he said, "were kidding Frank about going out of town so much, telling him he was doing it just to avoid taking a turn at the services."

"Then someone suggested, 'Frank, why not take part in the Christmas eve service and say something on radio when you come out of lunar orbit?' So he did."

According to Buchner, the Genesis account "was completely Frank's idea. He wanted to give people some rough idea of how the earth looked to God at the time of creation."

Mrs. Borman interpreted her

husband's action as an attempt to remind people of their unity.

"Frank wanted people to understand that this is the good earth," she said. "When they read the Book of Genesis, it was their message to the peoples of the world. They wanted to bring people together."

After the safe return of the astronauts she exclaimed, "Oh to have all our prayers answered so completely. Look at all the prayers around the world that pulled this thing through."

The wives of the three pilots had gathered together after the safe return of their husbands to say prayers of thanksgiving.

"Giving thanks is a course from which we never graduate," Mrs. Valerie Anders said.

"We weren't really worried," she added, "we had people around who knew what they were talking about and they reassured us. I really feel there is peace on earth and good will toward men, with good wishes to us from so far away, not only from friends but the friends of friends."

Later in Washington, after the nation's capital had spent the day giving them a tumultuous welcome, the astronauts answered questions at one of the largest press conferences ever held in the city.

Col. Borman indicated to the several hundred newsmen present that the trip to the moon had bolstered his religious beliefs. His companions nodded their agreement.

At one point he said, "The one overwhelming emotion that we carried with us is the fact that we really do all exist on the small globe and when you get to 240,000 miles it really isn't a very large earth."

Col. Lovell said, "When you see the earth receding from you, there's a sensation to the stomach that's hard to describe." He added, "Even at the moon the deep blue of the earth is the only color you can see anywhere you look in the universe."

Col. Borman's comments on the Christmas Eve Bible reading brought the heartiest applause of their laugh-punctuated appearances as he addressed a

joint session of Congress — and the nine justices of U.S. Supreme Court.

"One of the things that was truly historic," he joked, "was that we got that good Roman Catholic, Bill Anders, to read from the King James Version."

Setting his gaze on Chief Justice Earl Warren in the front row, he quipped: "But now that I see the gentlemen in the front row, I'm not sure we should have read from the Bible at all."

The on-lookers were obviously pleased when Justice Warren, whose Court barred prayer and Bible reading in public schools, went up to Col. Borman and warmly greeted him.

Council of Churches and the national conference of Roman Catholic bishops also bolstered this trend, the student survey showed.

A heightened Christian concern with social issues was ranked third. The Poor People's March, involvement in sanitation workers' and grape pickers' strikes, as well as Operation Centurion, a \$10 million religious contribution toward Negro power, demonstrated such concern in the U.S. Internationally, concern centered upon relieving the suffering and starving in Biafra.

Recent meetings and pronouncements of black churchmen in St. Louis and Washington underscored the fourth trend — the emergence of black Christians demanding a voice in the affairs of their Churches.

The fifth significant trend proved to be a growing Christian approval and practice of violence as a tactic. Instances cited were student demonstrations in many countries, the South American Catholic bishops pronouncement on revolution, and the use of demonstrations and disruptive tactics within churches.

The May Gallup poll, showing that 67 per cent of the U.S. population thought that religion was losing ground, emphasized the sixth trend — the decreasing influence of Christian Churches, the poll was described as symptomatic of the gradual decrease in attendance, contributions, and religious practice of U.S. Christians in the past eight years.

Ranked seventh by the religious journalism students, was the continued alienation of conservative and progressive members within Churches. Ministers dismissed because of involvement with social issues, priests disciplined because of dissent, and disagreements over social

## Major Religious Trends in '68 Named by Syracuse Students

★ Selecting trends in the 1968 religious news rather than, as in previous years, the top news stories, students in the religious journalism program at Syracuse University school of journalism sought to show the significance of religious action and thought.

Heading the list of eight significant trends was the exceptional questioning and challenging of authority within the Roman Catholic Church.

Although this crisis emerged with the publication of Pope Paul's encyclical "Of Human Life," the students held, the pastoral letters of various national hierarchies, the dissent of lay people, clergy, and theologians, and the disciplinary actions by bishops in Washington, Buffalo, and San Antonio indicate the crisis involves more than birth control.

Trends were selected over top news stories because students felt that the developing process of a trend has more effect upon religious thought and action, present and future, than a single

news story. The religious news stories of the year were clustered and separated, probed and analyzed, to determine the most significant trends which were then ranked according to their importance.

Judging the trends of the 1968 religious news proved to be formidable, and sometimes divisive for this ecumenical group of graduate students, which includes missionaries from the U.S. and abroad, religious journalists, and lay church workers. They handled this new approach carefully, confident that it was more important to point to the trends than to isolate single news stories.

The second trend singled out was an increased Christian objection to U.S. involvement in Vietnam and the U.S. draft. The actions of "concerned individuals" such as Benjamin Spock, Yale chaplain William Sloane Coffin, the late Martin Luther King, and the "Catonsville Nine" demonstrated these objections. Statements by the National



problems, revolution, and morality contributed to this trend, they said.

The eighth trend, continued ecumenical cooperation, was demonstrated by the World Council of Churches meeting at Uppsala; increased cooperation involving Union Theological Seminary, Woodstock College, which is Catholic, and Jewish Theological Seminary in New York, and continued experimentation in worship and social service by numerous ecumenical groups.

## BISHOP PIKE BARRED IN CALIFORNIA

★ Bishop James A. Pike, who according to one canon law authority has excluded himself from Episcopal Church sacraments by remarrying after divorce without church approval, now faces a ban on functioning in the diocese he headed before his retirement two years ago.

Bishop C. Kilmer Myers of California, Bishop Pike's successor, made a "personal request" to clergymen in the diocese to bar him from their churches because of the remarriage.

Bishop Pike said he "regretted" the decision, noting that Bishop Myers' action was "only a personal request. He has absolutely no canonical authority to suspend me from functioning in our diocese," he said.

Bishop Pike married Diane Kennedy on December 20 in a Methodist church. The former Miss Kennedy is the bishop's third wife.

His first marriage ended in a civil divorce and a Church annulment, the latter making it possible for him to remarry within the Church. But his second marriage, which also ended in divorce, was not annulled.

Bishop Myers said he had rejected Bishop Pike's application

for permission to remarry and had advised the former diocesan head of the reasons.

Bishop Pike claimed at his wedding that Bishop Myers had declared his second marriage "spiritually dead" on December 10. Under canon law, however, permission for remarriage must come from the bishop who heads the diocese, if the person wants to remain a communicant in the Church.

Canon Charles Guilbert, secretary of the General Convention, explained that in the case of a divorced person remarrying without official approval of the diocesan bishop, there is no "act of excommunication" by the Church, but "there is automatic expulsion from the sacraments until the matter is adjudicated."

However, it was further explained, Bishop Myers could act after the marriage to restore Bishop Pike to a communicant status.

Canon Guilbert pointed out that the canons provide that if a minister has some question about a divorced person's admittance to the sacraments, that priest should refer the case to the bishop.

"The bishop," Canon Guilbert quoted, "after due inquiry into the circumstances and taking into consideration the Godly discipline both of justice and of mercy shall give his judgment thereon in writing."

## TWO NEW BISHOPS CONSECRATED

★ On January 10, Archdeacon George E. Haynsworth of Managua, Nicaragua, was consecrated missionary bishop of Nicaragua. Consecrator was Bishop Francisco Reus-Froylan of Puerto Rico. Co-consecrators were Bishop David E. Richards, formerly of Costa Rica, and Bishop Chilton Powell of Oklahoma. The service took place in St. Francis' church, Managua.

On January 12, Dean J. Antonio Ramos of the Cathedral of St. John the Baptist, San Juan, Puerto Rico, was consecrated missionary bishop of Costa Rica. The service was held at the Colegio Metodista San Pedro, San Jose, Costa Rica. Consecrator was Bishop Reus-Froylan. Co-consecrators were Bishop A. Ervine Swift, formerly of Puerto Rico, and Bishop Richards.

## The Patterson School for Boys IN HAPPY VALLEY

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Gymnasium, sports, swimming, fishing. 60th year. Summer camp with tutoring for boys 6 to 15 years. Periods 2, 4, or 6 weeks.

For School or Camp Patterson catalogs, write:

GEORGE F. WIESE, Box W  
Route 5, Lenoir, N. C. 28645  
COLLEGE PREPARATORY  
CHARACTER BUILDING

## Church of the Heavenly Rest Day School

Co-Educational Nursery  
through Grade VIII

(Presently through Grade V; Grade VI 1967,  
Grade VII 1968, Grade VIII 1969).

A comprehensive curriculum beginning with Nursery designed for best possible preparation for secondary schools and beyond. Primary objective: Sound skills in Reading, Writing, Mathematics, Foreign Language, Music, Art and Physical Education. Curriculum also includes Religious Education.

2 East 90th Street — Upper School  
1 East 92nd Street — Lower School

(EN 9-8040)  
NEW YORK, N. Y. 10023

## BISHOP LAWRENCE GETS MANY TRIBUTES

\* Bishop W. Appleton Lawrence, retired diocesan of Western Mass., died of a heart attack on December 21. The funeral was in Christ Church, Cambridge, his parish church following his retirement, conducted by his brother, Bishop Frederic Lawrence, retired suffragan of Mass.; Bishop Henry K. Sherrill, retired Presiding Bishop and a seminary classmate; Bishop Robert Hatch, his successor as diocesan of Western Mass.; the Rev. W. Murray Kenney, rector of the parish.

The church was filled, with eight bishops and about sixty clergy attending.

In his tribute to Bishop "Appie", Rector Kenney has this bit in the parish weekly: "Just prior to my coming to Christ Church,

he wrote me a note of welcome which said in part, 'There are four or five of us bishops in your congregation but don't worry we need the gospel more than anybody else.'"

A memorial service was held January 13 in Christ Church Cathedral, Springfield.

We also call attention to the tribute in this number by the Rev. Robert L. Curry, headmaster of Lenox School.

## EPISCOPAL MEMBERSHIP FAIRLY STATIC

\* Membership in the Episcopal Church remained fairly static in 1968. The number of baptized persons, 3,588,435, increased only one-tenth of 1 per cent and the number of communicants was up only six tenths of 1 per cent to 2,341,861. The data was featured in the Episcopal Church Annual.

While the percentage of ordinations dropped sharply, the Church had an increase in the number of clergy, 11,362, or 2.2 per cent more than the previous year. There were 366 ordinations to the diaconate — down 11 per cent — and 365 to the priesthood — down 9 per cent.

Decreases were also noted in

the number of baptisms, 89,721, or 2.2 per cent fewer than in 1967, in the number of confirmations, 108,328, down 3.5 per cent, and in Sunday School enrollments, 821,528, a loss of 4.2 per cent.

E. Allen Kelley, editor of the annual, said the number of baptisms is the lowest for any year since 1947 and the number of confirmations the lowest since 1955. The decline in Sunday School enrollments, he said, "is well over 10 per cent since the 1964 peak of over 916,000."

His editorial attributed the losses to a "lack of unanimity in our priorities."

There were some increases, however. The areas of greatest increase were in parish day school enrollments — 78,147, up 8 per cent — marriages — 32,576, up 5.8 per cent — and in the number of lay readers — 16,515, up 3.8 per cent.

## BETHLEHEM OFFERS PRIZES FOR HYMN

\* The diocese of Bethlehem is offering money prizes for a hymn to be introduced during its 1971 centennial year. Those wanting detailed information should write: Hymn Contest, 1241 Moffit Ave., Bethlehem, Pa.

Write us for

## Organ Information

AUSTIN ORGANS, Inc.  
Hartford, Conn.

## SHARING

### Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John Gaynor Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:  
FELLOWSHIP OF ST. LUKE  
2243 Front St. San Diego 1, Calif.

## EASTER devotional reading



### TRIUMPHANT LIVING SERIES

- Waiting, by Joel D. McDavid
  - Live Now! by Maldwyn Edwards
  - Faith and Health, by O. N. Hutchinson, Jr.
  - Building Now for Eternity, by Cecil Northcott
- Set of 4 books, 65¢; single copy, 20¢; 10 or more, 17¢ each.

### THE UPPER ROOM BOOK of EASTER CAROLS

Carols, hymns and worship services for Holy Week. Single copy, 20¢; 10 or more, 17¢ each.

### HE TOOK THE CUP

By Howard W. Ellis  
Meditations by students and youth workers, interpreting the passion of our Lord. Single copy, 35¢; ten or more, 30¢ each.

ALL SIX BOOKS FOR \$1. PPD.

## The Upper Room

World's Most Widely Used Daily Devotional Guide  
1908 Grand Ave. Nashville, Tenn. 37203

### THE BISHOP WHITE PRAYER BOOK SOCIETY

affiliated with

THE FEMALE PROTESTANT EPISCOPAL PRAYER BOOK SOCIETY OF PENNSYLVANIA

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

The Book of Common Prayer-Pew Size  
The Church Hymnal-Melody Edition

EACH REQUEST MUST BE ENDORSED BY THE BISHOP OF THE DIOCESE.

The Rev. William R. McKean, D.D.,  
P. O. Box 81  
Philadelphia, Pennsylvania 19105

# EDITORIAL

## Meeting Post Office Demands

THE WITNESS for years has published forty-four issues annually. We are now going to print twenty-four during a year.

The reason is that the post office has handed us a 28-page document telling us how the magazine has to be mailed. The changes are fantastic — without bothering readers with details, it can be summed up by saying that it takes four times as long to mail an issue as it has for over fifty years.

These new regulations might easily put some publications out of business entirely. We receive many diocesan magazines. Most of the Christmas numbers — all with the message of their own bishop and the Presiding Bishop's, with many announcing Christmas services — arrived the middle of January. We have a box full and not a single one arrived until at least the second week in January. Practically all of them are entered as second class mail, as is the Witness. If entered as a non-profit organization, as a few are, it is even worse since we are told by post office employees that this class of mail simply lays around until somebody takes it into his head to move it.

What it all adds up to as far as the Witness is concerned is that we have to take more time to comply with post office regulations. And we have written the 150 or so women and men who serve on our Advisory Board that it may be a blessing in disguise.

What William Gray writes in this issue about Herbert McLuhan should not only be read but studied. Most of the things we read about in our daily paper we saw the night before on tv. The astronauts, for example — nobody knows how many millions saw the whole show from beginning to end, and after. It does not make much sense for a magazine to add to it weeks afterwards — just the same we are printing a news account with a Church angle which we have not heard or seen related before.

Please bear with us. Twice a month numbers will give us more time for editing and, we hope, a

better Witness. If it doesn't work out we'll have to think of something else.

Anyhow, at this stage of the game, we do not propose to take a licking from the post office.

## Putting McLuhan to Work

By William Gray

*Editor of the Virginia Churchman*

IF THE CHURCH is going to communicate effectively from now on it will have to take seriously some of the theories of Herbert Marshall McLuhan. This is neither a new nor startling idea for those who have read and understood McLuhan, but when his theories are put into practice the result may be shocking. Traditional methods of communicating the gospel, such as the sermon, may tumble as verbal gives way to non-verbal.

If one wishes to reject such a premise as "the medium is the message," he might do well to ponder on McLuhan's development of media from manuscript to electronic as best put forth in *The Gutenberg Galaxy*. This book, published in 1962, traces the development of communications media from the manuscript to television. More than that, it shows what has been the influence of media on people — how various media have influenced the essential behavior of man.

Here, in the *Galaxy* one can find some explanations of the "whys" of some human behavioristic characteristics especially that of young people today. It is better to be able to work with that behavior, through understanding some of the root causes, than to dismiss it as a temporary reaction akin to a fad.

In order to bring some of McLuhan's research to benefit the Church and its communication we need to look, first, at the Church in relation to the world. This was done quite well in a small study-book, *Salty Christians*, by Hans Reudi-Weber, which has excited parish study groups around the world and which has contributed to some changes in attitude and behavior of local communities which are taking seriously the need

to communicate the gospel in the 20th century.

Three positions to show how the Church is related, or unrelated, to the world could be diagrammed, somewhat in keeping with the spirit of Reudi-Weber's thesis:

One diagram would show the Church and the world as two separate entities, divided by an unbridgeable gulf. The two exist quite apart from one another.

The second diagram shows the Church as a compartment, or slice of pie, within the world. Other slices might be job, family, recreation, lodge, etc. No slice gets mixed up with another slice, thus allowing people to engage in compartmentalized lives as the times and occasions dictate. They move from one compartment to the next.

The third diagram shows the Church permeating the world with no separation. The Church is constantly bringing the judgment of Christ upon the world as it heralds his kingdom in the lives of mankind here and now.

McLuhan's work on media helps explain those diagrams historically and practically so that it is possible to trace the Church's life in relationship to the changes in communication which have taken place in the world. This might, in turn, provide a prophecy for the future which will be either dynamic or dead in so far as the institutional Church is concerned, depending on how we react as communicators to what is placed before us.

McLuhan wrote in *The Mechanical Bride* "Either we penetrate to the essential character of man and society and discover the outlines of a world order, or we continue as flotsam and jetsam on a flood of transient fads and ideas that will drown us with impartiality."

### The Historic Church

HERE IS ONE WAY we can look at the Church historically with McLuhan's media development in mind:

The early Church existed in an audio-tactile period. The medium of communication was oral; later manuscript. Both are involving of persons who are communicating. Evidently this was a period of great vitality for the Church; it spread its message through the Mediterranean world; it suffered and weathered conflict brought about by religious persecution from the outside and heretical theological turmoil from the inside. Christians were evidently very much a part of the world in which they lived, slipping away to

meet together once a week to break bread and perhaps have an agape or love feast. The medium of communication was involving and the people were involved with one another, forming a community.

From ten to 20 years ago the early Church served as a model for the liturgical movement. Much of the rationale for liturgical renewal pointed to practices of early Christians, reaching beyond the medieval ceremony of the splendid priest before the richly bedecked altar to the work of the people in liturgy — their common labor within and without the worshipping community.

There seems to be good reason for the early Church to have been the ideal of pioneers of liturgical reform. History speaks of the vitality of those Christians; the simplicity of their eucharistic centered worship was a bright light of rationale for those of us who wanted to break through the "word centered" static worship of prayer, in order to bring about the greater activity of the word coupled with the sacrament. What we know now is that we were being pushed by the development of the media; we were unconscious victims of electronic communication which was pushing, or massaging, us towards greater interpersonal involvement.

### Effect of Printing

SKIPPING a number of centuries to Gutenberg we come to the time when the Church could really separate itself off from the world. Now individualistic pietism could develop to the nth degree. Man could sit alone with his Bible, made more authentic because of the possibility of repetition of words from print. Each man could read the same words for himself, in the privacy of his library or kitchen; the same words every other man was reading, including his pastor. He could become his own theologian, or biblical interpreter; he no longer needed the corporate body of the Church to support or legitimize his own studies. At the same time, the service of the Word could replace the eucharist as the activities of the Church around the altar were not really so close to his heart as reading the holy scripture. The cult of personal religion developed; man disassociated from man as he associated himself through the Word with his God. The effect of print media was as depersonalizing as the assembly line.

Thus it is no accident that the Church and the world had a gulf between them; a situation



which is still true in some of the sects today which attempt to operate entirely out of orbit from the world. Reading is not involving, but separating, and no matter how beneficial or important it is to the intellectual development of man, reading tends to separate man from his society and he becomes a bit of flotsam of unconcern floating next to the world around him.

Before and after Gutenberg developed the printing press in the 16th century, the Church carried on sacramentally. In the Middle Ages the sacrament ceased to be involving as it became almost a priestly act observed by the people.

Possibly this sort of liturgical development, even with the people as observers, kept the Church as a piece of pie cut from the world; or a compartment which man could move in and out of at will. He had some word, some sacrament, a lot of looking and little involvement. But he was not as dissociated as the man who sat over and above his environment reading his Bible. He was in, while he was out. The individual piety of the Roman Catholic reciting his rosary during mass, or the Episcopalian slipping off to early church where it is quiet and comfortable may be examples. These worshippers are part of the corporate body, and they are usually adamant about that, but yet they are relatively uninvolved with the corporate body and see religion as a compartment of their lives for certain behavior on Sundays.

It may have been necessary for liturgy, no matter how medieval or mystical, to be the holding agent in this regard and this may explain why the eucharist is an evangelical act of the Church and the center for ecumenical response. Persons who have stayed within the eucharistic centered worship pattern, no matter how detached from the world, are yet understandably a part of it even if in a compartment. They may not like the means used to involve the Church in such programs as poverty, but they would probably continue to recognize an individual responsibility for helping keep people from starving to death. They could not be completely isolated from life about them as could the person who can sit off from life itself and read about it as it was when the writers of scripture flourished.

### **Influence of Television**

**BUT TODAY** the Church is being drawn into every aspect of life as God is the Lord of life,

and this, too, is probably as much a result of the involving electronic media as of new theological interpretation, or needed new discoveries for ways of mission to keep people excited, involved and working for the kingdom. Renewal may well be following the influence of television on the lives of persons who have known this as the major means of communication in their lives. McLuhan has explained in *Understanding Media*, especially, how involving television is — how it is to have a war fought in your living room, or to be present at a political convention.

One doesn't hear so much anymore about the early Church when one is discussing liturgical renewal. Indeed, at one time the liturgical movement was criticized for reaching so far back, instead of being contemporary. Today, one can find liturgy quite contemporary, attempting to meet the needs of the people where they are by responding to their desires for contemporary worship settings.

An example of this may be found in the worship life of St. Stephen and the Incarnation, an Episcopal church in Washington, D.C. This church offers excitement in the community, drawing from the people who live around it and from the Washington suburbs in Virginia and Maryland. The people make eucharistic vestments to suit the occasion; they make banners and decorations for the sanctuary to fit current needs and speak to current issues. Last Palm Sunday, in the midst of a burned out section of Washington, the congregation marched down 14th street carrying a huge banner which said: "Together let us make this a city of God."

The music is contemporary and the worship is involving. Often a guitar will be played as well as the organ. During the offertory plates are no longer passed up and down the pews. Instead the people bring their gifts to the altar and greet one another with kisses for friends and handshakes for friend and stranger. Every Sunday you'll see a sprinkling of Roman Catholic priests and religious attesting to the response which people will make ecumenically to involving worship, rather than the old spectator-type which is so traditional.

Many churches are working to discover ways to involve the corporate community, to reach the people who are hanging away, who are disenchanted with traditional worship. The vitality of the early Church is not forgotten, as that was an involved age, but the electronic media of today offer a necessity for contemporary involve-

ment in worship which requires today's forms, not the first century's.

### Generation Gap

HERE IS WHERE we can discover conflict, too, between traditional and modern; or maybe more precisely between "old" and "new" taking into consideration that a 17-year-old can be "old and traditional" while an 80-year-old can be as modern as they come. Yet, generally, young people have been conditioned during their formative years by the involving media while older people were conditioned by print media. It is more likely that persons over 30 or 40 can be detached; whereas persons under 30 will be involved, participatory democrats. They demand involvement of the Church and the pews are rather conspicuously empty of youth in areas where the church remains detached, maintaining traditional patterns of worship and life. Young people can and do find worship involving and exciting in the St. Stephens of Christendom, but only because their worship is liturgy and liturgy is not limited to the four walls of the church building. The parish is part of the community and identifies with the needs of that community as it expresses itself to the city fathers.

If the Church wants to communicate with more people instead of less; if it really is interested in its mission and if worship is really important in the lives of people; then the Church will have to take the movement of more worldly involvement seriously and attempt to move with the tide. If it bucks the tide, it may become a haven for a few people who want to escape, and whose needs should be met but not at the expense of those who are crying out for inclusion in an involved and involving Church.

A lot of the possibility of continued life for the parish and for the institutional Church as a whole will rest right there, on how we move to meet what is happening, reaching the people who want comfort and those who want action. It will mean changing from completely word-centered services in all likelihood, probably moving from verbal to non-verbal communication of the gospel, even during sermon time. It will mean studying the world order and understanding human behavior as it has been effected by communications media. If communication is taken seriously, the vitality possible today will far exceed the vitality of those early Christians, not only because the population has increased, but because the involving media of electronic com-

munication links every corner of the planet almost instantaneously. We are getting to know the other, the one whom we are called to serve; rather than thinking he is a person off in another land detached from us.

It seems to me that the meaning of Christ and his way of life is worth preserving, and his Church should use all the creativity and imagination it can muster to continue on his mission.

Thank you Dr. McLuhan.

## W. Appleton Lawrence

By Robert L. Curry

*Headmaster of Lenox School*

DURING THE HOLIDAYS, a headmaster's office is a delightful place — it is quiet and peaceful. As I was leaving it, the telephone rang — unusual for the Saturday before Christmas — the message was to tell me that William Appleton Lawrence had died.

My world has stopped for a moment for here was one of my saints. When youth protests and demonstrates and wants to know what the Christian faith does for anyone—look at Appleton Lawrence.

I was a postulant and then a candidate under Bishop Lawrence. He has served as my shepherd for more than thirty years. He dispensed me from Greek at ETS, which was a wise move. He had a small mission for me upon graduation, but when he heard that Norman Nash wanted to take me to St. Paul's School with him — and I wanted to go — he allowed it. He ordained me to the diaconate and then a year later to the priesthood.

I was a resident in the diocese of New Hampshire during world war two, and it was not until later upon my return to Western Massachusetts that I learned how much flak he took through the war years for his pacifist position.

At the end of the war, Bishop Lawrence, as president of the board of trustees of Lenox School called me to be the school's second headmaster. Over the past twenty-three years he has been a chief guide and counselor. No folder in my correspondence file is as thick as Bishop Lawrence's — none is so hard to decode until in his later years, he took up typing.

Life was not easy on Bishop Lawrence nor did he expect it to be. He has served in a time in

our history when we have changed from a stable society to one of "instant" change. He never pulled back or withdrew. He was among the first bishops of the Church to try whatever was suggested at Executive Council level. We had that team of Christian education experts right off the bat which presaged the Seabury series. Any change in-the-air he sniffed and asked the experts to come and present it to the diocese. He was never a "saver" but a "giver".

As a result of spending himself in the simple way which was always his, he suffered a heart attack — it was a rugged one. He recovered and kept on with his duties and then retired, but never did he move off the active scene. He set up the office for clergy placement. He lived around the seminary in Cambridge, and watched, listened, and supported the new movement which appeared within the life of the Church.

While he had some doubts about what was happening, and some reservations about what was being thrown aside, I have no letter in my files of despair or pessimism. I know there were bleak years in his trying to keep the fold together and move it forward; he knows from my letters to him of my bleak and despairing years,

but he always wrote as he believed — "that all things work together for good for those who love God".

His calls were many and usually short — he often took only a quick look at the parson and then headed toward the kitchen to see the wife and children. At meetings of the board of trustees, he was mostly silent except to ask the pertinent question to zero in on the issue. He was simple and he wanted only that all men should love one another. When he came to preach, it made no difference really what he had to say, for he said and preached the gospel by his very presence, and was not dependent upon words.

He was never interested in worldly power—he did not try to hold it or hang onto it; he had grace with his simplicity of approach.

Lenox School has lost one of its supporting pillars; the Church has lost one of its finest apostles; the coast of Maine has lost one of its firmest admirers; the cause of peace has lost one of its warmest supporters. The kingdom of Heaven indeed has cause for rejoicing as it bids Bishop Lawrence welcome — "thou good and faithful servant".

## --- - - People - - ---

**ATLEE, FRANK G. Jr.**, former rector of Christ the King, Willingboro, N. J., is vicar of St. Bernard de Clairvaux, North Miami Beach, Fla.

**BAKER, CHARLES R.**, former curate of Trinity, Northport, L. I., N. Y., is rector of the Redeemer, Mattituck, L.I., N.Y. Previously he had initiated the Episcopal chaplaincy at Kennedy airport.

**BLAIR, THOM W.**, former rector of Christ Church, Charlotte, N. C., is dean of Christ Church Cathedral, St. Louis.

**BOWIE, HARRY J.**, priest of the diocese of New Jersey, is associate director of the Delta Ministry.

**BROOKS, OWEN**, Episcopal layman, former associate director of the Delta Ministry, is now director.

**BROWN, RICHARD I.** has resigned as rector of the Good Shepherd, Lake Wales, Fla., to retire from the active ministry.

**BYRON, JOHN I.** has resigned as rector of St. James, Columbus, Ohio, to retire from the active ministry.

**CALDWELL, SAMUEL H.**, former

assistant at Trinity, Toledo, is now vicar of St. Luke's, Chardon, Ohio.

**CARMENCKE, BAYARD C.**, former rector of Christ and St. Ambrose, Philadelphia, is rector of St. Thomas, Bellrose, L. I., N. Y.

**CHAPMAN, ROBERT C.**, former rector of St. Matthew's, Detroit, is director for racial justice for the NCC.

**CULBERTSON, THOMAS L.**, former assistant at St. Michael's, Toledo, is now rector of St. Paul's, Oregon, Ohio.

**HEDGER, JOHN S.**, former vicar of St. Paul's, Grinnell, Iowa, and chaplain at Grinnell College, is rector of Grace Church, Clinton, Iowa.

**HOCHE-MONG, RAYMOND**, former vicar of St. Mark's, Copperhill, Tenn., where he ministered to an area of 14,000 people is three dioceses, is vicar of St. Clement's, Rancho Cordova, Cal.

**LAUGHLIN, HUGH C.**, formerly on the staff of Trinity Cathedral, Cleveland, is now vicar of St. Matthew's, Brecksville, Ohio.

**MEYER, RONALD D.**, former rector of St. Mary's, Carle Place, L. I., N. Y., is on the staff of St. Paul's Chapel, Trinity Parish, New York.

**MORGAN, EDWARD J.**, former rector of St. Andrew's, Madison, Conn., is now assistant to the executive

secretary of the diocese of Conn. **MURDOCK, JOHN G.**, former rector of St. Stephen's, Jamaica, L. I., N. Y., is vicar of St. Augustine's Chapel, Trinity Parish, New York.

**PATTERSON, THOMAS J.**, former rector of the Transfiguration, Freeport, L. I., N. Y., has joined the staff of Cowles, newspaper and magazine publishers.

**SCHAEFER, PHILIP**, former rector of All Saints, Aliquippa, Pa., is now rector of Zion Church, Avon, N. Y.

**SHAHEEN, LEONARD N.**, former assistant rector of St. Alban's, El Cajon, Cal., is vicar of St. Nicholas, Tahoe City, Cal.

**STENHOUSE, GEORGE D.** resigned as assistant at St. Gabriel's, Hollis, L. I., N. Y., to work for a doctorate at GTS.

**THORNBERRY, DAVID R.**, rector of Christ Church, Shaker Heights, Ohio, is chairman of the agenda committee for the special General Convention to be held at Notre Dame University, Aug. 31-Sept. 5, 1969.

**WILLAND, PITT S.**, former director of program and operation for Missouri, is rector of Trinity, Portland, Ore. The division has been eliminated and the work divided between two executives of Missouri.



# ... .. Schools of the Church ... ..

98th

Year

## KEMPER HALL

**Beautiful Lake Shore Campus  
Boarding and day school for girls**

Thorough college preparation and training for purposeful Christian living. Unusual opportunities in Fine Arts. Sports program. Junior school department. Under direction of the Sisters of St. Mary. (Episcopal)

For Catalog Address:

**Kenosha, Wisconsin, 53141**

## Brent School

**Baguio, Philippines**

FOUNDED IN 1909

A coeducational school for day students and boarders. Kindergarten through High School. High standards of scholarship. All races and nationalities admitted.

*"The International School  
of the Far East."*

THE REV. ALFRED L. GRIFFITHS, D.D.  
Headmaster

## ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. 50 acre campus. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

*Viola H. Woolfolk,  
Box W. Tappahannock, Virginia*

## DeVeaux School

Niagara Falls, New York

FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 9 through 12. College Preparatory. Small Classes. 50 acre Campus. Resident Faculty. Dormitories for 130. School Building, Chapel, Gymnasium and Swimming Pool; 9 interscholastic sports, Music, Art.

DAVID A. KENNEDY, M. A., Headmaster  
THE RT. REV. LAURISTON L. SCAIFE, D.D.  
Chairman, Board of Trustees

## LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster  
LENOX, MASSACHUSETTS

## SHATTUCK SUMMER PROGRAMS

June 22 - August 2 55th Session

### BOYS AND GIRLS

Explore new fields of study, strengthen basic skills, earn academic credit - and enjoy summer fun! Two groups. Campers (Boys 10-12): Eng., math, nature, typing. French, Spanish, German. High School (Boys and Girls 13-18): Advanced study in humanities, math, science, Eng., art, drama, creative writing. College prep courses for preview, review, credit. Sports include golf, tennis, soccer, track, archery, riflery, swimming, sailing, water-skiing, boating.

Write for Brochure

Dir. of Adm., A-169 Shumway Hall  
Fairbault, Minn. 55021

## VALLEY FORGE MILITARY ACADEMY and JUNIOR COLLEGE

★ Here, "at the Nation's Shrine," education extends beyond the academic to build character, and develop leadership. Grades 9 through 12 and Jr. College. America's most beautiful campus. 96 modern buildings. Highest scholastic standards. Nationally accredited. Individualized guidance and tutoring. Social development. Extensive reading and spelling clinics. All sports including horsemanship and polo. Renowned bands. Sr. Army ROTC. Summer camps. Catalog. Box W, Wayne, Pa. 19087

## SAINT AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)  
and Country Day School (Grades K-12)

Fully accredited college preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Individual attention and guidance stressed. Established 1870. 49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, Headmaster  
SAINT AGNES SCHOOL  
Box W., Albany, N. Y. 12211

## THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

*A School for Boys Dependent on One Parent*

Grades - 6th through 12th

College Preparatory and Vocational Training: Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.  
Boys Choir - Religious Training

CHARLES W. SHREINER, JR.

Headmaster

Post Office: Box S. Paoli, Pa.

## NORTH WESTERN ACADEMY

LAKE GENEVA, WISCONSIN

Rev. James Howard Jacobson  
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18 grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envious year 'round environment. All sport, including riding and sailing. Accredited. Summer Camp. Write for catalogue 164 South Lake Shore Road.

## Bethany School

Episcopal Elementary and  
Junior High Day and  
Boarding School

Girls Grades 1-9  
Boys (day only) grades 1-3  
Kindergarten (day only)

For detailed information, write:

Principal  
Bethany School  
495 Albion Ave.,  
Cincinnati, Ohio 45246

## THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.  
Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH  
under the direction of the rector,  
THE REV. ROBERT Y. CONDIT