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The Living Church



The Living Church

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THINGS TO COME

December

- 22. Advent IV
- 25. Nativity of Our Lord
- 26. St. Stephen
- 27. St. John
- 28. Holy Innocents
- 29. Christmas I

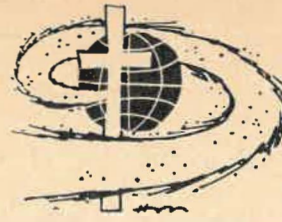
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Around



& About

— With the Editor —

The people of St. George's Church in Fredericksburg, Va., keep a Cardless Christmas. They give to some mission or charity the money they would otherwise spend on seasonal greeting cards. Last year their offering went to a school in the Philippines, this year it goes to a local program to help fatherless boys. What about a Cardless Christmas in your parish in 1969? Now's the time to begin setting it up, when most of your fellow parishioners are up to their necks in cards outgoing and incoming. To most of us, Christmas cards are not a free and joyous expression of the spirit of Christmas; they are a nuisance that consumes money, time, and patience, and sorely tries that spirit which doesn't want to snort "Merry Christmas? Bah! Humbug!"

When in Rome, visit the Pope, the Sistine Chapel, and now the Anglican Centre. The address of the Centre is: Palazzo Doria, Via del Corso 303, fourth floor; telephone, Rome 640-302. (Yes, I've heard the joke about the member of an ethnic group who thought that VAT 69 is the Pope's private phone number.) Two years ago the Centre was opened in response to requests from Roman Catholic scholars for information about the Anglican Communion, this scholarly curiosity being one of the blessed fruits of Vatican II. It consists of a chapel, a library of Anglican books and literature, reception and reading rooms, and the apartment of the Archbishop of Canterbury's representative in Rome, Canon John Findlow. The Centre is in close contact with the Roman Church's Secretariat for Promoting Christian Unity. Every Churchman who believes that sound knowledge and understanding is essential to ecumenical rapprochement should rejoice in this Anglican Centre in the heart of the Vatican, and visit it if possible.

James Doneghy, of Wellington, Texas, is an engaging but contentious Irishman of the Old South, a devoted Churchman, and an indefatigable polemicist and pamphleteer. Like the Lord High Executioner he's got a little list, made up of fellow Churchmen who hear from him

willy nilly. I am on it willy, not nilly. We are friends but that doesn't spare me from being an occasional target, which is all right too. Recently Jim sent me, with clearly mischievous intent, an editorial from the *Dallas Morning News* of 11/18/68, entitled *Can the Court Read?* It castigates the Supreme Court for its ruling that Arkansas cannot constitutionally forbid the teaching of evolution in its schools. Jim, if you thought I'd be outraged I'm sorry to disappoint you. I am impressed and intrigued by the *MN's* argument, which may be outlined thus:

The Court accuses Arkansas of setting up a state religion by forbidding the teaching of evolution. Justice Abe Fortas says that the Constitution bars any state from doing this. But does it? Where? How? There are two pertinent statements in the Constitution. There is the one which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Note that it is Congress, not a state legislature, which is forbidden to establish a religion. Then there is Article X: "The powers not delegated to the United States by the Constitution, nor prohibited to it by the states, are reserved to the States respectively, or to the people." From this the *Morning News* concludes that, constitutionally, Congress is forbidden to establish a religion but a state is not.

Many years ago, Henry Mencken in an immortal essay lampooned William Jennings Bryan and the fundamentalists of Tennessee for their anti-evolution stand in the Scopes "monkey trial." But Mencken, a highly literate man who had read the Constitution, conceded that boobs and bumpkins, if they control a state, have a constitutional right to prescribe whatever nonsense they wish to be taught to their children in their schools. As I read the text of the Constitution I have to agree with Mencken against Fortas, as to what it actually says. Maybe some reader who is a constitutional lawyer can clear this up for us, with authority and without charge.

It is hard to understand how anybody can take that statement forbidding Congress to make any law "respecting an establishment of religion" as a provision for such "separation of Church and state" as would forbid the singing of Christmas carols in public schools. Now our Jewish friends are again raising this issue in protest against U.S. postage stamps with

Continued on page 12

On the Cover

This week's cover photo is from *Three Lions* and is entitled "An Angel Appears to the Shepherds." The original was done by artist Honest Schempp.

LETTERS

Most letters are abridged by the editors.

The Morality of Fur

A dozen roses to THE LIVING CHURCH for its editorial [L.C., Oct. 27] on fur. As you rightly point out, the moral issue is not limited to species threatened with extinction but includes the whole subject of the suffering of animals for the production of fur.

The British Parliament, in outlawing the leg-hold steel-jaw trap, called it "one of the most diabolical instruments of torture ever invented." Used in this country to catch rabbits, beavers, raccoons, skunks, wild minks, and numerous other furbearing species, the trap causes such intense agony that animals often chew off their own legs to free themselves. One coat so produced represents a total of hundreds of hours of animal suffering that few, if any, of the wearers would be willing to witness. Clubbing, gaffing, snare traps, drowning sets, and other methods also literally constitute torture.

Women are not aware that the fur they wear as a fashion symbol is more truly a symbol of the suffering of the helpless creatures whose lives are ruthlessly taken to meet the demand for fur. Your comment brings much needed and encouraging attention to this subject.

HELEN E. JONES
President of
The National Catholic Society
for Animal Welfare

New York City

Church in Inner City

May I shout a loud Amen to Fr. Gusweller's article, *A Call for Help from the City* [L.C., Nov. 17]? How true it is that our Executive Council has turned from the mission of the Church to a tragic "our own" kind of poverty program which we are ill-equipped to administer. Gusweller rightly points out that the Church must give massive support to the city parish as a viable cell in the Body of Christ for THE mission of the Church, the extension of the Body of Christ. Jim's definition of an effective city parish is quite good. We have made the same discoveries and are working at identical programs of commitment and of involvement in the inner city at St. George's Parish in Milwaukee.

(The Rev.) WILLIAM J. MILES
Rector of St. George's Church

Milwaukee

Fr. Wittkofski's Ecumenism

After a brief but hearty *Amen* to Fr. Golder's letter regarding the Bp. Minnis fiasco, let me react to Fr. Wittkofski's article *Ave Atque Vale!* in the same issue [L.C., Nov. 17].

The article is so adroitly written that if one reads it without thinking he is prompted to feel "almost thou persuadest me." Sober reflection, however, leads to questioning and second thoughts. Are we to understand that if Roman Catholics only knew about our Book of Common Prayer they would come racing to us? Was it because of John Henry Newman's unfamiliarity with the BCP that he left the Church of England for the Church of Rome? Nor is his an isolated case. Many Anglicans — clergy and laity — have hied themselves Romeward. Why? Be-

cause they had never seen the Book of Common Prayer?

Fr. Wittkofski makes some strange and bewildering observations. In telling of his years as a Roman Catholic seminarian, priest, and seminary instructor, he implies that Roman Catholic seminarians make no study of Churches other than their own. If so, it is a sad commentary on their preparation, even more damning than some other aspects of their obscurantism which Fr. Wittkofski deploras. But hold! To the reader's bewilderment, he also writes: "Thirty-five years ago, I had become an early ecumenist. In 1934, for my bachelor degree, I wrote a thesis on the reunion of Rome, Orthodoxy, and Canterbury." By his own chronology, that was some five or six years prior to his ordination to the priesthood. Now how can anyone write a sensible thesis on that subject without acquainting himself with the doctrine, discipline, history, polity, and worship of the Churches concerned? This would include the Book of Common Prayer. If seminarian Wittkofski made such an exploration, is it not reasonable to suppose that some, if not many, of his fellow seminarians may have done likewise?

Now about that ecumenism. Are the Romanists, the Orthodox, and the Anglicans the only ones to be considered? What the writer of the article seems to be saying is, "Let the Orthodox and Roman Catholics capitulate to us Anglicans and we'll have the only ecumenism worth having." *Mutatis mutandis*, the Roman Catholic and Orthodox Churches are saying the same thing. How incongruous for a self-styled "ecumenist" to bemoan "the threatening tragedy of a COCU embrace" and to boast, "for the purpose of

defeating the COCU proposal at Seattle, I required heroic effort and great sacrifice from the members of my parish."! "Heroic effort" — "great sacrifice" — what strange terms to denote a stubborn insistence that the Anglican Communion pursue its own rock-ribbed way, unwilling to talk to those of other Church bodies save to say in effect, "we have a corner on truth, light, and love; we can't be bothered with negotiations; just you come into our fold!"

While the writer we are considering vividly contrasts the Latin Communion with its monolithic structure founded on legalism to the Anglican Communion with "a Catholicism structured on love," his own references to the goings-on in the Episcopal Church scarcely convince any discerning reader that Episcopalians are preeminent in the "love" department. Many Churchmen can bear witness that, to adapt slightly some words of Tennyson, "Christian love within the Episcopal Church looks the twin of heathen hate."

(The Rev.) ELDON W. BORELL
Rector of St. Paul's Church
Martins Ferry, Ohio

Holy Trinity, Brooklyn

As a former resident of Brooklyn Heights, I am delighted and thankful that Holy Trinity has become active again [L.C., Nov. 17]. It is too fine a building and has too much to offer not to be put to use. However, I think you will find that all Church Army activities are now in the Episcopal Church Center on Second Ave.

From the remark of the young people at the convention of Central New York about abortion [L.C., Nov. 17], instead of agree-

We Extend

Christmas Greetings



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and
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THE OTHER SIDE or: Have I Labored in Vain?

By the Bishop of Lexington

This morning (Nov. 19) I got in my mail a large envelope from the Executive Council, Episcopal Church Center, 815 Second Avenue, New York City. I opened it with something less than panting anticipation. Inside I found no direct communication from the national Executive Council of the Church. Instead it contained an epistle from the California Migrant Ministry, plus a resolution from the general board of the National Council of the Churches of Christ in the U.S.A., approving a boycott against the growers of table grapes in California, plus "Background Info. on Boycott," and "Straight Talk on Grape Strike," and a paean of praise concerning one Cesar Chávez, a labor-leader in California who is organizing a strike against the growers of table grapes.

In this communication I was urgently pressed to "(1) Stop buying table grapes; (2) Urge all my friends, associates, and organizations to stop buying grapes; (3) Ask my store manager to stop buying grapes; (4) Make a scene every time I am served table grapes, that is, in restaurants, airplanes, college cafeterias, hospitals, retirement homes, camps, church dinners, and so forth; (5) Make contact with the boycott committee in my area and join the leafleting and picketing." They even furnished me with a phone number which I might call, at my own

expense, for more information. (When I looked this up, it proved to be located in Bakersfield, Calif., or that general area.)

The whole idea of a boycott on table grapes is lost on me, since I do not care for table grapes and never buy any. Last year, in a spirit of abandon, I ate two of them—not two bunches, two grapes! I suppose that makes me a sinner by NCCCUSA standards! Like Persephone who ate one pomegranate seed, I shall have to spend six months of each year in Hades for this awful act. But this is not what bothers me about this whole matter.

I sat back when I had finished reading all this slug of propaganda, and considered my wasted life. I have spent 42 years preaching the Gospel of the Lord Jesus Christ, and I could have gotten much further along in the good graces of those in the central offices of our Church if I had learned earlier the proper way "to do the Church's thing"! I should have stopped buying grapes! I should have started raising Cain on airplanes, in restaurants, college cafeterias, hospitals, retirement homes. I should have snatched bunches of grapes out of the hands of people in wheelchairs, thus causing myself to be thrown out where the television cameras were waiting, shouting, "Up, Chávez! Down, vineyard owners!" What a waste! Forty-two years preaching the

Gospel, visiting the sick, teaching the young, blessing young couples in marriage at the altar, burying the dead, comforting the lonely—and all that time I should have been out there on that picket line shouting, "Down with table grapes! Down with asparagus! Down with anything that has to be picked by hand!"

I looked at the envelope in which this urgent matter of agitation and propaganda came. It was marked "Third Class Mail." So far as I am concerned it was sixth, seventh, or eighth-class, or lower still—but it cost six cents. Inside it said "To Action Mailing List—and others." Obviously, I am one of the "others." It must have gone out to the clergy list of the Episcopal Church. At a quick—and no doubt inaccurate—estimate, postage alone would be about \$500.00. This does not take into account the tedious *hand-work* involved in stuffing these envelopes, running them through the postage-machine, trucking them to the post office, and transporting them across the nation, sorting and delivering them from Florida to Alaska! How about a boycott on this sort of business? What has the national office of the Episcopal Church to do with the distribution of NCCCUSA material, such as this, anyway?

Maybe it is sinful to raise a grape. I note (in this material) that the vineyards which make wine of the grapes pay the laborers more to pick them. This is understandable because when you ferment grape juice you make an alcoholic beverage, and a bottle of wine is easier to sell at a higher price than a bunch of unfermented table grapes. Thus morality triumphs and the profit-motive is defeated! But let us get back to the *boycott* of NCCCUSA literature distributed (at our expense) by the national Executive Council of the Protestant Episcopal Church in the United States of America. Who will join me in this? If I could picket for *this* cause, I think I might do it. Then my 42 years in the ministry might not have been in vain!

✱WILLIAM R. MOODY

LETTERS

Continued from preceding page

ing about it, why don't they live so it is never necessary from the beginning?

NAME WITHHELD

Atmare, Ala.

Bp. Pike's Exegesis

I was interested in your latest report of Bishop Pike's pronouncements for Christians [L.C., Nov. 24].

What difference it makes whether our Lord said that He came not to bring peace but a sword or a dagger, I can't quite see. The Greek word in the passage (*machaira*) is translated as "large knife, dagger, sword." Hastings, in his Bible Dictionary says that the palms are a "sign of triumphant rejoicing." This is not the same as a "sign of resistance" which is what Bp. Pike claims it to be. There is nothing that I can find to suggest that the donkey symbolized inde-

pendent kingship in the mind of Christ. It may have, as the fulfillment of prophecy to the crowd, but the bishop is speaking of what Christ intended it to mean, is he not? Of course the overthrowing of the tables of the money-changers was taking things into His own hands in an effort to protest against blasphemy as well as to help further to set into motion the dramatic events leading to the crucifixion. As for the "thieves" being "fellow-resisters," this is hard to substantiate. In the Matthaean and Marcan accounts the word used for them (*lestas*) is defined as meaning "robber, freebooter, pirate." In the Lucan account the word is *kakourgas* which means "doing evil, mischief, artful; damaging; wrong-doer, criminal, knave." John, of course, only refers to "two other."

Taken completely out of context, these words can bear the interpretation the bishop gives to them but, to me, they do so only with the greatest difficulty. In the context of

the whole Gospel the contention becomes an absurdity. I have been reading the Gospel in the daily office for a good many years now and I was unaware of the struggles which Jesus carried on against Roman imperialism.

Bp. Pike would do a greater service to the causes he espouses, as well as to the Church and society as a whole, if he would concentrate a little on the interior freedom which our Lord clearly taught, as did St. Paul, without which one can neither have the wisdom nor the courage effectively to change society. Whatever his motives, I think that he presents us with a caricature of the Gospel — nothing but the bad old news of human hatred and dissension. It was this that crucified Christ and continues to crucify Him in His children.

(The Rev.) ROBERT S. S. WHITMAN
Rector of Trinity Church

Lenox, Mass.

The Living Church

December 22, 1968
Advent IV

For 90 Years,
Its Worship, Witness, and Welfare

COCU

ACU Asks Safeguard for Dissidents

The Church's Presiding Bishop and its Joint Commission on Ecumenical Relations have been asked to give assurances of property and pension safeguards to dissenters in the event that the Church should enter into the merger proposed by the Consultation on Church Union (COCU) and some Churchmen find themselves conscientiously unable to enter into it. The issue has been raised editorially by *The American Church News*, the publication of the Church Union (ACU).

The ACU challenge to the Church leadership was occasioned by the entry of the Rt. Rev. John E. Hines, Presiding Bishop, into a U.S. Supreme Court case which involves a Georgia property dispute between dissident congregations of the Presbyterian Church, U.S. (Southern) and the parent body [L.C., Nov. 10]. At stake is the question of whether courts can rule on whether Churches have departed from their original doctrines and tenets. Georgia's supreme court has ruled in favor of the Savannah churches which withdrew in disagreement with social action policies of the Presbyterian Church, U.S., and claimed local property. The Church has asked the U.S. high court to overrule the Georgia court.

Bp. Hines' brief to the U.S. Supreme Court said that if the Georgia ruling is upheld it "would vest in contumacious congregations the right of secession from the national Church of any parish dissatisfied with an action of the governing body to which the constitution and canons of the Episcopal Church subject them, and destroy its hierarchical nature and quality."

The ACU editorial noted that the bishop's statement pertained to congregations objecting to denominational decisions, but it asked what the situation would be if a Church's "legislative assembly departed from the avowed faith and order of the Church as set forth in its official formularies." It said evidence exists that such a departure would result if a COCU plan of union, based on present Consultation principles, were approved by the General Convention of the Episcopal Church. Citing the Oxford Universal Dictionary, the editorial notes that the word "contumacious" is defined

as "stubbornly perverse . . . obstinate resistance to authority . . . insubordinate." The ACU asked: Would Episcopal congregations objecting to the COCU merger be guilty of such charges? The suggestion was made that if Bp. Hines entered the Georgia case "against the background of his own expressed enthusiasm for COCU" it might have been better to "let the Presbyterians settle their own disputes."

The American Church News called upon Bp. Hines to make a statement of his understanding of the relation of the Presbyterian matter to "possible similar cases in his own Church where dissent might be over doctrine and order rather than social action." It urged the Joint Commission on Ecumenical Relations likewise, and Episcopal Church delegates to COCU, to make public statements "aligning themselves with the same Christ-like provision which safeguards freedom of conscience reported recently from Ann Arbor, Mich., in these terms: 'Congregations of the proposed Presbyterian Reformed Church will be permitted to withdraw with their property, should they elect, in the event of future unions with other denominations.'" This same plan of union document stipulates that ministers involved in such withdrawals should not lose pension privileges.

MARYLAND

Bp. Powell Dies

The Rt. Rev. Noble C. Powell, retired Bishop of Maryland, died at Church Home and Hospital in Baltimore, at the age of 77. Services were conducted from Emmanuel Church, Baltimore.

Bp. Powell was born in Lowndesboro, Ala., and attended the Alabama Polytechnic Institute and the University of Virginia. He received the bachelor of divinity degree from Virginia Theological Seminary in 1920, and was awarded the doctor of divinity degree by his seminary, by the University of the South, and by Washington College. He was ordained to the priesthood in January 1921, and consecrated to be Bishop Coadjutor of Maryland on October 17, 1941. He became diocesan Bishop of Maryland in 1943 and retired from the active episcopate in 1963. Prior to his elevation to the episcopate, Bp. Powell served as rector of St. Paul's Church, Charlottesville, Va., rector of Emmanuel Church, Baltimore, Dean of the National Cathedral, and Warden

of the College of Preachers in Washington, D.C. He was a deputy to the General Conventions of 1934 and 1940, and a trustee and vice president of the Church Pension Fund.

In 1964, Bp. Powell received Loyola College's Andrew White medal for "his long service to the spiritual welfare of the people of Maryland and his active interest in ecumenism." Loyola is a Jesuit-maintained Roman Catholic institution.

He is survived by his widow, the former Mary Wilkins Rustin, two sons, Philip and Thomas, and four grandchildren.

ENGLAND

Voting Begins on Methodist Union

Voting on current proposals for reuniting Britain's Anglicans and Methodists is now underway in the Church of England's 43 dioceses, but the results are being kept secret until all are known, probably in February. Four questions are being put before all diocesan conferences. First to vote was Derby, followed by York.

Methodist sources said members of quarterly meetings will be asked their views next March, and those of synods, in May. Methodists will have only one question to answer: "Are you in favor of proceeding on the basis of the final report of the Anglican-Methodist Unity Scheme?" The plan, announced last April, provides for reunion of the two Churches in two stages—full intercommunion, a common ordinal, and a service of reconciliation for integrating the two ministries; and then some years later, full organic union.

Abp. Ramsey and Methodist Conference Bishop Rupp have suggested that the Anglican Convocation and the Methodist Conference take their final vote on whether to go into the first stage, simultaneously at their meetings on July 8th. The four questions before the Anglican Conferences ask whether they agree that unity should be sought in two stages; whether they endorse the proposed ordinal; whether they support the proposed service of reconciliation; and whether they wish convocations to give final approval to the inauguration of stage 1.

The evangelical-leaning *Church of England Newspaper* said there are at

least 1,038 Anglican clergy who refuse to join in the service of reconciliation which has been the most controversial feature of the unity plan, although with few exceptions they all favor union with the Methodists. The Anglican journal said this figure was reached through a referendum among mainly Evangelical clergy launched last June under the auspices of three Evangelical Anglicans — the Rev. John Scott, the Rev. Peter Johnson, and Dr. J. I. Packer who was the one dissenting member of the Anglican-Methodist Unity Commission which drafted the union program.

Bp. Mortimer on Divorce

There should be a special form of service for use at the marriage of divorced persons, the Rt. Rev. Robert Mortimer, Bishop of Exeter, believes. Under present Anglican canon law in England, a divorced person cannot be re-married in the Church while the other partner of the former marriage is still alive. For the benefit of such people who wish to be re-married with the Church's blessing, Bp. Mortimer put forward his proposal for serious consideration in an article in a diocesan publication.

In his article Bp. Mortimer, a leading theologian, cited the doctrine underlying the Church's present policy and compared it to that of the Orthodox Churches which, for centuries, have permitted the remarriage of divorced persons. "The remarriage of a divorced person in the East takes the same form as a normal marriage, except that it is preceded by a penitential section, stressing, if I remember rightly, the unfortunate necessity of a second marriage imposed by the hardness of men's hearts and the weakness of the flesh," he wrote. "For the Church of England to adopt the Eastern discipline would be a major departure from her position as a part of the Western Catholic Church, a step which, in the Middle Ages, would have been regarded as a betrayal and an act of schism. Nevertheless in the 20th century it is a possibility which ought to be seriously considered. It would mean, I suppose, that divorced persons whose names were on the electoral roll of a parish or who were otherwise recognized as practicing members of the Church could be re-married in Church but without any of the 'frills' of music and bells and orange blossoms, and perhaps with an adapted form of service. This would, undoubtedly, afford great relief to some devout persons who honestly and sincerely desire the blessing of the Church on their new marriage and to be allowed to become or to continue as communicants."

Bp. Mortimer admitted that he has the same reservations about the Eastern-type of procedure as he has about the discipline of the non-episcopal Churches. He described two such reservations. First, he mentioned the difficulty for a minister of

drawing the line in practice between those who are genuinely repentant for their share of the blame for the breakup of the first marriage and genuinely intend to make the second union a lifelong and Christian one, and others whose sincerity he doubts. Secondly, he referred to his "immense reservations" about the way one explains away the "terribly clear teaching" of our Lord that "he who puts away his wife and marries another commits adultery."

The bishop added, however, that his reservations about the Eastern-type procedure are not quite as extensive as those he has about the Western non-episcopal discipline "because the penitential note imported into the service would, in some degree, witness publicly to our Lord's teaching about marriage as a life-long union." He wrote that many divorced people need and sincerely desire "the pastoral care of the Church and the regular use of the sacraments." The growing Anglican practice of admitting divorced people to the sacraments is illogical, but "it works and is accepted." He concluded that those who break the Church's laws should not be permanently cut off from its ministrations.

EXECUTIVE COUNCIL

New Features for Overseas Relations Office

A new feature in the reorganization of the Executive Council's Office for Overseas Relations will be the establishment of four "area desks," providing closer ties between the national Church and the expanding work of the Church abroad. In an announcement outlining the "new look" of the work overseas, the Rt. Rev. J. Brooke Mosley, Deputy of Overseas Relations, told of his appointment of four staff members who will play key roles in the new organization.

Those appointed as secretaries and their areas are: the Rev. Samuel Van Cullin, Africa; the Rev. William C. Heffner, East Asia; the Rev. Robert S. Seiler, South Asia; and the Rev. J. Seymour Flinn, exchange visitors. The appointment of a secretary for Latin America and a secretary for interpretation will complete the reorganization, Bp. Mosley said.

Others on the staff include Paul A. Tate, associate deputy to Bp. Mosley, and Miss Mildred Weatherbee, administrative assistant.

POLYNESIA

Bishop Translated

The Bishop of Waikato, the Rt. Rev. J. T. Holland, has accepted the invitation of the diocesan bishops in New Zealand to succeed the Rt. Rev. J. C. Vockler as Bishop in Polynesia. Bp. Holland, who

will leave for Suva, Fiji, next March, was consecrated Bishop of Waikato in 1951.

The Diocese of Polynesia includes the Crown Colony of Fiji, soon to become independent; Gilbert Islands; Ellice Islands; the independent Cook Islands; the Kingdom of Tonga; and the Sovereign State of Samoa—in all, an 11-million square-mile diocese.

CALIFORNIA

Black Panthers' Growth Claimed

An Episcopal priest who is an adviser to Black Panther Huey Newton asserts that the Black Panther Party is growing rapidly in membership and influence in the black community. He is the Rev. Earl Neil, Jr., a member of the national advisory cabinet of the Black Panther Party in Oakland, Calif. "It's a people's party," said Fr. Neil. "Its program and ideology are constructive and healthy for black people if they're going to survive in America."

Fr. Neil is rector of St. Augustine's Church in Oakland, where the Black Panthers hold their meetings. He said that he is "extremely dissatisfied" with the verdict against Huey Newton, 26, founder of the Black Panther Party, who last September was found guilty of voluntary manslaughter in the fatal shooting of an Oakland police officer and was sentenced to a term of 2-to-15-years in prison. The priest charged that Newton "did not receive an impartial trial by a jury of his peers. It was a compromise verdict . . . just a part of a conspiracy in the racist power structure of Alameda County and the state of California, a conspiracy to destroy Newton and the party." He denied charges that the Black Panther cabinet is made up of hoodlums and that the organization is paramilitary.

MINNESOTA

America's "Affluent Peasants" Indicted

The "affluent peasant"—white lower-middle class—constitutes the most dangerous element in American society, said Whitney Young, Jr., executive director of the National Urban League, at a conference on communications in Minneapolis. He described the "peasants" as "fanatics" and said they are tired of disorder but that they forget that they owe their affluence to the disorders invented by the labor movement to obtain benefits for workingmen. They condemn federal aid, he said, forgetting that their parents were beneficiaries of such programs as the WPA during the 1930s, and that the federal government spends millions of dollars to help farmers and industry. "They and others have reacted to the term 'black power' . . . without recogniz-

ing that this is the path other ethnic groups followed," Mr. Young said. He declared that the cause of justice in this country can be achieved only if there is a willingness to share power with those who now are powerless.

Another speaker was Dr. Arthur S. Flemming, president of Macalaster College in St. Paul and also of the National Council of Churches. He charged that the news media and religious and educational institutions have done much less than they should have to keep the public informed about the problems and needs of people who live in black ghettos.

Edward P. Morgan, broadcaster and columnist, also addressed the conference and expressed surprise that the poor and the black in America have not been more violent in their protests.

CONVENTIONS

Indianapolis

Clerical and lay delegates to the 131st annual convention of the Diocese of Indianapolis, meeting in Madison, Ind., voted to raise minimum clergy salaries by more than a \$1,000 per year. They also settled the controversial question of giving convention seat, voice, and vote to parishes and missions which are in arrears in their financial assessments to the diocese.

Delegates supported a recommendation to increase clergy salaries to a minimum of \$6,750 per year, in addition to other allowances. According to a report on the subject, the new salary scale will raise by more than \$10,000 a year the mission assistance expenditures for that purpose in the diocese. The diocesan canons were changed to allow the seating of delegates from churches not current with their diocesan assessment payments. Included in the change by amendment were procedures for delinquent churches to follow in working out their problems.

The Rt. Rev. John P. Craine, Bishop of Indianapolis, requested the establishment of an Episcopal Charities Appeal Fund to provide funds for specific programs, and convention concurred. An executive board with members from parishes and missions will be named early in 1969.

Delegates gave enthusiastic support to the Urban Task Force of the diocese in shifting responsibility from clergy to laity throughout the diocese in working out programs and solutions to critical urban problems of concern to the Church. Also supported was a program of intensified ministry to higher education.

Milwaukee

The evening session of the annual council of the Diocese of Milwaukee, meeting in the parish house of Trinity Church, Wauwatosa, Wis., opened with an address by the Bishop of Milwaukee, the Rt. Rev.

Donald H. V. Hallock. The delegates then met in three groups to hear various presentations on matters of concern to their diocese.

Action taken during the following day-long business sessions that were preceded by a celebration of Holy Communion included:

(✓) Renewal (for three years) of the companion diocese relationship with the Dioceses of Masasi, Dar-es-Salaam, both in the Province of East Africa, and Fond du Lac and Eau Claire. The latter two plus the Diocese of Milwaukee make up the Episcopal Church in the State of Wisconsin;

(✓) Establishment of new minimum mission clergy salaries beginning at \$5,400 with three annual increases of \$200;

(✓) Changing the voting age at the parish level from 21 to 16 years of age;

(✓) Revision of the proposed budget substantially upwards to a record budget of over \$400,000. This is an increase of \$50,000 over the 1968 figures.

Special guests at the convention included approximately 50 members of the Panthers' Den in the inner city of Milwaukee. The den, a reading academy formerly based at St. George's in the Core, Milwaukee, has now branched out into its own quarters.

ECUMENICAL MOVEMENT

Hope Expressed for Re-opening of 1896 Case

The Rt. Rev. John S. Higgins, Bishop of Rhode Island, has expressed the hope that Vatican authorities will open for study the records of the special papal commission which investigated Anglican orders in 1896—and declared them null and void. Bp. Higgins stated his views in the course of a dialogue meeting between Roman Catholic and Anglican clergymen in Rhode Island. He was responding to questions from the floor following a talk by the Rev. John Jay Hughes, a former Episcopal priest who was conditionally ordained to the Roman Catholic priesthood last January in Germany.

Bp. Higgins observed that the entire question of holy orders in the Church is being thoroughly re-examined today, and that the result of this examination will turn out to be rather different from what is expected by the "stuff"—either Anglicans or Roman Catholics. He stated his belief that "in some sense all orders have a certain validity."

Fr. Hughes, in his address, took the position that some good had resulted from the papal condemnation of Anglican orders in 1896, since it had forced Anglicans to defend their orders on catholic principles. He said that the current re-examination of the issue by Roman Catholic theologians was leading them "to a broader doctrine of the ministry." He said also that the 1896 investigation was one-sided against the Anglican position,

and that a new study might produce different results.

(Fr. Hughes's book, *Absolutely Null and Utterly Void*, dealing with this subject, was reviewed in *THE LIVING CHURCH*, Oct. 27.)

SCOTLAND

More on Union

Last month the Provincial Synod of the Scottish Episcopal Church met to consider reports on Church union from all the dioceses and individual parishes in the province. As already reported [L.C., Nov. 24] there was very deep feeling on the part of the laity that the Episcopal Church should advance here and now to what would really be intercommunion. The clergy were divided on the matter, and the ultimate decision followed the lines recently laid down at the Lambeth Conference, that each bishop could in his own diocese authorize the admission of non-episcopally confirmed people to communion if he so desired. However, a commission was set up to investigate means to intercommunion; and a resolution stating that the Episcopal Church definitely is dedicated to seeking full Church unity was agreed upon.

This month official representatives of the two Scottish Churches met to resume conversations. The Church of Scotland apparently welcomed the tentative steps taken by the Episcopal Church, and it was further suggested that in the near future members of the two Churches might participate in each other's courts and committees. Such members would have a voice in any discussions, although they would have no voting powers. Once more it was suggested that all inter-Church talks should cease, at least for a time as real progress is so slow, but delegates were in favor of at least keeping on talking.

The really interesting thing about all this is the difference between the official attitudes and the view taken by ordinary Churchpeople. Although the official representatives of the Episcopal Church did not go as far as many of our members would like, yet their very mild move towards the Presbyterians apparently satisfied the latter's official spokesmen. It would be true to say that many Presbyterians were most aggrieved at what they considered the grudging attitude of the Episcopal Church. In fact it is becoming more and more apparent that the officially appointed ecumenists are not at all in line with the man in the pew. The latter is anxious to see things moving. He is weary of the long drawn out discussions, and from the point of view of the Episcopal Church there is the danger that the much larger Church of Scotland (Presbyterian) may be forced by the grass-roots members to simply give up all idea of uniting. This would not only have

Continued on page 12

The Church

Worships and

All Saints Church, in the center of San Francisco's Hippieland, is a true catholic church in that it possesses those authenticating marks and signs of the Catholic Church. Among these are the preaching and teaching of fundamental Christian doctrine without equivocation, the practice of catholic liturgy in the beauty of holiness, and a loving zeal for souls.

This type of church is not the kind that moves out of an area that is no longer "nice." It does not seek aberrations of sensationalism to fill up the church temporarily, by wise-cracking denials of fundamental Christian doctrines like the Holy Trinity and the divinity of our Lord. The strength of this type of church through 2,000 years has most certainly been its firm knowledge that it was founded upon the solid rock established by Christ. Here I quote from the Rev. Leon Harris, rector of All Saints for some 20 years, at the commencement of his three addresses over radio station KCBS, San Francisco, upon his ministry to the Church in Hippieland: "One of the fundamental principles of the Gospel is that Christians have duties of love and *service* to all men. We are bidden by the divine imperative to 'Go into all the world.' Therefore we are not to restrict our deeds of well-doing to those whom we like, or with whom we find ourselves in agreement in matters of dress, hair style, politics, or even religion. I believe that no Christian congregation can rightly consider itself to be true to its commission from God if it is self-centered and indifferent to the needs of the community which surrounds its place of worship." It is hard to understand, but some pro-

fessed Christians find fault with that statement. All Saints has lost a number of families because Fr. Harris feels that his duties as a priest are to serve all sorts and conditions of men. Other Christians, however, living in affluent sections of the city, have become substantial members of All Saints.

The past three years have brought many changes to the lower-middle-class neighborhood in which All Saints Church is located. About three years ago an influx of bearded, long-haired, barefooted or sandaled, and beaded hippies began to be increasingly evident. Soon this became a flood. For at least two years the Haight-Ashbury district of San Francisco has been known all over the world as the Hippie Capital. All Saints Church is only a block away from either street. Haight Street is crowded day and night by these people; their costumes are very colorful, the sound of bongo drums, guitars, flutes, and tambourines is continuous, and incense permeates the air.

Although these hippies are not all alike, it can be said generally that they are intelligent young people of middle and upper-class homes. Most are high school graduates, and many have college degrees. Most are members of the hippie community because of spiritual crisis and a profound need which they felt was unmet in their former environments. They are in reaction against a social order which they have come to regard as phony, selfish, materialistic, and dishonest. This is how Fr. Harris sums up their attitude. He is not referring to the deviates, parasites, exhibitionists, exploiters, and drug pushers who have infiltrated the movement, but of the real hippies as he knows them. They present a challenge and opportunity to the Church. There is an urgent and naked need. Fr. Harris has found that the intelligent hippie is basically religious, and it is his conviction that the Church should spread an umbrella of



By John W. Alcorn

Grace Church
St. Helena, Calif.



Ministers in Hippieland

understanding over these alienated and confused people—to extend the hand of fellowship to the thousands in need of help, but *without pushing*. The cardinal sin, as the hippies see it, is trying to force one's opinions on another person. As they say it, "Everyone should be free to do his own thing as long as he harms nobody, but nobody should force his thing on anyone else." So the Church's message must be so presented that the individual is encouraged to discern it for himself without feeling that it is thrust upon him. Thus Fr. Harris's first step, and the only one that could properly be taken for a long time, was to establish channels of communication through which mutual friendship and trust could be created. Here are some of the ways that All Saints Church has tried to do this:

The Church has provided facilities for innumerable meetings of citizens of the community for purposes of fostering mutual understanding and promoting public service. These have included forums, lectures, dramatics, art exhibits, dances, concerts, poetry readings, and classes in many subjects including mental health, nutrition, preparation for parenthood, child care, and crafts of many kinds.

For a long time a group of hippies, called the Diggers, was given the use of the parish kitchen to prepare a meal which was served daily in Golden Gate Park, free of charge, to everyone who cared to come—and hundreds came. This meal is no longer provided, but a free bakery is operated on Tuesdays and Fridays every week and the bread is given away—as much as half a ton in one week—to everyone who wants it.

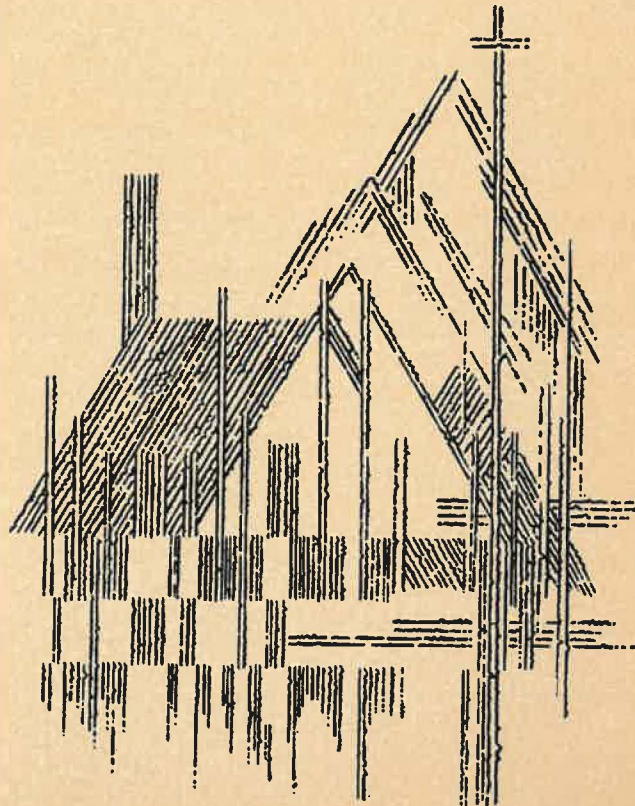
Nearly two years ago an office was set up in one of the church buildings, for community service. For a long time it was open 24 hours every day. At present it is manned for 14 hours daily by volunteers from the hippie community. From

this office are directed, under the aegis of the church, not only the free bakery, but also a free store, an employment bureau, a recreation center, a missing persons bureau, an emergency housing program, a counseling program, and many special events which are held on the premises for the benefit of the entire community. It was not expected that this would result in a spectacular number of conversions, nor has it. It has been done in the spirit of the Good Samaritan, to meet needs simply because needs exist, and these are God's children. The program has generated friendship, respect,

even deep affection. It is very possible that the seed planted now will in future years bear fruit beyond our imagining. It must be added that Holy Communion is celebrated daily and the value of the sacraments is never overlooked.

What of Haight-Ashbury's future? No one knows. But what we do know is that All Saints Church is a terrific witness to the enduring life of the Universal Church which sees souls to minister to in every place. It is not to be expected that everyone feels sympathy for the philosophy of this young peoples' movement, but all

Continued on page 12



AN AUTOBIOGRAPHY. By Edwin Muir. Seabury. Pp. 288 paper. \$2.45.

Edwin Muir "Born Querist" might well have been the title of this autobiography. Child of the lonely Orkneys, the author who possesses almost total recall of many events in his highly emotional life, leads us on his travels throughout the isles and on the continent in his life-long search for answers to all that happened about him. His probings as well as his mystical dreams eventually lead him to psychiatry and a quiet acceptance of his intense personality. Marriage in 1919 brought a new dimension and peace to his disorderly life.

The autobiography of Edwin Muir is not only the intimate story of a soul in search of peace and understanding, but the growth of an intellect probing the regions of the metaphysical world. His poetry is metaphysical but earthy. His essays are propagandist. Both styles are intense in spirit. Accounts and musings of Czechoslovakia 1948 are almost prophetic and especially pertinent at this time.

SUE COOPER
Grace Church
Carlsbad, N.M.

✦ ✦ ✦ ✦

MAURICE BLONDEL: An Introduction to the Man and His Philosophy. By Jean Lacroix. Trans. by John C. Guinness. Sheed & Ward. Pp. 158 paper. \$2.45.

Jean Lacroix, a contemporary French philosopher, has written in *Maurice Blondel* a short, lucid introduction to the man and his philosophy, apparently to place him before the world as one who has, to a significant degree, rehabilitated the perennial philosophy. Blondel (1861-1939) is in the French literary tradition with all of its subtle examination of the depths of the human psyche as a means of arriving at metaphysical truths. If one shares the high regard for the Cartesian method and one's *milieu* is permeated with the Thomist tradition, as is true even with Sartre, this can be quite exciting. But to one who does not share this tradition, Blondel's work must appear as a *tour de force*: an attempt to restate the ontological argument in terms of will. To the reviewer, this is still Plato's *Eros* with its Augustinian and Leibnizian modifications; but it is also a *cul de sac*.

ROY E. LE MOINE
Chaplain, USN (ret.)

✦ ✦ ✦ ✦

PRAYERS FOR HELP AND HEALING. By William Barclay. Harper & Row. Pp. 124. \$3.50.

In his introduction to this priceless little book, *Prayers for Help and Healing*, Dr. William Barclay, Professor of Divinity and of Biblical Criticism at Glasgow University, points to speed, stress, and tension as the cause of many a nervous or mental breakdown today. His book is

an effort to bring peace and comfort to the ill, the lonely, and the fearful, and guidance and inspiration to those who are trying to help them.

S. M. M.

Sister of St. Margaret

✦ ✦ ✦ ✦

JESUS IN THE CHURCH'S GOSPELS. By John Reumann. Fortress. Pp. xviii, 539. \$7.95.

The Professor of New Testament at Lutheran Theological Seminary, Philadelphia, offers us a comprehensive and balanced view of the gospels. He has, on his own account, sought a stance which will enable him to draw upon the more "conservative" studies of English biblical scholars and the more "radical" understandings characteristic of many Germans. The synthesis at which he arrives, however, probably stresses the difficulty in applying such labels to biblical scholarship today. Although often "radical" in his methods of approach to the materials, Prof. John Reumann sometimes comes to conclusions which others might regard as rather "conservative."

The title—*Jesus in the Church's Gospels*—fully implies the author's efforts to find meaning both in the Church's teachings about Jesus and in the message of Jesus himself which may at times therein be discovered. The dangers of superficiality are overcome by close attention to particular areas of concern such as the Lord's Prayer, the resurrection stories, and a number of the parables. There are 334 pages of text followed by over 200 pages of notes and indices including suggestions for further reading. This last item will give added value to a book which may be read with profit by clergy, seminarians, and educated laity, for, above all, the author understands how and why the gospels were written as "good news."

(The Rev.) FREDERICK H. BORSCH, Ph.D.
Seabury-Western Seminary

✦ ✦ ✦ ✦

A CHAPLAIN LOOKS AT VIETNAM. By John J. O'Connor. World. \$5.95.

The war in Vietnam has been the subject of passionate debate in every corner of American society. Protest against the war and the draft has been heard from all walks of life. The Church and its leaders have certainly not been quiet in this whole business. In fact the degree of concern has probably been greater than with any U.S. war in the past. By far the loudest voices heard have been in opposition to the war. Typical of these have been William Sloane Coffin, Chaplain of Yale University, and Robert McAfee Brown, noted teacher, and co-author of *Viet Nam: Crisis in Conscience*. The protests of such prominent Church leaders have caused much confusion among laymen who are torn between the claims of patriotism and what they are told from so many directions are the claims of God. Often those who an-

guish most from these conflicting claims are the young men who are most directly involved in the war.

It is gratifying to find a well written book by an eminently qualified author which presents the other side of the Churchman's story. *A Chaplain Looks at Vietnam*, by John J. O'Connor, is such a book. Fr. O'Connor is a commander in the Navy Chaplains Corps, has served several tours in Vietnam with the Marines, and holds advanced degrees in both psychology and moral theology. The book reflects extensive study of the Vietnam situation both past and present.

Fr. O'Connor takes each of the standard objections to the war and analyzes it carefully both from the point of view of legality (as expressed in such documents as the Geneva Agreements and the SEATO Treaty) and of Christian ethics. To this he adds the results of his own personal encounter with the war and the Vietnamese people. The result is a clear-cut Christian moral position in favor of the war and a strong endorsement of U.S. policy on Vietnam.

This book ought to be read by any person who is looking for a balanced perspective on Vietnam.

(The Rev.) JOHN R. MCGRORY, JR.
Ch. Major, USAF

Booknotes

By Karl G. Layer

The Inescapable Calling. By R. K. Strachan. Eerdmans. Pp. 127 paper. \$1.65. Dr. Strachan's short volume deals with "the missionary task of the Church of Christ in the light of contemporary challenge and opportunity."

Night Flight To Hanoi. By Daniel Berrigan. Macmillan. Pp. xix, 140. \$4.95. Daniel Berrigan, S.J., has come to be noted more for his activities with the anti-draft and anti-Vietnam war movements than for his work as a Roman Catholic pastor to the faithful. This volume is the diary of his journey to the North Vietnamese capital as the representative of a coalition of peace groups seeking to secure the release of three captured American fliers. The writing is good; several original poems are included.

Prayers from Life. By Omer Tanghe. Kenedy. Pp. xii, 156. \$4.95. Out of his pastoral experience in an industrial town and his involvement in this mission, the author has produced a book of "on location" prayers of intensity and appeal.

Subscription and Assent to the 39 Articles. Report of the Archbishop's Commission on Christian Doctrine. SPCK. Pp. 77 paper. 9s6d. By this time most everyone is aware of the debate over the Thirty-nine Articles which took place at the Lambeth Conference. Here is the report of Dr. Ramsey's commission that originally broached the question and brought it to current modern attention.

To Norman Thomas—Yea, and Amen

Norman Thomas is a great and good man, whatever one may think of his doctrinaire socialism. He has always been, and in his advanced age he remains, a sane and realistic man—idealistic but not visionary. Recently he has written what is called “a straightforward letter” to people who “want to do something about racial justice.” His appeal is specifically on behalf of a group known as SEDFRE (Scholarship, Education and Defense Fund for Racial Equality), whose special project is raising money for various kinds of leadership training for Negroes through workshops, seminars, and other means. It is what Mr. Thomas says at the beginning of his letter that strikes us as calling for quotation here with our hearty endorsement.

“Dear Friend:” begins the letter, “Very often I talk with people who, until recently, were deeply committed to the civil rights movement, and who now say, ‘Oh, what’s the use?’ The noisy and destructive excesses of a handful of Negro extremists, extravagantly publicized on television and in our newspapers, have left these people confused and apathetic. Perhaps you are one of them. I agree that it has been painful to see the civil rights movement misused by extremists for purposes that have nothing to do with civil rights. But we cannot for this reason desert the movement which had held out the hope of racial justice for the first time in our history. Apathy in this matter is a luxury we cannot afford. Not unless we are resigned to living in the kind of torment that we experienced this past summer. What then can we do? We obviously can continue to give our whole-

hearted support to the constructive elements in the civil rights movement—to those who still hold to the original goals of the movement, and who want to see an America rid of the ugly barriers of discrimination which block opportunity and throttle hope for millions of our Negro citizens.”

It goes without saying that any Christian citizen who will allow the misbehavior of a few extremists to turn him off from the quest for justice for all is being less than Christian, less also than just and responsible. We suspect that a much larger number of white Churchmen have turned away from the civil rights movement more in honest despair than in cynical eagerness to find a “good out” from a demanding moral obligation. The idea that the civil rights movement in America has been totally taken over and turned to their own evil ends by black-power opportunists is very widespread; and it is one of those ideas which by simply being accepted tend to come true. If there is no longer any good result that can be obtained from sincere, constructive, brotherly participation in the good fight to enlarge justice and the good life to include all people, all good causes in this land are lost and America stands in the Valley of Hinnom. But that does not have to be. The cause of racial justice, the true and genuine civil rights movement, is not lost so long as there remain any good soldiers left in the field. This is a time when such good soldiers must not say that the struggle naught availeth.

So says Norman Thomas, and so say we.

Song of the Airmen

*If I ascend to heaven, thou art there! If I take
the wings of the morning, even there thy hand
shall lead me and thy right hand shall hold me*

[Ps. 139:8-10].

Upborne on the wings of the morning
We sail over land and sea;
Mid thy splendors creation adorning,
Lord God, we worship thee!

While the morning stars sing in the heaven
And the birds on the wing fly free,
And the Lord’s Day is each of the seven,
O God, we glorify thee!

When tempest or fog looms before us,
Or clouds, like the limitless sea,
No shuddering fear shall come o’er us:
Lord God, our trust is in thee!

Give us hearts that are clean as the sunrise,
From sinning and sorrow set free;
At the end of our journeying sky-wise,
Lord God, let us come unto thee.

By the Christ who ascended to heaven,
By the Man who once walked on the sea,
May peace to our loved ones be given:
Lord God, we commit them to thee!

Frederick C. Grant



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O LITTLE TOWN OF BETHLEHEM . . .

From the days of the Crusaders, the City of David has been almost entirely Arab Christian. Anglicans (Episcopalians) who live there are part of the Diocese of Jordan, Lebanon and Syria, and their Bishop, the Rt. Rev'd. Najib Cuba'in (first Arab consecrated within our Church) will conduct this year as for the past ten a Christmas Eve service in the Nativity Square at Bethlehem. . . .

As you celebrate the birthday of the Christ Child, will you share His gifts to you with your Arab fellow Christians still suffering from the 1967 war in the Holy Land?

Tax deductible checks for use in Occupied sections of the West Bank for the work of your own Church there may be sent to:

THE SOCIETY OF ST. PAUL (Arab Bureau)
P.O. BOX 446 • GRESHAM, OREGON 97030
(American Commissary for Bishop Cuba'in)

HIPPIES

Continued from page 9

Churchmen should be immensely proud of All Saints Church on the firing line in carrying out our Lord's Great Commission. Commendation must also be given to Fr. Harris who in the face of tremendous social pressure turned facilities of the church over to the hippies for self-help activities.

AROUND & ABOUT

Continued from page 2

religious themes. How can anybody seriously contend that the issuance of such stamps by the U.S. Postal Service is a legislative act establishing a religion or prohibiting the free exercise thereof? For my own part, as a pro-Semitic Christian citizen, I'd love to use stamps commemorating some event sacred to Jews.

It would be helpful if all citizens would sit down and read the U.S. Constitution all the way through in preparation for the new year, reading it simply for what it says, as it stands. Like the Bible, it's a surprising document, which few of us know as well as we thought we did.

All who are adults in wisdom and grace as well as age should strive for an understanding sympathy for rebellious young people. But such an attitude is distinctly different from that attitude of hearty approval and blanket endorsement which some adults feel they must adopt if they are to be "with it." The hippie movement provides the special assignment for adult Americans today. I have read astounding statements by eminent Christian thinkers comparing the hippies—and by no means unfavorably—with the early Christians and the early Franciscans. I see no common factor whatever between the hippies and those earlier worthies except their humanity. If I were to look for the historical antecedents or prototypes of the

hippies I think I would check out the Cynic movement of the Graeco-Roman era, in its later stage which was characterized by total rejection of social conventions and amenities. But that's a purely academic exercise. The hippies we have with us, and they are troubled young people. The Church should try to meet them and minister to them on that premise, and this is what the Rev. **Leon Harris** and his parishioners of **All Saints Church in San Francisco** are undertaking to do (see **John W. Alcorn's** article on page 8). It seems to me that Fr. Harris and his people are taking the right tack in their approach to their young oddball neighbors.

I wish I could remember both the name and the exact words of the man who gives us our word for this week: "Anything will turn out well in the end if it begins at the Manger." *Laus Deo!*

NEWS

Continued from page 7

world-wide effects, but might cause considerable repercussions within the Episcopal Church, many of whose members are also weary of discussion which they feel are very artificial. Meantime, however, the talks will go on.

THOMAS VEITCH

SAN JOAQUIN

Grape Growers Tell Their Side

A California table grape grower has criticized clergymen supporting the grape pickers strike for "adding dignity to a cause which is without dignity." Louis Lucas, a grower from Delano, Calif., took issue with Church-backing for Cesar Chávez and his United Farm Workers at a Stanford University student meeting where the grape issue was debated. Mr. Lucas and John Bree, both officers of the South Central Farmers Committee which represents growers, participated in the discussion. Many church groups and religious leaders have supported the Chávez-led strike of pickers and have called for a boycott of table grapes. The controversy, centered around Delano, involves the attempt of the farm workers to unionize.

Mr. Lucas and Mr. Bree said that the UFW has failed to win substantial support in the Delano area and has "made an atrocity" of its bargains with the Di-Giorgio Fruit Company and the Schenley

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Industries, two growers which recognized the union. Mr. Lucas said that the farm workers "failed to establish themselves as a responsible union." He added that despite a no-strike clause, Schenley had experienced 58 strikes and slowdowns and that DiGiorgio has gone out of business in the Delano area.

The meeting of students with growers was sponsored by the Young Republicans and the Interfraternity Council at Stanford. In a campus referendum held in October, Stanford students voted to support the table grapes' boycott by 1,030 to 409.

Mr. Lucas admitted that the boycott had been successful in some areas. "It's been used as a good excuse for a lower price" by chain stores negotiating with growers, he said, adding that vineyard owners have filed suits against unions involved in the boycott and were considering legal actions against stores supporting it. The growers said that the grape workers around Delano earn about \$2.30 an hour, well above, they claimed, the \$1.69 average for California farmer workers. They claimed also that statistics on earnings usually lumped together full-time workers with housewives, students, and other part-time employees. They asserted that Cesar Chávez never brought proof that 30% of the workers had signed cards indicating a desire for a union, as the National Labor Relations Board stipulated. They also charged that in the vote to unionize the DiGiorgio operation union members were bussed round-trip from El Paso, Texas.

Mr. Bree told the students that the growers were considering picking grapes by machine even though it may cost twice as much as now paid to laborers. He said also that "many Church leaders are taking a second look at Delano. I'm not so naive as to stand here and tell you we're all great guys—but we're not demons, either. . . ." The workers' cause has been widely supported by Church groups throughout the land.

SOUTH AFRICA

Anglican Synod Ends in Anger

The Synod of the Anglican Church in South Africa, meeting in Durban, ended with angry recriminations and a call for the Church to set its own house in order while it criticizes government *apartheid* policies. Both black and white members of the clergy charged the Church with discrimination in its employment and educational practice. Several resolutions directed at such discrimination were rejected by the delegates. A resolution condemning *apartheid* was approved, but no action was taken on motions to equalize pay for white and non-white clergy and to admit students of all races to Church schools in circumstances when such a policy is permitted by law. Several dele-

gates said that, while opposing *apartheid*, Anglicans should try to "love and understand Afrikaner nationalists and not condemn them out of hand."

Resolutions approved by the synod criticize the migratory labor system in South Africa as "cruel and dishonest" and endorsed the aims of the University Christian Movement, a recent target of severe government criticism.

AROUND THE CHURCH

The Onondaga County War Memorial in Syracuse, N.Y., was the setting for the festival service of Holy Communion Nov. 1, celebrating the 100th anniversary of the Diocese of Central New York. Guest preacher was the Rt. Rev. John Hines, Presiding Bishop. Mr. Daniel Pinkham, commissioned to compose a musical work for the service, presented a setting for Psalm 47, for brass and chorus, performed by the Syracuse Community Chorale and the Brass Symphonic of Onondaga Community College. Many civic and religious leaders from the diocese and its neighboring areas attended the service.

A 24-hour prayer vigil held at the Church of the Advent, Houston, Texas, was sponsored by the parish's spiritual life committee. Scheduled services included Holy Communion at the beginning and at the closing of the vigil; Morning Prayer; the Penitential Office; and Evening Prayer. Purpose of the vigil was to enable individuals to seek a deeper commitment to the Christian movement.

The church where William Shakespeare was baptized is on the point of collapse, and a world-wide appeal for funds to restore the ancient edifice has been launched at Stratford-on-Avon. The historic Trinity Church where Shakespeare's bones are interred was built in 1491 and time has joined weather in battering the old structure. Restoration of the church will be carried out as soon as sufficient funds are raised.

Two musical events during November marked the continuation of the 1968-69 concert series at Grace Cathedral, San Francisco. Richard Purvis, the cathedral's own organist, composer, and master of choristers, presented a Sunday afternoon program of "Masterpieces of Organ Literature," and the Meridian West, a modern jazz quartet, performed classical, folk, and religious music at an evening concert. The quartet has gained a national reputation with its programs of both contemporary and standard works.

Episcopalians in the Diocese of Olympia were asked to meet the quota set for them by the office of the P.B.'s Fund for World Relief—\$2,600 for the Nigeria/Biafra special appeal. They met that figure and more. In fact, they have contributed \$14,896.16 to date.

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407 E. Michigan Street
Milwaukee, Wis. 53202

DIED

THEODORE P. BOLLMAN, father of the Rev. Robert P. Bollman, Christ Episcopal Church, LaCrosse, Wis., died in Buffalo, N.Y., on November 12th. A memorial fund was established to aid the building of a chapel for Korean Sisters.

LINENS AND VESTMENTS

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PRIEST available; for resumé write Box E-588.*

PRIEST desires New England or New York parish. Write Box W-601.*

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PRIEST wanting curacy. Also willing to serve as organist. Experience in calling, counseling, and preaching. Resumé upon request. Reply Box W-596.*

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

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THE LIVING CHURCH

Appointments Accepted

The Rev. John G. Arthur, former rector of Christ Church, Slidell, La., is associate rector of Grace Church, Monroe, La. Address: 1317 Emerson (71201).

The Rev. Webster G. Barnett, former rector of St. David's, Minnetonka, Minn., is rector of St. Timothy's, Box 2097, Yakima, Wash. 98202.

The Rev. George H. Cave, Jr., former staff member of Berkeley Preparatory School, Tampa, is to be an instructor in philosophy at the state university's St. Petersburg campus, Jan. 1. Address: 2808 Morrison Ave., Tampa, Fla. 33609.

The Rev. Maurice Cotter, former curate, St. John's, Dallas, Texas, is vicar of St. Stephen's, 5011-11th St., Lubbock, Texas 79416.

The Rev. William Cross, former rector of Trinity Church, Lincoln, Neb., is rector of St. John's, Dickinson, N.D. 58601.

The Rev. Charles D. Curran, Jr., former curate, Holy Trinity, West Palm Beach, Fla., is rector of St. John's, Homestead, Fla. Address: Box 1030 (33030).

The Rev. A. Donald Davies, former sub-dean and associate professor of Christian education, Seabury-Western Seminary, Evanston, Ill., is dean of Trinity Cathedral, 113 N. 18th, Omaha, Neb. 68102.

The Rev. Robert C. Dunlop, former curate, St. Paul's (Flatbush), Brooklyn, N.Y., is rector of All Saints', Long Island City, N.Y.

The Rev. William B. Easter, curate, St. Paul's, Lubbock, Texas, is on a one year's leave with limited duties at St. Paul's, while he studies clergy morale. Address: Resources Center for Parish Clergy, Box 875, Lubbock (79408).

The Rev. Forrest L. Farris, former priest in charge of Emmanuel Parish, Cumberland, Md., is rector of St. Margaret's (Westminster Parish), Annapolis, Md. 21401.

The Rev. Austin F. Hubbard, perpetual deacon and captain with the US Coast Guard, is assistant, St. John's, St. Louis, Mo. Address: Apt. 601, 300 Mansion House Center, St. Louis (63102).

The Rev. Albert Jenkins, former rector of St. Paul's, Marlborough, Salisbury, Rhodesia, is chaplain at St. Jude's Home, Portland, Ore.

The Rev. Larry D. Lossing, former canon sacrist, St. Luke's Cathedral, Orlando, Fla., is rector of St. Paul's, 309 Downing St., New Smyrna Beach, Fla. 32069.

The Rev. Howard S. Meeks, former associate, St. Thomas', Terrance Park, Ohio, is vicar of Church of the Nativity, Manor Park, Md. Address: 3 George Read Rd., Penn Acres, New Castle, Del.

Ordinations

Priests

Milwaukee—The Rev. Alvin D. Gomer, curate, St. Mark's, 2618 N. Hackett, Milwaukee, Wis. 53211.

Nebraska—The Rev. George William Barger, Ph.D., assistant, St. Andrew's, Omaha, and assistant professor of sociology, University of Nebraska.

West Virginia—The Rev. Dale R. Craig, vicar of McDowell Parish, W.Va., address, 269 Stewart, Welch (24801).

Perpetual Deacons

South Florida—W. Ted Gannaway, assistant, Calvary Church, Indian Rocks Beach, Fla., Address, Box 308 (33535).

Churches New and Old

The 125th anniversary of Christ Church, Pelham Manor, N.Y., was celebrated at a Festival Eucharist, with the Rt. Rev. Horace W. B. Donegan, Bishop of New York, as celebrant and preacher. An outdoor procession that included representatives of neighboring churches and the Pelham Jewish Center, preceded the service. A reception for the bishop followed the service. Christ Church was the first church in Pelham, having been founded in 1843, and the original building is part of the present building. The Rev. David S. Hoad is rector and the Rev. Philip C. Ogden, Jr., the curate.

COCU

The new national headquarters for the Consultation on Church Union are located at 228 Alexander Way, Princeton, N.J. 09540.

Armed Forces

In addition to the Episcopal Service Kits being sent to diocesan servicemen by the Diocese of Minnesota [L.C., Aug. 4], other dioceses are remembering their men in service. Latest additions to the roster are: Connecticut — the Rt. Rev. John Henry Esquirol, Bishop Coadjutor, is signing the specially designed Christmas card for servicemen; and Oklahoma is sending out copies of a Prayer Card for Servicemen. The Armed Forces Prayer Books and crosses are still available without charge through the office of the Suffragan Bishop for the Armed Forces, 815 2d Ave., New York, N.Y. 10017.

Chap. (Cpt.) Robert H. Speer, US Army, HHC 1st BDE, 101st Airborne Div, APO San Francisco 96383.

Chap. (Cpt.) Robert Southwell, Office of the Chaplain, 45th Eng. Grp., APO San Francisco 96308.

New Addresses

The Rt. Rev. Victor M. Rivera, 4147 E. Dakota Ave., Fresno, Calif. 93726.

The Rt. Rev. Sumner Walters, retired, 1980 Centro West, Tiburon, Calif. 94920.

Schools

South Kent School, South Kent, Conn. — George H. Bartlett, dean of students at the school has been appointed headmaster to succeed Lewis W. Wister who will retire in June. Mr. Bartlett is the son of the school's first headmaster and has been on the faculty since 1961.

Three new dormitories for St. Peter's School, Peekskill, N.Y., have been dedicated by the Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York. A fourth dormitory now under construction will be ready for occupancy next fall. A fifth building still to be constructed will serve as a commons for recreational and social affairs. Last year Robert H. Porter succeeded the Rev. Frank C. Leeming as headmaster.

Deaconesses

Noel Joyce Knelange, was ordered a deaconess by the Suffragan Bishop of Los Angeles. She is director of parish education at St. Andrew's, 4803 Jackson Dr., La Mesa, Calif. 92041.

Retirement

The Rev. E. Felix Kloman, rector of St. Alban's, Washington, D.C., has announced his retirement on April 15, 1969. He was rector of the parish in 1949, then became dean of Virginia Seminary in 1952. He later returned to St. Alban's in 1956.

Reception

Indianapolis—The Rev. Stephen J. Malosky, a former Roman Catholic priest in the Diocese of Pittsburgh, who was ordained in 1957, has been received as a priest of the Episcopal Church by the Bishop of Indianapolis. Fr. Malosky is a correctional counselor at Indiana State Farm, Putnamville. Address: 206 Hillsdale Ave., Greencastle, Ind. 46135.

Furlough

The Rev. Peyton Craighill, faculty member of the ecumenical Taiwan Theological College, Taiwan, is on furlough until 1970, studying for an STD in liturgics. Address: Payne Hall, Princeton University, Princeton, N.J. 08540.

DEATHS

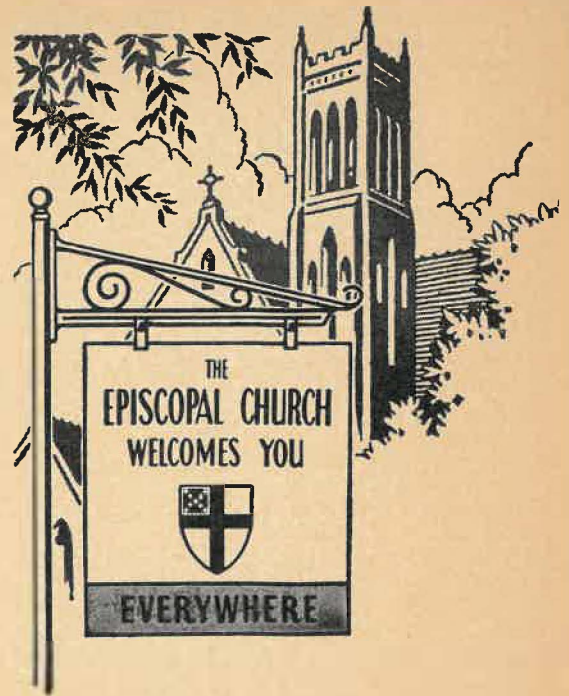
"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Jonathan Goodhue Sherman, Jr., 19, son of the Rt. Rev. Jonathan G. Sherman, died accidentally, Nov. 19, in Syracuse, N.Y.

Jon, youngest of the Sherman family, was a sophomore at Syracuse University. In addition to his father he is survived by his mother, two sisters, and one brother. Services were held in the Cathedral of the Incarnation, Garden City, L.I., N.Y. Memorial gifts may be made to St. John's Smithtown Chapel, Smithtown, L.I., or to the cathedral's Memorial Fund.

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. Robert W. Worster
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

LOS ANGELES, CALIF. (Hollywood)

ST. MARY 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; the Rev. John J. Phillips
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

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 6 &
12; MP 6:45, EP 6; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The 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, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:30
HC ex Wed 10 & 5:30 (Mon thru Fri); 9:15 MP,
Int 12:10, 5:15 EP

GRACE 33 W. Jackson Blvd.—5th Floor
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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; IS, 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.

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

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; also 6 on Thurs; C Sat 5-6 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat
4:30-5:30

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

LONG BEACH, MISSISSIPPI

ST. PATRICK'S 200 East Beach
Sun Eu 7:30, Family Eu 10; Wed 9; HD 7:30; C by
appointment

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r
Sun HC 7:30, 9; (15 & 35 & Major Feast Days 11);
MP 11 (25 & 45); HC Daily

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
& 5:15; EP Daily (ex Wed) 5:15. Church open
daily for prayer.

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; 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. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung), 11 (Sol); 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; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

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 Fri 4:30 and by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8. MP HC Ser 10; Weekdays HC with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Long, 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
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguait, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson
Sun HC 9; 11 (1S & 3S); MP Other Sundays

CHARLESTON, S. C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30; 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5.

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 4-05-39
Sun HE 10, MP 11, EP 6

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Merry

(for want of a better word)

Christmas

It seems incredible that nobody ever hit upon the phrase before, although of course maybe somebody did and we didn't hear about it. We refer to Fr. E. Schillebeeckx's phrase which he made the title of a book, *Christ the Sacrament of the Encounter with God* (Sheed and Ward). As he uses the word "encounter," and as we use it hereunder, it does not imply any kind of antagonistic confrontation, as in the encounter of St. George and the Dragon. Encounter means full, absolute meeting between two persons. In such meeting, the persons who meet do not merge, each remains each. Yet they meet in union. Sinful human beings can only dream of, or hope for, such loving encounter with God and with one another. If they are also Christian believers, they are persuaded that through their union of faith and love with Christ they are now being so "Christified," in Teilhard's term, that one day they can and they will experience full encounter—with God, with their fellow humans, and with their own selves. In the Day of Christ a man will meet his own self for the first time.

The human life that was born at Bethlehem is the Sacrament of the Encounter of God with Man. From the same book we quote another phrase of Fr. Schillebeeckx which is both illuminating and incisive: "Christ is God in a human way, and man in a divine way" (p. 14). If present-day Christians need to find a fresh formulation of their Christology, as we are so frequently advised by those who know, may this not provide a promising approach? Grant that people with a thoroughly modern outlook no longer think of God or man in terms of substance or essence, but that they define a person in terms of the person's characteristic activity: then it becomes coherent to say that in Christ we see God being God in a human way, and man being man in a divine way: such is the perfection of the Encounter of God with man in the incarnate life of Christ. So, at Bethlehem, God began to be human—visibly human—to our sight; and in so

doing showed us not only what He is, in His divine being, but what we are made and destined to be, in our human being. Of all persons, be they divine or human, it may be said that by their visible being and active doing you shall know them. You shall henceforth know God by what you have seen of His being "in a human way" in Christ; and you shall know your own true self henceforth by what you have seen of your human nature "in a divine way" in Christ.

No novel Christology is this. Eighteen hundred years ago St. Irenaeus was thinking along this line when he declared that in Christ God became what we are in order to make us what He is.

With each passing year the wonder of Bethlehem grows upon any Christian who is growing in the aware sense that he has never yet experienced a genuine full encounter with God, or with his dearest partner in the flesh, or even with himself. The life that began in Bethlehem goes on as reconciling power, preparing—Christifying—as many as receive Him for what is so clearly the true end of human existence: to be man in a divine way. The Child of Bethlehem is more than the man for others: He is God in a human way, for us, and through us for others.

The word "merry" seems ludicrously tinny and jejune to describe the celebration of the birthday of so great a Redeemer; but we wish you, for want of an adequate word, a most merry Christmas, justifying our use of the word with our wonted pedantry thus: Blessed Margery Kempe, five centuries ago, had a vision of Paradise while in a dream, and awaking she exclaimed, "Alas, that ever I did sin! It is full merry in Heaven." The merriment of Heaven must be the joy of perfect loving encounter with God, man, and self. There should be a good rich glow of that merriment in any Christian's Christmas, at least of an anticipatory kind. We wish you that kind of merry Christmas.