

The Living Church

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The Second Coming In Judgment

"Little children, it is the last time."
(1 John 2:18)

The fourth week in Advent speaks of the Last Judgment. There is a very real sense in which the crucifixion of Jesus is the Last Judgment, for in that mighty sacrifice the guilty world is judged and condemned, and by that same act those who confess the Lord Jesus Christ with their lips, and believe in their hearts that God has raised Him from the dead, are sealed and saved for time and eternity.

This last coming in judgment should not be confused with the last coming in triumph. Both concepts are to be found in the New Testament. The coming in triumph is usually in mind. However, the Church also presents the fact of a *contemporary* judgment to which witness is given not only in the Johannine literature, where it is generally recognized, but also in the Synoptic Gospels and in the Pauline literature. This is illustrated in the Epistle for Advent IV (Phil. 4:5, "The Lord is at hand") and in the Gospel for the day, (John 1:26-27, "There standeth one among you whom ye know not, who, coming after me is preferred before me."). The Pauline reference in *Philippians* is especially in point because of the use of the phrase "at hand." The Pauline word is *engus* which, because of its importance in understanding the mind of the apostolic age, has received intensive study by modern scholars. The majority opinion is that it does literally mean "at hand" ("so close that you may reach out and touch with your hand"). Many scholars have taken this to indicate that St. Paul expected the Lord Jesus to come in triumph "tomorrow or next day." I suggest that this reading of the apostolic mind has been mistaken, and that the reference is in fact *eucharistic*, that is, it refers to

the real presence of Christ in the Holy Communion.

The use of the word "mystery" in the Pauline literature cannot be overlooked; and it will not do to refer these writings to a much later date and to compare the "Christian Mystery" with the Greek syncretistic mystery cults of the late second and third centuries, for the Pauline literature by all evidence is the earliest of the New Testament writings and was circulating in the churches well before the turn of the first century. Indeed, clear evidence shows that the Pauline literature could not have been influenced by third century mystery cults. The influence was the other way around. The Christian Eucharist influenced the Greek mystery cults of the second and third centuries instead of receiving influence from them.

The Book of Revelation, which by all accounts is the latest in date of any book in the New Testament, is also the only one which can be dated with precision from internal evidence. It can be placed with considerable certainty at the end of the reign of the Emperor Domitian, around 97 A.D. Unfortunately this book is written in code and it is impossible to understand it fully without breaking the code. Once the code is mastered the purpose and meaning of the book become quite clear; it is a study of the crucifixion of Jesus as it appears through the Eucharist where that mighty sacrifice is remembered with power (*anamnesis*) outside of the *space-time* sequence.¹ The Book of Revelation presents the crucifixion of our Lord as an *ever-present, ever-contemporary* event. It shows that the crucifixion is not a thing which happened 2,000 years ago and then joined past history, but something eternally contemporary in the heart of God and in the heart of man. It is something which happens today and every day, not as a new thing

but as the sacrifice eternally offered² for the salvation of mankind; and through that mighty tragedy of sin and alienation from God a line of division as sharp as a sword falls through the affairs of men (including the Church), separating the lost from the saved, judging the guilty world, and sealing the redeemed with God's own sign. The Book of Revelation, written just at the turn of the first century, shows us just what the immediate sub-apostolic Church considered that it was doing in the Eucharist. There is a recognizable account of the celebration of the Eucharist³ (at the heavenly altar, but also referring to every altar in the holy Church in all ages). It is to be noticed that the Church, at that early time, understood the crucifixion as seen through the Eucharist as a *contemporary* event concerned with judgment and salvation in each succeeding age.⁴ When you know what the Book of Revelation is saying in that account of the celebration of the Holy Eucharist, it becomes immediately apparent that, if a Christian from the turn of the first century could, by any act of God, be translated into this present day, he would know exactly what we are doing in a celebration of the Holy Communion at our altars.

Even a casual reading of the Collect, Epistle, and Gospel for the fourth Sunday in Advent should tell us that the event for which the Church is preparing us is not simply the remembrance of the birth of the Holy Child in Bethlehem (as crucial as that is for mankind) but for another coming, the coming for judgment and salvation. We should be prepared to find a greater depth of meaning in the tremendous assertion in the Gospel for Christmas Day (*John 1:14*), "The Word was made flesh and dwelt among us, and we beheld His glory, glory as of the only-begotten of the Father, full of grace and truth!" William Temple wrote, in *Readings in St. John's Gospel*: "The Cross of Shame is the Throne of Glory." Whenever and wherever the bread and wine are consecrated on the holy table in the congregation of the faithful, in perpetual memory of his sacrifice, death, and burial, of His resurrection, ascension, and session at His heavenly Father's right hand, that glory is revealed with power; and He comes again as He promised to His faithful ones; and His redeemed hear His most joyful voice: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!"

A Fourth Advent Meditation

By The Rev. William R. Moody, D.D.

The Bishop of Lexington

(1) As an eschatological event. See Rev. 1:11 and 17; and 2:8.

(2) Note the felicitous phrase in the Prayer of Consecration, page 80, in the Book of Common Prayer, "His one oblation of Himself once offered."

(3) Rev. 4 and 5.

(4) Note in Rev. 5:6 the word *esphagmenon*, to devour completely as by fire. This refers directly to the lamb prepared for sacrifice on the altar. It would have been impossible to teach the crucifixion of Christ to anyone in that age and make it intelligible in terms other than sacrifice; and it should be just as impossible today.

The Living Church

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THINGS TO COME

December

24. Advent IV
25. The Nativity of our Lord
26. St. Stephen, Dn.M.
27. St. John, Ap.Ev.
28. The Holy Innocents, MM.
31. Christmas I

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

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BOOKS

THE WORSHIP OF THE REFORMED CHURCH.

By John M. Barkley. John Knox Press. Pp. 130 paper. \$2.45.

The Worship of the Reformed Church is a worthy addition to the scholarly series of *Ecumenical Studies in Worship* by Dr. John M. Barkley whose competence is of the highest. He gives an "exposition and creative analysis" of the Eucharist, Baptismal, and Confirmation rites in the Scottish, English-Welch, and Irish liturgies of the reformed tradition. From these words in the introduction, "when discussing the Reformed Church . . . in English-speaking countries commonly called the Presbyterian Church, it is important to stress that to be reformed or Presbyterian, it is essential to be Christian, Catholic, Calvinist, and Paedo-baptist. This applies not only to doctrine but to worship," he traces the evolution of the reformed rite on the continent and in English to modern rites in great detail.

Dr. Barkley is concerned to demonstrate that the Reformed Churches adhere to the principle and practice of the Eucharist as the normal Sunday service. This concern leads him to a statement difficult to understand: "Such a statement as that of Dr. Brioth, 'for Bucer and Calvin the Sacrament was treated as an

appendage to the preaching-service' is completely inaccurate. Rather we should say that the Sunday Morning Service is an abbreviated Lord's Supper, the Eucharist being the norm." One would think that if that which makes the Lord's Supper be the Lord's Supper—oblations, consecration, communion—were excised from the Sunday morning service, the remainder could hardly be described as an *abbreviation* of the Lord's Supper no matter how closely the Sunday morning service followed the classic outline of the pro-anaphora.

He has an interesting view that communion offered to all baptized persons is not "open communion" as it is an offering of the "Table of the Lord" to only those "who are communicant members of the Church." This is worthy of study vis-a-vis current catholic insights into the meaning of baptism and the churches as ecclesial communities.

Dr. Barkley makes a point that the "Word of God" and "the Ministry of the Word" in reformed theology does not mean the ministry of the Bible but the ministry of the Gospel of Christ. He analyzes the various reformed rites to make clear they teach a doctrine of the real presence and not a "bare symbolism" or the "Zwinglianism of BCP of 1552." Discussing aspects of the Eucharist, he



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questions: "The writer wonders if it would be fair to ask whether or not it is a failure to grasp the fullness of the relationship of the Eucharist and the Resurrection which has prevented the Reformed Churches from recovering the practice of frequent communion."

This is altogether a scholarly, well-documented book that should be at the hand of every minister of the reformed tradition and all others who desire to see and understand our brethren as they see and understand themselves.

(The Rev.) DON H. COPELAND, D.D.
World Center for Liturgical Studies
Boca Raton, Fla.

* * * *

RECONCILED WITH GOD. By B. M. Chevig-nard, O.P. Sheed & Ward. Pp. vii, 212. \$4.95.

In 28 brief chapters or "meditations," the Rev. B. M. Chevignard presents, in very simple and moving language, the wonder and beauty of God's reconciling work, and Christian man's privilege and duty to participate in and receive the fullness of God's love as revealed in Christ. Here is a spiritual guide for the busy Christian, founded solidly on holy scripture, bringing to him the way followed by so many Christians in ages past. Each meditation is complete in itself, packed with material, but not so complicated that one has to fight to get to the meat of the matter. The meditations instill joy in the heart, bringing to remembrance the joy of Easter and the proof of our redemption.

Reconciled With God is an excellent guide both for the layperson and the priest. It should be read slowly and with care, for it directs us towards that great goal of all Christians, reconciliation with God.

(The Rev.) DONNE E. PUCKLE
St. John's Church
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* * * *

SERVICE IN CHRIST: Essays presented to Karl Barth on his 80th birthday. Edit. by James I. McCord and T. H. L. Parker. Eerdmans. Pp. 223. \$6.95.

It is to be hoped that this *Festschrift* honoring Karl Barth, first published in England last year, will reach many readers in this country. The danger is that



the scholarly nature of the work, and the popular prejudice against symposia of this sort, will put off some who should read it; and the title—*Service In Christ*—gives no indication of the subject, which is *diakonia*, that essential element in all Christian ministry which underlies the office of diaconate.

What is a deacon? Are deacons necessary? If so, why? These questions are dealt with thoroughly by the learned contributors. (They are almost all British theologians of high competence, but regrettably they are nowhere identified by position.) It seems to me, however, that the range of relevance of this work goes far beyond the specifically ministerial question of what and why are deacons. Today most Churches are talking, earnestly, about the need for radical renewal, as the "servant Church" in and to the world. The danger is—especially in the American innovationist culture—that the would-be renewers of the Church will simply ignore history. But the essential renewal must be in *diakonia*, the lowly and loving service of mankind; and *diakonia* is rooted in the Church's life and ministry from the beginning. Christians are in no position to deal soundly with the question "Where do we go from here?" until they have first dealt soundly with the question "Just where do we stand now, and how did we get here?"

It was a wise man who said that those who will not learn from history are doomed to repeat it. *Service in Christ* is a valuable book for those Christians seeking renewal who can learn from 19 centuries of Christian *diakonia* how our forebears in the faith have succeeded, and how they have failed, in their effort to follow their Lord in washing the feet of humanity in the work and labor of love.

One of the contributors, Frederick Herzog, strikes the keynote of this immensely wide-ranging work in these words: "Luke relates that Jesus thought of Himself as *diakonos* (Luke 22:27). The believer who seeks to follow Him cannot but share in His care for the marginal figures of life. Its distinct characteristic is the fusion of care for the body with care for the soul." Christ's own *diakonia*, which He carries on through His faithful members in every age, is the theme of this book from start to finish. It should provide theological guidance and direction for all Christians who are moved to minister to Christ in the persons of the least of His brethren today.

(The Rev.) CARROLL E. SIMCOX, Ph.D.
The Editor

* * * *

YOUTH CONSIDERS DOUBT AND FRUSTRATION. By Paul L. Holmer. Nelson. Pp. 96. \$1.50.

Paul L. Holmer probes into the intricacies and power of doubting. *Youth Considers Doubt and Frustration* is an analysis which gives understanding re-

garding doubts, distinguishing their varieties and noting the values of some. He gives helpful direction to those who think that there is a conflict between science and theology.

Holmer attempts to understand the whys and wherefores of doubting; he does not intend to provide answers. Unless one becomes a "responsible and mature doubter" one cannot gain help from this book in resolving or relieving doubts. His highly intellectual approach is not likely to appeal to the average young person in high school or college.

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Booknotes

By Karl G. Loyer

Where Is Your God? By Donald P. Gray. Pflaum. Pp. 121, paper. \$.75. Rather than being "up there," God really is with us in our times. And this we may indeed know.

The Parables. By Dan Otto Via. Fortress. Pp. xii, 217. \$4. A "literary and existential" treatment of the parables of our Lord, as considered by a Baptist college professor.

The Invisible Religion. By Thomas Luckmann. Macmillan. Pp. 128. \$3.95. A sociological study of twentieth-century religion. The author poses certain questions: What are the dominant symbolic meanings in contemporary culture, and what is their relation to the structure of modern society and their function in the life of contemporary man? And these provide the framework for the study.

Saint Gregory of Nyssa: Ascetical Works. *The Fathers of the Church, a new translation, vol. 58.* Trans. by Virginia Woods Callahan. Catholic University of America Press. Pp. 295. \$6.45. It was twenty years ago that this immense project of translating the Church Fathers into modern English was begun, and it is still far from finished. With this volume the consistently high quality of translation and annotation is maintained. An index of preceding volumes in the series is added to the present one, and is most helpful.



The Living Church

December 24, 1967
Advent IV

For 89 Years,
Its Worship, Witness, and Welfare

NEW YORK

Homosexuality Conference

Following the recent "Project H" conference attended by some 90 Episcopal clergy at the Cathedral of St. John the Divine in New York City, *The New York Times* headlined its news report of the event: "Episcopal Clergymen here call Homosexuality Morally Neutral." Some who participated in the conference have protested that this headline is seriously misleading. No vote was taken to learn the views of the participants, and the majority of those present expressed no opinion.

The keynote address was made by Dr. Wardell B. Pomeroy, psychologist and marriage counselor who was for 20 years director of field research at the Institute for Sex Research (formerly the Kinsey Institute) and co-author with Dr. Alfred C. Kinsey of *Sexual Behavior in the Human Female*. Dr. Pomeroy contended that "our own culture is plainly in the minority" in condemning homosexuality. A key reason for this rejection, he suggested, is the Judeo-Christian tradition which "gives one of the harshest condemnations of homosexuality" of any world religion. According to Dr. Pomeroy, "about 37 percent of the males (in the U.S.) above the age of puberty have had at least one overt homosexual experience," while for females the comparable figure is 13 percent.

Dr. Pomeroy hit at the popular belief that homosexually inclined teachers are a peril to young boys. "The facts do not warrant such fears," he said. "The great majority of homosexual males have no more sexual interest in young boys than the great majority of heterosexual males have in young girls."

Some of the clergymen at the conference clearly went along with Dr. Pomeroy's view. The Rev. Walter D. Dennis, canon of the cathedral, said that Christians must "rethink the usual position that has turned homosexuals into modern-day lepers," and said further: "A homosexual relationship between two consenting adults should be judged by the same criteria as a heterosexual marriage—that is, whether it is intended to foster a permanent relationship of love." The opposite view was expressed by the Rev. L. Robert Foutz, rector of Trinity Church in Astoria, Queens, who declared that homosexual acts "must always be regard-

ed as perversions because they are not part of the natural processes of rearing children." Fr. Foutz added that, apart from physical sexual acts, homosexuality can serve a good end "when what you might call homosexuality is sublimated and channeled into acts of brotherhood and social concern."

The Rev. Frederick Alling, a clergyman who is a practising psychiatrist, warned against "the lessening of moral restraints in society." He said: "It is good to get away from the old judgmental attitude, but churches should not become overly permissive at a time when psychiatry, which once emphasized this, is now coming to recognize the importance of the super-ego, morals, and other supports."

PHILIPPINES

Typhoon Damage Is Extensive

A letter report from the Rt. Rev. Edward G. Loñgid, Suffragan Bishop of the Philippine Episcopal Church to the Rt. Rev. John E. Hines, tells of the widespread damage done by the October 17th typhoon in the Philippines.

Bishop Loñgid who lives in Bontoc, Mountain Province, wrote that even in the second week of November the people were still isolated because of the havoc from what some consider the worst storm in 74 years. At the time of his writing there had been no mail deliveries nor salaries paid, and the need for food, clothing, medicines, and tools remains acute. He is urging his people to donate at least a day's labor toward the reopening of the roads which were destroyed. Many bridges were washed away by the storm's violence.

On his hikes to the mission stations, the bishop has seen the damage done to church properties, homes, gardens, livestock, and granaries once full from the rice harvest. All is in ruin. One woman's story of seeing her pig, her house, and all furnishings washed away, was typical of the entire area's losses. A peace corps worker and ex-mayor hiked all day to get medicines in the wake of an epidemic, an aftermath of the typhoon.

As soon as the flood waters began to recede, Bishop Loñgid, the rector, and congregation in Bontoc, started collecting river stones toward the first effort at rebuilding the flood control wall that will

protect the Church properties there. The bishop estimates the wall's cost will be \$10,000 worth of materials.

Since the October 17th storm, another typhoon hit part of the Philippines causing more damages. The roads that were about to be opened were closed once more.

WASHINGTON

Bogus Draft Cards Turned In

The majority of the draft cards turned in late in October by a group known as the Resistance, turned out to be bogus, according to Selective Service Director Lewis B. Hershey. He said that nearly 3 out of 4 cards turned in recently when 1,500 members of Resistance and its sympathizers marched on the Justice Department were either business calling cards, drivers' licenses, or membership cards. Of 996 turned in when the Rev. William Sloane Coffin, Jr., Yale University's protestant chaplain, led the march, only 297 were valid draft cards.

Gen. Hershey reasoned that many of the protesters at the Justice Department were "kids in a group," who, being expected to turn in their cards by the group's organizers, feigned the act.

KENTUCKY

Urban Renewal of Church Brings Loan

The Church of Our Merciful Saviour, Louisville, has been awarded the first federal loan of its type. Jack Leeth, executive director of the Louisville-Jefferson County Urban Renewal Agency, said a \$50,000 loan is the first non-residential loan and the first loan to a church in the United States under Section 312 of the Federal Housing Act of 1965. The law provides for rehabilitation of buildings in urban renewal areas. He said the loan from U. S. funds was granted for 20 years at 3% interest to the Episcopal Church. Its rector, the Rev. E. Deedom Alston, said that work would be started at once on the property which is located in Louisville's West Downtown Urban Renewal Project.

In the application for the loan, the congregation stated that it intends to construct more lavatories, a larger kitchen, rehabilitate the exterior of the church, and add new classrooms. New plumbing and electrical wiring will be added

throughout. Total cost is estimated at \$86,000, and the difference between the loan and the cost of the project will come from the church's building fund.

Another Louisville church, Broadway Temple African Methodist Episcopal Zion, has a similar \$50,000 application pending with the FHA. The Urban Renewal Agency expects approval of the application shortly.

IDAHO

Education for Clergy and Laymen

The Ecumenical Training Council, serving the churches in southern Idaho, was formed in the spring of 1966 as an experimental project in cooperative adult Christian education and clergy training. Supported to date through a grant from the Pilot Diocese Program of the Episcopal Church, the council includes representatives of the Episcopal, American Baptist, Methodist, Lutheran, Presbyterian, and United Church of Christ Churches in the State of Idaho.

During the first year of its development the ETC has encouraged the creation of local committees for cooperative adult Christian education programs in Boise, Twin Falls, Pocatello, and Idaho Falls. Some initial programs have been started in these communities, and local planning is underway in all of them. The ETC is a contributing sponsor of an experimental project in continuing education of professional workers throughout the state, with a program based at Idaho State University.

All Christian Churches in Idaho have been invited to participate in the program. The Rev. George E. Ross, a former rector of St. Peter's Church, Delaware, Ohio, and more recently canon to the ordinary of Idaho and adjunct professor of continuing education at the Church Divinity School of the Pacific, is executive director of the Ecumenical Training Center, Boise.

ALBANY

Two Seminars on Alcohol

Two seminars on alcohol and the alcoholic, for the benefit of clergy in the Albany, N. Y., area—one state-sponsored, and the other under a foundation grant—were held in Glenmount (near Albany), and in Schenectady. The sessions culminated in an Alcohol Information Week

throughout the State of New York, under the auspices of the state department of mental hygiene, Nov. 26-Dec. 2.

The purpose of the state-sponsored seminar was to acquaint clergy with the problem and resources for treatment and handling of the alcohol problem, and to enlist their aid in helping to cope with it in their parish situations. The Clergy Teaching Institute on Alcoholism was held under the direct control of the Albany Council on Alcoholism, with the Rev. Peter Young, representing the Roman Catholic Diocese of Albany, as president. The Greater Troy Area committee for a clergymen's institute on alcoholism headed by the Rev. Robert L. Seekins, Jr., of Trinity Church, Troy, and Mr. Stuart Lipschutz, state representative of the mental hygiene department in Rensselaer County, accepted the invitation of the Albany group to combine their efforts. Some 30 clergy from the Troy area attended the Glenmount seminar, later meeting separately to apply what they had learned to the Rensselaer County problems.

The Albany seminar divided its attention of the alcohol problem into effects upon body, mind, and soul (physical, psychic, and spiritual). Lecturers included those who work closely and every day with alcoholics and their families—psychiatrists, AA workers, Al-Anon family workers, and state workers. In addition to the talks, films were shown, resource material was presented, and discussion groups scheduled.

The Schenectady program was under the auspices of the New York State Licensed Practical Nurse Association, and made possible by a grant from the Christopher D. Smithers Foundation. It was closely allied to the Albany teaching institute for clergy but was in no way related. The presentations were geared more toward medical than the spiritual approach to the problem, combining lectures, films, and both discussions and testimony of recovered alcoholics.

Throughout both seminars clergy were urged to encourage alcoholics to avail themselves of help through the referral services offered by the state, and of services of Alcoholics Anonymous, Al-Anon, and Alateen—the latter for teen-age members of a problem drinker's family.

CANADA: ONTARIO

Primate Suggests Medicare Delay

Speaking in Oakville, Ontario, the Primate of All Canada and Archbishop of Rupert's Land, called on Canada to step up its aid to developing countries to \$500 million a year, even if it means delaying national medicare.

"I'm not sure universal medicare is necessary in 1968 so long as nobody who requires medical services lacks them," the

Most Rev. Howard H. Clark said in a press conference. "We have a half-pound of meat per day per person, but the developing nations have only an ounce per person per day." Archbishop Clark made it clear he was advocating a 1% income tax boost to increase federal aid from its present level of \$316 million to \$500 million a year. However, he agreed Canadians would probably not approve if asked to vote on the proposal.

Canada's federal liberal government is scheduled to put national Medicare into operation next year although there is believed to be disagreement in the cabinet at present over whether it should be introduced in the middle of the current inflationary trends.

EUROPE

Society of St. Willibrord

The quarterly news sheet of the Anglican and Old Catholic Society of St. Willibrord carries a brief story of the election and consecration of the Rev. G. A. van Kleef of Rotterdam as Bishop of Haarlem. He was consecrated October 28th in the Parish Church of Egmond-aan-Zee, The Netherlands, succeeding the Rt. Rev. J. v. d. Oord who retired at the age of 85.

As Bishop of Haarlem, Bishop van Kleef automatically became president of the Old Catholic section of the St. Willibrord Society. (The Archbishop of Canterbury serves as president of the Anglican section.) Bishop van Kleef also is a member of the Rome-Utrecht official commission for dialogue between Rome and the Old Catholic Church.

The object of the joint Anglican and Old Catholic Society is the promotion, in all ways possible of solidarity between the Old Catholic and the Anglican Churches including the fullest use of the intercommunion (full communion) now established between them.

AFRICA

Report from Tanganyika

"If I die in Mvumi Hospital, I hereby agree to bequeath my eyes to be used to bring sight to others." Over 100 delegates at the Synod of the Diocese of Central Tanganyika, meeting in Dodoma, signed the above statement. This spontaneous response was made as a result of listening to a medical report made to the convention in which details of corneal grafts being performed in the diocesan hospital were given. The first signer was the bishop, the Rt. Rev. Alfred Stanway. Delegates also were urged to donate blood to the hospital's blood bank which is always in need of replenishment.

The synod passed a resolution after hearing views of women delegates and those in the medical profession, that female circumcision should be abolished



as it robs the woman of complete sexual satisfaction in marriage and often leads to difficulties at the time of childbirth. It was further emphasized that clergy, teachers, and evangelists should be given adequate teaching in sex and marriage so that the young people who fail to receive this teaching at the time of circumcision may be properly instructed.

In his report to the convention, the Rev. Peter Dawson, principal of the Msalato Bible School, spoke of the progress made since the last synod in 1965. During that time 252 students have attended the school, taking 3-month courses. Some have returned for a second course in a different curriculum. Delegates approved the proposal to conduct 9-month courses for evangelists at the Bible school.

Bishop Stanway proposed that the diocesan council investigate all the present means of financial support and decide which support should legitimately be accepted from overseas and which should be discontinued or be reduced gradually. He also stated that no support should be sought from outside the diocese for work that can and should be supported from internal funds. In agreeing to write a report on diocesan financial needs for the future, the bishop stressed the need to look to God only for meeting these needs and that pastors and elders should set the example in Christian stewardship of money and possessions.

As the growth of the Church, Bishop Stanway reported that for the past 16 years a new place of worship has been opened on an average of every 6 days, the present total now being about 1,000. Challenging the delegates, he said, "I would like to see it increased to 2,000 in the next 3 or 4 years."

NEWARK

Protest Nativity Site

The Clergy Association of Union, N. J., filed a protest with Mayor Edward Bier-tuempfel on the erection of a nativity scene on the lawn of the municipal building. The creche has been placed on the lawn by the township since 1944 and frequently has been the target of vandals.

A letter from the Rev. James Robert, president of the association and pastor of Union Methodist Church, said the objections to the creche center on "the question of the propriety, if not the legality, of the site in front of the seat of local government," and that the nativity scene should "be made available upon request to private or religious groups in the community."

SEMINARIES AND COLLEGES

ETS Closes Centennial

The Presiding Bishop, the Rt. Rev. John E. Hines, participated in the closing convocation of the year-long celebration

of the Episcopal Theological School's centennial program, preaching at the Festival Service of Thanksgiving and later addressing students, faculty, trustees, and guests.

The centennial of the seminary has been celebrated throughout 1967 with a series of convocations exploring "Frontiers for Theological Education." Last January, educators from various professions met at the seminary to discuss the relation of theological education to other forms of professional education. In June, the Christian ministry in a secular society was explored by clergy and laity. The ecumenical consultation held in September brought students from the greater Boston area seminaries to ETS for lectures and numerous discussion groups. The proceedings from each of these consultations is being published.

Special guests at the final centennial service beside the Presiding Bishop, included two former presiding Bishops, the Rt. Rev. Henry Knox Sherrill and the Rt. Rev. Arthur C. Lichtenberger; the Bishop of Massachusetts and president of the ETS alumni association, the Rt. Rev. Anson Phelps Stokes; and the Rev. Charles L. Taylor, a former dean of ETS.

New Window at Sewanee

A plea for Christian unity is embodied in the stained glass of the latest clerestory window in All Saints' Chapel at the University of the South, Sewanee, Tenn. It started out as the last of a planned series on the history of the Church, covering the 19th and 20th centuries in its panels. When Pope John XXIII and Dietrich Bonhoeffer were observed, as well as ecumenists among the Anglican notables, people began calling it the ecumenical window, and that is now its formal designation.

The ecumenical window is the gift of Mr. and Mrs. Harold Bettel in memory of Lois Bettel and Charles Minor. Mr. Bettel and Mr. Minor were classmates of 1920 and life-long friends. After Mrs. Bettel and Charles Minor died, Mr. Bettel and Mrs. Minor were married and they have given together the window honoring their former mates.

Designs and execution are the work of the English studios of George L. Payne. The Rev. C. FitzSimons Allison and the Very Rev. David B. Collins worked on the selection of subjects for the window. The final selections are: first column—Samuel Schereschewsky (1831-1906); F. D. Maurice (1805-72); Samuel Taylor Coleridge (1772-1834); Phillips Brooks (1835-92); William Wilberforce (1759-1833); second column—Pope John XXIII (1881-1963); William Temple (1881-1944); Dietrich Bonhoeffer (1906-45); Charles Brent (1862-1929); V. S. Azariah (1874-1945); third column—F. A. Muhlenberg (1796-1876); William R. Hunt-



ington (1838-1909); Charles Gore (1853-1932); John Keble (1792-1866); and Charles Simeon (1759-1836).

Seabury Fellows

Eight clergy were in residence at Seabury-Western Seminary during part of November, in the school's continuing education program for its graduates. The men, known as Seabury Fellows, were the Rev. Messrs. Robert A. Krogman, Northfield, Ill.; Benson B. Fisher, Pearl River, N. Y.; C. Dale David Doren, Mt. Lebanon, Pittsburgh, Pa.; Max T. Tracy, Sedan, Kan.; George W. Hill, Huntington Station, L. I., N. Y.; Donald Haviland, Omaha, Neb.; Robert Witcher, Baton Rouge, La.; and Chap. (Lt. Cmdr.) Richard A. Yale, USN, Bainbridge, Md.

The Seabury Fellow program is designed for men who are not degree candidates but who are able to devote 10 days in the seminary community and who have been out of seminary at least five years. Prior to arrival the Seabury Fellow has selected his topic for concentrated study and has been assigned to specific faculty members.

There will be two more sessions for this phase of continuing education during the current academic year: February 6-15, and April 17-26.

AROUND THE CHURCH

For the fourth consecutive year the Saints of Seabury-Western Seminary retained the Dean's Trophy, a silver tray, following the annual game with the Missioners of Nashotah House Seminary. Approximately 50 Nashotah students, wives, children, and faculty members were guests of Seabury-Western students at luncheon and dinner on game day. Art Cunningham, a senior from the Diocese of Kansas, coached the Saints who play in the Northwestern University Intramural League, and the Rev. Urban T. Holmes, professor of pastoral theology, coached the Missioners. The score: 6-6.

700 chapter directors and national board members of the Brotherhood of St. Andrew have received copies of the Presiding Bishop's proposal for Church aid to urban poverty and copies of the telegram sent to him by the Brotherhood president, Fred C. Gore, endorsing the objectives of the proposal. Brotherhood members have been urged to interpret the proposal, identify local needs, and arrive at means of moving to meet them.

In Village East the flower children gather on a Sunday afternoon in Tompkins Square Park. Very young men with very long hair discuss the meaning of life with intense young ladies, and listen to protest songs while sitting on the park benches. The boys, if not extravagantly costumed, are in blue jeans, open shirt or jacket, and perhaps Indian beads. The girls' dresses are short, colorful, and psychedelic, or else they wear the same bohemian uniform as their bearded companions. Costumes of more exuberant flower children, both boys and girls, tend to the exhibitionistic, and some are dressed like American Indians, Africans, soldiers of the first world war, or anything that seems bizarre and independent. The flower children sit peacefully and quietly in the sunshine, thumbing their nose at the American public.

All over the country, and in many parts of the free world, similar scenes take place. The colorful and curious subculture of the hippies, while no doubt transient, is currently widespread and overlaps similar contemporary movements of youthful highjinks and deadly social protest. Hard as it is to define exactly what hippies are (being both fiercely independent and conformist at the same time, and exhibiting many different varieties), they are united by intense dislike of the way things are—the persons and institutions prospering under present conditions determined by the so-called "Establishment"; and by uninhibited and somewhat exhibitionistic spirit of adventure, hunger for excitement, and desire for the joy of life in the present moment—all of which have religious overtones and implications. Personally, I confess to a sneaking admiration for the flower children (in the same way I would like any happy daydream to come true, such as inheriting a million dollars or living like Peter Pan) and it cannot be denied that, in spite of their social irresponsibility and childish love of dress-up, they have fabricated an exciting and fascinating version of the endless revolt of youth against age in its most extreme and flamboyant form.

The negative features—Pot, LSD, and STB; the filth and laziness; the reluctance to assume responsibility or to engage in honest labor; free love, general childishness, and overwhelming conceit—have been carefully documented and widely discussed. Of much greater interest are the positive features of the movement: the questioning of the past, the protest against the rat race, the intensely passionate glorification of the individual, and the genuine (although perhaps not widespread) desire for some sort of mystical correlation of the joy of the present moment with the timeless Ultimate. If the positive features included all that there is to the movement, we would do well to put on old and colorful clothes, let our hair grow, and hand out flowers to policemen.

Certainly the past is never so sacrosanct that it cannot be questioned and the present is never so wonderful that it cannot be improved. No generation, even in the relatively unchangeable societies of the ancient world, ever lived exactly as their fathers and mothers did. Perhaps in pre-historic and primitive tribes unchangeableness was a fact, but never in any social structure worthy of being called a civilization. In the rigid and unending traditionalism of tribal society, a child might learn exactly the same lessons as his parents, participate in the identical puberty rites, engage in the same handicraft or hunting, fight the tribe's same enemies, eat the victims, and never have an original idea from generation to generation; but in ancient Israel, Egypt, Greece, or Rome, change, although sometimes slow moving, was constant for better or for worse. The historian does not speak of these civilizations as inflexible units of culture, but he tells of dynasties, eras, periods of growth, decay, and continual variation. In modern civilizations

A Walk

change has become so rapid as to bewilder not only the historian but also the citizen who is concerned only with a normal span of life: today even a middle-aged man has lost the world of his childhood, and whatever their basic point of view, there will be few who care to maintain that along the way some of the good has not been lost with some of the evil. Our problem is not the creation of change, but the control of change so that what is good from the past is preserved while its unsatisfactory features are improved. If we truly followed the hippies and really turned our backs on "The Establishment" in every particular we would have to invent a whole new civilization every 20 or 30 years. Even the Red Guard is not interested in doing that but only in degrading ancestral memories and putting the future in a strait jacket.

One reason why the hippies are against the so-called "Establishment" (which includes everyone who is not a flower child) is this thing they have about the rat race. Among their numbers, the nine-to-five

job has no defenders, nor has the acquisitiveness of many consumers, nor the inexorable brainwashing of mass media, nor the emptiness of a life which is spent driving in traffic in a noisy metal box on wheels. They are also against war: we can buy buttons in little stores that deal in psychedelia, reading "Love Conquers All," or purchase an "LBJ Dartboard—A Pastime for the Politically Frustrated," or simply burn draft cards. These days they are handing out handbills decorated with curious faces, flowers, abstract de-



signs, and the slogan, "Exorcise the Pentagon." Another button reads, "I am a human being: Do not fold, spindle, or mutilate." Some of these sentiments are not without merit.

Christians who are used to hearing St.

By The Rev. Ma
Rector of Christ
Brook

The Living Church

John's definition of God as love, and who continually contemplate the spectacle of the unresisting Christ upon the cross, must realize that there is a sense in which love *does* conquer all. Unfortunately, it does not conquer upon the border between North and South Vietnam, it has very little to do with the Cold War, and it is not very satisfying to the white settler who is attacked by a mob of Congolese cannibals. Jesus taught us to forgive our enemies and to pray for them, but He did not teach that it is necessary for

other cheek should indeed be the emphasis towards which we strive, but it really works only when reciprocal, just as pacifism only works between peaceful countries. Besides, when the hippies chant "love, love, love" what it usually amounts to is "sex, sex, sex," or else conceited opinions about selected subjects. As one writer observed, "The hippie honestly believes that he is practicing love, but if you shut your eyes while he discusses suburbanites, you would think he was a bigoted white talking about Negroes."

The flower child is on firmer ground when he suggests that we might take the rat race with a grain of salt. He is perfectly and 100 percent correct when he tells us that what is important is not our possessions but our character: that we can have an abundance of refrigerators, washing machines, detergents, toilets, TV sets, filter cigarettes, oriental rugs, and lose our souls forthwith. Out of the mouths of babes occasionally comes accidental wisdom, and these particular miniskirted babes have discovered at least one truth,

in the Park

that the great god Mammon, which this world always has, does, and always will worship, is ever in need of a kick in the seat. Their epoch-making discovery is only what the Church has always taught. In their criticism of the hypocrisy of everyday society they are again not considerably wrong except in being overly eager to criticize, for the actions of men almost never square up to their professed ideals. It is hard to see how perfect honesty is possible, without fanaticism, and how society ever could be organized without allowing for plenty of compromise, give-and-take, and endless shilly-shallying, unless we seek a rigid authoritarianism which allows no place for individual development. Honesty is the characteristic demand of youth while tolerance is the answer of age—and neither cry should go unheeded by the man of religion. One of the popular buttons on sale in the hippie stores has the message, "Don't trust anyone over 30," and that is true advice. All the Church adds is the observation, "Don't trust anyone under 30,

either." Only in the Bible do we discover some idea of Whom we can really trust.

When he says that we should not be folded, spindled, or mutilated, the flower child is upholding an ideal of respect for the individual and his freedom which often is at variance to the conformist practices of the flower fad; but no matter, it really is true that the individual is what counts. Jesus taught us to love our neighbors as ourselves, that is, as individuals with rights, privileges, peculiarities, responsibilities, strengths, and weaknesses. It is the old story of the I and the Thou, opposed to the I and the It, and woe betide us if we treat other human beings as if they were *things* instead of *persons!* One of the stores in Village East has a notice posted: "One Week's Vacation to Freak Out—To Rest Our Sore Brains." While objecting to the connotations of freaking out, we are all for resting our sore brains, for withstanding the pressures of a rough and competitive society, and for realizing that material gain is only a means while individuality is the goal. We are all for a vacation, but for how long? Really for only one week or for a lifetime of shirking responsibility?

Just as the most serious charge against the hippies is their lust to shock, their strongest point may be a desire, at least on the part of some, to take religion seriously. Not only moral and social questions invite their attention but also the metaphysical realm. "The search that an artist experiences in the process of creating something," according to one of the former clergy of St. Mark's-in-the-Bouwerie, "the human struggle for ultimate understanding, is inherently religious." So also are the placards on sale in many East Village shops,

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

The message is in fluorescent letters, and perhaps the choice of Krishna and Rama instead of Christ may be because the former are exotic, foreign, and shocking to one's parents, but the mystical groping is not to be belittled. The paperbacks on Buddhism and mysticism are almost as numerous as pornographic novels in the little bookstores of the hippie world, and while the Buddha's compassion for all living creatures does not seem to be a burning issue, it would be a most opinionated critic who would glibly maintain that there is nothing of the quest for God in this confused and pathetic floundering.

The American public has been extremely tolerant towards the flower children and is slowly absorbing many features of their colorful subculture. Suburban housewives wear psychedelic dresses to the supermarket; Ravi Shankar plays at Philharmonic Hall to an audience of affluent college people in expensive clothes trying

Continued on following page



RNS

all of us to be crucified without objection. Pacifism is an old and occasionally honorable position, but when vast numbers of draft-age children adopt the policy of "love, not war," motives of crass self-interest may be suspected. Turning the

L. Matics, Ph.D.
rch, Bay Ridge
N. Y.

to look like hippies for the fun of it; happenings have been taken out of the loft and moved to Central Park; Op and Pop and Psychedelic art has not been neglected by mass media advertising. Would that the hidden hunger for God might also be felt by the masses of overly comfortable people.

The hippies raise more questions than they answer. Since the most beautiful youth must wither, how can a society be happy if the elderly are to be scorned and the natural antagonism of youth versus age deliberately cultivated? How can people be happy in a society in which honest labor is only slightly respected, hard work is a joke, achievement is belittled and its rewards resented? Can stupor—induced by drugs for the far out, or by alcohol for the square—really take the place of religious anguish? And on the other hand, how can we keep from being bored to death by parents, friends, and jobs? How close are exhibitionism and witness? And how practical is gentleness, love, and peace? And where is God to be found? Perhaps the flower children themselves do not realize that all these questions are implied. In any case, they are bound to find psychedelia to be a tawdry substitute for genuine religious faith.

LETTERS

Most letters are abridged by the editors.

Urban Crisis

In the mail yesterday I received a letter from the Church Army notifying me that the General Convention had reduced their funds from \$37,500 to \$20,000. This seems odd in view of everyone's concern with the "urban crisis." Perhaps I am wrong, but doesn't the Church Army concern itself mainly with urban crises?

VIRGINIA BRIANT

Ketchikan, Alaska

Like many other women who have given for many years to the United Thank Offering of the women of the Church, I am shamed and outraged by the action of the custodians who acceded to Bishop Hines's request for almost half of our offering to be used for the "urban crisis," a purpose for which the money was not given. It is a notorious fact that our missionaries are shamefully underpaid and our Indian work will be cruelly curtailed.

I wonder if those who demanded and will receive almost half of the triennial offering ever heard of some of the stalwarts who served, especially in the Indian field—Bishop Whipple and Bishop Hare, "the only white man who never told them a lie"; of Hudson Strich, Archdeacon of Alaska, who served his people to the bitter end, who was a scientist and the first white man to reach

the summit of Mount Denali; of Dr. and Mrs. Chapman and Dr. and Mrs. Burke both distinguished in science and who were the backbone of their missionary work. I would like to suggest that the Presiding Bishop and some of the people who sit in luxury at "815" and attend \$23,000 conferences in Puerto Rico read up on the history of the Church and the men who made it really great.

For over 50 of my 85 years I have given to the UTO. Hereafter I shall send my offering directly to the ones who are doing God's work, the purpose for which it was meant. The General Convention of 1967 reached a new low in the Church's history and I can sympathize with a friend who wrote recently "are these people supposed to be our representatives?" It would seem to many of us that they mistake their calling.

Finally, my UTO, however small it may be, will go hereafter directly to workers in the field, not to custodians who direct it to purposes for which it was not given and according to their own whims.

ELIZABETH D. FISH

Alexandria, Va.

I was very much disturbed to read [L.C., November 19th] that the UTO had deleted the \$150,000 gift to Camelot and were giving it instead to the Presiding Bishop's \$3 million fund for ghetto work. This is the first time I have ever disapproved of anything done with UTO funds. I think too much money is being spent on ghetto work that is not only a duplication of what other organizations as well as the government are doing. And it is sad to think that because of this the temporary certificate of operation will probably be withdrawn from Camelot which is doing far better work for far less money. I hope they will reconsider this action as I think the reasons given for denying the grant are ridiculous.

ELEANORE M. VAUGHN

Valparaiso, Ind.

Dean Nutter

Thank you for printing *The Demon of Mid-Day* [L.C., October 29th]. Dean Nutter was one of the greatest preachers that I have had the good fortune to hear. Having studied under him at Nashotah House, the sermon revived many happy and holy memories and caused me to dig out some of the notes I have, taken from his classes. Thank you.

Then, in following it up with the wonderful issue on "The House" [L.C., November 12th], you really gave happiness to at least one Nashotah man. The guidance, spiritual and intellectual, that I received there prepared me well to be a priest, and the habits of prayers that were formed at Nashotah have continued with me to this day.

Thank you again and God bless you and your wonderful work.

(*The Rev.*) FRANKLIN A. DARLING

*Chaplain at Farren Hospital
Montague City, Mass.*

Appeal from South Africa

May I have the courtesy of your columns to inform your readers that the recent appeal in THE LIVING CHURCH on behalf of All Saints Church, Barrydale, in this parish, raised the sum of approximately \$42 (of

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Smoking Bishop

When Ebenezer Scrooge had repented, reformed, and been renewed, and had passed through Good Friday and had discovered Easter for the first time in his life (on Christmas Eve, 1843) one of his first responses to life in his new state of grace was to confront his clerk Bob Cratchitt on St. Stephen's (Boxing) Day, scare hell out of him, and then offer to discuss the matter of Cratchitt's future over "a Christmas bowl of smoking bishop."

Now, this "smoking bishop" has intrigued me and I have long wished to engage in a study of the meaning of the term. Could "smoking bishop" be a bishop who indulges in the weed, or one who fumes, or whose collar frequently burns? Nay. My research indicates only that it is a drink served so hot it seems to be smoking. It is a refined, perhaps upper crust, form of the Wassail Bowl, only when the Wassail uses ale and apples the bishop uses port and oranges. In fact there are several forms of bishop (perhaps only an illustration of the present divided state of Christendom?).

The simple form is called *English Bishop*. An orange is stuck with a dozen or two of whole cloves and baked or roasted until soft. It is then cut into quarters, placed in a double boiler, and covered with a quart of port and a tablespoonful of sugar or honey. Simmered over boiling water for 20 or 30 minutes, it is served hot. One moves up in the hierarchy with *Cardinal* when claret is substituted for port. If one wishes the ultimate, champagne is substituted for the port and the drink then becomes *Pope*. A couple of variations include *Cider Bishop* in which applejack or cognac becomes the vehicle. Or one may have *Bishop a la Prusse* but this takes longer; use bitter oranges which are allowed to stand in the claret or port for a day. After pressing out the juice the resulting mixture is reheated and served hot.

So much for my research. There remains only the bibliography:

Dickens, Charles: *A Christmas Carol*

Embury, David: *The Fine Art of Mixing Drinks*

By The Ven. Charles F. Rehkopf

The Historiographer of Missouri



Is the Priesthood Threatened?

One very curious criticism of the proposed new liturgy of the Eucharist has reached us from several different mouths or pens recently—all of said mouths and pens belonging to priests of the Episcopal Church. It is to the effect that the proposed liturgy downgrades the office of the priest. That this feeling is expressed by diverse clergymen who are not in contact or collusion with one another is proof that this impression of the rite is fairly widespread. Also significantly, those who make this complaint are by no means of one particular school of churchmanship, and are not conspicuously sacerdotalist in their views.

Having pondered their criticism, and the text of the proposed new liturgy, we react candidly to their reaction: We think they are wrong, and that their fear is ungrounded. The office of the priest in the Church of God should be reverently preserved and defended. But in the proposed new liturgy we see no evidence of a reduction or subversion of priestly authority.

The liturgical functions of the deacon are more clearly spelled out, as are those of the layman participating in the conduct of worship. But, surely, nobody will seriously argue that allowing a layman to read the Old Testament Lesson or the Epistle is a threat to the office of the priest. Only the priest (or bishop, if he be present) may pronounce the absolution after the general confession. Only the priest, or bishop, may consecrate the elements.

The service ends with a dismissal rather than a priestly blessing, and a deacon may give this; "but if the Bishop is present," says the rubric, "he shall dismiss the People and give them his blessing." We think the blessing should always be added to the dismissal and, in the absence of a bishop, should be given by the celebrant, who must be a priest. We hope that this will be provided for at the final revision. But we cannot regard the omission of a priestly blessing from the present form of the experimental text as any kind of reduction or subversion.

Are Hippies Holy?

One morning not long ago we read a foolish remark by a wise man, and it was a depressing experience as such a reading always is. The wise man was Dr. Robert McAfee Brown, a deservedly eminent protestant theologian and ecumenical leader. The foolish remark was that the hippies are closer to the early Christian movement than the Churches are. In almost the next mail, however, came the article on the hippies by Dr. Marion L. Matics which appears on page 8 of this

Christmas Sonnet

The darkened night so calmly cold
Upon the hills of Judah lay,
While shepherds watch with care their fold
And wait for coming of the day.
The lowly fire but dimly burns
Upon the meadow greenly fair,
While God in love all history turns
And angels crowd astonished air.

In flute's bright song bards sweetly play
And poet's words of matched rhyme,
We feebly honor Him Who lay
In manger straw at Mary's time.
And to this Child of Love, all laud!
We know at last the heart of God!

Herbert G. Myers

issue. It's the best piece on the subject we've read anywhere, by anybody. Dr. Matics puts the whole rather interesting but not very important hippie business in true perspective. It's all well and good for Christian adults to view the hippies patiently, lovingly, and hopefully, but there is no call whatever for any nonsense about how, if our putrescent society is to rally and live, we must all (a) consider the lilies, how they grow, and (b) consider the hippies, how they love-love-love. One of the nicest things about the hippies is that they will get over it.

Homosexuality and Politics

Writing in the November 27th issue of *Christianity and Crisis*, Howard R. Moody puts forth a view of Drew Pearson's recent muckraking about homosexuals in Governor Reagan's administration to which we

Nativity

She dreamed about this night when blossoms
blew
In tender loveliness upon the bough,
Her heart filled with its secret; and she knew
The promise of the spring was with her now.
For it was then the wondrous message came
As she stood gazing at the cool white moon
And felt about her, suddenly, a flame
Of light more brilliant than the sun at noon.

Now in the friendly humble cattle shed,
Her baby sleeping sweetly through the night,
She looked and saw the splendor overhead
Of His star, with that same consuming light.
She kissed his little hands; while in the sky
The whirling planets sang his lullaby.

Kay Wissinger

Tabernacle

The Christ is here
By promised word.
Now come we near;
Adore the Lord.

William Paul Barnds

want to say the heartiest *Amen* we can muster. Writes Mr. Moody:

"We must give the Pearsons of this land no applause or comfort for these so-called 'revelations' about a politician's fitness for public office. The columnist has used one of the most despicable devices known to political warfare—playing upon the prejudices and ignorance of the people to turn them against his opponent. It is no more acceptable when Drew Pearson attacks a conservative politician than when the late Senator Joseph McCarthy leveled the charge against 'pinkos' in the State Department who, said he, harbored homosexuals. One of the things that makes libertarian mouthings so incredulous to people is that when McCarthy-like tactics are used by conservatives it is immoral, but when liberals use it against conservatives it becomes 'political honesty'."

We are making no case for Governor Reagan's denial that some homosexuals had been detected on his staff and removed from it. But it does seem, in the light of

statements he made some time after the press conference at which he had angrily denied the story, that his refusal to admit the incident was not solely motivated by a political desire to keep his image unspotted. There was evidently an element of compassion in his determination to respect the right to privacy of the men who had suffered detection and discharge.

Some Churchmen and other morally sensitive people are urging that the nature of a person's sexuality, whether hetero- or homosexual, be simply dismissed from all consideration when his fitness for public office is being considered. We cannot embrace this view. We may come to it some day, but at present we remain unconvinced that a general adoption of it would prove a step forward. If homosexuality is a sickness, it is a destabilizing force in a person's life, as any sickness is; and a government or a business or any other employer has a right to raise the question of a person's inner stability. We can think of other real risks and handicaps involved in the employment of homosexuals for some kinds of work. There is no clear-cut general principle of policy and action which covers all cases. But when a public official is attacked for having employed homosexuals, especially when he has tried to deal with them humanely as well as realistically, he deserves better than the kind of gleeful "exposure" which is Drew Pearson's specialty.

Another Opinion

from

The Rt. Rev. William Davidson, D.D.

The Bishop of Western Kansas

Your editorial "Are Church Draft Counselors Necessary?" [L.C., November 19th] highlights the fact that some dioceses have been following the General Convention recommendation that every diocese see to it that draft counseling services be provided for our young Churchmen, very many of whom are greatly distressed concerning the war in Vietnam and their own participation in it. Several dioceses besides Michigan have taken similar steps, and in some local churches and campus situations draft counseling is taking place.

The Executive Council has provided a very useful pamphlet for this entitled *Military Service and The Young Churchman* [L.C., December 5, 1965] which emphasizes the need for the Church to deal with "conscientious participation" as well as "conscientious objection." In seeking to answer the question raised by the editorial's title you seem to assume that the Church has no role even in helping the small minority of its members who finally decide to adopt the usual conscientious objector position. For each young man who decides this way there must be dozens who struggle in various ways with the issue and resolve in favor of conscientious *participation*. Surely they ought not to have to go through this agony without benefit of assistance from their Church and pastor; and the local priest often needs help from

a trained counselor who has more information and experience than the priest himself possesses. Your editorial position causes you to write off these legitimate concerns of the Church because you are afraid that some who come for the counseling are draft dodgers. Even these need the counsel of their Church to help them understand the grave consequences of their act and to determine if it is really a matter of conscience or just an impulse, as you say, "to reject the claims society makes upon its members" because they consider the society to be wicked.

Besides this, you oversimplify the process of becoming a conscientious objector. The law still provides only for those who by "religious training and belief are conscientiously opposed to participation in war in any form." Many who object to the present war do so more in political and philosophical terms than on religious grounds, and they are not necessarily opposed to war in any form. How can they be true to their consciences and not get into trouble with the draft law? Admittedly there is the possibility of draft counselors who might give unsound and illegal advice, but there are legal ways of dealing with them! Let's not try to prevent the Church from attempting to be with our young men in the most critical issue of their lives right now, just because there could be some abuses.

PEOPLE and places

Appointments Accepted

The Rev. Clyde E. Beatty, Jr., former vicar of St. James', Portsmouth, Va., is chaplain at St. Augustine's College, Raleigh, N. C. 27602.

The Rev. William E. Campbell, former vicar of St. Francis of Assisi, Simi, Calif., is vicar of St. Boniface's, Comfort, and St. Barnabas', Frederickburg, Texas. Address December 26th: Box 577, Comfort (78013).

The Rev. C. Robert Lewis, former curate at Trinity Church, Janesville, Wis., is vicar of Trinity Church, Marshall, Mo. Address: 100 S. Conway (65340).

The Rev. Gary A. McElroy, former vicar of the Chapel of the Holy Spirit, Hamden, Conn., is curate at Grace Church, White Plains, N. Y., and a graduate student at Berkeley Divinity School. Address: 2 Westchester Ave., #4A, White Plains (10601).

The Rev. Warren E. Richardson, former rector of Holy Trinity, Skokie, Ill., is rector of Christ the King Parish, Box 87, Freeport, Grand Bahama Island, Bahamas.

The Rev. Terence C. Roper, former assistant at St. Thomas the Apostle, Dallas, Texas, is rector of Our Lady of Grace, Dallas. Address: 2765 Larkspur Lane (75233).

The Rev. Jacob A. Viverette, Jr., former assistant at Grace Church, Colorado Springs, Colo., is chaplain at Wake Forest College, Salem College, and Bowman Gray School of Medicine, Winston-Salem, N. C. Address: 914 Carolina Ave., Winston-Salem (27101).

The Rev. Thomas B. Woodward, former chaplain at the University of Kansas, is rector of Christ Church, Warrensburg, Mo. Address: 200 E. Market St. (69043).

Armed Forces

Chap. (Maj.) Alister C. Anderson, USA, 25th Inf Div, APO San Francisco 96225.

Chap. (Capt.) James C. Bean, USA, HQ 185th Main BN, APO San Francisco 96241.

Chap. (Maj.) Melvin R. Brown, USA, Off of the Chap, HHC, 4th Combat Eng Bn, 4th Inf Div, (USARPAC), APO San Francisco 96262.

Chap. (Capt.) Carl E. Creswell, USA, HHC, 1st Bn 46th Inf 198th Light Inf Brig, APO San Francisco 96219.

Chap. (Maj.) Vance N. Clark, USA, Off of the Chap, HQ VTSAC, APO San Francisco 96291.

Chap. (Maj.) James C. Grant, Jr., USA, Off of the Chap, HQ 11th AVN FP, 1st Cav Div (AIR), APO San Francisco 96490.

Chap. (Maj.) Philip G. Johnston, USA, Off of the Chap, Advisory Team #2 MACV, APO San Francisco 96260.

Chap. (Capt.) Donald K. Lunetta, USA, Off of the Chap, 8th RRFS, APO San Francisco 96308.

Chap. (Lt. Col.) Mark M. McCullough, USA, HQ & HQ Co, 34th Gen Supp Gp, APO San Francisco 96307.

Chap. (Maj.) James M. Reaves, USA, Off of the Chap, HHD 48th TRANS GRP (MT), APO San Francisco 96941.

Chap. (Maj.) Robert N. Schappell, USA, Off of the Chap, HQ 71st Evacuation Hosp, APO San Francisco 96318.

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Chap. (Capt.) Robert E. Southwell, USA, Hq 8th TRANS Grp, APO San Francisco 96238.

Chap. (Capt.) Bruce McK. Williams, USA, Off of the Chap, Hq 124th Term Cmd, APO San Francisco 96312.

Lt. Thomas D. Bond, CHC, USN, Off of the Staff Chap, COM PHIBRON #5 USS PAUL REVERE (APA-248), FPO San Francisco 96601.

Lt. Fayette P. Grose, CHC, USN, Off of the Chap, Force Log Sup Grp "Bravo", FPO San Francisco 96602.

Lt. Samir J. Habiby, CHC, USN, HQ BN, 2/26 Marines, 3d MAR DIV, FMF, PAC, FPO San Francisco 96602.

Lt. Victor H. Krulak, CHC, USN, Off of the Chap, 1st Bn 7th Marines, 1st MAR DIV FMF, FPO San Francisco 96602.

LCdr. David P. McBride, CHC, USN, USS REPOSE (AH-16), FPO San Francisco 96601.

Lt. Clark Tea, CHC, USNR, BN Chap, A&S Co, 1st AM TRAC Bn (REIN) FPO San Francisco 96602.

Lt. John Whitsell, CHC, USN, Off of the Chap, CORTRON #3, FPO San Francisco 96601.

LCdr Christopher B. Young, CHC, USN, Off of the Chap, Box 81, US NAVAL SUPPACT, FPO San Francisco 96695.

Churches New and Old

The 100th anniversary of St. John's Church, Elkhart, Ind., was observed with service and dinner December 5th.

St. Timothy's Church, Griffith-Highland, Ind., was dedicated November 26th, by the Bishop of Northern Indiana.

Schools

St. Margaret's School, Waterbury, Conn., has announced the appointment of Pierson F. Melcher as headmaster to succeed Dr. Pauline S. Fairbanks, who will retire next summer.

Retirement

The Rev. Theodore V. Morrison, rector of St. Paul's, Newport News, Va., for 23½ years, retired October 1st. Address: 228 Brown's Neck Rd., Poquoson, Va. 23362.

Religious Orders

Bro. Boniface and Bro. Richard were clothed as novices in the American Province of the Society of St. Francis, in a recent service.

Bro. Robert, Bro. Joseph, and Minister General David of the English Province of the Society of St. Francis are in residence at Little Portion Friary, Mt. Sinai, Long Island, N. Y. 11766, for work and a visitation.



Canada

Hugh McCullum has been named editor of *The Canadian Churchman*. He has been managing editor of the paper that operates independently of the Church's officers or councils. Circulation is 300,000.

New Addresses

Diocese of Colorado, 727 E. 16th Ave., Denver, Colo. 80218—February 1st.

The Rev. Dr. Frederick C. Grant, retired, Foulkeways, Gwynedd, Pa. 19436.

The Rev. T. G. T. Callaway, Box 476, Kearny, Ariz. 85237.

Mission Crafts Shop, 250 N. Larchmont Blvd., Los Angeles, Calif. 90004. (Several people have requested the address for the mission crafts displayed and sold during General Convention.)

Renunciations

On October 27th, the Rt. Rev. John Vander Horst, Bishop of Tennessee, acting in accordance with the provisions of Canon 60, and with the advice and consent of the clerical members of the standing committee, accepted the voluntary renunciation of the ministry made in writing July 24th, by Arthur William Fippinger, Jr. This is for causes which do not affect his moral character.

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LETTERS

Continued from page 10

which \$36 came from a Lutheran Church). This, together with the gifts received from "All Saints" Churches all over the world, has given us a total of approximately \$4,880. With this help we soon shall be able to remove All Saints' Mission House from the white area at Barrydale and build it over the hill in the colored area.

In our original appeal I pointed out that our average wage throughout the parish is £5 per month and it is quite impossible for us to raise the further \$24,000 in order to remove the church from its present site in the white area to the colored area. *We do not want to move at all* but the law compels us to do so. If the work of the Church is to continue in this place we very reluctantly have to ask others to help us. If any of your readers would like to help—and we should be so thankful to receive a Christmas cheque—would they please send directly to me. Each gift will be personally acknowledged. Please do what you can; we are desperate. We are most grateful for all the gifts sent to us; they have encouraged us so much. We are a mission parish.

(The Rev.) M. C. BRUNSDEN

St. Barnabas Rectory
 Heidelberg, Cape
 South Africa

Church Draft Counselors

What a relief, your common sense editorial of November 19th on Church draft counselors!

JOHN HULING, JR.

Elkhorn, Wis.

There is much to be said for the point of view you express in "Are Draft Counselors Necessary?" However, you seem to assume that the function of such counselors is to help men evade the draft. This one can hardly condone. But this does not tell the whole story.

Assume for example that in one case a completely sincere man feels conscience-bound not to be tied up with the military in any way. Assume that the Church authorities feel that his position is justified. His case is "referred to the proper authorities," (I assume this means the military) and you say "if his case is adjudged *bona fide* he is exempted from military service." But what if they claim his case is not *bona fide*? It would seem as though he might need a counselor.

To my mind you greatly simplify the problem when you write, "Any American who is a sincere conscientious objector can obey both the law of the land and his conscience."

(The Rev.) RICHARD G. PRESTON, D.D.
 Wellesley, Mass.

John 17

May I second Dr. Gooderham's criticism of the use of John 17 to support ecumenism [L.C., October 29th]. Such "fundamentalistic, literal" use of any passage of holy scripture is surely unworthy of the brains God has given us.

(The Rev.) CHARLES H. BRIEANT
 Vicar of St. Paul's Church
 DeKalb, Ill.

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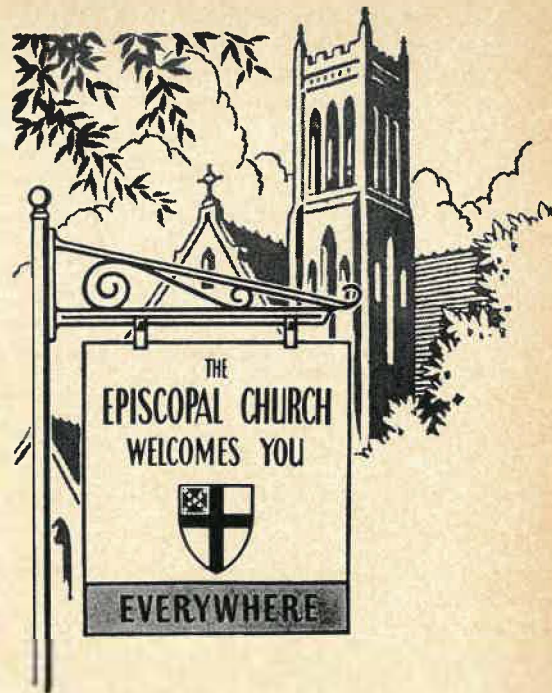
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Fri & Sat 9; C Sat 4:30-6

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; also
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 6:45

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
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HD 9; C Fri & Sat 5-5:25

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

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
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ATLANTA, GA.

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H Eu, & EP

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4:30 & by appt

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
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MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

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Tues 8, Wed 10, Thurs 7; Int noon

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12:30

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Bethlehem—



In Us

Lord Jesus, we celebrate Your birth as a quiet but earth-shaking event, in the little town of Bethlehem around 4 BC on a bleak midwinter night. Yet we know that You are always and everywhere, because all times and places are in You. As one of Your poets and lovers has put it: "I see His blood upon the rose . . . His Cross is every tree."

We who bear Your name have commonly supposed that the only way we could honor You rightly was by saying that there is no other name than Yours by which men might be saved. That saying is true, yet we have known not what we said. Your name isn't just a magic word which we have been given as a privileged pass-word to glory. It doesn't mean that You are the baal of a mystery-cult while we who "know" Your name are the initiates. When I was a child I read a missionary story about a little Chinese girl who heard the Gospel for the first time, and exclaimed: "All my life I've known Him, but now I know His name!" She learned Your name when she heard the good news, as told by Matthew, Mark, Luke and John, of Your coming to visit us in great humility. It is by far the best of all good news because it brings to all who hear and receive it such knowledge of You as they cannot have otherwise; and in knowing, loving, and serving You is perfect freedom.

At this Nativity festival I remember the truth spoken by my brother in You, Justin Martyr, eighteen centuries ago. "Whatever has been uttered aright by any man in any place belongs to us Christians." He might have said not only "uttered aright" but "thought aright and lived aright." For all truth, all goodness, come from You. No man can walk in the light except it be Your light. Moses was Your man, and Isaiah; and Solon, and Socrates, and Gautama the Buddha, and Laotse, and Epictetus, and all the shining saints and sages of all time. So was Eugene

Debs who said with his lips and his life "So long as there is a soul in prison I am not free." Who could be more *You* than that?

We, Your faithful people, should add another great and mighty wonder to those we rejoice in at Your Nativity: the truth that we do *not* have a monopoly of Your grace and truth, that You are the Light of *every* man coming into the world even as the Gospel proclaims. Nevertheless You do bring a special gift to as many as believe on Your name. You were born in Bethlehem so that You can be perpetually born in us and we in You. You give us the power to become sons and daughters of God—to become *You*.

Is there some way that You can so root and ground our lives in this truth that it becomes our whole being? You in us, we in You; we are now *You*—Your living members, Your hands and feet. If we think of our Christianity as a matter of being 20th-century pupils of a first-century rabbi, trying to remember Your teachings and to live by them in the way that a latter-day Stoic might try to "follow" Marcus Aurelius, we miss the point and purpose of Your coming. We don't need to keep your memory alive; we need to be lived by You. We are Your members, not Your pupils and protégés. As one of Your modern members said, our whole business as Christians is to become what we already are.

If we can make Your annual birth festival a celebration of Bethlehem in us—You in us, and we in You constantly becoming You by the help of Your grace, our Christmas keeping will be more blessed, more fruitful, and more joyful. Empty us of our selves, fill us with Your Self, that we might become living souls in You! Then indeed shall the whole world see and know that there is no other name under heaven whereby men might be saved.