

The **+ WITNESS**

II DECEMBER, 1969

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FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 16657

Story of the Week

Executive Council Makes Grants
Bringing Total to 3-Million

★ The Executive Council after a debate of more than four hours — highly emotional at times — narrowly approved a grant of \$40,000 to the controversial Alianza Federal de Mercedes, a New Mexico community organization of Mexican-Americans.

The vote was 23 to 21, with four council members absent and three others abstaining.

The Alianza has been accused of using violence in its organization activities in and around Albuquerque, N. M. One of its aims is to obtain presidential and congressional hearings on claims to millions of acres of community land grants dating back to the Mexican war.

The grant had previously been approved by the screening and review committee of the General Convention's special program to combat poverty in the nation. The action was protested by Bishop C. J. Kinsolving of New Mexico and Southwest Texas, who with others from his diocese had appeared before the committee to voice their objections.

Two committee hearings were held, and members of the Alianza also participated.

Bishop Kinsolving has indicated that support from his diocese might be withheld for the national church program in the event the Alianza project was approved by the council. He later

stated in Santa Fe that the diocese would not pay its \$82,365 quota next year. Instead half the sum will go into Spanish-American and Indian programs; the remainder to MRI of the worldwide Anglican Church.

Another controversial grant, over which there was shorter debate, was for \$15,000 to help finance the California migrant ministry worker priest program. The worker priest program, funded eighteen months ago with a \$30,000 grant, is closely associated with the United Farm Workers organizing committee led by Cesar Chavez.

The worker priests have helped in union organization efforts and have sought to develop a program of pastoral assistance to farm workers and their families.

The long debate over the Alianza had the result of changing a few minds, and several speakers indicated they had come to the council meeting intending to vote against the project but had been persuaded by the debate to vote favorably.

A vote at the beginning of the meeting, one member asserted, would have resulted in a rejection of the Alianza grant. Another said the debate had helped to clarify the purposes of the organization's program to help the indigenous Mexican-American community.

Almost every member of the council had an opportunity to speak during the prolonged debate. Many said they were helped by the remarks of Leonardo Molina, San Antonio, who was attending his first council meeting as a newly-elected representative of the Spanish-American minority.

"What happens here will affect every Mexican-American in the southwest," he said, "as it will put the church in favor of improving the educational qualities of this large minority population."

Molina said the Alianza is an organization that represents the people at the grass-roots level and that it is interested in education. He said 85 percent of "Spanish-American students drop out of school before they finish high school" and from his own experience described the difficulties of Spanish-speaking pupils being forced to begin first grade in English.

By the time they master English, he said, they have not advanced as fast as, and are older than, their fellow Anglo students in the same grade.

"Some of us would be expelled from school for speaking Spanish," he said.

He said "we have to find out who we are. We would like to have a say in the decisions that are being made and we know that the educated Mexican-Americans do not represent, generally, the people."

"The Alianza does speak for the masses," he said.

Leon Modeste, director of the special program, supported Molina's view that the organization had an "educational program to acquaint the Mexican-Americans as to how they are being oppressed and kept out of the mainstream of life."

He said that when the members of the Alianza appeared before the screening and review committee they had difficulty explaining the program because of the Spanish vocabulary and their difficulty with English.

"They have been forced to think of themselves as mentally inferior to Anglos," Modeste said. "Their lives are in ruin before they reach 12 years of age. This organization is helping these people to say 'We are people, too!'"

A large part of the discussion concerned the vague and general description of the Alianza's proposed program, and it was the testimony of Molina and Modeste which finally clarified the principal purpose of the program as educational.

Request Deferment

Two requests to defer action on the grant proposal for fuller documentation were defeated.

William G. Ikard II, El Paso, led the debate in opposition to the grant, and he was joined by others including Charles M. Crump, Memphis, Tenn., and Houston Wilson, Georgetown, Del.

"I am in complete agreement with my bishop," Mr. Ikard said. "We must have concern for the whole church. We have never failed to pay our quota, even when we disagreed with the national church. I can't understand how the staff can approve such a project."

He said he had a chronological record of violence involving the Alianza going back to April, 1963.

Wilson said that he wanted to support "this program. I am also concerned with the activi-

ties of this organization which spells out insurrection, revolution and a separate state. I would like to see a committee appointed to spell out what we are funding and what we are not funding."

"There is a situation on the land grant problem which has led to violence," he said. "It seems to me that there has not been sufficient resort to the courts to get a fair determination on the land grant problem."

Bishop Backed

Crump suggested that "we respectfully turn down the request with the suggestion that some group in New Mexico organize to meet the educational needs."

At a later point Ikard said he objected to the report that 85 percent of the Mexican-Americans are drop-outs.

"It's not true in my area."

"The bishop of my diocese," he said, "is a concerned Christian. He is concerned with his flock — both within and without. We have had some projects, but we have not done enough. This discussion may result in the development of new and additional programs."

He said, however, that he did not believe the Alianza has the support of the people.

He then went on: "I'm not in favor of boycotts. The diocese of New Mexico and Southwest Texas is not threatening this council. I know I am emotional about this, but I'm upset by this. This is a very important issue and must be based on what the people at Seattle told us to do. We have to decide and make decisions in good conscience."

As indicated by the vote, opinions were sharply divided in the long debate by the council.

Some who opposed the grant asserted that the Alianza did not meet the criteria of the special program which includes a restriction against the use or advocacy of violence.

Others favoring the grant maintained that the Alianza is not a violent organization, and that it has been unjustly accused.

A few openly admitted that they would vote against the project for "political reasons," because of the fear of economic reprisal and that it might "split the church."

The charge of violence against the Alianza centered around an incident in a small New Mexico town where it was reported that members of the Alianza sought to make a "citizens" arrest of the district attorney. Law officers resisted, and one was shot and another beaten.

Reis Tijerina, leader of the Alianza, now resigned, was arrested and later cleared of charges in connection with the incident, according to reports. Tijerina was later arrested on charges of destroying U. S. government signs posted on some of the land in dispute.

Reis Tijerina

Much of the opposition to the grant centered around the person of Tijerina, who has been characterized as "a fraud, a charlatan, an opportunist."

The report of the screening and review committee field appraiser included the opinion that "I do not believe that such charges can be proven and therefore I believe that they are essentially irrelevant."

The report went on to say:

"The central question has been and remains, is the Alianza a creditable, grass-roots organization of poor and powerless people? The welter of charges to the contrary notwithstanding, the Alianza is a viable activist group seeking self-determination."

At a later session, Mrs. Harold C. Kelleran, council member from Alexandria, Va., asked Bishop John E. Hines: "What effect can you see for your of-

... as a result of our action yesterday?"

The Presiding Bishop in an informal response said that the mandate of the Seattle convention in 1967 carried with it the possibility that the church "might be bruised and changed, but that it also might be renewed."

"I'm not sure everybody saw this at Seattle," he asserted. "I do know the tensions and also the joys since Seattle, especially since Notre Dame, indicating the church is wrestling with this problem. The church had to wrestle with this again in the Alianza grant. Undoubtedly this action will make my position in the church more difficult, but this may be a good thing and I would not draw back from that."

Bishop Hines to Write

Bishop Hines was asked by the council to write a letter to the bishops of the church, outlining the reasons why the council approved the Alianza grant.

The Executive Council also deferred action on a third special program grant for \$8,000 for the committee on Indian rights of the Colville Reservation, in the state of Washington, in order to obtain a fuller consultation with the bishop of Spokane.

In all, a total of twelve special program grants were approved totalling \$281,150, which brings the total funding under the program to nearly three million dollars.

Other grants approved were as follows: Southwestern Indian Development, Inc., Fort Defiance, Ariz., \$25,000; Southern Organization for Unified Leadership, New Orleans, La., \$22,150; Metropolitan Atlanta Summit Leadership Congress, Atlanta, Ga., \$20,000; Hamilton Court Improvement Association, Aberdeen, Md., \$30,000; Urban Survival Training Institute, Philadelphia, Penna., \$30,000; Afro-

American Institute of San Francisco, San Francisco, Calif., \$35,000; Sioux City Indian Center, Sioux City, Ia., \$20,000; Program for Social Assistance to Barrio Japon, San Pedro, de Macoris, Dominican Republic, \$15,000; Penasco Valley Farmers' Cooperative, Albuquerque, N. M., \$15,000; Poor Peoples Commission for Self-Help of the Council of Southern Mountains, Blacksburg, Va., \$14,000.

Other Business

The Executive Council also:

... authorized the appointment by the Presiding Bishop of a fact-finding committee of ten persons to conduct an evaluation of the special program and to seek ways in which the program can be made more effective.

... passed a resolution asking the Attorney General of the U.S. to investigate the killing of Black Panther party members in encounters with police officers.

... received two resolutions from North Carolina parishes protesting the funding of Malcolm X Liberation University, Durham, N. C.; a resolution from the bishops of the seventh province asking for the approval of the bishop and standing committee before the granting of funds under the special program. a proposal to be reported on at the next meeting; two resolutions asking the council to withdraw support from the Interreligious Foundation for Community Organization; notification from two parishes that they would withhold funds from the national program of the church and would divert them to locally-determined programs; three letters from Kansas parishes protesting a grant to the Kansas legal defense fund.

... received a report from Bishop Bayne on a conference of Church Center employees held early in October. He said the

conference had dealt with morale problems arising out of the reorganization of the council and had resulted in the formation of a strong personnel committee and a request by members of the employed staff for union organization. There is a need, he said, to develop a stronger relationship between the elected members of the council and the "815" staff.

... approved a new scale of pensions for present and former lay missionaries of the church—\$2,000 annually for single persons, \$2,600 for married.

... heard a report from Treasurer Lindley M. Franklin that \$51,000 has been transmitted to the National Committee of Black Churchmen in accordance with action taken at GC II. Franklin also reported that pledges to the NCBC special fund had reached a total of \$91,000.

... approved a scale of salary increases for employed and appointed staff of the council.

... discussed fall visitations made to 68 dioceses by members of the council, following a report by Mrs. Robert Durham and William G. Ikard II. Main subjects of interest, they reported, were the special program and the allocation of \$200,000 to the NCBC authorized at South Bend.

... heard a report from Woodrow Carter, of the council staff, on the White House conference on food, nutrition and health, calling attention to the hunger and malnutrition crisis in the nation and proposing immediate action to "feed all hungry Americans this winter." Proposals included guaranteed adequate income of \$5,500 for a family of four and interim food programs.

... appropriated \$25,000 to help finance a manpower study for the church to be conducted by Consultation/Search Inc. and to provide a clergy inventory with the aid of computer services.

... heard a report on world

hunger by Mr. Houston Wilson, a concern to be presented at the convention at Houston in 1970.

. . . heard a report from Mr. Kent FitzGerald on the work of the national committee on Indian affairs. He is the executive secretary of the committee.

. . . received a request from the

province of the Southwest asking for a report at Houston on how money allocated to the National Committee of Black Churchmen and the National Committee on Indian Work has been used and asked for such a report to be submitted by August 31, 1970.

demonstrations in moral protest against the war in Vietnam — such as the Vietnam moratorium demonstration of October 15 and the mobilization in Washington of November 13-15.

Resolved that the Nixon administration and the Congress establish a major agency on population which would have as its task the halting of excessive population growth.

Endorsed President Nixon's initiative in renouncing chemical and biological warfare and the disposal of existing stockpiles of such weapons.

Expressed its concern over the injustice and resultant suffering experienced by great numbers of displaced Palestinian refugees and urging means of assisting them to return to their homes.

Heard representatives from minority groups and reformist groups on the subjects of black power, Indian rights, women's rights, restructuring church institutions and draft resistance.

Unofficially 125 delegates and 90 non-delegates accepted the trust of a draft card presented to the whole assembly by James Rubins, a 21 year-old student from Hicksville, New York.

The assembly declined to link itself to the projected draft card-turn-in of Rubins, but a first vote almost passed the measure. Marion de Velder, stated clerk of the Reformed Church in America, told a hushed-house that someday soon a church body would "have" to take a corporate act of civil disobedience.

Dr. Wedel sized up the sentiments of those who came to challenge when she said that "I'm quite sure that God—along with the young, the blacks and others — cares very little for our traditions, our accustomed procedures, or maybe even for our rule of order."

NCC Assembly's Call for Change Was Made Loud and Clear

★ No delegate, consultant or observer attending the general assembly of the National Council of Churches left doubting that history with bold ramifications for the future of American religion had been made.

Mrs. Theodore O. Wedel, the new president, probably summed up the experience: "This assembly has certainly told us — loud and clear — that our old ways of doing things are not adequate. There must be big changes, and they must be made faster than we think possible."

At its eighth triennial session in Detroit, Nov. 30 - Dec. 4, the assembly:

Elected Mrs. Wedel, an Episcopalian and former president of Church Women United and NCC associate general for Christian unity, to a three year term as president. She became the first woman president by a vote of 387 to 93, defeating the Rev. Albert Cleage Jr. the first black man to be nominated for the presidency. R. H. Edwin Espy was reelected as general secretary, defeating his opponent, the Rev. Leon Watts, also black, by a vote of 382 to 100. Two youths and six women are now among the 18 vice-presidents at large.

Recommended guidelines for channeling funds and pastoral services, through the Canadian Council of churches, to aid some 60,000 U.S. draft age refugees now living in Canada and extending pastoral care at home

to the parents whose children choose exile instead of military service.

Urged an inquiry into the alleged civilian massacres in Vietnam under the aegis of a disinterested international agency such as the UN.

Welcomed the possibility of the formation of a wider and more inclusive Christian fellowship under the guidance of the NCC general secretary and a to-be-convened national consultation of member churches on the subject.

Amended the NCC constitution to allow a broader representation of youth, women, and lay people.

Surveyed a sampling of the assembly's voting delegates, fraternal delegates and official observers revealing it to be 87 percent white, 74 percent male, 66 percent over 50 years-of-age and 58 percent ordained. Only 6 percent were under 30, 12 percent were non-caucasian and 26 percent were female.

Authorized formation of an Indian board within the council to broaden opportunities and redress grievances of all Indians and Eskimos—drawing resource material from Indian people in all stratas of society.

Sought the early, equitable and just settlement the land claims of the Eskimos, Indians and Aleuts

Commended peaceful dissent, organized in legitimate and legal

Such sentiments were clear among the diverse members of Jonathan's Wake, a group of mostly young whites who wanted the NCC to pressure denominations to turn their endowments over to the poor.

To some delegates, the Wake provided the side-show aspects of the assembly, with posters announcing the NCC's death, mock draft lotteries, and "exorcisms" of evil spirits. But others took the group more seriously, seeing that Wake members could articulately participate in committee sessions.

The assembly will next meet in December, 1972, in Dallas, Texas.

BISHOP COLE CONFERS WITH RESISTERS

★ Bishop Ned Cole of Central New York, on his return from Canada where he conferred with young Americans who fled the draft, reflected serious concern about "what the Vietnam war is doing to our young people and our country."

"I am saddened by the hardness of heart of people my age about others who are especially sensitive to the complexities of this war," he said.

A veteran of World War II, the bishop said there was no question about participation in world war two. But, he said: "There is in this one."

"If we continue this war much longer, we will destroy ourselves," he added.

Bishop Cole, noting that the influx of young Americans — now estimated at between 30,000 and 60,000 — presented a pastoral problem to Canadian clergy, said these young men are badly in need of guidance on the draft. Few know their rights or legal options.

During his trip to Ottawa, the bishop observed that some Canadians "feel great concern" for the young Americans, but that

others believe the problem caused by the U.S. draft are none of their business.

"In Ottawa," he said, "I was reminded that Canada and much of the United States has been settled by persons who fled their home country because of political or military reasons."

Among his impressions of his talks with young Americans and members of the Canadian clergy, the bishop noted:

- Many young men were surprised to know that many U.S. dioceses provide counsel and legal advice to those who have problems of conscience with the draft.

- The military chaplains are of little help because they "belong to the system." Here there was real bitterness expressed.

- The young people feel rejected by their fellow Americans but most are not bitter and hope to return to the U.S.

- They like Canada, though at first jobs are hard to get, many will stay there.

Said the bishop on the Vietnam conflict: "If we could use the same amount of commitment and money to remove the causes of war — poverty, hunger and injustice — as we spend in our commitment to get to the moon, we could more quickly find a way to peace."

Bishop Cole said he went to Canada at the request of a young man in his diocese and was received by Bishop Ernest Reed of Ottawa who arranged a meeting with clergy and young men.

AUSTERITY BUDGET IN PENNSYLVANIA

★ The diocese of Pennsylvania has approved an austerity budget of \$1,157,000 for 1970, a drop of 23 per cent from last year.

Austerity measures adopted by the 800 representatives of the diocese indicates a

cutback of \$45,300 in funds to aid congregations.

This will result in the dismissal of an unspecified number of clergymen as missions are closed or merged. A \$36,000 slash in the campus ministry budget may also force removal of some university chaplains.

A proposal calling for the rejection of the 50 per cent commitment of local contributions to the national church was rejected.

The majority held to the position that efforts supporting mission work throughout the world must be continued under the 50 per cent contribution formula.

Funds to be allotted for minority group programs, beyond the regular budget, will be determined at a special convention in the spring. A report by Bishop Robert L. DeWitt's task force on reconciliation will precede the convention.

BISHOP PAUL MOORE JR. ELECTED IN NEW YORK

★ Bishop Paul Moore, suffragan of Washington, was elected coadjutor of New York at a special convention on December 12. He will succeed Bishop Donegan as diocesan not later than 1972.

He was short of election on the first ballot by two clergy and five lay votes. On the second ballot he received 204 clergy and 127½ lay votes, well above the required majority of 140 and 84.

Runner-up on the second ballot was the Rev. John M. Krumm, rector of the Ascension, New York.

The 50-year-old suffragan of Washington has picketed the White House on behalf of civil rights, led a black-power boycott of merchants who opposed home rule for the District of Columbia, is active in the plight of the cities and vigorously opposes the Vietnam war.

The Son of God: ---- A Donkey, and a Tree

By Ralph A. Weatherly

Rector Emeritus of Grace Church, Kingston, Pa.

A YOUNG TREE with two sturdy branches stood by the Bethlehem road. Under the winter sky it watched the stars and listened to men. Some blamed the stars for their miseries. Workers in wood and wool, in iron and gold; sellers of oil and land, rested nearby. The tree heard one say: "Rome is all-powerful and will bring us better times". "No, we ourselves must be free", answered another. "Let us eat, drink and be merry, there is no life hereafter", growled a Sadducee. "Blasphemer, God is in our holy books", spoke up a Pharisee. "Let me live alone and pray", murmured an Essene monk.

A thief hurried by following a rich man he wanted to rob.

A courtesan wandered along with bruised heart and fierce, hopeless eyes.

Trumpets sounded warning that King Herod was on his way to his palace above the town. A crowd guffawed going to pay taxes.

It was a time of poverty, of fear, of cynicism. Each followed his own will-of-the-wisp — success.

A carpenter paused by the little tree, with his lady, anxiously. Their donkey bit off a tender twig, then they went on their way.

Some thirty years later a donkey, humblest of beasts, walked towards Jerusalem—on his unique day of pride, a poet said, with cries of triumph about his ears and palms beneath his feet. For he bore the Son of Man.

Within that week that men call holy two sturdy branches of a full-grown tree formed a cross on which was pillowed the body of the carpenter's Son — the greatest failure in history, or the Son of God.

Today the tree is long since dust but the Carpenter's Son is ever sought on the Bethlehem road by great multitudes, with minds as varied as those of long ago.

To find him is the secret of living. That secret

is hidden in hearts broken in compassion. God gives his peace to a loving heart.

May our heavenly Father led us and all the world on the road of Christ's tree to be born again at his holy manger. Amen.

No Christmas as Unusual

A message to the churches adopted by the General Assembly of the National Council of Churches

AT THE HEART of the Christian faith is the message of "Joy to the world, the Lord is come. Let Earth receive her King." Out of the heart of the incarnation comes the song of the angels, "Glory to God in the highest and on Earth peace among men of good will."

In view of the continuation of the war in Vietnam and the failure so far to halt the spiraling race in nuclear and other weapons we call upon the churches to urge their members not to celebrate Christmas as usual with often-times lavish expenditures on Christmas gifts, but to propose

- Religious services around the country, centered around the need for peace in Vietnam and urging the people to redouble their efforts to end the war now.

- Reducing commercialism in this Christmas by reducing our Christmas buying and giving our money to religious and peace causes appropriate to the Christmas season. We especially recommend contributions to the Committee of Responsibility, American Friends Service Committee, Vietnam Christian Service and Caritas for emergency medical relief to civilian Vietnamese casualties, but recognizing that the only real relief is an immediate end to the war.

- For those so inclined continuing the March Against Death in communities around the country by having vigils or reading the names of the war dead in public places.

- Urging that no war toys be bought or given as Christmas gifts to children.

The Thrice Blessed Gifts

By Hugh McCandless

Christmas Story told at the Church of the Epiphany, New York at the 11 a.m. service, December 25, 1968

MY FRIEND, Squadron O'Toole, has a second cousin, Miss Crumpet Framworthy. She is one of

the Formidable Framworthys, and she has a real system about Christmas gifts.

Miss Framworthy thinks that presents should be thrice-blessed, not just twice-blessed, like the quality of mercy. Her gifts are intended not only to bless the receiver, and to bless the giver, but also to bless the worthy person who sold the article to her in the first place. Crumpet goes all over the diocese of New York, giving little talks to ladies' groups, and buying up things at church and charity bazaars. Right after Thanksgiving, she pulls out all her plunder and then tries to figure out who might like what.

She does this with such enthusiasm and imagination that people have been known to wonder for years why she sent them this or that particular present. She works completely without strain: if in any year she doesn't happen to have a present she is sure you would like, she just doesn't send you a present that year. Some of the family are mean enough to say they feel quadruply blessed when she doesn't send them anything. Others, the more sensitive ones, always keep an extra present on hand to rush over to Cousin Crumpet's as a *guid pro quo* on those years that she happens to remember them.

She even sends presents to Squadron's Cousin Curtis when she feels like it. As you know, he is terribly fussy and difficult, and everybody dreads picking out something for him. Three years ago, she sent him a large heavy yellow conical object. He called her right up, and asked what it was for. She said it was a door stop. He then asked what it was made of, and she was delighted to tell him. She said that a good churchwoman of Pine Plains had taken about two months to make it out of a classified telephone directory, by carefully folding down each and every one of its two thousand, one hundred and twenty three pages at precisely similar angles. One slip, one bad fold, and the whole masterpiece would have been ruined.

Cousin Curtis doesn't have any doors that need stopping. But he was so shaken that he couldn't say anything but *thankyouverymuch*. However, everything turned out all right in the end. He put the thing on a coffee table at his New Year's party, and gave one prize for guessing what it was for, and another for guessing what it was made of. One prize was some Christmas soap that didn't match his bathroom, and the other was a set of fish knives someone had given him. He doesn't use fish knives. He uses two fish forks, of course.

COUSIN CRUMPET almost never neglects the O'Toole family. This pleases Mr. O'Toole, because he feels it keeps the time of opening presents from being too solemn. Last year he took his package first, and counted the stickers on it. There were about nine, and they advertised the N.A.A.C.P., the Protestant Council, the Audubon Society, and Boy's Town. Miss Framworthy even makes the wrappings serve a good purpose. Inside all this benevolence and tissue paper was a moustache cup. This shows Cousin Crumpet's imagination: Mr. O'Toole does not have a moustache. The china was decorated with forget-me-nots and an inscription, "To my Pastor," and Mr. O'Toole is not a clergyman. He was so pleased he could hardly speak. Finally he managed to say it was a wonderfully unusual idea, and he would probably not get such a different present in a hundred years. Squadron and his little sister Flotilla thought it was really pretty icky; but their baby brother Feemus said he would like to try it for cocoa, because cocoa always gives him a brown moustache.

Mrs. O'Toole's present was a battered box of non-fattening chocolates, that had apparently survived many bazaars and several Christmases. The package shouted in big print that it did not contain chocolate, milk, sugar, butter, or any other recognizable ingredient. On the back it whispered in tiny print that it was made of carob pits, caragheen, gum arabic, and tri-methyl-ethyl-dilanomid. "How like Cousin Crumpet," enthused Mrs. O'Toole. "I mean, how just like Cousin Crumpet!" It certainly was just like Miss Framworthy. If you were on a diet, she sent you just what you couldn't eat, temptingly home-made by some lady-member of a charitable board. Mrs. O'Toole is not on a diet.

Squadron's box contained a red and grey blazer two sizes too small. He was indignant. Everybody knows that O'Toole boys are always signed up for St. Swithin's as soon as they are born. St. Swithin's colors are blue and white. Red and grey are the colors of St. Crispin's. This is a terrible school that tries to call itself a rival school. No O'Toole would dream of wearing red and grey until he get too old to care about anything, say about twenty years old.

The next box was labelled, "To my little cousin Flotilla, who is so clever with her hands." "Yuck," said Flotilla in disgust, imagining some horrible bureau scarf to embroider. But it was a small Erector set, and its cover showed two happy boys

building an enormous bridge that would require about fifty sets of that size. Flotilla was so astounded she couldn't even say "Yuck!"

Spirit That Counts

SOMEHOW, it is always the spirit that counts, and Crumpet has plenty of spirit. Mr. O'Toole gave Mrs. O'Toole the mostache cup to plant ivy in; and he took the chocolates, which he thought might drive the pigeons away from his office window. Squadron and Flotilla also traded their presents, and all was well. It was like the time Crumpet sent Steinmetz O'Toole, when he was in the army, some correspondence organizers made of spring clothes pins. A worthy individual in some institution had painstakingly decorated them with magic marker pens. One bore the witty inscription, "Bills — ugh!" Another coyly said, "Love letters — ah!" and so on and so forth. Steinmetz at the time had no room to organize his documents in that way, but he needed clothes pins badly, so he was delighted.

Feemus unwrapped a wonderful picture of the eruption of Mt. Vesuvius. This had been created, by a very clever and deserving person, out of a mosaic of bits of cigar bands. It flashed red and gold, and Feemus thought it was marvelous. He hugged it to himself with his fat little arms, and said he wouldn't even trade it for the moustache cup.

I think we might as well leave the O'Toole family right here. After Cousin Crumpet's presents, the rest of the stuff was too smooth and glamorous to be interesting. Also, I have a feeling that Squadron will try to trade something else with Flotilla, and Flotilla will end up crying. I always try to stay out of civil wars, sibling rivalries, and the battle of the sexes, and when Squadron and Flotilla disagree it is a combination of all three.

No Better Trade

HAVE YOU EVER wondered what the least-wanted gift could have been? I think it was God's gift to us, our Lord Jesus Christ. The prophet Zechariah said the King would come, meek and mild, and riding on a donkey. The people didn't want that. Isaiah said the King would be born as a child. There was no room at the Inn for a child. The Wise Men said He would rule over Israel. Wicked old King Herod didn't want that; he tried to kill Him.

Sometimes we think of Jesus as always a tiny, helpless Baby. We think we don't need Him; He would just be a burden. This is the biggest mistake we can ever make. He is just what we need; He is all we really need.

He is not only the Gift, but the Giver. Also, He wants you to trade with Him. You give Him your heart, and He will give you eternal life. There is no better trade for any one of us than that.

-- People --

STEPHEN F. BAYNE, former bishop of Olympia and now deputy for program of the Executive Council, becomes professor of missions at General Seminary in June. He was executive officer of the Anglican communion from 1960 until he joined the council staff in 1964 as director of work overseas. He told council members at the Dec. meeting that some will suppose that he and Bishop Hines "have had a falling out. This is not the case. Very few things in my life have moved me more and warmed my heart more than his wanting me by his side, and his inflexible support and trust."

PHILIP A. SMITH, chaplain at Virginia Seminary, will be consecrated suffragan bishop of Virginia at Washington Cathedral on January 28. The Presiding Bishop will preach.

ROBERT C. RUSACK, suffragan bishop of Los Angeles, has declined his election as bishop of Dallas. Commitments in Los Angeles was a primary reason.

WILLIAM H. FOLWELL, rector of All Saints, Winter Park, Florida, was elected bishop of Central Florida, the name adopted for the continuing diocese when South Florida was made into three jurisdictions. Bishop Louttit will retire as diocesan when his successor is consecrated.

DAVID R. THORNBERRY, bishop of Wyoming, heard shouts of "treason" directed at him and his college chaplain at a meeting at his cathedral in Laramie, November 19. Col. W. T. Reeder, commandant of the University of Wyoming's army ROTC unit, emerged as spokesman for the right wing. The shouts came from a civilian employee of a local federal government office. Bishop Thornberry had just spent over an hour speaking in defense of GC II and in support of the chaplain at the university, the Rev.

George H. Quarterman Jr., although he did not mention him by name. The bishop spoke of the necessity of allowing his clergy freedom and of having a chaplain who can communicate with today's students. Those clearly angry with the bishop and the chaplain appeared to be less than one-tenth of those present. A much larger contingent of faculty members and students, ranging from sorority girls to black, bearded and long haired young men, supported Quarterman. Col. Reeder began by saying he did not completely agree with those who accused their fellow Christians of treason, but that he thought they were "pretty close." He went on to say that those who participated in peace marches were "putting bullets through American boys." He suggested church members cutting their pledges as a means of having "a piece of the action" if they disapproved of the actions of the church. At issue was Quarterman's identification with the peace movement at the university, in spite of the fact that he has never taken

part in a peace demonstration, and his demonstrating with black students on behalf of 14 black football players dismissed from the Wyoming team for wearing black armbands on their street clothes. The athletes were protesting the upcoming game with Brigham Young University because of the racial policies of its owner, the Church of Jesus Christ of Latter Day Saints. The meeting was only one of many around the diocese at which Bishop Thornberry has had to address himself to these issues.

SAMUEL J. MARTIN, rector of St. Edmund's, Chicago, asked the privilege of the floor at the convention of that diocese to introduce Herman Holmes. His statement as director of the Black Economic Development Conference in the area was followed by a request for \$25,000 in voluntary gifts as the diocese's share of the \$200,000 approved at GC II. The request was approved by clergy 117 to 32; by laity, 77 to 33. Since the convention an unofficial group is seeking \$350,000 from Episcopalians in the diocese to help "establish Negro organizations operating within the framework of the democratic system." The new organization aims at raising funds throughout the church "to offer the responsible majority an alternative to violence and intimidation. We are endeavoring to unite middle class, middle of the road churchmen in a display of militant social responsibility and social consciousness."

JOSEF L. HROMADKA has resigned as president of the Prague-based Christian Peace Conference in protest to the attitudes of a Soviet-led faction in the organization. The resignation was contained in a letter sent to members of the conference's working committee in mid-November. Formed under Hromadka leadership in 1961, the conference seeks to promote better relations between communist and western nations. The resignation climaxed a year of disagreement among participants from Eastern European countries. The dissension became apparent when Hromadka severely criticized the Soviet-led invasion of Czechoslovakia in August 1968. He was a supporter of the democratization measures of the ousted Alexander Dubcek.

JEAN FAIRFAX told the friends of the World Council of Churches at their meeting that it would be gross hypocrisy for churches to push such programs as the guaranteed annual income if they haven't taken the lead in transferring their

own resources to the poor. In discussing the history of civil rights reforms in the 1960s, she said that the focus of discussion has now changed from wider participation in the structures of society to control. "The reform movement that began with Southern black students sitting in at lunch counters with their ties, singing their hymns, carrying their Bibles, has ended with the concentrated, deliberate action to exterminate the Black Panthers." Miss Fairfax, an executive of the NAACP legal defense and educational fund, is one of seven women elected to the 120-member central committee of the WCC at its 1968 assembly in Sweden.

JOSEPH RAYA, archbishop of Galilee, said at Notre Dame that he intends to vote Communist in Israel's next election in order to promote needed social reform. The Melkite rite archbishop, in an exclusive interview in an issue of Ave Maria, national Catholic weekly, said that Communists in Israel are "the only ones who talk and shout against injustice" to poor Arabs. He criticized the Roman church for what he called inappropriate displays of wealth and power and for a program of conversions which, he said, does not respect the traditions of Eastern Christians. He insisted that he is a loyal Israeli who is "for . . . not against," but charged that the hardships suffered by war victims and the ostentation and divisiveness of the Western Churches in Israel are promoting the growth of communism. "I am a bishop," he said. "I won't tell them not to turn Communist. The government officially asked me to step in and tell my people not to vote Communist. My goodness, I will vote Communist. I myself, a bishop — a Catholic bishop — I will vote Communist. Because I see that at least they are talking — the Communists are talking — about helping the poor. And protecting the poor. And the dispossessed." Archbishop Raya described his role as head of Arab Catholics in Israel as being: "To create peace, love, understanding, between my people — Chris-

Israel." "I'm not against anybody or anything," he said. "I'm for. I'm Israeli; my people are Israeli. We are proud to be Israelis in Israel. We are for. We are not against."

FRANKLIN LITTELL, chairman of the Institute for American Democracy and a professor at Temple University, says right-wing extremists are financing attacks on sex education in schools in an effort to obtain power. "In 1961 the radical right was being financed by slightly less than \$1 million," the Methodist clergyman claimed. "In 1968, some \$46 or \$50 million has poured into their coffers." Right-wing attacks on sex education, he contended, can be explained only in the context of parallel attacks by the same groups on the Supreme Court and the World and National Councils of Churches, and the attempt to infiltrate police departments and legislatures with "front men." Organized right-wingers work in a conspiratorial manner, he held, using anonymous calls and other techniques such as those employed by the nazis in Germany. "Their attack represents a well organized thrust for power, not a grassroots opinion change."

GERARDO VALENCIA CANO, bishop of Buenaventura, founder of the Golconda Movement, broke a long silence in defense of the four rebel priests who were imprisoned by Colombian authorities for 30 days. He attacked "unjust protective custody," and "villainous treatment" of priests. The jailing of the priests continues to arouse a public outcry throughout Colombia, especially from workers and students who, some reports claim, are joining the anti-government Golconda Movement in ever-increasing numbers. At the same time, a group of priests, including some from religious orders, wrote an open letter to two high-ranking Catholic prelates, deploring their allegiance to the government and charging an apparent betrayal of the people in dealing with the priests' arrests.

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