

Hippies-Right Words, Wrong Tune

(By Religious News Service)

"The huge church of St. Ignace loomed over us, and I could not help but think that Christ was hip enough to be perhaps more comfortable at the pad off Haight Street than in this tomblike building that seemed more to dominate the neighborhood than to serve it."

Thus wrote Father William Ross in the Oklahoma Courier of his trip to San Francisco's hippy headquarters, the Haight-Ashbury district. Father Ross is at the University of Oklahoma's Catholic Student Center.

A number of Christian commentators have noted a similarity between the early Christian community and the present tide of hippies who have established communities in every major city in the country. Those writers and speakers have seen, within the hippy way of life, a lesson to the church in how to love people.

But with a few exceptions, most of those observers have agreed that the hippy movement lacks relevance to the contemporary scene because of the hippies' apparent refusal to participate in established channels of social change.

The bearded, sandaled, unwashed "hippies," Dr. Robert McAfee Brown, professor of religion at Stanford University, has said, "represent something a good deal closer to the early Christian movement than the churches."

As Dr. Brown understands them, the hippies are not concerned with politics, or with the social structure, but "want to live and enjoy the world without regimentation, believe in love in its 'agape' sense, and are against any structured form of life."

Paulist Father John B. Sheer in, editor of the Catholic World, agreed in a syndicated column that the hippies indeed are preaching that "love is the remedy of our ills."

But if the hippies have the right words, he noted, "they don't seem to have the right tune. . . . The Love generation is on the right track. The trouble is that they are sitting down on the track instead of moving forward."

"The phenomenon of people withdrawing from one society into another more idealistic one is nothing new," the Arizona (Catholic) Register said in an editorial. "The hermits who retired into the desert in the early days of Christianity, and the great Religious Orders that flourished in later centuries, were all motivated by a similar idealism."

But the hippies' idealism has gone awry, the paper declared. "The antidote to the spirit of materialism which they (the hippies) deplore, is not to be found in trying to escape from it, washing their hands of it so to speak . . ."

Lawrence Swaim, writing in motive magazine (published for the University Christian Movement by The Methodist Church) on a "Theology of Love" notes that the hippies are basically disaffectionate toward power structures. . . . But significant numbers of them have bought completely the lower middle-



A child of a New York City hippy — no traditions to hem her in.

class dictum that politics stink, family can give — and ends in tragedy."

The Rev. Al Carmine, head of the arts program run by New York's Judson Memorial church (Baptist - United Church of Christ), disagreed. "The hippies, at least the sharper hippies," he said, "are disillusioned with the (politically oriented) alternative already tried for social change."

"They take the alternative of a very personal involvement, which is just as viable an alternative as the kid in the New East Village Other, who carries personal kind of hope for the world and who concentrates on class, economic and political factors."

"I think it (the hippy way) is a relevant alternative. The hippies, at this point, have rebel against the acquisitiveness of American society. I think that's partly why we are so threatened. We don't know how to deal with people who aren't making it."

On drugs, particularly the potent ones, there is unanimous agreement among the Christian commentators. Those who are close to the actual hippy communities note that not all hippies use drugs (some won't even drink coffee), but they agree that using drugs of the potency of LSD does constitute a dangerous attempt to escape reality.

Even the hippies are warning each other of the harmful physical effects of drugs. The East Village Other, hippy paper in New York City, has carried several articles on possible

chromosomal damage caused by LSD. Other observers note with alarm that the drug scene in San Francisco is being infiltrated with heroin and methedrine, both habit-forming and physically dangerous.

Again, there are exceptions among hippydome, notably Dr. Timothy Leary, who has had little hesitation in claiming proper use of LSD is a sacrament — a religious term.

Hippy religion tends to be rather anti-institutional. "I don't believe in churches," explained one hippy. "I just believe in Christ. I see him as a man, just like me, trying to live without hate."

The religion-of-the-hippies in general takes a number of forms. One observer described it as a mixture of "very primitive Christianity and Westernized Buddhism."

On the implications of the hippy religion, Dr. Hitchcock commented: "Hippies have directly and seriously injected metaphysical questions into our culture."

Writing in the Christian Century, the assistant professor of history at St. Louis University observed: "The hippies are deeply concerned about such unfashionable issues as the meaning of life, the nature of human personality, the attainment of the Absolute and the possibility of other modes of existence besides those followed in daily life."

Dr. Hitchcock also commented that "while avant-garde Catholics question a formalized liturgy employing a dead language, the hippies gather in public to recite Sanskrit prayers for hours. While earnest clerical reformers insist that nuns and priests must cast off their habits and wear ordinary clothing, the hippies parade in colorful symbolic raiment."

Can the churches minister to those members of the love generation who don't care for the institution?

An unidentified group of hippies came to the morning services of the First Congregational church in Detroit on a Sunday in June. Dr. Erwin A. Britton, minister of the congregation, noted that there were a number of agnostics by the congregation at the hippies.

In the church newsletter, he chided his congregation for "snubbing" the hippies. "I am sure we convinced them," he wrote, "that we are hopelessly bogged down somewhere midway in the 19th Century. . . . I precisely wanted the congregation to know that the church is open to all."

If the doors of the church remain open to them, will the hippies enter? The Rev. Al Carmine, whose church is in Greenwich Village, said hippies do turn to the church in times of tragedy, death and fear.

But the church shouldn't take advantage of them at those times, he warned. "The hippies have their own religious thing going. And in terms of any programs, the church has to learn from the hippies."

It seems that any church contact with the hippies is more likely to take the form of personal encounters than organized

New Reformation in Offing

Authentic Faith Diluted

New York — (RNS) — The main task of a new Reformation in the United States today would be to "nail up a set of these condemning the dilution of Christianity into the 'American way of life,'" a lay Catholic theologian has declared.

Dr. Michael Novak, professor of philosophy and theology at Stanford University, speculated on what a 1967 Reformation would be like in an article appearing in nine Protestant magazines.

The author-lecturer predicted that "within a decade or two, a great cleavage will appear in U.S. Christianity. The cleavage will surely increase as more Christians discover the need for a new Reformation," he claimed, "while others remain content — like 16th Century Catholics — to go on pretty much as before."

The article was written for the magazines in connection with the 40th anniversary of the Protestant Reformation.

Dr. Novak quoted another young Catholic theologian (James Finnegan) in claiming that "the heresies that corrupt Christianity nowadays are not expressed in theological language; they are expressed in the slogans of white Christian culture."

"America began as a spiritual ideal," he said. "Today, the common measure of loyalty is not allegiance to those ideals but rather support of the status quo. The Christian church, Luther felt, had fallen in exactly that way."

"America was to have been 'the new world,'" he continued. "Why then, today, does it look so much like the old world? . . . British soldiers on this continent and on every continent maintained a 'benevolent empire.' Now it is American soldiers who stand on every continent of the world, enemies of native revolutions. . . ."

Dr. Novak rapped Americans who worship the "cross and flag" rather than "genuine" Christianity. "The danger is,"

he said, "that so few American Christians recognize the sovereignty of God above our nation that many will be unable to comprehend the protest of Christianity against America."

"Did not Cardinal Spellman recently reduce Christian morality to nationalism by saying, 'My country, right or wrong?'"

"Do not the coins of our nations have stamped upon them, in God We Trust?"

"The belts of German SS troops had stamped upon them something quite similar: now a Christian way of life, Got mit uns (God with us)."

Dr. Novak said there is an increasing amount of dissension in America, particularly with regards to the Vietnamese war and the Black Revolution. Many of the young people in the country "have come to recognize that, despite ourselves, we live in a racist country. They see that, despite ourselves, we are militarists."

The New Reformation, according to Dr. Novak, "will be a judgment upon the American way of life, for that is not something quite similar: now a Christian way of life, Got mit uns (God with us)."

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Anti-Semetic Image Stays

Trier — (NC) — The office for the preservation of monuments of that state of Rhineland-Palatinate has forbidden the removal of an anti-Semitic stone relief in a Catholic church at nearby Oberwesel, a spokesman for Bishop Bernhard Stein of Trier said.

The Jewish Council of Germany has protested the relief and Bishop Stein has been considering its removal for some time, the spokesman said.



School 'Walk-Thru'

New Uniforms were not the only innovation that St. Augustine parishioners noted when they participated in a "Walk-Thru" Sept. 21 in the school. Changes include the establishment of a Jr. High division, a new library housing 2400 books and the addition of Spanish to the curriculum. Shown here with Sr. Anna Louise modeling their new uniforms are Chris Tolbert, John Verstraten, Kathleen Kalb and Michelle O'Hara.

God's World

Don't Just Shrug Off the Hippies

By DENNIS J. GEANEY, O.S.A.

One morning at communion time of Mass I heard myself pray "Lord, make me a Happy Hippie." Dear reader, I was as shocked as you might be. It was like hearing yourself say "Lord, help me kill my aging grandmother."

You want to know where the thought came from and what it means. I suppose the thing for me to do would be to bring it up with my psychiatrist, but I find writing a column on it serves two purposes. It releases me of an anxiety and meets a deadline.

I am well disposed toward the Hippies. The fact that they throw flowers to policemen who harass them is enough for me. The policeman's job is becoming more difficult by the day and less appreciated by the community. People like myself write and talk about it, but we never do anything so touching as the Hippies in expressing our gratitude to the men who are dedicated to keeping our cities from blowing up in the summer.

Protest Group

I think that we can best understand the Hippies if we see them as a protest group who are making their point by withdrawing from society. Such groups have a long history and historically they have been religiously motivated. They are seeking a more perfect way. Whether or not they conform to the gospel norms of the more perfect life, we must recognize the fact that our Lord did encourage people "to see what you have given to the poor, and come follow Me."

In the early centuries Christians withdrew from society and lived in the desert as hermits, locked themselves in rooms as virgins, or like St. Siman Stylite, lived on the top of a post. St. Anthony of the desert managed to gather these loners into a loose fraternity which



Flower power!

was the forerunner of the kind of community religious life we know today.

The monks of the early middle ages left the villages and cities and chose to live in rural areas or reclaim swamp lands and build a monastery which would be self sufficient, a kind of religious city for males. It was a withdrawal from the world to another type of world they created. It was their earthly model of the kingdom of God.

In our times, young men and women leave their parental home and friends which they call "the world" and enter a novitiate and then are assigned to be heads of the X-ray department, dean of discipline, chemistry teacher, college president, and hundreds of other "worldly" tasks.

They live a highly structured life that makes many of them look alike and talk alike. The seminary or convent too often proves to be no refuge from the boxed-in life of the middle class America. . . .

he or the man in the grey flannel suit. Coronaries and ulcers are a part of contemporary religious life as they are of the "world."

Self-fulfillment

If I understand the turmoil that is going on in convents and monasteries today, it is over this very point. The young monks and nuns want self-fulfillment. They want to become themselves. They want to emerge from the "ticky-tacky" life that had them answering bells together, smiling together, expressing the same cliches, trying all day to play the role of monk or nun as the holy rule outlined it.

The older monks and nuns resent the implication that there is something wrong with the way things were, the system that automatically produced holiness and provided low cost employees for the ecclesiastical establishment. The younger monks and nuns want community life to be a kind of "be-in" where people relate to each other openly and with less inhibitions, a kind of agape where they eat and drink, discuss serious subjects, work and play in the fellowship of the Lord. They see no place in religious life for bachelor monks or spinster nuns. Either we relate warmly as brothers and sisters or forget it.

Religious Hippies?

The Little Brothers of Jesus and the Little Sisters of Jesus are the closest form of religious Hippies. They do not run schools, agencies or any kind of institutions. They exist to "be" a Christian presence where people need most a Christian presence. They choose to live in apartments among the poorest of the poor. A few of them seek employment in near-by factories or institutions to support themselves well enough to "be."

Protest groups fascinate me. A decade ago I paraded Grand Avenue in San Francisco to see the Beats and the poetry on

Beats were angry and had a message which they were able to articulate. The Beats are gone and the Hippies have moved in. They will be replaced by others who find society too difficult and distasteful and choose to remain on the fringe.

Every protest group has something to tell us. We must listen.

The Hippies are telling us to slow down and pay attention to our relationships with one another. They forget that paying attention to one another demands that we assume responsibility for the society in which we live, even at the price of laying down one's life or even suffering a coronary or ulcers.

For my part, Happy, yes, a Hippie, no.

Drop In, Turn Off

Lima, Peru — An elderly Baptist lady in a Catholic home for old folks here is getting on quite well despite the differences in the faiths.

"She has a system all of her own," explains Maryknoll Father John J. O'Brien of Flushing, N.Y.

"She loves to attend Mass, but when it comes time for the sermon, she turns off her hearing aid."

Break out the frosty bottle, boys, and keep your martinis dry!



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Film Rating

Following are the films reviewed this week by the National Catholic Office of Motion Pictures.

Class A, Section 1 (American National)

Class A, Section 2 (International)

Eye of the Devil (MGM) — A judgment upon the American way of life, for that is not something quite similar: now a Christian way of life, Got mit uns (God with us)."

Point Blank (MGM) — This story of an execution of underground resistance is developed in a atmosphere of extreme and of gratuitous

Family Radio

The Family Rosary program is broadcast on radio station WSAY, in Auburn, television channel 5, Channel 5 in Horn, 88.75 mc in Corning, will lead in recitation Rosary this week with

Friday, Sept. 29 — Roger Baglin.

Saturday, Sept. 30 will be celebrated) Gmelin, St. Thomas parish.

Sunday, Oct. 1 — Our Lady of Mercy.

Monday, Oct. 2 — Baglin.

Tuesday, Oct. 3 — tive of Knights of E #10.

Thursday, Oct. 5 — Butler, St. Augustine

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Rosary

Father Roger Baglin explains his Spanish speaking Rosary program to the Rochester Diocese Family Rosary for radio program for Oct. 29, 29, and Oct. 2, Bishop Sheehy. Father Baglin's broadcast is aired 7 p.m. on a five o'clock work — in Rochester WJBO-FM in an audio vision cable company in Elmira, Cl. Hornell and at 38 Corning.

Forty Hours

Devotions of Forty hours of Rochester:

Sunday, Oct. 1 — Holy Lady of Good Counsel; St. Mary, C. St. Mary Our Mother; St. Patrick; St. Rita, W. tario; St. Rita, W.

Victor Play In Rehearsal

Victor — The east coming Victor Community production, "Your Horn" is now rehearsal.

Play dates are 27-28 in the Victor School auditorium

The play's director, Riesenberger, an of Todd Division-Bur corporation in Rochester includes Marilyn H. mother; James O. father; James Alan; Jon Rawley; Buddy; Shirley Otter Peggy; Ruth K. and Oressa Brown. sile.

The scene of comedy is New York it involves two sons rather ski than work hard working father

Honored At Banquet

Mrs. Pauline La honored by the Ecclia of St. Francis on Sept. 9. At t was presented with can flag flown over by Congressman Frank.