

The Living Church





The Prudential Building, Chicago, at Christmas

The Living Church

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and Welfare of the Church of God.*

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- 21. St. Thomas, Ap.
- 25. The Nativity of Our Lord Jesus Christ
- 26. St. Stephen, Dn.M./Christmas I
- 27. St. John, Ap.Evang.
- 28. The Holy Innocents

January

- 2. Christmas II

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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December 19, 1971

Letters to the Editor

Prayer Book Language

I regret Dr. Boone Porter's lightness in replying [TLC, Nov. 7] to Mr. Frederick Spear [TLC, Sept. 26]. I particularly regret seeing a member of the Standing Liturgical Commission deal thus with the most volatile issue in the present process of revision—that is, language.

Indeed, the Hymnal 1940 does have "Lo! He comes," instead of "Lo! He com'th"; indeed, it is true that Shakespeare often uses in his plays the later forms of English verbs rather than the Middle English forms (though look at the sonnets); indeed, the thees and thous are really the street-language of Chaucer's time (very late 14th, rather than the 13th century). The reason why people bring up Shakespeare's name is that, in spite of the archaic nature of his work viewed from our time he, too, is still a part of our literature that does not require translation (as Chaucer mostly does). The point that Dr. Porter evades is that right now—late in the 20th century—the whole Episcopal Church is accustomed to a particular devotional language, and the main body sees no good reason for abandoning it; nor has any convincing reason been offered for doing so. I listen to the teenagers, and encounter among them the most conservative outrage in this matter that I hear from any age group.

I wish I could find some softer word than

"silly" to describe Dr. Porter's diversion about a Greek liturgy for Americans to use. Greek for seminarians? Certainly, and far more seriously than it is usually taken presently; but that detour does nothing to dissolve the affection most of us have for the "archaic rhetoric" of the BCP. To play with such an argument is simply callous.

I am appalled at the logic of Dr. Porter's final paragraph. It would be quite possible to enlarge and improve the BCP calendar without damaging the language. Our Lord's baptism is quite well presented in the Gospel for Epiphany II; in fact, *Prayer Book Studies II* (p. 52) could even say that from Advent III to Epiphany II there is "too much of John the Baptist." I am aware that our Lord's baptism is the primitive type of all Christian baptism, but it is easy to misconstrue it. There is no more reason to be upset about its omission than there should be over omitting, say, reference to the shedding of water and blood from the side of Christ, as the type of sacramental source and authority. Certainly the lack of reference to the baptism in our BCP rite is not scandalous, as Dr. Porter implies; but again, even if it be thought wise and good to insert such a reference, it could be done without damaging the style of the language.

As Dr. Porter well knows, the intercession prayer in the Eucharist is provided as a minimum for all and every occasion, to be expanded at need by specific intercession



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(p. 71, BCP), as well as by "secret intercession" (p. 74), and I for one do not find such provisions inadequate. Creation is not mentioned in our eucharistic formula, but that is no more shocking than that the Christian year (having early abandoned the Sabbath) provides no festival for its celebration, nor that the Green Book does not propose to amend that vacancy. If Dr. Porter wants it done, again, it could be done without damaging the language or lowering its tones. As to the invocation of the Spirit in the ordination of deacons, what does Dr. Porter think is meant by the words, ". . . in the Name of the Father, and of the Son, and of the Holy Ghost"? Let it be indeed more full and explicit and less bald, but there was no need to proceed to make a holy show out of the rite, as the Green Book has done.

It is not that people object to the idea of revision itself. Everyone sees that that is possible and desirable, but the essays in revision since 1967 dispose many of us to want to say, "If this is what a quarter of a century of *Prayer Book Studies* leads to, let's just let it alone."

Members of the commission ought to defend their position when it is unwisely attacked, but we ought not to hear evasion from them, and certainly not lofty ridicule.

(The Rev.) B. FRANKLIN WILLIAMS
Rector of St. John's Church

Durant, Okla.

The 1928 BCP

Please tell Mr. Neal Frank Doubleday [TLC, Nov. 14] that on page ii of my copy of the Book of Common Prayer it says: "I certify that this edition of the Book of Common Prayer conforms to the Standard Book of 1928, as amended by subsequent actions of the General Convention. Signed, etc. etc." If his doesn't carry this certificate, maybe he has been sold a defective copy.

(The Rt. Rev.) STANLEY ATKINS, D.D.
Bishop of Eau Claire

Eau Claire, Wis.

TLC, Nov. 14

I couldn't agree more with Mr. Doubleday's point [TLC, Nov. 14] about the *Services for Trial Use*—that "what is being revised is not a 1928 rite; what is being revised is the rite in use since 1790 in the Episcopal Church in the United States. . . ." I think this is a profound and important fact, concerning which many are ignorant. We have been using Rite 1 which isn't too bad, except that some of the changes are rather unobtrusive, to wit: we no longer "eat the flesh" and "drink (Christ's) blood," according to the Prayer of Humble Access in the Prayer Book, but now we merely "partake" the trial use tells us. Semantically and theologically there is a great deal of difference between "eating" and "partaking," I believe.

As one who was converted to the church from Methodism, largely via the Book of Common Prayer (while a teenager yet in the Navy!), I wonder how many converts we are gaining through *Services for Trial Use*. I would guess few, if any. Having spent three years active duty as a Navy chaplain recently, I know that it is *not* true that all young people "groove" on the trial rites. In fact, many Roman Navy men came to my masses in preference to their own which were "far out." One of the biggest myths going

is that the younger churchmen are automatically "turned on" by so-called "relevant, mod" liturgies.

Mr. Doubleday says, in effect, that we should be honest about what is happening with the trial rites. I couldn't agree more. From where I see it, we are aping Rome in liturgical reform and so-called liturgical "experts" from on high in our church are foisting these changes upon us, like it or not. Could it be, as the Presiding Bishop recently said in Los Angeles, that we are not in our "right minds" if we do not accept the changes? God forbid. As for us, we have tried the trial rites. Come Advent Sunday, we are returning to the *official* liturgy of the church. Sorry about that!

(The Rev.) CLARK A. TEA, JR.
Vicar of St. Alban's Church

Muskegon, Mich.

Roman Catholic Schools

I agree completely with the Rev. David G. Kennedy in his case for Roman Catholic schools [TLC, Oct. 24]. These schools are among the very few alternatives to the secularism that is engulfing our educational system today.

Public schools are supported with taxes that are collected from all segments of society. Yet all persons are not being equally served by them. The dedicated Christian must leave his commitment outside the school-house door, or seriously compromise it, if he is not to run afoul of the law. Yet, what steps are being taken to prevent the secularist from teaching his religion in the classroom?

When we realize that the state enforces standards for all schools, public and private alike, and yet helps only the public school meet these standards financially, we can well enough see the persecution being applied. Are not these taxes being collected from all people, whether their children attend the public school or not? I fail to understand the logic of the person who talks about freedom and denies the parochial-school child the freedom of some benefit from his parents' school taxes.

In this day of sex education, marriage, and family-life courses, and the discussion of moral standards in the classroom, the Christian student must be allowed to be taught within the framework of his convictions. If the parochial school is the only place where this may be done, then freedom demands the support of parochial schools.

I believe that the great strength of the Roman Catholic Church is largely grounded in her school system, yet this system is changing to meet the needs of a changing world. There is a new understanding of other Christians, new forms for presenting the catholic faith, and a new desire to bring this faith to mankind. However, the faith, the morality, and the practice of it is not compromised. Together with the teaching of discipline, respect, and personal responsibility, all of which seem to have disappeared from most public schools, I believe that in most cases that the parochial school is vastly superior to its public counterpart. It is for all of these reasons that I have every intention of sending my children to a parochial school, when they reach the age.

(The Rev.) DAVID W. SIMON
Rector of St. Mark's Church

Paw Paw, Mich.

The Living Church

December 19, 1971
Advent IV

For 93 Years,
Its Worship, Witness, and Welfare

DOMINICAN REPUBLIC

Fr. Isaac Elected

At a special convention in Santo Domingo, the Missionary Diocese of the Dominican Republic elected the Rev. Telesforo Alexander Isaac to be its bishop coadjutor, subject to the canonical consents of standing committees and bishops. Fr. Isaac was elected on the first ballot.

The resignation of the diocesan, the Rt. Rev. Paul A. Kellogg, will be effective June 1, 1972. He has been Bishop of the Dominican Republic since 1960.

The bishop-elect, who will be 43 when he is consecrated in the early spring, is now the senior priest of the Iglesia Episcopal Dominicana. He was the first Dominican to be ordained to the ministry of the Episcopal Church. He is married and has three children. He is presently vicar of the church's work in San Esteban.

SOUTH AFRICA

Protest Against Terrorism Act Increases

A wave of protest over the Terrorism Act under which the Dean of Johannesburg was sentenced to five years in prison, shows no sign of waning. Roman Catholic, Methodist, and Congregational leaders have expressed firm backing of a decision by the Anglican Church in South Africa to support people "banned, restricted, or imprisoned" for acting on Christian principles.

The decision was taken by 20 Anglican bishops at a private meeting in Durban. They asked the Most Rev. Robert Selby Taylor, Archbishop of Capetown and the Metropolitan of South Africa, to set up a committee of support for people, "who in obedience to the demands of the Gospel, identify themselves with the poor and the rejected, and often come to be despised, rejected, and ostracized by their own people, or even banned, restricted, and imprisoned by the authorities."

Asked if the Durban resolution was in support of Dean French-Beytagh, the archbishop replied: "The resolution is in support of Christian witness. Insofar as the dean was giving Christian witness, we would support him. We are not seeking a confrontation with the state—nor are we seeking to avoid one. We are standing on Christian principles."

Commenting on the Anglican decision, the Roman Catholic Archbishop of Durban, the Most Rev. Denis E. Hurley,

said he thought the action was "splendid." Observing that once "the Christian conscience is aroused, anything can happen," the prelate warned that a confrontation with the South African government could well be "inevitable."

Leaders of two protestant churches—Dr. Alex Boraine, a Methodist, and the Rev. Alan Hendrikse, a Congregationalist—both supported the Anglican stand.

There are signs that others, besides churchmen, are gravely concerned about events of the recent past in South Africa, related to the use of the Terrorism Act. Sir De Villiers Graaff, leader of South Africa's opposition United Party, has scored Prime Minister John Vorster's government for refusing to hold a judicial inquiry into the case of the Indian detainee who died while in custody, and into security police methods. Sir De Villiers charged that Mr. Vorster had "misread" the mood of the people on the alleged suicide of the Indian who fell 10 floors from Johannesburg police headquarters.

"The time is long past when it is enough for the Prime Minister to say that all is well," he said. "For South Africa's honor he must prove all is well."

At a recent meeting in Capetown, Harry Lawrence, the Minister of Justice in the Smuts war-time government, demanded repeal of the Terrorism Act. Other speakers, backing Mr. Lawrence's demand, included Afrikaner intellectual André Hugo, professor of classics at Capetown University.

Investigation of American Businesses Held

Fourteen American executives went to Johannesburg to investigate the operations of American businesses in South Africa, beginning a surprise trip that might signal a warming trend in relations between American churches and South Africa.

Six churches were represented in the interracial delegation headed by the Rev. Everett Francis of the Episcopal Church's public affairs office, and the Rev. Joseph Beeman, director of the United Presbyterian Church South Africa task force.

The granting of visas allowing the churchmen to visit South Africa came as a surprise to some observers who noted that in October two staff members of the Lutheran World Federation were refused permission to enter the country. The delegation from the United States also included members of the American Baptist,

and Christian Churches. All bodies represented in the delegation have been critical of some American corporations that operate in South Africa.

Earlier this year the Episcopal Church had asked General Motors to withdraw its operations from South Africa, and attempted to use church holdings of GM stock as a lever to force the action at a stockholders' meeting.

Unconfirmed reports indicated that General Motors may have been instrumental in obtaining visas for the U.S. church group, which traveled for a week in South Africa.

Besides Fr. Francis, other Episcopal representatives were Robert Potter, chairman of the commission on church investments and chancellor of the Diocese of New York; Mrs. J. W. Wilson; and Dr. Carl Gregory.

NEW YORK

Cathedral Vibrates with New Programs

The uncompleted Cathedral of St. John the Divine in New York City has had no construction work done on it since 1941, when work was stopped with WW II. The building had been started in 1891. Plans laid in the mid 1960s to complete the cathedral at a cost of between \$12 and \$25 million were called off by the Bishop of New York. The Rt. Rev. Horace W. B. Donegan declared the hollow mound of stone a monument to "the present agonies" of cities and said no money would be spent on mortar and stone until there is "evidence that the despair and anguish of our disadvantaged people have been relieved."

But the bishop and cathedral staff did not want only a monument to agony. Thoughts were turned to how the "true cathedral" could itself decrease human anguish. In past years, musical or dramatic events have not been unusual, and there have been educational seminars directed by the Rev. Walter Dennis. However, the revival of youth interest in religion has suggested several possibilities for programs, and the cathedral's surrounding neighborhoods; others.

The Rev. Richard Kirk of the cathedral staff said that last year a number of affluent young adults went to the Rev. Edward West, sub-dean, with a spiritual quest—they were miserable in their plush apartments and were turning to eastern religions, syncretism, and psychedelic drugs. Out of the encounter, two Chris-

tian communes developed. Life in the city was hazardous to serious yet embryonic faith, Fr. Kirk said. So the commune members have traveled in the U.S. and Canada often staying for weeks in Episcopal retreat centers. A month with the Benedictines in Michigan, said Fr. Kirk, offered valuable experience in Christian discipline.

As for special cathedral programs, there was the worship service, last spring, celebrating the third anniversary of the musical, "Hair." A Mass, written by "Hair" composer Galt McDermott and using some of the show music, was a "smashing success." Since then Canon West and Fr. Kirk have become pastors to many young actors, and Bp. Donegan received enthusiastic greetings during a backstage visit to "Hair."

The Hebrew liturgical rock concert this fall is considered a highlight of this year's offerings. Other events scheduled include a week-long Puerto Rican Festival, the premiere of a black interpretation of the life of Christ, and a peace rally.

Attendance at Sunday services is increasing, with a predominance of younger people. Traditional services of the Episcopal Church continue to be held in the nave, with other kinds of productions held at the cathedral crossing. "Artists of all kinds sometimes have problems relating to the church," said Fr. Kirk. "We want them to know they can express themselves outside traditional forms and still be worshipping God."

ABORTION

Doctors Tell Court: Fetus Is Human

The U.S. Supreme Court has received an *amicus curiae* brief and motion supporting a contention that an unborn fetus is an autonomous human being entitled to full protection of law.

The brief was signed by 220 physicians including many fellows of the American College of Obstetrics and Gynecology, and some 100 are from 39 of the nation's leading medical schools. Some signatories took the so-called pro-life stand against abortion-on-demand movement for the first time.

In their brief, the physicians asked the court to consider medical and other scientific evidence of the humanity of the unborn and to weigh a section of the document dealing with the medical complications of legally-induced abortions. The brief was filed in support of appellees in two cases pending in the court—one from Texas, the other from Georgia.

In the Texas case, a U.S. district court held that the state's abortion laws are unconstitutional "because they deprive single women and married couples of their right, secured by the Ninth Amendment, to choose whether to have children."

In Georgia, another U.S. district court

declared that procedures for reaching an abortion may be controlled but that reasons for which an abortion may be obtained may not be regulated "because such action unduly restricts a decision sheltered by the constitutional right to privacy."

The physicians' brief contends that the Texas and Georgia courts neglected to consider whether the victim of the abortion, the unborn, has constitutionally-protected rights. It holds that in the Texas case the court did not consider whether the unborn is a person under the Fifth and Fourteenth Amendments or otherwise has legally-protected interests. It also notes that in the Georgia case the district court commented only in passing on the question of the legal personality of the unborn for constitutional purposes.

The physicians took issue with the contention that abortions should be considered no differently than any medical procedure taken to protect maternal health, thereby they claim, completely ignoring the developing human being. They gave the court a detailed medical account of the development of the fetus from conception through six months to demonstrate why they believe modern science has established the humanity of the unborn.

Noting that traditionally the fetus has not been considered in common law as alive before quickening, the doctors' brief argued that "modern science has proven conclusively that any law based on quickening is based on shifting sands—a subjective standard even different among races. We know that life precedes quickening."

The lengthy brief included a long section on the medical hazards of legally-induced abortion, stating that the bulk of medical literature does not support claims that it is "X times safer to have an abortion than to carry the child to term." This section of the brief included this statement: "The unborn's life is entitled, like all other persons' lives, to equal protection under the law. . . . The voidance of state abortion statutes by court or legislature is government action which deprives the innocent unborn of life and thereby deprives them of equal protection and due process."

CHURCH OF ENGLAND

More Controversy Over WCC Grants

Controversy over World Council of Churches grants to anti-racist organizations took a turn in London when the General Synod of the Church of England said "no" to the opening of a special fund to channel money to the WCC in Geneva.

The opening of this particular fund was proposed by Fr. Hugh Bishop, Superior of the Community of the Resurrection, which carries out extensive work in southern Africa. He recalled that the

Anglican Consultative Council had endorsed the grants and said he believes it would be disastrous if the only response to the council from "Mother Church of England" was that represented by adopting an opposing motion before the synod. This was a motion by Gervaise Duffield of Oxford, which proposed that the synod should welcome Christian stands against racialism while regretting the WCC's grants "to groups openly committed to violence."

The Rev. Paul Oestreicher, of Southwark, said a vote for Mr. Duffield's motion would constitute a verdict by the Church of England condemning the WCC. In submitting his motion, Mr. Duffield had said the WCC grants were the business of the synod because the general fund to which the Church of England contributed is used for such grants. Some of the money obtained had gone to groups openly and unmistakably set on violent means, he charged. The church, like the nation, he said, is divided on how to solve the problems of southern Africa, and he argued that they could be taken up by individual Christians rather than by the whole church's being committed. His motion was defeated 199-143.

Finally adopted was a two-part motion which, among other things, "gratefully acknowledges" that the controversy provoked by the WCC has raised the level of the churches' awareness of the race problem. It added that prayer and study about these issues should be intensified throughout the Church of England.

POLITICS

Churchmen Organize for McGovern

A group of religious leaders has been organized to promote the presidential candidacy of Democratic Sen. George McGovern of South Dakota. Formation of the National Committee of Religious Leaders for McGovern was announced in Charlotte, N.C., by United Methodist Bp. James Armstrong of the Dakotas.

Bp. Armstrong described the senator as a moderator who most closely conforms to the ideals of the Judeo-Christian heritage which most religious leaders see as necessary for a national leader.

The Methodist leader, who was in Charlotte conducting a preaching mission, opened a press conference by stressing that the comments he would make would be only for himself, not for others of the committee and not in any way for the United Methodist Church or any of its boards or agencies.

Another member of the committee is the Rt. Rev. J. Brooke Mosley, former Bishop of Delaware, and since 1970, president of Union Seminary.

Other committee members are United Methodist Bps. James Mathews and Gerald Kennedy. Presbyterians include the

Rev. Drs. William Benfield and Robert McAfee Brown; Baptists—Dr. Harvey Cox; United Church of Christ—the Rev. Drs. John C. Bennett, William Sloan Coffin, and David Colwell. Also included, are Rabbi Abraham Heschel and Roman Catholic Sr. Mary Luke Tobin of the Sisters of Loretto.

Bp. Armstrong described the committee as one "representing a broad cross section of people who are political realists."

LIBERIA

Murderer of Bishop Hanged

Dr. Justin Obi, a Nigerian biology professor, was hanged in Monrovia, Liberia, for the murder of the Rt. Rev. Dillard Brown and a diocesan business manager. The execution took place exactly two years after the crime. It was carried out on the authorization of Liberian President William Tolbert despite an 11th-hour appeal from the Rt. Rev. Horace W. B. Donegan, Bishop of New York, that the sentence be commuted.

On the day before the execution President Tolbert visited Dr. Obi in prison to tell him that the death warrant was signed. He said that the hanging must take place "in the interest of Liberian citizens and humanity." He told the condemned man: "I love you and God loves you, but it is my duty as Chief Executive to sign your death warrant." When this development was learned in New York, the council of the Diocese of New York voted to request commutation.

Bp. Brown, a native of Georgia, was shot to death, with his Syrian business manager, on Nov. 19, 1969. Two others were wounded by gunfire in the incident. At his trial, the 65-year-old Dr. Obi, who had lived in Liberia for 27 years, said he had intended only to frighten the bishop because, he said, he had been told that the Episcopal Mission, the Peace Corps, and the CIA were trying to interfere in Liberian politics. Dr. Obi's plea of temporary insanity was rejected by the trial jury.

ORGANIZATIONS

Foundation Gifts Continue to Increase

A report by the Foundation Center in New York City shows that American philanthropic foundations have increased their giving to religion almost six-fold in the past ten years—from \$9 million in 1961 to \$51 million in 1970.

Religion received 3% of all grants in 1961, or \$9 million of a total of \$351 million. In 1970, foundations gave religion 6% of the total—\$51 million of a total \$793 million. However, of the six categories listed in the new *Foundation Directory* as beneficiaries of grants, religion falls at the bottom. Education, which received \$281 million in 1970, continued

to be the leading beneficiary of foundation support. The peak year for religion in the ten-year period was 1965 when it received 8% of the total—or \$51 million of the total \$649 million. The low of 2% was reached in 1962 and 1963. The percentage dipped to 3% in 1968 but has remained at 6% for 1969 and 1970.

The directory lists and describes 5,454 foundations and surveys of their grants. The Foundation Center also keeps a file of an additional 20,000 relatively small foundations which make grants of usually less than \$25,000 a year.

The directory shows that during the past ten years, an average of 32% of all grants went to education. International activities received 15%; health, 14%; welfare, 13%; sciences, 12%; humanities, 9%; and religion, 5%.

American foundations, according to the latest survey, are making grants at the rate of \$1.5 billion annually (or at the rate of \$4 million a day), an annual increase of \$300 million since the 1967 study.

Nearly 26% or 1,409 of the foundations listed are in New York State. The concentration of assets is even greater in the area, with New York foundations holding 40% or more than \$10 billion of the total \$25.2 billion in assets.

Twelve of the largest foundations in order of size are: Ford, Lilly, Rockefeller, Duke, Kresge, W. K. Kellogg, and Charles Stewart Mott Foundations; Pew Memorial Trust; Alfred P. Sloan Foundation; Carnegie Corporation of New York; John A. Hartford, and Andrew W. Mellon Foundations.

WCC

Church Aid for Liberation Groups Asked

The relief and refugee agency of the World Council of Churches has asked member churches for \$340,000 in material aid for three African liberation movements. Medical and educational materials and food are sought for the work of three black anti-Portuguese organizations which have "liberated" parts of the colonies of Mozambique, Angola, and Portuguese Guinea, along with the Cape Verde Islands.

Recipients would be the Front for the Liberation of Mozambique (FRELIMO), the People's Movement for Liberation of Angola (MPLA), and the African Independence Party of Guinea and the Cape Verde Islands (PAIGC). Each of these groups controls part of the territories from which they hope to expel the Portuguese. They maintain medical programs and schools. Each has previously received funds for humanitarian purposes from a World Council Program to Combat Racism.

According to the WCC's Commission on Inter-Church Aid, Refugees, and World Service, which has issued the ap-

peal, it is intended to place church help to the liberation movements on a more regular basis. The program is approved by the Christian Council of Tanzania, where many refugees from Mozambique and Angola now live.

CANADA

Standard of Living Leans on Structured Injustice

The Primate of Canada, the Most Rev. E. W. Scott, has charged that the high standard of living enjoyed by Canadians may be dependent on "structured injustice" towards underdeveloped nations. He urged the Board of Trade in Toronto to examine the effect of Canadian business upon other parts of the world, "particularly the underdeveloped parts."

Abp. Scott also called on Canadian businessmen to meet the challenges of the 70s by emphasizing human values and developing new systems of organization and management. He said the time has come for some very hard thinking on patterns of distribution.

THEOLOGY

"Association for Creative Theology" Formed

Forty priests and laymen of the Episcopal Church recently met at Holy Cross Monastery, in West Park, N.Y., to discuss matters of theological concern, and decided to form an Association for Creative Theology (ACT). The stated object of the organization is to provide a forum "that will promote theologically-motivated action reflecting concern for the social issues of our times." The hosts of the conference, the Order of the Holy Cross, donated \$1,000 of seed-money to begin the work of ACT.

At the initial meeting a statement of purpose was adopted, which contains the following affirmations: "We affirm the truth of apostolic faith and the power of sacramental worship. The opportunity is before us, the demand is upon us, to bring that truth and power into the lives of men. . . . We mean to build upon the apostolic faith. We must reassert how it is, interpreting not only issues within the church but every aspect of life, personal and social. We mean to listen to contemporary witnesses to truth, whether from the church or not."

A steering committee for ACT was named, consisting of the following: The Rev. Messrs. Norman Catir, Donald Garfield, John Purnell, Thomas Peterson, J. V. Langmead Casserley, Charles Moore, John Walstead, OHC, Robert Wilshire, and Edwin Norris, and Dr. Livingston Merchant. Fr. Wilshire, rector of St. Ann's, Sayville, N.Y., is chairman of the editorial board, and Fr. Norris, rector of the Church of the Ascension in Chicago, is national coordinating secretary.

Some Thoughts on Coming in from the Cold

By J. BARRIE SHEPHERD

THE best-selling mystery novel, *The Spy Who Came in from the Cold*, traces the modern-day Pilgrim's Progress of Her Majesty's Secret Agent Alec Leamas. Leamas is depicted as the 20th-century western man *par excellence*. As the author, John Le Carre, puts it,

The Rev. J. Barrie Shepherd, a minister of the United Church of Christ, is chaplain and assistant professor of religion at Connecticut College.

"Leamas was not a reflective man and not a particularly philosophical one . . . he had a utilitarian approach to clothes, as he did to most other things, and even the spectacles he occasionally wore had steel rims." When his lover asks him, "Alec, what do you believe in?" he answers, "I believe an eleven bus will take me to Hammersmith. I don't believe it's driven by Father Christmas." In short, Leamas is a man out in the cold; doing a job, doing it well, and asking no questions.

Yet, as the mystery unfolds, so does the character of Alec Leamas. He falls in love and becomes emotionally entangled with, and committed to, another person. Questions of meaning and worth, value judgments (those bogey-men of our pseudo-objective educational system) force themselves into his consciousness. He learns to despise the man he is ordered to save and to respect, and even admire, the enemy he must destroy. He gets involved in the business of loving and caring, suffering and hoping. The spy comes in from the cold.

And here we are again! Christmas 1971 . . . tinsel and shrapnel . . . noel and napalm . . . Santa and Saigon . . . peace on earth, poverty, and prejudice. . . . What are we to make of it?

Can we, perhaps, shut out the horror, for a few days at least, blinding ourselves with Christmas lights so that we do not see the squalor and degradation of our world? O should we rather cry "Bah! Humbug!" at the whole Christmas scene, and retire into a corner to weep for the world? What are we to make of Christmas 1971?

Before we choose either of these alternatives—to wallow in the cozy nostalgia of Christmas Past, or in the cold cynicism of Christmas-Maybe-Never-to-Come—perhaps we ought to try to understand Christmas-Present-Here-and-Now. What really happens? What is it all about? I want to suggest that Christmas is all about coming in from the cold.

WE invariably turn for the Christmas story to those, admittedly lovely, verses from St. Luke's Gospel: "In those days a decree went out from Caesar Augustus. . . ." However, St. John tells the



A Christmas Prayer

O HOLY SPIRIT who did overshadow the Blessed Virgin at the Incarnation, and at the First Pentecost caused the church to serve the King of Peace and him alone; overshadow our hearts, minds, and wills, that we, like the Holy Mother Mary, may be instruments for bringing about the peaceable kingdom. This we ask in Jesus's name, who lives and reigns with you and the Father, now and always. Amen.

John W. T. Weise

same story in one brief verse which, in its wonderful economy, has even more to say to our world than Luke's version with all its traditional trimmings.

And the Word became flesh and dwelt among us, full of grace and truth.

"And the Word became flesh. . . ." The babe in the manger was God Almighty. This is at least the basis of what Christmas is all about. God, who had approached man in many ways, at many times, in the course of human history, took the final, irrevocable step of being born a babe in a manger. God got involved. He made himself vulnerable. God came in from the cold at Christmas.

The message of Christmas then, is, "God is for real, man—not some comfy, cozy, Big-Daddy-Santa Claus of a God, way off in heaven somewhere, but a God-in-a-manger, who is somehow involved in all that we are and do—a God who is involved in Indochina because he said, "Whenever you love, or hate, one of the least of these my brothers, in Hanoi or in Saigon, in Peking or in New York, you are loving, or hating me."

Christmas says to man: "Stop thinking about God as a being, 'up there,' or 'out there,' the prime source, the unmoved mover, the first cause. God has come in from the cold, if ever he was out in it. God is in here, not out there! God is involved!"

W. H. Auden, in his Christmas oratorio, "For The Time Being," puts it this way: ". . . That which hitherto we could only passively fear as the incomprehensible *I am*, henceforth we may actively love with comprehension that *Thou Art*."

In the Dutch Catechism of the Roman Catholic Church we read: "The majesty of God is as close to us, as kind, pitiful, majestic, and involved in the struggle with evil, as is Jesus."

This, then, is what Christmas is all about . . . the Word becoming flesh . . . God coming in from the cold. But this is not the whole story. For Christmas is not only about God; it is also about us. We too are somehow implicated in this "coming in from the cold."

There is something of Alec Leamas in all of us. This world we inhabit is much too complex, too vast, too confusing for us ever to hope to comprehend it. Nothing seems to be secure anymore, everything is relative, "up for grabs." "Things fall apart," wrote Yeats, "the centre cannot hold. . . ." And in view of all this we experience a kind of creeping moral and spiritual paralysis. "Who am I to make judgments?" we ask. "Who am I to take a stand, to get involved, to speak out? It's all too complex. It's far better to keep your cool, far better to do your job efficiently, earn a quiet living, and avoid asking questions. Cool it babe . . . cool it!"

Over against the apostles of the cool,

of abdication, disengagement, non-involvement comes Christmas, with an invitation to blow your cool: Christmas which says to us, "If you are looking for proof, for certainty; if you want to bet your life on a sure thing; if you need to have it all mapped out, demonstrated, and diagrammed, before you become involved in life; then forget it! You are the one who is chasing after fairy tales. But if you want to live, if you want to experience all of life, pleasure and pain, hope and disappointment, and discover meaning, and even an elusive joy in all of this, then come in from the cold, and get involved."

You notice I said "pleasure *and* pain, hope *and* disappointment." For, if you read the book or saw the movie then you know that, like the snowman in the children's story, coming in from the cold was fatal for Alec Leamas. He is killed in the end, gunned down beside the body of Liz, his lover, at the foot of that great symbol of man's separation from man, the Berlin Wall.

And again, if you read the book or saw the movie you know that the babe-in-the-manger was also killed in the end, or almost the end; nailed up to die on that great symbol of man's separation from, and reconciliation with, God—the Cross.

IT costs to get involved. Deep inside we know it. It may sound very nice from a carved pulpit in a candle-lit church at Christmastime; but in the office or the dormitory, the shopping plaza or the highway, in the ghetto or on the picket line, it costs. There's a good reason for keeping your cool. If you don't, you're liable to get burned.

After his first day in school a four-year-old was asked by his parents what he had done all day. "Well, we sang a while," he said, "and then we cried a while, and then we sang a while." Here is the real stuff of life, crying and singing, both. . . . And in the midst of it all, at the heart of it all, affirmation, meaning, and an elusive but certain joy.

This is what Christmas, what coming in from the cold, is all about: not a temporary, two-week escape from reality into a Winter Wondersantaland of make-believe, but meaning right at the heart of reality. And this is meaning which is not to be found in the gloomy contemplation of your own navel, nor in any synthetic, instant, LSD experience. This is meaning which is hand-wrought, worked out through participation in the real world of persons and problems. The Word has become flesh. God has come in from the cold. And if God be for us, then who or what in all creation can be against us?

So here is Christmas—an invitation to come in from the cold, and get involved in the totality of this manifold, multifaceted, many-splendored thing we call life.



They All Were Looking for a King

By J. MOULTON THOMAS

IT was our custom in Baltimore — as early as I can remember — to enter the library on Christmas morning only after we had come back from the 7 A.M. celebration at St. Michael and All Angels, and had had breakfast. (The library was where Santa had trimmed the tree and left his presents.) One privilege was mine: I could go in before church and get my filled stocking, provided I did not look around to see other things which, of course, was impossible, because, always, one big thing would be seen out of the corner of my eye: a humpty-dumpty circus, a sled, or bike.

With breakfast hastily consumed, we would line up in the hall: youngest first (I, as a small child), then when Bob and Peggy Sayn came for many seasons, they preceded me; finally Grandfather Moulton.

By going first to church, I early sensed in Mother and Father their desire to give thanks for something before getting something. And it was in church that I saw a life-sized creche with the baby the central figure. (I don't remember any home that had small manger figures.) That child in the manger, I came to feel, was nearer my age than I to my parents. And so, that seems to be how Jesus — as another living child — became central in my Christmases.

THEN, not long ago, I tried to remember the time and place when I moved from thinking of Jesus as Jesus Davidson (Son of David) to knowing him as Jesus Godson (the Son of God), *i.e.*, when I realized that the deity was one with his humanity.

When was it that the Incarnation became real to me—when I could rejoice in the creed that he was God here of God before here—light here out of light beyond here? Only, if God, could he give light to those that sit in darkness (of fear, of cynicism, of hopelessness and meaninglessness) and in the shadow of death. Only if he was more than man could he

guide our feet (all of our feet: white feet, black feet, well-heeled feet, poorly-heeled feet, established feet, alienated feet) into the way of peace.

Out of the mists—50 years of the past. I thought of the summer of 1920. At 17 I had gone from Gilman School to a Christian Association conference in Blairstown, N. J. There I met an Indian—an Indian Hindu—with such childlike simplicity that his answers to our questions seem now quite brilliant.

In becoming a Christian he had profound respect for his father, a Hindu Priest, and great appreciation of the best in Hinduism. He regarded Hinduism very much as St. Paul looked at his former Judaism—"as a schoolmaster to bring me to Christ." St. Paul's hunger had craved for more than the best Judaism could give: the moral law. My Indian friend's hunger was for more than Hinduism could give: a philosophy of life.

In his scholarly study of the gospels, he saw Jesus the person: so real, so caring, so companionable that he wished he could believe (as Christians do) that God could be such as he. But how could the Infinite—the Eternal Truth, the Holy One—become man to dwell among us? And why should he? My question to him was, "What happened to answer those questions?" This is his story as I remember it now:

"One summer day—in my garden near Calcutta—I was walking along a path. I saw just ahead of me a great ant hill with hundreds of small creatures busily carrying loads larger than themselves. As my shadow crossed the scene of their industry they all ran for cover, dropping their burdens. As I moved beyond, they emerged and in the sunlight became busy once more. I moved back and forth. They worked, they disappeared, they returned. All they knew was that my cool shadow meant danger. They were afraid of my great hulk. Sunlight meant warmth and safety. Of course, I would not hurt one of them, but how could they be sure? And above all, how could I ever let them know?

"Then I saw that there could only be one way: I would have to become an ant: be born as an ant, grow up as an ant, work hard as an ant, and communicate

as ants do, assuring them that they could go about their work in the shadows as well as in the light. But, of course, I could not make myself into an ant.

"Then it dawned upon me that since the creator could do everything, if he cared enough, he would want to reveal to men not only the nature of his orderly and awesome universe (through the sciences) and not only have them discover their own amazing nature (through literature, history, art, languages, and psychology) but most important of all to them (and to him), the nature of God himself: his will, his purposes. This discovery—this certain knowledge—would, of all revealed truths, be central truth of life. It could not come from the creature—come it must from the creator.

"And so," he continued, "Musing on the ignorance of ants, and equally upon the ignorance of men (and realizing that God could do what was impossible for me to do), the conviction came clear that, if his love was at least equal to the character of love shown by the man of Nazareth, God must—at some date and in some place, with the willing cooperation of a young woman—enter into man's world: grow up as a man, taste both joy and misery, and, if despised and rejected, die in one of the many ways men die."

And he concluded: "I see the time was in the reign of Herod the King, the place, Bethlehem, and the mother, Mary. You see, Christmas was the beginning of God's gracious self-manifestation of his love: crammed into the short 33-year life of his son, of Mary's son.

"Does that answer questions?" I thanked him and said that it certainly did. And I am quite sure that this was the beginning of my understanding that the incarnate love of God in Jesus is the most reasonable of all truths. It was not held back from his enemies. It ran into a cross on Good Friday. It continued through the open tomb on Easter, and, thanks to the church—sometimes faithful, sometimes feeble—down the ages it comes to us tonight, all because the only thing love cannot do is to stop loving!

*They all were looking for a King
Thou came'st, a little baby thing.*

IN Houston, during the General Convention of 1970, a black woman from Georgia was part of a panel on the subject, "The Church and the Poor." She remembered some 40 years back as a child in great poverty, her mother's devotion to her Lord and his church. One Christmas, her mother, with a house full of children and only \$5 to spend, gave \$4 to the church!

I said, "Mama, does this mean there won't be any presents for us?"

"Yes, that's right."

"But why?" I said through my tears.

"Because, child, this isn't your birthday."

The Rev. J. Moulton Thomas is a retired priest of the church who makes his home in West Hartford, Conn.

EDITORIALS

As We Approach Christmas Day

CHRISTMAS lights are burning in all the cities of the so-called Christian world. Travel agents are arguing with airline reservation clerks on behalf of clients who want to spend the holiday at home. Stationers are wondering whether they will sell the vast quantities of greeting cards which they have on hand. Postmasters everywhere are trying to handle most expeditiously the thousands of pieces of mail which are flooding into their offices. And shoppers are once again making themselves promises that they will do all their Christmas shopping much earlier next year.

When I was younger I allowed myself to be mightily disturbed at about this time every year because of the crass commercialism which always precedes the birthday of Christ Jesus. The intrusion of Santa Claus into what was once a more distinctly religious observance upset me. But now, while I regret that the religious character of Advent is obscured by Christmas preparations and parties, I recognize that all this hubbub, all this scurrying about, all this checking of lists, all this purchasing of gifts, as a tribute of sorts to the Child.

Advent can still be redeemed. It can still be used in such a fashion as to heighten our Christmas joy. As you begin your day, let the visible reminders that the merchants have set about our streets and in the shop windows, serve to remind you that he in whose honor all this display has been made is indeed your personal saviour, who only awaits your invitation to come into your day and brighten your life. Remember how Zacchaeus, a man of small stature, had to climb a tree and perch on a branch in order to peer over the heads of the crowd to see the Lord? We, too, must sometimes climb above the crowd, if not physically, at least certainly in mind, to see Jesus. But having seen him, like Zacchaeus, we must expect never to be the same again.

Find a few moments at midday to reflect on the fact that, as the world bustles about in this busy month of December, Jesus does not hurry by. He waits patiently to converse with those for whom he was born. A simple prayer may help: "Lord Jesus, born for me, let me never be so busy that I forget you!"

And at the close of day think again of the son of Mary, by whose name you as a Christian are called. This time you can be much more deliberate in your meditation. Think of the opportunities you had during the day to give glory to his name. How many of them did you seize? How many did you miss? Think of the way in which the fact that Jesus lived, preached, and changed the world, has benefitted you personally. Give thanks before you close your eyes in sleep, and let this gratitude well up in your heart.

It is a simple formula, this, but if carefully observed—reminder in the morning, meditation at noon, and thanksgiving at night—you will come to Christmas morning with a far better appreciation of the tremendous fact which took place in far off Judea on that first Christmas Day.

CLIFFORD E. B. NOBES

Comes Christmas

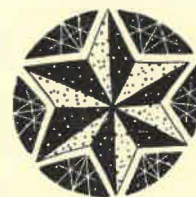
COMES again Christmas, with its treasured memories, its current message to the living present, and its hope for the future world without end. Yet in a sense time falls away, and past and future are brought together in an eternal present at this season. The angel-chorus sounds in our ears, and in company with the shepherds we too kneel before the holy babe and though in time he was born nigh 2,000 years ago, and now we sing, "Christ is born today."

Blessed is this feast of Christ's nativity, with its time-honored customs, presents, lights and cards, family gatherings, gayly-decorated trees, with the secular made holy by the holy Lord, in whose honor, wittingly or unwittingly, it is all offered by all who in any way honor this occasion of Christmas.

But we travel not across the centuries of time nor the distances from here to the little town of Bethlehem to seek the Saviour, but he comes to us on his altar-throne, where the word is made flesh and dwells among us. For every altar is Bethlehem, the house of bread, and in every communion he is found.

"Venite adoremus"

✠WILLIAM PAUL BARNDIS



Christmas Promise

While scientists are scheming
To plan the world's rebirth,
The Christmas star is beaming
Above the dying earth.

The Christ of Noël morning,
Who rules both earth and sky,
Well knows the dreadful warning—
He heeds our panic cry.

His blood, the world's ablution,
Redeems our human arts.
He clears away pollution
That bounds from selfish hearts.

He owns, alone, the power
This God in human flesh,
To lift the heads which cower,
To make our world afresh.

Joseph Wittkofski

Book Reviews

OLD TESTAMENT ILLUSTRATIONS ON THE NEW ENGLISH BIBLE. Photos, maps, and diagrams compiled and introduced by **Clifford M. Jones.** Cambridge University Press. Pp. 189. \$9.50.

It is only fair to advise the prospective reader of this handsome volume that it seems to be intended primarily for teachers and young people. No specialized knowledge is assumed on the part of the reader, such as Greek or Hebrew. If this seems like a declaration of poor quality, it should immediately be stated that the contrary is true. The information is the best; the illustrations are good; the drawings are expertly done; and all of this leads to an accurate familiarity with much of the Old Testament. The reviewer, who is accustomed to pick up at least a few flaws in every book that he examines, found next to nothing here. While the volume reads rapidly with its many illustrations, it has tapped the best sources; and the reader is freed from all those trappings that so often accompany scholarly products.

The very title of the book—*Old Testament Illustrations on the New English Bible*—links it to the NEB. Whether or not one is enamored with this translation really makes little difference, for the texts cited or alluded to hardly ever involve important translation problems. Readers will be delighted with the clarity of the text, which tells the story of the Old Testament and its background briefly, and illustrates it with photographs, classical paintings, and drawings. Maps, too, are sprinkled throughout.

The volume is indexed, and it contains a very select bibliography for those who may wish to probe into some questions more deeply.

(The Rev.) JOSEPH I. HUNT
Nashotah House

WHAT DIFFERENCE DOES JESUS MAKE? By **F. J. Sheed.** Sheed & Ward. Pp. 242. \$6.

It may be true that there are more books about Jesus being written per month today than ever before in history, but it is nonetheless true that there has been a sudden and almost total eclipse of Christ as an object of dominant interest to people—even church people, even professing Christians. Frank Sheed, the author of *What Difference Does JESUS Make?*, is a Roman Catholic layman who has made a long and fruitful career in the apostolic enterprise of making Christ known and knowable to men. This most recent book from his pen is aimed at showing anybody who will take the trouble to read it that Christ is sufficiently comprehensible to wayfaring men to be their guide to life and salvation. Many years

ago somebody wrote a book called *A Plain Man Looks At Christ*. He did a fair job of looking and reporting what he saw; Mr. Sheed does a much better one. This is an excellent book to put into the hands of anybody who is puzzled and confused by what he hears about Christ.

Frank Sheed is no reactionary, and the spirit of Vatican II is strong in him. But neither is he swept off his feet by the cant and clichés of modern religious faddisms. He concentrates upon seeing Jesus and explaining him (as much as he can be explained) in terms anybody should understand. He has a proper respect for historico-critical methods, but insists that any Christian man has a right to sit down with his Bible as it is and learn from what is therein written about the real Christ as he was and is.

There is much that is suggestive of C. S. Lewis in Sheed's lay apologetics, both in style and thought. The following are a few specimens of his good Christian sense:

"The critics have a vast amount to teach us, but only if we already have our own personal knowledge of Christ. Otherwise they can only dazzle and daze us" (p. 94).

"When we hear Christ say to the Samaritan woman at the well, 'God is a Spirit,' we glide over it as a cliché. In fact the phrase is not in the Old Testament. That God's Son should want to reveal to us the inner life of God is a more certain proof of love even than his dying for us. One may sacrifice all one has for others, even life itself, out of mercy or compassion or even a sense of duty. But only love wants to know and be known" (136).

"I have been present, as speaker or listener, at thousands of religious meetings and have heard scores of thousands of objections. Only a handful stay clear in my mind, one clearer than the rest. 'Christ on the cross,' said the objector, 'was unnecessarily melodramatic. He made too much fuss.' The speaker was so startled that all he could say was 'If ever you come to be crucified, I hope you will set us all an example of quiet good taste'."

C. E. S.

WHAT THEOLOGIANS DO. Edit. by **F. G. Healey.** Eerdmans. Pp. 354. \$3.95 paper.

What Theologians Do, known in England as *Preface to Christian Studies*, consists of 13 essays, each of which merits a separate review. F. G. Healey, as general editor, starts with the nature and scope of theology; it has a "centre but no hard and fast circumference."

C. F. D. Moule writes of source-criticism, form-criticism, redaction-criti-

cism, textual study, and philology, ending with advice about interpretation of the New Testament. He says, "There is no evidence, to date, of a systematized Gnosticism as early as the N.T."

P. R. Ackroyd writes concisely of the O.T., wherein "the concepts of covenant, of election, of divine-human encounter, are here drawn together." There is no break in the long history of the Jewish experience of God.

F. F. Bruce surveys the literature between the Old and New Testaments, with a brief account of the Qumran texts, bringing us nearer the threshold of Christianity.

E. Gordon Rupp's chapter on the study of church history is just right as a starter and would serve well as a tract on the subject.

"Creeds and Confessions of Faith" is the title of T. H. L. Parker's excellent paper. Even our Thirty-Nine Articles in the back of the Prayer Book arose because there were theological situations about which the three creeds of catholic Christendom had nothing directly to say. Thus, the confessions of faith are both a reaffirmation of the doctrines of the church and a broadening of the whole field of our religion.

This leads to M. F. Wiles's study of Christian doctrine. This subject is a "non-existent entity," that is, "unless it be arbitrarily identified" with one of the types which may or may not be admired, a procedure that sounds pessimistic, even fatuous. Still, we keep the faith in one way or another as we seek "adequate expression of those realities to which Christian witness as a whole throughout its history points us today."

Ninian Smart discusses "Scientific Studies of Religion," with sections on histories of religions, phenomenology of religion, sociology of religion, anthropology, psychology, the relevance of scientific studies of religion to theology, and philosophy of religion. In general, we ought to look at Christianity in the context of world religions.

There naturally follows an essay on philosophical theology by J. Heywood Thomas who quotes the famous aphorism of John Wisdom, to wit: "Philosophy begins where science vanishes into logic and logic grows into sentences." This is the most abstruse of the essays and really presupposes some acquaintance with Barth, Russell, St. Anselm, Kant, Kierkegaard, Wittgenstein, and others. It merits close observation.

"Applied Theology" is the subject of J. E. Newport's tractate that fuzzily sings of the coming united church of all Christian believers, ministered to by all types of clergymen who have identical status. You may ask: Does this ecumenical trend mean a revolutionary free-for-all?

J. G. Davis's subject is "The Study of Worship," which will please the clouded mind and annoy those who think pre-

cisely and who have any basic knowledge of the history of liturgics.

"Christian Ethics," by H. H. G. Robinson, is a short (20 pages) and lively survey that might well be mastered by any candidate for holy orders if he is to express himself clearly. The essay closes with this sentence: "The theological virtues are not added to the good life as separate virtues; they do not crown it, they constitute it."

Stephen Neill has a sprightly address on "The Ecumenical Dimension in Theology," covering the history of the movement and yielding clarification of the various churches' tenets; e.g., "Anglicans have been correct in saying the best manual of Anglican theology is the Book of Common Prayer." (Whatever shall we do with our trial liturgics?)

Finally, each essay has a good list of books for further reading; also, the index is adequate. As the book has something for everybody, it is worth the price.

(The Rev.) VICTOR L. DOWDELL, Ph.D.
Canon of Albany

◆
GO ASK ALICE. By An Anonymous Author. Prentice Hall. Pp. 159. \$4.95.

*One pill makes you larger
And one pill makes you small,
And the ones that mother gives you
Don't do anything at all.
Go ask Alice when she's ten feet tall.*

The verse is from the song "White Rabbit" by Gracie Slick. *Go Ask Alice* is about a girl who takes drugs. Two things

make this story different from the usual accounts of the drug world: It is totally subjective, in diary form, based on the diary of a real girl recounting day to day thoughts and experiences she could never confide to a living person. And she is in most ways an ordinary girl—one that most of us know and many of us have been. Parents who think, "My daughter could never get involved in that sort of thing," please take note.

In the beginning, when she is not quite 15, she writes of being stood up by a boy. "I wish I could just melt into the blaaaaa-ness of the universe and cease to exist." Her parents nag about her messy room; "everything's dull." Her father takes a new position and they prepare to live in a new town: "Life is positively great and wonderful and exciting. . . ." But there is the self-doubt: "I'm not too sure I'm going to make it in a new town. . . . Oh dear God . . . help me belong . . . don't let me be a social outcast."

And so, in scattered excerpts, are told nine months of painful adolescent ups and downs. Then, at a party, she drinks a coke which without her knowledge has been laced with LSD, and suddenly is catapulted into a wild and beautiful world. "I feel like Alice in Wonderland. Maybe Lewis G. Carroll was on drugs." Then her high-school friends introduced torpedoes and speed, her doctor added sleeping pills and tranquilizers for her worry and sleeplessness. Another "friend" had just the thing to make her feel better,

and she learns that an "upper" can give her instant happiness. The chain of events that follows is sad, shocking, and touching. She ran away from home not to get more drugs, but to get away from them. She met kind people, but also, inevitably, the wolves. When revulsion for her life style set in she could stay away from drugs for weeks, but the psychological addiction was real; she was never free of the fear of falling back, and the entanglements of her short drug career proved impossible to escape.

How did it happen? How does it happen to thousands of youngsters? Who failed her and who could have helped? There are no answers but there are thought-provoking clues.

ANNE HIGH
Christ Church, Whitefish Bay, Wis.

Booknotes

By Karl G. Layer

THEY CAN'T GO HOME AGAIN. By Richard L. Killmer, Robert S. Lecky, and Debrah S. Wiley. Pilgrim Press. Pp. 118. \$4.95. This book examines, from a point of view sympathetic to the subject matter, the entire question of those people who have left the United States in order to avoid military service in Southeast Asia. The volume attempts to look at the facts surrounding the exodus of these 30,000 men, and to see why this particular form of resistance has been chosen by such a large number of people.

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NEW SCHOOL OF RELIGION: Today's God—Tomorrow's Man. Six-week program entitled "Today's God—Tomorrow's Man" is an opportunity to study and research the secular and sacred sciences, anthropology and art, politics and prayer, communication and community with a staff of professors who include: Gabriel Moran, Bernard Haring, Gregory Baum, Harvey Cox, Martin Marty, and Thomas Francoeur. Scheduled from July 2 to August 11, New School of Religion is designed for theologians, ministers, and teachers of all denominations interested in advanced studies in theology and community living. Write to: New School of Religion, St. Basil's Center, 3990 Giddings Road, Pontiac, Mich. 48057.

CAMP COUNSELORS

SUMMER VOLUNTEER service opportunity—counselors needed, one year of college or more, for Camp Galilee, Lake Tahoe—owned, operated by Episcopal Church in Nevada. Room, board, medical insurance, \$10/week allowance. (Transportation help if needed.) Staff required from mid-June thru July, some thru August—state preference. Write: Camp Galilee, 2390 W. 7th St., Reno, Nev. 89503.

FOR SALE

THE PEOPLE'S ANGLICAN MISSAL \$10.00.
THE ANGLICAN BREVIARY \$20.00, \$25.00, \$50.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis. 54935.

OFFERING ENVELOPES

SUNDAY COLLECTIONS ARE UP 10% or more in churches which use our personalized offering envelope mailing plan. If you have 200 or more contributing members write for details to P.C.S., Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

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WANTED for small girls boarding school in mid-west—mature, experienced housemother. Reply Box M-850*.

POSITIONS WANTED

DEDICATED LAYMAN desires administrative position in church-related agency or institution. Would consider parish position. Much experience. Resumé upon request. Reply Box N-855*.

ORGANIST CHOIRMASTER Churchman, thirty years experience, desires to relocate in Miami-Fort Lauderdale area of Florida. Reply Box S-854*.

RETREAT AND GUEST HOUSES

DIRECTED BY the Sisters of St. Mary: St. Benedict's House at St. Mary's Convent, John St., Peekskill, N.Y. 10566; House of the Redeemer, 7 E. 95th St., New York, N.Y. 10028; St. Mary's House, Sewanee, Tenn. 37375; DeKoven Foundation, Racine, Wis. 53403; St. Raphael's House, Evergreen, Colo. 80439. Private or group retreats; guests.

TRAVEL

POST-EASTER BERMUDA CRUISE, April 8-15. New Norwegian ship. From \$250. Transportation Chairman, 150 Greeves, Kane, Pa. 16735.

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

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THE LIVING CHURCH

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LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat 4-5

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 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 12 noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Mon and Sat 9, Tues & Fri 7:30, Wed Noon, Thurs 10; EP 5:30

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; HD as anno; C Fri 5:30, Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY CHAPEL OF ST. JOHN THE DIVINE
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP 5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r, the Rev. Robert A. L'Homme, c
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6 & Thurs 7; C Sat 5-6

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

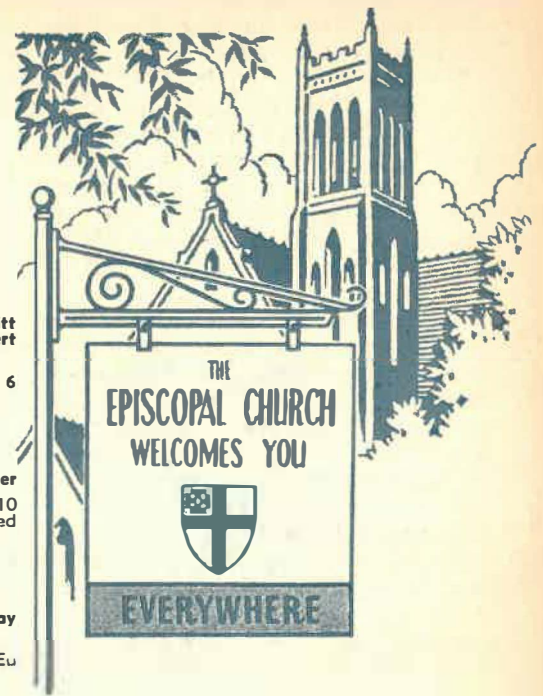
ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 8.

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8. Cho Eu 11



ST. LUKE'S CHURCH
RICHMOND, VA.



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

ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airport
The Rev. Marlin L. Bowman, chaplain
Serving Protestant, Anglican, and Orthodox
Sun 12:15 noon, H Eu

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily, 6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

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

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