

THE LIVING CHURCH

**Parish
Administration
Number**



“Munchkin” Holly Buczek, church school student, and “Tin Man” Bill Howard, church school superintendent, caught the OZ spirit at a community street festival in North Plainfield, N.J.: At the Church of the Holy Cross, genuine enthusiasm prevailed [see page 10].



An Old Priest

By MYLES W. EDWARDS

An old priest who was a friend of mine died a few years ago, and I would like to tell you a few anecdotes about him. For one thing, he was honest. He wasn't always right, but he told the truth as he understood it. "Search for the truth all your life," he said, "and your life will be exciting, interesting, and dangerous."

Once, during the Great Depression, a man came to him and asked permission for some sort of "private political club" to meet in the parish house. The priest got the impression that there was more to this private club than met the eye. He began to suspect that this was a Communist group (there really were such groups around in the '30s).

He took the man into the church and, pointing to the pulpit, said, "Do you see that pulpit? Nothing gets said there except the absolute truth. Are your people Communists?" When the man answered that they were, the rector gave them permission to meet in the parish house, because the man had told him the truth.

At about the same time, he expelled a fashionable community gardening club from the parish house because they would not admit Jews to their membership. He lost several vestrymen who resigned because of that, but, as he used to say, they were replaced by better Christians.

And speaking of the pulpit, he was very proud of that pulpit. The church had been built during the early days of his ministry in that parish, but he had held off getting a pulpit until the parish could afford to buy one that was sufficiently dignified and high, for the preaching of the Word of God. In time

The Rev. Myles W. Edwards is the rector of Immanuel Church on the Green, New Castle, Del. Several years ago, he wrote this article about a priest he had known. We think his reflections fit well in "The First Article."

the pulpit was purchased with money left for that purpose in the will of a poor woman who had spent her whole life as a domestic servant. He said it reminded him of the famous silver candlesticks on the altar of St. Paul's Cathedral in London, given in the 17th century in the will of a nearly destitute charwoman.

He didn't approve of cushions on pews or on kneeling benches; he thought that people should not be too comfortable in church. He agreed with the person who said that the purpose of the church was to comfort the afflicted and to afflict the comfortable.

My friend was a great lover of animals, and I remember, as a child, his telling the congregation in a sermon that there are dogs in heaven. He was convinced of this because, early in his ministry, he and his wife were riding in their car when it slipped on the ice and overturned. The family dog dragged the priest's wife out of the wreckage and then crawled into the ditch at the side of the road to die. The conclusion of the sermon was: "And so there are dogs in heaven, because if there are no dogs there, it will not be heaven to *me*."

The priest took his dog wherever he went. A parishioner said to him, "I don't like to see my rector walking around with a dog." His gentle response was, "You'd better get used to it."

I distinctly remember hearing him once on the radio. The Cecil B. DeMille movie, "Samson and Delilah," had just been released and, as a promotional stunt, free tickets had been mailed to all the clergy in our area.

As people were leaving the theater, a radio station had a reporter with a microphone on the sidewalk on the lookout for clerical collars. When he saw my rector, he called him over and asked him to tell the audience what he thought of this latest religious movie. The rector said, without a moment's hesitation, "It's the most God-awful thing I have ever seen in my life!"

When you visited him, he would always say, "Would you like something from my garden?", but *something* was the word for it. Weeds enveloped whatever it was he had planted, so he would reach into the weeds and feel around for something. Whatever he found, that was what you got. He also planted much more than he could possibly use; in that way there was plenty for the rabbits and the deer, and some left over for himself.

He wrote a prayer for the many gardeners of the parish: "O God, Heavenly Father, whose blessed Son as a Babe rested in a manger made of wood, and who was supported, as he died for us, on a tree; who knew the vitality of a seed of mustard, and wheat and grape; and who in time of stress sought thee in a garden; help us to run to thee evermore in our need of comfort and restoration of hope; through him who the Magdalene thought to be a human gardener, Jesus Christ, our Lord."

Co-Laborers

Co-laborers are co-conspirators;
So the designs of God and man
Fell upon the forest
And out of the timber
Came furniture and houses
And things to play with and work with
and hurt with.

When alienation strained,
The co-laborers worked together
At cross patterns,
So the two, with opposite intent,
Fashioned a cross
From a tree,
And on it, in shame and glory,
Magnified by evidences of blood and love,
The partners met again.

Bernard Via, Jr.

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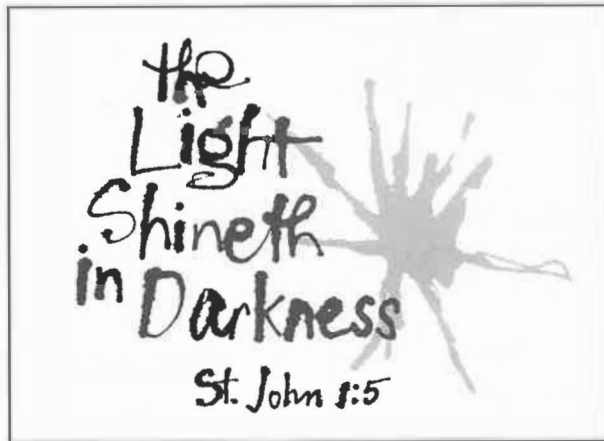
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LETTERS

Bishops

As the Rev. James Brice Clark [TLC, Aug. 16] appears so intent upon enlightening the slower-witted members of this branch of the church catholic as to what bishops are not and what they fail to be, would he kindly tell us or teach us what they are?

(The Rev.) JOHN ANDREW
St. Thomas Church

New York City

Anglo-Catholicism

I would imagine that it was with great delight that many present and former parishioners of the Church of St. John the Evangelist, Bowdoin Street, Boston, read Brother Paul's article, "Anglo-Catholicism: 1910-1955" [TLC, Aug. 9]. Those from the past will be gratified to hear that the church's treasures, old and new, still find a central place at St. John's as the Gospel is powerfully set forth in word and sacrament and mission from the shrine on Bowdoin Street.

Yes, the heart of parish life is the Lord's Day Solemn Eucharist beautifully and joyfully sung with full participation of all of God's people. Sally Slade Warner, our organist and choirmaster, a pupil of Everett Titcomb, directs what is one of the finest volunteer choirs in the area. But at St. John's all of the people sing the people's parts of the Mass; catholic worship is not a concert here.

Processions on Rogation Day and Corpus Christi wend out onto Bowdoin Street to startle and perhaps even to inspire passersby. Benediction brings us together in adoration of the Blessed Sacrament as we sing the ancient hymn, and practiced thurifers raise clouds of incense to the Lord. Lent and Holy Week are kept with rigor.

But the Sunday liturgy at St. John's has been Rite II for years; our mass music is the best of the new settings, though we still wear the beautiful pink vestments on Refreshment Sunday. The altar now stands in the midst of the sanctuary, and with the encouragement of Fr. David Clayton, priest in charge, and Edward Mellor, our master of ceremonies, we have been using the new occasional liturgies, such as thanksgiving for adopted children and the liturgical recognition of the revived catechumenates.

Although the Cowley Fathers who founded and served this parish for almost a century are still very much a beloved presence, the society and the parish have committed themselves to making St. John's an independent and integral part of the Diocese of Massachusetts. This process of maturation

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(The Rev.) ELEANOR McLAUGHLIN
Assisting Priest
Church of St. John the Evangelist
Boston, Mass.

Congressional Theology

Bishop Krumm expresses concern [TLC, Aug. 9] that a U.S. Senate subcommittee has approved legislation "defining life as beginning at conception." These misguided solons evidently have not done their homework with the resolutions of the Episcopal Church's General Conventions of 1976 and 1979, or they would know that this church is unequivocally opposed to such legislation.

The bishop goes on to express the view that "proclamations of the United States Congress on the question of when life begins is (*sic*) an absurd presumption of competence and authority. Perhaps next they will be telling us when and how the world was created."

I should like to ask Bishop Krumm to explain to us whence the General Convention derives *its* competence and authority to declare that, for "individuals who have reached informed decisions in this matter," human life does *not* begin at conception and that the destruction of a living fetus is *not* a violation of the Sixth Commandment. Vainly I search the scriptures and the decrees of the ecumenical councils for an answer.

(The Rev.) CARROLL E. SIMCOX
Foundation for Christian Theology
Hendersonville, N.C.

Birth Control

I am disturbed by your recent editorial comments prompted by Mother Teresa's visit to Milwaukee [TLC, July 12]. Your comments are, I know, well intentioned, but, like those of many Anglicans on this subject, they are shortsighted and ill-informed. As a fellow Anglican, I hope to offer a brief response and to prompt some second thoughts.

We might first examine, if we are concerned with the best interests of humanity, the consequences which have resulted in our own society from the widespread availability and use of artificial contraceptives. In recent years, we have seen a drastic shift in sexual mores and standards and in family values — in-

deed, it is scarcely possible to doubt that contraceptives have made possible the so-called "sexual revolution."

A pregnant teenager would do well to blame her plight, not on Roman Catholic opponents of birth control, but rather on the "pushers" of birth control whose whole way of thinking — the "contraceptive mentality" — has been blindly accepted by many young people.

These advocates of birth control encourage young people to believe that they have a right to be sexually active, regardless of their ability or inability to cope with adult family responsibilities, and they even tend to suggest that not to be sexually active as a teenager is abnormal.

These people have created two new inalienable "rights": the right to unrestrained sexual activity, coupled with the absolute right to avoid childbearing. If contraception does not succeed in preventing childbearing, then abortion must, for it becomes the natural back-up when both the right to sexual activity and the right to avoid parenthood are elevated to absolute values.

I won't address myself to the complex question of the morality of artificial contraception *per se*, though I will suggest that all of us owe ourselves a careful and prayerful study of *Humanae Vitae*. And we might ask ourselves how sure we are

that an act is licit if the Christian church universally condemned it until 1930.

LEALLA J. SHIRLEY

Milwaukee, Wis.

Modern Warfare

The letter from the Rev. Jon Lindnauer in defense of Christians participating in war [TLC, Aug. 16] deserves a response. The question is whether Christians can participate in wars as they are fought in the 20th century.

Reaction against the religious wars of the 16th and 17th centuries, together with the rise of rationalism, led to the development of the rules of war, a professional soldier caste, and the relative isolation of the civilian population from combat.

Since the Great War, however, most modern wars have been fought on the principle of "total warfare" — warfare in which all aspects of an entire society are directed toward the end of totally crushing the foe. Such warfare blurs the distinction between soldier and civilian.

Permissible targets, once limited to things military, have been expanded to include the "home front." The terrorization of the civilian population to break the enemy's will to fight and the destruction of the enemy's industrial capabilities are standard strategic doctrines.

Hence the bombing of Coventry, London, Rotterdam, Dresden, Hiroshima, and high level strategic bombing in Vietnam. Let us add to this the technology of warfare which cannot distinguish between military and non-military targets.

It might well have been possible for Christians to participate in war in the 18th or 19th centuries. I doubt, however, that the possibility exists today.

DENIS PAZ

Department of History
Clemson University

Clemson, S.C.

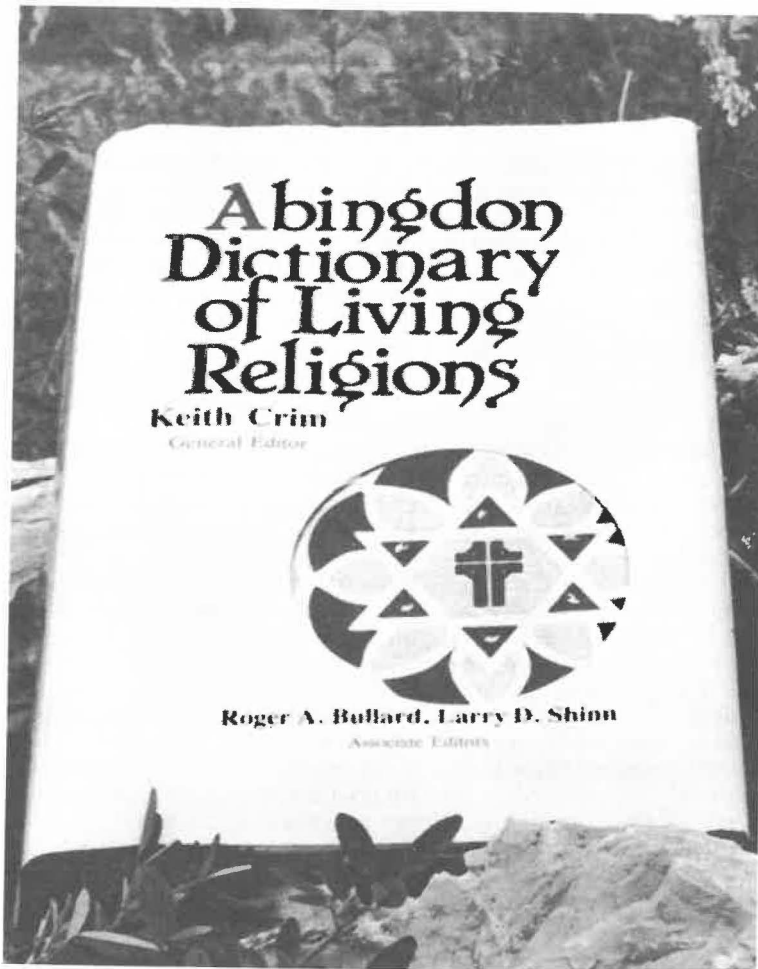
The Wrights

I'm just catching up on the summer issues of TLC and reading the correspondence about Bishop Wright of the Church of the United Brethren, father of the Wright brothers.

I understand that one of the great themes of his life was opposition to aviation! He traveled widely and preached again and again a rousing sermon along the line that if God had wanted men to fly, he would have given them wings. Therefore, it is sinful to do what God obviously does not want us to do, he said.

Some clergy have sons who follow their footsteps into the ministry. Others do not.

(The Rev.) WARREN E. TRAUB (ret.)
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Sewanee Names Interim Dean

The Rt. Rev. Girault M. Jones, retired Bishop of Louisiana, has been named interim dean of the School of Theology at the University of the South, according to Vice Chancellor Robert M. Ayres.

Bishop Jones, 77, is an alumnus of the university and served as its 16th chancellor from 1967-73. He will take up the duties of the Very Rev. Urban T. Holmes, who died suddenly on August 6 [TLC, Sept. 6].

In making the appointment, Mr. Ayres said, "Bishop Jones has always responded when called to serve his church and his university. He has done so again. His leadership at this time in the history of the seminary will be most meaningful."

Sad and Hopeless

"What kind of a society is it that hails as an 'advance' the development of a weapon that has maximum destructive capability on human life and minimum destructive ability on physical facilities?" asked the Rt. Rev. John S. Spong, Bishop of Newark, in a stinging indictment of the Reagan administration's recent decision to develop and produce the neutron bomb.

Bishop Spong compared this nation's use of its nuclear capability to an insect whose use of its stinger means its certain death. "We have an ultimate weapon — an infinite stinger — but unlike the unselfconscious insect, we also have the conscious knowledge that its use means suicide. Yet we seem incapable of halting the process.

"The leaders of both the East and the West appeared to be lulled into a state of insensitivity where they continue to sing yesterday's military songs and pretend that they fit today's military realities. . . .

"So we now have the neutron bomb. We hear the tribal cheer, but somehow we are not comforted. Rather we feel very sad for the world — very sad and very hopeless."

Liverpool Bishops Speak Out

The Rt. Rev. David Sheppard, Bishop of Liverpool, and Roman Catholic Archbishop Derek Worlock once again have joined forces on a matter of social concern. This time, they issued a joint statement concerning the "long standing

mistrust between police and community" in the city's slums.

"There is a determined and angry cry about police harassment," said the two prelates, who had worked on their statement far into the night. "There is also a widespread call for adequate police protection against crime. Both these voices must be heeded as expressing authentic feelings."

The bishops pledged themselves to establish a center "where legal advice and help can be swiftly available to people" in the riot-torn Toxteth area, according to the *Church Times*.

Although they felt called upon to speak out, following the riots in the city, the bishops described as "painful" the church's position as reconciler between police and community. "From the police we hear a cry for appreciation of the increasingly difficult tasks they have to carry out on behalf of the whole community. It is a situation which demands of the police a higher level of discipline than ever before."

New Anglican Commission

The Anglican Communion's new Theological and Doctrinal Commission held its first meeting at Woking, near London, late in July, and its chairman, the Most Rev. Keith Rayner, Archbishop of Adelaide (Australia), said he was impressed by the speed in which commission members from all over the world became a community.

The 15 participants came from Australia, Africa, North and South America, Southeast Asia, the Pacific, the Caribbean and Great Britain. Although there were great diversities of culture, experience, and standpoint, Archbishop Rayner saw "a great deal in common. There was a very central concern for the Gospel and how it is to be understood and proclaimed today."

"Church and Kingdom in Creation and Redemption," the topic chosen for the commission by the Anglican Consultative Council, will be studied over the next two years. The task, said the Australian archbishop, "is not so much to work on questions everyone is asking, but to identify the questions likely to be emerging tomorrow."

The first part of the meeting was given over to submissions by each member on the topic from his or her particular geographical, cultural, and theological perspective. Archbishop Rayner sees Christianity and culture as a topic with

great future importance. "To a large degree, those of us who come from Anglo-Saxon cultures often assume that the particular expression of Anglicanism they have grown up with is what Anglicanism must be, and don't always recognize how culturally conditioned this has been."

Death Penalty Opposed by Judge

A judicial panel in Tallahassee, Fla., has asked the Florida Supreme Court to reprimand Circuit Court Judge William Gridley, an active Episcopal layman, for reducing a sentence in a murder case and speaking out publicly against capital punishment.

In 1974, Judge Gridley sentenced Darrell Farmer, an Orlando, Fla., teacher, to life in prison with no chance of parole for 25 years. Mr. Farmer had been convicted of first degree murder in the shooting death of his older brother. However, after the conviction was upheld by the State Supreme Court in 1976, Judge Gridley protested that Mr. Farmer had been denied an opportunity to be sentenced for second degree murder because he had missed a deadline to file a routine request for a new trial.

In 1980, "with full knowledge that he had no jurisdiction to do so," according to the judicial commission, the judge ordered Mr. Farmer's conviction reduced to second degree murder. The order was overturned by a Florida appeal court, and the judicial commission concluded that Judge Gridley had "personally interjected himself and his office as circuit judge into the matter as an advocate for Darrell Farmer."

The commission also objected to certain letters the judge wrote to the editor of the *Orlando Sentinel-Star*, stating plainly his religious objections to the death penalty. "It is by grace that we have been forgiven and made right in our relation to God, not by the law," Judge Gridley wrote in one such letter. "Therefore, why would we now try and use the law again to accomplish on others what it could not accomplish on ourselves?"

An article the 39 year-old judge wrote for the Central Florida diocesan newspaper also came under fire from the commission. He said that although he would sentence a convicted person to death if "required legally by our society to do so," he added that "because God has given me new life in Jesus Christ, I

choose not to condone our use of the death penalty.”

Judge Gridley's public stand against capital punishment “interferes with the performance of his judicial duties and erodes the public's confidence in the judiciary as a whole,” according to the commission. A hearing on the case will be held this fall.

New Role for Church in Zimbabwe

The Rt. Rev. R. Peter Hatendi, new Anglican Bishop of the Diocese of Mashonaland in Zimbabwe, said at his recent enthronement that the church must find a new role to play in the life of the black-ruled African nation.

“Since 1890, the church has focused its efforts on the poor, providing schools and hospitals, especially for blacks,” he said. “But as the state willingly takes over more and more of this work, the church's role should decline in proportion. The church can then focus on those areas the state is not equipped to deal with. The sort of things I am talking about are the moral fiber of the nation and the spiritual state of men.”

Bishop Hatendi said the church can provide important support for Prime Minister Robert Mugabe's policy of reconciliation, which he asked all Zimbabweans to support strongly.

The prelate said the church's new role would represent a positive division of labor, which would allow it “to act as a catalyst in building a better society.”

According to reports from Zimbabwe, the new African nation is undergoing significant changes in its religious life, and the Roman Catholic Church is in the ascendant among the Christian minority.

The Rev. Keble Prosser, prior of the Anglican St. Augustine priory at Penhalonga, said recently that the Anglican Church in Zimbabwe finds itself “eclipsed partly because some Anglican church leaders did not behave well during the war.”

He referred to the seven year bush war between the black nationalist armies and the white-led regime of former Rhodesian Prime Minister Ian Smith, which ended in the overwhelming election victory won by Robert Mugabe. Mr. Mugabe's Marxist views had received much publicity during the war, and fears were expressed that a Mugabe victory would lead to persecution of the churches.

The Rt. Rev. Paul Burrough, then Bishop of Mashonaland, called the election unfair, and urged the British governor to hand over power only on the assurance that another election would be held. He said he doubted that “an avowed Marxist can change his principles.” Such statements, according to Fr. Prosser, are partially responsible for the

Anglican Church's fall from the semi-official position it held in the former British colony.

The Roman Catholic Church was outspokenly critical of racial segregation and the repression of nationalist politicians. It also moved earlier to encourage indigenous leadership in its hierarchy, and Archbishop Patrick Chakaipa is much in evidence at government functions. He presided over the ceremonies marking the end of British rule and those celebrating Zimbabwe's first Independence Day anniversary. He was on hand to bless the remains of slain black guerrilla leaders when they were reburied in the new Heroes' Acre outside Salisbury.

Until this year, when Bishop Hatendi succeeded Bishop Burrough and became the first black bishop of Mashonaland, Anglican diocesan bishops were always of European descent in Rhodesia.

Both Roman Catholic and Anglican leaders agree that since independence, Christian churches have had no problems with the government. The anti-clericalism predicted by some has failed to materialize. Christian holidays remain on Zimbabwe's official calendar, and the churches have been enlisted to help with post-war reconstruction. They also operate a major part of the country's school system.

For the future, Zimbabwe church leaders plan to be active in ministering to their flocks (estimated at roughly 25 percent of the nation's estimated 7.5 million people), and in evangelizing among members of traditional African animist religions.

The main problem facing the church, as Fr. Prosser sees it, is widespread indifference among young people who make up half the population. He said many see the church as irrelevant.

Chinese Christians Wary

Four Americans who recently toured the Chinese mainland said upon their return that Chinese Christians are “feeling their way to see how they might take advantage of the new liberalized approach to organized religion.”

No one is quite sure, they said, whether the Chinese government's new policy of permitting open worship is true “liberalization,” or a means of identifying and containing the Christian community. Despite the government-sanctioned reopening of the churches, the underground church of informal family group worship persists.

The Rev. Hays H. Rockwell, rector of St. James Church, New York, was one of those who made the trip under the auspices of the Appeal of Conscience Foundation, as was Rabbi Arthur Schneier of Park East Synagogue, New York, who heads the religious freedom organization; Fr. Donald Campion of the [Roman]

Catholic Jesuit Conference in Washington, D.C.; and the Rev. David Randolph of the United Methodist Christ Church in New York City.

Dr. Rockwell said the message to Western Christians was “that we could be of no help at all unless we honored their desire to be a Chinese church.” Therefore, some efforts by American groups to smuggle Bibles into China are “not only illegal, it's also an insult,” Dr. Rockwell was told. The delegation was told that Chinese Bibles are available to the public.

Roman Catholic ecclesiastical structure is in a state of flux in China. The largely lay Catholic Patriotic Association protested Pope John Paul II's appointment of an archbishop to Canton last June, and responded by disqualifying him. Chinese Catholics continue to deny Vatican authority because of their previous experience of belonging to a church which they thought “was being run completely from the outside,” according to Fr. Campion.

Before 1949, only a small minority of Catholic diocesan bishops were Chinese, he said, indicating that the Vatican “waited too long to recognize that they were masters of their own house.”

The delegation also visited former synagogues and other remnants of what had once been a small, but religiously observant Jewish community in Shanghai and Kaifeng. This community began with migrations from the Middle East centuries ago and continued through the late 19th century as Jews fled Russian pogroms.

Now, due to intermarriage and assimilation, there are only a few individuals left who know of their Jewish ancestry, said Rabbi Schneier. None are practicing Jews.

During the trip, the delegation concluded an agreement with the Academy of Social Sciences in Peking to play host to two Chinese scholars who will study religious life in the US., starting in the spring.

Evangelists Rake It In

Central Gulf Coast/Line, published by the Diocese of the Central Gulf Coast, recently reprinted statistics from *Broadcasting* magazine showing that about a billion dollars was contributed to television and radio evangelists in 1980.

Some of the amounts quoted were: Worldwide Church of God, \$75 million; Oral Roberts, \$55 million; 700 Club (Christian Broadcasting Network), \$50 million; Jerry Falwell, \$45 million; Rex Humbard, \$25 million; PTL Club, \$25 million; and Robert Schuller, \$12 million.

How much of this money must have been siphoned off from the support of local churches is a question no one can answer, according to the diocesan paper.

The Yellow Brick Road

By KATHLEEN T. LEMMON and RONALD G. ALBURY

Most of us have heard of the "theme park" concept which has become so popular around the country in recent years. Briefly, it involves the picking of a theme and the building of an amusement park around that particular subject. Some of these parks focus rather sharply on their particular chosen emphasis, while others make it quite difficult to find any relationship whatsoever between the amusement rides and the advertised theme.

Over the years since the 1950s, these parks have come and gone. There have been Freedomland, Space City, Storyland, Cowboy City, the Dark Continent, the King's Dominion, Disney World, Great Adventure, and Dinosaur Land — to name just a few. Some are still with us, others are not. The purpose of this article is to show how this theme park concept was used by a parish to revitalize its Sunday religious education program for young children.

On a Sunday morning, have you ever found yourself surrounded by a group of energetic, expectant young children without really knowing what you were going to do with them for two hours? Letting youngsters "play" for that long a period usually ends up in small squabbles, crying spells, and rising levels of noise!

We too were locked into a two hour

period during which parents and older children were taking part in the family service, the coffee hour, and church school classes! Trying to organize our charges into constructive learning situations was virtually impossible . . . or so we thought, about two years ago. Today, we know better, and we'd like to share our discovery with you. It is called "the Munchkins' Place," and it is based on *The Wizard of Oz*.

"The Munchkins' Place" is a Sunday school program for children ranging in age from two to five years. The idea germinated from exasperation with an existing church school program that did not allow us freedom of movement or use of equipment and did not inspire either parent participation or child involvement.

We were using the rooms and equipment of a weekday nursery school sponsored by our parish. Babysitting was really the only service that we provided, enabling parents to attend the Eucharist and coffee hour. But we believed that even a two year old could benefit from something more!

Our church had one unused basement wing (six rooms and two bathrooms). The area was jokingly referred to by parishioners as "the catacombs," "the dungeon," and "that spooky place." There were only a few small windows, and most of those were boarded up so that local stonethrowers couldn't break too much glass. The place was dirty, as well as dark, and many of the rooms housed much of the church junk!

It was ideal for our needs, however, and with a little imagination one could visualize great things. There were safe entrances and exits. There were bathrooms and running water. There were enough rooms of various sizes and shapes so that a flexible program of ac-

tivities and combinations of age groupings was possible. And it gave us our own permanent area for Sunday school.

A few interested teachers and parents went ahead with their thinking, put it all down in written proposals, and submitted it to the rector and vestry. We received a "go ahead" in late July, 1979.

In one month, thanks to the efforts of many committed lay persons, we had transformed six rooms and two bathrooms into bright, clean, operable spaces for our experiment! We took the *The Wizard of Oz* theme, called ourselves "the Munchkins" (for little people), and named each room according to its proposed function in the program: "the Wizard's Workshop" (for crafts); "the Lion's Den" (the library); "Dorothy's Playland" (for four and five year olds); "Toto Two's and Three's" (for two and three year olds); "the Scarecrow's Corner" (a playroom); and "the Ruby Slipper Waiting Room" (for parents).

Various members of the parish donated their time, talents, and money to paint rooms, signs, and murals, to sew curtains, to provide colorful rugs, and to supply enough used toys and books to get us started. Members of the parish even saved coupons which enabled us to obtain several fiberboard playhouses. (Parishioners still save a variety of cast-away items for recycling into our craft program.)

Our program is based upon the belief that a good Sunday school program for very young children must have four basic ingredients:

(1) Structure that is not rigid but is consistent enough so that children know what to expect from week to week.

(2) Involvement on the part of adult church members and parents.

(3) A warm, fun-loving, "special" atmosphere so that young children will associate such things as church, God, and Jesus with happy feelings.

(4) Variety in activities and movement so that children and teachers alike can remain excited and interested.

After a six month trial, we felt that our program had lived up to our expectations. The enrollment had jumped from 23 to 29, and the average attendance was 18, a higher percentage than we had had previously.

We had more than 100 people helping us in various ways during the six month period. Each week one or two parents and several high school students offered their assistance on a regularly scheduled basis. Generous donations from individuals and church organizations had furnished all of the rooms with shelves, chairs, toys, books, puzzles, and craft supplies.

And most excitingly, we had children bringing reluctant parents to church because the child wanted to be at "the Munchkins' Place!" In addition, several new young families had become involved

The Rev. Canon Ronald G. Albury is rector of the Church of the Holy Cross, North Plainfield, N.J. and has a D.Ed. degree from N.Y.U. He is the father of five children. Mrs. H. Ross Lemmon, a parishioner of Holy Cross Church and one of the conceivers of "the Munchkins' Place" idea, is a former public school teacher. She also has five children.

in the parish life as a direct result of their children's participation in the program.

Our schedule is as follows:

9:45-10:00 A.M. Chapel service

10:00-10:30 A.M. Play time

10:30-10:50 A.M. Church school lessons

10:50-11:15 A.M. Craft time and snacks

11:15-11:25 A.M. Special people time
11:30 Dismissal

The chapel service is geared to small children and begins at the same time as the family service in the church. We sing, talk to God, and sing some more. The chapel is directly above "the Munchkins' Place," so at the conclusion of the service, we go downstairs for play time. The children are free to use any of the four rooms that are set up with toys, books, puzzles, and drawing materials. Lesson period is the only time that we divide the group according to ages. Crafts are simple, pre-cut, and set up beforehand in the craft room.

"Special people time" brings one or two members of the parish family to share time and talents with us. We've had special songs written for us, stories read aloud, jobs explained, countries described, dances taught, and crafts demonstrated. There seems to be no end to the abilities of our fellow parishioners, and even the youngest two year old has been interested and fairly attentive during this ten minute period!

As this article is being written, two successful years have been completed, and "the Munchkins' Place" is organizing for a third season of operation. We have had nine regular teachers and early figures indicate that even more children will be involved during 1981-1982 than took part last year.

The increased participation at the lowest age level of our church school program should give an overall boost to all grades in the Christian education program for years to come. Already our first and second grades have benefited because their pupils are alumni of "the Munchkins' Place."

An interesting offshoot of "the Munchkins' Place" is "the Pamper Place," which provides volunteer babysitters for children under two years of age during the family service.

We are extremely pleased with the results that "the Munchkins' Place" has brought to our entire parish. Adults and children alike are genuinely enthusiastic about Sunday school. We sing a song to start chapel every week; it says: "God is here — let's celebrate. Let's fill the world with joy!"

We feel a new joy in teaching church school, and we see God working in new ways in the lives of all of those involved in the program. "The Munchkins' Place" has proven to be a very successful early childhood religious education program, and we are indeed filled with joy and thankfulness.

**Rectors are not monkeys,
but they are subject to the pellets and shocks
of the people they serve.**

Banana-Flavored Pellets

By D. LORNE COYLE

Ham, the monkey, knew he had completed the sequence correctly. He had pushed all the right buttons, pulled all the right levers. His Project Mercury space capsule trainer was about to reward his competence. The monkey would get his banana-flavored pellet.

Thank goodness for a pellet this time. Ham hated those electric shocks on the soles of his feet. Miss a button, blow the sequence: wham(!) would come the nasty volts.

The trainer didn't care that Ham was born for another purpose — for living in trees, gathering food, reproducing, and raising his young. He rewarded or punished Ham according to whether or not the monkey performed the tasks expected by the trainer. What Ham was meant to do in life, or what he wanted to do, didn't matter. Expectations mattered.

Rectors aren't monkeys. Yet "operant conditioning," the type of behavior modification used to train the space monkeys in the early 1960s, affects rectors as surely as it did the Hams of 20 years ago.

"Not me," says the strong-willed rector, "I know God's will, and I do it." Don't be silly," says the Bible-based rector, "Scripture lays out the path, and I follow it."

They are all correct, and incorrect. A rector leads; he does not follow a sequence of expectations laid out by a single trainer. Yet the congregation's expect-

tations *do* affect the rector's ministry. Their banana-flavored pellets and electric shocks, given by their comments, subtly steer him, reward and punish him, as surely as Ham's trainer controlled him.

Preach a comforting sermon about the believer's assurance of salvation; see the smiles and collect many a "well done" at the door after church. Offer a sermon which challenges the congregation to single-mindedly obey the will of the Lord; note the absence of warmth and the presence of minor gripes at the door. Hear yourself saying about the latter, "Well, no matter, I preached the Word faithfully." Then see yourself preaching fewer of the latter. (Banana-flavored pellets and electric shocks.)

The danger is subtle. Rarely can one "trainer" be identified. No rector actually receives tangible pellets or shocks. Yet operant conditioning slowly affects the rector's ministry, altering his message and methods to suit so many "trainers" that the rector lives in danger of forgetting that it is God to whom he is primarily accountable. Before he knows it, he is gearing his leadership to the lowest common denominator instead of the highest common factor.

A rector can rise above the power of operant conditioning. He needs to ask himself, and the Lord, some questions. He needs a few principles before his eyes.

1. *You were born and ordained for a purpose.* Pray and ask yourself, "For what purpose does God have me in the church?" Remember that "without a vision, the people perish." Have your pur-

The Rev. Canon D. Lorne Coyle is the rector of Trinity Church, Newport, R.I.

pose expand into a vision for the congregation committed to you. Share that vision with them at every opportunity.

2. *You are to serve your people, but you work for the Lord.* When presented with a conflict between the expectations of the congregation and those of the Lord, ask yourself, "What would God have me do?" As that answer becomes clear, implement it gently.

3. *Conform the daily habits of your life to God's will.* People will expect you to attend this or that party, be present at a civic function, wear a certain garb, avoid involvement with one or more persons. Study the words of Jesus to his

apostles, and Paul to Timothy, and ask yourself, "Am I conforming my habits to God's expectations or to human expectations?" Follow God's will single-mindedly, but do not use this as an excuse for being aloof.

4. *Develop a tin ear to destructive criticism.* Sure, those shocks hurt. And maybe the nay-sayer has a personal problem behind that gripe, a problem the Gospel can address. You might ask yourself, "How can I help this person know Christ better?" Do not get hurt and become defensive. The Lord does not necessarily correct you through a complainer's mouth.

5. *Seek the counsel of those you trust.* Every parish has people whose love for the Lord and the parish is unquestioned. Pray about which ones to trust, and ask them, "What is your vision for this parish?" Request their comments on your vision, your means, and your manners. Pray with them. Respect their evaluations, both positive and negative, of your ministry.

Rectors are not monkeys. But they are subject to the pellets and shocks of the people they serve. Only by replacing the subtle power of operant conditioning with that holy power can a rector complete the course set for him by God.

The Ten Commandments for Church Growth

By CARL G. CARLOZZI

I. You, the membership of your parish, must begin to develop a mentality wherein you see yourselves as a Christian church which happens to be Episcopal, rather than just another Episcopal church in the community. When you put your Christianity first and your Episcopalianism second, you will find that you have a much broader appeal to the unchurched in your community.

II. Encourage one another to stop talking about your faith only to yourselves and to start living your faith to others. Foster a parish commitment to outreach evangelism, wherein you actively and regularly bring new people to church with you. If you are a bit timid about doing this, consider having a Faith Alive Weekend or encourage one another to attend a Cursillo, both of which will result in instant enthusiasm and increased apostolic action.

III. Develop a welcoming and identification procedure so that your visitors are easily identified. They should have an opportunity to sign the guest register and fill out a "new family card" located in the pew. Visitors should be greeted by more people than just the ushers.

IV. See to it that those who visit on Sunday receive a personal call from the clergy, preferably the rector, in the same week in which they visit. If this is not possible, develop a knowledgeable group of callers who can attend to this, again in the same week in which the prospective new family visits your church. In any event, the person who calls should leave a new family information packet containing such items as a letter of welcome, a newsletter, a parish directory, a family information card, a pledge card, and, by all means, a return envelope.

V. Schedule a New Families Sunday every three to four months, at which time new members can be recog-

nized and welcomed, as part of the Sunday Eucharist. This will do wonders for parish morale, and enthusiasm will be generated on all sides to keep your growth process alive. Plan a reception after the service so that the new members can circulate among tables which have been set up by your various parish organizations to explain their activities and encourage involvement.

VI. Do the best you can to foster the development of lively youth, young adult, and church school programs; otherwise many of your prospective new members will come in one door and go out the other, as they seek to have the needs of their youngsters met. If you need some assistance in this, consult your diocesan office or another church in your area which has had success in these endeavors.

VII. Go beyond just the "pot-luck supper" mentality and develop a diversity of programming which aims at the spiritual enrichment of *all* of your people, recognizing that God's Spirit comes upon different people in different ways. Encourage parish renewal movements, retreats, charismatic gatherings, Bible studies, music enrichment programs and plays, and healing missions, recognizing that some of the best teachers and leaders in these areas will be non-Episcopalians. When we rejoice and respect our differences in the Spirit, the very same Spirit will enable us to grow in many ways.

VIII. Encourage your clergy to develop and carry on a regular program of parish calling upon your membership. The results will be an increased enthusiasm of the membership, better attendance at worship services, and a communication base which is of benefit to all.

IX. Create a sense of total pastoral care within the parish and the community by making certain that your church telephone is manned in the evening, either by an answering service or a recording device which gives the name and telephone number of your priest-on-call. This availability of a priest-on-call should also be noted in your yellow pages listing.

X. Take advantage of the free space provided by most newspapers to publicize your parish events, and when possible, encourage the establishment of a modest advertising budget. The implementation of these ten commandments, through the power of the Spirit, will make your parish roar and soar and take off like it never has before!

The Rev. Carl G. Carlozzi is the rector of All Saints' Church, Phoenix, Ariz., and headmaster of the parish's day school. After implementing the aforementioned procedures, All Saints' grew in 11 months by 165 new families (240 new communicants, 55 by confirmation). Church school enrollment went from 197 to 334, and there were 90 new family pledges.

EDITORIALS

The Rector's Study

Whereas most professional people have their desks in offices, the room a priest uses is generally called a study. In many cases, this term reflects remarkable faith and optimism, for he could not possibly study in the noisy and crowded little room often consigned to his use. Yet the word does reflect the conviction that a major part of a priest's work is done in a room where he can close the door, where there are books and journals and writing materials, and where he is not subjected to repeated interruptions.

Whether he does it in his so-called study, or in a room at home, a priest needs to study. We recall the rector of a well known church-affiliated school who rented an expensive room in a drab little office building in town, where he spent one day a week. Only his family, his secretary, and a few others ever learned where it was. We know a priest in Kansas who towed a small trailer out to the back end of his horse pasture and established a study there.

Priests need a place to study and time to study. Human nature being what it is, they also benefit from encouragement to study. What does your parish do to enable its priest to study? If you do nothing to uphold him in study, do not expect from him first class spiritual leadership.

The Vision of the Parish

Today the parish church is alive and well — but often not quite as alive or quite as well as it should be. The trouble is not just little shortcomings which any congregation has. Perhaps Sunday school attendance is spotty, or the parking lot needs repaving, or some committee of the vestry has failed to function. All of that can be taken in stride.

The trouble is not so easy to define. People do come to church, they are baptized, married, and buried. Yet, in too many cases, there is a lack of vigor, an inability to get hold of the situation. We believe there is an absence of vision as to what the parish can be and should be. Beyond the ordinary weekly routine, people simply do not see what it is that their parish or mission congregation ought to embody.

During the past two decades there has been, in many areas, an erosion of parish life. Church leaders, both clergy and lay, gave much of their energy to national rather than parochial issues. This was true of conservatives and liberals alike. The national church devoted little attention to the support of local church life. Many of its programs seemed rather to direct attention away from the local congregation.

The erosion of parish life in the past generation has not simply been a matter of leaders. It involved followers as well. Young people, who had before been the very pulse of their parishes, dropped out into the drug scene. What had been fine families broke up, and their pews were left empty. In a world so full of distraction,

our various modest parish activities ceased to arouse widespread interest.

Today, we have a whole new generation who have grown up with little exposure to what used to be the established ways and teachings of the church. This is a new generation of clergy as well as of laity. Together we all need to renew our vision of the parish, which, indeed, may not be large, may not be wealthy, may not have the most extensive facilities, or the most perfectly planned programs; but it is healthy, and it is a center of spiritual power, a focus of prayer, of healing, of friendship, and of hope.

We are not without resources for rebuilding our vision. Besides the Book of Common Prayer, we have publications of which *THE LIVING CHURCH* is one; we have some strong organizations devoted to the enhancement of parish life; and we can demand that our dioceses and national church devote more attention to it. We have a great deal of talent in the Episcopal Church. It is time that we harnessed that talent to the task of rebuilding strong parishes.

Reflections on Holy Cross Day

I was once a tree, standing alone on a barren hillside. I lifted my arms to the rising sun as a warm breeze gently pulled through the dry air. A covey of birds landed and began picking at the seeds and grasses around my feet. Later that day, it rained a cold, shivering rain.

Then, as I was shaking my leaves to the wind, preparing for evening, three men came. They began hacking and sawing; I moaned with terrible pain. All through that dark night they worked on me, shaping.

In the morning they strapped me to a Man. As he carried me through the streets, people jeered and laughed. Some cried. Upon a hill we were placed on the ground. Two men began pounding nails into the Man, then into me. We were as one.

The Man again cried out in pain as they lifted us to the heavens. The Man spoke. I could not understand what He was saying, but the pain and love in His voice touched me. I wept. Dark was the sky and heavy the pain. I wept. I wept. He died and I wept.

They took us down and buried Him. Later that evening I burst into flame and wept for His pain. Remember Him through me.

Sean H. Kassebaum

This meditation was written a year ago when the author was attending the senior high residential camp of the Diocese of Kansas. Sean was looking forward to his baptism in the fall.

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BRIEFLY...

The Rev. Frederick Warren Phinney, rector of the Church of the Holy Spirit, Lake Forest, Ill., since 1963, recently announced his intention to resign this post and become the director of St. Julian's Retreat Center for the Continuing Education of the Clergy in Nairobi, Kenya. "I regard this move as a logical extension of the ministry of this parish — its traditional concern for outreach," Fr. Phinney said. "Mrs. Phinney and I hope to embark upon our new venture with the good wishes and support of the parish and community. We are nearly 60, both of us, and we think this new, vigorous challenge will keep us on our toes."

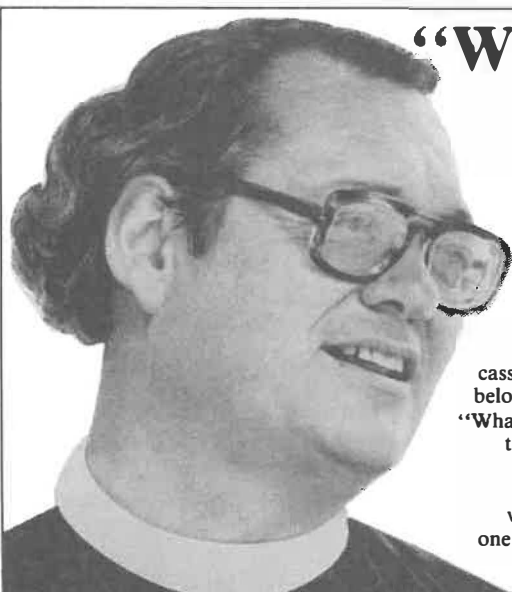
General Theological Seminary in New York City has given over a room to the use of the **Episcopal Women's History Project**, providing a meeting place for the group and office space for a part time secretary. "This sharing of space by GTS is one of several kinds of assistance which have come our way, for which we are most grateful," said the project's new president, Joanna Gillespie of San Francisco. The Historical Society of the Episcopal Church is now serving as one

of the group's sponsors; and the Episcopal Communicators (editors of diocesan and national publications, for the most part) at a recent meeting pledged "assistance at all necessary levels, in the collection, organization, and publication of historical data" in order to tell the story of the role of women in the history of the Episcopal Church.

The University of the South has named Eric V. Benjamin, a 1973 Sewanee graduate, as the school's first director of minority student affairs. Mr. Benjamin, until recently an attorney with the Atlanta Legal Aid Society, will help the Tennessee university to recruit black students and will assist minority students in adjusting to university life. "As a Sewanee student," Mr. Benjamin said, "I found that academics were not an obstacle for minority students, but social problems were difficult to overcome." He said he will seek to broaden the opportunities for students on the campus. "I am not against having separate organizations for black students," he said, "but I know from experience that the way to tackle Sewanee is to get involved."

Since 1977, an annual **Anglican pilgrimage** has been made in July to Holy Hill, near Hubertus, Wis., for a visit to the shrine to the Blessed Virgin, administered by the Discalced Carmelite Friars of the Roman Catholic Church. This year more than 250 Episcopalians took part in the pilgrimage. They included priests, lay people, and members of religious orders. Principal celebrant at the Eucharist connected with the event was Bishop Stevens of Fond du Lac, who concelebrated with Bishops Gaskell of Milwaukee and Wantland of Eau Claire. A picnic area at the base of the hill was the group's final gathering place for a convivial meal. With the growth of ecumenism, Christians of other faiths have been welcomed at Holy Hill in increasing numbers.

A red silk stole bearing the papal coat of arms, the dove of the Holy Spirit, and the Canterbury Cross has been created by Watts and Co. Ltd, of Westminster in anticipation of the visit of **Pope John Paul II** to England next year. The stole, made by Mrs. Dilys Simpson, was to be presented by a small delegation from the (British) Church Union during the Eucharistic Congress at Lourdes. The Rev. Peter Geldard, general secretary of the Church Union, said, "We hope that the Pope might feel able to wear the stole at some time during his visit, most appropriately on his pilgrimage to Canterbury." The stole's embroidery work has been valued at £1,000.



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BOOKS

An Excellent Manual

PREMARITAL COUNSELING: A Manual for Clergy and Counselors. By John L.C. Mitman. Seabury. Pp. 124, with appendices, footnotes, bibliography. \$9.95.

Many men of many minds have helped to stretch and furnish my own. Fr. Mitman is one of them. He is clear, generally succinct, theologically grounded, and sound. Fr. Mitman is an Anglican who seeks to be helpful to fellow clergy of other allegiances, but never compromises his own.

A preface looks at the increasing divorce rate, confusion as to the church's position on marriage, and sketchy premarital counseling by many parish priests. It also includes some general thoughts on counseling.

Chapter one is entirely theological. In places the author lost me. Five chapters set out Fr. Mitman's manner of dealing with couples prior to their marriage. Appendix A outlines material covered in four interviews, the major focus of the book. Appendix B is a detailed family budget. An excellent book, highly recommended.

(The Rev.) JOHN K. MOUNT (ret.)
St. Michaels, Md.

A Dynamic Journey

MAKING SENSE OF THINGS: Toward a Theology of Homegrown Christian Education. Edited by David W. Perry. Seabury. Pp. 115. \$5.95 paper.

Does the Episcopal Church have any uniform policy regarding Christian education? What do we believe we should be taught? In spite of our reliance, as a church, upon the responsibility of the informed members of our community — a reliance that the less stout-hearted believe will dissolve us all into anarchy, and worse, heresy — we find a surprising consensus in this collection of short writings.

The editor, the Rev. David Perry, coordinator of the National Office of Christian Education, has compiled the theologies of the Regional Religious Education Coordinators (RRECs) of the provinces of the church. These are the personal statements by which our resource people in Christian education fashion their help, advice, and direction to us, the practitioners, the teachers, in all the variety of "Christian ed" programs throughout our church.

We find that our people view their job as dynamic, a journey, a continuing discovery of God and his many ways of touching and making sense of our lives. Furthermore, our resource people are honored and enthusiastic — the truest

meaning of the word "humble" — to help us on our way.

It should be noted that it has been the operating theology of the National Office of Education in the last several years that the provinces, the dioceses, and indeed the local congregations are responsible for and capable of the Christian education of their own members. This is not a task that can be left to distant experts.

Therefore, this office has spent much time in uncovering and encouraging the talent and the perception that is available in every congregation. That they have succeeded was demonstrated by the stores found in *Home Grown Education*, a previous Seabury book edited by Perry.

Now we have in this new book the theologies (God reveals himself in many ways) which we may use in helping us to construct our own method of Christian ed. A final section gently and briefly offers, by questions, the means of setting down in words (an exercise we usually avoid) our own theology.

This is a most comforting book in that we find that our trust in our Anglican approach is not misplaced. Christian education, at least, is flourishing.

(The Rev.) SUSAN M. CLARK
Deacon, Christian Education
Christ Church
Whitefish Bay, Wis.

Distilled Wisdom

THE SMALL TOWN CHURCH. By Peter J. Surrey. Edited by Lyle E. Schaller. Abingdon. Pp. 128. \$4.95 paper.

There is much distilled wisdom about life in a small town parish in this brief book. The author has obviously served a full ministry in this field, kept his eyes and ears open, developed perceptive judgment about the nuances of small community life, and maintained his sense of humor. The latter, and love of people, are essential to clerical survival and success in this field.

The book should be read by any young clergyman considering a call to a small

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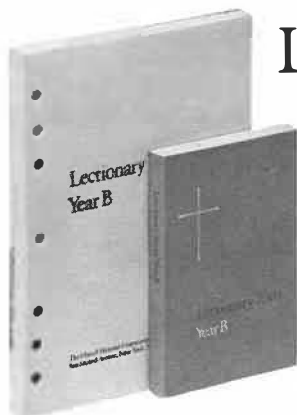
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town pastorate. Other readers will enjoy the format of a series of letters from various people who are concerned with the growth of the young clergyman of St. Stephen's, Bypass, though some may be put off by the fact that these are rather unlikely epistles.

In one chapter, the author portrays the habits, attitudes, and feelings that make small parishes cling to the status quo. One of the faults of the book is that it presumes a status quo of small churches in small communities to which young clergymen will be assigned. He does not mention the winds of economic and cultural change that are breaking up this traditional pattern.

The author respects lay people and understands that they really *are* the parish, but there is little here that speaks to the conscious development of leadership and ministry of the whole people of the parish, as the traditional role of the clergy changes by necessity.

(The Rev.) RAYMOND CUNNINGHAM

Executive Director
New Directions Ministries
Millbrook, N.Y.

How to Serve at the Altar

A MANUAL FOR ACOLYTES: The Duties of the Server at Liturgical Celebrations. By Dennis G. Michno with illustrations by Richard E. Mayberry. Morehouse-Barlow. Pp. 96. \$3.25 paper.

In less than a hundred pages, the author has given us a no-nonsense book of clear and brief instructions for younger or adult servers at the Holy Eucharist and other services. Shorter directions are provided for special ceremonies as in Holy Week.

The basic procedures for the Eucharist are explained for celebrations at a free-standing altar and also at an altar against the east wall. The present rubrics of the Prayer Book are followed closely, and full account is taken of the possibility that older or adult servers may be appointed to read lessons or intercessions, or administer the chalice.

Most of the material seems applicable to the average parish of whatever shade of churchmanship: options are provided for those at the higher or lower levels of the ceremonial spectrum. The form for commissioning servers from *The Book of Occasional Offices* (1979) is included, and a helpful glossary of liturgical terms.

H.B.P.

Saving a Marriage

AFFAIR PREVENTION: Specific Techniques That Can Strengthen and Protect Your Marriage. By Peter G. Kreidler, with Bill Bruns. Macmillan. Pp. 212. \$10.95.

To dispel possible critics, this review is *not* objective. The author and I were

seminary classmates, godparents for one another's children, neighbors in our first cures — and I am quoted in the book!

If you can continue with me, please know that this is an important book. Its importance does not come from its scholarship, prose, or its being a resource for professionals. The importance of this book comes from its practical, directly applicable technique to a rampant problem in American life. It is written to people who want preventive maintenance for their marriage.

With clear categories, memorable case studies, and example, the book may give hints and helps to save marriages that might dissolve because of ignorance, naiveté, bad choices, or predictable vulnerability.

Even though the book is directed at the married lay person, it is a valuable resource for the professional in marriage counseling. If teaching is a part of counseling, as I believe it is, this book is a primer in speaking a simple, yet non-simplistic language about a great moral problem in contemporary society.

(The Very Rev.) J. PITTMAN MCGEEHEE
Dean, Christ Church Cathedral
Houston, Texas

Vibrations on Heart Strings

THE FULLNESS OF LIFE: Aging and the Older Adult. Edited by Cedric W. Tilberg for the Christian Social Responsibility Series, Division for Mission in North America, Lutheran Church of America. Pp. 233. \$2.50 paper.

Did the authors intend to convey, through case study type introductions to chapter contents, an impression that their written pieces were aimed in kindness toward aging readers? If so, the short accounts can set up vibrations under callouses on heart strings.

As an aged adult reader, I would have preferred more challenging, even cheering introductions to concerns with such impediments for living fully on geriatricised levels — impediments related to health, living arrangements, education, finances, and community programs. These tend to isolate us, as well as others.

An appendix offers more likely case incidents for reference in the summary description of rentable films. For example: the woman who discovered Yoga in her 99th year and began doing the exercises daily; or the "gutsy," blind, and elderly pianist who played piano two nights a week in a bar to supplement his pension; or the wheel chair rider who added power lawnmower engine equipment to his vehicle.

Few of us who now tend to dodder ever wanted, in our younger years, to endure the limitations and deprivations of life upon longevity. For aging readers

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Refer to Key on page 19.

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The Rev. David Robinson, v & chap
Sun HC 9:45. Christian Ed 11

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CHURCH OF THE HOLY COMFORTER
Mirabeau Ave. at Elysian Flds.
Sun 7:30, 10, 6; Thurs 12:30 on campus

MARYLAND

UNIVERSITY OF MARYLAND College Park
MEMORIAL CHAPEL
The Rev. Wofford Smith, chap
Sun HC & Ser 10; Wed & Fri HC 12 noon. EP Thurs 5. A
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MIAMI UNIVERSITY Oxford
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Sun 8, 10; Wkdays as announced

OKLAHOMA

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Sun 8, 10:30—programs and other services as anno

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Sun 8, 9, 11 & 5

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Donis Dean Patterson, r
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Fri 11:15

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The Rev. Timothy J. Hallet, chap
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The Rev. William C. Bergmann, chap
ST. PAUL'S CHURCH 900 Normal Rd
The Rev. Charles H. Briant, v
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who have renounced temptations to self-pity, this book can be as helpful as the authors intended.

(The Rev.) RICHARD L. HARBOUR
Rector emeritus, Harcourt Parish,
Gambier, Ohio

Women Alcoholics

THE INVISIBLE ALCOHOLICS: Women and Alcohol Abuse in America. By Marian Sandmaier. McGraw Hill. Pp. 298. \$4.95 paper.

Marian Sandmaier has written a very interesting book about "the invisible alcoholics" — or women who abuse alcohol. She comes from a good background to have done so, being a former director of women's programs for the National Clearing House for Alcohol Information of the Health, Education and Welfare Department.

The author has been in touch with the right people in the field — the National

Council on Alcoholism, Rutgers University Center of Alcohol Studies, Alcoholics Anonymous, and numerous well informed individuals.

I found extremely interesting some of the background and historical information she brings out. "The ancient Greeks may have been the first to take note of the fetal-alcohol syndrome." I didn't know that. This was thought to be a new health discovery of the last few years. Early colonial society was a time when the ladies drank with the men and that was potent medicine. The women had a high rate of addiction from the 1850s until Prohibition. Women power led to Prohibition, and voting privileges came as a result of the relationship between the two concerns, and a growing know-how on the part of women.

But mostly, we learn that women are different from men in alcohol abuse. For the man it is sad, and maybe just "too much of a good thing." He may be irresponsible and weak, but we understand

and forgive. When a woman goes too far, "our tolerance runs dry, and she is seen as immoral and incapable of filling her roles of wife and mother, or even of being a woman."

The number of women alcoholics is increasing dramatically. We have literally mistreated them, socially and medically. They include all classifications of women, rich and poor, highly educated and less so, old and young, lesbians and heterosexuals.

For those who are concerned, interested, or involved with alcoholics in possible treatment situations, this is an important book.

(The Rev.) ARLEIGH W. LASSITER
St. Luke's Church
Shawnee, Kan.

Fr. Lassiter is the chairman of the Commission on Alcoholism of the Diocese of Kansas and is on the executive board of the Recovered Alcoholic Clergy Association. Ed.

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THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

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PEOPLE and places

Appointments

The Rev. **Andrew Kadel** is curate, St. Matthew's Church, Lincoln, Neb., and chaplain at St. Monica's Home. Add: 2325 So. 24th, Lincoln, Neb. 68502.

The Rev. **Phillip Thomas** is vicar, St. Augustine of Canterbury Church, Lexington, Ky., chaplain, University of Kentucky, and diocesan evangelist, Diocese of Lexington. Add: 622 High St., Lexington, 40502.

The Rev. **William L. Winston** is vicar, St. Alban's Church, Morehead, Ky., and chaplain, Morehead State University. Add: 121 Fourth St., Morehead, Ky. 40351.

Ordinations

Priests

Central Gulf Coast — **Robert A. Boone**, curate, St. Christopher's Church, Pensacola, Fla. Add: P.O. Box 2235, 32503.

Virginia — **Lowell B. Harlan**, curate, St. Barnabas' Church, Annandale, Va.

Deacons

Virginia — **Richard A. Lord**, assistant, Church of the Apostles, Fairfax, Va.

Address Changes

The Rev. **Russell E. Francis**, 6A Maple Court, John Knox Village, Orange City, Fla. 32763.

The Rev. Canon **Joseph H. Hall, III**, 231 Woodlane Rd., Beverly, N.J. 08010.

The Rev. **J. Colin Mainer**, 1 Park Rd., Apt. 1, Monmouth Beach, N.J. 07750.

Retirements

The Rev. **Thom W. Blair**, rector of Trinity Church, Boston, since 1974, retired September 1. Add: 735 Goodwin St., Williamsburg, Va. 23185.

Deaths

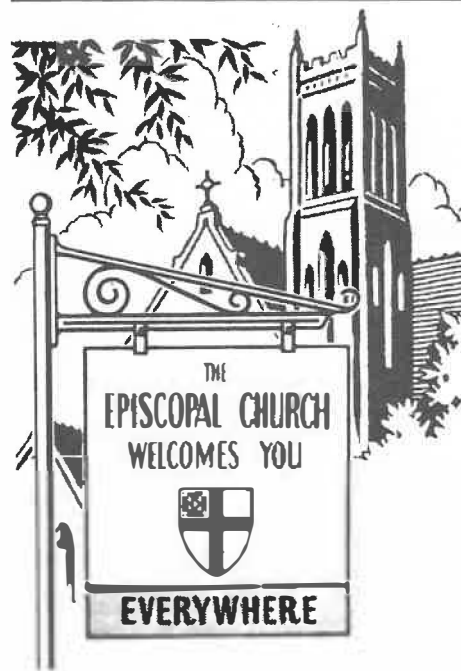
The Rev. **Harry Carter**, a deacon of the Diocese of West Texas, died July 23. He was 93.

Mr. Carter was born in England in 1887, and at-

tended Morley College there. Following retirement from a career in accounting and banking, Mr. Carter was ordained to the diaconate in 1974. He was 87 years old at that time. Prior to his ordination, Mr. Carter had served as lay vicar of the Church of Our Saviour, Aransas Pass, the Church of the Holy Comforter, Sinton, and St. Andrew's Church, Robstown, all in the Diocese of West Texas.

Barbara Walton St. Claire, wife of the Rev. Elbert K. St. Claire, rector emeritus of Church of the Advent, Kennett Square, Pa., died July 3. She was 61.

Mrs. St. Claire was a graduate of the Shipley School, Bryn Mawr, Pa., Bryn Mawr College, and the University of Pennsylvania Graduate School. She and Fr. St. Claire were married in 1944. Mrs. St. Claire served the Church of the Advent in a variety of positions during the years 1952-78, while her husband was rector there. She was a member of the Chester County (Pa.) mental health board and a founding member and secretary of the Pennsylvania Lupus Foundation. Mrs. St. Claire was book review editor for the *Diocese of Pennsylvania Church News* from 1961 to 68, and a contributing editor for *The Witness* from 1962 to 1969. She is survived by her husband, a son, the Rev. E. Kyle St. Claire, Jr., of Lansdale, Pa., a daughter, Mrs. Alice Long of Princeton, N.J., two grandchildren, and a sister.



CHURCH DIRECTORY

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

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon **Ward McCabe**, the Rev. **Jos. Bacigalupo**, the Rev. **Maurice Campbell**, the Rev. **Richard Leslie**, the Rev. **Frederic W. Meahger**, Dr. **Brian Hall**
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. **F. Newton Howden, r**
Eu every Sun at 8 (1S, 3S, 5S, 11); MP 2S & 4S at 11

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. **H. Stuart Irvin, D.Min., r**
Sun H Eu 7:30, Service & Ser9 & 11:15 (H Eu 1S & 3S). Daily 10

ST. GEORGE'S PARISH 2nd & U Sts., N.W.
(just north of Rhode Island Ave.)
Sun Masses 7:30, 9, 11. Daily Mass, Mon, Wed, Fri 12 noon,
Tues & Thurs 7

ST. PAUL'S 2430 K St., N.W.
The Rev. **James R. Daughtry, r**
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;
also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP
6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. **Eckford J. de Kay**, dean Near the Capitol
The Rev. **Gus L. Franklin**, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30
Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15
Wed. Daily office at 12 noon. Cathedral open daily.

BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
The Rev. **Richard Holloway, r** 30 Brimmer Street
The Rev. **Robert Malm**, the Rev. **Geoffrey Hahneman**, the
Rev. **Richard Kilfoyle**
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,
Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues
12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat
5

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

NEWTON, MASS. (& Boston west suburbs)

PARISH OF THE MESSIAH 1900 Commonwealth Ave.
On Rte. 30 near Rtes. 90 (Turnpike), 95 (128) & 16
The Rev. **Wm. C. Lowe, r**, the Rev. **Judith Carpenter, d**
Sun MP 10:05, Sung Eu 10:30, EP 6:15 (Tel. 527-8505)

(Continued on next page)

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, 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, 1st 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; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHURCH DIRECTORY

(Continued from previous page)

NEWTON, MASS. (Cont'd.)

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the
Rev. Henry M. Palmer, the Rev. Richard Cromwell
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

MINNEAPOLIS, MINN.

GETHSEMANE (historic, downtown) 905-4th Ave., So.
The Rev. John Duke Eales, r; Canon B.G. Miars, ass't
Sun Mass 8 & 10 (signed for deaf), MP 4S. Wkdy as anno

KANSAS CITY, MO.

ST. PAUL'S 40th & Main Sts.
The Rev. Murray L. Release, r
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th
Tues); Fri 12:00 noon HC

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon,
Wed, Fri & HD H Eu 12:10

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

LAS VEGAS, NEV.

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

CAPE MAY, N.J.

CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.
Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H
Eu Tues. 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'
Days as anno

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat
10; Organ Recital Thurs 12:30; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed
HC & Healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S. Wkdy 12:10 H Eu
Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues & Thurs.
Church open daily 8 to 6

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

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts;
Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10.
Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, associates
Sun. 8 & 10:30 (MP 2S & 4S, HC 1S & 3S) 12:15. HC Wed
6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30, 11 Sol; Tues-Sat 10, Mon-Thurs 6

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
The Rev. Martin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells; r; the Rev. David A. Ousley, the
Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05. MP 11. Mon-Fri MP 8, HC 8:15,
12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to 6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan,
d
Sun Mass 8:30, 11. Daily: as announced

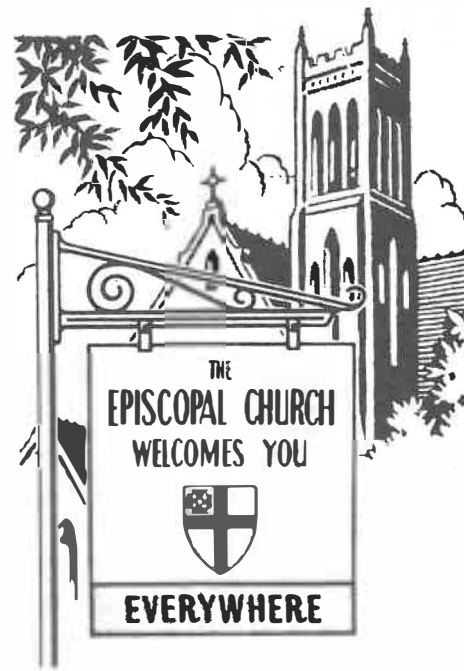
BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,
III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

ST. LUKE'S 5923 Royal Lane, 75230
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30



FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack
Roan, the Rev. William Cavanaugh, the Rt. Rev. Wilson
Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC, 4:45 EP

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

ST. MARTIN'S near Parham & Broad
The Rev. W. Frisby Hendricks, III, v
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. John T. Talmage, the
Rev. Rex Perry, assoc; the Rev. William Newby, Dir. of Deaf
Congregation
Sun 8, 9 (Deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP 5:15.
Sat Mass 10

ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,
4S & 5S)

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whether they are at home or away from home. Write to
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rates.