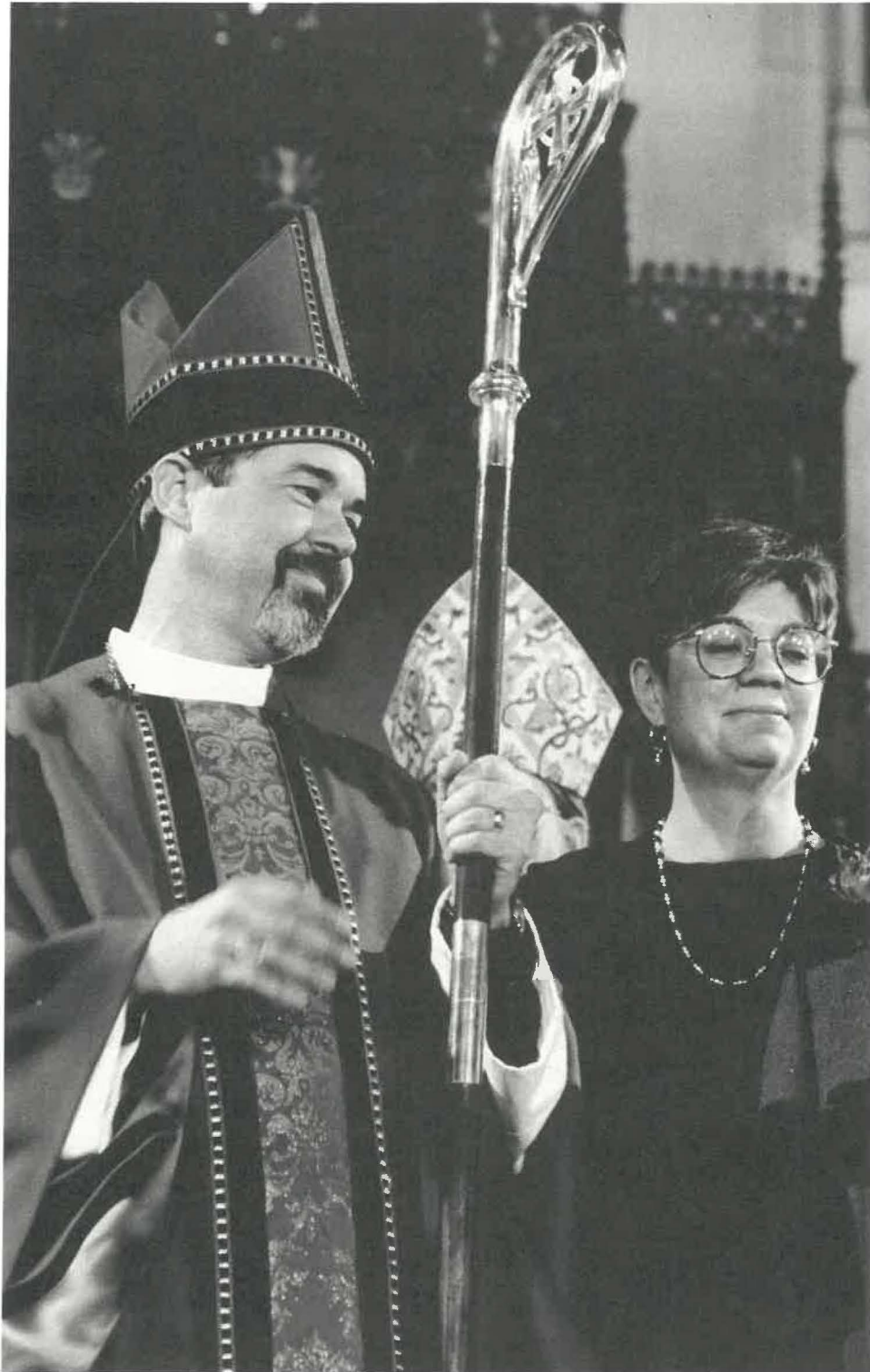


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'Homecoming' in Western Massachusetts [p. 10]

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The Holy Balance of Lent

We are all familiar with the traditional Lenten disciplines of penitence and soul-searching in which Christians are to engage for 40 days. However, it occurred to me some time ago that Lent could be used appropriately as a time for something else as well. If we go by the rhythms of the natural world, as Jesus often taught, then Lent can be a time to balance our discipline of dying to our sins with a discipline of encouraging new growth by using a little bit of “fertilizer.”

Those of us who are houseplant gardeners know we can start feeding our plants again at this time of year: The days are getting longer and the late winter sun is stronger. The plants perk up from their winter rest. They are ready again to begin the process of growing.

I suggest we can do the same as the plants. In our souls’ gardens, what will make us perk up and start growing again? What will make the Son stronger in us?

Perhaps this is the opportunity to join a Bible study, or to start participating in parish outreach programs. Perhaps we need to make time in our busy lives for silence and meditation or spiritual and devotional reading. It’s possible that we know we need to go to church for prayer and worship at least as often as we go to church to work. Surely we need to work on our prayer life, and we all need to develop more of a play life. What “fertilizer” will make our souls — and thereby our very lives — healthier?

I do not deny the necessity of penitence, fasting, denial and the other usual Lenten disciplines. They are vital in our relationship with God: The seeds, after all, must die in the darkness before any growth can begin. However, balance is needed. Once the “plants” start to grow, they (we) need to be nurtured to stay healthy.

Seeking the Light

One of the ultimate purposes of Lent is for each of us to draw steadily closer to God through Christ. Sometimes the process of the new “plant” emerging is painful, but just as seedlings seek the sun’s light in order to grow, so, too, Christians seek the redemptive and reconciling Light of the Son. The journey of new growth is always just beginning, so if we don’t already strive for a more balanced life of faith, perhaps Lent is the appropriate time to start.

During Lent we search for the Light of the opened tomb. If we are balanced in our search — if the flowers in the garden along the way are cherished and nurtured — our souls will be healthier, we will be stronger, we will stand straighter.

Our guest columnist is Eugenie R. Rayner, a freelance writer who lives in West Hartford, Conn.

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The Rt. Rev. Robert Scott Denig and his wife, Nancy, are greeted by the congregation upon his consecration as Bishop of Western Massachusetts [p. 10].

Photo by David Roback, Springfield Newspaper

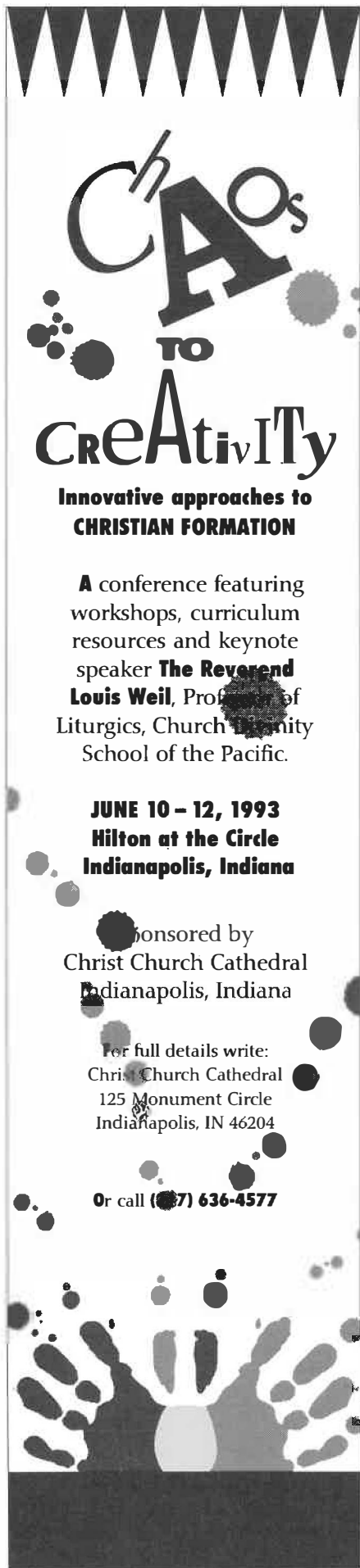


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LETTERS

Ideological Terrorism

The board of Integrity dissociates itself from the National Council of Churches' (NCC) vote which refused observer status to the Universal Fellowship of Metropolitan Community Churches, a predominantly homosexual group [TLC, Jan. 3].

It also calls for "the immediate replacement of the Rev. William Norgren as ecumenical officer of the Episcopal Church and the replacement of four other members of the Episcopal delegation" who voted against observer status. This comes from a group which has now begun a new buzzword, "gentle," as a self-description. It is a group which has terrorized everybody, not only to give its members freedom of democratic voice, but also a place to make decisions (even if they offend others) while, at the same time, withdrawing the same freedom from others.

When will we realize that the ideological terrorism of Integrity, a despotic and ruthless segment who simply want everything their own way and on their own terms, is running the program of this church and the rest of us who are paying the growing costs?

Fr. Norgren is entitled to opinion and vote, even if it is contrary to Integrity's wishes.

Frankly, I don't care *who* goes to the NCC or who observes, since I have never followed the fortunes or misfortunes of the WCC. Both are too great a pain for the church and have out-lived their usefulness. But I do wonder if, politically and in the church, we have entered an era of despotism under the guise of democracy. Certainly that is the way Integrity and its friends seem to work.

(The Rt. Rev.) **TERENCE KELSHAW**
Bishop of the Rio Grande
Albuquerque, N.M.

Those Who Leave

As I see a number of people trying to justify their abandonment of the Episcopal Church on the grounds of the latest changes in the prayer book or on the grounds of the ordination and consecration of women, I am reminded of the pharisee in the temple (Luke 18:9-14). You will recall that the pharisee was so proud of his belief in the law and the prophets, so proud of his adherence to every jot and tittle of the

law, that he forgot the words of the prophet Micah:

"The Lord has told you mortals what is good and what it is that the Lord requires of you: only to walk humbly with your God" (Micah 6:8).

I fail to see the difference between trying to hold on to a specific edition of the prayer book (remember, the 1928 edition was the sixth or eighth variation thereof) and the pharisee's clinging to the law and the prophets. Similarly, I fail to see how the clinging to an ancient rule of sexual discrimination is any different from the churches in Galatia clinging to the requirement that Christians be circumcised Jews first.

Rather than seeking new churches in order to preserve our pride in the old laws, we should all spend more time walking "humbly with [our] God."

ROBERT WIEGAND, II
Greenwood Village, Colo.

It's Missed

The letter from the Rev. David W. Cammack [TLC, Jan. 31], responding to the article by George Wickersham [TLC, Dec. 27], encourages me to express my opinion as a lay person. I miss Morning Prayer!

I was brought up in the Episcopal Church in a small town which was part of New York City. There we had Holy Communion on the first Sunday of each month. It was something special, showing us the mystery and awesomeness of God and teaching us to worship him. The rest of the month we had Morning Prayer, a joyous uplifting of voice and heart in adoration of God the Creator. It taught me to enjoy and appreciate the Bible. I learned far more of God's love for me than I did in Holy Communion, and developed in me a great love for God the compassionate Father.

Now I am living in a parish and a diocese which ignore Morning Prayer. We have Holy Communion morning, noon and night. It has become a commonplace recitation of words which lack the beauty of the 1928 Prayer Book (although they are perhaps clearer to younger minds). I have asked several priests if we could have Morning Prayer occasionally, perhaps

once a month or on the fifth Sundays. Only one ever gave me an answer and he advised me to read it myself at home. That I do, but it is not the same as joining in the canticles sung by a joyous congregation, nor the words of the prayers read reverently by friends who appreciate their beauty and their meaning.

DOROTHY SCOFIELD
Davenport, Fla.

Shift of Leadership

It seems to me that the recent historic decision to ordain women in the Church of England [TLC, Nov. 29] signifies a shift of leadership initiative from the Roman Catholic Church to the Anglican Church.

Just as at the time of the Reformation, historic leadership initiative shifted from the Roman Catholic Church to the Anglican Church, so again we are being called upon to assume leadership. Those who opt for the Roman Catholic position, I believe, will lose the initiative for leadership. In the words of Lowell, "Time makes ancient good uncouth."

Let us pray the Anglican Church will seize the leadership role entrusted to her and lead the church catholic through this dark night of past Christian secularism to a new dawn of Christian faith.

(The Rev.) ALBERT S. CHAPPELEAR
Cambridge, Ohio

Language of Power

I agree with Ward A. Nelson, who, in a recent letter to the editor [TLC, Feb. 7] deplors the way in which many women who are priests talk as if women's ordination were primarily an issue of "power and the operation of power." Nevertheless, as a woman seeking ordination, I would like to suggest some reasons why this is so.

First, in the past, the Christian virtues of humility and service were invoked to exclude women from positions of power in the church. These virtues were rightly held up as an ideal for both men and women. Nevertheless, it seemed that only women were expected to take them seriously and to work humbly behind the scenes to keep the church running while the men occupied positions of power and got the glory. The position of women in the church has improved dramati-

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LETTERS

(Continued from previous page)

cally, but women like me who remember the bad old days still cringe a little when we hear we should not be seeking power, but committing ourselves to service.

More importantly, a process not unlike natural selection picks out women who speak the language of power for ordination. This language is the dialect of that group within the church which is most supportive of women's ordination. A woman who speaks that group's language and is sympathetic to its unorthodox theologies (and atheologies) will have a relatively easy time finding friends, supporters and a church where she feels comfortable to sponsor her.

By contrast, a woman who is theologically conservative, unsympathetic to "feminist theology" and to the language of power, will have a much harder time finding support, since most who share her views oppose the ordination of women.

In short, women who speak the language of power get support and so enter the priesthood in relatively large numbers; women who hold a more traditional view of the priesthood find it much harder to get support and so relatively few get through.

Ironically, if conservatives don't like this state of affairs, they should support women seeking ordination.

JANE SWIFT

Edgewater, Md.

What He Meant

I have read and reread the letter of Merrill Orne Young [TLC, Jan. 24], sure that I must have missed something. If he has any company in our church in what he apparently thinks Jesus told the woman taken in adultery, then it is no wonder we are running off in so many theological directions.

I fail to understand how any reasonable person could think that Jesus had given the woman permission to continue her sinful ways by, in effect, telling her, "Go ahead! It's a sin no more." The clear message our Lord gave to the woman is that there is forgiveness of sin in the face of true repentance, true determination not to continue in the sinful behavior being repented of. There is no hint that he simply removed the moral or sinful content of adulterous behavior.

I trust that Mr. Young's priest has by

now accomplished his or her teaching duty of disabusing church members of such mistaken understandings of the scriptures. If not, perhaps some independent study on the part of Mr. Young of what St. Paul has to say about the idea that baptism and God's grace give one free rein would be beneficial.

(The Rev.) CHARLES R. THREEWIT
Black Hills Mission
Newcastle/Sundance, Wyo.

Assisting Bishop

For the record, the late Bishop Alfred L. Banyard assisted for many years after retiring as diocesan of New Jersey at Christ Church, Riverton, N.J. [TLC, Jan. 24]. Presumably his Requiem Eucharist and burial from St. Mary's, Burlington, was due to the historic role of that parish in the Diocese of New Jersey.

ROBERT HULME
Princeton, N.J.

Be Wary

I am getting bored with the plethora of articles and letters pleading for unity within the Episcopal Church. Whenever I read these pleas, my "Be Wary" antennas are activated. The authors invariably want to achieve unity by having the rest of the church accept their particular points of view.

It seems to me that it is naive to believe unity is a useful goal with all of the different cultures, talents, skills and personalities that God has blessed us with. To borrow a phrase from a friend: "The Episcopal Church does not require you to leave your brain at the door." Listening to, discussing with and learning from others have helped me accept the love of God and to love my neighbors and enjoy our differences. Sometimes it is necessary to agree to disagree.

ROBERT J. ARMSTRONG
Ashland, Va.

Common Faith?

Your editorial, "Disagreeing on the Basics" [TLC, Jan. 17], expresses concern that matters of basic teaching have to be brought up at diocesan conventions and concludes that it is a worrisome sign. It is more than a worrisome sign. It is the beginning of the death throes of a dying church that has
(Continued on next page)

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LETTERS

(Continued from previous page)

not one whit of an idea as to what is its common faith. The Unitarians are at least honest about it.

In the same issue, a letter from Fr. Alvin Van Pelt Hart, commenting on the Missionary Diocese of the Americas, calls for the "know-nothings" to leave the church. It is an attitude devoid of Christian charity and typical of the ideological mindset ruling this church. When the Decade of Evangelism is over, I think we will see who the "know-nothings" are as they preach their way, their truth and their light from pulpit to pulpit across empty pews or as they perform the latest in pagan fertility rites.

I have decided to leave the Episcopal Church, most likely for the Roman Catholic Church. The question is when.

G. ALLEN PERRY

Arlington, Mass.

Warm Parish

In the past, THE LIVING CHURCH has commented on the lack of warmth in the way visitors are greeted (or not) in many Episcopal churches. I, too, have experienced a less than warm welcome in various parishes I have visited.

My wife Anne and I recently attended Christ Church in Rolla, Mo. We were greeted warmly at the door by several ushers as well as the rector, the Rev. Daniel Erdman. During the peace, people went out of their way to acknowledge our presence. After the service, several people made a point to talk with us as we left the church.

Liturgically, the service was crisp and well done. The homily was spiritually thought-provoking and informative. However, the most important thing to us was the warmth and openness to strangers that we experienced. Christ Church, Rolla, is a parish I would want to attend if I lived in the area. It is an excellent model of how parishes should reach out to guests if we are really serious about spreading the gospel.

DAVID MASCHGER

Aliquippa, Pa.

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The Rev. Canon Phillip J. Rapp, (right) President and CEO of The Saint Francis Academy, welcomes the Rev. Canon Peter M. Norman aboard as Vice President of Development Services. The Saint Francis Academy, with psychiatric treatment centers, psychiatric hospitals, and early intervention programs for troubled youngsters ages 10 through 18 and their families, is an ecumenical ministry of the Episcopal Church, serving young people nationwide. Canon Norman has more than 30 years experience in fund raising for the church, focusing on helping church agencies meet the financial demands of growing ministries. To contact Canon Norman, call 1-800-423-1342.

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Consecration Is a 'Homecoming'

The Rev. Robert Scott Denig went "home" to Western Massachusetts when he was consecrated the seventh bishop of that diocese Feb. 20 at the Second Congregational Church in Holyoke.

Bishop Denig had been ordained priest in Western Massachusetts in 1973 and served the early years of his ministry there, first as curate at St. John's, Northampton, and as chaplain at the University of Massachusetts and rector of All Saints', South Hadley, from 1975-79. From 1979-84, he was rector of Christ the King in Frankfurt, Germany. He was rector of Holy Comforter, Vienna, Va., from 1984 until 1992, when he was elected bishop.

More than a thousand people from as far away as Germany and 12 bishops gathered for the service of consecration. The Most Rev. Edmond L. Browning, Presiding Bishop, was the chief consecrator, assisted by the two most recent bishops of Western Massa-

chusetts, the Rt. Rev. Andrew F. Wissemann, who retired at the end of 1992, and the Rt. Rev. Alexander D. Stewart.

Music was provided by a brass quintet, a combined choir of 130 voices, the Joyful Sound chorus from Virginia, and Harmony, a multi-cultural singing group from Amherst, Mass.

The Rt. Rev. Peter J. Lee, Bishop of Virginia, preached the sermon, challenging the congregation to recall the rich and faithful history of the 91-year-old diocese. He encouraged the new bishop and his people to continue their lives of faithful witness and Christian vision in the communities in which they live.

On the following day, Bishop Denig was welcomed and seated in Christ Church Cathedral, Springfield.

Bishop Denig, his wife, Nancy, and children Julia and Nicholas, will live in Northampton.

MARY LOU LAVALLEE

Vatican Response 'Disappointing'

The Archbishop of Canterbury, the Most Rev. George Carey, told a group of ecumenists that "hopes for organic unity seem to have faded," between Anglicans and Roman Catholics following the Church of England's decision to ordain women as priests [TLC, Nov. 29]. "The communion for which our Lord prayed sometimes seems as far off as ever.

"Dreams and visions seem to have faded into a mist of disappointment and a mood of resigned realism," Archbishop Carey said at Malines Cathedral in Belgium. The archbishop said frustration and disappointment have overtaken the dialogue between Anglicans and Roman Catholics, and that the split has become more pronounced by the desire of some Anglicans to become Roman Catholics.

"Anglicans cannot pretend to be anything other than disappointed by the Vatican response" to the ARC dialogues, the archbishop said. He added that some Roman Catholics "are confused and disoriented" by the movement among Anglicans to ordain women priests.

Archbishop Carey said a representa-

tive laity in a church governed by synods is complementary to government by bishops.

"Our tradition of tolerance, enriched by the Anglo-Saxon intellectual environment, offers a climate in which forms of theology can flourish which are both free and loyal to the tradition," he said.

Meanwhile, Cardinal Basil Hume, the Roman Catholic Archbishop of Westminster, issued a statement reminding Anglicans that any decision about shifts of Anglican parishes to Roman Catholicism would have to be approved by Rome. Cardinal Hume's statement was in response to recent news reports that some Anglicans were close to working out an agreement to form a national network of Anglican parishes to be in communion with Rome.

Cardinal Hume said he made it clear to some Anglicans that it would be up to Pope John Paul II to make a decision.

"He will doubtless listen to the recommendations of our conference of bishops," Cardinal Hume said, referring to a meeting April 19-22.

Coalition 14 Has Not Called It Quits

Some of its member dioceses have dropped out and those that remain can't agree on a common purpose, but Coalition 14 continues to exist, and has scheduled another meeting for next year. It held its 1993 annual meeting Feb. 11-13 in Scottsdale, Ariz.

Formed in 1971 to allocate national church grant funds to the 14 aided, or "missionary," dioceses of the Episcopal Church, the coalition also helped develop new strategies for the church's mission and ministry.

Over the years, some member dioceses became economically self-sufficient and left the coalition. Others which achieved the same status chose to remain members in order to share mutual concerns.

After funding for dioceses with largely Native American population was taken from C-14 and given to the Episcopal Committee on Indian Ministry two years ago, much of the budgetary work of the coalition was gone.

Only three dioceses — Idaho, Eastern Oregon and Western Kansas — receive base budget support from the national church through the coalition.

Coalition president Chris Telfer noted, however, that the treasurer's office at the national church headquarters had changed the C-14-approved grant amounts for previous years, and that communications are continuing to resolve that.

Represented at the meeting were the three aided dioceses and Nevada, Arizona, Rio Grande, Wyoming, Northern Michigan, South Dakota and Navajoland.

They participated in workshops led by Rabbi Edwin Friedman, a family therapist, who spoke about aspects of leadership.

During discussion on whether the coalition should continue to meet, or disband, the Rt. Rev. John Ashby of Western Kansas said he had benefited from the networking at the annual meeting.

The Rt. Rev. Rustin Kimsey of Eastern Oregon said his diocese is committed to a fund-raising program to eliminate the need for the grant.

DICK SNYDER



RNS

Now that Sen. John Danforth (R-Mo.) has announced he will not seek a fourth term in the U.S. Senate, he is looking forward to a more active ministry. The senator is an Episcopal priest who assists at a Washington, D.C., parish on a part-time basis, but he does not believe parish ministry is in his future. Sen. Danforth has discussed the future with the Rt. Rev. Hays Rockwell, Bishop of Missouri, but said "I don't have a clear view of what it is I will do. Nothing has been decided." In a recent interview with Religious News Service, the senator said his goal is to "make a better contribution to the church than I have to date."

Two Suffragans Will Be Elected

Seven persons have been nominated for the election of two suffragan bishops in the Diocese of Virginia. A nominating committee released the names for the May 1 election, which the Rt. Rev. Peter J. Lee, Bishop of Virginia, called for in anticipation of the retirement of the Rt. Rev. Robert P. Atkinson, assistant bishop.

Those nominated are: The Rev. Antoine L. Campbell, canon missionary of the Diocese of South Carolina; the Rev. David C. Jones, rector of the Church of the Good Shepherd, Burke, Va.; the Rev. Caryl A. Marsh, rector of St. Paul's, Salt Lake City, Utah; the Rev. Canon F. Clayton Matthews, canon to the ordinary of the Diocese of Virginia; the Rev. William F. Myers, rector of St. John's, McLean, Va.; the Rev. Anna Jones Stribling, rector of St. John's, Arlington, Va.; and the Rev. Rosemary G. Sullivan, rector of St. Clement's, Alexandria, Va.

All of the nominees, including any who might be nominated by petition before March 15, will be introduced to the diocese April 20-22 at a series of meetings to be held at four locations.

CONVENTIONS

The annual council of the **Diocese of Virginia** set a historic precedent during its Jan. 29-30 meeting in Richmond with the passage of the first constitutional provision for youth delegation in the Episcopal Church.

The constitutional change instructs the diocese's executive board to elect four council delegates under age 19. Supporters of the constitutional change argued that the youth are not only the future of the church, they are the church. Opponents questioned the council's restructuring of its policy-making body to designate votes for special populations, asserting that empowerment for ministry happens at baptism, not at being given legislative vote, and that council delegates should be elected by their respective vestries and congregations.

The new youth delegates, who will have full seat, voice and vote, will be among other council delegates attending a special council May 1 to elect two suffragan bishops.

The two new suffragans will be consecrated shortly before the retirement of the Rt. Rev. Robert P. Atkinson, who announced to council that he will retire at the end of October. In an address to council, Bishop Atkinson saluted the Rt. Rev. Peter J. Lee, Virginia's diocesan, as "the finest and most able bishop in the Episcopal Church." Bishop Atkinson was coadjutor of West Virginia from 1973-76, and bishop of that diocese from 1976-88 before moving to Virginia.

In his annual pastoral address, Bishop Lee highlighted a model for shared ministry which he said would continue to be a hallmark of life in the diocese. Referring to the gospel (John 21:15-19), Bishop Lee said: "We believe that all persons in the body of Christ have gifts to offer, and that a central task of the church is to release those gifts so God's kingdom may be extended and the gospel of Christ may be experienced in its reconciling power through the gifts we share. We are called to stretch out our hands to one another."

The church will also be challenged by "the variety of households of divorced and single parents, blended families, sexual minorities, persons with different values than the ones with which we were raised," Bishop Lee said. "But fidelity to the gospel

requires us to stretch out our hands and to recognize that often we need to go where we do not wish to go."

Bishop Lee told council delegates that the top priorities in the diocese would be church planting and congregational development, strengthening the ministry of the laity and providing guidelines for the prevention of clergy sexual misconduct.

In other business, council approved resolutions supporting state legislation on gun control, establishing a task group to study issues concerning protection of religious freedom and engaging in a study of diocesan communications.

SARAH BARTENSTEIN

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Passage of a compromise resolution upholding the civil rights of gay men, lesbians and bisexuals was a highlight of the convention of the **Diocese of Colorado** Feb. 12-14 in Denver.

The measure, dramatically presented by the rectors of two parishes representing different theological positions, stated that the diocese does not condone prejudice or hatred in any form, reaffirmed the 1982 General Convention resolution proclaiming that "homosexual persons are children of God and entitled to full civil rights," and urged Colorado Episcopalians to make every effort to ensure that the civil rights of gays are legally protected.

The compromise stopped short of calling for repeal of the controversial constitutional amendment passed by Colorado voters last November, now under court review, which would not allow state and local laws to provide anti-discrimination protection for homosexuals.

In his convention address, the Rt. Rev. Jerry Winterrowd, Bishop of Colorado, focused on forming a new vision for the diocese.

"I believe church growth is at the heart of the Christian gospel," he said, naming this his top priority. The bishop said he has called for development of a comprehensive church growth plan for the entire diocese.

Bishop Winterrowd also announced that a system of regional centers is to be established throughout the diocese in order to provide essential resources for small congregations, that the catechumenate process will be explored,

(Continued on page 27)

The Importance of Bible Study

By MARGARET STRINGER

A new and refreshing breeze is blowing through the church. More and more adults, eager to increase their knowledge of the Bible, are entering into Bible studies. Yet this is still a predominantly neglected area of Christian education in the local church.

Church leaders are well aware of the need for Christian education for our children, and money is customarily budgeted for that purpose. Much effort and dedication is put into meeting that need for young people. Meanwhile, excuses offered for not providing the same direction and encouragement for adults may include lack of money, lack of time on the part of the clergy, lack of interest of adults, or lack of lay leadership.

Meaningful Bible studies for adults can have the effect of revitalizing the church, but we need to look at the things that may deter a parish from entering into such an important ministry, and find ways to deal with them successfully.

For many churches, budgets are already stretched to near limits. Finding funds for an additional program can well be the excuse for not putting an emphasis on adult Bible study. However, this can be one of the least expensive programs to implement.

Most adults have their own Bibles, or the church usually has them available. If not, the church has identified a need. Others will want to purchase their own Bibles. Surprisingly, there are many church members who are not familiar with the various translations, and would greatly appreciate help in selecting their personal Bible. Introducing them to concordances can be most helpful. Churches readily respond to the need for Bibles in other parts of the world, but often fail to see the need that exists in their own congregations. Where funding is a problem, there may be many in the church who would love to donate a Bible.

Lack of time on the part of the clergy can be a problem, but while

clergy are perhaps the best qualified and most logical persons to lead Bible study, they may already have enormous demands on their time. Frequently, there are capable helpers among the laity. With the abundance of excellent Bible study material and teaching manuals available from the diocesan office or other sources, no one needs to be reluctant to assume this role because of limited knowledge of the Bible. Anyone with good leadership qualities and a commitment to

to read a Bible study guide and share with one another how the scriptures apply to their lives. Beginning with prayer and seeking God's guidance and blessings on their study are vital ingredients for fruitful Bible study. As the group grows in knowledge of the Bible, its members' enthusiasm is sure to increase and draw others to study God's word.

One deterrent to getting adults involved may be their reluctance to admit how little they know about the Bible. But if the emphasis is upon the fact that everyone is there to learn, no one should be uncomfortable. Most Bible study guides provide good suggestions on how to avoid such a situation, as well as on how to keep the group on track.

A lay leader may seem less threatening to a small group than the clergy. Once participants are assured they will not be called upon to answer deep theological questions, nor be expected to know where everything is located in the Bible, they will be more willing to become involved.

An important part of church outreach should be to those faithful adults who are in the pew each Sunday, but whose instruction in the Bible has been neglected. In many years of starting and leading adult Bible studies, my husband and I have found there is a great longing for such teaching, especially among adults. The more we are involved in small groups, the more convinced we are of the lack of biblical knowledge among some who attend church regularly. For many, their study of the Bible ended with confirmation.

A good many of our young adults, having grown up with the idea that confirmation was the end of any formal Bible study, are facing the task of raising their children with inadequate preparation in Christian living. Parents need the proper biblical background for guiding their youngsters into the ways of coping with the peer pressure that draws them away from the church. If adults are willing to study the Bible and feel comfortable with God's word, this will have a
(Continued on next page)

**For many,
their study
of the Bible
ended with
confirmation.**

the Lord can learn to lead a Bible study. However, encouragement and direction from the clergy, as well as their guidance in the selection of materials, is vital to the success of the group. We have seen tremendous spiritual growth occur when a person is asked to lead a Bible study. No adult Bible study should begin without first consulting the rector to avoid conflicting schedules and programs.

Churches are often caught up in statistics. If a program does not draw a large enough group, the tendency is to cancel it. The number of persons interested may be a block to beginning small Bible study groups for adults. Yet from small beginnings we have often seen great results. Many groups begin with two or three getting together

Margaret Stringer is a member of St. George's Church, Summerville, S.C.

'Measuring' Your Life

By MICHAEL T. McEWEN

A heartening development in the life of our church has been an increased interest in spiritual growth. By "spiritual," I mean a classical sense of the term, focused on personal prayer, discipline and spiritual direction.

One component of spirituality is a personal rule of life. For those not familiar with the term, a rule of life is an outline of an individual's program of prayer, worship, spiritual reading and spiritual guidance. Most people who begin to explore and expand the spiritual dimension of life are called upon by their priest or other spiritual guide to develop a simple rule.

It is important to remember that "rule" is related to the Latin *regula*, which means "to measure." A rule of life is not something one must worry about "breaking" or "violating." Rather, it is a means to measure how well a person's spiritual life is progressing.

Rules may be simple with only three or four items, or, for one who is spiritually mature, the rules may be lengthy and involved.

Here are two rules as illustrations:

For a beginner . . .

1. Spend a few minutes in prayer every morning using "In the Morn-

ing" from the Book of Common Prayer (p. 137).

2. Read the *Forward Day by Day* selection for each day.

3. Attend the Holy Eucharist every Sunday and on all major feast days (BCP, pp. 15-17).

4. Take on a daily act of discipline during Lent.

5. Meet with a spiritual director or counselor once a month to discuss prayer and spiritual life.

For an experienced priest . . .

1. Celebrate the Holy Eucharist on the Sundays and principal feasts and holy days prescribed in the BCP.

2. Say a three-fold office each day using a BCP form. Include intercessions and a confession at least once each day.

3. Devote some time (at least 15-20 minutes) to scripture and spiritual reading each day, and spend at least 30 minutes in contemplative prayer once each week.

4. Maintain a special daily discipline during Lent. Observe Ash Wednesday and Good Friday as fast days.

5. Make a confession at least during Lent.

6. Be under spiritual direction.

7. Keep a journal of spiritual reflections, insights and experiences.

8. Make a monthly day of recollection at a retreat center.

9. Be an active associate member of a religious order.

Both cases are the result of an

individual and spiritual director coming up with a rule that fits. Rules of life change according to the internal and external circumstances of a person's life. Because of that, the advice and counsel of a spiritual director is important.

A spiritual director does more than help develop and modify a rule of life. The Holy Spirit works through the discernment and experience of the director to help the directee mature spiritually. Finding a spiritual director can be challenging. The best place to start is probably by asking one's parish priest, or a monk or nun if there happens to be a monastery or convent nearby.

It is not necessary that one's parish priest be the spiritual director. In fact, a number of priests do not feel called to this ministry, even though they may be highly gifted in regular pastoral care and counseling. A spiritual director ought to be one who not only has the gifts for this specific ministry, but also has been under direction for a while and has received specialized training.

An appropriate rule of life and the guidance and support of an experienced spiritual director can transform one's life. If the need for spiritual growth strikes (and God tends to do that from time to time), find the right director and develop a good rule. Growth and an increasing sense of God's presence can be expected to begin shortly thereafter.

BIBLE

(Continued from previous page)

much more lasting effect on children.

In our church, newcomers are especially invited to come to a Bible study, but we are well aware that there may be regular members who have missed out on any organized adult Bible study. The small groups are a way of helping the newcomers get acquainted. We have seen the advantages of bringing together church members who attend different services. There may even be among our older, regular members those who

have taught in the past and would welcome being invited to assume this ministry. Among the newcomers there may be a wealth of talent as yet unknown to the parish. Some of them could be future leaders of small groups.

Small groups in homes often provide a comfortable, intimate setting for adult Bible study. They are an ideal method for evangelism, since it is much easier to invite friends or neighbors to come for coffee and Bible sharing than to get them to come to the church. Enthusiastic Bible study and the Christian love within the group may draw them to the church.

When an adult assumes a leadership role in the church, be it vestry, church school teacher, lay reader, or other ministry, that person becomes an example to the parish's young people. If the leaders in our churches are not involved in any regular adult Bible study, are we giving our youth the message that Bible study is unimportant? As the leaders of the church become involved in Bible studies, other people will follow their examples.

Bible study will be an enriching experience if we enter into it with a prayerful desire to come closer to our Lord.

Joy of the Kingdom

By PATRICK GAHAN

It was Christmas Eve. The store was packed. And while most other parents were off visiting, preparing tomorrow's festive dinner, doing last-minute shopping or stringing popcorn, Mother was working the cash register, quoting prices, wrapping packages and giving refunds. She had spent scores of Christmas Eves that way. It was a time to be endured, not celebrated.

So when Beverly Lewis, an old friend from Mother's childhood, stopped by the store with a brown paper grocery bag of Christmas food, Mom's polite smile hid her exhausted distrust. People were always giving us things they did not want. It's hard to get excited about a gift of potted meat and pinto beans on Christmas. Mother took the bag home and left it on the kitchen counter. She didn't need the added aggravation that looking inside it would bring.

When Mom arrived home, my sister Julia had a cup of hot tea waiting as Mom plopped down into one of our vinyl-covered dining room chairs. Mother's glass-eyed stare told the older children that she was too tired to do the Christmas shopping she had not done with the credit we did not have. But my youngest brother was yet too young to understand that. She would do the shopping, of course. The aisles of K-Mart would be full of these women who were all sailing that same feeble boat.

Then Mother caught her breath and an ounce of energy from the teaspoon of sugar Julia had put into her tea. She steeled herself to unpack the paper bag. But there was no Spam, no potted meat, no rice, no oatmeal, no dried pintos. No, instead, one by one Mother pulled out of the bag imported cheeses, salmon, chocolates, myriad crackers. The last thing she pulled from the bag was a bottle of red

The Rev. Patrick Gahan is senior chaplain at St. Stephen's Episcopal School, Austin, Texas.



'And when you pray...'

Third of six meditations on the Lord's Prayer

French wine. Mother had reached into that bag to discover that her world had changed. There would be Christmas.

The kingdom of God is like that bottle of wine. It begins in hiddenness like leaven in a lump of bread dough, salt on a baked potato, or an unpacked grocery bag. Our world is lifeless, tasteless and hopeless without it. It is paradoxical that the very vitality of our lives is manifest in something we cannot always see . . . like a precious pearl that has fallen into the cracks of the floor. And yet, we would surely get onto our knees to find it.

We pray for God's kingdom to come because we must see it to live. And we pray for God's kingdom to come because we want to be one of the bringers of it. None of us who have humbly "hallowed" ourselves before a holy God can dismiss the despair which encircles us. We would like to surprise others with the joy of the kingdom. We would bear the brown paper bag. For there is a multitude in

our midst who do not know they are loved, and sit in weariness looking for a sign that they are.

Georgé Herbert, the 17th-century metaphysical poet and "Country Parson," is known for his host of poems published only after his death. After Herbert had been elected public orator of Cambridge University, his path to greatness seemed to be set. It was this path he rejected in favor of a life of gratitude and service to the Lord Jesus Christ. His poem "Love (III)" pronounces the understanding of one surprised by the joy of the kingdom:

Love bade my welcome:
yet my soul drew back,
Guilty of dust and sin.
But quick-eyed love,
observing me grow slack
From my first entrance in,
Drew nearer to me,
sweetly questioning
If I lacked anything,

'A guest,' I answered,
'worthy to be here.:'
Love said, 'You shall be he.'
'I, the unkind, ungrateful?'
Ah, my dear,
I cannot look on thee.'
Love took my hand,
and smiling did reply,
'Who made the eyes but I?'

'Truth, Lord; but I have marred them;
let my shame
Go where it doth deserve.'
'And know you not,' says Love,
'who bore the blame?'
'My dear, then I will serve.'
'You must sit down,' says Love,
'and taste my meat.'
So I did sit and eat.

It was Herbert's intention to portray the Master serving the servants as found in Luke 12:37. He did so to show how precious we are to God, and to pronounce what we are to be — imitators of Jesus, bearers of his kingdom. We are to offer those who thirst — a taste of new wine.



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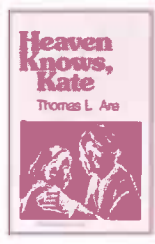


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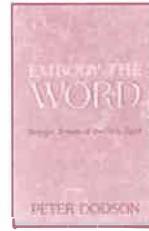
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Defeating Temptation

In past generations, most regular church-going Episcopalians heard the Ten Commandments solemnly recited a number of times each year. As the Holy Eucharist is celebrated more frequently, most people do not find this such an appropriate introduction to the liturgy every week or even every day. On the other hand, the Ten Commandments, or Decalogue, are appropriate occasionally.

We live in a society in which the failure to observe the Lord's Day, adultery and other sexual sins, the misappropriation of funds (which is stealing), false witness and covetousness are rife. It may be objected that the good people who go to church do not do these things. Unfortunately, church-goers are subject to the same temptations as everyone else. The best way to defeat temptation is not through considering many little arguments or exceptions, but rather confronting temptation with a solid wall of conviction that what is wrong is wrong because it is

wrong. Having God's commandments firmly in our minds helps.

The recitation of the commandments is certainly appropriate on one or more of these Sundays in Lent. The rubrics of the prayer book indicate how this is to be done.

Welcome

We extend a welcome to those who are not regular readers of this magazine. This Parish Administration Number, one of four we publish each year, is sent to members of the clergy who are not subscribers. We hope they will find much of interest.

As in previous Parish Administration Numbers, we emphasize articles which are appropriate to the day-to-day administrative duties of a congregation. For instance, this issue includes an article about the importance of small-group Bible study in the local church and advice for forming a rule of life is the subject of another article.

We are hopeful that those who do not see our magazine regularly will want to subscribe.

VIEWPOINT

A Case for Supervision

By JOHN C. FISHER

Ministry, especially parish ministry, can be lonely, demanding, emotionally draining work. Much has been made of the high vulnerability of clergy to burnout and related pathologies like depression, anxiety, alcoholism and family disintegration. Much has also been promulgated about what steps clergy and/or concerned congregations can take to counter this vulnerability. But despite the considerable consciousness-raising that has occurred about the problems, there are few signs that it is dissipating. Indeed, my own sense of how colleagues in ministry are faring leaves me convinced that clergy morale has rarely been lower. Perhaps it is time for us to consider a comprehensive, institutional response to the problem.

Our church suffers from woefully inadequate supervision of its clergy. That shortcoming needs to be addressed by church leaders. With rare exception, even clergy who are in therapy, support groups, team ministry and other periodic gatherings have no systematic means, beyond their initial

training and subjective experience, of receiving help with the emotional, spiritual and external issues they confront. Even though the problems clergy are presented with are frequently emotionally loaded, deeply personal, and of life and death significance, there appears to be an expectation that they should handle them all on their own. One might wonder if the restrictions of the confessional had somehow infused the entire exercise of ministry, or if those who are called to answer to God should be spared any inducement to answer to someone of lower stature.

The truth is that the burden of containing the problems (and attacks) of their parishioners, as well as the other difficulties inherent in their work, can push clergy away from potential sources of support and understanding into a shell (sometimes a fortress) of isolation and despair. These sources could be an effective means of inspiring clergy not only to necessary self-care, but also renewed vocational prowess, but not when they remain unreached. Without any supervisory structure in the church, even when clergy turn to each other for support, feelings such as shame, guilt, mistrust and need for affirmation can lead

them to avoid raising or facing the very issues which are most troubling.

Proper supervision should afford an environment in which clergy are encouraged and validated in presenting the demons with compassion and professional understanding. Fortunately, there is a plentitude of clergy who have the kind of mental health training and experience that could be applied to clergy supervision. There are also lay clinicians with sufficient understanding of church workings and issues to be eminently qualified. The help is there if there is sufficient motivation to seek it out.

But there's the rub. Most clergy feel as if they have enough to do already. Why seek out one more activity, especially when it may prove expensive? (It needn't.) If the answer is to prevent burnout, to enrich ministry, to instill self-confidence and self-awareness, that may sound good, but maybe a weekend retreat can take care of all that. (It can, but usually not for very long.) Perhaps encouragement to get supervision promulgated from a diocesan or national level would help. Perhaps it is even necessary, not just as encouragement, but as a mandate.

For more than two years I have par-
(Continued on next page)

The Rev. John C. Fisher resides in New York City, where he maintains a private psychotherapy practice.

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VIEWPOINT

(Continued from previous page)

participated in a weekly peer supervision group for 6-10 clergy. Over the years some members of this group have come and gone, although within any given 10-session trimester, participants are expected to commit to attending. Included within this gathering have been rectors, pastors from other denominations, assistants, interim pastors, chaplains and multi-vocational clergy. Each 10-session gathering seems to find its own rhythm and cohesiveness. We are led by the Rev. Ben Adams, a Presbyterian pastoral counselor who has a familiarity with parish issues. We take turns presenting either cases we are working with or personal concerns such as marital problems, parish power struggles, separation issues or vocational doubts. In addition to our formal presentations, we make time for follow-up and simply checking in with each other.

The relief of discovering again and again that other clergy share similar concerns to our own is palpable, as is the confidence imparted by the sensitive and informed guidance of our leader. One long-time participant recently called to an enviable new rectorship stated that his biggest hesitation in accepting the call was leaving the group. (He was encouraged to start a similar group in his new locale.)

It is worth noting that those of us who have stayed with the group have found not only the effectiveness of our ministries enhanced but, perhaps more important, our commitments to those ministries deepened.

Here, it seems to me, is one of what may be several models of how the church can offer much-needed supervisory help for its clergy. I have often been struck by how, in my other "helping" profession as a clinical social worker and psychotherapist, ongoing supervision is readily accepted and incorporated as a necessary ingredient of professional practice and growth. Is there a valid reason why the work of the clergy should be held to a lower standard? I do not believe there is. We need a commitment throughout the church to the efficacy of ongoing clergy supervision. Within such a commitment I am confident of the ability of the church to develop several models of supervision that will, with time, dramatically elevate the morale and effectiveness of the clergy.

BOOKS

Making Change Easier

CHOOSING A NEW PASTOR: The Complete Handbook. By Henry Virkler. Nelson. Pp. 264. \$12.95 paper.

"Who will be our new rector?" "How can we decide among so many possible candidates?" "Who should be on the search committee, and how long will it take them to find a new minister?"

Every year, hundreds of churches face these questions as they prepare for a transition in clergy leadership. For many churches, the departure of the senior pastor is scary, especially if there hasn't been such a change in a long time, or if there has been significant conflict in the church. During interim ministry, churches typically fear a loss of members and financial support. These fears are predictable, but cannot be allayed until there has been a lengthy process of discernment and self-assessment. Often church members do not understand this need, and the length of interim ministry can be frustrating for those who are impatient.

This book by Henry Virkler, a Christian psychologist, comes as a welcomed resource for vacancy consultants, interim clergy and search committees.

Virkler stresses the need for churches to give significant time to grieve the loss of the departing rector and prepare for the beginning of a new ministry.

One of the most interesting chapters in this book is the one titled, "Common Mistakes of Pulpit Committees." In it, Virkler identifies 21 common mistakes made by search committees during the interim ministry. Having worked as a vacancy consultant and interim pastor myself, I have witnessed these. One frequent mistake is to invite the interim pastor to be a candidate for permanent pastor. Another is for the selection committee to break confidentiality and discuss the names of candidates with church members. Both of these mistakes can break the church into factions. Yet another common mistake for search committees is to over-emphasize the need for a "good preacher" and overlook other important characteristics necessary for effective leadership.

Other chapters offer guidance in developing a parish profile, screening ap-

plicants and preparing for an interview with a candidate and spouse. Virkler concludes this excellent book by offering suggestions on how to welcome the new pastor and his/her family to the community. New pastors may be grieving their former churches and need support during the transition, a possibility that is often overlooked by congregations relieved simply to have completed the calling process. Another fact, often over-

looked, is that the transition process is not "over" once the new pastor arrives and settles in; it may be three years before people feel comfortable with the new pastor and the church's new ministry.

There are sample letters to candidates, parish research questionnaires and phone interview sheets in the appendices for churches in a search proc-

(Continued on next page)

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BOOKS

(Continued from previous page)

ess for a new pastor.

I recommend this volume to diocesan bishops, interim clergy, vacancy consultants, vestries and, especially, search committees. If every search committee in the diocese read this book, many of its routine questions would be answered and the search process would probably run more smoothly.

(The Rev.) JAMES P. JONES
Episcopal Counseling Center
Orlando, Fla.

Vision of the Church

THE SENSE OF A PEOPLE: Toward a Church for the Human Future. By Lewis S. Mudge. Trinity. Pp. xii and 258. \$17.95 paper.

Standing within the embrace of the Bernini colonnades of St. Peter's Square, Lewis Mudge, a Presbyterian and dean and professor of theology of San Francisco Theological Seminary, meditated upon the nature of the

church: "The church is a community in which the whole of humanity may see signified its calling to become a people of God" (p. 52).

Imagine representatives of the entire church gathered in St. Peter's Square to celebrate the 2,000th anniversary of the birth of Jesus. The message sent by such a gathering would be a witness to the world and an affirmation of the church as the people of God.

Mudge uses this vision as a challenge to take a new look at scripture, tradition, modern philosophy and theology and contemporary scholars such as David Tracy, Richard Rorty, Alasdair MacIntyre and Edward Farley. Hans Kung, Robert Bellah, Hannah Arendt and others provide a full platter of footnotes with discussions of some of the finer points.

More than 10 years ago Mudge published his reflections on the renewal taking place in the Roman Catholic Church since Vatican II. As a personal participant in Catholic and World Council of Churches dialogues and

convocations, he has an immediate sense of the ecumenical movement of the century.

The vision of the church he expresses is that of a space where God dwells and where the people of God are in conversation with God and with one another. The inclusiveness of this community is one which is spoken of by most churches but which actually excludes those with whom they disagree.

The Sense of a People takes up where Mudge ended his book, *One Church: Catholic and Reformed*. Here he looks at the church from the perspective of the people of God beyond particular traditions. This is the understanding of the church which says there is something more we are called to be. We are called to be faithful to the vision of our tradition such as the Old Testament prophets called Israel to be: a light to all nations.

Mudge will be accused of "relativizing" the church as we know it, out of existence. On the contrary, he affirms our particular traditions while re-



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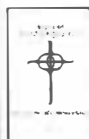


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minding us that we were not called to preserve parochial revelations, but to be embraced by the larger truth of God's vision of what we might become if we follow the Holy Spirit into the (to us) unknown.

In *The Sense of a People*, Lewis Mudge has gone a long way in thinking through the implications of what we say we believe about the church.

(The Rev.) CHARLES V. DAY
Hellertown, Pa.

Witness Against Racism

AMERICAN MARTYR: The Jon Daniels Story. By William J. Schneider. Morehouse. Pp. 111. \$8.95 paper.

Reinhold Niebuhr somewhere remarked that of all the Christian doctrines, that of original sin was surely true because it was so empirically provable. With this slim volume, first published in 1965, we have ample evidence of what has been called America's original sin, racism. And racism with an ugly face.

In 1965, Jonathan Daniels, 26, a seminarian at the Episcopal Theological School in Cambridge, Mass., spent much time in Alabama in response to the Rev. Martin Luther King's plea for concerned religious people to help him fight racism and assist black men, women and children to receive their rights due them as Americans and human beings. In Lowndes County, Ala., Jon Daniels was martyred.

In a quiet, straightforward style, Schneider tells the story, noting that Daniels had been reared in fairly sheltered circumstances, as the son of well-to-do parents in Keene, N.H. The young man was shy and reserved, but sensitive and intellectually inquisitive, according to various family members and friends. However, following a conversion experience at the Church of the Advent in Boston, Jon experienced a swift maturation, leading to his decision to become a priest in the Episcopal Church. One night, while at ETS, he heard Dr. King and responded to the call to go to Alabama.

It was a glorious moment when Jon Daniels was recognized by the Episcopal Church at General Convention in 1991, and placed in our calendar of saints. His witness to our Lord shone in his fight against racism and dying for his faith.

I recommend this book for Lenten

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BOOKS

(Continued from previous page)

reading or spiritual devotional reading. For me, the words of Christ came to mind when reading of this young man's life and death: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world, will keep it for eternal life" (John 12:24-25).

(The Rev.) DALE COLEMAN
St. Matthias' Church
Shreveport, La.

Vanishing Monuments

A HISTORY OF CHRISTIANITY IN THE UNITED STATES AND CANADA. By Mark A. Noll. Eerdmans. Pp. 576. \$29.95.

Within the past decade, we have been blessed by several fine surveys on American religious history.

This volume is a most worthy addition. Professor of church history at Wheaton College, Noll is an expert on American evangelism. Yet his balanced, well-written, and nicely-illustrated book gives sympathetic and abundant coverage of many other traditions as well. Noll defines as Christian any group that calls itself such and is so recognized by others. "The church," he writes, "consists of all who name the name of Jesus Christ."

Beginning with Franciscan settlements in California, Noll takes narrative down through the Reagan and Mulroney years. Some features are particularly outstanding. Frequent discussion of church life in Canada not only supplies valuable information on figures little known to Americans; it offers fresh perspective on the United States itself. Without straining for "relevance," Noll shows how the church has long been at the core of black life. The same holds true for the predominant role played by women in our parishes, and Noll adds superb sketches of gospel singer Mahalia Jackson, novelist Flannery O'Connor, and biographer Catherine Marshall. At home with statistics, he offers astute analyses of polls, censuses and surveys.

Noll highlights theological development more than institutional growth. His discussion of the Niebuhr brothers, Reinhold and Richard, is particularly well done. (Paul Tillich sadly is given

only one sentence.) Moreover, Noll interprets theology in the broadest terms. Hence he discusses the religious dimensions of such authors as Nathaniel Hawthorne and William Faulkner and of such presidents as Abraham Lincoln. Revealing of Noll's approach is his effective introduction of each chapter with a contemporary hymn.

Reviews from the perspective of any denomination will probably find some major figures neglected, some leading movements undiscussed. Such is inevitable in any survey work. This reviewer, for example, would have liked to have seen some discussion of the Oxford Movement, with its broad influence on North American liturgy, hymnology, literature and church architecture.

No Pollyanna, Noll concedes that he is tracing the rise and decline of protestant dominance. Standards of Christian culture, he says, have lost considerable ground in this century. Yet he finds renewal in a variety of perspectives, ranging from Roman Catholicism to pentecostalism. His conclusion: "There are blessings to count as well as vanishing moments to mourn."

JUSTUS D. DOENECKE
Professor of History
New College of the University of South
Florida
Sarasota, Fla.

Conflict and Stress

TENSIONS: Necessary Conflicts in Life and Love. By H.A. Williams. Templegate. Pp. 120. \$10.95 paper.

IS THERE LIFE AFTER STRESS? By James W. Moore. Dimensions. Pp. 139. \$9 paper.

When I received these two books for review, I set them aside as something that could be handled in a few hours. The undertaking turned out to be much more involved, but rewarding. The books deal with fundamentally the same issues, of coping with or managing our tensions.

Each author makes a point of "redeeming" these anxieties into a positive force. For example, as a professional musician, I know that being on a "high" (emotional plain) can result in exciting playing. If we can convert tensions to musical expression, we will have some fine music at hand.

Also, somewhat hidden is the fact

that all tensions, stress and anxieties seem to spring from one basic cause — interpersonal relationships. As a “recovering” alcoholic, I learned early on that folks do not get drunk at chairs and tables, but at people.

If I had to choose between these two books, I would be hard-pressed, as both are excellent and deserve to be read, especially by parish priests. There are many “tricks” in these books to ease the burden of their work, clarity problems with tension or stress, and help them to be better informed on what makes many of their parishioners “tick.”

WILLIAM F. BRAME
Kinston, N.C.

Complex Reality of Worship

FOUNDATIONS OF LITURGY: An Introduction to its History and Practice. By Adolf Adam. Liturgical. Pp. 392. \$24.95 paper.

The book under review is a translation of Adam's *Grundriss Liturgie* published in 1985. Adam states in the

preface that “the purpose of this book is to make known the nature and structure of the liturgy and to present the most important information about the numerous areas that make it up.”

The first part of the book is “Liturgy in General,” with short chapters on the nature of liturgy, history, liturgical scholarship, the assembly, music, piety and ecumenism. Part two discusses each of the sacraments as well as blessings, the Daily Office, the liturgical year, liturgical space and what might be the liturgy of the future.

Each of the above-mentioned chapters is an introduction to a respective area of liturgy, and does not go into any depth nor raise many critical questions. Adam presents what he calls an “outline” or a “compendium” of the nature and study of the liturgy. This approach is both the strength and the weakness of the book. The variety of material gives the reader an appreciation for the multifaceted and complex reality of the worship of the church. Indeed, a survey of the table of contents may lead some to a new-found

realization of the full scope of the liturgy and its study.

The weakness of the book, however, is that it has such a cursory treatment of these many areas and does not integrate them. This is particularly true of the sections on sacraments. Again, the stress is on introduction; this is why the book could be strengthened by a bibliography which would direct the reader to further information on each of the areas.

This book should not be used as the sole text or source for a class on the liturgy. However, it could be used as a basic text for adult education which is supplemented by lecture and other reading. The book is easy to read, and can provide a reliable introduction to what Adam calls the foundations of liturgy.

(The Rev.) RALPH N. MCMICHAEL, JR.
Instructor in Liturgics
Nashotah House Seminary
Nashotah, Wis.

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Two lively ones . . .

THE BREAD AND THE WINE: A New Appraisal. By George W. Wick-ersham, II. Raisbeck (214 S. Main St., Lexington, VA 24450). Pp. iv and 75. \$7.50 plus postage, paper.

Although there really isn't a great deal new here, there is much that challenges the eucharistic bent of most Episcopal congregations today. Dr. Wickersham presses the high symbolic nature of the Eucharist and emphasizes "gathering in the name." He wants all Christians to be mindful of the real presence in the gathering and to be mindful that anyone can observe our Lord's command, "Do this in remembrance of me." His ideas will make for lively discussion.

THE GOSPEL ACCORDING TO MARY: A New Testament for Women. By Miriam Therese Winter. Crossroad. Pp. 143. \$10.95 paper.

The professor of liturgy and worship of Hartford Seminary offers us a part fiction, part non-fiction work which is essentially the story of Jesus, highlighting those aspects of particular interest to women. Parables are gender specific for women. Some will not like the liberties she takes with her imagination; others will be pleased with the beauty and freshness of the style.

Some timely reprints . . .

THE BREATH OF LIFE SERIES. **ALONE WITH GOD: A Guide for Personal Retreats.** **THE BREATH OF LIFE: A Simple Way to Pray.** **THE HUNGER OF THE HEART: A Call to Spiritual Growth.** All by Ron DelBene, with Mary and Herb Montgomery. Upper Room. Pp. 112. \$8.95 each, paper.

Three books by Episcopal priest and spiritual director Ron DelBene, nicely reprinted by the Upper Room.

SABBATH TIME: Understanding and Practice for Contemporary Christians. By Tilden Edwards. Upper Room. Pp. 144. \$9.95 paper.

A revised and updated edition of this little "classic" by another Episcopal priest and spiritual director, this one director of the Shalem Institute in Washington, D.C.

Personality and personalities . . .

WHY CAN'T I BE ME? Understanding How Personality Type Affects: Emotional Healing, Relationships, Spiritual Growth. By Mark A. Pearson. Baker (P.O. Box 6287, Grand Rapids, MI 49516). Pp. 224. \$8.99 paper.

Canon Mark Pearson presents an overview of personality types based on the Myers-Briggs test and shows how different people prefer to conduct the business of life in different ways. A long-time user of the Myers-Briggs in my teaching and spiritual direction and counseling, I do not find a whole lot of new material here, but do find a real sensitivity from an Episcopalian to particularly Episcopal needs in worship and spirituality. Would make an excellent book for vestries or worship committees to read after taking the Myers-Briggs test.

TURNING POINTS: Stories of People Who Made a Difference. By Max L. Christensen. Westminster. Pp. 128. \$8.99 paper.

The rector of St. James', San Francisco, and columnist and talk show panelist, brings into focus for us strong men and women who have at various times effected change in our culture. Fr. Christensen writes with verve and conviction; he has a knack for finding the underside of spirituality in people and bringing it to light. Treats Robert Frost, Susan B. Anthony, Harriet Beecher Stowe, among numerous others. Good reading.

Ecumenical tools . . .

WITH ALL GOD'S PEOPLE: The New Ecumenical Prayer Cycle. Compiled by John Carden. WCC (475 Riverside Dr., Rm. 915, New York, NY 10115). Pp. 389. \$14.95 paper.

WITH ALL GOD'S PEOPLE: The New Ecumenical Prayer Cycle. Orders of Service. Compiled by John Carden. WCC. Pp. 133. \$7.95 paper. Both books together \$19.50.

These two from the World Council of Churches provide a 52-week cycle of intercessions for people all over the globe. Geographical, language, religious and population data included. The "Orders of Service" are just that — outlines with appropriate psalms, songs, versicles and responses for different purposes and times of the year.

NEWS

(Continued from page 11)

and that a new theological education board is at work to serve both clergy and laity.

In other convention business, delegates passed a resolution that diocesan events be held in places accessible for persons with physical impairments and that each parish, mission and other church facility complete an accessibility survey.

Two congregations which have achieved parish status were recognized. They are St. John's, Breckridge, and St. Matthew's, Parker.

Adding energy and enthusiasm to the proceedings was the presence of nearly 300 young people, who made a special presentation to convention, served as tellers and participated in a workshop on youth ministry.

A 1993 budget of nearly \$1.67 million was adopted.

BARBARA BENEDICT

• • •

The liturgical greeting all newly-baptized persons receive was the theme for the convention address of the Rt. Rev. Harry W. Shippo, Bishop of Georgia, during the diocesan convention Feb. 4-6 in Augusta.

"We receive you into the household of faith" indicates and assumes an openness and embrace of all persons of faith, a household without walls or door locks," Bishop Shippo said. "Such a posture is risky . . . unsettling."

Bishop Shippo challenged people of the diocese to strive to live "this bidding to Christian discipleship."

"Christ died for all persons — men and women, black and white, poor and rich, heterosexual and homosexual, Somalian and American," he said. "We are not called to categorize, evaluate or bewail one another's sins . . . and I say to focus on the sins of the flesh to the exclusion of those in the halls of commerce and corporate boardrooms is not the way I read Jesus in Matthew, Mark, Luke and John."

Praying that the diocese would come to a greater understanding of the nature of the inclusive fellowship of the church, Bishop Shippo also focused attention on stewardship, evangelism, faithfulness and the primacy of the Eucharist as manifestations of our call to live out the baptismal covenant.

"We must . . . want to give — find joy in giving," he said. "Attempts to

punish Episcopalians beyond our diocese with whom we disagree by withholding funds is misdirected and unacceptable. Not only does it target the wrong people, it demeans us all."

The wide-ranging address was made at the opening service of Evensong at St. Paul's Church. It marked the beginning of a convention that passed the largest budget in diocesan history (\$1.26 million), dealt with the fewest resolutions in history and completed its work in record time.

What little controversy there was

occurred when the vestry of St. John's Church, Savannah, proposed that one-fourth of the General Convention program apportionment be diverted to the Presiding Bishop's Fund for World Relief and the United Thank Offering. The proposed amendment was defeated overwhelmingly.

A proposed constitutional change to allow deacons the opportunity to be nominated as General Convention deputies was approved on first reading, but a proposal to give seat, voice

(Continued on next page)

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NEWS

(Continued from previous page)

and vote to retired clergy at diocesan convention was deferred. Presently retired clergy have seat and voice.

Dr. Samuel Williamson, vice chancellor and president of the University of the South, addressed the convention twice.

(The Rev.) JAMES PARKER

• • •

The Diocese of East Tennessee welcomed two congregations into organized mission status — St. Francis of Assisi, Ooltewah, and St. Clare's, LaFollette — during its convention Feb. 5-6 at St. John's Cathedral in Knoxville.

The convention was held under a new format. Formerly a three-day event in a large hotel, the ninth annual gathering was reduced to two days and moved to the cathedral.

Delegates heard a report from the Rev. John Shuler, rector of the Church of the Ascension, Knoxville, on progress being made on a national symposium titled "Shaping Our Future: Structuring the Church for Mission in the 21st Century," which will be held Aug. 11-15 in St. Louis.

Fr. Shuler is the chairman of the committee formed to respond to a resolution presented at last year's diocesan convention on the structure of the national church [TLC, Dec. 27].

At the conclusion of Fr. Shuler's report, the convention voted unanimously to commend the bishop and council on the initiative and to support the symposium.

The Rev. Canon Willard Squire presented a report on the new diocesan program structure. Designed to help congregations pursue their mission imperatives, the program structure is divided into five areas: Education and Ministry, Congregational Growth and Development, Liturgy and Spiritual Formation, Church in Society Resource Teams, and Nurture and Support of Clergy and Their Families.

In other business, convention adopted a resolution urging rectors and search committees to "interview and give equal consideration to ordained women and racial minorities as clergy positions become available in the Diocese of East Tennessee."

Delegates passed a budget of more than \$1.3 million, which represents an increase of about \$72,000 from the 1992 budget.

ALICE CLAYTON

PEOPLE and PLACES

Appointments

The Rev. Lance B. Almeida is rector of St. Andrew's, Box 222, 40 Highland Ave., Millicocket, ME 04462.

The Rev. Canon James P. DeWolfe, Jr. is interim rector of the Episcopal Church of the Holy Apostles, Fort Worth, TX.

The Rev. Robert E. Friedrich, Jr. is rector of the Church of the Epiphany, P.O. Box 646, Newport, NH 03773.

The Rev. Frederick Hart is interim priest of St. Thomas', Farmingdale, NY; add: P.O. Box 576, Farmingdale 11735.

The Rev. Brien Koehler, is rector of St. Luke's, Fort Myers, FL.

The Rev. Canon James McLeod, rector of All Saints', Palo Alto, CA, has been appointed canon to the ordinary by the Rt. Rev. Richard L. Shimpfky, Bishop of El Camino Real; add: Diocese of El Camino Real, P.O. Box 1903, Monterey, CA 93942.

The Rev. Kent W. Tarpley is rector of St. Paul's, 298 S. Harrison Ave., Kankakee, IL 60901.

The Rev. William L. Weiler, formerly vice president of Lindsey Wilson College, is interim rector of the Church of the Good Shepherd, 533 E. Main St., Lexington, KY 40508.

Ordinations

Priests

Florida—Benjamin Pfeil, under Canon 9 ministry, vicar of St. Mary's, P.O. Box 611, Madison, FL 32340.

Kentucky—Stanley Joe Smith, rector, Our Merciful Saviour, Louisville, KY; add: 473 S. 11th St., Louisville 40203.

Michigan—Richard S.M. Emrich, III, staff, Cathedral Church of St. Paul, Detroit, MI.

Montana—Mary Jane McCoy Shipp, assistant, St. James', Bozeman, and Gethsemane, Manhattan, MT; add: 5 W. Olive, Bozeman, MT 59715.

Rochester—Mary C. Carson (for the Bishop of Rhode Island), curate, Trinity Church, Honeyman Hall, Queen Anne Sq., Newport, RI 02840.

West Texas—Betty W. Fuller, rector, Church of the Annunciation, Luling, TX; add: P.O. Box 106, Luling 78648. Jason E. Leo, assistant, St. George's, San Antonio, TX; add: 6904 West Ave., San Antonio 78213.

Retirements

The Rev. Canon Jay W. Breisch, from full time ministry with St. Francis Academy, after four years as vice president and executive director of St. Francis, Salina, KS and two years as vice president of St. Francis Academy, Picayune, MS. Canon Breisch will continue to represent St. Francis at gatherings across the U.S. Add: The Saint Francis Academy, Inc., Picayune, St. Michael's Campus, P.O. Box 640, Picayune, MS 39466.

The Rev. Dorothy Calmes, as assistant of St. Paul's, Brighton, MI; add: 2715 Cullen Rd., Howell, MI 48843.

The Rev. David Driver, as rector of Trinity Church, Flushing, MI; add: 807 Third St., Henry, IL 61537.

The Rev. Lawrence E. Stuart, as vicar of St. John's, Chesaning, MI; add: 3901 Cheyenne Rd., Richmond, VA 23235.

Resignations

The Rev. David A. Handy, as interim rector at St. Michael's, Colonial Heights, VA.

The Rev. Brad L. Jackson, as assistant of St. Paul's, Leavenworth, KS.

The Rev. B. Franklin Williams, IV, as rector of St. Augustine's, Tempe, AZ.

The Rev. Mark R. Wood, as curate of St. Paul's, Riverside, CT, effective June 30. Until May 14, Fr. Wood is on sabbatical in the American College of the Catholic University of Louvain: Naamsestraat 100, 3000 Leuven, Belgium.

Renunciation

On December 10, 1992, the Rt. Rev. Frank H. Vest, Jr. accepted the written renunciation of the ministry of Leo J. Combes. This action was taken for causes which do not affect moral character.

Changes of Address

The Rev. Cyprian William Fields, formerly assistant to the bishop of social ministry in the Diocese of Washington, may now be addressed at CWF Associates, 103 G. St., #B-120, Washington, DC 20024.

The Rev. Laverne Morgan now lives at 3732 Burch Dr., Lakeport, MI 48059.

The Rev. Charles E. Sturm reports a change of address: 123 W. South St., Williamston, MI 48895.

Deaths

The Rev. Jane R. Kottmeier, pastoral associate of St. Jude the Apostle, Cupertino, CA, died in her home in Los Gatos, CA, on Jan. 20 at the age of 43.

Educated at Humboldt State University, San Francisco State, and Pacific School of Religion, Mrs. Kottmeier was ordained recently to the priesthood and served as interim of St. Jude in 1991 while the rector was on sabbatical. She is survived by her husband, Stephen, three children, two brothers and her parents.

The Rev. Canon Phillip Fenton Lewis, retired priest of the Diocese of Long Island, died on Dec. 11 at the age of 68 in Durham, NC.

Canon Lewis received his B.A. from Oberlin College and attended Seabury-Western Seminary; he was ordained priest in 1952, and began his ordained ministry in Chicago, shortly thereafter becoming rector of Christ Church, Albert Lea, MN. In 1963 Canon Lewis began his 14-year rectorate of Grace Church, Jamaica, NY. He was named assistant to Bishop Witcher in 1977 and served until 1982. Canon Lewis is survived by his wife, Margaret, and five children.

The Rev. Lawrence Parkhurst, rector of Holy Trinity, Manistee, MI, died suddenly on Dec. 7 at the age of 57.

Fr. Parkhurst was educated at Sacred Heart Seminary and St. John's Seminary and received

(Continued on page 31)

CLASSIFIED

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ORGANIZATIONS

CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

CONGREGATION OF THE COMPANIONS OF THE HOLY SAVIOR celebrates 100 years of witness to the celibate life in the life and ministry of the ordained clergy of the Anglican Communion. Bound by a common spiritual Rule, Companions serve the Church in a variety of ministries in the U.S. and Canada. Lay and ordained associates are not bound by the celibacy requirement. For information write: Father Master, C.S.S.S., 56 Holyoke St., Brewer, ME 04412.

THE THIRD ORDER, SOCIETY OF ST. FRANCIS (American Province): since 1917 a recognized, widespread community of men and women called to follow Jesus Christ in a Franciscan life of radical simplicity, prayer, study and service. Local fellowships throughout the U.S. (Episcopalians), Canada and the Caribbean (Anglicans). All are welcome to inquire: TS-F-TC, Box 399, Mount Sinai, NY 11766.

POSITIONS OFFERED

UPPER SCHOOL CHAPLAIN, ordained, with teaching experience. Thriving school, affiliated with the Episcopal Church; disciplined, multi-racial students, competitive salary. Send resumé to: Ron Tooman, Headmaster, St. John's School, 911 Marine Dr., Tumon, Guam 96911; phone (671) 646-5626.

CHEYENNE, WY: St. Mark's Church is accepting applications for a full-time rector. Ours is the pioneer church in the capital city of Wyoming with a well-established parish of 150 families, an active Christian education program, a strong commitment to outreach and the opportunity for growth. For more information, please write to: Mark Stewart, Senior Warden, St. Mark's Church, 1909 Central Ave., Cheyenne, WY 82201.

RECTOR: Stable, dedicated parish. Beautiful, debt-free church, rectory and school in Diocese of Northwest Texas. Write to: Search Committee, Episcopal Church of St. Mary the Virgin, P.O. Box 2949, Big Spring, TX 79721.

RECTOR WANTED: Traditional, biblically-oriented rector for historic downtown Virginia church with real desire for continued growth/and ministry. Must be strong in faith and witness, in personal contacts and visitation. Salary package plus housing allowance, no rectory. Contact: Mr. Robert N. Fothergill, Chairman, Search Committee, St. Paul's Episcopal Church, P.O. Box 564, Petersburg, VA 23804.

PROFESSIONAL YOUTH MINISTERS: Contact: Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.

(Continued on next page)

CLASSIFIED

advertising in *The Living Church* gets results.

POSITIONS OFFERED

RURAL PARISH in small college town seeks part- or full-time rector, traditional in liturgy and good pastor. Large rectory. Beautiful country with great hunting/fishing. Conveniently close to metropolitan areas. Salary and benefits negotiable. Contact: **James Patrenos, Jr., P.O. Box 446, Livingston, AL 35470.**

CURATE: Large diverse urban parish. Must be good with youth, animals and rector. Shared ministry in all facets of parish life. Graduating seminarians and/or transitional deacons ok. Send resumé and CDO to: **St. Francis on the Hill, 6280 Los Robles, El Paso, TX 79912.**

WANTED: Vigorous mainstream pastor for small developing church in a growing northwest Montana resort community. For particulars: **Charles Burkhardt, 304 Fairway Dr., Whitefish, MT 59937. (406) 862-4844.**

COOK needed for small girls' boarding camp in Duxbury, MA. Ideal for retired person who likes children or college student. Meal preparation for 35-40. Dates: June 26-Aug. 26, 1993. Salary negotiable. Write/call: **St. Margaret's Camp, 17 Highland Park St., Boston, MA 02119: (617) 445-8961. Sr. Andrew Mary.**

RESIDENT PRIEST — Celebrate daily Eucharist for religious community in exchange for housing on the premises. Contact: **The Rev. Mother Superior, Community of St. John the Baptist, Box 240, Mendham, NJ 07945. Phone (201) 543-4641.**

STAFF NEEDED for small girls' boarding camp in Duxbury, MA. Lifeguard — sports director — outdoor activities director — general counselor for girls camp in Duxbury, MA. Dates: June 26-Aug. 25, 1993. Write/call: **St. Margaret's Camp, 17 Highland Park St., Boston, MA 02119: (617) 445-8961, Sr. Andrew Mary.**

POSITIONS WANTED

CHRISTIAN EDUCATION AND YOUTH. Lay professional with M.Div., and considerable experience with all ages, pre-school through adult. Reply Box S-731*.

CHRISTIAN EDUCATOR/COMMUNICATOR, Anglican, MA in CE from PSCE, Richmond; 3 years as DRE in 1500-member parish; 10 years in parish communications; seeks position as educator, communicator. Reply Box A-732*.

PROPER

NEW RSV BULLETIN INSERTS using optional 1928 BCP Psalter. 1979 Psalter also available. Familiar format: easier to read. Discover for yourself why so many Episcopal churches have switched to: **Anglican Heritage Press, P.O. Box 22425, Richmond, VA 23224: (804) 232-2600. FAX (804) 230-9104.**

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*In care of *The Living Church*, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

PUBLICATIONS

SEXUAL MISCONDUCT: "The Road to Recovery: A Healing Journey for Survivors of Clergy Sexual Abuse." 33-page booklet written by a survivor covers symptoms, boundary violations, use and abuse of power, grief cycle, disclosures, where to find help. \$5 plus \$1.25 p&h to: **Island Scribe, 107 Old Comers Rd., Chatham, MA 02633.**

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NEW ORLEANS Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. **1318 Washington Ave. 70130; (504) 891-2274.**

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EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

SUMMER SUPPLY

ACTIVE, retired priest desires summer supply or internship in Atlanta, Cincinnati, Evansville, St. Louis areas. Stipend or rectory acceptable. Broad experience, rector — vicar — interim, USA, England. **Williams, P.O. Box 13662, Tucson, AZ 85732; (602) 747-1837.**

TAPES

FOR A FREE LIST of Orthodox Christian audiotapes, please call 1-800-959-7710 or write: **Orthodox Voices, P.O. Box 23644, Lexington, KY 40523.**

TRAVEL

CLERGY travel free to **ISRAEL . . . the Holy Land,** plus England, Greece, Italy, Egypt and more. Call/write: **(800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.**

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TRAVEL

TREASURES OF EASTERN EUROPE — A pilgrimage. September, 1993. The Painted Monasteries of Romania, shrine of our lady of Czestochowa (Poland), the famed Rila monastery (Bulgaria), Bucharest, Budapest, Warsaw. Experienced leadership, moderate cost. Write tour host: **the Rev. Bede Thomas Mudge, OHC, Holy Cross Monastery, Box 99, West Park, NY 12493 or call (collect) Lois Shultz, Highways and Byways Tours; (313) 875-8792.**

PILGRIMAGES 1993 — England: Southern Cathedrals Festival July 8-19 with the Rev. Nancy L. Roth. France: May 31-June 12 Provence & Burgundy with Professor Baily K. Young. Wales: May, June & September with Sr. Cintra Pemberton, O.S.H. \$2495 to \$3595. Call **(800) 835-3467** or write: **The Rev. James C. McReynolds, Teleos Travel, 329 Sycamore Ave., Shrewsbury, NJ 07702.**

TOUR & PILGRIMAGE TO RUSSIA. St. Petersburg, Moscow and Golden Ring cities; comfortable accommodations with English-speaking Russian families; meeting and worship with Russian people; study of religious art and architecture with Dr. Allen Breck, University of Denver. Sponsors: **St. Paul's Episcopal Church, Englewood, NJ, Kenneth Near, rector, and the Eastern Connection of Le Mee Associates, Katharine Le Mee, president. August 4-19. \$2,680. Contact: St. Paul's Church, 113 Engle St., Englewood, NJ 07631. (201) 568-3276.**

WANTED

VESTMENTS, ALTARWARE, ALTAR HANGINGS and adventurous clergy needed for churches in Newfoundland. Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

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(PEOPLE & PLACES, from page 29)

his M.A. from the University of Detroit. In 1981 he was received as a priest from the Roman Catholic Church. From 1961 to 1980 he served Roman Catholic parishes; from 1981 to 1988 he was rector of Christ Church, Flint, MI, becoming rector of Holy Trinity, Manistee, in 1988. Active in community affairs, Fr. Parkhurst is survived by his wife, JoAnne, and four children.

The Rev. K.W. Porcher, rector of St. Andrew's-by-the-Sea, Nags Head, NC, died on Dec. 26. He was 69 years of age.

Fr. Porcher was a graduate of Charleston College and Virginia Theological Seminary, and he did further study at St. George's College, Jerusalem. He was ordained priest in 1959 and served parishes in South Carolina, North Carolina and Virginia; he was rector of St. Michael's, Colonial Heights, VA, from 1963 to 1982, when he moved to Nags Head. He is survived by his wife, Phyllis, and three children.

The Rev. Canon Mason Tolman, retired priest of the Diocese of Albany, died on Jan. 18 at the age of 80, after a brief illness.

He was the associate librarian of George Washington University and of the State Library in Albany, NY, from 1946 to 1950, becoming

director in 1963. Canon Tolman earned degrees from the University of Chicago, Columbia University, George Washington University, and General Theological Seminary. Ordained in 1972, he served at the Cathedral of All Saints and as hospital chaplain for the Diocese of Albany from 1973 to 1988. During World War II, he was an Army chaplain and was awarded the Bronze Star. He is survived by his wife, Betsy, three children and five grandchildren.

The Rev. Harold E. Towne, retired priest of the Diocese of Pittsburgh, died Jan. 22 at St. Barnabas Nursing Home, Gibsonia, PA. He was 83.

Fr. Towne was born in Kingston, NY, and was a graduate of Lehigh University and General Theological Seminary. Ordained in 1941, he served parishes in New York, Michigan, Pennsylvania and Florida, retiring to Pennsylvania in 1973. Preceded in death by his wife, Louise, he is survived by three daughters, a son and nine grandchildren.

Dupuy Bateman, Jr., layman of the Diocese of Pittsburgh and sometime chair of the program and budget committee of General Convention, died at the age of 88 in Pittsburgh, PA, on Jan. 22.

Mr. Bateman gave years of service to the national church: He served on the national Executive Committee from 1970 to 1976, acting as chair of program and budget during that same

period. He was appointed to the Standing Liturgical Commission in 1970. His business career was spent in Houston, TX, where he was also senior warden of St. John the Divine, and in Pittsburgh, where he was a member of Calvary Church. Mr. Bateman was a native of Texas and a graduate of Rice University; he is survived by his son, Dupuy, III, and his grandson, Dupuy, IV.

William Paul Rodgers, lay leader of the Diocese of Pittsburgh, died Feb. 12 of congestive heart failure brought on by pneumonia at the age of 65 while on his eighth pilgrimage to Jerusalem.

Mr. Rodgers was with the Rt. Rev. and Mrs. Terence Kelshaw when he became ill with the flu in mid January. He died in a hospital outside the ancient city wall of Jerusalem. In the Diocese of Pittsburgh, he was a member of the standing committee and a member of the executive board for the June 1993 Billy Graham Crusade in Pittsburgh. He had been a deputy to General Convention in 1991 and was to have served again in 1994. A member of Fox Chapel, he had served several times on the vestry and outreach committee; he also assisted with fundraising for Trinity Episcopal School for Ministry. A graduate of Carnegie Mellon University, Mr. Rodgers was managing partner of Continental Sales and Engineering Co. He is survived by his wife, Julie, two daughters, a brother, and three grandchildren.

LENT CHURCH SERVICES

CLOVERDALE, CALIF.

CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.
The Rev. John S. Varyan, p-i-c
Sun H Eu 9:30

PALM SPRINGS, CALIF.

THE CHURCH OF ST. PAUL IN THE DESERT
125 E. El Alameda (619) 320-7488
Sat 5:30; Sun 8 & 10; Wed 6; Thurs 10

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol
Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12
noon HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell,
Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle,
Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

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; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

OAK PARK, ILL.

GRACE CHURCH 924 Lake St. (708) 386-8036
Sun: H Eu I 7:30 & H Eu II (Sung) 10; Tues H Eu I 11:30; Wed H
Eu II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu me
7:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

SHREVEPORT, LA.

ST. MARK'S CATHEDRAL Fairfield at Rutherford
The Very Rev. M. L. Agnew, Jr., Dean; the Rev. Frank Wilson,
the Rev. Larry Williams, the Rev. George Gennuso, Jr., the
Rev. Walter Baer, canons
Sun Services 8, 10, 12:15, 6. Lent wkdy Eu 7:15

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H
Eu. Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r (301) 927-6466
Sun Masses 8, 10. Tues 10. Wed 6:30, Thurs 7

KENSINGTON, MD.

CHRIST CHURCH PARISH (301) 942-4673
4001 Franklin St. @ Connecticut Ave.
The Rev. Dr. William Hague, r; the Rev. Joseph W. Lund,
assoc
Sun: 8, H Eu, 9:15 H Eu, 11:15 H Eu (1S, 3S, 5S), MP (2S, 4S)

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G.P. Kukowski, r (301) 384-6264
Sun H Eu 8 & 10:15, Wed 10, Daily MP 7

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the
Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-
Fri 5:30

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9



St. Stephen's Parish, Pittsfield, Mass.

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

BURLINGTON, MASS. (or Boston Area)

ST. MARK'S 10 St. Mark's Rd., Burlington
The Rev. Carol M. Flett, r (617) 272-1586
Sun H Eu 8 & 9:30. Wed 12 noon. Bible study Mon 7:30

CAMBRIDGE, MASS.

ST. PETER'S 838 Mass. Ave., Central Sq.
The Revs. Jane & Titus Presler, co-r; the Rev. Elizabeth Wiesner, the Rev. Grace Ndyabahika, p-assocs
Sun H Eu 8 & 10; Bible study 9. Eu Tues 7:30, Fri 12:15. MP Thurs 7:30, EP Mon & Sat 5:30

NEWTON, MASS.

GOOD SHEPHERD of Waban At Waban Sq. on the
The Rev. G. T. Welch, r Green Line
Sun Masses 8, 10 (Sung). Wed 9, HD as anno

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu Sat 4:30; Sun 8, 10, 5:30. Tues 6:45; Wed 12:30 (BMC Chapel); Thurs 10. MP daily 9; EP as anno

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Senon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. James D'Wolf
Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30; 11:15 MP (2S, 4S, 5S) followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30, except Sat 8:30 & 4:30

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN

(212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Masud I. Syedullah, Priest-in-Charge

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
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STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

CINCINNATI, OHIO

CONVENT CHAPEL OF THE TRANSFIGURATION 495 Albion Ave.
Sun Eu 7:30 (Sung), EP 5. Wkdys Eu 7. ex Sat 7:30, EP 5

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PROSPECT PARK, PA.

ST. JAMES 11th Ave. & 420 (between I-95 & MacDade near Philadelphia International Airport)
The Rev. William Duffey, Ed.D., r (215) 461-6698
Sun Eu 8 & 10 (Sung), Adult Ed 9:15, Ch S 10, MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed 9:30 & HD noon

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

AUSTIN, TEXAS

ST. MATTHEW'S 8134 Mesa (512) 345-8314
The Rev. John R. Pitts, r; the Rev. James A. Williams, assoc; the Rev. Douglas W. Richnow, ass't
Sun Eu 8, 9 & 11:15, EP 6 daily. Lenten program Wed 6 dinner, 7 speaker

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION

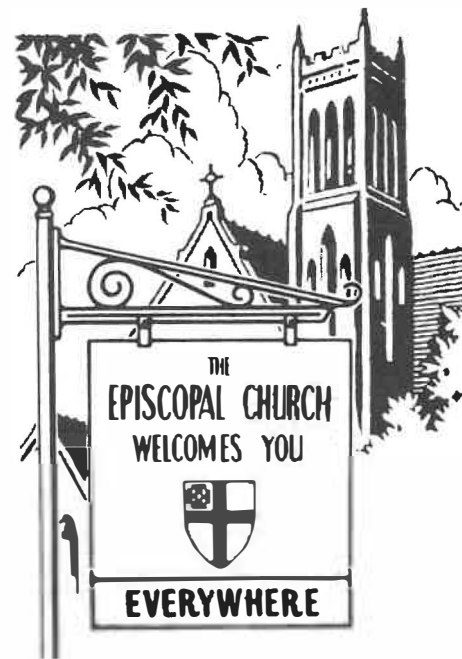
3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collins; the Rev. Frederick C. Philpott; the Rev. John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

ST. JAMES

9845 McCree Rd.
The Rev. Douglas Travis, r
Sun Eu: 8 & 10 (Sung). Sun Ch S 9

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)



HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Steubner-Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

LYNCHBURG, VA.

ST. JOHN'S 200 Boston at Rivermont
The Rev. Frank G. Dunn, r; the Rev. William P. Parrish, ass't
Sun 7:45, 9, 11 H Eu (MP 2S 11). Mon-Thurs 9 MP

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, c; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

PARKERSBURG, W.V.

TRINITY 430 Juliana St. at 5th
The Rev. Andrew T. Gerns, r; the Rev. Jack D. Neilson, ass't
Sun H Eu 8 & 10:30; Wed H Eu 7, H Eu & Healing 10:30

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matlengwe, dean 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

TUMON BAY, GUAM

ST. JOHN'S 911 Marine Dr., Upper Tumon
The Rev. Ramona Rose-Crossley (671) 646-1708
Sun H Eu 7:30 & 10 (Sung); Wed EP 5

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011331 47.20.17.92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.