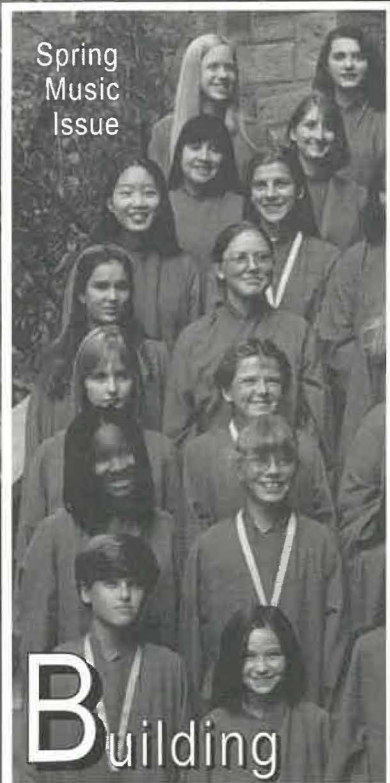


The Living Church

April 14, 1996 / \$1.50

The Magazine for Episcopalians

Spring
Music
Issue



Building on Tradition

The girls' choir of
St. Paul's, Buffalo, N.Y.

page 10

F Garner Ranney

807 Cathedral St.
Baltimore MD 21201

Features

Girls' Choir Built on Strong Tradition

At St. Paul's, Buffalo, N.Y.

By Patricia Nakamura
page 11

Excellence in Music

Maintaining the congregation's
liturgical health

By Carol Doran
page 12

Departments

Letters: Blessings of homo-
sexuals needed (p. 4)

News: Church settles civil
suits with Mrs. Cooke (p. 8)

Editorials: All the bishops
are needed (p. 14)



Viewpoint:
A psalmist
in our time
By Kay K.
Stricklin (p. 14)

Books: Careful
compromise
in music (p. 16)

Short and Sharp (p. 19)

People and Places (p. 21)

Benediction (p. 22)

Quote of the Week

Michael Rehill, attorney
representing Bishop
Walter Righter, on use
of the word "heresy":
"We don't use the word
'heresy' anymore
because it's not polite,
I suppose."

In This Corner

'Renewal' Music? Just Say No

At conferences where organists and choir directors gather, there have been numerous stories of conflict involving the style of music that parishes want.

Musicians often are asked by clergy, on behalf of constituencies in the parish, to lead or participate in the performance of "renewal" music. Many of these musicians are uncomfortable with the style, and contemptuous of the content of much of this music, but resistance on their part can result in tension, conflict and even dismissal.

Try to imagine how your priest might react if a group of parishioners said, "We think your sermons are too intellectual. We know you have a seminary education, but we've been watching the television evangelists and frankly, they involve us emotionally. So we'd like you to begin preaching in a more folksy style. We're confident that you'll see how popular this sort of thing is, and that it will increase attendance at services. And please don't be inflexible. Your job, after all, is to offer something for everyone. Besides, if you don't go along with us, we'll find someone who will."

Wouldn't most clergy be put off by this? Wouldn't they conjure up visions of a congregation with "control needs" and reach for phrases like "but that isn't my style"? So why should a double standard exist for musicians?

Perhaps it is time for a Just Say No campaign. After all, much of the "renewal" music is no more than an emotional drug, full of

trite poetry and musical drivel. By failing to understand that spirituality is a fruit of life and not its object, the song and not the singer, some churches have made Sunday morning into a mere extension of Saturday night, except that the words to the tunes have changed. In places like this, music is just another device to promote "excitement" and "participation," analogous to the band at a political convention whose purpose is to keep the crowd entertained until the big speech starts.

The idea that church music is an offering to God of mankind's richest creativity is foreign to those who possess a limited understanding of worship. The mystical otherworldliness, the sense of going beyond the secular, is impossible to experience in such an environment. Why is "Ooh La La, Lord" considered by some to be more "spiritual" than Bach or Brahms or Beethoven?

Amid the struggle to make worship a deeper and more perfect expression of our love of God, there is surely a place of honor reserved for those who constantly hold up the best rather than the banal. Surely the idea that sacrifice is central to worship still finds favor in the Episcopal Church. Why should we reduce worship by making a golden calf of "renewal" music? Perhaps it's time to Just Say No.

Our guest columnist is Keith Shafer, director of music at St. Paul's Church, Augusta, Ga.

Sunday's Readings

Good Reasons to Believe in the Risen Savior

Easter 2 : Acts 2:14a, 22-32 (or Gen. 8:6-16; 9:8-16); Ps. 118:19-24; 1 Peter 1:3-9; John 20:19-31

All of us possess a remarkable propensity to believe and to trust in those around us. Yet this tendency to trust others means we sometimes can be taken advantage of easily. P.T. Barnum summed it up brilliantly: "There's a sucker born every minute."

Advertisers make ridiculous claims about their products, and people willingly line up to buy. Would-be public officials make outlandish promises, and in the process garner votes. But there's a limit to how much most of us will take. When we're suckered one time too often, our tendency to believe can be eclipsed by a strong need to doubt.

How do we balance our desire to believe against skepticism we've developed the hard

way, particularly when dealing with an issue as important as the claims of a Risen Savior? Because we've learned to be suspicious of second-hand testimonies, we focus our attention on "hard" evidence. And the evidence supporting faith in the Risen Lord is for Christians overwhelming.

There's scripture, the collective witness of the Spirit-filled community through the ages. There's our present experience in the church, the body into which we have been born anew and which incarnates the Risen Christ in the world. And even more compelling, there's the flesh and blood encounter with the resurrected Savior which is ours in every Eucharist. So in spite of our frequent disappointments when we believe and trust in lesser things, the clear evidence of the Risen Christ in our midst gives our instinct for faith a free reign.

Discover these new CD recordings with two superb American choirs

All it takes is one sampling of the impeccable quality and breadth of expression of the Girls' Choir from Buffalo's St. Paul's Cathedral, and one's stolid endorsement of the girl choir will develop into a warm embrace of this musical medium.

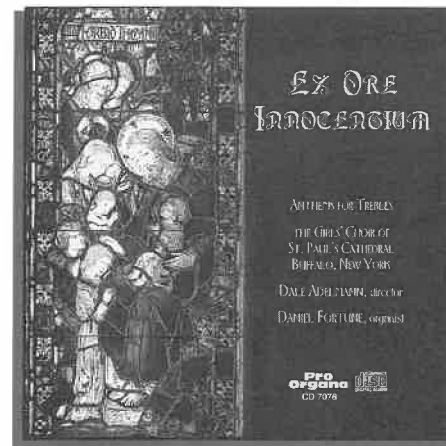
St. Paul's Cathedral Girls' Choir director Dale Adelman and organist/accompanist Daniel Fortune, in collaboration with producer/engineer, Frederick Hohman, have offered in their first Compact Disc, entitled "Ex ore innocentium," a superb program of 16 choral anthems for trebles. The disc demonstrates just how fine a girl choir can be. The sound is distinct – very similar to, but not precisely that of a boychoir – with a quality that should become equally preferred to that of the boychoir.

"Ex ore innocentium"

**The St. Paul's Cathedral Girls' Choir
Buffalo, New York**

Program:

Praise – **George Dyson**
 Ex ore innocentium – **John Ireland**
 Benedictus es, Domine – **Leo Sowerby**
 "Love bade me welcome" from *Five Mystical Songs* – **Ralph Vaughan Williams**
 Ave mundi gloria – **Jean Langlais**
 Cry out with joy – **Christopher Walker**
 Christ, whose glory fills the skies – **Gerald Knight**
 Lento, Opus 105 (organ solo) – **C. V. Stanford**
 Magnificat and Nunc dimittis in C – **Francis Jackson**
 Prevent us, O Lord – **Derek Holman**
 Magnificat and Nunc dimittis in E – **Bernard Rose**
 Corpus Christi Carol – **Benjamin Britten**
 Tantum Ergo – **Zoltán Kodály**
 The Second Song of Isaiah – **Charles Callahan**
 March Noble (organ solo) – **William T. Allen**
 Tantum ergo – **Michael Sittou**
 The Woodcutter's Song (He that is down) – **Ralph Vaughan Williams**
 Behold, God is my Salvation – **Leo Sowerby**



"Ex ore innocentium"

The St. Paul's Cathedral Girls' Choir

[DDD] total playing time: 73:18

Available as CD only:
(CD 7076) \$15 postpaid

In the past 5 years, The Memphis Boychoir and Chamber Choir, under the leadership of founder/music director John Ayer, have released 5 CDs with Pro Organo and have been featured on nationally distributed radio broadcasts, hosted by Michael Barone (*Pipedreams*) and Richard Gladwell (*With Heart and Voice*). "Hodie" (program at right) is an exemplary collection of 20th-century choral works which makes a music journey from Advent to Epiphany!

Below are just a few excerpts from reviews of previous Pro Organo CDs featuring the Memphis Boychoir/ Chamber Choir:
 "Here is excellence in every department." –
 – *Organists' Review*, London, England

"The choirs are impeccable..." –
 – *The Diapason*, Church Music Journal

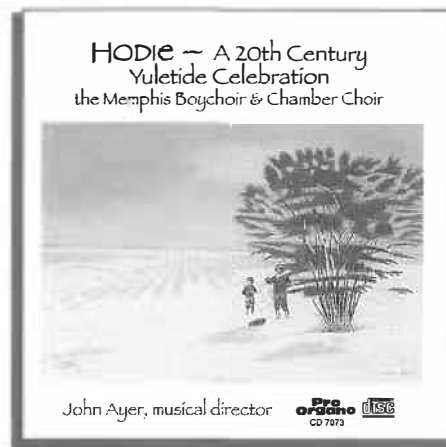
"...it is warming to know that in Tennessee, far from the madding crowd, exists a choir that is every inch as good as any in the world..." –
 – Ned Rorem, Pulitzer Prize Winner, New York

"Hodie – A 20th Century Yuletide Celebration"

**The Memphis Boychoir &
Chamber Choir**

Program:

Up! good Christen folk, and listen
 – **harm. G. R. Woodward**
 The Lord will surely come – **Gerre Hancock**
 Three Advent Carols – **Alun Hoddinott**
 Drop down dew – **Robert Twynham**
 Hymn of St. Columba – **Benjamin Britten**
 Until Shiloh come – **James Peebles**
 Mary's Magnificat – **Andrew Carter**
 Hymn to the Mother of God – **John Tavener**
 Mary's Lullaby – **Almon C. Bock II**
 The shepherds sing – **Conrad Susa**
 Sussex Carol – **arr. David Willcocks**
 Bethlehem Down – **Peter Warlock**
 A little child there is yborn – **John Joubert**
 Incarnation Carol – **Bruce Smedley**
 The Holly and The Ivy – **arr. Walford Davies**
 Benedicamus Domino – **Peter Warlock**
 I saw three ships – **arr. Philip Ledger**
 Hodie – **Shirley W. McRae**
 The Offering – **Lee Holby**



"Hodie"

**The Memphis Boychoir &
Chamber Choir**

[DDD] total playing time 62:08

Available as CD only:
(CD 7073) \$15 postpaid

Many of the world's most distinctive organ and choral recordings are found on the Pro Organo label. A free descriptive, illustrated brochure of Pro Organo titles is packed with every order, and the catalog is also available free of charge to all who request it. To obtain a catalog, call (in the U.S.A. and Canada) 1-800-336-2224, FAX: 219. 271-9191, or write: Pro Organo, PO Box 6494, South Bend, Indiana 46660-6494 USA

1 - 800 - 336 - 2224
(Toll-Free in the U.S. & Canada)

**Pro
Organo™**

PRODUCING, MANUFACTURING, AND DISTRIBUTING
DISTINCTIVE AMERICAN ORGAN AND CHORAL CDS.

© 1996 Zarex Corporation

Pro Organo Direct
PO Box 6494
South Bend, Indiana 46660-6494
FAX: 219. 271-9191

Stained Glass

EXCELLENCE

Celebrating our 75th year of creating art for today's environment. We serve the religious and architectural communities worldwide.

First Baptist Church
Tarrytown, NY
Jean Jacques Duval, Designer

Rohlf's Stained & Leaded Glass
783 South Third Avenue
Mount Vernon, NY 10550
800-969-4106



TRADITIONAL • CONTEMPORARY • RESTORATIONS

A FAVORITE RETURNS!

Summer Seminar in England at

Canterbury

Christ Church College

Phone:
305/523-0515

July 15-25, 1996



A great experience on an historic site! Inspiring lectures by British scholars, day trips, reduced-fare travel to Britain. Located in the Cathedral's shadow. Prospectus from:

INTERNATIONAL SEMINARS
900 S.E. 6th Court
Ft. Lauderdale, FL 33301

Gifts

Gifts and bequests are being sought to help build a larger, more effective Living Church and are deductible as charitable contributions on your income taxes. A suitable form of bequest is:

*"I give, devise, and bequeath to **The Living Church Foundation**, a non-profit religious corporation organized under the laws of the State of Wisconsin.*

We appreciate your support.

THE LIVING CHURCH FOUNDATION
P.O. Box 92936
Milwaukee, WI 53202-0936

Letters

Blessings Are Needed

Permit us to be human. Of our four children, our second is a gay man working successfully in New York City, and living with his partner/lover in a committed relationship now in its seventh year. We disconcerted about 10 years ago that what we want most for our children is that each will have a fulfilled life, find their own selves and destinies, and make the world better in some way.

The families of both men love and accept these two. They have a strong community of friends, both gay and straight. They have what most gay couples do not: a community that cares about them, wants to see them happy, and requires accountability. (And accountability before society is one of the primary reasons for weddings.) If Bill and Paul were to separate, we would be as devastated as with any of our other three children, all of whom are married, because we love Paul, and we have seen both grow enormously because of their love for each other and their commitment.

Would we like to bless them, pray over them and affirm them in the church — all of which has happened for our other three children? Of course! And would our Lord

be absent from that blessing, yet have been present at the blessing of our other three children and their chosen partners? We think not!

Are we, as a church, going to fall apart because we affirm love and commitment over tradition? We hope and pray not, because not only do those who have homosexual orientation lose, but we think all of us would lose because that would put a qualification on God's love and acceptance that we do not believe exists.

We pray that the church will catch up with both love and reality.

*(The Rev.) Richard H.
and Nonie S. Baker
Baltimore, Md.*

It seems to me we are putting the cart before the horse in trying to resolve the issue of ordination of non-celibate homosexuals. If homosexuals could get married in the Episcopal Church, this ordination question would become moot. We don't want to face the real issue: Are we ready as a church to bless homosexual unions? If ordination of non-celibate homosexuals in a committed relationship becomes acceptable, than homosexual marriages

The Living Church

An independent weekly record of the news of the church and the views of Episcopalians, since 1878

Editorial and Business offices: 816 E. Juneau Ave.
Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936
TELEPHONE 414-276-5420
FAX 414-276-7483
Internet: livingchrch@aol.com.
Quest: livingchurch

David A. Kalvelage, *editor and general manager*
The Rev. Canon H. Boone Porter, *senior editor*
John E. Schuessler, *managing editor*
Patricia C. Nakamura, *music editor*
Julie L. Erkenwick, *People and Places editor*

The Rev. Travis T. Du Priest, Jr., *book editor*
Betty Glatzel, *business manager*
Barbara A. Pizzino, *circulation manager*
Lila J. Thurber, *advertising manager*

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president and treasurer; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee (ret.), secretary; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rev. Thomas A. Fraser, III, Riverside, Ill.; Phyllis Hayden, La Crosse, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

NEWS: THE LIVING CHURCH's chief sources of news are correspondents, news releases from church agencies, and syndicated news services. TLC cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Second-class postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©1996 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

Volume 212 • Number 15

Letters

will be the next step. How could we not do this? Our priests must live in sin? And if committed, homosexual, non-celibate cohabitation is not a sin, why not let them marry?

I think a problem many people have with this dialogue is that most heterosexual people aren't familiar with homosexual people. They only know them by stereotypes, fears and projections. If we really want to make a rational and Spirit-led decision, we need to get to know homosexuals as persons, and not as generalizations. Are they really different from us, or are they more like us than different? What are their lifestyles like? Will I be shocked if I go to a dance and see same-sex couples dancing? Will I get over that shock when I get to know the dancers as my neighbors? Who will help me address my fears and concerns about homosexuality? Will our children see the acceptability of homosexuality as permission to try it? It seems to me that fear is at the bottom of most of this controversy, or at least a part of it. Only when we deal with the fear can the rest of the controversy become clearer to resolve.

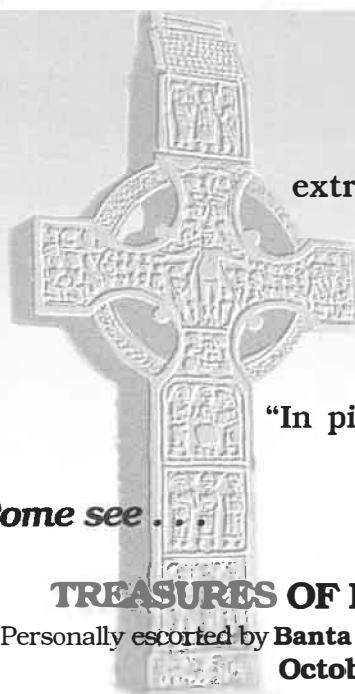
I don't know the answer to this debate. But I do know that in Jesus there is no fear, and by addressing our fears our lives will be enhanced. Until we do, no matter which way the controversy is decided, the fear will continue to hurt all of us.

*Ben Schmeil, Jr.
Daphne, Ala.*

Church of Order

Before you get further carried away with the tale you are constructing in which three Anglo-Catholic parishes of Washington fall victim to an authoritarian bishop in a struggle over acceptance of a female suffragan [TLC, Feb. 4, 25], allow me to suggest, as one closely involved in the dispute at one of the parishes, that the story is largely fiction.

I was senior warden of St. Paul's, K Street, in 1993-94, and I am personally aware of sensitive and charitable efforts at that time by the Bishop of Washington, the Rt. Rev. Ronald Haines, to reach a settlement with the parish clergy regarding the parish's relationship with Bishop Jane Dixon. Bishop Haines did not bluster, nor did he threaten. He seemed to me at all times aware of the importance of respecting the consciences of those who do not accept the ordination of women, while at the same time trying to lead them to rethink their position. Initially, he simply



PILGRIMAGE is an extraordinary form of PRAYER.

"In pilgrimage it becomes possible to see with new eyes."

Come see . . .

TREASURES OF ITALY - Romancing the Soul

Personally escorted by **Banta Whitner, MSW**, and **Carol Schickel, MA**
October 16-26, 1996

Join other spirited women on this pilgrimage into the heart of Italy - the canals of Venice, the art of Florence, the holy hills of Assisi, the charm of Orvieto and Siena. Nourish your soul with the art, music, food and wines, holy places, and Tuscan graces of a country rich in ancient history.

\$3,499 *Air from Chicago*

GREECE AND TURKEY

Personally escorted by **The Rev. Dr. Stephen I. Woods**

August 14-25, 1996

Air from Atlanta

Walk in the footsteps of Paul and John through Turkey and Greece. With modern Athens in the background, climb the Parthenon, cruise the Mediterranean and return home filled with joy at the wonders of our old and new world.

TURKEY AND GREECE

A Pilgrimage in the Footsteps of Paul and John

In the Wake of Leander, Alexander, Lord Byron and Richard Halliburton

Loren B. Mead will lead this Pilgrimage including

Swimming the Hellespont (for the heartier souls on the pilgrimage)

August 20 - September 3, 1996

Join Loren Mead for this exciting pilgrimage to Turkey, the second Holy Land, and to Greece, where the ancient world and the modern world meet. Walk in the footsteps of Paul and John and, for the hearty pilgrim, swim the Hellespont from Asia to Europe.

\$3,359 *Air from Washington, D.C.*

All Pilgrimages Include: Trans-Atlantic Flights, excellent hotels, luxury motor coaches, professionally licensed English-speaking pilgrimage guides, most meals and much more. Plan to join us but know that spaces are limited.

For more information, contact: The Rev. Dr. Stephen I. Woods, Director

Worldwide Pilgrimage Ministries

1131 N. Laura St., Jacksonville, FL 32206

1-800-260-5104

A mission subsidiary of FRESH Ministries serving God's people worldwide

Music from Morehouse Publishing

■ From the Miserable Offenders Ana Hernández and Deborah Griffin Bly

Keepin' the Baby Awake

A refreshing change from the usual holiday renditions, *Keepin' the Baby Awake* offers new rhythms, new harmonies and new instruments to create a sound which varies from the hauntingly meditative to the rhythmically joyful.

cassette \$10.95
compact disc \$14.95



God Help Us

An evocative collection of familiar hymns and songs presented in an innovative fashion, using instruments such as a hammered dulcimer, trumpet, guitar, piano and synthesizer. Closely harmonized and intricately arranged, the result is as vibrant as it is mesmerizing.

cassette \$10.95
compact disc \$14.95



■ From Mimi Dye



Spiritual Songs of Hildegard

This inspired, live performance of solo viola continues to bring joy and healing to all who listen. Mimi Dye's unique adaptation of Hildegard's music creates an environment of sound that soothes, comforts, inspires and stimulates, while awakening and satisfying a spiritual hunger.

cassette \$12.95
compact disc \$16.95

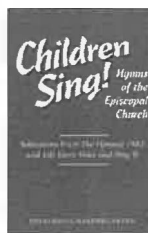
■ Children Sing! Hymns of the Episcopal Church

What better way to "rejoice and sing praise" (Psalm 98:4) than with Morehouse Publishing's *Children Sing! Series* — a set of nine tapes offering the magnificent melodies and glorious lyrics of traditional church hymns.

These tapes feature music from *The Hymnal 1982* and *Lift Every Voice and Sing II*. Children sing each hymn as a group or individually, accompanied by a variety of musical instruments. Throughout the tapes, Raymond F. Glover, professor of music and chapel organist at the Virginia Theological Seminary, introduces each song, giving fascinating historical background and helpful musical suggestions.

Anyone who wants to expand their knowledge of music will find these tapes a valuable resource and a delightful addition to their music collection.

Each tape costs just \$19.95
or you can order the set of nine tapes
for \$150 — a savings of over \$3 per tape.



MOREHOUSE PUBLISHING

To order, call toll-free 1-800-877-0012

Letters

sought, with commendable forbearance over a period of several years, to encourage the rector and clergy to invite Bishop Dixon to participate in the parish's worship or social activities, not as a bishop, but as a baptized Christian. They refused.

I submit to all thoughtful readers that Bishop Haines' more recent decision to finally require St. Paul's to accept a visitation from Bishop Dixon surely reflects his own unequivocal duty to exercise his teaching responsibility in a parish where the clergy, with a significant minority of parishioners, have strayed so far from the basic concepts of Christian charity. I marvel at his patience in the face of this behavior of those who, by their own precepts of Anglo-Catholicism, claim to hold the highest reverence for the office of bishop. The bishop is not forcing anyone to change his or her beliefs about ordination, but he is saying, at last, that this is a church of order and that a parish cannot continue to defy its bishop in refusing him or his designee an appropriate visitation.

Herbert M. Gant
Arlington, Va.

As I exited the chapel after the Ash Wednesday liturgy today, my thoughts were centered on the enforced episcopal visitation in the Diocese of Washington [TLC, Feb. 4, 25] and that led me to a remembrance of my own past sin some years ago.

After completing my Army commitment in 1981, I was assigned by my bishop to an old parish on the fringe of the city. It was a congregation which had been slow to implement usage of the 1979 Book of Common Prayer. I entered that parish with pounds of left-over military bravado and tons of confidence in my own enlightenment. More than a dozen times I publicly pronounced how silly the people were to have been so reluctant to change to the 1979 prayer book.

But then one day a woman of that parish of some 80 years of age came to the door of my office and asked in a quiet voice, "Pat, just how will I be buried?" I noted as she asked the question that she held the 1928 BCP in her hand. She did not have to say any more, and I couldn't say anything. Her question was, could she be buried using the book she had used in worship most every Sunday of her life? I was speechless, because I at once realized that this woman had knelt in prayer in those dark oaken pews for 45 years before I was even born. She had been faithful to our Lord long before I could even pro-

Letters

nounce the name "Jesus." The sin of my presumption, false judgment and lack of charity fell upon me like hard rain.

The sting of that shower is upon me again on this first day of Lent. Thus I feel compelled to ask Bishop Haines and Bishop Dixon, myself, and the rest of us in this small corner of Christ's Church we call Episcopal to slow down and really see the people as Jesus saw them and then love them — not as we might want them to be — but as they are right now.

*(The Rev.) Patrick Gahan
SPCK-USA
Sewanee, Tenn.*

Valid Baptism

My god-daughter, Dorothy Paine, requested I write this letter for her. When she became a Christian in Utah, she was told by our priest that she did not need baptism. The reason was explained: She had been validly baptized in the Mormon Church because the Latter Day Saints (LDS) use the formula "in the name of the Father, Son and Holy Spirit." It has been the standard policy in Utah to accept the Mormon baptism.

The Paine family members insisted they be baptized Christians because Mormonism is not another denomination of Christianity, but another religion entirely. They said the Christian God (Father, Son and Holy Spirit) is radically different from the LDS's gods: father, son and holy spirit.

We therefore question, has the newly elected Bishop of Utah been baptized a Christian, or was she allowed to believe she had been baptized validly? If the latter, she has not been baptized and was not validly ordained either deacon or priest.

*Mary A. Moody
Leetsdale, Pa.*

No Improvement

I returned to Fort Worth, Texas, a few years ago to retire. As a cradle Episcopalian in the "low church" mode, I have been virtually excluded from the worship I grew up with. Our diocese is so "high" and "near Roman" that I get thoroughly disgusted with what has happened during the 26 years I was away from Fort Worth.

After Bishop Clarence Pope's retire-

ment, it seemed at first that there might be a chance to repair the havoc he wrought. However, we have seen no improvement.

This diocese is the laughingstock of the of the Episcopal Church, as anyone living outside of it will tell you. The ranting and ravings of the Episcopal Synod of America bears this out. Its stance against women priests is outdated and without theological basis.

*Peter Tringham
Fort Worth, Texas*

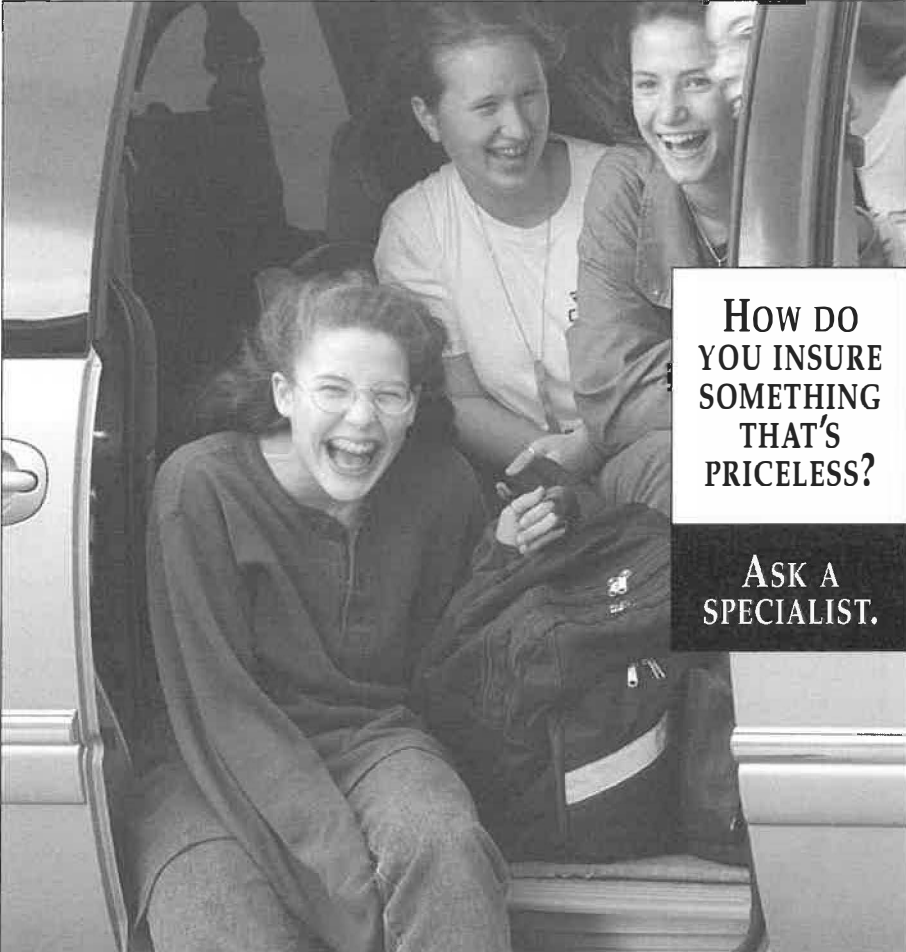
Scar Tissue

Regarding the embezzlement of national church funds, Bishop Browning is reported to have said "the wounds dealt to our community have made us stronger. Scar tissue is the strongest tissue there is" [TLC, March 3].

Isn't scar tissue non-functional, just like cancer tissue?

*Leticia M. Hegewald
Louisville, Ky.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.



HOW DO YOU INSURE SOMETHING THAT'S PRICELESS?

ASK A SPECIALIST.

Your youth activities are a priceless way of developing relationships and faith to last a lifetime. A spirit of friendship and worship only you can foster. Church Mutual specializes in protecting youth activities in today's litigious environment. Call for a free insurance needs analysis. Discover why more churches place their trust with Church Mutual than with any other insurance company in America.

1 800 542-3465



CHURCH MUTUAL
The SpecialistSM

3000 Schuster Lane, P.O. Box 357LC, Merrill, WI 54452

Church Mutual is rated A+ (superior) by industry analyst A.M. Best

© 1996 Church Mutual Insurance Company

Civil Suits Against Mrs. Cooke Settled

An agreement to settle the church's civil suits against Ellen F. Cooke and her husband, Nicholas, was announced by Presiding Bishop Edmond L. Browning on March 22. Mrs. Cooke, former treasurer of the national church, issued a plea of guilty to embezzlement and tax evasion charges on Jan. 24 [TLC, Feb. 11]. She is scheduled to be sentenced April 29.

Bishop Browning in a release, announced the settlement, which was agreed to by both parties.

"The church has reached an agreement with Ellen F. Cooke to resolve all claims the church has against Mrs. Cooke," the announcement stated. "The agreement settles all claims between the church and Mrs. Cooke, and related claims asserted

against her husband, Nicholas T. Cooke, III. The agreement includes transfer by Mr. and Mrs. Cooke to the church of substantially all of their liquid assets valued at approximately \$100,000 and delivery to the church of tangible personal property of the church of which Mrs. Cooke had been in possession. The terms of the agreement will not be further publicized, but the church is satisfied that



ENS photo
Mrs. Cooke

the settlement is in the church's best interest under all the circumstances of this case."

Previously, the church's insurance company paid a claim of \$1 million and the Cookes turned over to the church real estate they owned in New Jersey and Virginia.

Financial irregularities were revealed in February 1995, following the resignation of Mrs. Cooke as treasurer. A subsequent audit disclosed she had embezzled more than \$2.2 million in church funds.

When he addressed the House of Bishops' meeting last month [TLC, April 7], Bishop Browning said he is convinced "we are near the end of this long and painful experience."

North Carolina Election Succeeds on Second Try

The Rev. J. Gary Gloster, vicar of the Chapel of Christ the King in Charlotte, N.C., was elected Suffragan Bishop of North Carolina March 23 in a special convention at St. Andrew's Church, Greensboro. Fr. Gloster was elected on the fourth ballot after the diocese had failed Feb. 3 to elect in 12 ballots over three days [TLC, March 3].

Fr. Gloster, 59, has been vicar of Christ the King since 1988. He had been the top vote-getter in the earlier election, having achieved a majority of lay votes on the sixth ballot, and having been within eight votes of being elected in the clergy order on the eighth ballot.

The bishop-elect is a native of Hopkinsville, Ky. He graduated from Wabash College and Virginia Theological Seminary, and received a D.Min. from VTS in 1990.

He was vicar of St. Augustine's, Danville, Ind., 1962-66; program director at Waycross Camp and Conference Center (Ind.), 1966-67; associate rector of Church of the Redeemer, Cincinnati, Ohio, 1968-71; rector of Christ Church, Pulaski, Va., 1972-80; and associate rector of Christ Church, Charlotte, 1980-88.

He and his wife, Nancy, are the parents of three children.

Others who participated in the election

were the Rt. Rev. Benoni Y. Ogwal-Abwang, former Bishop of Northern Uganda, now rector of St. Paul's, Harrisburg, Pa.; the Rev. Kenneth Henry, rector of the Church of the Holy Comforter, Charlotte; and the Rev. Elizabeth Claiborne Jones, rector of Church of the Epiphany, Atlanta. All three had been listed on the first 12 ballots.

Fr. Gloster will succeed the Rt. Rev. Huntington Williams, who retired as suffragan bishop Feb. 3. The Rt. Rev. Robert C. Johnson, Jr., is diocesan bishop.

The consecration has been scheduled for July 27 at the Duke University Chapel in Durham.

Urban Caucus Calls for More Dialogue on Racism

The Episcopal Urban Caucus, meeting in Cleveland March 13-16 for its 16th national assembly, called on the Episcopal Church to lead a far-reaching dialogue on racism throughout the United States. Responding to "An Open Letter" to the Presiding Bishop and other church leaders by the Rev. Canon Edward Rodman of Boston, the caucus supported a plan for Episcopal churches to join with others in promoting honest dialogue on the divisions of U. S. society starting on Martin Luther King, Jr.'s birthday in 1997.

The caucus, founded in 1930 as an urban ministry advocacy network, has supported the creation of Jubilee Ministry

(1982) and the Episcopal Church's ministry of economic justice (1988). Since 1991, the caucus has focused on racism. The Cleveland meeting witnessed the publication of "To Heal the Sin-Sick Soul," edited by the Rev. Emmett Jarrett, as a resource for work "toward a spirituality of anti-racist ministry." The book includes essays by Fr. Jarrett, Canon Rodman, the Hon. Byron Rushing, Pamela Chinnis, the Rev. Paul Abernathy and the Rev. Kenneth Leech, English theologian.

Also on the assembly's agenda was support for the newly formed Episcopal Network for Economic Justice (ENEJ).

The Rev. Arthur and Sue Lloyd of Milwaukee led a workshop on this subject.

Caucus president, the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, presided at a session at which the EUC called for the restoration of national church funding for urban ministry and anti-racist action. The Ven. Michael Kendall, Archdeacon of New York, led a session to plan for the Justice, Peace, and Integrity of Creation "summit" in Cincinnati in 1997.

The next caucus meeting will be in Philadelphia in February, 1997.

The Rev. Emmett Jarrett

A Fresh Start for Refugees

In the Diocese of Los Angeles

"You were our connection to God," said one woman, who had once been held virtual prisoner in an El Monte sweatshop, to representatives of the Diocese of Los Angeles.

The woman, Pataraporn, was one of 72 refugees from Thailand recruited by U.S. sweatshop operators. She was among 24 of the refugees who were clothed, housed and fed by the Diocese of Los Angeles following their release.

Seven sweatshop operators pleaded guilty in February to violating federal civil rights laws for keeping the 72 seamstresses imprisoned in a clandestine garment factory ringed with razor wire.

The refugees met again in late February at the diocesan center to tell their story to members of a youth group from the World Council of Churches visiting in Los Angeles.

The workers from Thailand, who had been promised good-paying jobs in the U.S., were made to work as many as 20 hours a day — averaging 17 hours a day — seven days a week for a monthly salary of \$500.

"We couldn't see outside. We work hard. Work hard," one of the women said. Their plight was discovered when one of them escaped and told police.

The need to provide housing for them brought a phone call to the Ven. Carmen Guerrero, diocesan archdeacon for multicultural ministry. She arranged for 24 of the Thai refugees to reside at what had been Church of the Ascension in Tujunga. The facility, which includes a parish hall with kitchen, had been vacant for three years.

A seminarian, Juan Barragan, and his wife, Petra, had been working to remodel the church. Their children were, in a sense, "adopted" by the Thai women, many of whom had children of their own still in Thailand. They all became friends.

Archdeacon Guerrero said there was an outpouring of clothing and food for the refugees.

She asked the diocesan bookkeeper, Nancy Arn, who formerly had lived in Thailand, to communicate with the refugees. She served as translator for many of them with the WCC youth group.

After providing food, clothing and shelter, Archdeacon Guerrero said she realized that "I had showed them everything except what is the most important



Dick Snyder photo

Former sweatshop workers Kanit, Lampang and Pataraporn hold their legal work cards.

factor in my life, my faith."

Through Ms. Arn, she explained about her belief in Jesus. She provided the refugees with Bibles translated into Thai.

She said she made clear that she was not trying to force her faith on them, most of whom were Buddhist, but trying to explain why her belief in Jesus led her to be involved with the refugees.

"We often talk about the gospel, but we don't live it out," the archdeacon told the WCC representatives.

"How could the people (the national firms which bought the sweatshop-produced clothing) not have known about these conditions?"

She noted that if the refugees are returned to Thailand, they will return to the poverty in the rural areas of that country. "These are the issues that that we need to deal with," she said.

One of the women, Lampang, said that in the sweatshop, they prayed "every day, but never know. And we cry every day."

Ms. Arn, after talking with the refugees, said, "There was too much suffering, too much need. Now they feel the freedom and know what this country means."

The refugees have all found legitimate employment, most in the garment industry. They remain in the U.S. until resolution of federal and state civil claims for back wages. All indicated they would like to remain in the U.S.

When asked how they feel now, one woman said "happy." All the others started nodding their heads, smiled and said "happy."

"I am struck by your courage, your spirit, your openness," said Peter Brock of the WCC groups.

Dick Snyder

Medical Ethics Addressed in Proposed Service

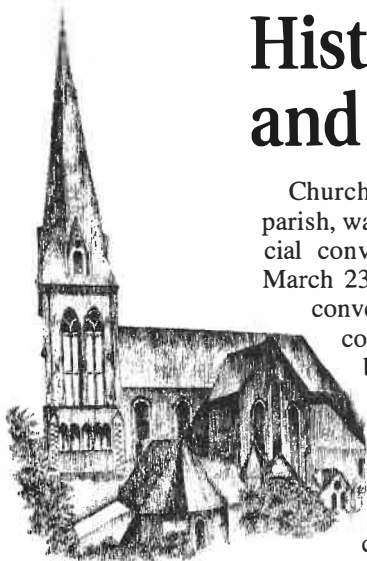
"A Form of Prayer at a Time When Life-Sustaining Treatment is Withdrawn" was among the topics discussed by the Standing Liturgical Commission (SLC), when it met March 18-19 at Washington National Cathedral.

The proposed service was presented to SLC by the Diocese of Washington's Committee on Medical Ethics. Its final collect reads: "Dear Heavenly Creator, whose peace passes all understanding, we pray that when you deem it time you will free your servant N. from all earthly cares, pardon his/her sins, release him/her from pain and suffering, and grant that he/she may come to dwell with all your saints in everlasting joy, through Jesus Christ our Lord. Amen."

Also included in the proposed service are Psalm 23 or 103, readings from Paul's Letter to the Romans and the Gospel of John, and the Lord's Prayer. There is also a choice of collects, either for "Medical and Nursing Caregivers," for "All Who Suffer," and for "One from Whom Treatment is to be Withdrawn."

The commission also considered new eucharistic prayers and canticles, and worked on updates for *Lesser Feasts and Fasts*, *Supplemental Liturgical Materials*, the *Book of Occasional Services*, and the lectionary. Commission members hope to include the new prayers and canticles in SLC's Blue Book report to the 1997 General Convention as possible additions to *Supplemental Liturgical Materials*.

Historic Boston Parish Requests and Is Granted Mission Status



Church of the Advent, Boston

Church of the Advent, the well-known Boston parish, was reclassified as a mission church by a special convention of the Diocese of Massachusetts March 23 at the Cathedral Church of St. Paul. The convention was called by the bishop and standing committee after the church's former governing body, the corporation, failed to comply with godly judgments of the bishops of Massachusetts.

The Parish of the Advent has historically been governed by a self-perpetuating independent corporation. The diocesan convention voted last November to adopt an amendment to a diocesan canon, providing that members of a congregation shall duly elect their officers and vestry, thus ensuring representational leadership. Advent's corporation then voted to amend its constitution to remove the provision requiring conformity to the doctrine, discipline and worship of the Episcopal Church.

Following a godly judgment issued by the Rt. Rev. Thomas Shaw, S.S.J.E., Bishop of Massachusetts, directing that the corporation withdraw that vote and

institute a form of parish governance consistent with the canons, the corporation instead voted to withdraw the church from the Diocese of Massachusetts and the Episcopal Church. Meanwhile, Advent's communicants met March 3 and elected a new vestry and wardens, and by a vote of 198 to 11, affirmed their desire to remain a part of the church and diocese, and asked the bishop and standing committee to place the parish under the bishop's supervision as a mission.

Bishop Shaw, in his opening remarks, referred to the church's canons as "tools for discernment," saying, "The canons of the church and the diocese make it possible for all of us clearly to perceive the movement of the Holy Spirit. They assist us in bringing to bear the reality of the living word of God in scripture.

"There are many members here of the congregation of the parish of the Advent, men, women and children, clergy and lay, who have petitioned the standing committee and me in overwhelming numbers to assure them that they are full members of the body of Christ."

More than 100 members of Advent were present for the convention. The Rev. Andrew Mead, formerly rector, now vicar, thanked convention for its support.

Conventions

The convention of the **Diocese of East Tennessee** rejected a move to place into church law practices regarding marital fidelity of clergy when it met at St. John's Cathedral, Knoxville, Feb. 24.

The resolution, presented by the Rev. Stephen Freeman, rector of St. Stephen's Church, Oak Ridge, proposed adding to diocesan canons the statement that "all clergy licensed to serve in the Diocese of East Tennessee shall maintain a standard of faithful sexual conduct, abstaining

from all sexual relations outside the bonds of holy matrimony."

In a hearing before the convention debate, delegates questioned the purpose of Fr. Freeman's resolution. Some felt it was a "back door" method of dealing with the ordination of non-celibate homosexuals. Others expressed concern about how the canon would be enforced.

The Rev. Art Bass, chair of the diocesan human sexuality resource team, said he thought the proposed canon could be

used to harm people.

"The purpose of our task force is to promote dialogue and a pastoral approach to matters of sexuality," he said. "We fear that if this is made a canon it could be used as a club and it could be used to hurt. We don't feel that's in keeping with the example of Christ."

By rejecting the resolution, delegates supported the current practice of allowing the bishop to manage cases of misconduct, said the Rt. Rev. Robert G. Tharp, in an interview following convention.

In related action, the convention adopted a resolution encouraging the diocese to continue the dialogue on human sexuality. The resolution charges the human sexuality resource team with providing "opportunities for all interested persons in the Diocese of East Tennessee to participate in dialogue on scripture, Anglican tradition, reason and human experience as those four relate to human sexuality."

In other business, the convention voted to reduce the number of lay and clerical deputies and alternates to General Convention from four to three, and adopted a budget of \$1.367 million.

Alice Clayton

Briefly

The **Diocese of Peru**, without a bishop for the past four years, was unable to elect when it met in convention March 9. The Rev. Alejandro Montes of Houston, Texas, and the Rev. Peter Hurricks of New Zealand had been nominated, but neither was able to achieve a two-thirds majority in both the lay and clergy orders. Diocesan canons call for the election to be suspended if there is no election in three ballots.

The Rev. Michael McClanaghan, who with a sizable number of his congregation, St. Clement's Church, Rancho

Cordova, Calif., left the Episcopal Church for the Charismatic Episcopal Church [TLC, Feb. 11], has recanted his decision to renounce orders. The Rt. Rev. Jerry Lamb, Bishop of Northern California, said Fr. McClenaghan will not serve as a rector or vicar at this time.

Ground has been broken at **Nashotah House** seminary for a new building to house married students and their families attending the seminary. The building will be named Atkins Hall in honor of the late Bishop Stanley Atkins, 15th dean of the seminary.

Girls' Choir Built on Strong Tradition

By PATRICIA NAKAMURA

The ancient tradition of children as Anglican choristers is being advanced, and some may say redirected, by the girls' choir of St. Paul's Cathedral, Buffalo, N.Y. This choir of girls ages 8-18 follows the same rigorous training program of the Royal School of Church Music that has produced centuries of crystal-clear boys' voices echoing

Adelmann said. "The girls start immediately with Wednesday Evensong. New girls are paired with older girls as mentors. They sit with a choir mother for a few Sundays, especially if they are not Episcopalian," to help with the complexities of the Eucharist.

The girls wear uniforms, consisting of white shirt with choir tie, gray skirt and navy blazer, when they attend church, go caroling, or sing for other non-church

seasons, the sacraments, the parts of the Mass. Choristers become knowledgeable about the Greek and Latin texts, to the point where one 9-year-old boy chorister defined "creed: English for the Latin *credo*, 'I believe'."

Last summer, the girls' choir toured England, participating in the 902nd anniversary of the laying of the cornerstone of Durham Cathedral. The choir sang Evensong at Westminster Abbey.

"They rose to the occasion, and were very warmly received," said Mr. Adelmann. "And they were pretty much thrilled!"

Also in 1995, the choir cut its first CD, *Ex Ore Innocentium*, whose cover features a portion of St. Paul's "suffer the little children" window. The choir sings works by Sowerby and Vaughan Williams, Britten and Kodaly. Its tone achieves the intense, shimmering purity of the best boy choirs, yet it is subtly different.

There is, perhaps, a trace more warmth and depth, owing to the voices of the older girls. The lower registers especially seem to have an added resonance.

The extension of the RSCM program to girls, at St. Paul's and other churches in America and Britain, aims to correct what many see as an historical slight. "Girls were always second-class citizens," Mr. Adelmann said. "The men and boys were 'the cathedral choir'."

He has written, "Most American choirs of men and boys have disintegrated this century. Some have ceased to exist because it is so very difficult to recruit and train boys in our culture; others have failed because short-sighted folk viewed them to be sexist institutions which ought to be destroyed. St. Paul's has responded more maturely: If one runs a gifted and talented program which is discriminatory, the reasonable and enlightened solution is not to destroy the program, but to create equal opportunities for those who have been excluded.

"Music is one of the very few disciplines in which children can achieve professional standards, and cathedral choristers frequently taste the satisfaction of doing so."

Mr. Adelmann said both the boys and girls in St. Paul's choirs enjoy the challenges of difficult music from ancient to contemporary, as well as the high performance standards. "We have to give them quality music. They know if its good." □



St. Paul's choir in Buffalo, N.Y., is open to all girls regardless of church affiliation or musical background.

functions. Choristers receive a small stipend for their service to the cathedral. They are encouraged to attend summer choir camps, where "they have been able to sing under the baton of conductors such as Hazel Somerville, James Litton, Donald Pearson and Marilyn Haskell," Mr. Adelmann said

St. Paul's co-sponsors the diocesan choir schools ("girls in the spring, boys in the fall"). Music outreach

through the cathedrals of Britain and America.

Organist-choirmaster Dale Adelmann, who came to Buffalo in 1991 fresh from his Ph.D. work at St. John's College, Cambridge, continues the work of predecessor Bruce Neswick, who now has a similar program in Lexington, Ky., paralleling the training and performance of the choir of men and boys. The girls rehearse on Wednesdays and Saturdays, and "provide musical leadership for the 9:00 Sunday Rite II Eucharist and the 5:30 Evensong on Wednesdays from September to June."

The girls' choir is open to all interested girls between the stated ages, regardless of church affiliation or musical background. Auditions are conducted, just "to find out where we're starting from," Mr.

extends from broadcasts of Advent Lessons and Carols to performances in this country and beyond.

"Interpersonal outreach to choristers and the families which they bring to the cathedral has ... been responsible for one-third of the confirmands at the cathedral during the past decade," Mr. Adelmann wrote in his 1994 annual report.

In addition to musical training, "the choir program ... strive(s) to cultivate good character, well-disciplined, responsible and moral behavior in all its members ... all choristers are required to learn liturgical and historical information relevant to their choral ministry." They identify, for example, architectural features and furnishings, vestments and utensils. They learn the church year, the feasts and

Excellence in Music

By CAROL DORAN

We know from a child's involuntary delight in what is beautiful and lively that human beings naturally are drawn to beauty and health. Theologians have sought to know more about the Holy One by investigating God's manifestation in goodness, truth and beauty. We work to experience beauty in liturgy, not only to perpetuate the tradition for which the Episcopal Church is well known, but also because we deeply desire it. We know in ways that transcend logic that beauty can be a pathway to God.

But beauty, it seems, is more easily recognized than explained. *The American Heritage Dictionary* definition circles through several other terms which are equally difficult to quantify: "a delightful quality associated with harmony of form or color, excellence of craftsmanship, truthfulness, originality, or another property."

A 1992 Roman Catholic publication provides a rich vocabulary for the discussion of excellence and beauty in music and liturgy. *The Milwaukee Symposia for Church Composers: A Ten-Year Report* is a record of "observation, study, reflection and dialogue concerning the nature and quality of liturgical music in the United States, especially within the Roman Catholic tradition" (from the Foreword). Five meetings were convened between 1982 and 1992, primarily to bring liturgists, musicians and poets together to develop common language and goals for their work. Although the meetings were sponsored by Roman Catholics, many participants represented other churches. The group of Episcopalians included Peter Hallock, Louis Weil and me. The

report summarizes the discussions:

"Music is part of the symbolic language of worship. Music's sacramental power is rooted in the nature of sound, the raw material for music. Sound itself is our starting point for understanding music and its capacity to serve as a vehicle for God's self-revelation. Sound's temporality, for example, symbolizes a God active in creation and history; its seemingly insubstantial nature symbolizes a God who is both present and hidden; its dynamism symbolizes a God who calls us into dialogue; its ability to unify symbolizes our union with God and others; its evocation of personal presence symbolizes a God whom we perceive as personal."

So sounds themselves, from a Judeo-Christian perspective, can be part of the self-revelation of God. Our tradition affirms music's capacity to serve as a vehicle of God's self-revelation without localizing or confining God. Music is able to elicit wonder without distancing us from God's presence and is able to effect our union with other worshippers and with God in a particular and unparalleled way.

The Hymnal 1982 is rich with music which can help our congregations to experience many aspects of God's fullness. The mystery of "Now the Silence" (#333), the immediate human experience of "Oh, sleep now, holy baby" (#113), the exuberant vigor of "Open your ears, O faithful people" (#536) and many others as yet unexplored in this hym-

nal offer congregations both the surprise of knowing God in new ways and the delight of learning new hymns. Introducing new music, when it's understood to be inherent in both a congregation's music ministry and evangelism efforts, invigorates people and helps them to fulfill one of their fundamental roles as the gathered faith community: Using its most excellent communal expression to praise God.

In the final analysis, it is the nature of matters such as excellence and beauty always to be uncontainable and changing



Maintaining the congregation's liturgical health involves acknowledging the larger potential of music to teach, preach and minister in God's name.

even as God continues to make all things new. And while this is confusing and frustrating to many who prefer the comfort of dependable and systematic categories, the history of our church indicates that attempts to limit human acknowledgment of the newly rediscovered presence of God usually invites only *rigor mortis*.

Maintaining the congregation's liturgical health involves a dynamic process of discussion and decision making, and acknowledging the larger potential of music to teach, preach and minister in God's name. Documents from the earliest

days of our Anglican Church show the seriousness with which people discussed the conduct of music in churches. Does God want us to use musical instruments? (Some point out that the New Testament encourages vocal music but mentions no practice of using musical instruments.) Will God be offended by the use of "light and unseemly music"? (This matter is mentioned in Canon 24 printed at the front of *The Hymnal 1940*.) Does God value our worship more when it is in a particular style or if it is sung using music written in a particular historical period?

In our own day, the more helpful questions on these subjects might be, "Which instruments at which times for which reasons?" "Which kind of music best expresses God's life-giving joy?" and "Which style of music is best for this moment in this liturgy on this day with these people?"

There are many fine resources available to help us widen and deepen our perspective. Dr. Marion J. Hatchett's book, *A Guide to the Practice of Church Music*, outlines appropriate choices for music for specific rites in the present Book of Common Prayer. It is particularly helpful because it encourages us to consider the reasons for making each liturgical choice:

"Music should serve to set a tone, to convey texts, to highlight basic structures, to unify the congregation, to express the highest possible excellence" (page 15).

The Hymnal 1982

Companion, in its many volumes, also serves us well in the search for information and perspective. *The Hymn*, a journal of congregational song published by the Hymn Society in the United States and Canada, and *The Journal of the Association of Anglican Musicians* are dependable sources of informed critique and stimulating discussion.

The Leadership Program for Musicians Serving Small Congregations, a project of the Standing Commission on Church Music and Virginia Theological Seminary, is expected to be established in many dioceses by this fall. This program is intended to assist musicians and clergy in developing sources of excellence and beauty within the musical liturgical life of congregations of all sizes.

How glad we imagine we would be if our task were but to pursue excellence without first having to identify it. Instead we still attempt to explain the mysterious nature of excellence and to encourage beauty in the worship of God. For our refreshment and inspiration we have the wisdom of Sydney Nicholson who, sometime between 1915 and 1918, wrote about the ministry of the musical leader. His words help us remember why this ongoing task is worth pursuing:

"The organist has it in his power to make or mar the whole of the music of the service; if he is careless or slovenly in the matter of his voluntaries he will at least miss a great opportunity; if he always treats them with the attention and care that they deserve, he will acquire an influence for good which is beyond his power to estimate." □

Dr. Carol Doran is professor of worship and pastoral music, Bexley Hall theological seminary, Rochester, N.Y.



All the Bishops Are Needed

It is encouraging to note the reactions of bishops who attended the House of Bishops' meeting at Kanuga last month [TLC, April 7]. Several of the participants said it was the best meeting of the house they had ever attended. The opportunity to share thoughts and experiences in specialized or particular ministries with other bishops was a highlight for many members of the house, while others went away from the meeting enthusiastic about the presentations and discussions on the proposed Concordat of Agreement with the Evangelical Lutheran Church in America.

At the same time, it is discouraging to learn that some members of the house stayed away from the meeting. One bishop told TLC he did not attend because he no longer felt welcome at meetings of the house. In fact, he said many members of the house no longer speak to him because, he believes, he is one of the bishops who brought presentment charges against Bishop Walter Righter. While we can understand the discouragement by conservative bishops over issues of sexuality and ordination, there are other significant issues for the house to deal with, especially as General Convention approaches.

It is not difficult to understand why some bishops decided to skip the Kanuga gathering. After the treatment traditionalist bishops received in Portland at the fall meeting of the house last year, one might not blame them for staying away. Yet we hope their absence was only temporary and that they'll be back when the house meets again in October with Lutheran bishops. Their thoughts, opinions and presence are needed.

Music as a Gateway

On a recent Sunday I visited a parish on the West Coast, a good 2,000 miles from my usual middle-of-the-country cathedral. Almost before my feet had touched California ground for the first time ever, my brother-in-law invited me to come for noon Mass, not to sit in the congregation, but to sing in the choir of St. Cyril's Roman Catholic Church.

The choir and its conductor are well regarded in the area; they were preparing a major concert for Palm Sunday. They typically number 30 to 40 singers. But Phil assured me that visiting singers were truly appreciated.

I was warmly welcomed, introduced by the director and assisted by the soprano on my right and the teenage alto on my left. Some of the music was familiar: Tallis, Mendelssohn; some was not. The choir was indeed excellent, with a rich tone color and a clear unity of response to direction. At one point in the rehearsal, the director gave the choir a note which would have turned many a choirmaster green with envy. He said, "There is too much tenor."

The visiting singer was received into the group, thanked for participating, and encouraged to return often. Conversation was easy and cordial, of course assuming a common interest. It was a Sunday of musical excellence and of Christian ecumenism, a joy in our shared heritage.

And here, perhaps, is a way toward greater communion with our Catholic and Lutheran and Methodist and Presbyterian brothers and sisters. While theologians are debating their issues, singers, organists, flutists, cellists can unite in the love of music.

Patricia Nakamura

A Psalmist in Our Time

By KAY K. STRICKLIN

The voice of the psalmist still sings. I have finally heard it. After years of church psalter recitation in unison, antiphonally, by verse and by half verse, read chorally, with and without antiphons, chant and plainsong, metrical setting, the psalm seemed somehow empty, an odd interlude between lessons, so awkward that we were uncertain whether to stand or sit. Sometimes we eliminated it altogether if we needed to cut something out of the service for the sake of time. Other times we might replace it with a hymn or anthem, less messy, easier to sing.

But at last I have heard the cry of the psalmist, clear and inescapable, sublime and scandalous in its open expression of pain and wonder. At last I know what the fuss is all about.

For me it came most unexpectedly from a source that shocked me — a voice lovely and strangely familiar yet absolutely unknown to me — Justin Hayward. A singer and songwriter of much popular success over the past 30 years, Justin Hayward is still largely anonymous. His fame is as lead guitarist and primary voice of the Moody Blues, a group that prides itself on its unity and lack of individual celebrity. The result is that I find most people are like me and know little of Mr. Hayward and his remarkable work.

I commend to you a non-Moodies album from 1975 called simply "Blue Jays." It is an amazing body of work. Upon first hearing Blue Jays, I was shocked and captured by it, so unlike my usual "taste in music." But I could not stop listening to it.

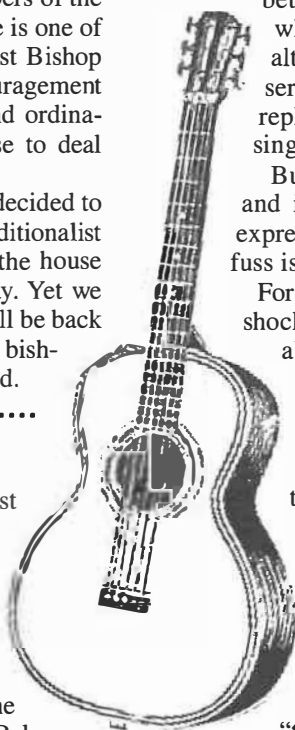
What is it?, I asked myself. What is it that holds me? Then in a moment I knew. I had found the psalms. Here was the voice of the modern psalmist crying out from a life full of ambiguity and tension, pain and confusion, yet balanced with wonder and a kind of steadfastness.

The psalms come so concretely out of everyday life, wails of agony from oppression alongside whoops of joy from the defeat of enemies. In this tradition, Mr. Hayward speaks from his own experience, visceral, tactile, nocturnal wrestlings, struggles we all experience in the confusion of getting to the next day and the next after that.

His callings have a prayer-like quality. In "This Morning," the opening song of the album, he sings:

"... I don't know if I can survive... sleepless are the hours and lonely is the night for the poor tormented soul who is searching for the light."

The pain is palpable as he relates the theme of endings and beginnings, death and resurrection. We all know deep in our bones the experience: Life is changing, how will I survive? Then, from all the torment of souls in "This Morning," in "Nights Winters Years" and "When You Wake Up," he can turn



right around and rejoice in the promise of friendship ("Remember Me") and a sunrise. My soul understood his cries and I could not stop listening.

Once introduced to Mr. Hayward's music here, I went back to earlier works and listened again to Moody Blues' albums old and new. My experience was that the Justin Hayward works stand apart from the rest in substance, style and tone. It is an amazing thing suddenly to hear something for the first time, something that has been right under your nose all along, a kind of grace, a treasure revealed.

So as I listened, I came to believe that, just as Bob Dylan has been widely recognized as a prophetic voice, a modern Isaiah, nagging us to repentance and righteous action, so Justin Hayward's voice is that of a modern David, carrying the clear and passionate cries of the people, full of both the glory and suffering of life, at once both praise and lamentation.

His music has proved a terrific teaching tool. Initially, I was hesitant about using his work in classes. It was important to me; what if others didn't like it or agree with my assessment of its power? I need not have worried. It reaches across age and sex and philosophical barriers. I am amazed at the response I have received. This winter I introduced his work as a part of a curriculum I called "Searchings of the Soul. Longings of the Heart: Our lives as exile. Psalm and gospel," which also uses the writings of Frederick Buechner and Walker Percy. Mr. Hayward's music has gripped people. They don't want to return my tapes and CDs. As a result, I have bought out the neighborhood record stores' supplies several times in order to meet the demand. It is a delight to find something so meaningful to others and to share it and watch the results.

I had wanted to resist the temptation to use words from Mr.

Hayward's songs in this article because I think that the penetrating power of his work lies in the integration of lyric and music. I want you to listen to him. I think, however, without some examples my argument is empty. So I offer these lines:

In "Question," one of his more familiar songs, he sings, "In the grey of the morning my mind becomes confused between the dead and the sleeping and the road that I must choose . . ."

Yet still with confidence, he looks for a miracle in his life. More subtly but no less powerfully, in "New Horizons" he cries out, "... I long to hear, I need to see, 'cause I've shed tears too many for me." Then comes the hope, "... I know I'm going to find my own peace of mind someday."

Finally, in "Running Water," simply and gently he observes, "we live to love another day." So we continue on in life. Christ has promised to be with us always, to the close of the age.

It excites me to recognize a biblical voice alive today. I know there are others. You can name some, I am sure. People who have captured the essence of Jeremiah or Job or Jonah. Or, more accurately, voices who have captured the same aspect of God conveyed so many years ago by Job or Jeremiah. God immutable remains the same. It is our perceptions that drift and stray. Then once more someone sees and hears and calls and we recognize Yahweh in our midst. □

("Question" is from the 1971 Moody Blues album *A Question of Balance*; "New Horizons," *Seventh Sojourn*, 1972; "Running Water," *The Present*, 1983.)

Kay K. Stricklin is director of program at the Church of the Good Shepherd, Dallas, Texas

DO YOU KNOW THE ANSWER TO THESE QUESTIONS?*

What are the scriptural sources of the Sanctus?

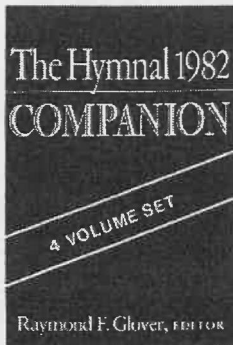
Where did Simplified Anglican Chant come from?

Why did composer Hugo Distler write the melody of #572?

What are macaronic texts and are there any in *The Hymnal 1982*?

What hymn writer grew up in a small Michigan town and is a computer programmer?

Church musicians and priests cannot be well equipped to answer these questions without the help of *The Hymnal 1982 Companion*. Whether you're doing research for newsletter articles, adult forum discussions, sermon preparation, choir rehearsal or bulletin hymn notes, you will find that the information contained in *The Companion* is extensive and accurate. These four volumes contain essays comprising a brief musical history of the



Episcopal Church in America; background information on all hymns, biographies of authors, composers, and arrangers; as well as historical information on all service music. It should probably be called "The Encyclopedia of the Hymnal 1982" because it goes far beyond the scope of the former Companion. Don't wait any longer to make this valuable set of books part of your library.

143-5 Cloth (6 1/4 x 8 1/2, 4 volumes, 2,949 pp) \$189.95

1. Vol. 2, p. 95 2. Vol. 2, p. 272 3. Vol. 3B, p. 1064 4. Vol. 1, p. 679 5. Vol. 2, p. 423

To order call:

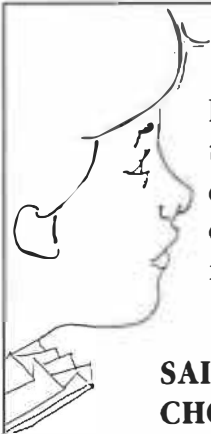
1-800-CHC-1918

We're Open 24 hours!



CHURCH

The Church Hymnal Corporation
445 Fifth Avenue • New York, N.Y. 10016
Email: Church.Hymnal@ecunet.org



Because
the chance
comes along
only once
in his life...

SAINT THOMAS CHOIR SCHOOL

a boarding school offering
boys grades 4 through 8 an
outstanding education and
extraordinary musical
opportunities.

For information contact
Lynne Zurcher, Admissions
202 West 58th Street
New York, N.Y. 10019
(212) 247-3311

CONSIDERING RAISING FUNDS IN 1996?

Holliman Associates successfully
assists Episcopal dioceses, parishes,
schools and charities identify and
raise funds for:

- ▼ remodeling
- ▼ restoration
- ▼ expansion
- ▼ debt reduction
- ▼ endowment

Call today for a free copy of "How to
Prepare for a Capital Campaign," by
Glenn N. Holliman, President.

HOLLIMAN
associates
FUND RAISING COUNSEL

*Founded and directed by Episcopalians
Serving the Episcopal Church and
Anglican Community nationally and
internationally*

1722 North Second Street
Harrisburg, PA 17102
1-800-516-8322

Books

Careful Compromise in Music

MUSIC IN CHURCHES

*Nourishing Your Congregation's
Musical Life*

Linda J. Clark

Alban Institute. Pp. 121. \$12.95, paper

In this Alban Institute publication, Linda J. Clark presents material potentially useful for clergy, parish musicians, parish leaders, and worshiping laypersons wishing (or needing) to look closely at a parish's music program. She steadfastly avoids any partisan position in debates arising out of such inquiries (who should pick the hymns? should choir members ever be paid? etc.), and her study of 24 New England United Methodist and Episcopal churches embraces a considerable diversity of music programs.

Clark's central focus is on "the relationship between music and the faith life of the congregation," and she sees a "successful" music program as "one that both expresses and forms the faith of the community." Her research methodology — questionnaires and eight case studies involving interview protocols — focuses on parishioners in the pews and stems from her central premise: "that all decisions in the regulation of music to be used in worship flow from one source: the life of faith of a congregation."

Many parishes, I fear, recognize all too painfully the tension between music that may "express" the faith of parishioners — especially when their individual church music backgrounds are disparate indeed and largely outside the "mainstream" of a recognizably Anglican tradition — and music that can "form" a faith consonant

with the Book of Common Prayer. For people struggling with such tension, Clark's advice is principally pastoral: gentle accommodation, careful compromise, and patient work toward a broadening of "taste."

R. Alan Kimbrough
Dayton, Ohio

A Long Process

RECEIVING THE VISION

*The Anglican-Roman Catholic Reality
Today*

By David Bird, E. Rozanne Elder,
R. William Franklin, Joan McGuire,
Dennis Mikulanic, Emmanuel Sullivan
Liturgical. Pp. 166. \$14.95, paper

The book's title suggests its central theoretical argument. "Reception" is the key to ecumenism. The term refers to the way in which churches at every level draw from both their own traditions and those of other churches. There is a welcome emphasis upon the church as the people of God and upon the local parish as the true test of ecumenicity. The authors also underline their conviction that reception includes the work of the Holy Spirit.

Two recent obstacles to union are studied in this book: the ordination of women and the Roman Catholic "pastoral provision" for former Anglican priests. What becomes obvious is that the two churches remain very much divided, both from one another and within themselves, particularly with respect to differing understandings of authority.

Despite its realistic recognition of how

God's Singing

Let God sing through me
Not only each glorious note
But every peaceful silence
Capturing time in his voice,
Filling me with echoes of his presence,
Each line telling me of the purpose
And the melody reminding me
Of my divine source.

K.S. Hardy

Books

far the two churches have yet to go to find union, the report does not take a pessimistic view. Unity correlates with diversity rather than uniformity, and the reception that will make unity possible is a long process. There may even be the implication that Christian disunity is an issue constantly to be addressed rather than a problem to be solved.

The book supplies a new and helpful perspective on ecumenism.

(The Rev.) Rowan A. Greer
New Haven, Conn.

Anglican Prophet

ROLAND ALLEN

Pioneer, Priest, and Prophet
By Hubert J.B. Allen

Forward Movement and Eerdmans
Pp. 230. \$11, paper

In recent years, the name and the ideas of this unique and prophetic figure have become increasingly known, but Roland Allen himself has remained a rather shadowy and mysterious figure. This welcome book by his grandson provides an engaging picture of the man and his life, and a good introduction to his thinking.

Hubert Allen writes in a very agreeable manner, and in a few pages he has the reader feeling like a member of the family; but he and Bishop Lesslie Newbigin, who writes the foreword, show the reader that topics of great importance are soon to follow. It is not, however, all church affairs. The Boxer Rebellion in China and the sinking of Allen's ship in World War I provide moments of high excitement.

Although Allen was a somewhat austere figure, he did not lack a sense of humor, and this book offers many amusing and entertaining moments. Through much of it, we see a slightly eccentric and highly intellectual family living in an England that no longer exists. Approved recreations for various members of the family included long-distance bicycle rides, chess, bird watching and studying languages.

Allen and his wife lived in Africa in their later years, where their two children also settled, and he became proficient in Swahili literature, a field in which his son John (yes, spelled correctly with an I) was a noted expert.

Although consumed with commitment to Christian missionary activity, he was not disdainful of non-Christian peoples or their faiths. He was a respectful student of Islam, and the Allens took a Jewish girl

Bells. . .

A Call To Prayer.

The clear, crisp tones of church bells are a call to worship.

Bells from John Taylor Bellfoundry are of the highest quality and craftsmanship available. Each bell from Taylor's provides a legendary sound, making the foundry the world's largest and our bells peerless.

Ideal as gift, donation, or memorial, bells from John Taylor are traditionally cast in bronze, ranging from a few pounds to 20 tons. A memorial bell from Taylor's is the perfect way to provide glory to God, memorialize a loved one for centuries, and bring honor to the place they ring.

John Taylor makes bells for every application — change ringing peals, single bells, carillons, clock bells and handbells.

For new bells or restoration work, ring the master craftsmen.

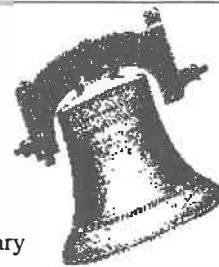


John Taylor Bellfounders, Ltd., Freehold Street, Loughborough, Leicestershire, England LE11 1AR

Call or fax Gary Murray, our U.S. Representative:

(214) 328-1001

or write to: P.O. Box 180305, Dallas, TX 75218.



LET THE LITTLE CHILDREN SING

*A program for teaching young children
the great music of the Episcopal Church*

Developed by Dr. Robert Triplett
featuring the adult choir of Trinity Church
of Iowa City, Iowa

- Cassette recording and teaching booklet for parents
- For children of nursery age through kindergarten (but useful for all ages)
- Appropriate for Christian Education Programs
- All music from The Hymnal 1982
- Accompaniments feature instruments appealing to the young child: drums, bells, rattles, cymbals, gong, and others
- Includes ideas for home devotions. Program encourages active involvement of both parent and child.

"Ingenious approach... delightful" Priscilla Rigg, Chair, Anglican Association
of Musicians Subcommittee on Education, 1994 report on Children's Music and Liturgy

\$12.00 each for 1-5 copies (tape and booklet)

\$11.00 each for 6-10 copies

\$10.00 each for 11 or more copies

Shipping and Handling included

Send Orders To:

Let the Little Children Sing

Trinity Episcopal Church

320 E. College

Iowa City, IA 52240

MAKE CHECKS PAYABLE TO TRINITY MUSIC PROJECT



It's Like getting 3 issues

FREE!

Round up your parishioners and introduce them to The Living Church through a bundle plan. For example, order 10 issues each week for one year and save more than 24% off the regular subscription price. That's like getting **3 FREE issues** per week! Payment plans and options available. Contact our circulation department for details (414) 276-5420.

SOLID OAK CHAPEL CHAIR



with:
**PADDED KNEELER & BOOKRACK
FIBRE RUSH SEAT or
UPHOLSTERED SEAT**

**Pews • Chairs • Pew Refinishing • Cushions
Painting & Decorating • Custom Woodwork
• Lighting Restoration**

R. Geissler Inc.

P.O. Box 432, Old Greenwich, CT 06870
Phone: (203) 637-5115

Since 1877

ST. DEINIOL'S RESIDENTIAL LIBRARY

(in North Wales, near Chester, UK.)

Ideal for sabbaticals, long service leave, or study time/renewal as part of longer trip to Britain/Europe. Charges per person from £153.19 per week (plus tax). Special courses can be arranged for Church Groups.

The Library: own 1996 Courses:

AN AUTHOR AND HIS BOOKS 13-16 May
Rt. Revd. Rowan D. Williams—£144 Sterling

WHITHER WORSHIP IN AD 2000? 15-22 June
Liturgiologists discuss where worship is going as we enter the third millennium.—£315 Sterling

INDUSTRIAL HERITAGE & CHRISTIAN RESPONSE 15-26 July
Examine these issues where the Industrial Revolution started. Comprehensive programme, lectures and visits.—£584 Sterling

For full details and bookings:

Booking Secretary, St. Deiniol's Library,
Hawarden, Clwyd, CH5 3DF, United Kingdom.
Tel: (44) 1244 532350 Fax: (44) 1244 520643

Find It, Buy It, Sell It, Fill It

Look to the
Classifieds

see pages 22 and 23



Books

into their home for several years.

In the end, Allen emerges as a fearless fighter, extolling the Holy Spirit, arguing for the ordination of self-supporting clergy, and promoting the dignity and status of the laity. This excellent and enjoyable book deserves a wide readership throughout the church.

(The Rev.) H. Boone Porter
Southport, Conn.

Nourishing Fare

**CONCISE ENCYCLOPEDIA
OF PREACHING.**

Edited by William H. Willimon and
Richard Lischer.

Westminster John Knox. Pp. 518. \$39.

What kind of articles will preachers and sermon listeners find here? Everything from "theological reflection on the meaning of authority in the pulpit to the twinge of anxiety experienced by every preacher who stands to speak."

The organizing principle is threefold: 1. historical and theological essays on issues relating to preaching, 2. practical suggestions for preparing and presenting sermons, and 3. biographical studies of preachers who have significantly shaped the church by their preaching ministries. Brief representative sermon "sound bytes" are appended to many of the biographical essays. Careful attention is paid to voices little recognized until recently — preaching voices of women and those

of non-European heritage.

The centerpiece of the volume is a comprehensive essay on the "History of Preaching" by distinguished Episcopal seminary dean and homiletics professor O.C. Edwards, a preview of his definitive forthcoming full-length volume. This encyclopedia is a vast smorgasbord, nourishing fare presented by nearly 200 contributors. It engagingly invites the reader to many happy returns.

(The Rev.) David J. Schlafer
Alexandria, Va.

Toward Liberation

CREATIVE DISOBEDIENCE

By Dorothee Solle

Pilgrim. Pp. 73. \$9.95, paper

This is not a "new" book for Solle, but in fact a reworking of one which was published in Germany in 1968 at a very early point in her theological and teaching journey. However, this by no means implies that it is dated in any way.

She begins the preface, "... an attempt to work through the oppressive aspects of traditions I inherited in my national, religious and sexual identity." She challenges readers to look at how they are or are not obedient and what causes their resistance. She then offers alternatives and keys to unlocking the reader's understanding of obedience and disobedience.

(The Very Rev.) Victoria T. Hatch
Banning, Calif.

Bel Canto

Tune, Lord, the plainsong of Thy love
Within my heart that I may sing
Such melodies to rise above
This nescient soul, this everything.
Vest the legato of my life
With binding tones that lift and fall
To major, minor cadences
A Laus Deo through it all.
Thus voiced, the fragile cantus firmus fades
But lingers as an incense swung
Into the vaulted nothingness
True music I at last have sung.

McCarrell Ayers

Short and Sharp

By TRAVIS DU PRIEST

THE HOLY LAND. Knopf. Pp. 479. \$25, paper.

Planning a trip to Israel this year? If so, this is the guide book to take along. Arranged by region, the book has numerous color photographs of geographical and archaeological points of interest, augmented with illustrations of historical and contemporary art treasures.

WHY WE LIVE IN COMMUNITY. By

Eberhard Arnold. Plough (RD 2, Box 446, Farmington, PA 15437). Pp. 96. \$5 paper.

With a foreword by Basil Pennington and two talks by Thomas Merton, well-known contemplatives augment little-known evangelical Eberhard Arnold (1883-1935), much admired by the Hutterian Brethren: "all life created by God exists in a communal order and works toward community."

Two books on sexuality issues...

CONTINUING THE DIALOGUE: A Pastoral Study Document of the House of Bishops to the Church as the Church Considers Issues of Human Sexuality. The House of Bishops. Forward Movement. Pp. 136. \$2.95, paper.

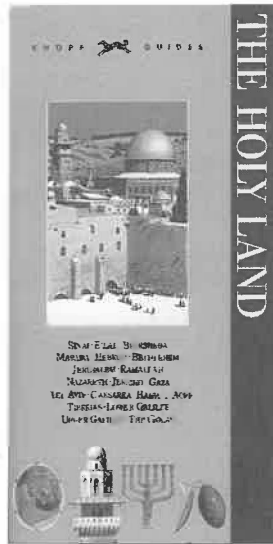
Historical background and interpretations of community, the Bible and human sexuality, traditional marriage, and sexualized violence — along with pastoral guidelines and a discussion guide. The 1549 prayer book adopts the church's Augustinian understanding that a celibate, monastic vocation outranks marriage.

FACING OUR DIFFERENCES: The Churches and Their Gay and Lesbian Members. By Alan A. Brash. WCC. Pp. 88. \$7.95, paper.

A Presbyterian minister and former secretary of the World Council of Churches seeks to bring issues of homosexuality into the ecumenical dialogue, which he says has eschewed such discussion. Chapters on scriptural passages, history and current debates in the churches.

WINDOWS: A Prayer Journal. By Andrew M. Greeley. Crossroad. Pp. 227. \$14.95, paper.

Personal conversations with God —



addressed as "My Love" — by incredibly prolific Roman Catholic priest-writer Andrew Greeley. The title is something of a pun, as it is overlaid on a computer screen on the book's cover.

DEATH REHEARSAL: A Practical Guide for Preparing for the Inevitable. By Doug Pokorski. Templegate. Pp. 159. \$12.95, paper.

Written by an award-winning journalist, this handbook is designed to help people through the death of

loved ones. It covers the periods from the actual hour of death through the following days, and the burial. Each chapter includes a checklist and at the back, sample legal forms.

ONCE UPON A PEW. By Ken Alley. Partnership. Pp. 209. \$10.95, paper.

After church I am met by a dear parish-

The Teal Curriculum

**Teaches The Faith
and
Our Anglican Heritage**

We Offer
Easy To Teach Courses
Which Cover
Every Aspect Of The Faith!

**Now In Use Throughout
The Anglican
Communion!**

For our free catalogue



THE TEALS

Dept. LC

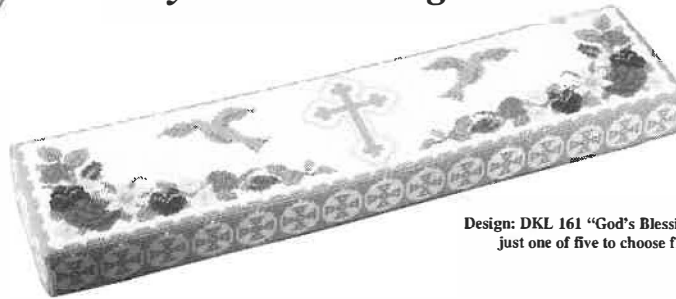
P.O. Box 349

Granby, CO 80446

970/887-3806

800/332-8325 (TEAL)

*Commemorate
your Wedding Day
with a beautiful
EasyKneel Wedding Kneeler*



Design: DKL 161 "God's Blessing"
just one of five to choose from

From the exclusive EasyKneel range of "Quick to make" cross-stitch kneelers these Wedding Kneelers will be a lasting memento of your special day and a useful gift to your church. They're so easy and quick to make from our complete kits with everything included. Send NOW for an illustrated leaflet and price list to:

**English Heritage
Needlework Inc**

P.O. Box 15178-L
Phoenix AZ 85060
Tel: 602 955 7590

Please rush me your FREE color catalogue
of EasyKneel Hassock Kits and Wedding Kneelers

Name _____
Address _____
City _____
State _____ Zip _____

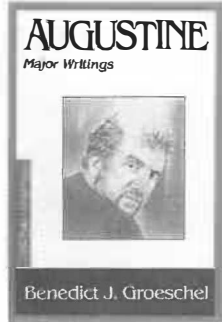
Mail this coupon now to: English Heritage Needlework Inc
P.O. Box 15178-L, Phoenix, AZ 85060

Short and Sharp

ioner who says, "Got a funny for you, Father." Now I'll have "funnies," so I can reply, "Got one for you too, Mary!" Humorous one-liners, including bulletin errors: "Easter Sunrise Service, Sunday, 6 p.m." and "Remember in prayer the many who are sick of our community."

AUGUSTINE: Major Writings. By **Benedict J. Groeschel.** Crossroad. Pp. 178. \$12.95 paper.

If any of you watch cable network religious channels, you may be familiar with lecturer Benedict Groeschel, who introduces the major writings of St. Augustine and provides good historical context for modern readers seeking wisdom from spiritual writers from the Christian tradition.



TEACHING MY DAUGHTER TO MULCH: Gardening Meditations. By **Donna Schaper.** Ash Grove (19 Elm St., South Deerfield, MA 01373). Pp. 98. \$10.95, paper.

By a gardener (and United Church of Christ minister) who admits to planting too much. She's a good writer with lots of insights into the human condition, and a

sense of humor (and reality): "recycling is one of the more sophisticated ways to redistribute the wealth."

IN THE FOOTSTEPS OF SAINT AUGUSTINE. The Great English Pilgrimage: From Rome to Canterbury. 1400th Anniversary AD 597 — 1997. By **Christopher Donaldson.** Canterbury (Norwich, England). Pp. 116. £9.95, paper.

Beautifully charts the pilgrimage from Rome to Canterbury and introduces us to ancient saints we will meet along the way, as well as to churches, restaurants and landscapes. The author grew up in Canterbury, and his own sepia wash drawings illustrate this volume.

A HISTORY OF SAINT LUKE'S EPISCOPAL CHURCH, JACKSONVILLE, ALABAMA, 1844-1994. By **Ronald J. Caldwell.** St. Luke's Church (P.O. Box 55, Jacksonville, AL 36265). Pp. 314. \$17 (includes postage and handling).

The 150-year history of an Appalachian courthouse-town parish, told in narrative and black and white photographs by a professor of history at Jacksonville State University. The tipped-in color photograph beautifully depicts the interior of this 1856 Richard Upjohn Gothic-revival church. A fine contribution to our understanding of the Episcopal Church in the South.

THE LIVING CHURCH FOUNDATION, INC.

- Mrs. Edwin P. Allen,** Gig Harbor, Wash.
The Rt. Rev. John M. Allin, Jackson, Miss.
The Rev. David Apker, Oconomowoc, Wis.
Mrs. William Aylward, Neenah, Wis.
Mrs. Gilbert L. Braun, Bella Vista, Ark.
Jackson Bruce, Jr., Milwaukee, Wis.
Leonard Campbell, Jr., Milwaukee, Wis.
The Rev. Mark L. Cannaday, Arlington, Texas
The Rev. Milo G. Coerper, Chevy Chase, Md.
R. William Franklin, New York, N.Y.
The Rev. Thomas A. Fraser, Riverside, Ill.
George H. Gallup, Jr., Princeton, N.J.
The Rt. Rev. Charles T. Gaskell, Milwaukee, Wis.
Sr. Mary Grace, CSM, Mukwonago, Wis.
The Rev. R. Emmet Gribbin, Jr., Northport, Ala.
Robert L. Hall, Milwaukee, Wis.
The Rt. Rev. Dorsey F. Henderson, Jr., Columbia, S.C.
Mrs. John M. Hayden, La Crosse, Wis.
Mrs. Wayne Hood, Key Largo, Fla.
The Rt. Rev. Donald M. Hultstrand, Alexandria, Minn.
David A. Kalvelage, Waukesha, Wis.
The Very Rev. Gary W. Kriss, Nashotah, Wis.
The Rev. Edward Little, Bakersfield, Calif.
Mrs. Richard Lomastro, Chicago, Ill.
John W. Matheus, Milwaukee, Wis.
The Rev. Robert K. Myers, Kenilworth, Ill.
John Overton, Stratham, N.H.
The Rev. Canon H. Boone Porter, Southport, Conn.
The Rt. Rev. Quintin E. Primo, Jr., Wilmington, Del.
The Rev. Paul W. Pritchart, Spartanburg, S.C.
The Rev. C. Corydon Randall, Del Mar, Calif.
Thomas Riley, Vienna, Va.
Prezell R. Robinson, Raleigh, N.C.
Robert A. Robinson, New Canaan, Conn.
Miss Augusta D. Roddis, Marshfield, Wis.
Dr. Joanna Seibert, Little Rock, Ark.
The Rt. Rev. William C.R. Sheridan, Culver, Ind.
The Rev. Bonnie Shullenberger, Ossining, N.Y.
The Rev. Larry Smith, Wauwatosa, Wis.
The Rev. Jeffrey N. Steenson, Fort Worth, Texas
The Rt. Rev. William L. Stevens, Plantation, Fla.
The Rt. Rev. Alexander D. Stewart, Longmeadow, Mass.
The Rt. Rev. William C. Wantland, Eau Claire, Wis.
The Rev. Herbert A. Ward, Jr., Boulder City, Nev.

Inspirational & Beautiful!

This exclusive Eickhof Columbarium Design is hand-crafted in the European tradition. We will deliver and install it anywhere in the adjacent 48 states and parts of Canada.

For 100 years, the Eickhof name has meant quality. Notice the dean, classic finished surface with no intrusion by surface mounted hardware

Let an Eickhof Columbarium contribute a sense of timelessness and deepened faith to the life of your congregation.

We have designs for the church yard as well as for inside the church.

For a FREE information kit, call, fax or write:

EICKHOF
Columbaria

P.O. Box 537, Crookston, MN 56716
 1-800-253-0457 • Fax: 218-281-6244

*Rev. John Bentley
 St. Dunstan's Episcopal Church
 Houston, TX*

People and Places

Deaths

The Rev. **Irving Anthony**, retired priest of the Diocese of New York, died March 16 at the age of 89.

Fr. Anthony was born in Trinidad, West Indies. He came to the United States at an early age and earned both a B.A. and M.S. at City University of New York. He was ordained priest in 1949. Fr. Anthony served parishes throughout the Diocese of New York including St. Ambrose's, St. Andrew's, and St. Philip's, New York City. He retired in 1974. He was also an author. Fr. Anthony is survived by his wife, Evelyn.

The Rev. **Judith Tattersall Baumer**, associate of St. Bartholomew's, New York, NY, died Feb. 12. She was 68.

Mrs. Baumer was born in Trenton, NJ. She was a graduate of Smith College and General Theological Seminary. She was ordained priest in 1981. Mrs. Baumer served as assistant of All Saints', Bay Head, NJ, and Calvary-St. George and St. Bartholomew's, New York City. She is survived by her husband, Herman, and four children.

The Rev. **Leonard Harris**, retired priest of the Diocese of Tennessee, died Feb. 1, at his home in Knoxville, TN. He was 69.

Fr. Harris was born in Wilkesboro, NC. He was educated at J.C. Smith University and General Theological Seminary. He was ordained priest in 1970. He served parishes in Orange, NJ, and Knoxville, TN. Fr. Harris is survived by two sisters.

The Rev. **Walter Merritt McCracken**, retired priest of the Diocese of Chicago, died March 14. He was 88.

Fr. McCracken was born in Chicago, IL. He graduated from California Christian College and Nashotah House. He was ordained priest in 1933. He served as a lieutenant colonel in the US Army for 30 years, as an artillery officer and chaplain. He was a veteran of WWII and the Korean War. Fr. McCracken served parishes and missions in Illinois and Virginia and was an instructor at Staunton Military Academy. He retired in 1968.

The Rev. **Frederic Huntington Miller**, chaplain of California State University at Fullerton, died Dec. 28 of a massive stroke. He was 56.

Fr. Miller was born in Minneapolis, MN. He was educated at the University of Minnesota, Episcopal Theological Seminary of the Caribbean, and the Episcopal School of Theology at Claremont. He was ordained in 1989. Fr. Miller was a chair of the history department at California State. He is survived by his wife,

Emily, a daughter, Caroline, and four sons, Jeremy, Joshua, Nathaniel and Timothy.

The Rev. **Carl Smith**, retired priest of the Diocese of Los Angeles, died Dec. 18 at the age of 87.

Fr. Smith was born in Phoenix, AZ. He graduated from Pasadena City College and Harvard Divinity School. He served the Congregational Church from 1940 to 1954. He was ordained Episcopal priest in 1955. Fr. Smith served St. James' and Good Samaritan Hospital, Los Angeles, and St. Andrew's, Fullerton, CA. He retired in 1975. Fr. Smith was preceded in death by his wife, Grace. He is survived by three sons, and several grandchildren and great-grandchildren.

The Rev. **Karl E. Spatz**, rector of Christ Church, Las Vegas, NV, died March 10. He was 64.

Fr. Spatz was born in Little Rock, AR. He graduated from the University of Oklahoma and Seabury-Western Theological Seminary. He was ordained priest in 1956. Fr. Spatz served as vicar of St. George's, Oklahoma City, OK; rural dean of Germany & Austria; rector of St. Augustine of Canterbury, Weisbaden, Germany; and rector of All Saints', McAlester, OK. Fr. Spatz is survived by his wife, Midgene, and two children.

The Rev. **Bonnell Spencer**, a member of the Order of the Holy Cross, West Park, NY, died Feb. 22. He was 86.

Fr. Spencer was born in New York, NY. He was educated at Williams College, Oxford University and General Theological Seminary. He was ordained priest in 1937. He professed life vows in 1940 in the Order of the Holy Cross. He was a prior and later headmaster of St. Andrew's

School, TN; prior of Mount Calvary Monastery, Santa Barbara, CA and a member of the standing liturgical committee. He also served as assistant superior of Whitby House, Grapevine, TX; instructor at St. Nicholas Theological School, Cape Coast, Ghana, and was the author of many books.

The Rev. **William Taylor Stevenson, Jr.**, professor of theology at Seabury-Western Theological Seminary, died Feb. 27. He was 67.

Fr. Stevenson was born in Kansas City, MO. He graduated from Princeton University, Virginia Theological Seminary and Durham University. He was ordained priest in 1953. He served the Anglican Church of Scotland, 1957-58, and the Anglican Church of Canada, 1964-68, before he was received into ECUSA in 1968. He served parishes in Madisonville and Morganfield, KY; Durham, England; and State College, PA. Fr. Stevenson was an instructor of religious studies at Penn State University, and an associate professor of theology at Marquette University. He is a former editor of *Anglican Theological Review*, and the author of several articles and books. Fr. Stevenson is survived by his wife, Karen, and four children.

The Rev. **Harlan Weitzel**, retired priest of the Diocese of Los Angeles, died Dec. 24 at the age of 65.

Fr. Weitzel was born in Los Angeles, CA. He graduated from Occidental College and Nashotah House. He was ordained priest in 1957. He served parishes in Anaheim, Sierra Madre, Los Angeles, Santa Barbara, and Barstow, CA. After his retirement, he assisted at St. Mark's, Los Olivos, CA. Fr. Weitzel is survived by his sons, Ben and the Rev. Mark Weitzel, and one granddaughter.

LOWER PRICES on Almy Clergy Shirts!

At Almy, we believe in quality. But quality must be affordable, so we believe in fair prices, too. That is why we are passing the savings from improved efficiency in our shop on to you. We guarantee your satisfaction with the quality and value of shirts from Almy.

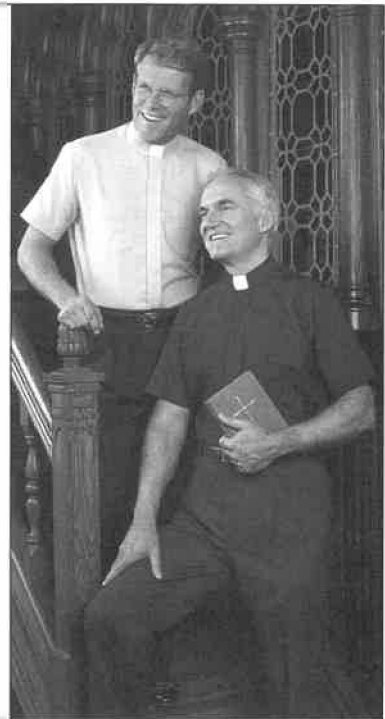
Call toll free today to order, or to receive a complimentary copy of our latest catalog.

Almy Outfitters to the church and clergy since 1892.

C.M. ALMY & SON, INC.



10 GLENVILLE STREET BOX 2644
DEPT Y1 GREENWICH, CT 06836
1.800.225.2569



Next week ...

**A New Look
at the Concordat**

The Living Church

The Magazine for Episcopalians

Sign up for Spring!

52 issues delivered for \$39.50

Name _____

Address _____

City _____

State _____ Zip _____

Phone _____

Check VISA or MasterCard

Bill Me

Card # _____

Exp. date _____

Signature _____

Send to: P.O. Box 92936
Milwaukee, WI 53202-0936

41496

Benediction

So Shall We All Be Raised

Two years ago, I sat at my father's bedside and watched him die of lung cancer. His illness and death challenged my faith in God in a way that no other event ever had. My old certainties shook beneath the terrible weight of sadness and fear. What I feared most was not just my father's death, but also my own, which I saw prefigured in his. As he suffered and struggled for each breath, so did I. And as he grew silent and still in death, so did I.

As my sister and I kept vigil at his bedside, the hospice nurse told us that he was in the process of letting go of life. She described it as a natural event, and it was in our experience natural and holy somehow.

My dad always said he was not afraid to die, and the last time we talked, he told me he was ready. He faced his end bravely. Seeing him die so gracefully — literally, full of God's grace — I felt a little less afraid of my own death.

Although I grieved at his death, and still do, I also have been able to rejoice in the midst of it. That is because I believe that now my father is free as never before — free to live his life at the deepest level of existence possible, beyond the boundaries of physical limitation. My belief in his continuing life grows stronger as I suffer through the loneliness and silence of his absence.

In the 50 days of Easter, I recall and rejoice in the reality of Christ's Resurrection. On the third day, God raised Jesus from the dead. And he lives forever in the fellowship of the Father and the Spirit.

As Christ was raised from the dead, so shall my father; so shall I one day; so shall we all. For in our baptism, we are made one with Christ, members of his eternal body. And nothing, not even death, as St. Paul reminds us, will ever separate us from the love of God in Christ Jesus.

Resurrection is real. Faith will take us into the heart of this reality. And "faith," as St. Augustine writes, "is to believe what we do not see, and the reward of faith is to see what we believe."

Alleluia, Christ is risen.

(The Rev.) Kenneth L. Chumbley
Springfield, Mo.



ACCOMMODATIONS

GOING TO THE OLYMPICS? Stop over at St. Mary's Episcopal Center, Sewanee, TN, seven miles from I-24, 165 miles from Atlanta, 85 miles from Oconee. Telephone (800) 728-1659 for rates and reservations.

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

ANCHORED WITHIN THE VAIL—135-page pictorial history of Seamen's Church Institute, the nation's largest, most comprehensive seafarers' agency. \$18 + S&H. Prepaid orders only. Personal check. Mastercard/Visa accepted. **Mercedes Wright, Seamen's Church Institute, 241 Water St. New York, NY 10038. (212) 349-9090, ext. 246.**

LIFE HERE AND HEREAFTER is a book that should reassure the reader that life here in this world together with the life to come is in the hands of our Loving Savior. Jeffrey A. Mackey, writing in *The Living Church*, says, "Not often does one pick up a book which immediately engrosses the reader. When it happens, it is both a joy and a delight. *Life Here and Hereafter* is such a book." Order your copy from: **Robert's Bookshop, 151 Second St., South Amboy, New Jersey. Cloth-bound \$21.00; soft-cover \$14.00, including packaging and postage.**

SUTTON BOOKS: Out-of-print and rare British and US theology. Also history/literature. Americana catalogs. Send long SASE stating wants. **Sutton Books, 2628 Boyd Ave., Fort Worth, TX 76109.**

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. **Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

CHURCH ART

WHAT WOULD THE PATRON SAINT of your congregation be like in today's world and your neighborhood? Artist Stephen Lawrie studies the setting of your church capturing the essence of your congregation and your patron. For information about commissioning a painting of your church's saint, write: **Glory Graphics, P.O. Box 1268, Sitka, AK 99835. (907) 747-7272.**

CHURCH MUSIC

ST. MICHAEL'S MASS, RITE II reprinted again! Send \$3.00 for packet w/accomp. and pew editions. **Benjamin Harrison, 6902 W. 52nd Pl., #2A, Mission, KS 66202.**

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions and more. For DOS, Windows, Macintosh. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

Classifieds



CONFERENCES

JOHN HENRY NEWMAN CONFERENCE with Ian Ker, Ph.D. of Oxford University, England. June 24-28 in NJ-NY area. Golf/tennis/sightseeing available. Write: **The Rev. William L. Winston, 91 Maple Ave., Morristown, NJ 07960.**

CELEBRATE 3,000-YEAR HISTORY of Jerusalem with Bishop Walker of Long Island. 10 days only \$1,698. December 2, 1996, deluxe hotels, round trip airfare, sightseeing, meet the Mayor of Jerusalem, walk the walls, full day conference/entertainment and more. Respond and receive gift with this ad. Special price for clergy. Call: **Everett, Journeys Unlimited 800-486-8359.**

FUNDRAISING

FUNDRAISING WITH SUPPERS! Serving public suppers raises needed funds and strengthens your fellowship. Proven, step-by-step, low cost, doable, detailed instructional system. **Fundraising Suppers, 530 Ridge Rd., Northwood, NH 03261.** Call toll free: **800-216-3943.**

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247.** (800) 784-1958.

ORGANIZATIONS

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, 116 Lower Main St., Sunapee, NH 03782.**

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.**

ORGANS

REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection, HC 33-28, Townshend, VT 05353.** (802) 365-7011.

POSITIONS OFFERED

RECTOR: Wandering flock is in need of Shepherd. Ability to wield staff with authority is a must. Shearing experience not required. Interested candidates may shout from the highest hilltop in a westerly direction or mail their resume and a sermon to the following address: **Church of the Good Shepherd Search Committee, 1166 S. Mason Rd., Town & Country, MO 63131.** (314) 576-5502. FAX (314) 576-6036.

DIRECTOR OF CHRISTIAN EDUCATION & PROGRAM for children, youth and adults. New position for full-time experienced lay professional. Large program parish with new organizational structure and mission priorities. Great opportunity for team ministry. Background check required. For complete job description and application, contact: **Ken Kruger, Church of the Good Shepherd, 1100 Stockton St., Jacksonville, FL 32204.** (904) 387-5691.

POSITIONS OFFERED

YOUTH MINISTER OPENING: Christ Episcopal Church in downtown Mobile, AL, is a vibrant, growing and healthy Christ-centered faith community where history (as Alabama's oldest protestant church) and the Holy Spirit meet. We are seeking God's person to join us in ministering full-time to our junior and senior high youth. For inquiries, please contact: **The Rev. Dr. Tim Smith, Christ Church-Mobile, 115 S. Conception St., Mobile, AL 36602.** Phone (334) 433-1842; FAX (334) 433-1854.

CHAPLAIN: Westminster-Canterbury, a continuing care retirement community, seeks a part-time chaplain to work with assisted living and nursing care residents. Send resume to: **P. Tulane Patterson, 501 W.E.S. Road, Lynchburg, VA 24503.**

CHRIST EPISCOPAL CHURCH has an immediate opening for a full-time position of Youth Activities Director in a 3,300+ member parish located in a beautiful oceanside resort community in NE Florida (near Jacksonville). For more information contact: **Mrs. Carolyn Sutton, 400 San Juan Dr., Ponte Vedra Beach, FL 32082.** (904) 285-6127.

MINISTER OF MUSIC ORGANIST/CHOIRMASTER. Half-time, competitive salary/benefits, for minister of music (organist/choirmaster), in a multiple choir program: senior adult choir, junior treble choir, and oversight of children's chorus, plus direction of adult and children's handbell (3 octaves of Schulmerich) choirs. (RSCM trained choir school established in 1995.) Calvary Parish consists of 175 households, 132 pledging units. The (5) parish buildings are going through major restorations in honor of our 150th anniversary in 1997. The renovations are addressing church acoustics and repairing and enlarging our Wicks 3 manual organ installed in 1968 from 25 to 27 ranks. Extensive quality choir library, spacious and well designed new rehearsal room/office complex with computer facilities and an ocean view! Stonington is on the eastern end of the Connecticut shore—14 miles from New London, CT and 10 miles from Westerly, RI. We are 2 hours from Boston, 1 hour from Hartford, Providence, New Haven and 2 hours from NYC. Salary is based on education and experience. We seek an imaginative church musician with broad Anglican liturgical training. Letters of inquiry, resume and tapes of representative work should be sent by 1 June. Job description available to applicants. Contact: **Music Search Committee, Calvary Church, 27 Church St., Stonington, CT 06378-1344.** Tel. (860) 535-1181. FAX 860-535-0119.

PRIEST-IN-CHARGE and CAMP/CONFERENCE CENTER DIRECTOR: St. Mary's Church and the Beaver Cross Conference Center invite applications for immediate combined openings in Springfield Center, NY. Bring a joyful, inclusive ministry to a small but diverse rural parish with excellent facilities and a strong desire to grow. Direct all activities of a growing year-round conference center and summer youth camp with a seasonal staff of 35. Camp management experience is not required. Must bring energy, enthusiasm and joy to the leadership of both institutions. Please direct inquiries and applications, by May 1, 1996, to: **Mrs. Margaret Serra-Lima, Deployment Office, Diocese of Albany, 68 S. Swan St., Albany, NY 12210.**

LOOKING FOR A CHALLENGE? Husband and wife team, with a vocation to serve God, to share the ministry of hospitality as cook/housekeeper and maintenance/groundskeeper at 20-bed diocesan retreat house. Lakeside setting in the Adirondack Mountains. Long hours—lots of rewards. Please send letter of interest and a brief biographical sketch to: **Search Committee, Barry House, P.O. Box 119, Brant Lake, NY 12815-0119.**

DIRECTOR OF YOUTH MINISTRY: Full-time position in large Charlotte parish. Looking for a person who loves young people and wants to build a strong spiritual community. Salary and benefits. Ordination not required. Please send resume to: **Christ Church, P.O. Box 6124, Charlotte, NC 28207.** Attn: **The Rev. Brian Suntken.**

POSITIONS WANTED

EXCEPTIONALLY qualified/experienced, Anglican cathedral-trained organist/choirmaster seeks new resourceful position where strong academic, organ and conducting skills are essential for liturgical music of high quality. Committed choirs, large organ(s) and music-friendly acoustics expected, team-ministry in/near university preferably. Reply **Box F-762**.

FOR RENT

HOUSEKEEPING CABIN in Black Mountain, NC, \$150 a week. Call **Fr. Hainlin (704) 669-91116.**

FOR SALE

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.

TRAINING PROGRAM

THE PARISH DEVELOPMENT INSTITUTE: A comprehensive summer leadership training program in congregational development for parish and diocesan leaders and consultants. Practical, grounded in Anglican spirituality, innovative, competency oriented and community centered. Improve your ability to facilitate congregations in self assessment, establishing and moving toward a direction and vision and managing the dynamics of the transformation process. For a brochure: **The Rev. Melissa Skelton, The General Theological Seminary, 175 Ninth Ave., New York, NY 10011.** (212) 243-5150, ext. 401.

TRAVEL

FOUNDER'S RUSSIAN PILGRIMAGE: A unique opportunity to explore the riches of St. Petersburg, Novgorod, Vladimir, Suzdal and Moscow with an expert on the language, history and spirituality of this vast county, the **Rev. James C. McReynolds.** August 7-21. Call **The Teielos Foundation 1-800-835-3467.**

LIVES OF THE SAINTS: A Celtic Pilgrimage to Ireland: Dublin, Glendalough, Kildare, Newgrange and the Aran Islands. Experience the richness of Celtic Christianity as you visit holy sites, meet with religious leaders and celebrate liturgy with the **Rev. Kevin Moroney** and the **Rev. Marcus Losack,** June 12-25. Call **The Teielos Foundation 1-800-835-3467.**

TURKEY AND THE TRAVELS OF ST. PAUL. From Orlando, Nov. 6-19. Call/write for brochure. **The Rev. John McColley, St. Paul's Church, P.O. Box 3429, Winter Haven, FL 33885-3429.** (941) 294-8888.

* c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936

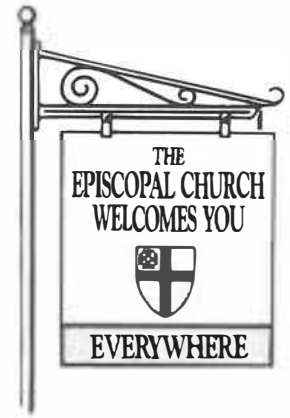
Attention, Readers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).



Church Directory



Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean; the Rev. Dr. M. Antoinette Schlesier, ass't
Sun H Eu 7:30 & 10:30, Tues 12:10, Thurs 7:15, Sung Compline Wed 9:10

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

Indianapolis, IN

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

Kansas City, MO

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

KEY - Light face type denotes AM, bold 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/A, handicapped accessible.

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSS
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

New York, NY

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. & 43rd 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 Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; 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-Thurs 8:30 to 6, Fri 8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30

Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

Philadelphia, PA (Mount Airy)

ANNUNCIATION OF B.V.M. Carpenter Ln. & Lincoln Dr.
The Rev. David L. Hopkins, r 215-844-3059
Sun Masses 9 & 11 (Sung). Thurs 10

Selinsgrove, PA

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. 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; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. C. Bruce Wilson, the Rev. Frank E. Fuller, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott, v; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

Fort Worth, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP Daily as anno (817) 332-3191

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

The Episcopal Churches of Europe (Anglican)

Paris

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Rosalie H. Hall, M.Div., canon missionary; the Rev. George H. Hobson, deacon
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

Florence

ST. JAMES Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Peter F. Casparian, r
Sun 9 Rite I, 11 Rite II

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3 Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Kevin Coffey, interim r
Sun 11:45

Rome

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

Brussels / Waterloo

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

Wiesbaden

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu