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The Cover

The Church of St. Mary the Virgin, a block from Times Square in Manhattan.  
Amy Elliott photo

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## SUNDAY'S READINGS

# Triumph and Passion

'To me every knee shall bow' (Isaiah 45:23b)

**The Sunday of the Passion: Palm Sunday, April 8, 2001**

Psalms 118:19-29; Luke 19:29-40

Isaiah 45:21-25 or Isaiah 52:13-53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11; Luke (22:39-71), 23:1-49 (50-56)

The name for this Sunday, the beginning of Holy Week, combines two emphases which, at first, appear to be in contradiction. "The Sunday of the Passion" is the Sunday on which the extended narrative of Jesus' betrayal by Judas, his vigil in the Garden of Gethsemane, his arrest, condemnation, crucifixion, and death are recounted.

"Palm Sunday" is the Sunday of Jesus' greatest public triumph — that is, it is likely that no other public event in his earthly ministry was so widely proclaimed, so triumphantly, by so many people. The liturgy begins with the account of the triumph, then moves into the somber tone of the passion. It looks almost as if something has gone wrong. The lessons for today which accompany the passion gospel, however, show that everything is going according to plan — especially the passion.

The events of the passion are no tragedy. On the contrary, they are the culmination of the triumph. The Last Sunday after the Epiphany spoke of "the departure" Jesus was to accomplish — the word in the original Greek

is "exodus" (Luke 9:31). One of today's readings from Isaiah has the lines, "Who told this long ago? . . . Was it not I, the Lord?" The other lesson from Isaiah announces, "Through him the will of the Lord shall prosper" (Isaiah 53:10b). The psalm says, "I have been entrusted to you ever since I was born" (Psalm 22:10a). And the lesson from Philippians is an ancient Christian hymn that extols the humility and love of the incarnate Son who voluntarily accepted death on the cross and then was exalted so that "every tongue should confess that Jesus Christ is Lord." The worship on this first day of Holy Week begins eight days of interconnected liturgies, each taking meaning from the others in a single extended recounting that leads from the decisive confrontations in the Temple to the fall of Judas, the Last Supper, Jesus' arrest in Gethsemane, his condemnation and carrying of the cross, his crucifixion and burial, the waiting, and finally his Resurrection. At no time are things "out of control."

At every moment there is the underlying refrain, "Who told this long ago? . . . Was it not I, the Lord?"

### Look It Up

Though Psalm 22 begins with the well-known lament about the absence of God in a time of need, this is by no means the theme of the psalm. Read through all the verses and find what the overall theme is.

### Think About It

Have you had experiences in which things seemed to fall completely and tragically apart in your life, but which turned out to have been necessary for a great blessing, for yourself or others?

### Next Sunday

**The Sunday of the Resurrection: Easter Day**

Acts 10:34-43 or Isaiah 51:9-11; Psalm 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; Luke 24:1-10.

## SHARPS, FLATS & NATURALS

### Recital at Church of the Ascension, Seattle, Wash.

Harald Vogel, organist  
ReZound RZCD5001

Loft Recordings has developed an interesting new label, ReZound, the purpose of which is to present recital programs on CD. Two recent releases by this label are exceptional in

quality of engineering and artistry; let's hope that these are precursors of many more such CDs.

The Paul Fritts organ at Ascension (installed 1999) is in classical north German/Dutch style and is a magnificent instrument for this recording of German music featuring Kerll, Pachelbel, Buxtehude, Böhm, both J. S. and C.P.E. Bach, and an improvisation. To say that this is the perfect wed of organ, organist, and repertoire is an

understatement. Harald Vogel is to this repertoire what Gustav Leonhardt is to the harpsichord — namely the standard by which all the rest of us measure ourselves. The playing is alive with vitality, commitment and sensitivity. It is instantly engaging. Perhaps the greatest treasure on this CD is the “Anonymous” piece titled “Cantio rustica Americana” — variations on “Old McDonald had a Farm” in the style of Samuel Scheidt. If this charming and humorous playing doesn't make you smile, then perhaps it will once Vogel superimposes “Turkey in the Straw” on top of the principle theme. Very highly recommended!

### Recital at St. Mark's Cathedral, Seattle, Wash.

Christa Rakich, organist  
ReZound RZCD5005

This is a recording made during performances at the Seattle AGO conven-

tion last summer and features the artist, a world premiere composition, and of course, the Flentrop organ (1965). Christa Rakich has chosen a program of four composers, spanning styles from classicism (Bach and Hindemith) to romanticism (Franck) to modernism (world premiere of a work by Pamela Decker).

Astoundingly, both the artist and the organ adapt beautifully from one style to the next. Rakich has complete command of this repertoire, expressing both freedom and restraint. Her total commitment to these pieces is matched by stellar technique (especially needed for Decker's fiendishly demanding *Río abajo río*). Special mention needs to be made of the organ, not only because of its beauty, nor of its historical importance (the first major tracker organ in the United States), but because this organ has



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## TRAVELING?

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GUIDE. (SEE PAGE 30)

## SHARPS, FLATS & NATURALS

recently suffered severe damage during the Seattle earthquake [p. 15]. Fortunately, we have recordings such as this one to show us just how magnificent it was, and to guide us in returning it to its former glory.

Jonathan Dimmock  
San Francisco, Calif.

### The Sacred in Music

By Albert L. Blackwell  
Westminster John Knox. Pp. 255. \$29.95



The Sacred  
in Music

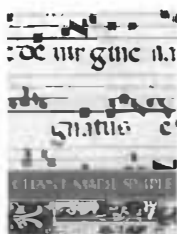
Albert L. Blackwell

Albert L. Blackwell brings an unusual perspective to church music, having credentials in physics and theology rather than a music degree. Although he is a choir director, his perspective is that of a listener. He also tells us that while he prefers the Anglican tradition, he has been greatly influenced by his Baptist upbringing. In *The Sacred in Music* he attempts to explain just what it is about music in general and church music in particular that draws us closer to God. He devotes considerable space to Pythagoras and the physics of music, making a good case for a universal field theory of music.

In the end, he makes a case for music as a sacramental and an essential part of liturgy. One questions the premise, however, that there is something different about sacred music as opposed to secular music of the same historical periods. Organists are familiar with the complaints that Bach's cantatas sounded too much like Italian opera, and if one doesn't listen to the words, there is little difference between *The Triumphs of Oriana* and *The Oxford Book of Tudor Anthems*.

### Chant Made Simple

By Robert M. Fowells  
Paraclete Pp. 57. \$8.95 paper



*Chant Made Simple* is not *Chant for Dummies*. It presupposes a sophisticated grasp of modern notation and solfege. Dr. Fowells gives us three systems of plainsong

notation, conducting practice, and Latin pronunciation in 14 small pages, followed by representative antiphons for the church year in all three systems. Much is omitted. There is no discussion of modes and very little of different configurations of neumes. While he lists a number of potential users of this guide, it seems to be directed at protestant musicians who have heard the crossover hit "Chant" CD and want to try it for themselves.

This book will be somewhat helpful for those who are preparing for the American Guild of Organists' certificate. Whether it would be useful to the average Anglican organist/choir director is another question.

Evelyn F. Rowe  
Washington, D.C.

## Treasuries of New and Old

### From Captivity to the Holy City

Opus 7 Vocal Ensemble  
Loft LRCO 1032

### Echoes of St. Hildegard

The Women's Sacred Music Project

### The Soul Speaks

Music from Loretto Chapel  
Santa Fe Desert Chorale

Three recent CDs offer a wealth of both new music and familiar music from three very different groups of singers, all excellent. Each is worth pursuing, although the hunt may be time consuming.

From Loft Recordings comes a collection by the talented Seattle-based Opus 7 Vocal Ensemble, founded (in 1992) and directed by Loren W. Pontén: *From Captivity to the Holy City*. Drawn from texts appointed for the season from Ash Wednesday through Pentecost, the CD opens with William Albright's *Chichester Mass* (1974) and includes additional 20th-century selections from Seattle composer John Muehleisen ("De Profundis"), Sistine Chapel choir director Msgr. Domenico Bartolucci ("Cruz



fidelis”), Karol Szymanowski (“Fac me tecum” from *Stabat Mater*), and Alice Parker (“Hark, I hear the harps eternal”). Additional variety comes with the inclusion of a “Veni, Creator Spiritus” by the Burgundian composer Adam Renner (1485-1520) and Charles Ives’ Psalm 67. The balance comprises familiar Anglican repertory: Parry’s “Long since in Egypt’s plenteous land” (*Judith*) and “Never weather-beaten sail,” Gibbons’ “Drop, drop slow tears,” Stanford’s “Coelos ascendit hodie,” and Finzi’s “God is gone up.” The skillful accompaniments are provided by Joseph Adam, organist at St. James’ Cathedral, Seattle, where *Opus 7* is a resident ensemble.

Considerably more eclectic is the collection of sacred music by, for, or about women from Voices Found: The Women’s Sacred Music Project, based at the Cathedral of the Saviour in Philadelphia. The 12-voice group, called The Lady Chapel Singers (because they first sang regularly in the Lady Chapel at St. Mark’s Church, Philadelphia), are led by Lisa Neufeld Thomas. Their CD —



The Women's Sacred Music Project, Inc.

*Echoes of St. Hildegard* — is presumably available from the cathedral; no information about a distributor or catalogue listing is provided. Nor, sadly, does the CD give full information about the publishers for the selections, which range widely, from two selections by Hildegard and two selections from the late medieval Las Huelgas [Convent] Codex to contemporary compositions and arrangements by Sr. Elise CHS, Deborah Lutz, Carol Goodwin King, and Robert A. M. Ross, the group’s associate conductor. Also included are two African-American spirituals, “Joshua fit de battle of Jericho,” arranged by Marylou India Jackson, and “Sometimes I feel like a motherless child,” arranged by Henrietta Morgan, a soloist with the group, and a song of praise from the liturgy of South Ghana, “Media sida,” contributed by Sr. Gertrude Denkbar

## Be picky!

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**PROVINCE IV ECW CONFERENCE**, June 4-6, keynote: Tom Ward

**CONFERENCE FOR ADULTS WHO WORK WITH YOUTH**, for church youth leaders, keynote: John Hewett ... **JUNIOR YOUNG PEOPLE’S CONFERENCE ... SENIOR YOUNG PEOPLE’S CONFERENCE** with keynote: Brian Prior — all held June 17-22

**CHRISTIAN FORMATION CONFERENCE**, June 24-29, for those who lead Christian Formation/Christian Education programs, including newcomers; keynoters Heidi Carter Clark, Chris Ball, Dan Matthews, Jr.

**SPIRITUALITY CONFERENCE WITH MARGARET GUENTHER**: *Spending Time with God*, June 24-29

**RENEWAL CONFERENCE**: *Blessed to Be a Blessing*, July 1-6, keynote: Charles Duvall, Bishop, Central Gulf Coast. Music: New Covenant Praise Band.

**NATIONAL SYMPOSIUM ON EARLY CHILDHOOD DEVELOPMENT AND FAITH FORMATION**, July 1-6, for parents, grandparents, all who work with young children. The keynoters bring the newest learnings and many decades of experience. Speakers include William Blechman, James Fowler, Sally Hardy, John Rosemond, Delois Ward, Rebekah Rojcewicz.

**LITURGICAL ARTS**: *Holy Works for Holy Places*, church needlework instruction, August 25-30

**REMEMBERING TERRY**: *The Contribution of Urban T. Holmes III*, November 4-7. Celebrate a ministry and a body of work. Staff: O. C. Edwards, Jane Holmes, Teresa Holmes, Craig Anderson, Don Armentrout, Robert Cooper, Clifton Guthrie, Loren Mead, Harry Pritchett, Cameron West.

**TRANSFORMATION AND RENEWAL II**: *Models and Resources for Black Congregational Development in the Episcopal Church*, November 11-16, keynote: Michael Curry, Bishop of North Carolina; co-sponsored with the Episcopal Church Center’s Black and Urban Ministries, Congregational Ministries office, and Union of Black Episcopalians

**CONGREGATIONAL OUTREACH CONFERENCE**, *Fulfilling the Great Commandment and the Great Commission*, December 3-6, keynote: Claude Payne, Bishop of Texas.

**RECONCILIATION CONFERENCE**: *Christianity and Islam in Conflict—Is There a Way Forward?*, December 2-5, keynoters: Andrew White, Josiah Idowu-Fearon, Patrick Sookhdeo, Douglas Johnston, Liyakatali Takim; co-sponsored with the Community of the Cross of Nails

**WINTERLIGHT XXVI**, for persons in grades 9-12, December 27-January 1

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## SHARPS, FLATS & NATURALS

CHCJ. A featured selection is a notable rarity, a 17th-century French solo cantata, *Esther*, by Elizabeth-Claude Jacquet de la Guerre. Although much of the CD is a *cappella*, the group also uses organ, viola, viola da gamba, harp, and handbells. Both the versatile group and its remarkable repertory deserve wide hearing.

Similarly, *The Soul Speaks: Music from the Loretto Chapel* (again, no distributor or catalogue listing) presents a valuable and varied collection of choral music, mostly sacred, sung by the exceptional 20-voice Santa Fe Desert Chorale, founded by Larry Bandfield in 1983 and currently directed by Dennis Shrock. Again, the liner gives woefully limited information — texts only, without ascription. Familiar selections, like Kenneth Leighton's setting of "Drop, drop, slow tears" and Bruckner's "Os justi," are sprinkled among less famil-

iar contemporary works, including three "Madrigals" by Jacob Druckman and three "Ecstatic Meditations" by Aaron Jay Kernis. Mostly singing from a wide-ranging a cappella repertory, the group is occasionally accompanied by piano, guitar and bells. Lucky the collectors who can locate copies of any of these CDs.

R. Alan Kimbrough  
Dayton, Ohio

### Organ Music of Ned Rorem

Ronald Prowse, organ  
Albany Records TROY398

This recent release of American composer Ned Rorem's organ compositions provides contemporary organ music enthusiasts with a much-anticipated recording. The disc features three world premiere recordings: the early *Fantasy and Toccata*, the *Pastorale for Organ*, and *Six Pieces for Organ*. Organist

Ronald Prowse plays the Casavant at St. Joan of Arc Catholic Church in St. Clair Shores, Mich., where he serves as director of music and organist. Prowse brings excellent credentials as an interpreter of Rorem's music. Having presented a lecture-recital on the organ works of Rorem for his doctoral dissertation at the University of Michigan, he has continued to champion the music through articles in *The American Organist* and lectures at the National Convention of the American Guild of Organists.



Ned Rorem

Prowse's lyrical playing brings real life to Rorem's music and he is able to capture the "song" quality of many of the pieces. Through his understanding of Rorem's music he brings a vitality to each line and gives the music a forward motion. Highlights of the recording are the chant-based *Fantasy and Toccata*, an early and long-forgotten work in which Prowse's lyricism is much in evidence. Perhaps Rorem's best-known organ work is the powerful *Eli, Eli, Lama Sabachthani?* (My God, my God, why have you forsaken me?), the words from Psalm 22 that Christ calls out on the cross. Prowse captures the drama of this piece and it serves as the centerpiece for the entire recording. All the miniatures from *Organbook III* and *Six Pieces for Organ* provide the listener with much variety in musical forms and makes this disc an appealing addition to anyone's music collection.

Charles Christian Rich  
Milwaukee, Wis.

### Sing Aloud!

Washington National Cathedral  
Girl Choristers, Bruce Neswick, director  
Pro Organo CD 7128

A subtitle, *A recording to celebrate the Centennial Year of the National Cathedral School for Girls*, tips the hand as to the nature and quality of this recording: A celebration by these choristers of all they have accomplished in three short years, and a cel-

(Continued on page 26)



## The Spirit of Anglicanism

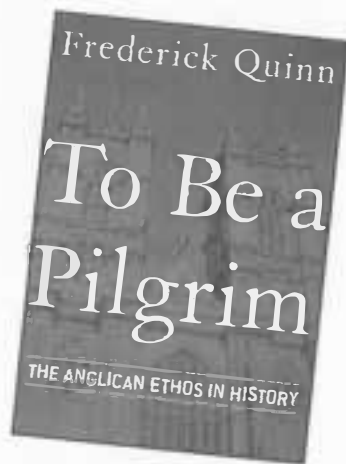
Frederick Quinn

### TO BE A PILGRIM

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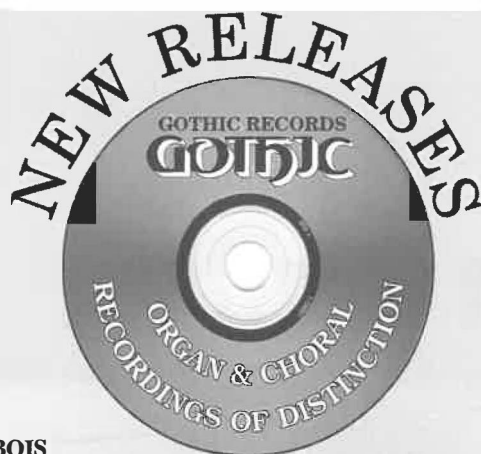
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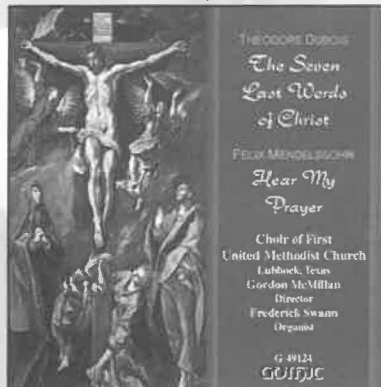


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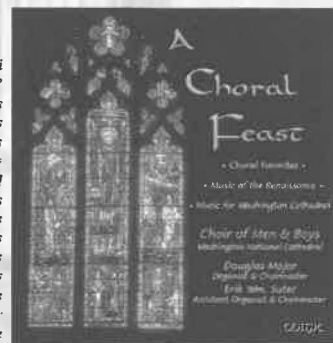
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I Call And Cry To Thee—Tallis  
See, The Word Is Incarnate—Gibbons  
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Gloria from "Missa Brevis"—Phillips  
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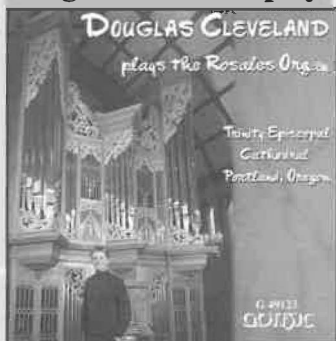
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# Causes in Conflict

Midtown Manhattan parish confronts heavy criticism in lease dispute

By Retta Blaney

A conflict at a midtown Manhattan parish has grown to involve the media, elected and government officials, hundreds of homeless teenagers, current and former parishioners, and dozens of others voicing their opinions through a letter-writing campaign.

The two main players are a new rector called to grow a parish whose membership has shrunk to dangerously low levels over the last decade, and the director of a program for homeless youth who over the same period has grown his organization from scratch into a nationally recognized social service agency helping 600 teenagers a month.

Two worthwhile causes in a conflict in which only one may survive.

In one corner is the Rev. Stephen Gerth, called two years ago to increase membership and revenue at St. Mary the Virgin, a parish on West 46th Street half a block from Times Square, with a \$200,000 deficit and 159 members.

In the other corner is Carl Siciliano, director of homeless services at SafeSpace, an organization which 10 years ago rented St. Mary's mission house to run a program for homeless teens in the then-dreary area.

On May 31, SafeSpace's lease is up, and this is where the conflict lies. Fr. Gerth wants to take back the mission house, possibly for a revenue-building day care center for office workers in the now greatly restored neighborhood, hoping to attract these parents as new members. He cannot understand why Mr. Siciliano is surprised at being given a one-year notice to vacate.

"They were asleep at the switch," he says. "Who wants to rent to somebody who won't leave when their lease is up? You can be naive about



Arny Elliott photos

The Church of St. Mary the Virgin has plans to open a day-care center in its mission house, which has been leased for 10 years to an organization serving homeless teenagers.

many things in New York, but no one's naive about real estate. They didn't plan for their future."

The church has offered to extend the lease to May 2002. At press time SafeSpace had not yet responded.

Mr. Siciliano says he was counting on a verbal agreement with trustees under the former rector that his lease, which originally was for five years and was renewed once, would be renewed again. SafeSpace has been paying \$32,000 a year, basically the cost of utilities and insurance. He says one year is not enough time to relocate his organization because this involves finding an affordable

site, obtaining community board approvals, renovations, licensing, and raising the capital to undertake it all. He estimates the process will take more than two years.

"It's shocking to me that this new rector sees this as just a landlord/tenant thing," he says. "I feel we're being treated in an astoundingly poor way. I am now facing the destruction of my program."

Tom Lisa, who has attended St. Mary's for about two decades and has been a member for more than two years, says the church should give SafeSpace more time to relocate.

"I don't see what the urgency is,"

## 'At this point I want to get out of here.'

*Carl Siciliano of SafeSpace*

## 'There's no doubt there's a need for what they do, but we either grow or die.'

*Clint Best, a 30-year parishioner*



St. Mary the Virgin is hoping to boost its membership in a revitalized neighborhood.

says Mr. Lisa, who is also president of the 46th Street Block Association. "This flies in the face of everything I was taught as a Christian."

But other parishioners at the coffee hour following a recent Sunday service feel the parish needs to move on.

"There's no doubt there's a need for what they do, but we either grow or die," said Clint Best, a member for 30 years. "My generation practiced a contemplative kind of spirituality. Today's people want to act out their spirituality, but we have no place for activities."

Barbara Klett, treasurer and member since 1979, agreed.

"They think they're the great thing and the church doesn't count, but we're important, too, and we have our mission to accomplish," she says.

The controversy has drawn the attention of the larger Episcopal community as well. Donn Mitchell, a writer and church historian, researched the issue for the Economic Justice Committee of the Diocese of New York, of which he is a member. He posted his opinion on a website discussing the controversy. The committee has yet to issue a statement, so Mr. Mitchell emphasizes his remarks are personal.

He wrote that the terms of SafeSpace's lease permit St. Mary's to require them to leave, but "Christian morality does not."

"Throughout its history, the churches of the Diocese of New York have tended to favor the pre-Reformation understanding of property-holding as stewardship, rather than absolute ownership," he wrote. "They are trustees for God, stewards of a gift for the well-being of all, and God's will must be the ultimate determinant here. The rector's desire to evict the homeless program and replace it with a more lucrative day care center for financially gifted children smacks of the Puritan penchant for cash crops, a penchant that plagues the developing world to this day."

He says the best solution is for the parish to allow SafeSpace to stay for up to 30 months while it prepares to relocate, which also gives St. Mary's time to develop plans and get permits for whatever project it undertakes.

Mr. Siciliano says he has bid on another property, but declined to say where because he has not yet talked with politicians and community boards in the area.

"At this point I want to get out of here," he said, although he did not

rule out the possibility of staying beyond his lease if his program has nowhere to go. "There are ways of moving out of a relationship that are humane and show you care. Then there's the opposite. I'm knee-deep in the opposite. What kind of planning has gone into risking the lives of homeless kids?"

Mr. Siciliano alerted newspaper, radio and TV reporters to his cause and started a letter-writing campaign. Because of this, Mr. Mitchell says, SafeSpace most likely will be able to stay even after the lease expires because St. Mary's wouldn't risk evicting the teens "in front of all the TV cameras."

For the people in the pews, the highly publicized battle is painful.

"I'm sorry it's taken the turn it has in the public eye," says Gloria Fitzgerald, a member for more than a year. "I feel the congregation should have its space back to go on into the future. This parish is going to die if we don't build our resources. I hate seeing us being made as the bad guys." □

*Retta Blaney, an arts and religion writer, is editor of the anthology Journalism Stories from the Real World.*

# 'The Heart of the Problem'

Archbishop Carey talks to American bishops about the need to listen and live with disagreements in the Anglican Communion.



Anglican World/James Rosenthal photo  
Archbishop Carey at Kanuga.

**The archbishop on  
the role of Anglican  
primates: '... we  
ought to be thinking  
of what we can do  
together on behalf  
of the Communion.'**

The Most Rev. George L. Carey, Archbishop of Canterbury, told 140 members of the Episcopal House of Bishops that the conversation on human sexuality and an enhanced role for Anglican primates is beginning in a new form.

Archbishop Carey issued his clearest personal statement yet on the annual meeting of the primates [TLC, April 1] during a question-and-answer session with the House of Bishops March 10 at Kanuga Conference Center near Hendersonville, N.C.

"We must return to this," Archbishop Carey said, "because at the heart of the problem now is how we look after people who disagree. How do we care for minorities within the family?"

While expressing some personal reservations about an enhanced role for primates, Archbishop Carey singled out *To Mend the Net* [TLC, Feb. 25], the book which first suggested the concept, for praise.

"I think we are now beginning to recognize if we gather as leaders, then of course we ought to be thinking of what we can do together on behalf of the Communion," he said.

Within the Episcopal Church, members who hold what is regarded as traditionally "orthodox" beliefs are in the minority, but within the 70-million member worldwide Anglican Communion Archbishop Carey said it looks as if the Episcopal Church is "out of step" with the rest of the Communion on "sexual ethics."

While refusing to describe the current situation as unusually fractious, Archbishop Carey did acknowledge that there were serious tensions on a variety of issues within the Communion. He urged traditionalist Episcopalians to remain in the church and work for internal change rather than taking what he called the "deeply schismatic" approach of an alternative province such as the Anglican Mission in America is attempting to create.

"I understand the dilemma," Archbishop Carey said to Episcopalians who find themselves "out of step" with their church.

"I'll probably stand with you because I believe very strongly that these lines are quite important to hold as Christians today."

At the conclusion of the House of Bishops' meeting, the Rt. Rev. Robert M. Moody, Bishop of Oklahoma, had words of praise for the archbishop's attempts to hold together what he described as a "fractious Communion."

"I think he is cognizant of the particular responsibility he has," Bishop Moody said. "As the Archbishop of Canterbury, he is compelled to hold it (the Anglican Communion) together, not just to hold it together for togetherness' sake, but because it is in communion that we discover Christ's truth and love.

## Worldwide Impact

"There is incredible tension in the American church today amongst its bishops between an awareness that what we do impacts the rest of the Communion and the 'American, frontier, pioneer, lover of liberty' attitude that is part of our national heritage. I don't think we've been able to get that fully resolved, but both the Presiding Bishop and the archbishop are trying. All the primates are working to be loyal to each other."

The House of Bishops created no strategic plans during its gathering, but it did release a pastoral letter at the conclusion. The letter was to be read in parishes on Sunday, April 1.

While acknowledging a fundamental calling to restore "all people to unity with God and one another," the letter was specifically not an endorsement of so-called "flying bishops," according to the Rt. Rev. William E. Smalley, Bishop of Kansas.

Two archbishops who had attended the meeting of Anglican primates the previous week — the Most Rev. James Simon Ayong of Papua New Guinea and the Most Rev. Bernard Amos Malongo of Central Africa — addressed the bishops along with author Ronald Heifetz.

## AROUND THE DIOCESES

### Smoking Banned

One of the hottest issues to come before the convention of the **Diocese of Kentucky** was a resolution to ban smoking in church buildings.

The measure finally passed, but only after significant debate among lay and clergy deputies at the Feb. 23-24 gathering in Hopkinsville, Ky.

The resolution requires that all facilities used for worship and meetings in the diocese be declared "tobacco smoke-free zones." While several congregations in the diocese have gone to a smoke-free environment, some still permitted smoking.

Many of the deputies who opposed the total ban said it would hurt members of the various support groups, such as Narcotics Anonymous and Alcoholics Anonymous, which meet in the facilities and often smoke. Others said it would be difficult to ask older parishioners and those living in tobacco-growing areas to refrain from smoking in places like the parish hall.

The measure finally passed after an amendment was added to allow vestries, bishop's committees and chapters to make exemptions for special smoking areas.

Another resolution that engendered much discussion, before being defeated, was whether to change the way lay deputies to convention are allocated among churches. The resolution suggested basing the number on a church's average Sunday attendance as reflected in the parochial report, rather than on the number of adult communicants in good standing.

Those supporting the resolution said it would reward those churches that are working hard to draw new people. Opponents claimed that many churches could not afford to send additional deputies and that a larger convention crowd would mean that some churches could never host the event.

*Joe West*



Julia Huttar Bailey, director of music at St. Clare's, Ann Arbor, directs the convention choir in the Diocese of Michigan.

*Herb Gunn photo*

### Bold Budget Proposal

The Rt. Rev. Wendell Gibbs, installed as Bishop of **Michigan** last November, outlined a bold and assertive plan to redirect ministries and provide renewed energy for stewardship when the diocesan convention met March 2-3 in Ann Arbor. He called for and found approval of a \$2.8 million budget — \$370,000 greater than pledged income — because the bishop didn't want the ministry of tomorrow to be constrained by the stewardship patterns of yesterday.

Bishop Gibbs said he is confident that financial support of the common ministry of the diocese will improve as the fruits of a well-cared-for community and a larger diocesan staff are realized. New staff members include an assistant to the bishop for Christian formation, an assistant to the bishop for communication, and a chief financial officer.

Bishop Gibbs also issued a series of challenges to the diocese, not the least of which is to double the membership by 2010.

He focused on the imperative of the baptismal covenant "to seek and serve Christ in all persons ... and to strive for justice and peace among all people."

"Perhaps," the bishop suggested, "we each misunderstand the word 'all.'" He listed three specific examples where all will mean all during his episcopacy: youth ministries,

human sexuality, and Total Ministry.

The bishop challenged every congregation to include two youth members on its vestry or bishop's committee and to send one young person to diocesan convention as a full delegate.

Bishop Gibbs announced he will oversee the strategic deployment of deacons and called for a complete review of the diaconal training process.

*Herb Gunn*

### Getting Out the Word

In order for the church to succeed in the **Diocese of West Texas**, it must first become known, members learned at the annual diocesan council Feb. 8-10 in Brownsville.

At the council a year ago, the Rt. Rev. James Folts, Bishop of West Texas, appointed ad hoc task forces to explore five specific areas of church growth: becoming a South Texas church; ministry to and with younger generations; leadership development; evaluation; and restructure of the executive board.

At the February council, all five task forces, working independently of each other, reported the same conclusion — maintaining the status quo is not an option if the church is to prosper and double its membership by 2005 as Bishop Folts has challenged it to do.

Karla Fernandez Parker presented convention with highlights of a

## AROUND THE DIOCESES

report from the task force on becoming a South Texas church. Her task force hired a marketing company to conduct telephone surveys of 500 households to determine people's awareness of the Episcopal Church in their communities. In almost all cases, cognizance of the Episcopal Church came in last among eight churches — even if there was an Episcopal Church located in the respondent's neighborhood.

More indictments of the Episcopal Church came from the Task Force on Ministry to and With Younger Generations. "The question we have to ask," said the Rev. Jay George, who presented the task force report, "is what must our congregations do to effectively minister to younger generations in our congregations and on our door step?"

A portion of the gathering time was spent attending workshops aimed at generating resources to implement growth strategies in local congregations. "We must create bonds," offered Ms. Parker. "We must listen to and become a part of the lives of those around us as Christ did."

Other council business included passage of a \$3.4 million budget for 2001 and a tentative budget of more than \$3.5 million for 2002.

*Marjorie George*

### 'Missionary Outpost'

In a spirited two-part address, the Rt. Rev. Michael Curry, Bishop of **North Carolina**, called for transformation of the diocese into a "missionary outpost," one in which all its members are determined to "make disciples and make a difference."

Responses collected from roundtable discussion groups, which followed the address to diocesan convention Feb. 1-3 in Winston-

Salem, showed there was considerable excitement about the bishop's ideas, but also some trepidation about how they could be put into action.

Bishop Suffragan J. Gary Gloster endorsed Bishop Curry's missionary diocese initiative in his own address, focusing on its "making a difference" aspect.

The Rev. Canon Bill Lewellis, communications director in the Diocese of Bethlehem and keynote speaker at the convention banquet, reminded delegates that "a communication ministry that does not proclaim the gospel, however sophisticated that ministry may be, is not a Christian communication ministry."

Deputies responded to the initiative in several ways.

They voted to create a commission on missionary strategy to develop a comprehensive strategic plan for missionary growth. The commission is to issue a progress report at the next convention.

Convention also adopted a resolution celebrating the vision of being and becoming a missionary diocese and pledging itself corporately and individually to begin living the great commission. Convention passed legislation creating a land bank to acquire land for new churches.

Convention approved a 2001 budget of \$3.74 million, with some expanded programs and new staff positions, an 8.44 percent increase over the 2000 budget of \$3.5 million.

Two new mission congregations, were accepted, Grace Mission, Clayton, and La Iglesia de la Guadalupe, Wilson.

In other business, convention voiced its continued opposition to capital punishment and called for a moratorium on the death penalty. In a vote by orders, the laity defeated a proposal to remove confirmation as a qualification for voting in parish elections.

*(The Rev. Canon) E. T. Malone, Jr.*

### Vigil at San Diego Cathedral Follows High School Shootings

The Cathedral Church of St. Paul in San Diego was host to an ecumenical candlelight vigil and memorial prayer service March 8 for victims of the Santana High School shooting. Two people died and 13 were injured in the tragedy which occurred in Santee on March 5.

The Very Rev. James Carroll, dean emeritus of St. Paul's, preached. The Rev. Canon Lee Barbara Teed presided. Randy Voepel, mayor of Santee, also spoke. The choir of West Hills High School in Santee sang.

A number of diocesan and cathedral staff made themselves available for pastoral counseling both before and during the service. Candy and Greg Mulkey, diocesan youth ministers, helped mourners make murals and notes of remembrance during the service.

Episcopal News Service contributed to this report

### Briefly...

An amendment prohibiting ministers from conducting same-sex blessings within the **Presbyterian Church** has been defeated. A simple majority was needed from the denomination's presbyteries, but the unofficial tally was 87-63 against the amendment. The church's constitution says marriage is a covenant between a man and a woman, but is interpreted to allow blessings of other relationships as long as they are not called marriages.

The **Episcopal Power and Light** program is vowing to press on, despite the loss of nearly all its northern California customers because of recent electricity shortages. In states which permit utility consumers to choose a supplier, Episcopal Power and Light, based at Grace Cathedral in San Francisco, offers electricity derived primarily from renewable sources such as wind, solar power and water current. Prior to the recent crisis in California, the consortium said it had commitments from 61 Episcopal churches.

# Seattle Cathedral Organ Shaken and Silenced

Choral music and hymns are being sung in a truly Lenten fashion at the Cathedral of St. Mark, Seattle. The 58-stop, 79-rank Flentrop organ was severely damaged in the 6.8-magnitude earthquake that rolled beneath Seattle Feb. 28. The instrument towering 50 feet above the rear loft shows little damage outside, but pipework and trackers inside the 5 levels have been jarred and broken.

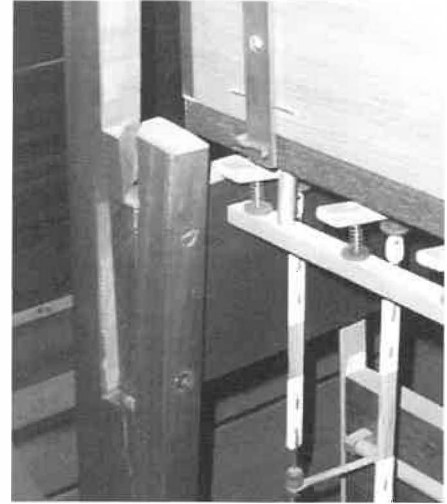
Mel Butler, canon organist and choirmaster, said, "The swell division is out of commission. We can play the positiv, but we don't want to go up there." Dent Davidson, music associate, said on March 1, [master organ-builder] Paul Fritts is up there right now, taking out pipes to ensure that the swell doesn't come crashing down into the rest of the instrument." Later, acoustician Glenn White braved the uncertain insides to photograph the destruction.

The shaking the magnificent organ received was in some ways similar to

what happens to the head in a car wreck: The original blow is followed by countercoups back and forth. St. Mark's Cathedral spokesman Jeff Wilson was quoted as explaining that the upper part of the organ case had been bolted to the wall. "It ripped away from the bolts and slammed back into the wall several times." Canon Butler said, "Metal rods were screwed into the wall. They pulled out of the wood organ case."

St. Mark's press release stated, "The upper part of the organ case broke away from the supports that attached it to the wall. This allowed the swell division at the very top to sway, causing the case and its structure to pull apart. A weight, located on a small bellow at the top of the organ, fell down the inside of the case, breaking tracker rods and damaging pipes in the Great division.

Pieces of wood from the broken case also fell on pipes in the main case. Two of the large 32-foot Bazuin



Glenn White photo

Parts of the organ case were ripped from the wall.

pipes were dislodged, one bent over at its base."

Canon Butler said scaffolding had been erected covering the top of the case, and organbuilder Fritts has been asked to do a full damage assessment. In addition to breakage, dirt and plaster from the ceiling are detrimental to the action. Mr. Fritts noted that if the quake had lasted slightly longer, the instrument might have been lost.

"Luckily no one was playing at the time," Canon Butler said. "Roger Sherman had been," a short time before; he had been scheduled to play an organ concert on March 23.

The 50-year tradition of Sunday evening Compline continued uninterrupted. Peter Hallock, during whose tenure as canon precentor both the Flentrop and the Compline tradition were created, said he was somewhat surprised the instrument was damaged. The Dutch firm, he said, had taken earthquakes into consideration. "But it's so high vertically - nothing can keep in place.

"We've had three [large earthquakes] in my lifetime. We had a 5.5 a month before the organ arrived at the dock in 1965." This time, he said he was driving on a local road when "it felt like I had four flat tires simultaneously."

Patricia Nakamura

## Leadership Changes for LPM

Two of the founding board members of the Leadership Program for Musicians Serving Small Congregations (LPM) have rotated off after 10 years' service. Marilyn Keiser, who chaired the original committee, has completed her tenure. Raymond Glover has retired from Virginia Theological Seminary, and leaves the



Graham Elliott, director of music at St. Paul's Church, Rock Creek, Washington, D.C., was presented with the honorary Fellowship of the Guild of Church Musicians by the Most Rev. George Carey, Archbishop of Canterbury, in a ceremony in the medieval chapel of Lambeth Palace.

post of liaison for LPM to the host school. The third of the group asked by the Standing Commission on Church Music to "discover and implement ways to help small parishes in church music endeavors," Carol Doran, has moved to VTS and becomes the new board liaison.

The board has achieved its goal of equal Episcopal-Lutheran membership with the addition of David Chervien, a founding member of the Association of Lutheran Church Musicians, who has participated in planning and leading worship for two LPM conferences.

*Briefly...*

**Christopher Rutter**, 19, the son of composer John Rutter, was killed in early March outside of Clare College Cambridge, where he was attending university and sang in the choir.



Timothy Bingham and Maya Coleman.

# Living Into Biblical Stories

*The Chancel Opera Company  
of Connecticut*

By Patricia Nakamura

**W**ith simple props and costumes, and glorious voices, a company of musicians in the Diocese of Connecticut tells familiar Bible stories in the form that best engages eyes, ears and imagination.

In *The Awakening*, two women, a soprano and a mezzo, become Mary and Martha, and everyMary and everyMartha, to baritone Timothy Bingham's Jesus. In the choir of the church, the women are, perhaps, altar guild come to prepare the sanctuary. They become Mary the mother of Jesus the young man, and the Cana hostess; then the contemplative Mary and the anxious Martha;

**The company tours to churches,**

**where the operas , 10-25**

**minutes long, replace the sermon.**

finally, the grieving Marys shrouding Jesus' body for the tomb. The piano's descending intervals foreshadow the women's mourning song as they lower the body to the ground and wrap it in white.

Composer Susan Bingham describes the music as "tonal, highly melodic, traditionally harmonic but gently experimental." There are touches of humor, as when Martha wails that the best tablecloth has a stain. Mary remarks, unconcerned, "It looks like a camel." Martha is still fretting when Jesus arrives. His attention is called to the offending spot. He shrugs gently and comments, "It looks like a camel!"

In the story, based by librettist Neil Olsen on sections of all four gospels, the Martha character is led "to accept the healing of Our Lord."

The Chancel Opera Company of Connecticut was born in 1974 as Trinity Players, for its host parish, Trinity Church-on-the-Green, New Haven, and was "a young, bedraggled, enthusiastic lot." The ecumenical but Episcopal-based group's fame and repertoire grew, and they changed their name to reflect the larger scope. Susan Bingham, who composes the operas and other works, said, "I'm Episcopal now; my daughter, who started out singing with us, is a new priest." The company tours to churches, where the operas, 10-25 minutes long, replace the sermon. "At first the company charged churches," she said. "Now we



don't. We hated taking money from places where it was usually running short anyway. "Reimbursement would be needed for a long trip or an overnight stay. "We do pay our singers. Don't ask how. We drum up the funds one way or another."

The Old Testament is a rich source of stories, inherently operatic. *The Sacrifice of Isaac* focuses on Sarah, his mother, who is not even mentioned in the Genesis story. "I have her pummeling Abraham as he's sneaking Isaac away. He throws her back, but she knows Isaac is in danger. She sings, 'I see you, Abraham!'"

"The opera has Abraham begging God, using the psalms and Habakkuk. And Isaac must have been terrified. [In the opera] the boy is screaming. God comes as three angels. I sing a fourth part from the piano, but the audience doesn't notice that."

The biblical story is only bare bones. There is nothing of the boy's fear, no mention of the mother, given her son in old age, now about to lose him to his father's knife. "I have to go into myself to flesh out the stories; live into the stories – that's what we're supposed to do. I live it, then write it."

In February, the company toured to Germany to celebrate full communion between Anglicans and Lutherans. Six Bible-based operas and one on the poignant Van Dyke story "The Other Wise

**They found that German Lutherans had little knowledge of what here is a momentous agreement. "There are few Episcopalians in Germany."**

Man" were presented in Lutheran churches and concert halls in Heimsheim, Stuttgart, Eberswalde/Berlin, Sindelsingen, and Hirsau. But they found that German Lutherans had little knowledge of what here is a momentous agreement. "There are few Episcopalians in Germany."

"It was tremendous fun, and so enlightening," Ms. Bingham said. "Our host families gave us a taste of lives all over Germany. Their generosity –

they took us on tours of the towns, and they were so touched by our little house gifts."

The operas were sung in English; the libretti had been sent ahead so translations could be printed in the programs. And the listeners wanted to practice their English on the Americans. "I finally got to practice my German in Eberswalde, near the Polish border." They'd had real religious oppression; people were allowed to go to church but were photographed as they did. Twenty-five percent are unemployed even now, she said. "These stories are new to them."

The operas, from *A Conversation between Mary and the Angel Gabriel*, the "tiny chancel opera based on the Annunciation" to longer works such as *Simeon* and *Elisha*, bring into sharp human focus minor characters such as the Shunamite woman whose "son sneezes several times and dies" or little-explained moments in the great stories. Mary says to Gabriel, "Are you an angel? I've always wanted to see an angel," to which he replies, "Well, if you want to call me an angel ... But listen now." Just a reading of the score makes the image of a panicky young girl clear: "I'm not ready. I'm too young. What if Joseph should find out?" And perhaps it is Simeon's neighbors, or his temple colleagues, who are just a little annoyed with him: "Simeon was respected, Simeon was secure in his reputation, his name was honored and his family not poor. One would think a man of such prosperity would be satisfied, but 'twas not true for Simeon ..." As Mary and Joseph bring the baby to the temple, the mother worries, "The sun is too bright on his head ... he is too young to go out like this, Joseph. Perhaps the crowds will be too much for him ..." Joseph sings a soothing, "it will be all right, dear" as they meet Simeon and Anna on the steps.

The opera ends with a triumphant setting of the *Nunc dimittis*. And at Mary's acceptance of her call, the angels sing, not *gloria in excelsis*, but "Tra la la! God will be happy, Jesus will be born! Tra la la, we are so glad!"

As these choral sermons conclude, congregations and audiences must be smiling broadly and rejoicing with the angels, "We are so happy!"





Wood carvings by Nick Hunter

AND WHEN *Strife* IS FIERCE

LAST OF A SERIES

By Bonnie Shullenberger

Fortitude, according to the *Oxford English Dictionary*: Moral strength or courage. Now only in the passive sense: Unyielding courage in the endurance of pain or adversity.

Now it is used only in “the passive sense”? As in, “putting up with it”? This is the kind of writing that could only come from the pen of the complacent. I know the kind of fortitude the definition suggests. At a street clinic in India, I saw a man’s gangrenous finger amputated without anesthetic. He did not cry out or even wince. When his hand was bandaged, he got up and walked away.

Of course, there was a time when fortitude had to do with soldiering, with standing fast and fighting on, even though the battle seemed against one. But Ambrose, Augustine and Aquinas used the soldiering metaphor in the same way that Paul used the athletic metaphor—as a commonplace physical image or action to teach the meaning of a spiritual attitude. An outward and visible sign, as it were, of an inward, invisible grace. I think of times in my life of serious trouble, serious temptation; in some of those, I was given the grace of fortitude. It certainly didn’t feel passive at the time. It felt like a fight for every minute, every hour, to endure the pain or resist the temptation. Sometimes I could see what I was fighting, sometimes not. Sometimes I knew the strength was not really my own ultimately. The recollection of such moments makes Hymn #287 so precious to me:

*And when the strife is fierce, the warfare long,  
steals on the ear the distant triumph song,  
and hearts are brave again, and arms are strong.  
Alleluia!*

Far from being passive, fortitude is the virtue that makes all the others possible.

Strength and courage are never passive; they do not wait, they push on. One thinks of John Bunyan’s

classic story, *The Pilgrim’s Progress*. Fueling all of Christian’s determination to push on is the gift of fortitude. Even when he errs, it is fortitude that allows him to admit his error and return to the right path.

Fortitude is rarely more necessary than when facing confession. For many people, the very idea of making their confession is cause for panic. It’s so easy to cut and run. After all, there’s the corporate confession, and God knows what I’m thinking and what I’ve done anyway and ... and... and nothing is worse than having to look another person in the eyes and admit you’ve done wrong.

Yet the day will come when we must look into

*Strength  
and Courage  
are never passive;  
they do not wait,  
they push on.*

the eyes of Jesus and tell him. That most gentle of judges, yet the one most to be feared, for he already knows everything we have done. He knows, and yet knowing, he died for us. It is almost too painful to contemplate.

After we have awakened Easter morning to the joyful cry of “He is Risen,” when the distant triumph song does not seem all that distant, we still must take time to recall how we got here. As we seek to overcome sin and embrace virtue, the crucified and risen Christ offers love and mercy to us, to pardon and deliver us from all our sin, confirm us in all virtue, and bring us to everlasting life with him.

*The Rev. Bonnie Shullenberger is a priest of the Anglican Church of Uganda who resides in Ossining, N.Y.*

# Technical Difficulties

The church where I grew up found its organ to be in need of re-leathering. To our dismay, when the craftsman left the bottom octave on the great manual still needed work. Playing up the scale yielded C,D,F,E,G. When the swell division was coupled, the scale played correctly on the swell stops, with the E-F reversal against it in the great stops. Some interesting effects...

A church where I was organist required some new conduit for wind. None being available, the ingenious technician went home and robbed his wife's clothes dryer of its vent hose.

At another church, I carefully prepared a list of things on the organ needing attention. When the technician arrived for his monthly contracted work, he went up to the organ and quickly came down to my study. "You did all my work for me," he

said. "Thank you." It seems it was his habit to inspect the instrument and list problems to be addressed at his semi-annual visit — at an extra charge.

His competent replacement discovered the fellow's left-over lunch in the swell box.

We also found he had employed a unique method for tuning the lowest wooden open diapason 16-foot pipe. A large triangular section had been crudely sawed out from the top of the pipe.

Then there was the fellow who was a competent technician but whose business ethics needed work. In the church where I was organist, he had recently installed the organ *sans* reser-

voirs, feeding the wind from the blower directly to the pipes. In a neighboring church where the congregation was erecting a new building, he was contracted to remove the organ for storage. When the time came to install the organ in the new venue, it was found to have been sold to another church and installed there. These escapades, some involving the federal tax folks, gave him free room and board for a time at taxpayers' expense.

A university student of mine, who was organist at a large parish in town, reported problems getting his technician to tune the organ properly. It developed that the tuner was quite deaf, and the student was instructed to leave a note explaining whether the offending pipes were sharp or flat, and he'd correct them. Of course, he was never sure *how* sharp or flat they were.

A university organ's swell box froze shut just prior to one of three dedicatory recitals. The electronic part to fix the problem was not available locally. A Saturday morning call to the factory found someone on hand willing to send the required gizmo by air, the final lap of the journey requiring the package to have a full-fare seat on the plane. Our wonderful organ tech lost considerable sleep, and by 3 a.m. the swell box was functioning, in time for the afternoon recital.

And the best for last: A sister church asked me to inspect its organ, called new by the local builder. Something did not satisfy. The 8-foot stop on the great proved to have pipes from five different families, giving note-to-note differences in loudness and tone. And when the supply house chest was ordered, builders had incorrectly calculated the space required for the used metal pipes. The solution? Take each pipe in hand and crunch it until it could be crowded onto the chest with its neighbor.

**The tuner was quite deaf ... so, of course, he was never sure how sharp or flat the pipes were.**

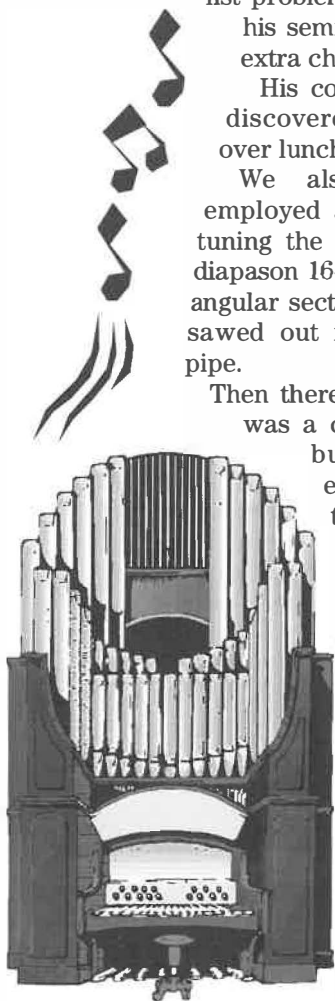
*Our guest columnist is Theodore W. Ripper, a retired church and university organist who belongs to Grace Church, Carlsbad, N.M.*

## *Did You Know...*

**The all-ages bell choir at Trinity Church, Watertown, N.Y., is called the "Holy Tollers."**

## *Quote of the Week*

**The Rt. Rev. Stephen Pedley, Bishop of Lancaster in the Church of England: "I have noticed the death of kneeling. People crouch, they stand, they sit, in extremes they appear to lie down: but hardly anyone kneels."**



## Point People to God

In the notes for his recording *Fanfare*, Richard Webster writes, “The purpose of church music is not to entertain, but to point people to God.” This happens with a single voice chanting a psalm, choir and congregation singing hymns, or a choir and orchestra of period instruments painting the awful Good Friday picture with the *Crucifixus* from Bach’s *b minor Mass*.

The organist makes us feel God’s grace in a meditative prelude, his majesty in thundering concert works such as those reviewed in this special Music Issue on page 5.

And stories, beloved by biblical writers, are told in music and in drama. Everywhere, it is quality that matters, not quantity. Many of the chancel operas described have casts of two or three. The lovely Christmas story *Amahl and the Night Visitors* was performed in the choir of one cathedral with a few people, simple props and costumes.

As the LPM (Leadership Program for Musicians Serving Small Congregations) has been teaching us, excellent, inspiring music can be achieved in any size parish. Creative leadership is needed to discover and encourage resident talents, some of which may be hidden, rusty or shy. And musical styles appreciated vary. Not every church can do 16th-century English cathedral repertoire; nor would every congregation wish to hear that. The new *Coventry Music* brings us the best Christian contemporary music done well. Our own hymnals and supplements offer great variety, and the wide resources of the Lutheran heritage are officially open to us as well.

Music, however simply or elaborately performed, in country chapel or soaring cathedral vaults, is powerful. Even “the congregation’s silent participation ... has the power to change lives.”

## Following Our Lord

We come again to Holy Week, a time when we join Christians all over the world in following our Lord to his passion, death and resurrection. On Palm Sunday, Maundy Thursday, Good Friday and the Great Vigil of Easter the church observes, in the words of the Book of Common Prayer, “with great devotion the days of our Lord’s passion and resurrection” (BCP, p. 264).

Holy Week can open for us a vision of life. The beauty and mystery of the ceremonies of this week can be a life-changing experience for those who participate. On Palm Sunday, our joy concerning Jesus’ triumphal entry into Jerusalem quickly turns to sorrow as we enter into the experience of our Lord’s last days. Maundy Thursday’s liturgy emphasizes the servanthood of Jesus and the institution of the Lord’s Supper, then the joyful mood of the Eucharist gives way to silence. As the altar is stripped of its furnishings, we are mindful of the barren tomb that awaits Jesus. The austere, stark liturgy of Good Friday, emphasizing the saving grace of the cross, is unusual in that the Holy Eucharist is not celebrated. Instead, we receive communion from the sacra-

ment reserved from Maundy Thursday. The Great Vigil of Easter is the most solemn and important feast of the year. Into the darkened church comes the light of Christ, who passed from death to life. On this holy night we recall the death and resurrection of our Lord by hearing his word and by celebrating the Eucharist in all the splendor we can muster.

Participating in the liturgies of Holy Week is a wonderful experience. Let us immerse ourselves fully into each step of this journey of Christ, that we may feel the victorious power that flows from these events.



The Palm Sunday procession at Christ Church, New Brunswick, N.J.

# A Pastoral Approach Indeed

## On the matter of female priests and compliance to the canons

By John Vanderstar

It is ironic that the key sentence in the article critical of General Convention Resolution A045 [TLC, Feb. 18] suggests that the resolution was motivated by General Convention's thirst for power. In fact, despite what the article also claims, this resolution has nothing to do with theology or conscience and has everything to do with the power of bishops.

Resolution A045 is the latest step in a lengthy process designed to bring about compliance with the canons of the church on the matter of ordination of women. There has never been any canonical restriction on the ordination of women, but as long ago as 1976 General Convention formally modified the canons to make clear that women were not to be denied admission to holy orders, or to assignments as priests, because of their sex.

Yet as recently as 1999 the Bishop of Fort Worth said, in a written report to the executive officer of General Convention, that (1) "female aspirants to the priesthood in this diocese, following appropriate interviews," are sent to a neighboring diocese and may go through the discernment process and be ordained there, and (2) if a congregation in the Diocese of Fort Worth calls a woman priest, the bishop would "relinquish" his "episcopal oversight of the congregation" to the neighboring bishop, and the priest would be a part of that diocese while the congregation would remain part of the Diocese of Fort Worth.

In other words, this bishop (who was consecrated long after the 1976

changes to the canons) simply refuses to comply with the canons as do two other diocesan bishops. Yet no presentments have been filed nor have any other punitive actions been taken. The only action taken by General Convention was to pass Resolution A045, which authorizes the appointment of a task force whose assignment would be, not punitive, but instead to "visit, interview, assess and assist the people



**Congregants who wish  
to experience the ministry  
of a woman priest must  
be permitted to do so.**

**The church needs all of us.**

and the Commissions on Ministry, Standing Committees and Bishops" of the three recalcitrant dioceses "in the development of an action plan for full compliance" with these canons.

It is difficult to imagine a more pastoral approach to such gross noncompliance with longstanding

canons of the church.

Now for the question of theology and conscience vs. power: No canon on this subject requires anyone to believe in the ordination of women or to act contrary to his conscience. Instead, what is at stake is the exercise of the power a diocesan bishop holds, which in large measure stems from the canons.

Consider this analogy: Suppose that the voting registrar in a town firmly believes, as a matter of conscience based in part on his reading of scripture, that women should not be entitled to vote. The U.S. Constitution, of course, states plainly that no one may be denied the right to vote because of sex. It says nothing about beliefs. Our registrar may continue to believe whatever he wants to believe, but he may not use his power – which is conferred by the law – to deny any woman the right to vote simply because she is a woman.

To the recalcitrant bishops: Please remember that we are all governed by the canons insofar as our activities in the church are concerned. Those congregants in your diocese who wish to experience the ministry of a woman priest must be permitted to do so without your banishing female clergy or aspirants to another diocese. Other bishops who believe as you do about this subject have managed to do this. Please apply yourselves to this task with sincerity and vigor. The church needs all of us. □

*John Vanderstar is a resident of Arlington, Va., a General Convention deputy from the Diocese of Washington, and secretary of the Episcopal Women's Caucus.*

*The church center and the seminary will add value to each other, and the conference center will add value to both.*

# A Sound Strategy

I read with great interest the article concerning Executive Council [TLC, Feb. 25] and the editorial supporting the study conducted by the national headquarters of the Episcopal Church and the General Theological Seminary to test the feasibility of relocating

church headquarters to the seminary grounds [TLC, March 11]. I applaud TLC's position and wholeheartedly support the continuation of the study to its conclusion. Indeed, I hope the plan, if it proves to be feasible and financially sound, moves forward to fruition.

I say this because, putting aside my bias as a proud GTS alumnus and the father of a General seminarian, I believe this plan will bring real value to the Episcopal Church. This project will leverage the considerable strengths of both organizations. Indeed, the whole will be greater than the sum of the context. The church center and the seminary will add value to each other, and the conference center will add value to both: enabling each entity to do new and useful educational programs; bringing them into closer contact with the church at large; and increasing the interaction each entity has with Episcopalians and Anglicans from around the nation and the world.

There may well be excellent economic reasons for this move, and I commend treasurer Steve Duggan's faithful stewardship of our resources. We can be confident that this project will only go forward if it is financially sound. We should be equally motivated by the opportunity this plan presents to enhance mission, education and service.

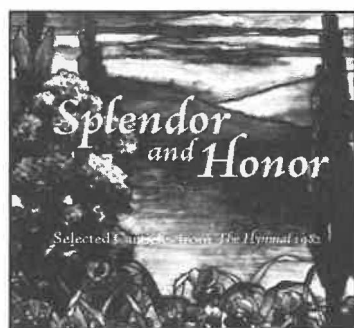
*(The Rt. Rev.) Herbert Thompson, Jr.  
Bishop of Southern Ohio  
Cincinnati, Ohio*

Moving the Episcopal Church Center to the General Seminary property may indeed be a good idea. I've heard that the center has a lot of unused space, and that the seminary needs the money.

As for moving headquarters to another city, there's a reason it has little support: cost.

I was an employee of the Presbyterian Church USA in 1983, when the Southern and Northern Presbyterian churches finally reunited. The assumption in selecting a headquarters city was that to remain in either the Northern HQ city (New York) or the Southern HQ city (Atlanta) would look like a capitulation by whichever city lost its office, so a new location was chosen: Louisville, Ky. There were the same arguments we hear now about moving the Episcopal

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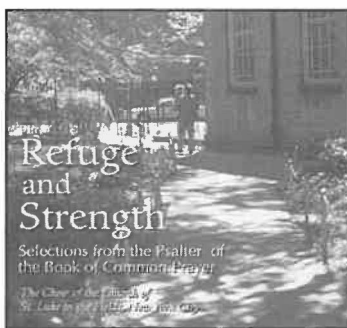
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Psalm 134 Ippolitov-Ivanov  
Psalm 25 Plainsong, Mode 8  
Psalm 8 Fauxbourdon (Hancock)  
Psalm 89:20-22, 24-29 Hallock  
Psalm 27: 1, 5-6, 9 Sturk

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Psalm 130 Anglican chant (Lehman)  
Psalm 78:14-20, 23-25 Martens  
Psalm 22:1-2, 7-8, 14-21 Psalm Tone 4  
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office: It's more central in the USA, more "middle American" in flavor, lower cost of living for staff, lower travel cost from the West, etc.

What followed the 1988 move was nearly a financial disaster for the PCUSA.

Even with all the lavish incentives given by Louisville — lots of relocation assistance, favorable home loans and most of all a free office building — the denomination fell into dire straits, mostly from the expense of remodeling the donated building to suit its needs. Employees were laid off, and tight budgets continued for years.

It was a terrible price to pay for what was essentially a bit of symbolism. Staying in New York is better stewardship of Episcopal Church funds, which we should spend doing mission (helping the poor here and abroad) rather than facilitating mission (shuffling the offices). Owing to the huge network of travel connections, one can get to New York — if one has to go at all in this age of digital communication — more cheaply than one can get to most places. I'm thankful for the good judgment of those who resist the idea of leaving the Big Apple and creating a big mess.

*Cary Patrick  
Director of Communication  
Diocese of Atlanta  
Atlanta, Ga.*

The idea of selling 815 Second Avenue has been considered before. But paramount in that idea there emerged a consideration that is missing in the editorial. Here is that consideration as I heard it in the years I served on Executive Council:

We are a part of the worldwide Anglican Communion. New York is a city that is accessible to the rest of the world, as well as to the United States. It is also a city which holds all kinds of international headquarters, not the least of which is the United Nations. Any consideration of relocation of our national headquarters necessarily needs to balance the needs of the church along with our place in the

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## LETTERS TO THE EDITOR

worldwide Anglican Communion. A lot of travel configurations are different than they have ever been before, simply because of air travel.

To consider relocation of 815 Second Avenue only on the basis of convenience of location for people in the United States is to deny the reality of our worldwide relationships.

*(The Rt. Rev.) Walter C. Righter*  
*Bishop of Iowa, retired*  
*Ashland, Mass.*

## A Double Standard?

I met Bishop Ci Jones at a Recovery Ministries Gathering in Sarasota, Fla., some years back. Since then, and as a consultant to the board of Recovery Ministries of the Episcopal Church, of which I am the president, he has proved himself most worthy of his office. Over at least the past six years, Bishop Jones has contributed immensely to our work and never fails to share his story with us, his remorse, and now the joy he, his wife and family share in his recovery.

The court's decision to depose [TLC, March 11] "feels" like the Episcopal Church again attempting to "prove" to the insurance industry, an uninterested public and the so-called "victim" that we are on top of this situation and will speedily depose the predator before they get their hands on the diocesan coffers.

It is ludicrous for this particular court to cite "the risk of similar abuse" as one of its reasons for deposition. Anyone who knows Ci Jones and his wife, Ashby, knows full well that such a possibility is highly improbable. Bishop Jones has helped literally hundreds in the throes of addiction to find their way to the rooms of recovery where he himself sits as one of them.

As trite as this may sound, do we indeed have a double standard in the Episcopal Church that readily forgives laity their sins and just as readily withholds same from the ordained "who should know better"?

Deposed, suspended or reprimanded, Bishop Jones continues to stand as a model of hope and encouragement to those in recovery and



those "still out there" waiting to be embraced by such a man.

*(The Rev.) W.D. McLean III  
Church of the Good Shepherd  
LaBelle, Fla.*

I write in response to an article in which it is reported that the Court for the Trial of a Bishop issued a sentence of deposition against the Rt. Rev. Charles I. Jones, Bishop of Montana.

No wonder our Lord called the scribes and Pharisees hypocrites, like whitewashed tombs, full of hypocrisy and iniquity. God help us in the Episcopal Church.

*(The Rt. Rev.) David S. Ball  
Bishop of Albany, retired  
Albany, N.Y.*

### No Single Way

I was present at a clergy conference at which the speaker, now a fine bishop, said that when asked if he believed in a doctrine of the church, he always replied, "Yes, of course I do... now what do we mean by it?"

Many books give a variety of possible and acceptable meanings to our various doctrines. We need to do a better job of explaining that there is not a single infallible way of looking at these truths. They are many-faceted diamonds to be pondered.

*(The Rev.) Richard Guy Belliss  
St. Stephen's Church  
Santa Clarita, Calif.*

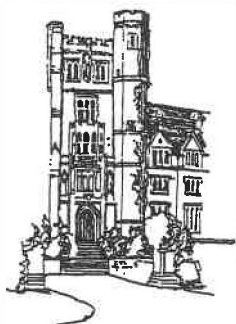
### Just Talk

I cannot be as optimistic as Fr. Vono [TLC, March 4] about papal interest in ecumenism. I remember the statement of Msgr. Ronald Knox, the Anglican convert to Catholicism and Bible translator. In his book, *The Belief of Catholics*, he stated that all the identity badges in heaven were marked R.C. Ecumenical dialogue is just that — talk. Profound changes in papal thinking must occur before we can have real unity.

*B.J. Brooks, M.D.  
El Cajon, Calif.*

#### LETTERS TO THE EDITOR

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To register for a conference, contact Joan Roberts at 202-537-6381 or email [jroberts@cathedral.org](mailto:jroberts@cathedral.org). A limited number of single-occupancy rooms are available at the College for an additional fee. In some cases, scholarship assistance may be available upon application. The College of Preachers is located on the grounds of Washington National Cathedral, and welcomes persons from all religious traditions as conference participants.

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# SHARPS, FLATS & NATURALS

(Continued from page 8)

celebration of American and English composers of the 20th century whose writing so beautifully displays their voices. Works of Americans Richard Wayne Dirksen, Richard Proulx, Anthony Piccolo, Douglas Major and Bruce Neswick are included along with those of Englishmen Kenneth Leighton, Benjamin Britten and Gustav Holst.

One is struck at the outset by the energy and confidence with which the choristers take command of the vast space of Washington National Cathedral and make it their own. The recording engineer has captured a clarity of sound which enjoys the acoustic without muddling the music.

The *Magnificat* and *Nunc dimittis* and *Jubilate Deo* of Dirksen make an exciting opening. The choristers display great vocal agility and an incredible ability to sing seamless yet

energized phrases. The heavenly ending of the *Jubilate* sounds effortless, yet we know it is difficult to achieve. Moments like this are frequent, in lovely little pieces like the Proulx *Chorister's Blessing* (such phrasing!), Holst's *Ave Maria* (a perfectly delicate setting for the text) and Piccolo's *O hear us, Lord* (a wonderful gem from this talented composer).

It is not hard to imagine what fun (and hard work) it was for the girls to sing Douglas Major's *Ascension*. This composition for eight-part treble choir, synthesizer, organ, and soprano solo, with text by the Venerable Bede, is a symphony of sounds and styles, perfect for the reverberant space of the cathedral.

The artistry of fine professionals completes the recording. Organists Douglas Major and Erik Suter, harpist Caroline Gregg, soprano Rosa Lam-

oreaux, and trumpeter Scott Wood add fitting accompaniment to the girls' singing.

Cynthia Brown DeDakis  
Gainesville, Ga.

## Fanfare

*The Music of Richard Webster*  
Advent Press. www.advent-press.com

Here are setting for organ, brass, and tympani of commissioned anthems and festal hymn fanfares and descants by Richard Webster, organist/choirmaster at St. Luke's Church, Evanston, Ill. The arrangements of familiar hymns — All Things Bright and Beautiful, For All the Saints, O God, Our Help in Ages Past — bring them to fresh life; the brass ensemble suggests a jubilant Christmas Day with Joy to the World! and Angels from the Realms of Glory. The recording opens with Christopher Smart's *Awake, Arise, Lift Up Your Voice*, sung by the excellent choir directed by the composer and accompanied by organist Thomas Whittemore.

One of the joys of the disc is that all the music is accessible to choirs and congregations, and available from Advent Press. Mr. Webster writes, "The purpose of church music is not to entertain, but to point people to God. As a congregation rises to sing a hymn, they stand at the threshold of a transforming experience ... As the choir sings, the congregation's silent participation by reflecting on the texts and the music that conveys them also has the power to change lives." The recording is bi-functional, then. It will inspire the music director. And, yes, it entertains, delights, the listener.

Patricia Nakamura



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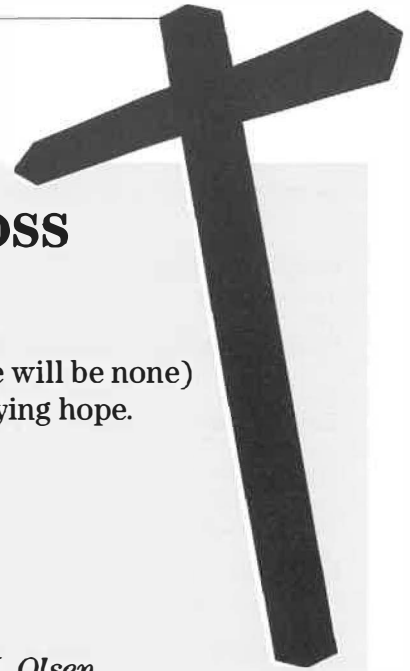
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## The Art of the Chorale, Vol. 2

John Ayer  
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Might and majesty stand heel to toe with murmur and melancholy on this well-crafted disc. John Ayer emerges as an organist of keen musical insight as he surveys eight different chorale tunes. His creative registrations, well-



## JESUS IS TAKEN FROM THE CROSS

Once I took a body down,  
not crucified,  
but hanging,  
a self-imposed penance for great sin.

Three of us — 2 criminals and I —  
untied the cord  
and felt the body slip warm  
and flexed into our arms.  
We laid it on the prison floor.  
I held your hand and prayed.

Jesus, you died for sin —  
No, you died *as* sin —  
not to make its end (there will be none)  
but to stop it from destroying hope.

Your faith-full death says  
this is not the end.

Watching you,  
I believe.

— Donna J. Olsen

discerned tempos, and clear delineation of voices all contribute to a successful recital.

Ayer chooses chorale melodies from various seasons of the church year. All but one of the chorale tunes are sung by members of the Memphis Chamber Choir or the Memphis Boy-choir, with chorale settings by Martin Luther, Hugo Distler, J. S. Bach and Bruce Smedley. Ayer then plays one or two pipe organ settings of the chorale. Composers

such as Mendelssohn, Bach, Scheidt, Reger and Brahms are included, as are composers of our own day: Gerald Near, Ernst Pepping, Helmut Walcha,

William Lloyd Webber. The result is a satisfying blend of compositional styles and practices, all convincingly recorded with a clear, present sound in a favorable, ambient acoustic.

The organs are two Arkansas instruments with wide-ranging tonal palettes—Christ Episcopal in Little Rock and Greene Chapel at Hendrix College, Conway. The liner notes are useful and helpful without being overly detailed. The sum: a recording worth hearing and enjoying as both a purely musical experience or as a volume to study. This disc is a happy find indeed.

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**John Bishop** is executive director of the Organ Clearing House, PO Box 219, Lexington, MA 02420-0219.

**George Chesnut** is organist/choirmaster at Church of the Ascension, Cartersville, GA.

**Douglas Cowling** is director of music and liturgical arts at Church of the Messiah, Toronto, Ontario, Canada.

**Nathan B. Ensign** is music director and organist at St. Paul in the Desert, Palm Springs, CA.

**Donna Grandi** is organist/choirmaster at Christ Church, Coronado, CA.

**Kenna Giffin** is music director at Church of the Redeemer, Irving, TX.

**Betty Lou Lassiter** has retired as organist of St. Luke's, Shawnee, KS.

**David Link**, cathedral organist/choirmaster, has been made an honorary canon of Trinity Cathedral, Sacramento, CA.

**Gerald Near** is director of music and choirmaster of Church of the Holy Faith, Santa Fe, NM.

**Eric Osborne** is organist and director of music at St. Andrew's, Albany, NY.

**Justine Paul** is music director/organist at Grace Church, East Concord, NH.

**Christopher Putnam** is canon for music at Grace Cathedral, San Francisco, CA.

**Bernard Schade** is organist/choirmaster of St. George's, Maplewood, NJ.

**Geum-Suk Son** is assistant professor of musicology at Southwest Baptist University, Bolivar, MO. She has resigned as organist and choir director of St. Katherine's, Williamston, MI.

**Will Stuivenga** is organist at St. Alban's, Tillamook, OR.

## PEOPLE & PLACES

### Appointments

The Rev. **Barry Baltus** is priest-in-charge of St. Stephen's, 7516 Amboy Rd., New York, NY 10307.

The Rev. **Barry Bates** is assistant at St. Augustine's, 6 Old Post Rd. N, Croton-on-Hudson, NY 10520.

**Jean Berry** is director of youth ministries in the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45202-4179.

The Rev. **Larry Crockett** is priest-in-charge of St. Mary's, 8435 St. Croix Tr, Basswood Grove, MN 55033-9495.

The Rev. **Michael Floyd** is associate dean for academic affairs at the Episcopal Theological Seminary of the Southwest, Box 2247, Austin, TX 78768-2247.

The Rev. **Kevin Thew Forrester** is diocesan ministry development coordinator in the Diocese of Northern Michigan, 131 E Ridge St., Marquette, MI 49855.

The Rev. **Rise Thew Forrester** is missionary of St. James the Less, Harvey, MI 49855.

**Delbert C. Glover** is associate dean for planning and development at The General Theological Seminary, 175 Ninth Ave., New York, NY 10011.

(Continued on page 30)

# CLASSIFIEDS

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com

**COMING TO FAITH**, a new book by the author of *The Forgiveness Book* and *Grace Happens* is available through your local Episcopal bookstore or [www.bn.com](http://www.bn.com) or [Amazon.com](http://Amazon.com)

**THE HYMNARY PRESS.** The Hymnary II. A Table for Service Planning \$18.50. The Psalmnary: Gradual Psalms for Cantor and Congregation. James Barrett, \$26.00. Making Eucharistic Vestments on a Limited Budget. Linda Hall. \$10.50. Notes on the Celebration of the Eucharist, Bruce Ford \$7.50. **1223 Southeast Blvd., Spokane, WA 99202.** Voice/FAX (609 535-5934). E-mail: [HymnaryP@aol.com](mailto:HymnaryP@aol.com)

## CATECHUMENATE

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## CONFERENCES

**TENS Annual Conference—Stewardship: Living Our Covenant with God, May 4-5, 2001, Vancouver, BC.** Content includes Annual, Planned & Capital Giving. Underwriters include Anglican Church of Canada, Diocese of New Westminster, Episcopal Church Stewardship Office, the Episcopal Church Foundation and Holliman Associates. \$205US/\$310CAN. For details call (800) 699-2669. E-mail: [Tens@tens.org](mailto:Tens@tens.org); or visit <http://tens.org>

**RENEW YOUR LAY MINISTRY NOW!** The National Network of Lay Professionals in the Episcopal Church (NNLP) is calling lay professionals in the church to join its 10th annual gathering at the Trinity Conference Center in West Cornwall, Connecticut, June 15-17, 2001. We will renew our ministries professionally and spiritually in the midst of Trinity's 600 wooded acres, through participation in common prayer and learning experiences. This year's theme, "Wonder, Work and Worth!" will help us examine such diverse issues as human resource questions, our work as ministry, parish administration, among others. Our keynote speaker will be Rick Johnson, lay canon of Grace Cathedral, San Francisco, and founder of Grace Com, the award winning communication network of the cathedral. As always, the main benefit will be shared dialogue and networking opportunities with others engaged in professional lay ministry within the church. For more information on the gathering, to download a registration form or to learn about membership in NNLP you may access our website at <http://www.dfms.org/NNLP> E-mail [NNLP@trinitywall-street.org](mailto:NNLP@trinitywall-street.org). Address: NNLP, 74 Trinity Pl., 25th Floor, New York, NY 10006-2088. Phone (212) 602-0771.

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**PALMER MEMORIAL EPISCOPAL CHURCH, Houston, Texas**, seeks qualified candidates for the position of Director of Youth Ministry. Please submit resume and letter of intent detailing your interest in the position and your philosophy of youth ministry to **Carol Nybeeg, Director of Christian Education, Palmer Memorial Episcopal Church, 6221 Main St., Houston, TX 77030.**

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**CAMPUS CHAPLAIN:** St. Jude's Ranch for Children is searching for a seminary trained priest to provide pastoral care to the Ranch children, staff and visitors in Boulder City, NV. The chaplain is expected to support a schedule of daily mass, Bible studies, fellowship, music program development, staff meeting, occasional retreats and workshops as well as occasional preaching assignments out of town. For more information: E-mail: [website@stjudesranch.org](mailto:website@stjudesranch.org). To apply to: **Pat Brewer, human resources.** FAX (702) 294-7171. Phone (702) 294-7106.

**RECTOR, Carmel (Indianapolis), IN.** St. Christopher's Episcopal Church is seeking an experienced, energetic rector with the vision to lead our growing corporate sized church in traditional worship, spiritual growth, education and community outreach. The ideal candidate will inspire and challenge the congregation to use its untapped treasures and talents to expand existing activities and create new programs and ministries. St. Christopher's is a conservative, family-oriented church located in a thriving, suburban community and has plans and funding in place for a new church facility. If interested, send a resume and CDO profile by May 31, 2001 to: **Tom Poyser, Search Committee Chair, St. Christopher's Church, 1440 W. Main St., Carmel, IN 46032** or by e-mail: [ash4936@aol.com](mailto:ash4936@aol.com). The church telephone is (317) 846-2189 and fax is (317) 846-2189, web site is [www.st-christophers.org](http://www.st-christophers.org)

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**BEAUTIFUL COLORADO.** There is an opening for rector at St. Matthias Church in Monument, CO, located along the eastern front range of the Rockies 12 miles north of Colorado Springs and 60 miles south of Denver in the shadow of Pike's Peak. The area is suburban and rapidly growing, our church is small and also growing. If interested please forward resume and CDO profile to: **Ms. Vicki Cummings, Search Chairman, 15825 Holbein Dr., Colorado Springs, CO 80921.**

**SCHOOL CHAPLAIN/TEACHER OF LITERATURE OR HISTORY.** St. John's Episcopal Parish Day School (Tampa) seeks experienced independent school teacher who is also an Episcopal priest or transitional deacon. Responsible for MS academic and religion classes and for morning chapel. The school enrolls 440 students and is expanding into a second large campus. Appointment this spring for midsummer move to St. John's. Letter and resume please to Headmaster, **sjepds, 906 S. Orleans, Ave., Tampa, FL 33606.** E-mail: [afruhaut@tampabay.rr.com](mailto:afruhaut@tampabay.rr.com).

**COUPLE for residential youth home.** Group foster home seeks energetic couple to live-in and work with 6 youth ages 5-18. Experience a plus. Degree in human services or related fields helpful. Benefits, salary, housing, utilities, meals. An equal opportunity employer. Salary based on experience. **St. Jude's Ranch for Children, Boulder City, NV.** Call (702) 294-7106 for information or e-mail [pbrewer@stjudesranch.org](mailto:pbrewer@stjudesranch.org). attention Pat Brewer.

**ORGANIST/CHOIR DIRECTOR.** Episcopal parish in Waukegan, Illinois, seeking person who will embrace many music styles for a diverse congregation. Part-time approximately 15 hours per week. Responsibilities include week night rehearsal and Sunday morning warm-up and rehearsal, play two services on Sunday one with choir one without. The ability and desire to work with children's music director and minister of youth and young adults, and to involve musicians who are members of the church (flute, piano, cello, clarinet, etc.) is important. Liturgical church with special services in Lent, Holy Week and Christmas. One service and no choir during the summer. Two manual Holloway organ. Competitive compensation. Paid vacation and continuing education leave. Completion of music degree or equivalent experience is preferred. Send resume or contact: **The Rev. Albert W. Majkrzak, Christ Church, Episcopal (847) 862-7081.**

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## POSITIONS OFFERED

**UNIVERSITY CHAPLAIN:** St. Paul's, a rapidly growing Episcopal parish in Murfreesboro, Tennessee, 30 miles southeast of Nashville, seeks a priest to serve as Episcopal chaplain at Middle Tennessee State University and assistant to the rector. MTSU, with nearly 20,000 students, faculty members and staff, is the second largest university in the board of regents system. The chaplain will develop Canterbury fellowship, serve as liaison between Episcopal students and St. Paul's, provide pastoral counseling on campus and work with other religious organizations there. This position also offers the exciting opportunity to support the growing Christian education program at St. Paul's, (which includes the Catechesis of the Good Shepherd for small children) sacerdotal ministries. This full-time position will remain open until it is filled. Come join in our mission to "worship God and to bring all into a loving relationship with Jesus Christ." Please address inquiries to: **Search Committee, St. Paul's Episcopal Church P.O. Box 261, Murfreesboro, TN 37133-0261.**

**DIRECTOR OF CHRISTIAN EDUCATION.** **Palmer Memorial Episcopal Church, Houston, TX.** Full-time position. This vibrant 1,000-household parish seeks a DCE to run our Christian formation programs for children and adults and to oversee the youth director and program. Salary, benefits and budget are competitive. For more information about Palmer, visit [www.palmertx.com](http://www.palmertx.com). To apply send resume, names of three references, and letter about your vision to: **John Wallace, Search Chair, 5401 Pine St. Bellaire, TX 77401**, or by e-mail to: [jbw@houston.it.com](mailto:jbw@houston.it.com). Application deadline is April 16, 2001.

**VICAR,** part-time or bi-vocational is being sought for a small church in Roswell, NM, in the Diocese of the Rio Grande. Ideal climate, vicarage, golf membership and season symphony tickets offered with package. Please send resume and inquiries to: **The Rt. Rev. Terence Kelshaw, Diocese of the Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 88107-4811.** E-mail [tkelshaw@diocese.org](mailto:tkelshaw@diocese.org) or to: **The Bishop's Warden, St. Thomas à Becket Episcopal Church, P.O. Box 1775, Roswell, NM 88201.** E-mail [stthomas@dfn.com](mailto:stthomas@dfn.com)

**DIRECTOR OF YOUTH MINISTRIES,** Christ Church, Alexandria, VA. Christ Church, a large, thriving parish with a brand-new youth facility for our great kids in Old Town, Alexandria, VA (Washington, DC area) needs a director of youth ministries to take the reins of our up-and-running, long-standing, successful youth program. We seek a confident lay leader with undergraduate degree and strong faith. Salary, benefits and budget competitive. Cover letter and resume to: **Youth Ministries Search, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** E-mail [hancock@capu.net](mailto:hancock@capu.net) or [BKW@HistoricChristChurch.org](mailto:BKW@HistoricChristChurch.org)

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# PEOPLE & PLACES

(Continued from page 28)

The Rev. **Marsha Bacon Glover** is rector of St. Peter's, 2500 Westchester Ave., New York, NY 10461.

The Ven. **James A. Hanisian** is archdeacon of the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45202-4179.

The Rev. **Lyndon Harris** is associate at St. Paul's Chapel, Trinity Parish, New York, NY 10006.

The Rev. **Fred Jones** is associate dean of the Cathedral of St. Philip, 2744 Peachtree Rd. NW, Atlanta, GA 30363-0701.

The Rev. **William A. Kolb** is interim rector of St. James', 3921 Oak Ridge Dr., Jackson, MS 39216.

The Rev. **Joseph Lane** is rector of Good Shepherd, 1300 5th Ave., Belmont, CA 94002.

The Rev. **Scott Lenoir** is vicar of St. Pierre, 4412 Gautier VanCleave Rd., Gautier, MS 39553.

The Rev. **Alex F. Nagy** is vicar of St. Barnabas', PO Box 691, Borrego Springs, CA 92004.

The Rev. **Thomas A. Neyland** is interim rector of Trinity, PO Box 336, Ennis, MT 59729.

The Rev. **Wilson Lea Powell IV** is assisting at St. Timothy's, PO Box 17787, Raleigh, NC 27619.

The Rev. **Duane Sisson** is rector of St. Giles', Box 187, Moraga, CA 94556.

## Ordinations

### Deacons

**Quincy** — **Marlo J. Bergner**, 810 S Gables Blvd., Wheaton, IL 60187; **Mark Lewis**, Nashotah House, 2777 Mission Rd., Nashotah, WI 53085.

**Southern Ohio** — **David Balley**, Ascension, 2709 McGee Ave., Middletown, OH 45042; **Becky Robbins-Penniman**, All Saints', Box 421, New Albany, OH 43054; **Bruce Smith**, St. Mark's, Upper Arlington, OH; **Mary Vidmar**, vicar of St. Luke's, Saylor Park, and mission developer in western Hamilton County.

### Priests

**Arizona** — **Mario Emilio Milian**.

**East Tennessee** — **Mary Navarre Moore**.

**El Camino Real** — **Jan Margaret Smith Wood**, canon educator of the Diocese of El Camino Real.

**Kentucky** — **George H. Greer, Jr.**, associate at St. Francis' in-the-Fields, Box 128, Harrods Creek, KY 40027.

**Olympia** — **Joyce McConnell**, vicar of Faith, Box 505, Kingston, WA 98346; **Jerry M. Shigaki**, assistant at St. Benedict's, Box 3811, Lacey, WA 98509; **Julie Honig Smith**, assistant at St. Barnabas', Box 10207, Bainbridge, WA 98110; **Carol Elizabeth Westpfahl**, assistant at St. Edmund's, Box 1699, Pacifica, CA 94044.

## Resignations

The Rev. **Bill Coleman**, as priest-in-charge of St. John's, Petersburg, VA.

The Rev. **Judith Toffey**, as rector of All Saints', Oakville, CT.

## Deaths

The Rev. **Julian Lenwood McPhillips**, retired priest of the Diocese of Alabama, died of a stroke Feb. 12 in Birmingham, AL, where he resided. He was 80.

A native of Mobile, AL, Fr. McPhillips served his entire ordained ministry in the Diocese of Alabama following a career in the food business. He was a graduate of Tulane University and the School of Theology of the University of the South. He also served for a time as the director of the Peace Corps in India. He was ordained deacon in 1962 and priest in 1963, and served as curate at Ascension, Montgomery, 1962-64, rector of St. Luke's, Birmingham, 1964-66, priest-in-charge of Lake Chapel, Pell City, 1976-78, and rector of St. Simon's, Pell City, from 1978 until his retirement in 1985. Surviving are his wife, Eleanor, and four children.

### Next week...

## As I Lay Dying

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**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 Union; 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.

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The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster  
Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Henninger  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

**ST. MARY'S, Foggy Bottom**  
728 23rd St., NW 1 block south Foggy Bottom/GWU Metro  
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985  
Sun H Eu 8, Cho Eu 11. Wkdays MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

## WASHINGTON, DC

**ST. PAUL'S, K Street**  
2430 K St., NW — Foggy Bottom Metro/GWU Campus  
The Rev. Andrew L. Sloane, r  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book  
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

## PALM HARBOR, FL

**ST. ALFRED'S** 1601 Curlew Rd.  
The Rev. Richard C. Lindsey (727) 785-1601  
Sun H Eu 8 & 10; Sat H Eu 5

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

## 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

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sisters of St. Anne ascensionchicago.org (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
www.stpaulsparish.org (708) 447-1604  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

# LENT CHURCH DIRECTORY

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8, 9 & 10; 10 Christian Formation; 1 Santa Misa

## BATON ROUGE, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
(225) 387-5141 Internet: <http://www.stjamesbr.org>  
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the Rev. Robin Whitlock, assoc; the Rt. Rev. Robert Witcher,  
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Poirrier, interim dir of Christian Ed; Chris White, Dir. of Youth  
Min; Dr. David Culbert, organist-choirmaster, Mike Glisson,  
Headmaster, St. James Sch; Maureen Burns, Pres., St. James  
Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street Email: [office@theadvent.org](mailto:office@theadvent.org)  
Web: [www.theadvent.org](http://www.theadvent.org)  
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c;  
the Rev. David J. Hogarth; Jane Gerdson, Pastoral Asst for Youth  
Work  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,  
Mass 7:30; EP 5:30 EP; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass  
9, C 9:30

## LENOX, MA

**TRINITY PARISH** 88 Walker St. (413) 637-0073  
The Rev. Edward Ivor Wagner, r  
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP  
7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
The Rev. Paul Cook [www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## PLYMOUTH, MN

**EPIPHANY** (MINNEAPOLIS)  
4900 Nathan Ln. N. (763) 559-3144  
The Rev. Neysa Eligen, r  
Sun H Eu 8 & 10:30. Christian Ed 9:15

## MILFORD, NH

**CHURCH OF OUR SAVIOUR** 19 Amherst St.  
The Rev. David Robinson, r (603) 673-3309  
Sun Eu 8 & 10:30; Thurs 10

## HACKENSACK, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Brian Laffer, SSC  
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

## WAYNE, NJ

**ST. MICHAEL'S** 1219 Ratzler Rd.  
The Revs. Ellen & John Donnelly (973) 694-1026  
Sun H Eu 8 & 10 [www.stmichaelswayne.org](http://www.stmichaelswayne.org)

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 735-7655  
H Eu Daily (ex Sat)

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Canon Dale Coleman, r; the Rev. Logan Craft, assoc r;  
the Rev. Robert Dinegar, Ph.D., assoc.  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-  
day Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP  
daily

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Sun Masses 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), 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

**ST. THOMAS** 5th Ave. & 53rd St.  
[www.saintthomaschurch.org](http://www.saintthomaschurch.org) (212) 757-7013  
The Rev. Andrew C. Mead, r The Rev. Canon Harry E.  
Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph  
E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11, Cho Ev 4. Wkdy's MP & Eu 8, Eu 12:10, EP &  
Eu 5:30. Tues & Thurs Cho Ev & Eu 5:30. Cho Ev Wed 12:10.  
Sat Eu 10:30

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

## CLEVELAND, OH

**TRINITY CATHEDRAL** E. 22 & Euclid Ave.  
Sun Eu 8, 9, 11; educ. for all 10. Wed in Lent Ev 6; Light Supper  
7; Film Series on Ten Commandments 7:30 followed by discus-  
sion (216) 771-3630



The Church of the Holy Trinity,  
Philadelphia, Pa.

## SAND SPRINGS, OK

**ST. MATTHEW'S** (Tulsa)  
The Rev. L. Clark Shackelford 601 N. Lake Dr.  
Sun Masses 8, 10:30. Christian Ed 9:30 (918) 245-7552

## ARDMORE, PA

**ST. GEORGE'S** Ardmore Ave. & Darby in Haverford  
(610) 642-3500 E-mail: [GeoNevil@aol.com](mailto:GeoNevil@aol.com)  
Website [www.stgeorgeschurch.org](http://www.stgeorgeschurch.org)  
The Very Rev. William Duffey, Ed.D., r & Dean of Merion; the  
Rev. John B. Pumphrey, v  
Sun Eu 8 (Rite I) & 10 (Cho Rite II). Midweek Masses Tues 9:30,  
Thurs with HU 7 and all HDs @times anno. MP 9, EP 6 Mon-  
Fri. Sun adult catechumenate & Bible classes 9:15, ChS and  
nursery at 10, YPF 5; Wed dinner & Lenten study groups 6:30,  
Compline 8:15; Sat Christian formation for youth 11. Quiet day  
with CSM Sister; Mar 10. Phone or e-mail for other events

## PHILADELPHIA, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins r  
Sun Mass 10. Thurs 10

**HOLY TRINITY** 1904 Walnut St. (215) 567-1267  
(Rittenhouse Square)  
The Rev. Terence C. Roper, r; Douglas N. Rorapough, lay  
minister; Dr. John H. French, organist  
Sun 8:30 H Eu, 11 (Sung), Thurs 12:15 H Eu. Carillon plays Sun  
11, daily noon & 6

## SELINGROVE, PA

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA

**ST. STEPHEN'S** (NORTH OF ALLENTOWN)  
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

## PROVIDENCE, RI

**S. STEPHEN'S** 114 George St.  
The Rev. John D. Alexander, r (401) 421-6702  
Sun Masses 8 (Low), 10 (Sol), MP 7:30. Daily as posted

## EUTAWVILLE, SC

**Historic Church of the EPIPHANY** 12113 Old #6 Hwy.  
The Rev. John F. Scott (803) 492-7644  
Sun H Eu 8 & 10:30

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (361) 882-1735  
The Rev. Margarita Arroyo, c  
Sun 8, 9 & 11. Weekdays as anno

## DALLAS, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;  
the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev.  
A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP  
6:45, EP Mon-Fri 6 (214) 521-5101

**EPISCOPAL SCHOOL OF DALLAS** 41009 Merrell Rd.  
The Rev. Stephen B. Swann, headmaster; the Rev. Paul E.  
Sticklin, senior chap; The Rev. Michael Harmuth, chap  
Wed Eu 8, 8:50 MS/US; 1st Wed 8:20 LS; Daily MP 8, 8:50  
MS/US; 8:15, 9, 1 LS (214) 358-436

## MILWAUKEE, WI

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ian  
B. Montgomery, M.Div., the Rev. Bernard Vignot, Francopho-  
ne ministry the Rev. Nathaniel Hsieh, Taiwanese ministry;  
the Rev. George Hobson, canon theologian  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in  
Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;  
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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