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Volume 228 Number 14

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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at All Saints', Atlanta [p. 20]. John Grunke photo

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SUNDAY'S READINGS

'Your Will Be Done'

'From my mouth has gone forth a word that shall not return' (Isaiah 45:23)

The Sunday of the Passion: Palm Sunday, April 4, 2004

Luke 19:29-40 for the Liturgy of the Palms; Isaiah 45:21-25 or Isaiah 52:13-53:12
Psalm 22:1-21 or Psalm 22:1-11; Phil. 2:5-11; Luke (22:39-71) 23:1-49(50-56).

In the lessons appointed for this moving day, there are many variations in the attitudes of human beings toward Jesus in his last hours. The crowd at the Mount of Olives receives Jesus with enthusiasm. The Pharisees urge Jesus to rebuke the people for acclaiming him as a king. In the passion gospel the disciples defend Jesus, but then flee.

Shortly afterward, Peter denies that he even knows Jesus. Pilate attempts to release Jesus, but then turns him over for crucifixion. One thief acknowledges Jesus as a king indeed. The centurion who oversaw the execution is remorseful afterward. A member of the Sanhedrin, the Jewish council that condemned Jesus, grants him honorable burial. As fickle human beings unwittingly make decisions that affect the turning of the entire world, only one thing is constant: The course of events is entirely within the will and plan and foreknowledge of God. Isaiah reads, "Who told this long ago? ... Was it not I, the Lord?" (Isaiah 45:21).

Philippians asserts that after Jesus died on the cross, God "highly exalted him and gave him the name that is above every name" (Phil. 2:9). Even as Jesus prays in the garden, he says to the

Father, "your will be done" (Luke 22:42). When Peter denies Jesus, Jesus turns and looks at him, knowing what is transpiring even on the edge of the monstrous proceedings. Even from the cross Jesus wields divine authority to promise "Today you will be with me in Paradise" (Luke 23:43). Throughout the lessons human beings must make a decision about Jesus: the crowds at the Mount of Olives, the Pharisees, the disciples, the Sanhedrin, Pilate, Herod, the crowd before Pilate, the women who followed Jesus along the way of sorrows, the Roman soldiers, even the thieves, and finally Joseph of Arimathea.

In all but a few cases, the people choose wrongly, and those few who choose rightly are marginal. Only the women in the streets and the penitent thief unequivocally acknowledge Jesus as Lord and bewail or reject his condemnation, but are powerless to change what they see. Shockingly disastrous to all who love Jesus, what happens is in full accord with the will of God to achieve the greatest blessing of all time, a blessing that changes the fabric of all creation. Indeed, as it begins, Jesus proclaims that if humans were silent, "the stones would shout out" (Luke 19:40).

Look It Up

Compare Isaiah 45:23 and Philippians 2:10-11. The lesson from Philippians is thought to be an early Christian hymn that Paul is quoting; the writer most likely has the passage from Isaiah in mind. What could have been in the writer's mind and heart as he attributed this passage to Jesus?

Think About It

If the rest of the lessons assert that the crucifixion is within the will of God, where then does the cry of abandonment at the beginning of Psalm 22 fit in?

Next Sunday

Easter Day, April 14, 2004

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.

The Powers of Heaven

Estonian Philharmonic Chamber Choir

Paul Hillier, Artistic Director and Principal Conductor. harmonia mundi - HMU907318

Trust *harmonia mundi* to provide the very finest for anyone's listening library.

This disc is a *hm* gem — and an example of what one has come to expect of Paul Hillier, professor of music and director of the Early Music Institute at Indiana University.

The recording, titled "Orthodox Music of the 17th & 18th Centuries" — their second together — Hillier and the Estonian Philharmonic Chamber Choir breathe what surely must be heaven into centuries-old *á cappella* works from the Slavic tradition of divine worship.

The choir's 30 voices fill the disc with reverence and, under the direction of Paul Hillier, make every phrase of these motets and concertos a thing of beauty. According to the

excellent liner notes by Marika C. Kuzma, they avow an unceasing aspiration toward heaven ... "a spiritual salvation which, Orthodox Slavs believe, may best be realized through the act of singing." (Included in the booklet are all of the texts, translated into English, French and German.)

"Lord, Make Me to Know My End" (Concerto No. 32), ends this lovely 70-minute respite from today's barrage of incessant noises — musical or otherwise — and is said to have been Peter Tchaikovsky's favorite of Dmitry Bortniansky's 32 settings of that liturgical text.

While "Alleluia" sounds much the same in any language, it becomes high art in this performance. These 11 sacred choral works from the pens of Bortniansky, Sarti, Titov, Galuppi, Diletsky, Vedel, and Bortniansky, prove again that the most exquisite form of worship emanates from the human voice.

*Thallis Hoyt Drake
Milwaukee, Wis.*

Sketches and Improvisations in the French Tradition

Wilma Jensen, Organist
Pro Organo CD 7186

From the historic organ lofts of Paris, one enjoys even today a constant wellspring of musical imagination; the improvisations for Mass and Offices are perhaps the last remnant of liturgical splendor to be found within liturgies all too often quite ordinary. Wilma Jensen's latest recording captures the rhapsodic sound-world of early 20th-century organ masters, featuring works inspired by the ambience of French churches and their organs, of rich color and intense power.

Five improvisations of Charles Tournemire (1860-1939) are at the heart of this program. Transcribed to staff notation from live recordings, these pieces strongly reflect Tourne-

(Continued on next page)

Church Music Services

"I only know two tunes..."

One of them is 'Yankee Doodle.' The other one isn't."

Ulysses S. Grant didn't have much musical imagination. Neither do some of our Episcopal parishes. They sing every psalm in the prayer book to the same old simplified chant. Why? Because singing the psalms to anything else is too difficult. The music is printed in one place and the words are somewhere else. The chant has to be memorized and all of those symbols which show which words go with which notes have to be deciphered. Tired already?

AAM member Keith Shafer decided to solve this problem. He has edited six volumes of psalms with the texts printed directly beneath the music, eliminating the need to memorize the chant and decipher the pointing. Psalms can now be sung without all of the fuss and frustration. There are three volumes of psalms set to Anglican chant for Years ABC of the Lectionary, a volume of psalms set to plainchant for Advent and Lent, a volume containing all 21 canticles set to Anglican chant, and a volume with all of the music for the Great Vigil of Easter including the Exsultet, the responses, and the psalms appointed for the nine lessons. The chants were carefully chosen and the books were engraved using Sibelius software. They have laminated covers and are sold with the encouragement to print as many copies as you need, no further permission required.

Visit the Church Music Services website at www.ChurchMusicServices.org and download samples. Purchases can be made using PayPal or by sending in the convenient order form with your payment. Don't turn your congregation into another Ulysses S. Grant. Give them something more than "Yankee Doodle."

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SHARPS, FLATS & NATURALS

(Continued from previous page)

mire's mystic understanding of the organ in liturgy and his "impressionist" treatment of Gregorian themes. Best known among them is *Victimæ Paschali* (Christians, to the Paschal victim).

A welcome refreshment is provided by Alexander Russell's rarely performed *St. Lawrence Sketches*, evocative musical depictions of French Canadian scenes — *The Citadel at Quebec*, the *Song of the Basket Weaver*, and others. A leading Francophone of his day, Russell was Professor of Music at Princeton from 1917 to 1935 and a student of Widor, whose chromatic style is evident here. The charming naivety of this music occasionally veers toward an overtly descriptive "Mickey Mouse-ing" — in the parlance of Hollywood film composers.

Blessed by the generous acoustic of St. George's Church, Nashville, the 1986 Casavant organ is convincingly French-toned for the program at hand. Jensen revels in its coloristic opportunities, particularly in the Russell pieces and in the serene *Ave maris stella* of Tournemire.

Recently retired as organist-choir-master of St. George's, Jensen is one of our country's finest recitalists. Her interpretations here are committed in character and faultless in execution. In Tournemire's *Te Deum*, Jensen's electrifying performance seems as naturally spontaneous as last Sunday's postlude-tocatta in Paris.

Jeffrey Smith
Washington, D.C.

Good Friday Matins

A bird woke me this morning.
It was not the cock that Peter heard
but its recriminations were the same
"Could you not watch with me one hour"
"Still taking your ease"
"Surely you are one of them.
Your accent betrays you."
So weeping I go to the place of a skull
to watch and wait for a forgiving word.

Steven Miller

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Psalms Made Singable
The Psalter, Year C, Set to Anglican
Chants and Formatted for Performance
 Edited by Keith Shafer. Pp. 85, spiral-bound.
 Church Music Services, Inc. (2409 W.
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 8932.)

Anglican chant is rightly regarded as one of the great contributions of the Church of England and its daughter churches to Christian music and worship.

Some parishioners miss Morning Prayer as the principal Sunday service, when Anglican chant figured prominently.

The gradual psalm in the Holy Eucharist can, of course, be chanted to Anglican chant, and it is in many places. However, as Keith Shafer points out in his preface to *Psalms Made Singable*, the usual chant page layout—with the chant tune at the top and pointed text going down the page—can be difficult to navigate unless a choir sings Evensong daily as an English cathedral choir might, for instance.

This series, eventually to comprise five durable spiral-bound volumes with laminated covers, lays out the gradual psalms in order as appointed for Sundays and principal feasts, with the chant tunes repeated as necessary down the page, the text underlaid throughout to eliminate ambiguity as to where the notes change.

This well-produced resource should convince choirmasters to let their choirs and congregations do Anglican chant regularly and confidently.

*Scott Knitter
 Chicago, Ill.*

The Cantor
Leader of Song, Minister of Prayer
 Associated Parishes for Liturgy and Mission. \$4.

Only 15 pages and readable in less than an hour, the pamphlet is crammed with information starting with a good synopsis of why Christians sing: We inherited singing from the Jews, and Jesus himself is recorded as singing a hymn with his

disciples on the completion of their meal.

Music and singing in the liturgy face the challenge in modern America that we have forgotten how to sing together. There is little public singing. Polls have shown that the average

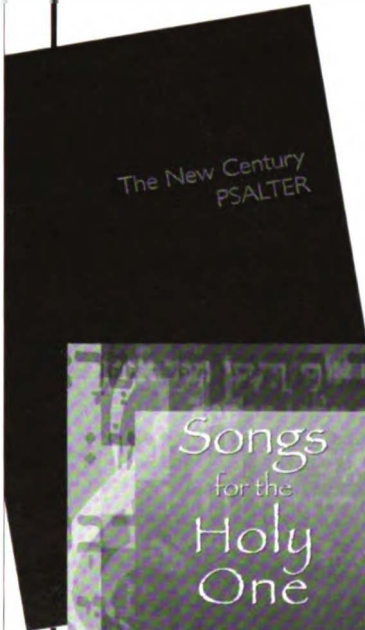
American is uncomfortable with the concept of singing in public.

The cantor is most often right in the midst of the congregation and as with those with other functions, such as deacons, needs to be "raised up" out

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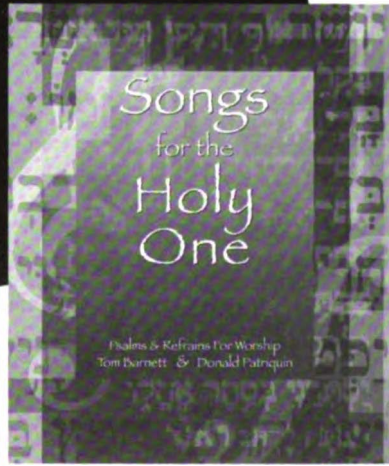
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(Continued from previous page)

of the congregation, to praise and to encourage singing by the assembly.

What is implied in the pamphlet is that a cantor, raised up from the congregation as a leader of song and minister of prayer, can often be of enormous benefit to the smaller Episcopal parish. Information:

www.associatedparishes.org

*David Strang
Wilkes-Barre, Pa.*

No Regrets

By Paul Heald. St. James Music Press. (www.sjmp.com). Pp. 230. \$12.95. ISBN 0-9721211-1-0.



St. James' first foray into literary publishing was the irreverent "liturgical mystery," *The Alto Wore Tweed*. This is an entirely different novel, with characters the reader will care about, situations familiar to many, and music one can almost hear. There is also, occasionally, almost-but-not-quite-too-much historical and

social commentary, some wrenching medical details, and an operatic quartet of cats.

No Regrets has at least two love stories and one or two coming-of-age tales; three, if you count that of John's parents. Sometimes it's a bit much, and in spots the writing of the new novelist is a mite clunky. But we come to love Dorothy, the prickly, precise professor. Finally, though she chose for herself the *Missa Solemnis*, at Dorothy's finale, the reader wants to cheer, "What a way to go!"

Patricia Nakamura

How to be a Successful Choir Director

By John Bertalot. Kevin Mayhew (available in the U.S. through www.worshipmusic.com or www.kingsgatepublishing.com) Pp. 184. \$32.95. ISBN 1840038659.

This book belongs on the shelves and in the hands of every parish choir director. If continuing education budgets permit, parishes should buy it (perhaps multiple copies) immediately.

John Bertalot succinctly and engagingly catalogues the best attributes of all the good directors I have worked with and provides very frank advice.

How to be a Successful **choir director**

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He addresses the vast range of musical skills, managerial skills, and interpersonal skills that an effective choir director needs — rehearsal tips (including warm-up and breathing exercises), hints for organists, advice for resolving personal conflicts (with clergy and others), and more. The entire book is grounded in solid faith and Anglican churchmanship, making it particularly valuable for Episcopal parish musicians (and their clergy, who may not fully comprehend all the skills their musicians must master). An appendix lists valuable institutional resources. Parish musicians should read, mark, learn, inwardly digest, and put into practice what Bertalot advises.

*R. Alan Kimbrough
Dayton, Ohio*



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**Lost in Wonder
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the Spiritual Art
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By Esther de Waal.
Liturgical Press.
Pp. 181. \$14.95.
ISBN 1-8146-2992-X.



According to Esther de Waal, in the words of William Wordsworth, many of us have become "dull of sight," or as Wordsworth's original draft framed it, "dull of soul." To help counter this spiritual malaise of unawareness and inattentiveness, a dullness of sight and soul which manifests itself in the paradoxical symptoms of busy-ness and lethargy, de

Esther de Waal
is best known
for her books
about the
Benedictine
and Celtic
traditions.

Waal has written her latest book, *Lost in Wonder: Rediscovering the Spiritual Art of Attentiveness.*

The author is well prepared for her task. A prolific Anglican writer married to the former dean of Canterbury, she is best known for her books about the Benedictine and

Celtic traditions, and the spirit of those two Anglican lynchpins pervades *Lost in Wonder*. Using the image of the Celtic *peregrini*, who set off in their small fragile boats to go where the wind of the spirit took them, de Waal offers *Lost in Wonder* as a retreat for those living either in the midst of relentless activity or in a void. To that end, she focuses on the themes of harmony and balance, the light of the Transfiguration, the discipline of seeing, the relationship between our inner and outer lives, and the creation of an interior space, a cloister, in which to be silent and pray.

Lost in Wonder is filled with insight, wisdom, gentle humor, and good advice. I especially appreciated de Waal's suggestion early on to carry a magnifying glass at all times to help

recover the gift of vision and to add an extra dimension to the way we look at the world. She provides opportunities for the *lectio divina* by ending each of her nine chapters with selections from the early Fathers, the Celtic saints, holy men and women of the Middle Ages, 17th-

century Anglican mystics, the psalms, and writers as diverse as Bonnie Thurston, Basil Hume, Brother Roger of Taize, Thomas Merton, Ann Lewin, Alice Walker and Edwin Muir.

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The May 23 TLC will be a new, special issue dedicated to Hispanic Ministry in The Episcopal Church.

For more information call (414) 276-5420 ext. 16 or E-mail: tparker@livingchurch.org.

Table Ministry

A Place for Comfort in an Unstable World

By Ken D. Thompson

Our time is filled with uncertainty and punctuated by color-coded terror. In a similar way Christians of the early Church lived surrounded by the uncertainty of persecution and death.

One way in which they coped was the agapé meal or “love feast.” In that simple ritualistic meal they found comfort and the security of community. The table ministry of Jesus himself was their example.

Jesus understood table dynamics. “When someone invites you to a wedding feast, do not sit down in the highest place,” he said (Luke 14:7-11).

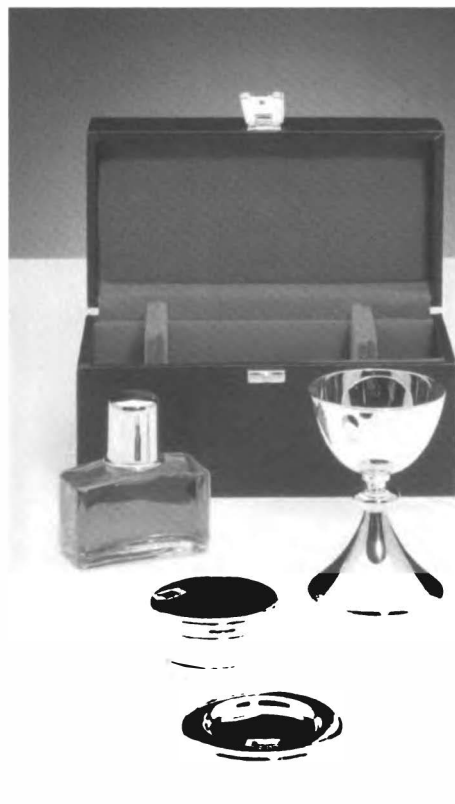
He also knew the bonding that comes with the sharing of food. “So Jesus took bread and gave it to them. He did the same with the fish” (John 21:12-14).

St. Luke also recognized the life and power in the nurtured community and recorded “They had their meals together ... eating with glad and humble hearts, praising God, and enjoying the good will of all the people” (Acts 2:46-47).

And, of course, Jesus took the matter of table ministry to new heights in his initiation of “the last supper” and by the mystery of the bread and wine.

From the time of the Ascension, early Christians seem to have observed the agapé followed by Holy Communion. Perhaps it was the excessive use of wine by some at agapé, or the oppressive circumstances under which these meals were observed during Roman occupation, or perhaps some fell victim in losing the meaning of things beneath layers of ritual and tradition (always the liturgical risk), but for whatever reasons, the agapé became a matter of contention.

Paul admonished the Corinthians.



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Some Christians today are rediscovering the benefits of the agapé meal in its simple healing and nurture.

... "your meetings for worship actually do more harm than good" (1 Cor. 11:17-22).

The early church fathers sought ways to make clear the distinction between the Holy Communion and the agapé with which it had become entwined. The separation was achieved by a decree that the sacrament should be received while fasting. Since fasting is most easily done overnight, this had the effect of discouraging the agapé from preceding the Eucharist and caused the Eucharist to be celebrated in the morning (still the tendency to this day.)

By the time Constantine liberated Christianity and became its self-appointed defender early in the 4th century, the agapé had been almost entirely replaced by the Eucharist alone. The last vestige of agapé, once a vital and unique community adhesive, became no more than our present-day potluck supper.

Despite its abandonment centuries ago, some Christians today are rediscovering the benefits of the agapé meal in its simple healing and nurture. Stressed by the demands of job and family, and the uncertainty of world conditions, millions are seeking the camaraderie and support of self-help programs, prayer groups, and even a place at the neighborhood watering hole, "where everybody knows your name."

There are new and again valid reasons for revisiting the agapé in its earlier forms and as an event which in no way conflicts with the Eucharist despite the fact that it contains some of the same dynamics: gathering, table, drinking of wine (or juice), breaking of bread, scripture reading and prayers.

- Lay-led agapés can provide nurturing fellowship any time of day, after the day's work or at church conferences, retreats and workshops.

- The agapé is uniquely suited to ecumenical gatherings, especially those where the Eucharist is not presently shared. The agapé provides meaningful nurture of those engaged in the busyness of church committee work and in home gatherings with friends, at special occasions such as birthdays, graduations, retirements and celebrations of new homes.

- Youth-led agapé (using juice instead of wine) fosters community building while providing the sense of mystery and spiritual presence which some of today's youth are seeking in eastern religions and elsewhere.

(Those who question holding the seder during Holy Week will find a more likely substitute in the Agapé).

Current liturgical reform has rightly restored the Eucharist to the center of our Christian lives. However, many churches are not large enough to support full-time clergy and therefore have limited access to the sacrament, a situation likely to increase in the future. While the agapé is not intended in any way to replace the sacrament, nor is it intended for Sunday morning worship, in a meaningful way it can provide much of the same sense of community, prayer and engagement with God's word. □

The Rev. Ken D. Thompson is a retired priest and farmer who lives near Taylorsville, Ky. His article is based on his booklet which provides details of planning and conducting an agapé meal. He may be contacted via e-mail at emmausfarm@aol.com

SPIRITUALITY AND CREATIVITY FOR TODAY'S CHURCH

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Ohio Confirmations Defy Local Authority

In defiance of their diocesan bishop, more than 800 Episcopalians gathered on March 14 from across northern Ohio at Presentation of Our Lord Orthodox Church in Akron for the confirmation of 110 people at the hands of five retired Episcopal bishops and one ordinary from the Anglican Province of Brazil.

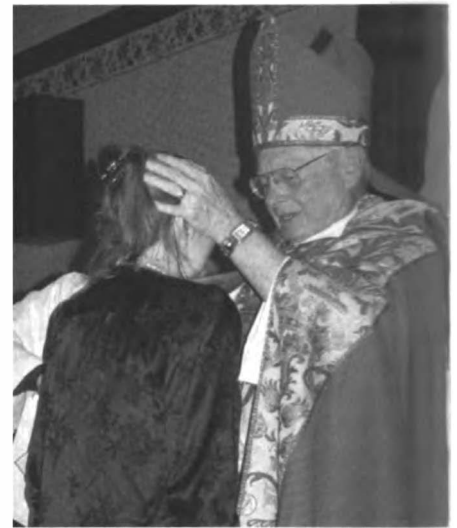
The clergy and parishioners of Church of the Holy Spirit, Akron; St. Anne's in the Field, Madison; St. Stephen's, East Liverpool; St. Barnabas', Bay Village; St. Luke's, Akron; and the denominationally unaffiliated Hudson Anglican Fellowship were joined by the Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina; the Rt. Rev. Maurice Benitez, retired Bishop of Texas; the Rt. Rev. William Cox, retired Assistant Bishop of Oklahoma; the Rt. Rev. Alex Dickson, retired Bishop of West Tennessee; the Rt. Rev. William C. Wantland, retired Bishop of Eau Claire; and the Rt. Rev. Robinson Cavalcanti, Bishop of Recife in Brazil.

The confirmation service, held without the knowledge or permission of the Rt. Rev. J. Clark Grew II, Bishop of Ohio, and the Ven. Mark Hollingsworth, Jr., bishop-elect, was not an act of

schism, but an act in response to schism, Bishop Benitez stated. "The schism we have in the Church today was not caused by us or by those who believe as we do," he said, "but rather by the leadership of the Episcopal Church at General Convention who voted to approve local option for blessing of same-sex unions as well as to confirm the election of V. Gene Robinson as Bishop Coadjutor of New Hampshire and by those who subsequently consecrated him."

Diocesan leadership was unanimous in its condemnation. Bishop Grew described the service as unfortunate, and denied that the Church was in crisis. Bishop-elect Hollingsworth also expressed his outrage, stating that "an action of this sort ... has no place in our polity" as "no one group can define for the whole Church what constitutes an 'emergency.'"

Presiding Bishop Frank T. Griswold circulated a statement to the House of Bishops on March 15 condemning the action, but cautioning against premature disciplinary measures. He also refuted Bishop Benitez' claim that the action was defensible under the terms of the primates' statement of Oct. 15,



Claire Whitehill/AAC p. 11

The Rt. Rev. William C. Wantland, Bishop of Eau Claire (retired), confirms without authorization from the Bishop of Ohio one of the 110 members of the "Ohio Cluster" at Presentation of Our Lord Orthodox Church in Akron on March 14.

noting that alternate episcopal oversight was "clearly a matter to be resolved by the province."

"Why, I am moved to ask, did these bishops decide that confirmation of these persons was pastorally necessary at this moment and act without permission of the Bishop of Ohio?," Bishop Griswold asked. "Given that the House of Bishops will meet later this week, I can only surmise that their intention is to co-opt the bishops' agenda and provoke a reaction that will appear sufficiently lacking in pastoral concern for 'dissenting minorities' to justify what they have done in the eyes of others."

The Rev. Roger Ames, rector of St. Luke's, Akron, told TLC it was "ludicrous double-speak pluriform nonsense" on the part of the Presiding Bishop "to suggest that anything that the Episcopal Church has done [in providing alternate episcopal oversight] was what the primates have asked." He said the intervention was essential as "we are a people living under siege" since General Convention and frustrated by their lack of options. He said planning for the service began in January.

(The Rev.) George Conger

Bishop Griswold's Role as Celebrant Denounced

Evangelical leaders of the Church of England have denounced as "highly provocative" Archbishop Rowan Williams' decision to allow Presiding Bishop Frank T. Griswold to preside at a Eucharist celebrated March 2 at Canterbury Cathedral during the joint standing committee meeting of the Anglican Consultative Council and the primates.

The leaders of Anglican Mainstream, an evangelical umbrella group within the Church of England, claim the decision not to announce Bishop Griswold's role as celebrant before the service and then allowing the media to film the proceedings was a blatant attempt by church bureaucrats to politically rehabilitate the Presiding Bishop.

In a letter written to Archbishop Williams, the Rt. Rev. Wallace Benn, Bishop of Lewes, and leaders of the Church Society, Reform, and the Church of England Evangelical Council, along with other prominent lay and clerical figures, wrote that "to invite Presiding Bishop Griswold to act as Eucharistic president" and give it prominent play in Anglican Communion News Service accounts "is one more example of the manipulation of the Communion by the Anglican Communion Office."

Among others expressing their displeasure was the Primate of Central Africa, Archbishop Bernard Malango, who refused to share eucharistic fellowship with the Presiding Bishop.

Bishop Shimpfky Resigns

He will be paid full salary and benefits through the end of the year.

The Rt. Rev. Richard F. Shimpfky recently submitted to Presiding Bishop Frank T. Griswold his letter of resignation as Bishop of El Camino Real.

Since the effective March 31 resignation date occurs before Bishop

Shimpfky, 63, will have attained the minimum retirement age of 64, it must be approved by the House of Bishops. As part of a settlement agreement reached with the El Camino Real diocesan council, Bishop Shimpfky will be paid full salary and benefits through the end of the year. Pending sale of the episcopal residence, the diocese will forgive a modest personal note taken out when the house was purchased. The total compensation package is not expected to exceed \$150,000, according to the Rev. Canon Robert J. Seifert, president and CEO of the diocesan corporation.

Bishop Shimpfky told TLC he and his wife, Jamel, were looking forward to an active retirement and would probably relocate back to the New York City metropolitan area. Bishop Shimpfky was rector of Christ Church, Ridgewood, N.J., when he was elected bishop in 1990.

As bishop, he reached out to ethnic minorities, particularly Latinos, and today roughly 25 percent of baptized members in El Camino Real come from such backgrounds. In 1997, Bishop Shimpfky was a nominee for Presiding Bishop. As president of Province 8, Bishop Shimpfky oversaw a change in governance from a fully elected council to a partially appointed executive committee.



Janis Hugganbotham/The Mission Bell

In his last episcopal act as Bishop of El Camino Real, Bishop Shimpfky (center) ordains the Rev. Hank LeBeau, the first Native American priest in the diocese, on March 13. Assisting is the Rt. Rev. Mark MacDonald, Bishop of Alaska (right).

Archbishop Williams Meets with AMiA Leaders

The Archbishop of Canterbury has reversed the policy of his predecessor and met the leaders of the Anglican Mission in America (AMiA) recently at Lambeth Palace in London.

Bishops Charles Murphy and T.J. Johnston of the AMiA, along with their sponsoring primates, the Most Rev. Emmanuel Kolini of Rwanda and the Most Rev. Yong Ping Chung of Southeast Asia, joined Archbishop Rowan Williams for a "few minutes of informal conversation over coffee" on March 3, according to a statement released by

the AMiA. Archbishop Williams then invited the AMiA bishops "to share the work and ministry of the Anglican Mission with an advisory council that he has established to gather information on developments within the Anglican Communion" while the three primates met privately to discuss the AMiA and the work of the Primates' Commission.

Archbishop Williams' opening toward the AMiA stands in marked contrast to the policy of his predecessor, Archbishop George Carey, who opposed the formation of the AMiA.



Jim DeLa/The Southern Cross photo

Bishop Lipscomb reports at a March 13 forum in the Diocese of Southwest Florida that 99 percent of his time since General Convention has been spent handling conflict caused by the New Hampshire consecration.

Focus on the Bible, Bishop Lipscomb Says

On a recent weekday evening at Church of the Redeemer in Sarasota, the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, spent more than an hour explaining why he won't join the Network of Anglican Parishes and Dioceses (NAPD), why the Presiding Bishop's visit in October is a good thing for the diocese, and chiding Episcopalians for not knowing the Bible better.

Bishop Lipscomb confided that reacting to national events has taken over his calendar. "I spend 99 percent of my waking hours dealing with people who feel the Church has left them," he said. Part of the problem is that the Church is moving away from scriptural truth. "We've got to be moving the Church back to a fundamental grounding of scripture," he said, adding that many Episcopalians are poor students of the Bible. "The Episcopal Church probably has one of the highest illiteracy rates when it comes to biblical knowledge of any church in the country."

Special interest groups which push personal agendas ahead of the mission of the Church also bear part of the blame, he said. Bishop Lipscomb has

(Continued on next page)

Canadians May Choose 'Local Option'

Canadian Anglicans will decide this summer whether to allow individual dioceses to authorize the blessing of same-sex unions. The Canadian Church's Council of General Synod (CoGS), following a vote during its March 4-7 meeting, placed two resolutions authorizing the new rites before the Church's General Synod in June, a move critics say ignores recommendations made by outside consultants and sabotages the work of the Lambeth Commission.

Divisions over homosexuality, which have plagued the Canadian Church for more than a decade, reached a crisis in 2002 when the Diocese of New Westminster sanctioned the blessing of same-sex unions.

In an attempt to keep both sides within the Church, CoGS, the governing body between triennial meetings of General Synod, proposed a five-part resolution granting "local option" to each diocese. The resolution would "affirm the authority and jurisdiction of any diocesan synod, with the concurrence of its bishop, to authorize the blessing of committed same-sex unions."

The decision to debate same-sex blessings in June presents a challenge to the Lambeth Commission chartered by Archbishop of Canterbury Rowan Williams. The commission urged partisans on both sides not to exacerbate tensions within the Communion by taking any actions until it has finished its work.

(The Rev.) George Conger

Temporary Alternative Oversight Proposed

In a landmark report that may have implications for the Episcopal Church, a task force of the Anglican Church of Canada has recommended that congregations which object to the blessing of same-sex unions should be granted temporary alternative episcopal oversight (AEO) if the Church is to avoid fragmentation.

The "Report of The Primate's Task

Force On Adequate/Alternative Episcopal Oversight for Dissenting Minorities," chaired by the Rt. Rev. Victoria Matthews, Bishop of Edmonton, concluded the Canadian Church was so deeply divided over homosexuality that "healing and reconciliation can be served best by the implementation of AEO." AEO, the report concluded, "must be interim in nature, and must provide security and safety to those who request it."

The report, released in advance of the Canadian House of Bishops' meeting in April, recommends that a parish be assigned a bishop based upon theological affinity, not geography. The plan asks that "dissenting and distressed parishes" opposed to same-sex blessings located in dioceses that have adopted same-sex blessings "be given the option of being placed in trust by the diocesan bishop."

At least 80 percent of a parish must vote for the arrangement. The AEO requires renewal every two years and lasts a total of no more than six years. The AEO plan must be approved by both the House of Bishops and by its General Synod, which meets for nine days beginning May 28.

Bishop Lipscomb

(Continued from previous page)

declined to align himself with the network even though he was the principal author of a statement the network later adopted as its theological charter.

The authors were "moving toward the answer of how we were going to support each other," he explained, and did not intend to create a formal entity. "I don't think the Church needs any more political action groups," he said. On another matter, Bishop Lipscomb also said he will not rescind an invitation for Presiding Bishop Frank T. Griswold to preach at the diocesan convention in October.

Jim DeLa

BRIEFLY...



Fr. Cooper

The Rev. **James H. Cooper**, rector of Christ Church, Ponte Vedra Beach, Fla., has accepted a call to become rector of the congregation served by Trinity Church and St. Paul's Chapel in

New York City. Fr. Cooper, 60, will succeed the Rev. Daniel P. Matthews, who retires May 1. Since Fr. Cooper became rector in 1979, Christ Church has grown to become one of the largest congregations in the Church.

Bishops of **Province 8** and their spouses held their winter meeting in Taiwan recently. Three things were abundantly clear from the visit, according to the Rt. Rev. William E. Swing, Bishop of California. There is a single spirit unifying everyone; the people of Taiwan are generous and hospitable by nature; and the bonds between the countries represented in Province 8 are profound, he said.

The former secretary of **St. Luke's Church, Idaho Falls, Idaho**, was taken into custody and arraigned on March 2 on charges of forgery and embezzlement. Police said Kathryn Suzanne Martin, 43, forged signatures and wrote checks amounting to more than \$4,000. She is also charged with embezzling funds. A source at the church told KPVI-TV the amount of money missing is more than \$100,000.

After a period of relative inactivity, the **Society for the Preservation of the Book of Common Prayer** announced recently its intention to organize a non-denominational, voluntary, dues-paying association of parish churches, congregations and mission stations that are committed both to the historic Anglican way and to using an edition of the classic Book of Common Prayer, which the group defines as either the 1662 BCP, the 1928 BCP, or the 1962 Canadian BCP.



Henry J. Hoffman/The Episcopal Times photo

Church musician, teacher and editor of the *Lift Every Voice and Sing* hymnal Horace Boyer (seated) led Massachusetts convention delegates and parish musicians in a morning session on liturgical music, March 13 at the George Sherman Union on the Boston University campus.

Massachusetts Supreme Court Decision Endorsed

Despite some concerns that its passage would further complicate discussion on sexuality among Episcopalians, delegates to a special convention in the Diocese of **Massachusetts** voted overwhelmingly on March 13 to endorse a recent decision by the Massachusetts Supreme Court which found it unconstitutional to deny civil marriage to same-sex couples.

The special convention was originally scheduled more than a year ago to address legislative business postponed from the 2003 annual convention. The Nov. 7-8 annual meeting differed from its recent predecessors in that it was largely dedicated to presenting the new diocesan mission strategy. The resolution affirming a "civil right" to marriage was the only business considered during the special convention.

After more than an hour of afternoon debate in which one of the resolution's sponsors requested that the vote be postponed until the next annual meeting, the measure passed.

Many others who spoke told personal stories about what civil marriage would mean in either their own long-term committed relationship or in their congregation. Despite the strong consensus in favor of same-sex marriage, it was noted during plenary discussion that both the Book of Common Prayer and the Episcopal Church constitution and canons specify that holy matrimony is a "physical and spiritual union between a man and a woman."

During the morning, participants heard a plenary presentation stressing the importance of liturgical music as a source of both inspiration and welcome.

'Be of One Heart'

Bishop Wendell Gibbs called the Diocese of **Michigan's** convention to a deeper understanding of what it means to be Episcopalian and challenged the diocese "to further our commitment to improving our relationships with one another." In his convention address on March 6, the diocesan bishop claimed "while we are not always of one mind,

as Episcopalians and Christians, we are called to be of one heart in Christ Jesus, of one heart in our sense of responsibility to God and to each other."

The clergy and lay delegates of 93 congregations who gathered in Novi, Mich., either read his mind or listened to his address, as they neutralized any resolution that threatened to cause a row. A late-filed resolution that called for convention to dissociate itself from the consent of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire and from General Convention Resolution C051—which originated in Michigan a year earlier—fell short of the necessary support to reach the floor.

Another resolution offered by the Very Rev. Stephen Bancroft, dean of St. Paul's Cathedral, Detroit, called on convention to affirm "the traditional teaching of the Church that Christian marriage is a life-long commitment between and man and a woman." The resolution also asked convention to affirm support for the primates of the Anglican Communion and to eschew developing rites for the blessing of same-sex unions. The Rev. Paul Downie, a retired priest, immediately offered a substitute resolution — which was accepted — titled *Proclaiming Our Unity in Christ*. The resolution called on the convention to "fully, unequivocally, and joyfully embrace our unity in Christ for which he prayed and which absolutely transcends our conscientious difference over actions of General Convention — 2003."

Even a budget that called for a historic high in spending drew passionate discussion but caused only modest division. Convention approved the \$4.3 million mission budget, but will rely on rolling back giving to the program portion of the General Convention budget to 75 percent of the national church asking while tapping into interest accrued from investments for one third of the 2004 spending.

Convention was adjourned until October when major revisions to the diocesan canons are due to be considered.

Herb Gunn



Back to Basic

Amid our mishaps, Holy Week gives us
a chance to get something right

By Harold R. Brumbaum

Right on schedule this past Christmas, the Messiah came to town. Or, more exactly put, the musical version thereof. Like that annual visit from Saint Nick, it tends to happen then or never these days, though the composer might have found the choice of season odd, something like the choir breaking into “Jingle Bells” on Easter Day. Just one more case of cultural apostasy for the diehards among us to deplore, that’s all.

Yet another oddity. Instead of the uniformly natty crowd which normally shows up in our local concert hall, on this occasion a variety pack was on hand: hairy sorts in T-shirts and lowride jeans rubbing elbows, etc., and otherwise hobnobbing with people in pinstripe suits and fancy frocks — most of Shakespeare’s seven ages of our kind turned out for the event, in fact, with as many ethnic and social strains among them. And taking to it, all of them, like so many stray cats to cream.

This was not — repeat was not — a concert by the Rolling Stones of which we speak (which, had there been one at hand, a lot of those people might have lapped up as well the following night). But it was evident that, the lure of seasonal fads apart, there was something on offer here in this grand old oratorio which spoke to a broad and deeply felt societal need, traversing all sorts of lines, and which implied a lesson that this cutting-edge church we currently more-or-less adhere to might heed. Namely, that the

latest model to hit the stores and showroom floors may not always be the best of its kind; that “New!” equals “Improved!” might apply, as advertised, to such things as cleaning products and breakfast fare, but not necessarily to commodities that aspire to do business with the soul.

This is not to suggest that you have to turn back the clock, to speak like Seneca, Queen Elizabeth the First — or even Queen Elizabeth the Second — to engage in the public worship of God. But it appears that our efforts to stanch the flow of people from our pews in recent years by gelding the language and giving it a face lift have failed to do the trick, for the problem may lie, not in our manner of speaking after all, but in the substance of what we have had to say.

**This is not to suggest that you
have to turn back the clock ...**

And as much may be said, then, for disemboweled upgrades to our theology. Doctrinal new-think can be like a flavor of the month which, if enticing at first bite, soon palls upon the tongue. (Clive S. Lewis is still widely read, where few people any longer turn to, say, a James A. Pike, who in his heyday set this church of ours on its ear.)

And in an age struggling to keep its spiritual balance, few will seek out a stable footing in a Church

of the Great Perhaps, but they will explore more settled religious traditions instead. Where once upon a time our church, the Church of the Presidents, offered prestige, now it offers perplexity. And those "faithful departed" who have abandoned our pews are likely faithful still, but to an older and time-tested version of the faith, though this may find a lot of them, come dawn, orphaned and unhoused. Change inaugurated in the name of inclusivity has, ironically, brought with it a new exclusivity, a trade-off not so much affecting the size of our church's population, it may be, as altering — yet once again! — its demographic profile.

Roiling of the waters in these and other ways also serves to muddle the message which might otherwise speak to a deep human need the way Messiah does. So, clearing our throats, and cutting through all the chatter occasioned by such things, it befalls us to give that message a clarion voice, taking utterly to heart the oratorio's final lines ("Worthy is the Lamb." [Rev. 5:12-13]) when, crowning a week-long preamble, we cry out "Christ is risen!" on Easter Day.

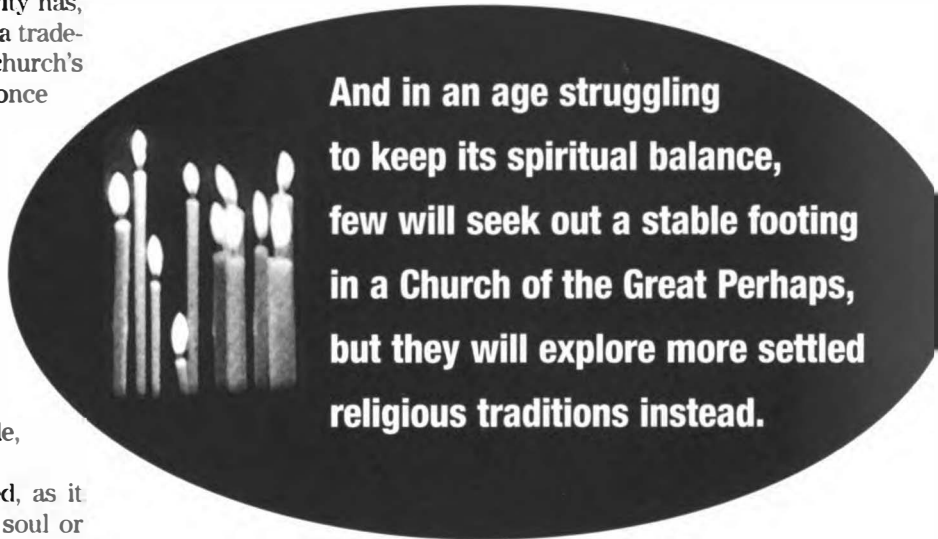
This event is not after all to be confused, as it sometimes is, with the perdurability of the soul or with sightings of Elvis, it being one of the burdens of Holy Week to spell those differences out. Nor is the issue, here, that of an occupied or vacant tomb (a missing body does not of itself, as a rule, induce one to rejoice with exceeding great joy); nor whether the embodiment was "physical" or, whatever that might mean, meta-physical. Suffice it that the appearances were authentic ones, persuasive enough (few people, probably, are willing to be martyred for a metaphor) to set some hearts aflame and, at peril of death, to start what amounts to a church.

Normally, then, and for good reason, in most congregations Holy Week constitutes a ritual marathon. What with its vigils and seders and strippings and washings and processions and tenebraes and watches and egg hunts and censings and solemn highs and fanfares — all of it liturgical groundwork culminating in the acclamation of the Rising — it is properly the busiest time of the year. Furthermore, the church can pretty much lay sole claim to it, if only because, unlike Christmas (which, to judge from the ads and greeting cards, has joined forces with Hanukkah and New Year's among the "Happy Holidays"), nobody else so far seems to want to.

But just as a so-so rendition of Messiah can leave the audience unmoved, it is quite possible (yours truly pleads guilty here) to be so engrossed by the medium as to be oblivious to the message; to engage in all those rites as if they were a fitness test without stirring so much as the faintest frisson of excitement. And unless those exertions, however stately, however grandly framed, convey something of what

has to be, if anything at all, not only the most anomalous of all earthly events, but a climactic week in the very life of God; unless, that is, they move people to stop in their tracks and exclaim, in whatever their tongue, "What in the world do you suppose is going on here?," they are largely presented in vain.

He is risen: the claim which constitutes the bedrock of our faith. He is risen indeed or the tale is



And in an age struggling to keep its spiritual balance, few will seek out a stable footing in a Church of the Great Perhaps, but they will explore more settled religious traditions instead.

so much hogwash and its adherents, St. Paul bluntly reminds us, are so many fools — in which case we might as well close up shop, adjourn to the local synagogue and await with our neighbors The One Who Is Yet to Come. For the Easter event is after all the cornerstone upon which every local church is built. Dislodge it, and the place falls down — and surely in that case to no great loss. No room for maybes here, then, nor can we rest easy with that sort of indecision unless we are content to be merely facsimile Christians.

Is he risen? Ask that question in academic quarters and get hung up on what is meant by "risen." Ask a main-line congregation (including its clergy) and, at a guess, you will find, among a scattering of Yeas, Nays and Search mes, a plurality of Probablys. Like the kindred question, "What think ye of Christ?" (whose answer really derives from the first one), it provides us with a kind of litmus test: Did God pay us a personal call, living our life, sharing our death in a carpenter's son, or was Jesus of Nazareth simply a failed prophet with a cult following? And the reply we make can help determine what — as enabled or hindered by liturgy — the Holy Week observances will afford those who enter our doors: whether a transfiguring summit experience or, instead, a little basketful of colored eggs. And one doesn't live, or not for long, on eggs alone. □

The Rev. Harold R. Brumbaum is a retired priest who lives in Nicasio, Calif



The Many Waters of

BAPTISM

Part 7: The Water of Life

Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life, with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations. (Rev. 22:1-2)

By Daniel Muth

In the day that he creates the heavens and the earth, God takes dust of the ground and does three things with it: He forms it into a man; he breathes the breath of life into him; and (scripture implies rather than explicitly states) he gives him the name for man, Adam or 'adham, for the 'adhama, dust or ground from which he was made.

In scripture, naming is immensely important and implies authority of the namer over the named, responsibility of the one to the other, in the context of a relationship between them, and finally, the name often describes aspects of the relationship. Adam's name implies a relationship to the rest of creation. Our current prayer book errs not insignificantly in omitting the word "man" from the pronouncement of the imposition of the ashes on the first day of Lent. It should say, "Remember o man ('adham) that dust ('adhama) thou art and to dust ('adhama) shalt thou return."

God names as "not good" that the man is alone and makes the animals for him. Adam names them, taking on the authority, responsibility and relationship that implies, but none is a fit helpmate (though some must have been closer than

others). God then takes a part of the man, forms it into another person and brings her to the man. "This at last," he cries, "is bone of my bones and flesh of my flesh." He names her, with all that implies, yet, more significantly, he gives her his own name: "she shall be called Woman (*ishshah*) for she was taken out of Man (*ish*)." And so, as the apostle notes, a man loves his wife as he loves himself.

Naked and unashamed, open to each other and to God, they dwell in Eden whence flows the great river that waters the four corners of the earth, and in the midst of which grows the tree of life, the fruit of which is never denied to the man. Yet his attention, as well as

**They dwell in Eden whence flows
the great river that waters the four corners
of the earth, and in the midst of which
grows the tree of life, the fruit of
which is never denied to the man.**

his wife's, is drawn entirely to the other, forbidden tree, that of the knowledge of good and evil. Note, knowledge here does not imply knowing the difference between

Discussion Questions

Recommended Hymns: 166, 645, 522, 460

good and evil. As fully formed adults instructed by God, they know that already. "Knowledge" here is used as in the term "carnal knowledge," implying experience, in this case, of good and evil.

The temptation is too great to play God, naming for themselves as good what God has named as evil, the eating of the fruit. And so hubris, not mere disobedience, is their downfall and they do not repent. God does not cast them out of the garden as sinners *per se*, but rather to prevent them, in their current, pathetic, sinful condition, from eating the fruit of the tree of life. And so animals are killed to clothe them, prefiguring the sacrifices that must be made because of sin, and an angel with a flaming sword is stationed to prevent their reaching the tree.

The image of the river and the tree recur throughout scripture. Adam and Eve's descendents through Abraham are led by God out of the land of bondage, across the Sea of Reeds. Their first stop is at the waters of Marah, bitter, poisonous, undrinkable. God commands his servant Moses to cause a tree to be cast into the water and life returns to the dead and the water is made sweet. And the children of Israel pass through the wilderness and come into the land and are given judges and then kings and prophets. The greatest of the kings of Israel sings in the psalms of the man of God being, "like a tree planted by streams of water," and the prophet Jeremiah echoes this song. Ezekiel sees a vision of a river flowing from the Temple of God growing greater and deeper, bringing life to the Dead Sea, and on its shores grow trees that wither not nor their fruits fail, and the leaves of which bring healing.

And God in the fullness of time comes himself to his fallen creation, the life incarnate, to bring healing and redemption. And when his time has come, as Moses lifted the serpent, he is lifted up, to draw all men to himself, on the tree of life. As an ancient hymn of the Church describes the cross: "one and only noble tree! None in foliage, none in blossom, none in fruit thy peer may be." And from his side flows the river of life: "earth, and stars, and sky, and ocean, by that flood from stain are freed." And as Adam in happier days might have plucked the fruit from the tree of life, so, after he has given over his spirit, the Lord's body is plucked from the cross and like the seed that must die to give life, is laid in the tomb to rest on the Sabbath Day.

And so in the deep mystery of that holiest of Christian sacraments, we mortals again eat that fruit denied to Adam and his children down to our Lord's feast day, the fruit of the tree of life. And so as we gather to share it, we may see, however dimly, through the eyes of the apostle to whom Christ revealed himself on Patmos, the new Jerusalem descending as a bride to meet her bridegroom. And we may enter and may join the chorus of angels and archangels and elders and prophets and martyrs and make our song, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen!" And we may see the river of life flowing from his throne past the tree of life with its 12 fruits growing by its side, where hunger and thirst are no more nor mourning nor crying nor pain nor anything accursed; and he himself will wipe every tear from our eyes.

Amen. Come, Lord Jesus.

Adam names the animals. If it is true that this implies authority over and relationship with them, what should these two look like? What are you doing in your life to ensure that your relationships with God's creatures are as he intended them? If you have named others (i.e. children), how have you lived out the authority and responsibility that implies?

The man and woman share a name, as it were, signifying the closeness of their relationship in marriage. What are you doing to support the godly institution of marriage (note, this is independent of whether or not you are married)? What is your congregation doing? How can you individually and as a congregation support others in their marriages? How can others support you?

In the story of the forbidden fruit, scripture teaches that God alone has authority to name or "know" good and evil. Sin begins with mankind presuming to take that authority on itself. How does this reality look these days? What things that God has named as evil does the world name as good? What things that God has named as good does the world name as evil? How is the Church doing in taking note of the difference? How are you doing?

Many images in scripture come together in the Eucharist: the Passover lamb, the fruit of the tree of life, the manna in the desert, the meal of Melchizedek with Abraham, "my cup overfloweth" (Psalm 23), the heavenly banquet. Think of some others. What hymns do you know that have these images? Which are your favorites? Do you sing them often enough?

This series ends, as does scripture, with a vision of the redeemed before the throne. How often do you find this image coming to mind? To what extent do you find your contemplation of the promise of eternal life crowded out by the "thus-and-so-ness" of life? What can you do to be more focused? How has your time spent with the Lord this Lent been fruitful? What do you intend to do to ensure that it remains that way? What word of encouragement do you have for others at the far end of this year's Lenten journey?

Daniel Muth is a nuclear engineer who is a member of Christ Church, Port Republic, Md.



All Saints' Church, Atlanta. John Grunke photo

Pipes and Peals

It's spring, and along with little green shoots and buds, new pipes are being tuned and voiced, new bells are turning full orbit on their wooden wheels. Here are just a few new musical instruments.

By Patricia Nakamura

All Saints', Atlanta, celebrated its centennial on All Saints' Day 2003. The church has grown in all respects, and outgrown its 30-year-old Schantz organ. The Kenan family, who had funded that instrument, stepped up in this generation and asked "How much do you need?"

John-Paul Buzard Pipe Organ Builders worked feverishly to complete their Opus 29, a work of 5,229 pipes in 87 ranks and four manuals

and pedal. "All of it is new, except the zimblestern. That one is made up of nine bells. Eventually we'll have two; the other will have 12 bells," Ray Chenault said. "His organs sing with beauty and warmth. We're surrounded by a beautiful musical cloud."

Service music featured the premiere of Partita on *King's Lynn*, and of Toccata on *Sine Nomine* (For All the Saints), by American composer Charles Callahan, both commissioned

by parishioner David Foerster for two organists. The Rev. Geoffrey Hoare, All Saints' rector, introduced the builder and the donors, Sarah Kenan Kennedy and her family. The Rt. Rev. J. Neil Alexander, Bishop of Atlanta, dedicated and blessed the James G. Kenan Memorial Organ.

A Requiem Mass, composed by David Briggs, debuted in the context of the service. Mr. Briggs will be one of the organists participating in a series of dedicatory concerts this year. Others are Douglas Major, Jefferson McConnaughey, and All Saints' own husband and wife musical team.

The church's organ bench is unique in that it is frequently occupied by two people, playing, as music librarian Pamela Ingram says, "the same console. At the same time." Elizabeth and Ray Chenault are both organists/choirmasters, and dual organists who have commissioned some 40 compositions and recorded extensively. Although Ray does most of the conducting, Ms. Ingram says, "I can't tell who's playing if I don't look."

The School of Theology at the University of the South, better known as just "Sewanee," built the Chapel of the Apostles in 2000, its modern lines and clear windows a striking contrast to the Gothic lines and storytelling stained glass of All Saints' Chapel. On Feb. 18, the Casavant Frères Opus 3826 was dedicated in a Choral Evensong.

The two-manual, 23-stop instrument is the gift of St. Paul's Church, Chattanooga, in honor of the Rev. H. Hunter Huckabay, Jr., and his wife, Prestine Crosby Huckabay "for their ministries to the School of Theology, the university, and the wider Sewanee community." Fr. Huckabay, a graduate of the school, has been rector of St. Paul's since 1986. He and his wife are members of the board of trustees, and Mrs. Huckabay led the chapel's building fund.

The service, led by university chancellor and Bishop of Alabama the Rt. Rev. Henry N. Parsley, was full of glorious music. Organist John Cannon played as beginning voluntary Howells' prelude on Psalm 23:4, with the

concluding voluntarily the *Dieu Parmi Nous* of Olivier Messiaen. Mark Schweitzer's anthem, *With Heart and Voice*, on his hymn tune, *St. Luke's Seminary*, was sung by the School of Theology choir conducted by Susan K. Rupert.

The school's interim dean, Allan Parrent, quoted Martin Luther on the importance of music in the worship of God: "Next to theology I give music the highest place of honor."

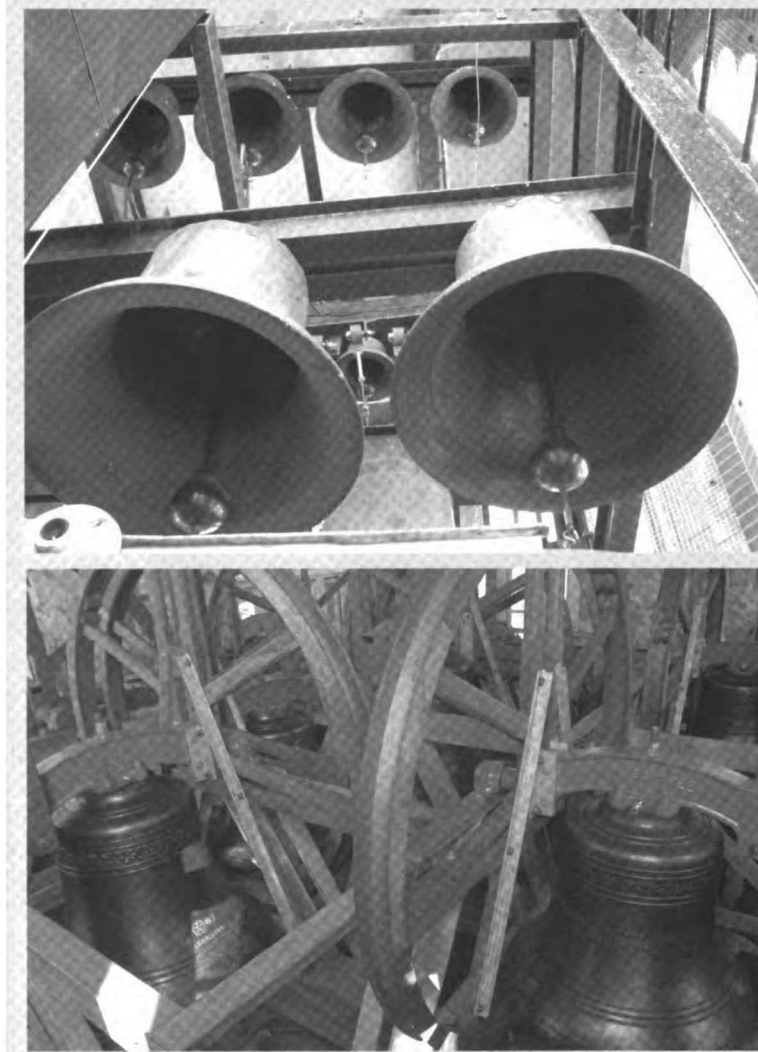
At the other end of the campus, near All Saints' Chapel, stands the century-old and delicate-looking Breslin Tower. This is now, much reinforced, the home of a ring of eight new Whitechapel bells. Modeled after Magdalen Tower at Oxford, it already housed a clock with Westminster chimes. The university's 56-bell carillon is nearby, in All Saints' Shapard Tower. According to the university, only four institutions of any kind in the United States have both types of bells.

The carillon is played from a keyboard, though with a good deal more force than, say, a piano. A carillonneur plays melodies. Change ringers do not.

Change ringers stand in a circle in the ringing chamber. Each person pulls a rope connected to his or her particular bell, mounted on a wooden wheel at the top of the tower. Each "peal" begins with the bells being "rung down" in order of descending pitch, ending with the tenor, the lowest and largest bell. Sewanee's tenor weighs 1,255 pounds. As the peal proceeds, the order of ringing is changed. There are hundreds of different peals, with names such as *Treble Bob Major*. On paper, they look like mathematical codes rather than music. To the listener, they are cascades of varying tone sequences.

The genesis of the idea came from retired registrar Paul Engsborg, who heard the bells of Durham Cathedral and was entranced into pulling a rope himself. The gift of Donna Bentley Wright of Chattanooga, in honor of her parents, will allow students the opportunity to make the Tennessee bluffs resound like an English countryside.

In Lewisville, Texas, the Church of the Annunciation has adopted a 48-



At left: Top — The carillon in Shapard Tower.

Bottom — The change bells in Breslin Tower.

Woodrow Blettel photos

rank organ built by "Moller, Aeolian Skinner, and others" to replace "the very finest [electronic] Vegamatic" that had been serving the resonant space. Peter Schindler, director of music, said the entire community worked to acquire the instrument from Church of the Redeemer, Sarasota, Fla., after Annunciation's rector, the Rev. David Holland, located it via an Internet search. "We nickel-and-dimed it here," Fr. Holland said. "The kids earned money; the sexton created a parquet floor for the loft. And the congregation brought hot cookies to the workmen installing it." The church staff would drop in to watch and listen.

Prior music directors had planted seeds. Robert Santillo left the church \$40,000 specifically for a pipe organ; other bequests and memorials have followed. Daniel Susan inspired the rector to look for a used organ, at a fraction of the cost of a new instrument. The Patrick Murphy organ firm of Stowe, Pa., retrieved and reworked the organ, adding old and new pipes, while Dan Garland of Fort Worth supervised the "tonal transformation

to a more Classic American scheme." The organ will be heard for the first time on Easter Day. "When the Resurrection is announced, it's going to play and it's just going to be outstanding,"

From the *Church News* of South Dakota comes the story of the extensive travels of "a beautiful Allen organ with huge speakers." It originally served St. Stephen's, in Longmont, Colo. When that church purchased a new organ, the Allen was given to St. Luke's, in Hot Springs, Ark., where it stayed in the parish hall and was little used.

St. John's, Eagle Butte, S.D., suffered a disastrous fire. The building and all its contents were destroyed. The people of St. Luke's offered the organ to the people of St. John's, who joyfully accepted. Last November, St. Luke's senior warden John Snow and his wife, organist Devonne Snow, and its rector the Rev. Philip Allen, and his wife attended the dedication of the new St. John the Evangelist, Eagle Butte. Mrs. Snow was the guest organist.



In Awe of the Diapason

By Charles Snider

A reading from Chapter 29 of the Book of Acts, according to Garrison Keillor:

And it came to pass, when Paul was at Corinth, he came upon a mob that was stoning an organist. ² And Paul said unto them, "What then hath he done unto thee that his head should be bruised?" ³ And the people cried with one voice, "He hath played too loud, ⁴ Yea, in singing of psalms, he maketh our heads to ring as if they were beaten with hammers. ⁵ Behold, he sitteth up high in the loft, and mighty are the pipes and mighty is the noise thereof, and though there be few of us below, he nonetheless playeth with all the stops, the Assyrian trumpet stop and the stop of the ram's horn and the stop that soundeth like the sawing of stone, and we cannot hear the words that cometh out of our own mouths. ⁶ He always tosseth in variations that confuse us mightily, and he playeth loud and discordant and always in a militant tempo, so that we have not time to breathe as we sing. ⁷ Lo, he is a plague upon the faith and should be chastised." ⁸ Paul, hearing this, had himself picked up a small stone, and was about to cast it, but he set it down, and bade the organist come forward.

Well, there you have it. No wonder there are so few organists studying in colleges and universities these days. There's a shortage of us organists, you know, and you have only yourselves to blame. Ah, things were different when I was a wee lad...

I discovered my awe for the pipe organ at the Methodist church in which I grew up back home in Georgia. With the incredible knowledge and experience which I have amassed at this point in my life, I know now that the pipe organ in that church was probably one of the worst that could be found in all of Christendom. But for me, then, it was truly awesome. All of the pipes were inside one big box, with louvers on the front which banged open and closed for volume. Unfortunately, as is sometimes the practice among builders who lack integrity, one set of pipes could be used for a variety of purposes by means of tricky and unscrupulous wiring. On one keyboard a set of pipes was called the gemshorn, but on the other keyboard the very same pipes were labeled the dulciana. If you looked at the stops on the organ console, you were led to believe the instrument had 25 or 30 ranks of pipes, when in fact there were only nine. My Lord, the shame of it all.

But there was one set of pipes that was not inside the box. They were mounted in front of the box, right behind the gold-painted façade pipes in the case, and hidden from view by a very thin, opaque black curtain. These were the diapasons. Now these diapasons were not anything like any other diapasons I've ever come across. They had a thick, coagulated tone like that of the most powerful of calliopes. Adding this one rank of pipes to the rest of the organ doubled the sound of the instrument. Yes, they were powerful and as a young boy I wanted to play them and frighten as many people as possible.

The first time our organist let me play a hymn for a service she sat right next to me on the bench. Why? Because she had told me I was not to use the mighty diapasons, and she wanted to make sure I didn't try

As I approached the last verse of the hymn, she smiled and reached over and added that stop, and like Handel himself I saw the heavens open.

something sneaky. But as I approached the last verse of the hymn, she smiled and reached over and added that stop, and like Handel himself I saw the heavens open. The room quaked, the choir's heads nearly blew off their shoulders, and I was in awe.

Why don't we encourage that awe among young kids any more? I do it whenever I get the chance.

I was a true zealot. While still in high school I got past issues of *The American Organist* from my

piano/organ teacher and cut out pictures of organ consoles, cases, and ranks of pipes. I glued them into a scrapbook which grew to some 80 pages. I drew ranks of organ pipes on my notebooks at school and doodled organ pipes all over my papers and notes. I kept track of every pipe organ I could get my hands on and wrote down its description, size and rating in a diary. I stopped keeping track around number 200 or so. And I had a close friend who loved pipe organs as much as I did (he didn't play) and we'd call each other up and read stoplists or specifications from large pipe organs over the phone to each other — "Wow! Are you kidding? It has TWO 32-foot stops on the great?" It's a wonder we weren't

beaten up every day. I often made trips to Atlanta to hunt for pipe organs. The larger the church, the more you had to beg to play. There weren't too many places that were friendly to some young kid asking to play their expensive instrument, but I remember one experience clearly. There was a truly magnificent instrument newly built by



one of the most famous European builders and housed in a stunning church that had a fabulous reverberant acoustic. I felt my chances of playing that amazing installation would be very slim indeed. I found the organist in the narthex. With my throat drying out and my hands sweating with nerves I introduced myself as I looked over his shoulder to see the organ case standing proud and tall behind the altar. So near, and yet so far! I then said, "I came to take a look at the organ, and I was wondering..." Before I could finish my sentence he dropped the keys to the organ into my hand. And not just the organ key. All of his keys were there, even the key to his car. He simply said, "Have fun, just bring the keys back to my office when you're done." I'll never be able to forget that amazing offer of trust and generosity.

I made an oath to myself then, as a teenager. Since I had found so many organs hidden away behind locked gates and locked consoles, I swore that if I ever had an organ of my own to oversee at a church I would never allow it to be locked away. No doors, no gates, no locked roll-tops, no hidden ignition keys. What's the point, security? If someone comes to vandalize the organ, no locks will stop him. But if a young boy or girl whose eyes go wide at the sight of all those pipes were to be thwarted by those same locks, then part of a young child's dream has been diminished, and in the end we are all poorer for it. To this day when any human being, and especially any

child, expresses interest in the instrument, I sit her/him down, pull out something loud, and say, "Play!" Who cares what the folks downstairs think? Just think of the fire you could be kindling.

I wasn't kidding about there being fewer organ students these days. A major university with a very well-known music department in my area has just announced it is about to close the organ program there. Such a trend cannot be allowed to continue. This country has thousands of pipe organs, many of them astounding works of musical art dedicated to the eternal praise of the Master Musician. Are they to go unplayed and ignored?

So what can be done? The American Guild of Organists sponsors a wonderful experience called Pipe Organ Encounter, or POE (not Edgar Allen). A POE is a four- or five-day regional event organized by a local AGO chapter under the sponsorship of the national organization. It introduces teenagers and young adults to the world of the pipe organ by providing individual and group instruction in the basics of pipe organ technique and service playing, giving a general overview of organ literature, history, and related topics, and exposes the participants to various concepts of pipe organ construction and design while offering opportunities to participate in ecumenical worship, so as to experience the role of the sacred musician. If you're employed by a church, offer your facilities if possible, and encourage young kids whom you think might be interested to attend. Let us make every attempt to plant the seeds of the future today.

I spoke once with Garrison Keillor in a chat room after he'd done an online interview. I told him I was an organist, and his response was something like this, "Organists scare me with all that noise and power they have under their control." Well, come on. That well-known expression isn't "Let's pull out some of the stops," is it?

I think the poet John Milton had it right...

*There let the pealing organ blow,
To the full-voiced quire below,
In service high, and anthems clear
As may, with sweetness, through mine ear,
Dissolve me unto ecstasies,
And bring all Heaven before mine eyes.*

Now come on. Do any of you really want to argue with John Milton? □

Charles Snider is organist/choirmaster at St. Mark's Church, Glen Ellyn, Ill. 



Choir as Community

By Kyle Ritter

What does it mean to consider the parish choir as a worshiping community? Alec Wyton, former organist / choirmaster of the Cathedral of St. John the Divine in New York City and master teacher of church music, said on many occasions that church musicians are called to be pastors, then teachers, and then performers, in that order. He included in that description all those who participate in the music of the church, from those who play the organ to those who sing in a choir.

How do those who offer music as choir members serve as pastors, teachers, and performers? Choristers are called to be pastors by singing to God to the best of their ability. Choristers are called to create in the choir an intentional Christian community that worships, prays, and sings together, both for themselves as a small group and as part of the greater parish community. How might a choir specifically attain a pastoral sense of itself? One very straightforward way may be to allow the choir time to pray together, perhaps at the beginning or end of the weekly rehearsal. Many collections of prayers are available in print, or more simply, choristers could be invited to offer intercessions for any of those in need. Some choirs end their

rehearsals with chanting the brief and beautiful service of Compline.

Time should be set aside for the choir to be together in a more relaxed setting, such as a retreat or holiday gathering. Choirs may even consider taking on a service project such as building houses for the homeless, singing in nursing homes, or serving meals in a soup kitchen. Foremost, choirs should never perceive themselves as an isolated faction or clique, but as a group with a clear mission to lead and inspire the congregations they serve. When the pastoral sense is established as normative, the choir becomes a caring community that thinks and acts beyond itself.

Choristers serve as teachers in many important ways. Through the teaching of new hymns, choirs bring to the community texts and tunes that create fresh insights into the gospel. Through the meticulous preparation of hymns, anthems and service music, choirs convey theological truths to their congregations, and in turn, congregants take these theological truths into the world. Choristers should never take their role as teachers lightly. Careful attention to the music and the text of hymns and anthems is of utmost importance. The musical notes should always lift up and glorify the text, and choirs should be encouraged to sing

into the words and serve the text. Choir directors may consider setting aside time in a rehearsal for the choir to have a short discussion about the words of a hymn or anthem and what they mean. The conversation may continue to include some thoughts about the music and how it supports the words. When the choir has a clearer understanding of the overall meaning of a piece of music, it is better able to offer that piece in a more unified style, and the worshiping community of the choir is made stronger.

Choirs serve as models for liturgy and are called to guide the worshiping assembly by actively reciting the

Church musicians are called to be pastors, then teachers, and then performers, in that order.

creeds, praying the intercessions and responses, by listening attentively to the sermons, and by setting an example as when to sit, stand, or kneel. Choir directors and choristers alike must be intentional about everything

'Retirement' for Gerre Hancock

that is done or said in a liturgy, as well as that which is sung. Through careful attention to demeanor, choirs enhance the overall worship experience for everyone, and the liturgy becomes more unified and meaningful.

Choirs serve as performers through the many wonderful hymns, chants, anthems, psalm settings, and service music that they present at our liturgies week after week. The work of the choir is a magnificent and high calling, and its function at best is to lead and inspire worship, not to entertain. The musical offerings should never be perceived as a side show to the liturgy, but as a seamless contribution that seeks to support and lift up the spoken word.

Performers of music are aware that a successful performance is achieved only with solid and conscientious practice. Likewise, parish musicians of every sort must participate consistently in scheduled rehearsals to perform their very best. Kirkegaard said, "The liturgy is a drama; the worship leaders are the prompters, the congregation, the participants, and God is the audience." When placed in the context of Kirkegaard's words, the work of the choir is to perform for God week after week, and no performance deserves better preparation than when God is the audience. Rehearsals themselves can be thought of as worshipful experiences, because when two or three have gathered, God is there, and the music that is rehearsed is sung prayer.

Parish choirs are communities that share unique gifts and talents in a ministry of presence, education, and artistry. In many ways, those who serve as choristers are some of the most active and present members of parishes. Their stewardship of time is remarkable. Parish choirs have the potential of being worshiping communities that view their ministry as a means of outreach, not only to themselves, but to those in the pew, and to those in the community at large. □

Kyle Ritter is organist/choirmaster at the Cathedral of All Souls', Asheville, N.C.

The "Michael Jordan of church music" is retiring. Sort of.

After 33 years as organist and master of choristers at St. Thomas' Church, Fifth Avenue, New York City, and before that, at St. Bartholomew's, New York, and Christ Church, Cincinnati, Gerre Hancock will leave The Big Apple and return to his home state and his alma mater, the University of Texas.

"Judith and I are moving to very exciting full-time work," he said. "We will be starting a church music department at the University of Texas in Austin. They have a superb music department, but the church music department sort of fell away."

It will be a graduate program initially, and "will be very broad, Jewish and Christian," emphasizing "how to do church music with style and class."

Before this opportunity appeared on the horizon, he had said, "We want to go and build something — a music program at a church somewhere that needs us." That is still a distinct possibility, but, he said, "I think we'll get our act together before taking a church job."

When the St. Thomas' choir school celebrated its 75th anniversary, an article in *The Kansas City Star* noted, "Hancock[s] High Episcopal accent betraying no hint of his Texas origins."

That, too, may change.

Patricia Nakamura



Gerre and Judith Hancock are moving from New York to start a church music program at the University of Texas.

Music Education for Seminarians

The Association of Anglican Musicians (AAM) has launched a new initiative to support and extend the musician formation of clergy. The task force, chaired by Carol Doran of Virginia Theological Seminary and including William Bradley Roberts and John Hooker, took up the challenge of AAM past president Dale Adelman to continue the 19th-century movement

looking for model parishes that function well. Many of them are small; they don't have huge budgets."

She stresses that clergy and musicians all want the Church to thrive.

Effective strategies for using music create a win-win situation. "How can we work together to accomplish this? The old ways may not last forever, but music does."

Anglican Musicians

that resulted in "huge musical improvement in English parishes," Mr. Roberts said.

The goals of the initiative, stated by Ms. Doran, are "to assure that every seminarian is knowledgeable about liturgy and music; is able to use his or her own voice; and is able to read music." Former Sewanee professor Marty Burnett, now director of music at the College of St. Mary in Omaha, Neb., said the effort is needed primarily because "few seminaries have full-time music professors and several have no required music courses."

To further the seminary initiative, AAM has received a \$29,400 grant from The Louisville Institute, supported by the Lilly Endowment. The grant will be used to fund a convocation to "gather together an ecumenical group of musicians, clergy, seminary faculty and deans for several days of conversation and planning."

"We hope together leaders from seminarians, dioceses, and parishes ... [will] draw upon wisdom currently existing," said Mr. Roberts,

organist/choirmaster at St. John's Church, Lafayette Square, Washington, D.C. AAM has sought to "establish healthy working relationships in parishes, and to teach seminarians how to prepare to supervise and collaborate with musicians," Ms. Doran said. "We are

Talk About Bad Timing ...

This really happened during the Sunday morning service at the church (which shall for obvious reasons remain nameless), at which I am the organist and choirmaster.

When it's time to receive communion, it is our custom for the choir to communicate first, so here we are, all kneeling at the communion rail, me last in the far corner of the L-shaped rail. Five or six people removed from me, and around the corner of the L at an angle from which I can see and hear everything, is one of my basses. As we await our turns, from deep within the folds of his choir robe, this fellow's cell phone announces its presence by playing a spirited version of the opening measures of the Finale of the William Tell Overture. By the second - extended - playing, he has fumbled through the ample recesses of his garment (he is a large man) and extracted the offending instrument. He mutters a few words into it, closes it, redeposits it in the depths of his robe, and receives the wafer on his tongue.

I am appalled but think, "Well, that ends that."

No. The best, as the saying goes, is yet to come. As the chalice bearer approaches, this dolt's phone rings again. Experience being the best teacher, he answers on the first ring but this time begins a conversation! As the chalice arrives, he says (I'm not kidding), "Wait a minute; I'm taking communion" - the chalice-bearer is standing there, waiting patiently - and takes the phone away from his ear. With his other hand, he guides the chalice to his lips, takes a hurried swig, and returns to his phone conversation.

As you can imagine, the rest of the service was an anticlimax.

An organist/choirmaster



The Name Doesn't Fit

We are hearing a lot about *via media* these days. Translated as "the middle way," it has long been used to describe Anglicanism, or more specifically in this case, the Episcopal Church, as being in the middle, between protestant and Roman Catholic. Depending upon whom you ask, you may be told that the term was coined by Elizabeth I, Richard Hooker, John Henry Newman, or Henry VIII. For now I'm betting on Elizabeth.

In recent weeks, an organization called Via Media has been in the news. It could be described as an umbrella group, linking factions in various dioceses that have a similar purpose. Some of these groups are actually called Via Media, like the Albany Via Media and the Fort Worth Via Media. They are linked to Episcopal Voices of Central Florida, Remaining ECUSA of San Joaquin, and others. You're starting to notice a pattern here, aren't you? These are all conservative dioceses. Via Media has targeted dioceses in which the bishop and a majority of members have been opposed to the consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire.

The Via Media groups claim that their members — both clergy and lay — want to remain in the Episcopal Church. Funny thing, but isn't that what the leadership of those conservative dioceses said when they put together the Network of Anglican Communion Dioceses and Parishes (NACDP)? So why, you may be asking, if both groups want to stay in the Episcopal Church, don't they just sit down and talk about it, especially since church leaders continue to make pronouncements about the importance of dialogue? Let them figure out a way to get out of this mess in which we find ourselves.

It seems to me as an observer from afar that both sides want to have it their way. The network people want their own bishops or at least bishops who share a similar theology. In other words, let's do it our way. The Via Media folks want a church that is inclusive, tolerant, and avoids literal inter-

pretations of scripture. Let's do it our way.

Via Media held what amounts to an organizational gathering last week in Atlanta, with representatives from 11 dioceses turning out. It was closed to the media.

For the most part, the Via Media groups have been fairly quiet, announcing who they are and what they stand for, but not yet rocking the status quo. Not so in the Diocese of the Rio Grande. Via Media Rio Grande is challenging the election of a bishop in that diocese scheduled for October. These people mean business. They sent a memo to all diocesan bishops and all members of diocesan standing committees urging them to withhold consent to the election of a bishop coadjutor. A majority of bishops with jurisdiction and standing committees need to consent to an election

before it can take place. The Rio Grande group wants the process halted and an interim bishop brought in "who would lead us in a time of clarification..." I suggest that this group's thinking is probably that in time they will sway the opinions of those who will vote for a bishop and they can avoid having a bishop similar to the current diocesan. In other words, let's do it

our way. A similar memo went to members of the diocese whose names appear on a particular mailing list that was either stolen from, obtained illicitly from, or made available by the diocese, again depending upon whom you talk to.

It would appear as though the Via Media groups are really not the middle way after all. While most of their members are supportive of what took place in New Hampshire, a few are not. If I understand *via media* correctly, such concepts as inclusive and comprehensive were not part of the original model. The Anglican *via media*, as formed in the 17th century, retained catholic faith and order while applying the insights of the Reformation. It was a distinct position, not a compromise. Today the term has become mere rhetoric, a device to bash people with whom we disagree. How unfortunate.

David Kalvelage, executive editor

It would appear as though the Via Media groups are really not the middle way after all.

Did You Know...

Presidents Ulysses S. Grant, Rutherford B. Hayes, James A. Garfield, Chester A. Arthur, Benjamin Harrison, William McKinley, and Woodrow Wilson all worshiped as visitors at St. James' Church, Long Branch, N.J.

Quote of the Week

The Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, in a postscript to a message he posted on the Episcopal Communicators' Internet discussion group list: "Lex clavatoris designate rescindenda est" (The designated hitter must be rescinded).

*Music is
communication.
In our churches,
it speaks —
sings, plays —
over centuries
the timelessness
of our beliefs,
whether the music
be ancient
or new
as tomorrow.*

Music as Communication

Music is a participatory art. The performer communicates to the listener and the listener responds in various ways, sometimes by joining in, singing with full voice or covertly humming along; by absorbing the sounds, by gaining a richer understanding of texts; by taking away something caught in the ear and in the heart. Music is communication. In our churches, it speaks — sings, plays — over centuries the timelessness of our beliefs, whether the music be ancient or new as tomorrow. Though we all have some innate appreciation, conscious or not, of the power of music, the techniques of performance and of application must be taught. And church musicians must be the teachers.

Organist-choir director Charles Snider advocates in this Spring Music Issue [p. 22] giving children free access to church organs. Indeed, he would probably drag a prospective young organist off the streets and sit her or him down at the console to experience the power and drama of frightening the Altar Guild and the brass polishers. With fewer colleges, and likely no high schools, offering programs in organ or church music, churches with “no doors, no gates, no hidden ignition keys” may be the only place for a child to discover “the king of instruments.”

The Association of Anglican Musicians, in its seminary initiative [p. 26], seeks to acquaint new clergy with the use of their own voices. The aim of this program is not to produce sanctuary Pavarottis, but to make priests or deacons comfortable in their own vocal chords, and able to read basic music notation. These experienced seminary and parish musicians will not take “I can’t sing” for an answer.

And it has been said that when one door closes another opens. Even as a university in Illinois terminates its church music course, the University of Texas invites Judith and Gerre Hancock out West to revitalize its church music program. They will bring the lofty standards and the love of musical communication from St. Thomas’ Fifth Avenue to the Lone Star State. The motto of St. Thomas’ Choir School is My Heart is Ready. That of the American Guild of Organists, Soli Deo Gloria. The hearts of all musicians are ready to give God glory through their art.

Emotions in Holy Week

One of the common reactions of persons who have watched the film *The Passion of the Christ* is that for them Good Friday will never be the same. The vivid portrayal of the crucifixion of Christ by filmmakers has stamped an indelible impression on many who saw the film. It left no doubt that our Lord’s crucifixion was a horrible experience.

The austere Good Friday liturgy in a stripped-down church was already an emotional experience for many. It may be even more so after the movie. As the central part of the Triduum, that continuous liturgy that is spread out over three days, it is worship that departs considerably from the norm, including the singing or reading of the passion gospel. Solemn Collects, veneration of the cross, communion from the reserved sacrament, and a silent departure into the world.

We hope all who walk with Jesus in this Holy Week may focus on the cross, the sign of our salvation. May we who identify with our Lord in his death and passion become prepared to celebrate with joy his resurrection.



How About Reading Them?

By Keith Shafer

Anyone who has attended Evening in an English cathedral has experienced the joy of hearing psalms beautifully sung by trained choirs, employing all of the resources developed over the centuries to make them come alive. I daresay that few who attend such worship services depart in frustration because the choir, rather than the congregation, did the singing.

A conundrum confronts today's priest who wants the congregation to sing the psalms. Harry Truman once said that "the only thing new is the history you don't know," and the challenge of congregational psalm singing is as old as the Reformation. Originally, of course, the psalms were chanted by monks. They did it throughout the day and could sing the ancient texts in their sleep (literally). When the idea was introduced that liturgy should include lay people, it affected the sung as well as the spoken word. Unfortunately, large groups of musically inexperienced singers attempting to chant psalms just didn't work. Over time the modern hymn evolved. Hymns have regularly recurring textual and rhythmic patterns which make it possible for congregations to sing them. Psalms,

due to the lack of these patterns, are simply not (as has been famously noted by Sir David Willcocks) "a congregational medium."

How are psalms being sung in our American churches as we begin the 21st century? First, it is important to note the expectation that everyone, not just the choir, should sing the psalms. This idea, born out of a desire to involve the congregation musically, results in treatments of the psalms which may not produce a transfiguring worship experience. Often every psalm is sung to only one "simplified" Angli-

A conundrum confronts today's priest who wants the congregation to sing the psalms.

can chant. Should every hymn in the hymnal be sung to the same tune? Should "Out of the deep I cry to thee, O Lord" be sung to the same music as "Hallelujah! Praise God in his holy temple"?

In many churches, antiphonal psalm singing is employed. This involves a chant refrain (often difficult to sing) being played on the organ, sung by a cantor, repeated by choir and congregation, and then beginning the whole exercise all over again with the first verse. The use of the refrain after every

two verses arbitrarily interrupts the flow of the psalm and few congregations will leave the church humming it.

Other parishes, frustrated with the two previous approaches, use psalms to which familiar hymn tunes have been made into short refrains. Few churches sing metrical psalms which, while enabling more congregational participation, feature significantly rewritten texts. Also rare is the church in which the psalm is treated as a sung lesson and chanted by the choir as in the cathedrals and larger parish churches of England.

The final "nail in the coffin" of psalm singing is the notational system developed for British cathedral choirs who sing the psalms daily. Even a professional musician will stand mute when confronted with music printed at the top of the page and the words appearing somewhere else. Having to memorize the music, look in another location for text, and decipher the symbols used to indicate the pointing is hardly the recipe for congregational participation. And struggling with all of these things deprives everyone of the dramatic portrayal of the human condition contained in our most ancient texts.

Paul's First Letter to the Corinthians (Chapter 12) refers to varieties of gifts. Can these gifts be relevant to ideas about liturgical practice? Is it true that some have the gift of preaching and others the gift of music? Should we expect the congregation to read the lessons in unison or chant the sermon? If the scriptures are read by lectors, is the congregation being denied the

opportunity to participate in the liturgy? With a third of the typical liturgy consisting of congregational hymns, would permitting the choir to chant a psalm be stealing something vital from the congregation? Or could it be that psalms beautifully sung by a parish choir might be a spiritual gift? Finally, if all this consideration of today's psalm singing is exhausting, how about reading them? □

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



Sordid History

The Christian Church has a sordid history of not so loving ways of dealing with intense and real conflict. We have burned both the writings of people and the very people with whom we have disagreed. We have branded them heretics or revisionists. We have claimed orthodoxy, mainstream and "defenders of the faith." We have excommunicated, beheaded, conquered with the sword or simply begun new denominations. It would appear, in looking back through church history, that historians would more likely look at us and say, "See how those Christians hate one another!"

The challenge for our generation in dealing with the intense disagreements and divisive issues of this day and time is, "Will we be able to work this out in such a way that, unlike in previous generations, historians will look back and say, 'See how those Christians strongly disagreed with one another, yet loved one another.'" If we cannot do that, then whatever side of this issue we may be on, it is the wrong side.

*(The Rev.) Jim Shumard
Savannah, Ga.*

Being an 'Errand Boy'

In his article [TLC, March 7], the Rev. Thomas Davis wrote that priests need to stop being "the errand boys and girls of the parish." As a 74-year-old vocational deacon, I am always pleased to be referred to as a "boy." Likewise, it is an honor to be described as an "errand boy," for my goal in ministry has always been to be an errand boy for my King.

A good errand boy knows who the boss is, takes orders only from him, obeys those orders promptly and without question, tries to get to know the boss, and never substitutes his own ideas for those of the boss. My King has sent me on errands into hospitals, prisons and nursing homes with his good news, and I have been

blessed beyond measure. I am sorry for those who do not believe they are called to run God's errands.

*(The Rev.) Richard W. Turnage
Myrtle Beach, S.C.*

Troubling Response

When was it ever possible for an editor to be at a loss for words? Apparently that unfortunate moment took place when David Kalvelage met the man on a beach during a recent vacation [TLC, Feb. 29]. His "mildly successful" effort to persuade him that our Church is not merely a "gay church" admittedly troubled me. I would have thought that if he had resorted to the use of the single word "inclusive," it might have enlightened the other.

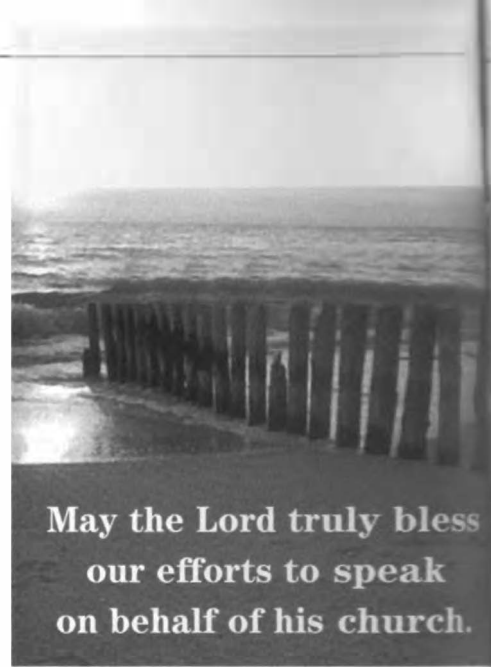
It reminded me of a generation or so ago when I was a young clergyman. In those days a stranger on a beach might have heard of the Episcopal Church as the church that had bishops who rode around their dioceses in chauffeur-driven limousines and lived exceedingly well. Looking out to sea, he might have also commented that he had heard that there were few working-class people serving on our vestries, and he would have quickly concluded that we were, in fact, a "discriminating" church.

May the Lord truly bless our efforts to speak on behalf of his church when we next meet strangers on a beach.

*(The Rev.) Jeffery M. Richards
Bath, Ohio*

It's Misleading

Boyd Wright's article on the book *Honest to God* [TLC, Feb. 22] quotes Dietrich Bonhoeffer as "urging 'a Christianity without religion.'" This includes a literal translation of the German noun "religion," whose basic meaning is, indeed, "religion" but which also has the connotation of "religiosity." Many think that is what Bonhoeffer intended. The statement



May the Lord truly bless
our efforts to speak
on behalf of his church.

that Michael Ramsey "led the establishment assault" on Robinson's book is also misleading. Ramsey, as Archbishop of Canterbury, was naturally asked for his opinion. Unfortunately, he replied on the basis of what he had heard about the book before actually reading it. After he had read it, he expressed regret for his remarks.

*(The Rev.) Lawrence N. Crumb
St. George's Church
Roseburg, Ore.*

Weather the Storm

For more than 50 years it has been my pleasure to enjoy THE LIVING CHURCH. During that time I have offered two letters to the editor, both of which were published. With the present events in the Church I feel the time has come for what could be my last letter.

Contrary to writers whose emotions are running high just now, I feel the time has come for a word from the silent majority regarding the excellent reporting done by TLC. Prior to my years in the priesthood I spent 10 years working for a major metropolitan newspaper. Exposure to good reporting was my daily life. Based on my experience I hasten to congratulate the editor and staff of TLC with the hope and prayer that they will keep up the good work.

Our Church will weather the present storm just as soon as we get our navigational gear in order and realize that the Lord God did not speak King James English. I would love to read

from a colleague who can speak to the sociological conditions prevalent among the Hebrew people whose legalistic rulings were designed to increase the population. It might shed some light on their teachings regarding sexual behavior.

*(The Rev.) F. Alan Papworth, O.F.M.
San Diego, Calif.*

Clear Expectations

One thing that concerns me (boggles my mind, if you will), is the integrity of our clergy, specifically regarding the current chaos in the Episcopal Church. Other denominations are expressing the same concern.

These guys (I have no problem with collective nouns and pronouns) were accepted into an ordination process established decades ago knowing full well what was expected of them. At any time they could opt out for whatever reason. This process is spelled

out in such a manner as to leave no doubt of its expectations.

Those accepted into the process need to examine themselves carefully with their personal integrity in mind. Those already ordained should re-examine their vows in the light of scripture, tradition and reason, and act accordingly. Every postulant, candidate, deacon, priest, and yes, bishop, has signed documents along the way promising to honor and obey various expectations.

Let those of us in the grassroots (laity), along with the clergy, who can in good conscience — listening to that small voice in our hearts — acknowledge our sinful ways, first repent and be forgiven, then endeavor with God's help to "live and serve you in newness of life to the honor and glory of your name." We need to stand up and be counted and to stand humbly for the truth.

*Jane L. Gresley
Gainesville, Fla.*

Why be Reluctant?

Can anyone tell me why many of our priests seem reluctant to use Eucharistic Prayers C and D during Rite II celebrations? These are both beautiful prayers, and they add a welcome element of variety to our liturgies.

Is Prayer C too contemporary and D too Anglo-Catholic? Or does the choice of eucharistic prayer relate to the type of diocese in which one lives? For example, I suspect priests in "low church" dioceses probably use A or B on most Sundays.

Granted, this is a minor matter in the larger life of the Church, but surely I am not the only one who has wondered about it.

*Ellen Diming
Charlottesville, Va.*

Letters to the Editor can be emailed to tle@livingchurch.org, or mailed to P.O. Box 514036, Milwaukee, WI 53203.

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Benches and Lofts

Bruce Barber is organist and music direc-
tor at St. James' Cathedral, Chicago, IL.

Andrew Cantrill is organist/choirmaster of
St. Paul's Cathedral, Buffalo, NY.

Linda Clary is music minister at Messiah,
Winter Garden, FL.

Thomas Foster is interim director of
music at St. John's Cathedral, Albuquerque,
NM.

Stanford Lehmborg is music director at
Holy Faith, Santa Fe, NM.

Susan Matthews is principal organist of
Grace Cathedral, San Francisco, CA.

Michael McCarthy is director of music at
Washington National Cathedral, Washing-
ton, DC.

Christa Rakich is artist-in-residence at St.
Paul's, Brookline, MA.

Robert J. Russell has retired as director of
music at Christ and St. Stephen's, New York,
NY.

Andrew Scanlon is assistant
organist/choirmaster at St. Paul's Cathedral,
Buffalo, NY.

John Scott will become organist and
director of music at St. Thomas', New York,
NY.

Richard Webster is organist and choir-
master emeritus of St. Luke's, Evanston, IL.

Appointments

The Rev. **Frank Dunn** is senior priest at St.
Stephen and the Incarnation, 1525 Newton
St. NW, Washington, DC 20010.

The Rev. **David R. MacDonald** is rector of
Christ Church, 8685 Ironsides Rd., Nanjemoy,
MD 20662.

The Rev. **A. William McVoy** is rector of Cal-
vary, 713 S Ohio St., Sedalia, MO 65301-4415.

The Rev. **Craig Reed** is rector of St.
Andrew's, 2783 Valwood Pkwy., Farmers
Branch, TX 75234.

The Rev. **Jeanette Ropp** is vicar of Incarna-
tion, 261 W Army Trail Rd., Bloomingdale, IL
60108.

The Rev. **Astrid Storm** is assistant at St.
Luke's, PO Box 3128, Darien, CT 06820.

The Rev. **Mark Templeman** is curate at
Christ Church, 6329 Frederica Rd., St.
Simons Island, GA 31522.

The Rev. Canon **Jonathan Weldon** is canon
to the ordinary in the Diocese of Oregon, Box
467, Lake Oswego, OR 97034-0467.

The Rev. Canon **Vicki Zust** is canon for
ministry in the Diocese of Southern Ohio, 412
Sycamore St., Cincinnati, OH 45202-4179.

Ordinations

Priests

Pittsburgh — **Deb Carr, Nancy Chalfant-
Walker, Martha Ellertson, Layne Hansen,
Julian Linnell, Amanda Nickles, Paul Rodgers,**

**Michael Ruk, Gene Sherman, Jay Slocan,
Matthew Walter.**

Southeast Florida — **Gail Abbott, Christo-
pher Schuller, Terrence Taylor, Regina Wals-
Minor.**

Deacons

Pittsburgh — **Simon Barnes, Rebekah Ne-
mann.**

Southeast Florida — **Thomas Dwyer, Dar-
rell Laremore, Scot McComas, Robert Perrino.**

Resignations

The Rev. **Jennifer Clarke**, as assistant at
St. Timothy's, Cincinnati, OH.

Retirements

The Rev. **Wes Hinton**, as associate at St.
Thomas', Terrace Park, OH.

Corrections

The Rev. **Gerald Shelton Collins** is rector
of St. Andrew's, 1809 Rutland Ave., Cincin-
nati, OH 45207-1219.

The Rev. **Dennis Joe Dunlap** is rector of St.
Paul's, 3706 W St. Paul Ave., McHenry, IL
60050.

Deaths

The Rev. Canon **William Ward McCabe**,
86, rector of St. Mark's Church, Santa
Clara, CA, died Jan. 29 following a
stroke. Canon McCabe also served as
canon to the ordinary and archdeacon.

Born in Versailles, KY, he was ordained
deacon and priest in 1948, having been edu-
cated at George Washington University and
Episcopal Theological Seminary. He assisted
at St. Andrew's, Wellesley, MA, until 1950,
and was rector of Emmanuel, Harrisonburg,
VA, 1951-57, secretary of Ministry in Higher
Education for Province 8, 1957-59, and rector
in Santa Clara from 1959 to 1984. He was
canon to the ordinary of the Diocese of Cali-
fornia 1975-81, and in that diocese he was a
member of the commission on ministry, pres-
ident of the Santa Clara Deanery, chairman of
the Program and Budget Committee, member
of the Department of Missions, and was a
founding member of the Board of Trustees of
Good Samaritan Hospital. When the Diocese
of El Camino Real was formed, he served as
archdeacon from 1985 to 1988. In recent
years he assisted at St. Jude's, Cupertino.
Canon McCabe was also professor of biblical
literature and professor of philosophy at
Madison College, 1951-57, and was a member
of the Living Church Foundation for many
years. He is survived by his wife, Evelyn, and
three children.

The Rev. **Anne Chamberlain Hodges
Garrison**, retired priest of the Diocese of
Michigan, died Feb. 8 in Evanston, IL.

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.**

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CONFERENCES

2004 Leadership Development Conference — Moving From Scarcity to Abundance, June 18-19, San Francisco, CA. Contact: TENS, 3750 E. Douglas, Wichita, KS 67208; 800-699-2669; TENS@tens.org; or visit <http://tens.org>

MUSIC POSITIONS

ORGANIST/CHOIRMASTER: **St. Paul's Parish, Kent:** Part-time organist and choirmaster sought for historic country Episcopal church built in 1713 on Maryland's Eastern Shore that views good music as an evangelical tool. Responsibilities include playing the organ for a vibrant and friendly congregation at the principal Sunday morning Eucharist and special services during the liturgical year. Should be knowledgeable about Anglican tradition and worship. Strong hymn-playing skills and improvisational skills are expected. The organist is responsible for selecting suitable music for, rehearsing, and directing a ten-to-twelve-voice volunteer choir. Rehearsals are held on Sunday morning prior to service. Salary range \$10,000 to \$15,000. The organ is a two-manual Allen Renaissance instrument installed in 1999. Send cover letter, resume, and tapes (if available) by **May 1** to the Rev. **Robert K. Gieselmann, 7579 Sandy Bottom Road, Chestertown MD 21620; Phone: (410) 778-1540.**

MUSIC DIRECTOR: St. Andrew's Episcopal Church in Ann Arbor, MI, seeks a Director of Music/Organist. The 3/4 position consists of rehearsing, conducting and accompanying the children's and adult vocal choirs and bell choir, and playing service music and music for special occasions. Send letter of interest, resume and 3 references to **Music Director Search, St. Andrew's Church, 306 N. Division, Ann Arbor, MI 48104** or by email to jnie-man@standrewsaa.org by April 30.

MUSIC RESEARCH

OLD BOY CHORISTERS: I would like to speak with any clergy or laymen who were in a men and boys choir in their youth for doctoral thesis & possible book. **Brian Taylor, 307 E. 51st St., Savannah, GA 31405, E-mail: taylorteam@earthlink.net.** I would be grateful for your help.

POSITIONS OFFERED

ASSISTANT TO THE RECTOR: St. Michael's of the Valley (Ligonier, PA) is seeking a lay or ordained person to have oversight of Christian Education, small groups, and outreach. Individual must be outgoing and have excellent management and influencing skills. Must understand the importance of relational ministry. Community is located in the foothills of the Allegheny Mountains and is often compared to Mitford. Healthy orthodox parish of 185 average attendance. Apply to **The Rev. James Simons, PO Box 336 Ligonier PA, 15658 E-mail: smichael@winbeam.com.**

FULL-TIME RECTOR: Historic 160-year-old parish located on the Mississippi River in Alton, Illinois (St. Louis metropolitan area), seeks a rector for a parish of 375. The parish of Alton in the Diocese of Springfield includes two worship sites — St. Paul's Church and Trinity Chapel. Our parish emphasizes traditional worship, fine music, vigorous Christian education, established outreach and vibrant parish fellowship. We seek a candidate with strengths as pastor, preacher, teacher, crisis minister and counselor. *The deadline for receipt of all materials is 30 April 2004.* Contact: **Search Committee, The Episcopal Parish of Alton, 10 East Third Street, Alton, Illinois 62002. E-mail: epialton@episcopalalton.org.**

FULL-TIME RECTOR: Incarnation, Highlands, NC. Our historic parish is looking for a caring, energetic pastor to guide and direct our various ministries. A sense of humor and the ability to preach with clarity and make the Gospel relevant in our lives, provide pastoral care, spiritual guidance and reach out to new families in our community are important. We are located in a growing, small resort/retirement town in the scenic mountains of Western North Carolina. Our newly completed addition has more than doubled our worship space and added office/classroom space and a community room while maintaining our historic church building which now serves as our chapel. For further information contact: **Bill Conway, Search Committee Chairman, PO Box 187, Highlands, NC 28741. Applications will be accepted until May 1, 2004.**

FULL-TIME PRIEST: St. John's Episcopal Church, Sturgis, Michigan, is seeking a full-time priest with pastoral skills to nurture and grow a family-sized parish in a town of more than 10,000. Our traditional parish values Anglo-Catholic liturgy, music and the Eucharist. We seek a caring, compassionate leader with counseling skills and a sense of humor. Our church family appreciates a commitment to pastoral care, outreach and Christian education for all age groups. Visit us at www.stjohnssturgis.org. Send Resume and CDO profile to: **Anne Reed, Deployment Officer, Diocese of Western Michigan, 2600 Vincent Avenue, Portage, MI 49024.** Please also send a copy to: **M. Caywood, Search Committee, St. John's Episcopal Church, 110 S. Clay St., Sturgis, MI 49091.**

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where she resided. She was 93.

She was a native of Indianapolis, IN, and a graduate of Michigan State University. She went on to become professor of English and writing at Michigan State, and in retirement decided to pursue ordination. She was ordained in 1981 and served with campus ministries at Michigan State and on Bishop Coleman McGehee's staff in various social ministries. Surviving are three children, five grandchildren and one great-grandchild.

The Rev. **Victor I. Zuck**, 95, of Hagerstown, MD, died Jan. 6.

Fr. Zuck was born in Hagerstown and graduated from Blue Ridge Bible College. He went on to work for various organ and piano companies and for a time was regional manager and sales representative for Moller Organ Co. He pursued a call to the ordained ministry while in his late 60s, and graduated from Trinity Episcopal School for Ministry. He was ordained to the diaconate in 1975 and to the priesthood in 1976. He was vicar of St. Luke's Church, Georgetown, PA, 1975-83; assistant at St. Paul's, Mt. Lebanon, PA, 1983-88. He retired in 1988 and moved back to Hagerstown. He is survived by his wife, Nathalie, a daughter, Victoria Reilly, four grandchildren and five great-grandchildren.

The Rev. **Thomas Knowlton Sewall**, 92, retired priest of the Diocese of Eau Claire, died Feb. 16 at Fond du Lac Lutheran Home, Fond du Lac, WI.

Born in Pasco, WA, Fr. Sewall graduated from the University of Minnesota. He served in the Army during World War II, and retired as a captain. Following his retirement, he was ordained a deacon in the Diocese of Minnesota in 1947, and served as a missionary on the White Earth Reservation. In 1959 he was ordained to the priesthood in the Diocese of Eau Claire. He was rector of Grace Church, Rice Lake, and vicar of St. Mark's, Barron, WI, 1959-64 and rector of Emmanuel, Miles City, and vicar of Ascension, Forsyth, MT, 1964-69. He returned to Rice Lake and retired in 1976. In the late 1970s he moved to the Fond du Lac area and served congregations in that diocese on an interim basis. Fr. Sewall is survived by two daughters, Janice Lindquist, of Eden Prairie, MN, and Jacqueline Hjeltn, of Cadott, WI; three sons, Thomas, of Fond du Lac, Richard, of Stillwater, MN, and David, of McMinnville, OR; 13 grandchildren and 15 great-grandchildren.

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Next week...

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CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME RECTOR: Trinity Episcopal Church, Parkersburg, West Virginia. Trinity Parkersburg is a historic church, with a congregation of 250, located on the banks of the Ohio River. The strength of our parish family has helped us grow and kept us financially stable. The completion of a \$750,000 stone restoration project is an example of the congregation's commitment to the parish. Blessed with an abundance of talent and leadership, most of our members are involved in church and community activities. Trinity employs a staff of four and has been the training ground for numerous deacons. A canon to the ordinary and a bishop are numbered among our last four rectors.

Parkersburg is a town of 35,000, surrounded by medium and small towns to create an appealing population center. We have a small city atmosphere, and are located two hours from Columbus and three hours from Pittsburgh. Wood County has an excellent school system, the cost of living is very affordable, and the crime rate is among the lowest in the nation. West Virginia is a beautiful state, offering a wide variety of outdoor recreational activities and many local cultural festivals and events.

We are seeking a partnership with an experienced rector with traditional beliefs, who can inspire and lead us to greater spiritual peace through learning, worship, prayer and service. If you wish to explore a ministry with us, please send your resume to:

The Rev. Cheryl Winter, Diocesan Deployment Officer, Diocese of West Virginia, PO Box 5400, Charleston, WV 25361. E-Mail: cwinter@wvdiocese.org

FULL-TIME DIRECTOR OF YOUTH/YOUTH MINISTER:

Lay or ordained. Vibrant and growing parish in the Diocese of Atlanta seeks staff member to focus on youth ministry, programs, and education. Core group of fifty-plus teens in place with dedicated lay volunteers and a history of having someone full-time to focus on this area of parish life. Write Rector, Christ Episcopal Church, 582 Walnut Street, Macon, GA 31201 or contact wesley@christchurchmacon.com and visit our website.

FULL-TIME DIRECTOR OF CHRISTIAN EDUCATION:

Christ Episcopal Church, Elizabeth City, NC, close to NC Outer Banks and Tidewater, VA. Close-knit, dedicated parish of 180 families seeks energetic, organized individual with shared vision to encourage spiritual growth of our young people through traditional, innovative programs and activities. Candidate must have a special insight for church and community affairs.

Recently voted "One of the Best Small Towns in America," this coastal Carolina hamlet has excellent outdoor recreation, refined culture, and is the home to outstanding educational resources. Find out why Elizabeth City is the "Harbor of Hospitality." Resumes to: Jeri Carson, Search Committee Chair, Christ Episcopal Church, 200 S. McMorrine Street, Elizabeth City, NC 27909. E-mail: jsc0226@yahoo.com.

FULL-TIME RECTOR: Church of the Good Shepherd, a historic, downtown church located in Rocky Mount, NC, is seeking a new rector.

We are a program church with a pastoral feel. Our strong, inclusive, and diverse congregation has kept us financially stable and is committed to service in the diocese. Our church staff consists of five full-time and one part-time employees, as well as a strong and enthusiastic lay support. Church of the Good Shepherd's ideal candidate will be an experienced rector who can deliver inspiring and meaningful sermons, help revitalize our Christian Education program, and foster year-round stewardship and augment church growth.

One hour east of Raleigh, and conveniently located to the Atlantic coast and the Blue Ridge Mountains, Rocky Mount is home to North Carolina Wesleyan College. Within a 75-mile radius of the city are such notable universities as Duke, North Carolina State and the University of North Carolina at Chapel Hill.

Interested parties should send an updated CDO profile and resume to: Search Committee, c/o Church of the Good Shepherd, PO Box 7791, Rocky Mount, NC 27801. Website: <http://www.churchofthegoodshepherdmt.org>.

POSITIONS OFFERED

CURATE: At Trinity Cathedral, a traditional parish, to work primarily with younger families and youth and Christian Education. Apply to the Dean, The Very Rev. John L. Hall, 121 West 12th Street, Davenport, Iowa 52803 or E-mail to davtrinitycath@aol.com.

ASSISTANT TO THE RECTOR: This growing congregation is seeking a priest to assist the rector full-time in pastoral ministry, adult Christian education, and with all aspects of worship. Successful candidates will have strong interpersonal and group facilitation skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling, multifaceted adult Christian education programs, and developing the parental educational component of our youth ministry. An interest in social and economic justice ministry programs is a positive factor. For information: The Rev. William Ort, Christ Church, 111 South Harrison Street, Easton, MD 21601 E-mail: fatherbill@christchurcheaston.org.

DIRECTOR OF DEVELOPMENT: Historic Bruton Parish Church in Williamsburg, Virginia, seeks full-time Director of Development possessing strong fundraising skills in Stewardship, Planned Giving and Capital Campaigns. The initial emphasis of the director's work will be in the area of Planned Giving. We are searching for a lay person committed to the Episcopal Church with well-honed self-starter skills, possessing excellent interpersonal talents and teaching, training and listening abilities. Person hired will be Bruton's first Director of Development and, therefore, needs at least three years' professional experience in the fundraising field.

Please send resume to Jack Rouzie, Development Director Search Committee Chairman, 121 Pinepoint Road, Williamsburg, VA 23185. E-mail: jrouzie@erols.com.

LAY YOUTH LEADER: Experienced, full-time lay youth leader for St. Paul's Episcopal Church, Indianapolis. We have a dynamic parish with a growing middle and high school youth ministry. We are seeking a 4-year commitment for this position. See our web site at www.stpaulsindy.org. Send resume to the Rev. Robin Myers, St. Paul's Episcopal Church, 10 W. 61st St., Indianapolis IN 46208, or rmyers@stpaulsindy.org.

YOUTH MINISTER: Wanted for a large parish in Fairfield County, CT. The parish is bursting at the seams with young people and families interested in growing our youth program with a full-time staff member. Experience is preferred but not necessary to apply. Please contact: The Rev. Maryetta M. Anschutz, Christ & Holy Trinity Church, Westport, CT (203) 227-0827 or maryetta.anschutz@christandholyltrinity.org.

PART-TIME PREIST: needed for pastoral ministry at The Falls Church, in Falls Church, Virginia, just inside the D.C. beltway. Ideal for someone who has "retired" from full-time paid ministry, but who loves pastoral ministry and wants to serve for several more years while enjoying our nation's capital! Please contact: The Rev. Rick Wright, (703) 532-7600 or E-mail: rwright@thefallschurch.org.

PART-TIME VICAR for Holy Trinity, Raton, NM. Small but dedicated congregation on Colorado border offers a lovely vicarage with utilities paid along with a small stipend to a "retired" priest. Please contact Fr. Art or Nilah Tripp at (505) 445-3990 or nilah@zianet.com.

ASSOCIATE RECTOR: St. David's Church in Wayne, Pennsylvania, is a growing, 2,700-member parish on the mission to know God in Jesus Christ and to make Christ known. We are seeking a full-time associate with preaching, teaching and pastoral gifts to share in this mission and to work closely with our youth ministry team and outreach ministries. Please send your resume and two sermons to The Very Reverend W. Frank Allen, Rector, St. David's Episcopal Church, 76.3 Valley Forge Road, Wayne, PA 19087 or email your packet to fallen@stdaidschurch.org.

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION: Trinity Cathedral Church of Saint John, Albuquerque, is seeking an organized and energetic full-time Director of Christian Education and Formation to develop, coordinate, oversee and staff all areas of children's ministry from preschool through high school. Programs already in place include LOGOS, Godly Play, Journey to Adulthood, and more. Other responsibilities include effectively administering programs to nurture and develop children and families in a life with Christ, as well as recruiting and nurturing volunteer and staff members. The successful candidate will also direct aspects of worship, Christian education, and administration.

Qualifications: Bachelor's degree in education or theology required; some seminary training preferred. 5+ years working experience in Christian Education - Episcopal Church environment preferred. Criminal background check required. Please mail resume and letter of interest before April 5, 2004, to the following: The Very Reverend Alan Dennis, Dean The Cathedral Church of Saint John 318 Silver Avenue S.W., P.O. Box 1246, Albuquerque, New Mexico 87103. For questions: (505) 247-1581. E-mail: dennis@stjohnsabbq.org. The Cathedral Church of Saint John is an equal opportunity employer. Website: www.stjohnsabbq.org.

ASSOCIATE PRIESTS - Newly appointed rector of Grace Church, New York City, seeks to have experienced clergy associates in place by September, 2004. Successful candidates will be well-grounded, solid individuals with strong personal boundaries and fluency in Anglican/Episcopal tradition. Emphasis will be on building a healthy community and growing the parish. Package includes competitive salary, spacious apartment and challenging ministry in the world's greatest city. E-mail resumes to the Rev. J. Donald Waring, rector@one.net.

PART-TIME OR RETIRED PRIEST: Long Beach Island (LBI), NJ: St. Peter's at the Light is not the largest of parishes, but we are one that offers a potential candidate a unique opportunity of employment. Built in 1884, St. Peter's is a historic and artistic edifice that is virtually unchanged from its original concept. There is an adjacent Parish House, Memorial Garden and nearby vicarage. Located at the northern tip of Long Beach Island, in the resort community of Barnegat Light, St. Peter's is 117 hours from Philadelphia, 2 hours from NYC and 45 minutes from Atlantic City. We are looking for a part-time or retired priest who can readily adapt to our seasonal changes where church attendance does fluctuate. Those who worship at St. Peter's have been very fortunate to enjoy an atmosphere that puts one in mind of earlier times when life was not as complex.

To that end, we are anxious to work with a priest who is proactive, innovative individual who will provide evangelical leadership and guidance to enable the congregation to successfully recruit new members, a priest who will administer to those members on our parish prayer list and will have ecumenical and community involvement. Please send resumes to: Clergy Search, St. Peter's at the Light, 7th & Central Avenue, PO Box 428, Barnegat Light, NJ 08008. E-mail: stpeterlight@juno.com

WANTED

WANTED: Old hymnals. New church is looking for a donation of 1940 Episcopal hymnals that may be sitting in a closet in your church. Would like 50 to 100. We'll pay shipping. Please call The Rev. Russell Burchard (retired) at (706) 216-4912 or E-mail to: churchofthepostles@alltel.net.

WORKSHOPS

ICON WRITING WORKSHOP: All Saints Episcopal Church, Omaha, Nebraska. June 21 - June 26, 2004. Directed by Vladislav Andrejev, master iconographer. For information call Jane Tan Creti @ (402) 397-3059. E-mail: janeandredi@aol.com.

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www.stclares.org

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noon also. Sat Mass 9:30, C 5-8:30. MP 6:45 (ex Sat), EP
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Mat. 10 Eu

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H Eu Daily (ex Sat) christissavior@lvcm.com

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www.allsouls-cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

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3.



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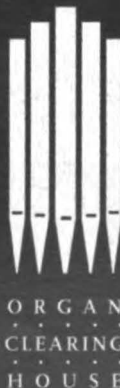
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1. Christian Reformed Church, South Bend, IN. Organ by Wm. A. Johnson (Opus 603, 1883), dedicated November 2003. Renovated and installed by David E. Wallace & Co.

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