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Volume 2:30 Number 13

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.

THIS WEEK



On the Cover

Graduating Head Chorister Kadia Wormley, Cathedral Choir School of Delaware, St. John's Cathedral, Wilmington.

Tony Allen photo

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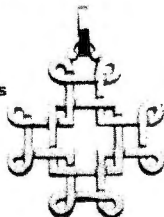


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SUNDAY'S READINGS

No Proof, Ever

'You have not seen him, yet you love him' (1 Pet. 1:8)

The Second Sunday of Easter (Year A), April 3, 2005

BCP: Acts 2:14a,22-32 or Gen. 8:6-16; 9:8-16; Psalm 111 or 118:19-24; 1 Pet. 1:3-9 or Acts 2:14a,22-32; John 20:19-31

RCL: Acts 2:14a, 22-32; Psalm 16; 1 Pet. 1:3-9; John 20:19-31

The second Sunday of Easter, frequently called "Thomas Sunday," presents us with the "next step" after the resurrection of Jesus. We are called — no, we are pressed hard — to believe in the resurrection. Often the example of Thomas is presented in order to comfort people who have doubts in the resurrection. Such teaching not only misses the point, it is diametrically opposed to it.

It is true that some people who go to church don't believe that Jesus is really risen from the dead, but that state of unbelief is never, anywhere in scripture, allowed to sit comfortably. On the contrary, Thomas was upbraided by Jesus for not believing until he had proof. "Up to 500 believers at the same time" saw Jesus risen, according to Paul in 1 Corinthians 15:6. This is apparently the largest number of believers who ever saw the risen Lord. Yet more than 2 billion people today claim to be Christians, not to mention the population of believers of previous generations. God's standard is obviously that people are to believe without proof. "Blessed are those who have not seen and yet believe" (John 20:29) is undeniably the normal way of coming to belief.

Why should Thomas be specifically reprimanded by Jesus for failure to

believe? Because he had a community of believers among whom to live for "eight days." Not one of those who had seen or heard of the empty tomb believed that Jesus was risen until they had seen him. In that Thomas was not unique — but he was the first to live in a community of believers, and to Jesus that ought to have been convincing enough for Thomas to believe. This was Thomas' particular calling. Jesus could not have appeared to the 10 on that first evening, looked around, and asked, "Where's Thomas?" Our God gives us the dignity of offering ourselves to him of our own free will, for only offerings freely made have value. Yet he urges us tenaciously always to choose him. We are always urged to choose him "on trust" — that is, without proof, for true love never needs proof. Indeed, love is insulted and cheapened if proof is required. There is, however, compelling evidence for the resurrection — something that Thomas had and every generation has had since. Peter describes a believing community in the lesson from his first epistle, the kind of community that draws in all who seek love, confidence, hope and joy. The first evidence for the truth of the resurrection is a community of believers.

Look It Up

What is the "seal" Peter offers in his appeal to the crowd on Pentecost when he urges them to believe that Jesus is the Messiah, risen from the dead? (Acts 2:32)

Think About It

How does the lesson from Genesis match the rest of the lessons appointed for Thomas Sunday?

Next Sunday

The Third Sunday of Easter (Year A), April 10, 2005

BCP: Acts 2:14a,36-47 or Isaiah 43:1-12; Psalm 116 or 116:10-17; 1 Peter 1:17-23 or Acts 2:14a,36-47; Luke 24:13-35

RCL: Acts 2:14a, 36-41; Psalm 116:1-3,10-17; 1 Peter 1:17-23; Luke 24:13-35

SHARPS, FLATS & NATURALS

Singing and Prayer

HARC: Inside Chants. Ruth Cunningham and Ana Hernandez. AnaHer@aol.com; ruth@ruthcunningham.com.

CHANTS, HYMNS AND DANCES. Anja Lechner, violoncello, Vassilis Tsabropoulos, piano. ECM New Series. B0003036-02. www.ecmrecords.com.

THE ORIGIN OF FIRE: Music and Visions of Hildegard von Bingen. Anonymous 4. harmonia mundi 907327. www.harmoniamundi.com.

Chant may well be the oldest form of musical expression, a primordial humming to ancient gods, a calming, centering sound.

Ana Hernandez' and Ruth Cunningham's selections from Jewish and Christian, Hindu and Buddhist traditions "sing in us even after we think we've stopped making sounds, moving us toward ceaseless prayer." The two rich voices, contralto and soprano, twine round each other in mantras and psalms.

The cello sings nearer to the human voice than perhaps any other instrument. In Festeburgkirche, Frankfurt am Main, cellist Anja Lechner and pianist Vassilis Tsabropoulos play Georges Gurdjieff's *Chant from a Holy Book, Assyrian Women Mourners, Woman's Prayer* and others. Gurdjieff was probably born in 1877 at the border of Armenia and Turkey, and "sang in the choir of the local Russian Orthodox church... Philosopher, reconciler of science and esoteric lore, a seeker after truths that linked a multiplicity of spiritual traditions." The several influences are heard in this beautiful recording.

Anonymous 4, alas, has disbanded after a glorious career, and in this, likely their final recording, they return to the music of 12th-century abbess Hildegard von Bingen. Here are hymns and antiphons, and the visions she began to experience at 5 years old: *The fire of creation, Wisdom and her sisters, the fiery spirit, love.* This, from Marsha Genensky, Susan Hellauer, Jacqueline Horner, and Johanna Maria Rose, is music Hildegard "and her convent sisters would have heard and sung every day."

Thank you, ladies. We'll miss you.

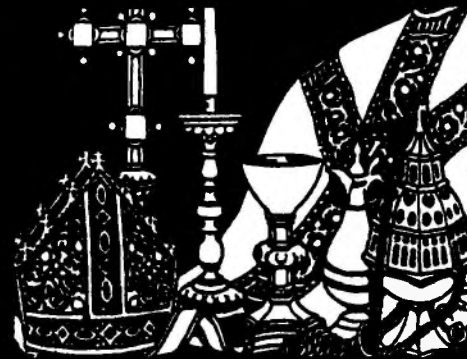
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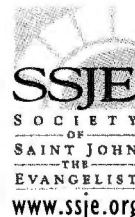
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Musicians and Clergy Working Together

By Carol Doran

The Anglican Musicians' Seminary Music Initiative (AMSMI) convened an ecumenical gathering of 30 clergy and musicians Jan. 24-26, funded by the Louisville Institute (a Lilly Endowment program) to consider the pastor's role in building healthy and effective music programs. The Rev. Thomas G. Long, a nationally known preacher, teacher and author, was the group's convener.

Since its inception in 2001, the work of AMSMI, a task force of the Association of Anglican Musicians (AAM), has pursued two paths. One consists primarily of establishing communications and supporting relationships among musicians who teach in the 11 accredited Episcopal seminaries. The other path focuses on the outcome of effective clergy musical formation: vital churches in which music is a means of transformation. Members of the AMSMI task force are chair Carol Doran, of Virginia Theological Seminary; the Rev. John L. Hooker, of Tucson, Ariz.; and William Bradley Roberts, music director of St. John's Church, Lafayette Square, Washington, D.C.

Drawing on their own experiences of revitalizing congregations, the church leaders who attended the Louisville Consultation discussed the distinctive creativity that develops when pastors and musicians work together effectively. Such collaborative ministries are based on liturgical tradition as well as innovation. They are sensitive to the culture of the congregation and honor the particularity of each setting and each group of people. The group discussed ways that larger numbers of pastors and musicians could be enabled to work together to develop creative liturgy and music that will support vibrant worship and open the riches of the gospel for all to share.

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working relationship, too often missing between clergy and musicians, now is being lived out as a creative center of leadership in many vibrant congregations. The Louisville Statement encourages seminaries, dioceses and churches to take their appropriate parts in new ways that enable congregations to claim this life-giving alliance for leadership.

The statement calls for:

- A review of seminary and music school processes with a goal of better preparing worship leaders for mutual ministry.
- Clergy and musician associations to explore opportunities for sharing.
- Judicatories to consider the development of church musicians as well as clergy as they plan conferences and seminars.
- Congregations to equip, support and require their worship leaders to celebrate the good news of Jesus Christ, to reach deeply into the experience of the living God, to draw generously on the diverse riches of tradition and to continue the miracles of Cana.

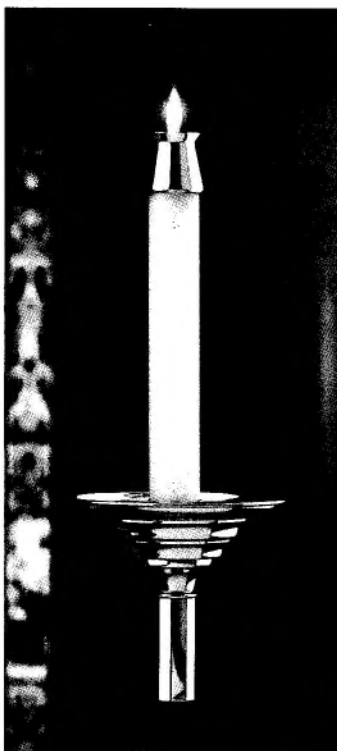
Dr. Hancock Commended

Gerre Hancock, organist and choir master emeritus, St. Thomas' Church Fifth Avenue, New York City, recently was awarded the Cross of St. Augustine by the Archbishop of Canterbury, the Most Rev. Rowan Williams, in Lambeth Palace Chapel.

The Cross of St. Augustine, a medalion bearing the cross of Canterbury on the front and an engraving of the chair of St. Augustine in Canterbury Cathedral on the reverse, was founded by Archbishop Michael Ramsey, and first awarded by him in 1965, Archbishop Williams explained in his introductory remarks. Originally presented to foreign dignitaries "who had contributed conspicuously to advancing ecumenical relations," it has more recently been awarded "to people who have given outstanding service within the Church of England and the Anglican Communion as a whole."

The commendation reads in part: "Dr. Gerre Hancock ... is among the most respected musicians in the Anglican Communion..."

Dr. Hancock joins a select group. As Archbishop Williams noted, "there are only about 150 holders of this Cross."



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Bishops Declare 'Time for Healing'

The bishops of the Episcopal Church agreed on March 15 to a temporary moratorium on all episcopal consecrations as part of a six-point "Covenant Statement" designed "to contribute to a time for healing and for the educational process called for in the Windsor Report." Elections for bishops in the dioceses of California, Central Ecuador, El Camino Real, South Carolina, Southern Ohio, Southwest Florida, Tennessee, and West Texas (suffragan) will be affected.

By endorsing the covenant, the Episcopal Church "is technically and temporarily in compliance" with the Windsor Report, Bishop John Howe of Central Florida explained to THE LIVING CHURCH. By withholding their consents from all consecrations, the bishops argued that they were only being fair.

"We believe that Christian community requires us to share the burdens of such forbearance; thus it must pertain to all elections of bishops in the Episcopal Church."

- from the Covenant

Allen near Navasota, Texas. The meeting was closed to visitors and the press.

The covenant seeks to reaffirm the Church's intent to "remain in communion with the Archbishop of Canterbury and to participate fully" in the life of the Anglican Communion and took form early in the meeting after Bishops Bertram N. Herlong of Tennessee and John B. Lipscomb of Southwest Florida invited Bishop John B. Chane of Washington to join them in seeking to find a compromise.

Plenary discussion on a response to the Windsor Report began in earnest on March 11 as all sides laid out their respective positions and a number of bishops stressed their desire to seek a common mind. One bishop used the metaphor of a "sailing ship" to describe the house, arguing that opposing forces of wind and ballast need be kept in check to prevent the ship from capsizing—arguing that both sides needed the other to be the true Church.

Later that day, Bishop V. Gene Robinson of New Hampshire suggested a line of advance first raised by retired Bishop Otis Charles of Utah, [TLC, Dec. 12] that should a

What the bishops said:

1. We reaffirm our desire to remain in communion with other Anglican provinces and with the Archbishop of Canterbury.

2. We express our "deep regret" for the pain others have experienced from the actions of the 2003 General Convention, and we offer "our sincerest apology and repentance" for failing to consult with other Anglicans before taking such actions.

3. We pledge to withhold consent to the consecration of any person elected to the episcopate until the General Convention of 2006.

4. We pledge "not to authorize any public rites for the blessing of same-sex unions, and we will not bless any such unions," at least until General Convention of 2006.

5. We pledge "not to cross diocesan boundaries to provide episcopal ministry."

6. We defer to the Anglican Consultative Council (ACC) and the Executive Council to deliberate on the matter of withdrawing delegates from ACC meetings.

ban be enacted, it be extended to all prospective bishops and not just "gay" bishops.

Eventually, the working group presented its six-point plan, and following considerable discussion it was finalized and adopted by a near unanimous vote.

'Out for Blood'

The deliberations were not without stress. In remarks at the opening of the meeting, Presiding Bishop Frank T. Griswold identified by name six Episcopalians for having detrimentally influenced the course of the recent primates' meeting in Northern Ireland [TLC, March 20].

The devil is a liar and the father of lies and the devil was certainly moving about Dromantine, the site of the primates' meeting in Northern Ireland, the Presiding Bishop said, according to accounts from several bishops who spoke to TLC on the condition that their names not be revealed. The primates were "out for blood," Bishop Griswold told the bishops.

The Rt. Rev. Robert Duncan, Bishop of Pittsburgh; the Rev. Canon Bill Atwood, general secretary of the Ekklesia Society; the Rev. Canon Martyn Minns, rector of Truro Parish, Fairfax, Va.; the Rev. Canon David Anderson, president of the American Anglican Council; the Rev. Canon Kendall Harmon, canon theologian of the Diocese of South Carolina; and Diane Knippers, president of the Institute

(Continued on next page)



School of Theology photo

The Very Rev. William S. Stafford (center) processes to All Saints' Chapel at the service for his installation as 13th dean of the School of Theology at the University of the South in Sewanee, Tenn., on Jan. 25. With Dean Stafford are (left to right) the Rev. Charles Dubois and the Rev. William Hethcock, emeriti professors; Linda Lankewicz, university provost; Joel Cunningham, university vice chancellor, and the Rev. Roger Allen, seminary senior from the Diocese of Louisiana.

New Slate of Deputies

A tabulation error marred elections for clerical deputies and alternates at the annual council of the Diocese of **Nebraska** last fall at the Gering Convention Center. Following a recount the diocesan chancellor issued a corrected roster of deputies.

In a letter to the diocese written in December, the Rt. Rev. Joe G. Burnett, Bishop of Nebraska, wrote "one of the candidates for deputy to General Convention raised a question following the council about the constitutional adequacy of the procedure for electing deputies and alternates to General Convention."

Bishop Burnett said he had asked the Elections Committee to investigate and in the course of its inquiry found the error. Diocesan Chancellor D.C. Bradford reported that after retabulation, a new slate of clerical deputies and alternates had been returned.

The wider concerns of the Anglican Communion had minimal impact on council, as Bishop Burnett told the *Lincoln Journal Star* that he had heard little from his clergy about the recently released Windsor Report. "My own personal opinion is that the Episcopal Church is not going to renounce or go back on decisions it has made, but will move ahead, seeking to be faithful to the gospel in our cultural setting," he said.

ACC to Hear from U.S. and Canadian Churches

The chairman of the Anglican Consultative Council has promised that the June 21-29 meeting in Nottingham, England, will include time for the Episcopal Church and the Anglican Church of Canada to set out the rationale behind recent changes to teaching on sexual morality. Time has also been set aside to initiate the listening and study process on homosexuality called for at the 1998 Lambeth Conference, said the Rt. Rev. John Paterson, Bishop of Auckland in the Anglican Church in Aotearoa, New Zealand and Polynesia.

"I have asked the design group to include in our program an opportunity for a consultation at which the major input will come from members of the

Episcopal Church and the Anglican Church of Canada, and it is hoped that delegates from other parts of the Communion will contribute also," Bishop Paterson told the Anglican Communion News Service.

Bishop Paterson said the primates' requests, which include among other items a suggestion that the Episcopal Church and the Anglican Church of Canada voluntarily withdraw their ACC representatives, contained in a recent communiqué raise questions "about the inter-relationship between the various Instruments of Unity" and that issue will also need to be examined "in light of the Windsor Report at our next meeting."

(**Bishops** - continued from previous page) for Religion and Democracy, were singled out for opprobrium by the Presiding Bishop for their behind-the-scenes roles at Dromantine.

Not present during the Presiding Bishop's remarks, Bishop Duncan was allowed a point of personal privilege to respond to the Presiding Bishop's charges. Bishop Duncan told the House of Bishops he had not manipulated the global south primates nor used nefarious means to influence their deliberations. After Bishop Duncan finished, Bishop Robinson said, "I don't believe a word of what you said. I just can't believe you," and

repeated the charges of inappropriate meddling that had been leveled by the Presiding Bishop.

The senior diocesan, the Rt. Rev. William Swing, Bishop of California, noted that the exchange between bishops Duncan and Robinson was illustrative of the personal dynamics dividing the House of Bishops. In a private exchange after the session, Bishop Robinson explained to Bishop Duncan that he did not consider him to be a liar. Bishop Robinson, according to Bishop Duncan, said he did not believe him because there is not much trust in the current environment.

(The Rev.) George Conger

No More Apologies

The Rt. Rev. Stacy F. Sauls, Bishop of **Lexington**, sought to get matters back on track with an address to the diocesan convention that brought clergy and lay deputies to their feet in applause. Convention was held Feb. 17-18 at Christ Church Cathedral in Lexington.

"I am tired of apologizing for the General Convention of 2003. You will not hear me do it again," Bishop Sauls said. "I will acknowledge that it is possible that we did the wrong thing. What I know for a fact is that, to the

(Continued on next page)

(Lexington - continued from previous page)

extent anyone made a mistake, no one did so with any intent other than being a faithful follower of Christ, and I do not believe that even God asks more than that."

Acknowledging that controversy over homosexuality had occupied a considerable part of his time recently, Bishops Sauls told convention that he was not forcing anyone to agree with his position, but rather asking everyone to make room for those who disagree. "I am making a simple proposal," Bishop Sauls said. "Dearest people of God, we have work to do. Let us get on with it. Keep talking to

each other. Keep arguing with each other. That is what Anglicans do. But stop trying to hurt each other. That is not what Christians do."

Bishop Sauls proposed a new mission strategy based on the parable that Jesus told regarding the dinner guests who spurned their invitation. He informed the convention that the former home of the Church of the Apostles has been used continually for an Episcopal Church Eucharist and then introduced a new congregation, All Saints' Church of Lexington. Currently meeting at the location of the former parish, All Saints' is a congregation of young adults with elected leadership ranging in age from early 20s to early 30s.

Calgary Bishop Resigns

Failure of Fund-raising Effort for New Church Triggers Decision

The Bishop of Calgary has resigned in the midst of a heated controversy with his clergy and lay leaders over the structure of the Anglican Church in southern Alberta, Canada.

Writing on March 8 that he had "been engaged in the past few weeks in multiple conversations regarding what direction in leadership is in the best interest of the diocese," the Rt. Rev. Barry C.B. Hollowell announced his "intent to resign" effective Aug. 31.

Born and raised in the United States, Bishop Hollowell graduated from the Episcopal Theological Seminary and served as a deacon in the Diocese of Northern Indiana before taking a post in Canada in 1974.

Elected Bishop of Calgary in 1999, Bishop Hollowell sought to revitalize the predominantly rural diocese through structural innovations. Last year he closed three Calgary parishes and revoked the cathedral designation of the Church of the Redeemer in downtown Calgary.

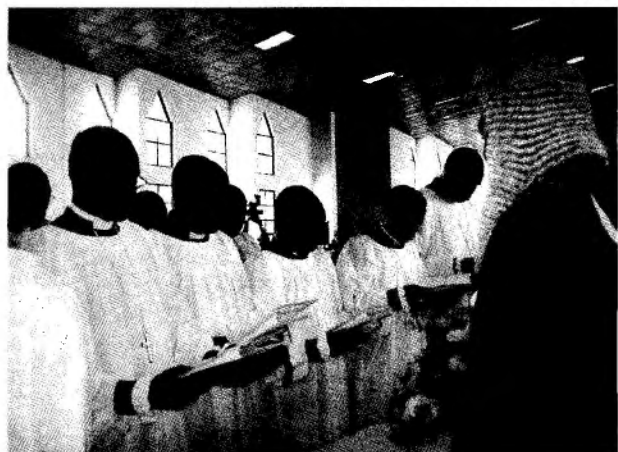
While amalgamating marginal neighborhood churches, Bishop Hollowell invested \$600,000 in building a "mega church" for the diocese: Holy Trinity in suburban Hidden Valley. The subsequent failure of Holy Trinity's fund-raising drive, clergy layoffs, church closures and an emphasis on "big box" suburban churches provoked a backlash within the diocese, prompting Bishop Hollowell's resignation.

"When I first discerned a call to ordained ministry, it was pastoral ministry that provided the initial and sustaining place of call," Bishop Hollowell said. "It is back to pastoral ministry that I now seek to return."



Anglican Church of Nigeria Communications Department photos

The Cathedral Church of the Advent in Abuja was filled beyond its 3,500-seat capacity for the consecration of 10 new bishops of the Anglican Church of Nigeria, on March 13. Creation of new dioceses has been a major initiative under the leadership of the Most Rev. Peter J. Akinola, Primate and Bishop of Abuja, who presided during the more than three-hour-long service which also formalized the creation of nine new missionary dioceses in the 26-year-old province of the Anglican Communion.



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www.livingchurch.org



Miss Wormley (back, third from left) with a number of younger choristers on the day of their "promotion ceremony."

Growing Up as a Chorister

By Kadia Wormley

I am head chorister at the Cathedral Choir School of Delaware. This school has shaped the person I am today and the person I will be tomorrow.

My journey with the Cathedral of St. John has brought me from childhood to the brink of adulthood. I have always loved to sing, so this interest drew me to the choir school and the cathedral. I used to march around the house belting out commercial jingles with all the enthusiasm a child can generate. Looking for an outlet for my enthusiasm, my mother found the Cathedral Choir School of Delaware. I was 10 years old when I walked into the wood-paneled rehearsal room for my audition. Despite artistic director Dr. (Darryl)

Roland's amiability, I remember being very nervous. I was only used to singing in front of my family, and I had almost no idea how to read the sheet music he had set before me.

I was accepted into the school and was soon attending rehearsals several times a week as a treble — a young soprano. In the first practice, I was naturally lost in the unintelligible notations and marks on the music, but Dr. Roland put me next to an older chorister who helped me to find the right pieces and follow along. I learned how to read music and before long, I was the one helping new choristers interpret the score.

Participating in the Cathedral Choir School for the past seven years has taught me more than just how to appreciate and perform liturgical masterpieces. (My favorite is *Ave verum Corpus*, by Edward Elgar.) Joining the Cathedral Choir School is like attending a different kind of school, one with a higher purpose, in which you learn alongside people of all ages, and no matter how far you advance there is still more to absorb. Dr. Roland has taught all of the choristers that what benefits the group as a whole takes precedence over

individual concerns. I can take this principle with me wherever I go in life and benefit greatly from it.

Working with so many talented young choristers has tested my patience, but also shown me what it is like to have little sisters and brothers.

The choristers are well behaved for people their age, but there are occasionally some unusual admonishments I have to deliver. For instance, while rehearsing for the Delaware Diocesan Choir Festival, three female choristers gave out little shrieks and jumped away from their positions momentarily. We were being led by a guest conductor, Dan Moriarty, who seemed puzzled by their strange behavior. I leaned forward and asked the girls what was wrong. It

(Continued on next page)

I learned how to read music and before long, I was the one helping new choristers interpret the score.

(Continued from previous page)
 turned out one of the younger boys in the choir had brought in a large rubber cockroach and placed it strategically to scare all three girls at the same time. I confiscated it for the rest of the practice and made him promise not to bring any more fake bugs to choir rehearsals.

Another time I had to laugh while correcting a chorister was when a young girl strayed away from the others between choir rehearsal and a church service. I noticed she was missing and went looking for her. She was in the kitchen with a paper cup full of coffee, looking very proud to be sipping the same beverage as the adults. I told her that choristers are not allowed to drink coffee in their choir robes. She quickly replied, "But it's not coffee! It's decaf!"

I have also come to rely upon the guidance and strength of the adult choristers who sing in the choir with us on Sundays. Spiritual role models like Dean Peggy Patterson have inspired me and taught me not only through sermons but through consistent examples of kindness and humor. I cannot count the number of times that while sitting in the choir stall I have felt a physical response to what I sensed was the concrete truth. I cannot imagine taking part in so many church services without coming to profound realizations about who we are and where we are headed.

Dr. Roland will always be my favorite teacher. His passion for music, his patience with his students, and his upbeat attitude (which falters only if you are late to Sunday morning rehearsal), demonstrate what true dedication is. I only pray that I find a career in which I can have as much zeal.

Dr. Roland encourages choristers to participate in many different forms of leadership, but in the Royal School of Church Music (RSCM) tradition, the primary leadership

role is as head chorister. At 13 years of age I had the honor of being selected head chorister. Four years later, I am still head chorister, but I also have another leadership role in the church as a member of the vestry. I was nominated last year and serve on the cathedral's vestry as a full-fledged voting member. Soon I will be at the end of my term in both these roles. In early June, I will graduate from high school

I told her that choristers are not allowed to drink coffee in their choir robes. She quickly replied, "But it's not coffee! It's decaf!"

and probably attend an out-of-state university. This means I will not be able to attend services at the cathedral on a regular basis.

As I reflect on the Cathedral Church of St. John, the first church that I have ever attended regularly and grown to love, I have come to view my experiences and memories as different pieces to a beautiful stained glass window. A few pieces of glass may seem dominant with brighter colors that leave distinct pools of color on the floor, but in truth, each crystal is necessary to create a balanced, beautiful impression. Although I will always be able to recall some occasions vividly, every church service has added to the array of enlightening experiences that I will be able to reflect upon my entire life. □

For more information about the Cathedral Choir School of Delaware call 302-654-6279, or visit www.cathedralchoirschoolde.org.



B. Proud Photography

Miss Wormley became head chorister at age 13, and soon will graduate from high school.



Tony Allen photo

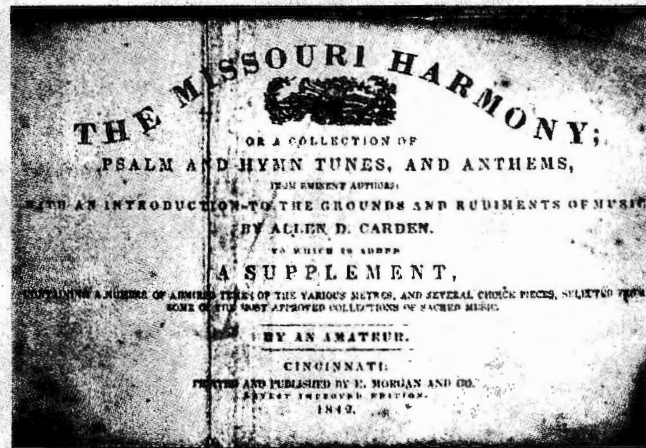
By P. Dan Brittain

The Missouri Harmony was one of the most popular of the U.S. frontier four-shape religious tunebooks. It ran through 10 editions from 1820 to 1850. It was probably one of the books familiar to Abraham Lincoln. It included tunes well known to us such as *Old 100th* and *Coronation*. It also contained tunes by New England composers William Billings and Daniel Reed, tunes from the West Gallery tradition, and tunes from the Anglo-Celtic oral tradition.

Beginning with Smith and Little's *Easy Instructor* in 1805, a system arose of teaching sight reading which employed four different shapes, representing degrees of the musical scale (the scale being fa, sol, la, fa sol, la with mi as the leading tone). Of the four-shape books, only *The Sacred Harp* survives today with both current editions and regular use. William Walker's *Southern Harmony* is used in reprint form. The key to the survival of *The Sacred Harp*, other than the love of the singers for their respective books, is keeping much of the old material with little change and adding new material in a style consistent with the old.

The website of Jesse Pearlman Karlsberg, one of many on the subject, describes the practice: "Shape note music is a form of participatory unaccompanied group singing that has been continuously practiced in the United States for over 200 years. At a shape note singing, participants sit facing inward in a hollow square formation and take turns selecting songs from oblong tunebooks and leading them by beating tempo while standing in the middle of the square. The music features raw harmony, driving rhythms, and full-throated, full-volume, enthusiastic singing."

Both singing groups and recordings are widely available. Anonymous 4,



MISSOURI HARMONY

Reviving Some 19th-century Gems in Shape-Note Singing

the quartet famed for its interpretations of medieval chant, broke tradition with their penultimate recording *American Angels: Songs of Hope, Redemption, and Glory* (Harmonia Mundi HMU 907326). These shape-note and gospel songs explore "the roots of Anglo-American sacred music." The film *Cold Mountain* features the characters singing "I'm Going Home" from their *Sacred Harp* hymnals when they are interrupted with news that the Civil War has begun.

Seven-shape books are mostly in the newer southern gospel style, though William Walker's *Christian Harmony* survives both as a reprint and as a revised version; the *New Harp of Columbia* is used in east Tennessee in a reprint edition and the *Harmonia Sacra*, a Mennonite seven-shape book, also descends from this tradition.

Musical tastes change over time and the strong angular and sparse har-

monies (not to mention harmonic voice leading that "violated the rules") strongly prevalent in *Missouri Harmony* and the other four-shape books, gave way to the sweeter sound of Lowell Mason and "correct harmony." With few copies available, *Missouri Harmony* fell into disuse.

There has been an active Sacred Harp singing group in the St. Louis area since 1983. One of the desires of the St. Louis singers was to be able to sing from the *Missouri Harmony* once again. The project began in 1990 with a rough plan to reprint the book. The original was printed on a porous paper, the 19th-century typography gave blurry notes, difficult to read words, poor text

underlay, and the frequent use of part of the first line of text followed by "& C," (many texts were familiar to the singers of the day and would not have been difficult then to supply the rest of the verse). All in all, good for the academic to have an available edition; poor for the person who just wanted to sing from the book.

The need was partially filled by Dan Gibbons, who engraved a booklet with several of the gems from the

'Shape note music is a form of participatory unaccompanied group singing that has been continuously practiced in the United States for over 200 years.'

original book. The booklet was intended as a loaner to be used at local singings, but quickly singers wanted their own copy. As it was so much easier to read than the facsimile, this booklet became the de facto

(Continued on page 20)

Thomas, the Twin

Disciple, Doubter and Missionary

By Lawrence N. Crumb

I'd like to take you to a church where Thomas is the patron saint. The church exists only in my mind, but I have an exact mental picture of it, or at least of the wall behind the altar. On that wall is a painting — not just a single painting, but a triptych, with a large frame in the middle and a smaller frame on each side. And because the church is dedicated to St. Thomas, each frame in the triptych tells a different story about the saint.

The frame on the left depicts the calling of Thomas to be a disciple. The gospels don't give any details on the subject, unlike that of the brothers Peter and Andrew (albeit with different details in different gospels); or that of the other pair of brothers, James and John, the sons of Zebedee; or the dramatic call of Matthew the publican, also known as Levi, from the very act of counting his inflated taxes. So the artist has used considerable license and allowed free rein to the imagination.

One of the few things we do know is that his name wasn't Thomas. That was a nickname that means "The Twin." And since we know that Jesus called two pairs of brothers, why not a third pair who were not only brothers but twins? There have been many studies of identical twins, and to what extent they are the same and to what extent different. As our painter sees them, Thomas and his twin are alike in height, physique, and features, although their different facial expressions and bodily attitudes reflect the different personalities they have developed. Jesus extends the same call to both, but one holds back, a skeptical frown on his face, while the other rushes forward, an eager expression on his radiant face, to embrace the challenge. At this point, it is the other brother who is the doubter. Perhaps he was the manager of a successful family business that they had inherited jointly, and does not want to risk security for what seems like a dubious venture. Perhaps he was the inspiration for the story of the "young man" who was called by Jesus but "went away grieving, for he had many possessions" (Matt. 19:22; Mark 10:22).

The central frame of the triptych, larger than the other two, depicts the action in the gospel for the Second Sunday of Easter. It is the one place where the gospels do more than include Thomas in a list. Here the artist has been given more to go on, but the composition is still a little tricky, for the encounter of Thomas with the risen Christ has to be given sufficient prominence, while not obscuring the fact that the other disciples were also present.

Another delicate balance for the painter to maintain is

the depiction of Jesus' body, recognizable to the point of the nail prints yet not always recognized; able to pass through locked doors yet able to eat and drink. And how to depict Thomas, who is both "bad boy" and hero of the story? And just where was he a week earlier, when the others were gathered together without him? I think I know. I think he was with his twin brother, saying, "Maybe you were right, after all, and I was wrong." And yet, the difference in their two personalities was such that he was now here, if only on the outside chance that the other disciples might be right. What is the expression on his face that the artist has given him? Is it surprise, remorse, or rejoicing? I think it is the last, perhaps with some undertones of the other two, if that is possible.

And what is the proximity of his body to that of Jesus? Is he shown "put[ting] his finger in the mark of the nails and [his] hand in [Jesus'] side," as he had said he would have to do in order to believe? One of the great unanswered mysteries of the gospels is

whether he actually did. I think not. I think that, despite his previous assertion, he didn't need to in the actual event. Whether it was the mere sight of Jesus, or the sound of his voice saying the familiar "Shalom" ["Peace be with you"], or the invitation that repeated Thomas's words to the other disciples, at some point it was enough for Thomas; his resistance melted, and all he could do was exclaim, "My Lord and my God!"

The third frame, the one on the right, depicts the Thomas of legend, the missionary to India and founder of the Mar Thoma Church, named for him and still in existence. Here we see Thomas as a venerable old man, the beloved patriarch of his followers. He

is depicted as sitting in the shade of a large tree, telling a story about his beloved Master. Perhaps it is his favorite, the parable of the Good Samaritan, which the people never tire of hearing.

Following the moral of the story, a small group of young men bring to him the half-dead body of an elderly merchant whose richly laden ship was just blown onto their Malabar coast. They do so from the love of humanity that Thomas has taught them with this story, but also because of the strangely familiar features of the aged merchant's face. And thus the story of the triptych comes full circle, and the long-estranged twins are reunited at last. □

The Rev. Lawrence N. Crumb is a retired priest of the Diocese of Oregon. He lives in Eugene, Ore.



The Incredulity of St. Thomas, by Rembrandt (Pushkin Museum, Moscow)

Not a Suspension

I am not too proud to admit that when I read something, I don't always interpret what I've read in the same way as others. It happens all the time in our Bible study group, and sometimes when I share a manuscript I've just read with other editors here. Usually when that happens, I'll try to go back and read that matter a second time in an often-futile quest for clarity. Sometimes a second reading proves helpful, for I may have read too quickly the first time around, or not allowed the contents to sink in.

The communiqué from the meeting of Anglican primates [TLC, March 20] is a good example. It was handed to me one day as I was leaving the office, and I gave it a cursory examination quickly in the car before beginning my homeward journey. I read it a second time later that evening to try to absorb the details. Now I've found it necessary to read the document a third time, for what I've been reading elsewhere is not what I got from the communiqué.

If one were to rely on secular newspapers, one would get the impression that the Episcopal Church had been suspended from the Anglican Communion. Knowing that the primates do not possess that sort of power, I noticed with great interest that several newspapers used the word "suspend" to describe how the primates dealt with the Episcopal Church and the Anglican Church of Canada. It appeared in headlines and it showed up in the articles. My third reading of the primates' communication did not agree with that assessment.

Some of the religious media made the same mistake. "North American Churches suspended from Communion" screamed a headline in *Church of England Newspaper*. The opening paragraph was less emphatic: "The American and Canadian Churches were effectively suspended from the Anglican Communion," the article reported.

Perhaps even the primates were confused. In his statement on the primates' communiqué, Archbishop Henry Orombi of Uganda wrote: "In our Ireland meeting the primates suspended the Episcopal Church of America and

the Canadian Church until they repent."

Statements like these have confused grassroots Episcopalians and Anglicans. One letter to the editor of this magazine railed on for nearly three pages about how arrogant it was of the primates to suspend the Episcopal Church. And a priest telephoned to inquire if the news he had read was accurate.

Just to set the record straight, the primates did not suspend the Episcopal Church nor did they recommend a suspension. What they did was ask the Episcopal Church and the Anglican

Church of Canada to voluntarily withdraw their representatives to meetings of the Anglican Consultative Council (ACC). Given the fact that this body meets only about every three years, that's not even a slap on the wrist — especially because those North American churches have been asked to have representatives appear before the ACC when it meets next, in June, to explain the justification for their churches' actions regarding the New Hampshire consecration and same-sex blessings.

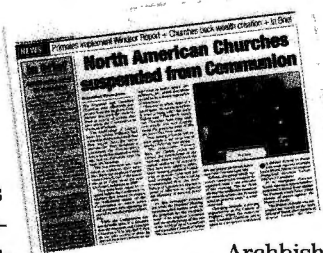
Depending upon how the Episcopal Church eventually decides to respond to the Windsor Report (we probably won't know that at least until the 75th General Convention is concluded in June 2006), the primates could call for a temporary sus-

pension of the North American churches from the Anglican Communion. By the time such a recommendation could take place, there could be a complete realignment of the Anglican Communion, or some of the member churches could have drifted off on their own.

We need to remember that no matter how many recommendations or statements are made by the primates, they do not have the authority to suspend a member church from the Anglican Communion — at least not permanently. If the current crisis ever reached that stage, the primates probably would use language like "the churches have been asked to leave the Anglican Communion." If, however, the Archbishop of Canterbury decides the churches of North American have gone too far, the word "suspension" would be more appropriate.

David Kalvelage, executive editor

If one were to rely on secular newspapers, one would get the impression that the Episcopal Church had been suspended from the Anglican Communion.



Did You Know...

The Church of Nigeria has grown from 29 dioceses in 1989 to 91 dioceses in 2005.

Quote of the Week

The Rt. Rev. Victoria Matthews, Bishop of Edmonton (Canada) on her hair growing back following chemotherapy: She had hoped "for red curls and I got gray straight."

If these primates
are unwilling to set
an example of trying
to uphold unity,
the chances
of the rest
of the Anglican
Communion doing
so would seem slim.

Poor Example of Unity

The Articles of Religion, established by the General Convention in 1801, and followed by Anglicans since 1562, have been relegated to the Historical Documents section toward the back of the current American prayer book. It is unfortunate that the Articles, more commonly known as the Thirty-Nine Articles, have been so overlooked, for they address clearly the appalling situation that occurred at the meeting of Anglican primates in Northern Ireland [TLC, March 20].

During that meeting, a sizable number of the primates refused to participate in the services of the Holy Eucharist, scheduled daily as is the norm when the primates meet. Those who chose not to participate cited the presence of Presiding Bishop Frank T. Griswold, who officiated at the New Hampshire consecration, as the reason for their absence. They justified their action by pointing out they already had broken communion with the Episcopal Church because of its approval of the consecration of a non-celibate homosexual person as bishop, and its recognition of same-sex blessings.

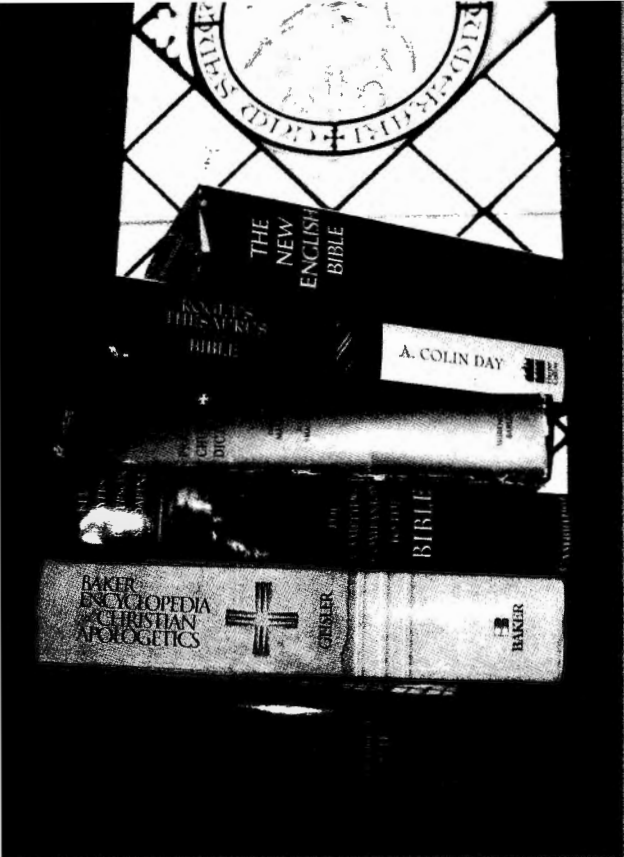
Article XXVI of the Articles of Religion ("Of the Unworthiness of the ministers, which hinders not the effect of the Sacraments"), addresses the topic. The article recognizes that in the Church evil coexists with good and that "sometimes the evil have chief authority in the Ministration of the Word and Sacrament," nevertheless the efficacy of the sacrament is not effected, nor is the grace of God's gift taken away. Using the Eucharist as a strategy to make their point in the current impasse facing the Anglican Communion is unfortunate, for the Eucharist is a sacrament of unity. If these primates are unwilling to set an example of trying to uphold unity, the chances of the rest of the Anglican Communion doing so would seem slim.

Music and Evangelism

Most of us probably would agree that music holds an important place in our churches. It is a key element in most of our liturgies, a time-tested method of praising God in a wide variety of ways. In recognizing the importance of music in the Church, we publish two special Music Issues each year. This Spring Music Issue and its counterpart in the fall present articles and advertising particularly pertinent to church musicians and others who realize the importance of music in their lives.

For the most part, we do not think of music as a tool for evangelism, yet it continues to play an important part in the decisions some people make to become Christians. Whether it's a matter of hearing simple praise choruses or great orchestral masses, music is often a deciding factor whether a visitor to a church becomes a regular. There are active church members who became Episcopalians soon after they accepted an invitation to attend Evensong in one of our churches. We know of people who attended a Saturday evening concert in a church, returned the next day to experience the liturgy, and have returned weekly ever since. Families of choristers became church members after hearing their children sing. Others read a feature article about a church's music program in their local newspaper, went to church for the first time in years, and their lives have been transformed. Word of mouth or advertising for a growing music ministry can lead to increased attendance and greater commitment by parishioners.

We hold strong opinions about church music. Like many other issues, Episcopalians may not agree on what makes good church music, but they're likely to agree that music, along with any number of intentional strategies, can bring souls to Christ.



Let's Take a Hard Look at Scripture

Concerning the changes that have been initiated in the church, we need to realize that, quite frankly, much of the rationale so far has not been theological.

By C. Patrick Ormos

I'm tired. All we seem to do now is fight and argue about sex and power. When do we get to go back and talk about Jesus, and forgiveness, and love?

I'm tired of people assuming that Christianity guarantees happiness, sexual fulfillment, and financial security. That degrades Christianity into one of those Sunday paid TV programs which tells you how to get rich quick and all your troubles will be over. I'm tired of people assuming that conservative-defined "family values" are really what the Bible is all about. I'm tired of people spewing hate and intolerance at each other, and calling on Jesus to witness how much they love each other — shades of the Inquisition! I'm tired of listening to Screwtape howl with laughter at the mess we're making of the Church.

Let's all — liberals, conservatives, revisionists, literalists, gay, straight,

high church, low church, and confused — take a deep breath, slow down and take a good look at ourselves. Let's all go to confession and humbly beg Jesus' pardon for the things we've done and said, and the things we've left undone and unsaid — and fall to our knees in front of crucifix and altar and weep at our brokenness. The way we treat each other right now makes us into Roman soldiers flogging Christ in a new Passion — and smiling smugly and self-righteously as we do so.

Both the Windsor Report and the primates' communiqué [TLC, March 20] are searching for ways to keep the Anglican Communion together. Perhaps the most important piece in what they ask of the North American Church is a clear theological rationale for the changes which have been initiated. Such a clear theological statement would go a long way to buttress the assertion

that these changes are prophetic for the whole Church; that is, that they call the Church back to where God is actually standing.

We need to realize that, quite frankly, much of the rationale so far has not been theological. It has been sociological or psychological or social justice — not bad arguments in their own right, but not theological. A theological rationale should be informed by the other disciplines, but it is not defined by them. The Bible, as primary source document for Christians, needs to figure largely in any Christian theological endeavor.

For reasons I fail to understand, those who advocate change have allowed their opponents to define the field. Our theological reflection has been reduced to arguments over proof-texting fewer than a dozen verses. What is called for is a much more radical reading of scripture. The questions being raised are fundamental to our understanding not only of human

nature and relationships, but also reflective of the divine nature.

Any theological reflection on marriage, or other sorts of covenanted relationships, needs to begin more fundamentally with the question of relationships. We must begin in Genesis with two statements (Gen. 1:26 and Gen 2:18) about the divine nature and its reflection in human nature, and about how that reflected nature is best realized in humans. Having established that humans are a reflection of the divine nature, and are therefore created to live in community and relationships, a theological argument needs to study what scripture has to say about the varieties of human relationships found in the Bible. What models are there for families, friendships, covenanted relationships? Certainly it is clear that permanent monogamous relationships are not the only model found in scripture. What are the others? Only then, having established what scripture does and does not say about human relationships in general, can we move to consider the specific issue of homosexual relationships.

Even then, all this is really background information, research into what scripture does say about the incredible complexity of human relationships. From this point, in order to venture into questions of what all this might mean for human beings in the 21st century, it becomes necessary to consider the other disciplines and make clear a hermeneutic scheme which pulls them together.

Perhaps I have missed this research and subsequent theological reflection as I have read in this area over the past 30 years — or perhaps it still challenges us. My guess is that such fundamental research, beginning in scripture rather than culture, may well have several surprises in store for us as we reconsider all human relationships. My question is, are we going to do the work — or just keep on fighting? □

The Rev. C. Patrick Ormos is the rector of St. Andrew's Church, Valparaiso, Ind.

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LETTERS TO THE EDITOR

It's Outrageous

In his article, "Whatever Happened to Hell" [TLC, March 13] Fr. Brumbaum makes an appalling, outrageous statement. He presents "the rise of the civil rights movement" as a development which "diverted our attention," which "summoned us away from spiritual things to address temporal ones." He then complains that the movement "morphed (the Church) thereby from the Marian mode ... to the Marthan," as if the civil rights movement was about nothing more significant than fixating on housework.

The civil rights movement involved the liberation of minority people from racially based, unjust laws which forced them into poverty and oppression. It involved the liberation of all races, since oppressors are also affected by the evil we perpetrate. These laws were enforced by violence, including murder, and their proponents claimed to be acting in the name of Christ with Christian symbolism. If such an effort with such a goal is not a spiritual matter, then I'm afraid I will have to throw away a great deal of my Bible, beginning with Exodus, for it disagrees.

There is a phrase for the kind of thinking which says that Christianity should only be concerned with the afterlife: It is "pie in the sky when you die, by and by." But Jesus said that the kingdom of God has come among us.

READER'S VIEWPOINT



Whatever Happened to Hell?

O God ... increase and multiply upon us your mercy, that ... we may pass through things temporal that we lose not the things eternal ... (RCR, Collect for Proper 12)

A Matter of Grace

In reading what seemed to be a somewhat biased account of the primates' meeting in Northern Ireland [TLC, March 13], I could not but help be astounded by the comment attributed to Archbishop Peter Akinola of Nigeria. The statement was made that he would not share altar fellowship with Bishop Griswold.

The article then went on to point out that he believes "... unity of doctrine preceded unity of worship."

It would seem to me that Archbishop Akinola needs to learn something about grace. In more than 30 years as a priest I have never had to turn anyone away from the altar at communion. I have only been a host there, not a policeman. Grace must always supersede doctrine as the heart of the faith.

One of the problems of the Anglican Communion is that many of the African bishops seem to function as autocrats. Nigeria is facing severe problems such as child servitude and AIDS. Archbishop Akinola should spend more time addressing important issues than deciding who is not allowed at his table. I'm sure the average Nigerian Anglican would be honored to share Holy Communion in the same place as Bishop Griswold.

*(The Rev.) Warren Murphy
Cody, Wyo.*

George Conger's article on the recent primates' meeting reports that Archbishop Akinola and other global south primates did not wish to receive communion with the Presiding Bishop of the Episcopal Church because of "their belief that unity of doctrine preceded unity of worship." We've come to a bad

pass when heads of Anglican provinces have no understanding of Anglican ethos. If unity of doctrine is to trump unity of worship, then the basis of Anglican inclusivity, indeed the Communion's very genius, is in jeopardy.

*(The Rev.) Richard J. Simeone
St. John's Church
Gloucester, Mass.*

It's About God

Many dimensions converge in the issue that confronts the Church today regarding homosexuality. The fundamental dimension, however, is theological in the strict sense: It is about God. A respondent at a recent conference I attended had the correct perspective. He praised his bishops for taking a pro-gay stand with words to the effect that they thereby indicated that "our God is not a homophobic or heterosexist God." While his particular position on the matter is open to challenge, he implicitly framed the question appropriately: It is a question about God.

Let me presume to formulate the question. Would we allow God to settle the issue of homosexuality in the Church? Asked differently: Do we believe God knows more/better and loves more/better that we do? Do we believe that God understands homosexuality(s) better than we do; and that God loves homosexual persons more and better than we do? If we cannot answer these questions in the affirmative, then we should limit our participation in the Church's debate to listening.

It is not a question of political correctness or even primarily one of social justice. Indeed, it is only secondarily a question about the Anglican Communion — unlike the Word of God, there was a time when this Communion "was not." It is also secondarily a question of the authority of scripture. It is a question of who God is, and whether we will trust the power of God's understanding and love before and above our own.

Of course, this leaves open significant questions regarding our discernment of God's answer(s). But unless

we can answer "yes" to the fundamental theological and faith questions at the heart of today's debate, unless we are willing to trust God's answer(s), the debate is at best irrelevant.

*(The Rev.) Patrick Barker
Pine Ridge Reservation
Martin, S.D.*

Responding to Visitors

Two items in the March 6 issue caught my attention. One was the editorial, "Watch for Visitors," and the other was the article, "Statistics Indicate the Church in Decline."

On a recent visit to the St. Louis area, I attended a fairly large church. Following the service, I proceeded to the parish hall, where coffee was being served. I stood in the middle of the room with my coffee and watched people go by, including the rector, and received two "hellos." No one asked who I was or even introduced themselves to me. When I finished my coffee, I left. This was the second time this had happened to me at the same parish.

I have been trying to get my son and his family established in a church in my own diocese. I recommended a parish which I thought would have the family programs and worship they would enjoy. They attended the church I recommended, and when asked how it went, my son replied, "The music was so bad that no one could sing it, and they didn't." He doubted they would return.

When I read that church members are in decline, I was not surprised. If we cannot welcome visitors and have music that can be sung, what do we expect? It is time we woke up and made the effort to bring people into the church.

*(The Rev.) Robert B. Dendler
All Angels' Church
Eatonton, Ga.*

LETTERS TO THE EDITOR

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(Continued from page 13)

Missouri Harmony used at the Missouri Sacred Harp Convention. The singers began to express a desire for a hard-bound new edition of the book.

Several decisions were reached in the plans for the new book. As the most likely place the book would be used would be current Sacred Harp

sings, most of the tunes in *Missouri Harmony* that duplicated songs in the current *Sacred Harps* (three differing versions are used across the country) would be dropped in favor of other songs, including newly composed songs and songs in the same style from older books.

A call went out to Sacred Harp singers for new (and old) tunes and a music committee was formed to evaluate the submissions. A group gathered over the course of a year to record the submissions for a more leisurely pace of evaluation. Composers' names were omitted from the copies seen by the committee to reduce the appearance of favoritism in selection.

All the work on the book, whether in engraving or editing, has been done by volunteers. I began re-engraving the original tunes for the book in 2003. After deciding which tunes were to stay in the book, final decisions were made on size, formatting, fonts and appearance. In 2004, I began reformatting the tunes. The head of the music committee, and music editor, Emily Gruber, (who sings with the Christ Church Cathedral Choir in St. Louis) purchased a copy of the notation software we were using (Sibelius 3). I was then able to transmit files directly to her for final corrections. We began setting the new tunes last summer.

An ecumenical committee sang through every text and tune. A Unitarian minister from Illinois tracked down the names of composers for many tunes previously considered to have been written by the most famous composer of all — anonymous.

In September, an article on the *Missouri Harmony* and the effort to republish a modern edition was written by St. Louis shape-note singer Karen Isbell and Springfield, Ill., shape-note singer Pete Ellertsen. This appeared in the Summer 2004 *Gateway*, the quarterly of the Missouri Historical Society. Public reaction to the article was favorable and led to Missouri Historical Society agreeing to publish the book in May 2005. Copies of the book are \$29.95 and may be ordered from the Missouri Historical Society. (<http://www.mohistory.org>) □

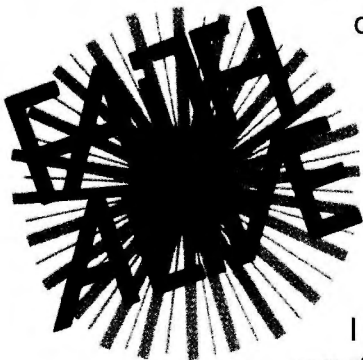
Dan Brittain is a member of St. John's Church, Harrison, Ark. He has been composing in the Sacred Harp/Missouri Harmony style for 35 years.

A Turning Point In The Spiritual Growth Of Our Parish

By the Rev. Alan Kelmereit
Episcopal Church of the Good Shepherd
LaBelle, FL Diocese of Southwest Florida

I believe that our Faith Alive Weekend marks a turning point in the spiritual growth of this congregation.

The visiting team members were open and honest in their witness, excellent balance between stories of major works of God and His presence and work in the details of daily life.



Small-group experience, the use of music blending contemporary and traditional, the use of two-on-two prayer, engagement of children and teens all brought the reality of spiritual life home to our people.

I prayed that the Lord would use this event to begin a time of spiritual renewal in the parish. The result is far beyond my expectations! Nearly every person attending the Weekend recommitted his or her life to Christ during our Sunday worship.

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PEOPLE & PLACES

Appointments

The Rev. **Grant Barber** is rector of St. Luke's, PO Box 291, Scituate, MA 02066-0291.

The Rev. **Rob Dorow** is deacon-in-residence at Trinity Cathedral, 328 Sixth Ave., Pittsburgh, PA 15222.

The Rev. **Raymond Harbort** is rector of St. George's, 735 Delaware Ave., Hellertown, PA 18055.

The Rev. **William Ilgenfritz** is rector of St. Mary's, 509 Sixth St., Charleroi, PA 15022-1367.

The Rev. **Tara Jernigan** is deacon at Nativity, 33 Alice St., Crafton, PA 15205.

Cynthia McFarland is director of communications for the Diocese of New Jersey, 808 W State St., Trenton, NJ 08618-5326.

The Rev. **Marshall K. Shelly** is rector of Trinity, PO Box 377, Solebury, PA 18963.

Resignations

The Rev. **Gerald Collins**, as rector of St. Andrew's, Cincinnati, OH.

The Rev. **Mabel Fanguy**, as rector of St. Thomas', Canonsburg, PA.

Retirements

The Rev. **Norman Koehler**, as deacon at St. Andrew's, New Kensington, PA.

Deaths

The Rev. **Theodore Hall Partrick**, retired priest of the Diocese of North Carolina, died Feb. 11. He was 81.

Born in Plymouth, NC, he was educated at the University of North Carolina, Virginia Theological Seminary, the School of Theology of the University of the South, and the University of Chicago. He was ordained deacon in 1959 and priest in 1960. Fr. Partrick was involved in parish ministry in North Carolina, and was dean of theological seminaries in Haiti and Mexico. He was the author of a book, *Traditional Egyptian Christianity: A History of the Coptic Orthodox Church*. He was an associate of the Society of St. Margaret. He is survived by his wife, Charlotte, and five children.

The Rev. **Gloria D. Bowden**, 52, chaplain and director of the Absalom Jones Student Center at Atlanta University, died recently of cancer.

Ms. Bowden was born in Atlanta. She graduated from Emory University and the General Theological Seminary, then was ordained to the diaconate in 1991 and the priesthood in 1992 in the Diocese of Atlanta. She was assistant at St. Gregory the Great, Athens, GA, 1991-92, before moving to the Atlanta ministry.

Next week...

The Church of the Presidents

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FACULTY APPOINTMENT IN NEW TESTAMENT: Nashotah House, a seminary of the Episcopal Church, is seeking a faculty member in the field of New Testament. Applicants for this position should be ordained or lay members of the Episcopal Church, or of some other member Church of the Anglican Communion, who hold an academic doctorate (Ph.D or Th.D) in the field. The new faculty member will teach the required courses in Greek (two semesters), the two in New Testament Survey (also two semesters) as well as share in the teaching of the required course in biblical exegesis. Elective course offerings would also be welcomed. The person appointed, whether ordained or lay, will be expected to participate regularly in the seminary's daily worship in the Anglo-Catholic tradition. Rank and compensation will be negotiated on the basis of the successful applicant's qualifications and experience. **The position begins August 1, 2005**, with teaching duties beginning near the end of that month. For further details contact: **The Very Rev'd Robert S. Munday, Ph.D., Dean/President, Nashotah House, 2777 Mission Road, Nashotah, WI 53058.** *The deadline for applications is May 1, 2005.*

PART-TIME ORGANIST: Saint Thomas Episcopal, Hollywood, CA. St. Thomas the Apostle Episcopal/Anglican Church in Hollywood, California, is seeking a part-time organist. The candidate must have excellent organ playing abilities, including improvisation, and be able to work with choirmaster and rector. All applicants should have an understanding of traditional Anglican liturgy and music or a willingness to learn such. Responsibilities are: One Sunday High Mass, one monthly Evensong and Benediction, additional non-Sunday seasonal Masses. The St. Thomas organ is a 72-rank, four-manual instrument, originally built by Murray Harris. Its tonal style is American classic/English Romantic. **St. Thomas the Apostle** is an Anglo-Catholic parish in the Affirming Catholicism tradition. We are lively, loving, and good-humored. Please send all inquiries to: **The Rector, St. Thomas the Apostle, 7501 Hollywood Blvd. Los Angeles, California 90046.** E-Mail: adim@saintthomashollywood.org Website: saintthomashollywood.org

FULL-TIME CANON PASTOR: Trinity Episcopal Cathedral is a vibrant and growing urban congregation with an average Sunday attendance of 750. Trinity is seeking an experienced, energetic, and compassionate priest to join its staff as Canon Pastor. In addition to regular pastoral care responsibilities, the Canon Pastor will possess outstanding preaching, program development and management skills. Preferred applicants will have five or more years of direct pastoral care or counseling experience.

Please check our website at www.trinity-episcopal.org for a detailed job description and information on Trinity Cathedral.

Send a cover letter and resume to the attention of **Harris Matarazzo, 121 SW Morrison Street, Suite 1020, Portland, OR, 97204** and an electronic copy of both to crhardman@crhardman.com. E-mail subject line, "Pastoral Care Trinity Cathedral."

Deadline for application is May 1, 2005.

ASSOCIATE RECTOR FOR YOUTH AND FAMILY

MINISTRIES: Christ Church Cranbrook in Bloomfield Hills, Michigan, is a parish that is growing with young families and teens. We are therefore looking for a dynamic and innovative Minister of Youth to guide our large numbers of youth (from Sunday School through teens) into a strong understanding of their faith journey, as well as minister to their families. We offer a strong, competitive salary and full benefits including a substantial, beautiful residence close to the church. If you think this opportunity is right for you, contact: **The Rev. Edward L. Mullins, Rector of Christ Church Cranbrook, 470 Church Road, Bloomfield Hills, MI 48304**, E-mail: emullins@christchurchcranbrook.org, Phone: (248) 644-5210, x32 or x18. Electronic resumes and pictures welcome. Website: www.christchurchcranbrook.org.

ASSOCIATE RECTOR FOR PASTORAL CARE

AND ADULT EDUCATION: Christ Church Cranbrook in Bloomfield Hills, Michigan, is a large and vibrant parish with a large and talented staff of clergy and lay people. We are seeking a person to reach out to parishioners in a loving, caring way who knows how to organize and maintain adult education programs. If you think God may be nudging you to take a look at this new position, then email us today with your resume, any pictures you wish to send, and we will be in touch with you. Strong, competitive salary with full benefits including a substantial, beautiful residence close to the church. Contact: **The Rev. Edward L. Mullins, Rector of Christ Church Cranbrook, 470 Church Road, Bloomfield Hills, MI 48304**, E-mail: emullins@christchurchcranbrook.org Phone: (248) 644-5210, x32 or x18. Website: www.christchurchcranbrook.org.

ASSOCIATE RECTOR: Are you a priest with three or more years of youth ministry experience? Do you have the ability to minister to people of all ages, but a heart for young people, a willingness to work hard, and the desire to be a part of an energetic and committed community? Our new associate will have primary responsibility for youth ministry and oversight of our Sunday School but will join the rector in providing worship, pastoral care, and Christian formation for all our parishioners. St. James is a spiritually alive, large, historic and vibrant parish with a K-8 Day School located in beautiful rolling countryside north of Baltimore, Maryland. Respond by sending CDO, resume and sermon samples to the **Rev. Charles Barton** via e-mail at CBarton@saintjames.org.

FULL-TIME PRIEST CANON: Trinity Episcopal Cathedral, Columbia, SC, seeks a **Priest Canon** to join our strong staff of 27, including five ordained persons. Trinity Cathedral is a dynamic downtown parish of some 4,000 with an average Sunday attendance of more than 1,000. This new Canon would oversee the Ministry to Youth (grades 7-12), specialize in an area of personal interest, as well as join in priestly responsibilities. Salary package will be commensurate with experience. Women and minority applicants especially encouraged to apply. Please submit resume to **The Very Reverend Philip C. Linder, Dean, 1100 Sumter Street, Columbia, SC 29201**, or linder@trinitysc.org. Website: www.trinitysc.org.

EXECUTIVE DIRECTOR: *Haiti Fund Inc.* is an established and growing organization working in partnership with Presbyterian Church (USA) and The Episcopal Church in Haiti. For some 15 years we have directed and funded a renewable resource agricultural project in southern Haiti. Its success and expansion established, we are planning to expand the effort.

To help do this we seek a mature person with experience in mission-based projects to act as Executive Director to a largely volunteer organization. The ideal candidate would have a working knowledge of French, possess good administrative and negotiating skills, able to work with and carry out directives from a task-based board. Interaction with the various church groups is important, as is the ability to use our support network to fund and grow the work. Willingness to travel to Haiti and work with our resident mission staff is essential.

We envision that the position will be based on a 20-to 30-hour week. Terms, conditions and location are negotiable and will not be a bar for the right person. In the first instance please send an indication of interest and a brief resumé to: **Executive Search Group, 833 Tanglewood Drive, Concord, NC 28025** or E-mail to: brynhvfred@vnet.net.

DIRECTOR OF CHILDREN AND FAMILY MINISTRIES: Holy Spirit Episcopal Church (400+ families) is seeking someone who hears God's call to join our church family and become our full time Director of Children and Family Ministries. We are seeking a faithful disciple of Jesus Christ who is called to ministry with children, and embraces Christ's love for children and family. We desire someone who has a heart for children's ministry who is able to passionately lead our congregation in discerning and fulfilling God's vision for our growing community.

This person needs to be visionary, enthusiastic, dependable, organized, and self-motivated. This minister will work with our clergy and our full-time youth minister to energize and direct our children's ministry to be more enriching to the needs of adults and children in our church and community. We require someone who understands the children's learning styles and who has a working knowledge of teaching methods and curriculum development and design. We need a servant-leader who is able to identify, inspire, and equip church members for ministry with children and families. You may contact us at Attn: **Susan Jackson, Gina Barela 12535 Perthshire Rd., Houston, TX 78414**, Phone: (713) 468-7796. E-mail: Susan@jackson.org. Website: www.holyspirit-houston.org.

FULL-TIME PRIEST: *St. Mark's Parish, Waupaca, WI.* St. Mark's, a vibrant pastoral-sized congregation located in a charming, recreational community of north-eastern Wisconsin, is seeking a new full-time priest. The parish is represented by a mix of age groups and classes of people, but retains the embodiment of a close-knit family with common goals and vision. Members are extremely involved in the services held, and we offer many opportunities to our congregants to serve Christ as readers, chalice bearers and acolytes. We encourage parish life through monthly fellowship activities, small group activities, and even a special Jazz Mass on the first Sunday of the month. As a parish we require a rector who has a desire for pastoral care, preaching and evangelism. Our goals are to continue to work within the parish and the community, and to step out more in developing membership growth by nurturing and expanding our periphery.

St. Mark's continues to be involved with the Diocese of Fond du Lac, and has been active in several renewal movements.

Waupaca, a sportsman's paradise, is located in east central Wisconsin 50 miles west of Green Bay and 100 miles northwest of Milwaukee. The community thrives on a mix of industry, agriculture and tourism.

St Mark's had the benefit of faithful pastoral leadership from a recently retired rector for nearly 15 years. We are ready for a new rector with vision, a committed sense of renewal and growth, and who will learn to love the Green Bay Packers. We welcome all inquiries to **Joan Ryan, Search Committee Chair, E1125 Round Lake Rd., Waupaca, WI 54981**. E-mail: tryan8753@charternet.com Application Deadline: May 1.

FULL-TIME RECTOR: Rural, recreational community located on a large lake in South Carolina. Great school district, 400 members, 30 minutes from state capital. Interested? Contact **St. Francis of Assisi Episcopal Church, 735 Old Lexington Highway, Chapin, SC 29036**. Phone: (803) 345-1550. E-mail: stfrchchapin@aol.com.

PART-TIME RECTOR: *St. Paul's Episcopal Church, Trappe, MD*, a growing family-sized parish, seeks a dynamic priest to help us welcome Trappe's expected ten-fold population growth. We use the 1979 Book of Common Prayer (Rite II). Our laity are deeply involved in community outreach. We operate a state-approved preschool. Trappe is a historic town on Maryland's Eastern Shore, a great area for outdoor pursuits. Washington & Baltimore are 90 minutes away. We will provide a rectory or housing allowance. Successful candidate must be ordained and eligible for licensing as a priest by the Episcopal Diocese of Easton. Visit our website at <http://www.saint-pauls.info> or write the Search Committee, PO Box 141, Trappe, MD 21673-0141. Apply by June 1, 2005. Position available immediately.

GLOBAL SOUTH PROGRAM ASSOCIATE: Trinity Church Wall Street seeks a person with extensive experience with African Anglican partners to manage the Global Outreach and the Telecommunications component of the Trinity Grants Program, covering management of the entire grant application process from receipt of request, to presentation to the Grants Board, to the closeout of each approved grant. Position also assists the Anglican Communion to develop contemporary telecommunications capabilities and analyzing trends, interpreting current realities and working with colleagues to develop a cogent global grant-making strategy. Excellent knowledge of Anglican Communion and the social, economic, political, cultural and religious situation throughout the continent of Africa. Please send resume to: **Trinity Church, Human Resources, 74 Trinity Place Room 503, New York, NY 10006**. Email: HR@trinity-wallstreet.org. Fax: (212) 602-9649.

FULL-TIME RECTOR: *Albany New York*. St. Paul's Church, a 178-yr-old parish located in the capital city of New York. Diocese of Albany, seeks a full-time rector, comfortable in ECUSA. Strong laity with 219 communicants and growing. Prayer book based, primarily Rite II, rich in high quality traditional Anglican music. Seeking a liturgically strong, quality preacher and caring pastor. Competitive compensation package. Send resume and CDO profile to: **Canon Kay Hotaling, Diocese of Albany, 68 South Swan St., Albany NY 12210** or kchotaling@albanydiocese.org and a duplicate copy to **St. Paul's Church, Attention Search Committee, 21 Hackett Blvd., Albany NY 12208** or Walenta@capital.net.

FULL TIME RECTOR: *St Gabriel the Archangel, Cherry Hills Village, Colorado*. A friendly, moderately sized traditional parish on the front range of the Rockies just south of Denver. We are looking for a rector with great pastoral skills and appreciation for the traditional liturgy of the Book of Common Prayer who is well grounded in scripture and relates well to children and youth. Parish profile available early April 2005. To be included in correspondence and formal application process, direct inquiries to: **St. Gabriel's Episcopal Church, Attn: Search Committee, 6190 E. Quincy Ave., Cherry Hills Village, CO 80111**. E-mail: searchcommittee@stgabriels.org. Application deadline: May 6.

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www.saintthomaschurch.org
The Rev'd Andrew C. Mead, r; John Scott, organist and dir. of music; The Rev'd Charles F. Wallace, headmaster; The Rev'd Robert H. Stafford, pastor; The Rev'd Park McD. Bodie, precentor.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral). Choral Ev 4. M-F MP & H Eu 8, H Eu 12:10, EP and Eu 5:30 (Tues, Wed & Thursday Choral), Sat H Eu 12:10

PARISH OF TRINITY CHURCH

The Rev. James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800

Watch & Hear our Services and Concerts on the Web
www.trinitywallstreet.org

TRINITY

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

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8, Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village)
3 Angle St. (828) 274-2681
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 Tues, Thurs.; 5:30 EP (2nd & 4th Tues)

RALEIGH, NC

ST. TIMOTHY'S
4523 Six Forks Rd. (919) 787-7590
The Rev. Jay C. James, r; The Rev. R. Martin Caldwell, assoc.
Sun MP 8:30, HC 9 (said), 11 (sung)

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
1432 S.W. 13th Ave., 97201
The Rev. Lawrence Falkowski, r
Sun H Eu 9:30, Sun Sch. 9:30, Wed. H Eu 12

PHILADELPHIA, PA

S. CLEMENTS Shrine of Our Lady of Clemency
20th and Cherry Sts. www.s-clements.org
Canon W. Gordon Reid, r (215) 563-1876
Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers Novena & B 4 (June through Sept; 8 & 10 (High); Vespers, Novena & B 4); Daily: Low Mass 7; (Sat 10); Matins 6:30; Ev & Novena 5:30; C Sat 5-5:30 & by appt

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
Sacrament of Penance by appt.

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communism; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
Website: www.holycom.org
The Rev. Dow Sanderson, r; The Rev. Dan Clarke, c; The Rev. Francis Zanger, assoc.
Sun Mass 8 (Low) 10:30 (Solemn High)

COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD
1512 Blanding (803) 779-2960
The Rev. James Fraser Lyon IV, r
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
700 S. Upper Broadway www.cotgs.org
The Rev. Ned F. Bowersox, r; The Rev. Frank E. Fuller, asst; The Rev. Jay Burkardt, c
Sun 8, 9, 11:15 & 6

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r; the Rev. John Himes, c
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

SAN ANTONIO, TX

CHRIST CHURCH 510 Belknap Pl.
Just north of historic downtown (210) 736-3132
American Anglican Council Affiliate www.cccsa.org
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the Rev. Dan Lauer, c
Sun Eu 7:30, 8:30, 11:00

ST. PAUL'S, Grayson Street

1018 E. Grayson St. (504) 947-2121
The Rev. Doug Earle, r www.stpauls-satx.org
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau www.ascathedral.org
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

SAN MIGUEL DE ALLENDE GUANAJUATO, MEXICO

ST. PAUL'S Calle del Cardo 6 52 (415) 152-0387
www.stpauls.org.mx info@stpauls.org.mx
The Venerable Michael R. Long, r; the Rev. Sibylle van Dijk, d asst; the Rev. Dean Underwood, r-em
Sun: H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10

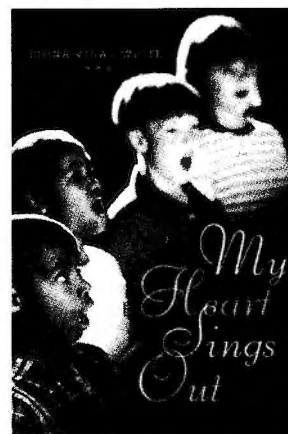
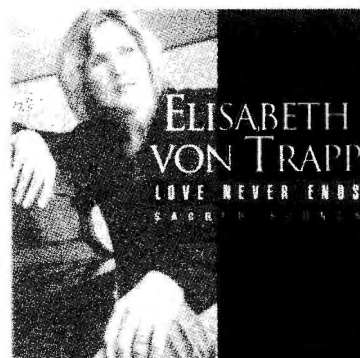
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