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Liturgical Arts and Music Issue

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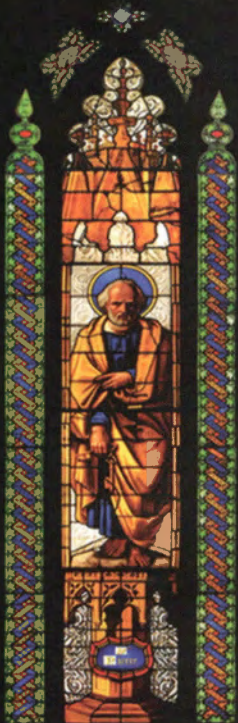
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Volume 232

Number 17

*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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**SUNDAY'S READINGS**

# Joyful Belonging

*'...great grace was upon them all' (Acts 4:33)*

**Second Sunday of Easter, April 23, 2006**

**BCP:** Acts 3:12a, 13-15, 17-26 or Isaiah 26:2-9, 19; Psalm 111 or 118:19-24; 1 John 5:1-6 or Acts 3:12a, 13-15, 17-26; John 20:19-31.

**RCL:** Acts 4:32-35; Psalm 133; 1 John 1:1-2:2; John 20:19-31.

Too often, it would seem, this Second Sunday in the Great Fifty Days of the Easter season is marked by a diminishment in our attitude of celebration. Popularly called "Low Sunday," which it obviously should not be, it can be marked by a weary sigh rather than a joyful "Alleluia." One might wonder why the somber mood of Lent can be maintained for 40 days, but the joyfulness of Easter is difficult to keep into a second week?

Many phrases can be found in this week's scriptures that support the sense of joyful belonging that is to be found for the faithful when gathered together. Psalm 133 begins, "Oh, how good and pleasant it is, when brethren live together in unity!" The passage from Acts in the Revised Common Lectionary emphasizes the importance of community even more strongly: "Now the company of those who believed were of one heart and soul," and "they had everything in common." Our Easter joy is found and expressed within the community of the faithful.

This community extends beyond our

relationship with each other. It is grounded in the communion with God into which we are, as today's collect states, "reborn into the fellowship of Christ's Body" in baptism. This is underscored in both of the lessons from 1 John. The verses from the first chapter emphasize that "our fellowship is with the Father and the Son." In the fifth chapter, this fellowship is described in terms of familial intimacy, "Every one who believes ... is a child of God." Our communion with one another as brothers and sisters is a participation in fellowship with the Lord, whose presence we receive and make manifest together.

Today's gospel affirms the interconnectedness of our fellowship with other believers and with the Lord. When absent from the community, Thomas is unable to come to faith. But when "Thomas was with them," faith was inspired and new life bestowed. How blessed are we who "yet believe" as we gather together with fellow disciples and are inspired to believe that Christ is risen.

## Look It Up

Read and compare the collect of the day and 1 Corinthians 12:12-27, reflecting on your membership in "the body of Christ."

## Think About It

Consider Jesus' words to Thomas, as well as our understanding of a sacrament being "an outward and visible sign of inward and spiritual grace."

## Next Sunday

**Third Sunday of Easter, April 30, 2006**

**BCP:** Acts 4:5-12 or Micah 4:1-5; Psalm 98 or 98:1-5; 1 John 1:1—2:2 or Acts 4:5-12; Luke 24:36b-48.

**RCL:** Acts 3:12-19; Psalm 4; 1 John 3:1-7; Luke 24:36b-48





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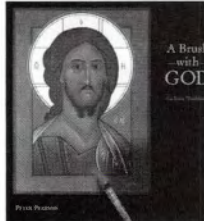
## BOOKS

### A Brush with God

#### An Icon Workbook

By **Peter Pearson**. Morehouse. Pp. 82. \$24.95. ISBN 0-8192-2203-8.

*A Brush with God* explains how to paint an icon, giving color details and methods for both Greek and Russian types. While the information is excellent, the lack of step-by-step, color photos undermines the overall helpfulness of the text. The only color photos are of eight icons by Peter Pearson. While these are helpful, since three of the icons are those he explains how to paint, they are the finished products. A more detailed set of photo explanations to accompany the text would be especially helpful to a beginner.



Along with the workbook material, however, Pearson includes some ideas of the spirituality of icons and iconography along with brief explanations of some of the arguments regarding icons: Are they idols? Must they be painted/written only in egg tempera? Who can paint an icon?

Also included are a helpful glossary, a selected reading list, a prayer for the blessing of icons, and basic highlighting patterns.

*Elizabeth Hudgins  
Fairfax, Va.*

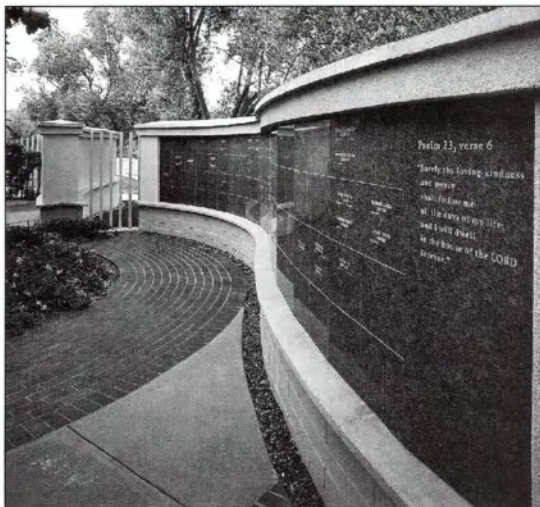
### Ralph Adams Cram

#### An Architect's Four Quests

By **Douglas Shand-Tucci**. University of Massachusetts. Pp. 600. \$49.95. ISBN 1-55849-489-8.

The day I finished reading this book, the church on its cover (Christ Church in New York City) announced that it was selling its air rights for \$30 million. While the sale has nothing specifically to do with Ralph Adams Cram, the congregation has surely survived and prospered in part because of the neo-Gothic splendor of Cram's building.

This lengthy and engrossing book is filled with illustrations of the staggeringly numerous masterpieces of Cram's career, including St. Thomas'



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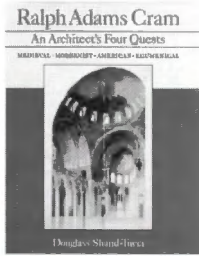


Fifth Avenue, and the Cathedral of St. John the Divine in New York.

Even connoisseurs of church architecture may be surprised to learn of Cram's minute attention to detail — down to the material and colors of altar frontals. Also given are highlights of his non-ecclesiastical work on college campuses such as West Point, Princeton and Wellesley.

Shand-Tucci shows how this great champion of the Gothic style was influenced by Japanese and Spanish art. Cram even produced designs that Shand-Tucci calls "Cram Deco." Accounts of the architect's wide-ranging friendships mention familiar figures of early 20th-century Episcopal Church history such as the Cowley Fathers, for whom Cram designed a stunning chapel in Cambridge.

It may be a long time before another



church architect appears on the cover of *Time*; in the meantime, Episcopalians may take pride and pleasure in the splendid creations of Ralph Adams Cram.

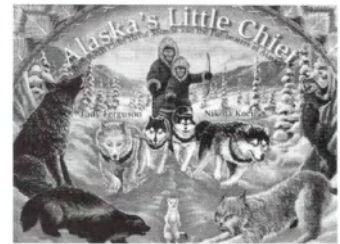
(The Rev.) J. Douglas Ousley  
New York, N.Y.

### Alaska's Little Chief Traditional Chief David Salmon and the Fur-bearers of Alaska

By **Judy Ferguson**. Illustrated by **Nikola Kocic**. Glas Publishing. Pp 36. \$15.50. 2005. ISBN 0-9716044-3-6.

"My name is David Salmon. Today, I am an Episcopalian priest and the Traditional Chief of Interior Alaska's First Nations people. I am 93 years old."

So begins this gentle children's book by David Salmon, former archdeacon of Interior Alaska and the Yukon and current parish priest of the village of Chalkyitsik. Wide-format illustrations accompany the story of



Fr. Salmon's boyhood in a Gwich'in Athabaskan village in northeastern Alaska. When his mother died during a tuberculosis epidemic in 1923, Fr. Salmon was taken by his father to St. Stephen's Episcopal Mission, a hospital and school in Fort Yukon then served by missionaries Grafton and Clara Burke. Before he began his studies there, however, his father taught him how to trap, and explained traditional Gwich'in culture to his son. *Alaska's Little Chief* follows the 10-year-old Salmon on his journey to the

(Continued on next page)

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## BOOKS

(Continued from previous page)

mission and then back to his people after the tuberculosis epidemic.

Each of the bright paintings in this colorful and interesting book incorporates a small white ermine that leads readers from page to page through the story. This glimpse of a moment in Anglican and Alaskan history is sure to be delightfully new to many readers. I found myself wishing it had been twice or three times as long. A glossary gives information on all the animals mentioned in the book, along with their Gwich'in names and a description of their places in Alaskan life.

**This glimpse of a moment in Anglican and Alaskan history is sure to be delightfully new to many readers.**

The boyhood narrative ends with a short autobiographical statement by Archdeacon Salmon in which he writes, “By tradition, Indian law requires fathers to teach the necessary tools of life to their sons. The scriptures are my tools of life. I tell others when they honor me, they are honoring the God Whom I serve. With such tools, our people will survive another thousand years.”

*Richard J. Mammana, Jr.  
Stamford, Conn.*

### Divine Harmony

**The Music and Icons of Early Russia**  
Russian Patriarchate Choir; directed by  
Anatoly Grindenko. Art book and chant CD.  
Opus 3. \$24.98.

*Divine Harmony* is an exquisitely written introduction to the meaning of icons and chant and their place historically and aesthetically in worship and liturgy. In addition to two essays, one on chant and one on icons, the book contains a CD of chants, a translation of the texts, and notes on the music. The authors underline the mathematical purity, the divine harmony, of both the auditory and visual expressions of faith which form the

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basis of Eastern Orthodox worship.



Anatoly Grindenko introduces the chants in an essay ("Songs of Angels") which illuminates the purpose of this unique form of praise in a

way that is succinct, pure and passionate. The pointing of the chant is theologically impressive and the phrases well crafted to emphasize the pointing. The voices are highly trained and add subtle nuances to the overall feel of each piece. The record in total is finely crafted, leading the listener logically but joyfully to the Easter chant after beginning in Psalms and progressing through Lauds, Eucharist and Communion. The voices are excellent, the concept of the album and book theologically and liturgically grounded, and the interpretation is profoundly expressive.

The essay on icons ("Icons, a Reflection of Faith"), written by Adolf Nikolaevich Ouchinnikou, presents a fairly conservative canonical understanding of icons. What makes this essay slightly different, however, is the theological underpinnings for the mathematical harmony, the basis on which the art is built, whether icon, chant, or architecture of the church. As such, this essay shifts the focus to a larger picture than most icon texts present.

*Elizabeth Hudgins  
Linda S. Martin  
Fairfax, Va.*

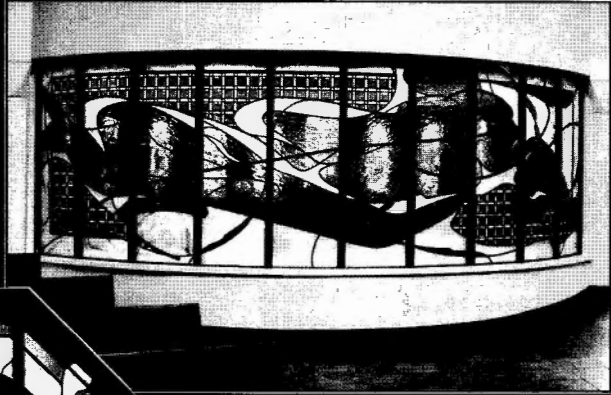
## Humane Christianity

**Arguing with the classic Christian spiritual disciplines in the light of Jesus of Nazareth**

By Alan Bartlett. Cowley. Pp. 208. \$18.95. ISBN 1-56101-230-0.

If Christianity is perceived as humane, skeptics might revise their opinion that it is guilt-inducing and repressive. Thus Alan Bartlett has written a book to encourage Christian evangelism — even though he writes

(Continued on next page)



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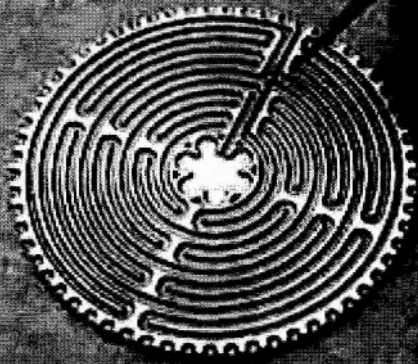
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## BOOKS

(Continued from previous page)

in conscious opposition to the hard religion he experienced as a child growing up in a conservative evangelical household.

Such conservatives might reply that their faith is indeed humane, for they show human beings the way to escape judgment and hell. But Bartlett, who teaches at the University of Durham, is surely correct in observing that many skeptics don't even bother to inform themselves about Christianity in the first place; they assume that this faith undermines human freedom and well-being.

Despite a sometimes annoying self-referential style, Bartlett offers perceptive comments on religious foes and friends alike. In the evangelical world, he writes, "every couple of years another 'craze' arrives ... The irony is that the very groups within the Church who vociferously portray themselves as being 'counter-cultural' are those most deeply seduced by 'quick-fix spirituality.'" But Bartlett's own Church of England presents a very visible hierarchy to a democratic society that dislikes deference. Bartlett points out that modern Anglican clergy "still promise obedience to their bishop ... and kneel before him in a gesture of feudal obedience."

The book challenges the reader to ask: What would my version of humane Christianity look like? How would I present the genuine love of Christ to the world without pandering to cultural fads and offering cheap grace?

*(The Rev.) J. Douglas Ousley  
New York, N.Y.*

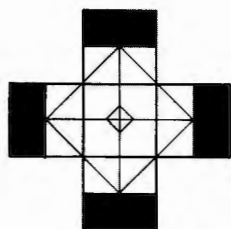
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# Beauty of Holiness

“Christian art ... must reflect what we believe and do,” says the Rev. Arnold Klukas

By Patricia Nakamura

The late James Simpson, in his introduction to his *magnum opus*, *A Treasury of Anglican Art*, wrote of art having an “unspoken mission ... of touching many lives for good.” He cited instructions from the Second Book of Chronicles: “Behold, I build a house to the name of the Lord my God, to dedicate to Him ... [and so] send me now therefore one cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave ...”

Episcopal and Anglican church buildings continue a tradition of visual beauty as a complement to and celebration of faith. In his Epiphany term course on Christian spirituality and the visual arts, the Rev. Arnold Klukas, associate professor of sacramental and ascetical theology at Nashotah House, noted that “liturgy is our public service” and should “at its deepest level reveal who we are and where we are going. Christian art must be ‘frozen liturgy;’ it must reflect what we believe and do.” It is, he said, “the visible in search of the invisible.”

Visual art, and sacred art in particular, offers three levels of meaning and appreciation. First, there is the physical: the sheen of gold on parchment, the richness of color in stained glass, the intricacy of appliqué or embroidery. Second, there is the intellectual, as when illumination in the Book of Kells clarifies and highlights the text. Finally there is the spiritual, the way the beauty of an image, a chalice or a frontal provides a window into God’s realm.

Dr. Klukas noted that the medieval artist set scriptural scenes in his own time and place: the Annunciation in a Dutch villa or a Venetian palace, Christ before Pilate in a Roman square. The artist is present in the moment, his moment and ours, reminding viewers of the immediacy and continuity of the story.

Vessels and vestments, beyond the

visible and tactile beauty of silver and silk, serve as containers of the holy even while they offer practical clues to the functions of the users in the performance of the liturgy. For example, a chalice may be beautiful and costly in itself while serving as “the cup of friendship and the vessel of life.” Likewise vestments denote church seasons in color and fabric, the function of the wearer in their design — the chasuble of the celebrant, the dalmatic and tunicle identifying deacon and subdeacon. At the same time, these antique articles of clothing serve to cloak the individual in the office.

The writing of icons is a process of intense symbolism, and the Russian master Vladislav Andrejev notes some of these. The board is cut to show vertical grain, symbolizing the Tree of Life. The linen cloth glued to

the surface depicts the separation between worlds. Iconographers Judith Kaestner and Elizabeth Hudgins emphasize that the writer paints light rather than shadows. Each of the various colors used is representational as well as artistic.

The act of writing an icon is always grounded in prayer and the icon itself is, ultimately, a holy work, inspiring and facilitating prayer. Dr. Klukas lamented icons used purely as art. “An icon on a museum wall is an orphan, out of its family,” he said.

All sacred art requires contemplation, “the soul resting in God,” as the mystic Mechtild put it. We are invited into a dialogue with the work, or even a “trialogue” among the artist, object and viewer. Always the artwork serves as a channel of prayer and thought, visually conveying that which is beyond words. □

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## MUSIC

### New and Noteworthy

Following is a sampling of new CD releases that may be of interest to fans of both sacred music classics and contemporary Christian performances:

**GIFTS FROM ABOVE.** Yoon-mi Lim. Pro Organo. \$15.

The AGO's 2004 Young Artists Competition winner performs Bach, Liszt, Brahms and more on the Goulding and Wood organ at St. Meinrad Archabbey, St. Meinrad, Ind.



**GRAYSTON IVES:** Listen Sweet Dove. Choir of Magdalen College, Oxford. Harmonia Mundi. \$17.98.

Beautifully recorded compositions from Grayston Ives, a.k.a. Bill Ives, former singer and arranger for the King's Singers, highlighted by his 1987 *Missa brevis*.

**SACRED CHORAL MUSIC.** Peter Dijkstra, conductor. Bavarian Radio Choir. Oehms Classics. \$14.98.

Along with five selections from Poulenc are sacred choral works by Olivier Messiaen, Maurice Durufle, and Ton de Leeuw. An exceptionally performed collection of 20th-century French masterworks.

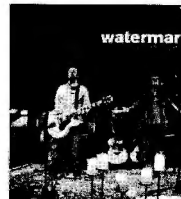
**ADD TO THE BEAUTY.** Sara Groves. INO. \$12.49.

Heartfelt, faith-based songwriting and arrangements that highlight Ms. Groves' vocal stylings helped earn this November release *Contemporary Christian Music* magazine's album of the year honors.



**A GRATEFUL PEOPLE.** Watermark. Rockettown. \$17.98.

Performing live at their home church, this husband and wife are joined by Point of Grace and other praise and worship chart-toppers in a retrospective of their decade-long career.





**DA PACEM DOMINE MESSES AND MOTETS.** Paul Van Nevel, conductor. Huelgas Ensemble. Harmonia Mundi. \$17.98.



The universally neglected 16th-century polyphonist Jacobus de Kerle finally receives a performance worthy of his considerable talents.

ance worthy of his considerable talents.

**VIVALDI: Gloria; BACH: Magnificat.** Martin Pearlman, conductor. Boston Baroque. Telarc. \$18.98.

Clearly and enthusiastically sung, with notable performances from sopranos Tamara Matthews and Deanne Meek and baritone Stephen Powell.



**RISE.** Building 429. Word Entertainment. \$13.98.

Following on the heels of their highly successful 2005 debut that earned them Gospel Music Association new artist of the year honors, Building 429's new release was designed to capture the energy of their live performances.

**GUERRERO: Missa Surge Propera.** Peter Phillips, director. The Tallis Scholars. Gimell. \$25.98.

A bright and energetic performance of Francisco Guerrero's Mass recorded in London's Temple Church. It would serve as a wonderful introduction to this 16th-century composer's sacred choral music.

**SCHUTZ: Symphoniae Sacre III.** Konrad Junghanel, conductor. Cantus Colln and Concerto Palatino. Harmonia Mundi. \$29.98.

Detailed recording captures the precise interplay between instrumentalists and the talented vocalists as they bring to life this overlooked 1650 composition.

**NO LIMITS LIVE.** Martha Munizzi. Integrity/Sony. \$18.98.

The Grammy and Dove award-nominated newcomer follows on last year's success with a two-disc live recording including new material.

*Michael O'Loughlin*

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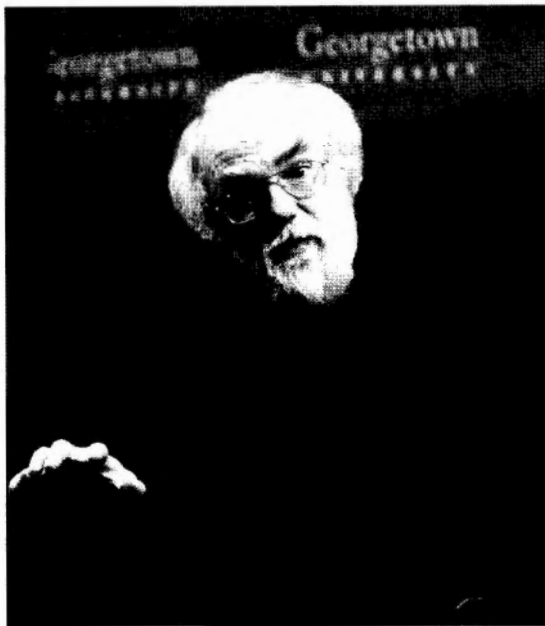
## Interfaith Talks Working, Archbishop Williams Says

The cultural diversity of the Anglican Communion has worked in its favor, according to the Archbishop of Canterbury. The Most Rev. Rowan Williams opened the fifth Building Bridges seminar March 27 at Georgetown University in Washington, D.C., by stating that the diversity of the Communion has enabled it to foster relationships and significant interfaith dialogue.

The Building Bridges seminars bring together Christian and Muslim scholars from around the world to discuss understanding and commonality between faiths. The focus of this year's conference was "Justice and Rights in Christian and Muslim Traditions."

According to Archbishop Williams, the Anglican Communion's interfaith dialogue is having a profound local impact, and he pointed to two recent examples: Qatar and Madagascar, where within the past year Muslims have donated land for construction of new Anglican churches.

"The Church of England has an active role in the interfaith dialogue," he said. "The cultural diversity of the Anglican Communion has worked in our favor in



Georgetown University photo  
Archbishop Williams addresses a town hall meeting at Georgetown University to launch the Building Bridges seminar.

that it has enabled us to foster relationships through the work of interfaith dialogue with significant individuals such as the Rt. Rev. Dr. Mouneer H. Anis [Bishop of the Episcopal Diocese of Egypt with North Africa and the Horn of

Africa]. Also, in Nigeria, we are having a difficult but powerful conversation, and we have facilitated a critical dialogue in Pakistan."

At the town hall meeting, which was conducted in a question-and-answer format, the archbishop responded to inquiries from the audience on topics as wide ranging as blasphemy laws and the function of free speech in a democratic society to the role the Anglican Church is playing in the advancement of the interfaith dialogue. The theme that runs through these issues, and that is at the heart of the Building Bridges seminars, is the pre-eminence of fostering civil discourse, said Archbishop Williams.

The Building Bridges seminars were developed by retired Archbishop of Canterbury George Carey, who was host to the first seminar at Lambeth Palace in 2002.

*Heather Newton*

## Bishop of Arizona Calls for Civil, 'Religious' Discourse

The Bishop of Arizona, the Rt. Rev. Kirk Stevan Smith, is calling for "religious discourse" over human sexuality as the 75th General Convention prepares to respond to the Windsor Report.

Bishop Smith told THE LIVING CHURCH he was stunned by the huge circulation given to a recent internet weekly update he had intended for his clergy and interested diocesan laity, and shocked by the vulgar language some outside his diocese used in responding.

"I've been told the Church often runs on negative energy, but it seems

to me sometimes, we have reached new lows when it comes to 'demonizing' those whom we see as our opponents," he said in a follow-up *E-pistle* message. "At the same time, our name-calling skills have been sharpened."

In the letter written shortly after the conclusion of the House of Bishops' spring retreat, Bishop Smith said given the mood of the recent meeting, consents would not be forthcoming from a majority of the bishops if a partnered gay or lesbian person was elected as Bishop of California.

Bishop Smith asked for a more charitable approach to "religious dis-

course" than what typically passes for civil discourse and said he was merely trying to report what he'd observed. There were no straw polls during plenaries at the House of Bishops' meeting by which he came to his conclusion about the California election.

"Consents would not be as easy to get as they were for Gene Robinson," he said. "All of us, I think, are concerned about not doing anything to jeopardize further [the Episcopal Church's] standing in the Anglican Communion. 'Extreme caution' is vague, but also an indication of where folks' mood is."



## Bishop Bennison: Diocese Ready to Heal

The Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, said he and members of his staff worked hard to build trust and educate members of the Diocese of Pennsylvania during the 140 days that elapsed between Nov. 5, when the annual convention failed to approve a budget, and a March 25 special convention, which he described as a victory for the spirit of cooperation and a vote of confidence in his leadership.

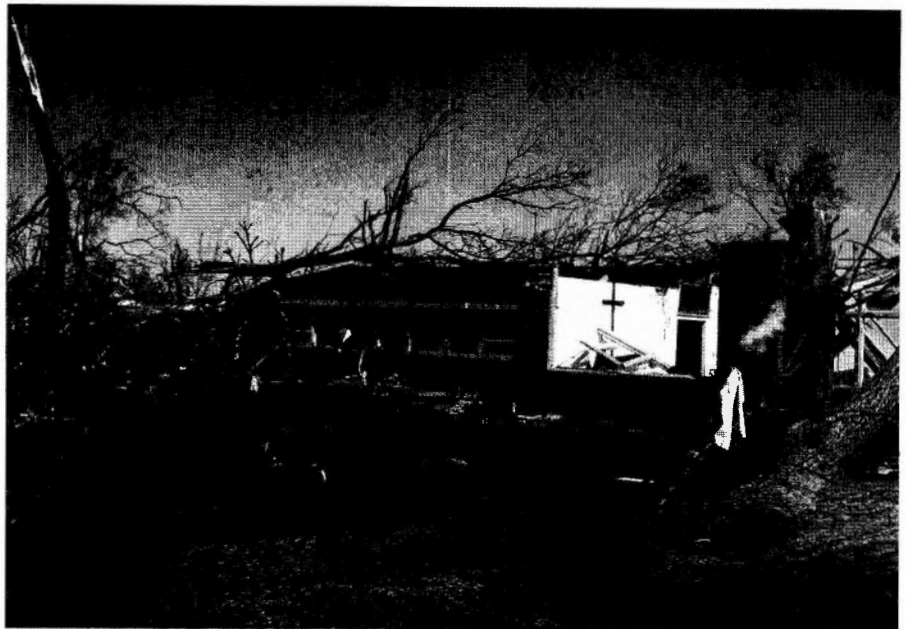
"There was a real spirit of love and a willingness to take risks and work together," Bishop Bennison told *THE LIVING CHURCH*. "The one disappointment for me was that they cut the pledge to the national church. I fought that all the way. That was the only proposed budget cut that I addressed during the [special] convention homily. I plan to do all I can this year to make that up."

Bishop Bennison said the success of the special convention was evidence of the "tremendous, widespread support" for his leadership among the laity and the majority of the clergy, and he said he had no intention of reconsidering his earlier decision in which he declined a request from the standing committee that he "retire or resign" by March 31.

### 'Knotty Problems'

"I would not be doing my job if I were not subject to criticism," Bishop Bennison said. "It has not undermined what I am called to do as bishop. Like many dioceses in the country, we are struggling with churches closing. We are dealing with some knotty problems. You can't make progress without some conflict."

Delegates to the special convention approved a \$4.15 million budget. Bishop Bennison said he had done some reconfiguration of the job descriptions of diocesan staff, and contrary to what has been reported, he anticipated no reduction of diocesan staff positions.



Robert Franken/*Interim* photo

The cross on the wall of the parish hall at the Church of St. Luke & St. John, Caruthersville, Mo., was still hanging April 4, even though the roof was taken off and the walls knocked down by an April 2 tornado that devastated a large part of Caruthersville before skipping across the Mississippi River into western Tennessee.

## Tornado Destroys Church in Missouri, Takes Life of Tennessee Parish Member

A tornado, which raged through parts of Missouri and Tennessee on April 2, destroyed St. Luke & St. John's Church and much of the rest of the town of Caruthersville, Mo. The storm, with estimated winds of 200 mph, also took the life of a former senior warden at St. Mary's, Dyersburg, Tenn., among 26 others from rural communities.

Reporters on the scene in Caruthersville described scenes of destruction, leading many to wonder how no one was killed. Sixty-five were injured, though none serious enough to be hospitalized. Only emergency vehicles were allowed in or out of town on the first day. The Ven. Robert Franken traveled to Caruthersville April 4 to meet with a disaster recovery team from Church Insurance Co. Archdeacon Franken reported St. Luke & St. John's to be "70-100 percent destroyed." The tornado also flattened the town's high

school. Students had just started their spring break.

Those living across the state line in Dyer County, Tennessee, were not as fortunate. Nineteen people were killed in rural communities north of Dyersburg. An estimated 27 overall died in Tennessee. The Rev. Jack Rogers, rector of St. Mary's, as well as priest-in-charge at St. Luke & St. John in Caruthersville, told the *Interim Online* of the Diocese of Missouri that one of the dead in rural Dyersburg was a former senior warden.

The single story, peaked-roof, church with adjoining parish hall was built in 1953 as St. John's. The mission was merged with St. Luke's, Kennett, in the 1990s. The Rt. Rev. George Wayne Smith, Bishop of Missouri, made his regularly scheduled visitation at St. Luke & St. John's April 2, but returned to St. Louis hours before the tornado struck.



## Church Fire

# Juneau Resident Charged with Arson

A green lighter and prescription burn cream are among the evidence assembled against Robert Huber, the 24-year-old Juneau resident accused of starting the March 12 fire that destroyed historic Holy Trinity Church in Juneau, Alaska [TLC, April 2]. He pled not guilty April 3 in Juneau Superior Court and faces a likely July trial on charges of arson and criminal mischief. At press time, he was being held in lieu of \$250,000 bond.

The bulk of the physical evidence has been sent to the state's criminal science lab to be tested for fingerprints and other trace elements, according to JuneauEmpire.com. Mr. Huber was arrested March 26. An affidavit signed by a witness said Mr. Huber ignited gasoline in a boat which was stored in the driveway of a nearby house after he had been ejected from a party. Mr. Huber allegedly suffered first- and second-degree burns from the boat fire. When arrested, he told police he had been injured at a barbecue.

Though its church and parish hall were destroyed, Holy Trinity's ministry continues, according to its rector, the Rev. George Silides. Built in 1896 during the Klondike gold rush and registered as a National Historic Landmark, Holy Trinity served as Alaska's pro-cathedral from 1918 to 1944, and the wooden structure was Juneau's second-oldest church building.

The total loss to the parish from the fire is estimated at more than \$2 million, with only part of the loss covered by insurance. Writing to the congregation, Fr. Silides reported that the day after the fire, he and the vestry met with the Rt. Rev. Mark MacDonald, Bishop of Alaska, to "map out the dual processes of continuing the ministries of the church, and working through the difficult and emotionally trying work of taking stock of our material loss."



The Rev. Ed Bacon (left), rector, All Saints' Church, Pasadena, Calif., in handcuffs along with other clergy at a March 27 rally for immigration reform, in Washington, DC.

John Johnson/ENS photo

## Immigration Reform Bill Opposed

The House of Bishops has expressed disapproval of legislation passed by the U.S. House of Representatives that would toughen the nation's laws governing immigration.

In a March 22 statement, the bishops called for civil disobedience, declaring their "strong opposition to any legislation that would make it unlawful for faith-based or humanitarian organizations to act to relieve the suffering of undocumented immigrants."

The Rt. Rev. Kirk S. Smith, Bishop of Arizona and chief proponent of the immigration statement issued by the House of Bishops, told THE LIVING CHURCH he hoped "there are more effective ways of dealing with the immigration crisis than civil disobedience," but said it "remained a last resort for Christians when we are confronted with unjust and inhumane systems."

In order for the proposed legislation to become law, it also must be approved by the Senate, which is debating legislation toughening immigration laws.

The House immigration bill's chief sponsor, Republican Rep. James Sensenbrenner of Wisconsin, who is an Episcopalian, has rejected the charge the legislation would criminalize social services provided by the Church to illegal aliens, saying the legislation targets smugglers.

However, Bishop Smith and his Roman Catholic and Methodist counterparts in Arizona were unconvinced, releasing a statement March 27 calling for an amendment to the House bill.

Presiding Bishop Frank T. Griswold issued a concurring statement the same day, characterizing the proposed legislation as "punitive and impractical."

## Claiming the Blessing Announces Objectives

Representatives from the advocacy groups Integrity and Claiming the Blessing intend to make their presence known during the 75th General Convention. The steering committee for Claiming the Blessing announced March 25 a series of General Convention objectives at the conclusion of a joint meeting with the board of Integrity at Trinity Cathedral, Cleveland, Ohio.

The 13-point platform includes calls for the Episcopal Church to:

- Clarify its theology of marriage, family and human sexuality, and study the role of clergy as civil magistrates in marriage;
- Authorize the development of liturgical rites of blessings where civil marriage, civil unions and domestic

partnerships are a reality, and elsewhere;

- Reaffirm the sacredness of long-term, committed relationships as defined in Resolution D039 of the 73rd General Convention;

- Engage the international community in a listening process which includes the active voices and full presence of lesbian, gay, transgendered and bisexual (LGBT) persons;

- Reaffirm that all orders of ministry are open to all the baptized who are otherwise qualified; and

- Establish as church policy the commitment not to meet in places where justice and liberation for all God's children, including LGBT people, are absent in state law or local ordinance.



### Covenant Relationship

Members of a visioning task force presented the results of their year-long study during the convention in the Diocese of Georgia. The report, and its vision, "Together, We Grow," provided the convention theme for the Feb. 2-4 annual meeting at a Savannah hotel.

Based squarely on the Baptismal Covenant, and with input from across the diocese, the goals focus on building community, improving the effectiveness of diocesan administration, growing healthy congregations, and empowering and educating all the baptized for ministry, according to an article in *The Episcopal Church in Georgia*, the diocesan newspaper.

As a part of efforts to raise the profile of the diocese and improve communication, everyone who attended convention received a copy of the strategic plan. The intent was for each member of the diocese to know where the diocese is headed and decide what role he or she will play in turning the vision into reality.

Resolutions that called for special offerings to be collected in support of Millennium Development Goals (MDGs) and in support of the Honey Creek camp and conference center were withdrawn when it was noted that special diocesan offerings require canonical approval. A substitute resolution commending the MDGs to all parishes in the Diocese of Georgia and encouraging rectors, vicars, and wardens to educate their parishioners regarding the conference center was approved.

Questions about congregations

### Congregations Pledge to 'Work Together'

Clergy and lay leaders from 63 Anglican congregations formerly affiliated with the Episcopal Church and now under the jurisdiction of overseas Anglican primates met March 22-24 at Christ Church, Overland Park, Kan., and agreed to "work together to build a biblical, missionary and united movement of Anglicans in North America." The Rt. Rev. Robert W. Duncan, Bishop of Pitts-

burgh and moderator of the Anglican Communion Network (ACN), issued invitations to the private meeting.

"The participants acted unanimously to create an International Conference of Network partners," according to a news release issued by the ACN, "to meet pastoral and missionary needs and bring coherence among" these congregations.

which had not paid their diocesan asking turned briefly critical until an appeal for unity was made. Belton Zeigler, chancellor for the Diocese of Upper South Carolina, has been assisting the diocesan council of Georgia with its visioning report and commended the diocese for being a welcoming place, a theme the Rt. Rev. Henry Louttit, Jr., Bishop of Georgia, spoke about during his address.

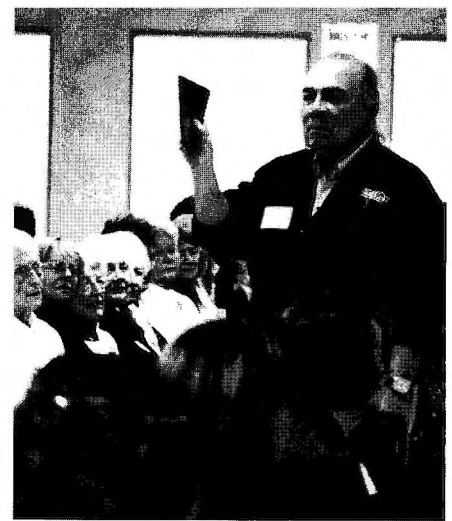
"We have so much potential as a diocese," he said. "We have the ability to do what God wants us to do. Even across congregational and geographical space barriers we can grow together as the body of Christ.

"To do what God is calling us to do requires that we know each other across the congregational and geographical barriers that now exist. Then we can ask other members of our family, with their particular gifts, to come and help us when we need them, and they can do likewise."

### To Let the Church Decide

The Rt. Rev. Stacy F. Sauls, Bishop of Lexington, announced Feb. 24 during his address to diocesan convention that he had been nominated by petition as a candidate for the election of the Presiding Bishop. The annual convention was held at Trinity Church, Covington, Feb. 23-25 under a theme: "To Teach, to Love — the Environment."

"I have not sought this nomination, and indeed, I have other plans that excite me greatly, both with you in mission and to use my upcoming sabbatical to study canon law in Wales," he said



Jim DeLa/The Southern Cross photo

The Rt. Rev. Steven Charleston, dean of Episcopal Divinity School, preaches at DaySpring Conference Center in the Diocese of Southwest Florida for a revival titled "Believe in a Miracle." The 500 women at the Feb. 11 rally were encouraged to share their stories with another woman, and double the blessing each week.

toward the end of his address. "I do not know if I have a call to be Presiding Bishop, and I am not even asking myself that. What I am asking myself is if I am called to let the Church decide if I have gifts that might be useful to it at this particular moment."

Bishop Sauls began his address by citing a number of examples from scripture where key figures were confronted with life-altering choices and then assured that they should not be afraid.

"Somehow along the way, we tragically came to understand being a disciple of Jesus as being about our safety, our social safety in this life and our eternal safety in the life to come," he said. The bishop mentioned a number of examples in the five years of his episcopate where the diocese had been willing to accept the consequences of its work on reconciliation and inclusion. Some of those decisions had already been rewarded. Others were still in formation.

"Reconciliation is a hard thing," he said. "It will require respecting each other in the face of our honest differences over the issues that surround homosexuality. Reconciliation does not require agreement. In fact, reconciliation has no requirements at all because the love of Christians has no requirements at all."

The Rt. Rev. Mark L. MacDonald, Bishop of Alaska, was the convention keynote speaker.





# Glorious Fabrics

*Textile artists enhance worship space with their creations*

By Michael O'Loughlin

"The world is full of beautiful textiles, all of which can be used to the glory of God."

So says David Gazeley of London-based Watts & Co. For more than a century his company has sought to prove that through its artistically crafted vestments and hangings. Mr. Gazeley is one of a number of textile specialists who shared their insights about trends and techniques in church appointments.

The most significant issues in creating a frontal, banner, or vestment, according to Stephen Fendler, president of C.M. Almy, involve interpreting the customer's ideas in textile form: "finding the right fabric textures and colors; and rendering detailed graphics using traditional embroidery and appliqué techniques. These are issues we have encountered many times over the years and we have become very skilled at working with customers to achieve solutions."

Lynn Ronkainen, textile artist at Ichthys Designs, Spring, Texas, said, "there are times when a client and I have mentally wrestled with ideas that we can both 'see' in our conversation but become difficult to create in real life." The joy comes, she said, "when a challenge stretches me to think outside the box and I am able to convince my client to do the same, enabling us to collaborate on something new and unexpectedly more exciting."

Andrew Welsh, vice president of Hayes & Finch, Ltd., said group dynamics can present special challenges.

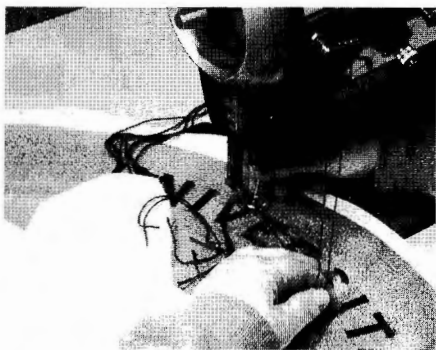
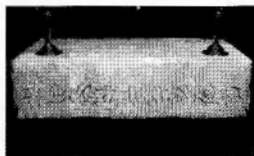
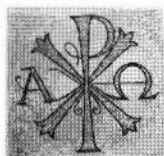
"When working with a group of people, it can be difficult to reach an agreed consensus of opinion, as individuals all like to have their own particular mark on the final outcome," he said. "Most projects will contain an element of compromise that is a direct result of a combination of personal preferences, financial limitations along with suitability and functionality." But he added that for his company, whose U.S. offices are based in Exton, Pa., "the greater the challenge, the greater the reward on completing the project."

Bryan Marshall, associate director and branch manager of J. Wippell and Co., Ltd., said his Branchville, N.J., company often addresses this challenge by visiting the church to get a first-hand look.

"I prefer this option if at all possible because it allows trained eyes to filter, recommend and in some cases prepare design sketches for consideration," he said.

On such a visit, "it is so important to ensure that everyone is on board and to focus on one element at a time, such as fabric, orphreys, braid edges, and symbolism," Mr. Marshall said. "Being absolutely focused brings about well-considered results and generally keeps everyone happy by acknowledging everyone's input."

Mr. Fendler said that C.M. Almy's catalog offers customers a great degree of design freedom, so it generates the greatest share of the company's custom production. "Though it represents a relatively small portion of our overall busi-



**Top row:** Frontal and panel set, St. Michael's, Summertown, Oxford. Juliet Hemingray photo.  
**Second row:** Left: Hand-appliqued Chi-Rho. Right: Frontal embroidery transfer, Christ Church, Pittsford, N.Y. J. Wippell and Co. photos.  
**Third row:** Liturgical vestments, St. James' Cathedral, Toronto. Davis d'Ambly photo.  
**Fourth row:** Applique process. C.M. Almy photo  
**Bottom:** Hand-appliqued Chi-Rho. J. Wippell and Co. photo.



ness, we are always working on several truly custom commissions," he said. "We welcome this work as it keeps the entire Almy team 'fresh' and closely engaged with customers' evolving tastes." Episcopal churches account for about half of the Greenwich, Conn., company's business.

While many customers order directly from his company's catalog, Jason Gaspard, president of Brookfield, Wis.-based Gaspard, Inc., said "a large percentage of our sales are custom work-related orders." The company serves all denominations, but Mr. Gaspard estimates his company has worked with more than a third of all Episcopal parishes.

Joan Irvine, president of J.R. Evans and Co., said 70 percent of her company's work is custom, with about three-quarters of its business coming from Episcopal churches. Both Ms. Ronkainen and Davis d'Ambly, a Philadelphia-based liturgical artist, said all of their commissions are custom designed.

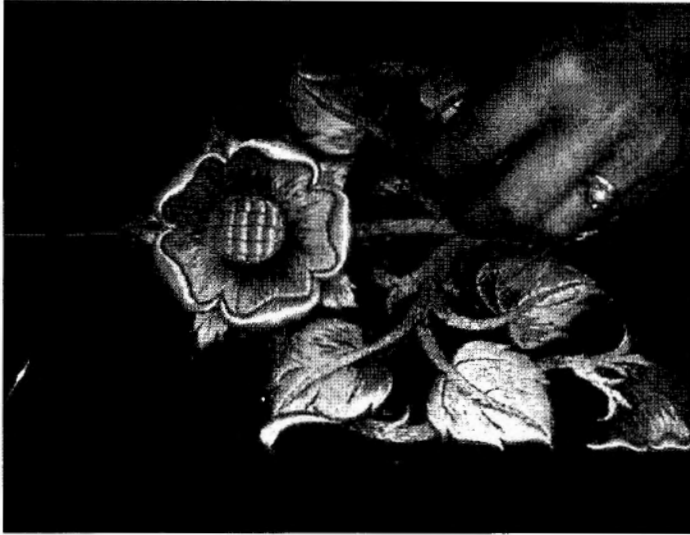
Project turnaround time varies widely and depends on a number of factors. At textile artist Juliet Hemingray's Derby, England, studio, "after a design and fabrics have been approved we usually quote approximately six to eight weeks for stoles and 10-12 weeks for altar frontals," she said. "For larger commissions such as big wall panels, we ask a minimum of 12-15 weeks depending on the workload at the time."

Vestments that do not include embroidery usually require six to eight weeks, Mr. Gazeley said. "If there is embroidery work involved, which is still carried out by hand using needle and thread, employing traditional techniques, the time scale will be longer."

Mr. d'Ambly said that after an agreement is reached, he schedules the work. "Most often this has to do with

a particular feast or season, but it can take time to coordinate all the materials and do the actual labor," he said. "All our work is hand made as well as custom made."

Once the creation is complete, Ms. Ronkainen notes that "church parament installation can often be a new challenge with each new worship environment. My experience is that creativity is alive and well at church in the wide variety of techniques used to secure liturgical appointments to altar and lectern. Other challenges may



J. Wippell and Co. photo

Frontal restoration project at Holy Trinity Church, Philadelphia.

include engineering a banner or frontal installation to create the desired effect for design and location."

"When dealing with frontals it is crucial that measurements are taken with precision and that the hanging and fixing of the frontal is fully interpreted to those who will be making the finished piece," Mr. Welsh said. "On-site visits by our representatives ensure that we remain in control of these important issues and all relevant information is captured and relayed back to our work rooms."

### Restoring Treasures

Several of these companies also restore heirloom pieces, including Gaspard. "We have had a number of customers send us an old vestment that may have an old braid, trim or emblem that is no longer available, or may have sentimental value," Mr. Gaspard said. "Customers instruct us to lift those items off and re-apply to a new vestment fabric, which might include

restoration work."

Ms. Irvine said J.R. Evans also is asked to remove elaborate embroideries and place them on new garments. "This allows a community to be able to use and appreciate these sentimental pieces."

Mr. Marshall said his company recently undertook an embroidery transfer project for Holy Trinity, Philadelphia, Pa. "The rector at the time found boxes with four exquisitely hand-embroidered altar frontals," he said. "The base silk fabric had disintegrated but the embroideries were fairly intact. It was like finding museum-quality work, hidden from eyes for years. These pieces now will grace the church for many years to come."

Restoration may require time to deconstruct and repair, "a part of the project that can be fraught with surprises in construction that are hidden until this stage is embarked upon," Ms. Ronkainen noted. "Incidental discoveries of construction elements may also need to be held up to the lens of 'authenticity' when being reconstructed."

In working with clients nationwide, Mr. Fendler said that he and his colleagues at Almy's have noticed that the range of styles used in church decoration has become broader in recent years.

"Furnishings in the style of the English Gothic Revival are still very popular, but we are seeing greater acceptance of other styles," he said. "We attribute this to the growing diversity of the Church itself."

Mr. d'Ambly said he recently designed a set of solemn eucharistic vestments for St. James' Cathedral in Toronto. "These were to be richly embroidered and full in style, for a traditional space and used with an elaborate, highly embroidered frontal from the beginning of the last century," he explained. "At the same time, the clergy wished for a modern feel to the design. It was wonderfully challenging and I know they are very pleased. It doesn't get any more rewarding in my work."

The Rev. James Palmigiano, O.C.S.O., product developer and designer, said the Holy Rood Guild, based at St. Joseph's Abbey in Spencer, Mass., plans to "keep doing what we do best, which is classic vesture with a European provenance." Working with the beautiful fabrics is

(Continued on next page)

(Continued from previous page)

“part of our worship, part of our monastic life,” he said.

“I think the English church seems more willing to express faith through color and to reflect the gospel story in a more visual way,” Ms. Hemingray said. “The Episcopal Church seems very reticent to break away from the Victorian look. Despite many buildings being modern in style, the vestments speak of a bygone era.

“Each church needs to look very carefully at what they are saying with

the designs,” she continued. “They can truly influence future generations in their choice. For example, one seminarian once told me that of all the things he recalls from his early church life it was the banners, frontals and vestments which spoke to him. He hardly remembers any sermons.”

“I have observed a shift toward more abstract representations of ‘the holy,’ using less to say more,” Ms. Ronkainen said. “It is wonderful to see liturgical design that represents individuality and the return of creativity

within the community as an integral part of the worship experience.”

Ms. Hemingray agrees that “through the careful and sensitive use of the right materials and appropriateness of design, a church can be enlivened to see afresh its call to serve the community around it. I see my role as a facilitator of such service. A well-balanced setting can add so much to the well being of a congregation.” □

“One seminarian told me that of all the things he recalls from his early church life it was the banners, frontals and vestments which spoke to him. He hardly remembers any sermons.”

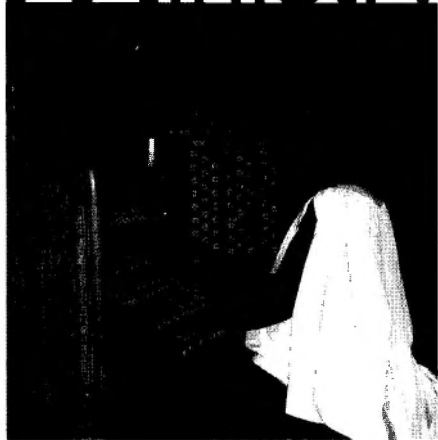
- Juliet Hemingray

Panel installation at St. Michael's, Summertown, Oxford. Juliet Hemingray photo.





# M i l e H i g h M u s i c M i n i s t r y



Stephen Tappe has served as director of music at St. John's Cathedral, Denver, since 2004.

By Patricia Nakamura

A great deal of activity occurs in the music suite of St. John's Cathedral, Denver. There is an air of progress, building, creating. The cathedral's website quotes Eric Routley's description of music as "the handmaid of the liturgy," and notes that St. John's offers more than "200 liturgies every year which require music."

For not quite two years, director of music Stephen Tappe's hands have held the reins. When he arrived in July of 2004, the program had been held together by an interim, following the unexpected departure of its former long-time director.

"We have to uphold a certain standard," he said. "We have ordinations, confirmations; we function as a cathedral. I bristle at the idea of using liturgy to pack people in. It is worship, the Lord's work, not an advertising tool, not bait for a 'target audience'."

The Cathedral Choir is an adult, auditioned group of about 40 voices. This year the choir was closed to new membership during peak seasons to allow the group to develop into a "predictable instrument."

"Newcomers are gradually folded into the choir, singing more complex material as familiarity with the repertoire and sight reading skills allow," Mr. Tappe said. He is building a schola cantorum to sing music "which must be quickly learned, requires smaller forces, or which is highly technical."

This spring the cathedral has offered a Monday-evening music fundamentals class to anyone who wishes to learn more about the language of music. The objective is to provide instructions that will help participants read music and sing better.

The St. Nicolas Boy Choir and the St. Cecelia Girl Choir accept children in grade 4 and older, rehearse twice weekly, and learn quite sophisticated literature: Byrd, Morley, Michael Sitton. Each choir has probationary singers, second- and third-graders who rehearse separately before singing with their respective choirs. The St. David's Choir is for children 4 years old through first grade. Even these youngest children receive training with Royal School

of Church Music methods, and they all "get to do something every week," Mr. Tappe said. "It's not a cuteness moment; they robe and sit in the choir stalls with their older mentors." At present about 35 children participate, not all of whom are cathedral members.

The monthly Sunday Evensong is offered, according to the cathedral website, to sanctify the day with "an offering of praise and prayer," and as a means of outreach and evangelism. Planned for the cathedral's May 7 service is music by Kenneth Leighton, Charles Wood, David Hogan, and Benjamin Britten. Mr. Tappe said the cathedral "may introduce a 7:00 service every Sunday, with different types of liturgy — Taizé, Celtic — maybe without a homily and ending with Compline."

Concerts are offered each Friday evening, most of them free of charge. Mr. Tappe noted that the organ was given as a gift to the city of Denver. This spring featured Denver soprano Cyrianna Robertson, the St. Martin's Chamber Choir, organist Bruce Neswick of St. Philip's Cathedral in Atlanta, and the Baroque Chamber Orchestra of Colorado.

A California native, Mr. Tappe grew up in New York and studied at Yale as a composition major. Noting that "I had always been a church organist," Mr. Tappe served at Trinity Church, Tulsa, Okla., before he arrived at St. John's. He loves Denver, the mountains, "skiing, snowshoeing, motorcycling. I'd always worshiped at the cathedral when I visited Denver. I felt it seemed to fit me. I still do."

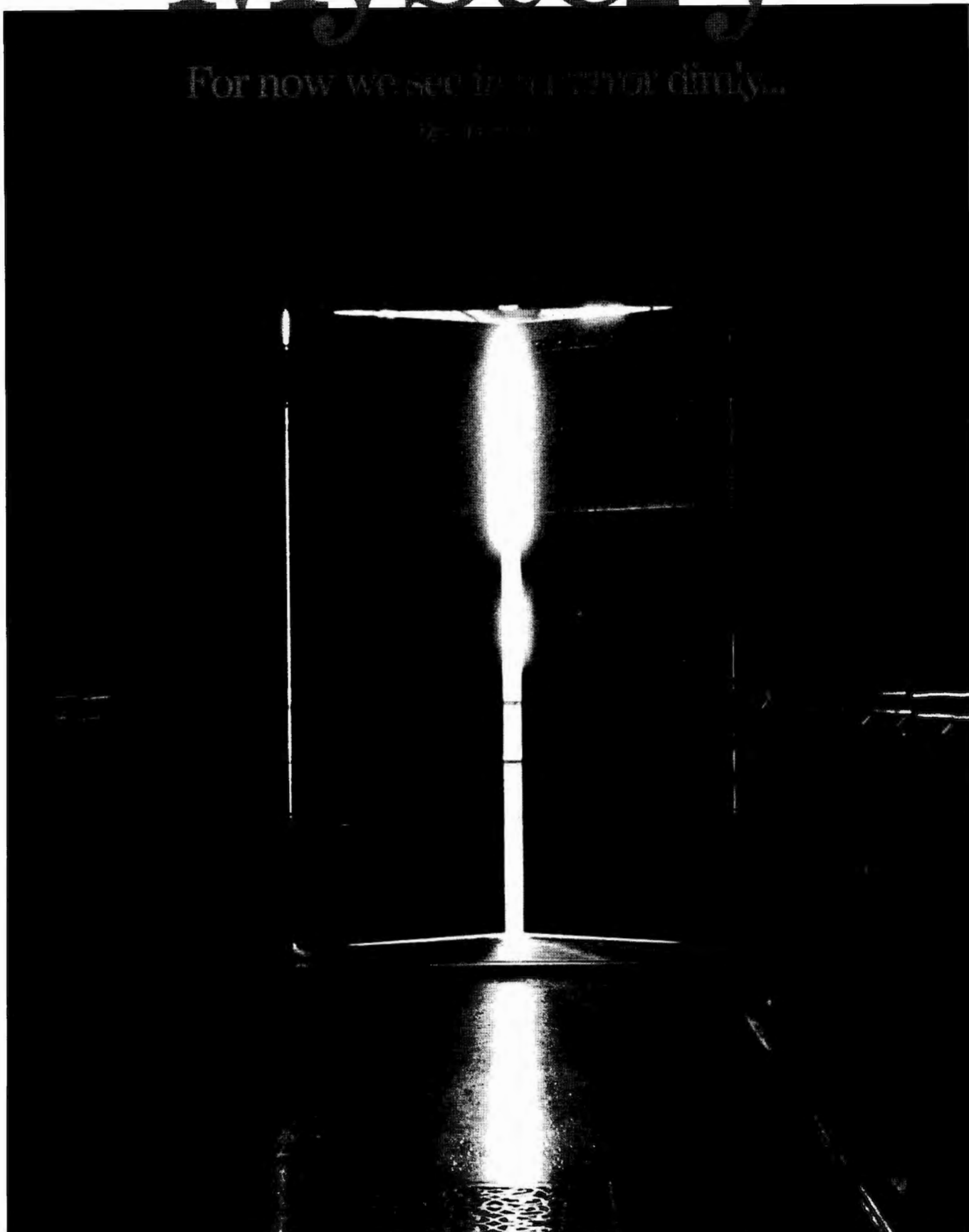
In addition to the major overhaul of the 1938, 96-rank Kimball organ, the music department has some long-term goals and dreams of recordings and tours.

"I'm raising the bar a bit in a few areas, and working to establish the Anglican ethos in the music," Mr. Tappe said. "Ours is a great liturgy. We are equipping people for the ministry they have here." □

# Mystery

For now we see in a mirror dimly...

1 Cor. 13:12



Krystyna Sanderson, Light #4 Gelatine silver print 8" x 10" 1995



I love a good mystery. When I look at a picture, I'm fascinated by the artist's ability to suggest more than meets the eye. My visual interest is piqued by a stream winding toward the horizon, a partially open doorway, or the diffuse light that enters a darkened street from an unseen source. After a trip to Italy a few years ago, I realized that every picture I'd purchased along the way involved some variation on those same compositional devices. In one way or another, every artwork that had attracted me offered a delightful mystery — an intriguing visual invitation.

It's an attraction shared by many. In his Oxford lectures on poetry, John Keble spoke of similar images in literature as "not merely the play of a keen and clever mind" but as devices that can lead us "by gentle hints" to the divine. Put to the service of religion, "they appear to be no longer merely symbols, but to partake (I might almost say) of the nature of sacraments." And his own devotional verse occasionally captures the tensiveness of holy mystery. In "Trinity Sunday," he pauses in silence before the screened choir of a great cathedral:

"The door is closed — but soft and deep  
Around the awful arches sweep  
Such airs as soothe a hermit's sleep."

The metaphor is deftly semi-permeable. To the poet standing in the cathedral aisle, the way forward is closed to his sight. Yet the closed door itself seems to glow with a penumbra of appealing sound.

While it may be impossible to speak of a uniform Anglican aesthetic, many observers point to a tolerance and taste for mystery as an element of our collective character. In his study of Anglican poets from Traherne to Eliot, William Countryman traces a consistent response to the deep mystery of the encounter with God. "The most one can do is borrow metaphors and fling them, mixed with denials, in the direction of the ineffable." Similarly, Paul Avis reminds us that our sacramental sensibilities attract us to images that "reveal while veiling and veil while revealing." God is both known and profoundly hidden. Keenly sensitive to this central paradox of incarnational faith, Anglicans are drawn to artistic expressions that acknowledge our limitations and yet propose pathways through them. The tension in such expressions resonates with our own spiritual experience. It seems genuine.

The discovery connected with my Italian pictures led me to search for other images that embody the same qualities. Among those I've gathered is a self-conscious illustration in which a weary pilgrim lifts the hem of a heavy curtain to look beyond the "veil." Most of the prints, paintings, and photographs wear their metaphors more gracefully. New York artist Krystyna Sanderson lends striking photographic treatment (opposite page) to a universal symbol of passage and transcendence. But whether coarsely literal or subtly suggestive, each work shimmers with that familiar tension between limitation and expectation, denial and hope.

In every effort to "re-envision" the Church for changing times, attention falls on the creative forms to be employed — pictures and words, buildings and music. Inevitably, new forms and media demand consideration. In our hearts, even the most traditional among us recognize that a living faith must be conversant in the cultural language of each era and place. And ultimately, whether forms of expression are ancient or starkly contemporary is hardly the point. But to be effective, the art that shapes our liturgy for years to come must still breathe mystery. It must speak of God as present and hidden, known and inscrutable, revealed and still revealing. Its crafting must offer streams we long to follow to their Source and gates that invite us to push. □

*The Rev. John A. Shaffer is a priest of the Diocese of Central New York and a former program officer at the National Endowment for the Arts.*

**Anglicans are drawn to artistic expressions that acknowledge our limitations and yet propose pathways through them.**

# Plane, Train, Auto and Liturgy

Even in the 21st century, winter travel between New York City and the Midwest can degenerate into a Murphy's Law story in which anything that can go wrong will.

In the 1987 movie "Planes, Trains and Automobiles," Steve Martin and the late John Candy played traveling salesmen who eventually bond, but first they are involved in a series of slapstick gags. A few weeks ago, the death in Connecticut of a beloved relative set in motion for me a similar travel odyssey and led to a renewed appreciation for the liturgy of the Episcopal Church.



My youngest brother and I almost fail to get out of Milwaukee on Jan. 13 when it appears as though our flight, the last of the day to LaGuardia, may be canceled. We were planning to drive the following morning with my other brother and his family from Manhattan to the funeral at St. Paul's Church in Darien, Conn. If we missed the flight, we would not make the funeral. So we switch to a previously delayed flight from Milwaukee to Newark, where we are hit with a \$70 cab fare for the ride into Manhattan.

Coincidentally, another set of brothers has done the same thing and an airline representative accidentally prints out four boarding passes for two seats. Somehow it all gets sorted out prior to takeoff and we arrive in Manhattan in time to get some sleep. The funeral the next day turns out to be a charismatic celebration of life complete with testimonials and spontaneous dancing around the coffin prior to a "Rite Three" Eucharist.

The following day is Sunday, and nearly everyone from my generation of the family attends Grace Church, Manhattan, for Morning Prayer. That evening I return to Grace Church for a "seeker" version of the Holy Eucharist in the chapel. After the service, many of the participants mingle over wine and cheese with the clergy and other participants.

Monday is a travel day as I head for Columbia, S.C. In order to save \$400 on airfare, I had chosen to fly into Charlotte, N.C., and rent a car for the 90-mile drive to Columbia, S.C. On my way out of Charlotte, someone talking on a cellphone cuts me off, forcing me

to swerve onto a sidewalk. Thankfully there were no injuries and no apparent damage. In the evening, at Benediction of the Blessed Sacrament at the Church of the Good Shepherd in Columbia, the real presence of Christ in the Eucharist is emphasized. It is the first time I have ever experienced this occasional rite which includes the display of a consecrated host in a special stand called a monstrance. I complete the unfamiliar drive back to Charlotte very late in a blinding thunderstorm.

I make my 6 a.m. flight out of Charlotte the next day only because of the kindness of some 70 people who agree to let me go ahead of them in the line through security. I chuckle as I imagine something like that happening in New York City. When I arrive in Memphis for my connecting flight to LaGuardia, I learn that bad weather has canceled my flight. Again I change my reservation to Newark. Rather than pay another \$70 taxi fare, I decide to take the train to Manhattan. I sit mesmerized as we pass through hundreds of acres of polluted wetlands — the tall grass intersected by miles of railroad tracks, rust-belt industries and nameless dirt roads. The few stations where we stop are ornate, once grand structures that appear not to have been renovated in decades.

The final liturgy in my journey is in celebration of the ecumenical agreement between the Episcopal Church and the Evangelical Lutheran Church in America at St. Peter's Lutheran Church, Manhattan. In addition to a renewal of the baptismal covenant, there is a "Setting Three" ELCA Eucharist where we "cry out for the resurrection of our lives, when Christ will come again in beauty and power to share with us the great and promised feast."

Having the chance to sample such varied liturgies in a short time gives me a new appreciation for the breadth of Anglicanism, and the chance to make some comparisons. I find myself most attracted to the service with which I grew up, Morning Prayer. Someday I hope the Episcopal Church will rediscover this neglected, seeker-friendly gem.

*Steve Waring, news editor*

## *Did You Know...*

**St. Mary's Church,  
Dousman, Wis.,  
calls its parish cookbook  
"The Book of Common  
Meals."**

## *Quote of the Week*

**The Very Rev. Tracey Lind,  
dean of Trinity Cathedral,  
Cleveland, writing in  
*Cathedral Connection*  
on Holy Week:  
"Was Jesus' procession into  
Jerusalem more akin to the  
anti-poverty, civil rights,  
peace, and gay pride marches  
of our day than a ritualized  
religious procession that  
claimed to be the fulfillment  
of messianic prophecies?"**



## Blood Sport

With General Convention less than two months away, it seems that the time for polite listening and graceful conversations may be coming to an end. The moderators of church-related Internet discussion groups are more frequently having to remind their participants to choose their words more carefully before they post their comments. The gloves seem to be coming off with greater regularity.

The Bishop of Arizona recently was subjected to a flurry of bile-filled invective from persons outside his diocese in response to a letter intended for his clergy and lay leaders [p. 14]. His candid remarks in reaction to the spring House of Bishops' retreat drew heated reaction from those who disagreed with his views. A similar letter from another bishop to his diocese was also critiqued and his character impugned. A widely read website publishes personal attacks on bishops nearly every day.

Ubiquitous discussion lists, blogs, and websites have made instant newsgathering, analysis, and commentary a part of life within the Church. While these forums are invaluable communications tools with powerful potential as tools for ministry, they also can and are being used as powerful weapons. The Internet is largely self-policing, and without care and consideration, the church's political discourse is devolving into a wrestling cage match in which there will be no winners.

We invite and implore all who will be working to shape the Church's future in the coming months to do so while keeping in mind that they, their allies, and those with whom they disagree all are members of the one body of Christ. How we live out our membership will have a profound impact on our ability as a Church to make disciples as Jesus commanded.

**The church's political discourse is devolving into a wrestling cage match in which there will be no winners.**

## Things of Beauty

Last year's inaugural Liturgical Arts Issue proved to be among our most popular editions, and it is with pleasure that we again focus on the art of the Church, with an additional emphasis this year on church music. We are confident this issue will be a valuable resource for those who are involved in selecting the appointments, vestments, and music that add beauty to our worship.

This year we have focused in a special way on the creation and restoration of church textiles. Many Episcopal and other Anglican churches have inherited artworks of which they might not even be aware. Heirloom chasubles, frontals, and hangings are treasures of our heritage, and it is a comfort to know that skilled craftspersons stand ready to assist congregations in their restoration and preservation. Many artisans also welcome the challenge of helping parishes to express their faith in a uniquely modern way by crafting new liturgical appointments that will be treasured by future generations.

It is a pleasure to recognize and celebrate the many ways in which the creativity of arts and music invigorates and inspires us and gives glory to God.

# Singing THE Gospel

By David Justin Lynch

**A**lzheimer's researchers report that some patients unable to speak can sing childhood melodies. So far, neuroscience can't explain this, but some experts think the brain's receptors for music and rhythm are spared the ravages of senility. Music communicates with us on a level beyond our verbal understanding, on a different circuit than mere speech. Shouldn't the gospel do that, too?

Since "song is the singing of the heart's joy" (Acts 2:46), should not the clergy joyously sing the gospel? After all, the gospels themselves are replete with songs. The first chapter of Luke contains the "Song of Mary," commonly known as the *Magnificat*, and the Song of Zechariah, called the *Benedictus*. In Luke's second chapter, the multitude of the heavenly host sings, "Glory to God in the highest, and peace on earth to people of goodwill." In the third chapter, we find the Song of Simeon, usually known as the *Nunc Dimittis*. The Gospel of John begins with a hymn-like prologue symbolically recounting the incarnation.

In most parishes, however, the gospel is seldom sung. Anglican clergy sometimes formulate their liturgical practices to please people who complain that chanting the

gospel was not to their liking because they "don't get anything out of that." This remark reflects the consumption mentality that permeates all of modern life. The question is, do we go to the Eucharist to "get something out of it," or do we go there to offer something?

Readers my age — in their 50s — were raised during the ascendancy of passive entertainment as the chief American pastime: movies, television, radio, recorded music, and spectator sports. People attend these events to be entertained, to watch, to live vicariously through actors, actresses and professional athletes. We do this in lieu of participation: Sandlot baseball is for the 12-and-under set; in general, we look to others to entertain us rather than savor the intrinsic benefits of engaging in our favorite arts and sports ourselves. Technology like the Internet further facilitates our consumption of passive entertainment.

It's not surprising that consumerism has made its way into church. Anglo-Catholic ritualists — of which I am one — are as guilty as Hollywood in seeking to entertain passively. Some churches stage a show for the supposed spiritual edification of the faithful in lieu of the active involvement of the assembly in worship. Most Christian rock music mimics secular musical styles.

Since "song is the singing of the heart's joy" (Acts 2:46), should not the clergy joyously sing the gospel?



The result is the same, whether one talks about the sacred or secular realm. Performing professionals use the various tricks of their respective trades to evoke emotions in a passive audience. They anger, awe, titillate, tickle and comfort us, in place of our active seeking to achieve these feelings through our own participation.

Liturgy, however, is — or should be — different. The word “liturgy” is derived from a Greek word that combines two other Greek words, one for “work” and the other for “people,” hardly a consumerist concept. In fact, if one examines the prayer book catechism, none of the words used to describe the Eucharist reflects the view that we go to “get something out of it.” The catechism describes the Holy Eucharist as “the Great Offering.” The eucharistic prayer in Rite One speaks of offering our souls and bodies as a reasonable, holy and living sacrifice of praise and thanksgiving. It is that phrase that has defined my lifelong ministry as a chorister.

When I sing as a chorister, or even as part of the assembly, I offer all that is within me to praise God’s holy name. I do not think of what I get out of it, only what I give to it. For me, singing is part of that giving. St. Augustine tells us “to sing is to pray twice,” and he clearly recognized the empathetic chord between music and the human soul.

Martin Luther also recognized the importance of music in the liturgy. Gregorian chant influenced his music. He loved the Latin hymns and revised many of them. Even as he attacked what he saw as “impurities” of the Roman Catholic Church, Luther continued his high regard for its musical traditions and sought to retain and expand upon them. It was Luther who specified the chanting of

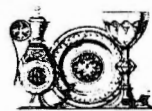
the gospel in a unique way based on the Gregorian model for chanting the Passion story: For the evangelist, the note A; for Christ, the note F; and for everyone else, the note C.

Why would Luther want the gospel sung? The collect for Proper 28 in ordinary time exhorts us to “read, mark, learn, and inwardly digest” the scriptures. Music can play an invaluable role in this education. According to the National Education Society for Young Children, researchers have found that music can help children learn multiplication tables and improve early literacy skills, and many people recall as adults lessons connected to music in childhood. To truly “read, mark, learn, and inwardly digest” the gospel, we must allow scripture to touch our souls. When the gospel is sung, the congregation can listen

with the innocence and openness of children. We not only hear it with our ears, but feel the gospel within us, and it becomes part of us.

It may require more of our brain power to comprehend the gospel when it is sung than if it is read, but the music connects with us more powerfully on a subconscious level than spoken words can. Music calls us to interact with God’s word beyond the level of “What do I get out of it?” Mary, Zechariah, and Simeon were not focused on “What do I get out of it” but on God. Why can’t we do that, too, by letting go of ourselves as we offer our hearts, minds and souls to experience God’s word through music? □

*David Justin Lynch is a vestry member and chorister at St. Paul’s Church, Pomona, Calif.*



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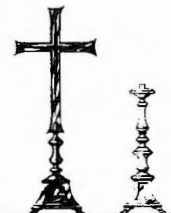


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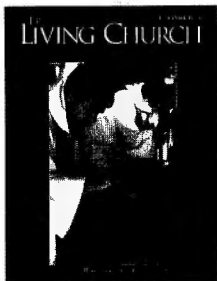
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**LETTERS TO THE EDITOR**

**Strong Supporter**

I am on record as a strong supporter of the Windsor Report and a bishop who has consistently urged that it be the framework in which we move forward as an Anglican Communion. When you quoted me in your "Quote of the Week" [TLC, April 2], "Moses did not come down from Mount Sinai with the Ten Commandments in one hand and the Windsor Report in the other," the impression could be left that I am not a supporter of the report.

That quote was taken from a larger context to our diocesan council which stated, "But in my view, it is the best thing on the table at the present time. I find it to be an even-handed attempt to maintain communion as we live into these difficult days. It is a good teaching tool. I think we should receive it with humility. Perhaps if we as a national church can accept its recommendations, we will put ourselves on a path that might lead all of us to remain faithful to both the Episcopal Church and the Anglican Communion."

Thank you for the opportunity to accurately state my position on the report.

*(The Rt. Rev.) Gary Lillibridge*  
*Bishop of West Texas*  
*San Antonio, Texas*

**Plot Thickens**

Subsequent to your coverage of the episcopal election in the Diocese of California [TLC, March 26], the cast of players has been enlarged and the plot has, if anything, thickened. Where initially two of the five nominees were in same-sex relationships, in the final count three of the seven are.

Some of us here hold that all such domestic arrangements are irrelevant to the job, the standing committee president, for one, asserting that sexual propensities were not a primary focus (for the search committee) to care about. And, in an impressive display of chutzpah, the cathedral dean has declared that, should the matter eventuate in schism, the culprit would be the Anglican Communion itself.

Still others of us are concerned that, the various candidates' merits quite apart, the election could turn into a plebiscite on gay rights. And at best they are presented with a painful set of options: Elect someone at the risk of eviction from the Church that begot us (leaving that fateful decision for the General Convention to cope with) or, in the interest of ecclesial solidarity, cast their vote elsewhere.

Both the Archbishop of Canterbury and our Presiding Bishop, neither of whom is commonly thought to have a red neck inside his purple shirt, have

*Wherever we stand, then, the time would seem to be at hand to get out those prayer shawls and worry beads.*

recently forewarned us of the likely consequence of going it alone on this occasion: that we could well end up that way. For, shorn of our family ties, what are we but one more sect among many, taking pride in our righteousness?

Wherever we stand, then, the time would seem to be at hand to get out those prayer shawls and worry beads. (And wherever they stand, those making book on the race might want to note that no local, home-grown entry has been elected diocesan here in more than 80 years.)

*(The Rev.) Harold Brumbaum*  
*Nicasio, Calif.*

Fear of the unknown is a hot wind blowing through much of the Episcopal Church's correspondence these days. What will happen if California elects a gay bishop? Will the Anglican Communion split from us? Will we lose membership? An editorial [TLC, March 26] presents what we feel is a narrow view



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of the upcoming election of the Bishop of California. Our search committee was charged to find the best qualified nominees for bishop to lead our diocese and to participate in the councils of the Church and on the national and world stage.

Contrary to what some have speculated, the slate for bishop of the Diocese of California was not created as a “statement.” But the slate is a mirror, a mirror of what the Episcopal Church in America looks like today from literally all corners of our beautiful country — not just from the San Francisco Bay.

We in the Anglican Communion are a fellowship but we are not all in lockstep with one another. We must respect the truth that our fellow Anglicans see from their own context and experience, and learn from one another.

The San Francisco Bay area has attracted to American shores South Asians, East Asians, Latinos, Europeans, Middle Easterners, and others who are attracted to the economic opportunity and freedom of thought our wonderful country offers. The Diocese of California is situated in one of the most diverse locations on the planet.

We have to go forth in courage, not fear. This could be a very challenging time. But it is a greater sin to exclude qualified people to lead us in the 21st century than to reject others’ notions of what is “according to tradition.” Leadership takes courage. It is acknowledging our fear and moving forward in spite of it.

*(The Rev.) Jack Eastwood  
President, Standing Committee  
Diocese of California*

### **Good Choices**

A recent writer [TLC, March 19] challenged the editor to name a person or persons whom the editor could support for the position of Presiding Bishop. I cannot speak for the editor, but I can offer some names of individuals whom I think would be good choices for the position.

They are, in alphabetical order: The Rt. Rev. Keith Ackerman, Bishop of

(Continued on next page)

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## LETTERS

(Continued from previous page)

Quincy; the Rt. Rev. Jack Iker, Bishop of Fort Worth; the Rt. Rev. Charles Jenkins III, Bishop of Louisiana; the Rt. Rev. John Lipscomb, Bishop of Southwest Florida; the Rt. Rev. James Stanton, Bishop of Dallas; the Rt. Rev. Herbert Thompson, Jr., retired Bishop of Southern Ohio

I think each of these individuals would make a good Presiding Bishop, would work to stop the decline of the Episcopal Church, and would defend the faith.

*George Bloodworth  
Sarasota, Fla.*

*Editor's Note: Bishop Jenkins of Louisiana was recently nominated by petition. Bishop Thompson is not eligible to serve due to his retirement age.*

### 'Sleeper' Issue

If General Convention adopts a common liturgy for same-sex marriage when it convenes in June, or consents to the election as bishop of a person in a partnered homosexual relationship, it's likely the Anglican Communion will turn its collective back and let the Episcopal Church walk apart from the rest of the Communion. That scenario seems to be a common focus for many commentators.

But abortion is a "sleeper" issue that could even more significantly polarize the Episcopal Church, because abortion is a deal-breaker for many communicants. The drop-out rate for Episcopalians will likely accelerate if the recent decision by the Executive Council to approve membership for the Episcopal Church in an abortion rights organization, the Religious Coalition for Reproductive Choice, is upheld at convention. How, in good conscience, could members of the Executive Council arrive at such a decision?

Psalm 127 tells us "Children are a heritage from the Lord, and the fruit of the womb is a gift." Psalm 139 reinforces the spiritual foundation that life begins at conception: "You knit me together in my mother's womb. I will



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artwork by Jay Sidebotham





thank you because I am marvelously made; your works are wonderful, and I know it well. Your eyes beheld my limbs, yet unfinished in the womb; all of them were written in your book; they were fashioned day by day, when as yet there was none of them." There is no ambiguity in these scriptural passages.

Episcopalians cannot recite these psalms at Evening Prayer or listen to Luke's gospel message of the child in Mary's or Elizabeth's womb and, at the same time, give their support to abortion, to the taking of life — it's one or the other. This particular fork in the road will be upon us in June. If deputies uphold the Executive Council's decision to align the Church with the taking of life, count us among the many who will leave the Episcopal Church and seek a truer Anglican house of worship.

*Bob and Connie Dillon  
Fairview, N.C.*

## Tactics vs. Strategy

In his recent Viewpoint article, Fr. Clifford notes that, as a Navy chaplain, he had few inquiries regarding the theological niceties of the Church's doctrines [TLC, April 9]. I daresay. I wonder when the last time was that he encountered junior officers asking probing questions regarding the strategy of an ongoing campaign.

In the military, tacticians and strategists are recognized as having separate functions. Likewise, in the Church, tactics and strategy are separable — perhaps the more recognizable terms are doctrine and pastoral care. Like many others, Fr. Clifford, I believe, confuses the two. It may or may not suffice for soldiers to say "Kill the enemy," and let it go at that. The general officers had best be a mite more focused on larger goals. In the same way, the "boots on the ground" clergy may talk simplistically about "walking together," but those charged with the defense of doctrine had best have a larger view.

In the Episcopal Church, the tacticians have been doing strategy for so long that we have sunk to the point of actually debating the relative merits of homosexual imitations of copulation,

the biblical unacceptability of which is so sufficiently obvious that Jesus never sees the need to mention it.

When the day arrives that I will have to regretfully reject my bishop's authority, it will not be because I think he's not a Christian; it will be because I think he is a heretic. There is no way to embrace the homosexual agenda without first accepting some combination of Montanism and/or Gnosticism, liberally sprinkled with Pelagianism. No matter how you slice the agenda, it always comes up heretical. By definition, the rejection of heresy is not schism. It is properly a joyful and yes, charitable, act of dedication to the truth, to the One who is the truth.

*Daniel Muth  
Prince Frederick, Md.*

Thank you, Fr. Clifford, for your insightful and powerful comments on the command of Jesus to "love one another as I have loved you." I completely agree with everything he wrote. I pray consistently that the Anglican Communion will agree to disagree "about the issues underlying the current controversies" and remain together in love and communion and turn our energies to the more important problems of starvation, injustice, homelessness, and war.

*(The Rev.) Ronald L. Wynn  
St. Hilda's Church  
Monmouth, Ore.*

## Who is Represented?

The World Council of Churches — how long has it been since anyone has heard from it? Now we are told the American delegations of the WCC, including the Episcopal Church, are publicly apologizing for the Iraq war "launched in deception and violating global norms of justice and human rights" [TLC, March 2].

Whom does this delegation pretend to speak for? Not for me. My question is, where was the moral outrage of the same American delegations, or the WCC as well, when Saddam Hussein

(Continued on next page)

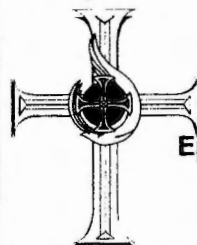


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(Continued from previous page)

was murdering thousands of his own people? Or when he invaded Kuwait, murdering many more innocent people? Or when Iraqi women were beheaded for sexual indiscretions? Or during the 10 years Saddam refused to allow U.N. inspectors into the coun-

try? Perhaps Bishop Epting and the Episcopal Church's members of the delegation should apologize to us, the people who pay their salaries and whose convictions they do not represent.

*(The Rev.) John E. Meyer  
St. Francis' Church  
Chesterton, Ind.*

**Facing Reality**

Normally I do not respond to letters about my remarks or comments in a public forum. People have a right to take my words and give their own opinion about what I said. But in the case of Fr. Layne [TLC, April 9], with whom I worked many years ago, I read a rebuttal that had nothing to do with what I wrote [TLC, March 12] and seemed to be an argument for the Episcopal Church that bears little resemblance to reality.

Fr. Layne wrote, "We Episcopalians, of all who profess and call themselves Christian, know and express best 'the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit,'" and "the Episcopal Church expresses Jesus' way, truth and life better than any other of his followers." How far can arrogance go? This is the type of thinking that has led the Episcopal Church to do things on our own which have offended the majority of the Anglican Communion as well as those whom Fr. Layne suggests are lesser Christians — the rest of the Church of Jesus Christ.

I just asked a bunch of questions about who we are as Episcopalians. In fact, my faith, hope and love for Jesus Christ and his people have never been stronger because I have asked these questions and do not see my Church as God's answer to The Church. The Episcopal Church I joined was my avenue to God's love and grace, but I am sure that there are Baptists and Methodists who love God as much as I do.

Calling the Church to make decisions is not negative or faithless. It's what we are called to do to make sure that all those funds are spent wisely. Every dollar spent on meetings is another dollar lost to food, clothing and housing — I think Jesus said something about those also. Our rural congregations in Western Kansas get more done with \$500 than most get done with \$5,000 and without Jesus we would not be here. Our faith, hope and love are just fine, thank you!

*(The Rt. Rev.) James M. Adams, Jr.  
Bishop of Western Kansas  
Salina, Kan.*

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## PEOPLE & PLACES

### Appointments

**John Brown** is choir director of All Saints', Rue Coleau 81, 1410, Waterloo, Belgium.

The Rev. **Birk Stathers** is interim at Christ Church, 200 Duhring St., Bluefield, WV 24701.

The Rev. **Willis H. Steinberg** is vicar at Trinity, 1128 S Main St., Fuquay-Varina, NC 27526.

The Rev. **LeBaron Taylor** is rector of St. Stephen's, 810 N Highland Ave., Winston Salem, NC 27101.

The Rev. **Clifton D. S. Warner** is rector of Holy Trinity, 1700 Woodland Ave., Austin, TX 78741.

The Rev. **Keithly Warner** is vicar at St. Mary Magdalene, 4244 Saint Mary's Rd., Columbus, GA 31907.

Dr. **James D. Watson** is lay vicar at St. Michael and All Angels', 909 Reel Rd., Longview, TX 75604.

The Rev. **William Wood** is priest-in-charge of St. Mary's and St. Jude's, 5 Kimball Rd., Northeast Harbor, ME 04662.

The Rev. **Martin Yost** is rector of St. Stephen's, 401 S Crockett St., Sherman, TX 75090.

### Resignations

The Rev. **Kathryn M. Rackley**, as vicar of Ascension, Advance, NC.

### Retirements

The Rev. **Mark S. Anschutz** as rector of St. Michael and All Angels', Dallas, TX.

The Rev. **Alex Barron** as associate at Ascension, Knoxville, TN.

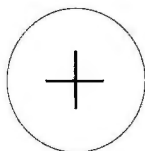
### Eucharist

The Eucharist tastes of childhood  
cherry blossom melting on the tongue,  
purse as a wafer of Devonshire soap,  
come to cleanse the soiled soul.

God's touch is white.  
God's touch is smooth and round.

Deep beneath the blemished flesh,  
beyond the wall of bone  
in muscle bound,  
it works its hyssop miracle.

**Terry Barbieri**



The Rev. **David Eylers**, as rector of St. Luke's, Beacon, NY.

The Rev. **Mike Freeman** as rector of St. Gabriel's, Oakwood, GA.

The Rev. **Paul Gerlock** as rector of All Saints', Warner Robins, GA.

The Rev. **Rachel F. Haynes** as vicar at St. James', Mooresville, NC.

The Rev. **Donor Macneice** as rector of Christ Memorial, Kilauea, and vicar at St. Thomas', Hanalei, HI.

### Deaths

The Rev. Canon **Darwin Kirby, Jr.**, rector of St. George's Church, Schenectady, NY, for 40 years, died Feb. 28 in Fearrington, NC. He was 87.

Canon Kirby was born in Chicago and was a graduate of the University of Illinois, Yale University and Seabury-Western Theological Seminary. He was ordained in the Diocese of Chicago, to the diaconate in 1943 and the priesthood in 1944. He was curate at St. Luke's, Evanston, IL, from 1944 until 1947, when he became rector in Schenectady. He remained in that ministry until 1987, when he retired and moved to Fearrington. During his time at St. George's, the church underwent extensive renovation, and 25 members of the parish entered the priesthood. Canon Kirby was an honorary canon of the Diocese of Albany and he received honorary degrees from Union College and Seabury-Western. He was a five-time deputy to General Convention, for many years the president of the standing committee in Albany, a former member of the Living Church Foundation, a delegate to the General Assembly of the National Council of Churches, and a trustee of Seabury-Western and the Prayer Book Society. Canon Kirby is survived by a son, Craig Stewart, of Schenectady; a daughter, Kristen, of San Francisco; two grandchildren and a great-granddaughter.

### Corrections:

The photo caption describing a breadbox found in the aftermath of Hurricane Katrina at Trinity Church, Pass Christian, Miss. [TLC, March 12], incorrectly reported that the box was engraved with a scripture passage.

The article "Pension Group Enhances Benefits" [TLC, March 19] incorrectly reported that the Consortium of Endowed Episcopal Parishes held its annual meeting at Virginia Theological Seminary in Alexandria, Va. The group met at a hotel convention center in Alexandria.

**Next week...**

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We are seeking a mature priest, an experienced spiritual leader who will work with us to maintain the positive momentum we have gained. We seek someone who will help strengthen our existing programs and help us develop new approaches to enlighten and inspire our current parishioners and to attract new members. See our website for more parish information: [www.qctrinity.org](http://www.qctrinity.org). If this sounds like the right opportunity for your talents, send a detailed cover letter and resume to: **Search Committee, Trinity Cathedral, 121 West 12th Street, Davenport, IA 52803.**

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**FULL-TIME DIRECTOR OF YOUTH MINISTRY:** *St. Mark's Episcopal Church in Jacksonville, FL*, is actively seeking a full-time Director of Youth Ministry to implement, lead and grow the Youth Ministry Program. Qualified candidates should possess a passion for Christ, youth, and ministry. Please send inquiries and resumes to **Amy Slater. Email: [youth@stmarksjacksonville.org](mailto:youth@stmarksjacksonville.org).**

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**Are you a college student thinking about ordination?** Join us this summer at Palmer Memorial Episcopal Church in Houston Texas, for a six-week internship focused on vocational discernment. June 5 through July 16, housing and a small stipend provided. Contact **The Rev'd Kristin Sullivan at [ksullivan@palmerchurch.org](mailto:ksullivan@palmerchurch.org) or (713) 529-6196.**

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For more information call Tom at

**(414) 276-5420 ext. 16** or

**e-mail [tparker@livingchurch.org](mailto:tparker@livingchurch.org).**



# CHURCH DIRECTORY

## SARASOTA, FL

**CHURCH OF THE REDEEMER**  
222 South Palm Ave. (Downtown) (941) 955-4263  
Website: [www.redeemersarasota.org](http://www.redeemersarasota.org)  
E-mail: [COR@redeemersarasota.org](mailto:COR@redeemersarasota.org)  
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, asst.; the Rev. Ferdinand D. Saunders, asst.  
Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat Mass 10 daily, Wed Mass 7:30, Thurs Mass 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir  
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## SAVANNAH, GA

**ST. THOMAS - ISLE OF HOPE** (912) 355-3110  
2 St. Thomas Ave [www.stthomasioh.org](http://www.stthomasioh.org)  
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

## HONOLULU, HI

**THE PARISH OF ST. CLEMENT** (808) 955-7745  
[www.stclm.org](http://www.stclm.org) stclm001@hawaii.rr.com  
The Rev. Liz Zivanov, r  
Sun H Eu 7:30 & 10:15

## ST. MARK'S

(808) 732-2333  
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

## CHICAGO, IL

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

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd. (708) 447-1604  
[www.stpaulsparish.org](http://www.stpaulsparish.org)  
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar  
Sun Eu 9 & 10:45. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
125 Monument Circle, Downtown [www.cccindy.org](http://www.cccindy.org)  
The Very Rev. Gary Goldacker, interim dean and rector  
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 10 Christian Form, 11 Choral Eu (Rite II), 1 Santa Eucaristía; Mon 5:15 H Eu w/ Healing; Martes (Tues) 5:15 Santa Eucaristía con Curacion; Wed 12:05 H Eu; Thur 5:15 Choral Evensong; Fri 7 H Eu, 12:05 Organ Recital  
Radio Services on WICR, 88.7-FM: Sun 5; Fri 7, Evensong

## LAFAYETTE, LA

**ASCENSION** 1030 Johnston St. (337) 232-2732  
1/2 block North of ULL [www.ascension1030.org](http://www.ascension1030.org)  
Sun H Eu 8, 10:30, 6; Wed H Eu 6; Canterbury Club meets Sun, gratis supper and H Eu 6

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
Please join us for our bicentennial events  
Website: [www.ccnola.org](http://www.ccnola.org)  
The Very Rev. David duPlantier, dean  
Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II), Daily Mass: M-F 12:15, Sat 9:30

## BOSTON, MA

**THE CHURCH OF THE ADVENT**  
30 Brimmer Street 02108 (617) 523-2377  
[www.theadvent.org](http://www.theadvent.org) Email: [office@theadvent.org](mailto:office@theadvent.org)  
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
Masses: Sun 8 Low; 10 Sol. Call for schedule.

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland (702) 735-7655  
1 mile off strip christissavior@lvcm.com  
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq. (908) 486-1111  
[www.gracechurchnewark.org](http://www.gracechurchnewark.org)  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## ROSWELL, NM

**ST. ANDREW'S** 505 N. Pennsylvania (505) 622-1353  
E-mail: [standrewschurch@cablene.net](mailto:standrewschurch@cablene.net)  
The Rev. Bob Tally, r  
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
Website: [www.holyfaithchurchsf.org](http://www.holyfaithchurchsf.org)  
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. John Buck, music director.  
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St. (212) 378-0200  
[www.stbarts.org](http://www.stbarts.org)  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30; Thurs 6 Cho Eu; Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

## ST. THOMAS

5th Ave & 53rd St. (212) 757-7013  
[www.saintthomaschurch.org](http://www.saintthomaschurch.org)  
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, youth minister; and the Rev. Richard Cornish Martin  
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

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Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
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## ST. PAUL'S

Broadway at Fulton  
The Rev. Canon James H. Cooper, D. Min., r  
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village) (828) 274-2681  
3 Angle St. [www.allsouls cathedral.org](http://www.allsouls cathedral.org)  
Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

## 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.

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
The Rev. Gregory P. Hinton, r  
Sat Eu 7:00, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION**  
218 Ashley Ave. (843) 722-2024  
Website: [www.holycom.org](http://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)

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
700 S. Upper Broadway [www.cotgs.org](http://www.cotgs.org)  
The Rev. Ned F. Bowserox, r; the Rev. Frank E. Fuller, asst.; the Rev. Jay Burkardt, asst  
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](http://www.ascensionchurch.org)  
The Rev. Dr. Walter L. Ellis, r  
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

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Sun Mass 8 (Low) & 10:30 (Sol), Ev & B as anno, Wed Eu & HU 10:30; Sat Noonday P (Sung) 12:00 & Rosary (Lady Chapel) 12:15, C by appt.

## EAU CLAIRE, WI

**CHRIST CHURCH CATHEDRAL** (715) 835-3734  
510 S. Farwell St.  
The Very Rev. Bruce N. Gardner, interim dean  
Sat Vigil Eu (Chapel) 6; Sun Eu 8 (Rite I) & 10 (Rite II Cho); Daily MP 8 (exc Sun); EP 5; Wed Eu 12:15; others as posted

## MILWAUKEE, WI

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

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10:30

## CHURCH DIRECTORY KEY

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





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