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Volume 234

Number 13

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

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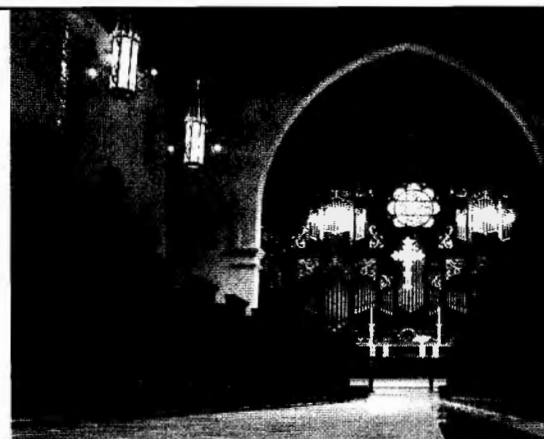
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The Cover

Christ Church, Bradenton, Fla., dedicated a \$5 million nave renovation, including its new \$1 million, 75-rank, 68-stop Letourneau Orgues Opus 96 organ with a free concert Feb. 11 featuring local artists. Dan Zoller, chair of the building committee, told the *Bradenton Herald* that the previous organ had been held together with duct tape.

Jim DeLa photo



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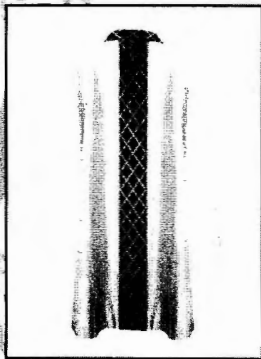
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SUNDAY'S READINGS

Were You There?

'A large number of people followed him, including women who mourned and wailed for him' (Luke 23:27)

Sunday of the Passion: Palm Sunday (Year C), April 1, 2007

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

RCL: Isaiah 50:4-9a; Psalm 31:9-16; Phil. 2:5-11; Luke 22:14-23:56 or Luke 23:1-49

On this day of palms and passion, the readings reflect the tension building steadily from the joy of Jesus' entry into Jerusalem to the horror of the way to the cross out of Jerusalem. The tension between the two is palpable and this day is rich with both.

Were you there when they crucified my Lord? This is not only a song, but a question to us as well. What happens as we go there to the cross is that first we see Jesus before Pilate. Jesus is condemned. Jesus is obedient unto death, even death on a cross. This is the will of God. Obedience cost Jesus his life. What does it cost us to be obedient to those in authority over us?

And then we see the human Jesus, subject to human frailties. Tired and weak, he falls on the way to Golgotha. Humans must learn to accept their limitations. We are not invincible. We will get sick and tired and irritable. We will fall in our journey to the cross, but struggle to get up and keep following Jesus there. Finally, someone sees how greatly Jesus is struggling, under the burden of the cross. Simon of Cyrene is the one known for coming to the aid of Jesus, helping him carry the weight of

the tree. Every time we lift some burden from another's back, it's as if we lift the awful weight of the cross off of Jesus' back. Any time we lend our hand in any way it matters not to whom — our name is Simon.

Each of the gospels presents the death of Jesus in a different way. In Luke, we stand with the crowd of the people watching as Jesus is crucified. It is in this version that Jesus prays for forgiveness for those who have rejected and crucified him. It is here that he assures the penitent criminal of the blessing in paradise.

In placing ourselves in the crowd, we come to realize that at any given point, we may know that we have been witnesses, but may be unsure what it means to be a witness. Luke doesn't really interpret the meaning of this distance. Clearly "all those who knew him, including the women who had followed him from Galilee," will never be able to deny what they saw. We don't know if they are horrified at themselves in a moment of self-understanding, if they are horrified and hopeless, or if they are angry. What an appropriate place to begin the journey of Holy Week.

Look It Up

Eucharistic Prayer C states: "But we turned against you, and betrayed your trust; and we turned against one another" (BCP, p. 370).

Think About It

What have we learned about ourselves as witnesses to Jesus' passion? If we were called before a skeptic, would we deny what we saw and how we felt?

Next Sunday

Easter Day (Year C), April 8, 2007

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

RCL: Acts 10:34-43 or Isaiah 65:17-25; Psalm 118:1-2, 14-24; 1 Cor. 15:19-26 or Acts 10:34-43; John 20:1-18 or Luke 24:1-12

Fresh Voices

MUSIC FOR COMPLINE. stile antico. Harmonia Mundi. \$22.98.

There are churches in college towns across the United States and England that have stumbled upon something that has resonated with students. Late in the evening it is not uncommon to find gathered a nave full of young people quietly awaiting by candlelight the beginning of Compline's haunting melodies — the final monastic office of the day and of the Book of Common Prayer. It is therefore fitting that *Music for Compline* is brought to us by the ensemble stile antico ("ancient style").

Working collaboratively without a conductor, stile antico is comprised of 12 members, all within a handful of years from their own college tenures, where they independently received training in that instantly recognizable English style. Their tone is both youthful and mature — something that yields a remarkably fresh and exciting product.

Their interpretations on this debut disc of Renaissance standards such as John Sheppard, Thomas Tallis, and William Byrd stand against any professional ensemble twice their age. They have chosen their texts and a *cappella* musical settings well, and the quality of the recording is excellent. The result is a distinctively beautiful hour and a quarter of music, perfect for an evening of prayer, meditation, or relaxation.

HEAR MY WORDS, YE PEOPLE. The Choir of St. Mary's Cathedral, Edinburgh. Simon Nieminski, director. Pro Organo. \$15.

One of the first things you will notice about the Choir of St. Mary's Cathedral in this recording, titled *Hear My Words, Ye People*, is the clarity of the voices and their impeccable diction. The mixed choir is unique among their traditional men-and-boys counterparts in that it employs both boys and girls to sing treble and alto. St. Mary's Cathedral also has the distinction for being the only choir in Scot-

land to offer daily choral services in the Anglican tradition.

The compilation of musical selections on this disc is sweeping: from Thomas Tallis and William Byrd of the 16th century to Charles Hubert Hastings Parry and Herbert Howells of the 20th. Several pieces are modern originals or arrangements by the conductors and



organists of St. Mary's Cathedral. The sound of the organ is exactly what you would expect from that of a cavernous cathedral. It ranges from occasionally booming and thunderous to light and delicate — almost playful. A good balance is struck so that the organ never overpowers the

(Continued on next page)



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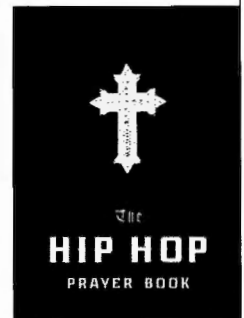
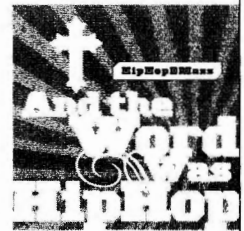
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MUSIC

(Continued from previous page)

choir or solo voices. There is a significant reverberation for both organ and choir that leads to an ever so slight murkiness of sound.

MOTHER OF GOD. The Washington National Cathedral Choir of Men and Girls. Washington National Cathedral. \$19.95.

This disc is a meditation in word and song based around the 13 poems in a cycle titled *The Life of Mary* by the German poet Rainer Maria Rilke (1875-1926). The music of Renaissance composer Tomás Luis de Victoria is chosen to complement the original work of contemporary English-Norwegian composer Andrew Smith. It is a good fusion. Smith masterfully creates harmonies that balance the air of familiarity with just the right amount of dissonance to give away their modern origin.

The Washington National Cathedral Choir of Men and Girls shines on this recording. The narration by Anna Deavere Smith is engaging without being overacted. The music is so good, however, it must be left to the beholder whether the narration is useful or more of an interruption. The end product certainly is something different. If the listener goes into this disc with that expectation, it will not lead to disappointment.

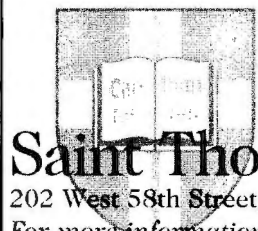
BURNISHED BRIGHT: Sacred Sounds of Brass, Organ and Bells. Gabriel V Brass Quintet. David Chalmers, organ. Extol Handbell Choir. Paraclete. \$16.95.

I have to admit to being a skeptic going into this one. Handbells are an acquired taste. Experience has taught me to look hesitatingly, albeit with charity, upon our white-gloved friends. And while the organ has general appeal, those who normally receive musical compilations of brass ensembles most enthusiastically are also those who have a dusty trumpet or trombone secretly stored in their basement or closet. I am not he. That said, imagine my delight in discovering something as reverent, tasteful,



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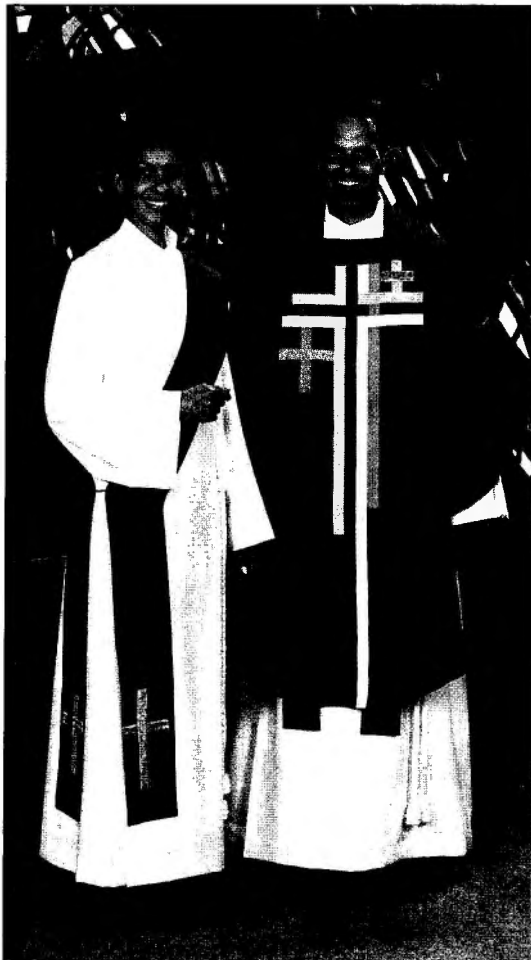
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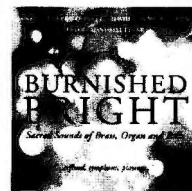


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and beautiful as *Burnished Bright: Sacred Sounds of Brass, Organ, and Bells*.

This is a superior recording in every way. The most vibrant qualities of all three — brass, organ, and bells — stand out both in their individual roles and through their blend as an ensemble. A negative thing cannot be said about the quality of the performance or the recording. With a few exceptions, the musical selections, as one might expect, are 20th century in origin. The modern contributions are lush and lyrical — almost romantic. Particularly sublime is the Fantasia on “*Victimae Paschali Laudes*” by Michael Bedford and the third movement (“Hymn”) by David Ashley White in a work titled *Triptych*.

Scott Allen Seefeldt
Nashotah, Wis.

PATHS OF GRACE. Gloriam Dei Cantores. Elizabeth Patterson, conductor. \$12.99. Paraclete Press.

This recording is a compilation of a wide variety of choral compositions recorded by the group Gloriam Dei Cantores between 1991 and 1999 at Methuen Memorial Hall and Mechanics Hall, both in Massachusetts.

Gloriam Dei Cantores means “singers to the glory of God.” Their website says that they are 40 members strong, ages 17 to 70, “who share in common ... commitment.” Their mission is “to illuminate truth and beauty through choral artistry, and to glorify God through a faithful interpretation of two millennia of choral music.”

With music ranging from the Renaissance to our day, this recording is 72 minutes of just what they say: committed, faithful singing that moves ably from one period to another. These singers are not out to show us how good they are — though they are good; they are here to show us what music can be.

They do this through well-blended, tasteful singing. They also accomplish this through the selections they chose and the way they ordered the selections. On this recording are works by Palestrina, Brahms, Victoria, Sowerby, Mathias, various Russian composers, and some lesser-known composers like

Pietro Vinci and Giovanni Maria Nanio. Instead of ordering these pieces chronologically, they sing them in a way that flows naturally from one to another. For instance, right when I was about to tire of a *capella* adagios, there was a piece with trumpet and percussion. When I thought I could hear not one more thick Russian harmony,



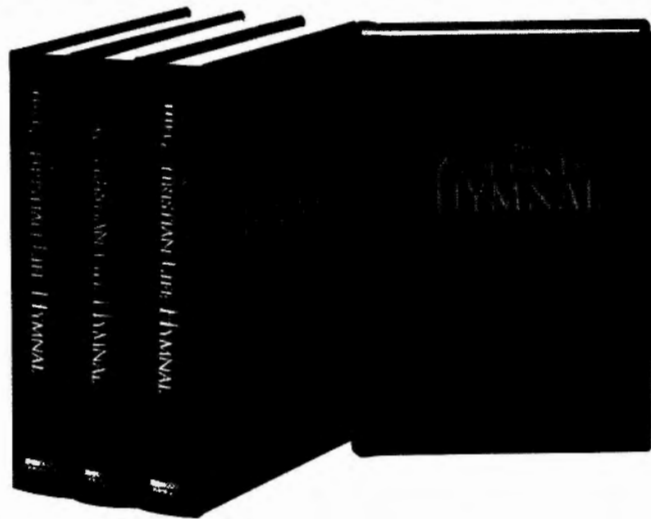
the disk moved on to an angular piece by the more modern composer, William Mathias.

A rich, well-made recording that gives us not only a large sampling of worthwhile repertoire, but also reminds us what music making should be about in the first place.

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Danbury Rector Elected Connecticut Suffragan

Delegates to a special convention March 10 at Christ Church Cathedral, Hartford, Conn., elected a local rector as Bishop Suffragan of Connecticut. The Rev. Laura J. Ahrens, rector of St. James', Danbury, since 2000, was elected on the fifth ballot from an initial slate of seven nominees.

The other candidates were: the Rev. Sarah Buxton-Smith, rector of St. Andrew's, Buffalo, N.Y.; the Rev. Barbara T. Cheney, rector, St. Paul and St. James', New Haven; the Rev. José A. Díaz-Martínez, Hispanic minister for the Diocese of Connecticut; the Rev. Canon Thomas J. Furrer, rector of Trinity, Tariffville; the Rev. Robert "Odie" Odierna, rector, Good Shepherd, Nashua, N.H.; and the Rev. Michael Louis Vono, rector, St. Paul's-Within-the-Walls, Rome, Italy.

Canon Furrer led among both the clergy and lay orders on the first three ballots. After the third ballot, Ms. Cheney withdrew her name from the election. Ms. Ahrens went ahead in the

clergy order on the fourth ballot, and Canon Furrer retained his lead, albeit by a slimmer margin, in the lay order. Ms. Ahrens won both orders on the fifth ballot.

Prior to accepting a call to St. James', Ms. Ahrens was associate rector at St. Luke's, Darien, from 1995 to 2000. She is currently a member of the diocesan standing committee. Ms. Ahrens, 44, graduated from Princeton University, Berkeley Divinity School at Yale, and Hartford Seminary.

Within the Danbury community, Ms. Ahrens has worked with the city to create additional shelters for the homeless. She has begun a relationship in her parish with Habitat for Humanity, and strengthened St. James' relationship with Covenant to Care, which matches faith communities with needs identified by social workers.

Assuming sufficient consents from a majority of bishops and standing committees, Ms. Ahrens will be conse-



Kevin Kallsen photo

The Rev. Rev. Laura J. Ahrens (seated) is congratulated upon her election as Bishop Suffragan of Connecticut.

crated by Presiding Bishop Katharine Jefferts Schori on June 30 at Christ Church Cathedral.

Kevin Kallsen and Steve Waring

MDGs Addressed at International Conference

A brass band played as worshipers arrived at All Souls' Anglican Church in Tsakane, South Africa, for the March 7 opening Eucharist at the TEAM conference, an international gathering designed to review the Anglican Communion's response to the Millennium Development Goals (MDGs).

TEAM (Towards Effective Anglican Mission) participants met through March 14 at the Birchwood Conference Center near Johannesburg. The Episcopal Church, the Diocese of Long Island, Trinity Church Wall Street in New York, and Episcopal Relief and Development were among the sponsors.

"When we are set free to take the risks of love, then the spirit of the Lord God is visible; then the spirit of the Lord God is at work," Archbishop of Canterbury Rowan Williams said in his sermon. Archbishop Njongonkulu Ndungane of Cape Town, the conference organizer, was the presider for the two-and-a-half-hour service attended by

nearly 1,000 worshipers. The congregation, nearly twice the seating capacity of All Souls', included persons looking through open windows and others watching via closed-circuit television at a location across the street.

In a keynote address March 8, Archbishop Williams said the church was uniquely positioned to help eliminate poverty and the purpose of the conference was to identify tasks for which the church was most suited and to mobilize resources to complete them.

The provincial delegation from The Episcopal Church was led by former Presiding Bishop Frank Griswold and consisted of Bonnie Anderson, president of the House of Deputies; the Rev. Canon Eugene Sutton, canon pastor at Washington National Cathedral; Laura Amendola, youth delegate from Minnesota; and the Very Rev. Pascual Torres, chancellor of the Diocese of Honduras. Episcopalians also served as conference speakers. Other Episco-

palians present included staff from the Episcopal Church Center and persons attending on their own initiative. At least eight diocesan bishops were present, although some such as California Bishop Marc Andrus who was leading a youth group on an international pilgrimage, did not stay the entire time. Presiding Bishop Katharine Jefferts Schori delivered the conference's closing address on March 14.

"The bonds of affection born and nurtured here in Boksburg are going to continue to transform this larger world for a very long time to come," Bishop Jefferts Schori said. "Because we know our neighbor, and have heard the cries of our brothers and sisters in Burundi or Sudan or South Africa or Nigeria, we can tell that story, and help others in our own contexts to hear those cries in the wilderness."

Episcopal News Service contributed to this report.



Jim DeLaSouthern Cross photo

The Rt. Rev. Dabney T. Smith, is presented to the congregation March 10 as Bishop Coadjutor of Southwest Florida. With him are the chief consecrator, the Rt. Rev. Clifton Daniel III, Bishop of East Carolina (left), and the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida.

Full Plate for Southwest Florida Coadjutor

In a two-and-a-half hour ceremony March 10 punctuated by pomp, trumpets, tradition and humor, the Rev. Dabney T. Smith, rector of Trinity Church, New Orleans, became the Bishop Coadjutor of Southwest Florida.

"It's like watching 'This is Your Life,'" Bishop Smith told the nearly 1,500 people packed into the Roman Catholic Cathedral of St. Jude the Apostle in St. Petersburg.

Twenty-one bishops laid hands on Bishop Smith, who was elected on the first ballot at a Dec. 9 electing convention. The Rt. Rev. Clifton Daniel III of East Carolina was the chief consecrator.

Co-consecrators included: Southwest Florida Bishop John B. Lipscomb,

Louisiana Bishop Charles E. Jenkins III and retired Central Florida Bishop William H. Folwell.

Bishop Smith will be taking on a lot of responsibility quickly. Bishop Lipscomb announced a six-month medical leave of absence in December because of complications from Parkinson's disease and malaria. By canon, Bishop Lipscomb must retire no later than three years after the consecration of his successor.

Bishop Smith will oversee congregational development and new church plants in the diocese as well as the commission on ministry, the diaconate and diocesan communications.

Jim DeLa

No Criminal Charges Against San Diego Charity

No criminal charges will be filed against Episcopal Community Services (ECS), but a three-year investigation by the District Attorney's Office of San Diego County criticized the agency for questionable practices.

The investigation, which began after former employees appealed to the county supervisor, revealed that the Rev. Amanda Rutherford May, a former ECS director who resigned in 2005, had created a sophisticated network of accounts and regularly moved large sums of money from one bank to another. She also stacked the ECS administration with friends and relatives and had remodeling and other work performed on her house by participants in ECS work programs. ECS

was able to demonstrate that she had paid for the time and materials, but the practice is questionable.

"Immoral isn't always illegal," said District Attorney Bonnie Dumanis during a briefing on the investigation. G. Michael Still, the deputy district attorney in charge of the investigation, noted that "they were in financial trouble, and they were moving money around to cover that."

Since Ms. May's resignation, ECS has paid its debts, reconstituted its board, and streamlined its senior management ranks. Last December, after a 15-month search, the board hired Leslie Keller, former director of finance and administration and chief financial officer for the Diocese of Chicago.

Grand Jury Indicts Church's Lawyer

A prominent Connecticut defense lawyer has been indicted by a federal grand jury for allegedly obstructing an investigation of a former Christ Church, Greenwich, employee who has pled guilty to possessing child pornography.

On Feb. 16, Kevin J. O'Connor, the U.S. Attorney for the District of Connecticut, announced that a grand jury had returned a two-count indictment against Philip D. Russell for tampering with evidence of potential interest in a federal investigation. Mr. Russell had been retained by Christ Church to advise it on terminating Robert F. Tate, who had served as director of the church's music program for 34 years.

According to the indictment, Mr. Russell and two unnamed church officials confronted Mr. Tate on Oct. 9 after a church employee found pornographic images of young boys two days earlier on a laptop computer owned by the church. Mr. Tate admitted ownership of the images.

After securing his resignation, the indictment states that Mr. Russell and the other two church officials permitted Mr. Tate to remove his belongings, including additional pornographic images of children, from an apartment he used on the church campus, and then helped him make arrangements to leave the state. Mr. Russell then "destroyed the computer with the intent to impair its integrity and availability for use in an official proceeding," according to the U.S. attorney.

Mr. Tate subsequently fled to California and was later arrested in Los Angeles. On Jan. 22, he pled guilty to possessing more than 150 digital images of minors engaging in sexually explicit acts. He faces up to 10 years in prison at his sentencing on April 12.

Mr. Russell appeared before the U.S. District Court in Bridgeport and was released on a \$100,000 bond. He does not dispute destroying the computer, but denies he broke the law, said Robert Casale, his lawyer. If convicted, Mr. Russell faces up to 40 years imprisonment.

Bishop Fitzpatrick Takes Charge in Hawaii

English and nine other languages were used in prayers, music and scriptural readings during the consecration of the Rev. Canon Robert Fitzpatrick as Bishop of Hawaii on March 10. The two-hour service was attended by more than 600 people in St. Andrew's Cathedral, Honolulu, while others watched on screen in Tenney Theatre. Many in the congregation wore red, mirroring the bishops' vestments.

Presiding Bishop Katharine Jefferts Schori was the chief consecrator. The co-consecrators were the Rt. Rev. Richard S. O. Chang, who retired as Bishop of Hawaii at the conclusion of the service; the Rt. Rev. Edward S. Little, Bishop of Northern Indiana; the Rt. Rev. George E. Packard, Bishop Suffragan for Chaplaincies; and the Rt. Rev. David Jung-Hsin Lai, Bishop of

Taiwan. In total, 18 bishops attended. In addition to bishops from The Episcopal Church, Anglican bishops from Okinawa, the Philippines and New Zealand attended. The preacher was the Rt. Rev. Edmond L. Browning, who served as Presiding Bishop from 1986-1997 and Bishop of Hawaii from 1976-1985.

Multiple languages were used during the service, most representing the cultures now resident in Hawaii. Spanish was included because it is a language representing possible future mission work in the diocese and because Bishop Fitzpatrick's wife, Beatrice Elizondo Fitzpatrick, is a Mexican-American. Their son, Edward, offered the petitions in Spanish.

Bishop Fitzpatrick, 48, has served in the Diocese of Hawaii since 2003



Greg Yamamoto/Hawaiian Chronicle photo

The Rt. Rev. Robert Fitzpatrick is introduced to the congregation as Bishop of Hawaii at the service of consecration March 10 in Honolulu.

AROUND THE DIOCESES

Striving for Unity

The convention of the Diocese of **Easton**, held Feb. 23-24 at a hotel in Cambridge, Md., was characterized by a sense of unity through conversation and listening, even as clergy and delegates struggled with difficult and potentially divisive issues.

The theme of convention was "connect," finding the unity that may not immediately be apparent. Banners in the convention hall displayed words and phrases with the word "one" hidden within them (owned by God, loaned to the world, never marooned), and delegates, for the first time seated at round tables, were invited to be playful with packets of words to create their own sense of unity.

In his address, the Rt. Rev. James J. Shand, Bishop of Easton, focused on the four essential actions of the Eucharist: how we are gathered, blessed, broken and given. He went on to speak of the sense of brokenness many feel regarding the Anglican Communion, and urged patience.

The Rev. Ian T. Douglas, professor of mission and world Christianity at Episcopal Divinity School, led a workshop on the Anglican Communion and preached at the Eucharist.

Although the diocese had pledged to

support the Millennium Development Goals (MDGs) at its 2005 convention, another resolution was passed urging each parish to support the MDGs. The sponsor of the resolution asked delegates to "love our neighbor 0.7% as much as we love ourselves."

Upon the recommendation of the finance committee, convention approved an almost total revision of the canonical description of how the budget is prepared. Despite the sweeping change of language, nothing was added or deleted from what is currently done, according to an explanation accompanying the language of the streamlined procedure.

Heather E. Cook

'Gloriously Monotonous'

With no resolutions proposed for the annual convention in the Diocese of **Florida**, the only votes taken by the nearly 400 clergy and lay delegates were those to elect new members to the standing committee and diocesan council. Convention met Jan. 27 at Camp Weed, its new, permanent location.

Presentations included reports on the Millennium Development Goals; the nearly completed \$500,000 matching funds drive to help rebuild Katrina-damaged St. Patrick's Church in Missis-

sippi; the steady stream of mission trips by the Mississippi Katrina Task Force; FreshMinistries' expansion into national and international partnerships to combat HIV/AIDS and malaria; prison ministries encompassing death row visits, worship within the walls, and newly established Camp St. Elizabeth summer session for children of prisoners; two full-time college chaplaincies; 15 flourishing parochial schools and one high school; a redesigned diocesan website; and ministry on aging.

Annual reports from ministries and congregations brought such encouraging news and plans for growth that one grateful and smiling delegate, having witnessed some dissension in recent conventions, was heard to declare the 2007 proceedings "gloriously monotonous good news."

Diocesan finances are also doing well, according to Jack Hardman, chair of the finance committee. Payment of pledges to a \$5 million capital campaign for improving Camp Weed is on target. Diocesan investments are also performing well. The diocese closed the 2006 fiscal year with a budget deficit of less than \$10,000. Delegates affirmed without debate the \$1.9 million budget for 2007.

Virginia Barrett Barker

'Modern Worship'

Original,
Blended,
or Integrated?

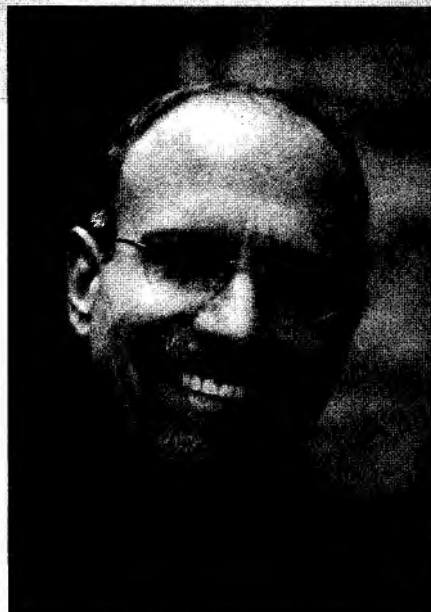
By John R. Throop

With a 25-year history as a priest, and as a vocal musician, I have seen the struggles that parishioners and choir members have had expanding their musical tastes beyond the *Hymnal 1940*. As they have adapted to or enthusiastically welcomed the *Hymnal 1982*, some have had to expand even further into *Lift Every Voice and Sing*, *Wonder, Love and Praise*, and dozens of other resources from protestant and Roman Catholic publishers. These include renewal and folk songs, "praise and worship" music, Taize music, jazz Masses, and contemporary worship songs accompanied by electric guitars, drums and keyboards — all the way to the famous "rave" and "rap" services.

The music at Eucharist now is diverse, exciting, unnerving, and, for some, upsetting. In my home parish, even as musical changes began in the 1970s, one of my fellow parishioners stated in hostility, "I do not like any music written after 1750!" Others liked only the standard 19th-century English hymns (and maybe a Ralph Vaughan Williams selection). Some could sing anything. Others did not sing at all. Another complication: Younger people, and those from other countries and cultures, knew only the musical forms from the home country, the radio, or online—rarely from church, or even more specifically, a men and boys choir.

New music sometimes has had poor introduction from enthusiastic or demanding people who have been to a renewal weekend filled with emotional spiritual experiences. Or they have been to another parish (or another type of church) with praise and worship music that lifted their spirits as compared to what they experience in their Episcopal church. They can be very demanding because, finally, worship means something to them.

But Robert Delcamp, professor of music and university organist and choirmaster at the University of the South, points out that contemporary music does not come only from renewal events. "I have problems with repertoire of 'contemporary' — that really is a mis-



James Walker: "We may have a reflective German chorale together with a Central American song."



Dr. Delcamp: "People will respond to quality material when it is introduced."

nomer," he says. "I do living composers. One has to exercise a lot of discretion."

Music is an emotional language. People respond to changes in musical style even more strongly than to liturgical formats in the *Book of Common Prayer*. As St. Augustine said, "Those who sing, pray twice." Music can

(Continued on next page)

The Art of Worship

A Musician's Guide to Leading Modern Worship

By Greg Scheer. Baker Books. Pp. 223. \$15.99. ISBN 978-0801067099.

Modern worship has many meanings: style, leadership, type of worshiper, and musical resources. Greg Scheer examines them all in *The Art of Worship*. From a musical base, Scheer helps those with any leadership role in worship (ordained, lay, professional musician) to move carefully through leading modern forms of worship.

In each of his book's themes (setting the stage, assembling the team, building the repertoire, planning the worship, and more), Scheer focuses on three worship formats: Liturgical (more catholic), Thematic (more evangelical), and Experiential (more pentecostal). There are specific patterns in each format, and they need to be

respected, especially if leaders seek to "blend" them (e.g., liturgical and experiential). There is value in each format.

Younger worshipers, however, seem to relate more powerfully to experiential worship, and charismatic Episcopalians (whom he cites specifically) also are drawn to "praise and worship" styles. Scheer takes a thorough approach to help musicians move beyond superficial praise songs or stale 19th-century hymns. He provides excellent practical

information for music leaders and clergy on musical preparation and adaptation.

Scheer also gives excellent direction regarding selection and rehearsal of instrumentalists and vocalists, choice of songs and hymns in original form and contemporary adaptation. He offers ways to break down congregational resistance to change and how to build up enthusiasm for a variety of musical formats. Clergy, musical professionals, and liturgical planning teams will find this book thoughtful, practical, and thorough in finding a contemporary worship style, yet one that draws from the best of traditional, liturgical musical resources.

(*The Rev.*) John R. Throop

(Continued from previous page)

be an intense experience, even for those who cannot sing. So "modern worship" may not be accepted unless it is introduced thoughtfully and prayerfully. Parish musicians have introduced new music successfully, in many forms and styles. It is not simply a matter of placing different kinds of music side by side or even "blending" them, but ensuring that musical forms are integrated.

James Walker, the music director at All Saints' Church, Pasadena, Calif., believes in integrated worship more than blended music. He says, "There is a place for every form of music — traditional European hymns, Central American songs, an evening gospel service and a service of Solemn Evensong." But there are places where we want separate worship forms because they may not be appropriate to blend. "At All Saints', we have moved to an integrated worship style where people

expect to hear different forms of music from different cultures side-by-side."

Mr. Walker notes that, at All Saints', communion hymns are a perfect example of integrated musical forms. "We may have a reflective German chorale together with a Central American song, an American hymn, and an African song." New material is introduced by the choirs over a period of time, and people are invited to join in as they begin to pick up the melody.

Such a method works in a small church, too. When I served as vicar at Christ Church Limestone, near Peoria, Ill., we began to sing contemporary Christian music at the beginning of the Eucharist, followed in the service by hymns from the *Hymnal 1982*. Since we did not have a choir, I led the congregation through a first read of the song and invited them to try the song with me. Then we all sang together (and very well) the third time through. People liked the music and felt comfortable with their ability to sing the words.

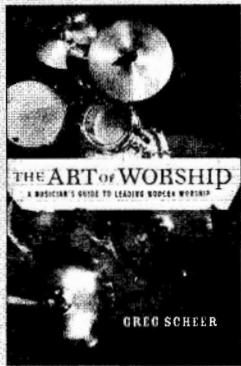
David Stevens, music director at St. David's, Austin, Texas, said one of the two 9 a.m. Sunday services there "is where we use a Methodist publication for the hymns because it has a beautiful representation of great hymn texts and more modern music." Another popular Sunday Eucharist is a 5 p.m. Celtic service. "That is interesting because we use a musical style with harp, fiddle, penny-whistle and other Celtic instrumentation and arrangement. I choose pieces from Ireland and Scotland because they focus on hymns that are historic and inclusive over the years and through the cultures — linking harmony in Celtic music and folk music." Mr. Stevens says this musical form pulls in diverse streams of people, and the singing is strong.

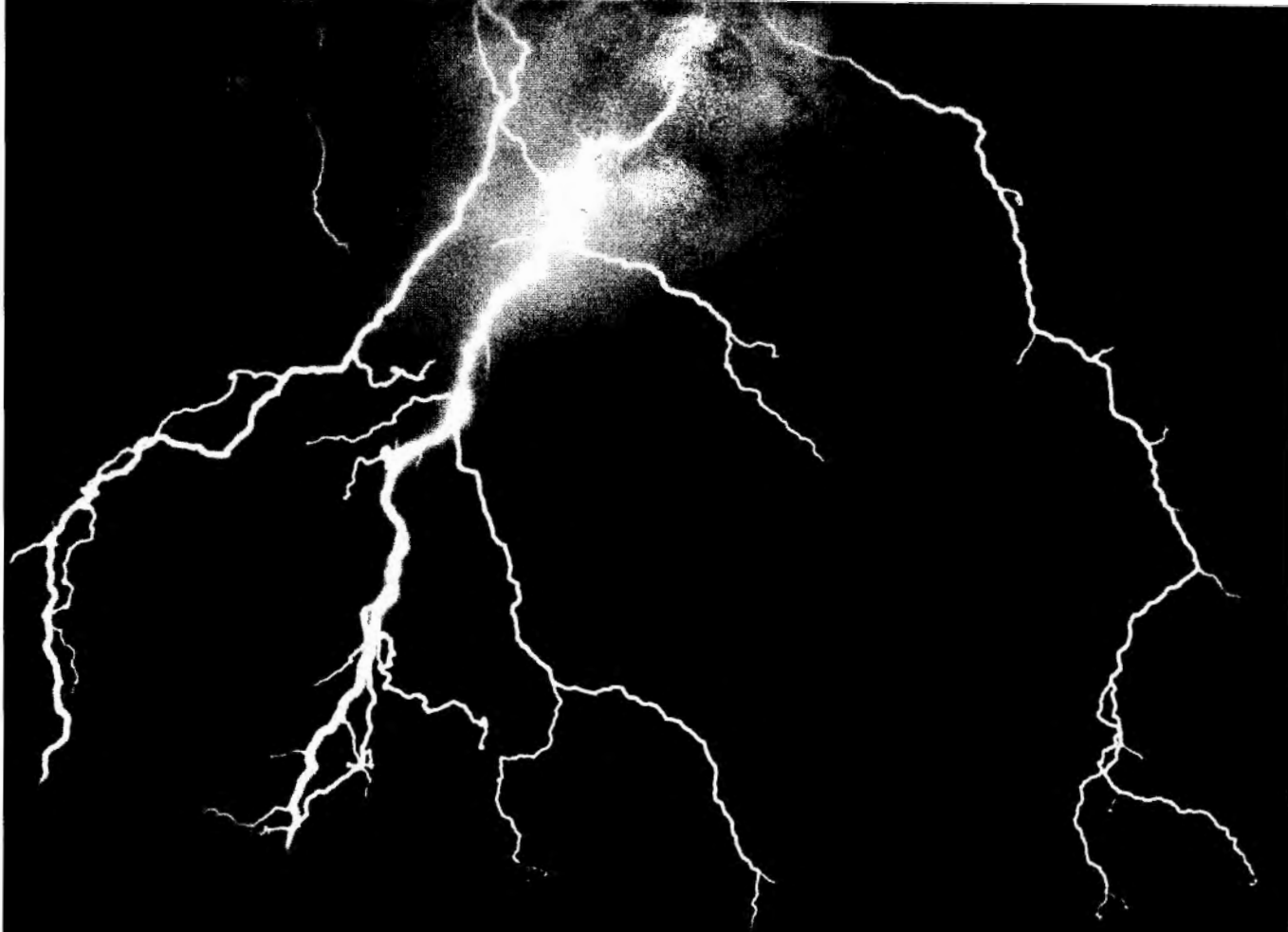
"People will respond to quality material when it is introduced," Dr. Delcamp says. His music and choir students are not music majors, "but they respond to quality in all different forms. So instead of saying we have to diversify, and not just to poor quality music, they respond to excellence in music."

Diversity and inclusion in musical worship has to be handled carefully and with much prayerful reflection. Any musical development, says Mr. Walker, "has to be done deliberately, strategically and with great thought." Another tip: Find the best pieces. "Don't put a great Bach work next to a poorly arranged spiritual."

In any case, it is important for any music director to effect change and not confuse people who have done certain things musically for years. "Take time and be patient," says Greg Scheer, author of *The Art of Worship: A Musician's Guide to Leading Modern Worship* [see review]. "Live with healthy tension for a year as a musician, and things begin to change on their own. A wise music director realizes that musical forms are there for a reason. And maybe they don't need to be changed, just embellished." □

The Rev. John R. Throop is president of the Summit Planning Group, Peoria, Ill.





Holy Week DRAMA

By Steven Giovangelo

Anyone who was in attendance at the Good Friday evening liturgy and Mass of the Pre-Sanctified last year at All Saints' Church, Indianapolis, will testify to the fact that it was a night to remember. Near the moving conclusion of the reading of the Passion of Christ according to St. John, there are those powerful, haunting words recorded by John as spoken by Christ in the moment of death on the cross: "It is finished."

If there was ever a night when Mother Nature's "drama" matched the drama of the liturgy of Good Friday, it was that night. Nature's forces asserted themselves over our human pretensions to control and mastery of the earth. Cecil B. De Mille, in his 1956 epic

film, "The Ten Commandments," could not have choreographed or created such powerful natural phenomena that transpired during our Good Friday liturgy.

At the part of the service traditionally referred to in Anglo-Catholic tradition as the veneration of the cross, the priest carries a large, wooden cross which is preceded by a thurifer and acolytes with lighted tapers. Our cross is draped in black. In catholic tradition, as the procession moves slowly up the aisle, it is uncovered slowly — left arm of the cross, then right, as "Behold the wood of the cross on which hung the world's salvation" is chanted three times. The wooden cross we use is about 3½ feet in height. When it reaches the sanctuary, it is leaned against the front of the bare, stripped altar. The black veil, now completely

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... and the Lord sent thunder and hail, and fire came down on the earth. And the Lord rained hail on the land of Egypt, such heavy hail as had never fallen in all the land ... the hail also struck down all the plants of the field and shattered every tree ...

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removed, is wrapped as a scarf around the horizontal bar of the cross.

After I had carefully leaned the cross against the high altar, I knelt on the bottom step while the choir was chanting the last of the triple response, "Come let us worship." Suddenly a strong breeze moved the black veil. There are no windows in the altar area, a vast basilican-style space with a large, free-standing, stone altar. The wind apparently had come from the open door by the Lady Chapel in the north transept. It was eerie. It had been a warm, spring day without any breeze.

Then it began. There were peals of thunder, lightning, rain and winds. "Oh my God," I heard one of the adult acolytes mutter. My God indeed. There followed a steadily increasing crescendo of noise pounding incessantly on the nearly century-old slate roof of this vast Gothic sanctuary. It was deafening, as if a thousand men were up on the roof pounding away with mallets or hammers.

Some people understandably became frightened, and then I realized: Hailstones (which we discovered after the liturgy were about the size of golf balls) were pounding away on the roof with tremendous force and had covered the yards of the church grounds and sidewalk. I had never experienced or seen hail that large.

A visiting couple from another state became alarmed and sprang up in panic out of their pew. I could hear a woman's voice: "Oh my God, shall we get out?"

On impulse, I collected myself, got up from my kneeling position, and turned to the congregation and said, "It is a hailstorm. Don't fear. We are safe in here. We are in his house." The couple knelt back down, as did a few others who were looking around with panicky expressions.

The ushers quickly closed all the windows. Rain, wind and hail converged at once, right at the time of the remembrance of Christ's death. I felt a trickle of sweat roll down my back. No, it wasn't from the humid air. Here we were, commemorating Christ's death and all hell was breaking loose outside.

I thought of the Passover account in the Exodus Chapter 9 being read that week by Jews all over the world:

... and the Lord sent thunder and hail, and fire came down on the earth. And the Lord rained hail on the land of Egypt, such heavy hail as had never fallen



in all the land...the hail also struck down all the plants of the field and shattered every tree...

"What's next?" I thought. All the while the choir had been bravely singing an *a capella* 16th-century anthem which was hauntingly moving. One could barely hear this superbly trained volunteer choir above the racket. "Is it going to be locusts, plagues and festering boils on our hands and frogs raining down from the sky?" I thought, recalling the plagues upon Egypt in the Passover account in the Exodus.

Near the end of the Mass of the Presanctified, the tremendous storm and pounding stopped. One could sense everyone in the church exhaling a nervous and anxious sigh of relief. The building was still there—and so were we. Ushers re-opened the front doors and windows as the air inside had become humid and close. What an experience!

At the conclusion of the liturgy, we sang the old spiritual, "Were you there when they crucified my Lord?"

Sometimes it causes me to tremble, tremble, tremble; were you there when they crucified my Lord?

You bet we were trembling that night. And we were there and lived to tell it.

The experience of that Good Friday natural "drama" and the storm that hit Indiana that night caused me to reflect. We clergy are trained to carry out the rituals and traditions of the church at which we lead and preside, year after year. On occasion the rituals can become rote because of over-familiarization, no matter how much we affirm these ancient and meaningful traditions of the church's worship. Once in a while it takes a "jolt" from God (and yes, including hailstorms) to help us once again reflect that we are redeemed by the cross through which Christ saved the world.

Just as in life, so in death, "nothing can separate us from the love of God," not even if the church falls down (which it didn't, praise the Lord). All of us should be able to say with St. Paul, "O death, where is thy sting? O grave, where is thy victory?"

Not even a hailstorm could stop the glory of Easter on Saturday night, when bells rang, candles were lit, I splashed baptismal water over an adult catechumen, and we sang at the top of our lungs, "He is risen indeed, Alleluia!" A night to remember. □

The Rev. Steven M. Giovangelo is the rector of All Saints' Church, Indianapolis.

He Just Knew

There's a story behind the photograph we published of the late Bishop William G. Weinbauer and his two successors [TLC, Feb. 18].

Bishop Weinbauer told friends that he wanted to be present for the consecration of the Rev. G. Porter Taylor as Bishop of Western North Carolina "because I want to see the photo of three living Bishops of Western North Carolina in *THE LIVING CHURCH*."

I'm not sure how Bishop Weinbauer knew TLC would run the photo, albeit a bit late, but I won't question his judgment.

*

And there's a story of interest in the *VC Reporter*, which bills itself as Ventura County's Newspaper. The California publication recently ran an article titled "One wedding, two brides." It is the story of two women who were married in 2004 at St. Augustine's by-the-Sea Church, Santa Monica Beach. Pat Hendrickson is identified as a deacon at St. Augustine's, and Kate Lewis is a priest at St. Cross, Hermosa Beach. In the article, they reveal they met at a Cursillo Weekend.

The article also mentions that Pat's grandson, then less than 1 year old, was the ring bearer. After the ceremony, the rector presented to the couple a marriage license signed by George W. Bush.

*

One of the more interesting accounts of churches' Christmas observances came from St. Stephen's, Tonbridge, England, where a nativity play included music from the Beach Boys, with Mary becoming a "surfer girl" to sing "God Only Knows," and the wise men portrayed as Brian, Carl and Dennis Wilson singing such Beach Boys' favorites as "Fun, Fun, Fun" and "Good Vibrations."

*

Another unusual item from England involves a report from the Church of England which warned that "disagreeable congregants," along with the pressures of the "feudal system" bureaucracy in the church, were making priests "harshly negative" and creating an "irritable clergy syndrome." According to *The Times* of London, priests are bothered by "having to be nice all the time to everyone, even when confronted with extremes of nastiness," such as aggressive and neurotic parishioners.

*

Almost overshadowed by the developments in Tanzania was this news item from the *New*



Bishop Weinbauer (center), with the current Bishop of Western North Carolina, the Rt. Rev. G. Porter Taylor (left), and the Rt. Rev. Robert H. Johnson, retired bishop.
Diocese of Western North Carolina photo

Zealand Herald: The Rt. Rev. Richard Rander-son, Assistant Bishop of Auckland, announced he will soon retire. The announcement is of interest because the bishop had written in that newspaper in January, "I regard myself as an agnostic." That remark led to a flood of letters to the editor and public arguments.

*

From the Signs and Blunders section of the Ship of Fools website: A correspondent tells of an "enthusiastic" former curate who read some banns of marriage. He was always one to encourage taking part, and said, "If anyone knows of any reason in law why these people should not be married, that would be great."

*

This story was sent to me recently:

Gladys Dunn recently moved to a retirement community in a small town. One beautiful Sunday morning she walked to the church not far from her apartment. She was in awe of the lovely structure, as well as the music from the choir. She wasn't too impressed, however, with the sermon. She thought it was rather uninspiring, and as she looked around the church, she noticed many of the parishioners nodding off.

When the reverend finished, he encouraged the congregation to greet those sitting next to them.

Gladys turned toward the man on her left who had fallen asleep and was stretching, trying to wake up. He smiled at her, and Gladys returned the smile.

She politely offered her hand and said, "I'm Gladys Dunn."

"You and me both!" the man replied.

*

Observed on a Milwaukee television station on the day of a snowfall:

"Monday Evening has been canceled by St. Mark's Parish."

*

Seen on another Milwaukee TV channel during a different storm:

"Services canceled. Afternoon bingo still on."

David Kalvelage, executive editor

Did You Know...

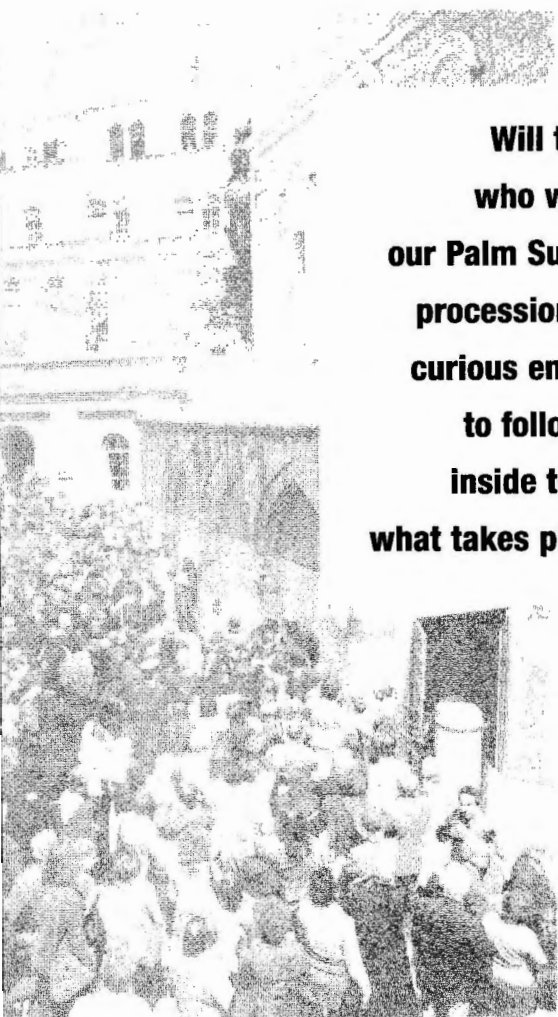
Corinne Dixon, a member of St. Philip the Evangelist Church, Washington, D.C., who died last month, was 113 years old.

Quote of the Week

Roman Catholic columnist George Weigel on The Episcopal Church: "The gnosticism that infects the Episcopal Church USA has just about driven the Anglican Communion over a cliff."

Week of Witness

**Will those
who watch
our Palm Sunday
processions be
curious enough
to follow us
inside to see
what takes place?**



Expect many people to get a glimpse of The Episcopal Church this week. On Palm Sunday, many of our churches will have processions which will either start or travel for a short distance in the outdoors. Depending upon the location of the church, the Palm Sunday procession is likely to be viewed by non-church-goers or lapsed church members, who may be driving past, walking their dog, staring out a nearby window, or participating in some activity in the neighborhood.

The rubrics of our prayer book inform us (p. 270) that on this day the congregation gathers in a location apart from the church, "so that all may go into the church in procession." Most Episcopalians are accustomed to seeing processions, or even to participating in them. Some of our more liturgically minded churches have processions on most major feast days. Processions usually include a processional cross, candles, and may also be accompanied by incense, banners, or processional "kites." In some places, the Palm Sunday procession even includes a live donkey as the triumphal entry of Jesus into Jerusalem is re-enacted. On this day the mood of triumph changes after entering the church and we hear the passion gospel. Suddenly we are confronted by betrayal and death.

What will those onlookers who stare at our Palm Sunday processions think? Will our procession be viewed as witness to an important event? Will those who watch us be curious enough to follow the procession inside to see what takes place? Will we be bold enough to invite them to join us? And if they're brave enough to do that, how will they be received? Will they be inquisitive enough to find out the times of other services during Holy Week? And most important, will they be able to tell who it is who is the object of our worship?

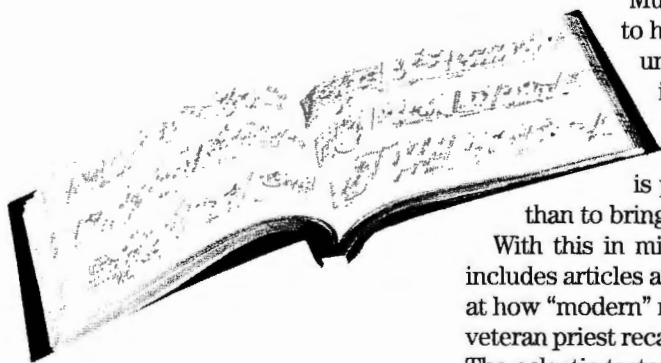
The services of Holy Week often attract people who do not attend church services at other times of the year. The ceremonies found in these liturgies are moving and impressive. They may affect us like no other religious experience. With this in mind, we should be prepared to have strangers in our midst this week. Whether they saw our procession or read a service schedule in the newspaper or live nearby, they should be welcome in our congregations. We have a splendid opportunity this week to share the good news with our neighbors. Let us not waste it.

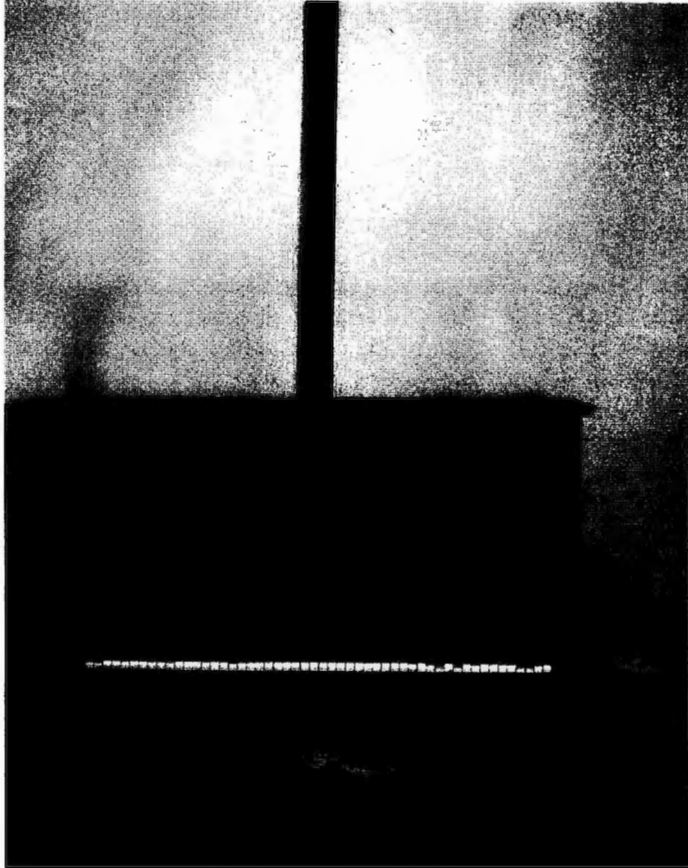
Wide Variety of Music

If there is anyplace where Anglican diversity still holds forth, it is the church's music. As one travels around The Episcopal Church and the Anglican Communion, one is likely to encounter a large variety of music. Latin motets, praise choruses, standard Episcopal hymns, bluegrass tunes, ethnic-based songs, Celtic classics, and Taizé chants can be heard on any Sunday in our churches and cathedrals.

Music is an important part of our liturgies, so most of us are likely to hold strong opinions about it. Those opinions are often unknown until the rector, vicar or dean try to bring a different kind of music into our liturgies. The familiar Episcopal cliché, "We've always done it that way," is often invoked during such struggles, and some of the battles that have ensued have been legendary. It is probably much easier for clergy to make changes in the liturgy than to bring a new style of music into the church.

With this in mind, we present our Spring Music Issue, a special edition that includes articles and advertising related to church music. One of our articles looks at how "modern" music is incorporated into the life of the parish, and in another a veteran priest recalls how he tried to satisfy the musical tastes of his congregation. The eclectic tastes in music of Episcopalians continue to be respected in most of the church, and for this we can be thankful.





READER'S VIEWPOINT

CHOOSING MUSIC: A Rector's Perspective

By Richard H. Schmidt

"Please, no! Not *another* familiar old hymn!" That's a complaint no parishioner of mine ever uttered.

I usually chose the hymns at churches I served. That's the rector's prerogative in The Episcopal Church, although many clergy delegate it to a professional church musician. Sometimes I met with the musician and we chose the hymns together, but we both knew who had the final say.

Hymns are the reason I joined The Episcopal Church after graduating from college. I had been reared a Presbyterian and still loved the Presbyterian Church. But for four years I had worshiped at the college chapel, which was Episcopal. After graduation I realized the most important thing in worship to me was the hymns. My decision then became a choice of hymnals, and I liked the Episcopal hymnal better than the Presbyterian hymnal.

As rector, I tried to select hymns I thought most people would know and enjoy singing, and if I chose one I knew would be unfamiliar or hard to sing, I sought to balance it elsewhere in the service with something I thought people could sing blindfolded. I once polled my

congregation about their favorite hymns and came up with a list of the congregation's "Top 40" and then made sure we sang each of those hymns at least once every year. But there was no way to please everybody.

In two of the congregations I served, we sang the congregation's requests during the summer months. I didn't choose a single hymn from after Trinity Sunday until Labor Day (someone called that an "amazing grace"). Before the service began, I asked those with a hymn request to raise their hands and then recognized the first five hands I saw. Each person named a hymn. I did a quick calculation to determine which of the hymns requested was best for the procession and which for communion, and then we began the service. This ploy required an organist who was gifted at sight-reading.

There was no way to please everybody.

Once, in West Virginia, a 7-year-old boy raised his hand and shouted out, "Number 226!" It turned out he had chosen a number at random. Hymn 226 was one no one had ever sung, from the section of the hymnal designated "For the Departed." But we sang it, or tried to.

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(Continued from previous page)

I was most likely to choose an unfamiliar hymn to be sung when the gospel was read. That's because I sought a hymn text which offered an insight on the gospel or one of the other scripture lessons, and I often made use of the hymn text in my sermon. If it was unknown, I hoped people would try to learn it. I also hoped they would notice that the words they sang pertained to the words they had heard read from the Bible.

"Renewal" or "praise" music, often written for guitar accompaniment, is something else. Some people complain about renewal music, but not because it's unfamiliar — it quickly becomes familiar because it's easy to learn and sing. The complaints arise from the fact that some of the renewal texts are maudlin and sappy, the theology individualistic and trite, and the refrains repetitive to the point of boredom. The music's predictable harmonic structure falls far short of Mozart. Renewal songs are like the 19th-century gospel songs many Christians (but not most Episcopalians) sing and enjoy. Unsophisticated though they may be, gospel and renewal songs arise from the heart. They are simple and powerful, appealing to the emotions, which Episcopal worship too often ignores. I love to sing them, and I find them espe-

cially useful when people are moving to and from the communion rail and do not have a hymnal before them.

The value of traditional hymnody is two-fold. First, traditional hymns have stood the test of time. This means the texts offer deep insights and the music is sufficiently interesting that we do not grow bored with it over time. These classic texts, unlike many gospel and renewal texts, are worthy of a lifetime of meditation.

The second value of traditional hymnody is that it reminds us that we are part of something greater than what we see about us. The Book of Common Prayer opens up for us the spiritual lives of Christians who have gone before by inviting us to make their prayers our own. The hymnal does the same by inviting us to make their praise our own. Too often we act as if we can live a Christian life without reference to anyone but ourselves and people like us. But when we join our voices in prayer and song with Christians of other places and times and points of view, our sights are raised to see that we participate in that great communion of saints which transcends all places and times and points of view. □

The Rev. Richard H. Schmidt is the editor and director of Forward Movement Publications.

Here are a few basic principles for church music which I have learned:

No instrument is unfit for the worship of God.

I have my preferences about musical accompaniment, and for all I know, God does too. The Bible hints, though, that God is more interested in the condition of a worshiper's heart than in details of liturgy and music. The Bible also mentions all sorts of musical instruments, everything from lutes to ram's horns. My own taste in music is very narrow. My parishioners soon discovered this and made something of a joke of my musical preferences: "He likes only classical music, and not even all classical music!" That's close to the truth. But I am not the church—the church includes many kinds of people whose hearts are moved by many kinds of music. Church music should reflect that variety.

Music should be appropriate for the season and occasion.

This means that even though everybody knows and loves it, we never sang "O little town of Bethlehem" on Ash Wednesday. Hymns, like the changing emphases of the church year, are a means to teach the Bible and Christian faith. I chose hymns with the scriptures and liturgical year in mind.

Church musicians should offer their best to God.

Just as most people don't want to listen to a preacher who enters the pulpit and preaches off the top of his head, they shouldn't have to listen to a musician or singer who shows up without having rehearsed and prepared for the service. This doesn't mean that badly played or badly sung music cannot glorify God. Any music offered with a pure heart glorifies God, but only music that is offered with a pure heart *and* has been carefully rehearsed is suitable for the leading of public worship.

Music is not the most important thing.

Music is important, but not that important. A church is not a concert or recital hall. The most important thing is the end that music and all other aspects of worship serve: They are to draw our hearts to Christ. And if moving closer to Christ is the reason you go to church, you can do it whether the music is familiar or not and whether it is provided by the Robert Shaw Chorale or two pipe wrenches banging together.

LETTERS TO THE EDITOR

There is Hope

The article, "Hope and Unrest in Northwest Texas" [TLC, March 18], contains incomplete information in regard to St. Nicholas' Church, Midland, Texas.

The number of members presently at St. Nicholas' has increased from the original 40 to 133, according to the 2006 Parochial Report. Additional persons continue to join us, and the average Sunday attendance for the past month is now slightly more than 100. Also, following completion of a successful fund drive and the sale of a small piece of property unneeded by the church, our "\$3 million facility" is now completely debt free. This growth would not have been possible without the faithful and loving support of our bishop, the Rt. Rev. C. Wallis Ohl, Jr.; the skill and talents of our priest-in-charge, the Rev. Frank Swindle; and the encouragement of the people of the Diocese of Northwest Texas.

There are some parishioners of Holy Trinity presently attending Christ Church Midland, which is affiliated with a diocese in Uganda, but a far larger number are now worshipping at St. Nicholas'. The nine-member vestry at St. Nicholas' includes three former members of Holy Trinity, one of whom is serving as junior warden, and two new members of the parish. We believe we are surely the "hope" mentioned in the headline.

*Will Morris
Betty Gilmore
Midland, Texas*

A Cruel 'Rule'

The Episcopal Church has a certain unwritten rule which I would like our bishops to change — or eliminate.

Shortly before I retired, our bishop informed me of that unwritten rule, "You will not go back there for at least one year, and then, only if you are invited." He was speaking of returning to the parish which I had left. It is a "rule" I have found to be cruel and un-Christ-like. If it also applied to organ-

(Continued on next page)



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We recommend *Musicians Called to Serve: A Handbook for the Selection, Employment, and Ministry of Church Musicians*, available from our website: www.anglicanmusicians.org.

AAM, an organization of musicians and clergy in The Episcopal Church and throughout the Anglican Communion, offers a Placement Service to aid parishes in their search process. All inquiries are welcome and may be sent directly to:

Kyle J. Ritter, Placement Chair
Cathedral of All Souls
P.O. Box 5978
Asheville, NC 28803
E-mail: kyle@allsoulscathedral.org

Individuals seeking information on membership should contact:
The AAM Communications Office / P.O. Box 7530 / Little Rock, AR 72217
E-mail: AnglicanM@aol.com.

(Continued from previous page)

ists, treasurers, wardens and others after 20-30 years of faithful service, there would be a national uproar.

Over a period of 27 years, most of the people in our last parish became our friends. Our Lord Jesus tells us that friendships are important. He

said, "I call you no longer servants. I call you friends."

The late Bishop Alexander Stewart of Western Massachusetts said, "If two clergy cannot trust each other sufficiently to work together, then we really do have a problem."

When I was in my late 20s, I "inherited" (as was the Canadian custom)

two honorary, part-time assistants. One was the retired Archbishop of British Columbia, formerly acting primate of Canada. Archbishop Walter Adams was an incredible Christian. He became my friend, mentor and teacher. He taught me a most valuable lesson which is worth sharing — how to go from being rector/priest one Sunday to parishioner/helper the following Sunday, in the same church. I saw that happen many times in Canada and it almost always worked to the glory of God and for the good of his people.

Can our bishops in The Episcopal Church change, or eliminate, that cruel unwritten rule?

*(The Rev.) Keith Mason
Leominster, Mass.*

“Vital to Health of Parish”

By The Rev. Tripp Jeffords, Rector
St. Paul’s, Conway, SC

This Faith Alive Weekend was vital for the health of our congregation! It modeled for us the dynamic power of public faith. It left us with a fire for Jesus and a calling to tell others.

“Led Away From Distractions”

By The Rev. Robert Koth, Vicar
St. Peter’s in the Woods, Fairfax Station, VA

Much needed by our congregation distracted by the struggles within the Episcopal Church, the Faith Alive Weekend helped us to center back on Jesus Christ and re-commit our parish family to Him.



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Enforce the Canon

The article about retired Bishop Suffragan David Bena transferring to CANA [TLC, March 25] addresses the question of whether he is now subject to deposition in these words:

“The canonical disciplinary procedures for bishops would appear to preclude that option, as formal ecclesiastical proceedings would be time consuming, expensive and risk further irritating international relations.”

It is discouraging to think that our leaders might turn a blind eye to a bishop’s transgressions while priests are being deposed for the same offense. Let us hope that Canon IV.9 will be enforced whenever there is cause, and not just when it can be done quickly, cheaply and without controversy.

*(The Rev.) Douglas Simonsen
Prosser, Wash.*

What an Example

It’s funny to me that Jesus had no trouble breaking bread with sinners of lots of stripes, but Archbishop Peter Akinola couldn’t share the Eucharist with our Presiding Bishop in Tanzania [TLC, March 11]. Wonderful example, huh? A mighty Christian! Defender of the faith!

*(The Rev.) Bruce D. McMillan
Christ Church
Holly Springs, Miss.*

PEOPLE & PLACES

Appointments

The Very Rev. **Stephen Carlsen** is dean of Christ Church Cathedral, 55 Monument Circle, Suite 600, Indianapolis, IN 46204-2917.

The Rev. **Jim Cook** is rector of St. Mark's, 3395 Burns Rd., Palm Beach Gardens, FL 33410.

The Rev. **Celia Ellery** is priest-in-charge of Good Shepherd, 3355 W Beauregard Ave., San Angelo, TX 76904.

The Rev. **Timothy Holder** is rector of Ascension, 30 S Kentucky Ave., Atlantic City, NJ 08401-7028.

The Very Rev. **Rene John** is dean of Trinity Cathedral, 801 W State St., Trenton, NJ 08618.

The Rev. **Jamie Jones** is rector of St. Matthew's, 7410 Sunset Dr., Miami, FL 33143.

The Rev. **Joel P. Miller** is rector of Calvary, 532 Center St., Santa Cruz, CA 95060.

The Rev. **Mary Robert** is assistant at All Saints', 151 S Ann St., Mobile, AL 36604-2302.

The Rev. **Karin White** is rector of St. Joseph's, 1613 S Main St. #103, Milpitas, CA 95035.

Ordinations

Priests

Indianapolis — Gregory Lisby, Robert Solon, Jr., Joshua Walters.

Nebraska — Mark Selvey.

Southeast Florida — Allison DeFoor.

Deacons

Indianapolis — Grace Burton-Edwards.

Long Island — Antonio Checo, Antonio Contreras-Rodriguez.

Southeast Florida — Debra Andrew-Maconaughy, St. Columba's, PO Box 500426, Marathon, FL 33050-0426; Scott Jones, Scott Petersen.

Resignations

The Rev. **Keith Adams**, as rector of Good Shepherd, San Angelo, TX.

Retirements

The Rev. **John L. Madden**, as rector of St. Hubert's, Lexington, KY.

The Rev. **Karen Mosso**, as rector of St. Paul's, Jeffersonville, IN.

Deaths

The Rev. **Francis M. Bulloch**, 91, former canon of the Cathedral of St. Philip, Atlanta, GA, died Jan. 22.

Born in Atlanta, he was a graduate of Georgia Tech and the Episcopal Theological Seminary of the Southwest. In 1956 he was ordained deacon and priest in the Diocese of Mississippi. He was rector of St. Stephen's Church, Indianola, MS, 1956-59, and then

moved to the Atlanta cathedral, remaining there until 1980. He is survived by his wife, Mary, and two children.

The Rev. **Henry I. Burton**, retired priest of the Diocese of Western North Carolina, died Feb. 1 in Franklin, NC. He was 79.

Fr. Burton was born in Ashland, KY. He served in the Army during the Korean War, and then went on to graduate from William Jewell College (MO). He graduated from the Episcopal Theological Seminary of Kentucky, then was ordained deacon in 1956 and priest in 1957 in the Diocese of Lexington. Fr. Burton was curate at Christ Church Cathedral, Lexington, 1956-57; vicar of St. Philip's, Harrodsburg, KY, 1957-59; curate at Christ Church, San Antonio, TX, 1959-68; rector of Holy Trinity, Lincoln, NE, 1968-84; and rector of St. Agnes', Franklin, KY, from 1985 until 1992 when he retired. Surviving are a son, John, of Denver, CO; a daughter, Laura Franz, of Lincoln, NE; a granddaughter; and a sister, Helen Stephens, of Hickory, NC.

The Rev. **Richard A. Osing**, priest of the Diocese of Iowa, died Jan. 25 in Mercy Medical Center, Cedar Rapids, IA. He was 74.

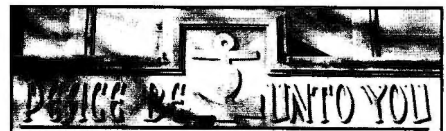
Fr. Osing was a native of Springfield, IL. He graduated from Concordia College and Seminary (MO) and was ordained to the Lutheran ministry. Later he became an Episcopalian and was ordained to the diaconate and priesthood in 1984. He was priest-in-charge of St. Mark's Church, Anamosa, IA, 1984-90. He also was a family therapist and a chaplain at the University of Iowa Hospitals. Surviving are his wife, Joanne; three sons, Mark, Matt and Steve; and two daughters, Mary and Anne.

The Rev. **Stanley W. Ver Straten**, who was involved with Native American congregations for much of his ordained ministry, died Feb. 5 in Eagle Mountain, UT. He was 67.

A native of Torrington, WY, he was a graduate of the University of Wyoming and Church Divinity School of the Pacific. He was ordained deacon in 1972 and priest in 1973. Fr. Ver Straten was assistant at St. Stephen's Church, Casper, WY, 1972-76; rector of Christ Church, Douglas, and vicar of St. John the Baptist, Glendo, WY, 1976-79; missionary for the Kiamichi Regional Ministry in the Diocese of Oklahoma, 1989-94; and later was vicar of St. Mary the Virgin, Nixon, NV, and vicar of St. Barnabas', Tooele, UT. He retired in 2006. He is survived by his wife, Judy, and three children.

Next week...

Hope in the Risen Christ



FULL-TIME RECTOR Grace Episcopal Church Grand Rapids, MI

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Profile: www.gracechurchgr.org
E-mail: ledison@gcgr.org or
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MUSIC POSITIONS OFFERED

DIRECTOR OF MUSIC: *St. Luke's Episcopal Church in Fort Collins, CO.* We are a congregation of 800 members committed to excellence in traditional Anglican music and liturgy. Our chosen candidate will be a capable church organist (pipe organ), choral director and administrator. Responsibilities will include budgeting, planning all church services and promoting community programs. Recruiting, training and rehearsing the choirs, ensembles and singers of the parish is expected. The Director of Music will also lead congregational training sessions as may be required and serve as an advisor to the music team ensemble. Our current program includes a senior choir with scholarship-recipient section leaders, bell choir, occasional children's choir, Music at St. Luke's concert series and an annual Bach Festival.

For a complete job description, please visit www.stlukesfortcollins.org and for information regarding St. Luke's world-renowned Phelps organ, visit <http://www.lawrencephelps.com/Documents/Instruments/ftcollins.shtml>.

Position is available July 1, 2007. Salary is consistent with the compensation guidelines of the American Guild of Organists. For questions contact: **Dr. Paul Metz** at Paul-Metz@colostate.edu.

To apply, send a letter of application along with a resume that details training and experience in liturgical music to: **Music Director Search Committee**, c/o St. Luke's Episcopal Church, 2000 Stover St., Fort Collins, CO 80525.

POSITIONS OFFERED

FULL-TIME RECTOR: *Trinity Church, Danville, KY*, seeks a priest with skills in preaching, liturgy, pastoral care, and outreach. About 200 strong, Trinity is an active, well-educated, growing parish made up of professional/business people, farmers, college personnel, students and retirees. We have strong music and Christian Education programs for all ages. The parish is financially sound, with committed vestry leadership and oversight. We are working toward greater community involvement and outreach.

Historic Danville is located in the center of the Bluegrass Region of Kentucky, an hour from Lexington. It boasts a small town atmosphere with the sophistication lent by Centre College, ranked by *US NEWS* as one of the 50 best liberal arts colleges in the U.S. Danville is included in *Crampton's 100 Best Small Towns in America*. Visit our website at www.trinitydanville.org, or contact **The Rev. Canon Johnnie E. Ross**, The Diocese of Lexington, P.O. Box 610, Lexington, KY 40588 Ph: (859) 252-6527.

FULL-TIME DIOCESAN COORDINATOR OF YOUTH MINISTRY: *Diocese of Tennessee* seeks a uniquely qualified individual to nurture existing youth ministries and to encourage new youth ministry opportunities throughout Middle Tennessee. The ideal candidate will be an experienced, trained youth minister or youth worker who is ready to expand the scope of their ministry to equip and encourage youth ministry on a diocesan level. Compensation information and detailed job description may be obtained from the Diocesan Youth Commission: **The Episcopal Diocese of Tennessee**, Attn: Suzanne Cate, 50 Vantage Way, Ste. 107, Nashville, TN 37228 or E-mail: suzanne@catefamily.net.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Fairview, PA*, is seeking a rector who will challenge and encourage our dedicated parishioners with a vision toward fulfilling our mission: "to love one another and to go into the world and be the church." A strategic plan, involving many committed and motivated parishioners, has energized us in working toward new goals in all areas of parish life. We are looking for a priest who will work alongside us and who has strong spiritual, liturgical and preaching skills, with gifts in pastoral care, youth ministry development and lay leadership development. With a compassionate, Spirit-filled priest, our parish of nearly 300 communicants will look forward to new ministry as we grow, change and learn. St. Stephen's is located in a suburban rural community near the shores of Lake Erie with close proximity to Erie and its educational and cultural opportunities. Presque Isle State Park, within 5 miles of the church, offers abundant outdoor activities. If interested contact **Karen Pettit**, **Deployment Office, Diocese of NWP** at klpettit@choiceonemail.com. To read our parish profile, go to www.ststephens-fairview.org.

FULL-TIME DIRECTOR OF YOUTH AND YOUNG ADULT MINISTRIES: *Grace Episcopal Church, Charleston, SC.* A corporate-sized ECUSA parish in historic downtown Charleston is seeking a lay or ordained person to use arts, outreach, and education to nurture and expand youth programs for grades 6-12, and college age through mid-twenties. Grace Church was founded in 1846 and has an average weekly attendance of 800+, including a lively youth group, with the number of younger children growing dramatically. We are located in a coastal city known for its rich architecture, vibrant college life, beautiful beaches, and great restaurants. We are also known as an international center for the arts. Visit www.gracesc.org for a full job description. Send cover letter, resume and list of references to **The Rev. Kirtley Yearwood, M.D.** E-mail: vicar@gracesc.org.

PART-TIME VICAR: *St. Mark's Episcopal Church, Kimberling City, MO.* seeks part-time retired priest as vicar. St. Mark's is located in the Ozark Mountain area of southwestern Missouri on beautiful Table Rock Lake, a popular retirement area, near Springfield and Branson. Parish priorities are growth and outreach. Visit: www.stmrks.com or contact **Bishop's Warden Alice Williams**; Email: abwillyums@fastmail.fm; Phone: 417-739-5008.

FULL-TIME RECTOR: *Holy Trinity Episcopal Church Gainesville, FL*, is a dynamic, corporate-sized, urban church located in a growing university community in north central Florida. We seek a new rector with vision, strong interpersonal skills, and leadership to help guide a diverse congregation that is dedicated to bringing Christ's message to all its members and to the community. High-quality preaching, administrative skills and commitment to strong and varied liturgical services are highly valued by our congregation. Parishioners also embrace the development and mentoring of lay leaders, strong Christian education programs, Christian renewal, and spiritual growth. Our mission remains to engage and serve Christ in our daily lives. For more information about Holy Trinity visit our website at www.holytrinitygmv.org. The position offers a highly competitive salary with benefits and many talented parishioners to assist a rector in spreading the good news of the gospel. Reply to: **Betty Alsobrook**, Search Chair, P.O. Box 357297, Gainesville, FL 32635. Deadline: April 5. E-mail: epa1014@hotmail.com.

FULL-TIME YOUTH MINISTRIES COORDINATOR: *Office of the Diocese of Alabama, Birmingham, AL.* Seeking a qualified person to coordinate 10 spiritual retreats for junior and senior high young people plus organize a week-long mission project. The diocese is made up of 92 parishes and the central office is located in Birmingham, Alabama. **Deadline** for applicants is April 13, 2007. For more information contact **Sarah Sartain**, E-mail: ssartain@dioala.org. Ph: (205) 715-2060 ext. 314.

POSITIONS OFFERED

PART-TIME VICAR: *St. John's Church, Burkburnett, TX, Diocese of Fort Worth.* Traditional, mission church with housing provided and part-time stipend. An excellent opportunity for a retired priest. Strong lay leadership. Burkburnett is just a few miles north of Wichita Falls, TX. Please contact: **Canon Charles Hough** at cahough@fwepiscopal.org or in writing at **The Diocese of Fort Worth, 2900 Alameda St., Fort Worth, TX 76108.**

SEEKING FULL-TIME RECTOR: *St. Thomas' Church, Camden, ME.* For 150 years St. Thomas' has been the Episcopal presence in the village of Camden on the Maine coast. In many senses a traditional church, we are welcoming constructive change as we make St. Thomas' a more potent force in our community. Outreach and education programs are expanding. A major educational wing is now being built, and we seek a rector who will help us make the best use of it. Our profile is on our website www.stthomascamdenme.org. Our last day for receiving names is April 15. Please send CDOs and resumes to: **Linton Studdiford**, **Clergy Deployment Officer, Diocese of Maine**, 143 State St., Portland, ME 04101. Phone: 1-800-244-6062. E-mail: lstuddif@episcopalmaine.org.

FULL-TIME ASSOCIATE RECTOR: *St. Mark's, Jacksonville, FL.* This associate rector will serve alongside two other presbyters in the rounds of parish ministry: sacramental celebration, preaching, pastoral care and other leadership as appropriate. St. Mark's has an exceptional 500+ student day school (PreK-6), with half of the students parish members. The associate will be a clergy liaison with the day school where there is already a lay chaplain, and will work as clergy support for the Director of Christian Formation and Youth Minister. A special area of pastoral development would be among young adults and families. St. Mark's is ready to grow again after several years of struggle with global, national and local issues. The new rector and new Head of School are embarking upon exciting frontiers for church expansion, evangelism, ministry development and service. For inquiries please email resume and/or clergy deployment profiles to jdame@stmarksjacksonville.org. Ph: (904) 388-2681.

FULL-TIME DIRECTOR OF YOUTH MINISTRIES: *Emmanuel Episcopal Church, Athens, GA*, seeks an experienced, engaging individual to lead our dynamic and growing Rite 13, J2A, and YAC programs. Share your faith with students, lead and oversee weekly youth groups, plan local outreach events, coordinate summer pilgrimage and mission trips, participate in confirmation education, and develop relational ministry. The youth director will be an integral part of the ministry team and work closely with parents, mentors and clergy. College degree and previous youth ministry experience preferred. Competitive salary and compensation package based on experience. Please e-mail resumes to: emmanuelyouthminister@yahoo.com.

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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.
Website: 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 Email: 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
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.
www.gracechurchinnewark.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@cablone.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
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. Jerome Neilson, music director; Mr. Mark Childers, organist; the Rev. John Onstott, c
Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
www.stbarts.org (212) 378-0200
Sun Eu 8, 9, Cho Eu 11. Mon-Fri MP 8, Eu 12:05, EP 5:30;
Thurs Eu 6; 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.

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www.sainthomaschurch.org (212) 757-7013
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Sun H Eu 8 (Saidd), 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 8, 10. Mon-Sat Prayer Service 12:30
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ASHEVILLE, NC

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

PHILADELPHIA, PA

S. CLEMENTS Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
Website: www.s-clements.org
Canon W. Gordon Reid, r; the Rev. Richard Wall, c
Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers, Novena & B 4 (June thru Sept; 8 & 10 (High); Daily: Low Mass: Tues, Wed & Fri 7, Mon & Thurs 12:10, Sat 10; Ev & Novena 5:30; Sun C 10:10:45 & by appt.

SELINGROVE, PA

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

WELLSBORO, PA

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

CHARLESTON, SC

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

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r
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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ST. PAUL'S CHURCH AND SCHOOL (210) 226-0345
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Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno,
Wed Eu & HU 10:30; C by Appt., HD as anno

EAU CLAIRE, WI

CHRIST CHURCH CATHEDRAL (715) 835-3734
510 S. Farwell St.
The Very Rev. Bruce N. Gardner, interim dean
Sun H Eu 8 & 10; Sat 6 H Eu

MILWAUKEE, WI

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

SAN MIGUEL DE ALLENDE

GUANAJUATO, MEXICO
ST. PAUL'S Calle del Cardo 6 52 (415) 152-0387
www.stpauls.org.mx info@stpauls.org.mx
The Venerable Michael R. Long, r; the Rev. Sibylle van Dijk, d asst; the Rev. Dean Underwood, r-em
Sun H Eu 8, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

LUTHERAN

MOJAVE, CA

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

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-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



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