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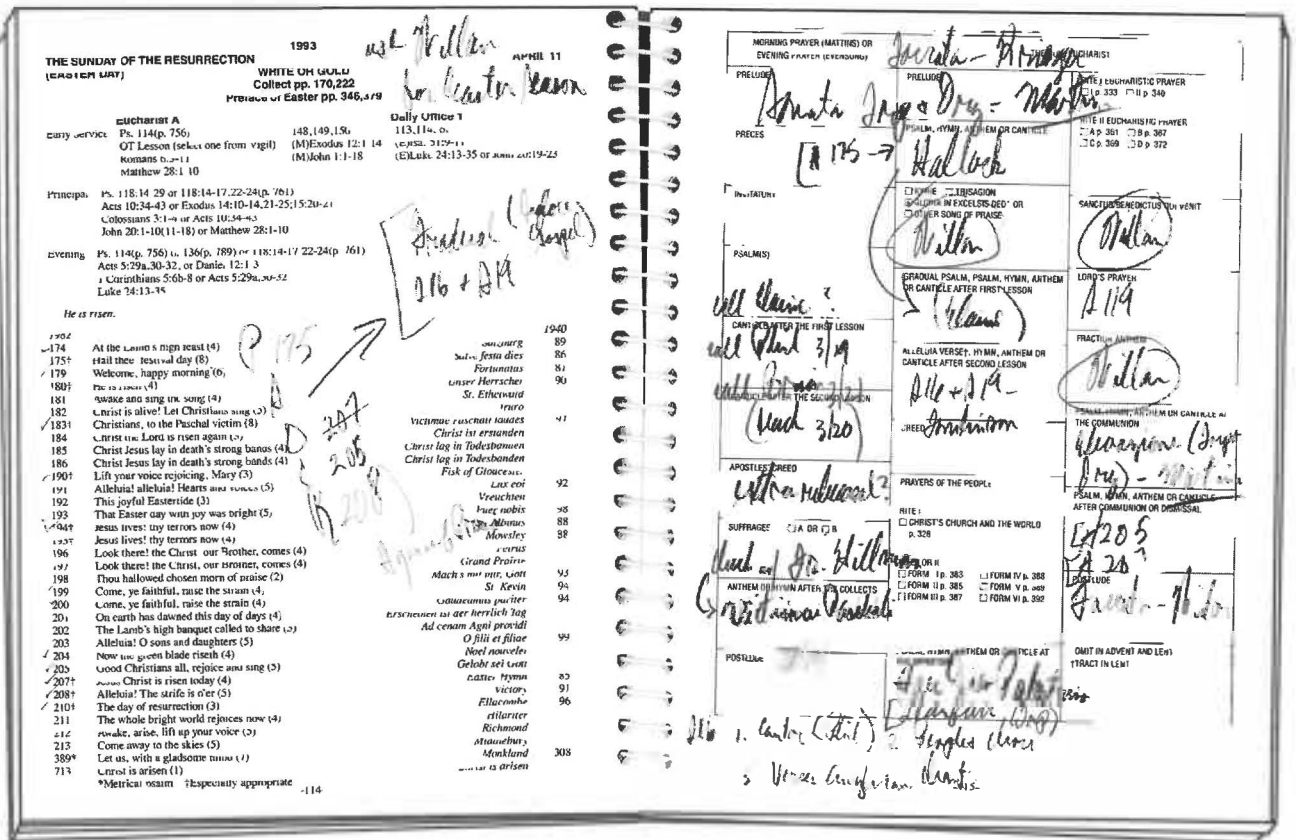
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Volume 218 Number 15

THIS WEEK

Reflections on first-time experiences in THE COMMUNITY OF TAIZÉ



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The Cover

Outdoor meditation in the religious community of Taizé, France.



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SUNDAY'S READINGS

Not Seeing Is Believing

"Without having seen him you love him."

Peter 1:3-9

Easter 2

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

One of our Lord's apostles is popularly called "doubting Thomas" by the same folks who know and probably use the popular saying, "seeing is believing." The condition stated by Thomas is the same as that which most of us would apply to any situation that we cannot imagine or immediately perceive. "Unless I see ... I will not believe." But the lessons appointed for reading on the Second Sunday of Easter speak of the blessedness of believing that which is not seen.

Those who read the story of Noah from Genesis hear of Noah's recognition that the waters had subsided when he no longer saw the dove he had sent out. Noah removed the cover of the ark to look on that which he believed without seeing. In the reading from the Acts of the Apostles, St. Peter's Pentecost sermon declares that David, acting as a prophet, believed what "God had sworn with an oath to him" and "foresaw and spoke of the resurrection of Christ." That which could not be seen or imagined in the present was glimpsed in the future and declared in psalm by faith.

If the epistle reading from 1 Peter is used, believing without seeing is explicitly extolled. "Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls."

All these passages speak in some fashion of believing without seeing, but the words of Jesus spoken to Thomas resonate most powerfully: "Blessed are those who have not seen and yet believe." Thomas had seen the works and heard the teaching of Jesus in the days of his earthly ministry. Might he not have allowed the remembrance of them to form faith within him? We have heard the gospel in sermon and story and song. Might we not allow these to form the same faith within us? Thomas heard the profession of faith of his fellow disciples, "We have seen the Lord." Have we not likewise heard from our brothers and sisters in the Church of the Presence of Christ in their lives and ministries? Blessed are we when we believe.

Look It Up

One of the New Testament readings appointed for the Burial Office is 2 Corinthians 4:16-5:9. Consider how it speaks of the idea of believing without seeing.

Think About It

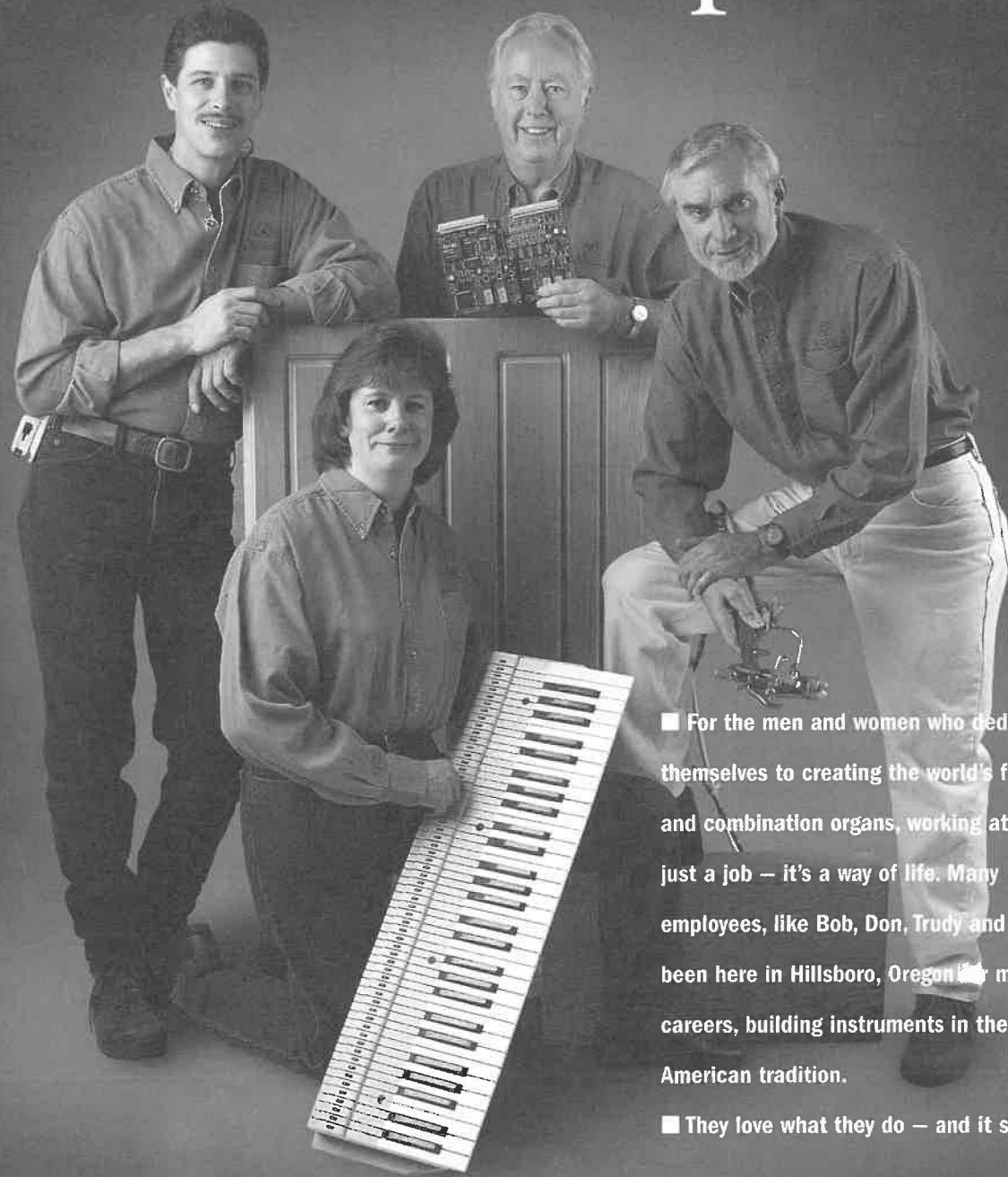
What is the relation of the petition in the Collect of the Day that those in "the fellowship of Christ's Body may show forth in their lives what they profess by their faith" and the recognition of the blessedness of faith without seeing?

Next Sunday

Easter 3

Acts 2:14a, 36-37 or Isa. 43:1-12; Psalm 116 or 116:10-17; 1 Peter 1:17-23
or Acts 2:14a, 36-47; Luke 24:13-35

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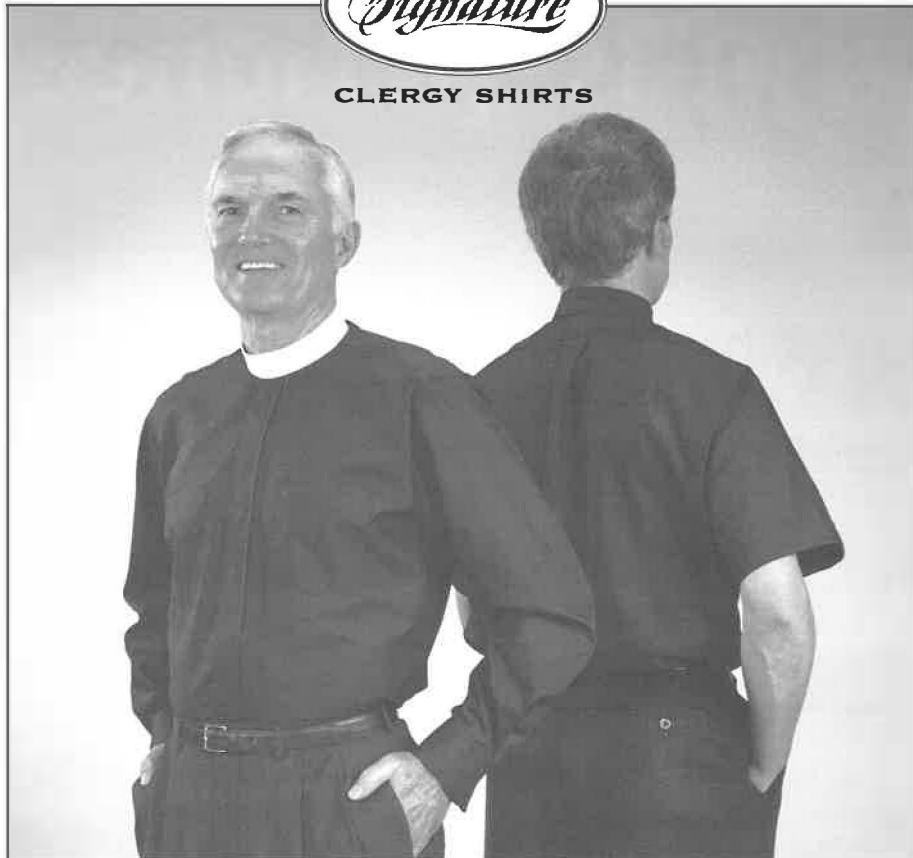
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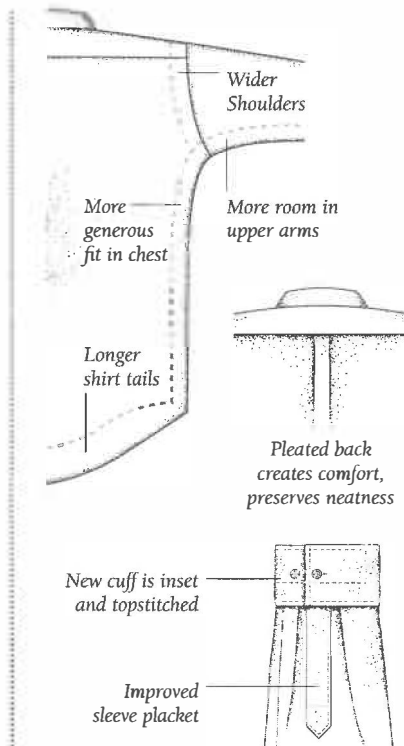
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French organ builders of the 19th century began to design more complex instruments. They fabricated organ pipes that intentionally imitated orchestral instruments to a degree not previously possible. Composers feature these new sounds in their compositions by writing for the organ in a more symphonic style. The efforts of César Franck and Louis Vierne set the standard for composers of this period.

Janet Hunt's exquisite interpretation of these works contributes the most important rudiments in any performance authentic or otherwise, scholarship and consummate musicianship. These discs offer the listener a thrilling example of what is musically possible when performer, organ and composition are equally matched. Professional organists and music lovers alike will learn a great deal from these recordings and accompanying program notes.

J.A. KucharSKI
Nashotah, Wis.

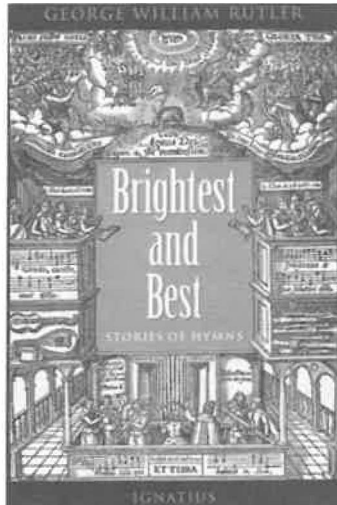
Brightest and Best

Stories of Hymns

By George William Rutler
Ignatius. Pp. 230. \$15.95 paper

This is a book not just for church musicians but for all Christians who love to sing hymns and believe that hymns are really sung poetic theology. Centuries of believers have had their faith fostered and nourished by such hymns under discussion in Rutler's fine book. He knows that hymns sing theology, tradition and spirituality and he is able to present this in a clear, interesting and sometimes humorous manner.

Brightest and Best presents more than 100 hymns, both melody line and text, in chronological order (based on text) beginning with the Greek *Phos Hilaron* from c. 300 through 19th-century hymns. A serious omission is 20th-century hymns that are now to be found in most of the mainline protes-

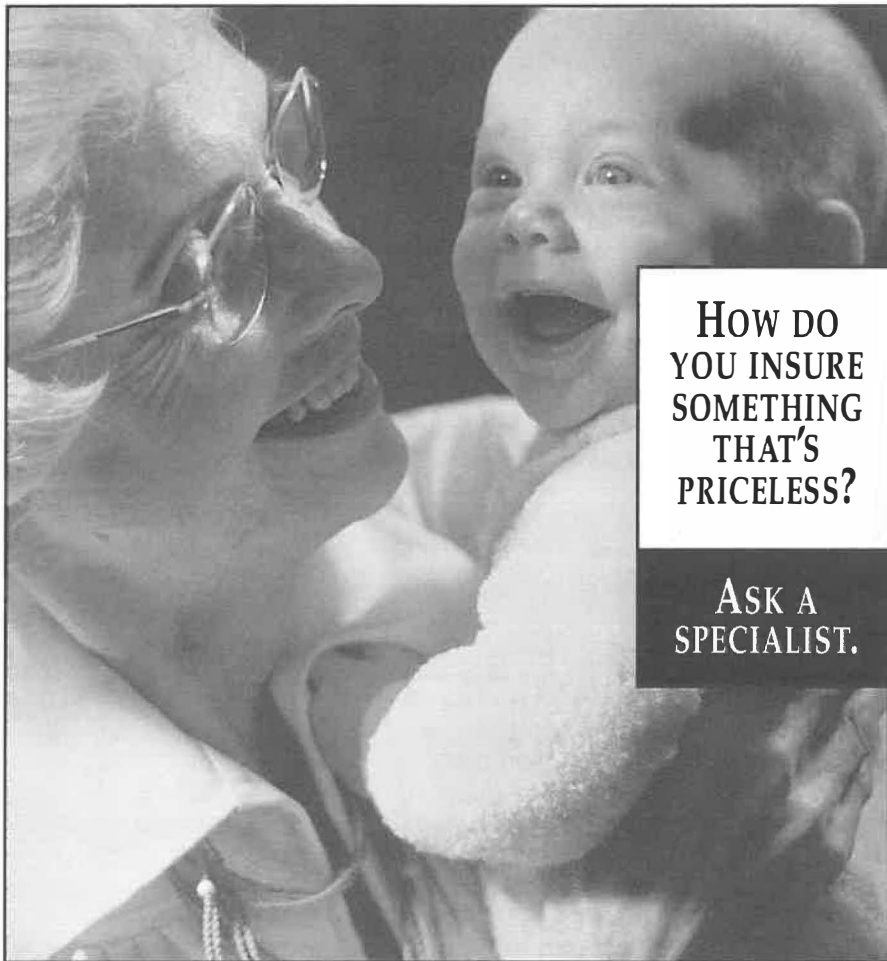


tant and Roman Catholic hymnals. Two examples serve to illustrate: *Crucifier*, "Lift High the Cross" and *Bicentennial*, "You Satisfy the Hungry Heart." Rutler has used a short narrative style which often contains anecdotes that add life to his subjects.

Each annotation presents explanatory material on the history, meaning and "life" of each hymn. Perhaps best read not from cover to cover but as the church year progresses, this book would be excellent material for choir directors to share with their choirs and pastors with the whole congregation, perhaps as bulletin inserts on the Sundays these hymns are sung.

Rutler's admitted purpose for writing this book "... was to restore attention to some of the finest hymns, in the hope that they might replace the miserable afflictions that keep cropping up in the baleful 'missalettes.'" While it is easy to agree with his evaluation of "missalettes," this negative tone as found in the preface will perhaps deter from reading this book the very people who would benefit from it the most!

Charles Christian Rich
Hales Corners, Wis.



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MUSIC

Music for the Year of Matthew

*Hymns, Chant, and Anthems
for Ordinary Time, Cycle A*

The Schola Cantorum
of St. Peter's in the Loop, Chicago
J. Michael Thompson, director

A new, unusual release from the Schola Cantorum will prove a boon for music directors planning for the last half of 1999. Issued by the Order of St. Benedict, Inc., in Collegeville, Minn., it reflects that famous community's leadership in modern liturgics with a richly varied selection of music tied to lectionary selections, principally from St. Matthew's gospel, appointed for the season after Pentecost in Year A.

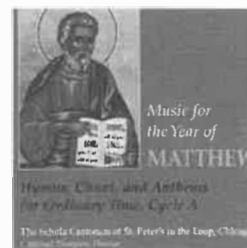
Plainsong propers for the season (in English) are interspersed among the 32 bands (almost 65 minutes of music); the anthems are drawn from Renaissance composers — some familiar (diLasso, Vulpius, Marenzio, Franck) and some less so (Merulo) — and from modern composers — some well established (Willan, Beck, Cain) and some decidedly more recent (Paul Bouman). Hymn settings are similarly a mix of traditional and modern.

The hymns may prove particularly satisfying. Some of the tunes will be familiar (*Rockingham Old* and *Wer nur den lieben Gott*, for example), but here supplied with new texts, often by director J. Michael Thompson, who is clearly gifted in his ability to shape words as well as music. Hymn tunes more recently familiar (one hopes) from *The Hymnal 1982* include Routley's *Sharphorne*, here with the "What does the Lord require" text, and Vaughan Williams' *Kingsfold*, with an uncredited text drawn from Proverbs 31, Thessalonians 5 and Matthew 25.

The appeal of the CD is not limited to professional church musicians. The musicianship of the 26-voice ensemble is exceptional; the acoustics support both the warmth of the sound and the clarity of the diction; the occasional organ accompaniments are ably executed by Deward R. Rahm. Thus, the prayers of the Schola "that those who use this recording will enter more deeply into the Gospel of St. Matthew and the Lectionary readings of Cycle A," should be answered many times over. And we can pray that Thompson and his magnificent Schola are already preparing similar collections for Years B and C.

R. Alan Kimbrough
Dayton, Ohio

"... the acoustics support both the warmth of the sound and the clarity of the diction ..."



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Order to Vacate Church Issued

Diocese of Massachusetts takes custody of St. Paul's, Brockton

The Diocese of Massachusetts took custody of St. Paul's Church, Brockton, March 13, after an order to vacate was issued by Plymouth County Superior Court Judge Charles J. Hely. The order was issued against the Rev. Thomas Morris, interim rector, the wardens and the church treasurer.

The parish was reduced to mission status during diocesan convention last November [TLC, Dec. 13] for non-payment of its assessment for three years.

The disagreement between the parish and the diocese goes back to 1994, when the diocese determined to recognize same-sex unions and to allow non-celibate homosexual persons to be ordained priests. As a result, in 1996, the parish changed its bylaws to reflect that St. Paul's was no longer a part of the Diocese of Massachusetts, but still part of the Episcopal Church. In 1997, the parish voted to become an affiliate member of the Episcopal Synod of America (ESA) and requested its episcopal oversight.

"They feel alone and under the gun," said the Rt. Rev. Edward MacBurney, retired Bishop of Quincy and an ESA member, who has provided episcopal

visits to St. Paul's. "They asked ESA two years ago for assistance and support. I wanted to stand with them. I

In 1996, the St. Paul's changed its bylaws to reflect that it was no longer a part of the Diocese of Massachusetts, but still part of the Episcopal Church.

wanted to say to them 'you aren't alone, people do care'."

"None of this is about beliefs and it's not about issues," the Rev. Donald Parker, appointed by the diocese as vicar of St. Paul's, told the *Boston Herald*. "What this is about is this church needs a priest in good standing with the bishop and other churches of this diocese."

The Rev. Canon Edward Rodman, spokesman for the diocese, said the parish's desire to secede from the diocese was the issue. He referred to the Supreme Court of the Commonwealth

of Massachusetts' decision, which favored the diocese when the Church of the Advent, Boston, attempted secession. The diocese took St. Paul's to court on the same grounds.

On Sunday, March 14, Fr. Morris celebrated two Eucharists outside, having turned over the keys to the building on Saturday. At the same time, Fr. Parker held sparsely attended Eucharists inside.

On March 21, about 125 members of St. Paul's attended outdoor Eucharists, 25 at 8 a.m. and about 100 at 11 a.m. Fr. Morris said the parish has made arrangements with a neighboring Seventh Day Adventist Church to use its building on Sunday mornings for the present. He said they may have the Liturgy of the Word outside St. Paul's, then process to the neighboring church for the Eucharist.

The parish is appealing the injunction, Fr. Morris said, and attorneys are collecting affidavits for the court, which were due March 28. "The court will eventually determine who owns the property," he said. The appeal may allow the parish use of the church while other issues are resolved in the courts.

Together Again! Dioceses of Lexington and Kentucky

"Together Again!" The words connected the shields of the Diocese of Lexington and the Diocese of Kentucky on tote bags, note pads, service bulletins and other convention paraphernalia as the sister dioceses shared their second joint convention since they became two separate entities 103 years ago.

The convention was held in Louisville, the see city of the Diocese of Kentucky, Feb. 25-27, with historic Calvary Church as host parish. Preacher and major presenter was the

Most Rev. Frank T. Griswold, Presiding Bishop.

Delegates attended workshops including topics such as youth ministry, single adults, dialoguing with the Evangelical Lutheran Church in America (ELCA) and door-to-door evangelism. Additional shared activities are planned for the initial ministry areas of young people, ministry with single adults, with new ministry areas being added with increasing energy and excitement. Bishop Griswold expressed his hope that the term "the

national church" would be "retired" and he emphasized the importance of conversations among all Christians, and called upon clergy to recapture their "first love" – whatever moved them to ordained ministry. Each diocese held separate business meetings Friday and Saturday mornings. The Diocese of Lexington passed its first million-dollar budget and seated the Church of the Apostles, Lexington, as a new parish. The Diocese of Kentucky passed a \$1,069,274 budget.

Kay Collier-Stone

AROUND THE DIOCESES

\$100,000 Returned

Parishes and missions in the Diocese of **Upper South Carolina** will have \$100,000 returned to them, it was announced at the diocesan convention Feb. 5-6 in Rock Hill. Because of a surplus in the diocesan budget at the end of 1998, diocesan treasurer Art Bjontegard said the money would be returned.

The amount each church will receive was based on the percentage of the total pledge income of that particular church. Letters were distributed at the convention listing the amounts. Churches may choose from three options: apply the amount against their 1999 pledges, receive it in a check for any purpose the parish or mission decides, or donate the amount to the diocesan Builders for Mission program. Parishes and missions are required to inform the diocese by letter of their choice.

The 296 delegates from 64 parishes and missions worked through lunch on the first day of convention during a question-and-answer session on the proposed restructuring of the diocese. The proposed new structure would combine the standing committee, bishop and council and the trustees into one committee called the Diocesan Executive Council, composed of 12 members elected by the convention. The restructure was passed with an amendment changing the number of members from 12 to 18.

St. Gabriel of the Annunciation Church, Columbia, was admitted to the diocese as a new congregation and All Saints', Beech Island, was reinstated as an active mission.

R. William Franklin, dean of Berkeley Divinity School, was guest speaker, and posed thoughts on the future of Anglicanism and what it means to be part of an Anglican body.

The convention passed the 1999 Statement of Mission of more than \$2 million. Mr. Bjontegard reported that

Duke Ellington's Sacred Music Celebrated

The sacred music of Duke Ellington was celebrated at Trinity Cathedral in Cleveland, Ohio, March 6. A



Duke Ellington

workshop designed to introduce church, synagogue and school music directors and their singers and choirs to Duke Ellington's sacred compositions was part of the Cuyahoga Community College Jazz Fest's "Everything Ellington" celebration marking the centenary of Edward Kennedy (Duke) Ellington's birth.

The workshop, hosted by Music & Performing Arts at Trinity Cath-

edral, Inc., was led by William B. Woods, choral director at the Cleveland School for the Arts and Antioch Baptist Church, and James Newton of the University of California at Irvine, the well-known jazz flutist, Ellington scholar, and 1999 JazzFest artist in residence.

After discussing salient points of jazz harmonic theory and rhythm, Mr. Woods led workshop participants through the process of arranging Ellington's "charts" into live performances. He was assisted by 20 singers from the concert choir of the Cleveland School for the Arts, a drummer and a bassist, in demonstrating such tunes as "Come Sunday," "Father, forgive," "The Majesty of God," and "Every Man Prays in His Own Language." Mr. Newton contributed reflections about Ellington's spirituality, and read passages from Ellington's autobiography, *Music Is My Mistress*.

The *First Sacred Service* was premiered at Grace Cathedral, San Francisco, in September, 1965, and the *Second Sacred Service* was presented Jan. 21, 1968, at the Cathedral of St. John the Divine in New York.

Mike Telin

the diocese is in a solid financial state with no current outstanding debt.

Pam Steude

Middle Course

The Most Rev. Frank T. Griswold, Presiding Bishop, visited the **Diocese of North Carolina's** annual convention, held in Greensboro Jan. 21-23. Repeating his theme of the church having a "vast and diverse center," Bishop Griswold told reporters at a press conference that he is trying to steer a middle course in a church that has some very loud voices on its extreme edges. Stating that he sees working to bridge

gaps as a major portion of his job, Bishop Griswold suggested that for

the good of the whole church he sometimes has to suppress his personal opinions.

"My sense is that gay and lesbian persons will have, over time, more and more a place in the life of the church," he said, but added that he doesn't think the church is ready to decide whether to endorse same-sex unions. He pointed out that there is considerable diversity within the homosexual community. "We should speak of homosexualities, rather than a mono-



(North Carolina - Continued from previous page)

lithic gay community. We need to get to know individuals."

Bishop Griswold said he had ordained homosexuals in the Diocese of Chicago on their merits as individual Christians. But he acknowledged that the climate of acceptance for homosexual clergy varies greatly among the various dioceses.

Phoebe Griswold spoke to clergy spouses about the difficulty of retaining one's identity when married to a member of the clergy. She related her experiences in traveling to storm-ravaged Central America to the banquet audience.

Inspired by the presiding couple's presence, the nearly 500 lay and clergy delegates adopted a resolution urging the State of North Carolina to amend its hate crime laws to include the categories of sexual orientation, gender and disability among those protected.

The convention also approved a resolution calling for forgiveness of Third World debt and adopted a 1999 budget of \$3,183,569, which included a \$669,500 contribution to the national church.

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

Worship and Work

While some said the "honeymoon" was over for the Rt. Rev. Neff Powell, Bishop of **Southwestern Virginia**, most agreed that the diocese's 80th annual council Feb. 5-7 in Roanoke was productive and congenial.



While it was Bishop Powell's third council, it was the first of his episcopacy to be marked by controversy.

For the first time in two years, budget amendments, which affected approximately \$6,500 in the diocesan contingency fund, were proposed from the floor. The remainder of the \$922,796 budget passed without controversy. Delegates passed 13 resolutions dealing with wide-ranging issues, from the "Children's Charter for the Church," to adding Archdeacon Archibald Shaw to the calendar of *Lesser Feasts and Fasts*. Delegates passed a resolution condemning violent and hateful behavior toward homosexuals and a resolution condemning the relatively new form of strip mining, but also called for more study of the issue.

More than 100 guests joined the delegates to hear Prof. Peter Gomes of Harvard University deliver the keynote address. He encouraged the audience to undertake a regular discipline of study, silence and service during Lent.

Delegates worshiped and worked together. The opening council worship service featured an all-diocese choir. And about a dozen delegates worked on

Workshop on Evensong

The liturgy and music commission of the Diocese of Dallas sponsored an afternoon of education, fellowship and worship Feb. 7 at Church of the Good Shepherd, Cedar Hill. The theme of the event was "Evensong" and the goal was to encourage greater use of this Anglican office.

Clergy, choir masters, organists, and choristers from nine parishes participated in the activities. The workshop began with a one-hour synoptic view of the various styles and components of Evensong, followed by a one-hour rehearsal. The day climaxed with a service of Solemn Evensong.



Mr. Kucharski

The workshop was a blend of plainsong, Anglican chant, and metrical paraphrase in both modern and traditional rites. The service incorporated as many examples from the workshop as possible and was made cohesive by the poetic language of Rite I. Perhaps the biggest surprise of the day to most participants was that they could prepare an entire service in one hour, includ-

ing a large eight-part anthem, "Thee, Lord, Before the Close of the Day," by H. Balfour Gardiner.

Joseph A. Kucharski, professor of music at Nashotah House, presented the workshop and conducted a choir of 60 singers at the service. The Rev. Canon Gregg L. Riley, rector of Good Shepherd, and the Rev. Michael Malone, rector of St. Mark's, Irving, were officiants. Paul Thomas, canon precentor of the Diocese of Dallas, was organist. Coordinator of the event was Frank Christman, organist/choir master at Good Shepherd, and a member of the diocesan liturgy and music commission.

special projects for Habitat for Humanity.

In other business, council recommended that the bishop proceed with a program for ordaining vocational deacons. Preparation for ordination will include several years of study under the supervision of a diocesan dean of deacons.

The youth of the diocese gathered for Youth at Council. Their event "sold out"; it attracted youth for games, small group discussion and work projects. Council delegates warmly received members of the youth's leadership team for a rousing address on the vitality of youth ministry.

Christie M. Kelsey

'Great Expectations'

A "Season of Great Expectations" began for the **Diocese of Florida** during its convention, Jan. 28-30 in Jacksonville. Addressing the delegates, the Rt. Rev. Stephen H. Jecko, Bishop of Florida, redesignated every congregation in his northeast Florida diocese, cathedral to smallest mission, as a "mission station" functioning on the frontier of the church, "not a geographical frontier, but a frontier of the human heart, a frontier where the Holy Spirit is alive and active ... at the interface of the church and secular culture." With 17 new congregations in line for funding, Bishop Jecko called the diocese to "enter a 'Season of Great Expectations' as we enter the new millennium."

In business session at a Jacksonville hotel, having examined the proposed 1999 diocesan budget at regional and pre-convention meetings, delegates approved without further discussion the \$2,091,582 budget, and a 1999 pledge to the national church equal to 10 percent of the 1997 diocesan income.

At Bishop Jecko's invitation, Stephen Duggan, treasurer of the

Domestic and Foreign Missionary Society, brought to the convention a thorough presentation of national church finances past and present, adding his personal reassurances that church finances are now in order.

Delegates adopted several resolutions, including an affirmation of the Lambeth Conference of 1998 as "an instrument of Anglican unity and vision." Lay vicars of outreach missions were granted seat and voice in diocesan convention.

A proposed new funding protocol would reconfigure the timing and percentages of congregations' pledges to the diocesan budget for common ministry. Delegates, wanting more time to consider the protocol, voted to reconvene June 19 for that purpose.

In celebration of the 75th anniversary of Camp Weed, alma mater of numerous bishops, the convention jubilantly applauded "the oldest living Camp Weed-er," Elizabeth Jackson Eberhart, who in 1924 attended the Diocese of Florida's first summer camp session.

Virginia Barrett Barker



Living Stones Adds Five Dioceses

Living Stones, a group of 14 Canadian and U.S. dioceses committed to local ministry development, grew by five new members at its annual meeting Feb. 22-23 in Burlingame, Calif.

In addition, another three dioceses expressed interest in joining, according to the Rev. Canon Susanne Watson, canon to the ordinary for the Diocese of Iowa and convenor of the organization.

The partnership of dioceses seeks a "renewed vision of local ministry," recognizing that all Christian ministry is rooted in the covenant of baptism, explained Canon Watson.

Member dioceses present case stud-

ies of their efforts at Total Ministry, or mutual ministry. Those studies were discussed in small groups during the two-day meeting.

Joining as diocesan partners this year were Eastern Oregon, Eastern Michigan, Vermont, West Virginia and Calgary, Canada. Sending observers were Wyoming, Northern California and Michigan.

Other U.S. diocesan partners are Iowa, Kansas, Nevada, North Dakota, Northern Michigan, Ohio, Olympia and South Dakota. Canadian members are Kootenay, Nova Scotia, Qu'Appelle and Rupert's Land.

Dick Snyder

\$1 Million Bequest

The two clergy and the congregation of St. Mark's Church for the Deaf in Mobile, Ala., went to St. John's Church for the Deaf in Birmingham for a Eucharist and dinner celebrating the receipt by each church of a \$525,000 surprise bequest from Mary Brigham, of Atlanta, who died in 1998.

The bequest was made in appreciation for the life and ministry of the Rev. Robert Fletcher and his wife, Estelle, both of whom were deaf. Ordained in 1929, Fr. Fletcher traveled throughout Province 4, ministering to deaf congregations, deaf schools, and individuals. From 1935 to 1971, when he retired, he had primary responsibility for St. John's and St. Mark's. Fr. Fletcher and his wife both died a decade or so ago.

The Eucharist was conducted in American Sign Language, while speakers interpreted for the "signing impaired." The Rev. Silas Hirte of St. Mark's signed the gospel, and the Rev. Cam Desmarais, also from St. Mark's, and pastor of St. John's from 1972 to 1996, preached the sermon. Both men are retired but continue to serve. St. John's present rector, the Rev. Jay Croft, was the celebrant.

St. John's for the Deaf church building and parish house, built in 1994, are designed for this special ministry. Lighting and chancel arrangements make "reading" signs easy. As in all deaf churches, the celebrant stands behind the altar and never has his or her back to the congregation. Hymns are signed by one person or in unison by a small choir. The congregation watches intently, and all present join in signing the congregational parts of the Eucharist.

At this service, when the alms were brought to the altar, Robert Hightower, who with his wife, Sue, are executors of Miss Brigham's estate, joined the ushers holding a three-foot-wide "check" made out to St. John's for the Deaf and St. Mark's for the Deaf in the amount of \$1,050,000.

(The Rev.) Emmet Gribbin



SPIRITUAL GOLD



The village of Taizé, France.

In their first Taizé service, two parishes find a “new opportunity for musical and spiritual growth”.

By Lynn Payette

On the afternoon of Feb. 21, 65 people gathered in a historic Episcopal chapel, to experience a Taizé-style worship service. Their ages ranged from around 8 to well beyond 65. They represented several different Episcopal parishes — and several different denominations. Their reasons for gathering varied from wanting to experience something new, to yearning to experience a Taizé service of any kind. While they may have gathered as individuals, they departed as a community, with a shared experience that many are still recounting in glowing terms.

To mark the beginning of Lent, Trinity Church in Wheaton, Ill., and St. Bede's Church in Bensenville, joined together to offer Take Up Your Cross — A Lenten Service in the Manner of the Taizé Community. The service featured scripture readings, songs from the Taizé community, and a traditional Russian Orthodox Kyrie. The service also featured extended silences between readings and sung responses.

The choirs of the two parishes were scattered throughout the congregation, and the lessons were also read from within the body of the gathered community. Accompaniment was provided by two flutists, with vocal obbligatos or verses sometimes presented over the basic chant. Gentle direction was given to help establish tempo, and to offer a small sense of security for

this first such experience. Once the song was “settled,” the direction was gradually withdrawn, allowing the sung response to find its own time frame and form of expression, ranging from hearty four-part harmony to a single melody sung by a few voices — or even just one voice, until it gradually slowed and stopped — all on its own.

The village of Taizé is nestled in the hills of the Burgundy region of France. The community was established by just one voice. Brother Roger arrived in the village in 1940, a place where war had already caused pain and suffering. He welcomed refugees and sheltered Jews fleeing from the Nazi occupation. For two years, Brother Roger worked alone.

By 1949, there were seven brothers committed to Brother Roger's vision, and to following a monastic way of life. When the war ended, Brother Roger and his small community assisted German soldiers, who found themselves stranded in France after its liberation. Initially, the community was comprised of brothers from different protestant denominations, and today it includes many Roman Catholic members. To this day, Taizé remains a place of hospitality for people of all creeds, all ages, and many nationalities.

In February, one person who was present at this particular Taizé-style service said, “the music is lovely; and

seems to enclose us all in a sense of warmth, peace and love. There was nothing extraneous or intrusive. Even the children present seemed to catch the quiet, contemplative mood.” A visitor who attended this service, and has attended other Taizé services, said, “The word Taizé has come to mean spiritual gold to me ... When I hear and sing music from the Taizé community in France, everything glows — the couple who sat in front of me, who smiled a warm greeting, the cantors ... the flutists, and even the flute itself, as I watched it shining in the candlelight...”

One Trinity parishioner, a life-long Episcopalian of many years, described how she used the chant Jesus, Remember Me, as a prayer response to her own personal petitions (as was suggested in the service bulletin) and she talked enthusiastically of how she prayed in a way, and with a depth, that she had not expected, but found meaningful. She also spoke movingly of how she used the silences to appreciate the beauty of the chapel in a new way; how she was able to observe and appreciate details she had never “seen” before. By far, the most frequently asked question was, “When are you going to do this again?”

The seeds for this service had actually been sown many years earlier, when I had the privilege of serving on the personal staff of the Archbishop of Canterbury, who, at the time, was the Most Rev. Robert Runcie. Brother

Roger paid a visit to Lambeth Palace one day, and the archbishop was kind enough to seek me out, to make sure I was introduced to him. I was struck by both the twinkle in Brother Roger's eye, and the depth of the serenity of his gaze.

More than a year later, when visiting France, I had the opportunity to pay a visit to the Taizé community. My only regret was that I could not remain for more than a very brief time. After I returned to the States in 1989, my encounters with the music of Taizé were infrequent, and often not very satisfying. The simple chants were misunderstood and, despite good intentions, were even misused by trying to present them as you would a traditional, strophic hymn.

The more energetic ecumenical dialogues, and the heightened awareness of and sensitivity to multi-cultural musical styles has provided a new, and very receptive, American following for the music of Taizé. For Trinity Church, Wheaton, the time seemed right to move beyond the occasional Taizé response during communion, to an opportunity to begin the season of Lent by actively embracing simplicity, and the beauty of intentional silence.

This simple but elegant music enabled a well-established choir from Trinity to join with a small, newly established choir from St Bede's to work together as equals. Both choirs practiced individually, then joined together

for one rehearsal, so that they were comfortable with the chants, and more importantly, with the endless possibilities for their presentation. The choirs worked to provide support for the congregation's song as it unfolded, not to supplant the people in the pews. It was vital that all in attendance knew that their singing and participation made a difference.

Because of the simplicity of the notes, we could take the opportunity to explore other aspects of good choral singing, which has had a very positive effect on our more traditional and more challenging repertoire. One tangible benefit of experiencing this style of worship is the value and power — of staying "in the moment;" of being able to adapt to the musical needs of the present. In addition to that, this was a wonderful chance to challenge the singers to lift the notes off the page; to give shape and energy to the singing; to encourage the improvising of additional harmonies or descants if desired, to "take on" a new opportunity for musical and spiritual growth during this Lenten season.

Most important, this Taizé-style service demonstrated a hunger within the greater community to worship in this way, not as a substitute for their Sunday morning liturgies, or their Sunday morning communities, but as an additional means of prayer and praise. This is a rare opportunity for choir members to sit in the congregation

and with their families; a chance for church members to invite their friends and neighbors who may not share the same church membership (or have any church membership at all), but who may share the same desire to sing new songs, to celebrate their oneness in Christ, or to participate in an event where, as Brother Roger himself states: "Nothing is more conducive to a communion with the living God than a meditative common prayer with, as its high point, singing that never ends and that continues in the silence of one's heart when one is alone again."

One Trinity choir member stated, "Something special happened during Jesus, Remember Me," and was certain that her feeling was not an isolated event. For Trinity, Wheaton, and St Bede's, Bensenville, our Lenten journeys were greatly enriched by the time we took to explore together the meaning of Take Up Your Cross in this manner. As our visitor said again, "I'm always so glad for Lent and the heightened chance that someone, somewhere will want to sing Taizé music." And from a St Bede's choir member, "I left feeling that I'd like to do this again and often." There seems little doubt that the 65 individuals, who were transformed into a community that afternoon, would add a hearty "Amen" to that. □

Lynn Payette is director of music at Trinity Church, Wheaton, Ill.



The Chapel at Taizé, France.

Taizé-style service demonstrates a hunger within the greater community to worship not as a substitute for their Sunday morning liturgies, or their Sunday morning communities, but as an additional means of prayer and praise.



THE SILENCE OF TAIZÉ

A reflection on one's first experience in the community

By Peggy Patterson



High on a hill overlooking the vineyards of Burgundy lies an ecumenical Christian community called Taizé. The community was founded in the tiny village of Taizé by Brother Roger more than 50 years ago in response to his own need to find a place to pray and to cultivate the Christian ideal of peace. A brotherhood of monks now welcome upwards of 15,000 young people and adults to Taizé each summer to experience the quiet, inspiring music of Taizé prayer. The community also is host to international visitors year round to join in the life of study, work and prayer.

I can still remember hearing the bells of the community calling the pilgrims to prayer as I drove up the winding dirt road to the little village. Three times a day, the bells beckon everyone to gather in the huge, darkened prayer chapel, to sit in silence, to sing the haunting chants, and to allow God to speak to them. Taizé offers many things, including a wonderful international mix of people and cultures and languages, but most of all this musical experience of inner journeying and prayer.

A day at Taizé begins with the call of the bells to waken the community. Some pilgrims are staying overnight in the elderhostel, a dormlike house which allows handicapped and elderly persons to be close to restroom facilities. Others are camping out in the meadow in tents. Most are in rooms which have bunk beds (some three or four high!) and the bathroom down the sidewalk. Everyone gathers for morning prayers, with psalms, chanting, and a refreshing space for silence.

After breakfast under the huge tent in the open air, we gather for our weeklong Bible study with Brother Pedro. We are arranged in language groups so that our study of John can be translated sentence by sentence into at least 10 languages. In the afternoon, the whole group is subdivided into discussion groups to reflect on the morning's lessons.

Noontime brings another call to worship, and another 45 minutes in prayer and song before lunch. All our



Taizé offers a musical experience of inner journeying and prayer.

meals are casual, eaten on folding chairs under the tent, in conversations with other pilgrims from around the world. After lunch, the hearty souls can forego a nap to attend "song practice." This takes place in the prayer chapel daily at 2 p.m., and offers an opportunity to learn the newest chants, to practice the descants, to learn the subtleties of the various languages of the prayers. The choir then sits together in the prayer services, and supports the other pilgrims in their continuous melodies.

In the evening, the bells once again call us to the closing service of the day. We gather to hear the gospel read, to smell the fragrant boxwood hedges

which separate the pilgrims from the monks (who pray in the center aisle on low prayer stools). The chants of the day are ringing in our heads: "Jesus, remember me, when you come into your kingdom," "*Laudate Dominum, omnes gentes; alleluia,*" and the lilting "*Magnificat, Magnificat.*"

Friday and Saturday evenings are the high point of the week. On Friday, the entire community gathers for the veneration of the cross. The wooden painted cross is moved to the center of the room, and pilgrims kneel and touch it with their foreheads, placing their votive candles on the arms of the crucifix. Some are weeping, all are obviously moved by the penitential experience. *Misericordias Domini in aeternum cantato*, "I will sing forever the mercy of God" penetrates the deep recesses of our minds as the

chapel echoes with the repeated chant. The Saturday service is reminiscent of Easter Vigil, filled with alleluias, *Jubilare et cantate, Christo Jesu, Resurrexit et vivit*. The chapel sparkles with a thousand candles held by pilgrims as they make their way into the starry night.

Long after I had left Taizé, the soothing, deeply spiritual melodies of the prayers filled my head and reminded me of the silence and the hospitality of Taizé. □

The Very Rev. Peggy Patterson is dean of the Cathedral Church of St. John, Wilmington, Del.

Founder of the Pension Fund

THE RT. REV. WILLIAM LAWRENCE

By Alan Blanchard

Developing the Church Pension Fund at the age of 67, Bishop Lawrence is proof that creativity and contribution are not reserved for the young.

He was a theologian, a fundraiser, and a son of the upper class who cared passionately about the needs of the clergy, indeed, of all humanity. William Lawrence, Bishop of Massachusetts from 1893 until 1927, was all these things. But probably his greatest long-term impact on the lives of Episcopal clergy was as the moving force behind the Church Pension Fund.

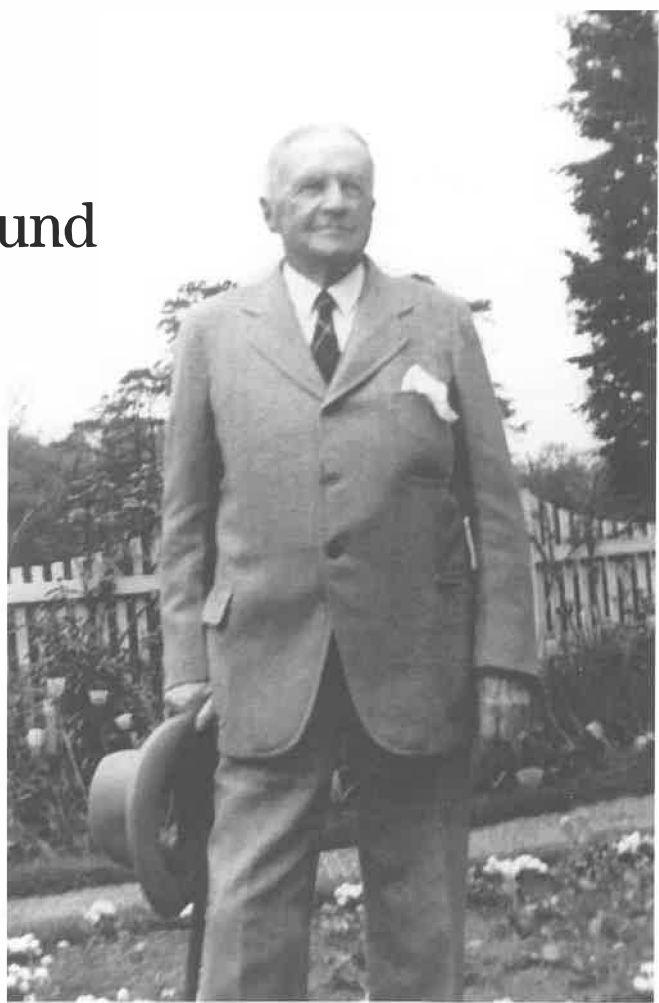
As the story goes, it was in November 1909 when Bishop Lawrence went to his friend, J.P. Morgan, one of America's richest men. "I have come to you to support me in a plan for the endowment of a pension system," he told Morgan. With those words, Bishop Lawrence set out to create one of the earliest major pension funds in America, a fund which would become a model for many others, including the United States social security system.

In the early 20th century, Episcopal clergy knew about charitable benevolence, since a number of local funds existed to assist priests and their families. But Bishop Lawrence wanted something more. He wanted to enable all members of the clergy to retire at an appropriate age, and he wanted to guarantee that all clergy families would receive financial support in case of serious clergy illness or death.

Launching this creative new pension and benefit program consumed much of Bishop Lawrence's life between 1910 and 1917. He led a group that asked the 1910 General Convention to appoint a commission to study the idea. With Bishop Lawrence's leadership, the commission's recommendation to the 1913 General Convention was approved. Then, between 1913 and 1916, he led the effort to raise the \$5 million believed to be needed to officially launch the Church Pension Fund. This effort was so successful that more than \$8.5 million was raised by the fund's March 1, 1917, start date.

Bishop Lawrence then served as the fund's president from 1917 through 1931 and remained on its board until he died in 1941. During those years the fund activities grew in size and scope. Today the fund is one of the financially strongest in the United States. Its major affiliates include Church Publishing, Inc., begun in 1916; Church Life Insurance, 1922; and Church Insurance, acquired in 1934.

Bishop Lawrence's superb leadership demonstrated a phenomenon we continually stress: Creativity and con-



tribution are not reserved for the young. When he began developing the Church Pension Fund — arguably his greatest effort — Bishop Lawrence was 67 years old. He had already raised the money to transform St. Paul's Church in Boston into a cathedral, solicited more than \$1 million for Harvard University salaries and \$10 million to endow its graduate schools of chemistry, art and business. He was a trustee of St. Paul's School, Groton School and Smith College. He was president of the board of Wellesley College, leading the effort to raise \$3 million to restore its main building following a fire.

He was born in 1850, graduated from Harvard in 1871, and from the Episcopal Theological School (ETS) in 1875. He served as curate, then rector, of Grace Church in Lawrence, Mass., from 1876 to 1883; he was dean of ETS from 1889 until 1893, when he became Bishop of Massachusetts, a post he retired from in 1927.

When Bishop Lawrence died, city, state and church flags flew at half-mast. He was honored for his good work, for his exhaustive efforts to free ministers to minister, and for the many lives he touched. His was an exemplary life, illuminating the good that flows from a life of service and devotion. His son-in-law, Charles Slatery, succeeded him as bishop. Bishop Lawrence and his wife, Julia, had five daughters and two sons — Appleton and Frederic. Both followed their father into the ministry. □

Alan F. Blanchard is the president of the Church Pension Group. He resides in New York City.



Envisioning Music

Did You Know...

**#94 in *The Oxford Book of Carols*
is a traditional Russian song
called 'Easter Eggs.'**

Quote of the Week

**House of Deputies president
Pamela Chinnis on the recent
COCU plenary in St. Louis:
"It was hard to be the skunk
at the garden party."**

A startling idea was presented to me in 1992, when I was chairing the Standing Commission on Church Music. A company wanted to know if Episcopalians would like to have their hymnal recorded on a computer disc. The hymns then could be played back in services without the need for live accompaniment. He wanted to know what the SCCM's response would be.

I responded to the inquiry that I couldn't speak for the entire commission, but my own opinion was "definitely not."

Soon the music commission met, and we had a chance to discuss the matter at length. It turned out that, indeed, I couldn't speak for the entire commission. We did not agree on the subject.

Our commission took several actions. We had been poised to respond to a General Convention mandate to begin assembling a major hymnal supplement that would address a number of identified needs. As we tried to discern the Spirit's movement, what we heard was that this was not to be our next project. It was hard to let go of it.

We had heard from students at seminaries where we met, and from bishops, that many small congregations found the musical demands of the hymnal daunting. Taking this seriously, we saw that what was needed at that time, instead of a grand new presentation of hymns and service music, was a simplified version of the hymnal we already had in our hands, a version that would be playable by a person who had only three years of keyboard study. This was the genesis of the simplified accompaniment edition of the hymnal.

The next step was to continue in earnest talks that had begun more than 20 years ago about a certification program for musicians in small congregations. This would be primarily an effort to train people who felt their musical skills were inadequate to perform adequately their jobs as church musicians.

This led eventually to the Leadership Program for Musicians Serving Small Congregations (LPM). For a while the program was called the Presiding Bishop's Diploma in Church Music, or the Diploma Program. We found that the erudition of this name was off-putting to the very people we most hoped to

reach. Retaining the P.B.'s Diploma as the name of the certificate that a person would receive upon completion of the program, we worked to find a name that accurately described our mission. That is how the (admittedly cumbersome) new name developed.

Another area of prolonged discussion ensued among the Standing Commission on Church Music: the desperate need for many small congregations to feel comfortable making music that authentically reflects who they are. A new vision was needed. Many small worshiping communities have as their only model the great Anglican cathedral tradition. Faced with the task of reproducing such a model in a small, local congregation, people often give up, or else despair over the quality of what they produce.

Why do all Episcopal churches need vested choirs and organs?, we asked. Knowing that many would consider us heretics, we pondered the local congregation whose only musical talent was possessed by a hammered-dulcimer player, or fiddle player, or flutist, or guitarist, or skilled singer. Why couldn't such people be church musicians in Episcopal congregations?

What does all this have to do with recorded music in worship? Simply that options do exist. I have talked with priests and bishops who, after years of frustration over poor music or total lack of music, bought machines, believing that a successful solution was finally reached. There is no need to demonize the machine or to ridicule the person who turned to it in despair. Still, I can't help believing that out of desperation we have simply postponed finding a deeper solution.

What is the deeper solution? The solution is raising up talent, training leaders, empowering alternative music, envisioning music appropriate to each worshiping community. The goal is helping God's people sing, and play, and praise. The desired result is real people, making real praise, using what is authentically theirs to glorify God. □

Our guest columnist is William Bradley Roberts, director of music at St. Philip's in the Hills Church, Tucson, Ariz.

Time for Healing

In his resignation address to the Diocese of New Jersey [TLC, April 4], the Rt. Rev. Joe Morris Doss referred frequently to the need for healing, reconciliation and reform in his diocese. The bishop's words are acutely on target. Long before the election of Bishop Doss, the Diocese of New Jersey was in need of healing, reconciliation and reform. Once a great and flourishing diocese, New Jersey has been reduced to ineffectiveness through congregationalism, lack of vision, clericalism, lack of accountability and other problems too numerous to mention. Divisions of various sorts have run rampant, and diocesan leadership has seemed powerless to do anything about them.

For the five years of his episcopate, Bishop Doss has been trying to bring about a transformation in New Jersey. Some of his attempts fell on deaf ears. Some garnered support and were successful. Others failed, often because the bishop's leadership style offended more than a few persons. During that time matters became worse. Divisions were exacerbated, suspicions aroused, trust eroded. Eleventh-hour attempts by the Presiding Bishop [TLC, Feb. 14] and mediator Delbert Glover [TLC, March 21] to reverse the damage proved to be too late.

While the decision of Bishop Doss to leave the diocese was the right one, even if it will cost New Jersey an obscene amount of money, it will not solve the problems of the diocese. A long interim period under the leadership of a pastorally sensitive interim bishop would be a good start, and the resignations of members of the standing committee and the diocesan council, who had been so antagonistic toward their bishop, would be a major step toward healing, reconciliation and reform. The prayers of Episcopalians everywhere for Bishop Doss and the Diocese of New Jersey are needed as the diocese embarks on what no doubt will be a long period of recovery.

Breadth of Church Music

Music has never known geographic borders. It travels worldwide to enrich our daily existence, our concert experiences, and especially our worship services. On an ordinary Sunday, we may sing a *Kyrie* in the Greek, a psalm to ancient Gregorian chant or modern Hallock, an anthem by Bach or Grechaninov.

Hymn and psalm collections give us African, Hispanic, Native American and Oriental music, as well as texts and tunes from Lutheran or Roman Catholic, Presbyterian or Methodist writers and composers. All deepen our perception of the Holy, and increase our sense of the community of believers.

In this Spring Music Issue, we present articles on the music, worship and fellowship of the Taizé community in France. The chants, simple but not simplistic, bring listeners into a contemplative state and invite participation of each according to his/her own gifts.

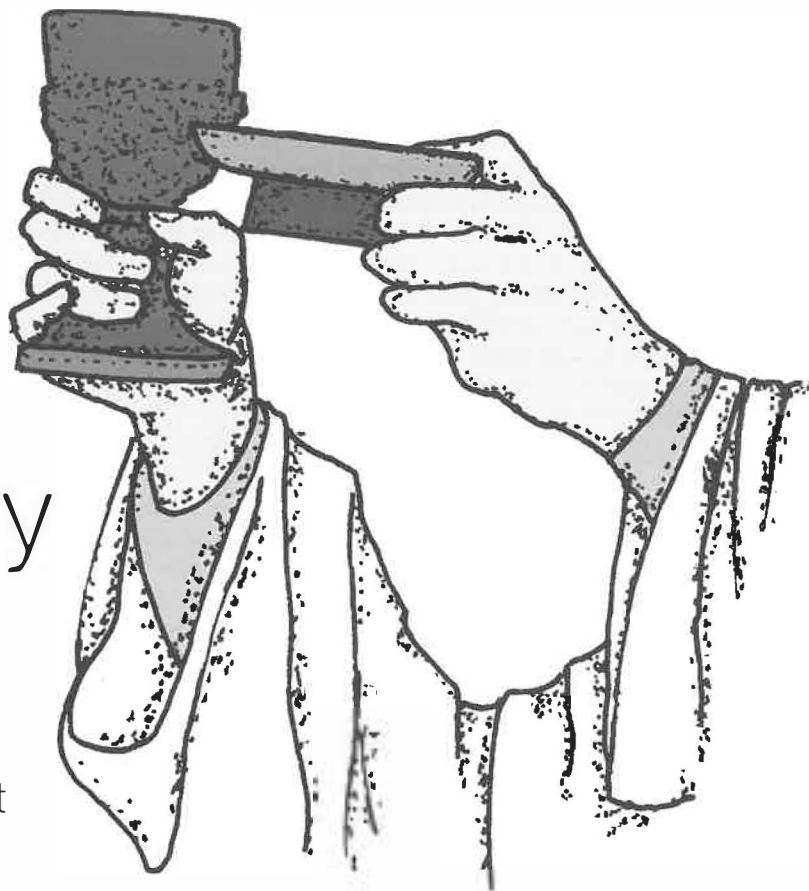
We review the new Canadian hymnal *Common Praise* from two perspectives, that of a Canadian, the director of intergenerational music at St. Mary Magdalene's in Toronto, and of an American, the organist/choirmaster of Christ Church Cathedral in Houston, Texas. This book is certainly accessible to us in the Episcopal Church, and has interesting and unusual — at least to us — entries, and excellent indices, including topical and biblical coordinates and copyright information. We discuss recordings of French organ music played by an Episcopal organist at a Congregational church and very Anglican-sounding choral music from a Roman Catholic Schola.

We hope you enjoy the ever-widening scope of church music.

**While the decision
of Bishop Doss
was the right one,
it will not solve
the problems
of the diocese.**

Breaking the Monotony

Tips on finding music
to make Holy Communion
a more joyful part of the Eucharist



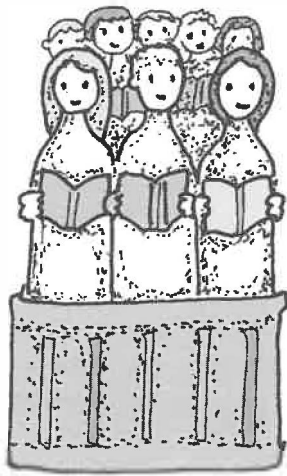
By Robin G. Jordan

In many Episcopal churches, the one part of the Eucharist that appears to have been untouched by the liturgical renewal of the past 30 years is the Holy Communion. In most churches, soft organ music is played as the members of the congregation shuffle to the communion rail. Or the choir quietly sings hymns and anthems. The tone of Holy Communion is that of a funeral. A visitor may be given the impression that this particular congregation has not yet heard the good news that Christ is risen from the tomb, that he has conquered death. The same risen, victorious Lord is really and truly present — in the word, in his gathered people, and especially under the forms of bread and wine. What is missing from these churches is the joyful singing of the people of God during the Holy Communion, the happy voices of the redeemed. This is the feast of victory for our God. What tongue then can keep silent?

The singing of hymns, psalms, canticles and worship songs by the people during the reception of communion does more than enable people to express the joy of the occasion and to voice their praise and thanksgiving. Singing by the people during the reception of communion, like the common cup and one loaf of bread, make our oneness in Christ more tangible. Our unity can be heard as well as seen. It is a strong reminder that the act of

communion is something that we do together, and not in isolation from each other. It sets the procession to the communion rail apart from the everyday experience of waiting in line, and restores an ancient practice going back to the first five centuries of the Christian Church. For a brief moment we experience a foretaste of the wedding supper of the Lamb.

To encourage people to sing during the adminis-



The Holy Communion
is the victory feast for our God.
It is the time for joyful singing
by the whole liturgical assembly.

tration of Holy Communion, the importance of using hymns and other familiar songs cannot be over-stressed. Hymns, psalms, canticles, and worship songs with easily-memorized refrains are highly desirable as they enable the people to continue to sing as they are processing to the communion rail. Songs with simple, repetitive lyrics also work well. A congregation's repertoire of songs need not be large. Frequent repetition enables people to learn the songs by heart and to sing them from the heart. Rectors and music directors should be sure to give careful attention to the appropriateness of a song for the moment during the administration of communion when it will be sung. Nothing seems more ludicrous than the choir and the congregation singing an invitation to communion such as "Let us break bread together on our knees" during the clearing of the table.

A good idea is to reserve the first one or two songs during communion for the people. If an anthem is desired, it might be sung after these songs. Anthems tend to highlight the gifts and talents of the choir rather than our oneness in Christ, and can too easily displace the songs of the people during communion. The choir, however, can introduce new communion songs by singing them as simple anthems. Repeating each new communion song for several consecutive Sundays is a good idea as it will help people to master the song. Members of the choir can function as cantors. The choir also can embellish communion songs with part singing and descants.

A communion song can be lengthened by singing the refrain twice after each stanza. An instrumental interlude can be inserted between stanzas. When a new communion song is introduced, the refrain can be repeated in the same way the first two or three times the song is sung. This will help people to learn the words and music of the refrain. They will be able to participate in the singing while they are learning the stanzas of the song.

If the congregation is small and does not have a choir or music group to lead the singing, the congregation can be divided into sections. One section can sing while the other section receives communion. This is another situation in which songs with easily memorized refrains and/or simple, repetitive lyrics are highly desirable. Alternatively, one or

more cantors can be recruited to lead the congregation in singing during communion, using responsorial psalmody or other songs. The cantor or cantors sing the stanzas of the communion song; the congregation joins in on the refrain. Some communion songs can be sung without accompaniment. All that a congregation needs to sing is one or more strong, pleasant voices to lead the singing.

Among the hymns in *The Hymnal 1982* particularly suitable for congregational singing during the reception of communion are "Let us break bread together on our knees," "I am the Bread of Life," "God is love and where true love is," "What wondrous love is this," "Jesu, Jesu, fill us with your love," and "This is the feast of victory for our God" "Alleluia, Alleluia, give thanks to the Risen Lord" and "I want to walk as a child of the light" are appropriate for use immediately before or after the Post-Communion Prayer.

The hymnal supplements *Songs for Celebration* and *Come Celebrate* contain a number of songs with easily-memorized refrains and/or simple, repetitive lyrics appropriate for use during the Holy Communion. These songs include "Hallelujah, my Father," "Jesus, I love you," "Jesus is our King," "Worthy the Lamb," "Jesus, remember me," and "Broken for me."

The Roman Catholic hymnals *Gather*, *Gather II*, *Gather Comprehensive*, *Ritual Song*, and the latest revision of *Glory & Praise* are good sources of contemporary communion songs. Among these songs are "One Bread, One Body," "Now in this banquet," "Take and eat," "Eat this Bread," "Psalm 34: Taste and see (James Moore)," "Bread to share," "You satisfy the hungry heart," and "Psalm 23: Shepherd me, O God." Clergy and church musicians do not have to look far for communion songs that will transform the Holy Communion into a communal celebration of the resurrection and the real presence.

The Holy Communion is the victory feast for our God. It is the time for joyful singing by the whole liturgical assembly. We share in that victory. We share in its fruits. The Victor himself is here with us. We can make only one response: Alleluia! □

Robin Jordan is member and singer at St. Michael's Church, Mandeville, La.

A Fragile Grace

Regarding the editorial, "A Province of Traditionalists" [TLC, March 7], I do not agree. I am not a traditionalist in the sense of being an antiquarian Anglican or a theological reactionary. And I strongly disagree with what lies between the lines of First Promise. Yet my heart goes out to these folk. I understand their fears, dark nights and resentments, which I suspect are caused by the arrogance of the powerful, the pride of the *avant garde*, and the carelessness of the iconoclast, all alive and well and numerous in our

church, along with the reaction of traditionalists.

Unity is a fragile grace, which suffers mightily when enforced. We neither make nor force unity; rather, we simply pray for it. I believe unity might come from a graceful acceptance of a separate province for sincere traditionalists. I cannot see that anyone would lose in this acceptance except those who grasp at jurisdictional authority.

Our passage into eternal life, the only real agent of change, will power-

fully unite us all. In the meantime, why can't we just let each other be? We live with rapid change. Why can't we make change somewhat easier for those of us who suffer most with it?

*(The Rev.) J. Blaney Pridgen III
St. Mary's Church
Columbia, S.C.*

The comments regarding the move toward ordination of non-celibate homosexual persons put me in mind of a wonderful movie of Laurel and Hardy in the army. Their whole regiment was marching somewhere. Laurel was the only soldier who was out of step. He nudged his partner and pointed to his feet, whereupon Hardy changed step. Each in turn nudged the man next to him and once again got him to change step. Nothing, of course, was said. Needless to say in a short time, the whole regiment had changed step to match Laurel. I guess I'm still out of step.

*Caroline W. Mackey
Hanford, Calif.*

The editorial "A Province of Traditionalists" fails to comprehend the depth of revulsion many in the church feel over the advanced state of apostasy evident within the Episcopal Church. It's time for TLC to do some plumbing of these depths, rather than resorting to "the Lord's command that we all may be one."

The context of John 17:20-21 is Jesus' intention that all would believe in him. Unity is not an ideal of its own virtue. It is only so to the degree that we are brought to Jesus Christ and become one with him as he is one with the Father. TLC is proof texting without context in both cases. Spade work precedes pontificating.

*(The Rev.) Dennis Garrou
St. Barnabas of the Valley Church
Cortez, Colo.*

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that I have had it with editorials like "A Province of Traditionalists."

We didn't cause this mess. We didn't change 2,000 years of tradition. We didn't wink at holy scripture. We didn't turn our backs on 400 years of Anglican faith and practice.

We simply want a safe place against the next outrage. Are we the schismatics? Are we the ones who are dividing the church (1 Cor. 6:14-18, 7:1)?

*(The Rev.) William H. Risinger, Jr.
St. Michael's Church
Fort Worth, Texas*

Great Tradition

It is reassuring to see TLC carrying on that great literary tradition of numerical hyperbole so typical of the inspired scriptures (consider Revelation). That the Rt. Rev. William Gordon Jr., the Flying Bishop of Alaska [TLC, March 21], could log "more than 1 million flying hours visiting congregations" is truly an Episcopal miracle. Perhaps the author meant "more than 1 million miles" — realistically, somewhat more down to earth.

*Hugh S. Pettis
Silver Spring, Md.*

I enjoyed the article about Bishop Gordon of Alaska, but as a retired Air Force pilot, I was struck by the statement that he had flown a million hours in 25 years.

This means he flew 109 hours a day, every day for 25 years. I don't think so. If the number is 100,000, it means he averaged 10.9 hours a day, every day for 25 years. Possible, but highly unlikely. I suggest a more reasonable number might be 10,000 flying hours, which would still be quite an achievement for a private pilot in a small plane.

*Ned Worthington
Carmichael, Calif.*

Awkward and Distracting

I appreciated Bruce Ford's Viewpoint article on concelebration [TLC, Feb. 28] and hope it elicits responses.

He raises interesting points and certainly the lack of consensus about how it should be orchestrated raises further

questions. If Howard Galley, Marion Hatchett, Dennis Michno and Byron Stuhlmann suggest no clear guidelines on appropriate ceremony (for concelebration) we might ask whether there is an appropriate ceremony.

I have participated in many concelebrated Eucharists, each awkward and distracting in different ways.

Some seemed to be more a matter of using existing vestments than any allegiance to a "Solemn Mass." Some historical instances of concelebration are clearly the stepping aside of the "celebrant" for a guest presider, a quite different perspective.

Our language adds to the confusion. The late Bishop Lyman Ogilby sug-

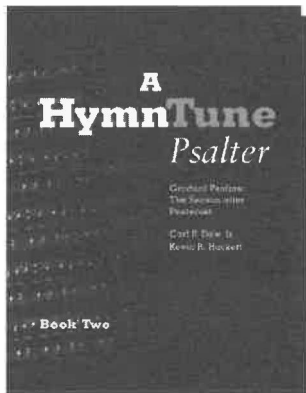
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LETTERS TO THE EDITOR

gested the first task in any prayer book revision should be to change the word "celebrant" in every instance to "presider." Is there such a thing as a co-presider? What pastoral role does that mirror? In the Roman Catholic Church what connection is there between concelebration and the obligation of celebrating a daily Mass?

Winnie Crapson
Topeka, Kan.

Truth or...

It is unfortunate that people remind us Lambeth has no authority to pass binding resolutions only when they disagree with their content. It is perhaps more unfortunate when people appeal to Lambeth as authoritative and demand submission to its decisions. The former position at least has the virtue of truth behind it, a truth that the editor's column on Bishop Shahan's pastoral letter [TLC, March 14] appears to question.

If there is any doubt, one can consult sources written long before the recent controversies, Wand's *The Anglican Communion* and Cross's *Oxford Dictionary of the Christian Church*, to find that Lambeth is not an authoritative body to be obeyed, but only expresses the mind of those who attend it. For primary evidence of Lambeth's purposes and intent, Evans' and Wright's *The Anglican Tradition* documents that the founders of Lambeth were particularly anxious lest anyone think they were convening a council that would pass binding resolutions, and would rather not call it if that was how it would be seen.

(The Rev.) Tobias Stanislas Haller, BSG
St. Paul's Church
Yonkers, N.Y.

Other Views

In his article on the Rt. Rev. Jane Dixon's visit to St. Luke's, Bladensburg, Md. [TLC, Feb. 7], the Rev. James B. Simpson makes a reference to the "other" Anglo-Catholic parishes in the Diocese of Washington. Excluded from that list was St. James'

Parish, Capitol Hill, a 125-year-old congregation celebrating the good news of the gospel through a catholic vision of a eucharistically-centered life of worship and prayer.

St. James' is often excluded from such lists because we hold other views on issues such as ordination of women and the role of homosexuals in the church. Rather, St. James' tries to maintain both the high theological traditions and the social activism embodied in the Oxford Movement of 150 years ago, while recognizing the contributions of all persons in the full life of the church.

On May 2, Bishop Dixon is scheduled to make her visitation to St. James'. The parish will welcome her with a joyous celebration in thanksgiving for her ministry among us and the holy catholic church.

Brion T. Cook
Washington, D.C.

Provisional Bishops

Bishop Donovan is right in citing Bishops Wainwright and Potter in 19th-century New York as the classic cases of provisional bishops [TLC, March 14].

However, they were not the last until very recent times. In 1939, the Bishop of Marquette resigned following a financial scandal. The name of the diocese was changed to Northern Michigan and the Rt. Rev. Herman Page, the retired Bishop of Michigan, was appointed provisional bishop in 1940. He served as such until his death in 1942, at which point his son, the Rev. Herman R. Page, was elected as regular bishop.

(The Rev.) Lawrence N. Crumb
Eugene, Ore.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Letters sent through the U.S. Postal Service are more likely to be published when typed and double spaced. Letters may also be sent via e-mail (tlc@livingchurch.org). All letters must include a U.S. Postal Service address.

BRIEFLY

The **Consortium of Endowed Episcopal Parishes** has moved its headquarters to Seabury-Western Theological Seminary in Evanston, Ill., from Pennington, N.J. The seminary was chosen because it is a more central hub.

The Most Rev. George Carey, Archbishop of Canterbury, and Cardinal Basil Hume, Archbishop of Westminster, have sent a joint letter to British Foreign Secretary Robin Cook, asking for his support to **end the war in the Sudan**. The unusual joint letter follows a similar request from the Anglican bishops of the Sudan, asking for "speedy and serious negotiations" toward peace in the war-torn country.

The Rt. Rev. **John Baycroft**, currently the Anglican Bishop of Ottawa, Canada, has been appointed the next director of the Anglican Centre in Rome. He will succeed the Rev. Canon Bruce Ruddock and Vivien Ruddock, the current director and the administrator of the center.

Samuel R. Williamson, president and vice-chancellor of the University of the South, has announced that he will retire at the end of the 1999-2000 academic year. The Rt. Rev. Don A. Wimberly, Bishop of Lexington and university chancellor, has appointed a 12-member committee to search for a successor.

Seabury-Western Theological Seminary has received a nearly \$1.5 million grant from the Lilly Endowment Fund. The grant will fund a four-component initiative to draw highly qualified candidates to prepare the next generation of parish ministers. A research project to determine and design coursework to shape outstanding church leaders received \$562,000, the largest part of the award.

The **Anglican Centre in Rome** has been totally transformed. The Most Rev. George Carey, Archbishop of Canterbury, led nearly 300 international guests in dedication celebrations Feb. 12-14. The Anglican Centre offers continuing education opportunities for clergy and laity and its director serves as a personal link of the Archbishop of Canterbury to the Holy See.

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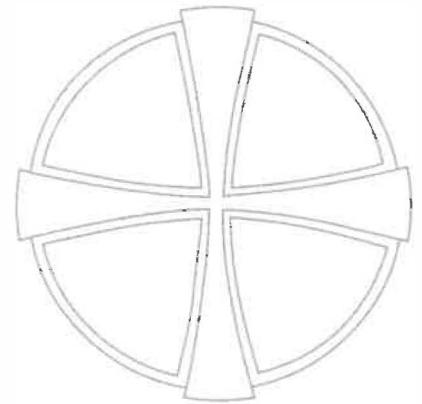
The Anglican Church of Canada's new hymn book, *Common Praise*, in some ways brings to a close the period of liturgical experimentation and renewal which began in the late 1960s. The collection is intended as a companion volume to the B.A.S., the *Book of Alternative Services* of 1985 — the Canadian church avoided the potential crisis of promulgating a "new" prayer book by presenting renewed liturgies as alternatives.

Common Praise is a much-needed solution to a long-standing problem. The last official hymnbook was prepared in 1971 in the expectation that the Anglican and United churches would have corporate union. When the plan failed, Canadian parishes split their loyalties between the new "Red Book" and the old "Blue Book," the "Book of Common Praise" of 1938.

The shape of this collection reflects the major shift in Canadian parishes toward a Eucharist using the three-year lectionary as the principal Sunday liturgy. Thirty-five hymns for use at the Eucharist are included at the beginning and a generous Christian Initiation section now reflects current baptismal theology. The provision of hymns for the "green" Sundays of the proper cycle is long overdue.

The core of the 769 items in the collection is a solid, middle-of-the road selection of the most commonly-used "old favourites." Modest contemporary additions have been made from Iona, Taizé, CCM [contemporary Christian music], and Roman Catholic sources. A major change is the provision of hymns in other languages, particularly French and First Nations languages — a signal acknowledgment of the multi-cultural face of modern Canada.

The editors have tried to chart a middle course in the questions of inclusive language and the avoidance



of imperial and patriarchal imagery. Traditional Trinitarian titles abound, although the frequent citation of "alt." indicates that there has been a fair amount of tinkering with texts. Most are discreet. However, the bridal imagery of "The Church's One Foundation" is gone, and we now all await the "consummation"!

The service section gives parishes a sorely needed resource for liturgical texts. The ubiquitous Hurd, Proulx and Schubert settings are now standard in many parishes. Two settings by Canadian composers which deserve attention are Barry Cabena's *Mass of St. Denis* and Patrick Wedd's adaptation of the *Sanctus* to the tune *Picardy*.

Common Praise is published by the Anglican Book Centre, 600 Jarvis Street, Ontario, Canada, M4Y 2J6.

Douglas Cowling
Toronto, Ontario, Canada

* * *

Open to the first hymn of *Common Praise*, the new hymnal of the Anglican Church of Canada, and you will see the noble text "Holy, Holy, Holy" in English, Plains Cree, Naskapi and Inuktitut. Turn to the last of the 672 hymns and "Praise God from whom all blessings flow" is there in English, French, Inuktitut and Mohawk. Between the two are numerous hymn texts in Cheyenne, Spanish, Swahili, Kwak'wala. And the list goes on. Yet this hymnal is quite traditional, leaning heavily on the well-established

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canon of English hymns.

Viewed by the Hymn Task Force as a "rich core resource," *Common Praise* offers Watts, Wesley, Vaughan Williams and the like in rich supply. Occasional vocal and instrumental descants and optional varied accompaniments are welcome additions. One could wish for more of them.

Yet in contrast to the expectation of one familiar with *The Hymnal 1982*, one looks in vain for a single hymn by Calvin Hampton, or more than one (*Wynngate Canon*) by Richard Dirksen. In their place, perhaps naturally enough, are Canadians, with Healey Willan at the forefront. Hymn writer Carl Daw, on the other hand, is represented by no fewer than 21 entries.

But pity the poor modern hymnal compilers who must determine how inclusive to make the "core resource." Certainly, the music of the Taizé and Ionian communities have become important components to some worship settings and they are well represented here. What is sometimes referred to as renewal music is appropriately supplied. Yet I found myself stopped dead when I discovered "We'll sing in the morning" set to the tune *The Bells of St. Mary's*. Again, Arthur Sullivan's *St. Kevin* is paired with the wrenching text "Weary of all trumpeting."

Service Music in *Common Praise* is found at the conclusion of the volume, numbered consecutively after the hymns, without an S prefix. Starting with complete settings of the Eucharist by John Merbecke, David Hurd and Barrie Cabena, it continues with a limited selection of individual movements including the well-known setting by Franz Schubert/Richard Proulx.

A hymnal is not a work of art, to be judged on form, content and style alone. It is a compendium of theology and music that attempts to give voice, for a time anyway, to a church and her people. In that light, I expect *Common Praise* will be judged a success in its goal to inspire song and enrich worship throughout the Anglican Church of Canada.

*Robert Simpson
Houston, Texas*

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The Rev. **Shawn W. Denney** is vicar of St. Luke's, 1218 S Grand Ave. E, Springfield, IL 62703.

The Rev. **David Garwood** is deacon at St. Christopher's, 2300 N Hamline Ave., Roseville, MN 55113-4290.

The Rev. **Bob Gunkle** is deacon at the Cathedral of Our Merciful Saviour, PO Box 816, Faribault, MN 55021-0816.

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The Rev. **Jane (Bonnie) Holt** is deacon at the Cathedral of Our Merciful Saviour, PO Box 816, Faribault, MN 55021-0816.

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The Rev. **M. Brent Norris** is rector of Grace Church, 305 Arnold St. NE, Cullman, AL 35055-2910.

The Rev. **Crayce O'Neill** is assistant at St. Paul's, 520 Summit St., Winston-Salem, NC 27101.

The Rev. Canon **Nicholas Porter**, is sub-

dean of Holy Trinity Cathedral, 23 Avenue George V, 75008 Paris, France.

The Rev. **Ronald Robison** is rector of Aquia, Stafford, VA 22554.

The Rev. **Willis Steinberg, Jr.**, is called to be founder of a new congregation in Raleigh, NC; add. 6013 North Hills Dr., Raleigh, NC 27609.

Ordinations

Deacons

Connecticut – **Eloise Ellen Adams, Mary-Lloyd Brainard**

Louisiana – **Mabel M. Fanguy, F. Jefferson**

BENCHES & LOFTS

Paul Anderson is director of music, organist and choirmaster at All Saints', Mobile, AL.

James Armstrong has retired as chief musician of Christ Church, Cambridge, MA. **Mary Sue Willie** will serve as interim organist-director.

Jerry Davidson is music director at Grace Memorial, Hammond, LA.

Ann Giambrone is minister of music at St. Mary's-on-the-Highlands, Birmingham, AL.

Theodore M. Guerrant is organist/choirmaster at St. Margaret's, Washington, DC.

Paul Hamill was honored by St. James', Great Barrington, MA., where he is organist and choirmaster, for his 50 years in church music.

The Rev. Canon Richard C. Lief is canon for the arts at St. Paul's Cathedral, San Diego, CA.

Dick Pickard is organist/choirmaster at Church of the Ascension, Springfield, MO.

Larry Reynolds is minister of worship at the Church of St. Stephen, Edina, MN.

Mary Sugar-Czapla is director of music at Grace Church, Baldwinsville, NY.

Thomas P. Smith is organist/choir director at St. Stephen's, Wilkensburg, PA.

Erik William Suter is assistant organist/choirmaster at Washington National Cathedral, Washington, DC.

Ray Ziegler is music minister at Christ Church, Kent Island, Stevensville, MD,

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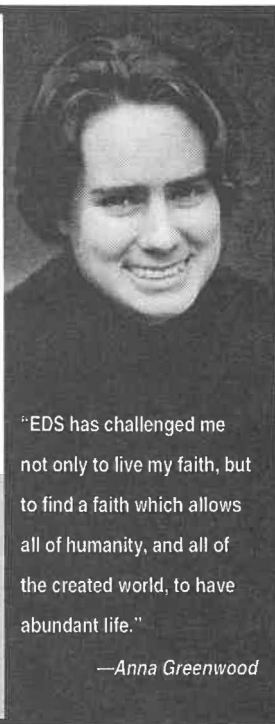
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ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

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MAKE DISCIPLES with Christian Formation: A Twentieth-Century Catechumenate by the Rev. Canon William Blewett, Ph.D., and Lay Canon Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

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POSITIVE NOTECARDS FOR WOMEN! Free catalog. **Emmanuel Publishing, Box 212534-E, Columbia, SC 29221-2534. (803) 749-8579.**

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PILGRIMAGES

RUSSIA'S GOLDEN RING: A pilgrimage to Old Russia June 21-July 7. Visit the Valaam Monastery, St. Petersburg, Pskov, Novgorod, Vladimir, Suzdal, Moscow. Sergiyev Posad with Fr. Bob Hart. \$3,895. A **Teleios Foundation** pilgrimage. **(800) 835-3467.**

POSITIONS OFFERED

TRINITY CENTER, an Episcopal camps and conference center of the Diocese of East Carolina, located on the Outer Banks near Morehead City, NC, is seeking a new executive director. Candidates should have at least three years experience in camps and conference center management, or a background in the hospitality industry. Candidates must demonstrate broad skills in facilities' management, business administration and budgeting. Persons must be active Episcopalians. A college degree is desirable, although not required. The salary is negotiable based upon experience. A full package of benefits is available. Inquiries should be sent to: **The Rev. Matt Stockard, St. Paul's Episcopal Church, 215 Ann St., Beaufort, NC 28516.**

CURATE: Evangelical rector of Trinity Episcopal Church, Dallas, seeks curate to share Bible preaching and teaching responsibilities, with a special focus on youth, young adults and evangelism. A low-church, Morning Prayer parish, Christ centered, Bible-focused and mission-minded. Please contact: **The Rev. Bill Lovell, Trinity Episcopal Church, 12727 Hillcrest, Dallas, TX 75230. (972) 991-3601.**

POSITIONS OFFERED

ASSOCIATE RECTOR, Jackson Hole, WY. St. John's is seeking a priest to focus on ministry with families, youth and young adults in our community. A major challenge is to help integrate our Christian beliefs into our active outdoor lifestyles. Responsibilities will include Christian education and assisting in our resort ministries. St. John's is a financially stable, growing parish with a very active outreach program. If interested, please fax a resume to **(307) 734-1371** or mail to: **St. John's Episcopal Church, P.O. Box Y, Jackson Hole, WY 83001-1690, ATTN Search Committee.**

IS GOD CALLING YOU to the mountains and valleys of Colorado? If you have a proven record of effective pastoral ministry and a passion for ministry in small towns, I would like to hear from you. Full and part-time positions available. Please mail your CDO and/or resume to: **The Rev. Canon Kelsey Hogue, Missioner for the Mountain Region, P.O. Box 954, Granby, CO 80446.**

RETIRED PRIEST: Live in the beautiful Arcadia Valley in mid-Missouri. Historic St. Paul's Episcopal Church seeks a recently retired priest with energy and pastoral skills to help us grow, building on our rich tradition begun in 1869. We offer a handsome residence and a stipend compatible with retirement income. Year-round recreational opportunities abound in these foothills of the Ozark Mountains just 90 miles from St. Louis. Contact: **The Rev. Richard Bormes, Diocese of Missouri, 1210 Locust St., St. Louis, MO 63103. (314) 231-1220. FAX (314) 231-3373.**

HOLY NATIVITY & ST. MATTHEW'S CHURCHES, in beautiful northwestern Montana, are searching for an interim for one year. Phone: **(406) 892-5885. E-mail: cthomas@cfaluminum.com**

COORDINATOR FOR DIOCESAN YOUTH MINISTRIES is being sought by the Diocese of Fond du Lac. This individual would coordinate our diocesan youth programs, including our three-week summer camp, as well as develop and train youth ministry leaders in the local congregations. Send resume and profile to: **The Diocese of Fond du Lac, P.O. Box 149, Fond du Lac, WI 54936.**

WORSHIP-MUSIC MINISTER: Vibrant, evangelical, renewal-oriented, Christ-centered faith community of many denominational backgrounds is seeking like-minded worship minister. Must be a worshiper first...submitted unto the Lord Jesus and desire to bring unity and knowledge to this body of believers. Skills should include ability to further congregation into deep, Spirit-led intimacy with God as well as creative keyboard skills and pleasant voice. Smooth flowing, blended worship and team ministry (with a talented organist and a musically gifted congregation) in a spiritually alive and growing downtown church. Contact: **The Rev. Dr. Tim Smith, Christ Episcopal Church-Mobile, 115 S. Conception St., Mobile, AL. FAX resume to: (334) 433-1854.**

DIRECTOR OF YOUTH AND CHILDREN MINISTRIES: dynamic, growing parish, large community of young people (active core of over 50 teenagers and 120 enrolled in church school). Strong adult volunteers in place. \$28,000-\$32,000 plus full benefits. Contact: **The Rev. David Anderson, Rector, Trinity Church, Solebury, PA (215) 297-5135; FAX (215) 297-0987.**

LONGWOOD, FLORIDA—ASSISTANT. To be the second priest on the staff of a busy and growing parish that should have three. Develop teaching, fellowship and new member programs. Active parish of many young families includes an elementary school and summer day camp. **Church of the Resurrection, Longwood, FL 32779. FAX: (407) 788-1714; jsitts@SEA-kindzone.org**

ASSISTANT RECTOR: Corporate-sized, suburban parish seeks recent seminary graduate or priest to join the parish staff in a mutual ministry of clergy and people witnessing to God's love manifested in Jesus Christ. Send resumes to: **The Rev. Robert Fain, the Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904. FAX: (706) 738-0745. Phone: (706) 738-3386. E-mail: cogspaj@triple.net**

CONTINUED ON NEXT PAGE

Millican, Jr., Warren B. Mueller
Massachusetts — **Mary Scott Wagner, Jeanne Person, Lisbeth Hall, Abigail Crozier, Billie Mae Gordon**

Olympia — **J. Wesley Smith**
Rio Grande — **Logan Kraft, Dr. George Peacock, Jim Trainor**

Change of Address

The **Diocese of Nebraska**, 109 N 18th St., Omaha, NE 68102.

Name Change

The **Church of the Advent**, Stafford, TX, is now known as All Saints' Church.

Deaths

The Rev. **Duane Alvord**, 64, retired priest of the Diocese of Oregon, died Jan. 10 at his home in Miami Beach, FL.

Fr. Alvord was a native of Bellingham, WA. He graduated from Willamette University and Church Divinity School of the Pacific, and was ordained deacon and priest in 1959. He served as assistant at St. Mark's, Medford, OR, 1959-60, rector of Trinity, Ashland, OR, 1960-64, rector of Grace Memorial, Portland, OR, 1964-73, rector of St. Mary's, Eugene, OR, 1973-80, rector of St. John's, Chevy Chase, MD, 1980-97, and after retirement as interim at St. Paul's, Delray Beach, FL, in 1998. Fr. Alvord is survived by his wife, Nancy, of Falls Church, VA, three children and five grandchildren.

The Rev. **Joan Eaton**, 67, retired deacon of the Diocese of Oregon, died Jan. 5.

Ms. Eaton was a native of Alameda, CA, and a graduate of San Jose State University and Oregon Deacon's School. She was ordained in 1989. Ms. Eaton served at St. James', Coquille, OR, St. Mark's, Myrtle Point, OR, and St. Paul's, Powers, OR.

The Rev. **Horace Albion Ferrell**, 85, retired priest of the Diocese of Washington, died Jan. 15.

Fr. Ferrell was born in Philadelphia, PA, and graduated from New Jersey State Teachers' College and Philadelphia Divinity School. He was ordained deacon and priest in 1947. He served as layreader-in-charge of the Chapel of St. Mary the Virgin, Pleasantville, NJ, 1941-47 and vicar, 1947-50, vicar of Ascension, West Chester, and St. Cyril Chapel, Coatesville, PA, 1950-56, chaplain at Cheyney State Teachers College and Downingtown Industrial School, 1950-56, chaplain and lecturer at Howard University, Washington, DC, 1957-67, and assistant at St. Luke's, Washington, DC, 1967-96.

Next week...

Helping Honduras

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: A mid-sized parish in Scranton, PA (Northeast PA) is in search of a rector who possesses traditional values. Organizational and communication skills a must, as well as an interest in working with young adults and youth and an interest in promoting continued growth in membership. Scranton is a small city, with a low crime rate and considered a great place for family life. Send a letter of interest with resume to: **The Search Committee, The Church of the Good Shepherd, North Washington and Electric St., Scranton, PA 18509.**

DIRECTOR OF YOUTH MINISTRIES: St. Catherine's, a large program parish in suburban Atlanta, is seeking a half-time director of youth ministries to lead us in developing a comprehensive ministry with our junior and senior high youth. We are a growing community with a real opportunity to develop an excellent ministry with young people. We desire an energetic and faithful person who will work with us. Please send cover letter, resume and references to: **Search Committee, St. Catherine's Episcopal Church, 681 Holt Rd., Marietta, GA 30068 or FAX (770) 971-0366.**

PRIEST FOR LAY MOBILIZATION TEAM. If you believe in the ministry of the baptized, we have an exciting opportunity for you. St. James, Baton Rouge, is a growing downtown church looking for an associate rector for pastoral ministry to recruit, train and deploy lay people in pastoral ministry. You will join a dynamic ministry team that includes a full-time director of lay ministry. Beautiful Baton Rouge is the state capital with two major universities and rich cultural life. We offer generous compensation and the joy of participating in one of the most creative parish-based programs in the Episcopal Church. Job description available. Phone: (225) 387-5141, FAX (225) 387-1443. E-mail ffenton@stjamesbr.org

DIRECTOR OF CHILDREN'S MINISTRIES. Full-time staff position to coordinate and lead solid parish ministry to children (infants—sixth grade). Familiarity with the Montessori-based Catechesis of the Good Shepherd program is desirable. Send resumes to: **The Rev. Robert Fain, the Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904. FAX: (706) 738-0745. Phone: (706) 738-3386. E-mail: cogspaj@triple.net**

EXECUTIVE DIRECTOR—THERAPEUTIC CHILD-CARE PROGRAM. St. Christopher Center, a ministry of the Episcopal Church in Indianapolis, is an umbrella program that will provide therapeutic daycare and educational services for at-risk children. We are seeking a person to develop and implement a wide range of childcare services. The successful candidate will be a strong, independent leader with a high sense of mutual accountability with a deep commitment to children. This individual needs to have a strong personal faith and be highly self-motivated. Familiarity with federal, state and local regulations; substantial fund raising and grants experience required. Individual will oversee staff ranging from childcare specialists to professional treatment staff and clinicians. Knowledge of JCAHO licensing requirements is helpful. We are an EEOE. Send resume with cover letter to: **The Rev. Ora Calhoun, CEO, St. Christopher Center, 55 Monument Circle, Suite 600, Indianapolis, IN 46204.**

DIRECTOR—YOUTH MINISTRY AND CHRISTIAN EDUCATION. All Saints, Hilton Head, S.C., seeks committed, energetic, caring professional as full-time staff member of an expanding program in a growing 500 member church. Excellent salary and benefits package. Send resumes to: **The Very Rev. John Gregory Prior, All Saints Episcopal Church, 3001 Meeting St., Hilton Head Island, SC 29926.**

GROWING CONGREGATION seeks an assistant rector. St. Thomas, Savannah, is undergoing an exciting time of growth and increasing participation. We are looking for an assistant rector whose primary mission would be the development of our youth ministry. Write to: **St. Thomas Episcopal Church, 2 St. Thomas Ave., Savannah, GA 31406; (912) 355-3110; or e-mail, Evangelone@aol.com.** Priests or transitional deacons are welcome to apply.

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRIES, St. James' Church, Baton Rouge. Seeking energetic leadership to continue a successful Journey to Adulthood program of spiritual formation for teens in grades 6 through 12. Duties include program planning and implementation, recruiting and managing volunteers and handling the administrative details of the youth program. Prefer candidates with education and experience related to the position. Contact: **Search Committee Chair, 642 Plantation Ridge Dr., Baton Rouge, LA 70810-5052; FAX (225) 766-6886; E-mail nxcls1@mindspring.com**

DID YOU THINK that calling on parishioners in their homes had gone out of style? The people of St. John's, Halifax, VA, don't think so. They are looking to call a rector who will administer the sacraments, preach from the Bible and call on people. In this county seat of Halifax County, in the Diocese of Southern Virginia, there is the opportunity to be a pastor in a well-established community where gentle traditions are valued and gracious hospitality is a way of life. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX: (804) 575-1202.**

RETIRED TRADITIONALIST PRIEST wanted for chaplain of St. George's Anglican Church, Venice, Italy. A retirement post, no stipend but fully furnished house provided with all utilities in return for Sunday duty. Please write: **Search Committee, 253 Dorsoduro, 30123 Venice, Italy, or FAX or phone 0039 041 520 0571.**

GOOD SHEPHERD EPISCOPAL CHURCH, a small, growing parish in Bonita, California, is searching for a part-time organist/choirmaster beginning in July, 1999. We are seeking someone with a liturgical background and experience ranging from traditional to renewal music. For further information call (619) 479-0943 or FAX (619) 479-1075.

RECTOR: Pastoral-sized parish in northeastern New Jersey seeks full-time rector. Congregation is vibrant and very active, with a commitment of ministry to the homeless and hungry. Looking for rector to help us to grow spiritually, lead a challenging program of education for our youth and adults, and be a visible presence in our community. Please respond with letter and resume to: **Search Committee, St. Andrew's Episcopal Church, P.O. Box 161, Harrington Park, NJ 07640.**

ST. MARY'S PARISH, Asheville, N.C., seeks full-time rector. The applicant should be a caring and encouraging priest who will maintain St. Mary's Anglo-Catholic principles. Other strengths should include Christian education, youth ministry, pastoral care, preaching and liturgy. Please respond by May 15 with letter and resume to: **Dr. Bud Harris, St. Mary's Parish, P.O. Box 8425, Asheville, NC 28814-8425.**

RETREAT CENTERS

DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484; telephone (561) 496-4130. Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean beaches with many golf courses and tennis courts nearby. Individual and group retreats; conferences and day meetings; Bed and Breakfast for clergy and lay families; family reunions. Sleeping accommodations for 60; meeting space for 85.

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EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

TRAVEL

EGYPT AND SINAI contemplative pilgrimage Nov. 5-16, 1999, led by the Rev. Liz Canham, Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC. Call (828) 669-0606.

TRAVEL

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959. E-mail: holytours@worldnet.att.net Web site: journeys-unlimited.com**

GOTHIC CATHEDRALS OF ENGLAND, June 27-July 9, 1999. Live at Sarum College across the green from Salisbury Cathedral. Visit 7 other cathedrals with experts in architecture, sociology, music. Contact: **Sarum Seminar, 879 Rorke Way, Palo Alto, CA 94303. (650) 857-9515. FAX (650) 856-1721. SarumSem@aol.com**

PARISH PILGRIMAGE TO ENGLAND. St. Andrew's Church, Farmers Branch, Texas, is sponsoring a 12-day tour of selected sites in England, Sept. 6-17, 1999. Sites will include Walsingham, Norwich, Canterbury and London, just to name a few! \$2,995.00/person. All inclusive. Please call **Fr. Read at (972) 247-7702 or Kay Stromberg at (817) 577-0377** for more information. Space is limited.

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BERNARD IDDINGS BELL (1886-1958). Seek letters, papers, materials and any information re: B. I. Bell, sometime president Bard College, Christian apologist, lecturer, preacher, writer, Anglican publicist and former Episcopal chaplain, University of Chicago. **Richard Seidel, Historiographer, Diocese of Chicago, 65 E. Huron St., Chicago, IL 60611.**

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<http://www.cccathedral.org> (860) 527-7231
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Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

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

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Sun Eu 7:30, 10:30 (Cho & LOH). Godly Play 10:15. Tues Eu 12:10. Ch S, H/A, Welcoming

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Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

AUGUSTA, GA

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KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy 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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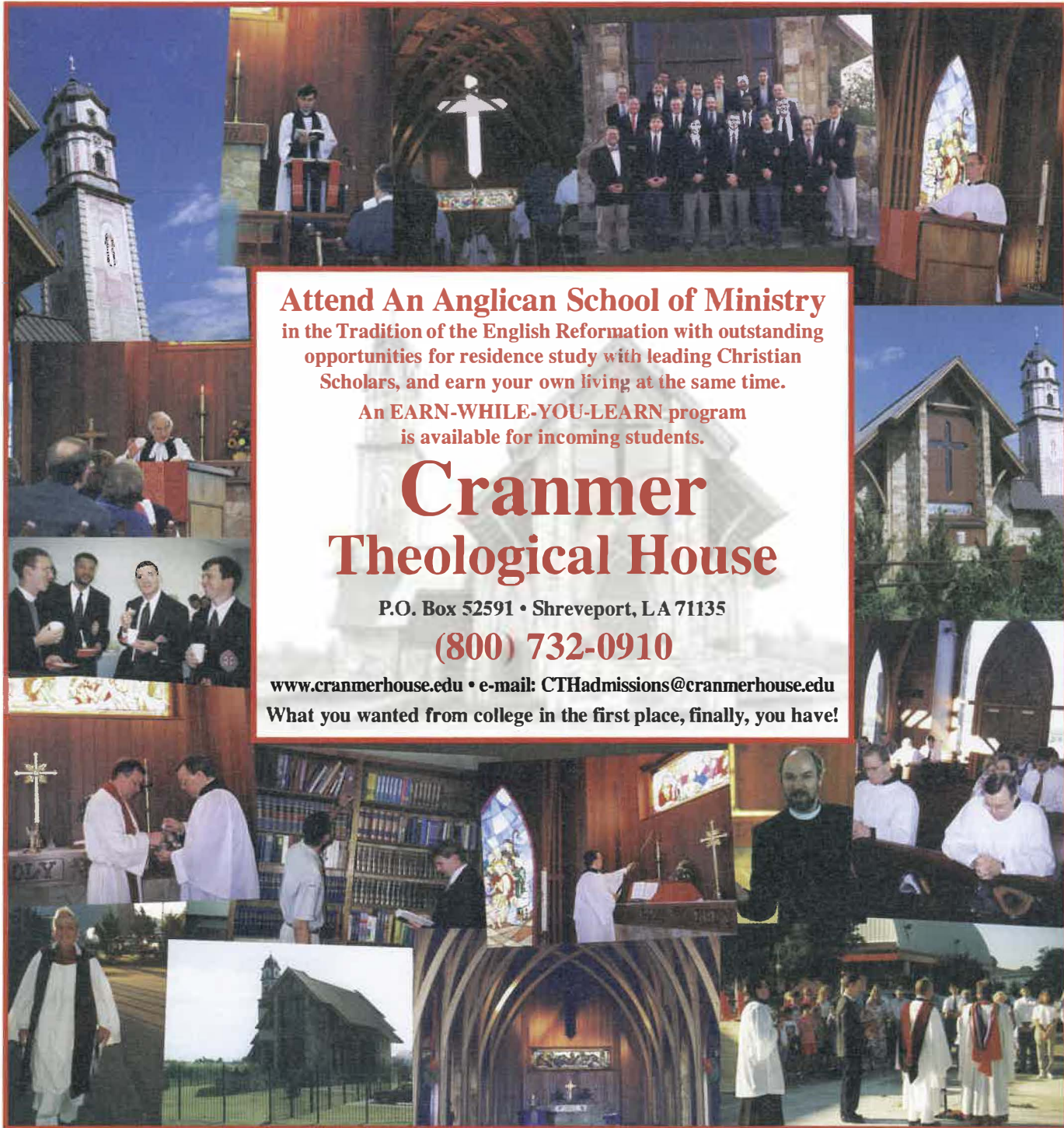
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