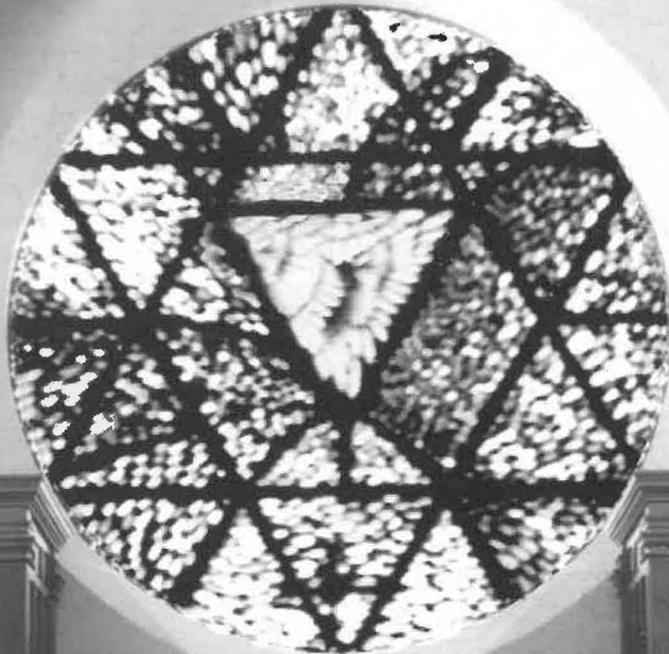


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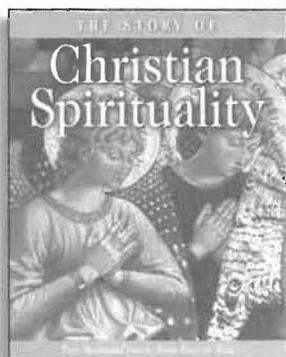
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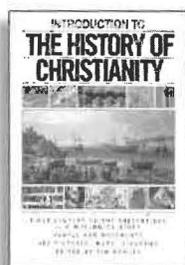
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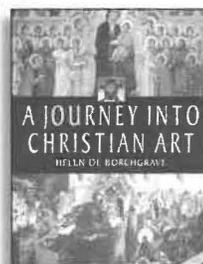


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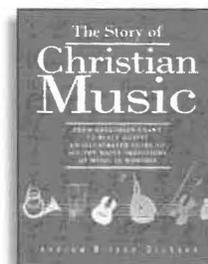
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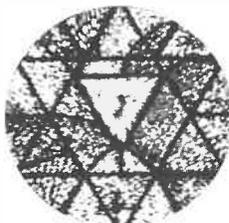
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SUNDAY'S READINGS

Doubting Thomas

"Thomas answered him, 'My Lord and my God!'" (John 20:28)

The Second Sunday of Easter, April 7, 2002

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

It is amazing how many of our most deeply held convictions had their initial roots in skepticism. Young couples inevitably have serious doubts that life-long relationships are possible. Yet the longer they remain together the more convinced they become that they will stay together for a lifetime. Those who embark upon child bearing often have serious reservations about their ability to do so successfully. As they engage in parenting, however, their confidence generally grows.

Even a cursory reading of the gospels shows that in the teaching of Jesus doubt is seldom the opposite of faith; the antithesis of faith is far more frequently fear. Faith is almost never portrayed as the "sure and certain means" by which we know God's truth. Utter certainty of God's will leads some in the world today to religion which is strong enough to kill for. Trust which springs from healthy doubt can produce a faith strong enough to die for.

There is a vast chasm fixed between the two.

To the extent that this is true, Thomas is by far the most faithful of all

the disciples. Not giving credence to the second-hand testimony of others, or even in the prophecies of sacred writings, he demands to see for himself God's resurrected Holy One. "Unless I see the marks of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe" (John 20:25b). Then Jesus, in a personal encounter, says, "Put your finger here and see my hands. Reach out your hand and put it in my side" (20:27). And suddenly the faith of Thomas is worth dying for.

Our other readings make much the same point. Peter, who once doubted that salvation could be offered to Jews alone, is convinced through experience that gentiles are called into Christ's family. And Noah, undoubtedly skeptical that a pair of each species could eventually replenish the animal kingdom, became convinced when that is precisely what happened.

Genuine and abiding faith has its roots not in the certainty of "infallible" revelation, but instead in reservation and doubt.

Look It Up

How does Peter's doubt that the Lord must be crucified and rise again provide the foundation for his faith that these things have come to pass? (Mark 8:31-32; Acts 2:22-24)

Think About It

In what areas of our own lives has initial doubt led us to faith and taken away our fears?

Next Sunday

The Third Sunday of Easter

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

SHARPS, FLATS & NATURALS



Helena Marie, CHS, and Ana Hernández

Eternal Spirit

Ana Hernández and Helena Marie, CHS
Morehouse. \$16.95

Here is peace and calm, deceptively simple music to sink into, even as Ana's voice falls into the drone of the Tibetan bowl and down into the lapping waves of the ocean. The CD would be best heard over headphones, to screen out ambient noise.

The liner notes are as fascinating as the sounds. Perhaps we don't need to know that, besides the eternal ocean and the ancient bowl with its

seven symbolic metals, we have an old farm bell whose rope provides a kind of percussion, and an Indian *sruti* box, or that the bowed psaltery is different from the

biblical instrument. But it helps the listener to appreciate the global and transchronistic aspects of these lovely chants and songs.

P.C.N.

Glorious Music from Both Sides of the Ocean

Several recent CDs offer a plethora of possibilities for church musicians already planning repertory for the fall and winter. With a wonderful variety of repertory, these recordings also would enrich the collections of those who simply enjoy listening to first-rate sacred music.

Sing in exultation! (Pro Organo CD 7150) features the 45 boy and girl choristers of St. Bartholomew's Church, New York City, under the

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direction of Vincent H. Edwards, the parish's associate director of music. For some tracks, selected groups (either "Senior Choristers" or the "Thursday Choir") are joined by adults from St. Bartholomew's Choir, so that the CD includes both music for trebles and music for mixed voices. Stephen Tharp, associate organist, provides skilled accompaniments that showcase the tonal resources of the St.

Bartholomew's organ. Although the 21 tracks feature several Christmas hymns and carols, listeners will find a considerable variety of largely American and English music here, both modern (the "Washington" canticles of David Hogan plus compositions and arrangements by Jonathan Bielby, Charles Callahan, Bob Chilcott, George Dyson, John Ireland, Gerald Knight, Craig Phillips, Barry Rose,

John Rutter, Michael Sitton, and Healey Willan) and older (Byrd, Fauré, Marenzio, Stanford, and even some plainsong with fauxbourdon by Gerre Hancock).

From the other side of the Atlantic, Harry Bramma and the justly famous 12-voice professional choir of All Saints', Margaret Street, London, have released two highly focused CDs, of interest to a wide range of listeners.

Sacred Choral Music of William Lloyd Webber (Priory PRCD 677) presents a variety of compositions by the noted musician who was organist and choirmaster at All Saints', Margaret Street, from 1939 to 1948 and at Central (Methodist) Hall, Westminster, from 1958 until his death in 1982. Two complete Mass settings (the 1962 *Missa Princeps Pacis* and the very late *Missa Sanctae Mariae Magdalenae*), a set of evening canticles in a minor, and a "Tantum ergo" are interspersed among eight compositions. These range considerably, from the celebratory to the reflective, from the austere to the ornate, from short carols to large-scale movements from Lloyd Webber's cantatas, and they reflect a number of musical idioms (Tudor, Romantic, 20th-century) that Lloyd Webber could appropriate with imagination and originality. The organ accompaniments are ably provided by Nicholas Luff.

Gaudeamus: Music for the Feasts of All Saints and All Souls (Priory PRCD 740) introduces listeners to representative music for the annual patronal festival celebrated at All Saints', Margaret Street, with major services on All Saints' Day, All Souls' Day, and the Sunday in the All Saints Octave. The CD includes hymns of the season: "Hark! the sound of holy voices" (*Deerhurst*), "Jesus, son of Mary" (*Swahili*), "Alleluya, sing to Jesus" (*Hillingdon*), and the ravishing "In our day of thanksgiving" (*St. Catherine's Court*). Plainsong, for which the parish has long been famous, is represented by the introit for All Saints (*Gaudeamus*), the Requiem sequence, *Dies irae, dies illa*, and the office hymn, "Father, in whom thy saints are one" (*Veni Redemptor*).

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Cassock and Cotta

Music for Evensong and Benediction, sung weekly at All Saints', here features the Bairstow Magnificat and Nunc Dimittis in D, the Sumsion Te Deum in G, and Benediction hymns ("Tantum ergo" and "O salutaris") written by Harry Bramma, the director of music and organist at All Saints' since 1989 and the former director of the Royal School of Church Music, and first performed on the Eve of All Saints, Oct. 31, 1999. The CD includes excerpts (the Introit and Kyrie) from the much-loved Requiem Mass in D Flat by Walter Vale, organist at All Saints' from 1907 to 1939; the Dies irae arrangement is also by Vale. Finally, the crown jewel of this stunningly varied collection is surely the Mass written for the 1999 parish festival and first heard Nov. 7 of that year, *Missa Omnium Sanctorum*, by the honorary assistant organist at Margaret Street, Norman Caplin, whose many hymn descants written especially for the All Saints' choir are also represented by the descant for the CD's opening hymn. As on the previous CD, organist Nicholas Luff provides consummate accompaniments.

R. Alan Kimbrough
Dayton, Ohio

Compline

The Shadow of Thy Wings

The Christ Church Choir,
Christ Church Episcopal, New Haven, CT.
Music by Sheppard, Lupo, Lassus, Mouton,
Tallis, Bernabei, Mundy, Whyte, Parsons,
Dufay and Blietheman.
Plainchant.

On Sundays at 10 p.m., the service of Compline is offered by Christ Church, New Haven. An urban parish near Yale University, its acoustics are captured on this recording as one would hear a service in the building. A liner note points out

that each selection on this disc has been recorded complete, with no editing to correct for a slight lapse in intonation or for a bit of traffic noise. Recorded in May, 2001, the 16-

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voice choir is in fine form as it sings plainchant and Renaissance polyphony.

Conducted by organist-choirmaster Robert W. Lehman, the choir creates intricate sculptures of sound, lovingly phrased, with assured tuning. The alto section lists two countertenors as well as two altos. The four blend nicely and also mesh well with the clear tenor sound. The basses provide solid support without bombast. The sopranos are well matched when the music splits them into two choirs. Diction is easily understood without being exaggerated.

Highlights include *In manus tuas*, one of five compositions on this disc by John Sheppard, *Alma redemptoris mater*, by Giuseppe Bernabei, and the beautiful *Salva nos, Domine*, by Thomas Lupo. In keeping with the calm and repose this service is meant to invoke, the plainchant is intoned at what seems a natural pace, not

only for the room in which the choir sings each week, but also as heard on this recording. My only quibble would be that the recorded sound level as reproduced on the disc is often too soft.

The disc is available through the church (www.christchurchnh.org). If I were to find myself in New Haven on a Sunday evening, I know where I would be sure to be. Until then, I will turn up the volume and enjoy this wonderful disc.

David Schnell
Los Angeles, Calif.

Renew Unto Us a Good Year

Music of the High Holy Days
The Choir of Temple Emanu-El, Dallas, Texas
(214) 706-0000
Simon Sargon, Director of Music

The Jewish high holy days are a time of solemnity, reflection and

introspection. The Yamin Noraim, or Ten Days of Awe, own an inherent majesty and command a certain level of musical expression to complement the themes of those days. Some of the most significant music written by and for the Jewish people is heard by congregations around the world on the days of Rosh Hashana (the New Year) and Yom Kippur (the Day of Atonement). Is it possible to capture this majesty and actually put it in the form of a CD?

Simon Sargon and the choir of the Temple Emanu-El of Dallas, Texas, have succeeded in meeting this challenge. In their new compact disc, *Renew Unto Us a Good Year*, Sargon and his choir of 27 years have combined many familiar melodies and many beautiful new ones into a musical and spiritual journey



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through the moods and feelings of the holy days.

This musical anthology covers high points of the prayer service in order in which they would be heard. Included are what Sargon felt were the most "mood-filled" selections. Missing are the shorter antiphonal pieces common to Jewish worship. Also included are traditional pieces wonderfully arranged for this 100-voice choir by Sargon, and many of his own compositions which are written true to the melodic prescriptions of the high holy day "Nusach." *Nusach* refers to the traditional chants associated with the specific times and themes of the yearly Jewish worship cycle.

I must admit I am somewhat biased. Having once worked with Simon Sargon at a national confer-

**Simon Sargon
and his choir of 27 years
have combined
many familiar melodies
and many beautiful
new ones into a musical
and spiritual journey
through the moods
and feelings
of the holy days.**

ence, I know personally what an excellent conductor he is. In a commanding yet understated way, he conveys the beauty and passion of a piece with clarity, bringing the heart of the piece and the heart of the performer together. As a fledgling cantor, I appreciated that his expectations for the outcome of a composition was as important for the performer as it would be for the listener. That care for the spirit of a piece is apparent throughout this recording.

*Karen Berman
Milwaukee, Wis.*

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Seminary of Southwest Chooses a Dean

The Rev. Titus Presler brings success in mission work and church growth

For years prior to the Rev. Titus Presler's 1991 arrival as rector of St. Peter's Church in Cambridge, Mass., the congregation had experienced urban decline. Fr. Presler quickly concluded that what was really meant by decline was "our kind of people are moving away."

"It was a classic instance of the maintenance ethos," he recalls. "The parish needed a clean break from thinking about how it was going to survive."

In attempting to reverse the decline, Fr. Presler and his wife, Jane, co-rectors for the first four years, sought the answer to two key questions: What is God calling this congregation to do? and What are the needs of the community? In due time St. Peter's transformed itself into a substantial congregation dynamically engaged in mission within the urban community and the wider world.

In choosing Fr. Presler to be its next dean, the Episcopal Theological Seminary of the Southwest (ETSS) in

Austin, Texas, hopes to transform itself into a repository for the new 20/20 proposal to double church attendance within the next 18 years and

also to continue moving beyond its regional roots into a thoroughly national church institution of higher theological education.

Despite having largely shaped his ministry around the 20/20 principles of mission, Dean-elect Presler admits that his first extensive contact with the movement came at the 2000 General Convention, where the resolution was passed.

Fr. Presler, who begins

June 1, said he was won over by the search committee's emphasis on training leaders for multicultural mission.

"Clearly ordained ministry is a mission of leadership," he said, "but too often in the past that was merely assumed. What that means wasn't modeled or articulated very well. Our church needs leaders eager to discern and join in what God is up to in the world. The Seminary of the South-

west has an activist approach to multi-cultural ministry and is exploring urgently how the Episcopal Church can advance God's mission."

In addition to having taught mission studies and preaching at Harvard Divinity School, the General Theological Seminary and the Episcopal Divinity School during the past 12 years, the dean-elect also has extensive international leadership experience. Born to American Methodist missionary parents, he spent his first 18 years in India before coming to the United States in 1968 to attend Harvard University. After graduation, he worked as a journalist prior to entering General Seminary. After ordination in 1979, the Preslers traveled to Zimbabwe as missionaries during the first years of majority rule.

Fluent in several languages, the dean-elect has vowed to learn Spanish and to remain active in teaching. It is expected that he will have an academic appointment in mission and world Christianity.

Dean-elect Presler goes to ETSS as it completes its 50th anniversary year. More than one-third of that time has been under the leadership of the Very Rev. Durstan McDonald, dean since 1984.



Fr. Presler

The Importance of Community in Anglican Spirituality

Anglican spirituality is dynamic and the source of its mutability is found in community, according to the Rev. Arthur Holder, dean of academic affairs and professor of Christian spirituality at Church Divinity School of the Pacific.

Fr. Holder was one of several speakers who reinforced the theme that spirituality is discovered in community and conversation at the annual Epiphany West conference held

recently at the seminary.

In elaborating on this theme, Dean Holder likened Anglican spirituality to an individual's family tree. It is "infinitely connected," he said. "It brings together different traditions. It means being there with others in the heart of the world."

The conference drew praise from the Rt. Rev. William Gregg, Bishop of Eastern Oregon.

"I found it very helpful in dealing with issues that have been concerning me about the relationship between particularity and community," he said. "There was a remarkably strong thread there for balance: that the individual needs to be in community. That concept is very important for the church especially now because it's at the basis of diverse positions."

Dick Snyder



Bishop Adams seeks admission to Christ Cathedral in Salina at a service the day after his consecration in Western Kansas.

New Bishop Not the Only One Given a Charge at Western Kansas Consecration Service

A gymnasium seemed the appropriate place to deliver what is believed to be the first "triple charge" during the consecration of a bishop.

During his sermon at the March 16 consecration of the Rt. Rev. James M. Adams, Jr., as Bishop of Western Kansas, the Rt. Rev. Dorsey F. Henderson Jr., Bishop of Upper South Carolina, charged Bishop Adams to live into the consecration vows he had just made at St. John's Military School in Salina, Kan. Bishop Henderson went on to ask clergy from the diocese to stand and charged them to remain true to their own vows and new bishop. Finally, Bishop Henderson asked the lay members from Western Kansas to stand and to promise to support their new bishop and clergy.

Bishop Henderson was one of four co-consecrators for the event. Bishops Henderson and Adams became acquainted when both served in the Diocese of Fond du Lac from 1990 to 1995. Bishop Henderson was joined by the Rt. Rev. Russell E. Jacobus, Bishop of Fond du Lac; the Rt. Rev. Roger J. White, Bishop of Milwaukee; and the Rt. Rev. Vernon E. Strickland, retired Bishop of Western Kansas. Chief consecrator was the Rt. Rev. William E. Smalley, Bishop of Kansas.

The service featured two original musical compositions: one an offertory anthem, *Rejoice in the Lord*, written by Raymond H. Haan, and the second, a fanfare written by Gene Traas, organist at Trinity Church in Wauwatosa, Wis. Mr. Traas also played the composition accompanied by a brass ensemble. Prior to his election in October, Bishop Adams was rector of Trinity.

Task Force Not True to Its Mandate, Say Bishop and Others in Fort Worth

Both the bishop and standing committee of the Diocese of Fort Worth have accused an Executive Council task force of acting in opposition to the spirit of its mandate to use "sensitivity and flexibility" as it monitors steps taken to ensure full access to ordination for women in every diocese.

The objections are based on two incidents: a fact-finding visit to the diocese which took place on March 6 without the approval of the Bishop of Fort Worth, the Rt. Rev. Jack L. Iker, and an Episcopal News Service report of an earlier visit which was based on a task force draft report to Executive Council Feb. 22-25.

Bishop Iker takes issue with the substance of the report to Executive Council which he said contains information unsubstantiated by a tape recording of the proceedings and that the inaccuracies do a disservice to the "careful listening" which he said characterized the task force's first visit to the diocese last October. He also objected to the scheduling of a second meeting with dissident members of the diocese without his knowledge or approval and at a time when he was scheduled to be out of the country.

"It seems obvious to me that if these meetings are to be productive it should involve people talking to the bishop rather than about the bishop," he said in a letter sent to the Most Rev. Frank T. Griswold III, Presiding Bishop, and the Rt. Rev. Peter James Lee, Bishop of Virginia and co-chair of the task force.

Executive Council member Sarah Harte, co-chair of the task force, said that in preparing the draft report to Executive Council, the task force was forced to rely solely on limited notes its members had made because the Diocese of Fort Worth failed to make available a transcript of the first visit.

Partly out of concerns for accuracy, Bishop Iker issued a pastoral directive advising the Rev. Fred Barber, rector of Trinity Church in Fort Worth, the host site for the second visit, not to impede standing committee members from attending the second meeting as Bishop Iker's representatives. Members of the standing committee also insisted on taping the proceedings over the objections of the task force members.

Bishop Lee said the task force was within its mandate to make a second visit and that Bishop Iker was informed of the visit in early February. The meetings, he said, would be closed to the press and to the public in order for the team to do its work, which included meeting with people of diverse opinion within the diocese.

The Very Rev. Christopher T. Cantrell, SSC, vice president of the Fort Worth standing committee and rector of Holy Apostles' in Fort Worth, disputed the need for secrecy at the second meeting in a letter to Bishop Lee.

"I noticed also that you complained of not receiving a transcript of the first visit, while complaining loudly about this second visit being taped," wrote Fr. Cantrell. "I cannot see the difference in the necessity of having an accurate record of both meetings. I do believe that all of us should be accountable for the opinions we offer. Anything else amounts to trafficking in gossip."

AROUND THE DIOCESES

All Are Parishes

The **Diocese of East Tennessee** explored the realities of financial limitation and the ideals of mission when it met in convention Feb. 8-10 at a Knoxville hotel.

In the past, the diocese has concerned itself primarily with the life and work of its smallest congregations, according to the Rt. Rev. Charles G. vonRosenberg, diocesan bishop. "However, in recent years, the church at all levels — in East Tennessee and elsewhere — has experienced several realities that force re-examination of former practices," he said.

Bishop vonRosenberg emphasized that he was not interested in closing the smallest congregations as a solution to financial challenges. "We do need to work together in order to identify new ways to address current realities," he said. "We want all our churches — large and small — to be here for the sake of their mission, not just for the sake of being here."

During his address Bishop vonRosenberg proposed and convention later passed a canonical amendment eliminating the distinction between missions and parishes.

"That distinction has been an economic one," he said. "By calling all our existing congregations parishes we will eliminate this financial distinction. Also, we will enable any church to seek financial assistance from the diocese . . . recognizing, however, that those resources are limited."

In addition to opening financial assistance to all, the approved canonical change also codified similar treatment of all congregations with respect to convention representation and the calling of clergy.

In addition to the canonical change, convention also passed a revised resolution on hate crimes. At the insistence of representatives of the Youth Action Council, the resolution was brought to



Louis Ogle (left), Michael Hackett and Kathleen Comer are ordained as deacons during convention in the Diocese of Louisiana.

the delegates with the provision that the diocese itself act to prevent hate crimes instead of merely urging the government to pass legislation.

A budget of \$1.7 million was adopted.

New Congregations

Gathered under the theme "Proclaiming Christ: the Mission of the Church," delegates to the 165th convention of the **Diocese of Louisiana** Feb. 22-23 in Baton Rouge, heard updates about the diocesan capital campaign Grow The Vision.

The \$7.9 million campaign hopes to fund a chapel campus ministry for Southern University, New Orleans, and the University of New Orleans; start-up funds for three new congregations; improvements to the diocese's Solomon Episcopal Conference Center and the construction of a youth conference center at SECC.

Grow the Vision Steering Committee chair David Pitts reported to convention with accolades for the Rt. Rev. Charles E. Jenkins, Bishop of Louisiana, as "our coordinator of the diocese, our cheerleader, and our leader who pulls us together into one church. No one has worked harder than our bishop on this campaign," Mr. Pitts continued, "and we are happy to have the governor and Mrs. Foster as our honorary co-chairs."

Choral Evensong was held at Trinity Church, Baton Rouge, and featured the commencement of the first class of the diocesan School for Ministry in recent history. Bishop Jenk-

ins preached and the Rev. Ralph Howe officiated.

Saturday's business opened with music provided by a group of Sudanese refugees who worship at Holy Spirit, Baton Rouge. The men and women were dressed in the colorful prints of their homeland. Their music was accompanied by African drum and tambourine. Sudan missionary Slater Armstrong provided piano accompaniment.

At the convention Eucharist, three people were ordained to the diaconate: Kathleen Comer, Michael Hackett and Louis Ogle. Deacon Comer arranged for an ingathering of food staples during the service to be distributed to local food banks.

In other business, convention delegates passed a diocesan budget of \$1.3 million.

Ann Ball

Dreaming and Planning

Most discussion at **Central Florida's** diocesan convention Jan. 25-26 at a Melbourne hotel was not about whether to undertake a capital campaign, but how to spend the fruits of such a venture.

Convention delegates heard presentations on raising capital to build new churches and strengthen existing ones; rehabilitate Camp Wingmann; and expand Canterbury Retreat and Conference Center.

The possibility of even launching the proposed \$10 million capital campaign was far from a "done deal," Bishop John W. Howe told the convention. (Continued on page 26)

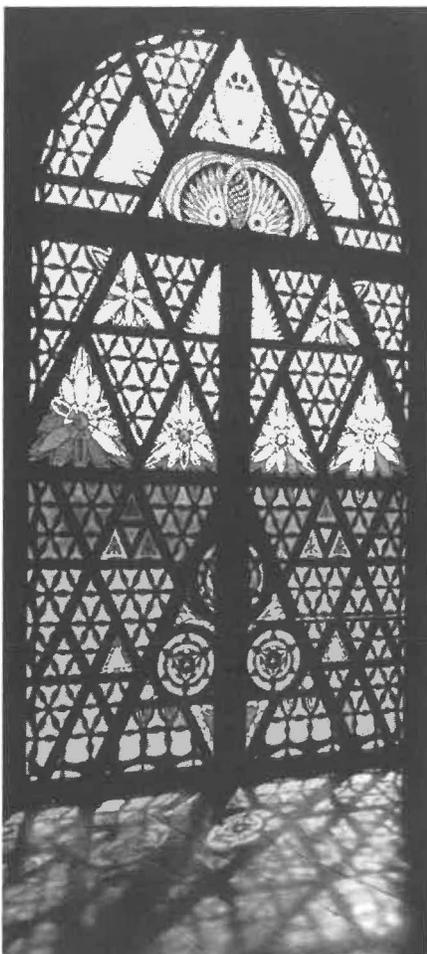
New Pipe Organ Spurs Cathedral's Revival

Like the mythical bird for which its host city is named, Trinity Cathedral in Phoenix, Ariz., appears to have risen from the ashes of a controversial 1985 renovation that closed the church for two years, exhausted most of the cathedral endowment, and helped contribute to a decline in membership from 3,000 to 80.

The ongoing revival began in 1997 when Trinity was given the opportunity to purchase a Schantz pipe organ for \$31,000, a bargain considering that new a similar instrument would cost more than \$500,000. Soon after the cathedral congregation committed itself to purchasing the organ, concerns began to surface about installing it. The 1985 renovation of the 1920 structure had used one-third of the original space to construct a chapel. The project played havoc with the original acoustics and many members felt it had also destroyed the architectural integrity of the worship area.

Plans called for what the cathedral website describes as a "blend of Arizona territorial and Spanish-colonial architecture styles in a quadrangle to form the cathedral close." As the organ problem was studied, it quickly became apparent that the interior should be restored to its original design, but with most of the endowment (along with an increase in diocesan assessments to prevent the cathedral from filing for bankruptcy) spent on the previous project, enthusiasm both within the congregation and among the larger diocesan community was initially lukewarm at best.

Credit for building a broad coalition of support for restoring the cathedral to its past dignity goes to the Very Rev. Rebecca McClain, dean since 1995. "Resurrection in the Desert," as the campaign was named, raised \$1.4 million and is helping contribute to the revival of a neighborhood that had suffered from urban flight in recent years. Dean McClain has also presided over a gradual recovery in membership which now approaches 375 households.



Trinity Cathedral, Phoenix, Ariz.

(clockwise from top right): the new organ was purchased for \$31,000; a wedding in the 1950s at Trinity, which was built in the 1920s; the nave; and the cathedral's great doors.

The newly renovated cathedral interior and organ were dedicated last October during diocesan convention, the first time in more than 20 years that the cathedral had been the site for the annual gathering.

"This restored cathedral is a great work that stands as a beacon of unselfishness to the rest of the Diocese of Arizona," said the Rt. Rev.

Robert R. Shahan, Bishop of Arizona, during his address. "The easy path would have been to stay the course and allow the task of witness and growth to pass us by. That did not happen. What I want you to know is that we stand in a place where no one has stood before. Just look at what has been done. Look at what has come of our dreams."

HOW TO PLAN a Choir Tour in Europe

By Clive Richardson

Most choir directors have dreamed of taking their choir on a performing tour to Europe. However, fears of whether the choir will be good enough, of the cost and of the intricate organization of the tour are, more often than not, enough to prevent even taking the first steps to turning the dream into a reality. So what is the reality? Would it be madness or the experience of a lifetime? What are the steps that a choir director should take and the potential pitfalls that he or she should avoid?

I have been involved with most aspects of making choir tours to Europe possible. I have visited with choir directors to discuss the idea, made arrangements for trips, and served as tour director. Nowadays, I run a tour company specializing in tours for choirs.

The first step is to be absolutely certain you want to take the choir on a tour to Europe. It is almost inevitable the

Nobody wants to be the one who messes up when the choir sings in a 900-year-old cathedral.

choir will want to go. Once you let the genie out of the bottle, you will have difficulty putting it back.

To begin, you need to have an idea of when and where you would like to travel. To a large extent, your group members will dictate when. But bear in mind that prices, particularly of flights, are considerably less expensive at off-peak times. Deciding where you travel to is perhaps most exciting. England is the most popular country to visit for a performing tour because of its fine choral tradition and its numerous old cathedrals with their great acoustics. Of course, it is of particular relevance to Episcopal Church choirs just as Italy is for Roman Catholic ones. Austria and Central Europe are also popular

because of their associations with Bach, Mozart, Strauss and other composers.

Once you have a rough idea of the time and place, the next step is to approach a tour operator. It is, theoretically, possible to organize everything yourself, but the amount of work involved is enormous and the savings probably minimal, as your buying power would be

small in comparison with that of a tour operator. A number of tour operators specialize in trips for American choirs wishing to tour in Europe. Is the focus of your tour to be your performances or the sightseeing? I am not going to risk legal action by mentioning names but there are a number of companies that are basically student tour operators who slot in a few concerts to the sightseeing program. Check what is included

so that you can compare like for like. Some quotes will include all of the evening meals; others may not. Some will include most of the cost of admission to sights,

whereas some will have blank days with expensive optional excursions. Based on the information you give them, tour directors will produce a suggested itinerary and venues together with a provisional quote. They will arrange the venues for your concerts and or services, the publicity for them, rehearsal times and other details. The best venues for your concerts can be booked up a year in advance, so ideally you should be planning your tour at least a year in advance with a view to sending deposits around nine months before departure.

Inevitably, a tour to Europe is not cheap and, unless you are lucky, there are likely to be members of the choir who find it difficult to afford the cost. If these happen to be your key people, the



choir may not function as well without them. Many tour operators will build a number of free spaces into the cost of your trip. As director and organizer you will more than likely deserve one yourself, but others could be given in whole or part to the members mentioned. As you can imagine, this may well be information that should be kept secret so as not to upset those not receiving help who feel they need it, too. If you are intending to organize fund-raising events, our advice is to be bold. Selling candy is not likely to raise significant amounts, although every little bit helps. We had one group who raised several thousand dollars with a silent auction.

Choir directors will find that, once the tour is definitely going ahead, attendance at rehearsals is more consistent and there is an increased sense of purpose in the group. Nobody wants to be the one who messes up when the choir sings in a 900-year-old cathedral. The overall standard of the choir will almost certainly improve.

A performing tour of Europe really bonds a group together. It is an opportunity for shared experiences, musical and spiritual growth, learning, exploring, fun and fellowship. The experience of a lifetime? — perhaps it would be madness not to do it. □

Clive Richardson runs a tour company in Surrey, England.

Survey Says . . .

Are church musicians satisfied with their work and pay, and are they optimistic about the future of church music? The Association of Anglican Musicians (AAM) undertook a survey of its members to find out.

By Marilyn Haskel

The Association of Anglican Musicians (AAM), with grants from the Lilly Endowment and the Anglican Musicians' Foundation, undertook a survey of its members to gather facts about compensation and benefits during 2000; to assess how satisfied and supported they felt in their work; and to determine what they thought about the future of church music and the profession of the church musician.

The results of the survey were reported in the November, 2001, issue of *The Journal of the Association of Anglican Musicians* by Jerome P. Reiter, professor of statistics at the University of California at Santa Barbara, Harvard graduate, and consultant for the U.S. Bureau of the Census since 1996. More than 60 percent of the membership responded to the survey, a high return which lends significant weight to the data gathered. Respondents were employed primarily in the Episcopal Church from one-quarter time to full time. The gender distribution was 72 percent men and 28 percent women, which reflects the ratio within the organization.

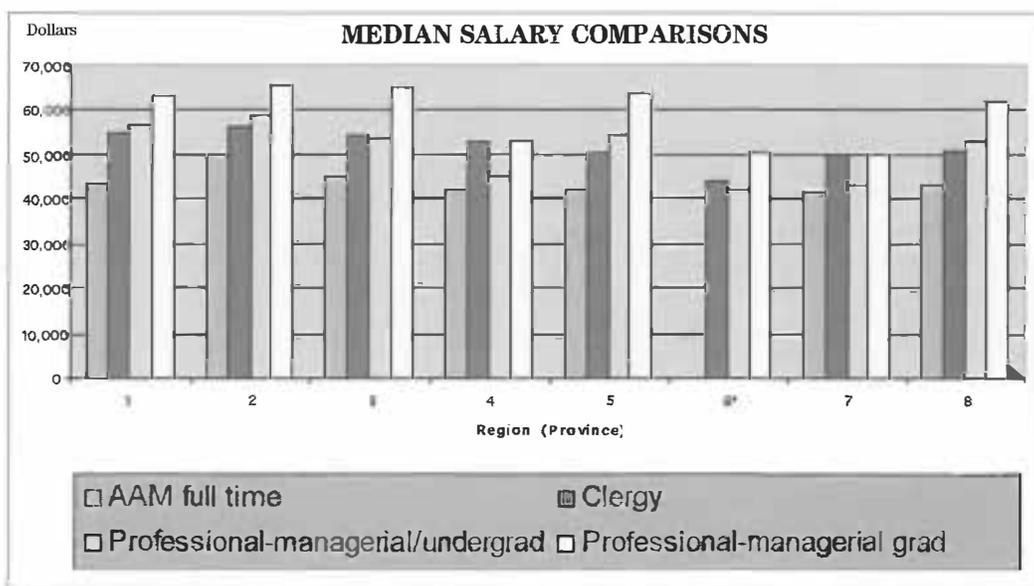
Those who responded are, for the most part, happy with their experiences working as church musicians. They feel

that the role of music in worship is understood by both clergy and parishioners, and they seem reasonably satisfied with their compensation when compared with other musicians in their areas. However, men believe they are fairly compensated more often than women do, and this is the only area where their opinions differed statistically. Small wonder; on average a female musician makes about \$1,900 less than a male musician with the same experience and education in a church with a similar budget in the same region of the country.

How do full-time AAM respondents

compare to full-time clergy in compensation? They have lower median salaries by 20 percent in most regions. Dale Adelman, president of AAM, wonders, "Should the national church's premier musicians, who are the church music profession's equivalent to bishops or deans or cardinal rectors, be earning salaries that barely compare to those of an average parish priest?"

Although 75 percent of the musicians who responded are considered to be employed half-time or more, only 59 percent have a pension or retirement plan. General Convention man-



The clergy, professional, and managerial salary figures in this chart for comparison with AAM salaries are taken from *The 2000 Clergy Compensation Report*, published in August 2001 by the Church Pension Fund. *The compensation of AAM respondents in Region 6 are not reported because there were too few respondents in that region.

dated that all lay employees working half-time or more must be included in a pension or retirement plan. Why is this discrepancy allowed to continue?

Church musicians consider themselves to have a religious vocation, that of pastor to parishioners under their care. Nevertheless, they are not very optimistic about the future of church music. This is true particularly for those who work part time. They say that the greatest challenge currently is negotiating the growing diversity of liturgical music styles. While most believe that it is reasonable for the church to expect them to be respectful of "popular" styles of church music, nearly as many believe that they should not be expected to be skilled in these styles. President Adelman

makes this comparison: "However satisfying a Big Mac might be on occasion, no reasonable person would hire a highly trained chef and then expect him or her to be happy serving a continuous diet of mass-produced fast food."

Mr. Adelman also says that with the availability of an enormous variety of musical resources in songs and hymnody as well as in anthems and choral service repertoire, the church musician is expected to be able to produce excellent results in many styles and periods of music. This expectation to be "jack of all trades and master of none" is a source of frustration to

musicians and is only exacerbated by parishioners who take exception with the music chosen.

The general level of satisfaction indicated by the survey may say more about members of AAM and the kinds of parishes they choose to serve than the Episcopal Church in general. The organization sees itself as seeking to maintain high standards in liturgical and musical professionalism, and perhaps one could assume that its members work where these standards are appreciated. AAM sees a trend in clergy openings in parishes that have historically valued quality music-making being filled by what Mr. Adelman calls "musically under-exposed priests who are in no informed position whatsoever to exercise their canonical responsibility for the oversight of liturgical music."

Few musicians in this survey feel that the church helps them maintain their spiritual lives. Further, only one-third of them were offered financial assistance to attend the AAM conference, an event comparable to a clergy conference, offering opportunities to share ideas and recharge spiritually. This isolation from collegial support could be a reason for the lack of optimism about the future.

In a letter to the membership, President Adelman wrote, "The real significance of the survey will lie less in the data itself than it will in what we do with it, both in our spheres of personal influence and as an association of lay professionals and clergy." To that end, task forces have been established to review the compensation guidelines of AAM and to consider how the organization can encourage and enable seminarians and priests to oversee the gift of music in parishes. □

Marilyn Haskel is the publicist for the Association of Anglican Musicians.

O. B. E.

ORGAN BENCH EXCHANGE



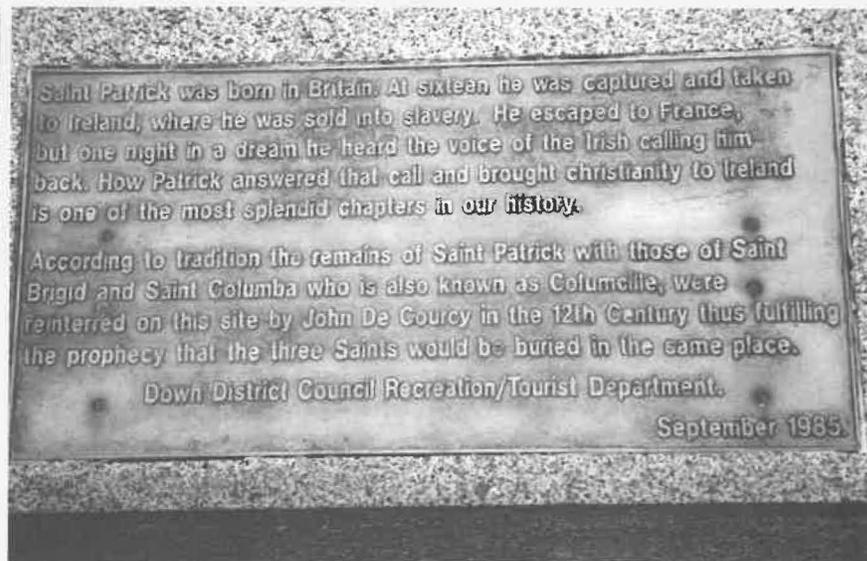
George Bayley at the console, Down Cathedral, Downpatrick, Northern Ireland.

By George Bayley

From the last week of June to the end of July, Alastair Chisholm and I will exchange organ benches. Alastair is organist and choirmaster of Scotland's Cathedral of the Isles in Millport, on the Island of Cumbrae, and a widely known and respected teacher, church musician and choral conductor. I am organist and choirmaster of historic St. Peter's Episcopal Church in Lewes, Del.

The idea of an "organ bench exchange" was born in January 1994, when the late Denis Osborne of Newquay, Cornwall, and I met at the "Church Music Explosion" in Fort Lauderdale, Fla. Duties of a swap normally include the playing of Sunday morning and evening services with choir as well as choir rehearsals on Sunday mornings, occasional weddings, and funerals. Because summer duties are lighter, there is time to travel about the countryside, attend professional development workshops, or go on concert tour. Arrangements include the exchange of housing and automobiles in addition to the job.

The Cathedral of the Isles, designed by the famous Victorian architect William Butterfield, is one of two Episcopal cathedrals in the combined Diocese of Argyll and the Isles. Last November, the Diocese of Delaware and the Diocese of



Argyll and the Isles signed a companion diocese agreement in St. John's Cathedral, Wilmington, Del. So I will represent not only St. Peter's of Lewes, but also the Diocese of Delaware in its first year of companionship with the Scottish diocese.

My first exchange occurred in 1996 with the late Denis Osborne, organist and choirmaster of the Church of St. Michael the Archangel in Newquay, Cornwall. Three years earlier, the church had burned as a result of arson. Because reconstruction had not been completed, services were being held in the church hall with piano as the only accompanying instrument for choir and congregation.

The second exchange, in 1997, was with the late Richard Galloway, of the Church of the Holy Rood.

And 1998 was the year in which the C. S. Lewis Centenary Group of Northern Ireland sponsored a series of C. S. Lewis memorial organ recitals which I gave in Christ Church Cathedral, Dublin;

These exchanges have resulted in lasting friendships and have provided the opportunity to become part of a community.

Hollywood Parish Church; Belfast Cathedral; St. Paul's Cathedral in London; and finally in Trinity Episcopal Church, Tulsa, Okla., on the 100th anniversary of Lewis's birth.

In 1999 I returned to Scotland to exchange with John Walker of Dunkeld Cathedral. The cathedral, positioned by a beautiful grove on the banks of the River Tay, is highlighted by the scenic backdrop of Scottish Highlands. This has been a religious site for more than 1,400 years when Celtic missionaries erected a wattle monastery. The present building, built between 1260 and 1501, has suffered the ravages of the reformation and the Jacobite war when much of Dunkeld was devastated by fire. Its latest restoration was nearly 100 years ago when the choir was returned as much as possible to its original appearance. The nave remains roofless.

In 2000, I returned to Northern Ireland to exchange with Michael McCracken, organist and choirmaster of Down Cathedral in Downpatrick. Down Cathedral houses a magnificent

three-manual Harrison and Harrison organ containing historic pipework from a 19th-century organ by William Telford of Dublin. It is said that Saints Patrick, Columcille, and Bridget are all buried in the cathedral grounds. Cathedral Hill in Down has been a focus of Christian worship for almost as long as Christianity has been in Ireland.

That summer I also played an early service at nearby Saul Church, which was built in 1932 by the Church of Ireland to commemorate the 1,500th anniversary of St. Patrick's arrival. It is located on the site where St. Patrick is said to have held his first services in Ireland. The site also contains the ruins of a 12th-century church and an ancient cemetery claiming the remains of Saints Patrick, Brigid and Columcille.

I returned to Northern Ireland in 2001, this time to exchange with Stephen Shaw, organist and choirmaster of St. Mark's Church in Newtownards, a city about 10 miles east of Belfast. The morning and evening services were well attended and the parish choir sang for both services. I was told that the Sunday morning services from September through June are so well attended, it is difficult to find a seat.

In spite of the very hot weather last August, Stephen and his family enjoyed their first visit to America so much they have arranged for another exchange, with St. Peter's in Lewes, for 2003.

These exchanges have resulted in lasting friendships and have provided the opportunity to become part of a community. My wife, Libby, joins me and shares in the adventures by singing in the exchange church choirs and turning pages for organ recitals.

Just having the opportunity to play so many different and beautiful organs would be reason enough to do the exchanges. All it takes to get started is one contact in another country.

George Bayley is organist/choirmaster of St. Peter's Church, Lewes, Del.

The resting place of Celtic saints, Down Cathedral grounds.

The 'Other' Gospel

Ever since I became old enough to know who the apostles were, I have been fascinated by Thomas. Perhaps it was the doubt he expressed when he needed proof of the resurrection of Jesus. Or maybe it was the extraordinary faith he showed once he had that proof. I've always wanted to know more about him. After reading various biographical sketches through the years, I learned of *The Gospel of Thomas*. I obtained a copy and used it as my Lenten reading this year.

The story of the discovery of *The Gospel of Thomas* is as fascinating as its contents. Found in Egypt as a papyrus document in 1945, it wasn't made generally known until about 1959. Written in Greek, it is now kept in a museum in Cairo.

The major difference between *The Gospel of Thomas* and the scriptural gospels is its style. Unlike the historical narratives of the New Testament, this one consists of a series of the say-

ings begin with "Jesus said." That is not repeated here in order to avoid redundancy:

If a blind man leads a blind man, both of them will fall into a ditch. (No. 34)

Why did you come out to the country? Was it to see a reed shaken by the wind? Or to see a man clothed in fine garments like your kings and great ones? They are clothed with fine raiment and they do not know the truth. (No. 78)

The disciples said to Jesus, "We know you will go away from us. Who will be our leader?" Jesus said, "Wherever you go, go to James the Just; heaven and earth came into being for him." (No. 12)

There are sayings where it is hard to envision Jesus as the Good Shepherd or the Prince of Peace:

Damn the Pharisees, for they resemble a dog lying in a oxen manger; for he neither eats nor lets the oxen eat. (No. 102).

There are remarks which closely resemble the New Testament:

I shall destroy this house and no one will be able to build it again. (No. 71)

And there are sayings which require persons with far greater wisdom than I to interpret:

Blessed is the lion that the man shall eat, so that the lion will become human. Cursed is the man whom the lion shall eat, and the lion will become human. (No. 11)

Someone with some ambition, some time or no life could read *The Gospel of Thomas* in an evening. I wouldn't want to, for I have rarely encountered a book

which makes me think, and demands time for meditation, as does this one. Without setting out to do so, I found myself reading one of the sayings, then closing the book and giving thought to what I'd read. Those thoughts ranged from incredulity to praise.

Some scholars aren't convinced that the author Thomas is the same doubting Thomas we hear in this week's gospel. I'd like to think they're one and the same. I'm still fascinated enough by him to search out another apocryphal work, the lengthy *Acts of Thomas*. That one can wait awhile.

David Kalvelage, executive editor

Quote of the Week

The Very Rev. Peter Eaton, speaking through clouds of incense at the conclusion of the service of installation as dean of St. John's Cathedral, Denver: "I do love to smell my religion."

Did You Know...

Church of the Incarnation, Santa Rosa, Calif., was used as a morgue following the earthquake of 1906.



The Incredulity of St. Thomas by Guercino (1591-1666)

ings of Jesus. There are 114 in all, some of them closely resembling the gospels of the Bible, and others vastly different. More than half of the sayings of Jesus in the Thomas gospel also appear in the synoptic gospels, but very few also appear in John.

After reading even a few of the sayings, one is struck by the fact that Jesus sounds like a philosopher. He is presented as a teacher, sounding like a radical, sharing his wisdom with people about their lives. He provides advice, and urges people to pursue what ought to be the important matters of their lives.

Some samples are in order. Most of the say-

Bishops' Agreement Is a Step for Reconciliation

At its meeting in Vermont last fall, the House of Bishops published a widely criticized document titled "Waging Reconciliation." While it specifically addressed the tragic events of Sept. 11, the statement went beyond the terrorist attacks, speaking to the church more subtly on other matters. The matter of reconciliation surfaced again when the bishops gathered last month at Camp Allen, Texas [TLC, March 31]. Meeting in a retreat format as has been the routine for the spring gathering in recent years, reconciliation was the theme, with bishops studying different elements of the topic.

Of particular interest was the matter of sustained pastoral care, particularly to those members of the church who find themselves at odds with their bishops over various theologi-

The bishops' willingness to affirm sustained pastoral care in a difficult time for the church is to be commended.

cal matters. It is encouraging to note that in the spirit of reconciliation, bishops seemed serious enough about the issue to develop an agreement titled "Covenant on Episcopal Pastoral Care." The brief document does not address alternate episcopal oversight in enough detail to please most traditionalists, but it does seem to keep reconciliation in mind when it encourages "the full restoration of the relationship between the congregation and their bishop."

The covenant claims the Constitution and Canons of the Episcopal Church are sufficient "for dealing with questions

of episcopal oversight, supplemental episcopal pastoral care, and disputes that may arise between the bishop and a congregation." That conclusion certainly is open to question, particularly considering the inhibitions, suspensions and removals of traditionalist clergy by some bishops. It is hopeful to read in the covenant that the matter of supplemental episcopal pastoral care "shall be under the direction of the bishop of the diocese, who shall invite the visitor and remain in pastoral contact with the congregation."

It would appear that the covenant is a response in part to an interesting document drawn up by a group of bishops before the Texas meeting called "An Appeal for the Preservation of Godly Union." The appeal urges members of the House of Bishops to take "significant and urgent action at this meeting" in order to avoid loss, lawlessness, litigation and intervention. Signed by 20 bishops, it urged the House of Bishops "not to leave this gathering without an agreement about a meaningful and workable form of sustained pastoral care — protecting the sensibilities, integrity and place of those whose 'traditional orthodox faith' renders them unable to accept the innovations of the past three decades."

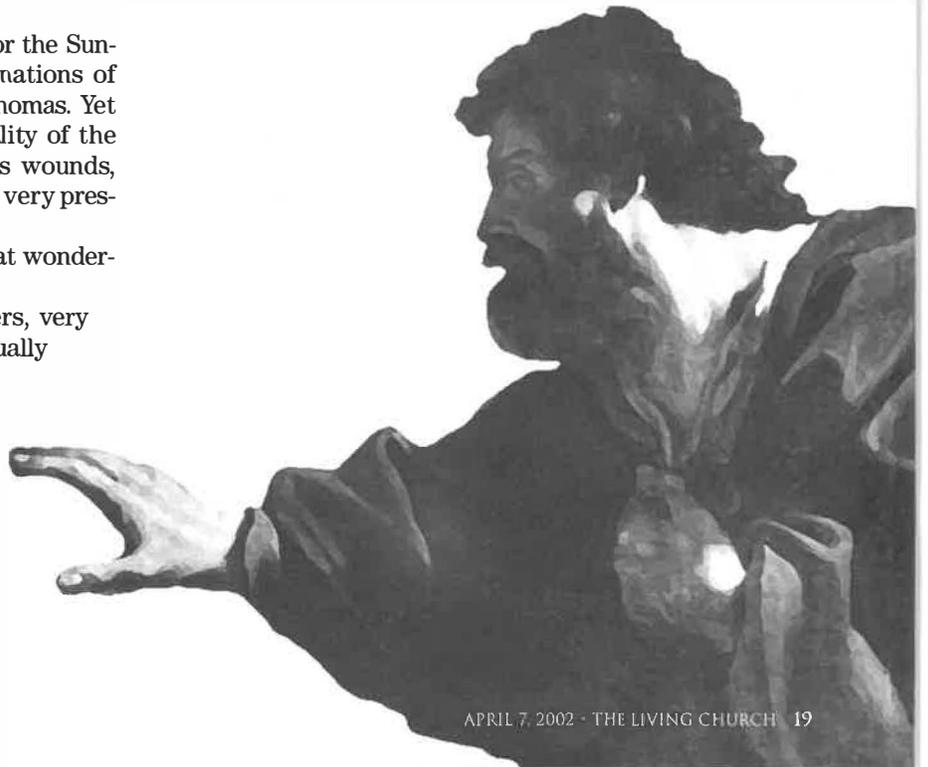
The bishops seem to be serious about reconciliation in their adoption of the covenant. Their willingness to affirm sustained pastoral care in a difficult time for the church is to be commended. While there are still issues to be resolved, their action is an encouraging, albeit temporary, start.

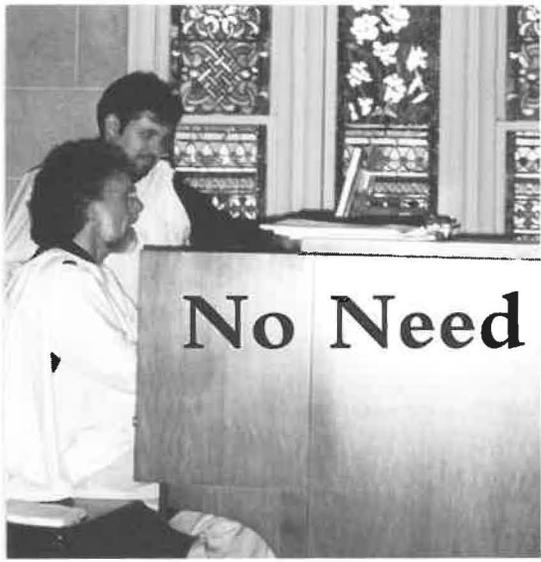
From Doubt to Faith

There is a certain irony to have the gospel for the Sunday devoted to Thomas. After the joyful affirmations of faith on Easter Day, we hear of the doubts of Thomas. Yet his story is an effective illustration of the reality of the resurrection. Jesus invites Thomas to touch his wounds, demonstrating the resurrection of the body. The very presence of Jesus attests to everlasting life.

Having seen for himself, Thomas exclaims that wonderful statement of faith, "My Lord and my God."

It is more difficult for us, for we are doubters, very much like Thomas. Unlike him, we cannot actually see Jesus to have proof of his resurrection. We will have to rely on other evidence and other experiences of the power and presence of our risen Lord. Hopefully, the good news of the resurrection will be proclaimed with vigor from our pulpits during this season. May that good news strengthen our faith and help us to overcome our doubts.





Left: Scott Bennet, Grace Church, Charleston, S.C.
Below (l to r): The choir of Grace Church, Charleston; David Fink and choir of Trinity Cathedral, Sacramento, Calif., at Norwich Cathedral; Bob Powell, Christ Church, Pensacola, Fla.

VIEWPOINT

No Need for Modest Minimums

If the statistics for such musicians — often considered with the clergy as “professional staff” — are so poor, how much worse must they be for parish secretaries, sextons, and other “non-professional” staff?

By Nigel Renton

To quote from the summary of the Association of Anglican Musicians' Millennium Survey (see p. 15):

The General Convention of The Episcopal Church mandated that all lay employees working half-time or more must be included in a pension or retirement plan. Although 75 percent of the musicians who responded are considered to be employed half-time or more, only 59 percent have a pension or retirement plan. Why is this discrepancy allowed to continue?

If the statistics for such musicians — often considered with the clergy as “professional staff” — are so poor, how much worse must they be for parish secretaries, sextons, and other “non-professional” staff?

One can identify several causes. First, although the intent is that General Convention deputies return to their dioceses and follow through on convention decisions, this doesn't always happen. Sometimes the deputies from a particular diocese, and often their bishop, have opposed the decision, and have no energy to communicate it to others. It may be many months until the next diocesan convention, which may or may not offer a forum for a General Convention report. The diocesan newspaper (if one exists) may concentrate on local matters. And not all dioceses enjoy the luxuries of a website or a “chat room.”

Next, there's a dislike of “rules” of any sort. One may call this “creeping Congregationalism,” or identify this with the increasing influence of “Gen-

X” and other “post-Boomers.” Whatever the cause, the evidence is clear:

Increasing numbers of churchgoers ignore rubrics, mandatory resolutions, and even canons.

There are many who will tell you that a General Convention resolution “is not binding,” however strongly and clearly worded.

Then there is the budget problem. Harried treasurers are hard pressed to pay a priest and maintain the fabric of parish buildings. “There's no money in the budget for lay pensions” is the inadequate response.

For those in “career path” jobs, such as working at the Episcopal Church Center or in academic work at a seminary, there is normally no problem. They are covered, together with a

ing her 20 cents an hour more than we were offering. She needs the money now. Her husband has a pension, and they both have Social Security.” This and all other excuses are understandable, but invalid. It was not our intent to allow “exceptions” to the mandate.

What can we do about it? As individuals, we can lobby for proper treatment for all lay employees covered by the resolution. I hope that the 2003 General Convention will also pass a simple canon, making it mandatory to pay such pension/retirement fund contributions “as General Convention may from time to time specify,” or words to that effect. There would be no need for the modest minimums and other details in the resolution to be in canonical form. But a canon would



As individuals, we can lobby for proper treatment for all lay employees covered by the resolution.

large proportion of members of National Network of Lay Professionals (NNLP) organization. No, it is those with least power who are being exploited and whose entitlements are often ignored.

Can we cure this cancer in the treatment of our workers? Probably not entirely. It may well remain a hidden shame to most parishioners. Vestries will tell us that “Mary waived the pension requirement, and so we are pay-

give a bishop a little more authority to see that the current injustice to so many musicians and other lay employees is lessened, if not eliminated. That's a worthy cause. I hope others will support me in endeavoring to seek passage of such a minor addition to the canons. □

Nigel Renton is a deputy to General Convention from the Diocese of California.

It's Ministry

In his Viewpoint article "Church Work or Housework?" [TLC, March 17] the Rev. Donald Hill has portrayed the caring for God's house as a worthless effort not worth doing by folks who have more important things to do with their time. I beg to differ.

Acts of love and caring expressed through the work of Altar Guild, buildings upkeep and fund raising activities are ministries. These people minister in subtle ways to the parishioners.

Good stewardship of the facilities and the attention given to preparing for worship are expressions of love and caring as much as outreach, evangelism, and social work, and those who are called to do these things do not consider the work "drudgery." Who knows how many people are attracted initially to our churches by the beauty of the surroundings and then stay because of the friendliness and warmth of the people? The first thing visitors see is the church itself. They won't stay if the furnace isn't working in the middle of winter, and they won't stay if the water is off in the wash-

rooms. Unfortunately, the folks whom Fr. Hill characterizes as too busy, too committed to "more worthy endeavors," or who see themselves as too important to waste time on such things, never give a thought to how the church buildings are made ready for services, and made ready to welcome newcomers and guests by attention to detail. Who sees to the stewardship of these things? People who feel called by God to care for his churches, that's who!

Many things upset me in the Viewpoint article, "Church Work or Housework?". For starters, the author belittled the ministries of hundreds of women in the church during the past 2,000 years. In those thankfully long-ago days when only men were priests, they needed the women to tend to the "house" and needs of the "family," but the house was the church and the family was the congregation. Those volunteers do an act of ministry — something in the name of the Lord that serves or builds up his body, the church?

Groups gather to fix things up around the church. What an opportunity for fellowship and evangelism. Folks work together in the kitchen and they get to know each other. Young persons can learn responsibility of keeping up a place.

A case in point: More than a year ago, the Diocesan House next to St. Mary's Cathedral in Memphis, Tenn., was severely damaged by fire. Members of the cathedral rushed to the scene to watch, and then to carry items removed from the building by the firemen into the cathedral

only a few feet away. The next morning, more parishioners were there to continue to carry salvaged items into the church, to wipe water and ash from furniture, equipment and artwork. Some people brought refreshments. The next day, about 75 people cleaned and dusted and helped to get the smell of smoke out of the building. This wasn't ministry? This was witness to the entire community of what faith can mean to people.

If Fr. Hill meant that we should not be just taking care of ourselves and our own needs, he is correct. "Reaching out, in serving ministry..." yes indeed we should. But we can never "hire out" all the ministry that is being done while that "church work" is going on.



Anne Pringle
Freeland, Wash.

Anne Boykin
Memphis, Tenn.

Good Analysis

David Bickel's thoughtful article "Workable Unity" [TLC, March 10] probably should be titled "Unworkable Disunity." His excellent analysis and discussion of

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the causes of disunity, chief among which is the invention of new theologies by bishops acting on their own without reference to well-considered General Convention actions, is unfortunately not matched by his proposal to institutionalize disunity by pretending that alternative oversight will somehow create "unity." One almost suspects he was writing tongue in cheek.

His analysis of the current situation could well be extended by exploring the theological (as opposed to political) legitimacy of determining theological outcomes by synods or conventions of any so-called "autonomous" national Anglican churches acting alone. Mr. Bickel notes that there exist "doctrinal con-



traditions depending on where a person resides." How right he is. But that would still be the case even if the Episcopal Church's General Convention voted 100 percent on some issues if that issue were not somehow addressed by the Anglican Communion as a whole.

Mr. Bickel rightly refers to Lambeth Conference resolutions representing the views of the entire Anglican world which were assiduously ignored by U.S. bishops. Does the Holy Spirit need a passport with a visa from the Episcopal Church to enter the United States? How can it be that each Anglican church can determine independently its own fundamental theology without reference to other Anglicans? The answer can be "only through unworkable disunity." An interesting way to run a worldwide Communion in an age of instant communications and one-day travel to any place on earth.

*Sheridan C. Biggs
Quaker Street, N.Y.*

A Different Group

In an otherwise very fine letter, Odessa Elliot [TLC, March 17] makes one small mistake, attributing the name "Palaestina" to the early Byzantine era (4th to early 7th C). In fact, it was the name imposed on the Holy Land by the Romans after suppression of the two great Jewish revolts, (66-70 AD; 132-135 AD) simply to humiliate the Jews by naming the land for the Philistines, their once powerful ancient rival and oppressor.

I know some Israelis who were born in the land before 1948 whose birth certificates read: "Nationality: Palestinian." Ms. Elliott is right to point out the British Mandate's legal fiction here. Many so-called "Palestinians" descend from people the Turks moved in there, from as far as Morocco, less than 200 years ago to populate the district when a first trickle of European Jews began to arrive.

The Christian Arabs are a different

group altogether: It is they who have the best "historic" claim, having lived there for centuries. It is these whom the Muslims have terrorized and forced out first and foremost.

Peace will only come to the Middle East through the conversion of Muslims to Christ. That will be very costly in Christian martyrs. From years of study, I am convinced that Muslims worship "*al-Lah*," "the god," the one St. Paul identified as "the god of this world" (2 Cor. 4:4), whose crafty deception has held billions in spiritual darkness over the centuries. "*Al-Lah*" has only made a pretense of being the God of Abraham (cf. 2 Cor. 11:14); his character is profoundly different; he is not "the same God."

*(The Rev.) Christopher P. Kelley, SSC
Lansing, Mich.*

More, Not Less

It troubles me to hear the Presiding Bishop quoted as saying that in the reorganizing of ethnic ministry at our national headquarters, "as part of a 'strategic thinking process' ... ministry should be focused ... less on advocacy."

In the second chapter of the first letter of John, we are reminded: "...we have an advocate with the Father, Jesus Christ the righteous..." (1 John 2:1,2).

Lest we forget, may I respectfully remind fellow Episcopalians that Jesus, born in the Middle East, must surely have had some pigmentation that was darker than many northern Europeans.

Role models in our society speak more loudly than much rhetoric. In the halls of the Episcopal Church Center, people who have direct cultural background symmetry with their God-given features and hue are more approachable by ethnic and minority persons. They readily provide access to "headquarters" in matters that may not even be in their direct purview. They are the means of "networking" for people out of the mainstream.

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then ethnic "advocacy" needs to be more "in" than "out." Please, we need congregational development and clergy recruitment, with more, not less advocacy.

*(The Rev.) Timothy M. Nakayama
Seattle, Wash.*

The Right Place

I am a relative newcomer to the Episcopal Church, a convert from the Baptist faith whom God blessed by pairing him with a "cradle" Episcopalian. Slowly, not quite kicking and screaming, I began to appreciate the rich liturgical tradition that forms the fabric of the church. Soon the change took hold, and I was reading everything I could get my hands on and talking to anyone who would listen.

One thing I could not help noticing, however, was the rigid quality that seemed to be a necessary element of the service. Granted, we are members of a large cathedral parish that adheres to historical practices. As much as I

loved this type of service, I could not help but compare this experience to my Baptist upbringing. I was by extension, assuming that what I observed as "Episcopal" worship extended to all Episcopal worship. At this point, I think God wanted to shed some light on my understanding.

My wife and I were asked by our youth minister to attend a youth conference at Kanuga. All told, 250 teenagers, as well as some 50 staff, descended on



Before I knew it, not one human foot was in contact with the chapel floor.

Kanuga for five days of fellowship, culminating with a New Year's Eve celebration of the Eucharist. I had observed some tepid worship and thinly veiled irritation by the young people. At the final Eucharist, the beautiful wooden

chapel was filled to capacity. The liturgy was bare-boned, but the Spirit was definitely in that place. In a crescendo of heat that perfectly balanced the frigid temperatures outside, the service progressed. The sacrament was administered, and the music grew louder. Before I knew it, not one human foot was in contact with the chapel floor. "Lord, I want to go with you" was in its seventh round, and every body in the place was in movement. Youth and adults alike were standing in the pews, clapping, singing, hopping and hugging. I could not believe I was standing in an Episcopal church. God made it clear to me that night that I was in the right place, a tradition that embraces all types and styles of worship. I am just thankful that the pews didn't break under our enthusiasm.

*Kenneth Inman
Columbia, S.C.*

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BOOKS

From Psalm to Symphony

A History of Music in New England
By Nicholas E. Tawa.

Northeastern University Press, 2001. Pp. 466.
\$35. ISBN 1-55553-491-0.

The focus of Prof. Tawa's readable work is musical activity centered in, but not restricted to, Boston and its environs. It is regional only in the sense that a discussion of activities in late 18th-century Philadelphia is "regional." Moreover, although his concern is primarily with classical music, which includes sacred music such as masses and service music written by John Knowles Paine and Amy Beach, it is appropriate to say that he is writing about a creative energy which has had a continuing influence in the cultural life of our country. For this reason, his book will appeal to those who share his stated interests as well as to anyone wanting to explore what music signifies within a culture, specifically American culture.

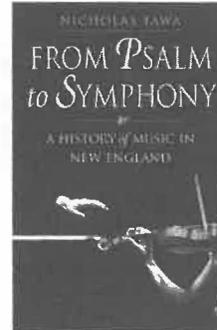
Tawa presents a chronological narrative built upon five components: music publication, the manufacture and improvement of musical instruments, music education, amateur and professional performing organizations, and the work of men and women composers.

Beginning, as one might expect, with Puritan music in and out of church, Tawa relates it to music in England and to that of other colonies. There are also matters of music transmitted orally and in print, of making instruments, of composing an indigenous music and training people to perform it. Succeeding chapters deal with figures one would expect in the 19th century: Paine, Chadwick, Parker, Foote, MacDowell, Beach and Ives. Five chapters consider music of the 20th century, and in a final chapter, the author shares his observations about music at the turn of the millennium and his anticipations for the future.

Without denying anything to other regional cultures, Tawa believes that New England identity, both in national myth and in reality, is closely allied with "the life of the mind and the search of the spirit," sharing impulses akin to those that energized Transcen-

dentals, Abolitionists and others concerned with issues of social welfare.

Tawa makes an appeal, which, I believe, is also applicable to the church. In the face of declining music education and the dilution of classical music to "easy listening," not to mention preferential spending for sports



[The author] urges a reclaiming of our vanishing heritage in response to many who are searching for the "feeling side of humanity."

over museums and the creation and presentation of art, he urges a reclaiming of our vanishing heritage in response to many who are searching once again for beauty and the "feeling side of humanity."

(The Rev.) Robert Carroll Walters
Worcester, Mass.

My Life in Music and Other Pastimes

By Franklin S. Miller
Lifestyles Press. Pp. 343. \$18.50. paper.
ISBN 1-58320-026-6

This autobiography is the work of a genial man who has devoted his life to music as an educator. Moreover, the author's generosity of spirit is demonstrated by his contribution of the proceeds of his book to the music department of Augustana College. Beginning with his birth in Sioux Falls, S. D., in 1926, Miller provides a chronology of events in his life: naval duty during World War II, marriage and family, positions he has held at various educational institutions in the Midwest, and his joy in learning to dance. As he acknowledges, this book will be of value mainly to his family and close friends.

This reviewer, also a musician, would have appreciated more of the author's insights such as those he does share in the last chapter.

(The Rev.) Robert Walters
Worcester, Mass.

Evensong

I. Before the Music

Gathered, not speaking, we share
An un-breathed prayer.
Breathing in
Soft wood, pearl stone,
Grey-blue rose light
High, echo-less vault
Suspended, still, awaiting
Still unsounded song.

II. Procession

Someone sees them coming, stands.
We rise together, watch
Growing children, white robed,
young faces shining
In disciplined pairs,
Following a cross.

As if
A symbol so compromised
Could still bear promise,
Still draw together
A people, for a song
As if . . .

III. Inside the Music

The choirmaster raises his arms
and smiles.
The choir beams back,
As if there really were
An unheard love song,
Singing all the time
As if
These voices, in this moment,
could give
Body to that song, as if
A window opened,
and we all heard it clearly.
As if, inside the singing
washed in children's voices
We could entrust ourselves
to the soaring melody
As if it could carry us
like a gentle current
or a gathering wave

All the way in
to Yes to Amen.

Kathleen Henderson Staudt

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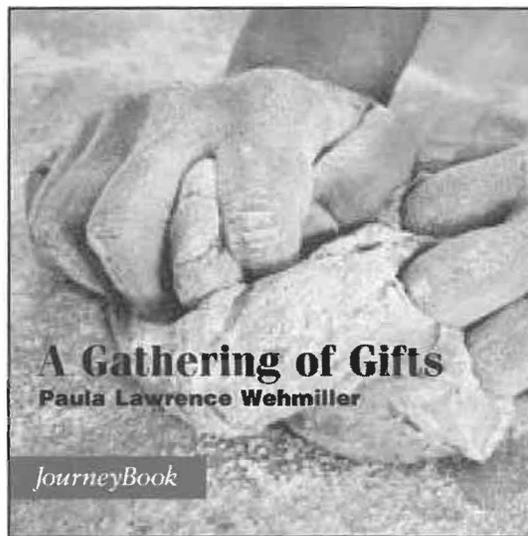
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(Central Florida - from page 12)

tion. But informal discussions after the presentations and the bishop's address centered on how best to allocate the expected capital. Few questioned how realistic the \$10 million goal would be.

The bishop said enthusiasm for the dream is encouraging, and an individual already has given \$25,000, but it's important at this stage for the diocese not to get ahead of itself. Bishop Howe and others noted that for the campaign to work, it must be owned and implemented by everyone. Discerning whether to proceed further at several critical junctures is crucial for success.

The \$2.2 million budget adopted reflects a net decrease of about \$31,000 from fiscal year 2001.

The diocese will continue to respect the wishes of parishes that restrict their giving to programs of the national church. For those parishes, half of their giving will go to the companion Diocese of Honduras and the other half will be divided equally among the South American Missionary Society, the North American Missionary Society and Anglican Frontier Missions.

Joe Thoma

BRIEFLY...

A recent study by the Barna Research Group suggests that clergy are at a **higher risk of being fired** than the notoriously unstable position of head coach in the National Football League. The results were summarized in *USA Today* newspaper. Barna, which analyzes trends in American culture and the Christian faith, found that within the past 20 years the average clergy tenure at a parish has declined from seven years to five.

Alexy II, Orthodox Patriarch of Moscow and All Russia, said a recent announcement that the Roman Catholic Church intends to establish four dioceses in Russia undermines prospects for better relations between the two churches. He said the decision establishes parallel institutions and reveals an intention to proselytize the local population.

PEOPLE & PLACES

Appointments

The Rev. **Norman Aguilar** is vicar of Cristo Rey, Choloma; add. Apartado Postal 586, San Pedro Sula, Honduras.

Gerardo Alonzo is lay vicar of Santa Maria de los Angeles, Tegucigalpa; add. Apartado Postal 15023, Col. Kennedy, Tegucigalpa, Honduras.

The Rev. Canon **Hannah Anderson** is canon for congregational development in the Diocese of New York, 1047 Amsterdam Ave., New York, NY 10025.

The Ven. **Elaine Bellis** is archdeacon of the Diocese of Chicago, 65 E. Huron St., Chicago, IL 60611.

The Rev. **Jane Brock** is vicar of Trinity, PO Box 821, Fuquay-Varina, NC 27526.

Dall W. Forsythe is chief administrative officer of the Diocese of New York, 1047 Amsterdam Ave., New York, NY 10025.

The Rev. **Jerry Keucher** is controller of the Diocese of New York, 1047 Amsterdam Ave., New York, NY 10047.

The Rev. **William E. Maddox III** is rector of St. Titus', 400 Moline St., Durham, NC 27707.

The Rev. **Heather McCain** is vicar of Holy Spirit, 3910 Yanceyville St., Greensboro, NC 27405.

The Rev. **Glenworth Miles** is rector of St. George's, 800 Marcy Ave., Brooklyn, NY 11216.

The Rev. **Peregrine Murphy** is priest-in-charge of San Andres, 22 Post St., Yonkers, NY 10705.

The Rev. **Richard Osborne** is vicar of St. Mary's, PO Box 883, Lovington, NM 88260.

The Rev. **Ann Richards** is deacon at St. Martin in-the-Fields, 233 S Pearson Ln., Keller, TX 76244-0524.

Ordinations

Deacons

Louisiana — **Kathy Comer, Michael Hackett, Stephen Hood, Mary Emma Koppel, Amy Dafler Meaux, Louis Ogle, Tom Papazoglakis, Maggie Zeller.**

North Carolina — **Tedra Hussey-Bynes, St. Stephen's, 140 College St., Oxford, NC 27565, and St. Cyprian's, Oxford.**

Priests

Connecticut — **Horace S. Johnson, curate, Trinity, 120 Sigourney St., Hartford, CT 06105.**

El Camino Real — **Elizabeth Ellis-Hardy.**

Louisiana — **Jean Meade.**

Northern Indiana — **Ted Neidlinger.**

Rio Grande — **Gary James.**

Western Michigan — **Gregory B.F. Brown, rector of Trinity, PO Box 116, Grand Ledge, MI 48837.**

Resignations

The Rev. **Lottie Cochran**, as assistant at Christ and St. Luke's, Norfolk, VA.

The Rev. **Gale H. Cooper**, as assistant at St. John's, Charlotte, NC.

(Continued on next page)

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Ancient chant resonates among the shadowy gothic arches of Christ Church at Compline, the last of the eight canonical hours sung in the monastic tradition of the Middle Ages. Flickering candlelight, the sweet fragrance of incense, and the rise and fall of plainsong and polyphony draw people of all beliefs, or of none, and join them one to another. Music of Sheppard, Mouton, Tallis, Blietheman, Mundy, Lassus, Dufay coupled with plainsong and Gregorian chant.

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PEOPLE & PLACES

(Resignations - from previous page)

The Rev. **Barbara Crafton**, as rector of St. Clement's, New York, NY.

The Rev. **Bob Gilman**, as rector of Advent, Norfolk, VA.

The Very Rev. Canon **John A. Macdonald**, as dean of Cathedral El Buen Pastor, San Pedro Sula, Honduras.

The Very Rev. **Mary Lou McKenney**, as vicar of St. Mary's, Tegucigalpa, Honduras.

The Rev. **Mike Murphy**, as vicar of Emmanuel, Glenmore, VA.

The Rev. **Tom Tackett**, as deacon at St. Luke's, La Union, NM.

Retirements

The Rev. **Robert D. Harmon**, as assistant at Good Shepherd, Raleigh, NC.

The Rev. **William W. Rankin**, as an active priest of the Diocese of California. He remains president of the Global AIDS Interfaith Alliance.

The Rev. **Anne Robbins**, as rector of St. Patrick's, Dublin, OH.

Deaths

John Wesley Alexander, former member of the board of Trinity Episcopal School for Ministry, died Feb. 18 in Madison, WI, of pancreatic cancer. He was 83.

Mr. Alexander was born in Greenville, IL, and graduated from the University of Illinois. Following service in the Navy during World War II, he earned a Ph.D. at the University of Wisconsin, then became a member of the geography faculty there. In 1964 he resigned as chairman of the department in order to become president of InterVarsity Christian Fellowship. He retired from that position in 1983 but continued to serve as a consultant. He was a member of St. Andrew's Church, Madison. Surviving are his wife, Betty; five children, John, of Arlington, VA, Elizabeth Lynne Drake, of Norcross, GA, Mary Elizabeth Whallon, of Bedford, MA, Douglas, of Madison, and Paulyn Church, of Stony Brook, NY; and 13 grandchildren.

The Rev. **Lewis H. Mills**, a retired priest of the Diocese of Pennsylvania, died Jan. 26 in Wayne, PA. He was 69.

A native of Concord, MA, Fr. Mills graduated from Boston University and Episcopal Theological School. He was ordained deacon in 1961 and priest in 1964. He served congregations in Melrose, Wollaston and Duxbury in the Diocese of Massachusetts, then he moved to Pennsylvania, where he was senior associate at St. David's, Radnor, 1986-94, and rector of Redeemer, Bryn Mawr, 1998-99. He was rector of Christ the King, Frankfurt, Germany, in 1999. He was also a pastoral psychotherapist at a West Radnor firm. He is survived by his wife, the Rev. Joy Mills, and nine children.

Next week...

A Sign of the Times

CLASSIFIEDS

BOOKS

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

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CONFERENCES

RENEW YOUR LAY MINISTRY NOW! The National Network of Lay Professionals in the Episcopal Church, (NNLP), is calling Lay Professionals in the Church to join its 11th annual gathering at Loyola University Chicago, June 7th - 9th, 2002. We will renew our ministries professionally and spiritually, by enjoying the beauty of Lake Michigan, enjoyment of Chicago's museums and other attractions, through participation in common prayer and learning experiences. This year's theme, "Here Am I, Send Me!" will help us examine our experience of vocation as Lay Professionals in the Church. Our theological reflections will be led by Bill Countryman. Countryman is an Episcopal priest, professor of New Testament at the Church Divinity School of the Pacific in Berkeley, California, and author of *Forgiven and Forgiving, The Language of Ordination, Biblical Authority or Biblical Tyranny?* and other titles. As always, the main benefit will be shared dialogue and networking opportunities with others engaged in professional lay ministry within the Church. For more information on the gathering, to download a registration form or to learn about membership in NNLP you may access our website at: www.episcopalchurch.org/nlpe E-mail: NNLP@trinity-wallstreet.org; Address: NNLP, 74 Trinity Place, 25th Floor, NY, NY 10006-2088; Phone: (212) 602-0771.

POSITIONS OFFERED

RECTOR. Grace Episcopal Church is the oldest and largest parish in northeast Louisiana, a program-sized parish in the older garden district of Monroe, 100 miles from Shreveport or Jackson, and 300 miles from Dallas or New Orleans. With a traditional, mostly white-collar congregation of about 1,000 and a budget of \$500,000, average Sunday attendance is about 200. A vibrant, active day school is an important part of our outreach, and our combined physical plant is large and modern. We seek an energetic, liturgically strong rector to helping bring our people into a deeper relationship with Christ, to increase participation in the church, to strengthen youth and adult Christian education, and to maintain the strong relationship between our church and school. Our worship is Eucharist-centered and traditional. We have an excellent music program with a leader from our local university. Pastoral care, biblical preaching, and administrative skills are desired in a new rector. For further information and a copy of our search brochure, contact **Gerald Dean, Chairman, Search Committee, Grace Church, 405 Glenmar, Monroe, LA 71201** or E-mail deanvg@iamerica.net.

FULL-TIME RECTOR: The Episcopal Church in Almaden, with about 390 members, is actively seeking a full-time rector. We seek an individual who has a demonstrated ability to lead and encourage others to develop a deeper spiritual life, and who shares our vision for community service and outreach. Visit our website at <http://www.ecc-sj.org>. Please send inquiries or profiles and resumes to marymcp@aol.com, **Dave Byers, Search Committee, Episcopal Church in Almaden, 6581 Camden Ave, San Jose, CA 95120**, or call (408) 268-0448.

POSITIONS OFFERED

MINISTER OF CHRISTIAN FORMATION: Good Shepherd Episcopal Church, Lexington, Kentucky, seeks a lay person for a full-time position (beginning no later than July 1, 2002) to direct an exciting Christian formation program for all ages. We are a family program-sized parish located in the heart of the Kentucky Bluegrass. We seek someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Minister of Christian Formation should bring to this parish family leadership, knowledge and energy. Experience in Godly Play and Journey to Adulthood programs much desired. Professional training and degree preferred. Competitive salary and benefits. Detailed job description available upon request. Contact: **Ms. Cherie Flueck, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508.** Telephone: (859) 252-1744. E-mail: bsessum@goodshepherdlex.org.

PASTORAL ASSISTANT TO THE RECTOR: Good Shepherd Church, a dynamic, creative, 700-member family oriented parish located in the heart of the Kentucky Bluegrass Region where arts and cultural activities abound, is seeking an enthusiastic priest who is a spiritual leader committed to sustaining our active pastoral care ministry. Additional responsibilities will be participating in Sunday and midweek Eucharists as celebrant and preacher as part of a three-person clergy staff, day school children's chapel, assisting with Christian formation and resource person for parish pastoral groups. Patience, team spirit and a sense of humor essential. Contact: **Ms. Cherie Flueck, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508.** Telephone: (859) 252-1744. E-mail: bsessum@goodshepherdlex.org.

PART-TIME YOUTH MINISTER: Good Shepherd is an active dynamic program-sized parish near downtown Lexington, seeks an enthusiastic lay person who is committed to Youth Ministry (grades 6-12), helping youth to grow in faith and respond to contemporary issues. Experience with Journey to Adulthood is a plus. College degree, youth experience, and Journey to Adulthood experience desired. Contact: **Ms. Cherie Flueck, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508.** Telephone: (859) 252-1744. E-mail: bsessum@goodshepherdlex.org.

FACULTY POSITION: Nashotah House, a seminary of the Episcopal Church USA, seeks to fill a full-time position with primary expertise in Liturgics, rank open. An earned doctorate is expected, secondary competency to teach in either historical or ascetical theology is highly desirable. The successful candidate will have a commitment to the Anglican liturgical heritage as reflected in the 1979 Book of Common Prayer and an appreciation of and respect for the Anglo-Catholic ethos of the seminary. This position involves teaching required courses in the history and practice of liturgy as well as overseeing the daily worship in the seminary chapel. Ability to work collegially with a small but diverse faculty is essential. Letters of application, including a CV and four reference letters (one from an ecclesiastical referee), should be sent to the attention of: **The Academic Dean, Nashotah House, 2777 Mission Road, Nashotah, WI 53058.** Deadline for applications is **June 1, 2002.** Women and minorities are encouraged to apply.

FULL-TIME RECTOR: When you entered seminary, this is the church you dreamt about. St. Luke's Episcopal Church, located on the shores of Lake Michigan, in Racine, Wisconsin, is searching for a full-time rector. We are seeking someone who shares our enthusiasm for Christian education, good pastoral care, liturgies rooted in the Anglo-Catholic tradition, and excellent preaching. It is important for us to find a rector who will challenge us to grow in our understanding of what it means to be an Episcopalian. We are anxious to work with a compassionate guide who possesses business acumen and strong organizational skills. We want our parish to be a place where a rector feels supported and finds ways to grow professionally and spiritually. Please send resume and other pertinent documents to: **Geoff Greeley, St. Luke's Search Committee, 614 Main Street, Racine, WI 53403** or E-mail: Stlukes@wi.net

CLASSIFIEDS

POSITIONS OFFERED

ASSOCIATE RECTOR: Christ Episcopal Church is seeking an enthusiastic priest with a passion for reaching our neighborhood and city for Jesus Christ. Christ Episcopal Church is a large, historic, evangelical parish located in the heart of San Antonio, Texas. Searching for an individual with excellent communication skills, energy and vision for the future, ready to possibly help lead us in planting a daughter congregation. Send resume and address questions to: **Chuck Collins, chuckc@cecsa.org.**

RECTOR: St. Mark's-on-the-Mesa Episcopal Church is seeking an experienced, energetic rector with the vision to lead our growing church in traditional and contemporary worship, spiritual growth, education and community outreach. St. Mark's is a Bible-based, family-oriented church with close to 1,000 members. If interested, please send a resume to: **Search Committee, St. Mark's-on-the-Mesa Episcopal Church, 431 Richmond Pl. N.E., Albuquerque, New Mexico 87106** Visit us at our website at www.stmarksonthemesa.org, or E-mail: jparkes@unm.edu.

PART-TIME RECTOR: St. Michael & All Angels Episcopal/Anglican Church, Adelphi, Maryland, just outside Wash. DC. A warm, family-oriented, multicultural parish with an active lay ministry, seeks an energetic, caring, sensitive rector to help with spiritual growth, membership increase and community outreach. Please address inquiries to: **The Search Committee, St. Michael and All Angels Episcopal Church, c/o Matilda Bruno-Gaston, Chairperson, 7411 17th Ave., Adelphi, MD 20783, (301) 445-3289, E-mail: emheegee@aol.com.**

ASSISTANT RECTOR: Historic Aquia Church, located in the growing community of Stafford, Virginia, is seeking an assistant who has a deep personal relationship with Christ, passion in his/her faith, enthusiasm, sense of humor, and an Anglican understanding of the roles of scripture, tradition and reason. This individual should have sufficient confidence and self-dependence upon God to minister with minimum supervision. Duties, shared with the rector, include celebrating (historical and contemporary worship), pastoral ministry, ministry development, Christian education and spiritual formation, office administration and youth ministry. Duties of the position include the Pastoral Response Team and the Evangelism and New Members' Ministry, small group ministries, spiritual gifts discernment, and retreat planning.

It is hoped that the assistant will become a partner of the rector and laity in all aspects of ministry and life at Aquia, and will have the opportunity to spiritually and vocationally respond to God's call to him/her. Interested persons should send a letter, CDO Profile and resume to the **Rev. Cuthbert Mandell at Aquia Church, P.O. Box 275, Stafford, VA 22555-0275.** For more information, please see our website: www.aquiachurch.com.

CURATE AND DAYSCHOOL CHAPLAIN: St. Stephen's Episcopal Parish and School, located in the heart of the Coconut Grove section of Miami, minutes from Biscayne Bay. Areas of ministry include Christian Formation for children, adults, and youth (including the on-going development of "Journey to Adulthood"); Outreach; supervision of the Day school chapel program; and sharing in the liturgical and pastoral ministry of the parish. If you love Anglo-Catholic liturgy, progressive theology, and an inclusive philosophy, St. Stephen's is the parish community for you! Send resume and CDO to: **The Rev'd. Wilifred Allen-Faiella, Rector, St. Stephen's Episcopal Church; 2750 McFarlane Rd.; Coconut Grove, FL 33133. E-mail: revwaf@sseds.org**

RECTOR: St. Andrew's Church, a small parish on Washington's south Olympic coast, seeks an energetic priest with strong teaching skills, comfortable with pastoral care, and able to relate to all ages. Grays Harbor offers the Pacific Ocean, the Olympic Mountains and a well-maintained historic church filled with dedicated, committed people with a deep sense of community. Profile available. Contact **Phil MacNealy, 37 Boursaw Ave., Hoquiam, WA, 98520, (360) 533-7263.**

POSITIONS OFFERED

YOUTH EDUCATION COORDINATOR: St. John's Episcopal Church, located in downtown Troy, New York, offers a full-time position for an experienced Youth Education Coordinator. We seek a committed, energetic person to lead and direct our Sunday school youth, V.B.S., special and intergenerational events. Musical skills and the ability to lead a youth choir would be appreciated. Experience in the Logos program would be helpful. Demonstrated administrative skills are highly important. We seek a person who is happy to encourage our young people to embrace the Episcopal way. Above all, we seek a person who loves Christ, loves youth, and will hit the ground running. Send your resumes and references to: **The Rev. John Kelly, St. John's Episcopal Church, 146 First Street, Troy, NY 12180, fax them to (518) 274-5880, or E-mail frkelly55@aol.com.**

ORGANIST/CHOIRMASTER: Christ Episcopal Church in Aspen, CO, is seeking to hire a half time musical director for this medium-sized parish in vibrant and diverse resort community. Candidate must be proficient in organ and conducting, and possess the passion to lead a small but dedicated choir, and grow it accordingly. Church has well maintained Allen Digital Computer Organ. Must have a heart for children and an understanding and appreciation of liturgical worship. Two services on Sunday morning (3 during ski season), plus major feast days and special events. Competitive package. Inquiries to: **The Rev. Jeff Fouts, 536 W. North Street, Aspen, CO 81611. E-mail: fatherj-effaspen@aol.com**

ASSISTANT/ASSOCIATE RECTOR: St. Paul's is a 35-year-old parish, which has grown along with the city of Naples, FL. An assistant/associate rector is needed to help this healthy congregation realize its potential as a program-sized parish. Strengths include a history of outreach; emphasis on spiritual life, Christian Education and Liturgy; and a new, attractive and useful physical plant. We also have an exciting relationship with a nearby Lutheran Church and a start-up Episcopal congregation, and will be developing a five-year plan for 2003-2008. Present attendance is 300-400 "in season", 200 in summer. The person we seek will have the ability to develop, coordinate and mentor lay leaders, particularly in the areas of youth/family/singles ministries, outreach and evangelism, pastoral care and spiritual life. For more information, please contact **Rev. Tom Damrosch at frtmd@juno.com or (941) 643-0197.**

RECTOR: The Episcopal Church of the Holy Communion in one of the older suburbs of St. Louis, MO. seeks a caring rector for our pastoral/program-sized church. Ours is a diverse and inclusive parish with a healthy endowment, an ongoing program of capital improvements and a commitment to community ministry. We value liturgy, music and tradition but are also seeking to add a more contemporary service to our weekly schedule. In a new rector we seek spiritual leadership, clear, relevant gospel-based preaching, the ability to foster growth and diversity and an understanding of Anglican theology and liturgy. Send resume and CDO profile to: **John Bell, Search Committee Chair, Church of the Holy Communion, 7401 Delmar Boulevard, University City, MO 63130**

PART-TIME RECTOR: St. Thomas' Church in Lyndhurst, New Jersey, Diocese of Newark, seeks energetic 2/3 to 3/4 time part time rector. Our parish is small in an urban community within easy travel to New York City. Our congregation values liturgy and tradition and has a strong sense of fellowship. We wish to expand our role in the community, broaden the scope of our congregation and enhance our outreach and educational opportunities. Pastoral care and community involvement are priorities for this position. Contact: **Search Committee Chair, St. Thomas' Episcopal Church, 300 Forest Avenue, Lyndhurst, New Jersey 07071**

POSITIONS OFFERED

ASSISTANT PRIEST: The Bishop of New Westminster is seeking to appoint an Assistant Priest for the parish of St. James, Vancouver. This large, vibrant Anglo-Catholic parish in downtown eastside Vancouver, seeks a priest to share pastoral, preaching and counseling ministry with the option of living in a common Clergy House setting. A rich life of devotion, liturgy and music is combined with opportunities to serve the needs of Canada's poorest neighborhood, in association with the St. James Community Services Society. Clergy are encouraged to pursue their own interests in local community development, social justice and other diocesan concerns. A profile and position description is available from the Synod Office. **Applications for this vacancy will be received until Friday, April 26, 2002.** Applicants are required to provide eleven copies of their resumes and of their response to the profile to: **The Right Reverend Michael C. Ingham, Chair Bishop's Advisory Committee on Appointments, The Diocese of Westminster, 580-401 West Georgia Street, Vancouver, BC V6B 5A1. E-mail: enurse@vancouver.anglican.ca**

RECTOR: We expect that, with the right leadership, our parish membership should triple in size during the next five to ten years. The profile of the community outside our Holy Cross family closely mirrors us in lifestyle, income, needs and desires. It is with this recognition that we expect to share our faith in a strong, growing body of Holy Cross disciples. Check our profile at www.holycrossredmond.org. If interested send resume and CDO profile to **Bob Hawes, Calling Committee, Church of the Holy Cross, 11526 16th Ave. NE, Redmond, WA 98052** or call **Bob Hawes (877) 812-1551** or by E-mail to b.hawes@attbi.com.

DIRECTOR OF CHRISTIAN EDUCATION: Episcopal Church of the Holy Communion seeks full-time Director of Christian Education to develop and oversee adult, youth and children's education programs. Competitive salary plus benefits, depending on qualifications. Minimum qualifications: appropriate academic credentials plus three years experience. **Deadline: May 31.** Send CV, 3 references and philosophy statement of Christian education to: **Erika Smith, Parish Administrator, 7401 Delmar Ave, St. Louis, MO 63130. E-mail: rbaker@holycommunion.net**

RECTOR: St. Saviour's Episcopal Church of Bar Harbor, Maine, seeks an inspirational priest, skilled in pastoral care, to continue our tradition of eucharistic-centered worship and help us express the teaching of our Lord in our daily lives and in the service of others. Our historic church is centrally located in the largest town on Mount Desert Island, home of Acadia National Park. Our pastoral-sized congregation is enlarged by seasonal visitors to this beautiful coastal community. Our mission is to put Jesus Christ first in our lives and to spread the Good News through worship, education and ministry while offering a welcoming atmosphere of love and compassion to all. Please address inquiries to **Co-Chairs, Study and Search Committee, St. Saviour's Church, Bar Harbor, Maine 04609** or directly to **Canon Linton Studdiford, Diocese of Maine, 143 State St., Portland, Maine 04101. (<http://ellsworthme.org/ssaviour/>).**

RECTOR: Zion Episcopal Church, located on a beautiful lake in historic Oconomowoc, Wisconsin, seeks a caring, enthusiastic and talented preacher to guide us in spiritual development, outreach and growth. Our pastoral-size church family appreciates a good sense of humor and thoughtful, relevant sermons. We seek a dynamic, challenging individual to empower us in our mission: growing our membership, strengthening Christian formation and focusing on community outreach. Zion's strong tradition of lay-leadership, warm fellowship and commitment to Christ offer great potential for future growth and development. Currently scheduling interviews for April & May. Please send resume and CDO profile to: **Search Committee, 135 Rockwell Place, Oconomowoc, WI 53066** or E-mail: zion-oconomowoc@voyager.net. Website: www.zionoconomowoc.org

To place an ad in The Living Church, contact Tom Parker at 414-27605420 ex. 16

CLASSIFIEDS

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRY: Calvary Church, Memphis, Tennessee, a historic, large, progressive and vibrant downtown church, seeks a full-time director to coordinate, expand and run youth ministry programming (grades 6 - 12). Position requires experience, high motivation, and creativity. Ministry includes coordinating activities with a large church staff and many diverse programs. Bachelor's degree and experience are required. Excellent salary and benefits. Send resume and 3 references by April 15 to: Youth Director Search Committee, Calvary Episcopal Church, 102 N. 2nd St., Memphis, Tennessee 38103, ATTN: Connie Ross. Check us out at www.calvaryjc.org and www.explorefaith.org.

ASSISTANT RECTOR: St. David's Episcopal Church in Roswell, Georgia, (northern suburb of Atlanta) seeks an assistant to the rector for program and administration. Will consider a recent seminary graduate or experienced priest. St. David's is a vibrant corporate-sized parish currently experiencing explosive growth. We currently hold 5 services per weekend. Come join a team of excited clerics and lay staff serving an enthusiastic, engaged and loving parish. Lots of children! We are passionate about being the holy people of God. Send your resumé and Letter of Interest to: St. David's Episcopal Church, 1015 Old Roswell Road, Roswell, Georgia, 30076, Attn: Fr. Paul Winton. Or call the Rector at (770) 993-6084 or E-mail at psw@stdavidchurch.org

FULL-TIME CURATE: Program-sized parish in Honolulu, Hawaii seeks a recent seminary graduate (transitional deacon or priest) for youth ministry and Christian Education development. Ability and desire to live in a multi-cultural setting, adept at creative problem-solving, and supportive of mutual ministry in the Fenbagen mode. Position offers a three-year contract, competitive salary and benefits package, on-campus apartment, and solid parochial experience. Send resume and CDO profile to Vicar Search Committee, The Parish of St. Clement, 1515 Wilder Avenue, Honolulu, Hawaii 96822, or E-mail same to stclem@lava.net.

FULL-TIME RECTOR: Are you tired of the ice and snow? If you like gospel music and never thought you could find it in an Episcopal Church, this is the place for you! St. Paul's is a rural, traditional, pastoral-sized parish located on the St. John's River in Palatka, Florida, within 50 miles of Jacksonville, St. Augustine, and Daytona Beach. St. Paul's has great opportunity for growth with an increasing youth membership, choir, and lay ministry. We are seeking a dynamic priest to provide leadership in spiritual guidance, preaching, church growth & development, evangelism, pastoral care, and our music ministry. Become a part of the church known for its famous annual Fish Fry and Gospel Sing! Parish profile is available. Contact Angie Seymore at (386) 328-7562 or Canon Brust at (904) 356-1328 or ebrust@dioceseff.org.

FULL-TIME RECTOR: Large, long-established parish on the southern shore of Puget Sound is looking for a rector to lead a staff of six and a congregation of multicultural, multi-talented people. We seek a priest who is committed to pastoral care and spiritual leadership, who has an interest in community building, and who is devoted to Christian education. We highly value a sense of humor, as well as preaching and liturgical skills. Those who are willing to commit to a people who are committed to their church should contact: Rob Mitchie, Search Co. Director, 114 20th Ave. SE, Olympia, WA 98501-2999 (stjohnsoly@olywa.net). See our Profile at www.olywa.net/stjohnsoly.

CURATE: Ministry in Paradise, on the water's edge in South Florida. Holy Trinity Church, downtown West Palm Beach, enjoys two seasons, sun and rain. The historic parish church includes over 1000 members and a newly arrived rector. One's priesthood will be expressed fully, with concentration on church school, youth and young families. Send CDO and resume to: The Rev. W. Frisby Hendricks, III, Holy Trinity Church, 211 Trinity Place, West Palm Beach, Florida, 33401. E-mail: frfrisby@holyltrinity-wpb.org; Phone: (561) 655-8650; FAX: (561) 655-6646

POSITIONS OFFERED

RECTOR: Diocese of Central New York's oldest yoked parishes seek a rector for this diverse ministry. Amply endowed, we offer a warm church family, excellent recreational facilities, and the opportunity to develop lasting programs. Please go to www.northnet.org/headwaters and download our search brochure, or call Tony Belmont at (315) 348-6466. E-mail inquiries to Headwaters@gisco.net or HeadwatersField@aol.com.

RETREATS

DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484. Telephone (561) 496-4130. Website: www.DuncanCenter.org Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf 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 79; meeting and dining space for 100.

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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.

SUMMER PROGRAMS

ICON WRITING WORKSHOP: Under the direction of master iconographer Vladislav Andrejev. July 14 through July 20, 2002 at All Saints Episcopal Church, Omaha, Nebraska. For more information call Jane Tan Creti at (402) 397-3059

CDI in Deer Isle, Maine: Summer training with the Church Development Institute. Help your parish increase its effectiveness in formation & sending; open communication; participation, responsibility & collaboration; ownership of direction & process; ability to learn from experience. August 12 - 23, 2002 and July 7 - 18, 2003. Projects & reading in-between summers. For more information: Robert A. Gallagher (207)-348-6492 or odct@downeast.net See details on CDI's and the Deer Isle program at www.CDITrainers.org

CDI — Deer Isle Clinics for Parish Leaders & Consultants: Leadership Clinic, July 9 - 12, 2002; Consultant Clinic, July 16 - 19, 2002. Reflecting on the practice of leadership or consulting. Learning from your own experience. Each clinic is no larger than five people. The schedule allows plenty of room for recreation and leisure. For more information: Robert A. Gallagher, odct@downeast.net or (207) 348-6492.

TRAVEL/TOURS

PILGRIMAGE to Saints and Shrines of England, June 24 - July 8. Led by the Rev. Dr. Arnold Klukas, parish priest, spiritual director, and art historian. Overnight stays in Canterbury, Lincoln, Durham and Holy Island. Daily worship. For brochure call (412)563-4260 or E-mail awklukas@juno.com

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WANTED

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The Rev. Kirtley Yearwood, M.D., r (202) 333-3985
Sun H Eu 8, Cho Eu 11; Wed HU 12:10; Confessions by appt

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Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6 Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:30, MP 6:45 (ex Sat), EP 5:45, Sat MP 9:15, EP 5:45 www.stpauls-kst.com

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri Eu 12:10; H.D. 9:40 Mat. 10 Eu

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CHICAGO, IL

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DIRECTORY LISTING

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Sun Eu 8, 9, 11; Christian Formation 10; Santa Misa 1

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the Rev. David J. Hogarth; Carrie Reiger, Pastoral Asst for Youth
Work Web: www.theadvent.org
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
Mass 7:30; MP 9; EP 5:30; Wed C, 5, Mass 6; Sat, MP 8:30,
Mass 9, C 9:30

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0985
The Rev. Paul Cook www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland
1 mile off Strip (702) 735-7655
H Eu Daily (ex Sat) christissavior@lvcm.com

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GRACE CHURCH 950 Broad St., at Federal Sq.
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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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the Rev. Phyllis Orbaugh, d; Mr. Gerald Near, music director; Mr.
J. Michael Case, organist
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H Rosary 9. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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B 5. M-F: Mass at 12:15 & 6:20; MP 8:30, Noonday Office 12; EP
6. Sat: Mass at 12:15, EP 5. C 11:30-12, 4-5 & by appointment

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Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph
E. Griesedieck, c; the Rev. Robert H. Stafford, asst
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& Eu 5:30. Tues and Thurs Choral Ev & Eu 5:30. Choral Eu Wed
12:10. Sat Eu 10:30

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Sister Elizabeth, SSM, pastoral ass't.
Sun H Eu 8 & 10:30 (Sung). Tues-Fri 12:10, Wed 7:30

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village)
2 Angle St. mail@allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon, 5:45 (828) 274-2681

ST. MARY'S CHURCH (Grove Park) (828) 254-5836
337 Charlotte St. at Macon mail@stmarysashville.org
Sun Masses 5:30 (Sat vigil) 8 (Low) & 11 (Sung), Sun MP at
7:45; Daily EP 5:15, Mass 5:30; C Sat 4, Rosary Sat 4:45

PHILADELPHIA, PA

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324 Carpenter Lane (19119-3003)
The Rev. David L. Hopkins r
Sun Mass 9 (Low), 11 (High). Thurs 10 (Low)

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Robert Offerle, CSSS, int
Sun Mass 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4
(June through Sept: 8 & 10 (High); Ev. Novena & B 4; Daily: Low
Mass 7 & 12:10 (Sat 7 & 10); Matins 6:30; Ev & Novena 5:30;
C Sat 5-6 & by appt

SELINGROVE, PA

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129 N. Market
Sun Mass 10. Weekdays as anno

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Mass and Unction 9:30 & Th 7; Sat 10 (11 Confessional). Trad-
itional Prayer Book Services. All welcome!

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CORPUS CHRISTI, TX

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The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgs.org
The Rev. Margarita Arroyo, c
Sun 8, 9 & 11:15. Weekdays as anno

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the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev.
A. Thomas Blackmon
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H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8, 8:15 H Eu,
Reconciliation of Penitents 9-10. (214) 521-5101

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www.palmerchurch.org (713) 529-6196 Fax: (713) 529-6178
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Rev. Kenneth R. Dimmick; the Rev. Ed Gomez; the Rev.
Mary A. Royes.
Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv.;
Tues Noon Eu in Spanish; Wkday Services; Sat 6 Talze Eu.

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www.Emmanuel-sa.org (915) 653-2446
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r; the Rev. Robert B. Hedges, past assoc; the Rev. Kathryn
Lind, d
Sun Eu 8,10:30. Ch S 9:15. Wed Eu 5:30. Th 12 YPF. Sun 5:30

MILWAUKEE, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
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Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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Bernard Vignot, Francophone ministry the Rev. Nathaniel
Hsieh, Taiwanese ministry; the Rev. George Hobson, canon
theologian, the Rev. Sharon Gracen, canon pastor
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in
Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean
Underwood, r-em
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30.
Spanish H Eu Sat noon

LUTHERAN

MOJAVE, CA

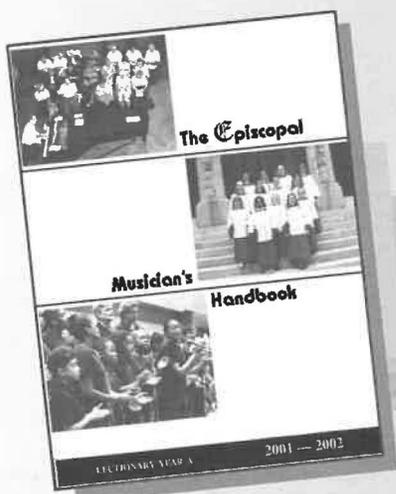
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Sun Eu 10

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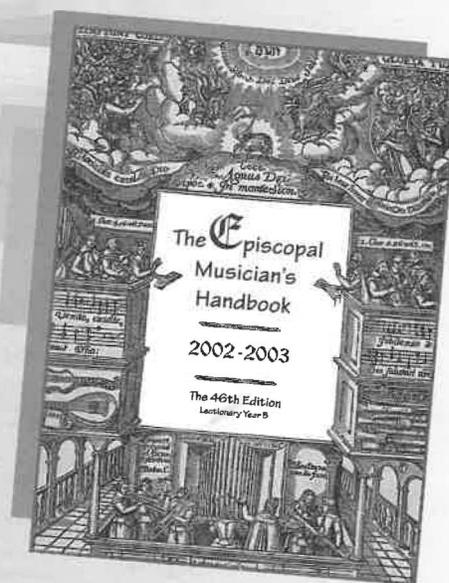
KEY - Light face type denotes AM, bold face
PM; add, address; anno, announced; A-C,
Ante-Communion; appt., appointment; B,
Benediction; C, Confessions; Cho, Choral;
Ch S, Church School; c, curate; d, deacon;
d.r.e., director of religious education; EP,
Evening Prayer; Eu, Eucharist; Ev, Evensong;
ex,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