

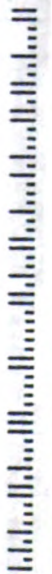
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The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the Episcopal Church.

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The North German Baroque organ at Örgryte kyrka in Göteborg, Sweden.

Ulf Celandier photo

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SUNDAY'S READINGS

The New Covenant

'I will put my law within them' (Jer. 31:33).

Fifth Sunday in Lent, April 6, 2003

Jer. 31:31-34; Psalm 51 or 51:11-16; Heb. 5 (1-4) 5-10; John 12:20-33

God has structured redemptive history in terms of covenants and a promise (Eph. 2:12). This covenant work, this "marriage bond," begins in Genesis and ends with the book of Revelation. The covenant is a binding personal relationship between the Lord and us, which he has initiated and into which we are invited to draw near by faith. As we do, we obligate ourselves to the conditions of the covenant. Jeremiah tells us that this covenant will be different from the one which previous generations had broken. It will be written on people's hearts, not just on stones, like the Ten Commandments. In other words, the covenant will be a warm delight to the people, not a cold prescription.

Such knowledge of God also assumes on our part the commitments of our will to him.

The wonder of God's "new" covenant is heightened as we read Psalm 51. We wonder how the Lord could ever draw close to us again, given our hard hearts and our rebellious ways. Yet the grace and mercy of God are such that David not only pleads for forgiveness, but also looks forward to praising the Lord for his

mercy and grace. As the Lord's amazing and forgiving grace is experienced in our hearts, we are led to "sing aloud of your righteousness," declaring his praise.

The book of Hebrews points us to his mediatorial work of Christ on the cross as the means by which the Lord's wrath is satisfied, and the reason why the Lord will draw near to us. "He became the source of eternal salvation to all who obey him."

In the gospel of John, the cross of Christ is the moment of glory. "The hour has now come for the Son of Man to be glorified" (John 12:23). Further, we read that as God is glorified through the death of his Son on the cross, so also is the ruler of this world (the devil) cast out.

As we draw to the close of this Lenten season, our lessons remind us of our covenant journey with the Lord. What God initiated with Adam and Eve in the garden is now restored everlastingly through the death and resurrection of his Son. As we draw near to the Lord in repentance and faith, we ask the Lord to "restore to me the joy of your salvation" (Psalm 51:12).

Look It Up

Look at Hebrews 10:16. How does the author apply Jeremiah's prophecy?

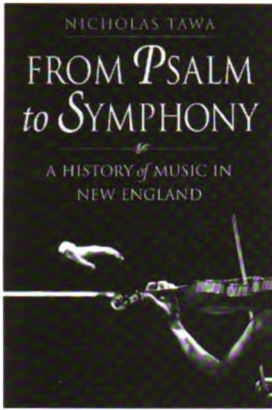
Think About It

God has chosen to organize redemptive history in terms of covenants and promises. He could have structured it in terms of "the great heroes of the faith." The story of redemption would then look more like a sports Hall of Fame.

Next Sunday

Sunday of the Passion, Palm Sunday, April 13, 2003

Isaiah 45:21-25 or Isaiah 52:13-53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11; Mark (14:32-72) 15:1-39 (40-47)



From Psalm to Symphony

A History of Music in New England

By Nicholas E. Tawa. Northeastern University Press. Pp. 466. \$35. ISBN 1-55553-491-0.

The focus of Prof. Tawa's very 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.

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

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at the turn of the millennium and his anticipations for the future.

He makes an observation which I believe is as pertinent to the Episcopal Church as it is to our nation. “[N]o one music has ever stood for New England, at least not for long.” New England has become a microcosm for the nation as societal changes offer the possibilities either “of tolerance and accommodation” or “of distinct subcultures, each one speaking its own private language, each one warring with another.”

Tawa also 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,” 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 book includes notes, bibliography, index and 12 illustrations.

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

The Portland Psalter

Settings composed by Robert A. Hawthorne.
Church Publishing Pp. 134, comb-bound.
\$21.95.

Saint Dunstan's Plainsong Psalter

Lancelot Andrewes Press. Pp. 508. \$30.

These two new psalters bring quite different approaches to congregational singing of the psalms and deal with different liturgies — the Holy Eucharist and the Daily Office. Both, though, add richly to the available resources for psalm-singing.

I was ready to dislike Robert Hawthorne's *Portland Psalter*, subtitled *81 Responsorial Psalms for Congregation, Cantor and Choir. Book One: Liturgical Years ABC*.

This was simply because of my own negative memories of bland responsorial psalm-singing in some churches of another denomination, with refrains that sounded more like radio jingles than meditative repetitions. But on

inspection of this new work, I could see that Hawthorne is the right person to be expanding the Episcopal Church's responsorial-psalm repertoire. In Book One of what will be a two-book set covering all of the psalms, Hawthorne provides well-crafted refrains and creative, often beautiful, psalm-verse settings for every Sunday. The verses are in “simplified Anglican chant” style and can be sung chorally or congregationally, in unison or harmony. Refrains are in unison with keyboard accompaniment. With the book comes copying permission for parish liturgical use, and ready-to-copy refrains are provided in a section at the back. This book will be highly useful for parishes breaking out of a spoken-psalm tradition as well as any parish needing another way to sing the psalms of the Holy Eucharist.

Saint Dunstan's Plainsong Psalter is a handsomely published volume of quite traditional materials: the time-honored Coverdale psalter, canticles, preces and suffrages — everything necessary to chant the Daily Office in traditional language and plainchant. Perusal of this book unearths a number of real gems: tones and instructions for chanting the lessons and the collects of the office, many rare but beautiful psalm tones in simple and solemn forms, historical and practical text chapters, ornate invitational antiphons, and the traditional Marian anthems to conclude the office. It takes some getting used to, but the book, described as *the Psalms of David and the Canticles Pointed and Set to the Ancient Gregorian and British Tones Together With the Order for Matins and Evensong*, quickly becomes a trusted guide to a fully sung Daily Office, with congregations or in private. Its publishers seem committed to traditional language and have done beautiful work with this book. One can hope they or someone else might add a Rite II version of this resource at some point. Until then, this psalter's musical offerings renew the attractiveness of a chanted Rite I office in parishes and homes.

Scott Knitter
Chicago, Ill.

A New Recording From Church Publishing

Echoes of St. Hildegard Women's Sacred Music

The Lady Chapel Singers, the performing arm of the Women's Sacred Music Project, have performed throughout the United States and Europe. Recorded at St. Mary's Episcopal Church on the campus of the University of Pennsylvania, it includes music of Hildegard of Bingen, the Las Huelgas Codex, Elizabeth Jacquet de la Guerre, as well as African American spirituals and sacred music by contemporary women composers including Sharon Marion Hershey, Sr. Elise, CHS, and Deborah Lutz. Seven selections on this recording are contained in the new hymnal *Voices Found*, which will be published by CPI in June.



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Selah: A Guide to Music in the Bible

A Revision of Psalms, Hymns and Spiritual Songs

By Donald Thiessen. Cornerstone Press. Pp. 165. \$12.95 paper. ISBN 0-940895-47-J.

This is the third revision of Donald Thiessen's *Psalms, Hymns and Spiritual Songs* in a new format that includes a Hebrew and Greek topical concordance, an academic component that has been absent in previous editions. This concordance feature combined with the inclusion of translations of the Hebrew superscriptions to the psalms should make it a must for any church musician's reference shelf. The concise nature of this book makes us aware how little instruction is given as to the style, performance and function of music in the Bible. Most details are descriptive and numerical as the story of God's people is told. We are also painfully reminded of how little information about music is contained in the New Testament.

There are two things that readers might find disconcerting. The first is Dr. Thiessen's commentary which, as the forward states, "...we each may agree or disagree with..." However, he has drawn upon almost 30 years of teaching experience and scholarly study to formulate his comments. Whether you agree or disagree, it is certain that you will find his interpretation thought provoking. Second, the use of the *New American Standard Bible* as the source of scripture may be confusing to many readers who are more familiar with the NIV or the NRSV translations. Nonetheless, the essential data for the study of a biblically based theology of music is definitely contained in this book.

Candy Williams
Wilmington, N. C.

Night Prayer According to the Order in Common Worship

By Peter Wilton. The Gregorian Association, The Grove, London, U.K. £5.95. <http://www.beaufort.demon.co.uk/publish.html> SBN 0-9540647-0-4.

In the past half century there has been growing interest in the use of the cycle of prayer services used by reli-

gious communities of the Roman Catholic tradition, known as the daily office. This growing interest is demonstrated by wider exposure in Anglican and, to a lesser extent, in other protestant Christian traditions, as shown by the inclusion of the office of Compline in (among other places) the U.S. Book of Common Prayer as revised in 1979, and more recently, in Common Wor-

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St. Bart's was once one of the largest Episcopal parishes in the nation. It went through both a typical decline and also some devastating, particular woes. Our survival, other than as a landmark and museum, was in doubt. **We had to grow, or go.**

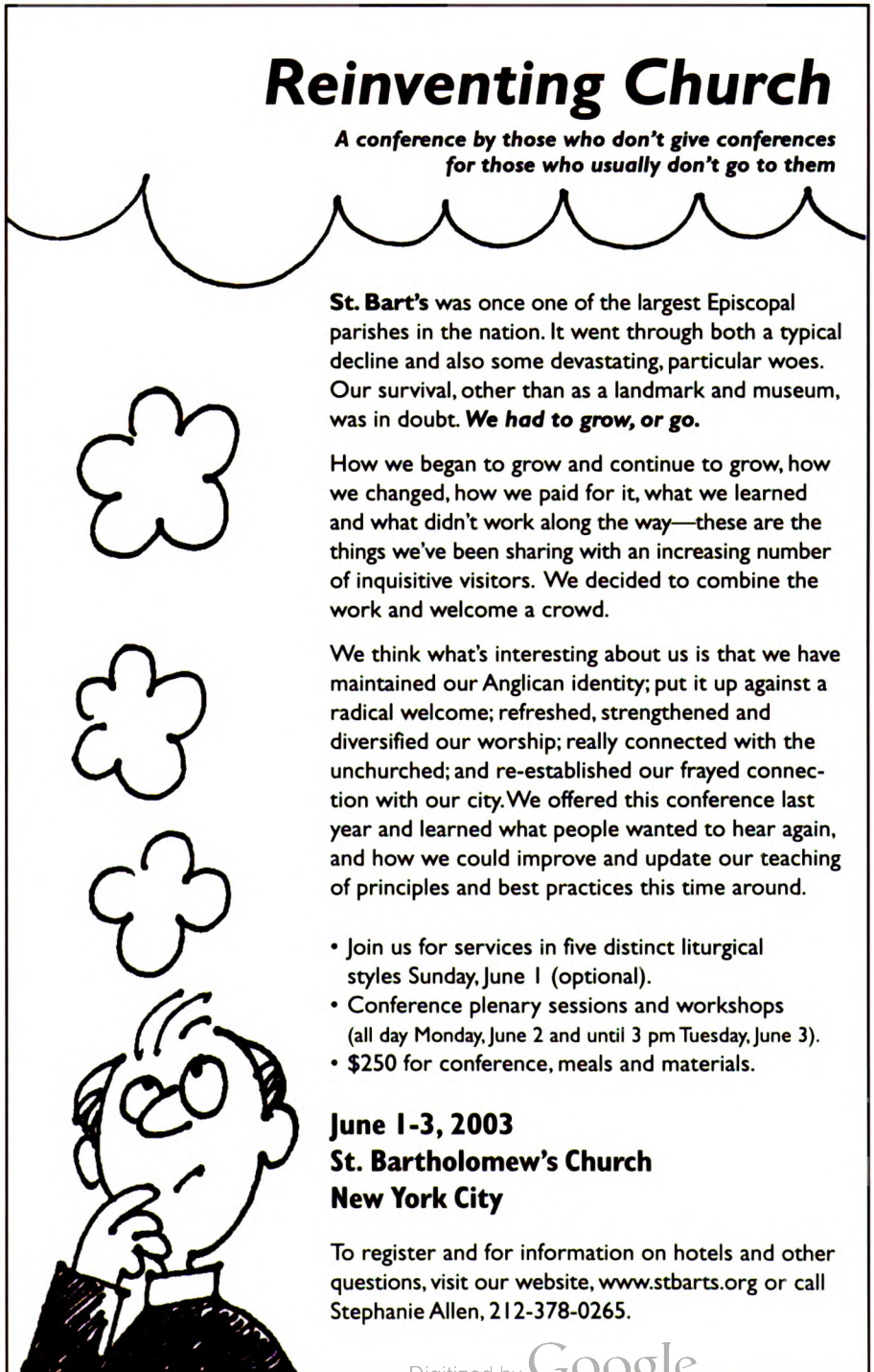
How we began to grow and continue to grow, how we changed, how we paid for it, what we learned and what didn't work along the way—these are the things we've been sharing with an increasing number of inquisitive visitors. We decided to combine the work and welcome a crowd.

We think what's interesting about us is that we have maintained our Anglican identity; put it up against a radical welcome; refreshed, strengthened and diversified our worship; really connected with the unchurched; and re-established our frayed connection with our city. We offered this conference last year and learned what people wanted to hear again, and how we could improve and update our teaching of principles and best practices this time around.

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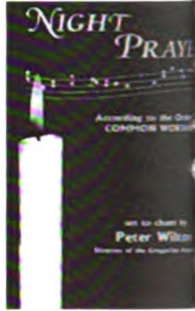
BOOKS

ship: Services and Prayers for the Church of England. Peter Wilton's book, *Night Prayer*, was published to provide musical material for Compline as contained in Common Worship. As a result, the contents of the book differ from the order prescribed in the BCP, though *Night Prayer* can be easily adapted.

Besides its utility as a single-source volume containing in one place a wide selection of music for Compline, the volume is a good introduction to the use of chant in liturgy. For the officiant, tones are provided for the confession, lesson, versicles and prayers. For the choir or congregation, a variety of antiphons and other responsorial material, musical settings for the psalm, office hymn, responsory, and canticle are provided in both plainsong and more elaborate styles, including Gelineau and the harmonized forms of fauxbourdon and Anglican chant. The accompaniments provided in the volume for various items work well as they stand, or for the more adventurous, provide good models for study as examples for their own improvisational efforts.

The volume is not without drawbacks. Its European origin is obvious from its size (A4— European letter size); the volume is wire bound, liable to being deformed in the manner that spring-bound notebooks sometimes will. The layout of the volume suffers from a lack of uniformity. In some places, the text to be sung by the assembly is printed above the staves, in some cases it is below. The texts of the office hymn and canticle are printed in the older style where the music (without text) is printed above, and the verses to be sung are printed in blocks below, a style with which U.S. congregations today are less accustomed than was previously the case. Overall, though, the volume is well thought out, and is a desirable addition to the music library of each clergyperson, congregation, and parish musician.

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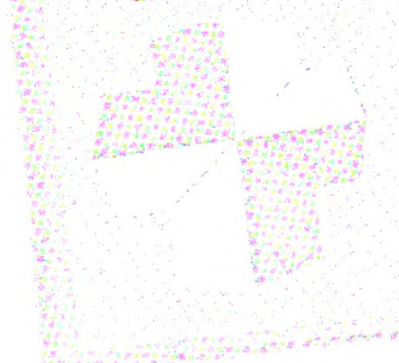
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Fast and Sinister

By Scott Bennett. The Reuter Organ of Grace Church, Charleston, S.C. Pro Organo CD 7147.

Scott Bennett has produced a brilliantly performed CD of organ music around the central concept of "fast," and in so doing, has touched on many of the hallmarks that define exciting organ music and organ playing. Recorded on the massive Reuter organ at Grace Episcopal Church in Charleston, S.C., Pro Organo has delivered a realistic and thrilling sound to us, without drawing attention (and overly falsifying) the rather dry acoustics that would have otherwise been a detriment to this particular literature.

The music is drawn from several different countries of composers, starting with the Czech composer Milos Sokola's *Passacaglia quasi Toccata on BACH* which sets the tone for astounding virtuosity of playing, and very musical use of registration. The

French school is well represented, with music by Widor, Bonnet, and Dupré (a stunning *Variations on a Noel*), but also the little-known German composer Karl Höller and his famous predecessors Max Reger and Julius Reubke. American composer Leo Sowerby is represented with the piece that lends the title to the CD.

*Jonathan Dimmock
San Francisco, Calif.*

0 for a Thousand Tongues

The choirs and congregation of Grace Episcopal Church, Charleston, S.C. Scott Bennett, organist-choirmaster. Pro Organo CD 7148.

Hymns Through the Centuries, Volume II

Cathedral Choral Society of Washington National Cathedral. J. Reilly Lewis, music director, Eric Plutz, organist. Gothic, G 49204.

One of my parishioners says that there's nothing she enjoys more than a

good hymn, well sung. Well, have I got two surprises for her. These two CDs showcase great hymn-singing, with all the bells and whistles, descants, and free harmonizations that every choir-master wishes he had the time to employ. Using the resources of choir, organ, brass, tower bells, and bagpipe, both are lovingly crafted, with strict attention to detail, are expertly engineered, and both offer excellent liner notes. That's where the similarities end. The Washington Choral Society's offering represents the pinnacle of performance, employing the splendid acoustic and monstrous organ of the cathedral, as well as the tradition itself, featuring a new hymn written by Gary Davison for the cathedral. Eric Plutz again shows his mastery of every tonal nuance, contributing mightily to the overall ambiance.

The Charleston offering exhibits what may be achieved without the

(Continued on page 21)

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Now Is Not the Time, Committee Says

Theological statement opposes authorization of trial same-sex liturgy

With a March 17 presidential speech declaring war with Iraq to be a virtual certainty, the House of Bishops chose to adjourn its spring retreat a day-and-a-half early, but not before the full house held a substantive theological discussion on the meaning of liturgy and the gift of sexuality.

Written by a 13-member Theology Committee that included prominent bishops and seven theologians from academia, the report attempts to characterize the respective positions both for and against a proposal to authorize development of a liturgy for blessing homosexual relationships. *The Gift of Sexuality: a theological statement* unanimously recommends against moving to authorize a trial same-sex liturgy at this time, noting that liturgy

or worship is the primary means by which Episcopalians define themselves as Christians and that the Episcopal Church remains deeply divided over the proposed change. A pro same-sex blessing position paper prepared and distributed to every bishop in advance of the meeting reportedly was not discussed by the house.

Shortly before the start of the bishops' retreat-meeting at Kanuga Conference Center in North Carolina, advocates of a same-sex liturgy began to question whether the house already had decided to reject the proposal prior to an open debate at General Convention. In an effort to continue conversation on the issue, the coalition decided to go public with its concerns and to make copies of its own

position paper available to all members of the house.

Small-group discussion at Kanuga suggested the house was not of one mind, with individual members of the house unable to come to a consensus even on whether a liturgical blessing constituted a matrimonial commitment or something else.

Some bishops urged passage as a matter of human justice while others were just as convinced that approval of the liturgy would be perhaps fatally destructive to the unity of the Episcopal Church.

At press time, the house had one plenary remaining on its abbreviated schedule and it had not issued a statement regarding receipt of the study document or its conclusions.

BRIEFLY...

The Church Pension Fund Board of Trustees approved five years of continued funding for **CREEDO Institute, Inc.**, as the deliverer of a conference program to enhance the psychological health of clergy. At its annual meeting in February the CREEDO Institute board of trustees elected Vincent C. Currie, Jr., of Pensacola, Fla., chair and announced the appointment of the Rev. Gay C. Jennings, of Cleveland, Ohio, as associate director.

The Bishop of London, the Rt. Rev. **Richard Chartres**, is urging the church to refrain from praying for victory if Iraq is attacked without United Nations authorization by a coalition of nations that includes both Great Britain and the United States. Bishop Chartres told the *Church Times* it was appropriate to pray for troops in harm's way, their families, and for justice and peace in the Middle East.



Annette Lein/The Rochester Democrat and Chronicle photo

Spring Cleaning

The Rev. Ken Bordner, left, and church member Debbie Burrows work with other members of St. Stephen's in Rochester, N.Y., on March 16 to clean up trash on Chili Avenue around their church. The congregation agreed to perform the spring cleaning after Sunday services each week in Lent.

Former 'Continuing' Church P.B. Calls for Return to Ranks of Episcopalians

The former Presiding Bishop for the American Anglican Church has accepted a call to become the rector of an Episcopal church, and he is calling on others in the "Continuum" to follow his lead.

"The game is inside the Anglican Communion," he said in a telephone interview with THE LIVING CHURCH. "It is now time to separate the sheep from the wolves in the Continuum. It's time to get our act together."

The Continuum, according to the Rev. Donald R. Perschall, Jr., are those individuals and churches estranged from the Episcopal Church but still attempting to maintain an Anglican expression of the Christian faith. The population and diversity of "continuing" Anglican churches swelled beginning in the late 1970s as waves of Episcopalians left over issues such as prayer book revision and ordination of women. Fr. Perschall has concluded that the scandal of disunity is greater than any theological division.

"During my episcopate I have been active in attempts to bring about unity in the disparate parts of Anglicanism in the United States," wrote Fr. Perschall in an open letter titled "Coming Home." "The outcome of these efforts led me to understand that I had no choice but to enter the ministry of



Fr. Perschall

ECUSA if I was in fact to be faithful to what I said I believed."

On March 1, Fr. Perschall became rector of Trinity Church in Mt. Vernon, Ill., in the Diocese of Springfield. Prior to that, he was Presiding Bishop of the American Anglican Church and Bishop of the Diocese of the Nativity, with 28 congregations and headquarters in St. Louis. He was raised a Methodist before converting to the Episcopal Church in the late 1970s. About two years later, he left to pursue ordination within the Continuum.

"This took me 27 months and a lot of prayerful soul searching," he said of his decision to return to the Episcopal Church. "Some of the wolves are accusing me of doing this for the money."

Fr. Perschall said it makes more sense to bring the estranged resources and people of the Continuum back into the Episcopal Church. "Continuing" churches, he concluded, will never get their own houses in order, partly because too many leaders within the movement have placed their personal prestige above the gospel.

Most of his former colleagues have reacted publicly with shock and anger to the announcement, but privately, Fr. Perschall, said he has received encouragement.

"Some said they are considering the same thing," he said.

Awards and Thanks Given for Saving a Life

Mary Ann Gardiner might not be alive today were it not for the cardiopulmonary resuscitation efforts of two other members of Christ Cathedral in Salina, Kan. She remembers feeling short of breath as she sat down for the start of a service on Nov. 24. The next thing she recalled was waking up in the emergency room of a hospital.

"I was pulseless and breathless," Mrs. Gardiner, 77, told *The Salina Journal*.

Christine Seaton, a kidney dialysis nurse, and Dr. Max Murrison, an oral surgeon and lay leader in the parish, were honored March 6 with Heart Hero Awards by the American Heart Association for their quick action.

In accepting the award, Ms. Seaton said she felt as if she was merely returning a favor. Mrs. Gardiner, a former obstetrics nurse, helped care for Ms. Seaton in the hospital after the births of her three children.

Dean Werner Will Face Challenger for Presidency of House of Deputies

An incumbent president of the House of Deputies faces an election challenge when General Convention meets in Minneapolis July 30-Aug. 8. Executive Council member Louie Crew of Newark announced recently that he would seek the office that is currently held by the Very Rev. George Werner of Pittsburgh.

"I believe democratic institutions are best served when the electors have a choice," Mr. Crew wrote in an announcement posted to his Internet website.

Dean Werner said he brought to the office gifts as a "reconciler, encourager and leader." Mr. Crew said his gifts included ability as a "mediator, facilitator and organizer."

Dean Werner is the retired dean of Trinity Cathedral, Pittsburgh. Mr. Crew, professor emeritus of English at Rutgers University, has a lengthy and distinguished record of church service primarily on behalf of the full inclusion of ethnic and sexual minorities.

The president is elected to a three-year term by convention and may run for re-election up to two consecutive times. The president presides over the House of Deputies at General Convention, supervises the flow of legislation through that chamber, and appoints legislative committee members. He or she also works closely with Executive Council and the Presiding Bishop when General Convention is not in session.

A member of the General Convention office staff at the Episcopal Church Center said the contested election for the incumbent was believed to be the first in the modern history of the church.



Mr. Crew



Dean Werner

No Right to Property, Philadelphia Judge Rules

A Philadelphia judge has ruled that the vestry of a parish that claims to have left the Episcopal Church in 1999 lacked the legal authority to make that decision. In his ruling Judge Joseph D. O'Keefe ordered the Church of St. James-the-Less to return all property, and authorized the Diocese of Pennsylvania to appoint a new vestry at St. James'.

For more than two decades St. James' has been outspokenly opposed to a number of liberalizing trends within the Episcopal Church. More recently, parish leadership has refused to recognize the episcopal authority of its diocesan bishop. In 1999, the vestry set up a separate corporation unaffiliated with the Episcopal Church and then merged the parish with the new corporation. Judge O'Keefe accused the vestry of scheming to circumvent civil and church laws.

"We all hoped it wouldn't come to this," the Rev. David Ousley, rector, told *The Philadelphia Inquirer*. Fr. Ousley added that the church intended to appeal the decision and would ask the court to delay implementation of the court order while the appeal was pending.

In his 51-page ruling, Judge O'Keefe ignored most of the evidence presented by both plaintiff and defendant, relying instead on a 1935 Pennsylvania statute which specifically addresses the control and disposition of property in hierarchical denominations.

Although the decision applies only to Philadelphia County, if it is upheld on appeal it could have wider implications concerning properties in instances where congregations, dioceses and national church bodies are unable to reconcile doctrinal differences.

Correction: The poll on the 1936 presidential election cited in a letter to the editor [TLC, Feb. 23] was published in *Literary Digest*, not *Reader's Digest*.



Melanie Duncan Thortis/The Vicksburg Post photo

The Rev. Bill Martin, rector of All Saints' Episcopal School in Vicksburg, Miss., is congratulated by seventh-grader John Myers on Feb. 19, shortly after the board of trustees reversed its earlier decision to close at the end of the academic year [TLC, Feb. 16]. Behind Fr. Myers is the Rt. Rev. Larry Maze, Bishop of Arkansas and board chairman.

School Reverses Decision to Close

The board of trustees at All Saints' Episcopal School in Vicksburg, Miss., has unanimously reversed its earlier decision to close the 95-year-old institution following an outpouring of support from parents and alumni at a regular monthly meeting on Feb. 19.

"Without the enthusiasm of the parents' group we would not have been encouraged to make this step," said the Rt. Rev. Larry Maze, Bishop of Arkansas and board chairman, in an interview with *The Vicksburg Post*. All Saints' offers coeducational, college preparatory instruction for grades 8-12. It is jointly owned by the dioceses of Arkansas, Louisiana, Mississippi and Western Louisiana.

In late January the board decided to close the school, citing declining enrollment and endowment. A group of about 20 parents, alumni and friends of the school appealed to the board, promising to raise at least \$750,000 in pledges and to increase

enrollment from the current 83 students to 90 by Nov. 1. In return the parents' organization was promised an additional \$100,000 from the endowment, three seats on the board of trustees, and a commitment to keep the school in operation through at least the 2003-04 school year.

"Parents, alumni and supporters of the school must step forward in a real and tangible way," said the Rt. Rev. Charles Jenkins, Bishop of Louisiana. "I think this [support] is very important."

Briefly...

An interfaith AIDS awareness organization run by the former dean of Episcopal Divinity School, the Rev. William Rankin, has received a **\$1 million grant** from the Bill and Melinda Gates Foundation. The grant will enable the San Francisco-based Global AIDS Interfaith Alliance (GAIA) to educate a network of women about HIV/AIDS prevention and care in rural villages in Malawi.

A Walk Through Time

Perspectives of the Eastman Organ Trip to Sweden



The North German Baroque organ at Örgryte kyrka in Göteborg, Sweden.

By Jon Johnson

For today's organist, being equipped to play all genres of repertoire means experiencing all the major styles of organ building from the past. Not only do these wonderful instruments inform our playing, but they give us great insight into the "why" and "how" these pieces were conceived.

Thirty organ students from the Eastman School of Music visited the city of Göteborg, Sweden, Jan. 6-18. We embarked on a "walk through time" during an intensive study of historic instruments, master classes, group lessons, and nine recitals given by all of the Eastman organ students.

In January of 2001, Prof. Hans Davidsson joined the organ department at Eastman. Because of his connection with GOArt and the Göteborg

School of Music, the organ department was able to experience organs that most people never see or play in a lifetime. Presently, it is the only place in the world where one can play a particular national style of music on an actual historic instrument or a replica of one.

Our first stop in Sweden was Stockhöl m. Before our last flight to Göteborg, we visited the Maria Magdalena

Presently, the Göteborg School of Music is the only place in the world where one can play a particular national style of music on an actual historic instrument or a replica of one.

kyrka that houses a beautiful 1986 replica of a French Classical organ and a 19th-century Swedish Romantic

organ. The organist there, Prof. Ralph Gustafsson, gave brief demonstrations on the instruments and let each of us play them.

Upon our arrival in Göteborg, we were given a tour of many of the instruments and facilities where we would spend the next week and a half.

The Örgryte kyrka, where we had our first group lesson, housed two major instruments: an Arp Schnitger North German Baroque organ in the back gallery (built by GOArt), and an actual English Romantic Willis organ in the gallery of the left transept. Prof. Bill Porter, of the Eastman organ faculty, was our teacher on the GOArt organ, one of the jewels of the trip. It was comprised of four manuals with split keys and a pedal division with a short octave. Many early forms such as *præludia*, *partitas*, *variations*, *ciconas*, and *chorale preludes* came to life on this meantone instrument. It was a thrill to experience so many diverse sounds, and so much sound, throughout the many divisions.

The usual day included personal practice time in the morning, a master class either at the school of music or a local church from 10:30 to 12, a lunch-time recital given by Eastman students, and afternoon master classes, group lessons, and individual lessons, with extra practice time in the evening.

Another wonderful instrument we experienced, built by Verschureren Orgelbouw in the Netherlands, was the Cavallé-Coll-style organ at the School of Music. There, Profs. Davidsson, Higgs, and Porter gave master classes and group lessons on the French symphonic works of Widor,

What Is GOArt?

The Göteborg Organ Art Center (GOArt), is an international center for research in historical organ building and performance practice, founded by noted Swedish organist and Eastman faculty member Hans Davidsson, GOArt's artistic and research director. At the GOArt Center, modern scientists, engineers, and tunesmiths have replicated the best historic organs down to the smallest detail, even using the same process for building the pipes and pedals.

Vierne, Dupré, and music of Messiaen. In the downtown area were three other churches where we studied and performed recitals.

In addition to absorbing the aesthetics of sound, architecture, and feeling of these instruments, we had master classes and workshops in organ and clavichord construction at the GOArt facility; American and Swedish choral literature and techniques given by Stephen Kennedy and Gunno Palmqvist, the choral professor at the School of Music; improvisation with Prof. Porter, and organ literature with Prof. Davidsson. There were a total of nine organ recitals given by four or five students on each program, not only for us to enjoy, but as a token of our thanks to Göteborg for letting us take advantage of the plethora of organs for almost two weeks.

Our journey to Sweden was a life-changing experience. For once, we were able to play the music we know and love on the types of organs on which it was conceived. It is quite rare that American organists, or European organists for that matter, can truly grasp the concept of sound and how we approach playing the organ until we can experience these organs first hand. We also have a better vision of what challenges face us in the future as we enter the professional organ world as church musicians, concert artists, teachers, and organ builders. □

Jon Johnson is a DMA candidate from Roanoke, Va. He is a member of St. Paul's Church, Greenville, N.C., and assistant director and organist at St. John the Evangelist Roman Catholic Church, Rochester, N.Y.

Anglican Choral Festival

The annual choral festival at St. Philip's in the Hills Church, Tucson, Ariz., feature stellar composer-conductor Dorothy Papadakos, organist of the Cathedral of St. John the Divine, New York City. She conducted the Creation Lessons and Carols and Choral Eucharist Feb. 8.

The choir of 150 represented four parishes, St. Alban's, Grace-St. Paul's, St. Michael and All Angels', and St. Philip's, with singers drawn from adult and youth choirs.

Ms. Papadakos said she rehearsed with the singers Friday evening and Saturday. And she had high praise for their abilities. "All ages are RSCM-trained," she said. "The Creation-based Lessons and Carols using my music and some of Paul Halley's went into the Eucharist using my jazz Mass."

Acting music director Jeffrey Campbell said new works are commissioned for the festival from distinguished Anglican musicians. "Dorothy gave us models of lessons and carols, and the creation theme was conflated with the music we wanted," he said. Music and readings were "quite eclectic." Following a plainsong setting of Psalm 104 are readings from Julian of Norwich and astronaut Russel Schweickart about the earth as a "ball the size of a hazelnut" and a "blue and white Christmas tree ornament." A reading from Genesis was followed by a Palestrina motet, and an anthem with words by Pete Seeger and music by Paul Halley. Lines from Wordsworth's *Tintern Abbey* preceded a paraphrase of the Navajo Night Chant: *Now I walk in beauty. Beauty is before me. Beauty is behind me, above and below me.*

Ms. Papadakos' anthem at the offertory was not the usual macaronic text using perhaps Latin and English. *Live in Love's* lines are in English, Zulu, and Xhosa. It was challenging, Mr. Campbell said, and "rhythmically exciting. The music suited the abilities of the choirs."

The composer said, "It uses African drums and the South African singing style. I was very happy with it." She also led a master class in improvisation, a talent for which she is particularly renown. In addition to organ works, she writes and composes for theatre, ballet, and movies.

The festival was founded by William Bradley Roberts, who until his recent departure for St. John's, Lafayette Square, Washington, D.C., was organist-choirmaster of St. Philip's.

St. Philip's, Mr. Campbell said, has 10 choirs for adults, youth, children, and handbells.



Dorothy Papadakos rehearses the four-parish festival choir.

The Ashes of War

Ash Wednesday always marks the beginning of Lent, one of the holiest seasons in the church year. This is a time in the life of all Christians when we are called to self-examination and repentance. Perhaps the most powerful words of that day are said as the ashes of the earth are crossed upon our foreheads: *Remember that you are dust, and to dust you shall return.* This year as I touched those ashes, I still saw the ashes of the World Trade Towers, and felt the great sadness of September 11. Yet now there was a new heaviness in my heart for the ashes yet to be created through a possible war with Iraq.

So many of us have spent a great deal of time examining the issues surrounding the United States' and the United Nations' relationship with Iraq; U.N. resolutions, disarmament,

Self-examination brings us to the realization that all of us fall short of God's vision for humanity.

and terrorism, and what has brought us to this critical moment in the history of the world. The issues are enormously complex — more complicated and hidden than even the most astute student of foreign policy could completely comprehend. Most likely there are circumstances known to the intelligence community, of which the average person is unaware. The full ramifications of war with Iraq are unknown. What seems to be known is that many in our military, the coalition's, and in Iraq's will perish. Civilians too will be wounded and killed, and a civilization will be brought to ashes.

As complicated as the issues are, though, perhaps it is still easier for us to focus upon all of the arguments pro and con for this war. Keeping the conversation there offers a sense

of comfort and manageability, albeit a false one. However, I believe the greater area of focus for Christians is self-examination and repentance. For in the final analysis there is no other starting point. This is the very place from which the Christian faith originates.

Throughout the worldwide church it is no coincidence that the Lenten season began with the gospel story of Christ's baptism and subsequent retreat in the wilderness for 40 days. This was a period of temptation and self-examination — this wilderness was where Christ lived before he began his ministry and work. And this wilderness place of self-examination and repentance is where we must go as we struggle to make sense of the crisis with Iraq.

As a priest of the church, and for all Christians and all people of God, self-examination and repentance forces us to live in an uncomfortable place of tension. We know that the world would be a more secure place without the tyranny of Saddam Hussein. September 11 was a tragic reminder of the real presence and activity of evil in the world. However, it is that very wilderness place of self-examination and repentance that calls us to proclaim that we can never give up on peace. How can we, with all that is at stake?

You see, I believe that self-examination brings us to the realization that all of us fall short of God's vision for humanity, and that compels us to want to sit at the table with those from whom we differ, and maybe even greatly mistrust. It is true that a military action may prevent a future attack, may remove an evil leader; but at what cost? Can we bomb a nation and people into peace, or as some have suggested, into a democratic form of government? There are no easy answers, but our faith demands that we sit at the table and exhaust every possibility for peace.

This is a country that I love and cherish — one that I proudly served in the Naval Reserve. I pray daily for our president, the Congress, and the leaders of the nations of the world. I pray daily for our troops and give thanks for their willingness to serve our nation. And I pray daily for the peace of the world—the hope that God holds out to us when we look beyond the ashes of war.

Our guest columnist is the Very Rev. Philip C. Linder, dean of Trinity Cathedral, Columbia, S.C.

Did You Know...

The Rt. Rev. Stephen Jecko, Bishop of Florida, on church shoppers: "The church is not called to be a sanctified form of Rotary or Kiwanis, yet upbeat worship, clean nurseries, and good parking lots are helpful tools for reaching a generation of shoppers."

Quote of the Week

St. Richard's Church, Jekyll Island, Ga., shares a church building with a Methodist congregation and a Roman Catholic parish. Three congregations worship at different times.

Regardless
of our personal
feelings
about war
in Iraq,
our fervent
prayers
are urgently
needed.

May Wars Cease

Like every other important issue, when it comes to war with Iraq, Episcopalians express a wide variety of opinions. Our readers have spoken clearly and sometimes eloquently on the matter. Some are insistent that we should support the president in his quest to eradicate Saddam Hussein from Iraq. Other Episcopalians are involved in anti-war demonstrations and stress the need to negotiate a lasting peace. As this magazine goes to press, our nation is less than 24 hours from taking military action against Iraq. It is difficult for us to be wholeheartedly supportive of this strategy. The presentation by our leaders of the case to invade Iraq has not been convincing, especially when considered against the theory for a "just" war.

The invasion of Iraq is sure to result in deaths and horrific casualties for our military personnel as well as for innocent citizens, even children, in Iraq. We believe such inflicted death does not glorify God nor does it serve God's purposes, for our God is a God of peace. As followers of Jesus we are called to proclaim peace and justice. As Anglican Christians we are mindful, particularly during this holy season of Lent, of the petition in the Great Litany in which we pray "That it may please thee to make wars to cease in all the world . . ." Regardless of our personal feelings about war in Iraq, our fervent prayers are urgently needed. Let us pray that there may be a quick end to the conflict in Iraq, that our military personnel will be safe, and that a just and lasting peace may be achieved.

We Need Music

These are troubled times. We are filled with fear, with grief, with anger. Now more than ever, we need music.

Music has been used to calm, to recall buried memories, as in Elena Hery's lovely story [p. 24]. It's been employed to tell stories, and to blend disparate elements, as in Dorothy Papadakos' "Live I Love," in Zulu and Xhosa and English [p. 14]. Music has been used to hearten warriors and embolden armies.

Young people have not deserted music. There will be new symphonies in years to come, and accomplished new talents to play them. When composer John Corigliano held a series of master classes recently, he was delighted to find emerging composers not just among the graduate students, but in the middle school classes. Those seventh-grade compositions were accomplished and inventive.

And Master Corigliano, who writes for ballet and film as well as the concert hall, had some comparisons for the students. Some musicians, he said, write *as* God; Wagner, for example, with Bayreuth and *Parsifal* as his shrines. But Bach, the working man, wrote for the church and *to* God: *Deo Soli Gloria*. Never forget the source of inspiration.

There will be young organists dedicated, as are the Eastman students who sojourned to Sweden [p. 13], to the understanding and playing of magnificent historic instruments, and to building even finer ones for the music they will write.

And somewhere perhaps one of our consecrated musicians will find the song that will sing peace to the world.

Tradition: A Static View

By William A. Shullenberger and Bonnie L.A. Shullenberger

The distinguished authors of "Limited Authority" [TLC, Jan. 19] and the more detailed essay found on TLC's website, "The Authority of General Convention," (henceforth referred to as "AGC") express a concern for the unity and the historical continuity of the Church, and we share that concern. But we question whether the principle of a unified and unquestionable "conciliar economy" that they articulate, when it is closely examined, provides as coherent and definitive a standard as they claim.

Anglican tradition is more driven by productive conflict and more supportive of local church practices than the authors are willing to acknowledge. Our historical basis, the "Historical Documents of the Church" included in the Book of Common Prayer, indicates that the Episcopal Church has previously acknowledged the fallibility of "conciliar" and ecclesiastical pronouncements (Articles 19 and 21), and recognizes and accepts diverse ceremonial practices of particular faith communities "according to the diversity of countries, times, and men's manners" (Article 34; also The Chicago-Lambeth Quadripartite 1886, declaration 3).

Since the particular controversy addressed by the recent documents on "conciliar economy" concerns the blessing of same-sex unions, the authors need to present specific evidence that such a position would be in conflict with a consistent history of previous "conciliar" judgments, or with evidence of a consensus of the worldwide Anglican Communion. But such evidence is remarkably absent from a document that claims a virtual historical omniscience. The authors

surely depend on, and obliquely refer to, the resolution of the Lambeth Conference of 1998 to reject "homosexual practice as incompatible with scripture," and consequently to reject same-sex unions as well as ordinations of self-identified homosexual clergy. They would like this recent resolution to sum up a complex and divided history, and to stand as the end rather than the beginning of an honest conversation among the faithful about sexuality in the Anglican Communion. The same strategy of peremptory pronouncement would have foreclosed discussion of the abolition of slavery in the British Empire

not been previously developed or unanimously approved.

It is an intimidating tactic to invalidate in advance not only a potential decision of a representative body of the church, but to invalidate in advance the very legitimacy of the decision-making body. This pre-emptive strike on the basis of a unanimous historically determined magisterial authority of church tradition sounds remarkably Catholic in the Roman rather than Anglican sense. If consistently applied to recent charitable extensions in Episcopal practice — remarriage after divorce and the ordination of women among them — it

It is an intimidating tactic to invalidate in advance the very legitimacy of the decision-making body.

in the 18th century and in the Episcopal Church in the 19th, and of artificial contraception until the 1950s.

What the authors of these documents provide instead of historical evidence is an elaborate rationale for a static rather than an unfolding interpretation of scripture and the will of God. As the legendary sign in every Episcopal rector's office reads, "We've always done it this way." Tradition would thus pre-emptively exclude theological arguments on behalf of the blessing of same-sex unions or other alternations in church practice as invalid because such arguments had

would retroactively invalidate their institutional adoption.

Much of the authoritative effect of the two documents is historical. Co-authored by four respected scholars-teachers, the tone is impeccably impersonal and seemingly disinterested. But the seeming objectivity of the argument is a disguise for its partisan interest. The political agenda becomes explicit in Section 6 of AGC. This section is an action plan for dissent, not for discussion or debate. While it pretends to sustain the tone of high-minded interest in the preservation of church unity, it actually out-

How We're Perceived

lines and legitimizes a set of political strategies that would support and indeed accelerate disaffection and schism in the Episcopal Church, and greatly subvert the fragile set of compromises and latitudinarian practices crucial to the unfolding dynamic theological unity of that polity.

A more complete response to the challenge of these documents would require a different kind of biblical and ecclesiastical history than the one they present, and a biblically based theological account of sexuality which they implicitly choose to dismiss out of hand as contrary to the word of God.

The ecclesiastical history would no doubt notice that the primary concerns of the early councils of the church were not human sexuality at all, but the paradox of Jesus Christ as *theantropos*. A more charitable Christian anthropology of sexuality, based in scripture, tradition, reason, and experience, would follow through on the Reformation interpretation of human sexuality by reference to the communion of divine persons in the doctrine of the Trinity, and the God-given and sanctified image of companionate marriage ordained in Genesis and eschatologically renewed and interpreted in the New Testament. This biblically based model of intimacy could provide a basis for the church's eventual acknowledgment and blessing of same-sex unions.

Those who have worshiped and worked in parishes that nurture and are nurtured by committed same-sex partnerships have found in those partnerships the same revelatory and inspiring evidences that heterosexual marriage provides of the loving fellowship of the Trinity, the mysterious origin, ground, and end of all charitable human relationships.

We make no pretense to objectivity. We understand all too well that every position in a controversy is located and particular. Thus we prefer to articulate a theology of conversion, reconciliation and hope, sponsored by the One in whom there is no Jew or Greek, slave or free, male or female, straight or gay. The framers of "Limited Authority" and "The Authority of General Convention" should not pre-emptively disqualify such a theology from the consideration of faithful Anglicans in the United States and the wider Anglican Communion because "we've always done it this way."

□

William L. Shullenberger is professor of literature at Sarah Lawrence College. The Rev. Bonnie L.A. Shullenberger is priest associate for Christian education at Trinity Church, Ossining, N.Y.

I was discouraged and disappointed to read the many letters so viciously criticizing the Presiding Bishop for his comments regarding his experience as an American in other countries [TLC, Feb. 2]. During the past several months of actively preparing for war, it has been clear how unaware the current administration and the majority of the American population are of the way in which other people in the world perceive us. There has been a frightening unwillingness to listen to voices like the P.B.'s which more actually express how the world sees us.

I applaud Bishop Griswold's courage in challenging the "powers that be" which are preparing for war against any objections, moral, strategic, or otherwise. This war will only increase the world's animosity toward the United States and solidify the impression that we are an imperial-

istic nation determined to force our own will upon other nations in order to increase our wealth, while forcing more people into poverty and degradation.

Supporting this war is not essential to the church's being. In fact, opposing it for the sake of the gospel and in faithfulness to the One who said, "love your enemies and do good to those who hate you" is necessary to our faithfulness. At our baptism, we "renounce the evil powers of this world which corrupt and destroy the creatures of God." As certainly as Saddam Hussein's actions fall into this category, so does our own drive to wage war against him.

*Donna L. McNiel
Episcopal Campus Ministry
Springfield, Mo.*

Readers who expressed shock or sadness at the Presiding Bishop's statement that "the United States is rightly 'hated and loathed around the world'" may have confused a "my country right or wrong" attitude with patriotism.

Some letters spoke of American resolve to help the poor and needy. Yes, we have given millions in foreign aid to countries in need or distress, ever since the Marshall Plan after World War II, but many such actions were done out of self-interest more than altruism. I have lived overseas for 13 years, and the actions of the U.S. government can appear quite different when seen through the eyes of non-Americans.

Perhaps Bishop Griswold — or the news report about his statement — should have specified which American actions he deplored. But that he deplored his country's actions is not necessarily insulting or irresponsible. The Old Testament has many stories of rulers upset by the criticisms of prophets; but it is the prophets' words we honor today.

*(The Rev.) Edward M. Berckman
Valdosta, Ga.*

Aren't there actually options that constitute a "third way" between war and pacifism?

The Wrong Example

I was disappointed in the Viewpoint article written by J. Thomas Wray [TLC, March 9].

In his analysis of the situation in Iraq, the author briefly offers his hope that diplomacy will make war unnecessary, but then he seems to suggest that the only realistic options are war (allegedly a "just war") and pacifism. Aren't there actually many more options, especially ones that constitute a "third way" between war and pacifism?

Furthermore, I think it is not helpful in this discussion to suggest, as Fr. Wray does, that St. Martin of Tours is an example of someone who shows us the way "to work for peace by preparing for war." In various pieces of artwork on display in the parish where I serve, our patron saint is symbolized profoundly by showing Martin's sword cutting his Roman legionary's cloak in half in order to give comfort to a cold beggar. Soon after this famous incident, Martin decided that he had to leave the army in order to be faithful to his vocation. Instead of trying to enlist St. Martin in support of a preemptive strike against Iraq, isn't it better to be clear about what St. Martin did in the 4th century as we do the hard work of seeking a different solution than the one endorsed by Fr. Wray?

*(The Rev.) John C. Morris
St. Martin's Church
Fairlee, Vt.*

Accurate Description

In case no one noticed, the gospel for 7 Epiphany (Mark 2:1-12) is a painfully accurate description of the Church catholic and contemporary. When Jesus returned to Capernaum after healing a leper by the unthinkable measure of physical touch, his lodging was soon packed to overflowing out the door by a horde of people wanting their own piece of his time, words, power and presence. They were so preoccupied with keeping and improving their own place in the crush

that, when a paraplegic carried by four friends came along, no one would stand aside or help clear a way for the lame man to get near the new celebrity. The four had to mount the roof and tear a hole in the sod covering — never mind the droppings and mess created below — to give the paraplegic access to the Lord.

Thus has it ever been with Christ's Church, beginning with the resistance to admitting uncircumcised Gentiles to equal footing with the Savior through the hostility over giving women an equal place in God's house, holes in the roof have often been the only recourse to make room for the previously disregarded parties in the

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with the newly reconciled
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angrily with dirty eyes.

apostolic household. Whether the issue was cults, race, language, culture, gender, age, tradition, or sexuality, the many have usually found reason to ignore the pleas of the few and different for an equal share in the New Covenant.

While the ceiling is being opened, the rest of us have two choices. We may remain and rejoice with the newly reconciled and restored at God's welcome, or we can depart angrily with dirty eyes.

*(The Rev.) D. David Clemons
Auburn, Calif.*

Not an Order

The Rev. Robert Tourigney [TLC, Feb. 16] seems to have created a lay "order." Perhaps my seminary education was lacking (whose isn't?), but, strictly speaking, I don't ever remember

learning about a lay "order." Though of course I realize that at certain august gatherings of the church people do vote by orders, yet I question even the advisability of that terminology.

Allowing for my ignorance in this matter, and for the differences of thought about what I think is appropriate terminology, I am still disturbed by Fr. Tourigney's language and reasoning. "Ordination ... to the laity" is, if not oxymoronic, then certainly confusing, in the deepest sense of the word. There are too many laity who already think that in order for them to become real ministers of the gospel, they must be ordained. Despite the rediscovery of the primacy of baptism, there are yet clerics and lay people who encourage this thinking. I'd rather we encourage (raise up — pick the popular term of the moment) committed, enthusiastic lay leaders to be enthusiastic, committed laity, and leave ordination out of the mix altogether.

*(The Rev.) John D. Richmond
Bartonville, Ill.*

The Same View

I wish to note that in his Viewpoint article, "Rethinking 'Ministry of All the Baptized'" [TLC, Jan. 12], the Rev. John D. Alexander expressed the same view, with many of the same references, as did John N. Collins in his 1992 book, *Are All Christians Ministers?* (The Liturgical Press, Collegeville, MN). Both writers answer this question with a "no," and articulate the difference between the priesthood of all believers vs. the ministry of those set apart by consecration or ordination. They put forth an interesting view that is, I believe, well grounded in scripture, especially in the use of the word *diakonia* therein.

(Note to those who may be interested in reading Collins' book: This book is out of print. However, I was able to obtain a copy late last year through on-line sources. Also, Collins has written a new book: *Deacons and the Church*, Morehouse Publishing.)

*(The Rev.) David Lee, deacon
Denver, Colo.*

Answer Sought

I have, to date, been unable to get a clear and straightforward answer to the following question, which would appear to be of more than passing interest to many Episcopalians — both clergy and lay.

Are the Church Pension Fund trustees legally obligated to use the monies sent them over the years —

almost as a “tax” on the parishes! — for pension and pension-related purposes only, or do the trustees have the freedom to use these monies, and what they’ve achieved through wise investments, on other things?

I will be surprised if I’m the only Episcopalian interested in the answer to this question.

*(The Rev.) Hill Brown III
Richmond, Va.*

The Real Issue

The editor’s column on the 2000 FACT survey [TLC, Feb. 23] was interesting, but the survey did not get to the “gut” issues of what Episcopalians actually believed. For this, I am reminded of an earlier poll titled “Episcopalians — Profile 1979.” This survey revealed that 43 percent of active, church-going Episcopalians did not believe that Christ was/is God. While the national church stood by the accuracy of this survey, it apparently did little or nothing to rectify the situation (which tells you more than you want to know about that institution).

*Wallace Spaulding
McLean, Va.*

Scholarly Critique

Readers of the article on Philip Jenkins [TLC, Feb. 9] might be interested in his scholarly critique of the Jesus Seminar and related matters, *Hidden Gospels: How the Search for Jesus Lost Its Way* (Oxford University Press, 2001).

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

‘Beautiful and Poignant’

The Viewpoint article, “The Mystery of Love in the Eucharist” [TLC, Feb. 23] by Fr. Desaulniers is one of the most beautiful and poignant articles I have read in 48 years of subscribing to THE LIVING CHURCH.

*(The Very Rev.) John Bartholomew
Lake City, Minn.*

The Question is ...

Regarding the Presiding Bishop’s speaking out on the war [TLC, Feb. 23], the question isn’t does he speak for you, but does he (and all the other religious leaders) speak from God? If the prophets had had to wait for consensus, the Bible would be much shorter.

*(The Rev.) Richard Guy Belliss
Santa Clarita, Calif.*



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SHARPS, FLATS & NATURALS

(Continued from page 9)

resources of Washington, but with a mighty imagination and lots of arranging. Adding the element of congregation to the tonal mix (one can almost imagine stopping the service to get a re-take of a particular hymn) gives a sense of community rarely heard in more sterile recordings (how can we get our people to sing like that?). Scott Bennett's program of 17 pieces makes use of well-known hymns (How many different harmonizations can one use in a single hymn?), as well as anthem settings, including familiar works by Paul Manz, Charles Wood, and Charles Stanford.

Of the 40-plus hymns on both CDs, there is only one instance of repetition: Parry's *Laudate Dominum*, "O Praise ye the Lord, Praise Him in the Height." It only serves to illustrate how two musicians may interpret the same piece in vastly differing manners, and yet both be successful in their own right.

One element I am glad to see is the complete composer information, both for copyright implications, and as an aid to those who may wish to imitate these excellent examples.

So listen for inspiration, meditation, comfort; all of which can be gleaned from these recordings. And be sure to sing out next Sunday!

*Paul Cunningham
Morristown, Tenn.*

Fête Français

JAV recordings, No. 132. \$18.95.
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I just got and heard the new CD *Fête Français* by Erik Suter, organist at Washington National Cathedral, recorded on the fairly new Fisk at St. James' Episcopal Church, Richmond, Va. The organ seems tailor made for the all-French program.

Suter's interpretation and sensitivity to the Franck *Prelude, Fugue and Variation* makes it just right. He plays it precisely the way I think Vernon deTar of blessed memory would wish: nothing fussy, nothing curious, just solid music making where the musicianship serves the music and not the organist's ego.

His performance of the Joseph Bon-



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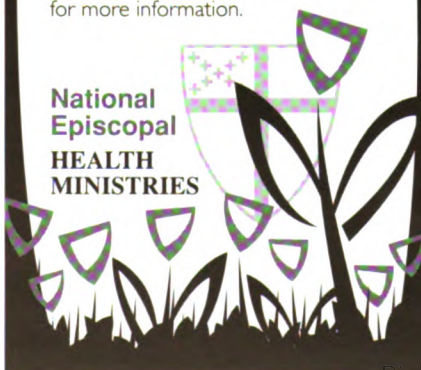
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SHARPS, FLATS & NATURALS

net *Variations de concert*, Op. 1, is worth the price of the CD by itself. And not bad either: Widor *Symphony VI*, finale, Vienne *Symphony III*, first movement, a Tierce en Taille and the grandiose Offertoire movements from the Couperin *Parish Mass*. A favorite of mine: "Cantilene" from *Suite Breve* (Langlais), as well as Langlais' "Fête." And more by DeGrigny, Dupre, Vienne and Alain.

*Karl E. Moyer
Lancaster, Pa.*

The Call of the Phoenix

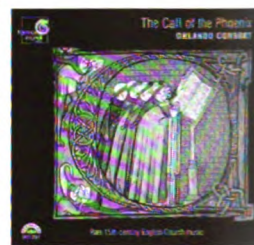
Rare 15th-century English Church music

Orlando Consort. Donald Grieg, baritone; Robert Harre-Jones, countertenor; Angus Smith, tenor; Charles Daniels, tenor. Harmonia Mundi #HMU 907297

The Orlando Consort is a male a cappella quartet known for their exceptional performances of early music. Formed in 1988, the Consort has received several awards including a Gramophone Award for Early Music

in 1996. The members of the Consort are all established soloists, prized for their experience with groups such as the Tallis Scholars, the Gabrieli Consort, and the Taverner Consort. For more information about the Orlando Consort, see their website at www.orlandoconsort.com.

This 70-minute recording contains 18 motets, antiphons and psalm settings. It exemplifies some 70 years of English sacred music from around 1420 to about 1490, and marks out the development of the so-called *contenance angloise* — valued especially for its suave melody, fluid rhythms and systematic consonants. Very little of the music composed during this period has survived, but the selections on this recording exemplify an amazingly colorful and diversified repertoire.



Several works are of anonymous composition, a condition common in music of this period. Identified composers include John Playmore (c. 1426), John Bennet (c. 1458), Richard Mowere (c. 1450-1470), John Trouluffe (c. 1448-1473), and the familiar John Dunstaple (c. 1390-1453).

For early music fans, this will be an engaging and satisfying listen. The Consort illuminates a repertoire that has rarely, if ever, been heard. The selections consistently present interesting and uncharacteristic rhythmic and melodic elements not usually found in other early music. The performance is nothing less than virtuosic, displaying flawless intonation, superb blend, clear diction, and great musicality.

The only curious element of this recording is the origin and significance of its title, which this reviewer has been unable to discover.

*John Repulski
Ann Arbor, Mich.*

Editor's Note: Angus Smith, whose idea it was, explains, "The notion I had in mind was of music that had once been discarded/destroyed (although not necessarily by fire) now beginning to re-emerge thanks to the detective work of musicologists."

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PEOPLE & PLACES

Benches & Lofts

Todd Beckham is organist/choirmaster at St. Michael's Church, Milton, MA.

Carol Biederman is minister of music/organist at St. Clare of Assisi, Avery, CA.

William Butthod is assisting musician at Holy Trinity, New York, NY.

Mark Andrew Cleveland is director of music at Grace Church, Manchester, NH.

Craig J. Cramer is organist at St. David's, Elkhart, IN.

Paul Cunningham is director of music at First Presbyterian Church, Goldsboro, NC.

Joseph Daniel is minister of music at St. Andrew's, Livonia, MI.

Ann E. Fassett is choir director at St. David's, Elkhart, IN.

Patrick Hagan is associate organist-choirmaster at the Cathedral of St. Philip, Atlanta, GA.

Brian P. Harlow is assistant organist at St. Thomas', New York, NY.

Thomas Harrigan is organist at Holy Trinity, Danville, IL.

Shari Henney is music director at St. Mark's, Cheyenne, WY.

George Henry is organist/choirmaster at St. Mark's Cathedral, Salt Lake City, UT.

Sharon Hershey is director of music ministries at St. James', Prospect Park, PA.

Wilma Jensen is organist/choirmaster emerita of St. George's, Nashville, TN.

Frank Khulmann is organist and choir director at St. George's, Durham, NH.

Margaret Kearfott is organist/choirmaster at Emmanuel, Bristol, VA.

James Koenig is director of music at the Cathedral Center of St. Paul, Los Angeles, CA.

Mary Fisher Landrum has retired as organist/choirmaster at Emmanuel, Bristol, VA.

Arthur Lawrence has resigned as organist/choirmaster at Good Shepherd, New York, NY.

David Lowe is choir director at Christ Cathedral, Salina, KS.

Lorenz Maycher is organist/choirmaster at Trinity, Bethlehem, PA.

Daniel J. Miller is organist and choir director at St. Paul's-on-the-Hill, Winchester, VA.

Sandy Norcross is organist at St. Paul's, Oregon City, OR.

Patricia Pike is interim music director at St. Mary's, Rockport, MA.

Nigel Potts is organist and director of music at St. Peter's-by-the-Sea, Bay Shore, NY.

William Bradley Roberts is director of music ministry at St. John's, Lafayette Square, Washington, DC.

Thom Robertson is director of music at Grace Church, Alexandria, VA.

Andrew Scanlon is fellow in church music at Christ and St. Stephen's, Lincoln Center, New York, NY.

Joseph Schenk is director of music at St. Andrew's-by-the-Sea, Nags Head, NC.

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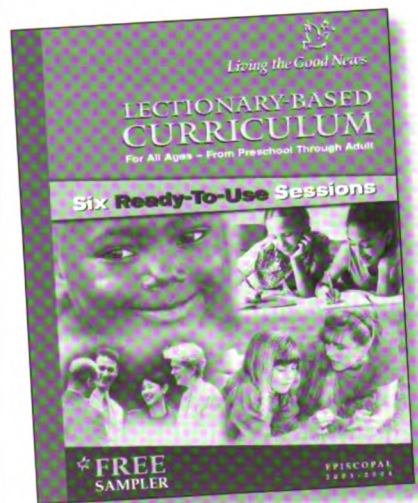
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Calmed by Music

My 86-year-old mother suffers from Alzheimer's and a touch of Parkinson's. She lives in a skilled nursing facility, where she receives hospice care. Despite chronic depression and garbled speech, she's still quite social. I am always on the lookout for things that will stimulate her mind.

Last fall, my husband started a project to record the sermons and choir pieces during our church services. With these he makes CDs for shut-ins and outreach. I took my mother's old CD player and one of the CDs to her to see what, if any, effect it would have. At first she didn't recognize what the sounds were so I explained that it was the choir at church. Slowly it sank in. Her span of attention these days is about two minutes, so I was moved to see that she stayed focused, hands clasped in prayerful attitude, eyes closed the way she used to do when listening to her beloved operas.

She heard the whole thing (I fast-forwarded through most of the sermon). She seemed to be in another place. When I observed that the plain-song/chant was my favorite music on the disc, she agreed, adding quite clearly that she found it "calming."

Encouraged by this, two days later I brought my hymnal. This time my mother's roommate, May, was "up" — a collapsed bundle, strapped in her wheelchair, seemingly zoned out. May is 99 years old with Alzheimer's more advanced than my mother's, no dentures, and a glass eye that stares at you even when she's asleep.

After I sang a few hymns, I started to notice a response from my mother ... one big toe was keeping the beat. A few more hymns and I was surprised to see that one of May's feet was keeping time too.

I stopped singing. May started talking. Between her dementia and her toothlessness, it was hard to understand her but I did catch the word "Jesus." I finally realized that she was asking if I knew a certain hymn. When I looked it up in the hymnal, I had to admit I didn't. She then sang a verse! Once again, I was humbled by God's presence when I least expected it. By reaching May, he had reached me.

I resumed singing, but more slowly and enunciating with great care. Now I was singing for two.

*Elena Hery
Laguna Niguel, Calif.*



St. John's, Sonora, Texas

FULL-TIME RECTOR

St. John's, a loyal church family is seeking a dynamic, special person to join us as our priest, spiritual leader and friend to share our mutual vision for growth. Our children want someone to show an active interest in their activities and instill their souls with a spiritual agenda. Our elderly need spiritual reassurance. The "betweens" need someone to lead in love and growth of our faith, church life and community service. St. John's — offers a beautiful home in the best neighborhood, excellent parish hall, and the most beautiful rock church and grounds around. Rich in history of the Old West and nestled in the Hill Country between San Antonio and San Angelo, our town has an exceptional 2A school system, doctors, dentists, a small well-run hospital, active Lions Club and a strong ministerial alliance of all local churches. For more information, contact:

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organist at St. John's, Saginaw, MI.

Carl Smith is organist/choirmaster at St. Andrew's, Nashville, TN.

Murray F. Somerville is director of Music at St. George's, Nashville, TN 37205

Linda Morgan Stowe is organist/director of chapel music at St. Paul's School, Concord, NH.

Erik Wm. Suter is organist and associate choirmaster at Washington National Cathedral, Washington, DC.

Frederick Swann is organ artist-in-residence at St. Margaret's, Palm Desert, CA.

Lara Walter is parish musician at St. Paul's, Leavenworth, KS.

Deaths

The Rev. Martin Tilson, of Birmingham, AL, an active priest for more than 50 years, died March 7 in Birmingham. He was 81.

A native of Savannah, GA, he was a graduate of Clemson University and the School of Theology of the University of the South. He was ordained deacon and priest in 1948. His ministry included being rector of Grace Church, Anderson, SC, 1951-56; founding rector of St. John's, Charlotte, NC, 1956-67; and rector of St. Luke's, Birmingham, 1967-87. Fr. Tilson was a deputy to three General Conventions, president of the Academy of Parish Clergy, chairman of the National Commission on Social Ministries, and served on the executive councils of the dioceses of South Carolina, North Carolina and Alabama. In 1976 he was elected Bishop of Louisiana, but he decided to reject the call. He was a former chairman of the Episcopal Radio-TV Foundation, and served many years on the Board of Trustees and the Board of Regents of the University of the South. He was named chaplain of the Military and Hospitalar Order of St. Lazarus of Jerusalem and was elected to the Order of St. John of Jerusalem. He is survived by his wife, Carolyn, a son, Martin, Jr., of Atlanta; daughters Susan Silverstein of Birmingham, Anne Varner of Birmingham, and Christine Alford, of Atlanta; and eight grandchildren.

The Rev. **Malcolm Pierce Germann**, deacon of the Diocese of Kansas, died March 5 in Wichita, KS. He was 60.

Deacon Germann was born in Sabetha, KS. He graduated from Washburn University, University of Kansas, and Emporia State College. He had lived in Wichita since 1974, having been employed in the libraries of the Wichita Clinic, Wesley Hospital and Wichita State University, from where he retired in 1998. He served as a deacon at St. James' Church, Wichita. Deacon Germann is survived by his wife, June; his mother, Juanita, of Sabetha; a son, John, of Sedan, KS; two brothers, Mark, of Lawson, MO, and Michael, of Wichita; and three grandchildren.

Next week...

Holy Week Meditations
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Responsibilities include two to three services per week, a weekly choir rehearsal, participation in staff and committee meetings, and supervision / coordination of the Youth Music Director and program. St. Mark's is located near Lake Michigan on Milwaukee's East Side, a vibrant university/professional community. Sunday attendance averages 150, and the annual parish budget is approximately \$330,000. Inquiries to: **Director of Music Search, St. Mark's Episcopal Church, 2618 North Hackett Avenue, Milwaukee, WI 53211. E-MAIL: stmarks@execpc.com.**

FULL-TIME RECTOR: St. Francis Episcopal Church is a 103-year-old parish in a small western North Carolina community, worshipping in the Anglo-Catholic style in a historic stone and stained-glass church. We seek a faithful priest to counsel and guide us as we work to develop a unified sense of purpose and direction, and as we strive to grow in spirit and in numbers; a pastor who listens and directs, nurtures and challenges. We are looking for a gifted preacher and teacher who can impart a thorough and disciplined understanding of scripture and historical revelation, as well as a dynamic and passionate leader who can inspire and empower us as we endeavor to understand and live the Christian faith. Send resume to: **Canon Jane Smith, Diocese of Western North Carolina, 900 B CentrePark Drive, Asheville, NC 28805.** To learn more about St. Francis, visit our website at www.stfrancis-church.org.

FULL-TIME RECTOR: Nestled in the Rocky Mountains, this family-sized parish is looking for an inspiring and enthusiastic leader. Rector should be welcoming and growth oriented, as well as a good preacher. Gunnison, Colorado, is home of Western State College, with 2 ski areas and Blue Mesa Lake within a short drive. Contact Sean at (970) 641-2836 or mccor@gunnison.com.

POSITIONS OFFERED

EXECUTIVE DIRECTOR: El Hogar Projects, a mission of the Episcopal Diocese of Honduras, is seeking a new Executive Director to oversee and manage the ministry of its three centers—an orphanage, technical school, and agricultural school—which feed, clothe, house, and educate some 200 boys ranging from age five to eighteen. Founded in 1979, this exciting mission project provides a loving home in a Christian environment for abandoned, orphaned, and hopelessly poor boys, enabling them to fulfill their ultimate potential as productive human beings in Honduras.

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For project information see www.elhogar.org. For position inquiries contact: **The Rev. Robert O'Neill, El Hogar Ministries, Inc., 70 Church Street, Winchester MA 01890, or E-mail to: elhogar@3crowns.org.**

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PART-TIME ORGANIST/CHOIR DIRECTOR: Help shape our growing music program; currently one weekly Sunday service, other seasonal services. Two-manual Kilgen organ at main church and two-manual Allen organ for summer and seasonal services at historic Old St. Anne's colonial church (1768). Our hopes for our program include a children's choir, a revamped organ, a larger adult choir, and exploration of a variety of musical traditions appropriate to the Episcopal liturgy. Bachelor's Degree in music, or equivalent experience, is a plus. Knowledge of the Episcopal liturgy also a plus. A commitment to the Christian faith and life is a must. A sense of joy and possibility is greatly desired! Please contact: **The Rev. Patricia Bird, Interim Rector, St. Anne's Episcopal Church PO Box 421, Middletown DE 19709** Phone: (302) 378-2401 E-Mail: RevPBird@aol.com.

PART-TIME MUSIC ASSOCIATE: Historic Christ Church, Frederica, St. Simons Island, Georgia, seeks part-time music associate to assist in service playing and rehearsal accompaniment. Established in 1736, Christ Church is a growing and active 1,000-member traditional, Episcopal parish with a thirty-six voice-mixed, graded children's choir and a handbell ensemble. St. Simons Island, located in the beautiful barrier islands of Georgia, is equidistant from cultural centers in Savannah, Georgia, and Jacksonville, Florida. Ideal candidate must have solid organ and accompanying skills and experience in playing with instrumental ensembles. Address inquiries to: **Gregory A. Hollis, Organist & Choirmaster, P.O. Box 21185, St. Simons Island, GA 31522.** Phone: (912) 638-8683.

ASSISTANT RECTOR FOR CHILDREN AND YOUTH MINISTRIES: Christ Church, Frederica, is located on beautiful St. Simons Island, GA. It is a parish of around 1000 members and enjoys a rich history, having been established by Charles Wesley in 1736.

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Please check our web page at www.christchurchfrederica.org. Applicants are asked to send a resume to: **The Reverend Douglas M. Renegar, P.O. Box 21185, St. Simons Island, Georgia 31522.** E-mail: cefrederica@hotmail.com.

POSITIONS OFFERED

FULL-TIME RECTOR: St. James, Livingston, Alabama. Priest to serve in small traditional town in western Alabama. Should be interested in community and university ministry. Large rectory included. Contact: **Mr. Hiram Patrenos, P.O. Box 446, Livingston, AL 35470, E-mail: patrenoi@bell-south.net or the Rev. William King, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203. E-mail: bkling@dioala.org.** For more information about St. James' contact: www.rlosch.com.

RECTOR: Saint Joseph of Arimathea, located in the growing, suburban community of Hendersonville, TN, is in search of a full-time rector who has the dynamics to inspire the growth of our church. We seek a priest oriented to Rite 1 and Rite 2 who is interested in preserving the strength of our lay ministry, pastoral care, stewardship, outreach, and youth programs. For more information, email: abshep23@aol.com (Search Committee). Send letters of intent and resume to: **Saint Joseph of Arimathea 103 Country Club Drive, Hendersonville, TN 37075.**

YOUTH MINISTER: Saint Paul's Episcopal Church is a downtown congregation located in Georgia's second largest city of Augusta. Founded in 1750, our sense of history, location, and role in the life of our colonial city provides a unique base for ministry. Our facility has recently undergone a 1.5 million dollar expansion, with an emphasis on educational space for children. Our goal is to build a self-directed staff who will be colleagues in ministry, with a strong sense of call and a long-term commitment to this church. This full-time position is open to lay or ordained with a minimum salary of \$30,000 plus benefits. Applicants should be comfortable in discussing issues of faith with all ages, savvy in communications and computer use, and have leadership and organizational abilities. Primary responsibilities are oversight of Jr. and Sr. High Youth Programs. Contact the **Rev. Dr. Richard E. Sanders at (706) 724-2485** or E-mail: rector@saint-pauls.org.

FULL-TIME RECTOR: St. Paul's Episcopal Church, Frederiksted, St. Croix, United States Virgin Islands; Diocese of the Virgin Islands; Traditional in our worship and liturgy is in search of a rector. Contact the **Chairman of the Search Committee at P.O. Box 745 Frederiksted, St. Croix V.I. 00841** or call (340)772-0818 or fax (340)772-5949. Office hours Monday thru Friday 10 am - 4 pm.

FULL-TIME RECTOR: A pastoral-sized congregation in the Diocese of Long Island, Christ Church is located on the south shore of Long Island on the Great South Bay and is a one-hour train ride from Manhattan. Our congregation is diverse in age, cultural background, and economic position. However, we all share a dedication to outreach, youth ministry, ministry to one another, and Christian formation and education. We seek a rector who will support us in these ministries and has the energy to help expand them to their full potential by preaching the gospel clearly and enthusiastically and by leading us in Eucharistic worship and spiritual development. Please send your resume to our Search Committee chairpersons: **Todd Mason at tolimas@optonline.net and Lynn Simmons at LMSat15@aol.com, c/o Christ Episcopal Church, 12 Prospect Street, Babylon, NY 11702.** Please visit our website at www.christchurchbabylon.com.

ASSISTANT TO THE RECTOR: We are a dynamic and growing congregation seeking a priest to assist the rector full-time in pastoral care, adult Christian education, and with all aspects of worship. Successful candidates will have strong interpersonal skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling, multifaceted adult Christian education programs, and working with the parental component of our new youth ministry. Interest in social and economic justice ministry programs is a positive factor. For information: **The Rev. William Ort, Christ Church - St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601.** E-mail: fatherbill@christchurcheaston.org.

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME RECTOR: St. John in the Wilderness, White Bear Lake, Minnesota. The program-sized parish of St. John in the Wilderness is located in the Twin Cities metropolitan area. We are a financially stable and growing parish with diverse needs. We are a community comprised of three congregations and seek a rector with a strong commitment to a youth and family style of Episcopal worship as well as a more traditional Episcopal liturgy. We are seeking a rector who will share with us our vision of growth, both in spirit and in size, and will enhance our efforts in these goals through vision, pastoral skills, preaching and leadership. We invite all interested to visit our web site at www.visi.com/~wilderness2/. Responses should be directed to: **Janet Waller c/o Chestnut and Cambroane, PA, 3700 Campbell Mithune Tower, 222 South 9th Street, Minneapolis, MN 55402.** All applications will be held in the strictest confidence.

PART-TIME PRIEST: Small, unique western Michigan community is seeking a part-time Episcopal priest, to minister to and shepherd our loving church community as well as help us reach out to our growing community. With an active congregation of approximately 60 baptized members, representing about 25 households, we are occupationally diverse, encompassing professional and blue-collar workers, self-employed and retirees and offer a variety of service celebrations and music. Outreach to our neighbors being high priority, we are active in local food banks, CROP WALK, highway clean ups, Habitat for Humanity, as well as other community organizations. Located 45 minutes north of Grand Rapids and 25 minutes northeast of Muskegon and the beautiful beaches of Lake Michigan, we offer the blessings of small-town living as well as quality education, artistic and cultural activities, recreational opportunities and quality of life. We are a community (population of 50,000 countywide) with small businesses, dairy farms/agriculture, community hospital, and an international baby food corporation. If this position sounds interesting to you, please contact: **The Rev. Sherman Miller, Diocesan Deployment Officer c/o St. Andrew's Church, 315 S. State St., Big Rapids, MI, 49307;** or E-mail sherman@tucker-usa.com for a more detailed listing. Total compensation package is negotiable.

CHAPLAIN: The Saint Francis Academy is seeking a chaplain for our residential unit in Salina, Kansas. Candidates should be ordained clergy with some experience working with conduct-disordered youth. However, we would also consider a May, 2003, graduating senior from a seminary who has a real interest in reaching troubled youth. The chaplain is responsible for pastoral assessments, pastoral care and counseling, and leading the liturgical life of the unit. The chaplain is also a member of the treatment team whose insight and feedback is considered valuable to the care and outcome of each youth. Candidate must be a spiritually centered person who understands the struggle of spiritual growth. We are a health care agency affiliated with the Episcopal Church treating troubled youth since 1945. Saint Francis is a spiritually-based ministry, fully accredited by the Joint Commission on the Accreditation of Health Care Organizations. (JCAHO) Please apply with resume and cover letter to: **The Rev. Ora Calhoun, Regional Vice President, The Saint Francis Academy, 509 E. Elm Street, Salina, KS 67401.**

RECTOR: Coastal northwest Florida location. Active, friendly, and supportive congregation of approximately 450 communicants would welcome a compassionate priest who enjoys teaching, preaching and a traditional style of worship. Attractive, contemporary facilities. Ambition and room to grow. Position open due to retirement of former rector. Additional information including Parish Profile may be obtained by visiting our website at www.holycross.pensacola.com, or contacting us. Please direct resumes and requests for information to **Britt Landerum, Search Committee Chairman, Holy Cross Episcopal Church, 7979 North Ninth Ave., Pensacola, Florida 32514.** Telephone (850) 478-4222, ext. 110. Fax number (850) 478-4630. E-mail: blanderum@amstaff.com.

POSITIONS OFFERED

FULL-TIME RECTOR: St. Andrew's Episcopal Church in historic Grayslake, Illinois, is conveniently located between Milwaukee and Chicago. Our traditional pastoral-sized parish values Episcopal liturgy, music, and the Eucharist. We seek a caring, compassionate, and energetic leader with a warm sense of humor who can deliver thoughtful, relevant sermons. Our church family appreciates a commitment to pastoral care, outreach, and Christian Education for all age groups. St. Andrew's strong tradition of lay leadership, warm fellowship, and devotion to Christ offer great potential for future growth and development. Visit us at www.standrew-grayslake.com. Please send resume and CDO profile to: **St. Andrew's Episcopal Church, Search Committee, 31 Park Avenue, Grayslake, IL 60030,** or E-mail: GBuschman@aol.com.

VICAR: Vicar of 12 years retired. Historic St. Stephen's looks to expand and develop its ministry with new vicar. Enthusiastic, lively, gifted congregation. Financially solvent and self supporting. Contact: **St. Stephen's, P.O. Box 26, Ridgeway, SC 29130, Attn: Search Committee.**

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks fulltime post in active suburban/urban parish with clear, engaging focus on fine music/arts centered in the liturgy. Master's degree, 25 years experience. Strong skills in choir training (adults, teens & children), liturgical planning, service playing, teaching, concert series, workshops, and administration. Collegial ministry essential. Combined parish/HS choral post considered. Prefer East Coast. Available 2003 or 04. Reply c/o **The Living Church, Attn: ORG-CHOIR, P.O. Box 514036, Milwaukee, WI 53203-3436.**

READINGS

Are Spang's twelve theses really an aberration? See: <http://users.igldr/jrsanders/posts/12t.htm>.

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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WORKSHOPS

ICON WRITING WORKSHOP: All Saints Episcopal Church, Omaha, Nebraska. June 27 — July 2, 2003. Directed by Vladislav Andrejev, master iconographer. For information call **Jane Tan Creti @ (402) 397-3059.** E-mail: janetancredi@aol.com.



AVERY, CA (Calaveras Big Trees) Hwy. 4
ST. CLARE OF ASSISI (209) 795-5970
The Rev. Martin L. Bowman, v
Sun Mass 9 (Sung)

HOLLYWOOD, CA
ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner) <http://www.saintthomashollywood.org> (323) 875-2102
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, asst
priest; **The Rev. Brian D. Johnson, asst priest**
Masses: Sun 8 (Low) 10:30 (High), Mon - Fri 8 (Low), Tue 7, Thurs 7 (Sol); Sat 9:30 (Low)

SAN DIEGO, CA
ST. PAUL'S CATHEDRAL Fifth Ave. & Nutmeg (619) 298-7261
www.stpaulcathedral.org
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30, EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

BOULDER, CO

ST. AIDAN'S 2425 Colorado Ave. (The Rev. James Cavanagh, campus chaplain; the Rev. Eric Zolner, family minister & assoc. r; the Rev. Don Henderson, r Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

WASHINGTON, DC

CHRIST CHURCH, Georgetown Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Margarite A. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, HA

ST. PAUL'S, K Street 2430 K St., NW — Foggy Bottom Metro/GWU Campus www.stpauls-kst.com
The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c
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 6-5:30, MP 6:45 (ex Sat), EP 5:45, Sat MP 9:15, EP 5:4

STUART, FL

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The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc. r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
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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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H Eu Sun 8 (Low-Traditional); 10 (Cho-Family); Chstan Eu 10

AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts. (706) 736-5165
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Masses 7, 9 (Sung). MWF 8

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Sisters of St. Anne (312) 642-3638
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Church DIRECTORY

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ST. PAUL'S PARISH 60 Akenside Rd.
 www.stpaulsparish.org (708) 447-1604
 The Rev. Thomas A. Fraser, r
 Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament
 of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN
CHRIST CHURCH CATHEDRAL (317) 636-4577
 125 Monument Circle, Downtown www.cccindy.org
 The Very Rev. Robert Giannini, dean and r
 Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

KEOKUK, IA
ST. JOHN'S 208 N. 4th St. (319) 524-4672
 stjohanke@interlink.net Fax (319) 524-1116
 The Rev. Bruce D. Blois, r
 Sun Eu 8 & 10, Eu & healing 10 (1st Wed); Eu 10:30 (4th Tues)
 River Hills Chapel; Prayer Groups Tues 6:30, Wed 9:15, A/C

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 2919 St. Charles Ave. (504) 895-6602
 On the street car line at the corner of 6th St.
 www.cccnola.org
 The Very Rev. David duPlantier, dean
 Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10, Daily
 Eu: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS).

PEABODY, MA
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 The Rev. Martha Vaguener, r
 Sun H Eu 8, 10, Sun School 10

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 www.stmaryskcmo.org
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 1 mile off Strip (702) 735-7655
 H Eu Daily (ex Sat) christissavior@lvcm.com

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ST. ANTHONY OF PADUA 72 Lodi St.
 The Rev. Brian Laffler, SSC
 Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

NEWARK, NJ
GRACE CHURCH 950 Broad St., at Federal Sq.
 www.gracechurchinnewark.org
 The Rev. J. Carr Holland III, r
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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 Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia,
 d; Mr. Gerald Near, music director; Mr. J. Michael Case,
 organist
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 day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
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 Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev.
 Robert H. Stafford, asst
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 & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30,
 Choral Eu Wed 12:10, Sat Eu 10:30

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 3 Angle St. (828) 274-2681
 www.allsouls cathedral.org
 H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

EPISCOPAL CHURCH CENTER
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 Daily Morning Prayer 8:45; H Eu 12:10

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 1432 S.W. 13th Ave., 97201
 The Rev. Lawrence Falkowski, r
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 Sun 11, daily noon & 6

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 www.sstephens.org
 The Rev. John D. Alexander, r
 Sun Mass 8, 10 (Sol), 5:30, Daily as posted

CHARLESTON, SC
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 The Rev. Frank E. Fuller, asst www.cotgs.org
 The Rev. Ben Nelson, d
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 the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
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 Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8,
 8:15 H Eu, Reconciliation of Penitents 9-10.

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 the Rev. Ed Gomez.
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 man Row, asst.
 Sun Eu 7:30, 8:30, 11:00

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 d asst; the Rev. Dean Underwood, r-em;
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 Sat noon

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

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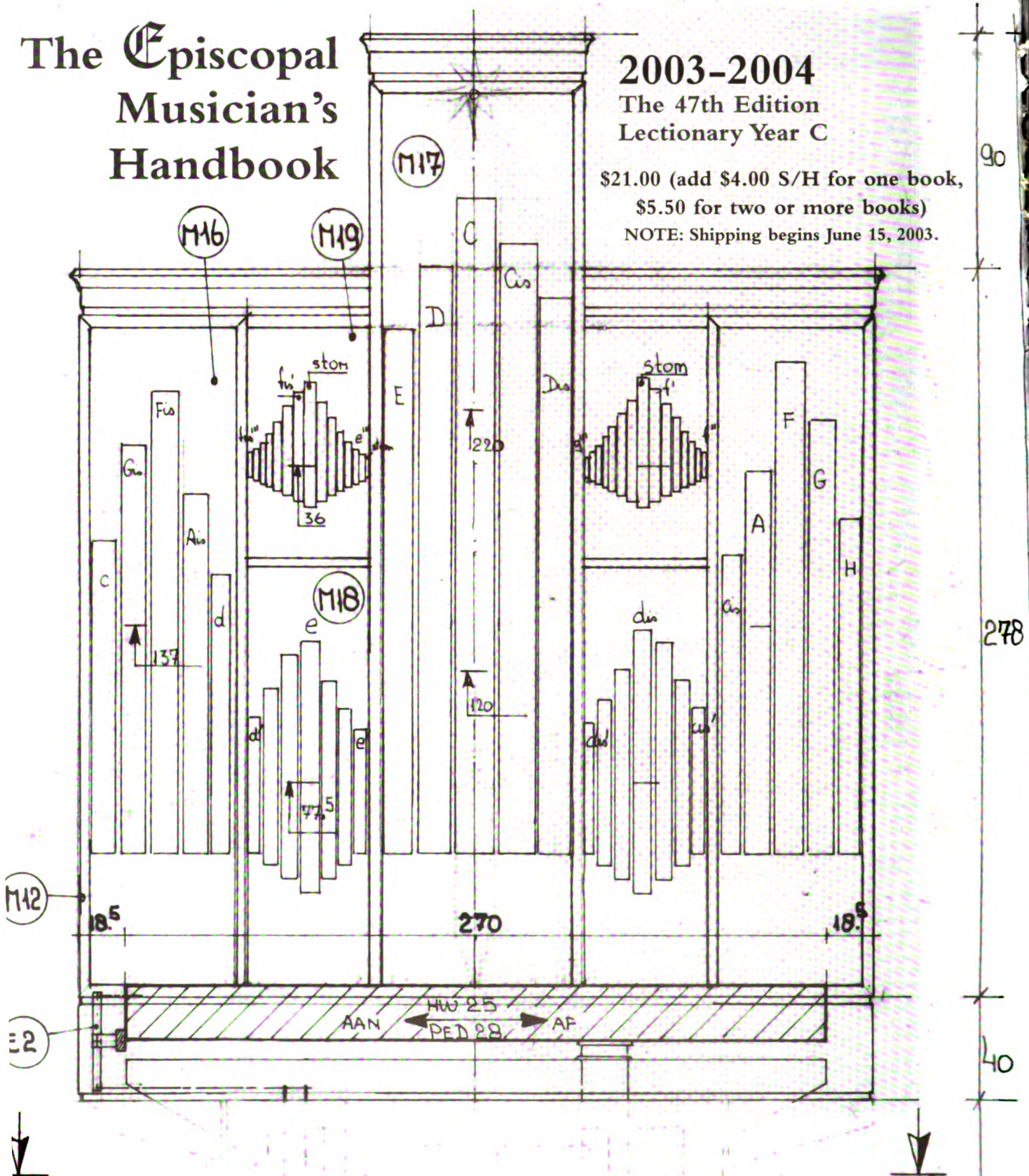
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