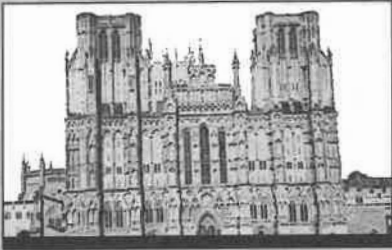


THE LIVING CHURCH

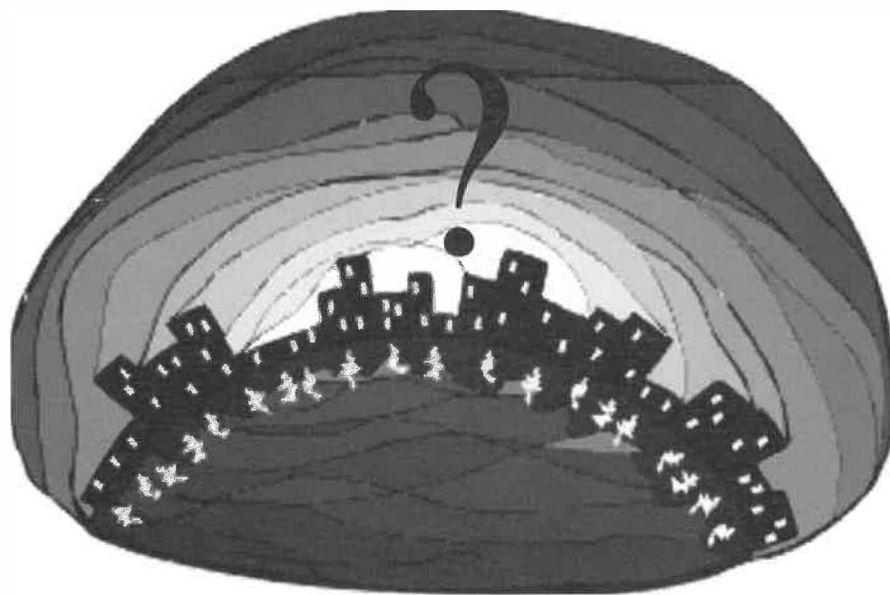
AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ OCTOBER 22, 2000 ♦ \$2.00



*In Residence
at Wells
Cathedral,
England*



*****3-DIGIT 212
*****XXXX
**7718 LECCOMPTON
SERIES DIV OF MARYLAND
44 UNIVERSITY PKWY
BALTIMORE MD 21218-2437



By What Authority?

The Virginia Diocesan Center at Roslyn presents
The 4th Burning Issues Conference
November 5-7, 2000

The New Testament concept of *exousia* rests on three foundations. First, the power indicated is the power to decide. Second, this decision takes place in ordered relationships, all of which reflect God's lordship. Third, as a divinely given authority to act, *exousia* implies freedom for the community.

In a culture where everyone's point of view is valid, what is the internal and external glue that will hold the church together? By what means will we discern the revelation of God's love and will for God's people in the next century?

By What Authority? is the fourth Bishop Robert F. Gibson Burning Issues Conference hosted by the Virginia Diocesan Center at Roslyn in Richmond, Virginia. This year, we explore how God's authority is revealed to us in the twenty-first century. Our understanding of authority is central to many of the crucial issues facing the church today and to our personal response to God's call. Four stimulating and articulate speakers bring to the issue a unique combination of knowledge, experience and perspective. During the conference, we will take time to listen to them, to each other and to God, believing that, in doing so, we are taking the first faithful steps towards obedience.

Speakers:

The Rt. Rev. Frank Griswold
Presiding Bishop

The Rev. James R. Adams
The Center for Progressive Christianity

The Rev. Philip Turner, Ph.D.
Yale School of Divinity, Berkeley

Dr. Elizabeth Achtemeier
Retired Professor of Bible & Homiletics
Union Theological Seminary

*Tuition, Room & Meals: \$110**
*Commuter Rate: \$55**

**for members of Diocese of VA.*
Non-member rates: \$130/\$70
Space is limited. To register,
call 800-477-6296 or send
e-mail to roslynctr@erols.com



David A. Kalvelage
Executive Editor
Betty Glatzel
General Manager
John Schuessler
Managing Editor
Patricia C. Nakamura
Music Editor
The Rev. Travis T. Du Priest, Jr.
Book Editor
Amy Grau
Graphic Artist
Cla J. Thurber
Advertising Manager
Barbara A. Pizzino
Circulation Manager
Lynne Ostrowski
Marketing/Promotion Director

BOARD OF DIRECTORS
The Rt. Rev. Donald M. Hultstrand
Alexandria, Minn. (President)
Miss Augusta D. Roddis
Marshfield, Wis. (Vice President)
The Rev. Jeffrey Steenson
Albuquerque, N.M. (Secretary)
Howard M. Tischler
Albuquerque, N.M. (Treasurer)
Leonard Campbell, Jr.
Milwaukee, Wis.
The Rev. Thomas A. Fraser III
Evanston, Ill.
Mrs. John Hayden
Madison, Wis.
Thomas Riley
Petersburg, Va.

Editorial and Business offices:
16 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

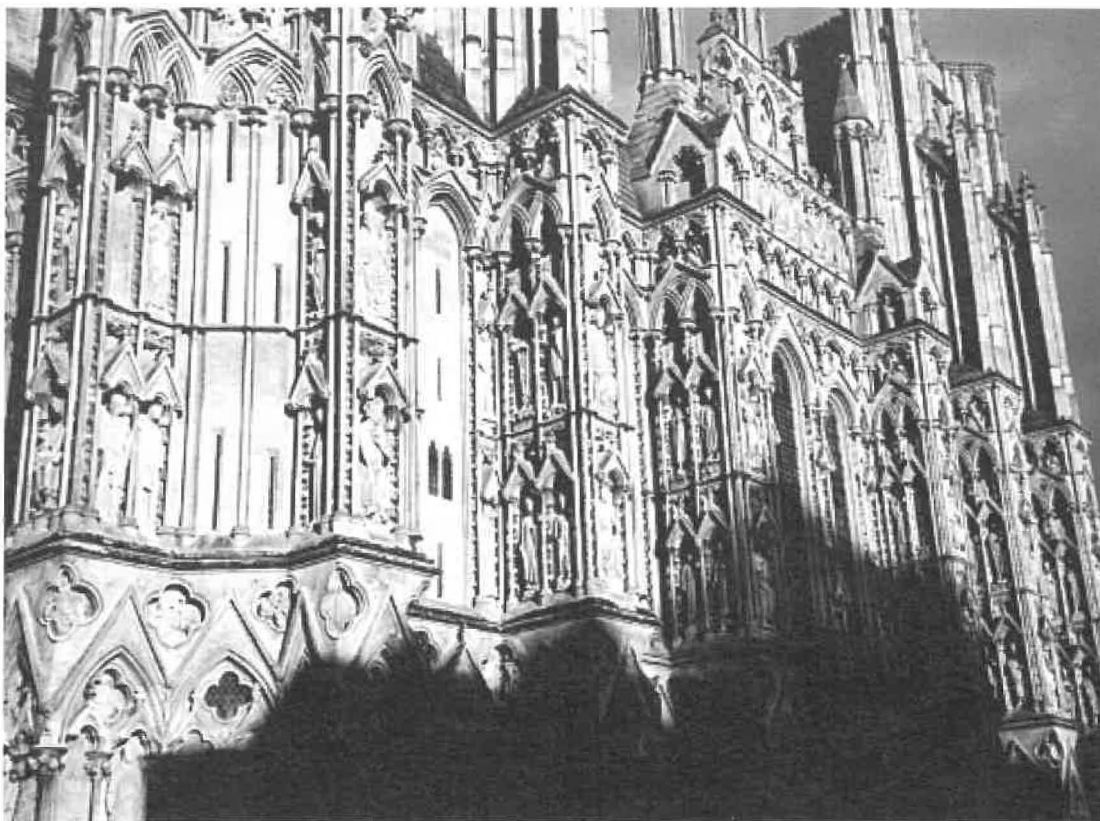
MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.
THE LIVING CHURCH is published every week, except Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$46.00 for 18 months; \$70.72 for two years. For air postage an additional \$15.00 per year.
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the church. All gifts to the Foundation are tax-deductible.

©2000
The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.
Volume 221 Number 17

THIS WEEK



The West Front of Wells Cathedral.

Lynne Atherton photo

Features

13 In Residence at Wells Cathedral

BY LYNNE ATHERTON

15 Camaraderie

Many groups offer friendship and assistance to church musicians

BY PATRICIA NAKAMURA

16 The Last Year

Johann Sebastian Bach

BY DOUGLAS COWLING

18 Music Among Us

Encouraging the Gift of Voice

BY LINDA DZURIS

News

10 The Cathedral of All Souls, Asheville, N.C., will offer blessing of same-sex relationships to committed gay couples who are members.

Opinion

19 Editor's Choice

A Conversation with Ray Glover

20 Editorials

Standards of Giving

21 Viewpoint

Finding a Way to Elevate without Alienating

BY SCOTT BENNETT

23 Letters

Being Faithful

Other Departments

4 Sunday's Readings

5 Sharps, Flats & Naturals

29 People & Places

The Cover

The Vicar's Close, home of the vicars choral, who have sung in Wells since 1140.

Lynne Atherton photo

SOLID OAK CHOIR CHAIR



with:

FIBRE RUSH SEAT or
UPHOLSTERED SEAT

Pews•Chairs•Pew Refinishing•Cushions

R. Geissler Inc.

Since 1877

P.O. Box 432, Old Greenwich, CT 06870
Phone: (203) 637-5115

The Church Report Company

Stewardship and management reports
for the next millennium.

For information, visit us at:

www.churchreports.com

or call
973-746-1881

EXPLORE

www.philosophy-religion.org



TRAVELING?
TAKE ALONG YOUR TLC FOR
THE CHURCH DIRECTORY
GUIDE. (SEE PAGE 31)

SUNDAY'S READINGS

The Throne of Grace

'Let us therefore approach the throne of grace with boldness ...' (Heb. 4:16)

The Nineteenth Sunday after Pentecost (Proper 24)

Isaiah 53:4-12; Psalm 91 (or Psalm 91:9-16); Heb. 4:12-16; Mark 10:35-45

The letter to the Hebrews presents us with wonderful biblical paradox, apparent opposites that are the source of grace. On the one hand, we learn that the word of God is "sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow" (Heb. 4:12a). God is the source of such power and strength. On the other hand, the word of God is subtle and gentle enough "to judge the thoughts and intentions of the heart" (4:12b). God is the source of such intimacy. With the mixture of this strength and intimacy enters Jesus, the one who can sympathize with our weakness (4:15a), who has been tested as we have (4:15b).

Isaiah also emphasizes this association with us. "Surely he has born our infirmities and carried our diseases . . ." (53:4). Isaiah goes on in detail to spell out the afflictions. Scholars debate the identity of this suffering servant. Nevertheless, Christian tradition has always seen a foreshadowing of Jesus in this person who knows first hand our condition. That is why we do not hesitate to come to Jesus. "Let us therefore approach the throne

of grace with boldness, so that we may receive mercy and find grace to help in time of need" (Heb. 4:16).

James and John also have their eyes on the throne. But they want to sit on either side of Jesus when he comes into his glory (Mark 10:37). They want thrones for themselves. They are self-serving.

Jesus is always turning our world upside down. Here he is at it again. He again speaks about not clinging. He tells James and John to give up ideas of position, fame, prestige, rank, titles and status. Jesus' upside-down world looks like this: You want to be first? Become last. You want to be great? Become a servant.

We should not look for thrones for ourselves, but rather approach the throne of grace. That's what Jesus is saying to James and John. Being a good servant does not mean doing spectacular things. It could be as simple as a glass of water given to a person in need. Is that not what we ask of Jesus knowing that he understands our needs? He has been there. Can we likewise understand the needs of others? Have we not been there?

Look It Up

In a few days we will be entering the voting booths to cast ballots for various offices and propositions. Let's do our research on the candidates to discover who knows the needs of the people and can therefore sympathize. Who is looking for thrones or the throne of grace?

Think About It

To serve is a gift from God. God wants to give this gift to everyone. Let's simply put it in God's hands. It may seem too hard for us. But it is God who can make it possible in our lives.

Next Sunday

The Twentieth Sunday after Pentecost (Proper 25)

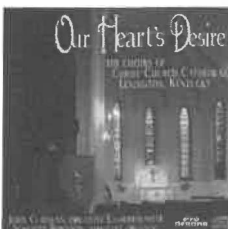
Isaiah 59:(1-4)9-19; Psalm 13; Heb. 5:12-6:1,9-12; Mark 10:46-52

SHARPS, FLATS & NATURALS

Our Heart's Desire

The Choirs of Christ Church, Lexington, Ky.
Pro Organo CD 7056

In celebration of the 200th anniversary of Christ Church Cathedral, organist and choirmaster John Cummins, with choirs, organ and brass, has given us a wealth of musical riches. Several works specifically commissioned for the anniversary are featured, along



with many newer and older standards of the repertoire. Assistant organist Schuyler Robinson provides beautifully played accompaniments, the brass sound is elegant, stirring yet never overwhelming (credit for this certainly should be shared with the director), and the Choir of Men and Boys and the Girls Choir sing admirably. A variety of styles, voicing and textures keep the listener intrigued and entertained.

The first of the commissioned works presented, *Missa Sancti Albini*, composed by former Christ Church Cathedral organist/choirmaster Bruce Neswick, is a wonderful blend of excitement and mystery. The four movements, *Kyrie*, *Gloria*, *Sanctus*, *Agnus Dei*, are bound by a short motif (mi-do-so) but each sets its own course. The expectation of virtuoso organ writing is not disappointed, but is joined by a lovely blend of organ and brass which explores a fascinating palette of colors. The choral sound in the *Angus Dei* is particularly sublime.

The second part of the recording takes us through a kaleidoscope of compositions highlighting the excellence and versatility of the choirs. Such standards as Charles Wood's *Hail Gladdening Light* and Stanford's *Magnificat and Nunc Dimittis in C* are juxtaposed with works by Maurice Duruflé, Kenneth Leighton and William H. Harris. The Girls Choir is featured on several pieces, including a lovely setting of Psalm 84 by Jeffrey Smith (another former organist/choirmaster of Christ Church Cathedral). The girls

display not only a beautiful tone, but a wonderful ability to master three- and four-part singing with great clarity and balance. This recording is bookended by two stirring hymns with descant, and Mr. Cummins cleverly adds a coda, an a capella performance of Psalm 150.

Cynthia Brown DeDakis
Gainesville, Ga.

Philippe Rogier

Missa Ego Sum Qui Sum
Magnificat, Philip Cave, director
Linn Records CKD 109

Philippe Rogier (c. 1561-1596) was one of a long line of Franco-Flemish composers who served in prestigious court and cathedral posts throughout Europe in the 15th and 16th cen-

A PRIME RESOURCE MADE EVEN BETTER

The Hymnal 1982 Accompaniment Edition

in 7 x 10 Format



This larger replacement for the original Accompaniment Edition will enable greater ease of music reading. The larger format of 7 x 10 gives an 18 percent increase in print size. The edition will continue to be two-volume and spiral-bound.

The Copyright Acknowledgements index has been updated with current information and corrections have been made to composer dates throughout.

**145-1 Red Cloth 7 x 10
2 vol. 1769 pp \$59.95**

To Order:

www.churchpublishing.org

☎ 800-242-1918 Fax 212-779-3392



CHURCH

Church Publishing Incorporated
445 Fifth Avenue New York, NY 10016

Christmas at St. James'

The Choirs of St. James' Church,
New York City



With works spanning nearly 500 years, this CD reflect the wonderfully eclectic nature of St. James' Christmas worship, from the warmth of Lessons and Carols, through the majesty and mystery of the midnight mass, and finally to the intimacy of Twelfth Night. You'll find "old favorites," and many will become new favorites. Conducted by Alan Murchie.

Send \$20 (checks payable to: St. James' Church) plus \$2.50 S&H for each CD (\$5 S&H for 2 or more) to:
Music Office
St. James' Church
865 Madison Avenue
New York, NY 10021

Lectionary Bible Study



A Quarterly Study Booklet

For a sample, send \$7.50 to:
Paraklete Press of California
PO Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

www.lectionarybiblestudy.org



**THE MISSION BOOKSTORE
OF NASHOTAH HOUSE**
AN EPISCOPAL SEMINARY
2777 MISSION ROAD
NASHOTAH, WI 53058-9793

Most books seen in The Living Church are available.
Ask about clergy and church discounts.
(262) 646-6529



The perfect gift
for ordinations,
anniversaries
and retirements

THE LIVING CHURCH

1-877-822-8228

SHARPS, FLATS & NATURALS

turies. Coming first to the Spanish court of Philip II as a boy soprano, Rogier later served the king as a chaplain, assistant musician and then, beginning in 1586, as director of music.

The central component of this marvelous recording is Rogier's *Missa Ego sum qui sum*, which is melodically based on the Easter motet of the same name by the great Flemish composer Nicolas Gombert. For comparison's sake, the Gombert motet is paired with its so-called "parody Mass," and the two works are bracketed by six of Rogier's motets intended for Matins in the Office of the Dead. These delectable offerings all give us a clear indication of Rogier's skill and make us regret deeply the destruction of most of his music by earthquake and fire.

Magnificat, a finely honed ensemble of voices founded in 1991 and directed by Philip Cave, is comprised of young singers from the worlds of Oxbridge and the London music conservatories. As one might expect, these singers demonstrate an admirable sense of cohesion and blend. They perform this unaccompanied Renaissance music with what one might identify as English restraint, an altogether pleasing style when presenting music, such as Rogier's, that stands exquisitely on its own.

Hymns of Heaven and Earth

Saint Clement's Choir

Peter Conte, director; Matthew Glandorf, organist
Dorian Recordings DOR-902259

This extraordinary recording comes from St. Clement's Church, Philadelphia, a parish renowned for its Anglo-Catholic liturgy and refined musical tradition. Under the direction of Peter Conte, the parish choir of men and women sings a varied repertoire that amounts to much more than a typical recording of hymns. Included among a variety of congregational hymns are anthem settings of hymn texts, all by pillars of the 20th-century English musical establishment, such as C.V. Stanford,

William H. Harris and Edward C. Bairstow. The term "hymn" is thus given an expanded and more musically elaborate definition.

The inclusion of three items by Herbert Howells is an added bonus for those who are partial to his music. One hymn-tune, *Sancta civitas*, is in *The Hymnal 1982*, while the other tune, *Salisbury*, for "Holy Spirit ever dwelling," should be. The third use of Howells is his anthem "A Hymn for St. Cecilia," a setting of evocative words by Ursula Vaughan Williams and a stunning opener to the CD. Howells' descant for the third stanza matches perfectly the Christian ecstasy of these words and may be as close as some of us ever come to visions of the beyond! The "choiring angels" of Vaughan Williams' poem have met their earthly match in the soprano section at St. Clement's.

Mathew Glandorf contributes a seamless organ accompaniment throughout and one that attests to the critical importance of the person on the organ bench and in the supportive role.

Bruce Neswick
Silver Spring, Md.

Kindle Our Hearts

The Chancel Choir of the Church
of the Incarnation, Dallas, Texas
Pro Organo CD 7170

This exciting CD comes from one of the largest Episcopal parishes in the U.S., Church of the Incarnation in Dallas, with a strong and vibrant music program led by Kevin Clarke. It primarily features works sung by the Chancel Choir at Chichester Cathedral and Westminster Abbey during the summer of 1998. The confident, strong singing is indicative of the choir's familiarity and level of comfort with the music.

This CD presents a Mass setting commissioned by the parish for its 100th anniversary. Composer Joel Martinson uses the Christmas chant *Puer natus est* as a motif, creating work with lush harmonies and an organ accompaniment that complements beautifully. The Chancel Choir

is shown at its best here – displaying luminous sounds, superb intonation and full singing that never becomes edgy.

The music of Herbert Howells is a major portion of the CD, with the *Magnificat*, *Nunc Dimittis*, *Te Deum* and *Jubilate Deo* from the Collegium Regale Service. The choir handles these masterpieces with assurance. Also included are works by Bainton, Ley, Stanford and John Ireland's *Greater Love Hath No Man*. The organ, overhauled in the early '90s, is featured in a free improvisation by Mr. Clarke, and in his artistic playing of *Master Tallis' Testament* by Howells. It is unfortunate that at times the organ overpowers the choir and causes the singers to be more often at full throttle than one would wish. This is a small criticism greatly overbalanced by the excellent quality of this recording.

Cynthia Brown DeDakis
Gainesville, Ga.

Gospels in Verse

A Text Resource for Musicians and Composers

By Jabez L. Van Cleef
Pp. 370. \$25, \$18 paper

Most of this book consists of renderings of the complete gospels of John and Luke into common meter (8686 iambic) verse. It's a wonderful idea which seems obvious now that it's been done, but I don't know of any other instance of it.

The book's flaw is that the verse is very rough hewn. Syntax is inverted for the sake of rhyme. Filler words pad the lines. Rhymes such as "chance" with "ignorance" are attempted. Chiefly, rhythm is not well handled. Rhythmic flexibility is a good thing, especially in works of this length. But here, the beat of the poetic line gets lost time and again, as syllables are dropped and added, and word accents go against the poetic foot's. Poetic rhythm should move the reader along in a way that

prose does not — this verse does not do that.

There is other work here besides the gospels. Two cantata texts put the gospel story in the mouths of various animals and other creatures. Much of the verse is as rough as that of the gospel treatments. Yet the invention is breathtaking. For example, the poet gives voice to a toad on whom the water from Pilate's hand-washing basin has been thrown. And occasionally there is real poetry, such as this Dickinson parody describing Peter's denial: "Pride is the bird without feathers/Who rises on two feet;/Who stands above all others,/And sees the world complete." I wish more of this long book had been of that quality.

Some versified passages from the prophets, three versions of Psalm 104, and an odd play about a man who becomes a sphinx, complete the book.

Richard Leach
Torrington, Conn.

New Harmonies

Choosing Contemporary Music for Worship

By Terri Bocklund McLean
Alban Institute. \$17.95 paper

In this thought-provoking publication, the author, Terri McLean, gives the reader theories, systems, and practical steps for choosing contemporary worship music.

Ms. McLean quotes many notable artists, musicians and theologians, including Georgia O'Keefe, Gordon Lathrop, Robin Leaver, Abraham Heschel, Quentin Faulkner, Marva Dawn, Paul Westermeyer and Bernard of Clairvaux. Having these sources in such a context helped this writer, a fairly "traditional" musician, to more willingly enter into her book.

The text is aimed at those who are developing "seeker" services, and not for those already in the pew or those who have been in the

I hear the sound of music!

Sing out! Need a capital drive for your music program? Call Holliman Associates today: 1-800-516-8322, or online: www.hollimanassociates.com.

HOLLIMAN associates
FUND RAISING CONSULTANTS

SHARPS, FLATS & NATURALS

church a long time. What became clear in this text is that the church is constantly exploring "new" ways to engage people in the gospel.

What many people forget regarding the selection of music is in what context the community is gathered. There is a chapter on the "appropri-

ateness" in worship, especially in "seeker services." While the music styles are far from "traditional," the process she offers is interesting and many facets are applicable to all styles of liturgical music and worship. As a teaching tool, she offers a CD with a variety of "contempo-

rary" Christian pop style songs, performed by singers and bands.

The book addresses topics of contemporary services, Gen Xers, King James English, choral Masses, guitars, pipe organs and percussion. Readers are reminded, in a somewhat dogmatic style, that the focus of liturgy hopefully is on the worship of Almighty God, and on respecting the dignity of every living being. This work offers many interesting concepts, ideas and systems to help remind all worship leaders of the role of worship and the purpose of the liturgy.

*George Anton Emblom
Berkeley, Calif.*

My Only Comfort

*Death, Deliverance, and Discipleship
in the Music of Bach*

By Calvin R. Stapert
Eerdmans. Pp. 241. \$16 paper

This is a wonderful book! After giving readers a brief introduction to Bach's music, theology and historical context, Stapert proceeds to interpret, enliven and discuss specific pieces of Bach's music using questions and answers from the Heidelberg Catechism to illuminate Bach's theological and musical purpose.

He uses both traditional scholarship and original analysis to show Bach as not only a masterful composer but also a devoted Christian. This fusion of musical and theological insights will help bring readers and listeners to a deeper appreciation and understanding of Bach's music and religious convictions.

Written in commemoration of the 250th anniversary of the composer's death, it is an excellent book for anyone who wants to become better acquainted with the music of Johann Sebastian Bach, or those who want inspiration for their own spiritual lives.

*Sharon Fennema
New Haven, Conn.*



Publications available through

THE ASSOCIATION OF ANGLICAN MUSICIANS

Handbook for the Selection, Employment and Ministry of Church Musicians — a helpful tool for both musicians and clergy. This revised edition includes 1999 salary guidelines and sample contract. **\$10.00** including postage (**\$7.50** for members).

Conflict and Closure: Professional Conduct in Adversity — a publication intended to help church musicians identify problems in an employment relationship and to provide practical recommendations for dealing with conflicts as they occur. **\$10.00** including postage (**\$5.00** for members).

A History of Music in the Episcopal Church by Carol Doran and William H. Petersen — the 3rd edition of the AAM's continuing education project. Includes Study Guide. **\$30.00** including postage.

To order, please send your check (made payable to AAM) to:
AAM Communications Office / 28 Ashton Road / Fort Mitchell, KY 41017

Also available: a *263-page listing of selected anthems for each Sunday in the 3-year lectionary, compiled by Dr. William Wunsch*. **\$20.00** including postage. Note: Please order directly from the Rev. Thomas McCart, 280 E. Del Mar Boulevard, Apt. 124, Pasadena, CA 91101 (checks made payable to "Anglican Musicians Foundation").

For membership information please contact us at AnglicanM@aol.com.

Cassock and Cotta

Available in a variety of colors and fabrics, this handsome cassock is the enduring choice of traditional choirs.

The Choir Cassock can be worn alone, or with a variety of accessories such as our Cathedral Cotta, Neck Ruff, Stoles and Scapulars.

Call or write today for a free copy of our latest catalog featuring our full line of choir apparel.



CM ALMY

THREE AMERICAN LANE GREENWICH, CT 06830
800.225.2569 almyaccess@almy.com



GLOUCESTER CATHEDRAL

GLOUCESTERSHIRE, ENGLAND

RODGERS 900 SERIES THREE MANUAL

Gloucester Cathedral is more than a monastic foundation or ancient monument. In 1541, it became the new Cathedral for the Diocese of Gloucester. Amid the towers and abbey buildings, resides not only one Rodgers organ, but two, serving the Cathedral during the renovation of its historic pipe organ. "We are delighted with the care and professionalism given by the Rodgers team...it is not surprising that the Rodgers organs sound and look as if they had been designed especially for our Cathedral," said Tony Higgs, Chapter Steward. A Rodgers 800 Series was positioned in the nave and is ideal for congregational singing. A Rodgers 900 Series, offering more tonal variety for the accompaniment of the choir, was installed in the Chancel. Not only does the landmark Cathedral boast beautiful 14th Century fan vaulting in the Cloisters, it now resonates with beautiful sound from Rodgers. There's really only one way to appreciate the superiority of a Rodgers—Listen. Call your nearest Rodgers dealer for a consultation and demonstration.

Recognized The World Over

Rodgers is pleased to announce a limited release CD "Music from Gloucester Cathedral" featuring organists David Briggs/Ian Ball, the Gloucester Cathedral Choir and the Rodgers 800 and 900 Series organs. To reserve this CD, send \$10.00 and your mailing information to the address listed below. Quantities are limited.



QUEST INSTALLATIONS

900 Series

Specification

[] Voice Palette™

* Lighted Piston

Great

Violone 16' [Bourdon 16']
Principal 8' [Diapason 8', Prinzipal 8']
Flûte Harmonique 8'
Rohrflöte 8'
Gemshorn 8'
Octave 4' [Prinzipal 4']
Spitzflöte 4'
Quinte 2½'
Super Octave 2' [Fifteenth 2']
Waldflöte 2'
Terz 1½'
Fourniture IV
Scharf IV
Posaune 16' [Double Trumpet 16']
Trompette 8' [Trumpet 8']
Tremulant
Chimes
Swell to Great 16'
Swell to Great 8'
Swell to Great 4'
Choir to Great 16'
Choir to Great 8'
Choir to Great 4'
Great MIDI A *
Great MIDI B *
Melody from Swell *
Melody from Choir *

Swell

Bourdon Doux 16' [Contre Gambe 16']
Geigen Principal 8' [Geigen Diapason 8']
Bourdon 8' [Tibia 8']
Viole de Gambe 8'
Gambe Celeste 8'
Flûte Celeste II 8'
Prestant 4'
Nazard Traverso 4'
Nazard 2½'
Octavin 2'
Tierce 1½'
Plein Jeu IV
Basson 16' [Contre Trompette 16']
Trompette 8' [Trumpet 8']
Hautbois 8' [Oboe 8']
Voix Humaine 8' [Vox Humana 8']
Claron 4' [Claron 4']
Tremulant
Swell 16'
Swell Unison Off
Swell 4'
Choir to Swell 8'
Swell MIDI A *
Swell MIDI B *

Choir

Quintade 16' [Erzähler 16']
English Diapason 8' [Concert Flute 8']
Holzgedackt 8'
Erzähler Celeste II 8'
Viola Celeste II 8'
Prinzipal 4' [Fugara 4']
Koppelflöte 4' [Flûte d'Amour 4']
Oktav 2'
Zauberflöte 2'
Langot 1½' [Sesquialtera II]
Sifflette 1' [Jeu de Clochette II]
Mixture IV [Rauschkante IV]
Dulzian 16' [Corno di Bassetto 16', Ranfett 16']
Trompette Harmonique 8'
Cromorne 8' [French Horn 8']
Festival Trumpet 8'
Tremulant
Harp
Choir 16'
Choir Unison Off
Choir 4'
Swell to Choir 16'
Swell to Choir 8'
Swell to Choir 4'
Choir MIDI A *
Choir MIDI B *

Pedal

Contre Violone 32'
Contre Bourdon 32'
Principal 16' [Diapason 16']
Subbass 16' [Bourdon 16']
Violone 16'
Bourdon Doux 16' (SW)
Octave 8'
Gedackt 8'
Choralbass 4'
Nachthorn 4'
Mixture IV
Contre Bombarde 32'
Bombarde 16'
Basson 16' [Contre Trompe de 16'] (SW)
Trompette 8'
Clairon 4'
Rohrschalmel 4'
Great to Pedal 8'
Swell to Pedal 8'
Swell to Pedal 4'
Choir to Pedal 8'
Choir to Pedal 4'
Solo to Pedal 8'
Pedal MIDI A
Pedal MIDI B

Solo

Violoncello Celeste II 8'
[Strings, Slow Strings]
Flauto Mirabilis 8'
[Bass, Boy Choir "Ab", Soprano "Ah"]
Harmonic Flute 4'
[SATB Choir "Ab", SATB Choir "Cb"]
French Horn 8'
[Horns, Choir Amens, Festival Trumpet 8']
English Horn 8'
[Harp, Choir, Gregorian "Oh", Gospel "Oh"]
Solo on II
Solo on I

Thumb Pistons

(All thumb pistons are lighted except Set and General Cancel)
Generals 1-12
Great Divisionals 1-6
Swell Divisionals 1-6
Choir Divisionals 1-6
General Cancel
Memory Levels MI-M6
Set
Tutti I
Tutti II
Great to Pedal Reversible
Swell to Pedal Reversible
Choir to Pedal Reversible
Swell to Great Reversible
Choir to Great Reversible
Gt/Ch Manual Transfer
Antiphonal On
Main Off
Bass Coupler
Gt/Ped Enclosed (on choir shoe)
Festival Trumpet Enclosed (on choir shoe)
Solo to Choir Expression
All Swells to Swell Expression
Orchestral Crescendo
Flute Tremulant II
Main Tremulant II
Gt/Ped Pipes Off
Gt/Ped Ancillary On
Choir Pipes Off
Choir Ancillary On

Toe Pistons

Generals 1-12
Pedal Divisionals 1-6
Tutti
Tutti II
Contre Bombarde 32' Reversible
Contre Violone 32' Reversible
Contre Bourdon 32' Reversible
Great to Pedal Reversible
Swell to Pedal Reversible
Choir to Pedal Reversible
Zimbelstern Reversible



RODGERS®

Rodgers Instruments LLC

A member of the Roland Group

1300 N.E. 25th Avenue, Hillsboro, Oregon 97124 (503) 648-4181 • FAX (503) 681-0444

E-mail: marketing@rodgers.rain.com

Web Site: www.rodgersinstruments.com

©2000 Rodgers Instruments LLC

OCTOBER 22, 2000 / THE LIVING CHURCH 9

Asheville Cathedral Will Offer Same-Sex Blessings

The Cathedral of All Souls, Asheville, N.C., seat of the Bishop of Western North Carolina, will offer blessing of same-sex relationships to committed gay couples who are members.

The cathedral announced its decision with permission of the Rt. Rev.



'I want to be supportive of whatever a congregation decides is the appropriate ministry for them to support their people pastorally.'

Bishop Johnson

Robert H. Johnson, Bishop of Western North Carolina.

"As bishop I want to be supportive of whatever a congregation decides is the appropriate ministry for them to support their people pastorally," Bishop Johnson told the Asheville *Citizen-Times*.

The dean of the cathedral, the Very Rev. Todd Donatelli, said cathedral members had studied the issue during the past two years, and that a long-range planning report revealed many parishioners were in favor of formal

recognition for gay couples.

"Now is the time," Dean Donatelli said.

"We are a parish trying to be faithful to our beliefs," he said. "We see this as a matter of justice."

Junior warden Jeanne Cagle backed the dean. "These are people we see

every Sunday, people we sit next to in church, and we see these folks having committed relationships. We want to bless and encourage them in that."

The church announced guidelines for the Blessing of a Covenanted Relationship, which states couples must be members of All Souls' for at least a year and must demonstrate their commitment to each other to the satisfaction of the clergy. Dean Donatelli told the *Citizen-Times* no couples have requested a blessing.

The American Anglican Council, an



All Souls' Cathedral, Asheville, N.C.

organization of traditionalists, denounced the cathedral's decision and said, "This deplorable action is further proof that the revisionists are willing and eager to split the Episcopal Church over their pro-homosexual agenda."

A Third Church Leaves Diocese of Central Gulf Coast

Christ Church, a 177-year-old parish in Mobile, Ala., became the third church to have most of its members leave the Diocese of the Central Gulf Coast when members voted Oct. 1 by a 251-29 count, to become part of the Anglican Mission in America.

"We firmly believe God has led us to take this step of faith," said the Rev. Tim Smith, rector of Christ Church for the past eight years. "It is a much better fit for our conservative values."

Christ Church joins St. Andrew's by-the-Sea, Destin, Fla., and a sizable portion of St. Francis', Gulf Breeze, Fla., in leaving the Central Gulf Coast [TLC, Sept. 24].

Members of the parish were apprised of the possibility of leaving the diocese at meetings Sept. 30 and Oct. 1. The Bishop of the Central Gulf Coast, the Rt. Rev. Charles F. Duvall, attended the second meeting.

"We will miss them within the fellowship of the church," he told the *Mobile Register*. He said he was saddened by the decision and that he did not believe a move as drastic as leaving the Episcopal Church was necessary.

"There are some things in the Episcopal Church with which I do not agree," he said, "but I am still an Episcopalian."

Unlike the other two congrega-

tions which left the Central Gulf Coast, early indications were that Christ Church would try to keep its buildings.

In a statement from the parish, longtime member Rosemary Adams said, "Unlike many churches, we have had the title and deed to our own church property ever since it was established as a protestant — though not Episcopal — church," she said. "We began as a non-Episcopal church using the Book of Common Prayer and we shall now simply return to our original heritage and roots."

Christ Church's website lists 610 members and 582 communicants.

Church's Youngest Bishop Takes Charge in Lexington

The Rev. Stacy Fred Sauls, 44, became the youngest bishop in the Episcopal Church and the sixth Bishop of Lexington when he was consecrated Sept. 30 in the Roman Catholic Cathedral of Christ the King in Lexington, Ky.

Chief consecrator was the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina. The service was scheduled for the Roman cathedral because of its larger seating capacity and ceremonial space, but also emphasizes the long-standing covenant relationship between the two dioceses and cathedrals.

The Most Rev. Kendrick Williams, Roman Catholic Bishop of Lexington, and the Rev. Gregory Schuler, rector of the Cathedral of Christ the King, were both participants in the service.

Co-consecrators were the Rt. Rev. Edwin F. Gulick, Jr., Bishop of Kentucky; the Rt. Rev. John Rabb, Bishop Suffragan of Maryland; the Rt. Rev. Onell Soto, Assistant Bishop of Alabama; and the Rt. Rev.

Don A. Wimberly, Assisting Bishop of Texas and former Bishop of Lexington.

The Rev. Frank K. Allan, retired Bishop of Atlanta, was the preacher for the service. Bishop Allan served on Bishop Sauls' discernment committee, and ordained him to the diaconate and the priesthood in his native Diocese of Atlanta. Among the participants in the service were representatives from his former parishes: St. Bartholomew's, Atlanta, St. Thomas', Savannah, Ga., and St. George's, Griffin Ga.

The following day Bishop Sauls was seated at Christ Church Cathedral. In his first sermon in his new diocese, the new chief pastor spoke on a passage from St. Mark's gospel, "He who is not against me is for me," commenting that it is important for both a bishop and disciples to be aware that people's focus must be on whether they are following Jesus, not whether someone else is following them.

Kay Collier-Stone



Kay Collier-Stone photo

Bishop Sauls

AROUND THE DIOCESES

Bishop Apologizes

The convention of the **Diocese of Montana** opened Sept. 29 with a service of Evensong in St. James' Church, Bozeman, sung by a choir of college students.

During the service the Rt. Rev. C.I. Jones, Bishop of Montana, addressed those assembled, and apologized for his actions that had resulted in the ecclesiastical trial court for a bishop. He said that like one of Alan Paton's characters in *Cry, the Beloved Country*, he "was a weak and sinful man who had been touched by God," and that the call to be Bishop of Montana had blessed him.

Bishop Jones noted that whether he was asked to resign as a result of that trial, or whether he chooses to resign or stay as diocesan bishop, the diocese itself has a challenge ahead

of it. He is charged with immorality and sexual exploitation for an alleged sexual affair he had with a woman in his congregation in the Diocese of Kentucky in the 1980s.

He mentioned that looking at scripture, people can see that God creates order out of chaos. Despite the strong presence of God and the positive atmosphere in the diocese — the youth program, the process to ordination, the growth of the large churches, the love felt in all churches — Bishop Jones reported a sense of chaos at some level in the diocese.

The bishop encouraged the diocese to choose order over chaos, for people to trust in God as they go through the Vision 2000 process before them at convention. The process, he said, is not dependent on his being bishop, but is focused on the diocese as a whole listening for

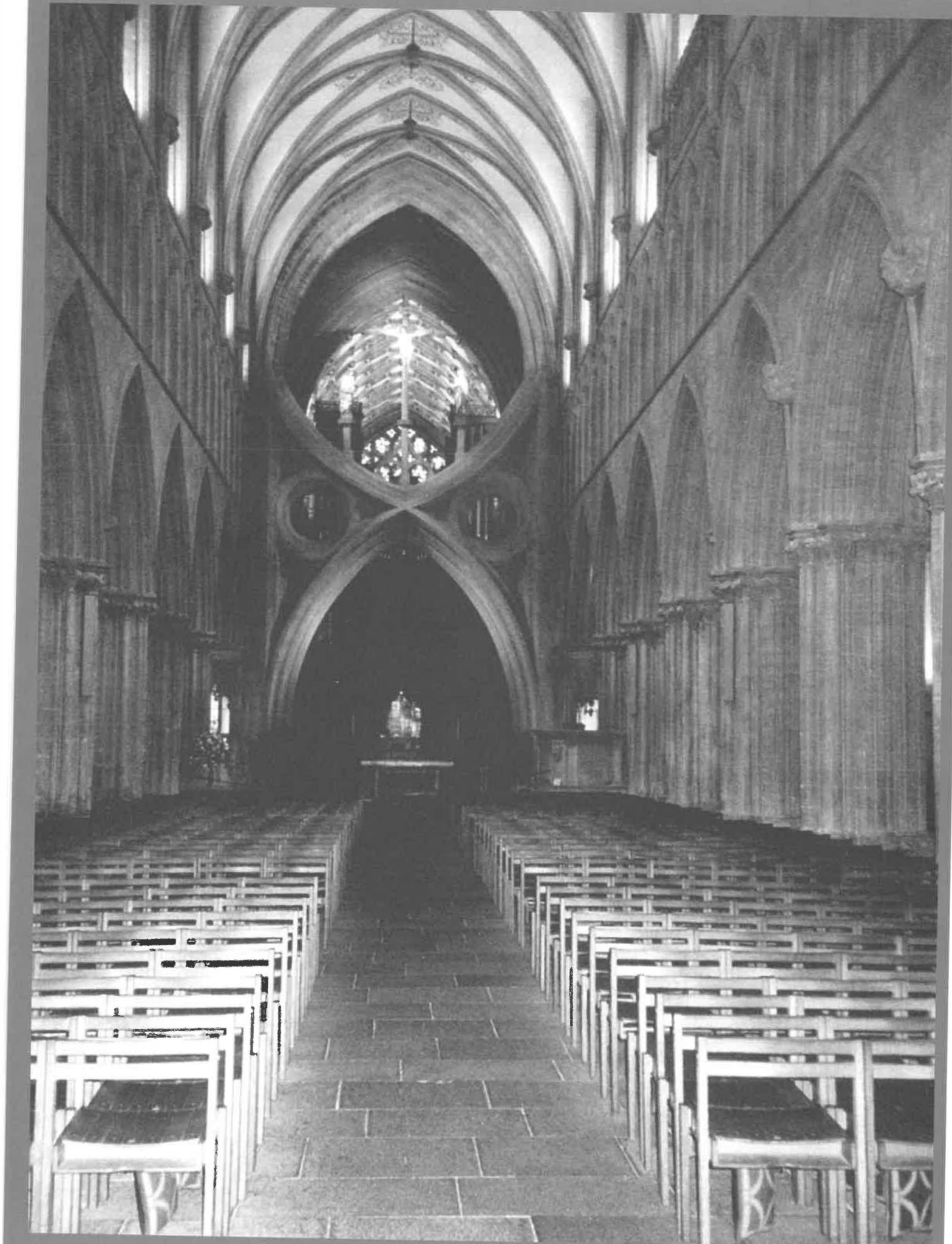
the expression of God's will for the diocese.

The majority of convention time was spent on the Vision 2000 process. The Rev. Michael Morrissey, priest-in-charge of the Yellowstone Ministry, presented statistical data on Sunday attendance and giving. He concluded that the diocese's seven largest churches are growing, that small churches (attendance of 35 and under) are holding their own, and that the intermediate-sized churches (36-95) are struggling.

Delegates worked in small groups to discuss the work of the Vision 2000 task force, to consider materials from the Diocese of Texas, and to discuss the strengths, challenges and hopes of their congregations.

Suzanne Hunger

• *More News, page 28* •



In Residence at Wells Cathedral

By Lynne Atherton

"O Laud, open thow ow-ah lips..."

Our first views of Wells Cathedral were literally breathtaking, as Sunday evening's golden summer sun hit the broad 13th-century west front full face. It was huge. Beautiful. "Awesome" became a real word again.

We, the choir of Church of the Holy Spirit, Lake Forest, Ill., were to be the choir in residence here in England's smallest city, 21 miles from Bath, for a week. I felt wide-eyed and an inch tall.

Don Horisberger, our organist/choirmaster, had worked indefatigably to eliminate our American Rs and to clarify our diction, especially final consonants (lest, I thought wryly, we get caught singing to *"the Love R Gaw"*).

The 40 of us learned six Evensong settings, a Sunday Mattins including Preces and Responses, and "Mag-n-Nuncs." For Sunday we also sang a full Eucharist. Each of these services had its own anthem. Of 10 hymns, eight were new to us – though one did sound remarkably like "Happy Birthday to You," not altogether inappropriate, as we'd arrived in England on the Queen Mum's 100th birthday.

Monday, our first rehearsal in the 15th-century music building with its splendid oaken acoustics. At 11 a.m. we met our guides outside the west front, under the stone gaze of 293 medieval statues. We had not yet set foot inside the cathedral.

Then – there it was! – that famous, serenely energetic "scissors-arch" of the nave, which rather resembles the 8 of Eternity. It soars.

Wells Cathedral is a vibrant, reverent place of worship, ancient, like the four springs, "wells," beside which it was hand-constructed starting in

1180. Beautiful, fresh water still courses from those springs to fill the swanned moat of the Bishop's Palace, runs beneath the tri-cloistered south lawn of the cathedral and on under the cobblestoned Market Square at the base of which the water gushes from the public fountain.

In the north aisle was one of the oldest wooden doors I've ever seen. The choir door – our door! Using that door somehow epitomized to me that I belonged – belonged to Wells Cathedral, and belonged to all the choirs of the past 600 years.



Beyond the scissored transept another door led into the quire, with those charming lamps by old, old choir stalls. Here we were to sing all but one service. Intermixed with all the solemnity was a motif of humor and whimsy, and a multitude of birds and animals. A sweet stone bear head separated my stall from the next; carved stone capitals featured a man with a toothache, another with a splinter. There were starfish-like seraphim, and a medieval clock with jousting knights.

After a plowman's lunch, we met



Lynne Atherton photos

We, the choir of Church of the Holy Spirit, Lake Forest, Ill., were to be the choir in residence here for a week. I felt wide-eyed and an inch tall.



Only as the week hastened by did I come to appreciate the depth of “Old Foundation” Wells’ historical commitment to music.

with the verger, who marched us through our paces, over the time-worn gravestones: *Guido Clinton, d. 1728...heare lyeth Margaret 1676...hic jacet William Powell 1613*. At 4:00 our first rehearsal, black-robed, *in situ*. Evensong was at 5:15. As if in a dream, suddenly we were in solemn procession.

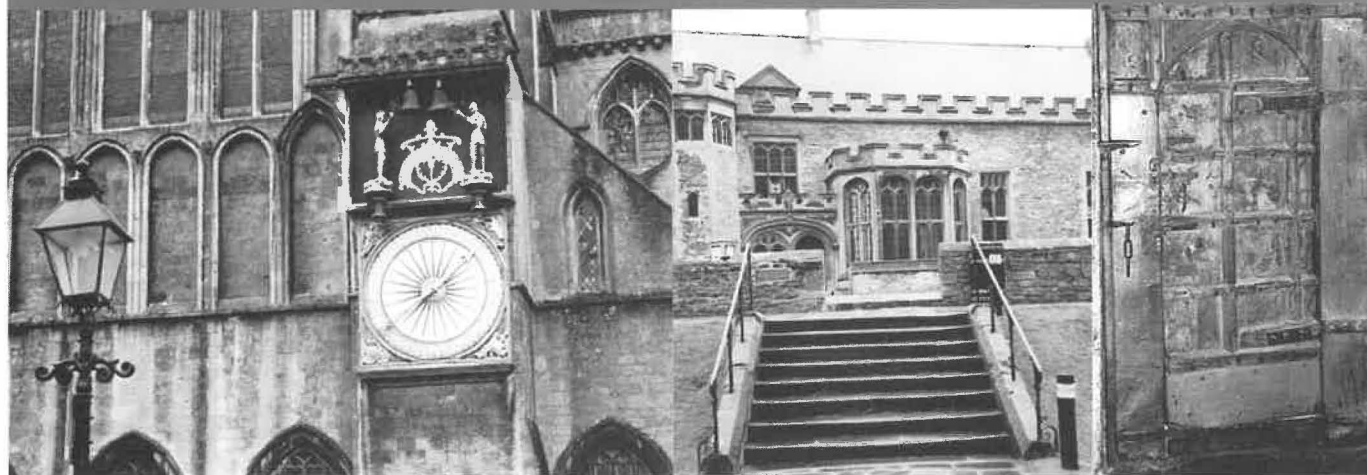
Only as the week hastened by did I come to appreciate the depth of “Old Foundation” Wells’ historical commitment to music. Daily I would walk from “The Hutches” dormitory of the Choir School, down the Vicars’ Close, a cobbled block of attached stone houses built mid-1300s for the vicars choral, the men of the full-time choir. One cloister gravestone marks John Beauchamp’s resting place after 51 years as a vicar choral. A wall memorial proclaims Charles Lavington’s 53 years as organist in the 1800s. Even in the 1450 “Penniless Porch,” a roofed walk-through from cathedral green to town square, today’s “beggars” are musicians.

The Ven. R.F. Acworth, archdeacon of Wells, has written to Don Horisberger saying we were a “splendid choir” and thanking us for our “marvelous contribution ... to the life of the cathedral.”

We, in turn, are grateful to God:

Thankful for our every blessing/ Let us sing Christ the Spring/ Never, never ceasing... (Charles Wesley). □

Lynne Atherton is a member of the choir at Church of the Holy Spirit, Lake Forest, Ill.



Camaraderie

Many groups offer friendship and assistance to church musicians

By Patricia Nakamura

Let's say you're the organist/choir-master in the only Episcopal church in your smallish town. Musical resources are slim. What can you do?

Or you are newly arrived from another tradition, perhaps a non-liturgical one, and mystified by what comes when and how to sing it all. Where can you turn?

Worst of all, you're having musical-style or hours vs. pay problems with the rector. Who can help you deal with this?

Church musicians, you are not alone.

Many organizations and programs exist to offer assistance, information, or camaraderie in the trenches. Since 1995, the **Leadership Program for Musicians Serving Small Congregations**, usually called

just LPM for brevity's sake, has sponsored two-year programs of seven courses: Philosophy of Church Music, Leadership of Congregational Song, Hymnody, Liturgy and Music, Principles of Choral Leadership,

Teaching New Music to the Congregation, and Resources for an Effective Music Ministry. These originally were set up through dioceses; now, as the church works jointly with Lutheran synods, they are crossing synod and diocesan borders to serve geographic areas. Carol Doran, professor of music at Bexley Hall seminary, is one of the founders and course writers. "We want to create a network across the country, as well

as seeking additional funding" for prospective students, she said. Classes are held on weekends, with schedules tailored to needs and availability of participants.

Sister Carolyn Darr is president of the 850-member **Association of Anglican Musicians**, founded 35 years ago by luminaries Ray Glover, James Lytton and Gerre Hancock. The organization's goals include the "elevation of music and allied arts," preserving a strong musical and liturgical tradition, and encouraging composers through commissions and anthem contests, especially for its annual conferences. The excellent *Journal of the Association of Anglican Musicians* is published monthly, and can be subscribed to through the communications office. Regional conferences take place yearly. AAM has a professional concerns committee to assist members. Sr. Carolyn said membership is not limited to paid musicians, but each person must be proposed by a current member with letters of recommendation from two additional members.

AMERICAN
GUILD OF
ORGANISTS



The **American Guild of Organists** has some 21,000 members on several continents. President Philip Hahn writes, "The AGO is the

national professional organization serving the organ and choral music fields. [It] is made up of people from all walks of life, at all levels of musical abilities, at all stages of musical achievement." The organization and its 350 local chapters sponsor workshops, conferences, competitions and conventions, as well as recitals by local and world-famous organists. "One of the ongoing educational programs of the Guild includes professional certification" in the areas of basic service playing, choral conducting and organ performance. "The Guild champions support and protection of its members through the AGO Code of Ethics, the Code of Professional Standards, the Discipline, and the AGO Grievance Procedures." The Guild's journal, *The American Organist*, is published monthly.

The
Hymn Society
in the United States and Canada

The **Hymn Society**, whose executive director is hymn writer Carl Daw (*The Hymnal 1982* credits him with 11 texts), is made up of "people committed to congregational song, research, encouraging new hymn writing and scholarly work," said administrative assistant Mark Meyer. The book service carries hymnals and supplements, handbooks. The organization "keeps up



with each denomination's new hymnals," and current trends. It can often assist with copyright questions. It publishes *The Hymn* quarterly and a newsletter, *The Stanza*, semi-annually.

The Royal School of Church Music — America is "the only organization



geared to stimulating and elevating the quality of singing in choirs," said Ben Hutto, chair of the training courses committee.

RSCM's incentive-based methods target children especially, but are expanding into work with adults. "We're avowedly counter-cultural, not at all PC," he said, slightly tongue-in-cheek, "and our programs are for amateur singers and choir directors. They allow for progression at the individual's own pace."

RSCM-America will offer 12 courses next summer, in various parts of the United States and Canada, for groups of girls, boys and adults. The guiding principle is "Every child counts."



The **Association of Diocesan Liturgy and Music Commissions** is in the process of redefining itself. ADLMC's yearly conference, said president-elect Patrick

Campbell, is "an opportunity for those with a passion for the church's liturgy and music to engage in dialogue and conversation." The association has expanded its focus, encouraging grassroots participation by musicians and informed listeners

alike. A new name, Transforming Common Worship, has been proposed to reflect a larger purpose, and this, with the group's future and mission, will be on the table at the "open space conference" in Minnesota next month. Every meeting offers "tools and resources to take back to the local church, and a chance to gather for worship." ADLMC publishes a quarterly newsletter.

AAM Communications Office

(859) 344-9308 (Susan Markey)

www.anglicanmusicians.org

AGO

(212) 870-2310

www.agohq.org

The Hymn Society

1-800-843-4966 (Massachusetts)

RSCM America

(330) 836-1511 (Mary Ann Switz)

www.rscmamerica.org

ADLMC

(401) 274-2945

(Patrick Campbell)

www.transformingcommonworship.org



The Last Year

Johann Sebastian Bach

By Douglas Cowling

April 1750. Johann Sebastian Bach, half-conscious from heavy draughts of port, lies on a table in his bedroom. Servants stand around him, holding down his arms and legs. An English doctor, a touring specialist, bends over him and cuts into his eye with a scalpel — a last desperate attempt to arrest the cataracts which have virtually blinded the 64-year-composer. It will be the beginning of the end.

The last year of Sebastian's life has been a mix of achievement and failure. He has seen one daughter married, and his 18-year-old son, Johann Christoph, has been appointed a court musician in Bückeburg. With three other sons as composers, the musical tradition of the Bach family seems secure for another generation. Perhaps sensing the onset of health problems (he probably suffered from diabetes), Bach begins to put his musical house in order. He completes the final assembly of his *Mass in B Minor*, knowing he will never hear it performed. He also finishes his great contrapuntal collection, *The Art of the Fugue*. And he begins to engrave it for publication himself. Only eight works of the composer have been published in his lifetime, and he seems determined to leave a printed legacy.

But the decline has begun. His failing eyesight is increasingly keeping him from teaching at the choir school and directing the music for services in St. Thomas' Church. He is still playing the organ, but his assistants are carrying much of his workload.

Contemporary chroniclers will mark his passing indifferently.

The authorities are whispering about his successor. A discreet audition already has been held to examine a possible candidate.

The cataract operation promised to extend his working life. But the primitive surgery is a terrible failure. The same doctor would attempt the same operation on Handel with the same results. Infection sets in and Bach is now confined to a darkened room. His artistic creativity surges on unabated. His new son-in-law spends hours with him, helping him revise old works and write new ones. He begins to divide up his library for his sons. He leafs through a funeral motet by his cousin, Johann Christoph Bach — *O Dear Lord, Awaken Us*. He asks to have it copied. Was he preparing the music for his own funeral?

For years, friends have teased him about writing a piece based on the letters of his name (B-A-C-H is B flat-A-C-B natural in German notation). He has always retorted that it would be an act of vanity. Now he begins a fugue. The counterpoint piles up in ever-increasing complexity. And then the B-A-C-H theme appears. Bach continues for a few bars and then lays down his pen. We will never know if he left the fugue unfinished as a last testament. He makes his final communion on July 22.

On the morning of July 28, he wakes to discover that the curtains are open and he can see clearly for a short time. A stroke follows soon after. Death is approaching. His family and friends gather around his bed. He dies at a quarter to 9 that evening, "yielding up his blessed soul to his Saviour." The next day, the choir, made up of his students and friends, gathers outside his house and begins to sing the funeral chorales, perhaps including the German *Nunc Dimittis* which he had harmonized so many times before.

The oak coffin is carried the short distance to the churchyard. His wife, Anna Magdalena — for whom he wrote so many loving musical miniatures — is joined by the half-dozen children still

living in Leipzig, perhaps even by Bach's first grandchild, 5-year-old Johann August. His famous sons, Carl Philipp Emmanuel and Wilhelm Friedmann, are far away in Berlin and Halle.

There will be no church service that day. Lutheran avoidance of prayer for the dead is scrupulously observed. But on Sunday, there will be a commemoration at Vespers, the German Evensong. Before the sermon, the organ is heard playing one of his chorale-preludes. It must have been "Before Thy Throne, I Now Appear." Bach dictated it the day before his death. And then perhaps one of his great funeral motets, "Jesus My Joy" or "Come, Jesu, Come".

Contemporary chroniclers will mark his passing indifferently: He will be remembered as a brilliant organist who also composed. Two and a half centuries later, we experience his music, confident that he is the greatest composer who ever lived. □

Douglas Cowling is the leader of a contemporary music group at St. Mary Magdalene Church, Toronto, Canada.

Music Among Us

Encouraging the Gift of Voice

By Linda Dzuris

Some congregations are blessed with choir lofts filled with singers each Sunday morning. Many churches make do with smaller numbers, hoping they all remain healthy and show up on Sunday. Regardless of which situation you find yourself a part of, those in music ministry must continue to seek out and encourage individuals who possess an untapped gift. Oftentimes, people do not participate because they have not been asked. Extending the invitation is the simplest step to take.

The text below was written for our monthly church newsletter. Consider it a gentle nudge that you are free to adapt and use with your church family, as you endeavor to nurture your own garden of voices.

I would like to officially announce that Gloria Black has joined our adult choir. We are grateful that she has come to share her gift of voice with us. Still, if you glance back at the choir loft, you will notice that there are many empty chairs. This is not another casual invitation. We honestly need your help. With small numbers, such as we are, one less on a particular Sunday is a significant loss. We pray for the one more who will make a tremendous impact! Rehearsals are held on Wednesday evenings from 7:30 to 8:30 p.m. The following Reality Checklist may help relieve your doubts:

Myth: I can't sing.

FACT: If you can speak, you can sing. You may need a little practice and a whole lot of encouragement. This is provided on Wednesday evenings at no charge.

Myth: I don't read music, so I can't

be in a choir.

FACT: Several of our present choir members do not read music. Music is selected well in advance. In addition to the repetition in rehearsal, each singer has access to a cassette tape which has his/her vocal part recorded onto it. You are then able to learn at your own pace in the privacy of your home.

Myth: I'm on the road during the



You may need just a little practice and a whole lot of encouragement.

week, so I won't be prepared to sing on Sundays.

FACT: You will have a choir cassette to listen to in the car as you travel. The time will fly by! Each Sunday at 9:45 a.m. the choir meets briefly to warm up. This involves going over the psalm and a runthrough(s) of the day's anthem.

Myth: I attend Sunday school. This conflicts with choir warm-up. I can't do both.

FACT: You don't have to choose between Sunday school and choir. A vocal warm-up can be as simple as humming on your drive over to the church. The hymns will have you singing before the anthem spot in the service and you will know your vocal

part because of the mid-week rehearsals. Don't forget the tape you will have, too. Your involvement in Sunday school does not prohibit you from singing in the choir.

Myth: I will have to commit to be at church every Wednesday and every Sunday.

FACT: We are human. We know that like the concepts of "always" and "never," "every" is flexible. You are welcome on any Wednesday and any Sunday that you are able to be with us. We have a choir calendar to sign out on, just for planning purposes. If something comes up, you forget, or just aren't up to it, we will miss you and look forward to seeing your return.

Myth: It makes no sense to join a choir that sings music I don't like.

FACT: The anthems are chosen to fit the liturgical season. Appropriateness of text, level of difficulty, and the musical resources (voices and instruments) available are all considered. Input from choir members is of great importance, since they are the ones who must sing the anthems. As a choir member, you will help shape Redeemer's music ministry.

Myth: I don't think choir is for me.

FACT: You won't know until you try.

With gladness, Linda

Linda Dzuris is organist/choir director at Church of the Redeemer, Greenville, S.C., and university carillonist at Clemson University.

A Conversation with Ray Glover



"Well, I'm 72 years old," said the lively voice on the phone, sounding decades younger. "I'm enjoying retirement. I'm a neophyte but I'm enjoying it."

But people like Raymond Glover – student of Healey Willan, chorister, later organist/choirmaster at St. Paul's Cathedral, Buffalo, guide and general editor of *The Hymnal 1982* and its monumental *Companion*, co-founder of what is now the Association of Anglican Musicians, professor of music and chapel organist at Virginia Theological Seminary, co-founder, curriculum writer and lecturer for the Leadership Program for Musicians Serving Small Congregations – do not just curl up in the porch rocker with the cat.

To begin with, he and his wife, Joyce MacDonald Glover, have two daughters, one recently moved from Paris to Washington, D.C., and one in London; and four grandchildren – two each. So they have beautiful

cousin! Goodness wins out. She [J. K. Rowling] is able to maintain a high level of quality. It appeals to the child in all of us."

Does he expect a new hymnal anytime soon? "We'll have more supplements," he said, rather than an entire book. "We're still wrestling with liturgy, how we worship. *Wonder, Love, and Praise* is a rich collection."

In this time of traditional church musicians being politely asked to resign or abruptly booted out the door, it was impossible not to ask his opinion of the many types and styles of music competing for pride of place in our worship services. "Years ago," he said, "the first folk Mass was done in England. Some people said this is the answer, this is how you bring them in," the young people, the unchurched, the disaffected. "No. This was an indication of a need. Bringing them in is not enough. What do you bring them in to?" It is important to identify things, and then find the best of each. We need to be aware of diversity, but clergy are often wary of using unusual things, not knowing how and why. "For example, praise music can divide a congregation. We have to ask, 'How does it fit?' and be careful how we use it."

A pause and a chuckle. "You're pushing all my buttons," said the retired professor. Then he continued, "The church needs to be proactive in education: What is Anglican theology, tradition, music?" We must teach our congregations, he said, how much good hymnody has to offer, and how to enter into it, words and music. "It is positive, strong – so much praise music repeats over and over. It's pabulum.

"Faith involves constant growth. To deny the riches of church literature is to do a disservice."

The past president of the Association of Anglican Musicians, the Rev. John Hooker, described Ray Glover as "a shining example of the gracious working of the Holy Spirit in the church and the world." The voice of the fledgling retiree is one we need to continue to hear, and heed.

Our guest columnist is Patricia Nakamura, music editor of THE LIVING CHURCH.



'Bringing them [young people] in is not enough. What do you bring them in to?'

excuses to travel. "We want to enjoy," he said.

Then "I have one commitment a month." In particular, he will teach a segment of the LPM at Virginia this fall. "I play the piano every day," something time did not previously allow; he gardens and reads. "I like history, theology, novels. Reading *The Wind in the Willows* as an adult – there's a lot of content. I read the first *Harry Potter*; I found it fascinating and well written. It's a morality tale: Harry rises above the persecution of his awful aunt and uncle, and that

Did You Know...

St. Luke's Church, Georgetown, Pa., held its first services on a flatboat anchored on the Ohio River more than 200 years ago.

Quote of the Week

The Rt. Rev. John David Schofield, Bishop of San Joaquin, on the state of the church: "... gives me somewhat the same feeling as when an understudy steps onto the opera stage to take a tricky aria: I know where we are going to end up, but I don't know what will happen before we get there."



Scripture
 teaches us that
 the tithe is the
 expectation of God.
 We are to trust
 God that he will
 provide for us.

Standards of Giving

At this time of year many congregations are either preparing for stewardship campaigns or they already are involved in them. Rectors and committee chairs are involved in writing stewardship letters to members of their congregations, and clergy are preparing and delivering sermons on the importance of being good stewards. For many, the ideas of stewardship campaigns and every member canvasses are negative experiences. We don't like anyone telling us what we should be doing with our money. It doesn't have to be that way. In most cases, stewardship time is an opportunity for us to learn more about what it means to be a Christian.

Take the tithe, for example. Scripture teaches us in many references that the tithe, returning 10 percent of our income to God, is the expectation of God. We are to trust God that he will provide for us. The Episcopal Church has reaffirmed several times that the tithe is the minimum standard of giving for its members. For most of us, tithing represents a substantial increase in the amount we give. It takes time in order to reach that standard. Once persons commit themselves to tithing, the idea of proportionate giving may help them achieve that goal. Next year, we might give, for example, 4 percent of our income to our church, the following year 6 or 7 percent, moving toward the tithe. A disciplined pattern of giving can make an enormous difference in our churches and in our lives.

Many Tastes in Music

It is difficult to think of a topic that can stir the emotions of Episcopalians more than church music. Each of us has our preferences for music styles and most of us have strong opinions about church music. These facts are among the reasons why our semiannual Music Issues have proved to be popular with readers. This issue, like its predecessors, presents a variety of music-related articles along with advertisements aimed particularly at those involved with church music.

The ongoing argument over types of music is raised again in this issue. Traditional or contemporary? Hymns or renewal songs? Organ or praise band? Choir or soloists? As Scott Bennett points out in his Viewpoint article [p. 21], diversity of worship styles is a fact of life in the Episcopal Church. What is right for one congregation probably doesn't work in another. There are, for example, growing churches in which praise songs are the norm, and growing churches which stick to old favorites. For most of us, church music is simply a matter of personal preference. Like other elements of worship, there is a place in the church for various styles of music. The important thing is that the music glorifies God.



A Challenge for Church Musicians

By Scott Bennett

Earlier this summer a fairly controversial thread developed on the internet Anglican Music List. The subject was the role of the choir within corporate worship. Typically, divergent schools of thought were passionately espoused and some hostilities erupted; then the complaining: congregation bashing, clergy bashing, dialogues over clergy/musician discord, diatribes lamenting the rise of non-traditional types of music, etc. ... but no solutions. I am a frequent “lurker” and occasional contributor, and this thread and its tone really got my blood boiling. It brought to memory a commentary on church music written by C. S. Lewis in *The Joyful Christian*:

“There are two musical situations on which I think we can be confident that a blessing rests. One is where a priest or an organist, himself a man of trained and delicate taste, humbly and charitably sacrifices his own (esthetically right) desires and gives the people humbler and coarser fare than he would wish, in a belief (even, as it may be, the erroneous belief) that he can thus bring them to God. The other is where the stupid and unmusical layman humbly and

patiently, and above all silently, listens to music which he cannot, or cannot fully, appreciate, in the belief that it somehow glorifies God, and that if it does not edify him this must be his own defect. Neither such a High Brow nor such a Low Brow can be far out of the way. To both, Church Music will have been a means of grace; not the music they have liked, but the music they have disliked. They have both offered, sacrificed, their taste in the fullest sense.

But where the opposite situation arises, where the musician is filled with pride of skill or the virus of emulation and looks with contempt on the unappreciative congregation, or where the unmusical, complacently entrenched in their own ignorance and conservatism, look with the restless and resentful hostility of an inferiority complex on all who would try to improve their taste — there, we may be sure, all that both offer is unblessed and the spirit that moves them is not the Holy Ghost.”

What concerns me as to the challenge of trained musicians working with congregations representing varied backgrounds, cultural propensities, etc., is hostile attitudes. Diversity in worship styles is a fact of life in the Episcopal

Church. Both contemporary as well as traditional musical formats are under attack from various camps, frequently in a fashion that makes the movie "Wall Street" seem tame. All this fighting among Christians! Screwtape is alive and well, and we church musicians are frequently incognizant cells in a slow-working, insidious cancer that eats away at the very fabric of what the church is meant to be, not only for Christians, but especially to those outside who observe us as proclaimed reflections of the love of Christ. "No thanks," they say. Can we be viewed as anything other than hypocrites?

I believe that we church musicians can often be our own worst enemy. If I were to perceive that I, as a member of a congregation, were being looked down upon and criticized for my inability or refusal to aspire to the "superior" level of the musician, the relationship would be seriously

effective people skills, because they could not sell bad attitudes in the marketplace. A haughty attitude could get you "fired" at Eastman.

Perhaps this is harsh, and I apologize if it offends, but I believe that a great many people outside our small circle look at church musicians as some of the most arrogant, obnoxious, and high-maintenance people on the planet. I wonder whose fault that is. In the "real" world, none of this would be tolerated. Customers would be lost, revenues would decline, and businesses would cease to exist. Comparison is striking and frightening: In the church it is the effective work of the gospel that is lost when congregations wither, spirits decay, and churches die.

I'm fortunate in my situation. Grace Church enjoys traditional music exclusively. I do, too. Our members expect it. More importantly, they actually need it spiritually. We have a long and rich tradition that, coupled with excellent preaching and beautiful liturgy, becomes a powerful magnet. We are attracting large numbers of new people from all sorts of backgrounds. We are growing not because we have sacrificed our heritage, standards and traditions, but precisely because we have not. Our rector is a man of immense talent, experience and spiritual depth. We spend a great deal of time finding ways to make all of this work effectively.

At a time when both church music and harmony within the church are at a crossroad, our profession might consider taking a long, in-depth look at itself, identifying those areas where we could be part of the problem. A serious and ongoing dialogue between clergy and church musicians should be established. Trust, mutual respect and honest communication must be

fundamental maxims between these two groups. Finally, we must find ways to keep the trust, support and affection of our congregations.

It is not difficult for people to find churches with all sorts of musical styles. I say, to each his own. Just don't let church music become an issue of divisiveness. People skills and attitude. That is the real challenge. □

Scott Bennett is organist and choirmaster of Grace Church, Charleston, S.C.



*I believe
that we church
musicians can often
be our own worst enemy.*

strained, perhaps terminated. The golden rule comes to mind. Is not the ultimate challenge in our profession to find a way to elevate without alienating? Who cares if you can do something better than anyone else? I will never forget Russell Saunders talking to me about his auditioning process and the types of people Eastman wanted in undergraduate and graduate programs. He said that awesome talent was everywhere, but they were looking for more. They wanted awesome talent coupled with affable personalities and



Being Faithful

As a member of St. John's parish in Huntingdon Valley, Pa., I am disappointed by the portrayal of what occurred on Aug. 6 when Bishop Bennison dropped in on our two morning services [TLC, Sept. 3]. Holy Communion is an outward sign of an inward reality: a spiritually based reality that one is part of the mystical body of Christ and being faithful to the commands of holy scripture. It is not about just being warm and welcoming, like a social club. If a person denies that the scriptures are God's word and says that they are merely artifacts written by men and able to be "rewritten by men," and as a consequence goes on to deny the biblical revelation of who Jesus is ("the Way, the Truth and the Life" John 14:6), should that person be allowed to partake of Holy Communion?

On a personal note, my husband and I were among the "folks" who warmly greeted the bishop and made him feel welcome. I looked him right in the eye and said that "many, many prayers have consistently been offered up for your total healing, Bishop." I (and others at St. John's) have been praying for three years for our "situation" with Bishop Bennison. We have prayed, fasted and cried for this man to repent of his heterodox beliefs which are a denial of the "faith once received by the saints" and which is not in line with the vote taken at Lambeth '98 to uphold biblical morality in matters of human sexuality. We have prayed for him, sent flowers to him and his family when he was diagnosed with prostate cancer, have been cordial to him when he shows up when our rector is on vacation, and have suffered great anguish because of his actions.

If Bishop Bennison is truly concerned about having "unity" with St. John's, Huntingdon Valley, he should return to the scriptural teaching that unity is based on the truth of God's living revelation in the word written and the word incarnate in Jesus Christ.

*Susan Wendling
Wyndmoor, Pa.*

I am bewildered by the letters regarding Bishop Bennison.

James A. Blauvelt quotes the Exhortation from the 1662 prayer book prescribing excommunication for blasphemers, hinderers and slanderers of God's word, adulterers, those in malice, envy, or other grievous crime, and makes that list synonymous with whatever he charges Charles Bennison with (which he does not name). Is it really? How so? Or does he just mean that those he disagrees with are hinderers and slanderers?

The Rev. Samuel Edwards says that to serve the bishop communion would be assisting him in "eating and drinking his own condemnation." St. Paul used this phrase to refer to those who were unable to discern the body of Christ as they practiced gluttony and drunkenness at the Lord's Supper, shutting out the poor. Is that what Fr. Edwards claims? Then Fr. David, OSF, quotes the

1979 rubric about someone "living a notoriously evil life." Does this refer directly to his disagreements with Bishop Bennison? He does not say how.

I hope someone will clarify what is meant by these twisting byways of language so the rest of us can judge the merits of the arguments. Meanwhile, we can only hope, as the Rev. Donne Puckle suggests, that St. John's follows the proper canonical procedures after an excommunication.

*(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.*

In connection with the report of the repulsion from communion of the Bishop of Pennsylvania, I hasten to add a few words from an old school of thought and practice that is different from that of your correspondents.

I was coached in "the moral theology of the communion rail," as he called it, by

*'Holy
Communion
is an
outward
sign of an
inward
reality.'*



'The resolutions of Lambeth seem to have been largely grounded in love, but a love that

the late Loren Nichols Gavitt, known to many of your readers as the editor of *St. Augustine's Prayer Book*. His traditional orthodoxy has never been called into question.

The matter of the disciplinary rubrics was raised during a conference, and, speaking from decades of experience as a parish priest and one deeply read in the catholic tradition of the church, he advised in simple terms that one is bound to give communion to anyone who presents herself or himself at the rail. The reasons for this rule are obvious, and the second one is explicitly the avoidance of scandal, exactly what the action in Huntingdon Valley has provoked.

The disciplinary rubrics can apply only to persons in the lay order of the church, who are protected in the Canons from unwarranted and arbitrary repulsion. Such discipline, when it is a matter of a deacon, priest or bishop, is fully provided for in the canons. It is all a matter of order, and the priests in Huntingdon Valley were clearly out of order, whatever else may be said.

*(The Rev.) Dennis Wienk
St. Thomas' Church
Bath, N.Y.*

Out of Communion?

Regarding the article, "Anglican Mission in America Gaining Support" [TLC, Sept. 24], Bishop Charles Duvall of the Central Gulf Coast indicated in a pastoral letter to his diocese that he intended to recommend that the clergy of his diocese who had joined the Episcopal Church of Rwanda be inhibited "due to their abandonment of the communion of this church." Is not the Episcopal Church of Rwanda in communion with the Episcopal Church in the United States? These clergy have not resigned their orders nor joined another communion. I wonder, on what grounds does he conclude that they have abandoned the communion of this church? To my

understanding, those clergy who affiliate with African churches do so precisely because they do not want to abandon the Anglican Communion.

*(The Rev.) David M. Baumann, SSC
Placentia, Calif.*

By a fortuitous coincidence, I happened to read two items in the weekly news which helped me understand an issue which has also come up in my parish post-General Convention that I hadn't been able to fathom before. In TLC the item was about the defection

homosexual persons hasn't changed, these sincere and strictly pro-heterosexual folks cannot stand being in the same church with those who have not achieved the degree of closure on the subject that they have. And it is in this sense that they are comparable to the veteran who isn't content with simply not watching Lisa Ling's program but wants her to leave the show.

I too have agonized over the issue of gay sexuality for many years. The only conclusion I have reached with any theological certitude is this, however trite and/or simplistic it may sound: I

'Why is the Episcopal Church of Rwanda thought to have abandoned the communion?'

of several clergy with members of their congregations in the dioceses of the Central Gulf Coast and Colorado.

The other article about the possible racial profiling of Asian Americans, in the aftermath of the Wen Ho Lee affair, quoted from a letter to Lisa Ling, the youngest and arguably prettiest co-host of "The View" on TV every weekday: "I'm a Vietnam veteran, and I can't stand to look at your flat face every day."

With TLC's editor, I opined that because our church had survived another General Convention intact, we would experience three years of relative peace. Obviously we were wrong. There are those who apparently can't stand the fact that in some dioceses homosexual unions which conform to the marriage covenant and canons are being blessed by Episcopal clergy, and also some congregations are calling non-celibate gay priests to be their pastors. Even though it may not affect them directly, and the official position of our church concerning

believe neither the Old Testament nor the apostolic writers of the New Testament can help us resolve the issue. The only true and lasting answer will come when the Holy Spirit leads us to consensus if not perfect agreement on what Jesus would do. How would he respond to a homosexual couple's request for God's blessing? What conditions would he require for a gay person to respond to his call to "follow me," as a modern apostle?

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

I wonder if the attention your good magazine gives to the people and congregations intent on defecting from the Episcopal Church is wise.

Such people and groups, it seems to me, are interested more in issues of cultic purity than in imitating the life and works of Christ. Having served as a missionary in Central America, remembering the ministry of the Rev. Steven Malcom [TLC, Sept. 24], who was a contemporary of mine at

iminates against faithful people who struggle to right the wrongs of generations past.'

Seabury-Western, and being the rector of the home parish of the martyr Jonathan Daniels, I'm mindful that energy spent on theological correctness is a selfish luxury and a diversion from dealing with people who live in our towns and cities who are hungry, homeless, sick or lonely. What if a church body gathered with the agenda of serving these people first and discussing theology second? Would we ever get around to defining with who is in and who is out, with who is right and who is wrong? I don't think so, and I believe our Lord would be greatly pleased.

Could you, therefore, please focus less on people and congregations which leave the church over theological issues and more on examples of ministries of compassion which I, and others, might emulate?

*(The Rev.) Peter R. Coffin
St. James' Church
Keene, N.H.*

'Cast the First Stone'

I wish to comment on the article about the gathering of primates in Nassau [TLC, Sept. 17]. It surprises me that the article is classified as news when everyone would have known already what the Nassau Coalition was all about. The primary purpose of the meeting was to piously "cast the first stone" at the faithful deputies to General Convention who dared to love others.

I think the members of the Episcopal Church are due an explanation as to why the meeting was held in the rather expensive and exclusive Bahamian playground. Why not in Rwanda or Haiti or Sudan or another poor developing nation? Or have General Convention resolutions A045 and D039 replaced compassion and love as the primary focus for these people?

Time and again, the Nassau Coalition proclaims what it calls the Anglican view. Its members seek shelter in Lambeth as the authority. The resolu-

tions of Lambeth seem to have been largely grounded in love, but a love that discriminates against women, homosexuals, and those faithful people who struggle to right the wrongs

of generations past. Lambeth seems to have deliberately injured some whom God loves.

It seems to me, then, that there are two courses which we may choose to

"Friends of St. Paul's" Celebration St. Paul's Parish 2430 K Street, NW Washington, D.C. 20037-1797

| | | |
|---|--|---|
| Wednesday, 1 November 2000 | 6:15 p.m. 6:30 p.m. | Evening Prayer Procession and Solemn Pontifical Mass The Right Reverend James Montgomery, presiding The Reverend Martin Warner, preacher Visit of the Image of Our Lady of Walsingham, and the Administrator and Guardians of the Shrine at Walsingham, England Reception following in the Dining Hall |
| Thursday, 2 November 2000 | 7:00 p.m. | Solemn Requiem for All Souls Day at: Church of the Ascension and St. Agnes 1217 Massachusetts Avenue, N.W. Washington, D.C. |
| Friday, 3 November 2000 | 7:30 p.m. | Concert: Rosemary Sutton, soprano, offers a program ranging from Elizabethan songs to Italian Baroque masters to Handel and Mozart arias. Jeffrey Smith, organ, will perform works by J.S. Bach and the Sonata on the 94th psalm by Julius Reubke. |
| Sunday, 5 November 2000 | 7:45 a.m. 9:00 a.m. 11:15 a.m. 4:00 p.m. 6:00 p.m. | Low Mass Sung Mass Solemn Mass Missa "O quam gloriosum" by Tomas de Victoria Sherry reception in the Common Room Solemn Evensong and Benediction Evening Service in G by Charles Villiers Stanford |

For further information, contact T. Michael Womack by telephone at (202) 546-4568 or on the Internet at <www.hollow-oak@worldnet.att.net>.

follow: the resolutions of Lambeth and the Nassau Coalition which clearly discriminate, or God's call to unlimited and indiscriminating love. Which, I ask you, will bring us into fellowship with God?

(The Rev.) Gene Asbury
Tupelo, Miss.

Scare Tactics

I have just re-read the cover article, "Walking the Labyrinth" [TLC, Aug. 27] as well as the responses [TLC, Sept. 24]. I am still shaking my head. I know it's old news, but I just can't let it go.

I appreciate Mr. Jordan's right to

his opinion. Walking prayer is not for everyone. However, I cannot get past the irresponsible editorial practice demonstrated by TLC in publishing a Viewpoint article as a cover feature. This practice implies agreement on the part of the editorial staff of the publication. And, if that is indeed the case, I would expect an article that cites facts rather than opinion, and religious precedence rather than hocus pocus pagan scare tactics.

TLC has reinforced its implied agreement by burying the responses in the letters to the editor column rather than giving them the same center stage as you allowed with Mr. Jordan's article. I am simply dumbfounded. All I can say is shame on you.


Karen Gann
Knoxville, Tenn.

In reading Robin G. Jordan's article, "Walking the Labyrinth" [TLC, Aug. 27], I was reminded of Stanley Hauerwas's remark, at a Trinity Institute lecture in 1989, that we Episcopalians like to think of spirituality as "rubbing ourselves with Jung."


In warning of neo-pagan inroads upon Christian faith, however, Mr. Jordan curiously accepts and promulgates much of the propaganda pumped up around such trendy practices as the labyrinth. Although there is no disputing the evidence of cults and myths devoted to various goddesses in the ancient Mediterranean world, there's little evidence to support the idea of an archaic universal Mother Goddess cult, of which the various female deities are said to be local manifestations.

The seductive notion of the Goddess was bred by European romantic archaeologists of the 19th century, fostered by the romantic depth psychology of C. G. Jung and his archetypal acolytes, and revived in the 1960s and 1970s by a romantic current among some second-wave feminists, who were looking for a matriarchal countermyth to the supposed patriarchal oppressions of biblical narrative and faith. Mr. Jordan ought not to accept at face value the accounts of the labyrinth and its ori-


CELEBRATE THE JOY OF THE SEASON



The Saviour's Day
by Jane Lilley Singers
Celebrate the birth of Christ with The Jane Lilley Singers of Bath, England, as they perform traditional carols like *And the Glory of the Lord*, *The Lord's Prayer*, and *Joy to the World*.



A Christmas Wish
by Simeon Wood and John Gerighty
Capture a quiet moment with this reflective collection of carols performed on the flute, pan pipes, and classical guitar. Includes *Away In a Manger*, *Silent Night*, and *It Came Upon a Midnight Clear*.



Keepin' the Baby Awake
by The Miserable Offenders
New rhythms and harmonies combine with unusual instruments to create a refreshing presentation of holiday music. Includes *Angels We Have Heard on High* and *O Little Town of Bethlehem*.

MOREHOUSE PUBLISHING

Order from your local bookstore or call 800-877-0012

Cassette \$11.95
CD \$16.95
all selections

FOUNDATION HOUSE
OXFORD (UK)

GRADUATE THEOLOGICAL FOUNDATION (USA)
OXFORD AND ROME FOUNDATION FELLOWSHIPS [For Short-Term Residence]

The John Macquarrie Academic and Travel Fellowships

Research degrees by thesis and oral examinations in Oxford.
Short-term Residence degrees by coursework and supervised thesis.
D.Min. in Spiritual Direction (residence at Loyola House/Guelph)

DEAN OF STUDIES
FOUNDATION HOUSE/OXFORD
REGISTRAR/GRADUATE THEOLOGICAL FOUNDATION/USA

1-800-423-5983 or fax 219-935-8480
e-mail: gtf@skynet.net

All degrees are accredited by the Accrediting Commission International/USA.

gins provided by sources of which he is rightly skeptical.

As someone who practices tai chi as a prayerful discipline, I'm not in principle opposed to Christianity's syncretistic adaptation and baptism of the practices of other traditions for the strengthening of our spirits in the service of God and his people. But we ought to recognize and develop first the powerful resources of our own tradition. For instance, instead of walking the labyrinth on Wednesday evenings during Lent, the members of Mr. Jordan's parish might well have considered walking the Stations of the Cross on Friday evenings. This is not an exercise in narcissism, but a profound circling inward, undertaken in fellowship with other disciples, with our Lord in his suffering glory at the very center of our search, and leading us every step of the way.

*William Shullenberger
Professor of Literature
Sarah Lawrence College
Bronxville, N.Y.*

What He Said

The Rev. Stan Runnels' letter [TLC, Sept. 10] missed the point of my letter [TLC, Aug. 13]. I offer this response in case my original plea has any merit. The issue is the procedure, in a vote by orders in General Convention, of announcing only negative and divided votes with the name of the diocese.

The occasion was the vote on the resolve to draw up a rite supporting relationships other than marriage. I wrote: "A preponderance of divided and negative votes, as it registered in my ears, came from dioceses in the old South."

"Preponderance" was not the right word. Although I had stopped counting halfway through, I meant to indicate that my ears gathered an impression from the litany of "no" and "divided," with the names of the dioceses announced. This method seemed to cast a negative pall over Southern dioceses. I checked the numbers before I wrote my letter. Out of 69 "no" announcements, 34

were from the South, including the Texas dioceses.

I think my plea still stands. Change this procedure on announcing votes by orders, at least on emotional, potentially divisive votes, to avoid isolating a segment of our church that takes a "no" stand. Whatever direction the proposal may be coming from, this would be a step forward in grace.

*(The Rev.) Jim Workman
All Saints of the Desert Church
Sun City, Ariz.*

From 10 to 9

If I correctly understand the action of General Convention in approving Resolution D-039, the Episcopal Church essentially has reduced the Commandments from 10 to nine. The seventh commandment, it seems, has been erased.

What does the seventh commandment say? "Do not commit adultery." What does that mean? It means to abstain from sexual relations outside of marriage. When does that occur? It occurs when we have intimate sexual contact before we are married. It occurs when we have intimate sexual contact with somebody other than our

wedded partner after we are married. It occurs when we have intimate sexual contact with a member of the same sex.

If I correctly understand D-039, the church no longer endorses the seventh commandment. Even more revolutionary, it approves breakage of that commandment. Not only does it approve, it welcomes and encourages people to continue in the breakage.

*John W. Alexander
Madison, Wis.*

'Churchy Language'

OK, OK, so the Rev. Leo Maxwell Brown doesn't like the word "hired" creeping in where "called" used to be [TLC, Oct. 1]. Personally, I tend to think it's a good thing almost any time we divest ourselves of the churchy language we tend to hide behind, which still doesn't mean that I disrespect anyone's differing viewpoint. But to call the different terminology "a subtle and sinister movement that has recently assumed dangerous proportions" and to say that the use of one word "destroys trust and faith" ... Come on, Father. Get over yourself!

*(The Rev.) John C. Fisher
New York, N.Y.*



BELLS • CARILLONS • CLOCKS

The Verdin Company
444 Reading Road
Cincinnati, Ohio 45202
1-800-543-0488
Fax: 513-241-1855
www.verdin.com



**Cast Bronze Bells • Change Ring Bells • Bell Equipment
Rope Rung Bells • Bell Restoration**

Fledgling

I begged for answers, but He did not speak,
no cosmic roar came rumbling from the sky.
My questions had no other way to seek
the respite to be found in His reply.
I stifled need in stale alternatives,
groping for noisy peace in ruins of trust,
but all I did was dig in empty sieves
until I learned, as every seeker must,
the way to truth: God speaks to spirit first
and only after, to the hungry mind.
Always, with ears attuned to love, immersed
in silence, I had the power to unwind.
And then, oh joy, God's answers without toll
came thundering through the doorways of my soul.

Donna Dickey Guyer

Central Gulf Coast Nominees Announced

Five persons have been nominated for the election of a bishop in the Diocese of the Central Gulf Coast.

All of those nominated by the search committee are from outside the diocese. They are: the Very Rev. Philip M. Duncan, dean of St. Matthew's Cathedral, Dallas; the Rev. Andrew MacBeth, rector of Eastern Shore Chapel, Virginia Beach, Va.; the Rev. Pierre W. Whalon, rector of St. Andrew's, Fort Pierce, Fla.; the Rev. Canon Donald L. Woodrum, rector of St. Luke's, Live Oak, Fla.; and the Rev. Steve Zimmerman, rector of St. Andrew's Chapel, Boca Raton, Fla.

The election will be held Jan. 6, 2001. The bishop-elect will succeed the Rt. Rev. Charles F. Duvall, who will retire as diocesan bishop.

BRIEFLY...

Three new officers were elected by the **Church Pension Group** board at its first meeting since General Convention. The Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio, is the chairman, and the Rev. Noreen P. Suriner, rector of Trinity Memorial Church, Binghamton, N.Y., and Vince Currie, Jr., chief financial officer of the Diocese of the Central Gulf Coast, are vice chairs.

Nurses at **Good Samaritan Hospital, Los Angeles**, elected not to decertify the California Nurses Association with a 64 percent vote Sept. 27-28 [TLC, Oct. 1]. "Now is the time for both sides to return to good-faith negotiations," said the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, whose diocese continues a relationship with the hospital.

Australian Cardinal **Edward Cassidy** claimed that the document *Dominus Iesus* [TLC, Oct. 1], the declaration issued by the Vatican's Congregation for the Doctrine of the Faith, does not faithfully represent the Roman Catholic Church's current position on ecumenism and inter-religious dialogue.

| | |
|--|--|
| Watts Est. 1875 | T +44 20 7222 7169 F +44 20 7233 1130 Enquiries@wattsandcompany.co.uk |
| Please contact us to discuss your specific requirements Watts & company 7 Tufton Street Westminster London SW1P 3QE England UK |  Established for over 100 years, famous for our handcrafted, individually designed, fine vestments, embroidery, precious metalwork and clerical outfitting. |

PEOPLE & PLACES

Appointments

The Rev. **Keith Acker** is vicar of Christ the King, 1460 Midway Dr., Alpine, CA 91901.

The Rev. **Susan Astarita** is associate at Christ Church, 109 S Washington St., Rockville, MD 20850.

The Rev. **Robert William Beauchamp** is assistant at Grace, Box 1059, Kilmarnock, VA 22482.

The Rev. **Marjorie Bevans** is assistant at St. John's, Chester, VA, and vicar of Merchants Hope, Prince George, VA.

The Rev. **Donna Brown** is rector of St. Mark's, Fairland, 12621 Columbia Pike, Silver Spring, MD 20904.

The Rev. **Heath Civetta** is curate at Trinity Memorial, 44 Main St., Binghamton, NY 13905.

BENCHES & LOFTS

Patrick Campbell is director of music at Emmanuel, Newport, RI.

Paul Cunningham is parish musician at All Saints', Morristown, TN, and director of music at All Saints' Day School.

Sue Ellen Echard is music director at Holy Spirit, Harleysville, PA.

Paul Emmons is organist at St. George's, Ardmore, PA.

Nathan B. Ensign is director of music at St. Paul-in-the-Desert, Palm Springs, CA.

Joseph T. Foxhood is organist/choirmaster at St. Andrew's, New Orleans, LA.

Ed Goerke is in music ministry at St. Margaret's, Lawrence, KS.

Rita Busse Gullickson is organist/choir director at Manakin, Midlothian, VA.

Robert Hawthorne is minister of music at Christ Church, Lake Oswego, OR.

Jake Hill is director of music at St. George's, San Antonio, TX.

Phillip Major has retired as organist and director of choirs at St. Andrew's, New London, NH.

Joel Gardner McKay is organist and director of choirs at St. Andrew's, New London, NH.

Taft Metcalf is director of music at Holy Comforter, Spring, TX.

Thomas Pavlechko is organist/choirmaster at Calvary, Memphis, TN.

Betsy Schmitt is organist at St. Mary's, Waynesboro, PA.

Armen Shaomian is organist/choirmaster at Trinity Church, St. Clair Shores, MI.

Jeremy David Tarrant is organist/choirmaster at the Cathedral Church of St. Paul, Detroit, MI.

Larry Tremsky is director of music at the Cathedral of the Incarnation, Garden City, Long Island, NY.

Zachary von Menchhofen is organist/choirmaster at Advent, Hatboro, PA.

E. Davis Wortman II is director of music at St. James', New York, NY.

John Richard Wright is organist/choirmaster at St. Margaret's, Palm Desert, CA.

Resignations

The Rev. **Stephen Craft**, as vicar of St. Patrick's, Zachary, and St. Andrew's, Clinton, LA.

The Rev. **Linda Kramer**, as assistant at Grace, Silver Spring, MD.

The Rev. **Ted Schroeder**, as rector of Christ Church, San Antonio, TX.

The Rev. **Kathleen Sturges**, as assistant at Our Savior, Charlottesville, VA.

The Rev. **Richard Wagner**, as rector of All Saints', Vista, CA.

The Rev. **Eric Williams**, as rector of St. Luke's, Baton Rouge, LA.

Retirements

The Rev. **Peter W. Bridgford**, as rector of St. John's Grace, Buffalo, NY.

The Rev. **Charles Cherry**, as priest-in-charge of St. John's, Moorhead, MN.

The Rev. **Bill Dennis**, as rector of Christ Church, St. Joseph, LA.

The Rev. **Thomas Halbrook**, as rector of St. Andrew's, Aberdeen, WA.

The Rev. Canon **John A. Logan**, as canon of the ordinary of the Diocese of Texas.

Deaths

The Rev. **Phineas McCray Casady**, 93, who led congregations in four dioceses, died Sept. 22 at The Hearthstone in Seattle, WA.

Fr. Casady, a native of Oelwein, IA, received his education at the University of Oklahoma and the General Theological Seminary. He was ordained to the diaconate and priesthood by his father, the Rt. Rev. Thomas Casady, third Bishop of Oklahoma, in 1932. He was vicar of St. Stephen's, Alva, OK, 1932-34; vicar of St. Paul's, Clinton, OK, 1934-36; rector of All Souls', Berkeley, CA, 1936-42 and 1945-50; rector of St. Paul's, Des Moines, IA, 1950-64; and rector of St. Stephen's, Seattle, 1964-72. Fr. Casady entered the Army in 1942 and served as chaplain major until 1945. He retired from active ministry in 1972. He is survived by two daughters, Mary Grant Edson and Ellen McDavid, eight grandchildren and seven great-grandchildren.

The Rev. **Barbara Pearson**, deacon of the Diocese of Olympia, died Sept. 26 in a hospital from lung cancer.

After retiring from secular work in 1989, she became active in the church and became a member at St. Hugh's, Allyn, WA. She was ordained to the diaconate in 1997 and had made application for ordination to the priesthood this year. At the time of her death she was part of the pastoral ministry team at St. Hugh's. Deacon Pearson was particularly interested in justice issues. She is survived by her husband, Bill, a daughter, Susan Hoover, a son, William, and six grandchildren.

Next week...

How the Saints Convert Us

CLASSIFIEDS

BOOKS

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

NEEDLEPOINT KITS

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd.**, P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575.** (931) 598-0208 or (888) 598-0208. Visit our website: oldcraftwoodworkers.tnco.net

POSITIONS OFFERED

ST. ANNE'S PARISH, in the Diocese of West Tennessee located in Millington, close to metropolitan Memphis, is seeking a priest who has a vision for growth with an emphasis on pastoral care and youth ministry. Team building skills and sense of humor essential. For profile send resume to: **St. Anne's Episcopal Church, 4063 Sykes Rd., Millington, TN 38053, Att: Search Committee.**

ASSOCIATE RECTOR: **St. Matthew's, Louisville**, is a dynamic, creative 950-member parish. We are looking for the right person for the clergy team, and specifics of job description will depend on the candidate's strengths as they mesh with other staff members' gifts. Duties will definitely include pastoral care, shared liturgical and preaching duties, teaching and work with small groups. Other strengths might include outreach, evangelism, spiritual direction and counseling. Excellent salary and benefits. Send resume to: **The Rev. Lucinda Laird, St. Matthew's Episcopal Church, 330 N. Hubbards Lane, Louisville, KY 40207. FAX (502) 895-3486.**

RECTOR NEEDED: Our spirit-filled parish in the heart of California's Central Valley is seeking a rector who has the gift of teaching and preaching the Word of God. We are a strong, fiscally sound parish with well-established programs in family and lay ministry, adult and children's Sunday school programs, and mission and outreach. Our services are a blend of both contemporary and traditional worship. The candidate should be committed to our vision that Jesus is central in our lives, that we share his love through spirit-filled worship and caring fellowship, that we are called to bring people into his church, and that we reach out with the Good News to our city and beyond. For further information contact: **Search Committee, All Saints Church, 3200 Gosford Rd., Bakersfield, CA 93309. (661) 832-8582 or starkrek121440@cs.com**

ORGANIST/CHOIR DIRECTOR for Episcopal church in beautiful Salisbury, CT, with strong commitment to the music ministry. Please call: **Fr. John Carter at (860) 435-9290.** Resumes may be faxed to: (860) 435-3577 or e-mailed to stjohns@mohawk.net

GOD HAS ASSEMBLED a creative, energetic congregation in a beautiful, historic church on a wooded hillside in northwest Illinois. It now needs a 2/3-time vicar—one who thrives on making things happen—to lead it in growth, spiritual guidance and toward parish status. For details, send letter of interest and resume to: **Grace Episcopal Church, P.O. Box 228, Galena, IL 61036-0228.**

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

RETIRED BUT NOT READY TO QUIT? Bi-vocational and looking for new opportunities? Live where others only dream of vacationing. The Diocese of Michigan has several part-time shared ministry and single congregation positions available in a variety of ministry settings. To inquire, send resume and CDO profile to: **John Keydel, 4800 Woodward Ave. Detroit, MI 48201** or call (313) 833-4417.

RECTOR, Memphis, TN. Holy Communion is a thriving 2,000-plus member congregation. We share our facilities with St. Mary's Episcopal School for Girls and are located in the heart of Memphis. We have a growing commitment to Christian education for all. Our outreach programs continue to grow and evolve. To celebrate our 50th anniversary, we are building our first Habitat House. Holy Communion needs a passionate priest who will be chief preacher and leader of our Eucharist-centered worship. Our new rector must be able to work with and train lay leaders and be able to attract, recruit and lead clergy, professional and support staff. Interested candidates should send their resume and CDO profile to: **Rector Search Committee, c/o Thomas J. McQuiston, 95 St. Andrews Fairway, Memphis, TN 38111.**

RECTOR: Christ Episcopal Church, San Antonio, Texas, is conducting a nationwide search for a new rector. The prior rector has accepted a new position elsewhere, after 14 years in San Antonio. Christ Church is a large parish with average Sunday attendance of approximately 600. This Christ-centered congregation enjoys active ministries in the areas of children's education, adult education, music and youth. We have beautiful debt-free facilities. We are seeking a new rector who is a solid preacher and one who has good personal relationship skills. For further information, please contact: **Michael N. Venson, 131 Interpark Blvd., San Antonio, TX 78216.** (Chairman of Search Committee) (210) 249-2306.

A CHALLENGE FOR A CATHOLIC PRIEST. One of the first Anglo-Catholic parishes in America seeks a very special new rector. We seek a man who might have walked with Keble, Pusey, Froude and Lowder; a man who would have struggled to maintain the catholic faith in the hostile environment of the 19th century. We seek a man who will carry those same burdens today and stay the course—one who will never sacrifice the faith and dignity of the catholic faith to new-age religion. The challenges of today are no less than those of the past. We seek a man who will meet those challenges and triumph over them. Are you that very special man chosen for this very special mission? Call or write for Mount Calvary's parish profile to learn more about us. **Mount Calvary Church, 816 N. Eutaw St., Baltimore, MD 21201-4624.** (410) 728-6140.

COCONUT GROVE, FL. St. Stephen's Episcopal Church, Coconut Grove, FL is seeking a new rector. We are a warm, diverse, all-inclusive congregation located in a beautiful urban setting near the bay. Great importance given to thoughtful, spiritual sermons, support of the arts in the liturgy, membership growth and maintaining the high standard of education already established at our day school. We have 115 pledging units. There are many outreach programs already established. The parish is Eucharist-centered and the Mass is our principal liturgy. A parish profile is posted at www.ststephens.addr.com. Please send a letter of interest with resume to: **Simon Hornby, Search Committee Chairman, 155 Morningside Dr., Coral Gables, FL 33133.**

DIRECTOR OF CHILDREN'S MINISTRY: Christ Episcopal Church, a dynamic, evangelical growing church of 2000+ in metro Kansas City, is seeking a special person for full-time ministry. Working with an exceptional support team, this person will direct and implement creative and innovative learning experiences for children through 6th grade. Committed Christians from any tradition with energy, vision and proven experience in children's ministry leadership are invited to send resume to: **D. O. Smart, Christ Church, 5500 W. 91st St., Overland Park, KS 66207.** FAX (913) 648-0854. E mail smart4455@aol.com

POSITIONS OFFERED

TWO FULL-TIME POSITIONS in the Blue Ridge Mountains. Program style parish is seeking children's and youth ministry coordinators. The ideal candidates would be laity interested in hands on work with kids. Children use Godly Play. Youth ministry candidate should be comfortable with a high energy, contact ministry with approximately 100 youth, grades 6-12. While outside employment opportunities abound, couple applications would be most welcome. College degree required. Experience in the arts a plus. Specific responsibilities will be tailored to the right candidates. Competitive salaries and full benefits are offered. Contact: **The Rev. J. Kenneth Asel, D.Min., at Aselonskis@aol.com or (336) 667-4231.**

ST. JAMES CHURCH—a little bit of heaven off Rt. 11 in Pulaski, NY—seeks priest to grow with us. We are a traditional and spiritual church in Central New York, close to urban areas, yet located in rural four-season recreational paradise. Strong parish family reaches out into the community. We will support you with talents, financial resources and hard work. We are committed to growing and moving forward, You feed our spiritual side; we'll do the rest. Contact: **Kathleen McDaniel, Diocese of Central New York, 310 Montgomery St., Syracuse, NY 13202.** FAX (315) 478-1632 or e-mail kmcdaniel@diocny.org

ST. MARK'S, a large pastoral size parish, is seeking an associate who would share pastoral, preaching, teaching and sacramental responsibilities with the rector. The associate would serve on a full-time staff that includes an organist/choirmaster, Christian education director, youth director, parish administrator and pre-school headmistress, and he or she would share in the oversight and implementation of parish programs. Check out our web page www.stmarks.com, and if you would like to learn more about the position contact: **The Rev. Edward J. Morgan, St. Mark's Episcopal Church, 1000 Mississippi, Little Rock AR 72207** or call (501) 225-4203 or e-mail ejmorgan@aol.com

CORPORATE SIZE, DYNAMIC Episcopal parish committed to worship, continuing education for all ages and outreach seeks an ordained priest strong in pastoral care, preaching, teaching and outreach. Responsible for leadership of major ministry areas. Need initiative, follow-through team and administrative skills. Contact: **The Rev. Dr. James A. Kowalski, Rector (203) 655-1456, St. Luke's Parish, P.O. Box 3128, Darien, CT 06820.**

CHRIST CHURCH, a large, thriving parish with a brand-new youth facility for our great kids in Old Town, Alexandria, VA (Washington, DC area) needs a director of youth ministries to take the reins of our up-and-running, long-standing, successful youth program. We seek a confident lay leader with undergraduate degree and strong faith. Salary, benefits and budget competitive. Cover letter and resume to: **Youth Ministries Search, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** E-mail: BKW@HistoricChristChurch.org and hancock@capu.net

RETREATS

Description: Jekyll Island, GA. Dec. 30-January 1. A prayerful, quiet New Year celebration. Dunes, trails, wildlife provide space for reflection, daily meditations, journaling, worship. Cost includes Banquet and New Year celebration December 31, comfortable rooms, private facilities. \$279 single, \$205 double. **Stillpoint Ministries. Tel/FAX (828) 669-0606.**

Attention, Subscribers:

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

FOR SALE

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

FOR SALE

CHOIR ALBS. "Flax," concealed front zipper, machine washable. Most lightly used. Approx. 40 various adults sizes. Currently sold in catalog for \$83 each. Make offer for lot. Contact **Sally at St. Gabriel's, Douglassville, PA (610) 385-3144** or stgabe@talon.net.

TRAVEL/TOURS

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

**BUY SELL
FIND FILL
USE THE CLASSIFIEDS**

Rates

Classifieds

| Frequency | 1-2x | 3-12x | 13-25x | 26x+ |
|-----------|------|-------|--------|------|
|-----------|------|-------|--------|------|

| | | | | |
|----------------------------|--------|--------|--------|--------|
| Rate per word | \$0.60 | \$0.55 | \$0.47 | \$0.44 |
| <i>minimum rate \$7.50</i> | | | | |

Number of words X Rate X Number of insertions

- For blind box advertisements add 3 words and \$5 service charge for first insertion, \$3 for succeeding insertions.

- Copy must be received at least 26 days before date of issue.

Mail

PO Box 514036

Milwaukee, WI

53203-3436

Fax

414-276-7483

Email

tlc@livingchurch.org

CHURCH DIRECTORY

PHOENIX, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave. 602-279-5539 Fax: 602-279-1429 Zip Code: 85012
 Canon Carlozzi, r; Fr. Lierle; Fr. Miner; Rabbi Plotkin; Fr. Wilson; Fr. Monson; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
 Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

CARLSBAD, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
 The Rev. W. Neal Moquin, SSC, r
 H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

HARTFORD, CT

CHRIST CHURCH CATHEDRAL
 Corner of Church & Main Sts.
 http://www.cccathedral.org (860) 527-7231
 The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor
 Sun Eu 8, 10:30. Daily Eu 12 noon

WILMINGTON, DE

CATHEDRAL CHURCH OF ST. JOHN
 10 Concord Ave. at Market St. (302) 654-6279
 The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster
 Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

WASHINGTON, DC

CHRIST CHURCH, Georgetown
 Corner of 31st & O Sts., NW (202) 333-6677
 The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Henninger
 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. H/A

ST. MARY'S, Foggy Bottom

728 23rd St., NW 1 block south Foggy Bottom/GWU Metro
 The Rev. Kirtley Yearwood, M.D., r (202) 333-3985
 Sun H Eu 8, Cho Eu 11. Wkdays MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

ST. PAUL'S, K Street

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

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
 The Rev. Thomas T. Pittenger, r, the Rev. David Francoeur, Assoc. r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir
 Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.
 The Rev. Theodore O. Atwood, Jr., r (706) 736-5165
 Sun Masses 8 & 10 (Sung). Wed 6:30

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.

CHICAGO, IL

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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
 www.stpaulsparish.org (708) 447-1604
 The Rev. Thomas A. Fraser, r
 Sun Eu 10:15 (Sat 5). Wkdy Ev Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL
 Monument Circle, Downtown
 The Very Rev. Robert Giannini, dean
 Sun Eu 8 & 10; 10 Christian Formation

BATON ROUGE, LA

ST. JAMES (Founded 1844) 208 N. 4th St. (225) 387-5141 Internet: http://www.stjamesbr.org
 The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; the Rev. Robin Whitlock, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence; Helen Campbell, Dir. of Lay Min.; Wendi Poirrier, interim dir of Christian Ed.; Chris White, Dir. of Youth Min; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community
 Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
 30 Brimmer Street Email: office@theadvent.org
 Web: www.theadvent.org <http://www.theadvent.org/>
 The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean, Jr., the Rev. Benjamin J. King; the Rev. David J. Hogarth
 Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073
 The Rev. Edward Ivor Wagner, r
 Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

KANSAS CITY, MO

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

LAS VEGAS, NV

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

HACKENSACK, NJ

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.
 The Rev. J. Carr Holland III, r
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, NM

HOLY FAITH (505) 982-4447 311 E. Palace
 The Rev. Canon Dale Coleman, r; the Rev. Logan Craft, assoc r; the Rev. Robert Dinegar, Ph.D., assoc.
 Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St. (212) 378-0200 www.sbtarts.org
 Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, H 12:05, EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Cafe open for lunch M-F. Book & Gift Shop open daily.

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
 Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
 145 W. 46th St. (between 6th & 7th Aves.) 10036
 www.stmvmirgin.com
 Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

NEW YORK, NY

ST. THOMAS 5th Ave. & 53rd St. www.sainthomaschurch.org (212) 757-7013
 The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park Mc.D. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst
 Sun Eu 8, 9, 11, Cho Ev 4. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Cho Ev & Eu 5:30. Cho Eu Wed 12:10. Sat Eu 10:30

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
 The Rev. Samuel Johnson Howard, Vicar
 (212) 602-0800 Internet: http://www.trinitywallstreet.org

TRINITY Broadway at Wall
 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S Broadway at Fulton
 Sun H Eu 8

Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)
 Mon-Thurs 8:30-8; Fri 8:30-5:30. 1-800-551-1220

PHILADELPHIA, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
 The Rev. David L. Hopkins r
 Sun Mass 10. Thurs 10

PITTSBURGH, PA

CALVARY www.calvaryppgh.org 315 Shady Ave.
 The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H. Williams, the Rev. Leslie G. Reimer (412) 661-0120
 Sun H Eu 8,12:15, 5. Sung Eu 10:30. Ch S 9:15. Ev (2S, Oct.-May) 5. Mon, Thurs H Eu 6; Tues & Fri 7; Wed 7 & 10:30

SELINGROVE, PA

ALL SAINTS (717) 374-8289
 129 N. Market
 Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA (NORTH OF ALLENTOWN)

ST. STEPHEN'S 3900 Mechanicsville Rd.
 Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
 The Rev. Ned F. Bowersox, r
 The Rev. Frank E. Fuller, asst (361) 882-1735
 The Rev. Margarita Arroyo, c
 Sun 8, 9 & 11. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave.
 The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v; the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
 Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

TRINITY (972) 991-3601 12727 Hillcrest
 The Rev. William Lovell, r; Dr. Paul Thomas, organist
 Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository Preaching

FORT WORTH, TX
ST. ANDREW'S 10th and Lamar Sts. (Downtown) (817) 332-3191
 www.st-andrew.com
 The Rev. Hugh Magers, interim r; the Rev. Michael Fry, the Rev. Stanley Maneikis, assoc.
 Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC1S) 12:15 HC (ex 1S) 1928 BCP daily as anno
 Evangelical and Anglican in the heart of Fort Worth

TEXAS CITY, TX (NORTH OF GALVESTON)

ST. GEORGE'S 510 13th Avenue., N (409) 945-2583
 The Rev. Miffin H. Dove, Jr. miffdove@msn.com
 Sun Eu 8 & 10:30. www.stgeorges-tc.org

MILWAUKEE, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
 The Very Rev. George Hillman, dean
 Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
 23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
 The Rt. Rev. Ernest E. Hunt, III, D. Min. dean; The Rev. Ian B. Montgomery, canon pastor; The Rev. Bernard Vignot, Francophone ministry; the Rev. Nathaniel Hsieh, Taiwanese ministry; The Rev. George Hobson, canon theologian
 Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chinese 3 Cho Ev (3S). Wkdy Services: 9:15 MP daily, 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

SAN JUAN, PUERTO RICO

ST. JOHN'S CATHEDRAL (English speaking parish)
 1401 Ponce de Leon, Stop 20 in Santurce (787) 722-3254
 Sun H Eu 8 (Music & Nursery), 11 (Cho & Sun Sch) www.hows.net/00907ECOSJ

DON'T BE CAUGHT NAPPING ...



... WHEN IT COMES TO HOLIDAY GIFT-BUYING!

THE LIVING CHURCH

It's not too early to think about giving a fellow Episcopalian a gift subscription to THE LIVING CHURCH magazine — 52 weeks of great reading could begin right after Christmas.

There's something new each week with a gift of THE LIVING CHURCH

SPECIALHOLIDAY OFFER!

I wish to give a gift subscription for 52 issues -*\$34.95

My Name _____

Address _____

City/State/Zip _____

Phone _____

Make checks payable to: The Living Church P.O. Box 514036 Milwaukee, WI 53203-3436

First class rates available Foreign postage extra

Please charge my credit card \$ _____



Card # _____

Expiration date _____

Signature _____

RECEIVE A FREE LIVING CHURCH ORNAMENT WITH A NEW GIFT SUBSCRIPTION FOR \$34.95. YOU GIVE A GIFT ... AND YOU GET ONE IN RETURN! (limited quantities)

My gift is for:

Name _____

Address _____

City/State/Zip _____

Phone _____

Please start this gift subscription

ASAP

Dec. 19, 2000

Sign Gift card _____

Offer expires December 31, 2000

FILL OUT THIS COUPON OR SUBSCRIBE NOW BY CALLING **1-877-822-8228**