



**THE SAINT CECILIA MUSIC SERIES**  
**for 2003-2004**

**Sunday October 19, 2003 at 5:00 p.m.**

Choral Evensong sung by the Choir  
of St. John's Cathedral, Wilmington, Delaware  
Dr. Darryl Roland, *Director*  
*Free-will offering received*

**Sunday November 16, 2003 at 4:00 p.m.**

Choral Evensong sung by the Choir  
of St. Mark's Episcopal Church, Philadelphia  
Dr. Donald Nally, *Director*  
*Free-will offering received*

**Sunday February 15, 2004 at 4:00 p.m.**

The Gospel Choir of Brightside  
Baptist Church, Lancaster  
*Free-will offering received to benefit the  
Brightside Community Center project*

**Friday April 16, 2004 at 7:30 p.m.**

**Piffaro**  
Formerly the Philadelphia Renaissance  
Wind Band

**Sunday April 25, 2004 at 4:00 p.m.**

The Wheatland Chorale  
Annual Spring Concert  
Robert J. Upton, *Director*



**SPECIAL SERVICES 2003-04**

**Sunday November 2, 2003 at 4:00 p.m.**

Choral Evensong for All Souls  
Music of Gibbons, Byrd and Brooks  
The Parish Choir  
and Lancaster Schola Cantorum  
*Free-will offering received*

**Saturday November 22, 2003 at 2:00 p.m.**

Installation of the Rev. Dr. Nathan D. Baxter  
as 21st Rector of St. James Church  
The Rt. Rev. Michael Creighton,  
Bishop of Central Pennsylvania, presiding

**Sunday December 7, 2003 at 10:15 a.m.**

Lessons and Carols for Advent  
The Parish Choir and Choristers

**Wednesday February 25, 2004 at 7:00p.m.**

The Ash Wednesday Liturgy  
w/the combined choirs of Lancaster's  
Episcopal churches

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Volume 227 Number 17

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

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Participants at the American Anglican Council meeting in Dallas Oct. 9 place signed documents in baskets at the end of the three-day conference which called for the leadership of the Episcopal Church to repent and reverse unbiblical actions of the General Convention [p. 14].

Rick Wood photo

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SUNDAY'S READINGS

**The Jesus Prayer**

*'Jesus, Son of David, have mercy on me!' (Mark 10:47).*

**The 20th Sunday after Pentecost, Oct. 26, 2003 (Proper 25B)**

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

The Jesus Prayer comes to us from the Eastern Orthodox tradition of our Christian family. It is a prayer of persistence inspired by Bartimaeus who cried out, "Jesus, Son of David, have mercy on me!" (Mark 10:47). The words eventually were expanded to "Lord Jesus Christ, Son of God, have mercy on me a sinner." Sometimes other words such as "the living" are added before "God." Sometimes it is shortened by dropping all but "Jesus, have mercy." Whatever form it takes, it is used as a mantra with "mercy" as the core plea of the prayer. Bartimaeus, although blind, saw clearly his need for mercy. We have here a paradox. The blind man, not yet a follower of Jesus, even before being healed sees that he needs mercy while the disciples never quite understand.

Bartimaeus' cry for mercy is also in contrast to those in the Isaiah reading who are so blind they cannot see justice. "We grope like the blind along a wall, groping like those who have no eyes; we stumble at noon as in the twilight, among the vigorous as though we were dead" (Isaiah 59:10). Such beautiful imagery of a sorry plight. This groping is going on because of a lack of insight that we need to change our ways and call on God for mercy. Then we would be able to see justice because we will be practicing it. But

first comes repentance and then the mercy that allows us to carry on. Bartimaeus understood this. It was this faith of his that Jesus praises and that also inspired the Jesus Prayer to echo Bartimaeus as it cries for mercy.

Another lesson the Jesus Prayer gets from Bartimaeus is perseverance in prayer. Bartimaeus will not stop calling out to Jesus for mercy even though the people around him were vehement in their efforts to silence him. "Many sternly ordered him to be quiet" (Mark 10:48). We might see in the very makeup of our society an atmosphere or environment that urges us also to curtail our persistence in prayer. We are lured away from prayer by the sheer volume of distractions, lured away from crying out for mercy. However, the Jesus Prayer used as a mantra is repeated over and over, perhaps hundreds of times in a single day, even while we are about other activities, while we are about our busy lives. This practice allows prayer to be a substratum of our lives, never silenced by the crowd.

The Letter to the Hebrews says that we are like those who need a teacher to instruct us again in the basics (Heb. 5:12). Thank you, Bartimaeus, for being that teacher. Thank you, Jesus Prayer, for carrying on the lessons of Bartimaeus.

**Look It Up**

For more on the Jesus Prayer read in *The Practice of Prayer* by Margaret Guenther, Volume 4 of The New Church's Teaching Series, pages 69-72.

**Think About It**

If we are to pray all day long as is encouraged by the Jesus Prayer, then certainly this must be done in a way that is not consciously thinking of God all the time. We could not function if that were so. There must be an undercurrent, a subconscious listening.

**Next Sunday**

**Sunday after All Saints' Day, Nov. 2, 2003**

**(Readings for All Saints' Day)**

Ecclus. 44:1-10, 13-14; Psalm 149; Rev. 7:2-4, 9-17; Matt. 5:1-12

**Rowan Williams**

**An Introduction**

By Rupert Shortt. Morehouse/Continuum.  
Pp. 133. \$12.95 paper.  
ISBN 0-8192-1990-8.

Love him or hate him, admire him or fear him, Archbishop of Canterbury Rowan Williams rarely elicits a mild response. He has been defined alternately as liberal and as orthodox, and according to Rupert Shortt's recent offering, *Rowan Williams: An Introduction*, he is both. In this brief sketch we find a man who seeks renewal and innovation not to replace traditional orthodoxy, but as a natural extension of it. Shortt makes it clear that this balancing of innovation and tradition is not indecisiveness, but a theology and worldview shaped by something larger than ideological affiliation.



For readers looking for a pleasant biographical introduction to the new titular head of the Anglican Communion, with details about his wife and family and whether or not young Rowan was

popular in school, look elsewhere. Such material is laced throughout, but the bulk of this book is devoted to understanding how and why the archbishop thinks the way he does. In tracing some of his theology and philosophy, Shortt delves into various schools of thought, and while the influence of systematic Hegelian thinking on an inherently intuitive mind is a fascinating topic, it's not exactly page-turning material for the casual reader.

Shortt does present a fascinating look both at a man and his approach to Christianity. Though a former student of Williams', and clearly well disposed toward his subject, he steers an honest and almost critical path and avoids propagandizing this often-controversial figure. Though perhaps daunting in sheer scope, the summary descriptions of Williams' theology do as much to open the reader's own mind onto fresh per-

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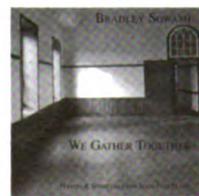
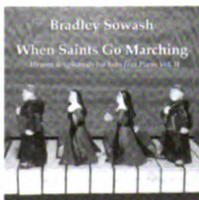
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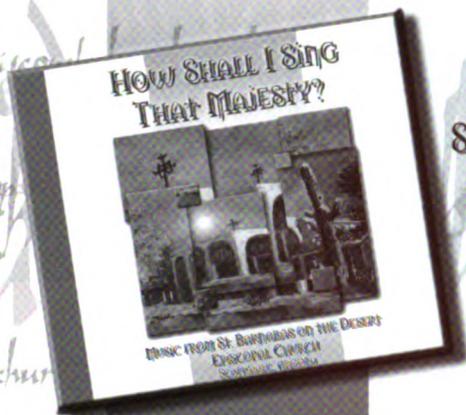
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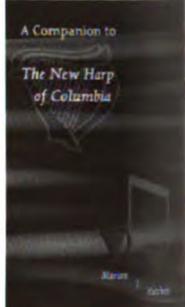
spectives as to explain the mind under the mitre. Shortt does an admirable job of making these concepts as accessible as possible, given the brevity of the treatment.

Aaron Orear  
Milwaukee, Wis.

**A Companion to the New Harp of Columbia**

By Marion J. Hatchett. University of Tennessee Press. Pp. 476. \$70. ISBN 1572332034.

M. L. Swan's tune book *New Harp of Columbia* (1867; facsimile restored edition, 1978) and its similar *Harp of Columbia* (1848) were among the most influential seven-shape shape-note tune books of the middle 19th century. The seven-shape system was an attempt to connect American repertoire, the staple of the four-shape tune books, with the perceived "modern" system of using all seven syllables, a European notion promoted by urban music teachers.



Marion Hatchett provides a thorough examination of the *New Harp* and, in the process, gives a well-documented overview of the entire singing school repertoire.

The introductory background chapters are a fascinating read, even if dense with facts and citations. Starting in Massachusetts with the *Bay Psalm Book*, the story marches through east Tennessee, sings "faw-sol-law" in the four-shape shape-note tune books, stops briefly in Philadelphia and Boston, and returns to Tennessee to birth the publications of the Swans — the topic of this *Companion*.

Excellent information is provided for each musical selection, author, and composer, as is standard for a companion. This companion, however, goes much further by providing copious comparisons; charts that detail other tune books where the repertoire was published (even including some present hymnals);

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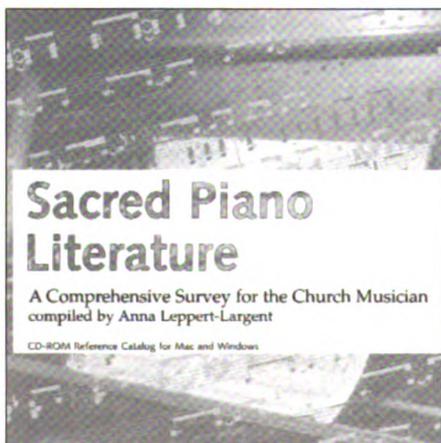
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facsimiles of alternate versions; and 139 pages of indexes, footnotes, and bibliography. The indexes are well designed both to find material and clearly see connections.

Hatchett has given us a reference book that is also a series of miniatures revealing faith and musicianship. I could wish he had given more attention to performance practice, because this is music that deserves to be heard, not just studied. This source assures any performer a deep understanding of a repertoire that is sturdy and enduring, best sung loudly while seated on wooden benches.

Richard J. Stanislaw  
Waynesboro, Pa.

## All the Stops

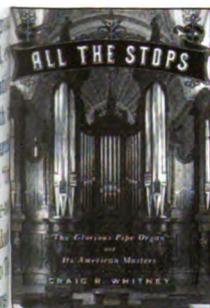
### The Glorious Pipe Organ and Its American Masters

By Craig R. Whitney. PublicAffairs.  
www.publicaffairsbooks.com  
Pp. 323. \$30. ISBN 1-58648-173-8.

This book is a must-read for anyone who likes organ music. Craig Whitney gives us a fascinating chronicle of the history of the organ in 20th-century America. The organs and the virtuosi who played them are the subjects of Whitney's story, told with infectious enthusiasm and wit.

Whitney, an assistant managing editor at *The New York Times*, has been in love with the organ ever since he was a boy. The combination of his love of the instrument and his engaging writing style makes this book hard to put down.

Heroes and villains, bravery and betrayal abound in this little book. The author paints vivid pictures of the principal players of the organ world, describing how each of the great men who shaped the evolution of the organ and its music endured significant personal and professional difficulties, all the while fighting for what they believed was right. Some of the major characters in this drama



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are Ernest M. Skinner, the greatest organ-builder of the early 20th century (but who refused to change with the times); G. Donald Harrison, the controversial young Englishman who replaced Skinner in his own company; E. Power Biggs, who led the baroque revival and a return to historically correct playing styles; Charles Fisk, the brilliant young organ builder who dared to question

every aspect of organ building in hopes of finding the secrets of the ancient Bach organs; and Virgil Fox ("Play from the heart!") at the other end of the spectrum, the flamboyant and brilliant virtuoso who wowed younger audiences in caped theatricality and electronic traveling instruments ("Heavy Organ").

Implacable conflicts occurred in the artistic differences of these opposing forces. The book asks the

question: Organ recitals were popular and well attended until the middle of the century; then what happened? New recording technology was a factor; at the same time, a great chasm developed between the traditional Edwardian-romantic style players

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"Paul Zahl continues to be one of our most productive, provocative, and prolific theological thinkers. He writes in the best tradition of the learned ministry, and he is at his trenchant best in this, his latest book."

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**The book asks  
the question:  
Organ recitals  
were popular and  
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of the century;  
then what  
happened?**

and the baroque-historical proponents. Organists and organ builders began fighting among themselves about whether to entertain or to edify. The purists against the populists, intellect vs. emotion: this demonizing on both sides was a factor in the waning popularity of the organ. The organ, however, is now enjoying a resurgence of interest, especially in many of the nation's major concert halls. Churches and colleges are following suit. There is hope.

This book captures beautifully the *zeitgeist* of the organ culture in 20th-century America. Several dozen photographs adorn the pages, including Marcel Dupré at the Wanamaker organ in 1925, and Virgil Fox with Liberace and Mike Douglas on television. This superb book is a perfect gift for everyone who is interested in a lively history of our country's organs and their music.

*John Fenstermaker  
Naples, Fla.*

# SHARPS, FLATS & NATURALS

## The Crucifixion

**John Stainer**

Orchestrated by Barry Rose. Guildford Philharmonic Orchestra and Camerata. Directed by Barry Rose. Lammas Records #154. [www.lammas.co.uk](http://www.lammas.co.uk).

*The Crucifixion*, written by Sir John Stainer in 1886/87, is one of the most enduring of all choral works. For about 115 years it has continued to be performed by choirs of all types and sizes. It is a work which has caused many musicians to turn up their noses as being unworthy of serious consideration.

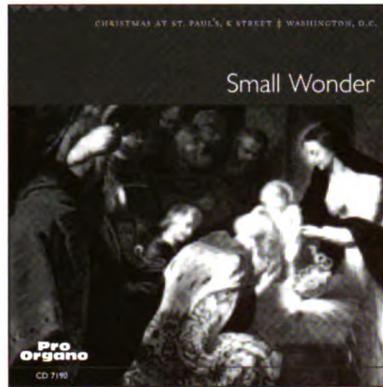
Probably it is the libretto that has generated the harshest criticism over the years, mostly from musical commentators. As Barry Rose has pointed out, the librettist expressed himself in the liturgical language of the day. It might have been better if the words had been fashioned from scriptural sources as in the oratorios of Elgar.

This orchestral version of *The Crucifixion* was commissioned by the Guildford Philharmonic Orchestra and its first performance took place in Guildford Cathedral March 31, 2001, the centenary of Stainer's death.

The recording took place in January 2003 at Guildford Cathedral with Mr. Rose conducting the Guildford Philharmonic Orchestra, the Guildford Camerata, and Stephen Farr, organist. The excellent soloists are Peter Auty (tenor), Roderick Williams (baritone), Rowland Sidwell and Simon Deller (baritones), and David Hadden (bass), all of whom contribute superb singing. Barry Rose's orchestration has given a new dimension to *The Crucifixion*, and I hope it will gain acceptance amongst church musicians and will be performed widely.

The orchestration is faithful to the original score with only minor alterations and additions. The orchestra is used in much the same way as a resourceful organist would draw upon certain stops to create a wide variety of colors in the accompaniment. In short, it is brilliant.

Upon listening to the recording,



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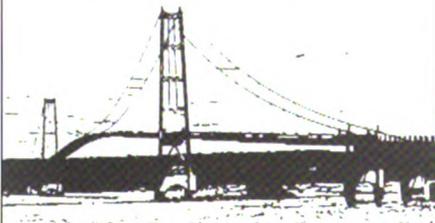


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## SHARPS, FLATS & NATURALS

one is struck immediately by Barry Rose's great skill as an orchestrator and his brilliance as a conductor. His love and thorough understanding of Sparrow's libretto and Stainer's music as well as his complete mastery of the score are demonstrated by the sensitive performance of the choir, soloists, and orchestra. The singing of the choir is magnificent, with the group responding to every nuance called for in the score with beautiful tone and superb diction.

This is a splendid recording of Stainer's *The Crucifixion* that every church musician and lover of choral music should own. It is available from Lammas Records, [www.lammas.co.uk/crucifix.htm](http://www.lammas.co.uk/crucifix.htm) or [www.worldwidemusic.com](http://www.worldwidemusic.com) in the U.S.A. The vocal scores, conductor's score, and orchestra parts are available from Novello.

*George Bayley  
Georgetown, Del.*

50 days as well as into our hearts, leaving us with a hauntingly powerful sense of the grace of God. We understand more fully the anguish the early disciples must have felt at the separation: We see it, feel it, and pray it, and even though we know the "end," we live through it again through this powerful music.

The music, deceptively simple and quiet, carries us into a contemplative depth which is both clearly personal and emotional, yet also a corporate experience of the empty tomb and the Lord after the resurrection. As we contemplate Christ appearing to his disciples, we are led into new insights through the lyrical lines of the music. With the myrrh-bearing women, we wonder how we will be able to anoint the body since the tomb is sealed by the stone. We see the empty tomb and hear the angel speak. We hear Jesus telling us not to hold on to him, not to grasp, but to let him go to his Father and our Father, his God and our God. We realize that God is the God of peace as he repeats "Peace be with you" in the midst of our fear and confusion when we sit behind locked doors.

Between each of the eight encounters, we hear the relevant gospel chanted and respond, "Christ is risen from the dead! By death he trampled death; and to those in the tombs he granted life!" Then we hear an anthem on the encounter written by James E. Clemens, a composer who has received commissions and awards from a number of leading music groups, including the American Composers Forum and the New England String Ensemble.

Long after the first listening, well into the repeat hearings, we feel the echoing of the miracle of the resurrection and the glory of Christ's encounters with his disciples and with us.

The music is poignant and forceful, as are the words. This is a must-have CD for anyone who wishes to pray into and throughout the great 50 days of Easter.

*Elizabeth Hudgins  
Fairfax, Va.*

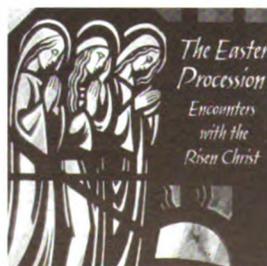
## The Easter Procession

### Encounters with the Risen Christ

The Schola Cantorum of St. Peter the Apostle. Recorded in the Church of St. Mary of Perpetual Help, Chicago, Ill. J. Michael Thompson, director. CD and spiralbound text. \$16.95. The Liturgical Press. ISBN 0-8146-7957-9.

The season of Easter, though lasting 50 days, has little or no music composed for the period after the Easter octave. Until now, we have had nothing that helps us to deal with the appearances of Christ to his followers during the post-Easter/pre-Pentecost time. Lent seems more focused to many of us. There are all the penitential rites and studies, there's the preparation for the Great Vigil and the great silences of Holy Week. The Stations of the Cross keep our eyes on the work of salvation. After the Great Vigil and Easter Day services, however, there's a period that's almost anti-climactic.

*The Easter Procession* reaches deep into the gospel encounters of the



# Conferences Offer Spiritual Renewal to Musicians

Each summer, church musicians from around the country gather in various locations for a retreat "to the mountaintop." The two largest, and oldest, conferences are the 28-year-old Mississippi, meeting at All Saints' School, Vicksburg, and the 53-year-old Sewanee, housed at DuBose Conference Center, Monteagle, Tenn. Newer conferences are growing, notably the Choral Rendezvous in Idaho and the East Carolina Religious Arts Festival, a winter conference held in Greenville, N.C.

The aim of all these is described on the Mississippi Conference website:

"[The conference provides] for the Church's musicians and clergy from all over the country a time away for spiritual renewal and professional development. For one week ... they gather with a faculty made up of some of the finest theologians and musicians in the Episcopal Church to sing, to learn, to be challenged, and to be fed."

Here are highlights from last summer's meetings.

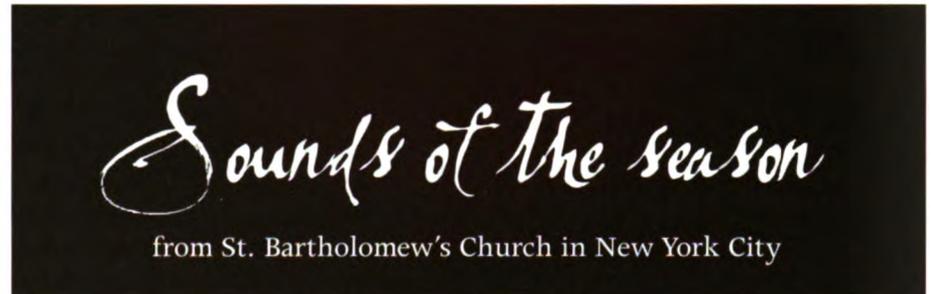
## Sewanee Church Music Conference

Church musicians from 22 states participated in the 53rd annual Sewanee Church Music Conference July 14-20, at DuBose Conference Center in Monteagle, Tenn., and at the University of the South in Sewanee. Keith Shafer, director of music and organist at St. Paul's Church in Augusta, Ga., planned and directed the conference.

Heading the conference faculty was Murray Somerville, who had just completed a long tenure as university organist at Harvard and had moved to Nashville as director of music and organist of St. George's Church. Along with Mr. Somerville, Robert Delcamp, professor of music and university organist at the University of the South, Thomas Gibbs, professor at Birmingham-Southern College, Mark Schweitzer of St. James Press, and Mr. Shafer led rehearsals and presented lectures, workshops, and reading ses-

sions. Hazel Somerville, artistic director of Youth pro Musica, the Greater Boston Youth Chorus, discussed choral techniques for young voices. For demonstration purposes M. Jason Abel, organist and choirmaster of the

Church of the Nativity, Huntsville, Ala., brought his junior choir. The Rev. Christopher Bryan, professor of New Testament at the School of Theology of the University of the South, led the daily services and in a series of lectures. (Continued on page 12)



### My Song Is Love Unknown

The St. Bartholomew's Choristers have released their second CD on the Pro Organo label. Highlights include *O sacrum convivium* by Kenneth Leighton, *Christchurch Mass* by Malcolm Archer, and excerpts from *A Ceremony of Carols* by Benjamin Britten, with harpist Anna Reinersman.

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### A Child is Born in Bethlehem Alleluia

The American Boychoir directed by James Litton and St. Bartholomew's Choir directed by William Trafka recorded this collection of favorite Christmas music and carols during a live Christmas season concert. This CD features such Christmas favorites as "A Child is Born", "I Saw Three Ships", and "Hark the Herald Angels Sing".

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(Continued from page 11)

tures explored biblical concepts of creation.

In mid-week 125 conferees traveled to Atlanta where, conducted by Mr. Somerville, they formed the choir for Evensong at the Cathedral of St. Philip. On Saturday night at the University of the South the conferees sang the Mozart Requiem, at the university's Guerry Hall, with the Sewanee Summer Festival Orchestra conducted by Joseph Flummerfelt.

*Mary Fisher Landrum*

**The Mississippi Conference on Music and Liturgy**

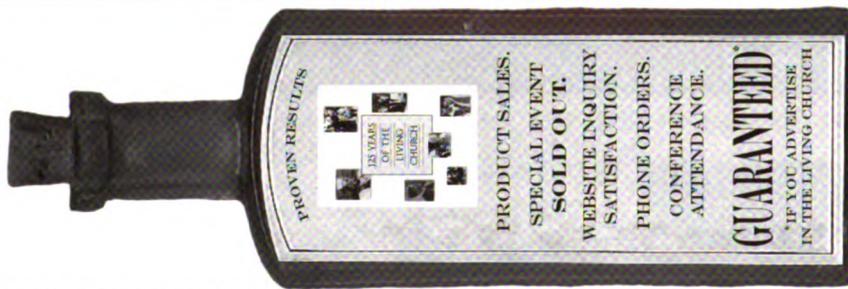
"All good things must come to an end," and so it is with the multi-year project of working through the liturgical year that has occupied the focus of the Mississippi Conference on Music and Liturgy.

Begun several years ago, the conference has carefully examined each liturgical season. This year the project was completed with the great 50 days of Easter. Through a choral Evensong, offered at the historic Church of the Holy Trinity, Vicksburg, a service of Lessons and Anthems designed for the season, and the closing festival Eucharist at St. Andrew's Cathedral in Jackson, participants received an in-depth view of the Easter season.

Faculty for this 28th edition of the conference included conductor Mark Engelhardt of St. Paul's Cathedral, Boston, and the Very Rev. Joe Robinson, dean of the Jackson cathedral, who obtained "special dispensation" to celebrate Easter amidst the sweat and swelter of the dog days of August along the banks of the Mississippi. Resident composer David Ashley White of the University of Houston provided several new pieces for the conference and conducted an Evensong which featured his own music.

Next year's conference is scheduled for July 25-Aug. 1, and can be accessed at [www.mississippiconference.org](http://www.mississippiconference.org).

*Paul Cunningham*



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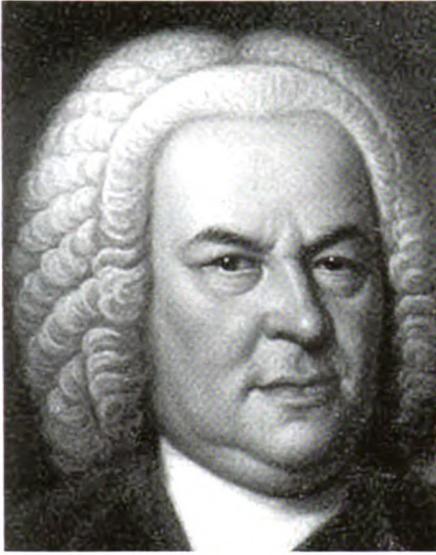
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Bach knew before he started what he wanted the notes to do.

## WAS BACH A MATH3MAT1C1AN?

By John Bertalot

When biologist Lewis Thomas was asked what message he thought should be taken to other civilizations in space to demonstrate the achievements of the human race, he replied, "We would send the complete works of Johann Sebastian Bach." And then he added, "But that would be boasting!"

Bach (1685-1750) had a supernatural ability to make symbols with both numbers and notes. Timothy Smith wrote in *Journal of Church Music*, September 1985, that "such was the intellect of the great contrapuntist that cryptic messages tumbled forth, like whispered secrets between composer and God, to occupy the imagination of scholars and musicians for the next three centuries (and, undoubtedly, beyond)."

Bach owned a copy of Luther's German translation of the Bible, which included an edited version of Luther's commentaries. He underlined many passages and wrote frequent comments. For example, on Exodus 15:27, "Then they came to Elim, where there were twelve springs of water and 70

palm trees." (Not, at first sight, a very promising verse?) Luther noted that, in the Old Testament, there were 12 tribes of Israel and 70 elders, and in the New Testament there were 12 apostles and 70 disciples. Bach's underlining of this passage showed his interest in numbers and theology.

A dictionary defines mathematics as a group of sciences concerned with

the study of numbers, quantity, shape and space, and their interrelationships by using a specialized notation. These seem admirable materials to apply to music:

- numbers = length and pitch of notes

(Continued on page 28)



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Dr. David L. Holmes, The College of William and Mary

From the Womb to the Tomb:  
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The Rev'd Dr. Daniel A. Westberg, Nashotah House

### SESSION II

19 July - 30 July 2004

The Practice of Divine Love:  
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Dr. E. Rozanne Elder, Institute of Cistercian Studies

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# Bishop Jecko Spurns P.B.'s Plans

## He tells AAC gathering he will postpone consecration in Diocese of Florida

After several weeks of three-way negotiations and an accusation of bad faith bargaining through the media, the Rt. Rev. Stephen H. Jecko, Bishop of Florida, caused audible gasps of astonishment followed by thunderous applause when he told more than 2,700 Episcopalians gathered in Dallas that the Presiding Bishop had "incarnated the abuse of his office." He said the Diocese of Florida was postponing the Nov. 1 consecration of the Rev. Samuel J. Howard as bishop coadjutor rather than allow the event to become a "media bookend" with the consecration of the church's first non-celibate homosexual person planned for the following day in New Hampshire.

"Your attempts to posture a reconciling public image in the church [by your participation in these two events] are absurd, when, in truth, your abuse of the office has already abandoned any pretense of objectivity and mutual concern," Bishop Jecko read.

Bishop Jecko scorched Presiding

*See page 17 for earlier story*

Bishop Frank T. Griswold not only for his public support prior to General Convention on behalf of the Rev. Canon V. Gene Robinson, bishop coadjutor-elect of New Hampshire, but also for his decision to release personal communication to the media before the two had spoken personally.

"This is not reflective of your stated desire for a graceful handling of these issues," Bishop Jecko said. "Your attempted manipulation is unmistakable and hurtful."

The Nov. 1 consecration, which had been scheduled at St. John's Roman Catholic Church in Jacksonville, was without a location after the Roman Catholic Bishop of St. Augustine withdrew his offer to use the facility if the Presiding Bishop participated. No rescheduled date has been announced. When contacted, a spokesperson at the Episcopal Church Center in New York City said Bishop Griswold was



Rick Wood photo  
Bishop Jecko of Florida at the AAC gathering reads his open letter to the Presiding Bishop.

traveling and not yet aware of the latest development.

*Steve Waring*

## The Presiding Bishop's Message to the AAC Meeting

My initial response to the meeting of the American Anglican Council just ending is that, regardless of what has been said or concluded, those gathered in Dallas are our brothers and sisters in Christ. Baptism establishes an indissoluble bond between those who are baptized and the Risen Christ. So too baptism binds us together in such a way that we cannot say to one another "I have no need of you."

It therefore concerns me deeply when Christians use inflammatory rhetoric when speaking of one another or issue ultimatums. In such a climate, mutual pursuit of ways to build up rather than tear down is made more difficult, and the vast

deposit of faith upon which we all agree is obscured. At the same time, we must acknowledge and respect our brothers and sisters who feel alienated by certain actions of the recent General Convention. We must take seriously their grief and anger and seek as best we can to stand with them.

I would like to add one further thought. I have just returned from giving a retreat to a group of Episcopalians engaged in social service ministries within the United States and Latin America. They are working to transform the world, sometimes person by person. This is the ministry of reconciliation to which all persons

of faith are called, and it is the mission of the Episcopal Church today and the primary focus of most of its members. Division and splintering, while much in the news, are not the spirit which gives life to our church.

In a letter I sent last week to bishops of the Episcopal Church I expressed my hope that the reconciling energy of the divine compassion may flow through our church and our Anglican Communion and witness to a way of being that gives hope to a world so in need of love. This continues to be my hope.

*The Most Rev. Frank T. Griswold  
Presiding Bishop and Primate  
The Episcopal Church, USA*



Hugo Blankingship, an attorney from the Diocese of Virginia, talks to the gathering in Dallas about the legal ramifications of the AAC proposals.

## 'We're Not Asking for a Split, but for Discipline'

The language was often modern-day legal terminology, but the similarity to Matthew 10:16 where Jesus tells his disciples to be "wise as serpents and innocent as doves" was unmistakable to many of the estimated 2,700 who found a place to stand in Dallas. The American Anglican Council-sponsored meeting was originally conceived as a chance for the leadership of that organization to regroup after General Convention, but it quickly grew into a formidable show of strength in advance of an emergency meeting of Anglican Communion primates next week in London.

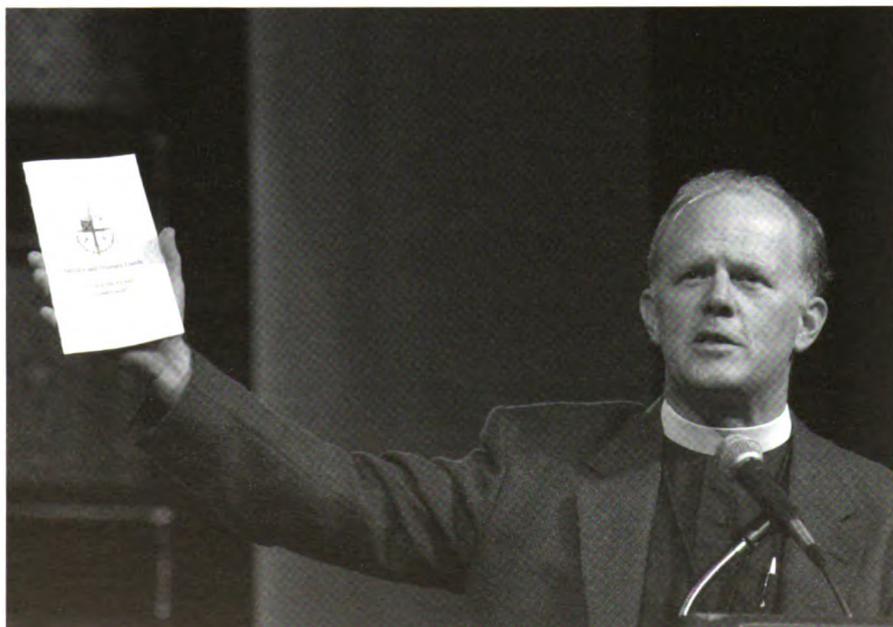
"We're not asking for a split [with the Episcopal Church]; let's be clear on that," said the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, at a closing press conference Oct. 9. "We're asking for discipline, not just for those who voted at General Convention, but also for other destructive innovations."

In a keynote address on Oct. 8, Bishop Duncan elaborated on what the American Anglican Council and its affiliates seek — repentance or, absent that within a specified period of time, replacement. Failure to do either would almost certainly result in the disintegration of the Anglican Commu-

nion as provinces from many of the most rapidly growing parts of the Communion would seek to withdraw from the Communion, Bishop Duncan said.

"The Archbishop of Canterbury would become little more than the titular head of a moribund and declining British, American and Australian sect," he said. "The dynamic Anglican-

ism of Africa, Asia and Latin America would realign with a "first among equals" whose see might have a movable name, including places like Lagos or Nassau or Singapore or Buenos Aires. I believe that Archbishop Rowan Williams understands precisely that 'muddling through' this time will not be good enough."



Rick Wood photos

Fr. Roseberry tells AAC conference how they can re-direct their financial gifts.

## Colorado Consecrates Its Bishop Coadjutor

The Bishop Coadjutor of Colorado, the Rt. Rev. Robert O'Neill, promises not to rock the diocesan boat for at least six months.

"... There will be no significant or substantive changes in diocesan practices for at least six months," he told the delegates to the diocesan convention Oct. 3, the day before he was consecrated. "The actions taken by General Convention this past summer raise important issues and we need to take time to understand their implications for our common life and ministry."

An effort to adopt a resolution repudiating actions of General Convention dealing with homosexuality failed.

The consecration in the huge Presbyterian Cherry Hills Community Church in Highlands Ranch was a long yet simplified service focusing on the Feast of St. Francis of Assisi.

Children followed the offering to the altar and remained there during the Great Thanksgiving of the Eucharist at the invitation of the new bishop coadjutor. Bishop O'Neill, 48, will succeed diocesan Bishop Jerry Winterrowd when he retires in January.

The homily was delivered by the Rev. Curtis Almquist, superior of the Society of St. John the Evangelist. He spoke of St. Francis as a model for Christian repentance and lives of simplicity.

The free will offering was dedicated to the St. Francis Center for the homeless in Denver, and to El Hogar ministries in Honduras, with which Bishop O'Neill has worked for several years.

Among the 1,700 who attended the colorful consecration were a 120-voice choir, two handbell choirs, a brass quintet and tympani accompanied by organ and piano. The service booklet was printed in Spanish and English out of respect to the growing community of people from Spanish-speaking countries who now live in Colorado. The gospel was read in both Spanish



Deborah McCanne photo

Bishop O'Neill is greeted by his wife, Ginger, following the service of consecration.

and English, and the opening acclamation was read in Dinka (Sudanese), Japanese, Lakota/Dakota, and Spanish to acknowledge the many cultures in Colorado.

The chief consecrator was the Rt. Rev. James L. Jelinek, Bishop of Minnesota. Co-consecrators were Bishops Winterrowd; M. Thomas Shaw, SSJE, Bishop of Massachusetts; Barbara C. Harris, retired Bishop Suffragan of Massachusetts and now assisting bishop, Diocese of Washington; William H. Wolfrum, retired Bishop Suffragan of Colorado; and Lloyd E. Allen, Bishop of Honduras. Bishop William C. Frey, the eighth Bishop of Colorado, was unable to attend because of illness.

The convention of 498 delegates adopted a budget of \$1.9 million that is contingent upon a 5-percent increase in parish support at a time when some people are threatening to withhold offerings to protest actions taken by General Convention.

But the convention also added an amendment to recommend that the diocese not cut funds for children, youth or the poor if cuts are necessary.

An effort to pass a resolution repudiating the General Convention actions regarding homosexuality failed to get a two-thirds vote required for resolutions introduced within 60 days of the diocesan convention.

## 'New Religion' Created, Bishop Salmon Says

"The General Convention endorsed a new religion — one of affirmation rather than a new creation through repentance," said the Rt. Rev. Edward Salmon, Bishop of South Carolina, in his address to the special convention of the Diocese of South Carolina Oct. 2 at St Paul's Church, Summerville. Gathered in response to decisions of the 74th General Convention, the special convention debated four resolutions seeking to distance and define the diocese's stance on the "pastoral emergency" unfolding in the Episcopal Church.

Bishop Salmon told the 350 lay and clergy delegates that General Convention had "erred." It had "embraced a new anthropology. Human sexuality, heterosexual or homosexual, is asserted as our core identity, rather than our common humanity in Christ." Bishop Salmon asked the diocese to join him in an appeal "to the Archbishop of Canterbury and his fellow primates for a resolution of this impasse." "What is our teaching?" he asked. "Who is the Church?"

South Carolina responded to its bishop's call by adopting three resolutions.

After an hour's debate, the first resolution passed on a roll call vote, 72-17 in the clergy order, and 53 to 6 in the parish order, with four parishes returning divided votes. (In South Carolina parishes vote as units while clergy vote individually.) The first resolution held the 74th General Convention "exceeded its authority and departed from its constitution, in confirming the election as bishop of a non-celibate homosexual man and in permitting same-sex blessings." These actions were "held to be in conflict with the Canons of the Diocese of South Carolina and have no binding effect in this diocese."

The resolution also supported the call for intervention into the American church by the overseas church,

(Continued on page 30)

# Bishop Griswold Will Join in Consecration Despite Objections

The Presiding Bishop of the Episcopal Church, the Most Rev. Frank T. Griswold, became an object of dissension between the Roman Catholic and Episcopal churches, after Roman Catholic Bishop Victor Galeone of St. Augustine rescinded his permission for the Episcopal Diocese of Florida to use St. John's Church in Jacksonville for the consecration of bishop-elect Samuel Howard Nov. 1.

Bishop Galeone told Bishop Stephen Jecko of Florida on Oct. 2 that "If Bishop Frank Griswold chooses to participate in the ordination of bishop-elect Samuel Howard, then I must revoke the invitation that I extended ... over a year ago to use one of our churches for the ordination ceremony.

"Many of my people would be deeply offended to learn that an Episcopalian bishop, who holds a position that is radically opposed to what both the Catholic Church and scripture teach about homosexuality, is using one of our facilities," said Bishop Galeone.

Bishop Galeone's action was prompted by statements made by Bishop Griswold to the Associated Press on Sept. 29 over the lack of a scriptural warrant to condemn homosexual behavior.

Bishop Jecko stated that he knew Bishop Galeone to be a "man of deep prayer and spirituality, who would not act impetuously in such an important matter." In a letter written Oct. 3, Bishop Jecko told the Florida clergy he contacted Bishop Griswold "to apprise him of the distress that many have expressed to me" concerning his role as chief consecrator at the consecration. Bishop Jecko suggested Bishop Griswold withdraw from the ceremony "in order to avoid focusing the consecration on national issues, rather than on our celebration with John Howard, which his presence surely would do."

In a letter dated Oct. 2, Bishop Griswold declined to withdraw, stating he would consecrate bishop-elect Howard: "It has become clear to me after thought and prayer that I must do so." Bishop Griswold explained that his presence at the Howard consecration would be symbolic of the unity of the Church in its diversity.

In his letter to the clergy, Bishop Jecko explained that Bishop Griswold "sees the intentional back-to-back scheduling of Florida and New Hampshire consecrations as symbolizing his role as the P.B. trying to hold all parts of the Church together. I disagree with how this will be perceived by all and asked him to reconsider. At this time he still insists on coming."



Carol E. Barnwell photo

The Rt. Rev. Rayford High, Bishop Suffragan of Texas, greets childhood friend Leon O'Neal of Galveston following the bishop's consecration Oct. 4 at Camp Allen. More than 500 people attended. Bishop High was canon for pastoral ministries in the diocese prior to becoming bishop.

## Closer Together in San Diego

While aftershocks from the General Convention votes on sexuality continue to reverberate, the Diocese of San Diego held "The Big Event" Sept. 27, a chance for the diocese to come together to celebrate successful ministries and to learn about new options. More than 500 people attended the event at St. Margaret's Church, Palm Desert, Calif. At least one person from every congregation participated.

The day began with a representative of a number of congregations sharing what they had done for the "Season of Transformation," a three-year effort to focus the attention of the diocese on expanding ministry. It included a capital campaign that raised more than \$16 million for congregations and diocesan programs. The group heard about new ministries started, new groups reached, new buildings completed, and new programs begun.

The Rt. Rev. Gethin B. Hughes, Bishop of San Diego, said he was pleased to see the people of the diocese concentrate on the important work of reaching out to an increasing number of people rather than looking inward and concentrating on the controversy within the church.

*Rebecca Williamson*



# Console Conferences

and Other Wedding Memories of a Church Organist

By Charles Snider

"Do you know Beethoven's Ninth Symphony?"

I knew immediately this was going to be a difficult session. The sheepish look on her face indicated a passing concern that she hadn't pronounced the composer's name correctly. She hadn't, but I let that slip by.

"Why yes!" I responded, "it's one of my favorite pieces of music in the whole world." Her grin widened to a beaming smile of confidence as she gazed proudly at her fiancé, a young man whose interest in planning music for the wedding ranked right up there with whether or not the caterers should use plain or frilly toothpicks with the Swedish meatballs.

"What a wonderful choice!" I said, deciding to play along. Sometimes, I must admit, these music planning sessions with brides bring out the trickster in me. "Now the first thing we must do is contract with someone to build us a platform at the front of the church, since there's not nearly enough room here in the gallery for the orchestra and chorus. I think perhaps we can get away with a slightly reduced ensemble, say around 72 players and a chorus of about 80 to 100. Now if the wedding is scheduled for 4 p.m., we could either have the Beethoven before the service, in which case we would need to start around 2:45, or we could intersperse the four movements throughout the

service at appropriate points. That Huntley/Brinkley theme-song from the second movement makes a great Offertory! Do you want me to hire the four soloists for you or did you have others in mind? Perhaps your relatives?"

Watching her eyes widen, her mouth open and the color fade from her face during my speech was worth almost as much as the wedding check itself.

Then there was the young lady who wanted "You Light Up My Life" sung at her matrimonial festivities. I informed her that the libretto of this

the Wall" or "Take Me Out to the Ball Game" and left out the words for those also, do you think that would be appropriate?" Amazingly enough, she got the point.

Who among church organists has not experienced such memorable moments as we've sought to assist two glassy-eyed young people in the musical preparations for their wedding? Why should we be surprised as they gaze in amazement and wonder at the organ console when the only musical instrument many of them have ever played is the radio. "Look, Tom, he's using his feet!"



**"Well, could you, like, maybe, just sorta, you know, just play it by yourself, and we can, you know, leave out the words, like?"**

elegant chanson was not what we considered suitable for such an occasion. Her response bordered on near genius:

"Well, could you, like, maybe, just sorta, you know, just play it by yourself, and we can, you know, leave out the words, like?"

So I used an example which has proven to be successful before, in similar situations. "What if I were to play "Ninety-nine Bottles of Beer on

And then there's that most frightening of all wedding participants, the species known as Mater Meddlesomius Matrimonius, the mother of the bride, a woman determined to live out her own personal wedding dreams through her daughter. Conferences at the console with this person can occasionally become rather intense between mother and daughter. I usually excuse myself to the restroom, have a good scream,

splash some water on my face and let them fight it out in private.

When organists gather together, either at a cocktail lounge or a large national conference, every one of us has a horror story to tell involving a wedding. We've all had that experience before the wedding service when the rector or wedding coordinator has come to us at the console and said, "Keep playing!" The reasons have been infinitely creative: The bride's dress got caught on something and tore, the best man dropped the ring down the lavatory drain, the mother of the bride stepped in something unseemly on the church lawn, the maid of honor is stuck in traffic, or the bride is still at the beauty parlor (well, it was the only appointment available!).

For these and many other reasons, I usually dread playing for weddings. Rehearsals never start on time, the processional is never the same length twice, my name is almost always misspelled in the program (once I was listed as Charles Widor), the assembled congregation talks loudly during the prelude (which, of course, makes me play even louder, until I suddenly stop and leave them yelling at each other for a second or two), family soloists are usually abysmal, and occasionally my payment is overlooked (now we're talking serious!). At some weddings, my greatest moment of temptation comes when the loaded question is asked, "Is there anyone here who can show just cause why these two may not be united in marriage lawfully...?" I fight back the urge to shout from the gallery, "Does bad taste, musical illiteracy or general contentiousness count?" So far, I have managed to restrain myself.

But let there not be those among you who would nominate me for the position of patron saint to cynics. Fortunately for me, and probably for

many other organists as well, there is at least one wedding a year in which I truly enjoy being involved. My favorite was many years ago when I flew to California to play for the wedding of two dear college friends. Both of them were voice majors and wanted the music before the service to be a veritable concert. Six different soloists sang Mozart, Purcell, Bach, and Handel at one point or another in any number of combinations, and it was glorious! The congregation numbered around 300, at least a third of which were musicians, many of them superb singers. The bride had been through a lot of difficulties in her life, so much so that she had finally left the church. She truly felt as though God had

turned his back on her. As much as I tried, I couldn't get her to give God another chance, and she swore if she ever got married it would be a civil service. But eventually her hardness of heart was softened, and she came back, slowly and tentatively. When she announced her wedding date she also told me she would, without a doubt, have it in her Episcopal church.

So there they were, after 45 minutes of wonderful vocal and organ prelude music and a stately processional by Guilmant, standing before the altar where I could easily see

their faces. She had requested the first act in the service to be the singing of a hymn, and we had chosen "Praise to the Lord, the Almighty." I knew as I full-throttled the organ into the last verse that the descant would be taken up by every soprano in that church. But before that happened, her eyes looked over to the organ and met mine. I was so filled with joy for her new-found willingness to now stand before the God she had run away from and sing such a glorious hymn of praise that I started crying, and so did she. With the windows rattling and all those wondrous voices singing out that final stanza, I'll never know how in the world she and I made it to the end, but somehow we did.



**"Is there anyone here who can show just cause why these two may not be united in marriage lawfully...?"**

**I fight back the urge to shout from the gallery, "Does bad taste, musical illiteracy or general contentiousness count?"**

Those are the moments I most clearly remember and the memories I carry close to my heart. Hopefully, as church musicians think about those difficult experiences we have endured, the frustration of the occasion long past can now be turned into laughter as we are finally able to see the wonderful humor of the moment.

Did you hear the one about when the groom sang "I'd Rather Have Jesus"?

*Charles Snider is organist/choirmaster at St. Mark's Church, Glen Ellyn, Ill.*

*'Phoenix from the ashes' at*

# Trinity Church *Wall Street*

**A digital organ is installed as an interim solution.**



**Out with the old:** The damaged organ is dismantled.



**In with the new:** Mr. Burdick (left) and Mr. Marshall center the pedal board of the digital organ, which is intended as interim solution at Trinity.  
Leo Sorel photos

September 11, 2001, deposited a blanket of corrosive dust and ash upon the organs of Trinity Church, Wall Street, destroying wood, leather, and metal. On Sept. 11, 2003, the sounds of some 30 pipe organs filtered through 74 strategically-placed speakers hidden by façade pipes, facilitated by state-of-the-art electronics.

The prototype digital organ, designed by Trinity organist/choirmaster Owen Burdick with Marshall & Ogletree of Needham Heights, Mass., uses samples of organ sounds. "The samples are crucial," Mr. Burdick said. "Where they came from, how they were recorded." For this prototype, every pipe in a particular rank was recorded, at "incredibly high fidelity. With a traditional electronic, when you strike a key you hear a digital recording of that note that is three seconds in length," Mr. Burdick said. "With this design, each note is recorded for a full 15 seconds." To listen to every sample on a traditional electronic, Douglas Marshall explained, would take about three minutes. The same process on the new organ would take about 34 hours.

All those samples gave them "a bouillabaisse of sounds to choose from. We combined them by trial and error. It's just software; if it doesn't sound right we could just throw it out. We listened to five principal choruses until we found the right one."

Because of the duration of the samples one speaker can be devoted to the extra-musical noises that organ lovers love. "When you turn it on, you hear the sound of bellows filling, relays clicking. You hear the hiss and clack, the creak of swell shades, pistons, the sigh when it's turned off. It has the same delay as the old Æolian Skinner."

"It's a room full of computers," Mr. Burdick said. "Ten of them," running Linux and plugged into surge protectors, the 74 speakers, and six huge subwoofers.

These aren't terms usually used in connection with organs. "This is an elegant interim solution. But — is it beautiful? Yes. But it isn't 'real,' as a Stradivarius, or a pipe organ. It lacks an inherent 'suchness'," he said, calling up a Buddhist metaphor. "There's no 'there' there. It's a computer. It looks like a duck, quacks like a duck, walks like a duck. But it has no soul."

And "it is completely, totally, interim. We ain't keepin' this thing!" Due to insurance litigation, the process of acquiring a new pipe organ, or repairing the scoured one — if it is repairable — could take five or six years. "The thought of playing on a 'toaster' for that long — I'd shoot myself." Eventually, in maybe seven years, he suggested, "perhaps we'll sell this to Carnegie Hall. It would be a vast improvement over what they have. They can't break out a back wall for a pipe organ."

But Trinity Church will have another pipe organ.

By John Fredrick Loseth

St. James' Church, Lake Delaware, is situated in the western foothills of New York State's Catskill Mountains, near the village of Delhi. The parish was founded in 1914 by Angelica Livingston Gerry and her sister, Mabel, daughters of Elbridge T. Gerry, who was an ardent Anglo-Catholic. Commodore Gerry (commodore of the New York Yacht Club) was a founding member of the Confraternity of the Blessed Sacrament and founder of New York City's Church of St. Edward the Martyr.

Another of the commodore's children, Robert Livingston Gerry, founded the Lake Delaware Boys' Camp in 1909. Still in operation, the summer camp for underprivileged boys places special emphasis on Anglo-Catholic worship, with daily Sung Mass and Evensong and Benediction led by a choir of campers. An organist is employed each summer to train the choir and play the 1877 Hilborne L. Roosevelt tracker-action organ (opus 34) in the camp's St. Joseph's Chapel.

**"I was horrified to discover that an electric organ had been installed."**

According to local legend, St. James' Church stands on its present site because of a remark made by Commodore Gerry to his children when they were hurrying to St. John's Church, Delhi, for Sunday school. He is supposed to have said, pointing at the place where the church would be built years later on the edge of the Gerry estate, "I wish there were a church here; then perhaps you children could get to Sunday school on time."

Years later, in 1913, Miss Mabel Gerry began a series of missionary meetings in local homes, with the idea of starting a mission parish. In the spring of 1914, a small wooden house near the Gerry



Ralph Adams Cram's church houses Möller's Opus 7663

## Jewel in the Catskills

family's Lake Delaware estate was leased and furnished as a simple chapel. An English priest, the Rev. William A. Long, was appointed priest-in-charge, and soon, through the tireless efforts of the Gerry sisters, the infant parish was thriving. The musical instrument was a foot-pumped reed organ.

By 1920, "Miss Angelica" had decided that a larger, more permanent church was needed, and she secured the services of Boston architect Ralph Adams Cram, who designed a church, parish hall and rectory. The buildings were constructed of brown shale, taken from local fieldstone walls. The cornerstone was laid on St. James' Day, July 25, 1922.

The new St. James' Church building was dedicated on St. James' Day, 1924, by the Rt. Rev. Richard Nelson, Bishop of Albany. A procession formed at the old chapel and proceeded to the new church with processional cross held high and incense billowing. The crucifer was 16-year-old Elbridge T. Gerry, a grandson of Commodore Gerry. The new organ was a modest instrument of five ranks over one manual and pedal, built by Clark and Fenton of Nyack, N.Y.

I visited St. James', Lake Delaware,

for the first time in 1979 as a weekend guest of Charles Dodsley Walker, who was at that time organist and choir-master of the Church of the Heavenly Rest in New York City and summer organist and choirmaster at the Lake Delaware Boys' Camp. I was astonished to find this ecclesiastical jewel "in the middle of nowhere," and horrified to discover that an electronic organ had just been installed.

I became a weekend resident of Lake Delaware and a member of St. James' in 1985. In 1993, the church's organist retired, and I was asked to take the position. I agreed to do so only if an organ fund were begun, with the aim of replacing the electronic substitute with a pipe organ. Elbridge Gerry (that young crucifer from 1924) was enthusiastic, and at his urging I contacted three major organ builders and began, with the help of Mr. Walker, to formulate an organ specification. We held numerous fund-raisers for the organ fund, including organ recitals, jazz evenings in the parish hall, and instrumental concerts. Members and friends of the parish contributed to the fund, and by 1998 we had raised \$22,000, but cost estimates were in the \$200,000 range. Since Mr. Gerry had

## General Convention Meets the Flat Earth Society

On more than one occasion I have been involved in discussions about homosexuality and the church which have been characterized by appeals to scripture and tradition on one side, and appeals to personal experience on the other. I have taken a particular interest in what the social and natural sciences have to say about homosexuality. On more than one occasion, in the midst of a spirited debate, I have asked if anyone is interested in the state of the topic in scientific circles and have been greeted with a chorus of "no."

Traditionalists are often satisfied that the scripture closes the discussion on the topic, and revisionists seem to vacillate between being convinced that there is conclusive scientific evidence that same-sex attraction is fixed at birth and is irremediable or that science has really no idea what causes homosexuality, and it doesn't matter anyway when compared to the experience of homosexual persons that their orientation is God given.

Disinterest in the science on the part of traditionalists makes them seem indifferent to human suffering. The ideological approach to science on the part of revisionists causes them to be blind to human suffering that is not directly attributable to social oppression and to mistake sentimentality for true compassion.

In the midst of this exchange of rhetoric, it is easy to miss the fact that a theological judgment about the nature of homosexuality involves the Church in factual judgments which can be demonstrated to be true or false in the same way that the statement, "the earth is flat," can be shown to be true or false.

Here is the logic as I see it. To bless same-sex unions, and to declare that such unions represent a "wholesome example to the flock of Christ," implies that homosexuality is part of God's creation, part of God's original plan for the natural order. While traditional theology does not accept that everything that occurs in nature reflects the plan of creation, something which is claimed to be part of the creation must at least occur by natural processes. To be part of the order of creation, homosexuality would have to be at the least shown to be fixed at birth according to some natural process like genetic inheritance.

Here is a question that can be put to the test and has been: In principle, with enough investigation and information can it be determined whether and to what degree genetic, hormonal or other biological processes affect the development of homosexuality, and to what degree psychological, sociological and cultural factors come into play? The overwhelming majority of contemporary researchers, including those researchers who are proponents of the gay



**I am gravely concerned about the accuracy of the maps we are preparing to give our children to guide them through the journey of human development.**

agenda, agree that the evidence for genetic causation is scant and that environment plays a significant, even pre-eminent role, and that a model of simple biological determinism must be ruled out for complex human behaviors. (The Gay Gene, Revisited, *Scientific American* 1995. NARTH.com carries news of emerging research in this area.)

To say "God makes people homosexual just as God makes some people male and some female," when human agency in some form is thought by most competent researchers to be a significant cause is a bit like saying, "the earth is flat," just as Columbus is setting sail for the Indies.

It is inconceivable to me that a faithful and wise strategy for the pastoral ministry of the Church can come from such a failure to take reason seriously. Maps created by the Flat Earth Society are of limited usefulness and ultimately dangerous to travelers. I am gravely concerned about the accuracy of the maps we are preparing to give our children to guide them through the journey of human development.

*Our guest columnist is the Rev. Leander S. Harding, rector of St. John's Church, Stamford, Conn.*

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### Did You Know...

**When the Diocese of Fort Worth met in special convention, its bishop, the Rt. Rev. Jack L. Iker, forgot to bring a gavel, so he called the convention to order using a meat cleaver hastily obtained from a nearby kitchen.**

### Quote of the Week

**The Rt. Rev. Neff Powell, Bishop of Southwestern Virginia, in an interview in the *Roanoke Times* on whether the church is eliminating all its taboos: "I think there are still taboos, although I'd have to think about what they all are."**

# Poor Decision by AAC

The American Anglican Council's decision to deny admission to observers sent by the leadership of the Episcopal Church and to refuse to issue press credentials to two persons who had hoped to report on its Dallas conference is regrettable. Presiding Bishop Frank T. Griswold and House of Deputies president Dean George Werner attempted to send four observers to the meeting, but they were told they were not welcome. Louie Crew and Katie Sherrod, two well-known activists on Episcopal Church issues, were refused credentials about a week before the start of the conference. The strategy injected unnecessary controversy at a time when much of the Anglican Communion was already on edge. The AAC said those gathered for the meeting feel a sense of betrayal and abandonment by the leadership of the Church. While this sentiment is understandable, the significance of the meeting should have outweighed the potential risk to personal feelings. At a time when the urge to retaliate is tempting for both sides in the current sexuality debate, the decision to deny access sets a bad precedent.

At a time when the urge to retaliate  
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# Worth Preserving

A real musical instrument has presence. It creates and occupies a space. A Stradivarius, a Steinway, a Buzard or a Holtkamp or a Casavant, to echo the words of Trinity Wall Street's organist, has soul.

The Organ Clearing House and its director, John Bishop, are dedicated to the continuation of that life. The organization, founded in 1959 under the auspices, until 1961, of the Organ Historical Society, knows that "centuries old instruments are in regular use throughout the Christian world, proving that obsolescence is evasive. Well maintained, thoughtfully used pipe organs do not become doorstops!" The Clearing House has served as matchmaker for more than 2,000 organs in 10 countries which could have been orphaned and congregations that might have settled for "toasters," to use the organist's term for a lifeless electronic. A 1948 Möller and St. James' Church in Lake Delaware, N.Y., [p. 21] are one such happy story. Knowledgeable and experienced technicians and musicians will evaluate, dismantle, pack, and ship an instrument from one place to another, and install it in its new home.

Organ planning committees and vestries are frequently a bit at sea in the acoustic, stylistic, spatial, and financial storms surrounding a new or replacement organ. The Clearing House offers consultation services to facilitate decisions. And the company can provide the written assessments required for insurance settlements. All their services are detailed on the website [www.organclearinghouse.com](http://www.organclearinghouse.com). But its chief function is saving organs from disrepair or destruction or doorstophood, and finding them new homes in churches that will love and care for them.



## READER'S VIEWPOINT

# Where Does Schism Stop?

*Shall we indeed imagine parallel Anglican churches in this country?*

By Christopher L. Webber

In 450 years of separate existence, the Anglican Communion has met and survived many storms, some serious, some trivial. Looking back, we can easily understand why the Methodists felt a need for more zeal in the 18th-century church but not so easily why the Congregationalists cared so much about the use of surplices and wedding rings in the 17th century. Into which category the present storm will fit only our descendants will know, but some of the possible consequences can already be imagined.

Because the Episcopal Church in its General Convention confirmed the election to the episcopate of a homosexual priest living in a faithful and

the United States in parallel to the existing church. Since the first two suggestions are hardly realistic, what of the third?

Shall we indeed imagine parallel Anglican churches in this country? Is it possible to imagine two Episcopal churches in every town, identical in every way except that one would welcome homosexual persons to full participation and one would not? Some of the latter group would say that is too simple; that it is, in fact, a difference of loyalty to the Bible. But there are many (like myself) who consider ourselves thoroughly loyal to the Bible who would remain part of the traditional Episcopal Church. There are also many who disapprove strongly of the General Convention's action who, nonetheless, would still remain part of the existing Episcopal Church.

In fact, the only reason for a new church to come into existence would be to avoid giving full recognition as members and ministers to homosexual persons.

I am reminded of Jonathan Swift's description of a society divided between those who opened their boiled eggs at the narrow end and those preferring to open them at the large end.

I will be told, "That's not fair; this is a serious matter." Of course it's a serious matter. But nowhere near as serious as my commitment to Jesus Christ and his church. In comparison to that, this seems to me trivial, a matter of which end of the egg.

More than 100 years ago, the bishops of the Anglican Communion met with the Archbishop of Canterbury and announced their readiness to unite with any other Christian Church affirming the Bible to be the word of God, accepting the Apostles' and Nicene Creeds as a sufficient statement of

**I am reminded of Jonathan Swift's description of a society divided between those who opened their boiled eggs at the narrow end and those preferring to open them at the large end.**

long-term relationship with another man, some leading bishops of the Anglican Communion are demanding that the Archbishop of Canterbury either 1. require that the Episcopal Church retract that decision, 2. declare the Episcopal Church no longer a part of the Anglican Communion, or 3. permit a new Anglican Church to be established in

The articles that appear on this page do not necessarily represent the editorial opinion of The Living Church or its board of directors.

the Christian faith, centering their life on the two gospel sacraments of baptism and Holy Communion, and possessing a ministry of bishops in historic succession to the apostles. Must we now add a fifth requirement: our acceptance of homosexual persons as equal members of the body of Christ?

I must say that whatever I or anyone else believes about homosexual persons, it is not central to my faith. I find it almost impossible to believe that some feel so strongly on this issue that they would rather divide the church than stay and discuss the matter, accept the majority opinion, and work and pray that they become the majority. As the wise Gamaliel said 2,000 years ago, "If this plan or this undertaking is of human origin, it will fail; but if it is of God, you will not be able to overthrow them — in that case you may even be found fighting against God" (Acts 5:38-39). I believe that. If what General Convention did was wrong, God will show us our error in God's good time and it will not prevail. But if it is of God, those who are prepared to divide the church will have destroyed the unity for which Jesus prayed at the Last Supper rather than accept God's will for the church.

But have those so eager for division really considered the potential consequences? Other small groups left the Episcopal Church 20 to 30 years ago, some because they disliked the revised prayer book, others because they disliked the ordination of women. But not all those who disliked the ordination of women disliked the new prayer book and vice versa. The result was a variety of very small groups unable to unite with each other. Imagine now that a significant group departs from the church and then discovers that they are unable to agree about the ordination of women or the prayer book. How many separate groups may result? And with how many separate and parallel jurisdictions will the Archbishop of Canterbury need to be in communion? There are already separate groups that have wanted to be in communion with Canterbury but not New York. If Canterbury accepts the proposed creation of one new parallel jurisdiction, how can he deny the same recognition to others? Where would one draw the line? And would the same recognition then need to be extended to liberal elements in the Diocese of Sydney and elsewhere? This is hardly a formula for the future that any intelligent person can seriously contemplate.

Whatever happened to the old formula of "agreement in essentials, variety in non-essentials, and charity in all things?" Isn't it time we rediscovered the meaning of the words "catholic" and "church" as distinct from "protestant" and "sect?" □

*The Rev. Christopher L. Webber is a retired priest who lives in Sharon, Conn.*

## LETTERS TO THE EDITOR

# Convention Clarified

I am deeply saddened by the way TLC has interpreted the actions of the Diocese of Central Florida's special convention [TLC, Oct. 12].

Our convention did not vote to disassociate itself from the Episcopal Church, but from two of the actions of the last General Convention: confirmation of the election of an openly non-celibate gay man as a bishop, and the resolution declaring that same-sex blessings are "within the bounds" of our fellowship.

Convention did not "eliminate diocesan contributions to the national church." It said that beginning Nov. 1 congregations will need to specify whether they want their contributions to go to the national church or elsewhere.

And, in its final form, the "unity" resolution simply expresses this diocese's desire to remain in communion with the Archbishop of Canterbury and the Anglican Communion. Our relationship to the Episcopal Church is not at risk, but when six primates say their provinces are no longer in communion with the Episcopal Church, our relationship with the rest of the Anglican world is in very great jeopardy.

If schism has occurred it is not between the Diocese of Central Florida and the Episcopal Church, but between the Episcopal Church and much of the Anglican Communion.

*(The Rt. Rev.) John W. Howe  
Bishop of Central Florida  
Orlando, Fla.*

## How Do They Know?

After reading the articles and letters in TLC dealing with the General Convention and its aftermath, I am amazed at the number of people who speak so knowledgably of the will of God concerning the sexuality issues.

I confess that I am an ignorant man. I cannot speak with certainty about what God wills for us on this issue. I do know that the Episcopal Church, in which I am a small part, exists in a democratic society and chooses to follow the democratic process in determining policy and representation. Why is it that on the sexuality issues some of us choose to accept the democratic process only when the vote reinforces our own opinions? This selective acceptance of the democratic process is reminiscent of the petulant child who takes his ball and goes home when he strikes out at the plate. It seems to me that no action of the General Convention can cause schism. Rather, schism occurs when in our arrogance and pride we choose to reject the vote of the majority.

Perhaps it is time for us to quit focusing on the actions taken at Minneapolis, trust in the process of the Church, and get back

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to doing what Christ calls us to do: Feed the hungry, clothe the naked, house the homeless, visit the sick, shut-ins, lonely, and those in prison, preach the gospel to those who hear the Lord's name only when used in an oath, and love one another as Christ loves us. When we do all of these things well, we all will be able to speak knowledgeably of the will of God.

*(The Rev.) Raymond C. Hartjen  
Trinity Church  
Atchison, Kan.*

## What He Said

Before we Episcopalians become too overwrought about how the consents for Bishop-elect Gene Robinson have so offended the Al-Azhar team that it pulled out of the recent meeting of the Anglican-Al Azhar dialogue [TLC, Oct. 5], let's look at the remarks made by the leading Sunni cleric, Al-Azhar Sheikh Muhammad Sayyid Tantawy.

In April 2002, not only did Sheikh Tantawy extol suicide bombers as martyrs, he also said Jews were "the enemies of God, descendants of apes and pigs."

His words evoke medieval Islamic society and the belief that Jews were descended from pigs and apes, and Christians were descendants of pigs and dogs. History documents that in North Africa, under the Aghlabid dynasty (9th through 11th centuries), Jews were forced to wear shoulder patches with a picture of a monkey, and Christians that of a pig.

Sheikh Tantawy's hate-filled remarks outraged many Muslims who are trying to dialogue with Jews and Christians, as well as trying to reclaim their faith from this dark-ages mindset.

*(The Rev.) Robert R. Smith  
Church of the Holy Communion  
Norwood, N.J.*

## Time to Go

I have listened and read and thought and prayed over the events that occurred at General Convention. I have listened to my bishop's pastoral letter, and I have seen and heard the

reactions of people both for and against the confirmation of Gene Robinson.

From everything I have read and heard about the deliberations both in the House of Deputies and in the House of Bishops, all that was done was done in an atmosphere of prayer and seeking the guidance of the Holy Spirit.

Those people who walked out of the convention — what did that accomplish? If we give every person who was there the benefit of the doubt, then we can say without equivocation that each person voted his or her conscience. I do not see how anyone could possibly doubt that the consent

**We all to need remember  
that it is not our church,  
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to the consecration of Gene Robinson is an example of the Holy Spirit in action.

Those bishops who no longer feel that they can work within the church, rather than divide the church and increase the pain of their people, maybe they should think about resigning or retiring.

We all to need remember that it is not our church, it is the Lord's church and we are called to serve him.

*Brenda Rosentrater  
Ozark, Ala.*

## Called to Holy Lives

In all the letters in the Oct. 5 issue about the consecration of V. Gene Robinson, not one person mentioned that God calls us to holiness. Most of the comments had to do with relevance to our culture, or the fact that Jesus didn't mention homosexuality. He didn't have to mention it. He said he came to fulfill the law, and the law was very clear on sexual matters. He would have mentioned it only if he intended to change the thinking and understanding of God's purpose in our

sexual identities. Some letters claimed conservatives are mostly "fundamentalists" and out of touch. Not one mentioned that God calls us to live holy lives: "Be ye perfect as your heavenly Father is perfect." We really do live in an anything-goes culture, and the Church has decided to follow wherever it goes. As someone wisely once said: "He who marries the culture of the age is soon widowed."

*Joan Francis  
Edwards, Colo.*

## Reason and Common Sense

The decision of the General Convention to affirm the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire has caused great criticism from those who believe that this action reflects a tendency to interpret scripture in a wrongfully permissive manner.

I believe the Christian Church in general, and the Episcopal Church in particular, have (thank God) used the filter of reason and common sense for centuries to accept certain portions of scripture with a degree of skepticism.

For example, St. Paul wrote in his First Letter to Timothy, "A widow under 60 years of age should not be put on the roll (of the church)."

Fortunately, churches have freely disregarded this rather interesting advice.

Likewise, I would hope that we might come to the realization through a thoughtful reading of the gospels that Jesus Christ did not assume human form to offer us a legacy that enshrines intolerance, bigotry, prejudice, and every other narrow-minded phobia with which we can burden ourselves.

*Richard S. Kimball  
Highland, Calif.*

## Diversity Valued

After reading the first two issues following General Convention, I decided not to renew my subscription to TLC. I was amazed at the biased reporting so evident in those issues.

However, after receiving the Sept. 14 issue, wherein some letters expressing other viewpoints and experiences of the convention were printed, I decided to continue my subscription.

After having been raised in a fundamentalist, evangelical parsonage in the '40s and '50s, I especially value the inclusiveness and the acceptance of our diversity that I have found in the Episcopal Church. I try to be open and inclusive in my reading as well as in my worship life. As long as TLC makes some similar effort, I hope to remain a subscriber.

*William T. Armstrong  
San Francisco, Calif.*

## To the Woodshed

The statement of the bishops of the Diocese of Massachusetts [TLC, Aug. 31], offering themselves as agents of reconciliation in the face of what happened at General Convention is laughable and ridiculous. These are the very people who should be taken to the Anglican woodshed and given "six of the best," as they say in England. Please, let's have no more of this pathetic eyewash from them.

*(The Rev.) Robert F. Burger  
Estes Park, Colo.*

## More Important

I feel that the passion and energy expended over the Rev. Canon Gene Robinson's election as bishop could better be used to deal with some of the real problems of the world such as HIV/AIDS, hunger, and war.

Pray that together we can change the things that are really important.

*Kay M. Datesman  
Estell Manor, N.J.*

## Details Overlooked

On a recent Sunday I was out of town and I checked at the hotel to find the nearest Anglican/Episcopal parish. The concierge immediately found the information: Masses at 8 and 10 a.m. I reconnoitered on Saturday evening to see how long it would take to walk to the church and to confirm the service times. A 15-minute walk took me to a church with a hanging sign that read

"the Episcopal Church welcomes you." Masses at 8 and 10.

The next morning I arrived at the church at 7:50 a.m. All three doors were locked. Organ music was faintly audible inside. I waited for a few minutes and a young man arrived – obviously a little late. However, I was informed that the parish has one service at 9:30 a.m., by which time I

needed to be elsewhere. I was also told an accurate sign was "on order." In the meantime, no one had thought of a temporary arrangement.

Is it any wonder we Anglicans are thought of as arrogant and exclusive? We have met this insensitive oversight over and over again.

*Monica Ellis  
Portland, Maine*

# Rowan Williams

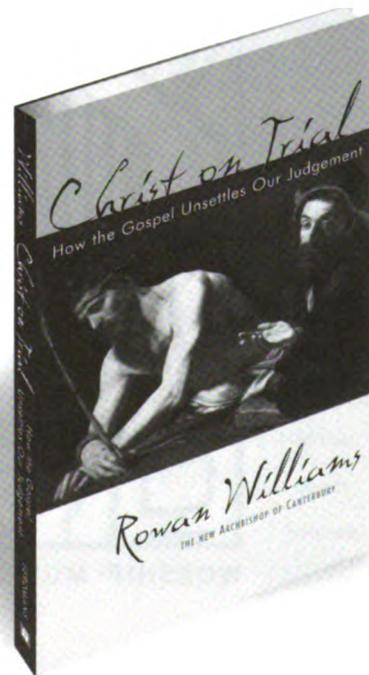
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(Continued from page 13)

- quantity = number of notes
- shape = melodies of notes
- space = rests, and harmony of notes
- interrelationships = form of music
- specialized notation = the written language of music

Bach wrote his so-called *St. Anne*

fugue for organ, BWV 552, in honor of the Trinity. It has three inter-related sections: the first is majestic, representing God the Father, the second is intimate, without pedals, representing God the Son, and the third is fast and exciting, with running 16th notes, representing God the Holy Spirit, who descended with

a rushing mighty wind upon the disciples at the first Pentecost.

By the way, when Bach set the word *Geist* (Ghost) to be sung, he often used 16th notes. See his motet, *Der Geist hilft* (The Spirit also helpeth us). The position of the Spirit as the third person of the Trinity is underlined in this motet, for it's written in 3 time and has 123 measures.

Bach not only wrote his *St. Anne* fugue in triple time, but the key signature has three flats. And there's even more Trinitarian symbolism in this fugue. The first section is 36 measures long, the second is 45, and the third is 36 again. All these numbers are divisible by 3. The sum of 36, 45 and 36 is 117. The factors of 117 are 13x3x3, which could represent both the unity and the Trinity of the Godhead. But even more, for 3+6+4+5+3+6 comes to 27. You can work out those factors for yourself.

Did Bach do this by accident? Did he really compose some music to a predetermined number of measures? We need to realize just what a genius he was for he could make notes "jump through hoops." He didn't write the first few bars of a composition and wonder what would happen on page 2; he knew before he started what he wanted the notes to do. For example, in the first movement of his *Magnificat*, he has an orchestral introduction of 30 measures, a chorus of 45 measures, and an orchestral coda of 15 measures. This makes as pleasing a group of numbers (30-45-15) as his construction of the *St. Anne* fugue (36-45-36).

*St. Anne* fugue comes at the end of a set of organ preludes, the *Clavierübung III* (3rd Keyboard Study) composed on chorales sung to hymns which are based on the teachings of the church: the 10 Commandments, Creed, Lord's Prayer, etc. (There are also four duets which are omitted in most modern editions.) There are 27 pieces in this set. How Trinitarian could Bach get? □

*John Bertalot is director of music emeritus at Trinity Church, Princeton, N.J.*

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(Continued from page 21)

been incapacitated by a severe stroke, the possibility of a pipe organ for St. James' seemed remote.

In 1998 I contacted the Organ Clearing House, an organization started in 1959 for the purpose of saving pipe organs which otherwise might be destroyed. I took many measurements in the church, filled out a questionnaire, and waited for months. One day in 1999, I received a phone call from Alan Laufman, then the director of the Clearing House, who said he had located an organ. The following day I drove to Melrose, Mass., where the First Church of Christ Scientist had been sold to a fundamentalist group who did not want the organ.

M.P. Möller's opus 7663 was built in 1948, and consisted of 14 ranks of pipes over two manuals and pedal. Tonally, it was a product of its time, with only 8' and 4' stops on the manuals, but the pipework was of fine quality. I thought this organ would be the perfect foundation for our new instrument. I phoned Sidney Chase of the Chase Organ Company, who agreed with me. Elbridge Gerry and his wife, Marjorie, had both died earlier that year, and their children offered the necessary funds as a memorial. We purchased the organ for \$17,000. It was dismantled and moved to the Chase shop by the Clearing House at an additional cost of \$7,500.

With the advice of Charlie Walker, Sid Chase and I wrote the final specification for the new organ. It would be enlarged to 24 ranks and would include two new mixtures and a new festival trumpet. Chase could not begin work on our project immediately, but meanwhile the console shell was refinished to match the dark oak furnishings in the church, and the organ chamber was prepared.

I played the final service on the electronic organ on Easter, 2003, and it was removed the following day. Installation of the new organ began immediately and the first few stops of the new organ were heard on Ascension Day. Further work went on through the summer, and as of this writing the original instrument as we bought it is installed, with the new

additions soon to come.

Our church at last has a musical instrument worthy of it. The current rector, the Rev. Jason A. Catania, who is also an organist, is as excited about the result as I am. Were it not for the Organ Clearing House, we would still be raising money and using an electronic substitute. Instead, we now have a distinguished pipe organ at a cost of less than \$80,000, rather than the

\$200,000 or more for a comparable new instrument. I hope that parishes considering the purchase of an electronic organ, which would have a life of 20-25 years, will take the option we chose, thereby enriching the worship of many generations to come. □

*John Fredrick Loseth is organist at St. James' Church, Lake Delaware, N.Y.*

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## Yukon Bishop Rebuked and Suspended

The Bishop of the Yukon, the Rt. Rev. Terry Buckle, has received a letter of rebuke from the Archbishop and Metropolitan of British Columbia and the Yukon, the Most Rev. David Crawley, for exercising episcopal oversight in the Diocese of New Westminster (Canada) without the permission of the local bishop, the Rt. Rev. Michael Ingham.

Archbishop Crawley's letter stated that Bishop Buckle had committed an "ecclesiastical offense." He added that the appropriate punishment was suspension from office, which would begin Oct. 1, and last until Bishop Buckle recanted his errors.

Bishop Buckle risked removal from office, according to Archbishop Crawley, for "interfering" in Bishop Ingham's diocese by giving pastoral and episcopal oversight to the 11 member churches of the Anglican Communion in New Westminster [ACiNW], which objects to the authorization of same-sex blessing liturgies.

Though Bishop Buckle has been offering alternative episcopal oversight for several months, Bishop Crawley's letter came quickly after Bishop Buckle authorized the Rev. Paul Carter, former executive director of the ACiNW, to function as a priest and church planter within the geographic boundaries of the diocese.

## South Carolina

(Continued from page 16)

"urg[ing] recognition by the international primates, of those orthodox dioceses and parishes ... as the legitimate expression of the Anglican Communion and faith in the United States of America."

A second resolution, offered as a substitution by St Paul's, Orangeburg, passed on a voice vote. It "expresse[d] profound disappointment with the failed leadership shown by the current Presiding Bishop in the election of the bishop-elect of New Hampshire, the Reverend Gene Robinson."

A much-amended third resolution was passed by convention condemning attempts at financial manipulation by wealthy churches of poorer churches in the developing world.

# Loss of Members an 'Urgent' Concern in South Dakota

Delegates to the convention of the Diocese of South Dakota wrestled with General Convention sexuality issues and an "emerging financial crisis." The event was held in the Ramkota Inn Convention Center in Pierre and attended by 200 lay and clergy delegates.

The Rev. Anthony Clavier, rector of Trinity Church, Watertown, said last year's diocesan convention "overwhelmingly rejected a resolution supporting same-sex blessings," and yet the bishops and deputies voted to support the confirmation of the Rev. Canon V. Gene Robinson and the resolution that acknowledges the existence of same-sex blessings in some dioceses.

"Our diocese is deeply divided on the matter," Fr. Clavier said. "There has been a loss of membership and ... in a diocese of small congregations, divisions and loss of membership is an urgent concern."

## 'Civil Convention'

Yet it was "a very civil convention," said the Very Rev. Richard L. Vinson, chair of the Resolutions Committee and dean of Calvary Cathedral in Sioux Falls. "Some people were bewildered, angry and hurt, but we were all able to express ourselves about these issues in a spirit that said we can talk without being ugly."

He added, "One resolution urged the involvement of gays and lesbians in the full life of the diocese. The vote was postponed to encourage a continuing discussion throughout the year."

Convention called for conversations at each diocesan deanery in 2004 and the "gathering of materials and programs to help with the interpretation of scripture," said Dean Vinson. He and the Rev. Jerry Cimi-jotti, rector of St. Mary's, Mitchell, are working on a model discussion.

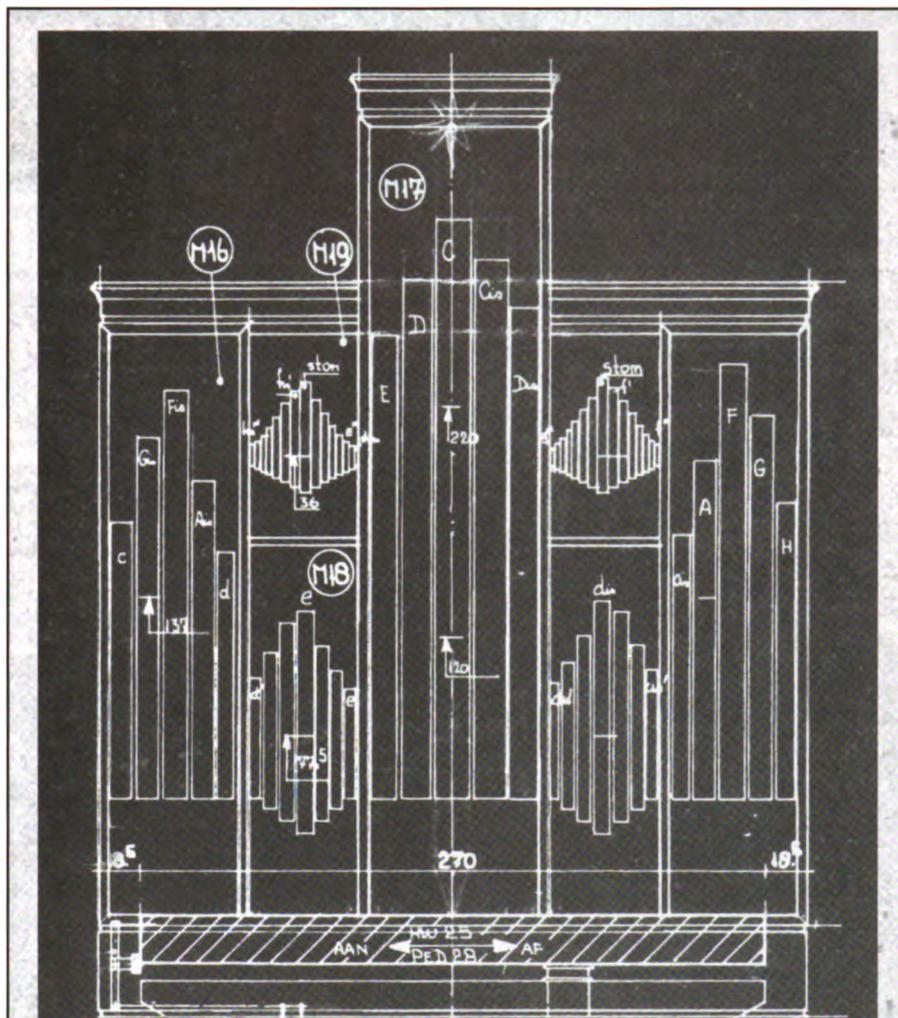
The financial crisis is due to a variety of factors, including significantly less income from investments, no increase for Native American missions and clergy from General Convention, and substantial increases in medical and property insurance. The diocese also has a relatively small pool of 12,000 members from whom

to draw assessment income.

"It would only take one more significant expense to cripple the diocese's ability to function," said Fr. Clavier. "We can no longer afford to pay a canon to the ordinary and there

are clergy vacancies that cannot be filled."

The approved budget of \$1.4 million is tentative, pending receipt of assessment pledges from several congregations.



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## PEOPLE & PLACES

### BENCHES & LOFTS

**Dale Adelmann** is director of music at All Saints', Beverly Hills, CA.

**Michael Douglas Boney** is organist-choirmaster at St. Michael's Cathedral, Boise, ID.

**Carole Bubb** is director of music at Zion, Charles Town, WV.

**Charles Burks** is assistant music director at St. Paul's, K Street, Washington, DC.

**Charlene Bustos** is organist at Good Shepherd, San Angelo, TX.

**James Cassarino** is organist and director of music at Trinity, Rutland, VT.

**Betty Clark** has retired as organist and choir director of Trinity, Rutland, VT.

**Jerry F. Davidson** is organist and choirmaster at St. Paul's, New Orleans, LA.

**A. David Deery** is organist-choirmaster at St. John's, Lower Merion, Bala Cynwyd, PA.

**John Gilbert** is director of music and organist at Christ Church, Greenville, SC.

**Ronald L. Gould** has retired as organist-choirmaster of St. John's, Youngstown, OH.

**Janet Harms** is organist at St. James', Newport Beach, CA.

**Charles L. Higgins** is director of music at St. Paul's, Albany, GA.

**Paul Jacobs** is organist-choirmaster at Christ and St. Stephen's, New York, NY.

**Jared Johnson** is canon organist-choirmaster of Trinity Cathedral, Columbia, SC.

**Joyce Shupe Kull** is interim organist and director of music at St. John's Cathedral, Denver, CO.

**Michael McCarthy** is director of music at Washington National Cathedral, Washington, DC.

**Elizabeth Melcher** is organist-choirmaster at Grace and Holy Trinity, Richmond, VA.

**Mark B. Pace** is minister of music at St. Paul's, Concord, NH.

**Christopher Putnam** has resigned as canon for music of Grace Cathedral, San Francisco, CA.

**John Repulski** is organist-choirmaster at Christ Church Cranbrook, Bloomfield Hills, MI.

**Frederick Schell** has retired as organist-choirmaster at Trinity Cathedral, Pittsburgh, PA.

**Peter Stoltzfus** is organist and choir director (as of 11/1/03) at All Saints', Worcester, MA.

**Maxine Thevenot** is associate organist-choir director at Cathedral of the Incarnation, Garden City, NY.

**Ken Williams** is organist at St. Paul's, Albany, GA.

### Deaths

Organist **Catherine Crozier**, 10-year artist-in-residence at Trinity Cathedral, Portland, OR, and famed organist recitalist and teacher, died Sept. 19 from complications of pneumonia following a massive stroke. She was 89.

Ms. Crozier was born in Oklahoma,

# CLASSIFIEDS

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A minimum of a Master's degree in Church Music is preferred in addition to successful experience directing music programs in a large church setting. The ideal candidate will have strong planning, organizational, administrative, relationship management and presentation skills along with expert knowledge of Anglican liturgical practices and music. Salary, depending on education and experience, is negotiable and includes pension plan and medical insurance.

Please send a cover letter with your resume, salary history, and a list of references to: **Music Director Search Committee, The Episcopal Church of the Transfiguration, 14115 Hillcrest Road, Dallas, Texas 75254-8622** or e-mail to the rector at [jgodwin@transfiguration.net](mailto:jgodwin@transfiguration.net) Website: [www.transfiguration.net](http://www.transfiguration.net).

**FULL-TIME DIRECTOR OF MUSIC, ORGANIST-CHOIRMASTER:** St. Luke's Episcopal Church in San Antonio, Texas, seeks a full-time Director of Music, Organist-Choirmaster who possesses strong knowledge of Episcopal choral tradition, open to creatively expanding that tradition, and developing a contemporary music program and a children's choir. Interested candidates should possess strong faith commitment, people skills, a commitment to excellence, and proven interest in working with adults and children. Salary dependent on experience. *Send resume and references by November 1st to L. Lewis, Music Search Chairperson, St. Luke's Episcopal Church, 11 St. Luke's Lane, San Antonio, TX 78209* or via email to [clergy@saintlukes.net](mailto:clergy@saintlukes.net). Website: <http://www.saintlukesepiscopal.net>.

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**CANON TO THE ORDINARY, Diocese of Rhode Island:** We are looking for a priest with excellent administrative and communication skills. Experience in at least one of the following would help to further our mission goals: camp and conference ministry, congregational development, stewardship, and Hispanic Ministry. A mature and continually unfolding faith in Christ and commitment to his mission is the foundation upon which the ministry of the staff and diocese is being built. Please send resume and references to **The Rt. Rev. GERALYN WOLF, Diocese of Rhode Island, 275 North Main Street, Providence, RI 02903**, or E-mail: [bishop@episcopalri.org](mailto:bishop@episcopalri.org).

**COLLEGE CHAPLAIN: Saint Paul's College,** founded in 1888, is a small liberal arts college affiliated with the Episcopal Church and located in Lawrenceville, Virginia. Official transcripts of all graduate and undergraduate schools are required before contracts are offered. A criminal history check will also be required.

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**ASSOCIATE RECTOR:** Saint Luke's Parish, a corporate-sized Episcopal church, is seeking two full-time Associate Rectors. A new rector is forming a clergy team with wide-open potential in a highly engaged parish. **One Associate will primarily oversee pastoral care**, coordinating multiple lay ministries. The successful candidate will love developing a community where the baptized care for one another. **The other Associate will primarily oversee children and youth ministries**, encouraging and supporting our full-time Director of Children's Ministries and full-time Director of Youth Ministries. The successful candidate will be a strong advocate for the full inclusion of young people in the life of the baptized. Both associates will offer leadership in other aspects of parish ministry—from education, and outreach to men's and women's ministries—and will share fully in the preaching and liturgical life of a vital congregation. Send your resume to: **The Rev. David R. Anderson, Saint Luke's Parish, 1864 Post Road, Darien, CT 06820** or E-mail: [david.anderson@saintlukesdarien.org](mailto:david.anderson@saintlukesdarien.org).

where she appeared as piano soloist at age 6. She received her bachelor and master's of music degrees and Artist's Diploma from Eastman School of Music in Rochester, NY. She joined the faculty there in 1939 and became head of the music department in 1953. Ms. Crozier debuted at Washington National Cathedral in 1942, and thereafter performed throughout the United States, Canada, and Europe. She, along with Virgil Fox and E. Power Biggs, played the inaugural organ recital at Lincoln Center's Avery Fisher Hall in 1962. From 1955 to 1969 she was organist and teacher of organ at Knowles Memorial Chapel at Rollins College, Fla. In 1993 she became artist-in-residence at Trinity Cathedral, where she participated in service music, gave recitals, and taught. She was known for solo recitals from memory performed on her 75th, 80th, and 85th birthdays. With her husband, Harold Gleason, she co-edited several editions of the *Method of Organ Playing*. A memorial service and concert by David Higgs and Frederick Swann will take place at Trinity Cathedral on Jan. 26, 2004.

**The Rev. Alfred William Degerberg**, retired rector of three churches in the Diocese of Pennsylvania, died Sept. 1. He was 73.

Born in Philadelphia, he was educated at Ursinus College and Philadelphia Divinity School. He was ordained to the diaconate and priesthood in 1955. He was rector of the Free Church of St. John, Philadelphia, 1955-59; rector of All Saints', Philadelphia, 1959-72; and rector of Christ Church, Upper Marion, 1972-86. He assisted at Christ Church, Woodbury, NJ, 1986-97. He was a former member of the diocesan council and served for a time as dean of two deaneries. Fr. Degerberg is survived by his wife, Diana; a son, Keith; and a daughter, Tracy.

**The Rev. Donald S. Waffer**, retired deacon of the Diocese of Minnesota, died Sept. 12 in Faribault, MN. He was 87.

Deacon Waffer spent his entire ordained ministry at the Cathedral of Our Merciful Savior in Faribault, as associate from 1979 to 1990, and as canon from 1990 to 1992, when he retired. He was born in Homeworth, OH, and was a graduate of North Central College and the University of Minnesota. He served with the Army in the Pacific Theater during World War II. Following active duty, he served in the Army Reserve's Counter Intelligence Corps for more than 20 years, retiring as a lieutenant colonel. He was a speech pathologist and was for a time director of education for the Faribault School District. He is survived by his wife, Helen, and two children.

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TLC's 125th Anniversary

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**FULL-TIME RECTOR:** Priest to serve in small traditional town in western Alabama. Should be interested in community and university ministry. Large rectory included. Contact: **Mr. Hiram Patreno, P.O. Box 446, Livingston, AL 35470**, E-mail: [patreno@bellsouth.net](mailto:patreno@bellsouth.net); **Rev. William King, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203** E-mail: [bkjng@dioala.org](mailto:bkjng@dioala.org). For more information about St. James, contact: [www.rlosch.com](http://www.rlosch.com).

**FULL-TIME RECTOR:** St. Margaret's Church and rectory, located on eleven beautiful acres on the North Shore of Long Island, is seeking a rector with the ability to preach clearly and effectively, with a comprehensive understanding of Christian theology and an ability to make the gospel relevant to parishioners of all ages. We are a small yet vibrant congregation, committed to supporting our new rector who will lead us in spiritual growth and understanding. Our Parish Profile is available upon request. Please send your resume and CDO profile to: **Chair Search Committee, 1000 Washington Ave., Plainview, New York, 11803**. E-mail: [saintmargaretschurch@juno.com](mailto:saintmargaretschurch@juno.com).

**SEARCH REOPENED** for a full-time rector in a growing parish church in the Diocese of New York. We have much to offer the right candidate: committed congregants, opportunity to solidify shift from pastoral to program model, beautiful location in recreation rich Hudson River Valley, 1 hour north of NYC. Do our needs and goals match your strengths? Our top goals: strong sermons emphasizing practical Christianity, continued growth, physical plant expansion (now in planning stage), strengthening of Christian Education and youth/teen programs, development of mechanism to more fully engage laity in inreach/outreach. Housing provided. Generous compensation package. Expressions of interest welcome from all qualified candidates without regard to gender, age, race, sexual orientation or family status. Please send updated CDO profile and resume by **October 26th** to **Search Committee c/o St. John's Episcopal Church, P.O. Box 477, Cornwall, New York 12518**. Contact **Phil Dutton at [pdutton@hvc.rr.com](mailto:pdutton@hvc.rr.com)** if you have any questions.

**MISSIONER FOR NATIVE AMERICAN MINISTRIES:** Episcopal Church Center (NYC) is searching for a Missioner for Native American Ministries. We seek a committed, energetic person with thorough knowledge of the theology, polity and structure of the church, understanding and knowledge of Native communities, Native rights and Tribal realities. The successful applicant should have a passion for church planting in the Native American context and will have the demonstrated ability to build bridges across cultures within indigenous communities. Salary commensurate with experience; generous benefits package available. Fuller description available at [www.ecusa.anglican.org](http://www.ecusa.anglican.org) at the "job opportunities" page. To apply, fax cover letter with resume to: **Vivian Harrison, HR Manager @ (212) 867-6174**. Apply by **November 7, 2003**.

**RECTOR:** St. Michael's is a 50-year-old parish of 1,200+ members with newly renovated and expanded facilities, located in a beautiful residential area of North Carolina's capital city. Our church's wide range of programs includes exceptionally strong music and youth ministries. Raleigh, located in Wake County near North Carolina's Research Triangle, is a center of government, science, and education. It is the home of North Carolina State University, and within a short drive of two of the nation's most prestigious universities, The University of North Carolina at Chapel Hill, and Duke University. Wake County also boasts one of the finest public school systems in the state.

We seek an energetic and enthusiastic Rector with excellent preaching, teaching and pastoral skills, who will provide leadership and actively support all aspects of parish life. A parish profile is posted at [www.stmichaels-raleigh.org](http://www.stmichaels-raleigh.org). Please submit résumé to Search Committee, St. Michael's Church, 1520 Canterbury Road, Raleigh, NC 27608, or contact **Hugh Stevens, Search Committee Chair at [HUGH@eghs.com](mailto:HUGH@eghs.com)**.

## POSITIONS OFFERED

**FULL-TIME PRIEST:** St. Paul's Episcopal Church of Montrose, CO, is seeking a full-time priest for a spirit-led worshiping congregation. We are biblically based, Christ centered and outreach oriented. We are a generous and caring community, seeking to reconcile the old and new in congregational life and ministry. Montrose is located in the Uncompahgre Valley in west central Colorado - a small, aggressive, growing community. Please e-mail questions to [jdsmith@montrose.net](mailto:jdsmith@montrose.net). Please send resume to: **St. Paul's Episcopal Church, 2900 Sunnyside Road, Montrose, CO 81401**.

**FULL-TIME PRIEST:** North Platte Valley Cluster in western Nebraska is seeking full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart. Holy Apostles Mitchell and St. Timothy's Gering, are both active, involved parishes, working together since 1993 to serve Christ in this beautiful valley of the North Platte river. Send inquiries to **Ms. Julie Fancher, 1918 Mockingbird Dr., Scottsbluff, NE 69361**; E-mail: [jf94107@alltel.net](mailto:jf94107@alltel.net).

**STEWARDSHIP AND DEVELOPMENT OFFICER:** St. Margaret's Parish in Palm Desert, CA, is seeking an experienced person to develop and lead a year-round Christian stewardship program, and to organize and arrange for long-term financial development through wills, trusts, grants and other instruments. The parish has approximately 1,000 member households. Send resume and cover letter to **The Rev. Robert G. Certain, Rector; St. Margaret's Episcopal Church, 47535 Hwy 74; Palm Desert, CA 92260**. E-mail inquiries to [rgcertain@stmargarets.org](mailto:rgcertain@stmargarets.org).

**DIRECTOR OF YOUTH MINISTRY:** St. Michael's Episcopal Church in Boise, Idaho, is looking for a positive, enthusiastic, high energy individual with a demonstrated love of Christ to lead our successful youth ministry. Are you willing to reach out and encourage junior high & high school students in their faith? Will you be a positive role model for youth? If you are a leader who is excited about identifying and coaching a team that will help young people know and love Christ, this is the job for you! We are committed to inspiring and supporting a vibrant community of youth on their spiritual journey. St. Michael is a dynamic congregation of 1,400 located in the heart of historic Boise.

Boise is a wonderful community of 300,000 where recreation opportunities abound including boating, fishing, camping, sailing, snow & water skiing, white water rafting, jogging 25 miles of greenbelt along the Boise River or mountain biking in the foothills at the end of the day. We are headquarters to six Fortune 500 as well as Boise State University with an enrollment of 14,000. We have a vibrant cultural presence in our city. Our School District enrolls over 25,000 students and is on the leading edge of education.

Demonstrated experience working with youth required. M. Div. or equivalent degree desirable, but not required. Full time position with competitive compensation package. Send resume: **c/o Rich Demarest, Dean, St. Michael's Episcopal Church, P.O. Box 1751, Boise, ID 83701 Fax: (208) 342-5603**. E-mail: [diaconos@aol.com](mailto:diaconos@aol.com).

## PILGRIMAGES

**WORLDWIDE PILGRIMAGE MINISTRIES** arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104; E-mail: [wwpil@aol.com](mailto:wwpil@aol.com); Website: [www.wwpilgrimages.org](http://www.wwpilgrimages.org).

## REAL ESTATE

**RENTAL PROPERTY:** Winter Months. Two bedroom house. Lake Weir Florida. 60 miles north of Orlando. Ca (239) 596-6070 or E-mail: [asremr@aol.com](mailto:asremr@aol.com).

## RESEARCH

**LOOKING FOR:** Writing a book and seeking communication with Americans who were vanners on Eva Hessel Sunday school vans. Contact: **Sharon Obuchon-Staub 41795 Acacia Ave., Hemet, CA 92544-5001** E-mail: [sharade@earthlink.net](mailto:sharade@earthlink.net).

Researcher interested in contact with congregations which have sustained interfaith relationships or ministries within their community. Also interested in congregations which have worked to address differences in social/economic class. Contact: **Sheryl Kujawa-Holbrook**. E-mail: [skujawa@episdjvschool.edu](mailto:skujawa@episdjvschool.edu).

## FOR SALE

**FOR SALE:** 1890s solid brass Sanctus gong with mallet. Photo available. \$400 [smg47@indy.rr.com](mailto:smg47@indy.rr.com).

**EPISCOPAL CHURCH SIGNS** - Aluminum, family 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.

## SERVICES OFFERED

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Visit [www.rcindustry.com](http://www.rcindustry.com) for \$99.00 easy to use websites. Unlimited changes, free tech support. Your church youth group, or business can have complete control of your site. Existing websites can also take advantage of these benefits. E-mail: [rcind@sigecom.net](mailto:rcind@sigecom.net) or call (812) 354-3726.

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## WANTED

**WANTED:** By Latino congregation, church bell for 50 year-old granite church with belltower and no bell. Reply to [kathleenl@bellsouth.net](mailto:kathleenl@bellsouth.net) or tel. (828) 697-7881.

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**January 4, 2004**

**PARISH ADMINISTRATION ISSUE**

The January 2004 the Parish Administration Issue will be filled with interesting articles, enticing commentary, and special features related to the practical side of church work, and is without a doubt one of the most popular issues of the year.

**AD MATERIAL DUE DATE:**  
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(414) 276-2400  
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# Church Directory

## PINE BLUFF, AR

**TRINITY CHURCH** 703 West Third Ave.  
(Est. 1838, erected 1859)  
The Rev. Dr. Walter V.Z. Windsor, r  
Sun. 8 & 10:30, Tues 10

## HOLLYWOOD, CA

**ST. THOMAS THE APOSTLE** (Hollywood Bl. & Gardner)  
http://www.saintthomashollywood.org (323) 876-2102  
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, assoc. r  
Masses: Sun 8 (Low) Rosary 9:45 10:30 (High), Mon - Fri 8  
(Low), Tue 7, Thurs 7 (Sol); Sat 9:30 (Low)

## SAN DIEGO, CA

**ST. PAUL'S CATHEDRAL** Fifth Ave. & Nutmeg  
www.stpaulscathedral.org (619) 298-7281  
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30,  
EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

## WASHINGTON, DC

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

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

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Fran-  
coeur, assoc. r; the Rev. Holly Ostlund, asst r; the Rev.  
Jonathan Coffey, the Rev. Canon Richard Hardman, the  
Rev. Peggy Shaldon, assisting; Allen Rosenberg, organist  
& choir dir  
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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tall, c; the Rev. John W. Tucker, the Rev. Howarth L. Lewis,  
Jr., the Rev. Grant R. Shark, p+r, the Rev. John F. Mangrum,  
p+r, Mace Graham, org-ch  
Sun Eu 8, 10; Thur Eu/Healing 10; Fri, Eu 12:10; H.D. 9:40 Mat.  
10 Eu

## HONOLULU, HI

**ST. MARK'S** (808) 732-2333  
539 Kapahulu Ave. (#13 Bus end of line)  
Sun Masses 7, 9 (Sung); MWF 8

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
ascensionchicago.org (312) 684-1271  
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, 8:20  
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-  
10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

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

## NEW ORLEANS, LA

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

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Rev. William H. Terry, r E-mail: wttery2217@aol.com  
Sun Eucharist (said) 8, Solemn High Mass 10, Wed. 6 Low  
Mass, Healing, Anointing.

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
www.stmaryskcmo.org  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

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

## INDIANAPOLIS, IN

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

## NEWARK, NJ

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

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson,  
curate; the Rev. Robert Diniger, Ph.D., assoc.; the Rev. Beth  
Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Gar-  
cia, d; Mr. Gerald Near, music director; Mr. J. Michael Case,  
organist  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-  
day H Rosary 9:30. Tues H Eu 10, Thurs H Eu 12:10. MP and  
EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
www.stbarts.org (212) 378-0200  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.  
Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on  
Thursday" Cho Eu). Sat MP & Eu 10, Church open 365 days  
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Sun H Eu 8. Mon-Sat Prayer Service 12  
Open Sun 7-4; Mon-Sat 10-6

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

**ST. THOMAS** 5th Ave. & 53rd St.  
www.saintthomascchurch.org (212) 757-7013  
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E.  
Krauss, vicar; The Rev. Park McD. Bodie, sacrist; The Rev.  
Charles F. Wallace, c; The Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11, Choral Ev 4, Wkdy MP & Eu 8, Eu 12:10, EP &  
Eu 5:30. Tues, Wed & Thurs Choral Ev & Eu 6:30, Sat Eu 10:30

## ASHEVILLE, NC

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

**SAINTE MARY'S** Grove Park  
337 Charlotte St. (828) 254-5836  
E-mail: mail@stmarysasheville.org  
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed.  
Exposition 3:30, Rosary 4:45, Ev & B 1st Sundays 5:30 (Oct-  
June)

**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, handi-capped accessible.

## PORTLAND, OR

**ST. STEPHEN'S** (503) 223-6424  
1432 S.W. 13th Ave., 97201  
The Rev. Lawrence Falkowski, r  
Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

## SELINGROVE, PA

**ALL SAINTS** 129 N. Market (570) 374-8289  
Sun Mass 9:30. Weekdays as announced

## PROVIDENCE, RI

**S. STEPHEN'S** 114 George St.  
www.sstephens.org (401) 421-6702  
The Rev. John D. Alexander, r  
Sun Mass 8, 10 (Sol); 5:30, Daily as posted

## CHARLESTON, SC

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

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
The Rev. Frank E. Fuller, asst www.cotgs.org  
The Rev. Ben Nelson, asst  
Sun 8, 10:15 & 6

## DALLAS, TX

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Sun Eu 7:30, 9, 9:15, 11:15, 7. M/W/Th H Eu 12 noon.  
Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8,  
8:15 H Eu, Reconciliation of Penitents 9-10.

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The Rev. Kit Wallingford  
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

## SAN ANTONIO, TX

**ST. PAUL'S**, Grayson Street 1018 E. Grayson St.  
The Rev. Doug Earle, r www.stpauls-satx.org  
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

**CHRIST CHURCH** 510 Belknap Pl.  
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www.cecsa.org (210) 736-3132  
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the  
Rev. Dan Lauer, c; the Rev. Bob Carabin; the Rev. Norman  
Row, asst.  
Sun Eu 7:30, 8:30, 11:00

## MILWAUKEE, WI

**ALL SAINTS CATHEDRAL** (414) 271-7719  
818 E. Juneau ascathedral.org  
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