

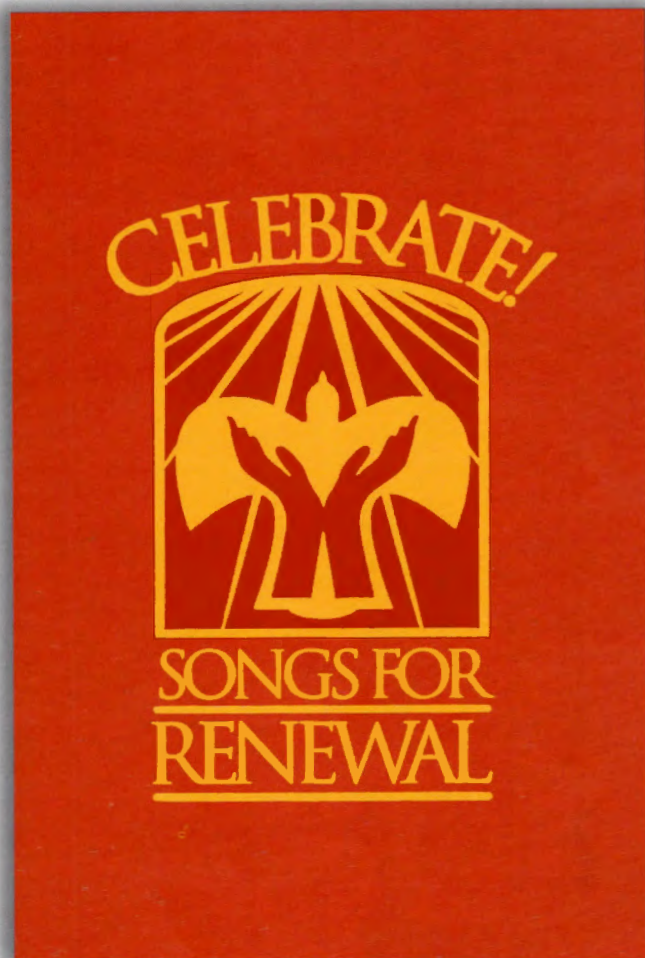
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FALL MUSIC ISSUE

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Volume 231 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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SUNDAY'S READINGS

Hospitality That Intrudes

'Love your neighbor as yourself' (Matt. 22:39)

The 23rd Sunday after Pentecost (Proper 25A), Oct. 23, 2005

BCP: Exodus 22:21-27; Psalm 1; 1 Thess. 2:1-8; Matt. 22:34-46

RCL: Deut. 34:1-12 or Lev. 19:1-2, 15-18; Psalm 90:1-6, 13-17 or Psalm 1; 1 Thess. 2:1-8; Matt. 22:34-46

If hospitality means more than a scheduled barbecue with close friends, then it will move us into territories that are bothersome and disruptive. That is where these lessons take us. Given the needs today and the models from other parts of the world, we have much to learn.

The Lord reminds us that hospitality means to love our neighbor as ourselves. We read of three times for hospitality — serving the resident alien, the poor, and the traveling Christian minister. We have all three in our lives, especially at this moment.

The resident aliens are displaced persons who live here but whose homeland is far away — like Muslim students or refugees. They are now in their holiest month, Ramadan. No eating or drinking while the sun is up. They do feast at least twice in the nighttime, but the fact remains, during these 28 days when we see them, they are hungry and grumpy.

Hospitality that loves them as ourselves would bring us into conversation with them about this sacred month. What lies behind it? Why is it so important in Islam? What is the customary meal in their culture at sunset? And would they come to our home for such a meal?

The poor have nothing. God is

watching over both them and also those who can help. His eye is on the thousands who left their New Orleans or coastal Mississippi communities with nothing but a tank of gas, a container of belongings, and cash on hand. His eye is also on those of us who can help.

Certainly we can send things and money through channels of churches and other contacts. Can we — should we — do more? Like invite them in? For more than one night? More than a week?

Paul was an itinerant minister who faced suffering and persecution before landing in Thessalonica. We all know itinerant ministers. Have you ever been on a short-term mission trip? Have one or two of your hosts ever returned the favor and come to visit you — as itinerant ministers? They had such an easy time pushing everything aside to make us so welcome for so many days. And we — well, our calendars push us around.

Hospitality done well will upset plans and schedules. But maybe in the shuffle and rearrangement, this hospitality will cause us to reflect on lifestyles and priorities. Maybe these opportunities can move us to where such hospitality is neither bothersome or disruptive, but rewarding and uplifting.

Look It Up

If giving is more blessed than receiving, where do we find instances of hospitality more satisfying than bothersome? How about Zacchaeus, Matthew and Mary?

Think About It

What Muslim acquaintance can I speak with about Ramadan? Where in the Qur'an is Ramadan discussed?

Next Sunday

The 24th Sunday after Pentecost (Proper 26A), Oct. 30, 2005

BCP: Micah 3:5-12; Psalm 43; 1 Thess. 2:9-13, 17-20; Matt. 23:1-12

RCL: Josh. 3:7-17 or Micah 3:5-12; Psalm 107:1-7, 33-37 or Psalm 43; 1 Thess. 2:9-13; Matt. 23:1-12

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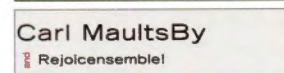
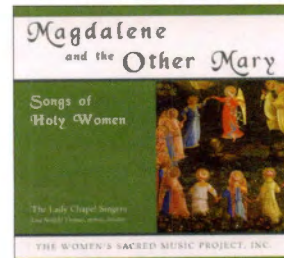
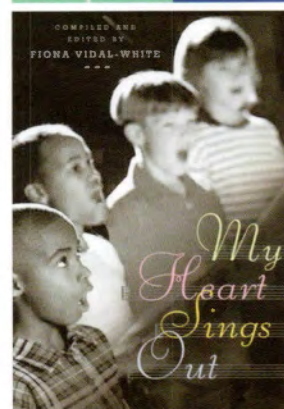
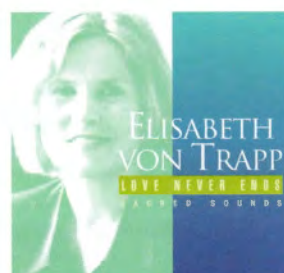
Church Publishing, the publisher of the official worship materials of the Episcopal Church, introduces four unusual musical resources that will make your spirit soar!

The gifts and traditions of the von Trapp Family Singers live on in *Love Never Ends: Sacred Sounds*, a new CD by Elisabeth von Trapp, granddaughter of the legendary Baron and Maria Von Trapp whose story inspired *The Sound of Music*. Von Trapp's texts are drawn from the Psalter, scripture and Episcopal song books including The Hymnal 1982.

From Fiona Vidal-White comes *My Heart Sings Out*, an exciting new collection of hymns, songs and service music from many cultures and traditions, all specially chosen to complement liturgy that is designed to include children. The collection is arranged seasonally and thematically.

Magdalene and the Other Mary, is the second recording by the Women's Sacred Music Project and its choir, the Lady Chapel Singers, following the popular *Echoes of St. Hildegard*. Most of the songs are from the hymnal *Voices Found: Women in the Church's Song* and feature flute, medieval harp, hand bells, percussion, organ, and piano.

Revive Us Again. These twelve gospel hymns promise to revive you as Carl MaultsBy and Rejoicensemble! capture the sincerity of Fanny Crosby's "Near the Cross" and lead you to exuberant heights in "We're Marching to Zion." Contemporary gospel aficionados will delight in Edwin Hawkins's "Jesus, Lover of My Soul" and MaultsBy's own "God is Love."



Love Never Ends: 0-89869-483-3 \$18.00

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SHARPS, FLATS & NATURALS

Shining like the Sun

The Chants of Transfiguration

Mary Berry, conductor. Gloriæ Dei Cantores Schola. Paraclete Press. \$16.95.

Shining like the Sun: the Chants of Transfiguration is a good concept album, taking the listener from prophecy to manifestation, to personal transfiguration.



The inspired collection of chants offers some rather nice effects — in particular, the antiphonal use of the men and women. The hiccup, or unexpected break in the line, is well used for emphasis and not overly done, a subtlety lost on most directors. The album has a nice overall cohesiveness and presents a good beginning album for the uninitiated.

There are, however, some issues that make the album less transcendent than it could have been. Entrances are at times maneuvered with some difficulty, resulting in questionable tonality in the men in particular. While endings throughout are good, the penultimate tones seem to give up the breath support, allowing too much vibrato, although the final notes seem to be nicely tuned for maximum overtones.

The interpretation uses both word stress and musical shaping to good advantage, but there does not seem to be a concept of tactus throughout the pieces, thereby limiting the restful and ultimately inspiring entrainment of change. It does not come to fruition in this work.

Linda Martin
Fairfax, Va.

Love Never Ends

Sacred Sounds

Elisabeth von Trapp. Church Publishing (www.churchpublishing.org). \$18.

In this new collaboration with Church Publishing, Elisabeth von Trapp gives us new interpretations of some familiar and beloved hymns and songs. Deep River is here, and Herbert/Vaughan Williams' The Call, Hildegard's O Frondens Virga, and Billings' When Jesus Wept. Her voice is sweet and pure with just enough mist around the edges. I'd love to hear the

occasional chant or folk melody absolutely a capella. Most here are accompanied by guitar, piano or keyboard, and the lovely cello of Erich Kory, the sole instrument on a 13th-century Ave Maria and the pizzicato beneath Ave Verum Corpus.

Latin rhythms appear in unexpected spots (Comfort, Comfort Ye My People), as do jazz riffs. Skipped-heartbeat percussion underlies the canon When Jesus Wept, and the listener is pulled in to sing along. Second and third voices are indistinguishable but as harmony. It is beautiful, and thoughtful, music.

Notes beneath the disk tell us many of the selections are from our hymnals and supplements: *The Hymnal 1982, Lift Every Voice and Sing II, Wonder, Love, and Praise, and Voices Found*. I wish more information were offered, especially which of these songs are found in which collection. I can see church musicians wanting to take a fresh look at some of these, but having to search four indices to do so. Sources for selections not from these books are listed.

A subsequent CD is planned, and any listener to this one will be full of suggestions and requests. Oh, please include Daniel Pinkham's Apple Tree, and David Ashley White's So the day dawn for me, and The Huron Carol, with drum of course, and ...

Patricia Nakamura

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(Continued on next page)

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(Continued from previous page)
from Germany, France, Austria, Finland and North America. Along the way, he augments the organ with the stunning playing of several expert brass and percussion players. Matched perfectly with the smooth voicing of this particular organ, the combined forces thrill us with mostly new arrangements of such classics as *Finlandia* by Jean Sibelius, the *Festival Entry Music* by Richard Strauss, and the *Tuba Tune* by Norman Cocker.

An equally delectable moment surfaces in the music of Peter Planyavsky, the organist at St. Stephen's Cathedral in Vienna, Austria. He provides the recording's title piece, *Toccata Alla Rumba*, a merry romp based on a popular Afro-Cuban dance, but not so divorced from its instrument's traditional association that it can't also include a Lutheran chorale. Bach probably would have approved.

More traditional music by organ masters such as Marcel Dupre, Jean Langlais, Maurice Durufle and Healey Willan complete the picture. Our vision of what is possible to achieve on the organ is expanded, and our admiration for Grace Church and its music is only magnified. In fact, our faith in the future of a lively tradition of organ music is restored anew.

Bruce Neswick
Atlanta, Ga.

Her Heart Can See

The Life and Hymns of Fanny J. Crosby
By **Edith L. Blumhofer**. W. R. Eerdmans. Pp. 365.
\$20. ISBN 0-8028-4253-4.

Rhyming words tumbled from the lips of Fanny J. Crosby. Her ability to speak in verse made this remarkable woman, blind from infancy, America's most prolific writer of hymns — estimated in number more than 8,000. Edith Blumhofer, professor of history at Wheaton College in Illinois, gives us a profound insight into this woman who was steeped in the evangelical ethos of the 19th century before the fundamentalist-modernist influences of post-World War I ushered in the current brand of evangelical thought and practice we know today.

Lift Every Voice and Sing II, published in 1993, has made five of her hymns available for singing in the Episcopal Church. While a member of the Methodist Church, the Episcopal Church and its music were well known to her. She lived on the east side of New York and from time to time attended Evensong in that city's churches. Her favorite hymn was *Faith of Our Fathers* written by Frederick William Faber, an Anglican priest before his conversion to Roman Catholicism in the mid-1840s.

Blumhofer's biography of this extraordinary woman gives the reader an in-depth study of Crosby and the world which shaped and nurtured her. The social dynamics of New York City, the evangelistic crusades of Dwight Moody and Ira Shanty, the development of the gospel song, the production of denominational hymnals, the Sunday school movement, music publishing, and the passage of copyright laws are all given attention in this readable volume.

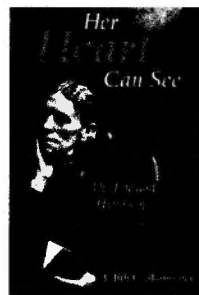
(The Rt. Rev.) Arthur B. Williams, Jr.
Euclid, Ohio

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Anglicans must share at least partial blame for the near-demise of indigenous sacred folk music in the U.S., as our surplused choirs were among the earliest and most eager to adopt the "reforms" of Lowell Mason and the "School Musicians," who advocated casting aside the earlier, more austere unaccompanied melodies and harmonies of the "shape-note" tradition as taught by itinerant singing-school masters in favor of the smoother chromatic harmonies of the urban Victorian era, accompanied by the organ.

By 1940, a few tunes had crept back into the hymnal (the incomparable



Kedron, often called “the most beautiful hymn in the 1940 Hymnal that no one actually sings”), and *Light* (“Sometimes a light surprises”); *Star in the East* made it into the supplement, and marked the first reappearance of authentic shape-note notation in our hymnals. But the earlier examples were ruthlessly shorn of their characteristic “primitive” open harmonies, with their many voice-crossings, clashes, and open fourths and fifths; the tune was ruthlessly shoved up into the soprano part from its original location in the tenor part, and “acceptable” and “correct” choral harmonies were provided.

Now handsome, newly typeset editions of the principal books (the venerable *Missouri Harmony* and its younger cousin, *The Sacred Harp*) have been brought out. This new edition of *The Missouri Harmony* is truly a labor of love. Compiled and typeset entirely by volunteers, its production was made

possible by the invention of desktop music publishing software.

Production values are superb. The words and music are eminently readable; and there is an extensive bibliography.

It has long been this writer’s contention that if an authentic indigenous body of sacred folk music was wanted, one had to look no further than these seminal books. But even today, the modest revival following the publication of the new editions is handicapped by a number of objections, most going to the very heart and soul of the music and texts themselves.

1. It is *democratic* music. There is no hierarchical conductor, no choir, no passive audience. Singers sit in an open square, divided by parts. Each singer who wishes to do so is expected to take his or her turn at leading.

2. The sound is as foreign to our 21st-century ears as it was when

George Pullen Jackson criss-crossed Appalachia with a wire recorder collecting the oral tradition in the 1920s and 1930s. Open fourths, fifths, clashes, and false relationships abound. One writer described it as “a cross between a steam calliope and a Bulgarian folk choir, and loud.”

3. More troubling to modern heterodoxy are the texts themselves, composed, as one writer put it, “with one eye on the cross and one hand on the King James Bible.” Those old poets made no bones whatsoever about their view of The Four Last Things. The beliefs expressed in hymns on the subjects of death, judgment, heaven, hell, sin, redemption, and the Atonement are sharp and clear cut.

The Missouri Harmony is a must-have for any serious church musician’s library.

Raymond Clark
San Diego, Calif.

Gently Flowing ♩ = 69-76

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Dissenters File Civil Lawsuit

The state of Connecticut gives special status to the canon law of the Episcopal Church, violating the First Amendment prohibition of government establishment of religion, according to a lawsuit filed by five rectors and the vestries for six parishes in the Diocese of Connecticut.

The plaintiffs filed suit Sept. 27 in the U.S. District Court for Connecticut against the Rt. Rev. Andrew D. Smith, Bishop of Connecticut, and the diocese, charging fraud, trespass and breach of fiduciary duty. Presiding Bishop Frank T. Griswold and the Episcopal Church were also named in the 67-page complaint, charged with "aiding and abetting" Bishop Smith. Connecticut Attorney General Richard Blumenthal was also joined as a defendant because the plaintiffs believe Connecticut law violates the U.S. Constitution.

The state has "entangled itself in every aspect of the temporal and certain aspects of the spiritual, operations of all the Episcopal parishes," the complaint said, in violation of the Constitution's first and 14th amendments. The federal civil lawsuit follows a canonical charge brought by the parishes against Bishop Smith Aug. 24.

The complaint charged the diocesan and national canons were "given a special legal effect by the State of Connecticut that is not given to the religious regulations and constitutional declarations of all religious corporations."

Connecticut General Statute § 33-266 incorporates by reference "the constitution, canons and regulations" of the Episcopal Church into civil law, making enforcement of "Episcopal Church polity and morality" a "matter of state law," the complaint said. "By their mere existence" these laws "permit and encourage Bishop Smith" and the co-defendants "to discriminate"

against the parishes "on account of their religious beliefs."

In addition to the claim for damages, the complaint asked the federal court to strike down the Connecticut law. The plaintiffs claim the offending statutes promote religious sectarianism and "provide a scheme for the organization and governance of a particular religion through a web of sectarian canon law and secular statutory provisions, codifying the fundamental instruments and canons of" the Church.

Fr. Hansen Resigns

The Rev. Mark Hansen, one of the so-called "Connecticut Six," has resigned as rector of St. John's Church, Bristol, withdrawing from the battle between traditionalists and the Rt. Rev. Andrew D. Smith, Bishop of Connecticut.

In a letter to his vestry dated Sept. 23, Fr. Hansen said he had received no response to his "good-faith" denial that he had abandoned the communion of the Episcopal Church as alleged by Bishop Smith. Fr. Hansen said that as there was no appeal or "ecclesiastical remedy" available to him, it was in the best interests of the parish for him to step down after 15 years as rector, "thereby allowing you, the vestry, to seek my appropriate successor immediately."

The vestry accepted Fr. Hansen's resignation.

Fr. Hansen did not join the federal lawsuit filed Sept. 27 by the six parishes and the other five rectors against Bishop Smith, but was party to the Aug. 24 canonical complaint against the bishop for violating canon and civil law.



Fr. Hansen

Task Force Formed to Defend Properties

Twenty-eight bishops from across the geographic and theological spectrum have created a 10-member task force of attorneys and other experts to help defend the Episcopal Church and its dioceses against attempts by congregations or other dioceses to secede from the Episcopal Church with their properties.

The ad hoc group met on a voluntary basis during the House of Bishops' San Juan meeting Sept. 22-27 [TLC, Oct. 16] and explored "the creation of a resource to assist congregations and dioceses in the challenging work of resolving property disputes," according to a press release by the group.

Motivated by a desire to be "good stewards of sacred places," the bishops' statement said they would pool their "experience, expertise, and other resources" to face the rising tide of property litigation.

"To be drawn into litigious contests that threaten profound loss does harm to the past generations who contributed to the mission of the Episcopal Church and denies future generations rightful resources," the statement said.

Recruiting Members

The organizer of the caucus, the Rt. Rev. William Swing, Bishop of California, said a steering committee of 10 bishops, chancellors, and lawyers would be "recruited immediately" and would report to the next meeting of the House of Bishops on their progress.

The Bishop of Lexington, the Rt. Rev. Stacy F. Sauls, told THE LIVING CHURCH the formation of the legal network was "one of the main accomplishments" of the bishops' meeting.

"I think that many bishops felt, as I do, that we could be more effective in exercising our fiduciary responsibilities by working in cooperation with each other rather than in isolation," Bishop Sauls said. He will serve on the steering committee.

One participant said bishops from both sides of the human sexuality divide participated in the discussions, citing the presence of the bishops of Central Florida, Pennsylvania, Florida, Kansas and Los Angeles. Bishop Sauls concurred, saying, "All of us were committed to the mission and ministry of the Episcopal Church and the strong belief that the resources given for that purpose should be protected."

Archbishop Eames: 'If the Communion is to Survive...'

The Most Rev. Robin Eames, Archbishop of Armagh and Primate of All Ireland, told an alumni convocation gathered Oct. 4 at Virginia Theological Seminary that the "distress signals" of division throughout the Anglican Communion have perhaps never been more acute. He said that if the Communion is to survive, the member provinces will almost certainly have to come to a common understanding on the authority of scripture.

Archbishop Eames was the chair of the Lambeth Commission on Communion, the 17-member task force appointed by the Archbishop of Canterbury, to provide recommendations on how to maintain the highest level of communion among the 38 provinces. In an address titled "The Anglican Communion: A Growing Reality," he traced the current crisis back to the failure of previous generations.

"Am I alone in thinking that at the root of those clashes, irrespective of our personal allegiances or preferences, lies the failure of succeeding generations of Anglicans to accept that

there are parameters to divergence in scriptural interpretation, there are boundaries to ecclesiastical autonomy, and there are limitations to what a world family of vague technical relationships can endure and still remain a cohesive entity?" he said. "I do not question the depth of sincerity of the conservative or liberal Anglican in any way. I seek only to try to decode the pressures which were to produce reaction to New Hampshire and New Westminster."

The framers of the Windsor Report were confronted not so much by the challenge of change to historic "understandings" of human sexuality, but

rather how a "voluntary allegiance of autonomous bodies" can reconcile over deeply held principles over which "there can be no compromise."

It is possible, Archbishop Eames concluded, that future generations of Anglicans will regard this period of the Communion's history not in a negative way, but rather as an "inevitable sign of growth, a sign of maturity, especially if its members can avoid becoming fixated on any one issue while they come to agreement about "who decides" the "limits of diversity."

(Episcopal News Service contributed to this article.)

Around the Dioceses

'A Way Forward'

Delegates to the Sept. 30-Oct. 2 convention of the Diocese of **North Dakota** endorsed a resolution commending the Windsor Report to the 2006 General Convention.

Proposed to convention by the Bishop of North Dakota, the Rt. Rev. Michael G. Smith, the resolution asked the diocese to "commend" the report to the 75th General Convention next summer "as 'a way forward together' in spite of the differences which threaten to divide us." The resolution also reiterated the diocese's desire to "remain both a member of the Episcopal Church" and the Anglican Communion.

Members of the diocese had gathered in nine "church hall" meetings over the past year to discuss the report and its implications for the diocese and the rest of the Episcopal Church. While noting the diocese was not of one mind, Bishop Smith told delegates gathered at Gethsemane Cathedral in Fargo that the Windsor Report nonetheless represented "the best, perhaps the only, chance we have to avert a split in the Episcopal Church and the worldwide Anglican Communion."

The Windsor Report was not the

"final word on issues around same-gender unions," but represented the "moderate position in this controversy," Bishop Smith said. Some on the "left" were prepared to "walk independently of the rest of the Anglican Communion" while some on the "right" sought to establish a "replacement" Anglican Church for America, he said.

The Windsor Report's recommendations, Bishop Smith said, were the best way forward and were "crucial to the unity and future" of the Church. Convention endorsed the resolution after debate.

In other business, convention rejected a proposal reducing the "Fair Share" assessment paid by congregations to the diocese from 22 percent to 21 percent, keeping the current formula in place. A reduction of 1 percent, Bishop Smith said, would reduce diocesan income by \$10,000. Convention adopted a budget of \$629,935 for the next fiscal year.

Convention bid farewell to members of St. James' Church, Grafton, approving the dissolution of the congregation. Two of the congregation's members had moved and the remaining three were seeking new worship opportunities.



Sean McConnell/Pacific Church News

The Rt. Rev. William Swing, Bishop of California, joins other San Francisco Bay Area religious leaders walking the labyrinth at Grace Cathedral. The leaders came together in a Walk for Peace, showing solidarity with recent peace initiatives for Israelis and Palestinians.



Sarah Bartenstein, Episcopal News Service photo

Flood damage and mold in Church of the Annunciation, New Orleans.

Louisiana Diocese Takes Stock

Upon his return from the House of Bishops to the temporary headquarters at St. James' Church, Baton Rouge, the Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana, called Oct. 3 for a month of prayer and discernment to culminate in a 24-hour vigil, to be held in homes and churches, concluding at sunset Oct. 23.

"As we continue to recover, we are calling on the diocese to help us discern what God is calling us to do as we rebuild," he wrote in a letter.

Although Bishop Jenkins and the other Gulf Coast bishops most affected by Hurricane Katrina — the Rt. Rev. Duncan M. Gray III, Bishop of Mississippi, and the Rt. Rev. Phillip M. Duncan II of the Central Gulf Coast — attended the House of Bishops for only one full day, Bishop Jenkins said it was an important opportunity to brief a large number of his colleagues about Hurricane Katrina and the needs of the diocese.

In the September issue of *Churchwork*, the diocesan newspaper, Bishop Jenkins wrote of a day when he "hit the wall" and confronted the "chasm of despair."

"I want you to know that everyone on my staff is a displaced person," he said. "We are wonderfully welcomed here but even so, we are the wounded attempting to minister to those more wounded.

"It is not an overstatement to say that we have been made holy by our suffering and in our poverty. Jesus has been with us in this Calvary and he shall rejoice with us in our Easters."

The Diocese of Louisiana will be rebuilt, Bishop Jenkins concluded, "though in what form I know not. I do not believe that any power shall prevail against that which is God's will."

(Episcopal News Service contributed to this article.)

Bishop Bane to Retire

The Rt. Rev. David C. Bane, Jr., announced his intention to retire as Bishop of Southern Virginia during a special session of diocesan council Oct. 1. The retirement, which becomes effective Feb. 12, pending approval by the House of Bishops, will bring to a close a period of "conflict and division" which has enveloped the diocese and which began by some accounts even before he was elected bishop coadjutor in 1997.

Bishop Bane spoke with a representative of The Living Church Oct. 4. *(See the complete interview on the internet at www.livingchurch.org).* He said he was not forced to leave.



Bishop Bane

"... my retiring and the timing of my retirement is my own decision," he said. "Last year there was tremendous pressure from a small, very determined group for me to leave, but I did not do so simply because it would have hurt the people of this diocese and caused division for years to come. I pretty much arrived at this decision while on vacation in Canada last August. I talked about my decision at the [Sept. 22-27] House of Bishops' meeting in Puerto Rico. My original thought was to make my retirement effective at the end of June 2006, but a number of my colleagues said it made the most sense to make it official at council and allow the same group that elected me to say goodbye. The press release which reported that the standing committee would not let me wait until the end of June is incorrect."

Bishop Bane said the division between liberals and conservatives in Southern Virginia was a factor that kept the diocese from making progress.

"I don't know if it is even intentional," he said of the division. "I don't think it was the primary cause, however. Even after nine years in this diocese, I really don't know what the breakdown of liberals and conservatives would be. Our clergy and lay deputation all voted one way [on human sexuality issues at the 2003 General Convention] and I voted the other. I don't know how representative that was of our diocese as a whole. I know the views of some of the more outspoken members on both sides and that certain congregations tend to be either more conservative or more liberal, but I really don't know what the percentages are among the average people in the pews. I don't think anyone does.

"I must add that our continuing practice of moving from one episcopal election to another sets our dioceses, and therefore our Church, up for failure. We would never do that in our parishes, but so far we have not figured out that the same dynamic applies to dioceses and perhaps more so. I think this oversight is a missed opportunity and I thank God that all of us in the Diocese of Southern Virginia now recognize that need and are moving from my retirement to an interim process. This is a great diocese and I invite you to watch the miraculous transformation that is about to happen here. What has happened over the past nine years is a necessary prelude to our growth as a Christian community."

Steve Waring



My Spiritual Journey with Mozart

By Stephanie Cowell

I was 20 when my stepmother and I first spoke of our love of Mozart. "But as you grow older," she told me, "you will find him deeper, much richer."

I said, "Oh, that's impossible." I thought at 20 that I had already achieved the deepest understanding I could have in all things. Her words were prophetic. I am now just over 60, and his message is deeper every day: his sadness and silliness, his profound love of life and of sound, this man who was music and who died so very young.

I first heard his operas at the old Metropolitan Opera in my early adolescence. I bought standing-room tickets and leaned against a velvet-covered rail to the side of the orchestra seats. Several times I felt my soul leave my body. Mozart was not writing about spiritual things there. I might have been bewildered if he had. My upbringing was not religious. Yet I felt the presence of something divine.

As an adult I discovered there was more music than I ever dreamed from this prolific man. When I began to delve more fully into his more than 800 compositions, I did so as a spiritual woman. I knew what I had heard all along then. I recognized it. It is the human hope of the eternal, the flawed joy of this world, and the loving expectation of the next.

The heart of Mozart's faith opened for me truly a few years ago in his Masonic Funeral Music (KV 477), written for the funeral of two brother masons. It is a gravely beautiful march in C minor. Amid the steady throb of grief from the winds, the violins rise up to high Bb, repeating that note three times and then rising to it again. I knew I had just heard the Resurrection. I still cannot hear it without choking up.

Mozart was an earthy man. One is amazed at his scatological Salzburg humor (he wrote some of the world's most bawdy letters to his cousin). But he was also a devout man. He did not fear death; death was the greatest friend of man, he wrote. And when he finally married his sweetheart in Vienna's great Stephansdom and they received communion together, they both burst into tears.

He did not expect to die so young, not quite 36 years old. His body swelling with renal failure, he dictated parts of his Requiem and sang it with close friends who stood around his bed. Mozart departed the world when he was on the edge of some financial stability, leaving a 29-year-old widow to preserve his music and

two little sons who could never begin to equal their father's originality.

"Mozart is universal," writes the theologian Karl Barth. "My very first hearing of great music ... was of Mozart. ... Since then I have become older, and finally, old. I have heard many more and many different things by Mozart, and he has become more and more of a constant in my life."

So I fortunately travel to Europe and go to Mass in Stephansdom in Vienna, where he would have been organist had he lived, and take communion at the very altar rail where he was married, and walk a minute away down a street, and climb the steps of the house where he wrote *Le Nozze di Figaro*, the music which brought me to him. I go again to his birthplace in Salzburg, see his violin and viola, and am overcome with love.

One understands more as the years go by, but not all at once, because we change each season, and each season see things differently. We love friends, and have families, and by grace we grow in comprehension.

Like Karl Barth, I have become older and my stepmother older still. Both of us have grown more spiritual with the years. She is a Hindu who with my father says the Rosary every Sunday in a Roman Catholic pilgrimage church in Italian Switzerland where they live. When I visit I go with them, bringing my Book of Common Prayer. We share Mozart. I remind

her of what she told me long ago and she nods in her playful way. "You see!" she says. "He *knows*."

At 20 I thought I knew so much and yet knew so little. I had not yet lived life and formally embraced God. I would not have understood the Masonic Funeral Music. It came to me at just the right time. Listen to it. In the sudden upsweep of the first violins which grow from the long lines of oboes and basset horns, you will hear the Resurrection and all the hope it gives the world.

* * *

Mozart's 250th birthday will be celebrated all over the world Jan. 27, 2006. The novel I wrote about him in his early 20s, *Marrying Mozart* (Penguin Books) was inspired by his opera *Figaro*, which is lit with deep truths underneath. It has been translated into four languages. □

Stephanie Cowell is a novelist who lives in New York City with her husband. She has two grown sons. She is an Episcopalian and the author of four books.



Singers to the Glory of God

An ecumenical religious community in Massachusetts is committed to the best music of the church.

By Patricia Nakamura

Gloriæ Dei Cantores and the Gloriæ Dei Cantores Schola are but two expressions of the modified Benedictine rule of life adapted by the Community of Jesus from its beginnings in 1958. The ecumenical religious community "on the inside elbow of Cape Cod" near the small town of Orleans, Mass., grew from the desire of two Episcopal lay women, and later a small group of people, to develop a ministry of teaching and prayer. The community, consisting of extended households, a convent, and a friary, was formally chartered in 1970. Benedict called his monastery "A school for the Lord's service," and this is evidenced in the lives of the 300-plus members from at least nine different religious backgrounds.

The Divine Office is sung each day, in Gregorian chant, in Latin, as it was "before the split in the Church." The Eucharist is celebrated by one of the five ordained clergy.

The desire for the best music in their Church led the early choir to commit to a rigorous schedule of learning and practice. Gloriæ Dei Cantores director Elizabeth Patterson and her 40-some singers, "ages 17-70," rehearse daily, sing Saturday and Sunday services, and attend bimonthly master classes. Then there are concerts, and tours which have taken the choir around the world, from Albania to Wales. The recordings, now numbering about 40, arose out of audience requests. They reverberate with the choir's devotion to musical excellence, and to thorough study of the texts, whether in English or Latin, Croatian or Russian. Part of this was the desire of the ecumenical community to understand and respect others' faiths.

Ms. Patterson, a midwesterner, is also prioress of the community, elected by the lay and monastic members. She sees the work of the singers as bringing more rewards, "a sense of deep fellowship, a sense of a job well done, a sense of pleasing God ... Compromise simply wasn't a question, nor was it a question of leaving anyone out," she said in a 2003 *Gramophone* interview.

The choir's newest recording is *Thou Art My Refuge: Psalms of Salvation and Mercy*. This is the first of three in Anglican chant. Many are



Lee Andre photo

The singers in Gloriæ Dei Cantores range from age 17 to 70.



Steve Sherman photo

Elizabeth Patterson directs the choir of 40 singers.

accompanied by the restored and expanded E.M. Skinner organ in the Church of the Transfiguration, the community's basilican-style church dedicated in 2000. The liner notes feature meditations on these "songs of lament" by the Rev. Martin Shannon, an Episcopal priest and one of the five clergy members.

In another print interview, Ms. Patterson stated that a personal goal "is to be part of the movement that helps to build church music back to some kind of more laudatory level. There has been a lot of decay, and that has been of particular concern to me." And so the choir's repertoire, ranging widely through periods and nations but emphasizing 20th-century and American music, serves "to bring attention to works that it is possible for other choirs to do, and so put good music back into the service." In some cases that indicates lofty ambitions: Among the Cantores' composers are Barber, Billings, Casals, Copland, Hancock, Neswick, Rorem, Sowerby, White and Wyton.

For the Love of Chant

The Gloriæ Dei Cantores Schola specializes in chant, particularly Gregorian but also Ambrosian and Sarum. The chant "sung in Latin, represents a musical form that incorporates both language and tunes that were known in Christ's day." The women's group is directed by Sister Christine Helfrich, the men's by Brother Tim Pehta, who select themes, research music, and prepare the singers. Singers are drawn from the larger choir for "a particular love of chant, and a particular voice," Sister Chris said. She and Brother Tim have other jobs, either inside or outside the community; Brother Tim is an electrician. "Choir and chant take a big part of the day. We do ongoing education for the community, too," as well as chant workshops. "Even if you don't understand the words, chant works inside. Each time during the day — at the office or the Eucharist — it helps us refocus on the Lord's gifts."

The Schola's newest recording, *Shining Like the Sun*, was inspired by the community's home, the Church of the Transfiguration. Mary Berry, CBE, who travels from England to conduct for concerts and recordings, said, "They've come to see the Church in its universal context, going back many centuries. They decided to make a wonderful church, Romanesque in style, with rounded arches. All their art is at very high standards — mosaics, frescoes, sculpture. Chant fits in perfectly. Chant goes back even to Jewish times — the first Christian cantors were Jewish.

"Transfiguration

lies behind the recording. The texts are mostly biblical. They are such good singers! They learned the chant and they love it. I'm very proud of them."

Brother Tim said, "There are few recordings on the Transfiguration; the pieces are not often heard. It was celebrated very early in the Eastern Church, but in the Western, not until the 15th century. Some things were borrowed from earlier feasts, 9th or 10th century Epiphany, for example the theme of light."

Dr. Berry will return this month to Massachusetts, to "do whatever they want me to do," perhaps teach advanced interpretation. She spoke of the monks of Solesmes going "back to the very ancient roots of chant," and how it had gotten distorted over the centuries. "Usually it had been slowed down; some tended to take it at a snail's pace. It should be more like the rhythm of prose, far freer. The Latin underlay was changed — absolutely barbaric."

All the community's recordings are distributed by Paraclete Press, at www.paracletepress.com, an independent, for-profit publishing house in Orleans; many community members work there. Several websites offer more information on the Community of Jesus and Gloriæ Dei Cantores, including www.gdcchoir.org, and communityofjesus.org.



Lee Andre photo

Gloriæ Dei Cantores has toured from Albania to Wales.

Liturgy and Music

Church musicians from 24 states and the Virgin Islands participated in the annual **Sewanee Church Music Conference** July 12-18 at Dubose Conference Center in Monteagle, Tenn. Robert Delcamp, professor of music at the University of the South, planned and directed the conference.

Heading the faculty were Bruce Neswick, organist and choirmaster of the Cathedral of St. Philip, Atlanta; Harold Pyscher, associate to the rector for music and liturgy at the Church of Bethesda-by-the-Sea, Palm Beach, Fla.; and the Rev. James F. Turrell, assistant professor of Liturgies and the History of Liturgies at the School of Theology, University of the South.

In a variety of workshops Dr. Neswick covered plainchant and Anglican chant techniques while Dr. Pyscher demonstrated hymn playing as well as anthem and psalm accompaniment. Keith Shafer, director and organist at St. Paul's, Augusta, Ga., discussed basics that were especially helpful for those new in the Episcopal Church. Mark Schweizer of St. James Press, Mr. Shafer and Dr. Neswick led anthem reading sessions. Dr. Neswick also demonstrated choir training and audition techniques with choristers from the Blair Children's Chorus of Vanderbilt University and choristers from St. George's Church, Nashville.

Dr. Turrell led the daily services using Rites I and II and various musical settings of liturgy. He presented a series of lectures on such topics as "Singing a New Song: Church Music & the Renewal of Liturgy" and "The Seven Deadly Liturgical Sins (and what a church musician can do about them.)"

Two organ recitals were highlights of the week. Dr. Pyscher and Dr. Neswick performed in both, the first on the recently enlarged Casavant in All Saints' Chapel at the University of the South. The second, in the Chapel of the Apostles at the School of Theology, focused on hymns.

The 153 participants formed the choir for two services in All Saints' Chapel. Evensong used George Dyson's *Magnificat* and *Nunc Dimittis*. The anthem, "Christ, mighty Savior," by Craig Phillips was commissioned for this conference and sung during Evensong. Another commissioned work is Michael Burkhardt's set of organ variations on the hymntune *Hanover*.

The University Service on Sunday morning included Schubert's Mass in C with orchestral accompaniment.

Mary Fisher Landrum

Listening for God's Voice

"Come to Us, Creative Spirit: The Art and Craft of the Church Musician" was the theme of the **Association of Anglican Musicians'** (AAM) annual conference June 19-24 in Baltimore. The opening and closing

Virginia Professor Honored



Dr. Doran

Carol A. Doran, professor of music and liturgy and seminary organist at Virginia Theological Seminary, was honored this summer by the National Association of Pastoral

Musicians, a 9,000-member organization of mainly Roman Catholic musicians and clergy. At their Milwaukee convention, she was presented the Jubilate Deo Award "for her passionate commitment to the education of pastoral musicians and clergy for ministry."

The conference theme was "That Your Joy May be Complete," and Dr. Doran's plenum address spoke to the topic, "Where is the Joy? Where is the Passion?"

Eucharists were held in Old St. Paul's Church, with other services and events at the Roman Catholic Cathedral of Mary our Queen, Church of the Redeemer, Grace and St. Peter's, St. Paul's School, and the Peabody Institute.

The theme of the conference was developed in the daily liturgies by the Rev. Victoria Sirota, vicar of the Church of the Holy Nativity, Baltimore, and a former church musician. Her reflections encouraged participants to listen for God's voice as they discern their gifts and then, with Christ as the foundation, share what they have to offer. AAM members submitted original compositions prior to the conference and selections were used at the daily liturgies.

Monday's Evensong was sung by the choir of the Royal School of Church Music Teens Course in Washington, D.C., directed by Tom Whittemore and André Thomas. Later in the week there was a trip to Annapolis for Morning Prayer at St. Anne's Church followed by an organ recital at the U.S. Naval Academy Chapel. Workshops were presented on improvisation and composition.

Professional concerns sessions provided opportunities for members to share some unique and creative ideas they have explored in their ministries.

To learn more about AAM and future conferences visit its website at: www.anglicanmusicians.org.

Sharon Downey

A Longtime Friend

To his friends and fellow members of the House of Bishops, he was known as "Sherry," an appropriate moniker for an Anglican whose real name was William C.R. Sheridan. His passing last month [TLC, Oct. 16] saddens many, particularly in the Diocese of Northern Indiana, where he was bishop for 15 years. I am among those who mourn, for I considered Bishop Sheridan my spiritual director by mail. An explanation is in order.

I joked with him about assuming this unusual role, but he acknowledged it and continued it while he was able. It started one day when we were having a telephone conversation and I complained to him about the state of the Episcopal Church. He gave me a few gentle words of advice, then a few days later I received by mail (he didn't use a computer) copies of some meditations he had given at a clergy retreat in another diocese. They were just what I needed. Over the years, I wrote to him with questions about spiritual or ecclesial matters and he'd reply a few days later. Copies of sermons he had delivered or pamphlets and tracts he recommended followed. Once he sent a book he had written comprised of his sermons. Great stuff. Not the same as having face-to-face meetings with a real spiritual director, but it was helpful to me.

William C.R. Sheridan was an unusual bishop. He was a holy man who cared deeply for his diocese and especially its clergy. "He's more catholic than the pope," an acquaintance once said, and he probably was right. A friend described him as "churchy." He was so churchy, in fact, that in 1974 he and his wife, Rudith, bought an old church in Culver, Ind., and lived in it until the time of his death. "When I first saw it, it looked like the Black Hole of Calcutta," he told the *South Bend Tribune* in 2003.

Those who heard the bishop speak sometimes remarked on his unusual manner of speech. It sounded similar to the phony English accents some of our clergy have been

known to use, but it was sincere and natural. Bishop Sheridan's mother came to this country from England and his father from Ireland.

He was a wonderful storyteller. There was the time he was speaking to the House of Bishops (which he did frequently). Later, a Central American bishop told him he was surprised when Bishop Sheridan referred to his family.

"Sherry, I always had thought you were a celibate," he said.

"I think my wife will be both amazed and confused to learn this when I return home," Bishop Sheridan replied.



Bishop Sheridan was a wonderful storyteller.

Following his retirement in 1987, Bishop Sheridan remained active, preaching, teaching, leading retreats and quiet days, and participating in interim and supply ministries. A serious auto accident a few years ago limited his mobility, but he was active until the end. On Sunday, Sept. 4, he celebrated the Eucharist at St. Elizabeth's Church, Culver, then later that afternoon he became ill and was hospitalized. Death came three weeks later.

Bishop Sheridan loved Nashotah House. He was an alumnus and served the seminary well, particularly as a member of its board of trustees. He was also a member of The Living Church Foundation.

Only a few days before his death he sent via Rudith a copy of an article he wrote for TLC which we published in 1976 titled "Why I Love and Cherish This Church." Attached to the article was a typewritten paragraph he submitted as a substitute for the conclusion of the original article. In what may have been his last writing, he offered, "On the worst possible day, I could never be anything but a catholic and an Anglican. I gladly acknowledge the faithful devotion of all faiths, Christian and non-Christian, but they do not tempt me. I am profoundly grateful to God in this part of his household."

May God grant him eternal rest and let light perpetual shine upon him.

David Kalvelage, executive editor

Did You Know...

The General Convention has been held in Philadelphia 20 times.

Quote of the Week

The Rev. James Tramel, ordained a priest while an inmate at the California State Prison, to Episcopal News Service on his ministry in the prison: "I think, for the men, it is a very tangible sign of hope that one of their own could become a priest. It says to them that God is for them too."

The bishops could send a strong message to the rest of the Church if they would hold more meetings at conference centers like Camp Allen in Texas, or some of the other fine diocesan facilities.

Waste of Time and Money?

The meeting of the House of Bishops last month in Puerto Rico emphasized the need for that body to reform itself. Comments made to representatives of this magazine by bishops from a wide variety of theological opinions indicated that there is a growing amount of frustration by many members of the House of Bishops over what they have experienced at recent meetings of the house.

One of the major issues is a sense of lack of accomplishment. The bishops seem to value the fellowship that exists when they are together, the small groups and the Bible studies, but some of them are questioning privately whether these meetings are worth the time or the expense. The San Juan meeting was a good example. The bishops spent considerable time receiving verbal reports about storm damage and post-hurricane ministries, certainly worthwhile presentations to be sure, but did they need to travel great distances and at high costs to hear those presentations? The bishops also experienced large amounts of time for conversation, usually a valuable exercise, but because they have spent so much time in recent years talking to each other, the practice probably has lost its effectiveness. Meanwhile, the matter of how the Church will respond at General Convention to the Windsor Report was not discussed, and it won't be raised until the bishops' next meeting in March 2006, only three months prior to the convention.

The level of participation by members of the house is also a concern for some of its members. It seems to us that if the bishops are to engage in sizable amounts of time in conversation, then there ought to be a good representation of its members on hand. That was not the case in San Juan nor has it been a fact in recent years. Bishops of the Network and the American Anglican Council have tended to stay away from recent meetings because they and others of their ilk perceive what one member called "a hostile environment" at the meetings. Having much of the minority absent from these sessions means that if important issues are raised, substantive discussions are not possible.

To compound matters, we sense concern from other parts of the Church over the site for the recent meeting. Justifying the expense of having the bishops travel to Puerto Rico to stay in a luxury hotel (even at discounted, off-season group rates) at a time when much of the nation is trying to recover from a hurricane is difficult. The bishops could send a strong message to the rest of the Church if they would hold more meetings at conference centers like Camp Allen in Texas, or some of the other fine diocesan facilities.

We have been supportive of the shift from spending much of their time in plenary business sessions to an emphasis on Bible study and small-group fellowship as advocated by the present administration. But when the major issues of the Church are put aside to the next meeting, a first-class resort is the venue, and the accomplishments are minimal, it's time for the bishops to consider reforming their house.

Essential Role of Church Music

Invariably, when we publish one of our special Music Issues, there is a flurry of letters, e-mails and even some phone calls to our office. It seems that the topic of church music strikes a chord (pun intended) in most Episcopalians. They have strong opinions about music, and it seems that these special issues remind them that they have opportunities to share those thoughts. This Music Issue presents a variety of articles, reviews, and advertising related to church music. Naturally, we hope the contents of this issue will appeal to all our readers, and that they will feel free to share their thoughts about church music and other topics in our letters to the editor. As with many other topics, Episcopalians' thoughts about music vary widely, but we probably could agree that whether the music in our churches includes great works of the masters or repetitive praise refrains, our worship seems incomplete without it.

CALL

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

HONESTY

By Jack Estes

It is certain that anyone reading this is aware of the ongoing controversy within the Episcopal Church. My intention is not to rehash the arguments. Rather, this is a call for honesty for all parties involved, an appeal for a solution that is reflective of Christian virtue. It is a call for honesty and for action, a question posed to each of the factions estranged from one another. For the purpose of clarity these factions will be referred to as progressive and orthodox.

Beginning with the progressives, how long will you continue on the present course in exclusion to the cries and pain of your fellow Christians? The answer is twofold. First, the present course has been charted over many decades. The ordination of V. Gene Robinson, the affirmation of committed gay and lesbian relationships, and the other major theological tenets of progressive Christianity have been in development for a long time, perhaps even hundreds of years. Those who hold to this persuasion are committed to the belief that this is a genuine work of the Holy Spirit, a progression of godly revelation regarding social justice, love, and dignity for the disenfranchised. This view seeks to uphold the great Christian virtues of charity and justice.

So the honest answer to the first part of the question must be, "indefinitely." The progressives cannot turn back without betraying themselves. To abandon the cause is to abandon the

very lives of those who were championed. For them to abandon this path is to abandon God.

However, the second part of the question needs to have a much different answer for much the same reasons. In order to be honest, the progressives must not persist indefinitely with the exclusion of those who oppose them. For all their sincerity regarding inclusiveness, they are excluding those who disagree with them. By choosing the course of action dictated by their conscience at General Convention in 2003, the majority of Episcopalians have insti-

By agreeing together to reform the Church into two distinctive bodies, we have the opportunity to maintain integrity without sacrificing our relationships.

tuted a theological and ecclesiological oppression upon those who cannot embrace this path.

Therefore, the honest response and action required for the progressive followers is to state clearly their intention to stand firm in their beliefs without wavering. Nevertheless, some repentance is required to maintain a valid Christian witness. It is time to allow the orthodox the liberty to reform into a community that is equally grounded in their own convictions. Civility requires the gracious-

ness to quit forcing the issue on those who want no part of it.

Regarding the orthodox, how long will you continue to purport to remain conjoined with the other factions in the Episcopal Church while looking for a ruling on your behalf from the Archbishop of Canterbury and the Anglican primates? It is clear to all that the Episcopal Church has charted a new course, the merit of which will be proven over time. Equally obvious is the fact that those who proscribe to an orthodox understanding cannot follow along with this new progression. They will not yield their stance on the authority of scripture and biblical morality ensconced in the tradition of the Church over thousands of years. This view seeks to uphold the great Christian virtues of truth and holiness.

If the orthodox are honest, they must effect some degree of separation from a progressivism that is antithetical to the basic tenets of their belief. To compromise is to abandon the faithful of the orthodox persuasion. Indeed, day by day more orthodox believers are leaving the Episcopal Church, either by choice, by frustration, or by pressure. And where are they going? They are splintering all over the place, with no cohesive means to accomplish what most of them are longing for — a vibrant expression of orthodox Anglicanism in North America. Like the progressives, the orthodox cannot abandon the theological principles that govern their faith without abandoning their people and in doing so, abandoning God.

The orthodox have appealed to, and longed for the intervention of, the
(Continued on next page)

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worldwide Anglican Communion. Their desire is for a judicial ruling on their behalf, one that will vindicate their theological position. Yet, while the orthodox may find sympathy or even solidarity with the vast majority of the Anglicans, they cannot expect a judicial deliverance. The primates, Archbishop of Canterbury, and Anglican Consultative Council are not going to ride in and take over the reins of the Episcopal Church. They cannot do so — they have no authority — and ultimately it is not their responsibility. The responsibility to sort out the current mess resides with the Episcopal Church, progressive and orthodox alike. To be honest is to deal with the problem ourselves.

Therefore, the answer to the question of "how long?" for the orthodox is "no longer." No longer can they remain inside an ecclesiastical structure which espouses a theology and praxis that is antithetical to the tenets of their

expression of the faith.

The Episcopal Church is a mess, and the mess is compounded by the lack of honesty present in all the factions involved. As a result, all are suffering. Internally, dioceses and parishes are under great strain and fracturing. Finances are in tatters, relationships are strained and broken, confusion, debate, and even slander are beginning to reign. Externally, the Anglican Communion is threatened with splitting. Before it goes any further, let us be honest. We are not united, and need to admit it. We cannot remain together without sacrificing the very integrity of our faith, no matter which camp one is in. In order to find a solution that is worthy of Christian witness, genuine, honest communication and willingness to take action is required.

The two distinctly different theological visions of the Episcopal Church must be separated from one another.

Otherwise they will rip each other to shreds. By agreeing together to reform the Church into two distinctive bodies, we have the opportunity to maintain integrity without sacrificing our relationships. Let the progressive parishes keep their properties and be overseen by progressive bishops. Let the orthodox parishes keep their property and be overseen by orthodox bishops. Let the clergy keep their orders and their pensions without fear. Let the two parts of the Episcopal Church work together for the expansion of God's kingdom in all the ways that remain possible. Let us reconcile our differences by dealing with the problem honestly and by taking action that brings about a realistic solution. To do so is to uphold the great Christian virtue of civility. The Church is waiting. Let's get on with it. □

The Rev. Jack Estes is the rector of St. Luke's Church, Bakersfield, Calif.



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There is a Reason

I would like to commend Daniel Muth for an excellent job explaining the pros and cons for both evolution and Intelligent Design [TLC, Sept. 18]. I was impressed and feel much more secure about discussing this issue in the future.

What I don't understand is why TLC felt compelled to have "Another View." I had more problems with Jeffrey Kirk's analysis and biblical interpretation than about which Mr. Muth wrote. Specifically, I do not think Fr. Kirk understands why there is an account of creation in the Bible. Although I agree with him that the Bible was never intended to be a scientific explanation of creation, I take exception to his statement that "its basic concern is why there is creation." Rather, the reason why creation is included in the Bible is to explain why there is a Savior. Without a fall, there is no need for a Christ. Man fell by his own volition, causing the entrance of sin, death, disease, and all other ills of our now imperfect world. And nothing man can do on his own can remedy this. Only God incarnate can save man.

I am afraid that Jeffrey Kirk may be spending too much time studying the political ramifications of the theory of evolution, and not enough time on our theology.

*(The Rev. Canon) Michael Penfield
St. Luke's Chapel in the Hills
Los Altos Hills, Calif.*

There are several problems with Daniel Muth's Viewpoint article on Intelligent Design. I must limit my comments to two points.

The identity of the putative designer is more critical than Mr. Muth realizes. Is the designer supposed to be God or could it be some agent within the natural world? In the latter case, the hypotheses simply pushes the problem of design back another step and doesn't solve the problem of the origin of specified complexity. And if the designer is God (a belief that in reality motivates most Intelligent Design pro-

ponents), then invocation of this designer to solve problems of biological complexity means imposing a STOP sign to further scientific research on those problems — unless we're going to try to do experiments on God.

Then Mr. Muth seriously misunder-

stands the views of Christians who accept neo-Darwinian evolution when he suggests we think that God "gathered all the elements of life on earth and ordered them to 'evolve!'" In particular, the *Catechism of Creation* does not endorse this essentially deistic view. The answer of the *Catechism*
(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

to the question, "What does it mean to say that God continues to create?" and the sketch of the views of Arthur Peacocke and Elizabeth Johnson, *inter alia*, show that what is in view here is belief that God is continually involved in the evolutionary process.

The biblical God is indeed the creator of life and has a design for it. But we should not expect that the one of whom it is said, "Truly you are a God who hides himself" (Isaiah 45:15) and who chooses to be revealed in the darkness of the cross would show this

design in quite as obvious a way as Intelligent Design proponents imagine.

(The Rev.) George L. Murphy
St. Paul's Church
Akron, Ohio

Some letters further discussed the "Evolution vs. Intelligent Design" proposals, but elemental portions of that controversy are not mentioned. As a retired professional geologist, I must add several significant and essential points of interest.

Darwin suggested life started when various inanimate chemicals, etc., came together in a primordial puddle 3.4 billion years ago, and, given sufficient time, developed life. For a single living cell to be born requires that DNA, chromosomes, genes, amino acids, etc. and all the physical laws that controlled their actions and interactions had to be "invented" at the same time — unbelievable to many of us. This proposal has been accepted as truth by most scientists without any scientific proof whatsoever. Nothing like a bit of prejudice to gloss over the absence of scientific evidence.

Evolution, as correctly deduced by Darwin, is a theory that life forms were modified (or died out) concomitant with environmental changes. Modify or perish was the rule of life. However, evolution per se did not invent anything. It only modified what was present. It is significant that over the past millions of years there were many new life forms developed on earth without discernable ancestors — by accident (?) or perhaps as the product of a designer.

The theory of evolution proposes that man, by far the most complex of species, is the final and highest product of evolution. However, man's closest relative, the chimpanzee, is still around as a living species. Why then did man develop so far past his relatives when they both lived in the same environment?

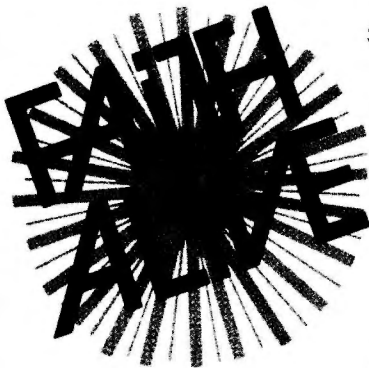
Only by encompassing all aspects of origin and development of life can we envisage the origin and ascent of man.

Glenn C. Waterman
Bainbridge Island, Wash.

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Half the Picture

The Rev. Robert Hewitt [TLC, Oct. 2] says he was taught that God is “wholly Other” and “One.” However, that is only half the picture.

I was taught that God is both transcendental (“wholly Other” and “One”) and immanent (a personal God who for our sakes became one of us).

The argument is not whether God is masculine or feminine. The argument from revelation is that, more than anything, God is our Father. Nothing can be clearer from Jesus’ ministry than that. But the important difference is that God is not a human father any more than Jesus is a human king: fickle, unpredictable, easily swayed, capricious, tyrannical.

If you limit God to being “Other,” you wind up with essentially the deistic God of the 18th century. Examine the texts of *Enriching Our Worship* and see what happens when “Father” is eliminated from worship (except for the creed and Lord’s Prayer), and no masculine pronouns are used in reference to God. While there are some commendable aspects to those liturgies nonetheless, they are essentially deistic in their approach to God.

God is the God and Father of our Lord Jesus Christ, and hence, our God and Father. This has nothing to do with masculinity or femininity. To be made in God’s image only means that we share in the attributes of God, not that we look like him. All people — of whatever persuasion — have God as their Father, and he has the hairs of their heads numbered. Why anyone would want to trade such a God for the abstract, distant deity Fr. Hewitt describes is a mystery to me.

Ward Nelson
Beaverton, Ore.

I am somewhat confused by the letter to the editor from the Rev. Robert Hewitt, titled “A Masculine God?” Fr. Hewitt seems to be saying that we cannot refer to God as “he,” nor can we refer to God as “she.” I think that leaves us with “it,” unless we eliminate pronouns completely. That leaves us only able to use the word “God” to refer to God, along with perhaps other non-gender-specific references. How can one

have a personal relationship with an “it”? I have known people who do that, and it is unnatural, forced and superficial — not to mention a denial of Trinitarian theology. Jesus became incarnate as a human male. “He” still works just fine.

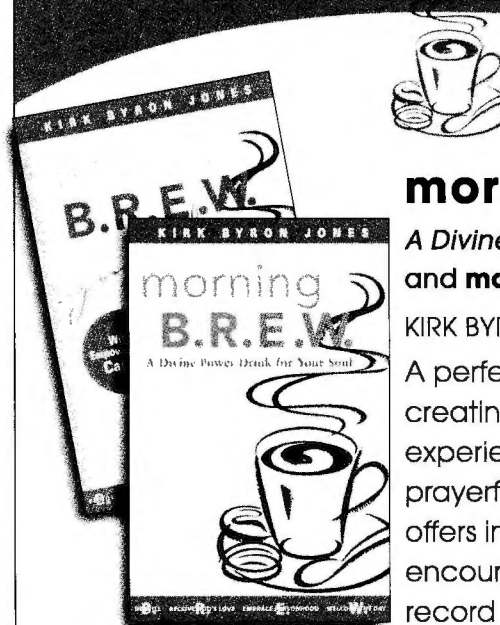
(The Rev.) Christopher Keough, OSF
Church of the Good Shepherd
Sun Prairie, Wis.

Another Nature

In the letter to the editor, “Atheist Clergy” [TLC, Sept. 11], the Rev. Warwick Aiken, Jr., seems to equate the “radical feminist priest’s” difficulty with “God’s masculine nature” with that of being an atheist. Most clergy, male or female, whom I have had discussions

(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

with agree that the image of God includes the feminine as well. Because a woman finds it easier to relate to God in the feminine, by their very nature, doesn't make her an atheist.

*(The Rev.) Nancy Smalley
Waxahachie, Texas*

Helpful Group

Thank you for the Technology Issue [TLC, Aug. 21]. As a person with considerable experience using computers, but not a "techie," TLC has my gratitude for bringing Episcopal Church Web Hosting (ECWH) and the volunteers to my attention.

That group has been incredibly helpful and patient as I tried to construct a website for my church. I freely admit that I do not know what I am doing and do not speak the language of "tech." With the help of ECWH, we have managed to accomplish what needed to be done.

*Brenda E. Rosentrater
Ozark, Ala.*

Signs of Grace

Somewhere I remember a quotation attributed to St. Augustine about the Eucharist: "We eat his (Christ's) body that we may become his body." The Eucharist is a sign of God's grace in our midst, and it is our custom to invite others, even non-Episcopalians, to receive it as a sign of God's grace and generosity toward us. We are a people of the Eucharist. Most of our parishes have several celebrations on Sundays. If we are truly receiving the body of our Lord, might it not stand to reason that we might come to reflect something of his presence?

The greatest failing of our Church since the last General Convention is our failure to incorporate eucharistic being into our relationship with one another. If we have consumed grace itself, might not our faithfulness to the sacrament be that grace would flow from us? If we have drunk the cup of salvation, why is it not the word of salvation that flows from our lips?

We will doubtlessly continue to bludgeon one another until we learn

this fundamental lesson which is ours in Jesus Christ. Loving one another means that we become signs of grace to one another.

*(The Rev.) Gregory P. Hinton
St. Paul's Church
Wellsboro, Pa.*

Laity Do Matter

While bishops and other clergy control the Episcopal Church's institutions and liturgies, I strongly believe that the real life and meaning of our Church are in the hands of the laity. Most of the lay people I know, whether they support or disagree with the actions of the General Convention in 2003, resent what was done and the way it was done and feel it injured our ability to work together to give the gospel as a Christian community.

I love the parish where I am because clergy and laity alike value our relationships with Christ and each other more than we value the pleadings of either extreme in the current turmoil. American Anglican Council members discuss their differences with members who fully support the decisions made by General Convention. Now leading bishops on both sides are discussing how our Church and our Communion can be most effectively divided. So much for the "guardians of the faith."

Episcopalians I know have widely diverse opinions on homosexuality, for example. None of them hates gay persons or feels they should be excluded from church. Most of us believe that behaviors such as homosexuality seem to be discouraged in both the Old and New Testaments. There is also general agreement that the only form of sexual behavior condoned is between a man and a woman united in holy matrimony.

Scripture and unity with our brothers and sisters in Christ is much more important than any political or social agenda that appears to conflict with scripture. If a good case for change is prayerfully made, and shared in loving dialogue with those affected by institutional change, I feel sure the Lord will guide us to do his will.

*Richard Eckert
Del Mar, Calif.*

PEOPLE & PLACES

Benches & Lofts

Ben Bachman is assistant director of music at Grace Cathedral, San Francisco, CA.

Janice Beck is artist-in-residence at the Cathedral Church of St. Paul, Detroit, MI.

John Buck is organist and choir director at Holy Faith, Santa Fe, NM.

Charles Burks is organist/choirmaster at Cathedral of All Saints, Albany, NY.

Joseph Causby is assistant director of music and organist at St. Stephen's, Houston, TX.

Theodore S. Davis is organist/choirmaster at St. Bartholomew's, Baltimore, MD.

Mark Dwyer is director of music at St. Paul's, K Street, Washington, DC.

David Enlow is organist/choirmaster at Resurrection, New York, NY.

Jason R. Frederick is precentor at All Saints', Crescentville, Philadelphia, PA.

Deborah L. Friauff is director of music and organist at St. Andrew's, Ann Arbor, MI.

Alvin Gustin retired as organist/choirmaster at Christ Church, Alexandria, VA.

Sharon L. Hettinger is director of music and organist at St. Andrew's, Kansas City, MO.

Eric R. Jensen is organist/choirmaster at St. Paul's, Artesia, NM.

Huw Lewis is organist and master of the choirs at St. John's, Detroit, MI.

Iain Quinn is director of cathedral music at the Cathedral Church of St. John, Albuquerque, NM.

Robert P. Ridgell is assistant organist at Trinity Church, New York, NY.

Rob Sabino is music director at Grace Church, Fairfield, CA.

Carol Stack retired as organist/choir director at Zion, Rome, NY.

Nicholas Will is organ scholar at Calvary, Pittsburgh, PA.

Deaths

Hobart M. Banks, Jr., 79, active in the Episcopal Church at the national and diocesan levels, died Sept. 10 in San Francisco. Dr. Banks was a two-time deputy to General Convention from the Diocese of California and involved in various ministries in that diocese.

Dr. Banks had a long career as a clinical psychologist. He worked for 30 years for the State of California, initially with children and adolescents, but more recently with parolees of the California prison system as director of the Parole Psychiatric Outpatient Clinic. He was a member of many boards, a former member of the national Executive Council, and active in the life of Grace Cathedral, San Francisco. Surviving are his wife, Dorothy, and a daughter, Anna.

Warren C. Ramshaw, of Hamilton, NY, an eight-time deputy to General Convention from the Diocese of Central New York, died Aug. 21. Mr. Ramshaw served the Episcopal Church at the national,

diocesan and parish levels. He was 79.

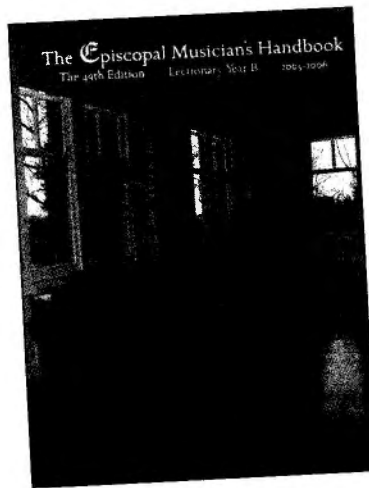
He was a graduate of the University of Illinois and was professor emeritus of Sociology and Anthropology at Colgate University, where he was a faculty member from 1961 to 1992. He was a former chair of the national Board for Theological Education, chair of the General Board of Examining Chaplains, a member of the Council of Advice to the President of the House of Deputies, and a member of the Whitaker Committee on Human Sexuality. He was a member of the executive

committee of Province 2, and in the Diocese of Central New York he served on the standing committee, commission on ministry, and Search Committee for the Tenth Bishop. Mr. Ramshaw was a member of St. Thomas' Church, Hamilton, and had been warden, treasurer, lector, eucharistic minister and teacher there.

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FULL-TIME RECTOR: *Christ Church, Cody, Wyoming*. Vibrant program church in Rocky Mountain West seeks rector to work with us in enhancing education, pastoral care, parish growth and diversity. Fiscally sound, strongly committed to outreach with an active lay ministry. Send letter of interest, resume to: Canon Gus Salsador, Diocese of Wyoming, 104 S. 4th Street, Laramie, WY 82070. E-mail: gus@wydiocese.org. For more information go to www.christchurchcody.org.

FULL-TIME RECTOR: Small traditional parish in Diocese of Lexington (KY), Church of the Nativity, <http://www.maysvilleky.net/~nativity/>, needs conservative, energetic rector candidates. Email: mmm@maysvilleky.net with telephone number, or phone Louis Browning at (606) 564-4020.

FULL-TIME PRIEST/CANON FOR MISSION AND OUTREACH: *Trinity Episcopal Cathedral, Columbia, SC*, is a dynamic downtown parish of some 4,000 with an average Sunday attendance of more than 1,000. This priest would oversee the Mission and Outreach Ministries, as well as join in priestly responsibilities. Community outreach and parish ministry are priorities. Salary package will commensurate with experience. Women applicants especially encouraged to apply. Please submit resume to: The Very Reverend Philip C. Linder, Dean, 1100 Sumter Street, Columbia, SC 29201, or E-mail: linder@trinitysc.org. Website: www.trinitysc.org.

FULL-TIME RECTOR: *Holy Trinity by the Lake, Rockwall, TX*, aligned with the Episcopal Church of the United States, is a 300-communicant church located in a charming, growing bedroom community in the Diocese of Dallas. Interested candidates can download our complete profile at www.holytrinitybythelake.com. If you feel God is calling you to this wonderful parish, send resume and CDO to: Sheila Clark, P.O. Box 188, Rockwall, TX 75087 or E-mail sheclark@sbcglobal.net.

RETIREMENT LOCATIONS

RETIRED? Love the Church? Come to beautiful, scenic *Wellsboro, Pennsylvania*. We at St. Paul's want to welcome you to your new church home. Eucharistic-centered worship, broad liturgical expressions, caring parishioners and rector. Wonderful, friendly town with excellent health care facilities including hospital, abundant cultural and recreational activities. Visit us at www.stpaulswellsboro.org, or email our rector at frgreg@ptd.net. See all that our community has to offer at www.wellsboropa.com. You can also call St. Paul's at (570) 724-4771.

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CLERGY OR LAY LEADERS, interested in seeing the world for FREE? England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact *Journeys Unlimited*. E-mail journeys@groupist.com or call 800-486-8359 ext 205, 206, or 208.

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: wwpill@aol.com; Website: www.worldwidepilgrimage.com.

VOCATIONS

Together...ordinary people achieving extraordinary things in the 21st Century as First or Third Order Judeans. Perhaps God is asking you to offer your life and talents to Him for the benefit of others. The Monastic Congregation of Saint Jude mailing address: 6444 E. Spring St., PMB #284, Long Beach, CA 90815-1500 or www.Judeans.org.

CHURCH DIRECTORY

AVERY, CA

ST. CLARE OF ASSISI Hwy. 4
The Rev. Marlin Leonard Bowman, v (209) 754-5381
Sun MP (Sung) w/High Mass 9

SARASOTA, FL

CHURCH OF THE REDEEMER
222 South Palm Ave. (Downtown) (941) 955-4263
Website: www.redeemersarasota.org
E-mail: COR@redeemersarasota.org
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, asst.; the Rev. Ferdinand D. Saunders
Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat Mass 10 daily, Wed Mass 7:30, Thurs Mass 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15

STUART, FL

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

HONOLULU, HI

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

CHICAGO, IL

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

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar
Sun Eu 9 & 10:45. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean & rector
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 10 Christian Form, 11 Choral Eu (Rite II), 1 Santa Eucaristia (1st Sunday of the month bilingual Service Mon 5:15 H Eu w/ Healing; Martes (Tues) 5:15 Santa Eucaristia con Curacion; Wed. 12:05 H Eu; Thur 5:15 Choral Evensong; Fri 7 H Eu, 12:05 Organ Recital
Radio Services on WICR, 88.7-FM: Sun 5; Fri 7, Evensong

BOSTON, MA

THE CHURCH OF THE ADVENT
30 Brimmer Street 02108 (617) 523-2377
www.theadvent.org Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

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 (702) 735-7655
1 mile off strip christissavior@lvcm.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

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

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
E-mail: standrewschurch@cableone.net
The Rev. Bob Tally, r
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. John Buck, music director.
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday 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. (212) 378-0200
www.stbarts.org
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 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

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5th Ave & 53rd St. (212) 757-7013
www.sainthomaschurch.org
The Rev'd Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev'd Charles F. Wallace, headmaster; the Rev'd Robert H. Stafford, the Rev'd Victor Lee Austin, the Rev'd Richard Cornish Martin
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

PARISH OF TRINITY CHURCH

The Rev. James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800

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ST. PAUL'S

Broadway at Fulton
Sun H Eu 8. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village) (828) 274-2681
3 Angle St.
www.allsouls cathedral.org
Sun H Eu Sun 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

PORTLAND, OR

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

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
Sacrament of Penance by appt.

CHARLESTON, SC

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

COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD
1512 Blanding (803) 779-2960
The Rev. James Fraser Lyon IV, r
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
www.cotgs.org
700 S. Upper Broadway
The Rev. Ned F. Bowersox, r; the Rev. Frank E. Fuller, asst; the Rev. Jay Burkardt, c
Sun 8, 9, 11:15 & 6

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r; the Rev. John Himes, c
Sun H Eu 8, 9:30 & 11; Tues EP 8; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

SAN ANTONIO, TX

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The Rev. Doug Earle, r; Dr. Thomas Lee, organist & dir of music; Kay Karcher Mijangos, Episcopal Montessori School Headmistress
Sun Mass 8 (Low) & 10:30 (Sol), Ev & B as anno, Wed Eu & HU 10:30; Sat Noonday P (Sung) 12:00 & Rosary (Lady Chapel) 12:15, C by appt.

EAU CLAIRE, WI

CHRIST CHURCH CATHEDRAL (715) 835-3734
510 S. Farwell St.
The Very Rev. Bruce N. Gardner, interim dean
Sat Vigil Eu (Chapel) 6; Sun Eu 8 (Rite I) & 10 (Rite II Cho); Daily MP 9 (exc Sun); EP 4; Wed Eu 12:15; others as posted

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau www.ascathedral.org
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10

LUMBERTON, NC

ST. MARK'S CHURCH 24th & Barker
The Rev. Dale K. Brudvig, pastor
Sun 9:30 CS 11:00

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

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