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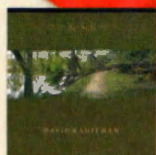
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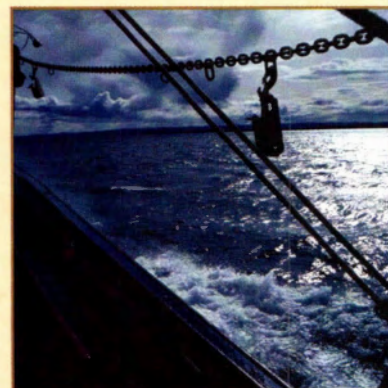
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(Photo by Corie Farnsley)

Katie Hulsey, Karleigh Shinault and Libby Weldon at a rehearsal of the Cathedral Girls' Choir, Christ Church Cathedral, Indianapolis. Founded in 1945, the choir sings at the 9 a.m. service each Sunday.



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SUNDAY'S READINGS

**The Cup Jesus Drank**

*'We are able' (Mark 10:39)*

**The 20th Sunday After Pentecost (Proper 24B), Oct. 22, 2006**

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

**RCL:** Job 38:1-7 (34-41) and Psalm 104:1-9,25,37c or Isaiah 53:4-12 and Psalm 91:9-16; Heb. 5:1-10; Mark 10:35-45

The account of the two disciples who want to sit at Jesus' right and left hand is well known. When the other 10 hear of it, they are indignant, as one would expect — probably not for their effrontery but because they hadn't thought of asking first. Otherwise, perhaps, Jesus would not have provided the teaching that follows to all 12 of them. It is curious that Jesus' rebuke is rather mild. He teaches about the true nature of godly service, and it is similar to that we read four weeks ago in Proper 20. But there is an element to Jesus' teaching in this account that is often overlooked. When he asks James and John whether they are able to "drink the cup that I drink, or to be baptized with the baptism with which I am baptized," without any hesitation they answer, "We are able."

Jesus assures James and John that they will indeed do so, without explaining what that will mean. It became clear later that it was a prediction of their own future suffering for the gospel's sake. James is the first among the disciples to suffer martyrdom. His brother John is, according to tradition, the only one who will not be martyred, but in his very long life he suffers persecution and experiences radical transformation. As

is evident in the gospel that bears his name, he was changed from a "son of thunder" who asked Jesus if he should bring fire down from heaven upon an inhospitable Samaritan village into quite likely the finest and most amazing theologian of all time.

The lesson from Isaiah describes woundedness, afflictions, and stripes suffered by one who is innocent, by which the guilty are healed. The psalm mentions stumbling stones, lions, adders, and other trouble, in the midst of which one is protected and delivered by God because "he had made the Lord God his refuge." This theme of suffering by the innocent who is nonetheless delivered describes one facet of the "cup" that Jesus would drink.

The lesson from the Letter to the Hebrews (i.e., Christian Jews) depicts Jesus as a high priest who can sympathize with our weaknesses, thereby giving us confidence to approach God in spite of our frailty. The disciples sought greatness from one who came down in humility, and they were right. Only their method and intentions were wrong. They learned later to find greatness by following the way that Jesus had blazed — a way of suffering for others to bring about the fruits of the gospel life.

**Look It Up**

In the middle of the lesson from Isaiah, it says that it was the will of the Lord to bruise his servant. What does that same passage promise to that servant who is bruised?

**Think About It**

Why does it feel good to help someone, even a stranger, at a cost to oneself?

**Next Sunday**

**The 21st Sunday After Pentecost (Proper 25B), Oct. 29, 2006**

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

**RCL:** Job 42:1-6,10-17 and Psalm 34:1-8 (19-22) or Jer. 31:7-9 and Psalm 126; Heb. 7:23-28; Mark 10:46-52



## MUSIC

### The Leipzig Chorales

Christa Rakich, organist. Loft Recordings  
LRCD 1078/79. \$19.98.

Bach's last church appointment was in Leipzig, Germany. Though Bach had no official duties as an organist in Leipzig, Christoph Wolff, in *Bach: The*

*Learned Musician*, wrote that he not only continued to compose organ music, but continued to develop as an organ composer, writing organ music of

greater and greater depth, virtuosity and length.

Organist Christa Rakich has embarked on the formidable task of recording the "Great Eighteen" chorales that originate from this period in Bach's life. She states in her liner notes that "the pieces can be fatiguing to hear when performed in their published order." She has proceeded in two ways to remedy this. First, she arranges the pieces in, as she says, "a listenable program." Second, she records the pieces on two different, but equally suitable, instruments: The C.B. Fisk organ at Old West Church in Boston and the Paul Fritts and Co. organ at Pacific Lutheran University, Tacoma, Wash.

Ms. Rakich is a technically competent player who plays with thoughtfulness and modesty. It is clear that she is playing in service of the music and that she knows these pieces intimately. Her registrations are tasteful, idiomatic, and never, to my ears, strain the instrument on which she is playing.

To present an entire collection of such a specific genre is an artistic risk. Even Bach did not do whole recitals of chorale-based organ music, but instead chose to weave chorale-based pieces in with preludes and fugues and concertos. Combine this problem with the length of these chorales and the determined modesty of the playing, and the final judgment could be summed up in one word: tedium. Yet in the end, I think such a recording is valid and necessary not as something of aesthetic satisfaction but as an

(Continued on next page)



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For *parishes* in the search process for a new musician, we recommend *Musicians Called to Serve: A Handbook for the Selection, Employment, and Ministry of Church Musicians*, available from our website:

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## MUSIC

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*Karen Beaumont  
Milwaukee, Wis.*

### Reflections of Peace

**Brass Roots Trio.** Brass Roots. BRT527051. \$16.97.

If you can imagine Garrison Keillor meeting Aaron Copland on Bourbon Street, you begin to get a sense of *Reflections of Peace*, performed by the Brass Roots Trio.

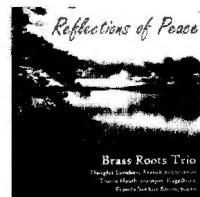
Douglas Lundeen (French horn/tenor), Travis Heath (trumpet/flugelhorn) and Rosetta Senkus Bacon (piano) take traditional hymnody and spin it in the genre of jazz Americana. From the opening chords of "Ev'ry Time I Feel The Spirit" to the closing tones of "Swingin' with the Saints," the trio time and again suspends the listener in time. Mr. Lundeen, with his rich, round tones on French horn, represents reflections past and all that was both innocent and near and dear to our hearts. Ms. Bacon's accompaniments keep the listener in present time, always in support of the journey. Mr. Heath's perfectly pitched trumpet is the call of hope to the future. With a fluid, forward motion we are taken back to the future.

While they are called the Brass Roots Trio, there are in fact two more instruments represented in this recording. Mr. Lundeen is the featured vocal soloist in "Deep River" and "You Raise Me Up." While there are flashes of strain in his singing, his is a genuine voice of prayer.

In "Here I Am Lord," with exquisitely executed glissandi, one would nearly swear Ms. Bacon was a harpist and not a pianist. No doubt her years of accompanying the late soprano Judith Raskin taught her to both think and hear orchestrally.

Peace is not about the absence of war but the presence of love. The members of the Brass Roots Trio have a love connection with music that has the capacity to connect and heal.

*Jennifer A. Shepherd  
East Elmhurst, N.Y.*





# MOVING?

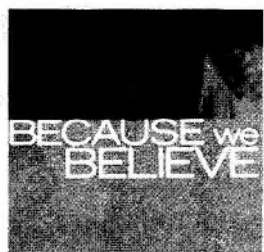
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## Entertaining Angels Unawares

Mississippi music conference engages, enlightens

By Lauren Wilkes Auttonberry

Each summer, just before the start of the academic year, an unusually diverse and distinct group gathers in central Mississippi for seven days of music and liturgy.

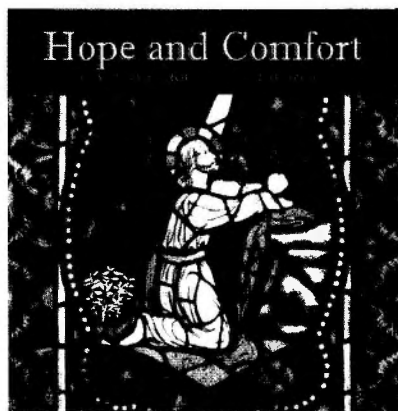
Many are professional music directors. Others are church choristers, composers, students or seminarians. Some are clergy, of various denominations. Whether they are newcomers or have attended each year for decades, all are greeted with exuberant hospitality and a ring binder full of some of the world's best sacred music.

For 31 seasons, the Mississippi Conference on Church Music and Liturgy has brought together talented musicians and liturgists who share their passions with an avid choir of participants. Originally conceived for musicians in smaller churches across the Gulf Coast region, the event provides an opportunity to discover, reinforce, and edify understandings of worship.

With an emphasis on liturgical worship and singing, the conference gives participants the chance to become familiar with more than 40 hymns and anthems. They learn about liturgy through methodical practice and daily services that provide hands-on experience for incorporating the new and old into the tapestry of worship.

The conference is not exclusively for Episcopalians. Participants come from more than a half dozen Christian denominations. And regardless of a participant's level of musical training, theological study, or understanding of the rituals and texts that weave into Episcopal traditions, there is something here for everyone. In addition to choral and liturgical plenaries, small-group sessions are offered on a variety of topics. Free time is available each afternoon for participants to unwind, network with others in their field, or to explore the rich history of the Deep

(Continued on page 26)



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"O Jesus, grant me hope and comfort" Franck  
"On eagle's wings" Joncas  
"Here I am, Lord" Schutte, arr. Young  
"Siyahamba" Zulu-Xhosa song  
"Lord, for thy tender mercy's sake" Farrant  
"Almighty Father" (The Navy Hymn) *Melita*, arr. Mims  
"Still, still, still" arr. Luboff  
"Lord, thou hast fulfilled thy word" Farra  
"The Holy City" Adams  
and many more..., 19 pieces in all.



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## MUSIC

### New and Noteworthy

Following is a sampling of new CD releases that may be of interest to fans of both sacred music classics and contemporary Christian performances:

**PICTURES AT AN EXHIBITION.** Cameron Carpenter, organ. OrganArts. CD + DVD. \$18.98.

Following a recital this summer, a *New York Times* reviewer called Cameron Carpenter a first-rate talent who is "selling indiscipline as an art." The "maverick organist," who graduated from Juilliard earlier this year, cuts loose at Trinity Church, Wall Street, with his own arrangement of Mussorgsky's "Pictures at an Exhibition" and a half-hour series of original improvisations called "New York City Sessions." A DVD offers visual accompaniment.



**CREQUILLON: MISSA MORT M'A PRIVE.** Brabant Ensemble. Hyperion. \$19.98.

Fifteen young professionals under the leadership of musicologist Stephen Rice focus their talents on neglected sacred music from 1520 to 1560. This Mass was commissioned by a grieving Charles V, Holy Roman emperor, after his wife Isabella died in childbirth.

**BROTHERS, SING ON!** Frank Albinder, music director. Washington Men's Camerata. Gothic Records. \$16.98.

The former associate conductor of the Chanticleer vocal ensemble leads the 56-member camerata in spirituals, folk songs, and more, including such favorites as "Shenandoah," Biebl's "Ave Maria," and "The Battle Hymn of the Republic."

**GOING FORTH.** David Kauffman. Good For The Soul Music ([www.cojo-music.net](http://www.cojo-music.net)). \$9.95.

Part of the Companion on the Journey series, this CD mixes spoken word and praise songs to provide accompa-



niment and inspiration for spiritual reflection and journal writing, focusing on life's milestones.

**OPUS 1.** Douglas Marshall, organ. OrganArts. CD + DVD. \$20.98.

The first solo artist to record on the Marshall & Ogletree electronic organ at Trinity Church, Wall Street — an instrument he helped to create. The "twin" concert organ has a total of 170 distinct voices. Includes works by Bach, Handel, Franck, Leo Sowerby and more.



**BRAHMS: MISSA CANONICA.** Westminster Cathedral Choir. Hyperion. \$19.98.

Performed under the direction of Martin Baker, even without Gloria and Credo settings, this rare Mass (unperformed for more than 125 years) is a gem. Also includes Joseph Rheinberger's Mass in E flat and six Brahms motets.

**BECAUSE WE BELIEVE.** Susie Thorne, music director. St Andrew's Episcopal Church, Omaha, Neb. ([www.standrewsomaha.org](http://www.standrewsomaha.org)) \$14.98.

A band of five parish musicians under the direction of Susie Thorne cover a dozen popular contemporary worship songs and traditional spirituals. Professionally produced, upbeat, toe-tapping fun.

**MARS & VENUS.** Roger Lowther, organist and Abigail Lowther, pianist. Self-published ([www.circlesinternet.com](http://www.circlesinternet.com)) \$20.

Husband and wife perform Mr. Lowther's transcription of "Mars" and "Venus" from Holst's "The Planets" as a musical reflection on the healing of broken relationships. Other performances on the same theme include works by Bach, Chopin, Messiaen, and Franck.



*Michael O'Loughlin*





**Oremus Hymnal**

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**Chorus Angelorum**

<http://www.chorusangelorum.org/>

Both visited Sept. 29, 2006

A large number of professional and amateur websites are dedicated to parts of the Anglican musical tradition. Two stand out as attractive and particularly worthwhile.

The larger of the two sites is the Oremus Hymnal, a vast digital archive of Anglican hymnals containing 7,000

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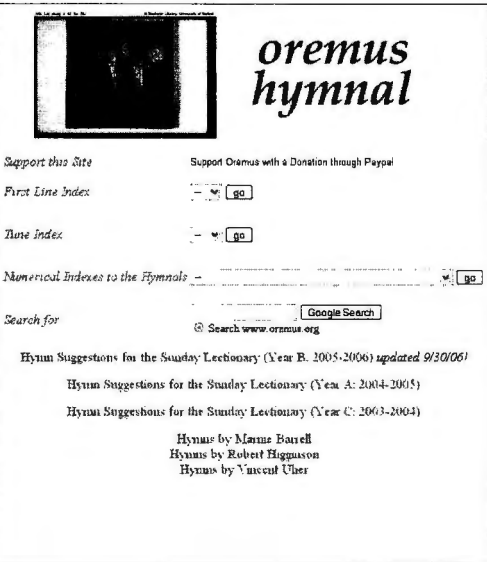
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Hymn Suggestions for the Sunday Lectionary (Year B: 2005-2006) updated 9/30/06!

Hymn Suggestions for the Sunday Lectionary (Year A: 2004-2005)

Hymn Suggestions for the Sunday Lectionary (Year C: 2003-2004)

Hymns by Marne Bassell  
Hymns by Robert Higginson  
Hymns by Vincent Uher

hymn texts and about 18,000 text/tune combinations from 52 separate hymnals. The earliest hymnal on the site is the 1861 edition of *Hymns Ancient and Modern*, and the indices of hymnbooks published as recently as 2000 are also included. Also available on the Oremus Hymnal are modern hymn texts by living hymnographers who have released their hymn texts or compositions to the site for online reproduction. All documents on the site can be used free of charge, and the site's simple design makes for easy navigation. Web users can browse through the site in its first line index or tune index, in addition to searching on words within any given hymn posted on the site.

As a volunteer effort created by web

(Continued on next page)





(Continued from previous page)

developer Steve Benner, the Oremus Hymnal is well on its way to fulfilling its stated goal of providing "the comprehensive source of information about the extensive tradition of Anglican and English-language hymnody."

For most hymns on the site, text, composer information, meter and a playable MIDI file are available.

Many choral groups have their own websites with information about concerts, repertoire, choir history and travel itinerary. One of the best-main-

tained and longest on the web is the site for Chorus Angelorum, a Houston-based semi-professional choral group dedicated to "supporting liturgy and music in the Anglican tradition, using the 1662 Book of Common Prayer." The group was founded in 2000, and has been online since 2001 with a regularly updated, well-organized and interesting site. The website serves as a fine point of contact with a wider community of individuals interested in

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The Episcopal Musician's Handbook



**Chorus Angelorum**  
Supporting liturgy and music in the Anglican tradition  
Home About Us News Schedule The Music Events Our Lady

Schedule of Events  
Sunday 4:00 pm  
Our Lady of Walsingham Catholic Church  
7009 Shadydale Ln.  
Houston, TX 77058

Next Evensong:  
October 1, 2006  
Choral Evensong  
October 1, 2006 4:00 pm

For Immediate Release Contact:  
Ed Franklin "1352" 8261  
E-mail: [edfrank@evl.net](mailto:edfrank@evl.net)

Introit: "The Eyes of All Wait Upon Thee" Jean Berger  
Preludes and Responses Thomas Tomkins  
Psalm 145, with Anglican Chorus by E. G. Monk  
Magnificat and Nunc Dimittis in E Minor William Child  
Athena Ave Vago sanctissima Francisco Guerrero

**Durham Cathedral**  
Returning from England after its Choral Residency at one of England's most celebrated historical cathedrals, Durham Cathedral, Chorus Angelorum begins its eighth season with Choral Evensong

Anglican church music. It includes links, reflections on workshops, a thorough, up-to-date schedule, donor information, and a tasteful number of photographs.

Chorus Angelorum has sponsored workshops on "Byrd and His Tudor Friends," "The Marriage of England and Spain," and other aspects of Anglican musical history. During its brief history, the group has appeared at St. Thomas' Church, Houston; Church of the Incarnation, Dallas; and St. Mary's Cathedral, Edinburgh — all places where the Anglican musical tradition continues to flourish in the context of regular parish worship. In the summer of 2007 the group will be in residence at Durham Cathedral.

Ed Franklin, the artistic director and founder of Chorus Angelorum, has organized an extraordinary group doing extraordinary work. The only thing missing from its fine website is a digital sample of its musical ministry.



## San Joaquin Considers Constitutional Changes

Delegates to the annual convention of the Diocese of San Joaquin, which meets Dec. 1-2 in Fresno, Calif., will consider amendments to the diocesan constitution which "transfer all relationships and communion from ECUSA to an Anglican Province to be determined at a special convention called by the Bishop."

The Rt. Rev. John-David Schofield, Bishop of San Joaquin, was recently exonerated by the Title IV [Disciplinary] Review Committee of charges that he had abandoned the communion of The Episcopal Church. After receiving copies of all of the relevant documents, members of the review committee (with the exception of the Rt. Rev. "Nedi" Rivera, Bishop Suffragan of Olympia) met for more than an hour by telephone conference call Sept. 26 before unanimously determining that

**Bishop Schofield is exonerated of charges that he had abandoned the communion of The Episcopal Church.**

the grounds for abandonment by a bishop had not been met. The investigation was necessary after a complaint was received in June from the Rt. Rev.

J. Jon Bruno, Bishop of Los Angeles; the Rt. Rev. Jerry Lamb, Bishop of Northern California; the Rt. Rev. James R. Mathes, Bishop of San Diego; and the Rt. Rev. William E. Swing, Bishop of California. Bishop Swing has since retired.

"The Episcopal Church in the United States of America (ECUSA) has taken a number of actions which have resulted in a majority of the Provinces of the worldwide Anglican Communion declaring that ECUSA is no longer a member in good standing of that Communion," reads the explanation to the proposed constitutional changes. "After ample time for reflection and repentance, ECUSA refuses to reverse these actions and refuses to

commit not to engage in such actions in the future, jeopardizing its standing as a member of the Anglican Communion.

"The Diocese of San Joaquin now upholds, and has always faithfully upheld, the orthodox Christian Faith in its Anglican expression, and intends to remain a Diocese in good standing within the Communion regardless of the actions and disobedience of ECUSA."

The proposed amendments specify that all diocesan trust funds currently vested in the "Protestant Episcopal Bishop of San Joaquin" are hereafter vested in "Corporation Sole," a legal term "of which the Bishop of the Diocese is the incumbent."

In order for a constitutional amendment to be enacted in the Diocese of San Joaquin, it must be approved at two successive conventions. Approval the first year may be by simple majority. Approval on second reading requires two-thirds approval.

## Bishop Coadjutor Consecrated in Northern California

Cheers rang out through Memorial Auditorium in Sacramento Sept. 30 as the Rev. Canon Barry L. Beisner was consecrated Bishop Coadjutor of Northern California. A lone priest tried to read aloud a typed, two-page statement of protest but was not heard.

The chief consecrator was Idaho Bishop Harry Bainbridge. Co-consecrators were: Northern California Bishop Jerry Lamb, Honduras Bishop Lloyd Allen, Los Angeles retired Bishop Frederick Borsch, Rhode Island retired Bishop George Hunt III and Nevada Bishop and Presiding Bishop-elect Katharine Jefferts Schori.

The Rev. James A. Wilson, who served most recently at St. Michael's Church in Anderson, distributed a statement saying Canon Beisner's consecration was deeply troubling to the church. Last June General Convention consented to the election of Canon Beisner, who was divorced twice before his current marriage.

Episcopal News Service reported



The Rev. Canon Barry Beisner (right) is examined by members of the House of Bishops during his Sept. 30 consecration in Sacramento as Bishop Coadjutor of Northern California.

Jim Sargent  
Diocese of Northern California photo

that Bishop Bainbridge, the president of Province 8, decided not to allow the priest to read his statement aloud. His decision followed a consultation with Fr. Wilson, and four diocesan legal advisors, including the Rev. Canon Stephen N. Brannon, vice chancellor.

The objections presented were identical to those raised and dealt with at the General Convention, at which time both the House of Bishops and House of Deputies consented to the

election of Canon Beisner, Fr. Brannon said in a written statement he provided to THE LIVING CHURCH.

Having received the unanimous consent of the consecrators to proceed, Bishop Bainbridge announced to the congregation: "It is our intention to move ahead. We are people who practice mercy and believe in God's grace."

Bishop Beisner will assume the office of diocesan upon the retirement of Bishop Lamb in January.



## BRIEFLY...

The **Diocese of Oklahoma** has extended the deadline for its search for a bishop from Sept. 30 to Nov. 1, making it the third diocese since the conclusion of the 75th General Convention to release a similar announcement. The others are Virginia and Olympia. The tentative consecration date for the bishop remains Sept. 14, 2007.

The **Church of Ceylon** ordained its first female priests Sept. 14 at Christ Cathedral, Colombo, Sri Lanka. The three women had been ordained as deacons in 2003.

The Rev. **John Kafwanka**, a Zambian priest, was recently appointed to the staff of the Anglican Consultative Council (ACC) as mission and evangelism officer in a collaborative venture between the ACC and the Church Mission Society (CMS). For the last three years, Fr. Kafwanka has worked for CMS as a regional coordinator in Lusaka, Zambia, in Southern Africa.

Even though he is eligible to serve for another eight years, the Rt. Rev. **James. L. Jelinek**, Bishop of Minnesota, recently announced he will soon make a formal call for the election of a bishop coadjutor for the diocese and will resign by mid-2010. Under a plan outlined by Bishop Jelinek, a search process would commence shortly after the Oct. 28 conclusion of diocesan convention, for an election in spring 2009.



Bishop Jelinek

**Correction:** The name of the person who took the photograph concerning Christ Church, Springfield, Mo., moving into temporary quarters at nearby Grace United Methodist Church [TLC, Oct. 8] was incorrectly attributed. The photographer was Eric Travis.



(The Ven.) Thomas Winslow/Diocese of Milwaukee

Although St. Aidan's Church in Hartford, Wis., was not destroyed in a Sept. 30 fire, the estimated \$1 million to repair the nave is roughly equal to the cost to build three years ago.

## Arson Suspected in Church Fire

A fire that investigators believe was set by an arsonist did more than \$1 million of damage to St. Aidan's Church, Hartford, Wis., Sept. 30.

The Rev. Michael Tess, priest-in-charge of St. Aidan's since 2001, said the congregation plans to restore the three-year-old building, which he expects will take up to 18 months.

St. Aidan's has been a growing congregation. Five years ago there were about 30 families, and now it has 120 families. The new building was the result of a lengthy fundraising and building effort. Church members told the *Milwaukee Journal Sentinel* they had no reason to believe that an arson-

ist would target the congregation for any specific reason, but there were clues left behind. William Boswell, an investigator with the state fire marshal's office, declined to comment.

The fire began at about 3 a.m., and Fr. Tess received a call shortly afterward from a parishioner.

"I came to find my church with flames and smoke pouring out of it," he said. "Police and firefighters were putting their arms around me and saying they were sorry. They understood the sacredness of the moment and the place."

The congregation held a brief service at the site, and worshiped there again, inside a tent, on Sunday morning.

## San Diego Diocese Sues for Church Property

The Diocese of San Diego filed suit Sept. 28 against St. John's Anglican Church, Fallbrook, Calif., the Rev. Donald Kroeger, and nine church volunteers, according to an online report. The dispute centers on the right of the congregation to continue worshipping at St. John's.

According to the Fallbrook church, the suit alleges that the diocese and the Rt. Rev. James Mathes, Bishop of San Diego, are the rightful owners of the St. John's property. The church contends that the diocese has demanded a hearing before the San Diego Superior Court to resolve the

case without having served the defendants with the lawsuit.

In July, members of the parish voted 71-13 in favor of disaffiliating from The Episcopal Church. St. John's is now under the jurisdictional oversight of the Rt. Rev. Evans M. Kisekka, Bishop of the Ugandan Diocese of Luweero.

"I fail to see how allowing St. John's and church volunteers a fair opportunity to defend themselves in court, instead of this kind of sneak attack to confiscate our property, would have damaged Bishop Mathes or the Diocese of San Diego in any way," Fr. Kroeger said.



# Archbishop of Canterbury Clarifies Role in Camp Allen Meeting

The Archbishop of Canterbury has clarified his relationship to the consultation involving 21 bishops at Camp Allen in the Diocese of Texas [TLC, Oct. 15]. A spokesman for Archbishop Rowan Williams said there was no discrepancy between the statements of Presiding Bishop Frank Griswold and the bishops who attended the meeting last month.

In his Sept. 28 letter to the bishops of The Episcopal Church, Bishop Griswold said the Camp Allen consultation was not initiated by Archbishop Williams nor was the Sept. 19-22 meeting of Windsor-compliant bishops planned in collaboration with him. Furthermore, Bishop Griswold said the two bishops from the Church of England "did not attend as delegates of the archbishop, nor were they empowered to speak on his behalf."

In his letter of invitation, the Rt. Rev. Don A. Wimberly, Bishop of Texas, said the Archbishop of Canterbury had been party to the discussions, and that the Rt. Rev. Michael Scott-Joynt, Bishop of Winchester, and the Rt. Rev. N.T. Wright, Bishop

of Durham, "having had thorough discussions with [Archbishop Williams], are coming with his blessing to discuss with us the nature of our future relation to the See of Canterbury and the Anglican Communion."

The archbishop's involvement was highlighted further in the letter to the House of Bishops signed by the participants at the Camp Allen meeting. The signatories stated they were "grateful for the helpful briefing from the Archbishop of Canterbury, brought to us through the Bishops of Durham and Winchester. We have corresponded in turn with the Archbishop and communicated our hopes with respect to continuing in full constituent Communion membership."

Asked to explain the apparent contradiction on Sept. 29, the Rev. Jonathan Jennings, Archbishop Williams' press secretary, said both accounts were accurate.

"The Archbishop of Canterbury was not involved in the organization of the Texas meeting and the Bishops of Durham and Winchester did not attend at his request," Mr. Jennings noted.

*(The Rev.) George Conger*

## Bishop Minns Licensed to Serve Truro Parish

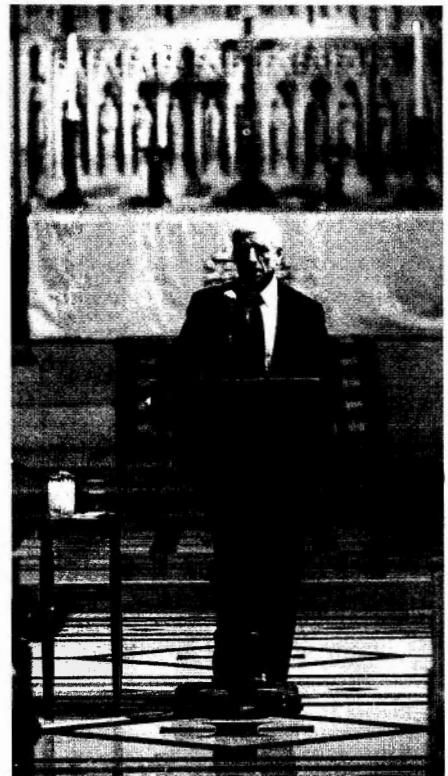
The Rt. Rev. Peter J. Lee, Bishop of Virginia, announced Oct. 2 that he has licensed Bishop Martyn Minns to serve as priest-in-charge of Truro Church in Fairfax through Jan. 1. Truro is in the search process for a new rector. Under terms of an agreement, Bishop Minns has agreed not to perform any episcopal acts in the Diocese of Virginia for the duration of the license.

"On August 20, 2006, the Rev. Martyn Minns was consecrated a bishop in the Church of Nigeria," Bishop Lee wrote. "That act [TLC, Sept. 24] established his canonical residence in Nigeria and ended his canonical residence in the Diocese of Virginia. Consequently as a Bishop from another province of the Anglican Communion, Martyn's ability

to function in any jurisdiction other than Nigeria, where he is canonically resident, requires that he be licensed by the Bishop with oversight."

Bishop Lee said he had made the decision to license Bishop Minns as a gesture of pastoral concern for the congregation. He also took into account the fact that Bishop Minns had served as rector at Truro since 1991.

"Bishop Lee has provided gracious leadership in sorting out this thorny issue," said Jim Oakes, senior warden at Truro. "It is a good illustration of how we can work together to find solutions to difficult problems, and we hope we can build on this positive experience as we move through our discernment process."



Charlie Archambault/WNC photo

The Rev. John Danforth, an Episcopal priest and former three-term U.S. Senator (R-Mo), calls for an end to using religious faith as a wedge issue in politics during a Sept. 27 lecture at Washington National Cathedral.

## Sen. Danforth Decries Use of Religion as Political Wedge

Religious faith should not be used as a political tool in order to drive people apart," said John C. Danforth, Episcopal priest and former three-term U.S. senator from Missouri. In a Sept. 27 address at Washington National Cathedral, Sen. Danforth said the current political/religious polarization is most evident in his own Republican party, where the base has evolved to become the Christian right.

"The job of the [Republican] party right now is to please the Christian right," he said. "It's really a theological question. If you believe that God can be shrunken and stuffed into your political agenda, that is very divisive."

"I know this can't stand," Sen. Danforth predicted of the current U.S. political/religious polarization. "I believe what St. Paul said, that we should be ministers of reconciliation. I'm trying to raise the visibility of this issue: the use of religion to drive people apart. I think people are just going to say no; they've had enough of it."

*Peggy Eastman*

# Challenges Growing in Diocese of Pennsylvania

Legal and financial challenges continue to mount in the Diocese of Pennsylvania as the standing committee held its regularly scheduled meeting Sept. 26 with the Rt. Rev. Charles E. Bennison, Jr., bishop of the diocese. The meeting occurred before the Oct. 1 resignation of the diocesan chancellor

became effective and shortly after the standing committee issued an appeal for donations to hire independent legal counsel [TLC, Oct. 15].

The standing committee had received confirmation from both the diocesan chancellor and Bishop Clay Matthews, executive director of the

[Presiding Bishop's] Office of Pastoral Development, that it is entitled to retain a lawyer.

On Sept. 18, at a special meeting of the standing committee, Bishop Bennison refused to issue the retainer check, telling a reporter on Sept. 25, "I have yet to be presented with a valid reason why they want to hire a lawyer. I don't think we have irreconcilable differences. I'm not even sure what the disagreement is about."

Citing a possible conflict, the standing committee declined to give its consent to Mary Kohart, the person recently named chancellor by Bishop Bennison.

"The standing committee's position is that having the chancellor of the diocese in the same law firm as the one that represents the diocese in court proceedings may be perceived as a conflict of interest even if it is not such," the committee said in a brief statement afterward. "In addition, Ms. Kohart is involved in pending legal cases involving the diocese."

The monthly meeting included discussion of current diocesan finances and the proposed budget for 2007.

In a Sept. 28 interview with TLC the Rev. William H. Wood III, rector of St. Christopher's Church, Gladwyne, and president of the standing committee, elaborated on the nature of the disagreement between the standing committee and Bishop Bennison, and reported that the committee's call for donations to fund an independent legal advisor has met with an enthusiastic response.

"Our disagreement with the bishop and other leadership at Church House has to do with a runaway budget," Fr. Wood said. "Their dreams have exceeded our income. Each year we have proceeded with deficit budgets with the understanding that there would be a capital campaign to make up the difference. There has been no capital campaign and now they are telling us that this is not the time to conduct one."

*Steve Waring*

## Seminarians Ponder the Church's Future

At September's highly publicized meetings in New York [TLC, Oct. 8] and at Camp Allen [TLC, Oct. 15], bishops conferred on the future of the Anglican Communion. On the weekend between, a modest gathering of seminarians explored the present reality of their own communion with one another. Twenty seminary students from around the country worshiped, talked, and listened to one another at the annual Seminararian Leadership Conference Sept. 14-17 at the Episcopal Theological Seminary of the Southwest (ETSS).

Meditations on the hymn, "St. Patrick's Breastplate," began each day of conversation. Invoking the "strong Name of the Trinity," participants explored the conference theme ("It's all about relationship").

"The Trinity is the ultimate example of a family relationship," said M.E. Eccles from Seabury-Western. "We don't choose our families and are often very different from others in our family, but we can learn to dance harmoniously together. I was struck immediately by each person's attitude of openness and genuine desire to come together."

Conference host Kenneth Malcolm of ETSS says, "To be a member of the Anglican Communion is, by definition, relational. We can't begin to express what that means for our church without first exploring our relationships

with Christ and each other."

The event has been supported for several years by a grant from the Evangelical Education Society of The Episcopal Church.

"The conference proved to be a true instrument of unity," says Mark R.



Bob Kinney photo

Veronica Carlson and Patrick Ward (Berkeley at Yale), Steve Rhodes (Sewanee) and Gayle McCarty (ETSS) listen to an address on the wedding feast at Cana, at the conference in Austin.

Collins from General Seminary. Despite coming "from different seminaries, diverse backgrounds and from all along the spectrum of opinion about the matters confronting our church and the Anglican Communion, seminarians were able to experience a genuine unity because we recognize that what binds us together is far, far stronger than our differences."

Consistent with many ecclesiastical gatherings, seminarians considered a statement to be issued from the body of conferees. Ultimately, though, as Eccles says, "At this time, when so many Episcopalians are having a difficult time even wanting to come together, I believe our coming together and having such a good time was a gift of the Spirit."

*(The Rev.) Catherine Tyndall Boyd*



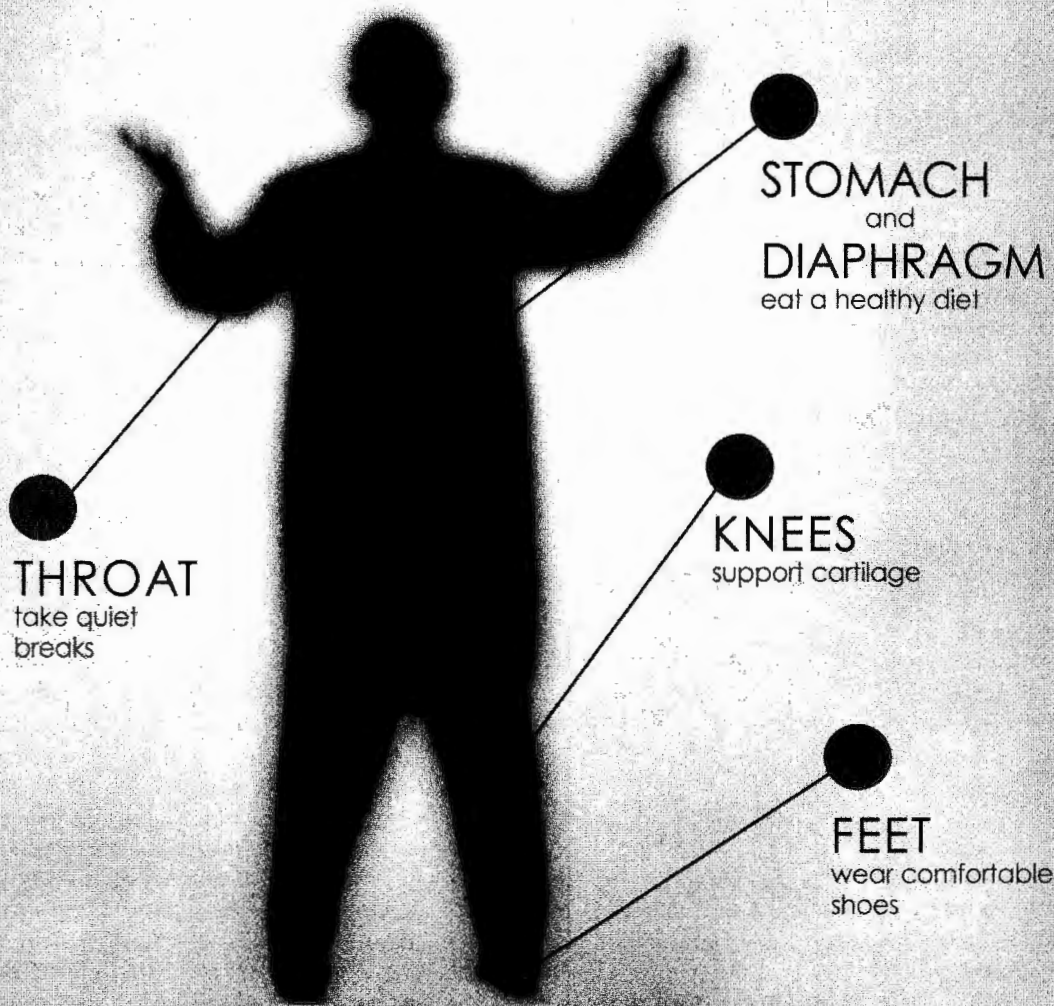
# Fitness for Choirs

Exercise and diet play important roles

abstain  
from alcohol  
and tobacco

eat lightly  
but responsibly  
prior to  
rehearsal

get regular  
exercise  
know when  
to say when



**THROAT**  
take quiet  
breaks

**STOMACH  
and  
DIAPHRAGM**  
eat a healthy diet

**KNEES**  
support cartilage

**FEET**  
wear comfortable  
shoes

By Jennifer Shepherd

Singing is an athletic activity that requires stamina of body, mind and spirit. Yet volunteer choir members may not tap into this reality until they say, "I don't have an ounce of breath left," or "That anthem was so long I couldn't stand on my feet any longer." If this sounds familiar, let's explore how incorporating a basic fitness strategy can empower you and your voice.

**1** Beginning with your feet, are you wearing comfortable shoes? There

you are, standing in two-inch heels on the third tier of the risers singing in a 90-minute service. In order to stay focused on the music, consider a soft sole shoe with no more than a half-inch heel. Beyond the physical comfort, you won't be worrying about losing your balance.

**2** How are your knees? Frequent standing and kneeling places wear and tear on the cartilage, so wearing light knee pads will support the cartilage and allow more flexible movement. Methylsulfonylmethane (MSM), a vitamin supplement available over the counter at most pharmacies, assists in

maintaining healthy joints.

**3** Your stomach and diaphragm are the hub of vocal production. How does a singer negotiate the morning service followed by a break before returning for Evensong? The strategy here lies in your food plan. There are two basic options. The first says you eat several smaller meals during the course of the day. Like infants, one should never go more than three hours without either a meal or a snack. The second option is to spread one large meal over the entire day. In the morning have coffee and fruit, and save your proteins for

(Continued on next page)

(Continued from previous page)

the noon hour. In the evening, have cheese and salad with a cup of tea. During the service, have bottled water available in order to remain hydrated. If maintaining appropriate blood sugar levels is a concern, keep a granola bar on hand.

On Easter, some churches provide their choirs with breakfast following the Great Vigil, serving everything from bacon and eggs to the more simplified rolls, juice and beverage. It not only ensures that everyone has a healthy meal, it also fosters community.

Now we come to the throat. Those two chords that hang like pieces of sewing thread are much stronger and tougher than you think. However, never take them for granted.

## To be a smart singer is to be in touch with your body and its needs.



A glorious voice is not enough. You also need to develop smart singing habits. In order to do so, you need to know your voice's strengths and equally important, its limitations. For example, smart singers know that talking puts as much strain on the voice as the actual performance. Learn to be quiet during breaks. The German baritone Dietrich Fischer-Diskau once said that singers have two positions, standing up and lying down.

A smart singer is health conscious, abstaining from alcohol and tobacco. Singers know that even a simple cold can remain in their immune system long after the sneezing and congestion are gone and can interfere with their breathing patterns. Quality of health coupled with rest and a proper diet

can extend the average singer's life by 10 years or more.

Older singers have their own sets of challenges. The normal routine of waking, walking and breathing takes more effort. The memory may no longer be as sharp. Yet these singers can serve as role models to those who are younger.

Wilma is an octogenarian who has been singing for more than 60 years. Her positive attitude, along with a diet void of salt and sugar, has reaped dividends. She gives me a week's notice prior to singing her solo. We have a mini-session on Saturday which keeps the music fresh in her mind. She knows the simple approach is the best approach. You lose what you don't use.

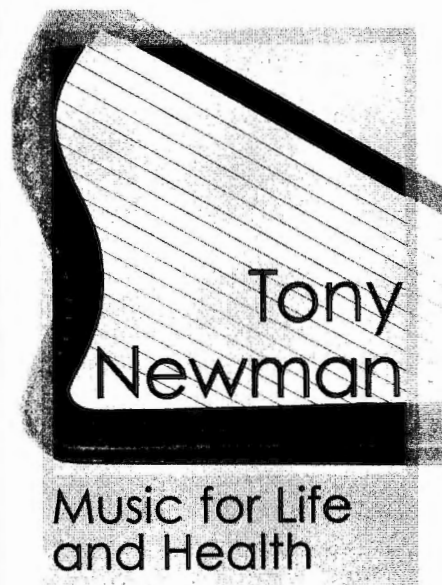
Tony, on the other hand, was a Type II diabetic requiring regulating of his medication and diet. One Sunday he came to church having neither eaten his breakfast nor taken his medication. He went into insulin shock in the middle of Mass, required paramedic assistance, and spent two days in the hospital in order to stabilize his condition.

To be a smart singer is to be in touch with your body and its needs. Keep it simple on all levels. Eat

a healthy diet, including fruits and vegetables. Eat lightly but responsibly prior to rehearsal, service or performance, lest your breath become too sluggish or you become tired. Get regular exercise. Walking is still the best. It stimulates your cardiovascular system, lowers blood pressure, and requires nothing more than your feet and a pair of shoes.

Above all, know when to say when. Whether you're an amateur or professional singer, be disciplined. Learn your body's strengths and limitations. Handle it both with care and respect. Taking a moment to take it easy is being a friend to yourself. □

*Jennifer Shepherd is organist and choir director at Church of the Resurrection, East Elmhurst, N.Y.*



By David L. James

*Time* magazine called him the "high priest" of the harpsichord, Wynton Marsalis said he is the "high priest" of Bach, but choir members and parishioners at St. Matthew's Church in Bedford, N.Y., just call him Tony.

Anthony Newman has made more than 150 recordings, performed more than 70 times as a soloist at Lincoln Center, and travels the world to perform and record with the greatest orchestras and artists that have included Kathleen Battle, Itzhak Perlman, Jean-Pierre Rampal and Leonard Bernstein.

His growing list of compositions is no less impressive. His Variations and Fugue on Bach was reviewed in Holland by *The Hague Times*: "As convincing a work on the Bach as is the great work of Liszt." New York's classical music radio station, WQXR, wrote in its review of his Oratorio, "I have no doubt that the Oratorio will become part of our timeless musical literature." His compositions have been heard in world capitals such as Paris, Budapest, Singapore and London, as well as many smaller cities.

This musical giant is a physically small, humble and quiet man who defers without question to the liturgical leadership of his rector. The Rev. Terry Elsberry, rector of St. Matthew's, where Mr. Newman is the organist and music director, said recently, "that working with Anthony Newman is one of the greatest joys of my 25-year ministry. Not only are the hymns played at



the most lively pace I've ever known, but his brilliance lifts our worship services above the norm for a church our size."

Each week his postludes are met by applause from a portion of the congregation who linger to listen to a mini-concert (usually Bach) played on the 20-rank Stephen Russell Organ which fills the old colonial church. As the musical director of the Bedford Chamber Concerts held in the parish house, Mr. Newman's selection of less frequently performed pieces and unique programs are played to sellout crowds each season. Each standing ovation is met by a kind of "aw shucks" surprise.

*Digital Audio & Compact Disc Review* said of his J.S. Bach Preludes and Fugues: "...Anthony Newman rolls even Bach's most difficult works off his fingers and beneath his feet as if he were born to it," and in a way he was. His mother played the piano at home, and as a child prodigy he learned to read music before he learned to read words.

Born in Los Angeles, Mr. Newman attended Roman Catholic schools and began playing church organs by the age of 10. He went to Paris to attend college and studied with Alfred Cortot and Pierre Cochereau, the organist of Notre Dame Cathedral. Later he received earned degrees from Mannes College of Music in New York, Harvard University and Boston University.

In 1968, the 27-year-old Mr. Newman was the only harpsichordist ever to even win The Young Artist Concert Award and the first musician to make his Carnegie Hall debut on a pedal harpsichord in the same year. In 1969,



Mr. Newman: "Music acts as a re-enforcer for positive emotions."

he became the youngest full-time faculty member at the Juilliard School.

Like many people who have risen to the pinnacle of their professions, Anthony Newman wants to give something back. This passion is illustrated in an article, "On the Healing Power of Music," from the book *Anthony Newman, Music, Energy, Spirit, Healing* (Scarecrow Press, 2001):

"The therapeutic benefits of music are well known and extensively documented. For instance, almost all forms of pain are lessened by the patient listening to their favorite music which enhances the production of endorphins, the body's own pain relievers. Music acts as a re-enforcer for positive emotions and can reduce hypertension, depression and feelings of loneliness. Producing music, however, has even greater benefits."

Mr. Newman credits music with healing the wounds of his difficult childhood, and believes that early

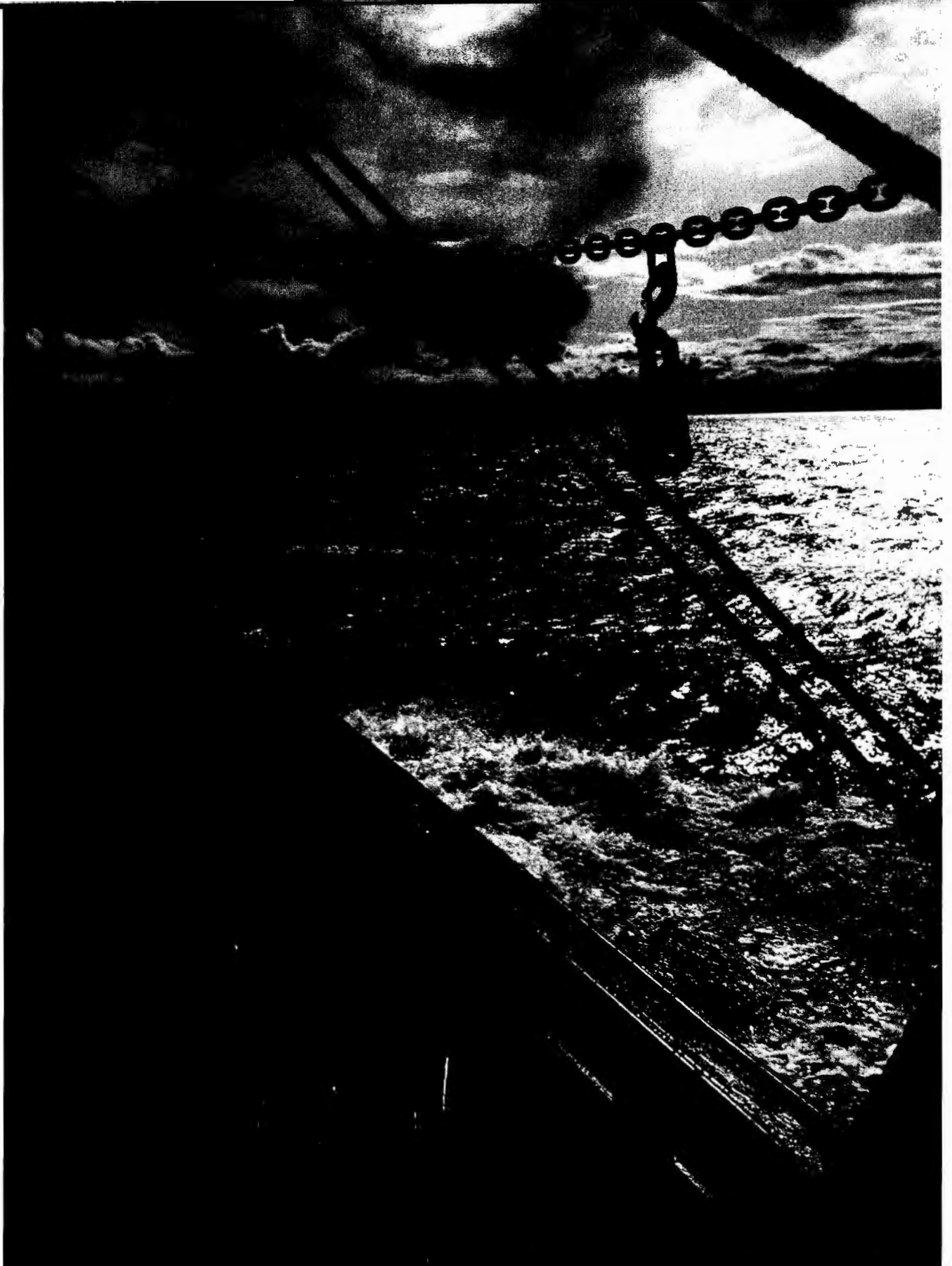
musical training will not only produce more artists but will equip youngsters with valuable tools for coping with life. He points out that in Europe, educators believe that all students are capable of a certain proficiency in the arts. Art and music are core curriculum courses, not electives for a few gifted students. "You don't have to be a prodigy to benefit from musical training," he says.

Most music curricula and music schools for children focus almost exclusively on immediate musical achievement. What Mr. Newman would like to do is to create a school that not only trains children for musical accomplishment, but also emphasizes the therapeutic benefits of musical training.

He is a firm believer in the concept of toning, the theory that the physical body is "tuned" to a specific set of vibrations, although each person's pitch is different. When that tone is sounded, a sense of well being is enhanced and the healing benefits of music are optimized. He envisions helping children learn early in life what their own note is and to teach students how to breathe, clear the mind, and focus for their physical and emotional health.

Planning for such a school is in the early stages, and Mr. Newman is aware of what a formidable task it is. "It's an enormous undertaking," he says, "but to be able to produce music oneself is to be able to contribute significantly to one's healing and well being throughout life. What could be more important than that?" □

*David L. James is a resident of Mt. Kisco, N.Y.*



# In the Blowing Dark

Singing Hymns on the Sea at Night



By W.G. Sayres

**B**ay of Fundy cold steals inside the yellow vinyl slicker. Feet braced on the leeward cockpit locker, my gloved hands clutch the tiller that jerks to get free. Despite these cockpit isometrics and aerobics, invading cold gets the upper hand as the Sally B. plunges westward toward the Maine coast, invisible below the wrinkled horizon now fading in the dark. Fighting Fundy currents at full flood, we seem to be sucked backwards into the blackness astern, as if the towline that had tethered us to the setting sun had stretched and snapped. A moonless night blackens the bay and flashes of foam hurry past.

Perhaps it's the wind's strange harmonics in the rigging's Aeolian harp that cue my now shivering soul to sing, like our choir director's pitch-pipe in the "warm-up" to our weekly rehearsal. But what to sing? We're surrounded by the cacophony of chaos, or so it seems, not the company of 40 voices tuning to each other, trying to agree on the "A." In a way, the hubbub is not unlike the muted cacophony of the congregation before the order and stability of the processional hymn, and my mind is well stocked with a generous inventory of hymns.

"A mighty fortress is our God," I bellow at Venus and Mars that materialize in the afterglow ahead, but the din of flapping leeches and our 40-year-old hull colliding with an angry chop drown out any musical response from these spheres. A malevolent breaking wave carries away our boom crutch, lashed securely, we thought, on the trunk cabin. But we don't notice its disappearance. "What if one of us goes over instead of the boom crutch," I might have reflected had I known, but instead I focus on the rocking compass card in the binnacle's red glow that inexorably shows our course veering west and south. Hard on the heading wind, I can do nothing without a hand from Sam, uncharacteristically seasick below, but in the blowing dark it would be foolhardy for either of us septuagenarian sailors to crawl forward on deck and try to shorten sail.

"Crown Him with Many Crowns." I fudge my way through two verses when Sam's head appears in the companionway, and with his shaky voice but keener memory, we get through another verse. Encouraged by a live audience, I try to manage "The People That Walked in Darkness" from Messiah, to kind reviews from Sam, huddled in the shelter of the cabin trunk. A scattered group of lights appears ahead, and I remember that a volunteer fleet with Coast Guard assistance has been monitoring for the past week the plight of a right whale, entangled in commercial fishing gear.

We thread our way through this helter-skelter fleet, which drops astern to our duet, "Eternal Father, Strong to Save." The hymn assures us that "the waters heard, and hushed their raging at thy word," but their raging does not respond to our singing, and his voice is no more successful at getting through than the music of the planets, now sharing "The Spacious Firmament on High" with the Milky Way and dome of stars, while we have a go at Papa Haydn's tune ourselves. If wind and water seem oblivious to our music-making, at least the "warm-up" seems to have pushed back the invading cold.



But by 2 a.m. the cold has worked its way back inside our slickers, the warm-up glow is burning out, and we start the diesel auxiliary for some heat in the cabin rather than for propulsion. The slamming of the hull would be intensified if we powered head-on into the chop, and even yielding grudgingly under sail to wind and sea, the sucking gurgle of the automatic bilge pump reminds us that the Bay of

Fundy is seeping through seams with every collision between hull and wave.

My Polartech gloves are saturated, and I lay them out as near the engine block as I can, bare-handing the tiller while they steam. It's been six hours since the sun shared our space, and its return seems much further away than our watches promise. "Lead us, heavenly Father, lead us o'er the world's tempestuous sea," but our singing now shakes with the vibrato of chattering teeth. Will the new day ever dawn? The giant of Anglican hymnody, Isaac Watts, may marvel that, through God's telescope "a thousand ages" shrink to "short as the watch that ends the night," but as one muffled mariner hoists himself out of the cabin's black hole and the shipmate on watch stumbles below for three hours of uneasy rest, no light looms at the end of our telescope.

And yet, as the watch drags on, a breaking wave is seen a few feet from the cockpit rather than just heard, and our eyes can follow the flash of a shearwater or petrel across our bow, and maybe catch its landing on the next crest. "A grey mist on the sea's face and a grey dawn breaking" says John Masefield, and gradually our vision reaches out over the turbulent seascape, hardly more reassuring than the cavity of the night that had closed us in.

Then I catch a glint on the corner of my glasses, and something like perspective shapes the waves, which were without form and void in the pre-natal greyness. Don't look now, and I can't because the compass and tiller demand my attention, but the sun, lost when our towline parted eight or nine hours ago, now gilds my slicker, shrouds, sail, and instead of towing seems to push us. I take a quick glance astern and see a golden sword of light blazing across the sea, topped by a dazzling helm. No wonder so many hymns celebrate the sun's return, and we try a couple of them: "When Morning Gilds the Skies," followed by "Awake My Soul, and With the Sun" ... but our warm-up this morning is blessed by the new day and we start shedding slickers, gloves, sweaters, long underwear, wool socks and boots.

It will be several hours before our landfall, but wind and sea that had wrestled together all night like two violent insomniacs now settle into repose, and we don't begrudge them their rest. Fatigue is a companion for the hours to come, but bearable without the added company of cold, and eventually bumps appear on the horizon, Matinicus and Ragged Islands, where we will drop the anchor we last raised on board in Nova Scotia. These offshore fishing outposts don't pretend to much significance in the world, but for us they are the "shelter from the stormy blast" that Isaac Watts promised us in the darkest watches of the night, and we celebrate our arrival by singing "Earth Has Many a Noble City," but none to equal Matinicus Island. □

*W.G. Sayres is a resident of Largo, Fla.*

# Liturgical Inventions

*New Directions* magazine, published in England, printed some of the more "curious" results to the online Question of the week in *Church Times*. For example:

Do you believe that the immaculate conception and the assumption are consonant with scripture?

Yes: 87% No: 13%

Does your pet pray with you?

Yes: 77% No: 23%

Do you pray with your pet?

Yes: 51% No: 49%

\*

When she returned to Church of the Good Samaritan, Corvallis, Ore., to preach following her election as Presiding Bishop, the Rt. Rev. Katharine Jefferts Schori told a cute story of her early days as a deacon at Good Samaritan. According to *Church News*, newspaper of the Diocese of Oregon, Bishop Jefferts Schori recalled visiting a nursing home:

"... we had communion together. Most of the people opened their mouths or put out their hands for the bread, and it was given and received. Afterward, one of the nursing home staff came up and whispered to me, 'that woman over there, the one you just gave communion to, is Jewish!'"

The bishop related her story to the violation of rubrics and pointed out "that sometimes the gospel is not about following all the rules."

\*

Apparently, my comment about getting a bet down on the election of the Presiding Bishop [TLC, July 16] was not so outrageous. I'm told there were at least two betting "pools" going on in the House of Deputies at the 75th General Convention while the bishops were voting for their primate. Participants in the pools did not seem to lose great sums of money, but apparently a good time was had by all.

\*

A friend sent me to a blog site that was carrying a delightful poll on the worst liturgical invention in recent years. Faith and Theology offered five choices for the worst invention, but many visitors added their own.

The choices: Liturgical dance, altar call, tiny cups of eucharistic grape juice, banners on the wall, and PowerPoint sermons.

When I visited the site (<http://faith-theology.blogspot.com>), the cups of eucharistic

grape juice was the leading vote-getter with 33 percent. Liturgical dance had 29 percent and PowerPoint sermons 23 percent.

Lots of visitors added their own choices, with such creations as blessing of animals, inclusive language, walking the labyrinth, and "praise" teams showing up.

As long as I was there, I had to vote. Liturgical dance was my choice.

\*

A few samples from "Redneck Episcopalians" found on the website of St.

Andrew's Church, Stillwater, Okla.:

You know you are a redneck Episcopalian when:

... the finance committee refused to provide funds for the purchase of a chandelier because none of the members knows how to play one.

... the pastor says, "I'd like to ask Bubba to help take up the offering," and five guys and two women stand up.

... opening of deer season is recognized as an official church holiday.

\*

And from the website of St. Luke's, Shawnee, Kan.:

A little boy got on a bus and sat next to a man reading a book. The boy noticed the man had his collar on backwards. The little boy asked why he wore his collar that way. The man, who was a priest, said, "I am a Father." The little boy replied, "My Daddy doesn't wear his collar like that." The priest looked up from his book and answered, "I am the Father of many." The boy said, "My Dad has 4 boys, 4 girls and 2 grandchildren and he doesn't wear his collar that way." The priest, getting impatient said, "I am the Father of hundreds," and went back to reading his book. The little boy sat quietly. But, upon leaving the bus, he leaned over and said, "Well, maybe you should wear your pants backwards instead of your collar."

\*

Note to Jane in "Suburban Maryland." My guess is that the Archbishop of Canterbury will not agree to provide oversight to those American dioceses that have requested it. Will he appoint someone else? Possibly, but not likely.

*David Kalvelage, executive editor*

## Did You Know...

**A monstrance at the Church of the Advent, Boston, designed in 1909, contains 87 diamonds.**

## Quote of the Week

**The Rev. Michael Morran, minister of the First Unitarian Society of Denver, on Amendment 43 (gay marriage): "I believe homophobia and not homosexuality is the sin. Marry 'em all; let God sort it out."**



## Unhelpful Response from P.B.

Following his reading of the letter issued by bishops who participated in the consultation at Camp Allen in the Diocese of Texas [TLC, Oct. 15], Presiding Bishop Frank Griswold was moved to offer a letter of his own. Like the Camp Allen communiqué, this correspondence was addressed to the House of Bishops, and was widely circulated throughout The Episcopal Church. It also reflects on the meeting of the Global South primates in Rwanda.

In some of the strongest public language he has used during his time as primate, Bishop Griswold stated that the Archbishop of Canterbury had no involvement in the planning of the Camp Allen meeting, nor were the two English bishops who participated in the consultation delegates of the archbishop. As to the Global South meeting, Bishop Griswold criticized a letter written by some participants of that meeting that recommends there be "a separate ecclesial body" within The Episcopal Church.

While details of the possible involvement of the Archbishop of Canterbury in the Camp Allen meeting have not been made public, it is clear that the Most Rev. Rowan Williams did have a connection to the consultation. The participation of the two English bishops at Camp Allen was not as "official" representatives of the archbishop, but they were known to have met with him before coming to this country, and were believed to have at least expressed some of his thoughts in Texas. In addition, some of the participants at Camp Allen met previously with Archbishop Williams, and that meeting proved helpful in the organization of the gathering in this country.

Bishop Griswold also mentions "how unhelpful it can be for us as a community when we separate ourselves from one another by signing, or not signing [position] statements." The Presiding Bishop overlooks the fact that he agreed to the statement issued by Anglican primates in 2003 that said if the New Hampshire consecration took place, it "will tear the fabric of our Communion at its deepest level," but a few weeks later presided at the consecration of the Rev. Canon V. Gene Robinson. He also was a signatory to Bishop John S. Spong's controversial Statement of Koinonia.

As his term as Presiding Bishop winds down, it would seem that Bishop Griswold is attempting to make his opponents look bad. All he has done with correspondence like this is to make himself look bad. It is encouraging for The Episcopal Church to realize we will soon be spared from this sort of rhetoric.

## Sunday's Competing Demands

On a recent Sunday morning in the city where this magazine is published, thousands of people on their way to church were forced to find alternate routes because a sizable portion of the city's downtown was blocked. There was a run and walk that morning, a worthwhile event for charity that attracted thousands of participants. Such events are common these days in most communities, but when one realizes the popularity of youth soccer and other team sports, golf, tennis, and other pastimes, it adds up to a problem.

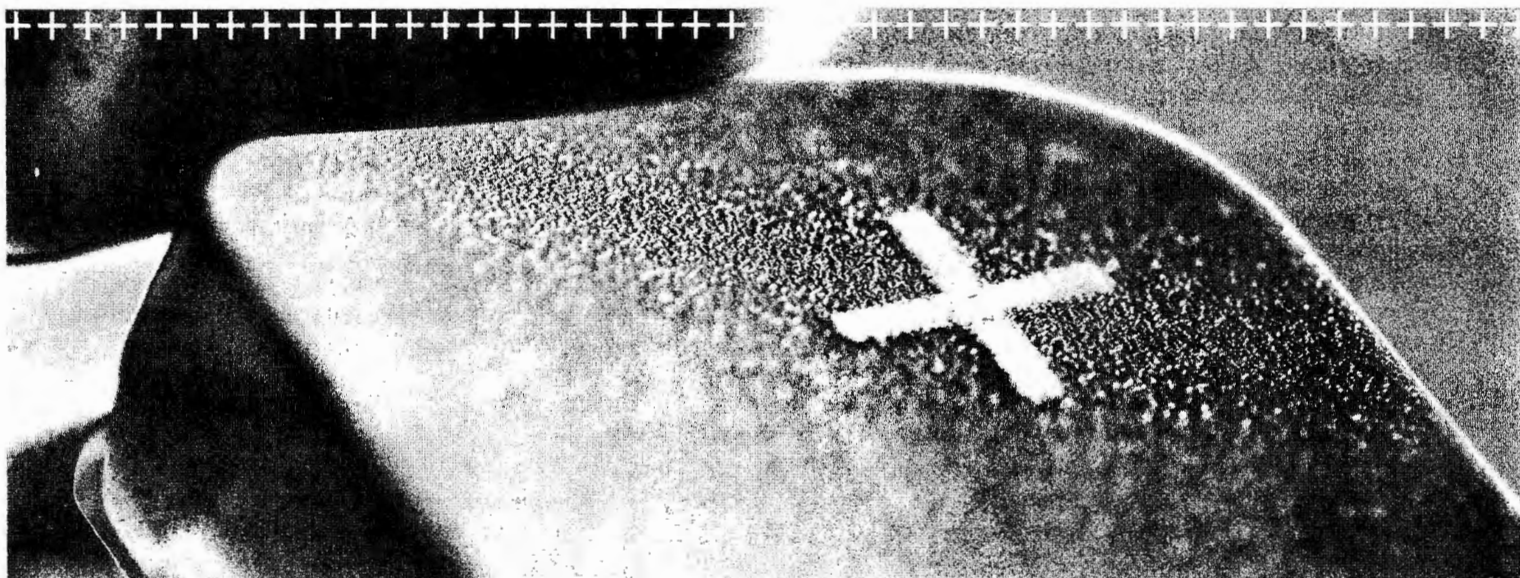
It is difficult enough for our churches to attract people these days, but when one considers all the other attractions available on Sunday mornings, perhaps it's a wonder that church attendance is at its current levels. None of the aforementioned events is new. Churches have been competing with them for years. But at a time when so much is being made of average Sunday attendance, perhaps we need to ask, why Sunday morning?

To their credit, some churches have decided not to fight this battle and have offered optional service times. Saturday evenings have been a regular time of worship in many churches and now we have noticed a growing number offering a celebration of the Eucharist on Sunday evenings. In large congregations, participants in sports programs may be able to find a weekday service as an alternative, but it's not the same. Those who are not present on Sunday mornings fail to honor the Sabbath and also miss the primary opportunities for Christian education. Engaging in fellowship with other Christians also may be less effective than on a Sunday morning. Participating in sports and recreational activities is good for most of us, but when it interferes with our duty to come together week by week for corporate worship, it needs to be addressed.

**Earlier meeting  
proved helpful  
in organization  
of consultation.**

Get Ready for

## PRAYER BOOK REVISION



By Gregory M. Howe

At the 75th General Convention, there was a call for a pastoral plan for a revision of the Book of Common Prayer. This is certainly a commendable long-term goal. I hope that whenever such a decision may be taken The Episcopal Church will settle some important process issues early on, so that as we go forward with a revision plan there will be clarity and transparency about methods.

For instance, can we go forward with the model of prayer book studies that led to the *Draft Proposed Book of Common Prayer*, 1976? Can we afford such a model at today's printing prices? With the availability of the internet, should we bother? As with 1928, the 1976/1979 process was led and shaped by a small group of scholars. Would this be possible with maximum use of the internet?

In 1976, we had before us one text, in English, with the understanding that if and when it passed the con-

stitutionally required two readings, translations would be made in due course. We now have an agreement that General Convention texts will be made available in English, French and Spanish. Does this apply to the Book of Common Prayer, and, if so, at what point in the revision process? The *Proposed Book of Common Prayer* finished the constitutional process of revision in 1979. A certified Spanish translation was published in 1981. A certified translation in French was published in 1983. Whenever the next time for revision may be, I hope we don't have to wait that long to have the Book of Common Prayer in the church's other official languages.

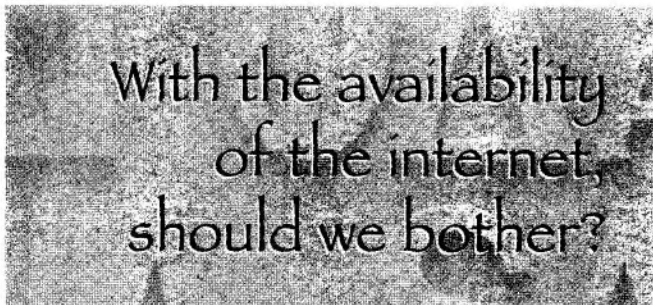
There is another issue about translation even more important than scheduling. That is style and content. One of the most interesting aspects of recent work as custodian of the Standard Book of Common Prayer has been the certification of a series of bilingual *Selections* from the Book of Common Prayer in English, Chinese, French, German, Italian and Spanish. The original trans-



lations [Chinese, Italian and German] seemed reasonably idiomatic while the previously certified work in French and Spanish were relatively literal versions of the English original.

I am not a linguist, but the current certified translations in French and Spanish are, as was true with the 1928 French version, rather exact, if literal translations from the English of 1979. In the recent French *Selections* published for the Convocation of American Churches in Europe, the editors made some minor adjustments to conform to contemporary liturgical French. Next time, I hope our leaders will give consideration to less literal translations from English into our other official languages.

The basis of this suggestion is not a matter of ideology or political correctness. It is much more important than that. In an article in *Worship* [vol. 80, #4, July 2006], the



Most Rev. Donald W. Trautman, chair of the USCBC Committee on the Liturgy, was primarily concerned with the impact of *Liturgiam Authenticam* on the Roman Catholic Church in the U.S.A., but he made some points that should be of interest to Episcopalians who care about liturgy — especially in reference to translations from English into our other official languages.

One of Bishop Trautman's major points is that the King James Bible and the Book of Common Prayer constitute a powerful "sacred language" in English. His observation is: "Will a sacred language with its ecclesiastical vocabulary, obsolete speech, and exaggerated transcendence enable the people of God to have a full, conscious and active participation?" His implication is that a "sacred language" is a hindrance to "full, conscious, and active participation."

Nevertheless, Anglicans have been committed to translations of our most fundamental liturgical documents for the better part of three centuries. So the question for us is, What kind of official translations shall we have? Bishop Trautman makes a useful distinction between form [which is mutable] and content [which is not].

"While I speak of the importance of recognizing contemporary culture in liturgical translations, I am not advocating that liturgy should be accommodated to the spirit of the times or subordinated to cultural forms, liturgical content cannot be compromised," he wrote. "There must be a balance between preserving the received biblical or liturgical message and expressing it in a relevant and

understandable way." Since 1958 we have had a series of inter-Anglican statements to provide guidance and direction on issues of order and content for liturgical revision.

How then to approach the issues of form and content in official translations? In broad terms, as Bishop Trautman notes, there are two choices. In the first, known as *formal equivalence*, "... the translator renders each word of the original language into the receptor language and seeks to preserve the original order and sentence structure as much as possible." This would be a fair description of our current certified texts in French and Spanish.

The other choice, known as *dynamic equivalence*, is a method in which "... the translator seeks to translate thought-for-thought as contrasted with word-for-word translation." This might open up the possibility of a more authentic worship experience for those whose first language is not English, and provide opportunities in the spirit of the 20/20 initiative.

Our 20th-century certified translations are generally quite faithful to the *formal equivalence* model. Are we content to continue in this way? Moving in the direction of *dynamic equivalence* could provide exciting possibilities for inculturation and evangelism.

Should we then move in the direction of *dynamic equivalence* in future official translations of our most fundamental liturgical documents? I think we can, but this is not a simple either/or. It seems clear that our linguistic minorities wish to have their texts recognized as congruent or recognizable in reference to English language liturgical norms.

Several years ago, I was flattered to be asked to certify a fine CD-ROM Spanish language version of *The Rite Brain*, produced by the Office of Multicultural Ministries of the Diocese of Los Angeles. Anecdotal evidence from conversations with Asian and Native American Episcopalians suggest a strong similar interest. Thus it might be a good idea to create room for those who usually worship in a language other than English to be able "... to read ... and sing the liturgy in their own language [idiomatically] with their own expressions," while having their texts in a form recognized as equal to, if not exactly congruent with the Standard Book of Common Prayer.

As an amateur canonist, I don't presume to say how this should be done, but I hope that part of the requested pastoral plan for revision of the Book of Common Prayer will include a meeting of liturgical scholars and canonists to make recommendations about principles of translation and where we should be on the spectrum of equivalence for official translations of the Book of Common Prayer. □

*The Rev. Canon Gregory M. Howe is the custodian of the Standard Book of Common Prayer. He lives in Provincetown, Mass.*

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

# The 'Real' Reason

Fr. Certain's explanation [TLC, Oct. 1] of what happened to Resolution D058, is Jesus "the way..." correctly expresses the catholic doctrines of the Church as enshrined in the Anglican books of Common Prayer and other documents (and I know he holds that faith). Unfortunately, he left out the reason that this "embarrassing" resolution was submitted in the first place and the real reason it was squashed.

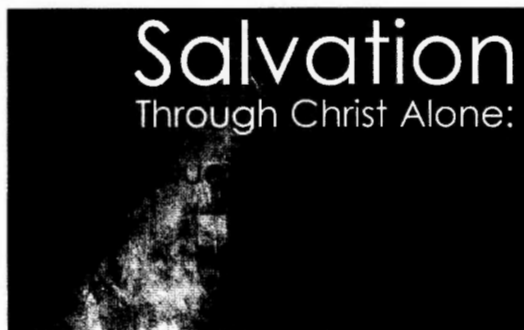
That reason is that a significant number of our bishops and senior presbyters, in violation of their ordination vows, do not believe these doctrines, i.e. Jesus is God. A simple example comes from our Presiding Bishop-elect. She has stated that Jesus is, "our," her way to the divine, a very popular phrase used by several bishops and in itself makes the point. This reductionism in the name of inclusion fails the test of scripture, ecumenical councils, Anglican BCPs, and reason. Listening to the left-wing explanation of catholic doctrine is like reading Mormonism — keep the historic language and change the meaning, and then call it Christian. But it does not pass the test of ecclesiastical history or faith.

And why did Resolution D058 not get on the floor of the 75th General Convention for a vote? Not because it would be an embarrassing debate, a sad admission. But rather that it simply would not have passed. And that is more than an "embarrassment." It is tragic.

## We Are Caretakers

In her letter [TLC, Sept. 17], Caroline W. Mackey asserts that various California bishops "want to take our property away from us." Come again?

The church is divided into three unequal groups. The first is the Church Triumphant, those who established churches and other parochial institutions. The second is the church to come, those children who will grow up and become dedicated laity and clergy as well as the countless generations to come. The third and last group is by far the smallest. It consists of those of us in the church now. A diocese holds property in trust. Generations before built most churches (and most current congregations would be hard pressed to come up with the dollars to rebuild said churches) and the diocese holds that trust for the current generation (small) and those to come (by the grace of God one assumes, huge). The present generation doesn't



own anything. We are caretakers for a sacred trust from the past for the future.

*(The Canon Rev.) Gary Waddingham  
St. Luke's Church  
Billings, Mont.*

## Farther Back

Canon David Link asks: "I would like to know where in the Bible does Jesus Christ, our Lord and Savior, say that homosexuality is a sin?" [TLC, Oct. 1]. I would suggest that he read the Old Testament, which was the only scripture that Jesus knew. Moreover, in Matthew 5:17-18, Jesus does say about those very scriptures: "Think not that I have come to abolish the law and the prophets... For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." And it was these same Old Testament scriptures that the apostles took with them when they proclaimed Jesus as

Lord. As G.A. Smith once said, "What was indispensable to the Redeemer must always be indispensable to the redeemed."

*(The Rev.) John R. Bentley, Jr.  
St. Martin's Church  
Houston, Texas*

I read Canon David Link's Letter to the Editor. It needs to be said that Canon Link may not be a biblical scholar; he's also not an historian nor a theologian. He wrote, "...I would like to know where in the Bible does Jesus Christ, our Lord and Savior, say that homosexuality is a sin?" Well, in our gospels, he doesn't, but, the Church has never said that only his words are theologically decisive. More importantly, his argument, that Jesus is not cited on this issue, is an argument from silence. An argument from silence has absolutely no validity in a discussion. His letter sounds good but has no weight in the discussion.

*(The Rev.) Richard McCandless  
Parsons, Kan.*

## Of the Spirit?

Lately I have watched with morbid fascination the invocation of the Holy Spirit in letters supporting the actions within The Episcopal Church (TEC). Without any objective proof, these letters assert that the Spirit is guiding TEC in its decisions. It almost sounds like that Flip Wilson routine, "The devil made me do it!"

There seems to be the belief that if they say it long enough and often enough, that eventually people will believe it. Also, if they claim this is the work of the Spirit, they think no one can question those actions; as if this phrase trumps all arguments against TEC's actions. The ironic part is that the same people who claim that the Spirit is inspiring TEC to move in new directions are the same people who deny that holy scripture is the inspired word of God or that tradition is the work of the same Spirit.

This notion of the Spirit seems to be more akin to the idea of an "Inner Light" than a belief in the Third Per-



son of the Trinity. George Fox, who founded the Society of Friends, preached the "Inner Light of Christ." This light was to guide each of us. It was to trump scripture or tradition. It is totally subjective. I heard it said that Episcopalians are Unitarians in vestments, but I am beginning to think Episcopalians are now Quakers in vestments.

If there is a theological basis for TEC's recent actions, let us examine them in light of scripture and tradition. If it is truly inspired by God, we will find logic and a consistency between the church's stand, scripture, and tradition. But let us not try to shut down all discussion with some emotional claim that "The Spirit made us do it!"

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

## Judgmental Spirit

Many thanks for publishing the Guest Column by the Rev. Gerald Skillicorn [TLC, Sept. 24], and to him for sharing his ideas of traditional Anglicanism with its high level of trust. I find myself in complete agreement and wish that more of us retired clergy would speak up — in case anyone might be listening.

I was also reminded of the story making the rounds at the time I was ordained (1958) about the retired Bishop of North Carolina who used to say the ordinal in our prayer book was defective because in the examination of the candidate, it lacked the most important question of all: namely, "Will you suffer fools gladly?" The response was, "I will, God being my helper."

That used to strike me as a mildly amusing anecdote. Today it seems somehow too true to be amusing. A judgmental spirit is transforming our church and we now appear all too ready to brand each other with condemnatory labels, and to discount one another as though a differing opinion might somehow contaminate us and our entire environment.

I join Fr. Skillicorn in praying for an

increase of trust in our church, and would add a petition for an increased sense of humor as well, another genuine mark of Anglicanism.

*(The Rev.) Donald C. Muth  
Metairie, La.*

## Attacks Malicious

I am appalled and outraged at the malicious attacks on Christian churches in Gaza and Palestine by Palestinian Muslim neighbors over the remarks made by Pope Benedict XVI concerning Islam. The Anglican Bishop of Jerusalem and the Middle East, it appears, has written off these violent attacks as "childish acts."

First, with all due respect to the bishop, I know that when my own children act out their childish ways in a destructive and violent way, they are disciplined. I certainly hope the perpetrators of these attacks on holy places of worship are brought to justice in Palestine. Second, I also know that "childish acts" can and will lead to greater destruction if not checked.

Could these "childish acts" lead to future terrorism? After all, these acts of violence and destruction are acts of terrorism. And then the world wonders why many Americans feel the need for counter terrorism. Terrorism is, after all, evil.

I can understand and even appreciate the Muslim world's anger over the pope's comments—comments for which he has since apologized. As a Christian, I know what it is like to have my faith maligned. However, to act out in this childish behavior and to throw temper tantrums every time our faith is called into question is not healthy. And acting out with such malicious, destructive attitudes certainly doesn't improve the very stereotype you may be trying to overcome. If Muslims do not want the world to see Islam as a "conversion forced at the

edge of a sword" religion, then perhaps they should not act out so violently and attack Christian churches.

*(The Rev.) David Culbertson  
St. James' Churches  
Muncy and Exchange, Pa.*

## Strange Cover

While I often admire the creativity of TLC's covers, the artwork for the Fall Book Issue [TLC, Oct. 1] mystifies me. The cover is certainly colorful, but what does it depict? File folders? Plastic kitchenware? Vinyl toy boxes? On page 3, the further glimpse one is given seems to indicate that this is a picture of some folding chairs. One cannot help but ask "Why?"

The small thumbnail photo of a person avidly reading a beautifully colored book, which appears in the Contents — with a larger black-and-white version on page 16 — would have been a much better choice for that issue.

There's such a thing as being too creative. The strange (and boring!) cover of the October 1 issue was so uninviting that it's taken me three tries to work up enough energy to read what's inside. Next time

you publish a Book Issue, how about putting some books — or someone reading one — on the cover?

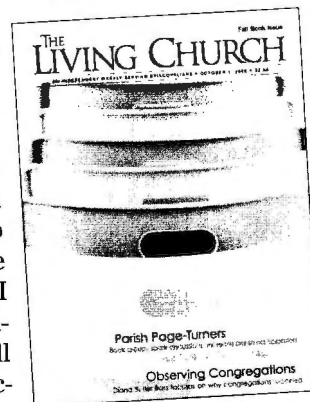
*(The Rev.) Nina George Hacker  
Germantown, Md.*

## Start Celebrating

Amen. Amen. And, again I say "amen" to Bob Layne's premise [TLC, Sept. 17] that we are foolishly wasting our opportunity to embrace who we are and what we have to offer as The Episcopal Church.

We need to stop apologizing and start celebrating. As followers of Jesus (Christians), we are at our best when we are inviting one and all to take their place at God's table. This is the good news we have to proclaim and the good news people need to hear.

*Vicki Evans  
Salt Lake City, Utah*



## MISSISSIPPI CONFERENCE

(Continued from page 7)

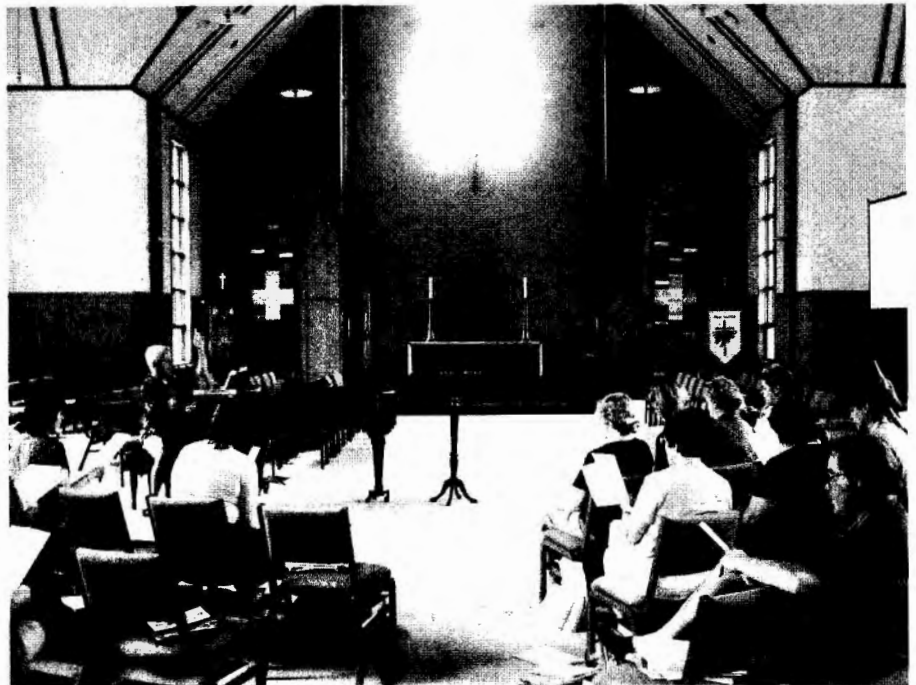
South. Music and book vendors are on site to showcase their wares, including multiple copies of conference materials. Following the conclusion of the gathering, both the conference Evening and closing festival Eucharist were recorded and are made available on CD.

David Osteen, principal parish musician at St. Philip's Church, Jackson, Miss., has attended the conference since 1992, when he was serving two small, rural churches.

"When you are isolated in small towns, serving small churches, these conferences are your lifeline," he said. "It is a working week or weekend, but I gain so much beyond just work. It is like going to a family reunion and meeting family you don't know. Each year, many of the same faces return, but many new ones also appear."

The fact that the conference is held nearby and is affordably priced appeals to Mr. Osteen.

"After that first year, my choir could see such a difference. They were



Ellen Johnston photo

Richard Webster leads a plenary session at the Mississippi Music Conference.

excited for me to come back each year, and the church was able to budget for it," he said. "I have seen the conference grow so much in the [past]

years. It has become a better conference year after year."

This year's conference, held Aug. 1-6 at the Duncan M. Gray Center in

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Canton, Miss., was the first for Suzanne Purtee, who is the new organist and choirmaster at Church of the Nativity, Huntsville, Ala. She recently relocated from Cherry Hill, N.J., where she served as dean of the Southwest Jersey Chapter of the American Guild of Organists. Ms. Purtee said she felt the conference theme, "Entertaining Angels Unawares: Creating Hospitable and Faithful Liturgy," was brought to life by faculty members the Rev. Tom McCart of St. Paul's, Rochester, N.Y.; Richard Webster of Trinity, Boston; and John Repulski of Christ Church, Cranbrook, Mich.

A priest and an accomplished musician, Fr. McCart provided theological and practical insights into liturgy and worship, discussing concepts of

unconditional acceptance, the responsibility of inviting others to the table, and the right to be elevated above the ordinary. Sharing resources and suggesting methods, he invited participants to examine their own responses to these ideas.

Mr. Webster composed the conference's annually commissioned anthem for the Feast of the Transfiguration. This year's anthem, an adaptation of "Christ upon the mountain peak," was given "to the glory of God and in thanksgiving for all who have come to the aid of the victims of Hurricane Katrina." □

*Lauren Wilkes Auttonberry is director of communications for the Diocese of Mississippi.*

## Anglican Musicians Celebrate 40 Years

By John A. Deaver

When the Association of Anglican Musicians (AAM) met in June in Indianapolis, the organization was returning to the site of its first conference in 1966.

In celebration of the AAM's 40th anniversary, the association's three founders — James Litton, Gerre Hancock, and Raymond Glover — were featured throughout the week. Mr. Litton was conductor for



Dr. Hancock

the opening Eucharist. Dr. Hancock was organist for a service of lessons and hymns for reconciliation. Mr. Glover addressed conference attendees about the changes in church music during his career and his hopes for the future, and all three founders spoke at the conference's opening banquet.

Worship is of central importance when the association gathers. The Rev. William Countryman of the Church Divinity School of the Pacific was preacher, and throughout the week he focused on the conference theme of reconciliation. Conferees had the joy of participating in a variety of services using materials from *Enriching Our Worship*. In addition to the opening and closing Eucharists and the service for reconciliation, there was a service of

lessons and carols, Evensong, and a sung service of Compline. Worship services were held at Christ Church Cathedral, All Saints' Church, Trinity Church, Christian Theological Seminary's Sweeney Chapel, and Second Presbyterian Church.

Musical highlights of the week included concerts by the choir of St. Paul's, Indianapolis; the choir of Trinity, Indianapolis; and the Meridian Vocal Consort; an organ recital by J. Melvin Butler, Mark Laubach, and Michael Kleinschmidt at the cathedral featuring both of its organs; the cathedral choir at the opening Eucharist; and service music playing by Marilyn Keiser, Edie Johnson, John Repulski, Dr. Hancock and Edwin Rieke.

Six anthems were commissioned for the conference. Christ Church Cathedral commissioned Ned Rorem to write "Song of Hosea" for the opening Eucharist. The conference committee, co-chaired by Frank Boles of St. Paul's and Michael Messina of Trinity, commissioned five AAM composers to write unaccompanied anthems on texts from *The Hymnal 1982*. These included "Eternal Spirit of the living Christ," by David Hurd; "Sometimes a light surprises," by Joel Martinson; "Sunrise to sunset changes now," by Bruce Neswick; "Morning glory, starlit sky," by Craig Phillips; and "O Thou that camest," by Richard Webster. □

*John A. Deaver is a member of Trinity Church, Covington, Ky.*

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## PEOPLE & PLACES

### Appointments

The Rev. **Ben Alford** is rector of Trinity, 5375 US Highway 231, Wetumpka, AL 36092.

The Rev. **Tracy Bruce** is rector of St. John's, 3738 Butler Rd., Glyndon, MD 21071.

The Rev. **Johnna R. Camp** is director of education for ministry at the University of the South School of Theology, 735 University Ave., Sewanee, TN 37383.

The Rev. **Irving T. Cutter IV** is rector of St. John's, 4200 S Atlanta Pl., Tulsa, OK 74105-4300.

The Rev. **Nan L. Doerr** is priest-in-charge of Redeemer, 4411 Dallas St., Houston, TX 77023.

The Rev. **Mifflin H. Dove** is rector of St. Paul's, 1936 Drexel Dr., Katy, TX 77493.

### Ordinations

#### Priests

Louisiana — **Francis King**.

#### Deacons

Lexington — **Joyce Beaulieu, Mark Ferlow**.

Maryland — **Alicia Alexis**, St. Philip's, 730 Bestgate Rd., Annapolis, MD 21401; **Art Callahan**, St. James', 3100 Monkton Rd., Monkton, MD 21111; **Dina van Klaveren**, St. Margaret's, 1601 Pleasant Plains Rd., Annapolis, MD 21401; **Caroline Stewart**, St. Andrew's, PO Box 52, Glenwood, MD 21738-0052; **Melanie Wright**,

St. Mark's, 12701 Halls Shop Rd., Highland, MD 20777; **Stephanie Yancy**, St. John's, 101 S Prospect St., Hagerstown, MD 21740.

### Deaths

The Rev. **William N. Persing**, retired priest of the Diocese of Connecticut, died Aug. 12 in Hartford. He was 78.

Fr. Persing was born in Penn Yan, NY, and educated at Hobart College, Columbia University, and Berkeley Divinity School. He was ordained to the diaconate in 1963 and to the priesthood the following year in the Diocese of Connecticut. His ordained ministry began at Church of the Good Shepherd, Hartford, as assistant from 1963 to 1972. He was rector of St. Peter's, Hebron, CT, 1972-1995. Surviving are his wife, Anne, and five children.

The Rev. **Lindsey G. Patience**, vicar of Trinity Church, Melrose, FL, died Aug. 30 following surgery. He was 68.

Fr. Patience was a native of Crescent City, FL. He graduated from the University of Florida and Seabury-Western Theological Seminary, then was ordained deacon and priest in 1967. He was curate at St. Paul's, Winter Haven, FL, 1967-68; vicar of St. Christopher's, Orlando, 1968-70; rector of St. Alban's, Auburndale, FL, 1970-79; rector of St. Matthew's, Unadilla, and St. Paul's, Franklin, NY, 1979-82; assistant to the Bishop of Albany,

1982-84; assistant to the Bishop of Springfield, 1985-93; and rector of Grace, Lake Providence, LA, 1993-94. He had been rector in Melrose since 1998. Fr. Patience is survived by his wife, Christine, and four children.

The Rev. **Dana L. Rose**, 52, priest of the Diocese of Newark, died Aug. 12 at Mountainside (NJ) Hospital.

A native of Baltimore, Fr. Rose was educated at Bishop College and the General Theological Seminary. In 1998 he was ordained deacon and priest in the Diocese of Newark, and he began his ordained ministry at St. John's Church, Sparta, NJ, serving there in 1998 and 1999. He has served at several other churches in that diocese and has been the education coordination for The Oasis and project director for the congregational training programs at the AIDS Resource Center in that diocese. He also founded CenterBridge, an AIDS bereavement program, in New York City, and worked there for 10 years.

### Correction

Dr. **Harriette Slack Richardson** was the organist at St. Mark's in Springfield, Vt., not Springfield, Ore. [TLC, Oct. 8].

### Next week...

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- A. Total number of copies printed—net press run: 9,857
  - B. Paid and/or requested circulation:
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    - 2. Paid in-county subscriptions: 13
    - 3. Sales through dealers, etc.: N/A
    - 4. Other classes mailed through the USPS: N/A
  - C. Total paid circulation: 8,738
  - D. Free distribution by mail:
    - 1. Outside-county as stated on form 3541: 883
    - 2. In-county as stated on form 3541: 1
    - 3. Other classes mailed through USPS: N/A
  - E. Free distribution outside the mail: N/A
  - F. Total free distribution: 884
  - G. Total distribution: 9,622
  - H. Copies not distributed: 235
  - I. Total: 9,857
- Percent paid and/or requested circulation: 90.9%

**The actual number of copies of single issues published nearest filing date (Sept. 24, 2006) are:**

- A. Total number of copies printed—net press run: 9,201
  - B. Paid and/or requested circulation:
    - 1. Paid/requested outside-county mail subscriptions stated on form 3541: 8,906
    - 2. Paid in-county subscriptions: 0
    - 3. Sales through dealers, etc.: N/A
    - 4. Other classes mailed through the USPS: N/A
  - C. Total paid circulation: 8,906
  - D. Free distribution by mail:
    - 1. Outside-county as stated on form 3541: 91
    - 2. In-county as stated on form 3541: 0
    - 3. Other classes mailed through USPS: N/A
  - E. Free distribution outside the mail: N/A
  - F. Total free distribution: 91
  - G. Total distribution: 8,997
  - H. Copies not distributed: 204
  - I. Total: 9,201
- Percent paid and/or requested circulation: 99%

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Betty A. Glatzel, General Manager

# CLASSIFIEDS

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**CLERGY SPOUSE NEWSLETTER:** For more information contact: [communityofspice@yahoo.com](mailto:communityofspice@yahoo.com).

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## POSITIONS OFFERED

**SEEKING FULL-TIME RECTOR:** *St. Matthew's Episcopal Church, Lisbon, Maine.* St. Matthew's is a spirit-filled, Eucharistic community that gathers to celebrate the Lord in contemporary, joyful worship. We believe in the healing power of the Holy Spirit, minister to each other through fellowship and prayer, and respond to the Great Commission through involvement in mission and outreach. St. Matthew's is an orthodox, conservative church and is a member of the Anglican Communion Network. Please send CDOs and resumes to: **Linton Studdiford, Clergy Deployment Officer, Diocese of Maine, 143 State St., Portland, ME 04101;** E-mail: [lstuddif@episcopalmaine.org](mailto:lstuddif@episcopalmaine.org); Phone: 1-800-244-6062.

**FULL-TIME DIRECTOR OF YOUTH AND FAMILY MINISTRY:** *Grace Church, New York, NY*, seeks a lay person whose passion is working with youth of all ages and their families. Duties include oversight of church school, middle and high school youth groups, and programs to help parents apply the Christian faith to the joys and challenges of raising children in a vital urban area. For a full position description send inquiry to the Rev. J. Donald Waring at [dwarling@gracechurchnyc.org](mailto:dwarling@gracechurchnyc.org).

**ASSOCIATE RECTOR:** *Christ Church, Alexandria, VA.* Competitive salary. Send resumes to [syancey@historic-christchurch.org](mailto:syancey@historic-christchurch.org).

## POSITIONS OFFERED

**CATHEDRAL DEAN:** Gethsemane Cathedral in Fargo, ND, seeks a new dean of the Cathedral with at least eight years of experienced ministry. Gethsemane is a program-sized church with a diversified membership located in a growing Midwestern community, renowned for its excellent quality of life.

Gethsemane was established in 1875. The original Cathedral was on the National Register of Historic Places. This fine old house of worship, one of the few "wooden" cathedrals in the world, was destroyed by fire in 1989. Our "new" Cathedral, built in a rapidly growing area of southwestern Fargo, was designed by world-renowned architect Charles Moore to reflect our agricultural heritage, subtly evoking the image of a grain elevator and a prairie town. In addition to its dean, Gethsemane is served by four locally ordained priests and a deacon.

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To learn more about this position, Gethsemane and the Fargo community, please be sure to visit our website at [www.gethsemanecathedral.org](http://www.gethsemanecathedral.org).

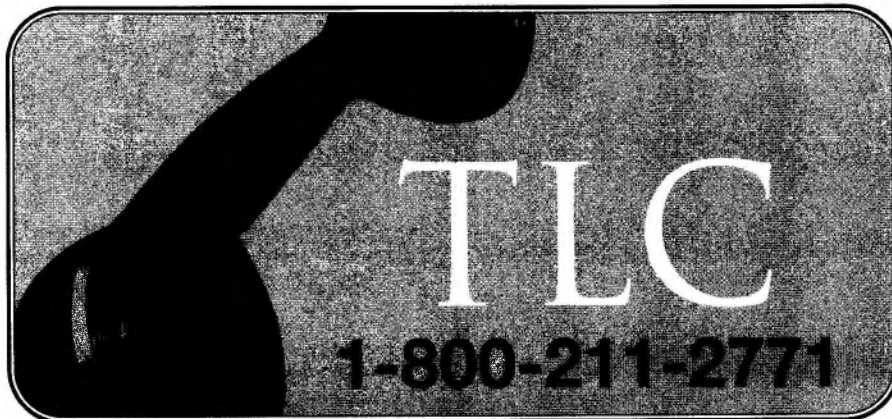
Interested parties should send a detailed cover letter and resume to: **Richard P. Anderson, Chairman, Gethsemane Cathedral Search Committee, P.O. Box 10306, Fargo, ND 58106.** E-mail inquiries are welcome at: [richard.p.anderson@hotmail.com](mailto:richard.p.anderson@hotmail.com). Applications will be reviewed immediately upon receipt. Applications accepted through January 22, 2007.

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**FULL-TIME RECTOR:** *St. Paul's Church, Smithfield, NC.* Traditional, pastoral-sized parish. 200 communicants, strong music tradition, strong lay leadership. Parish profile available. Apply to: **Search Committee, St. Paul's Episcopal Church, 218 S. Second St., Smithfield, NC, 27577** or E-mail: [rwilcox@hbume.org](mailto:rwilcox@hbume.org).



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**NETWORK COORDINATOR:** *The Episcopal Relief and Development Network, New York, NY*, is a nationwide group of volunteers committed to sharing the message of Episcopal Relief and Development (ERD) with their dioceses and Episcopal seminaries. Appointed by their bishop, each of these persons, called an ERD Diocesan Coordinator, recruits parish representatives to help spread the ERD message to local parishes.

To continue the network's growth in both size and impact, the network coordinator (NC), based in the New York office of ERD and possibly traveling 50% of the time, is responsible for creating and implementing a strategic plan for the immediate and future activities of the Network. This will include structuring, coordinating, and orchestrating the overall activities of the ERD Network, including recruiting, retaining, training, and supporting network volunteers. The NC will need to effectively interface with current ERD staff to acquire information and support for network activities while concomitantly building relationships and effective communication channels with local and diocesan leadership across the Episcopal Church to pursue growth and sustainability.

Excellent written and verbal communication skills are a must to perform this job well. Previous experience managing large groups of people and/or public relations skills would be a plus. Demonstrated skill in support and management of volunteers in addition to the ability to respond professionally to demands from large volunteer corps is essential. Highly organized and able to manage competing demands on time. An independent work style, yet able to contribute to team objectives in addition to being creative and willing to lead evolution of this group. Incumbent must be flexible and willing grow as the network evolves and forms. Proficient in Microsoft Office, Power Point, Word and Outlook; and an aptitude for learning other software and new technologies. Bachelor's degree required. Knowledge of the Episcopal Church is a plus. Please fax your cover letter including salary requirements and a resume to **Vicki Beaman** at (212) 867-6174.

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## POSITIONS OFFERED

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E-mail: [canonkaren.diocese@midconetwork.com](mailto:canonkaren.diocese@midconetwork.com).

**FULL-TIME YOUTH MINISTER AND CHRISTIAN EDUCATION COORDINATOR:** *St. John's Episcopal Church in Wilmington, NC*, a program-sized parish, is actively seeking a dynamic youth minister for an exciting youth program and an educator to lead and oversee our children's Christian Education program. At least two years teaching experience, ability to develop relationships with youth and families, and skill at recruiting and supporting Sunday school teachers expected. Full-time position; can be separated into two part-time positions, Christian Education and Youth. Contact the Rev. Robert Morrison at [rmorrison@stjohnsepiscopalchurch.net](mailto:rmorrison@stjohnsepiscopalchurch.net) or phone (910) 762-5273.

**HALF-TIME CHOIRMASTER AND ORGANIST:** *Historic St. Paul's Episcopal Church, Selma, AL*. Seeking half-time choirmaster and organist for 400+ member parish church. One Sunday service plus seasonal services, weddings and funerals. Twenty-one-member volunteer adult choir. Two-manual, tracker action, Holtkamp organ. Candidates will show expertise in all styles of church music. Knowledge of Episcopal liturgy preferred. Graduate degree or equivalent with emphasis on church music preferred. Send resume to: **Music Search Committee, St. Paul's Episcopal Church, P.O. Box 1306, Selma, AL 36702-1306**. For further information (334) 874-8421 or E-mail: [parish@stpaulselma.org](mailto:parish@stpaulselma.org). Applications received through November 10.

**FULL-TIME RECTOR:** *St. James Church, Taos, NM*. Growing program church in Sangre de Cristo mountains seeks rector to provide leadership in a culturally diverse community with members from a wide variety of political, geographic, cultural, and economic backgrounds. \$2M expansion of church facilities currently underway, supported by pledges to cover construction expenses. Parish priorities are growth and inclusion. Strong lay involvement and leadership. Taos is a world-class vacation and ski area with a rich amalgam of cultures, extraordinary natural beauty, and a rich history of art and artists. Contact: **Search Committee, St. James Church, 5794 NDCBU, Taos, NM 87571**. E-mail: [wes@taosnet.com](mailto:wes@taosnet.com). or visit: [www.stjamestaos.org](http://www.stjamestaos.org).

## POSITIONS OFFERED

**HALF-TIME PRIEST:** *Emmanuel Episcopal Parish on Orcas Island, WA*, is seeking a half-time priest. We are a small but active parish of about 120 mostly older members. Orcas Island lies in the beautiful San Juan Islands about 70 miles north of Seattle, and is served by car ferry from the mainland. The parish has active outreach and Total Ministry programs. Duties include conducting two Sunday services, doing home and hospital visits, counseling parishioners, conducting funerals, weddings and baptisms. Must be able to work with church officers and committees to support ongoing programs. Request a Parish Profile by writing to **Gil Blinn, Search Committee Chair, Emmanuel Episcopal Parish, P.O. Box 8, Eastsound, WA 98245** E-mail: [emmanuel@rockisland.com](mailto:emmanuel@rockisland.com).

**PART-TIME RECTOR/PRIEST-IN-CHARGE:** *St. Paul's Episcopal Church, Trappe, MD*, a family-sized parish, seeks a dynamic priest to help us welcome Trappe's expected tenfold population growth. We use the 1979 Book of Common Prayer (Rite II). Our laity are deeply involved in community outreach. We operate a state-approved preschool. Trappe is a historic town in Talbot County on Maryland's Eastern Shore. Our proximity to the Chesapeake Bay and its hundreds of miles of shoreline with excellent boating, waterfowl, and birding make this an ideal location for outdoor enthusiasts. Washington & Baltimore are only 90 miles away. In June 2006, we completed a new, four-bedroom rectory. Visit our website at [www.saint-pauls.info](http://www.saint-pauls.info). To apply write: **Dr. Granville Blades, Chair-Search Committee, P.O. Box 141, Trappe, MD 21673-0141** by November 30.

**EXECUTIVE DIRECTOR:** The Evangelical Education Society is seeking an Executive Director to implement and manage its grants to Episcopalians associated with accredited theological schools. This is a part-time position that is not geographically limited. A job description can be obtained at the Society's website, [www.ees1862.org](http://www.ees1862.org). Cover letter and resume should be submitted electronically to [search@ees1862.org](mailto:search@ees1862.org) by **October 30** and a hard copy to **Post Office Box 20247, Alexandria, VA 22320**.

**FULL-TIME RECTOR:** *St. Luke's Episcopal Church, Buffalo, Wyoming*, a historic church in the shadows of the Big Horn Mountains, seeks an energetic, spiritual leader to teach, preach, empower and grow our church. We are a laity committed to community and world ministries including the Bread of Life Food Pantry. Buffalo has a growing population attracted by environment, recreation and energy development. It boasts an excellent hospital, YMCA, school and library. We seek someone who responds to the needs of seniors as well as younger members. If you are willing to adapt to a small Western community, please send resume and CDO clergy profile to: **The Rev. Canon Gus Salbador, Diocese of Wyoming, 104 S. 4th Street, Laramie, WY 82070, (307) 742-6606** or E-mail: [gus@wydiocese.org](mailto:gus@wydiocese.org). Please also visit [www.stlukesbuffalo.org](http://www.stlukesbuffalo.org).

## SPORTSWEAR

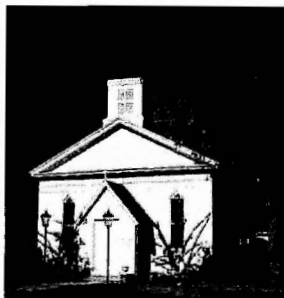
**EPISCOPAL CYCLIST OR ENTHUSIAST?** Cycling priests and chaplains are designing an Episcopal Church cycling jersey. Any proceeds from sale would go to Episcopal Campus Ministries. We have a need to know how many jerseys to create and print. Interested? Contact: **The Rev. Jim Strader, Acting Episcopal Chaplain - University of Arizona**. Phone: (520) 623-7575, ext. 16. E-mail: [jstrader@email.arizona.edu](mailto:jstrader@email.arizona.edu).

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## PART-TIME RECTOR

### St. James' Episcopal Church, Livingston, AL



Priest to serve in small, traditional parish in a university town in western Alabama. Should be interested in community and university ministry. Large rectory included.

Contact: **Mr. Hiram Patrenos**  
P.O. Box 446, Livingston, AL 35470  
[patrenoj@bellsouth.net](mailto:patrenoj@bellsouth.net)

OR

**The Rev. William King, Diocese of Alabama**  
521 North 20th St., Birmingham, AL 35203  
[bking@dioala.org](mailto:bking@dioala.org)

For more information about St. James', contact: [www.rlosch.com](http://www.rlosch.com).



# CHURCH DIRECTORY

## LAKE WORTH, FL

**ST. ANDREW'S** 100 North Palmway (561) 582-6609  
www.standrewslw.net www.IntegrityPalmBeach.org  
The Rev. Paul A. Rasmus, interim r; the Rev. B. Patricia  
Masterman, d; the Rev. Canon Richard T. Nolan, ret. p-l-r  
Sun. H Eu 7:30 & 10; Wed. H Eu & H 10; Sat. 6 (variety of tra-  
ditional 1979 BCP services) Handicapped accessible

## 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 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

## SAVANNAH, GA

**ST. THOMAS - ISLE OF HOPE** (912) 355-3110  
2 St. Thomas Ave www.stthomasioh.org  
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

## HONOLULU, HI

**THE PARISH OF ST. CLEMENT** (808) 955-7745  
www.stclem.org stclem001@hawaii.rr.com  
The Rev. Liz Zivanov, r  
Sun H Eu 7:30 & 10:15

**ST. MARK'S** (808) 732-2333  
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
ascensionchicago.org (312) 642-3638  
Sisters of St. Anne  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, 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. Sacra-  
ment 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. Gary Goldacker, interim dean and rector  
Sun H Eu 8, 9 & 11 (English); 1 (Spanish) Christian Formation 10  
Service times September to mid-May. Wkdy service online.

## LAFAYETTE, LA

**ASCENSION** 1030 Johnston St. (337) 232-2732  
1/2 block North of ULL www.ascension1030.org  
Sun H Eu 8, 10:30, 6; Wed H Eu 6; Canterbury Club meets  
Sun, gratis supper and H Eu 6

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
Please join us for our bicentennial events  
Website: www.ccnola.org  
The Very Rev. David duPlantier, dean  
Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II), Daily  
Mass: M-F 12:15. Sat 9:30

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street 02108  
www.theadvent.org Email: office@theadvent.org  
The Rev. Allan B. Warren III, r; 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. Call for schedule.

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland (702) 735-7655  
1 mile off strip christissavior@lvcn.com  
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

## MILLVILLE, NJ

**CHRIST CHURCH (AAC)** (856) 825-1163  
225 Sassafras St., 08332  
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

## 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  
Website: www.holyfaithchurchsf.org  
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum,  
asst.; the Rev. Joan Garcia, d; Mr. Jerome Nelson, music  
director; The Rev. John Onstott, c  
Sun H Eu 7:45, 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. (212) 378-0200  
www.stbarts.org  
Sun Eu 8, 9 Cho Ev 5, "Come as you are" Eu 7.  
Mon-Fri MP 8, Eu 12:05, EP 5:30; Thurs Cho Eu 6; 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.  
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**ST. THOMAS** 5th Ave & 53rd St. (212) 757-7013  
www.saintthomaschurch.org  
The Rev. Andrew C. Mead, r; John Scott, organist and dir.  
of music; the Rev. Charles F. Wallace, headmaster; the  
Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the  
Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.  
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 Even-  
song); Sat H Eu 12:10

**PARISH OF TRINITY CHURCH**  
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The Rev. Canon Anne Mallonee, v  
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**TRINITY** Broadway at Wall Street  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.  
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**ST. PAUL'S** Broadway at Fulton  
The Rev. Canon James H. Cooper, D. Min., r  
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

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

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

**WELLSBORO, PA** (570) 724-4771  
**ST. PAUL'S**  
The Rev. Gregory P. Hinton, r  
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
218 Ashley Ave.  
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)

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

**HOUSTON, TX** (713) 781-1330  
**CHURCH OF THE ASCENSION** Westheimer at Beltway 8  
2525 Seagler  
Website: www.ascensionchurch.org  
The Rev. Dr. Walter L. Ellis, r  
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun  
9:30 & 11; Breakfast every Sun

**SAN ANTONIO, TX** (210) 226-0345  
**ST. PAUL'S CHURCH AND SCHOOL** Inclusive and Affirming Anglican Catholicism since 1883  
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Website: www.stpauls-satx.org  
The Rev. Doug Earle, r; Dr. Thomas Lee, organist/choir-  
master; Kay Karcher Mijangos, school headmistress  
Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno,  
Wed Eu & HU 10:30; C by Appt., HD as anno

**EAU CLAIRE, WI** (715) 835-3734  
**CHRIST CHURCH CATHEDRAL**  
510 S. Farwell St.  
The Very Rev. Bruce N. Gardner, interim dean  
Sun H Eu 8 & 10; Sat 6 H Eu

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

## LUTHERAN

**MOJAVE, CA** (909) 989-3317  
**HOPE CHURCH** K and Inyo Streets  
The Rev. William R. Hampton, STS  
Sun Eu 10:30

## 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.

# melody

From Church Publishing Inc. comes a chorus of musical resources for fall. Here are seven, and there are lots more.

## **The Music of the Magdalene Mystique (CD)**

The lovely, inspiring sounds of the music shared by the Magdalene Community as they pray together invites us into the spiritual life of this community that celebrates Mary Magdalene as mystic and visionary.

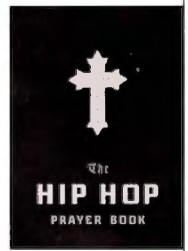
Morehouse Church Resources 0-8192-2273-9 \$17.00



## **The Hip Hop Prayer Book**

Powerful evangelism tool developed in the South Bronx, birthplace of hip hop. For personal worship and for use by church leaders looking to broaden the reach of their congregations.

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13 month - Dec. 2006 - Dec. 2007

Two facing pages for each week include art, lyrical readings, daily lectionary readings, proper liturgical colors, holy days, feast days, secular observances, and ample space for notes.

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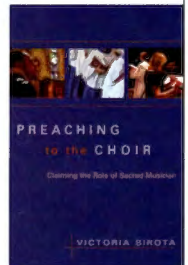
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