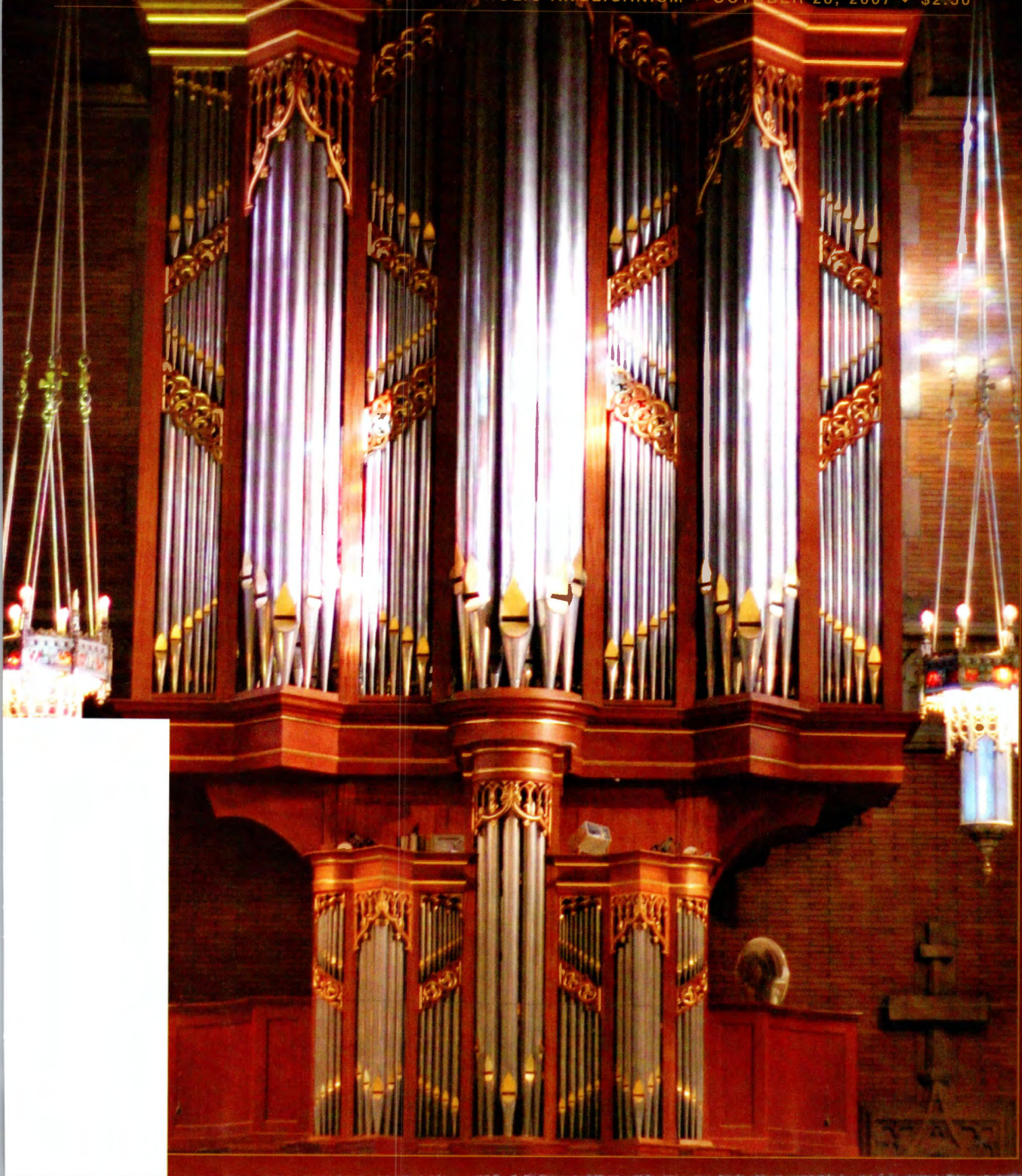


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816 E. Juneau Avenue
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Mailing address: P.O. Box 514036
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Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

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Volume 235 Number 18

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THIS WEEK



News

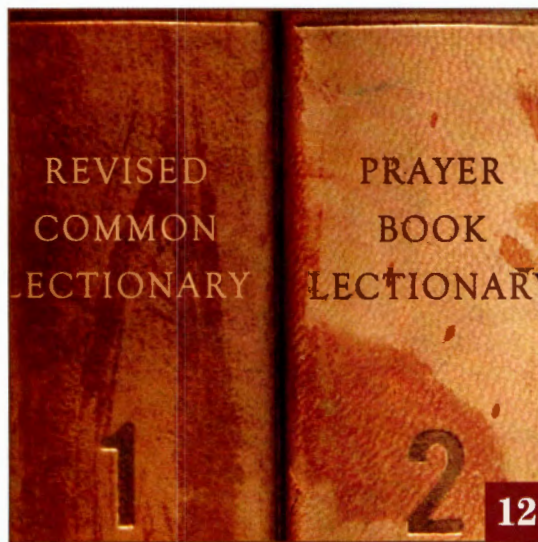
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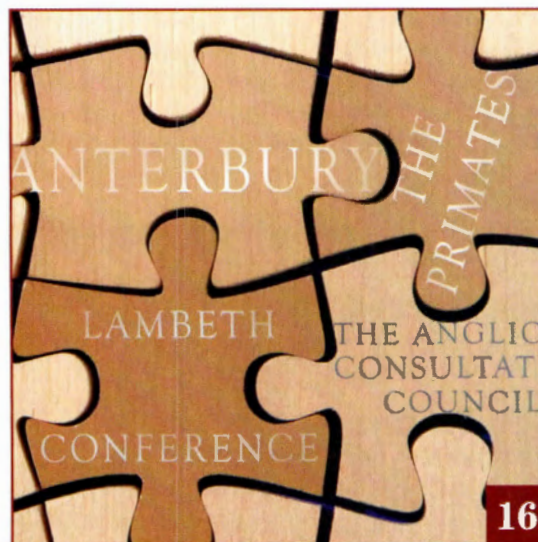
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On the Cover



The Flentrop organ
at Trinity Cathedral,
Cleveland, Ohio.

Jennie Jones photo

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SUNDAY'S READINGS

Faith and Pride

'... I am not like other men ...?' (Luke 18:11)

The 22nd Sunday after Pentecost (Proper 25C), Oct. 28, 2007

BCP: Jer. 14:(1-6)7-10, 19-22; Psalm 84 or 84:1-6; 2 Tim. 4:6-8, 16-18; Luke 18:9-14
RCL: Joel 2:23-32; Psalm 65 or Eccclus. 35:12-17 or Jer. 14:7-10, 19-22; Psalm 84:1-6; 2 Tim. 4:6-8, 16-18; Luke 18:9-14

Three weeks ago, Jesus talked about having faith the size of a mustard seed. Then we heard the story of the ten lepers who were healed ("Your faith has made you well" (Luke 17:19). Last week, Jesus shared a parable about a widow's faith and her persistent (and ultimately successful) quest for justice. This brings us to a fourth important teaching about faith in today's gospel: Sincere faith can easily be corrupted by the sin of pride.

Two men have gone up to the temple to pray. One was a Pharisee. Unlike the Sadducees, who applied the mosaic law exactly as written (we might call them Torah fundamentalists), the Pharisees were a bit laid back, allowing for interpretation of scripture. They honored the oral tradition to help make God's word more applicable to new situations (dare we call them revisionists?). People of the day admired Pharisees for their austerity, their animosity toward the pagan rulers, and their outward spirituality.

The other man who went to pray that day was a tax collector, who would have been widely despised for his collaboration with the Romans, betrayal of the Jewish people, and the presumed corruption of his work. The contrast between the two is intentional: One is presumed to be a man of

faith and righteousness, the other a despicable sinner. To their credit both have gone to the temple to pray.

Note the sharp difference in their prayers. The Pharisee is there to tell God what a good person he is; "I am not like other men" (18:11) he tells the Lord. He even tithes his gross income, clearly a stewardship success story if there ever was one. The tax collector, on the other hand, knows that he is a sinner and asks God for mercy.

The reading from Jeremiah sets the stage: "... our backslidings are many, we have sinned against thee" (14:7 and 14:20). The Lord's response is telling: "They have loved to wander thus; they have not restrained their feet" (14:10), a reminder that mere words are never adequate, even spoken in the context of faith: "We set our hope in thee" (14:22).

Thus we are challenged to walk a fine line. On the one hand we are encouraged to celebrate our faith and put it to work perhaps on an inner healing or a persistent quest for justice. Equally important, we must simultaneously beware the temptation to see ourselves as better than others. We might call this faithful humility or humble faithfulness.

Whatever we call it, it is hard to find it anywhere these days in our church or in our country.

Look It Up

In Luke 15:7 Jesus speaks of the joy in heaven when one sinner repents. Also see Matthew 6:5.

Think About It

If an arrogant, hypocritical, snotty Pharisee can tithe, why do so many of us find it so difficult?

Next Sunday

All Saints' Day (transferred), Nov. 4, 2007

BCP: Eccclus. 44:1-10, 13-14; Psalm 149; Rev. 7:2-4, 9-17; Matt. 5:1-12; or Eccclus. 2:(1-6)7-11; Eph. 1:(11-14)15-23; Luke 6:20-26(27-36)

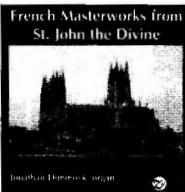
RCL: Dan. 7:1-3, 15-18; Psalm 149; Eph. 1:11-23; Luke 6:20-31

MUSIC

High Quality

FRENCH MASTERWORKS FROM ST. JOHN THE DIVINE. Jonathan Dimmock, organ. reZound. \$11.99. ISBN 17145 50142.

There is nothing particularly surprising about the recording titled *French Masterworks from St. John the Divine*.



This is a reZound label re-issue of the 1987 performance by organist Jonathan Dimmock on the massive Aeolian-Skinner organ at

the Cathedral of St. John the Divine in New York City. Offerings by composers Dupré and Widor once again flash in the pan. The Messiaen is predictably bizarre. The quality of the recording is high and the technique of the organist is as crafted as it comes. In other words, this is exactly what you would expect from a first-rate album of French masterworks played on the organ.

If you have never personally encountered the "state trumpet" of the St. John's organ, the final piece, *Trumpet Tune*, by composer Jean Langlais (of which this is the world premiere recording, and commissioned for this organ) will blow your socks off!

This is a solid recording of very interesting music, masterfully played in one of the finest locations to hear it. You get with this recording exactly what you think you will; and so you should.

FAIREST LORD JESUS. Paul Nelson, cello. Martingale Music. \$7.98. ISBN 28027 00172.



Cellist Paul Nelson has released an album titled *fairest Lord Jesus* on the Martingale Music label, a small operation out of Brent-

wood, Tenn. Since attending Belmont College, Mr. Nelson has worked extensively in the commercial aspects of music production, editing, and industry in the Nashville area.

Every selection is slow and mournful in this compilation of 12 hymns, mostly with gospel and tent-revival

(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

Continued from previous page)

a dance. This is simple beauty. Well done, Mr. Phillips.

BE STILL AND KNOW. Eric Wyse, piano. Martingale Music. \$7.98. ISBN 28027 00302.

Composer and pianist Eric Wyse is music director of St. Bartholomew's Church, Nashville, Tenn. Several of his hymns and service music have been published in *The Christian Life Hymnal*, of which he also served as editor. The recording *be still and know*

is a compilation of familiar hymn tunes improvised by Mr. Wyse on the piano. His style is homey and assertive, while his taste is bucolic but not syrupy. This disc is by and large solo piano, although several selections are augmented with guitar, breaking the potential for monotony. There is also the curious and curiouser supplement on several others of a wordless female voice and penny whistle, respectively.

Mr. Wyse has done a fine job on this recording. Because it reflects his individual musical traits, and ultimately his personality, it will not be to the taste of everyone.

PRAISE THE SPIRIT. Sacred Music of David Ashley White, sung by the choir of Palmer Memorial Church, Houston, Texas. Gothic. \$17.98. ISBN 00334 92542.

David Ashley White has a long history with Palmer Memorial Church in Houston. The church choir has commissioned multiple works by Mr. White, several of which appear on this recording. This is a fitting tribute to the long-standing tradition in the history of music of the relationship between ensemble and composer. The liturgy of Palmer Church, as it is called, is high. Equally as high is its emphasis on the Anglican tradition of sacred choral music. The nearly 50-voice choir is semi-professional, but non-auditioned. This is truly the recording of a parish church — a really good parish church.

The music offered on this recording, titled *Praise the Spirit*, is not dra-

roots, played on cello and piano. Mr. Nelson has trouble maintaining the *legato* necessary to compete for the listener's attention with other recordings and more accomplished cellists. If you especially like slow hymns played by the cello and piano, then this recording is tailor-made for you.

On a slightly more positive note, the piano backdrop provided by Eric Wyse is interesting, assertive, and without flaw. The instruments cooperate in a way that goes beyond mere collaboration. One gets the impression that the roots of this duo are born first out of friendship.

BE STILL MY SOUL. The choir of All Saints' Church, Beverly Hills. Gothic. \$17.98. ISBN 00334 92512.

The choir of All Saints' Church, Beverly Hills, Calif., hits it out of the park once again. This new recording, under music director Dale Adelman, is a breath of fresh, meditative air. This compilation includes tasteful works from English standard-bearers such as Percy Whitlock and Edward Bairstow, with a little Brahms and Fauré thrown in for good measure. The sheer capability of All Saints' choir makes this music-making sound effortless, yet one does get the sense with these particular pieces that they are not entirely out of the reach of most larger church choirs. Possessing this recording is thus an opportunity for all the rest of us to grasp possibility.

Perhaps most interesting are the fresh compositions by Craig Phillips. The three pieces featured on this premiere recording are part of a larger 2004 choral work named *We Walk by Faith*.

These pieces stand out immediately. They are modern without being abstract. They are punctuated with dissonance and tension, like good renaissance music, while maintaining sonority and deep warmth, like good romantic music. The choir mingles with the organ accompaniment as if in

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matic, with the possible exception of the organ fanfare, "Bread of Heaven." Rather, any drama to be found is located in the sensitivity and treatment of the texts and the tasteful inclusion of various instrumentation including violin, harp, percussion, oboe and voice. It is almost as if Mr. White gingerly picked up these texts with his hands — some of which being very familiar, such as the *Phos hilaron* and *Adam lay ybounden* — and gently wrapped them in delicate notes.

Since 1999, David Ashley White has served as the director of the Moores School of Music at the University of Houston.

*(The Rev.) Scott Seefeldt
Racine, Wis.*

The Book of Worship

Compiled by **John Randall Dennis**. Bethany House. Pp. 339. \$17.99. ISBN 0-7642-0067-4.

The author, identified in a publicity release as "an accomplished songwriter, producer, worship leader and speaker," writes that he has borrowed material for this work from The Book of Common Prayer, "trying

to modify the approach to be useful to contemporary Christians."

John Randall Dennis has organized 365 prayers, readings and songs or hymns based loosely on the liturgical seasons. One could be used for each day of the year, but the contents are not categorized in this fashion.

Episcopalians will find familiar material, from traditional hymns to BCP collects. Much of the content will not be familiar. There are readings from such "contemporaries" as Walter Wangerin, Jr., Christina Rossetti, Corrie ten Boom and Rick Warren, and from such venerable theologians as St. John Chrysostom, St. Bonaventure and St. Thomas Aquinas.

This is a book worth considering if one is searching for brief devotional reading. There's nothing heavy here, but the material presented should be helpful to those in search of some variety.

David Kalvelage



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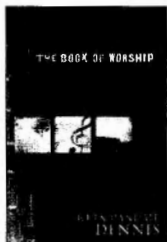
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Contest Brings Attention to Female Composers

When more than 160 Episcopal musicians met in Durham, England, in July for the annual conference of the Association of Anglican Musicians (AAM), new music played an important part.

Among the new works featured was the winning anthem of the recently established Women's Sacred Music Composition Competition. The composer, Héloïsa Fleury, is a native of São Paulo, Brazil, and resides in Paris. Arranged for SATB and organ and titled "There the Soul Dwells," the anthem was sung by conference participants at Durham Cathedral under the direction of David Hurd.

The competition was created by one of AAM's members, Louise Temple-Rosebrook, professor of biology at James Madison University and the sub-organist at Trinity Church,

Staunton, Va., who viewed the project as a way to bring awareness to female composers in church music.

"I find that creative ideas and a little action can make a large difference in opportunities for women."

Louise Temple-Rosebrook

"The worlds of science and church music, in which I live are both male-dominated, and often are difficult places for women to get deserved recognition," Ms. Temple-Rosebrook said. "In each sphere, I find that creative ideas and a little action can make a large difference in opportunities for women."

Ms. Temple-Rosebrook proposed the idea of a competition at last year's AAM Conference in Indianapolis and got a positive response. To get it off the ground, she chose to fund it herself.

She also formed a selection committee and chose two texts from

which the composers could write their anthems — "We Were Enclosed" by Catherine of Siena, and "Hospitality" by Moling. Most of the composers selected the former, including the winner.

To publicize the competition, word was sent out through conservatories, major universities, some websites, and "friends in England," Ms. Temple-Rosebrook said. More than 20 people responded and 11 of them submitted entries. The composers were from the U.S., France, Canada, the United Kingdom, Uruguay and Croatia.

Members of the selection committee were Betty Jean Bartholomew, Sr. Carolyn Darr, Grant Hellmers, and Marilyn Keiser, representing church musicians, a university, and a religious community. They were sent the anonymous compositions to critique. The committee recommended two favorites, from which Ms. Temple-Rosebrook chose the winner.

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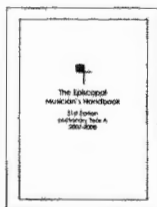
— M. Jason Abel, Organist and Choirmaster, Christ Church, Alexandria, Va.

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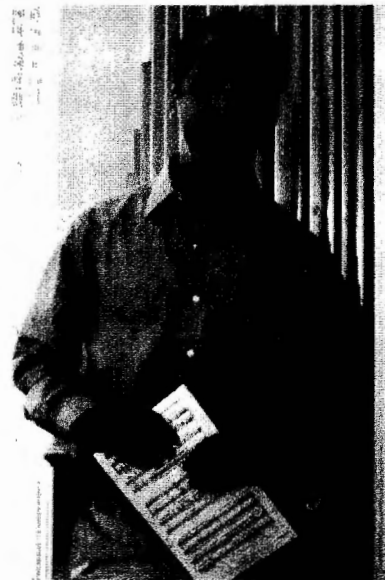
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The Rt. Rev. Dabney Smith, Bishop of Southwest Florida, celebrates the Holy Eucharist at his installation Sept. 15 at St. Peter's Cathedral, St. Petersburg.

Four Nominated as 'Episcopal Visitors'

Presiding Bishop Katharine Jefferts Schori has accepted the nomination of four additional bishops to the "episcopal visitor" plan announced at the start of the recent House of Bishops' meeting in New Orleans [TLC, Oct. 14]. This brings the total number of visitors to 12.

The four are: Bishop Philip Duncan of the Central Gulf Coast, Bishop Duncan Gray of Mississippi, Bishop Suffragan Rayford High of Texas, and assisting Bishop Rodney Michel of Maryland. At least one of the four new visitors was unaware their application had been accepted when contacted by THE LIVING CHURCH.

"I am grateful for the willingness of all these bishops to reach out to their brother bishops in time of distress," said Bishop Jefferts Schori. "I con-

tinue to be willing to accept other potential episcopal visitors, with just two provisos — that they assure me they will not encourage departures from The Episcopal Church, and that they will give me occasional reports about how the relationship is going."

Bishop Duncan told THE LIVING CHURCH that several bishops had encouraged him during the meeting in New Orleans to submit his name for consideration as an episcopal visitor and that he had been notified of his acceptance into the plan last week.

"I don't think the plan is completely developed yet," Bishop Duncan said. "I think what we have is a concept and an outline. The Presiding Bishop is trying to pull the church together while allowing integrity on all positions."

Steve Waring

Primate of Uganda Claims Episcopal Bishops Were Coached

Presiding Bishop Katharine Jefferts Schori's participation in the evaluation of the House of Bishops' response to the primates was a "gross conflict of interest," according to Archbishop Henry Orombi, Primate of Uganda.

The archbishop said the Joint Standing Committee of the Anglican Consultative Council and the Primates inserted themselves uninvited into a process the primates originally devised.

"Our Dar es Salaam communiqué did not envision interference from the Communion in the American House of Bishops while they were considering our requests," Archbishop Orombi said in a written statement provided to a reporter for THE LIVING CHURCH. "Yet members of the Joint Standing Committee met with Presiding Bishop [Jefferts] Schori in the course of the preparation of their House of Bishops' statement in order to suggest certain words, which, if included in the statement, would assure endorsement by the Joint Standing Committee."

At their meeting in Texas in March, the House of Bishops adopted a resolution inviting Archbishop of Canter-

bury Rowan Williams and the members of the primates' standing committee to attend the House of Bishops' meeting in New Orleans. It is unclear at what point or how the members of the ACC standing committee were included.

Did Not Attend Meeting

Archbishop Orombi and Bishop Jefferts Schori are two of the five primates on the joint standing committee. Archbishop Orombi said he was suspicious that the joint standing committee presence would prevent an honest response from the Episcopal bishops, and therefore he declined to attend.

The joint standing committee report was released Oct. 3 without endorsement from four of the 13 members who attended [TLC, Oct. 21]. Bishop Mouner Anis, Primate of the Episcopal Church in Jerusalem and the Middle East, subsequently issued a minority report, objecting to the process by which the report was developed and its conclusion that the bishops' response was acceptable.

"The report is severely compromised and further tears the existing tear in the fabric of our beloved Anglican Communion," Archbishop Orombi wrote. "It is gravely lamentable that our Instruments of Communion have missed the opportunity in this moment to begin the healing that is so necessary for our future."

Archbishop Orombi said the primates never asked the House of Bishops to make new policy for The Episcopal Church. Given that General Convention would not meet again for three years, he said the primates wanted the Episcopal bishops to clarify parts of two General Convention resolutions which the primates believed could be interpreted several different ways.

"TEC has lost the right to give assurances of their direction as a church through more words and statements," Archbishop Orombi said. "They write one thing and do another. We therefore cannot know what they mean by their words until we see their meaning demonstrated by their actions."

Steve Waring

Arkansas Tightens Policy on Same-Sex Blessings

Priests are expected to use liturgies from either the Book of Common Prayer or the *Book of Occasional Services* when responding to the pastoral needs of gay and lesbian members of the Diocese of Arkansas, according to the Rt. Rev. Larry Benfield who became Bishop of Arkansas in January.

The shift in policy on same-sex blessings became effective at the time of his installation, Bishop Benfield said. It was discussed during a meeting of the clergy prior to diocesan convention in February, and was a factor in the renunciation of ordination vows for at least one priest. The Rev. Alma Beck, formerly assistant for communication and education at St. Michael's Church, Little Rock, informed Bishop

Benfield of her intention to renounce in a letter dated Sept. 4.

Arkansas is believed to be the second diocese to revise a formerly permissive policy on same-sex blessings. The Rt. Rev. Dean Wolfe, Bishop of Kansas, also tightened diocesan policy on same-sex blessings after he was installed in 2003.

In an interview with a reporter for *THE LIVING CHURCH*, Ms. Beck said she had grown increasingly torn spiritually between vows she made to be obedient to her bishop and to preach and teach the gospel "with authority to people who have historically felt discriminated against by the institutional church."

Steve Waring

Postpone Lambeth Conference, African Primates Urge

Only an Anglican Covenant can save the Anglican Communion from disintegration, according to the primates from the Council of Anglican Provinces in Africa (CAPA), who met Oct. 3-5 in Mauritius, part of the Province of the Indian Ocean.

The primates said an "Anglican Communion Covenant is the one way for us to uphold our common heritage of faith while at the same time holding each one of us accountable to those teachings that have defined our life

together and also guide us into the future." They rejected as "unsatisfactory" a 19-page report by the Joint Standing Committee of the Anglican Consultative Council and the Primates which found that the House of Bishops had largely satisfied the concerns raised by The Episcopal Church's partners in the Communion [TLC, Oct. 21].

In a two-page statement, the CAPA primates called for a special primates' meeting and the postponement of next year's Lambeth Conference.

Around the DIOCESES



Ann Fontaine photo

The Rev. Robin Chance of St. Christopher's Church, Cheyenne, anoints the hands of Bernadine Craft, a delegate from Holy Communion, Rock Springs, at Wyoming's convention. All who attended convention had their hands anointed for ministry as the hands of Christ in the world.

Gift Enables Granting

In his address to diocesan convention, the Rt. Rev. Bruce Caldwell, Bishop of Wyoming, summarized a year of historic change, which included receipt of a \$25.8 million bequest and relocation of the diocesan offices. Convention met Oct. 4-7 in Jackson.

The gift is the first third of a charitable remainder trust. The diocese has been preparing to receive these funds for more than 10 years. Preparations include incorporation of a separate not-for-profit organization, election of trustees, and development of guidelines on how the funds are to be disbursed.

Previously the diocese had decided not to use any of the gift to fund ongoing operations. Instead the funds will be used to improve the lives of Wyoming residents, particularly youth, through grants administered through Episcopal congregations. In one of the first applications of the

A new pipe organ is assembled at Grace Church, Gainesville, Ga., after arriving Oct. 2 in hundreds of boxes and packing crates. The organ contains 2,853 pipes constructed from wood and copper, ranging in height from 20 feet to less than one foot. Installation and tuning will require about two months. During the installation phase, visitors to the church's website are able to view the progress on an "organcam" (www.gracechurch-gainesville.org)



Jennifer Williams photo

funds, the diocese helped sponsor a youth mission trip to Honduras last summer.

"I believe that we have organized our life in a remarkable and creative way, so that God can use us in a remarkable and creative way," Bishop Caldwell said. "And, just as we are poised and ready, God has provided us with abundance. Now you and I both know that those who are given much are asked for much in return ... We want a vital church in Wyoming. We want to impact the world for Christ."

Bishop Caldwell said moving the diocesan headquarters from Laramie to a more centralized location in Casper was chaotic, but many members are beginning to appreciate the reduced travel time for diocesan functions. The cathedral of the diocese will continue to be St. Matthew's, Laramie.

Clergy Salaries

The convention of the Diocese of West Virginia dispensed with 12 resolutions including one referred to committee that would have made locally trained clergy subject to minimum diocesan salary requirements when it met Sept. 27-29 at a hotel convention center in Flatlands.

Resolution Five, titled "All Priests Are Equal," drew the most debate during a hearing prior to the start of the legislative session and again in the business session the following day. As originally worded, the resolution stated in part that all priests in the diocese "are equally entitled to just compensation as required by Canon 6 of the Canons of the Diocese of West Virginia, and such compensation shall include stipend and, depending upon mutual agreement, allowances for housing, transportation, continuing education, health insurance, retirement benefits, and such other allowances for professional expenses as employment situations warrant."

Despite substantial amendments agreed to by the sponsor, the resolution was eventually referred to the commission on ministry. Another resolution, which would have eliminated



Beckett Stokes/Colorado Episcopalian photo

Musicians from the campus ministry program at Colorado State University in Fort Collins, perform during the Diocese of Colorado convention.

minimum compensation levels for all clergy, was tabled after a ruling from the parliamentarian that it violated the diocesan canons. Among resolutions adopted were ones affirming the Millennium Development Goals, new ministry initiatives for children, and one calling on the diocese to increase the amount of funds sent to the General Convention each year such that the full diocesan assessment will be met within four years.

The Rt. Rev. W. Michie Klusmeyer, Bishop of West Virginia, briefed convention on the House of Bishops' meeting in New Orleans in his address.

Church Partners

Colorado's diocesan convention approved a canon on mission partnerships and a balanced \$1.9 million budget during its meeting Oct. 5-6 at St. John's Cathedral, Denver.

The canon on mission partnership permits two or more congregations in geographic proximity to join together "provided that at least three fourths of the vestry or bishop's committee of each congregation votes affirmatively to do so." Under terms of the canon, each congregation retains its own identity. Congregations will be able to share

clergy and staff, among other resources.

In contrast to recent conventions, there was a limited legislative agenda and minimal debate. The Rt. Rev. Robert O'Neill, Bishop of Colorado, addressed expenses incurred by the diocese during its investigation of financial malfeasance by the Rev. Don Armstrong and the diocese's civil lawsuit to recover the property of Grace and St. Stephen's Church, Colorado Springs, where Fr. Armstrong served as rector until he and a majority of the congregation voted to leave The Episcopal Church and affiliate with the Convocation of Anglicans in North America [TLC, Aug. 19].

Bishop O'Neill reported that legal costs are considered an extraordinary expense and therefore not included in the budget proposed for 2008. The diocese included a \$123,511 "investigation expense" in its audited financial report for 2006, Bishop O'Neill said, adding that the audited financial report for 2007 is not complete and therefore he could not provide any information on legal expenses incurred by the diocese for the current year.

In his address, Bishop O'Neill described the budget as fiscally responsible, but inadequate for mission.

REVISED
COMMON
LECTIONARY

PRAYER
BOOK
LECTIONARY

CONVERTING
What's Going

By Alan Lewis

The last few years have had no scarce supply of headline-grabbing events in The Episcopal Church. A less widely publicized happening, but one with great potential effect upon the weekly experience of those in the pews, was the formal adoption at last year's General Convention of the Revised Common Lectionary (RCL). This thumbnail introduction is for those who may have missed this action, and the years of discussion that preceded it.

The RCL owes its existence to the "new" lectionary of the Roman Catholic Church (1969), which expanded a historic single-year plan of scriptural readings to a three-year schema. The 1979 Book of Common Prayer lectionary adopted this Roman lectionary more or less intact. Meanwhile, the North American Consultation on Common Texts (CCT), a committee of Roman Catholic and protestant liturgists and scholars, sought to improve on the Roman document, particularly its choices of readings from the Hebrew scriptures. The CCT produced a trial document (the *Common Lectionary*) in 1983. The RCL followed in 1992.

The RCL is already widely in use in North American protestant Christendom — at least, in protestant churches where any lectionary is used—and elsewhere, particularly in the Anglican Communion (though sometimes with significant adaptations, as in the current lectionary of the Church of England). Interestingly, despite having essentially started the wave of lectionary-revision in motion, and while continuing in dialogue with CCT, the Roman Catholic Church does not use the RCL, but sticks with the version of the three-year lectionary that started it all.

Authorized for trial use in certain designated Epis-

copal congregations since the mid-1980s, the RCL has been available as an option throughout the church, by diocesan permission, since 1994. Many printed and online lectionary-related resources already encompass the RCL. But the 75th General Convention's decision in 2006 goes further, making the RCL the official Sunday lectionary of The Episcopal Church, superseding that printed on pages 889-921 of The Book of Common Prayer (although the text assignments for certain holy days not covered in the RCL remain intact). This change takes effect in just a few weeks, on the First Sunday of Advent, Year A — though the resolution also provides for local deferrals by one three-year cycle, thereby potentially putting off the change until Advent, 2010.

Like the familiar BCP lectionary, the RCL is a schedule of readings for corporate worship, providing four readings for each Sunday, including a selection from the Psalter (though see below, for a new wrinkle). The epistle and gospel readings assigned in the RCL are broadly identical to those familiar to us from the BCP. So what's going to be different?

The traits distinct to the RCL come in the passages chosen from the Hebrew Bible. The 1969 Roman lectionary marked the first systematic re-appearance of readings from the Hebrew scriptures in Catholic eucharistic worship in more than 1,000 years. They were equally "new" to Episcopalians when enshrined in the 1979 BCP. The proponents of the RCL contend that, while seeking to engage the Hebrew Bible, the new three-year lectionary privileged certain stories for the sake of their thematic connection with episodes in the gospels, a practice that led to fragmentation and discontinuity in congregations' experience of those ancient narratives. Inevitably, vast tracts of the Hebrew Bible were neglected in the

TO THE RCL to be Different?

process. The RCL was formulated largely to address this concern.

Still, through the first half of the liturgical year, from Advent through Eastertide, the first lesson in each week's readings appears largely as in the 1969 Roman lectionary. But in the long season after Pentecost, the RCL does something quite new (the "wrinkle" cited above). Here, it provides two parallel tracks of readings for each of the three years of the cycle. One track, the "thematic" one, essentially preserves the pattern of 1969: The readings from the Old Testament (including the psalm assignments) connect thematically with the day's gospel. In the other track (the "narrative" one, preferred by the RCL's framers), the first reading follows a particular story line across several weeks (though stories still must be rather abridged to fit into the available time span). This latter track pursues narratives drawn out of Genesis and the story of Moses (Year A), the story of the Davidic kingship (Year B), and the stories of Elijah, Elisha, and the minor prophets (Year C). The Hebrew Bible reading in each track also has a psalm assignment that fits it appropriately.

What results in this "narrative" track may feel familiar to those accustomed to the BCP's Daily Office Lectionary, a plan in which biblical books are (at least broadly) read right through across a few days or weeks. The office readings nearly always leave preachers groping in vain for thematic interconnections. Their point does not lie in such connections, but in the day-to-day continuity of the separate narrative lines. Now a similar week-by-week continuity is available as an option in the Sunday Eucharist as well — but it comes at the price of the thematic coherence within a given Sunday to which we have grown accustomed under the Roman/BCP lectionary.

It is important to note that the two Ordinary Time tracks of the RCL are not like a weekly menu: One is not meant simply to pick and choose the Hebrew Bible readings on a week-by-week basis. Once a congregation starts down a given track in May or June, the intent is that they will pursue it right through until Advent. (We have, in fact, the potential for what is essentially a six-year, rather than a three-year cycle, with the only difference between one Year A and the next being the selections of readings and graduals from the Old Testament. This sort of cycle-by-cycle alternation of tracks is nowhere mandated or even recommended, but congregations wanting to get maximum exposure to the breadth of the Hebrew Bible might want to consider such an approach.)

One widespread source of concern is that parishes already have substantial investment in a variety of materials, from gospel books to text-inserts to Sunday school curricula, all for the BCP lectionary. Even if budgets permit the acquisition of new materials, Church Publishing, while surely doing its best to make materials available in a timely way, still does not have most of the relevant offerings available for delivery as of this writing. And it will be a long time before the whole apparatus of the church's liturgical and musical resources geared to the lectionary has managed the conversion mandated by General Convention.

Surely in time, these issues will work themselves out, and materials will be available to support the ministry of the word. While that work goes forward, if you take the RCL transition into your own hands, the Liturgy and Music Office of The Episcopal Church has prepared a BCP-formatted version of the RCL: just follow the links from www.episcopalchurch.org/liturgy_music.htm.

In fact, alarming as it may sound, the conversion to the RCL may prove to be not a bang, but a whimper. Parishes opting for the thematic track for the weeks after Pentecost will notice relatively few differences from the lectionary they already use. And even those opting for the other track will hear much that is familiar. It is in the season after Pentecost that the challenges and opportunities will come, as preachers, musicians, and listeners alike seek to make the most sense out of the heretofore marginalized texts we will now be able to hear from the Hebrew Bible.

I suspect that the transition will bring out its best results in the ways that it invites (and compels) us all, clergy, musicians, and lay people alike, to re-engage with scripture, to hear many neglected stories again — or perhaps for the first time. My hope is that it will, in the long run, help us all to transform telling "the old, old story" into singing a new song. □

Alan Lewis is the director of music at Calvary Church, Pittsburgh, Pa. This article is based on an article which appeared in The Journal of the Association of Anglican Musicians in December, 2006.

If I Had a Blog . . .

Someone caught me off guard the other day with a simple question. "What's a blog?" she asked, referring to a word I had used moments earlier in our conversation.

"It's a weblog," I said, hoping that she might know what that is. Much to my surprise she did, although I wouldn't have been surprised if she'd asked what the web was. She asked me if I had a blog and when I told her I didn't, she seemed disappointed. I told her I didn't like blogs, and that I visit them only occasionally, but I admitted that on occasion I need to find out what people are saying.

It got me thinking about blogs. What would I write? Why would anyone care? Who on earth would want to visit the site? I concluded quickly I was better off without it, but it might be fun to try. It might go something like this:

Who Asked You?

A group called the Joint Standing Committee of the Anglican Primates and the Anglican Consultative Council, who sat in on the House of Bishops' meeting in New Orleans [TLC, Oct. 21], put together a report on what they experienced. Does anyone care? Does it matter that the report apparently was released before four or five of the committee's 14 members were able to respond? And does it matter what they think? And how come the Presiding Bishop, who is a member of the joint standing committee, responds to a gathering of which she was the chair? No conflict of interests there, I guess. The scary part of the report is that the committee thought the House of Bishops had responded adequately in their statement [TLC, Oct. 14] to the requests of the primates.

[Q Comments]

Is This a Joke?

Speaking of the Presiding Bishop, try to understand this. The other day she was explaining to a reporter how the sale of church property ought to work. To paraphrase Bishop Katharine Jefferts Schori, she said church property can be sold to another church as long as that church is not associated with other Anglicans. So apparently, a church can be sold to the Methodists, or a community church, or a nightclub, or a pool hall . . . heh, heh, heh . . . but it cannot . . . heh, heh, heh . . . be sold to a church that is affiliated with another Episcopal or Anglican diocese. Heh, heh, heh. Let's sue 'em first . . . heh, heh, heh . . . then maybe we can sell the building to one of those non-denominational mega-churches like they did in Western Michigan [TLC, Sept. 2]. Are these people serious? Oy!

[Q Comments]

Where've You Been?

Jonathan Petre, a religion reporter in England, writes in a story published by *Church of England Newspaper* that from three to five American dioceses will leave The Episcopal Church in November and will become aligned with another Anglican province, although he doesn't name that province. Where has this guy been? That story was reported in this very space [TLC, June 10] only without the November portion. Others in this country and in England also have reported aspects of it. If I had a blog, people would be responding with speculation as to the names of the dioceses. Thankfully, they're not going to do that. Are they? Besides, we all know which dioceses are likely to be involved.

[Q Comments]

The Mood Has Changed

This is not your father's (or your mother's) Episcopal Church. How do I know this? Simple. One of the authors of a letter to the editor, the Rev. Donald H. Langlois [TLC, July 1], wrote that it is time for The Episcopal Church to add Charles the Martyr to its calendar. No one responded. Ten years ago, that same topic brought a flurry of letters. And about 15 years ago, when someone else made the same proposal, we received about 50 letters. Nobody cares anymore. Someone tell the Society of King Charles the Martyr!

You who enjoy visits to blogs, fear not. There's no chance I'll be joining them.

[Q Comments]

David Kalvelage, executive editor

Did You Know...

Christ Church, Stratford, Conn., is 300 years old this year.

Quote of the Week

The Rev. Canon Ed Rodman, professor of pastoral and urban theology at Episcopal Divinity School, during a sermon at the General Theological Seminary: "I'm from the 3B school of preaching: be brief, be blunt and be gone."

The Company of Saints

The Feast of All Saints, which takes place Nov. 1 but is widely observed on the following Sunday, ought to be a happy experience for us. This feast has deep meaning and significance, but we will be unable to reach these dimensions of it if we do not experience it for what it is — a celebration in which we can, at least briefly, forget ourselves and our problems as we praise God in the company of the unseen host of those who have triumphed in his name.

We can learn much from the saints. Their holy lives are great examples to be followed. Their witness can bring us closer to God. Their heroism is worth emulating. These will all mean more, however, if we are able to get some sense of the joy of being in their company and of being assisted by their prayers, as we worship the Lord whom they worshiped. On this feast day, let us join in the sacrifice of praise and thanksgiving, strengthened in the knowledge that all of this is even better in that heavenly country where saints and angels praise God for ever.

Music and Worship

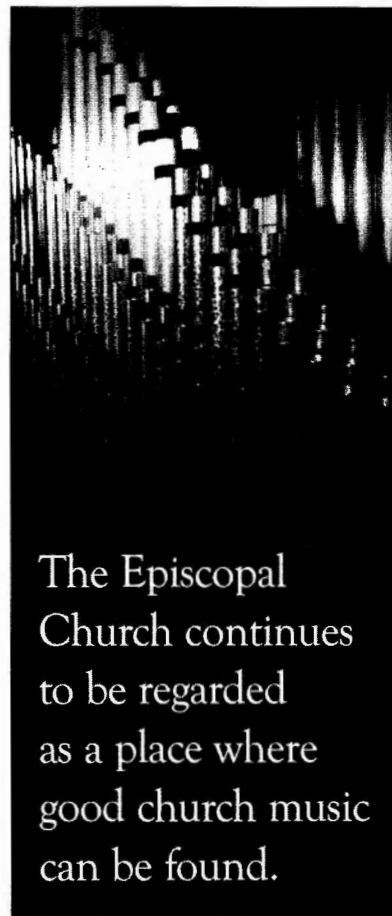
Most of us probably would agree that worship is among the most important functions of the church. And many of us are likely to agree that music is one of the most significant acts of worship. Music is a topic of widespread interest among people of faith. Few topics will evoke such passionate thoughts and feelings among church people as music. Even the most passive church member is likely to have strong opinions about what makes good church music. Because of this interest, we present this Fall Music Issue. The Episcopal Church continues to be regarded as a place where good church music can be found, and for that we can be thankful.

Understanding the RCL

In about a month, the Revised Common Lectionary (RCL) goes into effect as the official lectionary of The Episcopal Church. The Sunday lessons and psalms will be taken from the RCL rather than the lectionary found in the Book of Common Prayer. In some places, the BCP's lectionary will continue to be in effect, as it is permitted to be used for the next three years. For some Episcopalians, the RCL will not be a change at all, for it was approved for trial use, subject to permission by the local bishop, at recent General Conventions.

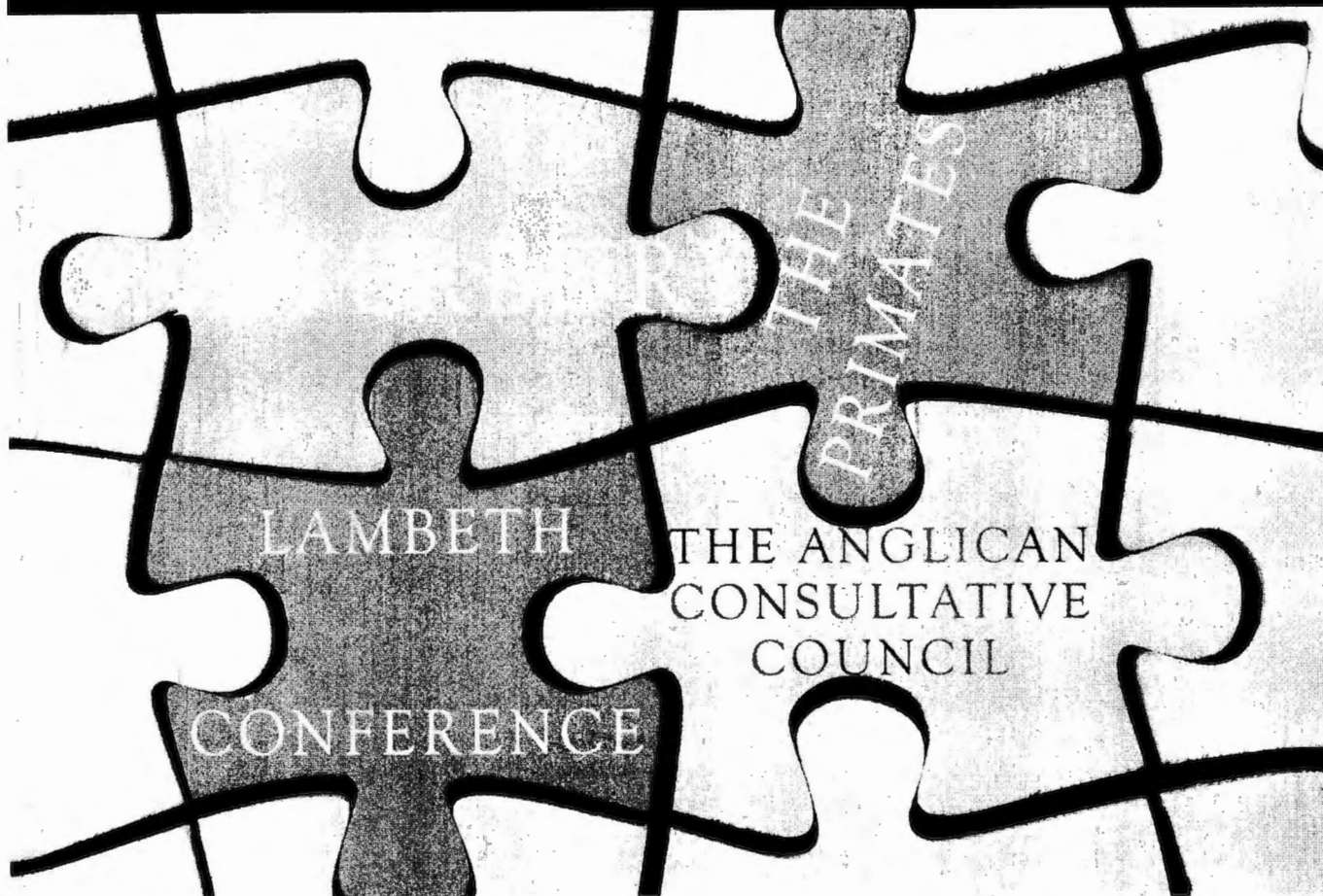
Most of us will not notice a difference as we listen to lectors read the lessons. In many cases, the readings from the RCL and the BCP lectionaries will be identical or nearly the same. At other times, particularly during the summer, the RCL will offer readings from the scriptures that have not been heard on Sundays, particularly in the Old Testament. Some of them will be familiar Bible stories.

In this issue, we present an informational article on the RCL by Alan Lewis, director of music at Calvary Church, Pittsburgh, who traces the background of the RCL and how it came to be adopted by The Episcopal Church. We commend the article to our readers, for beginning on the First Sunday of Advent, the RCL will become part of our liturgies.



The Episcopal Church continues to be regarded as a place where good church music can be found.

ONE FAMILY



Defining Anglicanism in a Time of Realignment

By David M. Baumann

There seems to be little question that the Anglican Communion is going through an unprecedented major realignment at this time. Most leaders and commentators across the spectrum of conviction agree that this is the case. Indeed, the realignment has been in process for years.

Some reflect and publish in a considered and biblical manner, and make their case logically and humbly. Others do so with varying degrees of arrogance, stridency, fear, discouragement, lack of charity or ignorance. What the realignment will look like when it has been achieved is a matter of guesswork, and the settlement will probably take years to emerge.

The Anglican Communion consists of 38 independent provinces throughout the world, with about 75 or 80 million members. Overall the Communion

is healthy and robust. The strength of the Anglican Communion is in the Third World, mostly in Africa, if one may measure by vibrancy of faith in the pew, number of converts, and strength of commitment to commonly understood biblical orthodoxy. Almost 25 percent of the Anglican Communion is found in Nigeria alone. African Anglicanism is strongly evangelical in preference.

Western Anglicanism appears to be in decline. Membership and attendance in The Episcopal Church, for example, have declined a little each year for about 40 years.

The Anglican Communion came into existence almost at random. Its greatest period of expansion was in the latter half of the 19th century with the spread of the British Empire. There was no intention at that time to "centralize" the Anglican Communion or to come up with a way to make decisions on a worldwide basis. There was no need to

do so. Anglicans generally have considered the independence of the provinces and a decentralized form of governing to be a strength. It has often been noted that the Archbishop of Canterbury is a "first among equals" and has no juridical authority outside his own diocese.

For the past generation or more, however, a few provinces in Anglicanism have made unilateral decisions that have had a serious negative effect on the rest of the Communion. These decisions, made mostly by The Episcopal Church and the Anglican Church of Canada, and the responses to these decisions from other parts of the Anglican world have brought the Anglican Communion to a crisis.

It is clear that the Anglican world has come to a point where it cannot and will not function as it did in the past. Whatever it comes to look like, the future Anglican Communion will be markedly different from what it has been.

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

At the risk of putting it too simply, it seems to me that there are now two views about the way Anglicans should do business. One view says that in the modern world, Anglicans need to realize that they are in fact a world community addressing world issues, and that the provinces are interdependent — not should be interdependent, but already are. Major issues that confront any given province will likely affect all the other provinces. Therefore a way must be found to define Anglicanism as a world community with a decision-making process at the world level. That means that we must “centralize” the way we make decisions in the areas that affect the whole Anglican world.

The other view asserts that that is not the way Anglicans have ever made decisions, and actually goes against one of the strengths and boasts of Anglicanism: a decentralized form of government with provincial independence. This claim is certainly accurate — historically, at least. The question is whether this way of doing business meets our current needs.

In my opinion, the old way is clearly inadequate. Even apart from the issues that have created the crisis, to try to maintain the old way of doing things is backward thinking — basically merely saying “But we’ve never done it that way before.” It is doing business this way that has brought the Anglican Communion to its current crisis. It doesn’t work any more. It hasn’t worked for more than 30 years. I find it more than curious that most of those who claim to be “pushing the envelope forward” in the Anglican world are the “backward thinkers” in the matter of Anglican decision-making.

The first view, proposed by the majority of Anglican leaders, is indeed a way new to Anglicanism. This does not

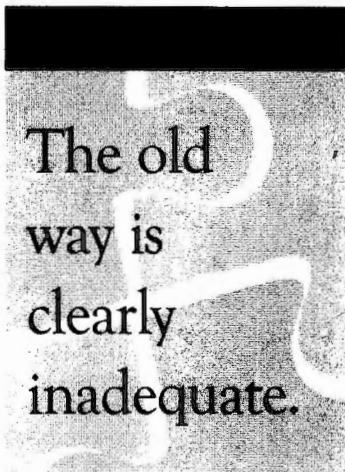
make it automatically wrong. On the contrary, in my opinion it is wise, realistic, and essential. The realignment is moving in the direction of this view — creating a worldwide Anglican identity with mutual accountability and effectively recognizing that Anglicanism has become a world family and is no longer a loose confederation.

There are currently four instruments of unity in Anglicanism that define us as a world family: the office of the Archbishop of Canterbury, who is the symbol of unity and has authority to decide who is an Anglican; the Lambeth Conference of all Anglican bishops, which began in 1867 and meets every 10 years to take counsel; the Anglican Consultative Council, a deliberative body that includes clergy and lay people from around the world [TLC, Sept. 16]; and the meeting of primates, or bishops who are leaders of the 38 Anglican provinces. The latter two instruments came into being as recently as the 1970s.

Currently an Anglican Covenant is being devised by which it appears that the provinces will be asked to agree to be a worldwide family with mutual accountability and, when necessary, make binding decisions together on matters that affect everyone. It is a situation similar to the time after the original 13 American colonies had become independent from England and then had to decide whether to form a federal government. It is a rare situation in world history, and people do not easily or gladly cede authority to a larger body.

From where I sit, it looks as though a lot of Anglican provinces see this trend as the answer to a crying need. Whatever lies ahead, Anglicanism is in the throes of change and cannot go back. □

The Rev. Canon David M. Baumann, SSC, is the rector of Blessed Sacrament Church, Placentia, Calif.



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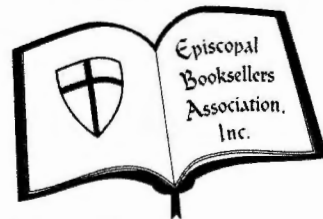


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Accurate Witness

Fr. Wesley gave an accurate witness [TLC, Oct. 7] to the ordination and consecration of Bishop Rowe in Northwestern Pennsylvania and the surrounding events. It was a day full of grace and hope, and not a little healthy pride. Part of the background to that happy day occurred last year when the diocesan convention enthusiastically passed a resolution that, based on our diocesan and national constitutions and canons, welcomed our new Presiding Bishop and expressed our desire that the diocese remain a part of The Episcopal Church and that The Episcopal Church remain a constituent member of the Anglican Communion.

Some outside the diocese saw this as sticking our heads in the sand, but we have a full range of views among us and are fully aware of what is going on around us. We were able, however, to express an intention to remain true to the community of faith we have accepted, even in this time of trial. And we were expressing a determination not to be dragged into these conflicts.

Of course, the landscape of our Anglican troubles is shaped by meetings of bishops and synods or conventions to which most of us have little access and upon which we can make little impact. Nonetheless, the principle of reception assures us that these matters will be resolved by the gradual, multi-faceted response of the people of God, proceeding by countless prayers and ponderings, conversations and actions in the day-to-day life of congregations in their communities.

Our thoughts and sentiments in Northwestern Pennsylvania probably are shared by large numbers of Episcopalians and Anglicans who are seldom heard from, but who will be a major factor in the ultimate outcome of the matters before us. And, as Fr. Wesley indicated, it can still come together in liturgy with great joy and gospel force.

*(The Very Rev.) John P. Downey
Cathedral of St. Paul
Erie, Pa.*

Public or Private?

At the New Orleans House of Bishops' meeting [TLC, Oct. 14], our Anglican guests made it very clear that the Communion as a whole wants us to speak clearly, so that they understand exactly what we mean. I believe that our statement was quite clear, except for one thing. Since the meeting I find that everyone seems to have a different understanding of what we meant by stopping public blessings of same-sex relationships but, using the primates' own language, making some provision for pastoral ministry of a private nature. What is the difference? Publicity. Publicity makes something essentially private everybody's business. You can be

sure that it is private if there are no cameras, no interviews, and no TV coverage. Whenever any of these three is involved something pastoral and private can be known around the world and is very public.

I wonder if those who do not like this distinction can give us a better one which will be accepted by all.

*(The Rt. Rev.) David B. Reed
Bishop of Kentucky, retired
Louisville, Ky.*

It just may be God's will that the Sept. 21 session of the House of Bishops in New Orleans was not completely "private."

The address by Bishop Mouneer Amis of Egypt was brilliant. He spoke

truth in love, without guile or ambiguity, with complete clarity.

If his words are heeded and acted on, there will be no need to invent a man-made new covenant.

*Ann L. Hogan
Shelburne, Vt.*



The Episcopal Church at its BEST

THE EPISCOPAL CHURCH AT ITS BEST
The Episcopal Church is a vibrant and growing community of faith. It is a church that is committed to social justice, peace, and the well-being of all people. It is a church that is open to all, regardless of race, ethnicity, or sexual orientation. It is a church that is rooted in the Word of God and the sacraments. It is a church that is a source of hope and inspiration for all who seek the Kingdom of God.

Delicious Ironies

The very fine historical analysis of the conflicting currents in The Episcopal Church by John N.H. Perkins [TLC, Sept. 23] appeared at about the same time the *Wall Street Journal's* front-page report on the conflict between the secular-progressives now in charge of The Episcopal Church and the traditionalist minority, who want to hitch up with African churches. Herein lies a litany of delicious ironies:

Irony Number One: The Episcopal Church hierarchy has been co-opted by secular-progressives who love to dress up in Anglo-Catholic copes and mitres, dispensing holy water and incense like their traditionalist ancestors. What a masquerade party! What a high!

Is it any wonder these folks decided to have a real blowout in 2003, electing V. Gene Robinson to be Bishop of New Hampshire? Here we have an alcoholic divorcee currently living as an open homosexual, thus the apotheosis of progressive church thought. We could have sin admitted and forgiven in one orgy of an event (repentance, formerly an element in such transformations, was ditched for the occasion).

More Irony: Truly traditional Episcopalians weren't buying, so they fled to, of all places, Africa (where most Anglicans now reside) and were consecrated bishops with at least the tacit blessing of the Archbishop of Canterbury.

And more: These appalled Episcopalians (shall we call them Africanized Anglicans?), returned to America to find themselves "enslaved" down at the Episcopal Plantation. This is a classic case of follow the money: The secular-progressive hierarchy owns the parish structures of the newly minted Afro-Episcopalians. So their only hope is to

buy their freedom. Sound familiar? Up from slavery, one more time! At least this time they may have the money (Abe Lincoln, where are you when we need you?).

Who says God lacks a sense of humor?

*James H. Ransom
Topeka, Kan.*

Less Than Generous

What a remarkably mean-spirited, ungenerous response from Katharine and her pit bull chancellor [TLC, Oct. 21]. Assuming for the sake of argument that it's TEC property to begin with, the bottom line is that it may be sold to another denomination, or (presumably) sold for conversion to a synagogue or

objections from the Presiding Bishop but it will get sued if it sells it to an orthodox diocese of the Anglican Communion.

2. I wonder about all of those 16-year-olds (and younger?) we canonically put on our vestries who may find themselves dipping into their allowances to pay off the lawsuits filed by TEC over property issues.

*(The Rev.) Roy G. Pollina
St. Michael's Church
Mandeville, La.*

Regarding the remarks of the Presiding Bishop on stipulations for church property sales:

Isn't it "rich" that on the very day (September 30, of all days!) Presiding Bishop Jefferts Schori insisted that

A diocese can sell a congregation's property to a local community of Moonies without objections from the Presiding Bishop but it will get sued if it sells it to an orthodox diocese of the Anglican Communion?



mosque or restaurant. But it may not be sold to a presently Episcopal congregation which built it, paid for it, repaired it, worshiped in it, baptized their children in it and buried their dead from it, simply because the congregation wishes to remain Christian.

*Edward Weber
Sarasota, Fla.*

Regarding the article about stipulations for church property sales, so much for an amicable parting. I think this decision is disgusting and un-Christian, and will only increase already nasty division in The Episcopal Church.

*Patsy West
St. Louis, Mo.*

Two observations on the story on the Presiding Bishop setting stipulations for church property sales:

1. If I read this correctly, a diocese can sell a congregation's property to a local community of Moonies without

The Episcopal Church wants to be sure property "it sells" will not go to any church affiliated with another part of the Anglican Communion, the Sunday epistle included "Command those who are rich in this present world not to be arrogant nor to put their hope in wealth ... Command them to do good, to be rich in good deeds, and to be generous and willing to share" (1 Tim. 6:17-18, NIV)?

*(The Rev.) John Spencer
Peoria, Ill.*

I don't understand Bishop Jefferts Schori's objection to the sale of Episcopal Church property to members of churches departing from TEC governance, although I do understand her wish that a fair price be obtained. I thought it was illegal to refuse sale of real estate on grounds of sexual orientation, race, or religion.

*Celinda Scott
Indiana, Pa.*

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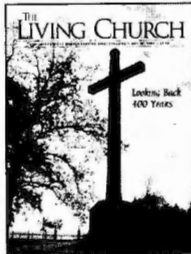
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PEOPLE & PLACES

Deaths

The Rev. **Robert William Dunn**, 79, of Colorado Springs, died Aug. 29.

Born in Yankton, SD, he was educated at Huron College (SD) and Bexley Hall Divinity School. Following ordination to the diaconate and the priesthood in 1953, he served as rector of Trinity Church, Winner, SD, 1956-60; vicar of St. Peter's-by-the-Lake, Montague, MI, 1960-61; rector of St. Mark's, Aberdeen, SD, 1963-77; and rector of St. Andrew's, Omaha, NE, 1977-89. He and his wife, Shirley were the parents of four children.

The Rev. **Myles Edwards**, longtime rector of Immanuel on the Green, New Castle, DE, died Aug. 21 at his home in Kensington, MD, of a brain tumor. He was 67. Fr. Edwards was rector of the Delaware parish for 19 years and oversaw the restoration of the historic building (1701).

He was born in Kingston, PA, and educated at Albright College (PA) and Virginia Theological Seminary. Ordained as deacon in 1964 and priest in 1965, he was curate of St. Stephen's, Wilkes-Barre, PA, 1964-67; and rector in New Castle from 1969 to 1987. He was rector of St. Luke's, Alexandria, VA, 1987-89. In 1989, he retired for health reasons, and later was able to be a volunteer chaplain at Washington National Cathedral. Fr. Edwards was a noted musician, playing the harpsichord in a group known as The Glebe Consort, and playing the organ at churches during his years in retirement. He served on the music commission and on the standing committee in the Diocese of Delaware. Fr. Edwards is survived by his wife, Gail; a son, Judson; a brother, Alan; and step children and grandchildren.

The Rev. **Bradford L. Locke, Jr.**, 83, rector of Christ Church, Guilford, CT, for 40 years, died Sept. 29.

Fr. Locke was born in Princeton, NJ. He served with the Marines in World War II, then went on to graduate from the University of Virginia and Virginia Theological Seminary. He was ordained deacon and priest in 1952, and was curate at St. Mark's, Mt. Kisco, NY, 1952-55, then rector in Guilford from 1955 until 1995, when he retired. In the Diocese of Connecticut, Fr. Locke was a former member of the liturgical commission. He also assisted in founding a housing authority in Guilford. He is survived by two daughters, Suzanne, of Guilford, and Nancy, of Norwalk, CT; and a sister, Philena Richards of Damariscotta, ME.

The Rev. **Robert Dickie Nix, Jr.**, 65, who served churches in many parts of the country, died Sept. 20 at his home in Austin, TX, of cancer.

Fr. Nix was born in Pittsburgh, PA, and graduated from Gettysburg College, Trinity College (UK), and the General Theological Seminary. He served in the Vietnam War as an Army first lieutenant. Raised as a Presbyter-

ian, Fr. Nix was ordained priest in Pittsburgh in 1977. After being an assistant at several congregations, he was rector of St. Stephen's, Durham, NC, 1987-90; rector of St. James', Kent, WA, 1990-97; and rector of St. Matthew's, Austin, 1997-2000. He is survived by his wife, Carol; two daughters, Joanna, of Ambridge, PA, and Joy, of Austin; a brother, David, of Akron, OH; and a sister, Eleanore Childs, of Zelenople, PA.

The Rev. **Helen M. Price**, deacon of the Diocese of California, died Aug. 29. She was 73.

A native of Arlington, TX, Deacon Price was a graduate of the University of Colorado and California State University-Los Angeles. She was ordained to the diaconate in 1990 and served until 1995 at Christ Church, Alameda, CA. Later she moved to Arizona and to Texas with her son and grandchildren. She and her husband, William, were the parents of three children.

Jeffrey G. Smith, a Minneapolis photographer whose work appeared in various publications related to The Episcopal Church, died Sept. 14 of brain cancer. He was 60.

Mr. Smith was born in Milwaukee. He served with the U.S. Army Special Forces Airborne Division for many years, including tours in Vietnam and Panama. In 1989 he moved to Minneapolis and started his own photography business. His work has appeared in *THE LIVING CHURCH*, *Soundings*, the Diocese of Minnesota's newspaper, and Episcopal News Service. He is survived by his wife, Jane Eschweiler; his mother, Helga, of Milwaukee; and a sister, Barbara Gray.

Corrections:

In the death notice for the Rev. William Baldridge [TLC, Sept. 30] it should be noted that in addition to being vicar of St. Columba's Church, Winnsboro, he was also vicar of St. David's, Rayville, LA, since 1966.

The death notice for the Rev. Robert Piper [TLC, Oct. 7] listed the wrong age for Fr. Piper. He was 83.

Other clergy deaths as noted by the Church Pension Fund:

Mary I. Blyth	92	East Lansing, MI
Nelson L. Chowenhill, Jr.	78	Jacksonville, FL
Carolyn L. Davis	71	Aurora, CO
Joan L. Eng	73	Yakima, WA
George H. Harrison	66	Roswell, GA
Ronald C. Henstock	98	Laguna Woods, CA
William R. Krogstad	84	Monroe, NH

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Famous Words

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POSITIONS OFFERED

FULL-TIME RECTOR: *St. Paul's Episcopal Church, LaPorte, IN.* Beautiful, traditional church with historic organ, thriving preschool, seeks energetic rector, a pastor and teacher, who connects with older members and helps us grow and enhance our mission of "Strengthening Families in Christ." Visit the diocesan website, ednin.org/ednin/ to link with ours, and direct all replies/inquiries to the diocesan office.

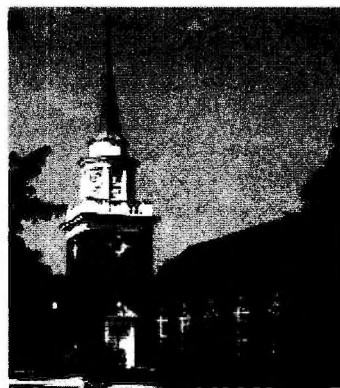
POSITIONS OFFERED

FULL-TIME RECTOR: *Christ Episcopal Church, Covington, LA.* We are a vibrant, energetic, established mid-sized church seeking a like-minded and spirited rector. Our parish includes a day school (Pre-K-8th grade) and Christwood Retirement Community. Position available immediately. Salary competitive. Submit inquiries to **David Lynd, Chairman, Search Committee**, 47 Dogwood Lane, Covington, LA 70435.

PART-TIME VICAR: *St. Mark's Episcopal Church, Kimberling City, MO.* seeks part-time retired priest as vicar. St. Mark's is located in the Ozark Mountain area of southwestern Missouri on beautiful Table Rock Lake, a popular retirement area, near Springfield and Branson. Parish priorities are growth and outreach. Visit: www.stmrks.com, or contact **Bishop's Warden Alice Williams**. E-mail: abwillyums@fastmail.fm Phone: (417) 739-5008.

DIRECTOR OF CHILDREN'S EDUCATION: *Grace Cathedral, Topeka, KS.* seeks full-time director of children's education to oversee growing nursery, preschool, and children's (K-5) programs. Experience in children's formation and excellent communication and leadership skills required; education degree helpful but not mandatory. Professional position with competitive salary and benefits. For immediate consideration, submit letter of interest, c.v., and a list of three professional references to **The Rev. Andrew Grosso, Canon Residentiary, Grace Episcopal Cathedral, 701 SW 8th Ave., Topeka, KS, 66603**, or to atgrosso@gracecathedraltopeka.org.

FULL-TIME ASSOCIATE RECTOR required in city center church, downtown Philadelphia. Opportunities for leadership within context of collegiality. Experience in and/or enthusiasm for young adult ministry and evangelism will be especially cherished. Contact the rector, **The Rev. Ian Neale** for details, etc., at ajrneale@aol.com or (215) 567-1267.



FULL-TIME RECTOR

ST. STEPHEN'S EPISCOPAL
CHURCH
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St. Stephen's Episcopal Church is seeking a rector who will provide spiritual guidance, pastoral care, guidance for lay leadership and who will encourage and develop youth ministry. The church is a community of

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St. Stephen's is located near the shores of Lake Erie, with close proximity to Erie and its educational and cultural opportunities. Nearby Presque Isle State Park offers seven miles of beaches, hiking and biking trails, with excellent boating and fishing opportunities in Presque Isle Bay and the lake itself. If interested please contact:

The Rev. Canon Martha Ishman
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145 West 6th St.
Erie, PA 16501
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CLASSIFIEDS

POSITIONS OFFERED

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HALF-TIME RECTOR: *St. John's Episcopal Church, Pensacola, FL*. This congregation, located near the NAS Pensacola Bay, seeks retired or semi-retired priest to expand ministries and worship participation. Facilities: attractive 250-seat brick church, abundance of classrooms and parking lot on 3 acres. Contact: **The Rev. Canon Mark Dunnam, Diocese of Central Gulf Coast, P.O. Box 13330, Pensacola, FL 32591-3330**. Phone: (850) 434-7337. E-mail: canondunnam@diocgc.org.

CATHEDRAL DEAN: St. Mark's Cathedral in the Diocese of Western Louisiana seeks a dean for our parish of 1,200 members. Strong leadership and administrative skills are needed to guide the parish and Cathedral School, K-3 through 8th grade. The next dean should be able to lead us in spiritual growth, stimulate our youth and young adults and enhance lay ministry. Please send your resume and CDO profile to **Stephen Yancey, Search Committee at stephen.yancey@cookyancey.com**, or **Stephen Yancey, Search Committee, P.O. Box 22260, Shreveport, LA 71120**.

POSITIONS OFFERED

FULL-TIME ASSOCIATE RECTOR/CURATE: *Church of the Holy Comforter, Kenilworth, IL*, a historic and vibrant Episcopal parish on Chicago's suburban north shore, is seeking an energetic and team-oriented priest for an opening on our clergy staff. While we would prefer an experienced candidate, we are willing to consider candidates for either an associate rector or curate position, depending upon the individual's qualifications and experience. This is a wonderful opportunity for either an experienced priest who is looking for a strong team-oriented environment, or a seminarian who would like a thorough grounding in the full range of clerical responsibilities — preaching, teaching, liturgical leadership, pastoral care, youth ministry and parish administration. Our parish is growing slowly, but steadily, with an influx of young families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. Send inquiries to: **John Campbell, Church of the Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043, or call (847) 251-0589**. E-mail to: jfc1219@aol.com. For more information, please visit our website at www.holycomforter.org/parishinformation/employmentopportunities.asp.

FULL-TIME RECTOR: *St. Thomas Episcopal Church, Palm Coast, FL*. We seek a rector with traditional Christian beliefs who can deliver inspiring sermons, is approachable and has a good sense of humor. This individual would be strong in youth ministry, stewardship, have the ability to work cohesively with the vestry and support our many outreach and lay ministries, e.g. Stephen Ministry. We offer a 7:30 AM Reflective Communion, (Rite I), with a sermon, an 8:45 AM Communion Service, (Rite II), with a sermon and our Contemporary Choir, and an 11:00 AM Communion Service, (Rite II), with sermon and our Traditional Choir. Palm Coast, a city with a population of approximately 70,000 people, offers fresh and salt water canals, miles of pristine beaches, numerous walking and nature paths with natural preserves, as well as many golf courses, tennis courts, and bike paths. Responses may be sent to: **Karin Merrell, St. Thomas Episcopal Church, 5400 Belle Terre Parkway, Palm Coast, FL 32137** or you may e-mail to: kmerrell@premierassociates.com. Resumes must be received by **October 31, 2007**.

FULL-TIME RECTOR: *St. John's Church, Sonora, TX*. Loyal church family is seeking a traditional, dynamic, special person to join us as our priest, spiritual leader and friend to share our mutual vision for growth. Our children want someone to show an active interest in their activities and instill their souls with a spiritual agenda. Our elderly need spiritual reassurance. The "betweens" need someone to lead in love and growth of our faith, church life and community service. St. John's offers a beautiful house in the best neighborhood, excellent parish hall, and the most beautiful rock church, columbarium and grounds. Rich in history, in ranching, and nestled in the Hill Country on Interstate 10 between San Antonio and San Angelo, our town has an exceptional 2A school system, doctors, dentists, a small, well-run hospital, active Lions Club, and a strong ministerial alliance of all the churches. For more information contact: **Janet Andrews, P.O. Box 1123, Sonora, TX 76950** or e-mail: janetpandrews@aol.com.

HALF-TIME VICAR: *St. Jude's Episcopal Church, Ocean View, HI*. Southernmost Episcopal church in the U.S. in remote part of the island of Hawaii (the Big Island) seeks priest with strong faith, entrepreneurial spirit, and leadership skills able to channel abundant energies of small (ASA 25) congregation. Church is a central point of outreach in community of 4,800 people and growing. Priest asked to be involved in local community. Located near southern tip of island of Hawaii, in dry area near volcano and coffee-growing region, with abundant outdoor activities. Brand new 3-bedroom vicarage provided. Send resume to **MinistryOpenings@episcopalhawaii.org**, or call **Canon Liz Beasley at (808) 536-7776, ext. 326**.

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FULL-TIME RECTOR: *St. Alban's Episcopal Church, McCook, NE*. Tired of the big city life with its positives AND negatives? Well-established, beautiful church in southwest Nebraska needs an energetic rector. He or she must have strengths in leading our church in growth, ministry with youth, spiritual guidance, pastoral care, Christian education and providing down-to-earth sermons relating to everyday life from within scripture. Our community offers an excellent hospital and medical clinic, superior schools with proven athletic programs. The area presents exceptional hunting, fishing, golf and the great outdoors, with spectacular sunrises and sunsets. Quality of life at its best. Send inquiries to **The Rev. Canon John Schaefer, Diocese of Nebraska, 109 N. 18th St., Omaha, NE 68102**.

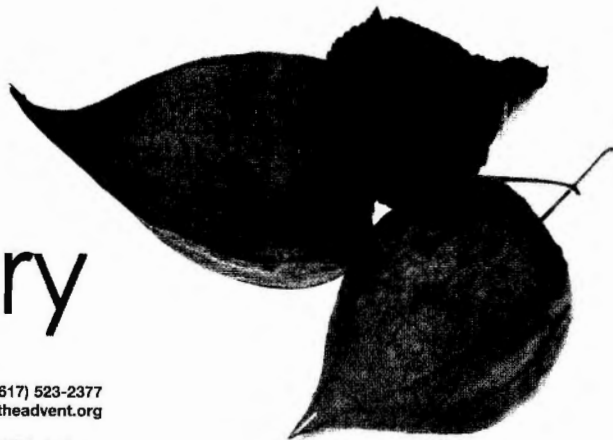
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www.stclem.org stclem001@hawaii.rr.com
The Rev. Liz Zivanov, r
Sun H Eu 7:30 & 10:15

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
ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol
E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10
(Sat); EP M-S 8, 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.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC,
parochial vicar
Sun Eu 9 & 10:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacra-
ment of Reconciliation 1st Sat 4-4:30 & by appt, A/C

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Website: www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 10 (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 Web: www.theadvent.org
E-mail: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray,
c; the Rev. Andrew C. Blume c; the Rev. Daphne B.
Noyes, d; 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.

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

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, p-i-c frthiele@gmail.com
Sun Low Mass 8, Sung Mass 10:30, HD anno.

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
E-mail: standrewschurch@cablone.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. John Onstott, c; the Rev. Duncan Lanum, asst.;
the Rev. Joan Garcia, d; Mr. Jerome Nelson, music direc-
tor; Mr. Mark Childers, organist
Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
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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

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

SELINGROVE, PA

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

WELLSBORO, PA

ST. PAUL'S (570) 724-4771
Website: www.stpaulswellsboro.org
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.
Patrick Allen, assoc.
Sun Mass 8 (Low) 10:30 (Solemn High)

SAN ANTONIO, TX

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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

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

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



CHURCH DIRECTORY KEY

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

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