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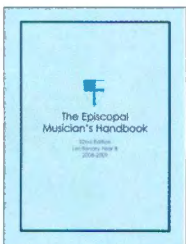
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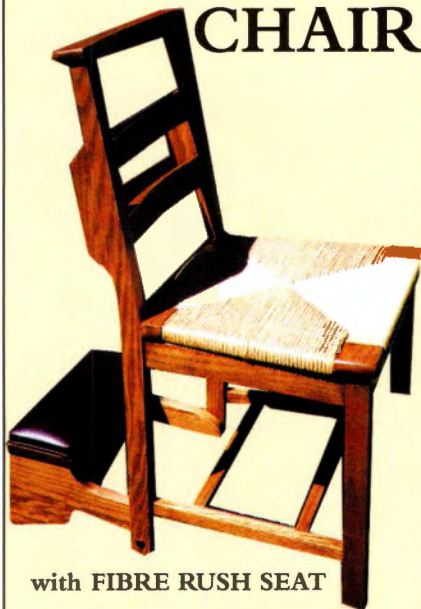
On the Cover

The choir of boys enters St. Peter's Church in downtown Charlotte, N.C.

St. Peter's Church photo

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SUNDAY'S READINGS

The Law and the Prophets

'Teacher, which commandment in the law is the greatest?' (Matt. 22:36)

The 24th Sunday after Pentecost (Proper 25A), Oct. 26, 2008

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

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

Years ago, as a teenager, the present writer was "snagged" in a totally unwarranted police dragnet. At least it seemed like that at the time. This "victim" allegedly failed to come to a complete stop at a stop sign, and then out of the blue a police cruiser appeared. The long and short of it was that the traveler became \$40 poorer, and that begat some serious pondering about the purpose and function of law.

Indeed it is the law: "Thou shalt come to a complete stop at a stop sign." And its purpose is fairly obvious. It's meant to promote the safety of everyone through establishing clear rights of way for both traffic and pedestrians. So far, so good. But an 18-year-old caught in what seems like a RICO sting raises serious questions. If that cop really wanted folks to stop completely, shouldn't he have sat in his cruiser right there in plain sight? And what about that 40-buck windfall for the town treasury? Might that be the actual motivation for clandestine enforcement of this law? Important questions, to be sure.

Laws, along with rules and customs, are almost always entirely functional when they're conceived. That is, they serve a definite purpose. And as long as they serve that purpose, they're fine.

Look It Up

Which of the Ten Commandments further love toward God? Which further love toward our neighbor?

Think About It

What might be some of the ways in which Christians collectively "abandon the commandment of God and hold to human tradition" (Mark 7:8)?

Next Sunday

All Saints' Sunday, Nov. 2, 2008

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

RCL: Rev. 7:9-17; Psalm 34:1-10, 22; 1 John 3:1-3; Matt. 5:1-12

Yet there's a natural tendency for such things to outlive their purpose – to take on a life of their own. And when that happens, in both the civil and religious realm, they get in the way of successful living.

What is the purpose of law in the lives of those of us who strive to further God's kingdom? What is our ultimate rationale for "following the rules"? According to Jesus, binding law is that which serves two basic functions. First, it furthers love for "the Lord your God," he says. It keeps us humble, that is, acknowledging the source of our being and our strength. And second, it directs us toward kindness and compassion for our fellow human beings. Not just those who are like us or agree with us or can benefit us in some way. It furthers kindness and compassion for everyone.

As we strive to understand and to take today's gospel seriously, our challenge is to evaluate the rules which we choose to follow in terms of their actual furtherance of love for God and love for our neighbor. To the extent that they actually do these things, let's follow them with a passion. And to the degree that they've outlived their usefulness, let's strive to be God's agents of change.

MUSIC

Art of the Organ

YOKOTA-GOART ORGAN. Ja kyung Oh, organist. Loft Recordings. \$17.98. ASIN B0015P2FMU.

WEIMAR PRELUDES AND FUGUES. Joan Lippincott, organist. Loft Recordings. \$16.98. ASIN B0013Y1GGY.

BACH, IMPROVISATIONS AND THE LITURGICAL YEAR. Pamela Reuter-Feenstra, organist. \$16.98. ASIN B0019M82DA

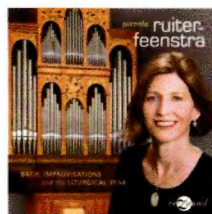
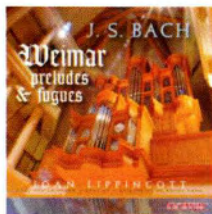
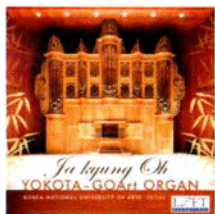
The three recordings listed above are a testament that the art of thoughtful organ building is alive and well. To experience these organs would be reason enough to listen to these recordings. I will provide a thumbnail sketch of each and some general impressions.

The Yokota-GoArt Organ was built in Seoul, Korea, by a Swedish builder with the intention of recreating an organ similar to those built in and near Berlin in the 18th century. The liner notes provide interesting details about the construction of the instrument. The repertoire chosen by organist Ja kyung Oh ranges from Buxtehude to Mendelssohn. I sense that the microphones were placed close to the pipes for recording, an arguable decision. The sound is dry, and, combined with Ms. Ja kyung Oh's studious playing, can be less than moving. On the other hand, it reminds the listener of the mechanical nature of the pipe organ.

Seasoned Player

Joan Lippincott performs some familiar preludes and fugues by Bach on the Paul Fritts Organ at Notre Dame University. The organ is said to resemble the sort of organ on which Bach would have performed. Ms. Lippincott's registration, while adhering to the notion that the preludes and fugues were to be played "full plenum" (full organ), are varied and tasteful and rarely overwhelm the music. Her interpretations are those of a seasoned player, and, even if one doesn't agree with them, they are difficult to disrespect. The room is quite reverberant, and the microphones for this recording seem to be placed far from the pipes. While this makes the room impressive, it, at times, muddles the sound.

Ms. Reuter-Feenstra performs at



Trinity Lutheran Church in Lynwood, Wash., on an organ built by Martin Pasi Organ builders, a two-manual, mechanical action instrument suitable for the works of Bach, which Ms.

Reuter-Feenstra plays with warmth and understanding. She takes a risk on this recording, too, performing improvisations on Lutheran hymn tunes in a style that would have been used by Bach and his contemporaries.

*Karen Beaumont
Milwaukee, Wis.*

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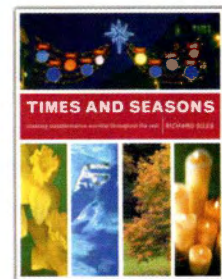
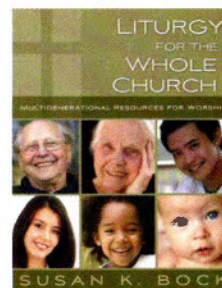
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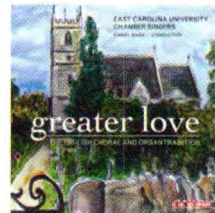
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MUSIC

Other Recordings

GREATER LOVE: The English Choral and Organ Tradition. East Carolina University Chamber Singers. Gothic Records. \$17.98. ISBN 0033492562.



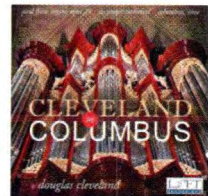
At St. Paul's Episcopal Church in Greenville, N.C., the East Carolina University Chamber Singers met to record this small yet mighty compilation of organ and choral music in the English tradition. The hallowed walls of the well-chosen venue truthfully captured both the tenor and the spirit of such 20th-century stalwarts as Howells, Tippett, and Ireland.

The Interlochen- and Eastman-trained baton of conductor Daniel Bara produces a choral sound that is lovely and clean. The texts are understandable and the vibratos are mostly in check — exactly how this music is supposed to sound. St. Paul's new Fisk organ and the organist, Janette Fishell, are as good as they come.

CLEVELAND IN COLUMBUS. Douglas Cleveland, organist. Loft Recordings. \$16.98. ISBN 1714510982.

Featuring one of the largest mechanical-action organs in the United States, *Cleveland in Columbus* is a masterfully played collection of outstanding music. From Frescobaldi and Vivaldi to Bach's "Schubler" Chorale, these pieces have broad appeal and use in corporate worship. To listen to this presentation is to hear a master of the craft playing on an instrument that is at the top of the list of instruments in its category.

With bright reeds and a lyric style that at times is evocative of bowed strings, the voices of the instrument are well used and well combined. Douglas Cleveland's mastery of these styles, periods, and pieces makes this project a must-have for any serious collection.



PRAISE PARISIENNE. The National Lutheran Choir. Gothic Records. \$16.98. ISBN 0033492575.

The 7,310 pipes of the huge Casavant organ used in *Praise Parisienne*

immediately set the stage for what is an unusually good recording. One is struck by the masterful curiosity with which the National Lutheran Choir sings such a body of Mass texts that would surely elicit an approving wink from the Vatican itself. And when is the last time renditions as nice as this have been heard at St. Peter's Basilica? The National Lutheran Choir is the 2007 winner of the Margaret Hillis Award for Choral Excellence. As evidenced by this highly professional recording under the direction of David Cherwien, it is a deserved honor. Across

the board, the quality of this recording is excellent. All the primary suspects of any French compilation — Duruflé, Dupré, Widor — are allowed to soar as always they do when choral inferiority does not get in the way. And in this case, there is not even a whiff of that.

J.S. BACH, THE TRIO SONATAS. Christa Rakish, organ & harpsichord. Loft Recordings. \$16.98. ISBN 1714511022.

One might think that a two-disc set containing almost two hours of music and six separate sonatas would run the risk of monochromaticism. Much to the contrary, subtle difference is presented by the use of six distinct organs all by different builders. Additionally, multiple variations of chamber music instruments are employed to create a recording that is meditative and technical.

Oberlin and New England Conservatory graduate Christa Rakish delivers attractive and sturdy per-

(Continued on next page)

TO OUR READERS:

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MUSIC

(Continued from previous page)

formances. The recording comes with liner notes for further reading on Bach, each piece, and the organs upon which they are played. *The Trio Sonatas* is as much an item for the resource library as it is for an evening's musical enjoyment.

Books

PSALLAM: 80th Anniversary Celebration Service & Resource Book. The Royal School of Church Music Press. Distributed by GIA. \$12.95.

ISBN 978-0-85402-161-1.

This is a diverse and uncommon book, graced with all the thoughtful quality one would expect from the Royal School of Church Music. The content offers serious church music programs a number of fresh options following an outline for a service of celebration. Joyful hymn texts and festive psalms are set to multi-ethnic tunes of Asian and African derivation, among others. A

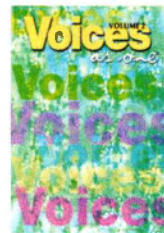


number of songs provide both English and Spanish languages. In addition, traditional liturgical texts such as Kyrie Eleison, Magnificat, and Nunc Dimittis are set to new arrangements.

VOICES AS ONE, VOLUME 2. World Library Publications. \$59.95. ISBN 781584592754.

If you are looking to delve into contemporary Christian worship music with the level of thoughtfulness that historic liturgy deserves, then *Voices as One, Volume 2* might be a helpful resource.

This is the sort of book that you send home with your volunteer pianist and say, "Take a look through it. Take some time to play what you see, and see what jumps out at you." Of course, like every other hymnal, not every piece is perfect, not every tune is singable for a congregation. But for a church that wants to update its choral anthems, or is considering adding a "contemporary" worship music segment during the Gloria or the communion, this book is a recommended starting point.



101 HYMNS AND SONGS OF THE CELTIC SPIRIT. By **George Bayley** and **Dwyn Mounger**. Deerwood Music (19610 Buck Run, Georgetown, DE 19947). \$65, plus \$5 shipping. www.deerwoodmusic.com.

Hymnbooks and compilations that are truly new seem impossible to come by. Most are just a reordering or resetting of hymnals of the past. While *101 Hymns and Songs of the Celtic Spirit* is not a proper hymnal per se but rather a supplemental songbook, a remarkable segment of its content is fresh and original.

These are selections that organist George Bayley has written for the congregations he has served and found that they work well in a parish setting. Celtic themes of community, hospitality, nature, justice, and peace are emphasized throughout, and the tunes are singable. This is another good resource for broadening the musical palate of any parish.

(The Rev.) *Scott A. Seefeldt*
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Pittsburgh Approves Move to Southern Cone

There was less debate this year than in 2007 before clergy and lay deputies to convention in the Diocese of Pittsburgh voted for the second time to break ties with the General Convention of The Episcopal Church.

The vote totals on Oct. 4 to amend its diocesan constitution and join the Anglican Church of the Southern Cone were similar to last year. In a vote by orders, a total of 79 percent of the clergy and 63 percent of the laity were in favor of leaving.

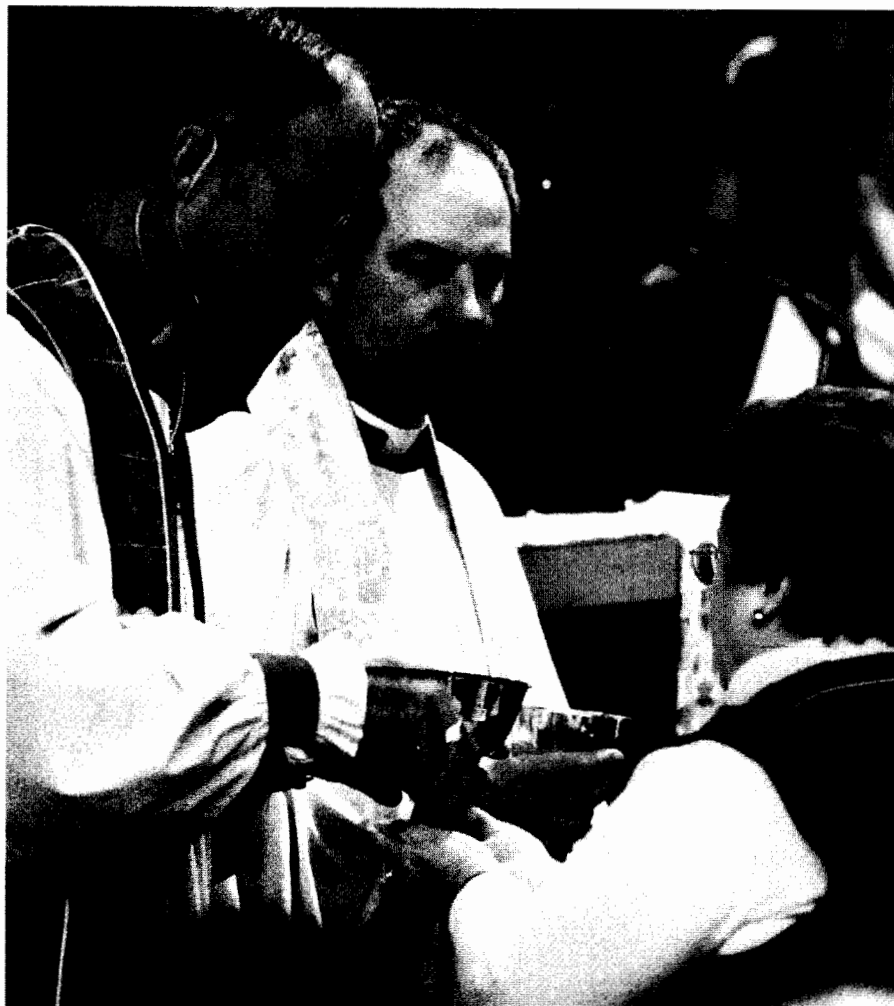
Last year the totals in favor were 81 percent in the clergy order and 67 percent in the lay order. Changes to the constitution in the Diocese of Pittsburgh require approval at two consecutive annual conventions.

In a brief meeting following the convention, the standing committee took action to recall the Rt. Rev. Robert Duncan, who was deposed as bishop of the diocese last month [TLC, Oct. 5], as an assisting bishop. Bishop Duncan is expected to be the only candidate for the position of bishop at a special electing convention Nov. 7-8.

Bishop Duncan has been serving as a paid administrative consultant since he was deposed by the House of Bishops. He already has been accepted into the House of Bishops of the Church of the Southern Cone. Dressed in non-liturgical episcopal attire, Bishop Duncan sat with convention officials throughout the convention. The Rev. Jonathan Millard, rector of Church of the Ascension, Oakland, was elected as convener of the convention. The Rev. David Wilson, president of the standing committee, delivered the convention sermon.

Charitable Separation

In a press conference afterward, Fr. Wilson estimated that majorities in two-thirds to three-quarters of the diocese's 74 parishes will affiliate with the Southern Cone. The rest are expected to remain with The Episcopal Church in a continuing diocese. He said the majority was committed to a



Peter Frank photo

The Rt. Rev. Henry Scriven (left), assisting bishop, and the Rev., James Simons, rector of St. Michael's, Ligonier, Pa., during communion at the Diocese of Pittsburgh's convention.

charitable legal separation agreement with the minority.

Four new congregations were received into the diocese as parishes prior to the vote to amend the constitution. The convention address was delivered by the Rt. Rev. Henry Scriven, who has been serving as an assisting bishop at the invitation of the standing committee since Bishop Duncan's deposition.

Presiding Bishop Katharine Jefferts Schori, who was in Philadelphia for a churchwide "Day of Repentance" for slavery, said "the vast majority of Episcopalians and Anglicans will be

intensely grieved" over the diocese's vote to separate.

"I have repeatedly reassured Episcopalians that there is abundant room for dissent within this church, and that loyal opposition is a long and honored tradition within Anglicanism," she said. "We will work with remaining Episcopalians in Pittsburgh to provide support as they reorganize the diocese and call a bishop to provide episcopal ministry. The people of The Episcopal Church hold all concerned in our prayers — for healing and comfort in time of distress, and for discernment as they seek their way into the future."

Church Court Rules for Deposition of Bishop Bennison

A nine-member church court has ruled unanimously that the Rt. Rev. Charles E. Bennison, Jr., the inhibited Bishop of Pennsylvania, should be deposed from ministry in The Episcopal Church.

The court ruled in June that Bishop Bennison was guilty of conduct unbecoming a member of the clergy [TLC, July 20]. The court found that Bishop Bennison failed to report that his brother, the Rev. John Bennison, had engaged in sexual relations with a female member of the youth group at St. Mark's Church, Upland, Calif., when Charles Bennison was rector there in the early 1970s. The court also found that he failed to protect the young woman from further sexual advances by his brother, or to provide

adequate pastoral care to the young woman or her family.

Brad Babbitt and Hamilton Doherty, Jr., two attorneys who helped the Court for the Trial of a Bishop conduct the trial, released the sentencing documents Oct. 3.

"The Court finds that the Respondent should no longer serve as a member of the Clergy of the Church," the court's sentence said. "The conduct which supports the Offenses represents very significant failures to fulfill his responsibilities as a Member of the Clergy and a fundamental lack of professional awareness."



Bishop Bennison

The court denied three motions by Bishop Bennison's attorney, James A.A. Pabarue of Philadelphia, which asked the court to:

1. Declare a mistrial because the Presiding Bishop made a public statement favoring Bishop Bennison's deposition. "The Presiding Bishop is, for all practical purposes of this case, the Complainant," the court ruled. It added in a later paragraph, "As the Complainant, the Presiding Bishop had a right to be heard with respect to sentencing."

2. Declare a mistrial because of a pre-sentencing statement by the Diocese of Pennsylvania's standing committee. Instead, the court granted a motion to disregard the standing committee's statement, which the court said addressed "alleged misconduct and alleged Canonical Offenses that were not the subject of the Presentment or Trial."

3. Grant a pretrial hearing in which up to six people would plead with the court on supporters of Bishop Bennison's behalf.

"We are extremely disappointed with the Court's decision today," Mr. Pabarue said in a prepared statement. "Bearing in mind the evidence presented during the trial, we believe the Court's decision against Bishop Bennison last July was completely wrong. Furthermore, we find a sentence of deposition now to be utterly immoral in light of the Bishop's four decades of faithful service to the Episcopal Church. We fully intend to pursue a reconsideration of the sentence, and ultimately, an appeal of the entire case."

Mr. Pabarue's statement cited testimony by family members that they had not sought Bishop Bennison's removal from office in the years since his brother's sexual abuse came to light. John Bennison's victim was among the parties who asked, in pre-sentencing filings, that Bishop Bennison be deposed.

Douglas LeBlanc

Long-time Dean of National Cathedral Dies

The Very Rev. Francis B. Sayre, dean of Washington National Cathedral for 27 years, died Oct. 3 at his home in Vineyard Haven, Mass. He was 93.

Dean Sayre, the grandson of President Woodrow Wilson, was an outspoken leader of the cathedral. He spoke against the Vietnam War, racism, and on other issues, and was a driving force in seeing that construction of the cathedral was completed.

He was born in Washington, and was a graduate of Williams College and the Episcopal Theological School. Following his ordinations in Washington in 1941, he served in the Navy during World War II as a chaplain. He was rector of St. Paul's Church, East Cleveland, Ohio, from 1947 until 1951, when he became dean in Washington. He remained in that ministry until 1978, when he was named dean emeritus.

As dean, he spoke frequently about political and social issues. He was a leader in the drive to achieve home rule in the District of Columbia, an opponent of school segregation, a critic of politicians. He served on President John F. Kennedy's Committee on



Morton Broffman photo

Dean Sayre in 1990.

Equal Opportunity, and he accompanied the Rev. Martin Luther King, Jr., on his voting rights march in Selma, Ala., in 1965.

Dean Sayre's wife, Harriet, died in 2003. He is survived by four children, Jessie Marek, of Lexington, Mass.; Thomas, of Raleigh, N.C.; Harriet Sayre-McCord, of Durham, N.C.; F. Nevin, of Vineyard Haven; and eight grandchildren.

Encouraging Participation

St. Luke's, Billings, was the host congregation for the convention of the Diocese of **Montana**, held Oct. 3-5. Delegates celebrated the theme of "Living into the Resurrection" during worship, business meetings, and learning opportunities throughout the weekend.

The diocese approved a resolution that encourages parishes to welcome and include youth in the full breadth of the life of the church, and another that urges full-time clergy to participate in a "pulpit exchange" with another congregation at least once during the year. Delegates also voted that the diocese should introduce resolutions at the 2009 General Convention commending the introduction of prayers for the life and loss of a companion animal, and revising Eucharistic Prayer C for trial use to include the mention of holy women of the biblical tradition.

Beth Hagen, the diocese's canon for finance, said the proposed balanced budget of more than \$1.27 million for 2009 was approved as submitted. This represents a decrease from the \$1.46 million budget for 2008. Significant cuts for 2009 were made in the assessment the diocese pays to Province 6 and in the asking sent in support of the program budget of the national church.

The convention concluded with a festival Sunday Eucharist at St. Luke's which included the ordination of the Rev. Jedediah Fox to the diaconate.

Camp and Conference Plan

As dramatic national financial events were taking place, the Diocese of **Colorado** adopted a resolution in support of the bishop's "call to action around evangelism, mission, and growth."

The resolution says in part, "In these difficult financial times, we faithfully commit ourselves to face all the challenges, especially the financial ones, in our parishes, and in the diocese at large directly and courageously."

Delegates gathered Oct. 2-4 in Love-

land, and heard reports about how organizations and congregations are carrying out the mission of the diocese.

The office for faith formation and the camp and conference task force invited those gathered to envision a new camp and conference center for the diocese. The task force was appointed two years ago by the Rt. Rev. Robert J. O'Neill, Bishop of Colorado, to develop a long-term vision and plan.

The Rev. Canon Lou Blanchard, canon missionary for the diocese, reported on efforts to support all congregations in growth, health and evangelism through several programs, including consulting services, the Church Development Institute, and Empowered Leadership Workshops, in which more than half of Colorado's congregations have participated during the past year.

The Colorado Episcopal Foundation reported on its support of congregations in encouraging and facilitating stewardship and legacy giving. The foundation also reported on the results of its "More Than a Match" campaign, in which 39 congregations raised more than \$27,000 to support efforts to develop clean drinking water supplies in Petit-trou de Nippes, Haiti, and a new school in Abeyi, Sudan.

While the convention adopted a balanced budget of \$1.92 million for 2009, a slight decrease from the previous year, the bishop and standing committee challenged every congregation to support more fully the work of others across the diocese by stepping up financial support for additional key priorities for mission — evangelism and congregational development, and Christian formation for children, youth, and young adults — all of which were outlined in five regional convocations held prior to convention.

Call for Bishop's Election

The Church of the Holy Communion, Rock Springs, was host to the convention of the Diocese of **Wyoming** Oct. 2-5. The convention is part business meeting, part spiritual and educational



Anne Adams-Harris photo

A young participant addresses the convention in the Diocese of Wyoming.

refreshment, and part family reunion.

Members of the diocese drove through red-gold, aspen-clad mountain passes and prairies to learn of the retirement plans of Wyoming's bishop, the Rt. Rev. Bruce Caldwell, as he called for the election of the ninth Bishop of Wyoming. Bishop Caldwell also announced the Wyoming Diocesan Foundation's plans to give \$12,000 to each congregation to be a "mustard seed" to jump-start discernment of locally based mission programs. The money may be used locally or internationally depending on the decision of the congregation.

The keynote speaker, the Rt. Rev. Leo B. Frade, Bishop of Southeast Florida, encouraged listeners to answer God's call as congregations and individuals. He said people should not believe they were too small to do anything or make a difference. As an illustration, he asked whether delegates and visitors had ever tried to sleep with a mosquito.

A resolution enabling the organization of a search process was presented. Resolutions calling for research on supplemental health insurance for retired clergy and one naming the First Sunday of Lent as Episcopal Relief and Development Sunday were adopted unanimously.

(The Rev.) Ann Fontaine



The choirs of boys and girls (left) and men and boys at Christ Church Cathedral, Indianapolis.

Christ Church Cathedral photo

Quality Music

Ensuring high standards is the concern of the whole congregation.

Excellent directors and musicians, of course, have much to do with it, but leaders at churches with successful Anglican music programs agree it is difficult to maintain high standards without a wider base of support.

"Principal credit has to go to a congregation, staff, and vestry who know and appreciate the standard of music in this church," said Casey Cantwell, organist and director of music at Trinity Church, Tulsa, Okla. "We have a wonderful history of great music here, most notably during the tenure of Thomas Matthews, and this congregation understands the responsibility that we have to pass the tradition on."



Mr. Burgomaster at Christ Church Cathedral, Indianapolis: "Young people respond to quality."

Mr. Cantwell said he chooses music which is "well constructed, appropriate to the text, and that stretches the choir."

"I also try to do music from different periods of music history," he said. "We sing a lot of early music, Tudor anthems, great choral composers of the 18th and 19th centuries, and some carefully selected contemporary music."

A commitment to the music staff is essential, he said. Trinity has six paid staff singers and two choral scholars from a local university joining its 40 volunteers. Also, because Mr. Cantwell plans the music well in advance, singers have plenty of time to gain confidence in their knowledge of the anthems to be sung.

For maintaining high standards in music at Christ Church Cathedral, Indianapolis, Frederick Burgomaster, organist and choirmaster, points first to the support of the congregation's spiritual leader, in his case the dean.

He said part of the music director's job is to "do a bit of selling" to convince the congregation as to why it is important "to strive to do the best we can do."

Mr. Burgomaster spends a lot of time with children, as the cathedral's choir of men and boys and choir of girls sing each Sunday. He believes it is important not to underestimate young people.

"In my experience with boys and girls," he said, "they respond to quality. They enjoy it and really get into it, enjoying the singing of it. Schools often miss this." The cathedral also has a volunteer mixed choir of adults that sings every other week.

A third component in maintaining high standards is to encourage the writing of new music. "We try to commission a new piece every year from a serious composer who has either devoted a great part of their life



*Mr. Cantwell at Trinity Church, Tulsa:
"This congregation understands the responsibility
we have to pass the tradition on."*

to the composition of sacred music or a major composer who hasn't and we're trying to get them to use their talents in the church," Mr. Burgomaster said.

The Episcopal Church has many churches across the country with high-quality Anglican music programs. Here are profiles of three, written by the Rev. Scott Seefeldt, assistant at St. Michael's Church, Racine, Wis.

St. Peter's Church, Charlotte, N.C.

Something significant is happening at St. Peter's, Charlotte, and it sounds good. As organist and choir-master since 1993, Ben Outen has worked hard to ensure the highest quality of musical performance, worship, and art. In addition to the adult choir responsible for Sunday services, three separate youth and children's choirs have been established that now comprise their own choir school. Strong parish leadership and a growing and thriving music program have contributed to St. Peter's exponential growth over the past decade and a half — almost tripling in size.

Many choirs are indeed necessary to maintain excellence at St. Peter's three Sunday Eucharists (7:45, 9, and 11 a.m.), monthly choral Evensong, and other major occasions throughout the year. Guest instrumentalists and organists, as well as a chamber music series enhance the sense of professionalism and refinement by which traditional Anglican worship is known.

This is not to say, however, that things at St. Peter's are stodgy. Running throughout the musical experience of both children and adults is a deep spirituality and sense of community. Children and adults

enjoy the fun and fellowship that comes from meeting several times a week for rehearsal and working toward a common goal — the worship of God.

The Choir School of St. Peter's is comprised of The Boys Choir, The Girls Choir, Musikgarten, and The MasterSingers at St. Peter's. MusikGarten gets nursery-aged kids through age 7 off to a good start with classes that focus on singing, moving, and enjoying music. The boys and girls choirs pick up from that point on the basis of audition for students who show aptitude and enthusiasm for making music. The MasterSingers is for junior and senior high school students who want to continue their musical education.

Excellence is the goal of the choir school. Experts in the field coach and teach, all choirs rehearse weekly, and attendance is obviously expected. There is no deference to religious affiliation, and no tuition is charged. Those who believe in the mission, and see the difference it makes in the lives of the young people involved, fund the choir school by donation.

Ben Outen is a busy man, but he enjoys it. With

(Continued on next page)



The choir of St. Paul's, Akron, Ohio, in England at Exeter Cathedral.

St. Paul's Church photo



Trinity Church photo

The Choir of Men and Girls of Trinity Church on-the-Green, New Haven, Conn., during a visit to the Shrine of St. Anne for Mothers, Waterbury, Conn.

Quality Music

coordination, cooperation and communication.

St. Paul's offers three services on Sundays at 8, 9:15, and 11. The 11 o'clock service alternates between Holy Eucharist the first and third weeks and sung Matins on the rest. This provides a challenge and keeps things interesting for the Choir of Men and Boys (established in 1893), the St. Cecilia Choir of Girls, and the newly established St. Catherine's Choral Society for treble voices. Choirs have two rehearsals per week and sometimes sing at all three services.

Standards are kept high through participation in the Royal School of Church Music whereby singers are allowed to earn degree ribbons according to achievement. In addition to lessons in music reading, theory, decorum, and discipline, the training is also theological. Students must memorize the ancient tenets of the faith: the creeds, Lord's Prayer, and the General Thanksgiving. The music program at St. Paul's thus not only makes musicians out of children and adults, but makes them into disciples as well.

Trinity Church on-the-Green, New Haven, Conn.

Longevity and stability are deeply embedded in the fabric of Trinity Church, which was founded in 1752. The Rev. Andy Fiddler, rector, has served Trinity since 1970, shepherding the parish into the diverse and vibrant congregation it is today. Situated one block from the Old Campus of Yale University, Trinity is a beacon to God's glory, the traditions of the past, and a mighty hope for the future.

It takes several choirs and the unflagging energy and passion of a gifted choirmaster to get the job done. The Choir of Men and Boys has a continuous tradition of excellence in concert performance and worship since being founded in 1885. It is the seventh oldest such choir in the country. The Boys Choir has traveled extensively, performing in such places as the White House, Washington National Cathedral, on the Today Show on NBC, and for countless benefits and charity fundraisers.

More recently, the Choir of Men and Girls was created to provide the same experience of music and fellowship for girls, but membership in this choir is by audition. The choral experience for boys and girls is demanding — two rehearsals during the week and again on Sundays before services. Adults in the choirs understand their role as mentors to younger singers.

The Trinity Singers and The Spirit Singers are two more choirs incorporating adult voices, rounding out the small army it takes to provide a high standard of traditional music for Trinity's many services and special occasions. An assistant organist and an organ scholar join director of music R. Walden Moore both in leading the people's praise, and empowering the young people and adults in their music program and choirs to do the same. □

(Continued from previous page)

degrees from Furman and Yale universities, as well as his involvement in the Royal School of Church Music, he is more than up to the task. "I have found in The Episcopal Church, in the traditions and musical heritage, a spiritual discipline that connects me to God," he said recently. And given the growth experienced in both the music program and the parish at large during his tenure, it is clear that he is not the only one.

St. Paul's Church, Akron, Ohio

The music program at St. Paul's may be in transition as the church searches for a new director, but the mission remains the same: to proclaim the word of God through music.

With advanced degrees from Kent State and the University of Cincinnati, music associate Jeannie Kienzle has served as an integral part of the growth of the choir school at St. Paul's. Dr. Kienzle has a passion for teaching music to children, as evidenced in their Music for the Young Child program available to members and non-members alike on Wednesdays and Saturday mornings. For a small fee, infants and toddlers through age 7 participate in an environment that encourages development —



Bless me, for I have sinned.

During a recent weekend, I participated in derelict behavior of watching baseball on television. The playoffs were on, and I figured I watched sizable parts of eight games on TV. My roles as husband, parent and grandparent were put aside for a time, and for this I am truly sorry.

I saw all sorts of people engaging in what they assumed was Christian behavior during these games over three days. Players crossed themselves before they came to bat, they crossed themselves after getting a hit, between pitches, and after sliding to a base. They pointed to the sky after scoring runs, after striking out an opposing batter, and in one case a player even pointed after making a sliding catch in the outfield. I think I also saw a manager delivering a sermon to an umpire. I saw a couple of signs with biblical themes, including — shades of 20 years ago! — a John 3:16 sign.

The most intriguing observation had nothing to do with any of the games. It was some footage of a Greek Orthodox priest sprinkling holy water around the Chicago Cubs' dugout before they began their best-of-five series against the Los Angeles Dodgers. A TBS camera person who apparently arrived early caught the Rev. James L. Greanias, of St. Iakovos Church, Valparaiso, Ind., blessing the dugout.

There's an unusual story behind this incident. Having been a Cubs' fan for 53 years until I gave it up in 2003, I am all too familiar with this tale. In 1945, the year the Cubs last played in the World Series, the owner of the Billy Goat Tavern in Chicago, Billy Sianis, tried to bring his goat, also named Billy, to a World Series game at Wrigley Field. When he was told to leave, Mr. Sianis placed a curse on the Cubs.

In an attempt to remove the curse, Cubs chairman Crane Kenney asked Fr. Greanias to bless the dugout. He chose an Orthodox priest because the alleged curse had been placed on the team by a Greek-American.

"I told him I'm honored," the priest told the

Chicago Tribune. "I said we'd bring some holy water and say a prayer. It's not for ensuring the Cubs winning, but for being safe and protected. I'm a priest first and a Cubs' fan second. I don't want anything to be mocked, and neither did Mr. Kenney."

Mocked? That's an understatement if I ever heard one. What was this guy, the chairman of a major league baseball team, thinking?

Fr. Greanias told the *Tribune* this wasn't a publicity stunt, for in Greece priests bless soccer teams, and they did it in the Olympics.

I'm not picking on the Orthodox here, for on the same weekend our priests were blessing everything from piranhas to pythons in St. Francis' Day observances all over the country. And in recent years the pages of this magazine have contained photos of priests blessing motorcycles. But a dugout?

This was not the first instance of holy water being used at Wrigley Field, nor was it the first attempt to remove the curse. In 2005, Cubs Manager Dusty Baker had been given a gift of holy water that had been blessed by Pope John Paul II. He rubbed it on some of his players. And human beings, including Mr. Sianis himself, and goats, have paraded through the venerable old ballpark in hopes of removing this curse.

A reporter asked the current Cubs' manager, Lou Piniella, what he thought about the dugout incident. "God doesn't care about a baseball game," he said. Good answer! Now I know why I like this guy.

So what did the holy water do for the Cubs? Apparently nothing. They lost to the Dodgers in three games. The blessing of the dugout did indeed turn into a mockery, with the publicity surrounding the event turning it into a sham. It made me glad that I had disposed of my Cubs T-shirts, caps, jacket, coffee cup, and other paraphernalia five years ago. Somewhere, millions of fans of the St. Louis Cardinals, the Cubs' arch-rival, are hysterical.

David Kalvelage, executive editor

Did You Know...

St. Gangulphus, an 8th-century saint who lived in France, was murdered by his wife's paramour.

Quote of the Week

The Very Rev. Brian Baker, dean of Trinity Cathedral, Sacramento, Calif., on whether scripture addresses homosexual relationships: "Turning to the Bible to see if such relationships are OK is like turning to the Bible to see if it is OK to genetically modify tomatoes. It just isn't there."

Choosing Suitable Hymns

An acquaintance was relating his experience of visiting a church in another part of the country on a Sunday morning recently. He was puzzled when he noticed that there were no hymns listed on the hymn board and no numbers of hymns in the bulletin. Before the Eucharist began, the organist asked worshipers what hymns they would like to sing. Hands went up, various numbers were called out, and four hymns were selected from *The Hymnal 1982* to be sung that morning. Our acquaintance said the congregation did fine singing the hymns, but that the music had nothing to do with the lessons appointed for that day. Later, he learned from the rector. That this was the usual practice at that church during the summer. The priest said he'd rather have people sing familiar hymns well than for them to be confused trying to relate the lessons to the hymns.

It seems to us that it's possible for a congregation of any size to be able to sing familiar hymns based on the lectionary. With a little preparation, an organist or the rector can select appropriate music that relates to the readings. *The Episcopal Musician's Handbook*, published by the Living Church Foundation, makes that easy. This resource for church musicians lists hymns for each Sunday and major holy day based on the readings for the Book of Common Prayer and the Revised Common Lectionary.

Those who don't own or use the handbook or another resource can still select suitable hymns, although advance planning will be necessary. A look ahead at the readings for a particular Sunday and some perusal of the hymnal is the first step. The hymnal lists its contents according to liturgical season, which is helpful to someone with limited musical knowledge. And one can find lists of music that is a paraphrase of psalms and canticles and may be appropriate to a particular day. With an astute purchase, or a willingness to put forth some time and effort, appropriate, singable hymns can be selected for each Sunday and holy day.

This Fall Music Issue, like its predecessors during the previous three decades, is a resource for those involved in the important ministry of music in churches. We hope all readers may find something of interest.



This Fall Music Issue
is a resource
for those involved
in the important ministry
of music in churches.

Diverse Opinions

From time to time readers tell us the Reader's Viewpoint article, found in each issue of this magazine, is one of the best-read sections of this publication. These articles are on a range of topics from a variety of authors, and form an integral part of what we believe an independent magazine should contain. THE LIVING CHURCH has always welcomed opinions on its pages. The Reader's Viewpoint article may be the most prominent, but letters to the editor and occasional Guest Columns also give authors a chance to share their thoughts about The Episcopal Church, the Anglican Communion, and other parts of Christianity.

As the disclaimer statement that accompanies Reader's Viewpoints mentions, the points of view expressed in these articles may or may not reflect the editorial opinion of THE LIVING CHURCH or its board of directors. We will consider all points of view submitted to us. In most cases, more Reader's Viewpoint articles are submitted to us than we can publish, so such criteria as length, variety of topics and authors, and timeliness are important. We are grateful to those who submit Reader's Viewpoint articles, and we are pleased to be able to offer this feature to our readers.

The Challenge of Celebrity

to the Beauty of Holiness

By Doran Stambaugh

Music is a special and unique language. Like any language, its primary function is to communicate. Sacred music is music intentionally set apart for the purposes of communicating with God. It is nothing less than the created human heart expressing itself to the uncreated heart of God. The sacred part, or the holiness part, is the extent to which the self-offering of praise and thanksgiving is set apart for God.

There is a beloved antiphon in The Book of Common Prayer which urges us to “worship the Lord in the beauty of holiness.” This phrase reveals to us the natural product of that which is devoted to God in its entirety: beauty.

This understanding of beauty is very different from general definitions that focus on the form and content of a given subject. The beauty of holiness speaks of beauty not as the end game of an act or art, but of the disposition of the artist's heart. The beauty of holiness is measured by the depth of the heart's desire to give itself and its work wholly to God.

Sacred music points away from itself, its composers, choristers, and collaborators, and forever aspires to focus its attention and intention solely on God.

As we observe the evolving landscape of popular

music, a sea change in sacred music seems inevitable. The cultural relevance of the organ is being eclipsed by a growing assortment of new sounds. Popular music and popular instruments are nothing new to the sanctuaries of Christendom (neither are stringed instruments for that matter). But a unique spiritual challenge accompanies this latest music revolution: celebrity.

Over the past century, mass media has combined with an insatiable consumer appetite for meaning. In the medium of music, the unassuming guitar lay at the intersection of that crossroads. When rock-n-roll exploded on the scene in the middle of the 20th century, the guitar became immediately and permanently associated with stardom and celebrity.

What does this mean for the role of the guitar, and its modern counterparts, in sacred music?

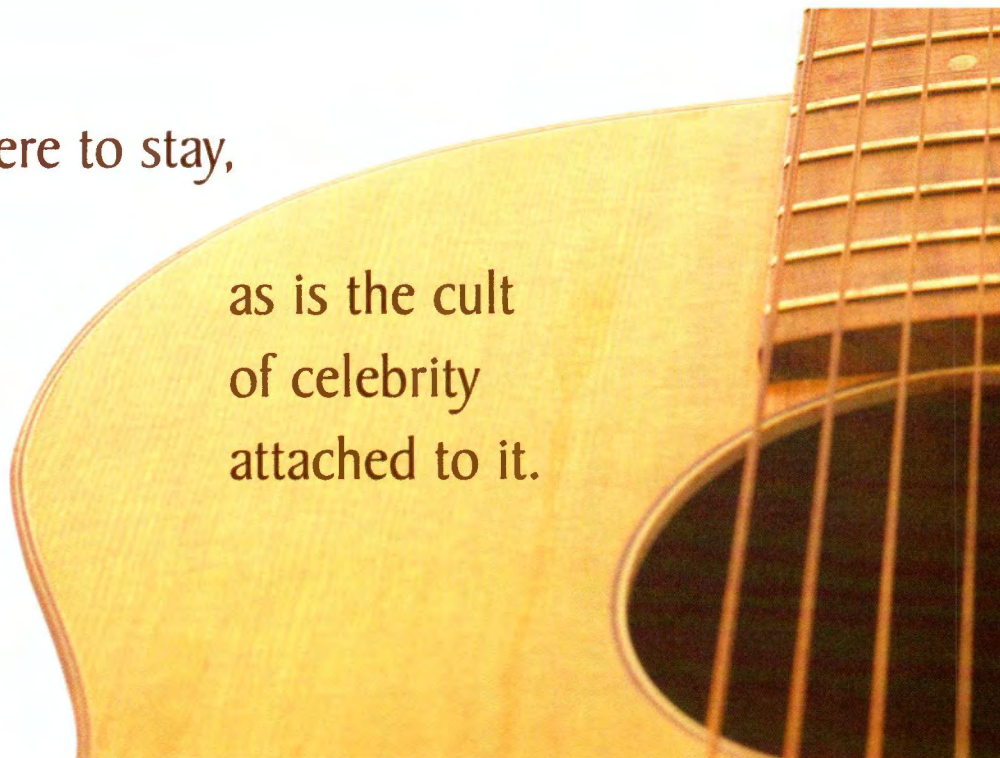
Not at a Concert

The spiritual challenge of the guitar is that its cultural status as an icon quite naturally shifts the object of glorification from Creator to creation. Percy Dearmer in *The Parson's Handbook* rightly warns, “The duty of the parson is to keep ever before men's eyes the simple but often forgotten truth that church

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The guitar is here to stay,

as is the cult
of celebrity
attached to it.



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music is for the glory of God and not for the glorification of the choristers.” This caution is as relevant today as it ever was. It is a caution as much (if not more) for the people in the pews as it is for the modern musician.

For those in the pews, most of our exposure to guitar players and music is in the realm of popular culture. As a corporate audience, we gaze in the direction of the musician as they face us and “perform” their music. Our attention is directed at the performers behind their guitars: their voices, their lyrics, their music, their message.

When we experience the same form of popular music in the context of worship, our cultural muscle memory kicks into gear. We have to remind ourselves repeatedly in church that we are not a corporate “audience” being entertained by “performers.” Rather we are the corporate body of Christ glorifying God the Father with one voice through the unity of God the Holy Spirit. We are not at a concert: the many watching the one. We are *in* concert with one another: the many worshipping the One. If we are not watchful, our praise and affection will inadvertently rest on the creator of the music — as it does in pop culture — and not on the Creator of the musician.

As a culture we create our celebrities. When we glorify them, we project onto them these qualities of iconoclasm. That weight of glory is a powerful force for any human to withstand.

What to do?

The guitar is here to stay, as is the cult of celebrity attached to it. If the former is to continue as a true expression of worshipping God, we must be deliberate in divorcing it from the latter. The following are some practical suggestions for doing so.

First, knowing is indeed half the battle. Simply being

conscious of the classic spiritual dangers vanity and pride that accompany the celebrity of modern music will aid in the prevention of their unwelcome growth in church ministry.

Second, consider your liturgical space. How does the arrangement of the music ministers reflect the focus of the overall worship? Generally speaking, organists either have their backs to the congregation or are hidden from view altogether. The focus of the congregation flows naturally away from the musician toward God through the music. What of the guitarist or band? Do they appear to be “on stage” facing the “audience”? Or are they arranged in such a way as to point with the congregation toward the altar?

Finally, St. Paul charges us to pray without ceasing. Worship itself is a central form of prayer. As music ministers, keeping our worship focused on God through constant prayer — before, after, as well as during worship — is an instantaneous way of short-circuiting those self-serving and self-seeking forces of celebrity from infiltrating the heart.

The brilliance of music is its mystical ability to communicate the incommunicable. It transcends the limits of intellect and consciousness. There is a purity to its message. When it comes to sacred music, the essence of that deep, abiding, and mysterious message is love. And there is no place for celebrity in the spiritual realms of God’s self-sacrificing love. He laid down his life for us; may we continue to lay down ours for him.

Worship the Lord in the beauty of holiness, O come let us adore him! □

The Rev. Doran Stambaugh is curate at St. Michael's-by-the-Sea Church, Carlsbad, Calif.

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

Few True Liberals

The Episcopal Church has decided to change the definition of the word "liberal" to fit its understanding of what it means to be politically correct.

A true liberal is one who delights in freedom and one who remains open to the opinions of others. It is clear there are very few bishops who fit this category. By deposing Bishop Duncan [TLC, Oct. 5], the House of Bishops has put itself in opposition with all who love the Lord Jesus Christ and still believe the scriptures to be the inspired word of God that call all people to righteous living.

Bishop Duncan has been one of the best examples we have of a godly bishop, and yet his voice has been like one "crying in the wilderness," and very few have been willing to listen to him. The leaders of The Episcopal Church like to think of themselves as inclusive. However, the minute anyone disagrees with them, there is quick action to exclude them from our Communion.

In addition, it seems that The Episcopal Church has had to resort to litigation time and again to continue the exclusion of faithful followers of Jesus Christ by attempting to seize as much property as possible from those who have labored in the vineyard to provide space for worship and ministry.

Would someone please explain to me how these actions will serve to build up the body of Christ within the Anglican Communion?

*(The Rev.) H. David Wilson
Franklin, Tenn.*

The news article, the Editor's Column, and the editorial about the deposition of Bishop Duncan were misleading. I write to offer clarification.

First, the procedure followed conformed to the canons. The requisite number of persons signed the document outlining the charges, which were found credible by the Title IV review committee. The statement that "canon law says the Presiding Bishop needs to receive consents from the three senior bishops before proceeding" is incomplete. The concurrence of the three

bishops is necessary for inhibition, not deposition. Inhibition normally precedes deposition, but, according to the Presiding Bishop's advisers, it is not necessary. If the approval of all three bishops was required for deposition, it would mean that one bishop would have veto power over a proposed deposition.

The statement that "a trial follows" the inhibition and precedes the deposition is incorrect. Under the "abandonment of communion" canons in Title IV, there is no provision for a trial. After the ruling of the review committee and the opinion of the senior bishops are received, the canons direct the Presiding Bishop to bring the matter before the House of Bishops for a vote.

Regarding the timing of the bishops' decision before the matter of "realignment" comes before the diocesan convention, a perusal of the opinion of the

Title IV committee would reveal that the committee acted on the evidence presented, including actions and statements made by Bishop Duncan which it deemed to constitute abandonment, and which stand on their own, quite apart from the actions of the diocesan convention.

The tenor of TLC's coverage suggests that Bishop Duncan was denied due process. This is not the case. First, the matter proceeded according to the provisions of the canons. Second, Bishop Duncan was invited to address the House of Bishops at its hearing preceding the vote, and to have his attorneys speak as well. He declined both offers.

*(The Rev.) Harold T. Lewis
Calvary Church
Pittsburgh, Pa.*

I was appalled at the deposition of Bishop Duncan, and the shabby way it was brought about. How is it possible to depose someone because of what

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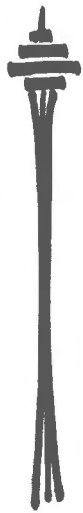
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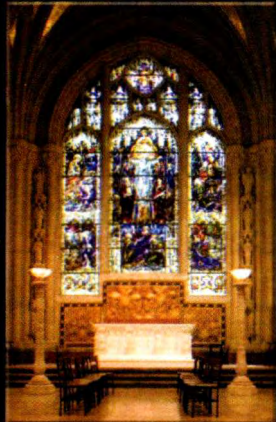
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LETTERS TO THE EDITOR

(Continued from previous page)

they may or may not be thinking, or may or may not do? I was pleased that TLC's executive editor was willing to write so boldly and well about this travesty.

In one fell (or should I say foul) swoop, The Episcopal Church's House of Bishops has justified the actions of the Presiding Bishop of the Southern Cone and others, who are coming to the aid of traditionalists in this country, and are calling for a new province in North America. I hope that those who agree will contact their bishop, especially if he/she voted for the deposition, and voice their disgust, as I did with my bishop and with the P.B. through e-mails. I hope that if their bishop was among those brave and thoughtful 35 who acted against this action, for whatever reason, they will contact them and say thank you for doing the right thing and standing against the tide.

If we do not give rise to our voices now, the Presiding Bishop and her cadre of lemming bishops may well come after all traditionalists and conservatives because of what we may be thinking or doing. These are, indeed, the times that try men's souls, but thank goodness THE LIVING CHURCH is helping to explain why.

*(The Rev.) Walter Van Zandt Windsor
 Trinity Church
 Pine Bluff, Ark.*

The Episcopal Church's revisionist spinmasters strike in Salt Lake City! Salome dances! Herodias revises the canons!, and some four score puppet Herods deliver the head of the prophet on a silver platter (before converting the silver to fund litigation costs).

But have our Woodstock bishops forgotten that crucifixion is followed by resurrection?

*(The Rev.) Carey C. Womble
 Tucson, Ariz.*

of the church's first general council, held in Nicaea in 325.

There are two kinds of church polity — conciliar, or the specialized version in Rome, where the pope is in charge. The Episcopal Church and Eastern Orthodoxy use the conciliar system. Canon 6 of Nicaea was in effect conciliar when it said "that if anyone be made bishop without the consent of the Metropolitan, the great Synod has declared that such a man ought not to be a bishop."

Now who could our metropolitan be but the Presiding Bishop? Has she consented to the ordinations of the bishops of the Southern Cone? Not likely. Further, Canon 16 provides — and remember, this is 325 A.D. — Neither presbyters or deacons, nor any others enrolled among the clergy, who, not having the fear of God before their eyes, nor regarding the ecclesiastical canon, shall recklessly remove from their own church, ought by any means to be received by another church; but every constraint should be applied to restore them to their own parishes; and if they will not go, they must be excommunicated.

Canons of the first council of Constantinople, 381 A.D., provide disciplinary canons that limit the power of bishops within fixed boundaries. The idea is that area bishops will fix area problems, subject to the decision of the metropolitan. How then does Archbishop Akinola of Nigeria come into this? He is not a bishop of our area, nor even of the United States. Further, he has overreached his authority by not submitting to the metropolitan of our area, and by performing sacramental ministries without the authority of the diocesan bishops. Such a person has no regard for the conciliar form of government. A catholic? I don't think so.

*(The Rev.) Robert M. Hall
 Norwich, Conn.*

Non-Member Weddings

When I saw the cover of the Oct. 5 issue, I thought, "Finally, someone else has seen the light and recognizes the absurdity of run-amok, non-mem-

The Early Canons

People who may be confused by recent applications of canon law can search on the internet for the canons

PEOPLE & PLACES

Deaths

The Rev. **Roy R. Coffin, Jr.**, 76, of Chevy Chase, MD, died Sept. 10 at his home of esophageal cancer.

Born in Bryn Mawr, PA, Fr. Coffin was educated at Dartmouth College, University of Michigan, Virginia Theological Seminary, and Wesley Theological Seminary. He was ordained in the Diocese of Washington, as deacon in 1977 and as priest in 1978. He assisted at St. Columba's, Washington, 1977-78, then became involved in interim ministry at 10 congregations and was involved in consulting. He was one of the founders of the Interim Ministry Network. Surviving Fr. Coffin are his wife, Carol; a daughter, Debbie, of Bethesda, MD; a son, Tip, of Bethesda; four grandchildren; and a sister, Eve Hoffman.

The Rev. Canon **Alexander Malcolm MacMillan**, 87, died Sept. 9 in Allentown, PA, where he resided.

A native of Atlanta, GA, he was a graduate of Lambuth College and the School of Theology of the University of the South. Following his ordination as deacon in 1945 and priest in 1946, Canon MacMillan was vicar of Holy Trinity, and assistant at Grace and St. Luke's, Memphis, TN, 1945-46; rector of Holy Trinity, 1946-49; rector of Ascension, St. Louis, MO, 1949-56; and rector of St. John's, Sharon, PA, 1956-74; rector of Mediator, Allentown, 1974-86. Canon MacMillan retired in 1986 and served several churches on an interim basis. He was known as a champion of civil rights and a supporter of spiritual development. Surviving are his wife, the Rev. Patricia Dwyer-MacMillan, rector of St. Mary's, Wind Gap, PA; and a daughter, the Rev. Elizabeth Miller, deacon at Trinity, Bethlehem.

The Rev. **Frederic M.P. Pearse III**, retired priest of the Diocese of Massachusetts, died July 3 of cancer at Martha's Vineyard Hospital. He was 75.

Fr. Pearse was born in Lexington, VA, and graduated from Washington and Lee University and Virginia Theological Seminary. In 1958, he was ordained to the diaconate and priesthood in the Diocese of Washington. He was assistant at Christ Church Cathedral, Cincinnati, OH, 1958-62; rector of Emmanuel, Cleveland, OH, 1962-64; assistant at Christ Church Cathedral, Indianapolis, 1966-67; chaplain at St. Mark's School, Southborough, MA, 1967-69; and then he became involved in the training and treatment of alcoholism and substance abuse, and as a counselor at a maximum security prison. He was archdeacon of the Diocese of Massachusetts from 1992 to 1994. Survivors are his wife, Judy; a son, Paul, of Kitty Hawk, NC; four grandchildren; and two step-children.

Next week...

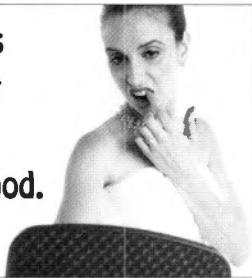
130 Years for TLC

ber weddings." But, alas, apparently not. Fr. Scott-Hamblen's article starts out promising but arrives at the same conclusions I've heard from clergy.

I refuse to perform non-member weddings for several reasons:

1. I am not paid to be a wedding chaplain. I could open a side business and probably increase my pay by at

**"Open" weddings
are an inefficient
if not ineffective
evangelism method.**



least 25 percent. My parish is also home to a popular banquet facility, so it is an ideal situation for brides (and me) planning on having their reception here.

2. The notion that somehow flinging open the doors to anyone wanting to be married is a way of increasing membership needs to be examined more closely. In 21 years I can count on one hand the number of people who joined the church after attending a member's, to say nothing of a non-member's, wedding. "Open" weddings are an inefficient if not ineffective evangelism method. I recommend that clergy consider focusing all the time and energy wasted arguing why "When You Wish Upon A Star" cannot be the sequence hymn, or explaining that, "Placing the McDonald Golden Arches on the altar because that is where we met..." will happen over the rector's dead body, on more effective methods of evangelism.

3. A wedding is not the place to implement the "middle path" between the clashing cultures of society and church, but rather the principal service of Eucharist on Sunday morning [TLC, Sept. 14], where the objective should be to provide genuine inquirers of the faith an attractive and accessible entrance to exploration of a relationship with Jesus Christ. Sunday morning is where the action should be.

4. Life is too short.

*(The Rev.) Bennett Jones
St. Paul's Church
Munster, Ind.*



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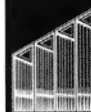
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Inquiries: Should be directed to **David Kennison, Senior Warden, St. George's, 30 North Ferry Street, Schenectady, NY 12305.** Website: www.stgeorgesschenectady.org. Parish profile and CDO profile are posted there.

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