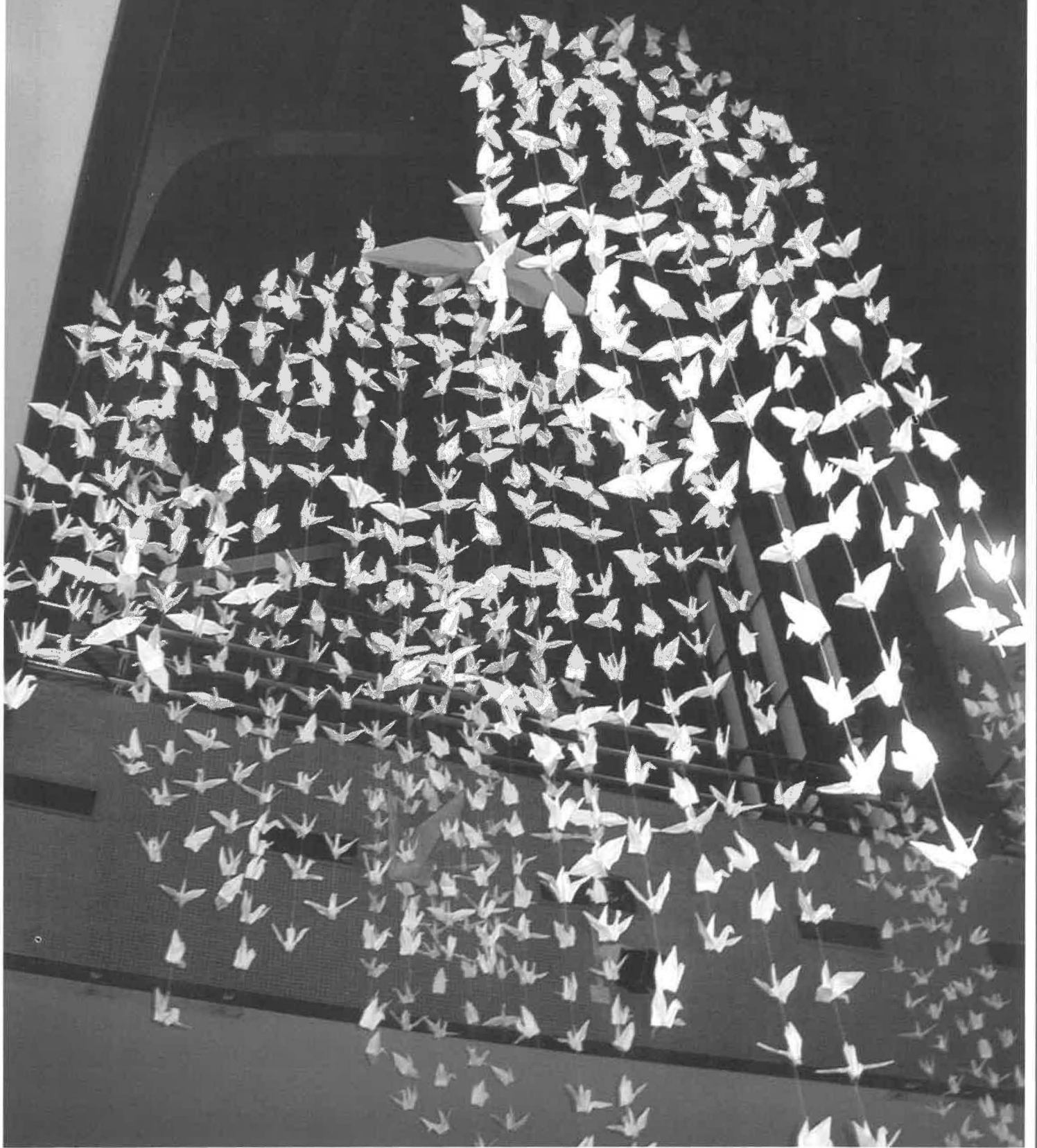


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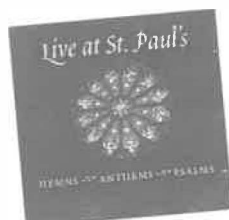
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Volume 225 Number 15

The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the American Episcopal Church.

THIS WEEK

Opinion

18 Editor's Choice
The Song Sung Round the World

19 Editorials
Noteworthy Vote

20 Viewpoint
Standards of Fairness
Needed for Church Musicians
BY WILLIAM SAVIERS, JR.

22 Letters
The Right Way

News

10 The House of Bishops
unanimously approves the
development of a pastoral
teaching on reconciliation.

13 An Ecuador bishop may
face ecclesiastical and civil
charges over his failure to
respond to questions first
raised in a 1997 audit of
diocesan finances.

Other Departments

- 4 Sunday's Readings**
- 5 Sharps, Flats & Naturals**
- 26 People & Places**
- 27 Benches & Lofts**

Fall Music Issue



The Cover (and above)

Above: The Church of Saint Luke (Lutheran) in Chicago participated in the Rolling Requiem.

Cover: One thousand white Origami peace cranes folded by the children of Saint Luke Academy (Lutheran)

in Chicago were suspended above the paradisi-um around three large blue cranes representing the attack sites.

Features

14 When is a Horse an Albatross?



*Piano Wisdom
for churches
and non-profits*

BY BRADLEY PHILLIPS

**15 A (Not So)
Memorable Day**

BY ROGER SETHMANN



16



**Sir David
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SUNDAY'S READINGS

A Loophole on Taxes?

'Why do you test me, you hypocrites?' (Matt. 22:18)

The 22nd Sunday after Pentecost, Oct. 20, 2002

Isaiah 45:1-7; Psalm 96 or 96:1-9; 1 Thess. 1:1-10; Matt. 22:15-22

Those clever Pharisees were setting Jesus up, and he knew it. They seemed to be handing Jesus and his followers a defense for living above the state and outside the law. Their arguments sound so plausible but are so misleading.

"Teacher, we know that you are true." In our age of disinformation, innuendo, and sound bites, we Christians know the one who is true. Our deepest allegiance goes to the Savior and Redeemer of the world, not the person or persons in office.

"You teach the way of God in truth." The ways of the world can stink; they are susceptible to corruption and greed. His ways are not.

"You do not care about anyone." Every elected person or public official is finally nothing more than a sinner in need of the Savior. This justifies a complete egalitarianism pervading the Christian's view of those in authority.

"You do not regard the person of men." Why should he? He, the teacher of truth, the one who shows the laws of life and order, the one who stands above those we obey — why should he pay any attention to rulers from Rome and their laws about taxes?

That was the gist and the intent of the Pharisees' statements. Jesus was not taken in. He saw the malice in their intentions and admonished them for

what would be the abuse of faith. Furthermore, he left orders for us to pay our taxes to Caesar. As servants of the most high God, we are also servants of the state and its laws.

If the church does not have the mandate to set itself above the state, what is the role of the church within the state? A few insights come from this week's lessons and collect.

Isaiah reminds us who is in charge. The eloquence of the RSV presents this noble theme well: "I create light and I create darkness. I make weal and I make woe." Cyrus and his rule are under the authority and permission of the one who governs us, the Lord of heaven and earth. That is true of all rulers of all nations at all times.

Paul commends the Thessalonian church for its influence as salt and light in society. Those Christians have had the impact of faith, love, hope, and power in the world around them. They have witnessed to the true God among the idols of the nations, and they have demonstrated their faith through joy in affliction.

Finally, our collect sets priority upon peace in the world so that the church can best exercise our truest calling — being a light to those nations in darkness.

Look It Up

Paraphrasing H. Richard Niebuhr, does Jesus put the church above, beside, within, or beneath the state?

Think About It

What further insights on taxes can we glean from Romans 13:6 and 7?

Next Sunday

The 23rd Sunday after Pentecost

Exodus 22:21-27; Psalm 1; 1 Thess. 2:1-8, 17-20; Matt. 22:34-46

SHARPS, FLATS & NATURALS

Night Music

Music for Men's Voices by Peter Hallock
Ionian Arts (St. Mark's Cathedral) \$18.95

It's 9:30 p.m. on any Sunday night in Seattle. The sun has set, the rain is drizzling, and where are the young people of that city? Some are preparing for work or school the next day, some partying, but a significant number of them are crowded into St. Mark's Cathedral to hear and participate in the office of Compline.

How such an improbable phenomenon developed over the past 50 years is, I'm sure, the subject for a worthwhile academic study. The urban location of that cathedral, the street culture of that section of the city, and the proximity of several institutions of higher learning are all factors, no doubt.

But then there is the music and the space. St. Mark's gains its enticing power as much from its unembellished openness as from its size and height. What happens when the straightforwardness of the interior becomes enlivened by musical sounds, in a splendidly reverberant acoustic, cannot be straightforwardly explained.

For at least as many years as the institution of the Compline Choir in 1954, the name of Peter Hallock has been associated with the music of this cathedral. Now no longer the chief musician of the cathedral (that mantle belonging to Mel Butler), Mr. Hallock continues to conduct the Compline Choir. The recording under review, *Night Music*, is a wonderful by-product of that continuing collaboration.

The Compline Choir, in deference to the monastic tradition, is all male. As such, all music contained on this recording is for altos, tenors and basses. The music is exclusively that of Mr. Hallock, and it bears witness to a professional lifetime of composing for the worship life of the church. Many parishes know Mr. Hallock as the composer of psalm settings for the Sundays of the church year, but here

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It was the winter wild, While the heav'n-born child All meanly wrapped in the rude manger lies: Nature in awe to him Had doffed her gaudy trim, With her great Master so to sympathize. And waving wide her myrtle wand, She strikes a universal peace through sea and land... *John Milton (1608-1674)*

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SHARPS, FLATS & NATURALS

we encounter the composer in more extended anthem settings, some unaccompanied, others with violoncello, harp or oboe in various permutations.

The resulting aural panorama is nothing short of splendid. Mr. Hallock's choices of texts, ranging from the Venerable Bede to Robert Bridges and even a Japanese Morality, reveal the composer's good taste and his predilection for poetry that contemplates, as he states, "God as the unknowable, the numinous." This, married to music of enormous elasticity, deep feeling and an indebtedness to medieval plainchant, results in a compelling mix that is a potently mystical experience.

The manner in which this music adorns the plainchant-contoured music of the rite of Compline is akin to the way the entire office contributes to the brightness of an otherwise neutral ecclesiastical space. In a similar vein, Peter Hallock's music contributes vividly to our lively American Anglican musical tradition and enlarges our perception of the nature of music for the church. For all those passionate about the future of that tradition, this recording is not to be missed.

Tavener

Total Eclipse /Agraphon

Harmonia Mundi USA 907271. \$17.98
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This Grammy-nominated recording will certainly up-turn your notions of what constitutes religious music. The entirety of this startling and wondrous CD is devoted to two large-scale works by the celebrity composer John Tavener, who, in addition to being a very big name these days, is also a devout, Orthodox Christian.

Total Eclipse, the first of the two works, is a 40-minute piece dating from 1999 centering on the conversion of St. Paul. Scored for soprano saxophone, counter-tenor, orchestra and chorus, this hauntingly beautiful latter-day "cantata-tone poem" is described by the composer as a "Metanoia," or "change of mind" or "conversion." Divided into four sections, "Crucified," "Conversion," "Divine love," and "The second coming," the music conveys a

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sense of timeless wonder, described by the composer as a state of "petrified ecstasy." We are invited into the story of Paul and his journey of faith not for its dramatic potential, but for its ability to excite our own prayer. The music has a highly static flavor, but whereas this distinctly post-modern mode of composition may seem merely fadish in other contexts, in this musical tableaux it seems not only appropriate but unthinkable without it.



The final third of the recording features *Agraphon*, a setting of verses penned during the German occupation of Greece in World War II by the Greek poet Angelos

Sikelianos. "Agraphon" means "unwritten thing" and refers, in Tavener's words, to "a saying or tradition about Christ not recorded in the gospels or traceable to its original source." This story revolves around Jesus and his disciples on the outskirts of town. Stumbling on the carcass of a dog, the disciples withdraw in disgust. Jesus, however, draws closer and sees the situation doubly as an indictment of the present ill and a token of everlasting life. The music conveys, in harshest terms, the brutality of the scene and, as the composer describes it, "ends fiercely at the incomprehensible clash and union between the Divine and the human."

Throughout it all, the performers succeed admirably at the extremes of musical utterance, one moment serene, the next traumatic. The choir of men and boys, one of the most noted in England, gives lie to the claim, so often made on "behalf" of children, that they cannot tackle anything except the most simplistic musical banalities.

If you purchase but one recording this year, make this one it.

Your own life journey, while perhaps not experiencing quite as shocking a jolt as Paul's, will surely be moved to another plane.

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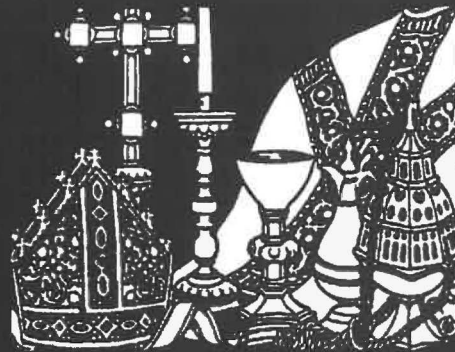
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Misa Criolla

Phoenix Boys Choir

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Argentinean Ariel Ramírez (b.1921) composed the folk Mass, *Misa Criolla*, in 1963. There have been a variety of recordings made since the composer's original performance in 1964, including

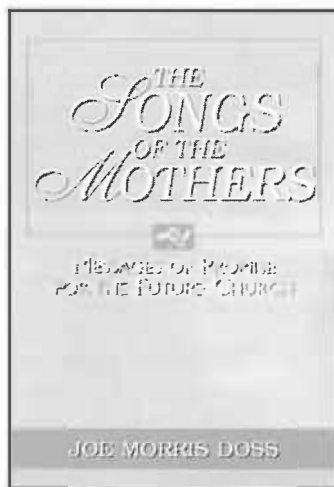
a more classical interpretation with the great tenor José Carreras. This recording by the Phoenix Boys Choir, under the direction of Georg Strangelberger, is refreshingly true to the original intention. The performance is powerful and moving. The rhythms are strong and the musical accompaniment by the



folk ensemble Khenany provides an energy and vitality that blends and supports the choir.

It is especially delightful to hear the Mass, along with other folk selections, accompanied by authentic South American instruments. Tenor soloists Ken Goodenberger and Gustav Hernandez give beautiful lyric performances, well matched and blended with the boys. Even if you already own a previous recording, this *Misa Criolla* is worth adding to your collection.

*Candace Williams
Wilmington, N.C.*



The Songs of the Mothers

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Joe Morris Doss

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Episcopal Bishop Joe Doss gives us a deeply personal reading of Early Church history even as he cautions us about such readings, which too often seek to justify some theological predisposition or other.

In *The Songs of the Mothers*, Doss points to the mitigating wisdom of the "Song of Mary" and the "Song of Hannah," two voices from the early Church that urge us ever toward reconciliation, as perhaps only the voices of mothers can. Bishop Doss, sees ample evidence that the church is heeding maternal voices more and more (and the patriarchal voices of hierarchy, dogma, and factionalism less and less). The success of ecumenism is one indication, but there are many others, enough, in fact to convince the author that we may be entering a major era of transformation of our faith. Doss urges us to cleave to the reminders from our past that we belong to one another and to God; and that we are fully empowered by baptism to serve as ministers of God and as inheritors of all God's creation, earthly and heavenly. Listen rightly—the author believes—and we usher in a joyous Christian reformation; listen wrongly and we risk a Christian deformation.

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Missa Mexicana

The Harp Consort

Directed by Andrew Lawrence-King
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Hispanic baroque music is not in many people's CD collections, but this is one recording that would be a welcome addition for a wide spectrum of listeners. It contains pieces with polyphony and structure to satisfy the musically astute, and has enough rhythm and spice to engage the most casual audiophile.

Missa Mexicana is a wonderful collection of sacred works from 16th- and 17th-century Mexico. At its core are the various movements of the *Missa Ego flos campi*, a "parody mass" composed by Juan Gutierrez de Padilla (c.1590-1664).

A "parody mass" uses a common technique of the day, where material from some existing motet is the basis for the new composition. In the case of *Missa Ego flos campi*, the original motet is unfortunately lost, leaving only Padilla's treatment of it. Padilla wrote many liturgical pieces based on secular dance rhythms, which delighted and tantalized his congregations. True to the style of the day, each of the parts of this Mass are based on indigenous dances such as the villancico, xácaras, corrente, cumbes, marizapalos, and guaracha.

This recording incorporates many examples of the original dances found



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in *Missa Ego flos campi*. These rhythmic *villancicos* were, in fact, written as religious works and intended for church use. Full of sensuality, hidden poetic devices, and double meanings, these were never fully approved of by church authorities. But due to their infectious quality and entertainment value, they were nevertheless quite popular. The combination of the *Missa Ego flos campi* and the corresponding *villancicos* come together to make a very engaging recording.

Hispanic baroque music is only beginning to gain the attention of classical music listeners. Feeling the rhythmic vitality and sensuality pervading even the most solemn religious themes, it is refreshing to hear sacred music that has some passion in it.

*John Repulski
Ann Arbor, Mich.*

Vivaldi

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Antonio Vivaldi (1678-1741), the son of a Venetian violinist, is the very definition of the late baroque period in Italy. He wrote 49 operas between 1713 and 1739, averaging nearly two per year. His principal claims to popularity today are his 450 concertos for orchestra. His *Four Seasons* may be the peak of his creative genius in this genre. Like Bach's and Handel's, his style is highly recognizable, so much so that some have quipped that he essentially wrote the same concerto 450 times.

While in college, I wondered what else he had composed. Other than his *Gloria* and *Magnificat*, there did not appear to be much choral music available. As a Roman Catholic priest, surely he would have written more sacred music.

In the 1920s, a significant discovery of Vivaldi's working manuscripts came to light. They were given to the National Library in Turin. The manuscripts contained more than 50 sacred vocal works and the existence

of many more is documented. Very little of this music has been heard; it is delightful and very inventive and deserves a larger audience. Robert King and Hyperion have done us a great service, championing this cause by putting together a series of recordings currently available to Volume 7.

All of the solos are sung by

women. In the aria *Peccator videbit*, alto profundo Hilary Summers clearly sings to perfection. It's one of the wonders of this disc. If you enjoy the work of Vivaldi, this is a must buy.

*James Schatzman
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Church Will Get Teaching About Reconciliation

With no discussion, the House of Bishops unanimously approved development of a pastoral teaching on reconciliation. Despite extensive debate, the house, while meeting in Cleveland Sept. 26-Oct. 2, was unable to resolve a constitutional impasse caused by the deposition of a priest last month in the Diocese of Pennsylvania.

The proposed pastoral teaching on reconciliation represents continuation of a concept "Waging Reconciliation" developed by Presiding Bishop Frank T. Griswold, Jr. last year. The Reconciliation Project timetable approved Oct. 1 calls for it to be paired with another teaching on evangelism titled 20/20 as the pri-

mary episcopal statements to the 2003 General Convention.

"Our dilemma is how to engage and equip [others] with the same searching theological and spiritual tools for which we have been seeking," wrote the Rt. Rev. Arthur E. Walmsley, retired Bishop of Connecticut and chair of a task force created last spring in order to coordinate further development of the theme.

In order to have a complete draft version of the reconciliation pastoral teaching ready in time for fine tuning by the 2003 spring meeting, the House of Bishops has retained the Rev. Ian T. Douglas as a consultant. Fr. Douglas is professor of Mission and World Christianity at Episcopal Divinity School.

"This is designed to educate the wider church as to the nature of God's mission and how the bishops have dealt with that theme themselves during the past year and a half," he said. "The bishops hope it will give meaning and focus to General Convention and that it will help others become more responsive to God's calling as they shape personal, communal and global responses to issues."

Approval of a resolution on mutual responsibility and collegiality required

more discussion and produced less significant results. Bishops dropped draft language expressing disappointment with the bishops of Pennsylvania and Pittsburgh as well as the clergy and lay leadership from the Church of the Good Shepherd in Rosemont, Pa.

For a number of years, the Rev. David L. Moyer, rector of Good Shepherd, has refused to issue an invitation for the Rt. Rev. Charles E.

(Continued on next page)

New Ways Sought to Resolve Disputes

The bishops of Pennsylvania and Pittsburgh both claim a mind-of-the-house resolution reflects majority support for their opposing positions on the deposition of a priest from the Philadelphia suburb of Rosemont.

The resolution, titled Mutual Responsibility and Collegiality, was adopted by a voice vote at the fall meeting of the House of Bishops in Cleveland, but not before significant discussion, both privately in small groups and publicly during the business portion of the meeting, Sept. 26-Oct. 2.

"This is an affirmation for the canonical process in which we have been engaged," said the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania. "The vast majority of bishops understand what we have done, what we are doing, and why we needed to do it. My hope is that David Moyer will now honor the deposition and demonstrate a new willingness to live in communion with the church."

On Sept. 5, Bishop Bennison deposed the Rev. David L. Moyer for his refusal to extend an invitation for Bishop Bennison to make an episcopal visitation to the Church of the Good Shepherd, where Fr. Moyer is rector. Fr. Moyer contends that Bishop Bennison's interpretations of Christian faith and order are "false teachings." After Fr. Moyer's deposition, Bishop Duncan said he would not recognize the deposition and granted him a canonical license as a priest in good standing of Pittsburgh.

The final version of the resolution omitted paragraphs which contained specific references to any individuals and dioceses while retaining a paragraph which stated: "We believe that the canons, used properly, can be an instrument of grace and a unifying factor in the life of the church. We expect that depositions or other disciplinary actions be recognized by all bishops of the Episcopal Church and the Anglican Communion."

The key words are "used properly," according to the Rt. Rev. Robert M. Duncan, Bishop of Pittsburgh.

"This particular situation is not as simple as some might suggest," he said. "What is sad about this is that I proposed a way through this to Charles [Bennison] prior to the opening of [open] debate on the resolution. It would appear he is unwilling to have things any way except his own. I think we made a good start. This proposes a new way for us to resolve differences that are larger than our own diocese."

The resolution asks the Committee on Pastoral Development to propose a way in the future of dealing with breaches of collegiality and providing assistance to bishops with diocesan situations which impact the larger church.



Bishop Duncan



Bishop Bennison

Canadian Church Is 'Drained'

The Episcopal Church is not the only part of the Anglican Communion in need of reconciliation, according to the Most Rev. Michael Peers, Archbishop of Canada.

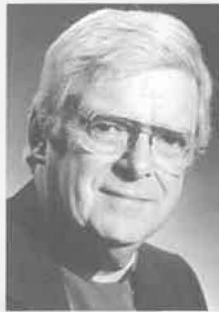
"We're starting from a position a few steps behind reconciliation and more equal to conflict management,"

said Archbishop Peers. He addressed members of the House of Bishops gathered in Cleveland Sept. 26-Oct. 2

about his own financially weakened province as it struggles to cope with a house further divided over matters pertaining to sexuality.

"This is a very draining time in many ways," he said. "New Westminster has become a major issue internationally and it will also be a major issue at our House of Bishops' meeting later this month."

Last June, at its annual synod, the Diocese of New Westminster approved the creation and imple-



Archbishop Peers

mentation of a rite to bless same-sex unions. Following the vote, deputies representing about 25 percent of the parishes in the Vancouver-based diocese declared themselves "out of communion" with synod and appealed to the Archbishop of Canterbury for alternative episcopal oversight. Over the summer, approximately one-third of the Canadian House of Bishops signed a petition calling on New Westminster not to go forward.

The Canadian church is also reeling from a financial crisis brought on when the federal government held church denominations that previously ran a number of government-owned residential schools were financially liable for abuse that indigenous students suffered. The very survival of the General Synod and province is at stake, Archbishop Peers warned.

"When all this settles we will have to raise a lot of money: first for reconciliation of the victims and second for rebuilding the province and dioceses," he said. "That is when we may need your help."

Steve Waring

(Continued from previous page)

Bennison, Jr., Bishop of Pennsylvania, to make an episcopal visitation to Good Shepherd. Fr. Moyer contends that by virtue of the bishop's innovative teachings on scripture and theology, Bishop Bennison is a "false" teacher.

In September, Bishop Bennison deposed, or removed, Fr. Moyer from the ordained ministry. Fr. Moyer has refused to accept the deposition and the Rt. Rev. Robert M. Duncan, Bishop of Pittsburgh, has licensed Fr. Moyer as a priest in good standing of his own diocese and encouraged him

to continue serving in Rosemont.

Also dropped from the approved resolution were paragraphs lamenting decisions by the bishops of Kansas and Delaware to announce their authorization for same-sex blessings, something the draft resolution described as "beyond the consensus" of General Convention.

After agreeing to drop references to those specific incidents, the bishops eventually approved a resolution which stated that when used properly canons can be an instrument of grace. The Committee on Pastoral Development will create and make available by the spring meeting a pro-

posal for "dealing with future breaches of collegiality and providing assistance to bishops with diocesan situations which impact the larger church."

Other resolutions adopted by the bishops included statements on Iraq, HIV/AIDS, and the exploration for petroleum resources in the Arctic National Wildlife Refuge.

War with Iraq

The bishops resisted several attempts to tinker with a carefully crafted letter to the U.S. Congress expressing opposition to a proposed attack on Iraq.

Members felt a sense of urgency to adopt a resolution dealing with the topic now while Congress is considering legislation which would grant President George Bush authorization to proceed. Thomas H. Hart, director of government relations for the Episcopal Church, suggested that the letter should be concise and written in legislative language rather than a pastoral manner. A second, expanded pastoral version will be drafted later for distribution to Episcopalians.

Basing their decision on the principles of "just war theory," the bishops said that war with Iraq could not be justified at this time for the following reasons:

- Iraq has not attacked the United States.
- The country has not exhausted all possibilities for a peaceful solution.
- There is not sufficient world support.
- The consequences of a war will not be contained within the borders of Iraq.
- A pre-emptive strike of the kind proposed may result in unacceptable civilian casualties.

AIDS in Africa

Stephen Lewis, recently appointed as a special envoy for HIV/AIDS in Africa by the secretary general of the United Nations,

(Continued on next page)

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addressed the bishops about the crisis of HIV/AIDS in Africa.

"We may be overwhelmed by the numbers," he said, "but this pandemic is just beginning and it has a woman's face. Fifty-eight percent of those infected in Africa are women."

'Fifty-eight percent of those infected in Africa are women.'

Stephen Lewis on AIDS in Africa

Mr. Lewis expressed great frustration with international pharmaceutical manufacturers and nations such as the United States for what he considered to be less than satisfying cooperation.

The day after Mr. Lewis' address, bishops adopted a resolution expressing renewed encouragement to parishes, dioceses and church-wide bodies to "do all in their power to prevent the spread of HIV/AIDS and to offer prayer and the compassionate ministry of Christ to all affected by HIV/AIDS."

The Rt. Rev. Mark L. MacDonald, Bishop of Alaska, sought and received support for a resolution protecting the Arctic National Wildlife Refuge (ANWR) and the Gwich'in people who depend on the natural resources of that area.

A Senate subcommittee is again debating opening up portions of the federally protected region to exploration for petroleum. The Gwich'in, nomadic people primarily from that region and overwhelmingly Episcopalian, depend on caribou and other natural resources for subsistence. Last year the Senate narrowly rejected portions of an energy bill calling for exploration, but President Bush has vowed to veto any new energy bill that does not include a provision allowing oil companies to explore the region for possible petroleum reserves.

The resolution passed by the bishops reaffirms support of the Gwich'in people and permanent protection for ANWR.

Steve Waring

ACC Voting Was Unfair, Some Say

Voting results for chairman and vice chairman of the Anglican Consultative Council were close and subject to criticism by participants who said that the process as a whole was disorganized and lacked transparency.

The Most Rev. John Paterson, Primate of New Zealand, defeated George Khoshy, a lay person from South India, in the first round by one vote with one ballot discarded as spoiled [TLC, Oct. 13]. Mr. Khoshy was subsequently elected vice chairman after four rounds of voting. In the second round, none of the three candidates received an absolute majority, according to *The Church of England Newspaper*. Two candidates tied for second place with a third leading. A debate then ensued on what to do next and soon degenerated into complaints, including one from the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York, who said that the voting wasn't fair and that the entire process was subject to improper external influence.

In a letter released the following day, the Most Rev. Peter Akinola, Archbishop of Nigeria, said the charges of improper external influence were condescending and similar to the ones after the 1998 Lambeth Conference resolution on sexuality.

"Many of us from the two-thirds world feel that the global north still seeks to retain its disproportionate power and influence in our church just as in the world," he wrote. "It is significant that those dioceses most tempted to indulge themselves with unilateral actions, taken without consulting the wider Communion, seem so often to be among those materially most advantaged and to be in the global north. Should this not occasion reflection?"

In another concern raised at the ACC meeting, the Rt. Rev. Riah Hanna Abu El-Assal, Bishop of Jerusalem and the Middle East, told delegates that an unprovoked attack on Iraq could unin-



Erik Nelson photo

The Rev. Grant LeMarquand of Trinity Episcopal School for Ministry and the Rev. Richard Jones of Virginia Theological Seminar lead worship at a vigil in Washington, D.C. Sept. 22, in support of the church in Sudan. The Sept. 18-24 vigil, in Galvez Park near the State Department, was organized by the Institute on Religion and Democracy and its project called the Alliance for a New Sudan. Five members of Congress were among the participants, who averaged 75 each day.

tionally hasten the exodus of those Christians who remain resident in the region where Christianity first flourished.

Bishop Riah said if the United States goes to war with Iraq, the Christian minority in the Middle East will again find itself caught between its religious links to the West and its cultural ties to the Arab world.

The ACC adopted two resolutions regarding the possibility of war with Iraq. The first called on Iraq to comply fully with agreements it made in 1990 to forgo efforts to obtain weapons of mass destruction, but opposed military action based on evidence presented to date that Iraq is not meeting its obligations. The second affirmed solidarity with the position the Episcopal Church outlined in a Sept. 6 statement by Presiding Bishop Frank T. Griswold, Jr.

Ecuador Bishop May Face Charges Related to Audit of Diocesan Finances

The Rt. Rev. Neptali Larrea-Moreno, Bishop of Ecuador, faces the possibility of both ecclesiastical and civil charges over his failure to respond to questions first raised in a 1997 audit of diocesan finances.

Bishop Larrea has repeatedly agreed to respond by a specified date and then reneged, according to the Rt. Rev. F. Clayton Matthews, director of the Episcopal Church's Office of Pastoral Development.

A year ago, the treasurer of the Episcopal Church notified Presiding Bishop Frank T. Griswold, Jr. of a possible ecclesiastical violation in Ecuador, and at that time a committee of five bishops, chaired by Bishop Matthews, was appointed to advise Bishop Griswold on how to proceed. The matter is deemed serious enough

that recently the Episcopal Church suspended missionary aid payments to the diocese and is in the process of arranging a procedure to make stipend payments directly to clergy. The Diocese of Ecuador, Central, is part of the extra-territorial Province 9 and receives about \$200,000 annually in missionary aid from the Episcopal Church.

The investigation being chaired by Bishop Matthews is focused specifically on auditing concerns. An investigation into similar auditing concerns in the Diocese of Ecuador, Litoral, is not as far along, according to Bishop Matthews.

Other concerns about the Diocese of Ecuador, Central, have been reported to *THE LIVING CHURCH* by members resident in that diocese who claim that Bishop Larrea administers the diocese as if it was his "personal corporation." No annual convention has been held, no standing committee has met, nor has there been a budget presented for diocesan approval during at least the past five years, according to the Rev. Marco A. Mejia-Montedesdeoca. Clergy who express opposition to the way the diocese is administered are threatened with removal from the missions they serve, and if necessary their canonical license to function as a priest in the diocese is revoked, he said.

BRIEFLY...

Virginia Theological Seminary has been awarded an \$833,199 grant by Lilly Endowment Inc. to develop a new curriculum which will assist clergy during the first three years after graduation from theological seminary. "The First Three Years" program at VTS will be structured to help clergy with habits, skill sets and theological reflection techniques that have proven successful.

For Musicians

Sewanee Conference

Church musicians from 23 states participated in the Sewanee Church Music Conference for a week this summer at DuBose Conference Center in Monteagle, Tenn., and at the University of the South in Sewanee.

Robert Delcamp, professor of music at the University of the South, planned and directed the conference. Malcolm Archer, organist and master of the choristers at Wells Cathedral, and Peter Richard Conte, Grand Court Organist of the Wanamaker Organ in Philadelphia and also organist and choirmaster of St. Clement's Church, headed the conference faculty. The Rev. Joe Burnett, professor of pastoral theology at the School of Theology of the University of the South, led the daily services and in a series of lectures explored tensions arising in parishes and added possible solutions for impossible people.

Mr. Archer presented aspects of the English choral tradition as well as giving practical advice on putting together a service quickly. James Brinson led several sessions on the Episcopal Church for musicians who are new to the church. Keith Shafer had two classes on chanting the psalms.

Mr. Conte held a variety of workshops devoted to playing the organ. Besides the master classes, these worked on hymn playing, anthem accompaniment, and improvisation.

The Choral Evensong on Thursday evening used Dyson's Magnificat and Nunc Dimittis in D and Parry's anthem, "Blest Pair of Sirens." At the Sunday service, Schubert's German Mass was sung. Music composed by Archer and commissioned by the conference was premiered — the organ voluntary, "Variations on *King's Lynn*" and the anthem, "Bread of the World." The centerpiece anthem was "O how glorious is the Kingdom" by Harwood.

Mary Fisher Landrum



Anglican World/Rosenthal photo

The Most Rev. George Carey processes out of Canterbury Cathedral on Sept. 29, Michaelmas, after celebrating his final cathedral Eucharist as Archbishop of Canterbury.

When Is a Horse an Albatross?

Piano wisdom for churches and non-profits

By Bradley Phillips

“Never look a gift horse in the mouth” may be proper barnyard etiquette, but in the world of pianos — open WIDE, show us those pearly whites.

Among piano technicians, churches are known as the piano graveyard, the end of the line. They are often littered with PSOs (piano-shaped objects) that never go away — veritable albatrosses.

Churches, retirement homes, community theatres and non-profits are

**People don't
give away pianos
that have
market value
(with rare
exceptions).**



Once we get the wildlife and Mrs. Crittendon's uncle's ashes out, it will be the well-oiled instrument of Beethoven, Bach and Brahms it was destined to be.

common recipients of the “gift piano.” Why? The gift is a tax write-off . . . not to imply that the giver has no altruistic intent. The sad thing is, well-meaning givers may in fact be saddling their beneficiaries with more hassle and expense than either party anticipated.

The typical “gift” piano

- hasn't enjoyed the laying-on-of-hands by a technician since 1964. Several tunings may be necessary to stabilize the instrument “at pitch” — presuming it is tunable.

- has never been regulated (recommended every five years for grands, every 10-12 for verticals).

Regulating may be compared to the 60,000-mile servicing of a motor vehicle. Control of musical expression and nuance is severely hampered by an unregulated instrument.

- has been stored in hazardous environs, such as a basement or garage — an omen of rusty strings and tuning pins, as well as sluggish or frozen keys and action centers (the moving parts). Rodents and roaches are known to enjoy decorating and remodeling dormant pianos.

- is upwards of 35 years old. Condition of pinblock and action parts is suspect; tune-ability is questionable.

To know and consider

People don't give away pianos that have market value (with rare exceptions).

Professional piano moving will run approximately \$150.00.

Have realistic expectations of the instrument. Will it adequately serve your purposes? What caliber pianist(s) will be playing it most? Are you prepared to invest in regular tuning and/or needed repairs and regulating?

Most important, enlist a registered piano technician (RPT) to evaluate the piano before accepting the “gift.”



Memorable Day

By Roger R. Sethmann

It could spare you considerable expense, heartache, and ill feelings. If you fear an evaluation might incense the benefactor, offer to have the piano tuned before the move. You'll likely receive a free evaluation for the price of a tuning, which it probably needed anyway. (See www.ptg.org for a list of qualified technicians near you.)

Ways to say "no thanks"

- What a lovely gesture, but we just don't have the space.
- That's sure to be a gem for some lucky person. However, we have our eye on an Acme grand for the new church.
- Are you sure you want to just give it away? Perhaps you should advertise and donate the proceeds to our music program.

If "no thanks" doesn't work

- Graciously accept the piano and use it as a decoy to lure sticky hands away from the more valuable instruments, or . . .
- Graciously accept the piano, and when the donor is on vacation, schedule a piano bash to benefit the youth program. (Be sure to let the tension down on the strings beforehand — seriously!) Recycle the iron plate from inside the piano, and everybody wins.

I was recently asked by my favorite community theatre to evaluate a small grand it had acquired for free. The theatre's music director is a superb musician. She was excited about the acquisition until I delivered the sad news that the piano needed about \$1,000 worth of repairs, tuning and adjustment, just to make it functional. She said, "Well, if we have to spend \$1,000 on the instrument, then it's not really a gift." Enough said. Beware the albatross. □

Bradley Phillips is a registered piano technician and composer of sacred music living in the Atlanta area. He is a member of the Church of St. Michael and All Angels, Stone Mountain, Ga.

On April 14, at 3 p.m., our choir combined with 14 excellent singers from the local university in a performance of Fauré's *Requiem*. We had been working long and hard on preparation, with much frustration. We had three major rehearsals. On the first rehearsal, half the university singers could not attend for various and sundry reasons. The second was no better because the other half of the singers were absent. At the third, all were present except the soprano and baritone soloists and the violinist.

As I left for the early service that morning, the day of the performance, I said to my wife, "Don't forget to bring the programs." She arrived at 2 p.m. and had forgotten the programs. It was 25 miles back home. She risked life and limb but managed to return five minutes before the downbeat.

Our church has a very noisy air conditioning system, which we turned on before the program. It cooled the church, and was turned off before we started. Everything was fine until we began the *Agnus Dei*. Four bars in, the temperature had increased to about 75

degrees and one of the altos became dizzy and nauseated. She attempted to exit through a side door but didn't make it, and she passed out against the organ console. We stopped, ran over to her, picked her up, and carried her to an office, where she revived and remained during the rest of the performance. Meanwhile, two parishioners, concerned over the heat, opened all the windows in the church, oblivious to the facts that we were recording and the church is located alongside a noisy highway. We resumed the *Requiem*, redoing the *Agnus Dei*, and the rest of the program went off without a hitch. With the exception of the medical emergency, the choir did admirably.

Concerned over the heat, two parishioners opened all the windows in the church, oblivious to the facts that we were recording and the church is located alongside a noisy highway.

Agnus Dei qui tolis peccata RRRRRRRRRR. Donna eis Requiswoosh.

The tape? Well, that's another matter. *Agnus Dei qui tolis peccata RRRRRRRRRRRRRRRR. Donna eis Requiswoosh.*

The reception afterwards was delightful and a good time was enjoyed by all.

I arrived home, exhausted and hot. I got a

cold drink, sat down on the couch, and took off my shoes. My cat promptly threw up on the rug.

Ah, the joys of being a music director. □

Roger R. Sethmann is music director at All Saints' Anglican Church, Charlottesville, Va.

Sir David Willcocks

A LIFETIME OF SINGING

By Patricia Nakamura

Working with Sir David Willcocks on the preparation of an Advent Service of Lessons and Carols is a bit like being present at the creation, so identified is he with that service. Lessons and Carols, based on the monastic Vespers, originated at

at Truro Cathedral in 1880. In 1918, the year before Mr. Willcocks was born in Cornwall, it was adapted for the chapel of King's College, Cambridge, by its young dean and former army chaplain, the Rev. Eric Milner-White. Mr. Willcocks came to it in 1939 as assistant to Boris Ord, and played the organ for the service in 1945.

Between those years was the war. As an infantryman he served in Normandy, Belgium, Holland, and Germany, rising from private to captain. When he returned to King's, "I went from captain to undergraduate at 25."

Mr. Willcocks entered the "long tradition — 900 years" of choristers of Westminster Abbey at the age of 10. "It was a wonderful experience," he recalled. "We were privileged to be in that long chain." The boys were shown the statues and the graves of famous composers, and "we sang their music round their places."

Being a chorister, away from home, was difficult at first, though. "The first night I heard the chimes all night. I cried." He developed a bit of code. "I would cough after the second lesson, to tell my mum, 'I'm well and happy.' It saved writing letters."

When his voice broke at age 12 and a half, "I was sad. But I could practice the organ while the boys practiced. I met Elgar and Holst, and then I had to learn symphonies and operas at school."

His first job was at Salisbury Cathedral, as organist/choirmaster. While at Worcester Cathedral, he conducted the Three Choirs Festival — Worcester, Gloucester, Hereford — from 1950 to 1957

And in 1957 he succeeded Boris Ord as director of music at King's. "He planned the '57 service, his last." Lessons and Carols was always sung, and broadcast over the radio, on Christmas Eve. But it was filmed earlier for television, and Sir David remarked that it seemed odd to be singing in an empty church.

After it began to be broadcast, performance of Lessons and Carols spread widely. "At first, in 1918, it ended with the Magnificat. Then it was changed to 'Hark! the Herald Angels Sing.' 'Once in

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away from home

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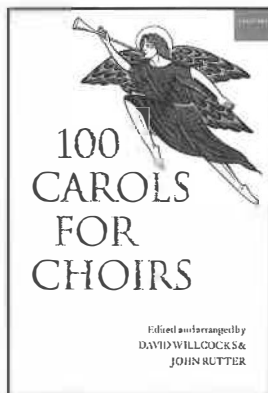
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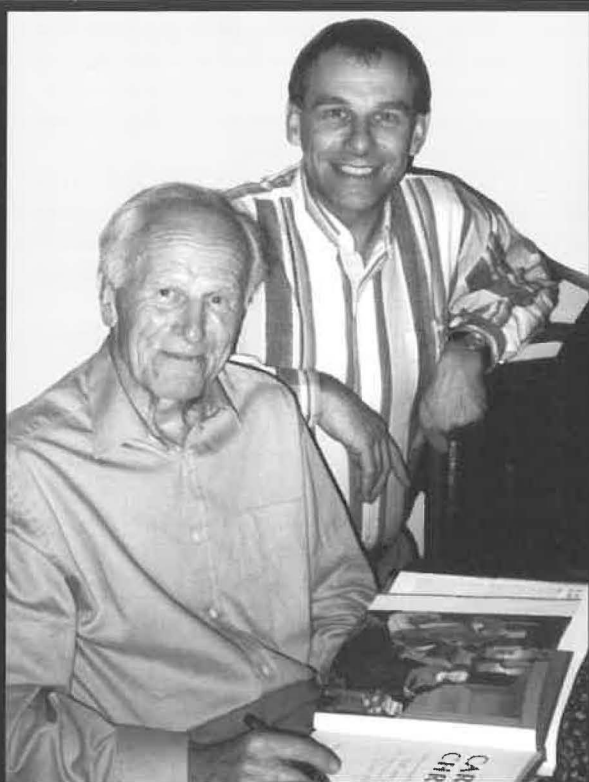
Royal David's City' is always first, with three or four congregational hymns." Each carol or hymn complements the lesson read before it.

With popularity came a demand for new music. Mr. Willcocks edited and arranged *Carols for Choirs* in several editions published by Oxford University Press, with others such as John Rutter and Reginald Jacques. The newest in the line is *100 Carols for Choirs*, edited and arranged with Mr. Rutter.

With Sir David on the podium — he was knighted during Queen Elizabeth's Silver Jubilee in 1977 — Lessons and Carols expands. In rehearsal, he takes the choir reading through as many of the 100 as possible, and looks for reactions, though of course his is the final judgment. Certain carols are just expected: "The congregation always wants to sing 'Oh come, all ye faithful' and 'O little town of Bethlehem,'" he said. Gradually English pronunciations win out over American. Slackers are admonished gently but sharply. Phrasing is precise. This Lessons and Carols finally has 22 songs.

And it is sung joyously by choir and congregation on a hot afternoon in July. For 20 years, Sir David has led the Green Lake Summer Choral Holiday, a week's intensive preparation of major choral works and, with a smaller choir, a service. Over the years, Sir David has conducted performances of Haydn's *Creation*, Brahms' *German Requiem*, Vaughan Williams' *Pilgrim's Journey*, Fanshawe's *African Sanctus* — an impressive list. This last summer it was the *Requiem* by Maurice Duruflé.

Some weeks after the concerts, the news went out that Sir David had decided to retire from the festival. Impossible as it seems, the man who played tennis before breakfast, who accompanied rehearsals of Haydn's *Lord Nelson Mass* conducted by his son Jonathan, and who declared, "I never rest!" is 82 years old. Those of us who sang with him, for one year or 20, were privileged indeed. □



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Sir David and Jonathan Willcocks.

Patricia Nakamura photo

The Song Sung Round the World

It began in Auckland, New Zealand, at 3:46 a.m. here, Wednesday, September 11. By the time I heard the basses implore *Requiem aeternum dona eis, Domine* at 9:46 Central Daylight Time, Mozart's *Requiem in d minor* had been sung by thousands of voices, had rolled east to west thousands of miles, wave after wave of shining sound. And the tsunami had more thousands of miles, of voices, of violins and trumpets and tympani, yet to go until it would conclude in American Samoa, something after 3:46 a.m. Thursday, with the last *Et lux perpetua luceat eis*. The ancient Latin was repeated by people who converse in English and Chinese and Thai, Japanese, Russian, French and Italian, Hawaiian, perhaps Inuit and Gwichin.

In the basilica, the basses began the prayer and the sound swelled upward, pouring into the vast ornate space and out the open windows and doors into the city streets. In quiet interstices city sounds entered. The waves of music had the power to raise up awful recollections, meld us into a collective grief, and offer healing. *Hostias et preces tibi, Domine, laudis offerimus.*

The idea began with a member of the audience at a Seattle Symphony Chorale performance of the Requiem in January. She envisioned choirs singing around Ground Zero, with "one voice for each one lost." The idea struck home with chorale members, who organized the event that became, the Planning Center reported Sept. 14, 200 performances in 26 countries, involving more than 17,000 singers and 5,000 instrumentalists. The song traveled 24,889 miles, the circumference of the Earth.

From Wellington, New Zealand, 17 time zones away, Judy Berryman of the Orpheus Choir wrote to me that afternoon:

"Our Requiem is over, but yours is still underway. We were very moved to be the first link in the musical chain, and it was a powerful experience for us who sang, and for those who came to participate by listening ... The words which recur throughout the Requiem are *Dona eis pacem*, and while half a world away, we were singing Mozart's sub-

lime music as a memorial to those who died a year ago, we also were singing for ourselves — the whole world needs peace and freedom from terror ... Something spiritual takes over at times like this."

School children sang in several places. Jennifer Langston, U.S. cultural attaché in Port-au-Prince, Haiti, reported:

"The Boys Choir from Holy Trinity Music School and the Holy Trinity Philharmonic Orchestra ... participated this morning. They played three movements ... It was spectacular. We had a standing-room-only crowd of about 450 ... The Episcopal bishop [Jean Zaché Duracin] spoke, as did the Roman Catholic archbishop, a Seventh-Day Adventist preacher, a protestant pastor and a representative from the local Muslim community. I read Revelation 7:9-17."

Across those 40 states, choirs sang to full houses. Each participant, and each person in the audience until supplies ran out, wore a heart button carrying the name of a victim. Many prayers were sung, whispered or thought that morning.

David Wenn, bass, of the London Fanshawe Symphonic Chorus, London, Ontario, Canada, summed up the impact of the experience:

"Most of us lead rather ordinary lives. But if we are fortunate, we find the opportunity to participate in an extraordinary event. Such was our performance of the Mozart Requiem on Sept. 11, 2002.

"We sang extremely well, but aside from technical competence, I doubt many of us had ever sung with such emotion. The world will never be the same after 9/11; our chorus will never be the same after 9/11/02."

Twenty-two thousand performers, singing and playing Mozart.

And in New York, at 9:46 a.m., underscoring the reading of 2,801 names, the keening and soaring of a single cello, of course Bach, the Sarabande from the *Cello Suite in c minor*, of course played by Yo Yo Ma, threaded both our grief and our pride.

Such is the power of music.

Patricia Colby Nakamura,
music editor

Did You Know...

The Diocese of Gloucester (England) has asked its members not to supply cans of baked beans for its food pantries, citing an overabundance of the product.

Quote of the Week

The Most Rev. Rembert Weakland, retired Roman Catholic Archbishop of Milwaukee, on music in his church: "If they sing at my funeral 'Be Not Afraid' or 'On Eagles' Wings,' I'm getting out of the casket and out of that church, 'cause I've suffered enough hearing these poorly sung."



Noteworthy Vote

Most Episcopalians probably have never heard of the Anglican Consultative Council (ACC). Its meetings are infrequent — usually every two or three years — and often held in faraway places, so the media in this country usually pays little attention to it. The Anglican Consultative Council, comprised of representatives from each of the 38 autonomous churches of the Anglican Communion, has no canonical power. Like the Lambeth Conference of Anglican bishops, its actions can be only recommendatory, not binding. Nevertheless, when the council adopts resolutions, it is sometimes worth paying attention to them.

Of particular interest is the resolution adopted by the ACC after it was proposed by the Archbishop of Canterbury, the Most Rev. George Carey [TLC, Oct. 13]. Aimed directly at the dioceses of Pennsylvania, New Westminster (Canada) and Sydney (Australia), the archbishop said individual dioceses “should not take unilateral action or adopt policies that would strain our communion with one another.” In other words, dioceses should not act on their own in such important matters as enabling lay persons to preside at the Eucharist, currently being considered in Sydney. All of the council members voted affirmatively, with one abstention. The outcome, besides being a resounding vote of confidence for the archbishop, indicates that the rest of the Anglican Communion still holds theological views far different than most of the Episcopal Church. Leaders of the American church will have to determine whether maintaining interdependence with the other churches of the Communion is important. If it is not, they should say so.

Many Benefits of Singing


Singing taps the emotions in ways other forms of music do not. The instrument is oneself, drawing out and expressing feelings, even while requiring a certain control over them. It's really impossible to sing while you're crying — or laughing.

Singing is therapeutic, even clinically so. Speech-language pathologists know that stroke and head-trauma patients who cannot tell the names of their children can frequently sing old familiar songs, lyrics all intact.

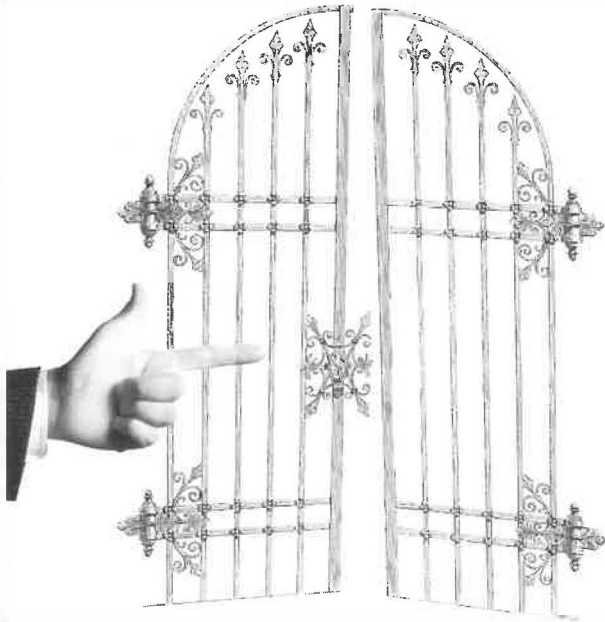
Singing pulls listeners in, to a sort of silent singing along. Perhaps the vocal folds vibrate sympathetically to song in the air.

In this Fall Music Issue, all the recordings reviewed are of singing, ancient, baroque, new as tomorrow. And there is the story of a song that ignored politics and geography to unite thousands of singers and hearers in healing and hope. The music was written 211 years ago, but expressed our deepest needs that day.

This special issue is one of two Music Issues we publish each year. We hope the articles and advertising will be helpful for musicians and for those who can't sing but enjoy listening. May the singing in all our churches be pleasing to God.



The instrument
is oneself,
drawing out
and expressing
feelings, even
while requiring
a certain control
over them.



VIEWPOINT

Standards of Fairness Needed for Church Musicians

*It is time for the Episcopal Church
to develop a form of mediation/conciliation
for lay employment issues.*

By William Saviers, Jr.

The Association of Anglican Musicians (AAM), at its recent annual meeting, had occasion to review the current state of employment law regarding musicians. One of the perennial issues is the status of lay employees, including church musicians, under a majority of state laws as “employees-at-will.” The employment-at-will rule permits an employer to terminate an employee for any reason or no reason. Many cases have arisen before the AAM Professional Concerns Committee over the years between parishes/rectors and musician employees. Most revolve around summary termination of the musician for no reason, or summarily that “I want my own team,” or “The parish needs fresh air,” etc.

This may result in years of faithful employment being rewarded by a two-day dismissal, splitting and wounding the parish. Some situations are caused by conflict between incoming or interim priests and successful, thriving music programs that may seem to threaten insecure priests, or even well-meaning ones who dismantle a music program in the name of “spiritual” growth. Perhaps many of these situations could be resolved if the conflict issues were identified and discussed

openly. When they are, respect for a musician’s accomplishments and future well being can be considered and addressed, as can the needs of the parish as viewed by the priest-in-charge. When issues are not addressed, little regard for the effect or impact of termination occurs.

It is with this background that AAM continues to search for means and methods to encourage parishes and musicians to agree upon employment issues at the time of hiring. Agreements are a way to spell out termination benefits, expectations of the parish, and workload of the musician, as well as set performance evaluations and identify other “best practices” that help make employment less stressful. Well-considered agreements are the result of a commitment by parishes and musicians to honor the baptismal covenant, for both the employee and the employer.

AAM is committed to holding its members to the same standard that musicians expect of their employing parishes. Breach of commitments and other bad-faith dealings are clearly issues that the Professional Concerns Committee will investigate seriously, and which could result in the loss of membership by a musician.

The General Convention of the Episcopal Church has attempted to address the employment issues in several ways. First, convention recommended that parishes not practice termination of employment for “no reason” (Resolution A094: 72nd GC, 1997). Second, General Convention is attempting to define and put into place employment practices that reflect our baptismal covenant (Resolution D015, 73rd GC, 2000). Issues such as wages, *pro forma* resignations, regular evaluations, recruitment, selection, training, due process, termination, and retirement were highlighted in connection with manifest respect for the dignity of every person. Unfortunately, there are no binding standards or means to implement them yet. (General Convention resolu-

tions related to lay employment may be found at the National Network of Lay Professionals website, www.dfms.org/nulp)

Other developments may rapidly overtake these efforts. Several recent court cases have declined to apply statutory fairness standards to musicians who are involved in the ministry of the church. These cases basically take a hands-off approach to the state's interfering with the right

More musicians are becoming part of the ministry team at a parish . . . this is good news for churches, which retain the freedom to determine the standards of those who minister in the church.

However, it does place musicians and other lay persons in the peculiar position of being answerable only to the church, with no forum other than the immediate employer to administer church policy.

of churches and religions to choose and govern the status of those who are "ministers." More and more, musicians are becoming part of the ministry team at a parish, which may also encompass "youth minister" and "minister of Christian education," as well as other positions often held by lay persons. The title "minister of music" leads to that conclusion.

This is good news for churches, which retain the freedom to determine the standards of those

who minister in the church. However, it does place musicians and other lay persons in the peculiar position of being answerable only to the church, with no forum other than the immediate employer to administer church policy. The church does not have in place any binding standards or canonical body to enforce such standards. Perhaps the Episcopal Church should put its own house in order since the courts are taking a hands-off approach from a civil law point of view.

In my opinion, it is time for the Episcopal Church to develop a form of mediation/conciliation for lay employment issues. This would provide a middle way of addressing decisions that may be questionable from the perspective of fair employment practices, but which also would take into consideration the application of General Convention legislation and the development of canon law in regard to lay persons serving as "ministers." Enlarging the class of persons to which canon law applies may make management by bishops more time consuming and, in some instances, more political than remedial. Providing for independent mediation could resolve conflicts without "enforcement" bodies, or at least clarify the issues to provide a bishop with fully developed details of the dispute and/or recommendations so that a decision could be made, if an amicable resolution is not possible between the parties. The process might be tried in a non-binding context, similar to Canon 16 of Title IV of the national canons. If the process works well, a binding requirement may prove to benefit all parties.

In any case, the Episcopal Church is faced with the anomaly that the secular world provides more specific "fairness standards" and legal remedies for employees than the church does for its ministers, including musicians and other lay employees. The church needs to reaffirm the baptismal covenant by providing for mediation and conciliation, applying standards consistent with our covenant for all employees.

□

William P. Saviers, Jr., is chancellor of the Association of Anglican Musicians.

Proper and Responsible Action

I am somewhat puzzled. The Rev. David Moyer has charged Bishop Bennison with being heretical and has forbidden the bishop to enter his church. Wasn't the bishop elected by the diocesan convention to lead that diocese? Wasn't the bishop the celebrant at Fr. Moyer's institution? Didn't Fr. Moyer hear the bishop say "David, let all these signs of the ministry which is mine and yours (note the order) in this place"? Doesn't the prayer book state explicitly that in holy baptism and the Holy Eucharist "The bishop, when present, is the celebrant" (pp. 298, 322)? Don't these statements, and others, indicate that the liturgical life and sacramental head of a diocese and its congregations is the bishop and that rectors and interims are the bishop's vicars? Fr. Moyer seems to think that he is the independent head of an independent congregation and the keeper of faith and morals for the diocese. This is the Episcopal Church, not the Congregational Church.

If Fr. Moyer believes Bishop Bennison to hold heretical beliefs contrary to the church's teachings, the proper and responsible action would be to prefer charges through canonical channels and bring Bishop Bennison to trial for heresy. That way is both canonical and traditional.

*(The Rev. Canon) John R. Frizzell, Jr.
Alexandria, Va.*

Broken Vow

The editorial, "Eyes Shift to Rosemont", [TLC, Sept. 29], includes the statement that "...Fr. Moyer is guilty only of obeying his ordination vows..."

I want to point out the incorrectness of this statement. Fr. Moyer was deposed because he did not obey an ordination vow that he made.

When Fr. Moyer was ordained, his bishop asked him, "...will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority

over you and your work?..." To which he replied, "...I do solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal Church..."

Fr. Moyer broke this vow by not permitting Charles Bennison, his canonically authorized bishop, to carry out his canonically required visitation to the parish that Fr. Moyer served. By so doing, Fr. Moyer not only broke his own vow to conform to the discipline of the Episcopal Church. He also prevented Bishop Bennison from carrying out his vow to do the same.

*(The Rev.) Peyton G. Craighill
Narberth, Pa.*

If FIFNA wishes to stay within the Episcopal Church, its members must understand that the Episcopal Church celebrates the ordination of both women and men.

It's Not Reasonable

It seems to me that FIFNA's request for its own, special episcopacy is not reasonable. Why would the Episcopal Church facilitate the oppression of roughly half of its membership and particularly of a good number of its clergy? "Sustained pastoral care" for traditionalists does not necessarily mean acquiescence to their demands to marginalize women.

If FIFNA wishes to stay within the Episcopal Church, its members must understand that the Episcopal Church celebrates the ordination of both women and men. If they are not willing to accept this, then it might be gently suggested that the church to which they wish to belong is one that disappeared roughly 25 years ago when it recognized that both women and men are chosen, called, and valued by God as priests.

*(The Rev.) Sarah Brockmann
Immanuel Church Highlands
Wilmington, Del.*

Change Is Inevitable

I join in spirited Anglican dialogue with Barbara Winborn and her letter to the editor that questioned the need for entrepreneurial clergy [TLC, Sept. 22].

The church is assuredly not a business. But as the church endeavors to instill morality in the corporate world, it should not shy from embracing the spirit of change that is the lifeblood of commerce. Change is inevitable and unless this is recognized we shall drift into the irrelevancy that characterizes our church among many in Britain.

The explosive appeal of evangelical protestantism in North America and Latin America has, at its core, the entre-

preneurial willingness to change, to adopt itself to the spiritual and, yes, temporal needs of its constituencies. I fear the wish of Ms. Winborn to maintain the status quo ante of conservative "holy men and women" steeped in liturgical tradition but little else does not well meet these needs.

Entrepreneurial change is not to be feared. Let us be willing to consider the best from business, or government, or academia, or the military, or the sports world, or any other institution to broaden our appeal to the public. Entrepreneurial priests? Yes, because their elan may bring the laity to the vibrancy of "interpreneurialism" wherein all will collaborate in hastening the day of a true "Living Church."

*Roger O. Johnson
Chicago, Ill.*

Where They Sit

The gratuitous article based on the small sample provided by Prof. Sullins [TLC, Sept. 8] is either indicative of

someone who has nothing to do or the dearth of things to say facing a printer's deadline.

In our parish, the "back-benchers" are those who usher, count heads for the communion, greet latecomers, and read the lessons.

Prof. Sullins should concentrate on something besides who sits there.

C.L. Waite
St. Michaels, Md.

Welcome to the Homeless

I read with interest the story about St. James' Church, Milwaukee, and its difficulties with the police regarding its ministry to the homeless [TLC, Sept. 22].

My wife and I consider our association with St. James' a real blessing when I was a student at Nashotah House. We look back to that church's welcoming and loving treatment of homeless persons as a real model.

In many Episcopal congregations, one can cut the tension with a knife when a homeless person wanders into the service. At St. James' they are warmly embraced at worship and provided ample food at coffee hour, since the normal meal program is not available on Sunday. If one of the homeless was missing, inquiries were made as to his or her whereabouts.

The Rev. Debra Trakel's claim of the homeless as "her sheep" has a laudable history at St. James'. Too bad it is the exception, not the rule, for the vast majority of our Episcopal congregations.

(The Rev.) R. Christopher Heying
St. Stephen's Church
Wichita Falls, Texas

Thank you for the article about St. James' Church, Milwaukee, and its ministry to the homeless. It bothers me that people complain and want to punish people who, for whatever reason, are homeless.

Would that society would put these people in shelters, work with them,



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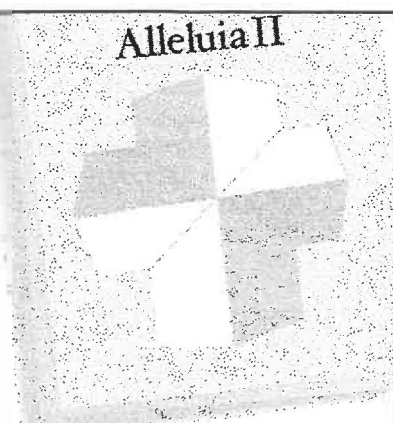
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Church Serving Homeless Cited as 'Missional'
Ministry to the homeless can bring positive as well as negative attention to churches, says a new study by the Episcopal Church's department of homeless ministry. The study found that churches and parishes that offer shelter and other services to the homeless are more likely to be cited as "missional" in the eyes of their congregants. The report is the first of its kind to look at the impact of homeless ministry on church members. It was conducted by the Episcopal Church's department of homeless ministry, which is based in New York City. The study found that churches that offer shelter and other services to the homeless are more likely to be cited as "missional" in the eyes of their congregants. The report is the first of its kind to look at the impact of homeless ministry on church members. It was conducted by the Episcopal Church's department of homeless ministry, which is based in New York City.

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LETTERS

care for them, train them for jobs and help them find some self-worth. Is the church the only place this is done? What is our problem as a society that we don't stand up and say, "Enough. We won't let this happen any more"?

(The Rev.) George Stamm
Christ Church
Chippewa Falls, Wis.

Answers Needed

A question — never answered — asked from the floor at a diocesan convention: "What is a churchman's moral standard when he advocates loving homosexual or heterosexual 'committed' relationships? In other words, what is the source of his value judgment?"

All of us may well ask if every "committed" relationship is good per se. For example, is Mafia membership good provided it is "committed"? If not, why not? What does "commitment" mean in this context: one month, six months, six years? Is "loving" the key word? If so, why limit commitment to one couple at a time? Many persons find fulfillment in groups of two or more men in loving sexual association with two or more women. Others inter-act sexually in a large, loving same-sex group. Willing children may learn to enjoy sex play with a loving uncle, just as they learn to ride a bicycle, taught by the same loving uncle. Should the church decide what is morally right, based on certain current sociological theories? What about non-sexual activities formerly called "sins," such as the secret removal of funds from parish or diocesan treasury in order to give a gift to some loved individual (including him or her self) by a loving bishop, priest, or treasurer? Should a body such as General Convention make recommendations about fundamental moral questions, citing commonly accepted practices of secular and religious societies worldwide?

"What is our church's moral standard, and what is the source of that standard?" are not frivolous questions. Serious, intelligent answers would be welcomed by many puzzled members of our divided Communion.

A.V.S.J. Brown
Geneva, Switzerland

PEOPLE & PLACES

Appointments

The Rev. **Dwayne Bauman** is curate at St. Alban's, 911 S Davis Dr., Arlington, TX 76013.

The Rev. **Robert Beauchamp** is rector of St. Andrew's, 7859 Tick Neck Rd., Pasadena, MD 21122.

The Rev. **Philip Bottomley** is rector of Christ Church, PO Box 1492, Clarksburg, WV 26302.

The Rev. **Lois Boxill** is curate at St. Luke's, 5421 Germantown Ave., Philadelphia, PA 19144.

The Rev. **Wayne E. Carter** is rector of St. John's, PO Box 263, Minden, LA 70158.

The Rev. **Mark Christian** is curate at Grace, PO Box 28, St. Francisville, LA 70775.

The Rev. **David Cobb** is priest-in-charge of Christ Church, 84 Broadway, New Haven, CT 06511.

The Rev. **Ian Elliot Davies** is rector of St. Thomas', 7501 Hollywood Blvd., Los Angeles, CA 90046.

The Rev. **Edward Fellhauer** is president of St. Francis Academy, 509 E Elm St., Salina, KS 67401.

The Rev. **David Frederickson** is rector of Good Shepherd, 74 High St., Wareham, MA 02571.

The Rev. **Scott Fuir** is rector of St. Christopher's, 116 Lancaster Pike, Oxford, PA 19363.

The Rev. **Mark Giroux** is rector of St. Mark's, PO Box 458, Chenango Bridge, NY 13745.

The Rev. **Raleigh Hairston** is rector of St. Mark's, 600 Grace St., Wilmington, NC 28401.

The Rev. **Jonathon Jensen** is rector of Trinity, 1011 Vermont St., Lawrence, KS 66044.

The Rev. **Bennett G. Jones II** is rector of St. Paul's, 1101 Park Dr., Munster, IN 46321.

The Rev. **Judith Jones** is rector of St. Stephen's, New Hartford, and St. David's, Barneveld, NY; add: PO Box 334, Barneveld, NY 13304.

The Rev. Canon **James Elliott Lindsley** is acting vicar of St. Nicholas', 37 Point St., New Hamburg, NY 12590.

The Rev. **William Martin** is rector of St. Stephen's, 3 John St., Westborough, MA 01581.

The Rev. **Sam Mason** is assistant at Good Shepherd, 4947 NE Chouteau Dr., Kansas City, MO 64119-4815.

The Rev. **Moni McIntyre** is priest-in-charge of Holy Cross, 7507 Kelly St., Pittsburgh, PA 15208.

The Rev. **Jacqueline Means** is vicar of St.

George's, 1008 Gannion Rd., West Terre Haute, IN 47885.

The Rev. **Virginia Hill Monroe** is rector of Good Shepherd, PO Box 32, Cashiers, NC 28717.

The Rev. **Cynthia R. Montague** is deacon at Trinity, 405 Seventh St., Gonzalez, CA 93926.

The Rev. **Karen Mosso** is rector of St. Paul's, 321 E Market St., Jeffersonville, IN 47130.

The Rev. **Sean E. Mullen** is curate at St. Mark's, 1625 Locust St., Philadelphia, PA 19103.

The Rev. **Peter Oesterlin** is rector of St. Matthew's, PO Box 342, Newton, KS 67114.

The Rev. **Gretchen Rehberg** is assistant at St. John's, 140 N Beaver St., York, PA 17403-5396.

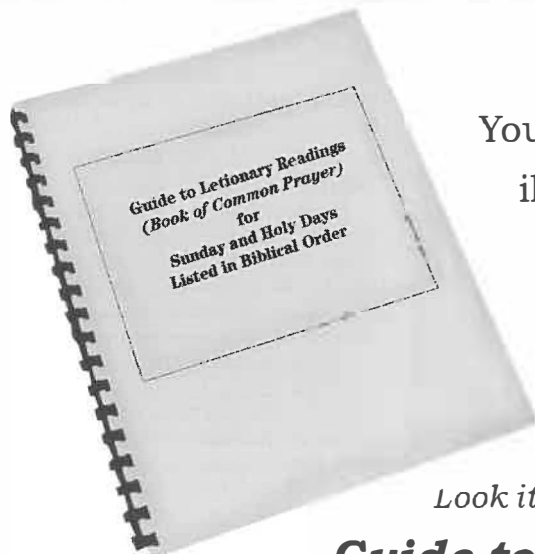
The Rev. **Mollie Ward** is deacon at St. Matthew's, 1920 E Oakland Ave., Bloomington, IL 61701-5798.

The Rev. **Marianne Williams** is curate at Holy Trinity, 100 Church St., Auburn, AL 35830.

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Kansas — Glenn Wilde, St. Francis, PO Box 65, Stilwell, KS 66085.

Lexington — Emily Barr, Jeff Jones.

Louisiana — Howard L'Enfant, St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806-7995.

Resignations

The Rev. **Susan Doohan**, as rector of St. Michael's, Birdsboro, PA.

Retirements

The Rev. Canon **Robert Carter**, as canon to the ordinary in the Diocese of Georgia.

The Rev. **William Murphey** as interim rector of St. John's, Marietta, PA.

Deaths

The Rev. **John Carsten Harper**, 78, retired rector of the "Church of the Presidents," died Sept. 13 in Washington, DC, following a heart attack. Fr. Harper was rector of St. John's, Lafayette Square, in Washington, for 30 years.

Fr. Harper, the son of a rector, was born in Winthrop, MA. He served as a Lieutenant J.G. in the Navy in the South Pacific during World War II. He graduated from Harvard University, where he was a classmate of John F. Kennedy, in 1946, and from what is now Episcopal Divinity School in 1953. Following ordination he served parishes in Providence, RI, Foxboro, MA, and Bedford, NY, before being called to St. John's, where every president from John Kennedy to Bill Clinton heard him preach. He served on the boards of the Harvard Alumni Association, the Presiding Bishop's Fund for World Relief, and other church organizations; he was a trustee of St. Alban's School, Washington, St. Augustine's College in Raleigh, NC, and St. George's College Foundation, Jerusalem. He was awarded honorary degrees from Nashotah House Seminary and George Washington University. He was the author of *Sunday: A Minister's Story* (1974), and *Years of Change: Reflections on St. John's Church* (1990). Fr. Harper is survived by his wife, Rebecca Quarles Harper, and three children, Deborah Harper Hailey of Rockville, MD, Jeffrey Rhodes Harper of McLean, VA, and Elizabeth Harper Danello of Washington, and 10 grandchildren.

Benches & Lofts

Louise Bass is assistant organist/choir-master at the Cathedral Church of St. John, Albuquerque, NM.

Todd Beckham is organist/choirmaster at St. Michael's, Milton, MA.

Michael Boney is director of music at St. Michael's Cathedral, Boise, ID.

Eric James Budzynski is assistant organist at St. Luke's, Evanston, IL.

Casey Cantwell is associate organist/choirmaster and director of communications at Trinity, Tulsa, OK.

Myles Criss has retired as director of music at Good Samaritan, Corvallis, OR.

Charles Day has retired as organist at St. Paul's, San Antonio, TX.

Donald W. Duncan is director of music ministries at St. Luke's, San Antonio, TX.

Brian Larkin has retired as director of music at St. John's, Barrington, RI.

Clarine and Robert Leslie are the music ministry team at Grace Church, East Concord, NH.

Douglas Major has resigned as organist of Washington National Cathedral.

Anne Marcure is organist/choir director at St. Peter's, Bennington, VT.

Robert Nolan is organist at St. Barnabas', Warwick, RI.

David Ouzts is parish musician and liturgist at Holy Communion, Memphis, TN.

J. Paul Peavy is organist/choirmaster at St. John the Baptist, Sanbornville, NH.

Charles Raines has resigned from Christ Church Cranbrook, Bloomfield Hills, MI. He is director of music at Grosse Point Memorial Presbyterian.

Kyle Ritter is organist/choirmaster of the Cathedral of All Souls, Asheville, NC.

Mark Siebert has retired as organist of the Cathedral Church of St. Paul, Springfield, IL.

Joshua Stafford is assistant organist at St. Luke's, Jamestown, NY.

Marijim Thoene is director of music at St. Paul's, New Orleans, LA.



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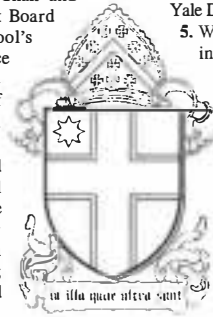
POSITIONS OFFERED

DEAN — BERKELEY DIVINITY SCHOOL AT YALE UNIVERSITY:

Berkeley Divinity School, affiliated with Yale University, seeks to fill the position of Dean of Berkeley Divinity School, Associate Dean of Yale Divinity School, beginning July 1, 2003. Reporting to the Berkeley Board of Trustees and the Dean of the Yale Divinity School, and assisted by the rector, the dean serves as the spiritual, educational, and administrative leader of the Berkeley Divinity School. The dean assists the Board's Chair and Executive Committee to plan and to direct Board discussions and to implement the School's financial and program needs in accordance with the Berkeley-Yale Affiliation Agreement. The dean is also the associate dean of Anglican Studies at the Yale Divinity School.

Essential Duties:

1. Devote special attention to promoting and nurturing the well-being and vocational futures of the Episcopal students at Yale Divinity School who are Berkeley Divinity School students; the relationship between Berkeley and the wider Episcopal Church; and the relationship between Berkeley and Yale Divinity School.
2. In concert with the rector, develop and oversee the program for formation of Episcopal students and assist in teaching this program. Actively participate in the recruitment of students nationally through regional bishops and commissions on ministry.



3. Assist in planning and fund-raising with the development office of the Berkeley Divinity School. Assist the development office in discussions with existing donors.

4. Exercise responsibility for the way in which Berkeley Divinity School interacts with the Yale Divinity School under the guidelines of the Berkeley-Yale Affiliation Agreement. Develop collegial and cooperative working relationships with the Dean of Yale Divinity School and the Yale Divinity School faculty, the Deputy Provost who oversees Yale Divinity School, and the Director of the Institute for Sacred Music who works closely with Yale Divinity School.

5. Work with the rector to provide student counseling, pastoral support, and worship services.

6. Serve as the liaison with the Graduate Society and assist in developing graduate program support.

7. Exercise administrative and fiscal responsibility in the areas of human resource and financial management, in conformity with the policies of Yale University. Identify/analyze needs and ensure appropriate allocation of school funds and resources.

Qualities sought in a Dean of Berkeley/Associate Dean for Anglican Studies at Yale Divinity School:

1. A vigorous defender of Berkeley's unique mission as an Episcopal seminary affiliated with a major interdenominational theological school within a world-renowned research university.
2. A talented and enthusiastic fundraiser.

3. An effective and engaging public speaker, with strong interpersonal and communication skills.

4. A person with pastoral sensitivity who cares intensely about the formation of students for lay and ordained ministry and the life of the parishes that these students will serve.

5. A person with interest in curriculum development.

6. A leader who knows how to exercise authority while sharing power and responsibility.

7. An able administrator, who will work well in concert with the Board of Trustees, the dean of Yale Divinity School, the director of the Yale Institute of Sacred Music, and the deputy provost.

8. A person capable of delegating responsibilities efficiently while keeping a careful eye on the entire enterprise.

9. A person of sufficient academic stature to feel comfortable as a leader of distinguished faculty.

Education and experience:

1. Advanced degree (Ph.D., Th.D.) in one of the theological disciplines.
2. Experience in theological education.
3. Experience in administration and fundraising.

Nominations or letters of application, with a curriculum vitae and the names of four references, should be sent to **Dean Harold W. Attridge, Yale Divinity School, 409 Prospect Street, New Haven, CT 06511-2167** by **November 15, 2002**.

Yale University and Berkeley Divinity School are Equal Opportunity/Affirmative Action Employers.

VICE PRESIDENT FOR DEVELOPMENT AND ALUMNI AFFAIRS

Episcopal Divinity School seeks a chief development/alumni affairs officer to build a strong team, both at the staff and volunteer levels, to bring its fundraising and constituent relations programs to a new level of professionalism and productivity. This is a truly unique opportunity for a self-starter to join with colleagues who are committed, both personally and institutionally, to building a program over a multi-year period.

The incumbent will have an opportunity to work hand-in-hand with the President and Dean, as well as Board leadership, to design and implement fundraising and constituent relations programs backed by their personal willingness to participate and to invest the required funds and time necessary to support the programs.

Episcopal Divinity School, located in Cambridge, MA, adjacent to Harvard University with which it enjoys several coordinate programs and benefits, is one of the oldest Episcopal seminaries in the country. It is a community of scholars in a spiritual setting.

The salary/benefits package will be competitive, with the ability to grow as the program grows.

Please send nominations and letters of interest, along with a current resume, to:
vpdevsearch@episdivschool.edu



Christ Church Binghamton, NY

RECTOR

Our traditional parish is committed to renewing ourselves and our mission in a changing community. We desire innovative and effective education for all, and expanded worship that spiritually deepens us. Our rector will help us understand God's call and empower leaders through his/her preaching, teaching and spiritual guidance in these exciting times. Our downtown parish faces the challenge of aging and multi cultural demographics.

Our community, in beautiful upstate New York, offers a high quality of family life with many recreational, educational, and cultural opportunities. Please send inquiries to:

The Ven. H. Alan Smith
Diocese of Central New York
310 Montgomery St.
Syracuse, NY 13202-2093
Ph: (315) 474-6596
E-mail: hsmith1@twcny.rr.com.



CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

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POSITIONS OFFERED

ASSISTANT RECTOR: Trinity Church, Upperville, VA, seeks an assistant rector, with a minimum of 1-2 years experience, to participate fully in all aspects of the ministry of this parish. This person will provide vision, leadership and pastoral care with an emphasis on youth and Christian Education programs. Essential are enthusiasm for youth, administrative skills and a joy in one's calling. Trinity, a transitional-sized parish with an average Sunday attendance of 180, is located in rural northern Virginia, 60 miles west of Washington, D.C. at the foot of the Blue Ridge Mountains, and serves a regional congregation. Inquiries to: **Nancy Scholl, Parish Administrator, Trinity Episcopal Church, P.O. Box 127, Upperville, VA 20185, or E-mail: nscholl@crosslink.net**

PROFESSOR OF MORAL THEOLOGY & ETHICS: The General Theological Seminary of the Episcopal Church seeks applicants of demonstrated competence for the position of Professor of Moral Theology and Ethics. The position is open to all ranks. The appointee will take up his or her duties on July 1, 2003. Applicants must demonstrate significant scholarly achievement in the field of moral theology and ethics, including Church and Society, with special reference to the Anglican tradition. Teaching responsibilities include a foundational course in moral theology (in which philosophical categories and questions are included), teaching at the M.Div., M.A., S.T.M., and Th.D. levels, and a willingness to direct Th.D. dissertations. The degree of Doctor of Theology or Doctor of Philosophy or an equivalent degree in other academic structures is expected. A knowledge of and sympathy for the Anglican traditions is highly preferred. Please send letter of application, complete curriculum vitae, and three letters of recommendation by November 1, 2002 to **The Very Rev. Ward B. Ewing, The General Theological Seminary, 175 Ninth Avenue, New York, NY 10011.**

YOUTH LEADER: Stone Mountain Episcopal church seeks experienced part-time (19 hr/wk) Youth Leader (lay or ordained) to coordinate youth activities and provide pastoral support for youth and families. Looking for good leadership skills, rapport with youth, and a vision for youth ministry. Must be sensitive to needs of a multi-cultural parish. Competitive salary offered with appropriate academic credentials. Send resume and 3 references to: **Search Committee, St. Michael & All Angels Episcopal Church, 6740 James B. Rivers Dr., Stone Mountain, GA. 30083, or E-mail: admin@stmichael.cc**

ASSOCIATE POSITION at Lake Tahoe, with special focus on working with young families and children of all ages. Contact the **Rev. Jim Thompson, St. Patrick's Episcopal Church (775) 831-1418 or tahoej@usa.net**.

POSITIONS OFFERED

CAMP DIRECTOR: Full-time, year round position as Camp Director for Cliff Springs Camp in the Episcopal Diocese of West Missouri. The director will plan, direct and supervise all camp facilities, programs and staff under the direction of the Bishop of West Missouri and the Cliff Springs Board. Desired qualifications: Bachelors Degree in camp administration or related degree, director certification by the American Camping Association or willingness to pursue certification, current CPR and first aid certifications, at least one season of camp administrative experience, ability to supervise staff and campers, ability to meet the public and to represent the camp, ability to plan, originate, organize, and carry out programs, baptized Christian and currently active in a Christian congregation. Salary range \$30,000 - \$35,000 per year plus benefits. Inquiries: **The Rev. Jerry Grabher, St. Mary's Episcopal Church, 1307 Hohnes St., Kansas City, MO 64106-2845, Ph: (816) 842-0975, Fax: (816) 221-2371, E-Mail: jgrabher@worldnet.att.net**.

POSITIONS OFFERED

FULL-TIME RECTOR: St. Andrew's is located in Rapid City next to the scenic and tranquil Black Hills of South Dakota. It is the bridge to some of the most intriguing, beautiful and famous attractions in America, including the inspirational Mt. Rushmore, our Shrine of Democracy. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate and an active lay ministry. The ministry specialties of the ideal candidate are preaching, youth work, crisis ministry, pastoral care, administration and spiritual guidance. We seek a rector who will proclaim the Good News, support our many active ministries and guide us in our spiritual and numeric growth. For more information about St. Andrew's, visit our web site at www.standrewsepiscopalchurch.org. Please send letter, CDO Profile and resume to: **Mr. Wiley Cress, Search Committee, c/o St. Andrew's Episcopal Church, 3435 West South Street, Rapid City, SD 57702.**

St. Paul's Episcopal Church Concord, New Hampshire

DIRECTOR OF MUSIC MINISTRIES *A Full-Time Position*

St. Paul's Church, an active and thriving congregation of 1,200 members is seeking a full-time Director of Music Ministries (choir director-organist) who is a people-oriented, faith-driven leader, both energetic and creative, with proven musical and management skills.

St. Paul's is located in the downtown area of New Hampshire's capital city. We are a family-oriented congregation which also attracts a wide and diverse variety of people. The parish staff includes two full-time and two part-time clergy, and four full-time lay staff. There are three worship services held each Sunday with an average combined attendance of 400. Main sanctuary organ: 1986 Austin III / 37.

Candidates should appreciate and be skilled in both traditional as well as newer forms of sacred music and be familiar with liturgical worship styles. An interest in further developing and expanding a dynamic and diverse music ministry that honors God and embraces the parish and wider community is essential. This includes the ability to work with people of all ages. Responsibilities will initially include collaborating with the Rector and staff clergy in planning the liturgy and musical programs, choral accompaniment, rehearsing and directing two adult choirs, supervising program volunteers and musicians (including volunteer directors for children's choirs). Applicants should be experienced choral directors and accomplished organists; master's of music degrees preferred.

Salary and benefits based on American Guild of Organists guidelines. Send cover letter, resume and performance tape, (preferably organ) video or CD to the Music Ministry Steering Committee, to:

ST. PAUL'S EPISCOPAL CHURCH
21 CENTRE STREET, CONCORD, NH 03301

(No phone calls, please)

CLASSIFIEDS

POSITIONS OFFERED

ASSISTANT YOUTH MINISTER: Saint Michael and All Angels, a vibrant parish located in the heart of Dallas, seeks a full-time assistant who loves youth, is self-motivated, creative, and wants to be part of a team ministry. The person who is called to this position will oversee our web-site, create service project opportunities, organize trips for our youth, lead Bible studies, and create a new worship service for the youth of our parish. This is an outstanding opportunity for the right person. Great salary and benefits. Please send your resume to: **The Rev. Robert Sherman, 8011 Douglas Ave., Dallas, TX 75225.** E-mail: rshearn@saintmichael.org. Phone: (214) 369-4904.

FULL-TIME RECTOR: St. John's in Jackson Hole, Wyoming, is a growing and energetic parish in an area of awesome beauty and wonder. We seek to enhance our local and global outreach programs, while encouraging the supportive, generous community that has characterized our historic ministry in Jackson Hole. We worship with many visitors, and our parish family consists of a wonderful mixture of fulltime, seasonal, and recently arrived members. A love and appreciation of Rocky Mountain winter and summer outdoor activities is a plus!

We are seeking an individual of broad intellectual interests, well read, who enjoys being with all kinds and conditions of people. That person should be mature, have a strong sense of identity and confidence, a good sense of humor and be open to a variety of opinions and ideas.

We are a growing parish, with more programs and a larger budget and staff than our average attendance would suggest. Thus our rector needs to be capable of delegating responsibilities, with a knack for encouraging accountability. He or she should have good business sense, be a leader and developer, not just a simple doer — someone who will be excited about and support all sorts of lay ministry.

We are searching for a person with spiritual depth and strength, rooted in the Episcopal tradition and able to minister to a congregation made up of individuals of many denominations. All of this should be powerfully evident in preaching, liturgical leadership, outreach and warmth of personality.

Contact: **Search Committee, St. John's Episcopal Church, P.O. Box 1690, Jackson, WY 83001. Applications accepted through December 31, 2002.**

FULL-TIME RECTOR: St. Philip's Episcopal Church in Southport, NC, is a parish of 400 communicants with revitalized vision located in a beautiful and thriving coastal community situated on the Cape Fear River 30 miles south of Wilmington, NC. Retirees and families with children have shown an exciting commitment to the life of our historic parish. Due to phenomenal growth in the last ten years, future expansion of facilities includes the construction of a larger worship space which will uphold the historical integrity of our church, with groundbreaking in February 2003. We are searching for an experienced rector who can help us manage dynamic growth, enable our talented laity to minister to one another and the community beyond, guide us through preaching and teaching, and help us maintain the close community with each other that we now enjoy. If interested, please send CDO profile to: **Jan Fairley, 1005 Captain Adkins Drive, Southport, NC 28461.** Telephone: (910) 457-4917. E-mail: cjfairley@ec.rr.com.

RECTOR: St. Luke's Episcopal Church is a financially stable parish in Cleveland, TN (30 miles North of Chattanooga). We want a rector who will be a spiritual leader, have good organizational and communication skills, with the ability to relate compassionately to all ages. We prefer five+ years experience as a priest. Send resume and CDO profile to Calling Committee: **St. Luke's Episcopal Church, P.O. Box 5, Cleveland, TN 37364-0005.** E-mail contact: stlukes@vei.net.

RECTOR: Diocese of Central New York's oldest yoked parishes seek a rector for this diverse ministry. Ample endowed, we offer a warm church family, excellent recreational facilities, and the opportunity to develop lasting programs. Please go to www.nortbnet.org/headwaters and download our search brochure, or call **Tony Belmont** at (315) 348-6466. E-mail inquiries to Headwaters@gisco.net or HeadwatersField@aol.com.

POSITIONS OFFERED

MINISTER OF CHRISTIAN FORMATION: Good Shepherd Church, a dynamic, creative 700-member family-oriented, program-sized parish located in the heart of the Kentucky Bluegrass Region, where arts and cultural activities abound, is looking for a Minister of Christian Formation. We seek a layperson for a full-time position (beginning as soon as possible) who will direct an exciting Christian Formation program for all ages. We are looking for someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Minister of Christian Formation should bring to this parish: family leadership, knowledge and energy. Experience in *Godly Play* and *Journey to Adulthood* programs is much desired. Professional training and degree preferred. Competitive salary and benefits. Detailed job description upon request. For all job listings contact: **Ms. Cherie Flueck, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508.** Telephone: (859)-252-1744. E-mail: bsessum@goodshepherdlex.org.

YOUTH DIRECTOR: Large parish in West Texas city of 100,000 is looking for a youth director. Experience with youth, being a confirmed communicant in the Episcopal Church, and a college degree are required. Communications and administrative skills helpful. Parish has active adult volunteers and 75 7th-12th graders on the rolls. Oversee implementing Sunday school, youth confirmation, mission and ski trips, Sunday and Wednesday evening activities and include a ministry of regular visits to schools, sports activities, concerts, etc. Send letter of intent and resume to: **The Rev. Guy C. Sherman, 1412 West Illinois, Midland, Texas 79701.** Fax: (915) 683-0027 or E-mail address: frguy@holyltrinity.org.

ASSISTANT RECTOR: Church of the Holy Spirit, Orleans, MA. With specialization in Family Life Ministries. This is a full-time position for an ordained Episcopal clergy person, and includes (but is not limited to) the following ministries:

A. Coordination of our Education for Christian Living Program: planning for our Church School and our "Godly Play" curriculum (including teacher training, lesson plans, curriculum review, attendance, and follow-up); recruiting teachers, children and families; First Holy Communion and Confirmation Programs; Adult Education (Alpha Coordination and Personal Discernment Ministries); Speakers Forum; Youth Group Coordination.

B. Assistance to the Rector and to the Lay Liturgical Assistants, as needed. We are a parish of about 900 baptized members, with a geographical area extending from Chatham to Dennis, from Barnstable to Truro. We are located on Cape Cod, Massachusetts. We are a welcoming congregation, and our liturgies range from Anglo-Catholic to Evangelical. Our Parish Mission Statement is: We proclaim Jesus Christ as Savior and Lord, welcome all people, and serve one another with love. Salary and benefits are commensurate with experience. Contact E-mail: holyspirit@e4.net Ph: (508) 255-0433 Website: www.holyspiritforleans.org.

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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 T, Th, F; LOH: Sun 11:10 & Wed 7 & 10; Ev: 7 1st Sun Oct — Apr

HOLLYWOOD, CA

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<http://www.saintthomashollywood.org> (323) 876-2102
The Rev. Ian Elliot Davies, r
Masses: Sun 8 (Low) 10:30 (High), Mon — Thurs 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

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Sun Eu 8, 10. Daily Eu 12 noon

WASHINGTON, DC

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Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri Eu 12:10; H.D. 9:40 Mat. 10 Eu

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The Rev. Theodore O. Atwood, Jr., r
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(312) 664-1271 ascensionchicago.org
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Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

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www.stpaulsparish.org
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Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

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

KEOKUK, IA

ST. JOHN'S 208 N. 4th St. (319) 524-4672
The Rev. Bruce D. Blois, r
Sun Eu 9, Wed 10 (1st Wed of each month), Sat Eu 5 Prayer
Group Tues 6, Wed 9:15

NEW ORLEANS, LA

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

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Reiger, Pastoral Asst for Youth Work Sun MP 7:30,
Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, Mass 7:30;
MP 9; EP 5:30; Wed C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

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Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

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Sun Eu 8 & 10:30, Thursday 12

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director; Mr. J. Michael Case, organist
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-
day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
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Wed Mass 12, EP & Ben 6:15, Sat C 11:30, Mass 12.

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Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev.
Robert H. Stafford, asst
Sun Eu 8, 9, 11. Choral Ev 4/Wkdy MP & Eu 8, Eu 12:10, EP
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 at Eu 10:30,
Choral Eu Wed 12:10, Sat Eu 10:30

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village)
2 Angle St. (828) 274-2681
mail@allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon, 5:45

PHILADELPHIA, PA

CHURCH OF THE ANNUNCIATION, B.V.M.
324 Carpenter Lane (19119-3003)
The Rev. David L. Hopkins r
Sun Mass 9 (Low), 11 (High), Thurs 10 (Low)

SELINS GROVE, PA

ALL SAINTS (570) 374-8289
129 N. Market
Sun Mass 10. Weekdays as anno

WHITEHALL, PA (NORTH OF ALLENTOWN)

ST. STEPHEN'S 3900 Mechanicsville Rd. (610) 435-3901
The Rev. William H. Ilgenfritz, r; The Rev. Mark W. Lewis, c
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Sun Masses 8, 10 (Sol). Daily as posted.

CHARLESTON, SC

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

SUMMERSVILLE, SC

THE CHURCH OF THE EPIPHANY (843) 442-4034 (cell)
212 Central Avenue 29483
The Rev. Robert Switzer, r
Sun Mass 8 (Low)

CORPUS CHRISTI, TX

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

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;
the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 5. M/Thurs H Eu 12 noon.
Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8,
8:15 H Eu, Reconciliation of Penitents 9-10. (214) 521-5101

HOUSTON, TX

PALMER MEMORIAL 6221 Main Street (77030)
Across from the Texas Medical Center and Rice University
(713) 529-6196 www.palmerchurch.org
Fax: (713) 529-6178
The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick;
the Rev. Ed Gomez; the Rev. Mary A. Royes.
Sun Eu 7:45, 9, 11, 6; Ch S 10, 5 Contemp. Youth Serv.;
Wkday Services; Sat 6 Taize Eu; St. Bede's, Sun 9, Student
5, Chapel 9, 6

SAN ANGELO, TX

EMMANUEL 3 S. Randolph Street (Downtown)
www.Emmanuel-sa.org (915) 653-2446
The Rev. John H. Loving, r; the Rev. Michael A. Smith,
assoc r; the Rev. Robert B. Hedges, past assoc; the Rev.
Kathryn Lind, d
Sun Eu 8, 10:30. Ch S 9:15. Wed Eu 5:30. Th 12 YPF. Sun 5:30

MILWAUKEE, WI

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
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Bernard Vignot, Francophone ministry the Rev. Nathaniel
Hsieh, Taiwanese ministry; the Rev. Sharon Gracen, canon
pastor
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Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets
The Rev. William R. Hampton, STS
Sun Eu 10

KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benedic-
tion; 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 Unc-
tion; 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, hand-
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