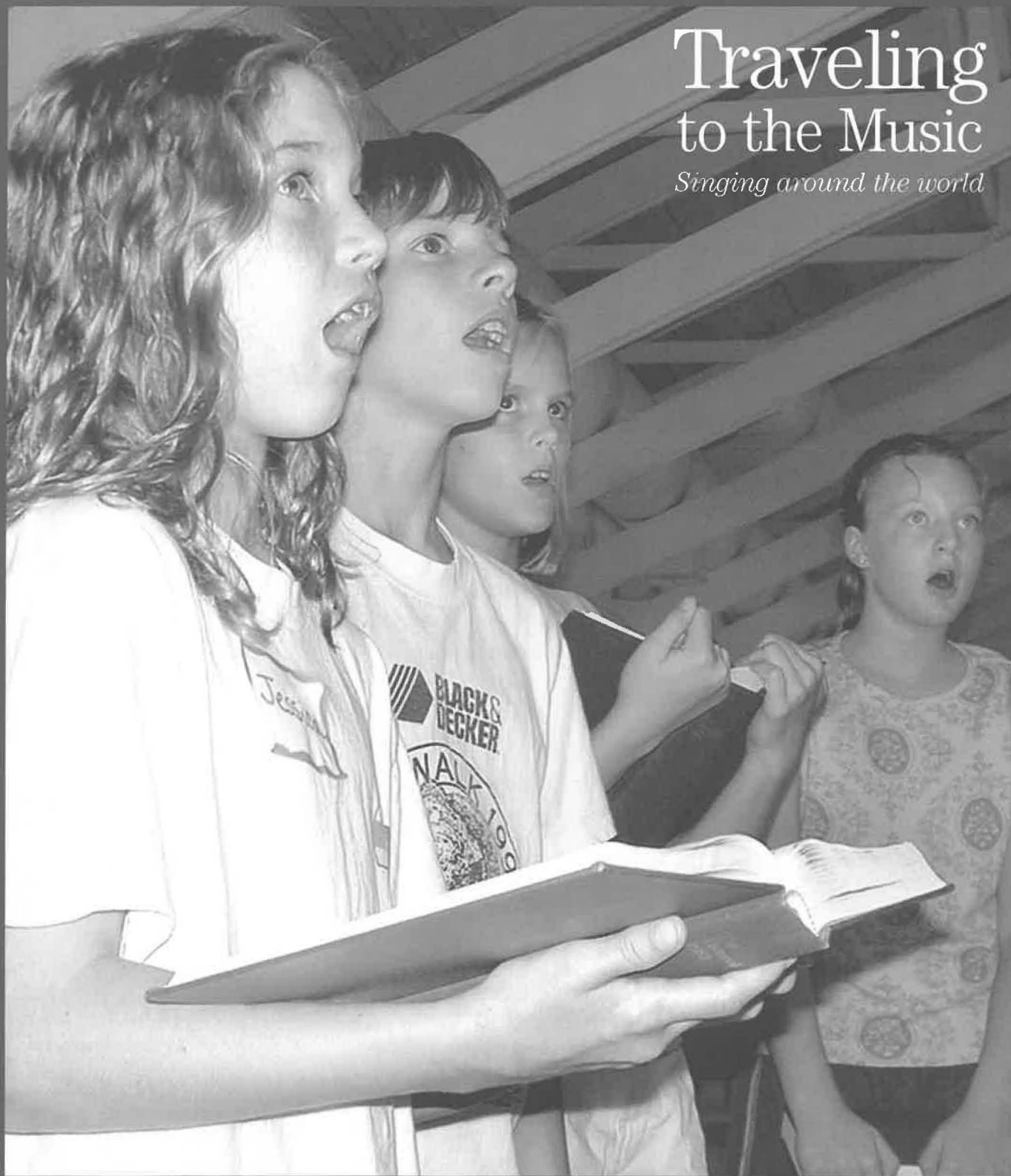


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FALL MUSIC ISSUE

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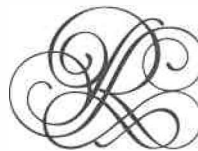


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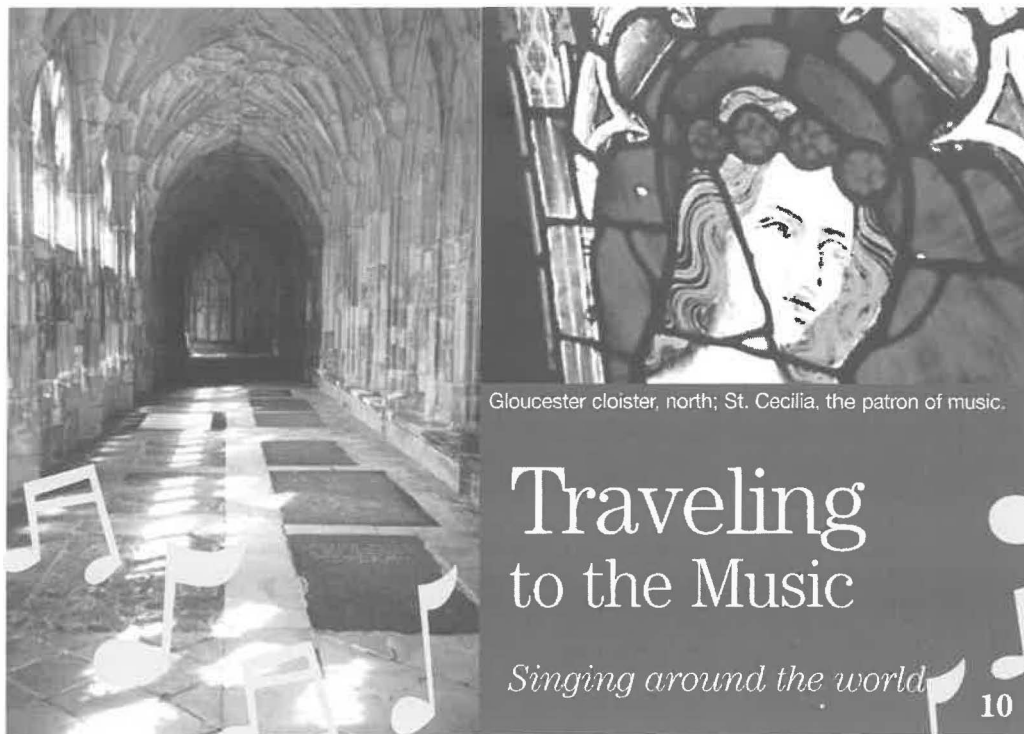
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Gloucester cloister, north; St. Cecilia, the patron of music.

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SUNDAY'S READINGS

Finding God's Favor

'And yet, when the Son of Man comes, will he find faith on earth?' (Luke 18:8b)

The 20th Sunday after Pentecost, Oct. 21, 2001

Gen. 32:3-8, 22-30; Psalm 121; 2 Tim. 3:14-4:5; Luke 18:1-8a

Although most of us are convinced of the Pauline dogma of our salvation by grace, to which we respond and which we accept through faith as demonstrated by lives of good works, our readings today provide an interesting twist on this truth.

In the Old Testament lesson, Jacob and Esau engage in a literal fistfight over who is entitled to God's goodness and favor. Esau wrestles with a man who proves to be the Lord. Warned in a dream of his inevitable defeat, Jacob begs forgiveness of his brother (and by implication of the Lord himself).

Jacob is ultimately forgiven (it is, after all, God's nature to grant forgiveness; such, as well, is the obligation of his faithful followers), his name is changed to Israel, as he is blessed by becoming the father of a multitude of nations.

The gospel reading relates a parable of Jesus in which a righteous widow is accused by an unrighteous judge of

betraying her amoral master. Through her continual pleading, the judge ultimately decides that it is better to acquit the woman than to put up with her continuous appeals. And a pardon is immediately secured.

Jesus concludes, "Listen to what the unjust judge says. And will God not grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them?" It would be nice if modern courts worked so efficiently.

The author of the Second Letter to Timothy is convinced in his heart that his days on earth are numbered. He reminds his younger follower that the whole of the Hebrew scriptures "are able to instruct you through faith in Jesus Christ" (2 Tim. 3:15). He goes on to insist that we, who are the Lord's disciples, cannot be "lovers of pleasure rather than lovers of God" (2 Tim. 3:4b). In short, our love for God must take the central place in our lives.

Look It Up

How are we called to live lives which are truly pleasing to God (1 Thess. 4:1-8)?

Think About It

What bearing does the way we live our everyday lives have on the assurance of receiving an invitation to the eternal kingdom of God?

Next Sunday

The 21st Sunday after Pentecost

Jer. 14:(1-6) 7-10; 19-22; Psalm 84 (or Psalm 84:1-6); 2 Tim. 4:6-8, 16-18; Luke 18:9-14

SHARPS, FLATS & NATURALS

Soul Openings

*A Synthesis of Sacred Tunes
and Texts*

800-722-4124. www.soulopenings.com

After our awful September, many will find this recording a means to a bit of peace and recovery. It is billed as “prayers . . . on the go,” and on the car stereo or Walkman, each of the 12 tracks, from 2:44 to five minutes, could be heard separately and repeatedly.

Titled “Awakening,” “Simplicity,” “Protection,” “Peace,” “Exaltation,” among others, each features flowing piano arrangements by Brian McLeod of such familiar hymns as “Morning Has Broken,” “Jesus Loves Me,” “Praise God From Whom All Blessings Flow,” under readings from the Bible, saints’ writings, the prayer book and the Lutheran Book of Worship, Taizé, Dag Hammarskjöld and Esther de Waal.

These are read alternately by Isabel Anders, of Winchester, Tenn., author of *The Lord’s Prayer for a New Millennium*, and the Rev. H. King Oehmig, vicar of St. Barnabas’ Church, in Trion, Ga., who has written *Between the Lines: Reflections on the Gospels through the Church Year*.

Ikon of St. Hilda

*The Girl Choristers and Lay Clerks of
Wakefield Cathedral*

Directed by Louise Marsh
REGCD138 regent.records@btinternet.com

The oldest piece of music on this lovely recording is Britten’s Hymn to the Virgin, written in 1935. The newest is the last piece, composed in 1998 for the Girls Choir, and premiered by them the next year.

And it’s the second half of the CD that is glorious, with its Moore, Blatchly, Górecki, and the Tavener-fest of the final three cuts: *Today the Virgin*, a setting of William Blake’s *The Lamb*, and the *Ikon*:

*Holy Hilda, royal in birth
But humble as a nun,
You preserved the daily round
of the ascetic life.
Now you have found
your place of rest.*

The liner notes tell us that Tavener

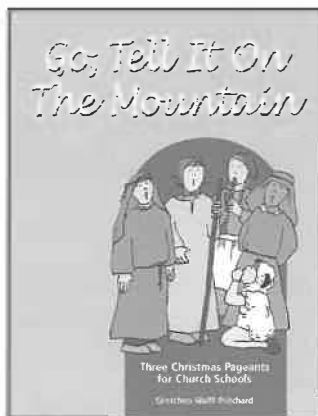


was “much influenced by Greek Orthodox. He has found both a spiritual guide and his ‘ideal librettist’ in Mother Thekla, superior of a small Orthodox

community in North Yorkshire.” Hers is the text for both *Today the Virgin* and *Ikon of St. Hilda*.

The Girls Choir has been in existence only since 1992. Their pure tones and exact pitches, especially in some octave passages and challenging dissonances, are a delight. One hopes they do another exciting recording – perhaps for their 10th anniversary.

THREE NEW KINDS OF CHRISTMAS! CHRISTMAS PAGEANTS FOR CHILDREN



Go, Tell It On The Mountain

Gretchen Wolff Pritchard

Go, Tell It On The Mountain by the author of *The Sunday Paper* and *Alleluia! Amen!* is a book of three Christmas pageants for age groups K through 8: a traditional Nativity play with carols; an adaptation in

verse of medieval mystery plays; and a dramatized service of lessons and carols with Eucharist, which also calls for some adults and teens. Written for presentation at the principal Sunday service on the Fourth Sunday of Advent, these scripts can be adapted for use at other times during the Christmas season, including Christmas Eve and Epiphany. Cast sizes can range from large to small, depending upon the needs of the congregation. Full production notes and sheet music are included.

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Bishop Sisk: 'We Live in Sure and Certain Hope...'

Two months ago, the Rt. Rev. Mark Sisk decided to be the preacher at his installation as Bishop of New York on Sept. 29.

Bishop Sisk, who served for four years as bishop coadjutor, wanted to tell the people of his diocese what he believed and how he hoped to apply his faith to the future development of the diocese. All that was abruptly changed on the morning of Sept. 11 when terrorists smashed commercial jet airliners into symbols of American prosperity and power in New York City and near Washington, D.C.

In light of those events, Bishop Sisk chose to emphasize the quality of Christian hope to a city that has yet to dig itself out — physically or emotionally — from the wreckage caused by the collapse of the World Trade Center towers.

"So we go on — our lives changed — this liturgy changed, but always, always, we live in sure and certain hope of the abiding love of Christ, and his triumph and ours over the power of evil."

The change in the liturgy to which Bishop Sisk alluded was memorable. Each person in the packed Cathedral of St. John the Divine was provided with the name of a victim of the ter-



Susan Lerner photo

Bishop Sisk knocks on the bronze doors of the cathedral to begin the service of installation.

rorist attack in New York City on Sept. 11. At the customary intercession for the departed those names were called out.

While the ceremony looked back in time, with its clouds of incense and the great organ reverberating in the immense vaulted cathedral space, the *New York Times* noted that the service was also aimed to reach out to new members among

the region's many ethnic groups. The New Testament was read in Spanish, a hymn was sung in Zulu and in Xhosa and chants were sung in other languages.

The service marked only the formal accession of Bishop Sisk to the cathedra, or throne. He has served as bishop since July 1, when the Rt. Rev. Richard F. Grein retired.

(The Rev.) James Elliott Lindsley

Kenyan Archbishop Finds Surprises in U.S. Church

The Episcopal Church is capable of solving its own problems according to the Most Rev. David Mukuba Gitari, Archbishop of Kenya.

Archbishop Gitari attended the House of Bishops' fall assembly in Burlington, Vt., Sept. 20-26. The theme was globalization.

Archbishop Gitari said he and some other African primates are "convinced that the Episcopal Church is capable of solving its problems" and therefore would not consider themselves to be in communion with American priests who have been consecrated to serve as Angli-

can missionaries to the United States by the archbishops of Rwanda and Southeast Asia.

In commenting on the conference following its conclusion Archbishop Gitari said he was surprised by two things: first that American bishops are not "preoccupied with [the] agenda of human sexuality" as many African bishops had concluded at the 1998 Lambeth Conference. The archbishop said he was also surprised to find that evangelical Episcopalians are not as marginalized today as they seemed during his first encounter with the American church 25 years ago.

The House of Bishops summarized the substance of their discussion on globalization in a pastoral letter titled "On Waging Reconciliation." In the letter, the bishops said the terrorist attacks of Sept. 11 were a calling to self-examination and repentance.

"Let us therefore wage reconciliation," it said. "Let us offer our gifts for the carrying out of God's ongoing work of reconciliation, healing and making all things new. To this we pledge ourselves and call our church."

Episcopal News Service contributed to this article.

First Step in a Transformation

Miami Church's Housing Project Begins Change for a Neighborhood

On Sept. 12, residents and community leaders in the Overtown section of Miami, though still stunned and grieving with the rest of the country after the devastation of the day before, gathered to celebrate hope — the groundbreaking ceremony for the first ownership housing project in 20 years in this neighborhood where only 10 percent of residents are homeowners.

Construction of the houses will be the first step toward fulfillment of the dream of the Rev. Canon Richard L. Marquess-Barry, rector of Historic St. Agnes, Miami's oldest and largest Episcopal congregation, "not to revitalize ... to transform" the inner city neighborhood in which he grew up, and has now served as a priest for 24 years.

Founded by Bahamian Anglicans in 1898, St. Agnes' was already one of the largest Episcopal congregations in the country in the 1940s, but when Canon Marquess-Barry became rector in 1977, the parish was struggling. There was no glass in the windows, he remembers. "The pigeons had taken over — people had to bring umbrellas."

Challenged by their new rector, the congregation raised money to make repairs — and later, improvements — to the church facilities, and then



Historic St. Agnes in the Overtown district of Miami has recently enjoyed new growth and interest that began with community outreach projects.

began to look outward to the needs of the surrounding neighborhood.

When completed, the Villages of St. Agnes, a joint project of the St. Agnes-Rainbow Village Community Development Corp. of St. Agnes' Church and its partners, the Miami-Dade Empowerment Trust and Bank of America, will have 85 homes and 17 townhouses, all with three or four bedrooms and 2½ baths.

According to Canon Marquess-Barry, the coalition intends that buyers will be people now living in public housing, "paying those exorbi-

tant rents." "We have 20 banks lined up to give mortgages to these people," he says, and adds that Fannie Mae incentives will cut the cost for low-income homebuyers to \$65,000-\$75,000 for a \$120,000 house.

The project will take two years to complete, but the first homeowners will claim the keys to their new homes in perhaps a year or less. Canon Marquess-Barry sees them as the first wave of a tide of economic and social transformation in a community nearly destroyed by expressway construction and "urban renewal" some 40 years ago. He believes Overtown is poised to become a middle-class, multiethnic "condo community," and that his 1,600-member parish has a major role to play in these changes—beginning with the Villages of St. Agnes.

Beginning the evening of Sept. 12, after the groundbreaking, and continuing for the next two nights, St. Agnes' held a series of revival services. The Rt. Rev. Leo Frade, Bishop of Southeast Florida, preached at the services, and commissioned four new evangelists for the parish.

Mary W. Cox

Briefly...

The vestry of **Christ Church, Accokeek, Md.**, has canceled Sunday services at its affiliated chapel of St. John's in Pomonkey. Since the Diocese of Washington began conducting alternative services for Christ Church and St. John's members on May 27, the vestry noted that attendance at St. John's has averaged less than three. The Rt. Rev. Jane Holmes Dixon, Bishop *pro tempore* of Washington, and the vestry of Christ Church are

engaged in a legal dispute over the call of the Rev. Samuel Edwards as rector.

In a pastoral letter to the diocese, the Rt. Rev. **William J. Winterrowd**, Bishop of Colorado, announced his intention to retire Jan. 1, 2004, and called for a search leading to election of a bishop coadjutor. Bishop Winterrowd has served more than 10 years as leader of the 40,000-member diocese.

Different Faiths But Common Hope in Detroit

When tragedy strikes and cultures collide, communities sometimes put together interfaith prayer services that risk being long on hope and short on reality.

Not so in metropolitan Detroit, home to the highest population of Middle Eastern persons outside the Middle East, according to the Rev. Canon Sandra Richardson, ecumenical officer for the Diocese of Michigan.

Twelve days after the September terrorists' attacks [TLC, Oct. 7], a broad network of religious leaders responded with "An Interfaith Prayer Service for the Healing of Our Nation." About 1,200 people filed past tight security and filled a downtown Presbyterian church.

"It isn't like we are just coming together. We know each other's faces because we have been working on a number of endeavors," Canon Richardson said.

Two days after the September attacks, the Greater Detroit Chamber of Commerce Business/Religious Leaders Group, which is a broad-based group of 50 people — half business and half religious that began meeting two years ago — held a previously scheduled meeting to discuss its agenda of transportation, school reform and local elections.

At the conclusion of that meeting at the Episcopal Church Center in Detroit, the participants moved seamlessly into the first planning meeting for the interfaith prayer service. Although Bishop Wendell Gibbs did not participate in the service because of the fall meeting of the House of Bishops, he lent his strong support to the organizers. Bishop Gibbs meets regularly with another group — the Religious Leaders Forum — which is a gathering of Roman Catholic, protestant, and Orthodox



Herb Gunn photo

The Rt. Rev. A. Coleman McGehee, Jr. (second from left) with other leaders of Michigan's interfaith religious community.

Christian leaders, Jewish rabbis and Muslim imams.

"It was an event that brought out how many relationships already exist among people of many faith in the Detroit area," said the Rev. Richard Singleton, Episcopal priest and executive director of the Metro Christian Council-Detroit/Windsor. "And how important it is to continue to develop those."

While still striving to uphold Christian unity, Fr. Singleton's organization began an interfaith unit within the Metro Christian Council two years ago that includes Christian, Muslim, Jewish, Sikh, Bahai, Buddhist, Hindu, and Native American participation.

Herb Gunn

Scholars Begin Study of Limits in Anglican Diversity

The devastating terror attacks of Sept. 11 [TLC, Oct. 7] necessitated a transfer of venue for the International Anglican Theological and Doctrinal Commission (IATDC) which was to have met Sept. 14-18 at Virginia Theological Seminary in Alexandria, Va.

Many members were either passing through London en route to the U.S., or beginning their journey in the United Kingdom. Because of the disruptions in air travel, and the pastoral commitments of those based in the United States, the group felt it had to proceed in the absence of some members. The group met at a retreat center in Wimbledon, England, under the chairmanship of the

Rt. Rev. Stephen Sykes. This was the first meeting of a newly constituted commission, appointed by the Archbishop of Canterbury.

The IATDC was asked by the archbishop to focus on several areas that are of critical importance to the Anglican family at this time. Those issues include the limits of diversity within a communion of churches and the implications of being in communion with the See of Canterbury. With several members unable to be present, it was not possible to enter in depth into the substantive issues related to the mandate. However, the commission was able to identify the key questions that will need to be

faced in the study of "communion."

They are: 1. When we speak of the Anglican Communion, what do we mean by the word Communion? 2. What is it that makes some disputes so crucial that failure to resolve them threatens a break in communion? 3. In what way are Christian teachings about moral behavior integral to the maintenance of communion? 4. In addressing these questions, how far does the *Virginia Report* — issued prior to the 1998 Lambeth Conference — meet the relevant situations that have arisen in the Anglican Communion since its publication? *Anglican Communion News Service* contributed to this article.

Cathedral Picks Up Where Schools Leave Off

"Enriching children's lives through the arts." That is the mission statement of an outreach effort of St. John's Cathedral in Jacksonville, Fla. It is the premise for offering after-school instruction in dance, visual arts and stringed instruments.

In part, the Cathedral Arts Project seeks to replace arts instruction dropped from many public schools; it also fulfills the vision of the former dean, the Very Rev. Gustave Weltsek, that cathedrals should be centers of the arts today just as they were in medieval times. It began with dance. Children from the next-door Y came for lessons, from a dance teacher in the congregation. And Dean Weltsek's wife, Gail, had been a dancer, and knew its value. Today, Mrs. Weltsek is CAP's executive director.

The string program developed when instruments became available through a local music fund that had "a warehouse full of instruments." CAP pays for such necessities as rosin and strings.

Elementary schools took note, and requested programs in their buildings. From a church-basement beginning in 1993, the project has grown to 22 schools, Boys' and Girls' Clubs, and other community locations. The



Florida Times-Union photo

Dance is an important element of the Cathedral Arts Project in Jacksonville, Fla.

teachers, from the Jacksonville Orchestra and the Florida Ballet, are paid. The board is "mostly cathedral people;" the program has become a 501(c)3 organization, "funded solely through grants from local businesses and funds such as" the Jesse Ball duPont Fund, the Jacksonville Jaguar Foundation — the football team has been "very supportive," Mrs. Weltsek said.

This year's Talent Showcase was

presented to a full house in the renovated Ritz Theater. Dancers performed on stage, there was music in the lobby, and art in another room. "Some of the most fulfilling moments I have experienced ... took place ... when I saw the looks on the parents' faces reflecting how proud they were ..." Some 800 children participated in the program this year. In addition, eight dance graduates were awarded scholarships to the Florida Ballet's school.

Educators have long known that the study of music improves the capacity for mathematics and reasoning. Dance, as the Jacksonville Jaguars are no doubt aware, develops coordination and strength. Music, dance, visual arts all afford opportunities for self-expression, even self-discovery. Ensembles encourage cooperation and problem solving. "Those who participate become more disciplined, have an enhanced sense of self-esteem, and start doing much better scholastically."

The program originally targeted "latch-key, at-risk" children. It would seem to have lowered the social and scholastic risks significantly for these young Jacksonville artists.

Church Musicians Given Awards of Distinction

National Religious Music Week, an independent, multi-denominational organization, has granted 15 Awards of Distinction "for outstanding service to their churches," said Stewart Jones, chairman.

The winners, nominated by members of their churches, were Baptist, Presbyterian, Methodist, and Greek Orthodox musicians from across the country.

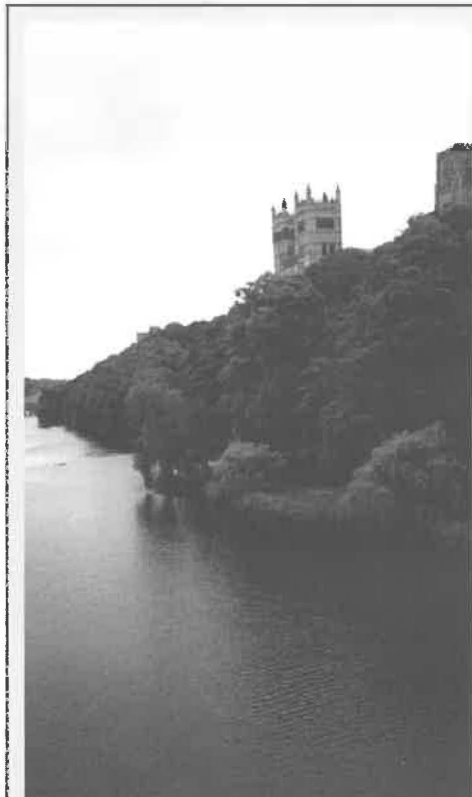
A second group, including Ann Fortuna of St. Paul's Episcopal Church, Wilkesboro, N.C., received Awards of Merit. "These annual awards are granted to honor church musicians for developing superior religious

music programs within their places of worship," said Kevin Samblanet, a member of the awards committee.

Sacred Music Studies

Eastman School of Music will offer a sacred music diploma at both undergraduate and graduate levels beginning this fall. Program director Peter DuBois said in the school's press release that the 24-credit program "will ground students in a variety of worship traditions ... today's leaders in sacred music need to be conversant in contemporary, classical, jazz, and world music."

Traveling to the Music



Durham Cathedral

Even though choristers and choirmasters officially vacation through the summer, they seem frequently to be off singing, and listening, somewhere else. The three major church music conferences and newer, smaller diocesan meetings enlarge repertoire and sharpen skills of singers and conductors, perhaps even to the point of honing southern vowels to English cathedral sound. Concert tours and cathedral residencies allow for performance of the standard works and newly minted music in challenging and impressive settings. And choirs often discover just how good they are, and how lovely it is to be appreciated beyond one's own church walls.

As the music editor is a former schoolmarm, a musical variation on a venerable fall essay assignment was irresistible. The result is **"What I Sang on my Summer Vacation,"** from the Idaho mountains to the seaside of Havana.

Music ranges from Stanford to Hurd, Bach to Gershwin, Byrd and Britten, David Ashley White and Leonard Bernstein.

My own summer pilgrimage was not intentionally musical, but included the moaning of winds through ancient abbeys, loud English doves, and the crashing waves of the North Sea on Lindisfarne, Holy Island. But I did hear two glorious Evensongs. One was sung by the Girls Choir of Chester Cathedral, who perfectly, expressively, chanted all the verses of a very long psalm. The second was by the boys and men of Durham Cathedral, heart-meltingly beautiful. What a joy even to participate in the hymns in these centuries-old houses of faith.

And so I sang God Save the Queen, fervently. Twice.

*Patricia Nakamura,
book and music editor*

I had a college roommate who was a firm believer in the old adage "a place for everything ..." He would have felt out of place at the 26th **Mississippi Conference on Music and Liturgy**, held at stately All Saints' Episcopal School in Vicksburg in early August.

For more than 110 conferees (mostly parish musicians and choristers), this musical week centered on the several different sides of Holy Week, continuing a series examining the different liturgical seasons (next year's topic: the Great Vigil of Easter). The conference faculty did an admirable job of leading us through this look at Holy Week, though it was a little disconcerting to commemorate Maundy Thursday on a steamy Friday evening (right before a dessert reception, no less), and to recite the dark Good Friday liturgy before lunch on Saturday. The Rev. William Seth Adams of the Episcopal Theological Seminary of the Southwest led us through this examination of Holy Week.

Judith Dodge of St. Columba's

Church in Washington, D.C., conducted the group through an ambitious, though appropriate, selection of music that reflected the liturgical themes and also the musical theme of chant.

David Hurd of the General Theological Seminary provided stimulat-



L to r: David Hurd, Judith Dodge, the Rev. William Seth Adams

ing sessions on chant techniques, and also shepherded the group through a large sampling of his compositions, including *O Holy City*,

commissioned especially for the conference.

Interest sessions included service playing, collect writing, children's choirs and chant techniques. The high organizational level of the conference ensured a smoothly flowing week in the sultry Vicksburg summer, and the conference staff, headed by Ellen Johnston, performed in marvelous concert.

The conference climaxed with a celebratory Eucharist at St. Andrew's Cathedral in Jackson, with brass, bells, and much more music than any of us could ever get away with in our own parish. The closing improvisation by Mr. Hurd (combining the hymntunes *Hyfrydol*, *Michael*, and even George Gershwin's "Summertime") served not only to punctuate the entire week, and to give an Easter Alleluia to to all the conferees, but to inspire us to create a more profound "Alleluia" in our own parish situations.

*Paul Cunningham
Morristown, Tenn.*



John Fenstermaker

The 51st annual **Sewanee Music Conference** was held July 9-15 at Dubois Conference Center in Monteagle, Tenn., and the University of the South. Filled to capacity, the conference attracted 153 organists, choir directors, and choristers from 26 states. Robert Delcamp, professor of music at the University of the South, planned and directed the conference. John Fenstermaker, organist and

choirmaster (retired) of Grace Cathedral, San Francisco, and Stephen Hamilton, minister of music at the Church of the Holy Trinity, New York City, headed the 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 in parish life and proposed resolutions of such problems.

The organ recital in All Saints' Chapel began with works by Chadwick, Buck, and Myron Roberts played by Mr. Fenstermaker. Mr. Hamilton presented the amusing "The King of Instruments" by William Albright, narrated by Mr. Fenstermaker, and concluded the program with Franck and Vierne.

A highlight of the conference was the concert by Schola Cantorum

Nashville sung in the new Chapel of the Apostles at the School of Theology.

All Saints' Chapel provided the setting of the major services of the week. The Choral Evensong used Stanford's *Magnificat and Nunc Dimittis in B-flat* and H. Balfour Gardiner's *Evening Hymn*. At the Sunday Eucharist, music commissioned by the conference, by composers Dale Wood, David Ashley White, and Roland Martin, was premiered. A centerpiece anthem was *Celebration Hymn*, by Kenton Cole. Brass and percussion added flair to anthems and hymns throughout the service. Mr. Fenstermaker and Mr. Hamilton were conductors and organists, and conferees formed the massive choir for both services.

Mary Fisher Landrum
Bristol, Tenn.



Above: Three Choirs Festival, Gloucester (left photo by Brett Taylor, right photo by William Marsh); Below: Gloucester Cathedral (photo by Jack Farley)

The world's oldest music festival (founded c. 1715) returned to the ancient city of **Gloucester** for the 274th annual Meeting of the Three Choirs of Gloucester, Hereford, and Worcester cathedrals.

The opening service on Aug. 18 was a morning event with the Philharmonia Brass Ensemble, the Gloucester Cathedral Choir, and the Festival Chorus all conducted by David Briggs of Gloucester with Ian Ball at the organ. A half hour of elaborate music preceded the service itself during which there were the colorful civic



procession, the entrance of Her Majesty's Lord Lieutenant for Gloucestershire, and finally the procession of visiting clergy. The Bishop of Gloucester's procession entered during the introit, "From Harmony, from Heavenly" from Handel's *Ode to St. Cecilia*. The opening hymn was magnificent with brass,

choir, and organ joined with the lusty voices of the huge congregation: "When in our music God is glorified" set to Stanford's tune *Engelberg*. The service music included Psalm 150 set by John Sanders, Gloucester organist emeritus; Britten's "Jubilate in C"; and Stanford's "Te Deum in B flat." Before the blessing by the bishop all sang a beautiful and unfamiliar hymn, "O Holy City, seen of John" by W. Russell Bowie with words suggested in Revelation 21. The service closed with Herbert Howells' "Fanfare to the National Anthem" sung (all three verses) in the Elgar arrangement for brass and organ with the congregation joining on the last. Walton's Crown Imperial arranged for brass and organ by David Briggs accompanied the retiring processions.

Information on next year's festival is available from The Festival Administrator, Worcester Three Choirs Festival, 6, Edgar Street, Worcester WR1 2LR, United Kingdom. Or check www.3choirs.org.

William W. Marsh, Jr.
Newtown, Penn.

English cathedrals seem a natural summer venue for Episcopal choirs. But the Basilica de San Francisco, in Old Havana, **Cuba**? The choir of Christ Church, Ridgewood, N. J., participated in the invitational international **Festival of Choirs**.

Director Cynthia Powell took part in the first festival last summer as accompanist for a Connecticut choir. "I fell in love with Cuba," she said, and was determined to bring her own group this year. Ten American, one Puerto Rican, and six Cuban choirs participated. "The Cuban choirs were fantastic, adults and children. They're paid by the state, and they were the best I've ever heard. They sang the most intricate music, both sacred and secular. The children were just jaw-dropping.

"The government is devoted to culture. Cuba has the highest literacy rate in the hemisphere," Mrs. Powell said.

The Ridgewood choir sang a variety of music: English madrigals by John Bennet, Charles Stanford's "Bluebird" — "That was a big hit" — a spiritual, "Order My Steps," by Glen Burleigh, and "a wordless anthem by Meredith Monk called 'Astronaut Anthem.'

"And one we were destined to do," Ms. Powell said. Composer Carlos Abril recalled his grandmother singing "El Mambi," which means "the freedom fighter," from the Spanish-Cuban War. "He arranged it as a haunting ballad set for SATB. We got it days before we left; it's not even published. In Cuba, everyone knew it. They had tears streaming down their faces. We sang it on Sunday night, José Martí Day, in Ernesto Lecuona Hall of the Gran Teatro."



The 27 singers and traveling companions, 42 in all, included a Jewish Cuban couple of Eastern European background. "They had met in Cuba but left during the revolution. They've lived in the United States for 47 years. This was the first time they'd been back." The New Jersey troop took supplies to be distributed through Holy Trinity Cathedral, where they sang on Friday, medical and school necessities, and an unusual gift, a suitcase full of spark plugs. "We saw so many old American cars; they're just kept running."



Above left: An archway of Gran Teatro; **Above right:** Gran Teatro, Havana (Ken Calabro photos)

Nearly 150 adults and young people gathered Aug. 16-19 for the 13th annual **Diocese of East Carolina Conference on Church Music** at Trinity Center, the diocesan retreat center in Pine Knoll Shores, N.C.

Conference leader David Flood, organist and choirmaster at Canterbury Cathedral, carried the participants through rigorous work on Anglican chant and singing in the style of the English choral tradition. When conference coordinators, the Rev. Joe Cooper and Betsy Overton spoke with Mr. Flood three years ago, they were especially interested in having him teach singers from Eastern North Carolina, who admittedly have Southern accents, how to imitate the very distinct Anglican choral sound. "We had watched him direct at Canterbury; so much is conveyed through his facial expressions. And he has a gentility about him. He's unflappable," Ms. Overton said.

Dent Davidson, of St. Mark's Cathedral in Seattle, returned to lead the youth conference. About 30 4th-8th-grade students participated and also worked with Mr. Flood.

"David Flood was especially inspiring with his gift for conducting and his knowledge of the Anglican choral tradition," said Catherine Charles of St. Thomas', Ahoskie, one of the leaders of the youth conference. "For many of the participants, this was their first time singing Anglican chant. He was able to quickly take a diverse group of singers and

transform them into a polished choir."

Ms. Charles said that Mr. Davidson brought out the best from the young singers.

"He chooses a variety of music from different cultures and traditions that appeals to the kids, and often exposes them to different languages, singing songs in Hebrew and African dialects. And they also have a lot of fun."

Some of the anthems for the adult conference were John Tavener's "Love Bade Me Welcome;" Herbert Howells' "A Hymn for St. Cecilia;" William Walton's "Set Me As A Seal;" C.V. Stanford's "Justorum Amimae;" Robert Parson's "Ave Maria;" and Henry Loosemore's "O Lord Increase Our Faith."

In addition to master classes with Mr. Flood, a broad range of workshops, including Keyboard Improvisation, Music of the Iona Tradition, Music From World Cultures, and Integrating Contemporary Music into an Episcopal Liturgy, showed off the diversity of music in the Episcopal Church.

The Schola Cantorum of the diocese, directed by Samuel Burke, was in residence at Gloucester Cathedral for a week in July. They sang for Sunday Eucharist, daily Evensongs, even a wedding.

"There was a long anthem period, when the bride and groom went to sign the register. And we were dazzled by the hats. After the wedding we all went into the cloister and had Pimm's. It was lovely, very lah-de-dah," Ms. Overton said.

*Scott Nunn
Wilmington, N.C.*



Dent Davidson and kids.

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“Come, let us sing to the Lord; let us shout for joy to the Rock of our salvation.”

The Venite (Psalm 95)

By Diana Montenegro

Music is an integral part of liturgy, complimenting and supporting the proclamation of the word and deepening intimacy with God. It is a privilege to have the responsibility for selecting and implementing music in worship. Under the guidance of the Holy Spirit, with careful planning to meet the needs and preferences of all members of a congregation, there are numerous sources and wide varieties of music from which to choose.

Many congregations find it helpful to include song sheets in their bulletins, or to print the entire service with hymns and songs in sequence. Copyright must be taken into consideration whenever music is reproduced in any form, such as printed documents or overhead transparencies. There often is much misunderstanding surrounding this issue. For example, hymns from *The Hymnal 1982* and *The Hymnal 1940* may not always be photocopied for use in a bulletin or booklet without permission. Even music in the “public domain” may have a particular arrangement which is copyrighted.

There is both a legal and moral obligation. There are many simple ways in which to be in compliance with the legal and moral obligations of copyright law, with minimal or no expense.

Many copyright holders will grant permission to reprint a piece of music for one-time use, or use over a short period of time, such as a few weeks, for a minimum fee, usually \$10 to \$20 per song. Some will give permission to reproduce a specified number of copies, at a price-per-copy, which may vary from 10 to 25 cents each. In some cases, those copies may be reused until they have worn out, and then must be destroyed. Fees for more permanent booklets and hymnals vary. Many copyright holders allow “one-time” use at no

charge, for special occasions such as weddings and funerals. Most do not allow reprints of choir arrangements, cantatas and instrumental music. Individual companies may permit reprints of these items if a piece is no longer available. In some cases, reproduction of the words **only** is allowed or words and melody line only. Each copyright holder or licensing agency will specify exactly what can and cannot be reproduced, and what the requirements are for any reproduction, including where and how the copyright information is to appear.

Church Publishing Incorporated (445 Fifth Ave., New York, NY 10016, 1-800-24211918, www.church-publishing.org) must be contacted for music in such books as *The Hymnals 1982* and *1940*, *Wonder, Love, and Praise*, *Lift Every Voice and Sing*, *El Himnario*, and *A Hymn Tune Psalter*. Church Publishing does not own the copyright to all music printed in these books. A tri-fold document explaining its copyright policies and procedures will be sent upon request. Knowing that most permissions are requested for one-time, not-for-profit use in a leaflet for worship, whether on Sunday, at a retreat, wedding or diocesan convention, the company has negotiated an agreement with most, but not all, of the copyright owners in *The Hymnal 1982* and *The Hymnal 1940* to allow such use for free. Because of the volume of copyright permission requests requiring much staff time, all such requests must be made a minimum of two weeks before the information is needed. Application to use music for a funeral is the only exception to the two-week policy. Church Publishing charges no fee for its services.

Much of the music available today from such sources as Celebration, Maranatha, Hope Publications, Songs and Creations, and Sovereign Music UK,

to name a few, is covered by Christian Copyright Licensing International (17201 NE Sacramento St., Portland, OR 97230, 1-800-234-2446, www.ccli.com). A congregation may enter into a license agreement with this organization, which allows the use of more than 150,000 songs. The annual license fee is based on the average attendance at worship on Sundays and ranges from \$46 for 1-49 people, to \$3,791 for attendance of 200,000 plus.

It is always necessary to determine if music, lyrics, or an arrangement is copyrighted, prior to reproduction.

LicenSing (6160 Carmen Ave. East, Inver Grove Heights, MN 55076-4422, 1-800-328-0200, www.joinhands.com), is another organization which offers license agreements for the use of some 100,000 songs. Celebration, Franciscan Communications, North American Liturgy Services and Oregon Catholic Press are among the many publishers it represents. Its license is also based on average worship attendance at services, and ranges from \$87 to \$474, annually.

GIA Publications, Inc. (7404 S. Mason Ave., Chicago, IL 60683-9927, 1-800-GIA-1358, www.giamusic.com) also grants annual licenses for Jacques Berthier, Marty Haugen, David Hurd, and the Iona and Taiz'e Communities, among others. Its annual license fee ranges from \$85 to \$275, again based on the size of the congregation.

It is always necessary to determine if music, lyrics, or an arrangement is copyrighted, prior to reproduction. When music is copyrighted, the copyright holder or licensing company must be contacted for permission to reproduce its music in any form. In so doing, it is possible to be in accordance with both the letter and the spirit of the law.

Diana Montenegro is a member of the Department of Congregational Development in the Diocese of Milwaukee.



By Patricia Nakamura

*When sudden terror tears apart
The world we thought was ours,
We find how fragile strength can be,
How limited our powers.*

Carl Daw began writing the hymn following the events of Sept. 11 out of "a need to do something about this tragedy." He recalled the text a friend had written after the Lockerbie, Scotland, plane crash. He thought, too, of "a gripping account by the prior of Holy Cross Monastery, meeting with Archbishop Rowan Williams of Wales and others at Trinity, Wall Street, for a video taping ... of being in a dark room with the earth shaking."

*As tower and fortress fall, we watch
With disbelieving stare
And numbly hear the anguished cries
That pierce the ash-filled air.*

This is what the group emerged into, Mr. Daw said: ash-filled air that made breathing difficult, and cries of fear, panic, pain. The tunes he suggests are *Bangor*, *Detroit*, or Tallis' *The Third Tune* (or *Third Mode Melody*), which, in common meter double, seems to draw out the text into a keening sorrow. "They are all minor tunes," he remarked. "This is no time for easy hymns, but for a psalm of lament." For all its grief, this tune, at least, ends on the Picardy third, one G# ray of sunlight.

*Yet most of all we are aware
Of emptiness and void:
Of lives cut short, of structures razed,
Of confidence destroyed.*

*From this abyss of doubt and fear
We grope for words to pray,*

Hymns of Honor

*And hear our stammering
tongues embrace
A timeless Kyrie.*

"And I was concerned, in these early days, about public discourse I was hearing, on violence and revenge. We as Christians need to help the nation pull past that."

*Have mercy, Lord, give strength
and peace,
And make our courage great;
Restrain our urge to seek revenge,
to turn our hurt to hate.*

*Help us to know your steadfast love,
Your presence near as breath;
Rekindle in our hearts the hope
Of life that conquers death.*

Later, he said, he went to a worship service at the monastery of St. John the Evangelist. "We sang the *Trisagion* — that's where we are now."

Another new text born of hours of watching the unimaginable images was written by the Rev. Carolyn Gillette, co-pastor of First Presbyterian Church in Pitman, N.J., about 100 miles from New York City, close enough for "two of our members to be in New York as EMTs." She felt the need for "lament and prayer," and wrote these strong, direct lines, which were sung to *St. Anne*, "O God, our help in ages past," at a prayer service that Tuesday evening:

*O God, our words cannot express
The pain we feel this day.
Engaged, uncertain, we confess
Our need to bow and pray.*

We grieve for all who lost their lives

And for each injured one.
We pray for children, husbands, wives
Whose grief has just begun.

O Lord, we're called to offer prayer
For all our leaders, too.
May they, amid such great despair,
Be wise in all they do.

We trust your mercy and your grace;
In you we will not fear!
May peace and justice now embrace!
Be with your people here!

Choosing music for a service quickly planned or acquiring new depth in the days following Sept. 11 required balancing the patriotic with expressions of both grief and hope. Hymn #680 emerged as a sort of anthem of the time:

Our shelter from the stormy blast,
and our eternal home.

The 23rd Psalm touched all who had experienced, even electronically, the shadow of death, and the hymn paraphrases appeared in services:

When I walk through the shades of death,
thy presence is my stay.

Ken Sybesma, organist/choir-master at Church of the Advent in Westbury, N.Y., wrote that he was "going to resist the temptation to go for national hymns. The interviews of people on the scene ... reveal that a place like the World Trade Center represents the whole world. The variety of accents remind that this is an attack on U.S. soil but it is a violation of all humanity." Hymns that came to mind, he continued, included "O Day of Peace" and "God of Grace and God of Glory," and later, a version of a prayer "attributed to St. Francis," sung to Dickinson College, #593:

Lord, make us servants of your peace:
where there is hate, may we sow love;
where there is hurt, may we forgive;
where there is strife, may we make one.

Sometimes particular relevance

was found in inner verses of hymns usually known by opening stanzas. The interior verses of the "Navy hymn," #579, were written somewhat later and address more modern means of transportation:

O Spirit, whom the Father sent
to spread abroad the firmament;
O Wind of heaven, by thy might
save all who dare the eagle's flight,
And keep them by thy watchful care
From every peril in the air.



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Congregations on the other side of the continent were touched by the tragedy. Jim Stanley, organist of Church of the Angels in Pasadena, Calif., wrote that the *Kontakion*, "Give rest, O Christ, to your servant," from the burial service, was sung by the choir with special intention for a parishioner who had lost a friend in the Trade Center. Hymns there included #462, *Rise, God, judge thou the earth in might, this wicked earth redress, for thou art he who shalt by right the nations all possess*, and *Ein Feste Burg* (688), Martin Luther's powerful statement of godly might and human frailty:

And though this world, with devils
filled, should threaten to undo us;
We will not fear, for God hath willed

his truth to triumph through us;
The prince of darkness grim,
we tremble not for him;
His rage we can endure, for lo!
His doom is sure,
One little word shall fell him.

The national hymns were sung in churches as never before, often by people who had never previously entered the buildings. On Friday noon and Sunday morning, the bells' ringing drew those seeking strength, solace, and perhaps comradeship. Several organists used the National Anthem as postlude. Amber waves of grain and purple mountains were comforting images, but again the second verse of #719 spoke to the time:

Oh, beautiful for heroes proved
in liberating strife,
Who more than self their country
loved, and mercy more than life!
America! America! God mend
thine every flaw,
Confirm thy soul in self control,
Thy liberty in law.

And of course, "My country, tis of thee ... I sing." John Marks, at Grace and St. Peter's in Baltimore, wrote, "At our school chapel ... we sang 'O God Our Help' and 'America.' I played the heck out of the latter as tears streamed down my face."

Long may our land be bright
With freedom's holy light
Protect us by thy might,
Great God our King.

(WHEN SUDDEN TERROR TEARS APART, by Carl P. Daw, Jr. © 2001 Hope Publishing Co., Carol Stream IL 60188; www.hopepublishing.com. Used by permission. Congregations are welcome to use the text free of charge, with the above information included.

O GOD, OUR WORDS CANNOT EXPRESS, © 2001 by Carolyn Winfrey Gillette. The hymn may be used without fee if copyright information is included.)

The Limits of Our Production Cycle

I have some explaining to do. Some of you have wondered why our coverage of the events of Sept. 11 did not appear in our magazine earlier than the issue of Oct. 7. Good question.

The first thing you need to know is that our magazine is on a production cycle which lasts about three weeks. In other words, for this issue, dated Oct. 21, most of the magazine is being put together on Oct. 1. We don't like this cycle, for it limits the immediacy of our news pages. In this day of e-mail and internet communication, that's terribly important to us, but at the moment, it's the best we can do.

Here's why: THE LIVING CHURCH is mailed to its subscribers via second-class (periodical rate) postage. That's why we've been able to keep our subscription price at \$39.50 for the last 10 years. Yes, we'd be able to cut down that production cycle if we switched to first-class postage, but we'd have to absorb the increased cost with a sizable jump in our subscription rate. My guess is that would not be to your liking.

Second-class postage means the mail doesn't move as quickly as first class. The shipping post office, in Milwaukee, may decide TLC can't move right away because some priority mail has ... well ... priority. Your local post office may decide TLC doesn't have to be delivered right away because some first-class mail may take precedence. So your magazine may not move as quickly as it might.

For this reason, we have to be sure TLC is shipped from Milwaukee 10-11 days before the date of issue (the date on the cover) in order to ensure that it reaches subscribers by that date. Sometimes you may receive your magazine two days after it is shipped. Or it may take 10 or 11 days, as it does often in such areas as parts of northern California, the Mississippi Gulf Coast, and various locations in suburban Baltimore. Unfortunately, this is why on

occasion you might receive two issues in the same mail delivery.

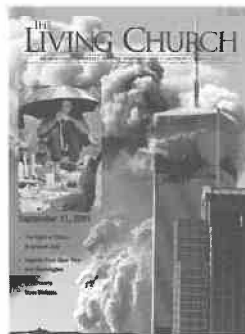
One of the persons who called to complain about the lateness of our coverage of the tragic events of Sept. 11 pointed out that his *Newsweek* magazine may have coverage of news events which occurred two days earlier. Why can't TLC do the same? This question is one of the most frequent I field in speaking to a group. The answer is fairly simple. *Newsweek* and *Time* and *Sports Illustrated* and others have satellite printing facilities in various locations around the United States. The cost of such technology is far beyond the reach of our publisher, an independent, non-profit foundation.

On the morning of Sept. 11, when the terrorist attacks occurred, we had finished preparing more than 90 percent of the issue of Sept. 30. With deadlines looming and with the depth of the events not yet understood, we made the decision to finish working on the issue and to round up news stories of the tragedies in New York, Arlington and Pennsylvania in the next issue. The thinking was to put only a few paragraphs

about the tragedies in the Sept. 30 issue would make us look bad. To hold the magazine for two or three days to allow us more extensive coverage would make us two or three days late to a portion of our readers — something we were not anxious to do. So the Oct. 7 issue contained the coverage of the horrific events. We did try to keep up to date by posting details frequently on our website.

We are not satisfied with our current production schedule. While it is better than it used to be, we still need to provide news more quickly. We're working on that, and hopefully it won't be too long before you begin to notice some progress.

David Kalvelage, executive editor



Some of you have wondered why our coverage of the events of Sept. 11 did not appear in our magazine earlier than the issue of Oct. 7. Good question.

Did You Know...

There is one Anglican church in Cambodia.

Quote of the Week

Neil Cameron, writing in the Australian newspaper *Southern Cross*, on the interpretation of scripture: "It is not that the liberals do not know the scriptures; it is merely that they regard the scriptures as irrelevant or wrong if they run counter to what they want."

Neutral Third Party Needed

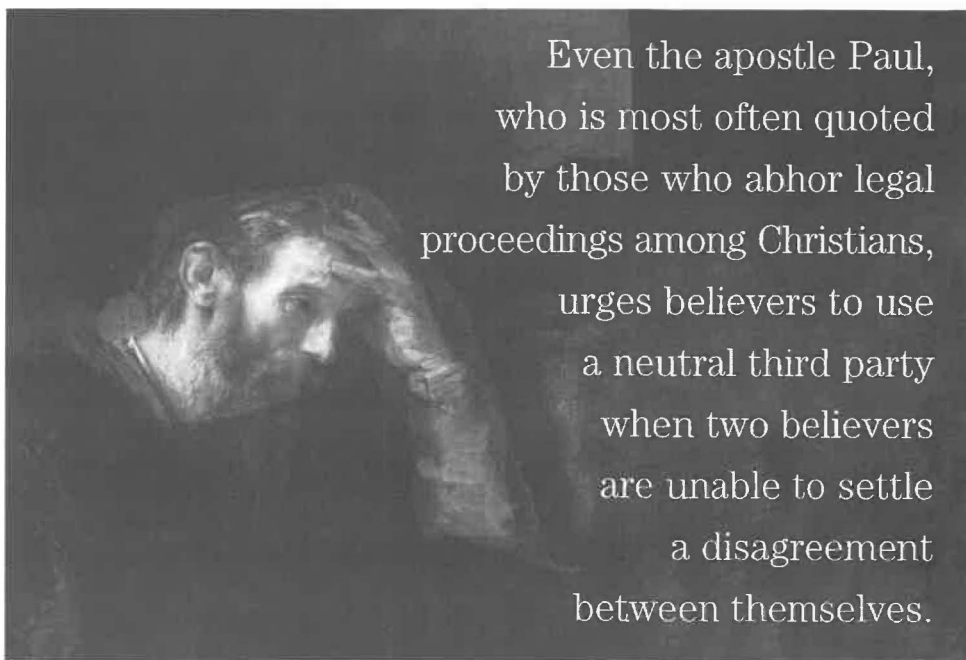
The review court decision that the Rt. Rev. Jane Holmes Dixon acted reasonably in her interpretation of church canons in the Accokeek, Md., case [TLC, Oct. 7] may come as a disappointment to some on both sides of the dispute.

The blame for whatever failings that decision may contain should most appropriately be attributed to the inadequacy of the ecclesiastical court process itself rather than the members of the court. Because our church is so closely structured after the United States Constitution, many Episcopalians incorrectly assume that the two are identical. The Episcopal Church does not have anything remotely resembling an independent judicial branch. Many look to scripture and consider that a good thing.

A number of recent examples come to mind where the ability of the present ecclesiastical court system appeared to strain to provide adequate due process. The Archbishop of Canterbury received a great deal of praise for his foresight in convening a qualified task force to examine the changing nature of that office [TLC, Sept. 30]. Perhaps this would be a good time for our Presiding Bishop to do something similar with respect to the autonomy and authority of ecclesiastical court proceedings in the Episcopal Church.

There are likely to be many more instances in which Episcopalians are unable to decide matters among themselves. Even the apostle Paul, who is most often quoted by those who abhor legal proceedings among Christians, urges believers to use a neutral third party when two believers are unable to settle a disagreement between themselves.

A qualified review of the current ecclesiastical system would give Episcopalians greater confidence in the church's judicial offices when they are needed. That is something upon which even the two disputants in Accokeek probably could agree.



Even the apostle Paul, who is most often quoted by those who abhor legal proceedings among Christians, urges believers to use a neutral third party when two believers are unable to settle a disagreement between themselves.

Music for Many Tastes

Persons who are serious about their faith usually have strong opinions about church music. They have favorite hymns and spiritual songs. They may be moved to tears by a lovely anthem. Various pieces of music may evoke memories of a particularly meaningful event — a wedding, a funeral, an ordination or other occasion. Many people feel strongly about the types of music they prefer in a church settings. Some are offended when renewal songs and praise bands replace the organ and traditional hymns. Others are annoyed when an old hymn is found in the midst of a contemporary liturgy. Episcopalians are sometimes introduced to other types of music by visiting different congregations, attending Cursillo or other renewal events, or by listening to CDs or cassettes. When they try to influence the rector or church musician, they may bring forth those strongly held opinions. In an attempt to please everyone, clergy and musicians may try to mix various kinds of music and wind up pleasing no one. Some churches have been successful in presenting traditional and contemporary music in different services. One service might use the hymnal, an organ and a choir, while the other service offers other instruments and “praise” music.

As with theology and liturgy, there is room for different kinds of music in the Episcopal Church. We hope aficionados of all kinds of church music will find something of interest in this special Fall Music Issue. A large number of the articles and many of the advertisements are presented with musicians, singers and those with strong opinions about church music in mind. We hope you enjoy it.

VIEWPOINT

Anglo-Catholics:

We're the

By Mary Therese Scott-Hamblen

Outcasts

The Rev. John H. Heidt posed the question “Where have all the catholics gone?” in his Viewpoint article [TLC, July 1]. He provides an excellent analysis of some of the difficulties facing “the liberal catholicism of the Anglican tradition.” The short answer to his question is that we are alive and well, sitting in the trenches with our tin helmets on, desperately trying not to draw enemy fire. The longer answer requires an examination of the direction in which the church is being driven, its current treatment of Anglo-Catholicism, and our own reactions to this attitude.

I am an unashamed Tractarian: a traditional, conservative, high churchman who believes in a truly liberal catholic theology. Unfortunately, in today's Episcopal Church, these are all pejorative terms. They are synonyms for being inflexible, outdated, bigoted, or, ironically, unchristian.

The Oxford English Dictionary defines catholic as “universal, of interest or use to all, all-embracing, of wide sympathies or interests.” Fr. Heidt is quite correct in his assertion that “Anglo-Catholics need to remember that a catholic party within the church is a contradiction in terms.” However, in addition to the Anglo-Catholics, the church needs to be aware of his admonishment. At present, I, and those like me, am an outcast. As the church hierarchy searches for “inclusiveness” in all areas, its first priority would appear to be the exclusion of those who find modern trends unappealing. I have no desire to become either a member of a faction or a member of an anachronistic church within a church. Nevertheless, frequently I find myself excluded from the mainstream by the

endless tinkering with the rites, etc.

A good demonstration of the systematic elimination of my kind is the language issue. The current obsession with inclusive language can be appalling. Admittedly, in some part, this is personal preference. I find “...But, soft! What light through yonder window breaks? It is the east, and Juliet is the sun ...” infinitely preferable to “Oh, here's Juliet. Isn't she a babe?” Likewise, “Come, follow me and I shall make ye fishers of men” as opposed to “Come with me and I'll teach you to catch people.” The latter version of Matthew 4:19 at best reminds one of the child catcher in *Chitty Chitty Bang Bang* and, at worst, sounds distinctly sinister. However, there is a deeper theological — and, dare I say, psychological — compromise in this trend. To my mind, anyone who is disturbed at the prospect of saying or hearing the phrase “God the Father” is struggling with far more profound difficulties than mere semantics.

The advocates of inclusive language insist that we must revise all the “old-fashioned” terminol-

ogy in order to appeal to society and include everyone; everyone, that is, except those who disagree. "This is what the new generation of church-goers want," they bleat. As someone who is a 30-something rector's wife, I can honestly say it is not what all church-goers — new or otherwise — wants. These are the same people who gently, but insistently, correct me if I say that I am a housewife — a reaction I find most baffling. If I do not object to referring to myself in that manner, why should they? It would appear they believe I am unable to comprehend what I am saying. At the risk of sounding like a "young fogey," one could argue that such an attitude is decidedly offensive and patronizing. However, this does not seem to occur to most proponents of inclusive language, for theirs is the "modern" approach and thus cannot be wrong. For the same reason, the "Our Father" must be re-written — clearly Christ did not know what he was saying either.

One of the greatest strengths of the Anglican Communion is its inherent diversity. The church offers a wide range of styles and services, but the emphasis here is on breadth, not homogeneity. I stand up and cheer for anyone who is able to draw people to Christ. However, and this is the core of my dissatisfaction, tolerance is a two-way street. Sometimes it feels as if we are being

This is the core of my dissatisfaction
— tolerance is a two-way street.
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forced into a Roman-style uniformity.

forced into a Roman-style uniformity. I am unable to fathom why there is an almost pathological insistence that all we sing from the same, sometimes ghastly, post-1960s hymn sheet. Surely, it is possible for all concerned to accept each other's differences and realize that "equal" does not mean "identical"?

To quote Presiding Bishop Frank Griswold: "...one is always saddened when one part of the body of Christ says to the other, 'I have no need of you'" [*Time* magazine, Sept. 7]. He was speaking with reference to the controversy surround-

ing the consecration of bishops in Denver [TLC, July 15]. However, his comment is most appropriate within this context. I find it deeply regrettable that many in positions of influence within the church seem to think that one's devotion to the 1928 (or, God forbid, the 1662) Book of Common Prayer, traditional hymns and services is all part of a misguided, misogynist conspiracy. Such preferences seem to be an inappropriate and unwelcome part of today's modern liturgy.

If we Anglo-Catholics are content to allow all members of the Anglican Communion to worship according to the dictates of their personal preferences, why deny us the same privilege? There is a dangerous misapprehension in the theory that adherence to the traditional heritage of Anglicanism impoverishes the church. Granted, the criticism offered by Fr. Heidt in his quote from B.I. Bell [TLC, Oct. 7] is often justified. Anglo-Catholics have been guilty of throwing down our toys in a fit of pique and walking away. Similarly, we cannot seek to exist in splendid isolation, veiled from the rest of the church by an impenetrable cloud of incense. Nevertheless, if the Episcopal Church is to regain her true "catholic" (Cranmer) identity, i.e. "all-embracing, of wide sympathies or interests," there must be an adjustment on both sides.

The crises facing the world and the church are multiple and complex. Unfortunately, the continued battles between the revisionists and the fundamentalists on issues of feminist theology, same-gender unions, etc., to name but a few, are the ecclesiastical equivalents of rearranging deck chairs on the Titanic — distracting but ultimately pointless. Tolerance and liberalism, in the truest sense of the word, are both necessary and desirable for the church if she is to meet the challenges of the 21st

century. However, such adaptability must not be at the expense of her ancient traditions, heritage and interpretations. If the Episcopal Church loses sight of her history she will, by definition, lose her identity, and then, who would be drawn to join her? We would all be wise to bear in mind the old axiom: *Quidquid agis, prudenter agas, et respice finem* (Whatever you do, do cautiously, and look to the end). □

Mary Therese Scott-Hamblen is a member of St. Paul's Church, Evansville, Ind.

Going Further

Robert Giannini's "Saved in Spite of Our Sins" [TLC, Sept. 30] says wonderfully well what I have been wanting to shout for many moons. I couldn't find the words. He did, and I thank him for his insight.

I feel a bit embarrassed in wanting to carry his message just a bit further, but I do it with all apologies that may be appropriate. First, it occurs to me that repentance is not necessary for forgiveness. All sins are forgiven. Even forgotten. Unconditionally. Our problem for the remainder of eternity, it seems to me, is in accepting this terribly wonderful, undeserved gift. It is impossible to imagine doing so unless total and absolute repentance is a major ingredient. And refusing the grace of God is my own best definition of hell.

Second, I think we fail to perceive the vast difference between God's justice

and human justice. God's justice is absolutism. Period. Human justice can't conceive of anything so ludicrous. Frankly, I'm looking forward to learning someday how absolutism works, because I can't imagine humanity as anything but chaos if we turned the other cheek to every offense. But we need to find a way to come as close as we can. Executing those we feel "deserve" execution — adding one more death to the crucifixion of Jesus — surely is not the way.

*Robert Hancock
Richmond Va.*

Dean Giannini in his Viewpoint, "Saved in Spite of Our Sins," has tried to compare the issue of salvation with the death penalty. These are two separate and very different issues which need to be argued separately.

Regarding salvation, he asks and answers the question: "Does this mean

that someone like Timothy McVeigh will be saved in spite of his sins? Yes." While we don't know the heart of Mr. McVeigh the moments before his death, we do know that up to those moments he felt absolutely no remorse for the many he killed and has said all along they are merely the "causalities of war." If someone does not recognize his need of salvation and turns his back on God's forgiveness, then can we say he is saved? This is the choice (free will) God gives us either to receive or reject his invitation to grace. By all reports McVeigh totally rejected this invitation.

The dean goes on to say that "God has taken away Timothy McVeigh's sin, but Timothy McVeigh has a long way to go." Yes, Jesus died for Mr. McVeigh's sin as he died for the sins of the whole world, but if McVeigh chose not to have his sins forgiven, then they are still with him in hell.

A valid argument against the death penalty is that given time McVeigh might have had a change of heart and received salvation.

I was amused at the dean's comment that our sins "are of the more subtle sort." The last time I checked out my sinful nature there was nothing subtle about it, but rather blatant and terrible! I so well know my need for a Savior.

Trying to argue salvation and the death penalty together leaves the discussion about either confusing and fuzzy.

*(The Rev.) Thomas R. Minifie
St. Philip's Church
Marysville, Wash.*

Regarding Dean Giannini's reflection on God's ultimate intention for his children, I was reminded of an interview with Archbishop Desmond Tutu which ran recently in another Anglican periodical. Asked whom he would hope to see in heaven, the archbishop mentioned among others Origen. He was asked, why Origen? Because, he said, Origen believed and taught that God's love is so powerful and effective that sooner or later it will win universal reciprocation, no matter how many aeons it might take. Perhaps it's what Jesus meant in Mark 9:12 and Peter in Acts 3:21 by "the universal restoration."

*(The Rev. Canon) Kerry Robb
St. Mark's Church
Palm Beach Gardens, Fla.*

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In his Viewpoint, Dean Giannini seems to have gotten locked into a chain of thought that excluded other considerations of theological importance. One is the understanding that man has free choice. The dean's presumption that all will be gathered into heaven assumes overwhelming irresistible grace that subdues all resistance. This is uncharacteristic of our teachings concerning free choice.

Another presumption is that the death penalty is primarily a theological sacrifice. It was designed to be a civil economy even though we have made it uneconomical of recent times with appeals ad nauseam. What does Dean Giannini mean that the world and Timothy McVeigh have "a long way to go"? To do what? Surrender free will? Repent? Work off sins? What cost does Dean Giannini presume is necessary that requires this "long way" despite the redemptive sacrifice of Christ?

While his vision is glorious and he makes a solid statement that Jesus is our only hope of salvation, we live in a world that demands compromise of our ideals until we have done our job to bring the world to Christ. How shall we deal with the unrepentant and habitual abusers of society when forgiveness falls upon deaf ears? The economy of living does not permit us to afford to provide food, shelter, and comforts to those who abuse the rights of others, while the innocent are abused, starve, do without medical assistance, adequate shelter and clothing, and the elderly die alone and forgotten. The death penalty is not a happy end or a desirable answer for people like Timothy McVeigh. Still, somehow, we must not confuse the action of atonement in Christ Jesus as taking away sin before the fact rather than after the fact, assuming that there is no longer sin and its consequences in this world.

*(The Rev.) James F. Graner
Larned, Kan.*

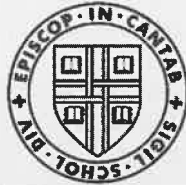
I do not agree with Dean Robert Giannini's essay on salvation and on the death penalty. I think he does not understand the meaning of "repentance." Repentance is not sorrow for sins, "at times extremely heartfelt, at

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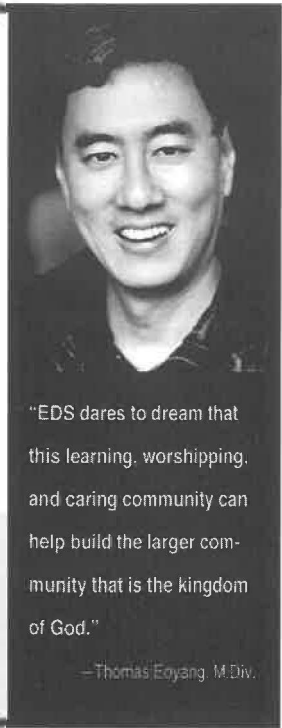
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LETTERS TO THE EDITOR

other times paltry," he writes. It's the deep — at the deepest level of our being — decision to head things in new direction. It is a psychological, spiritual decision, originating only with God's grace, that I cannot make myself what I ought to be, and thus I turn my life to the will and lordship of God who can. The origin of the Greek word for repentance, *metanoia*, means to turn things around, and, I understand, it had a fairly common usage in ancient Greek. So repentance has little to do with our day-to-day moods and emotions, and everything to do with our ultimate surrender to God.

Moreover, I was surprised at the suggestion that Timothy McVeigh's (or anyone's) execution would be carried out to accomplish some sort of "atonement." Only God can atone, and Timothy McVeigh should have been honored at the thought. The reason the death penalty exists emerges out of a legitimate sense that society, by God's directives, is responsible for establishing a system of justice that

protects its people and enforces the laws of moral behavior made clear to us by God himself.

*(The Rev.) J. Scott Wilson
All Saints' Church
Weatherford, Texas*

It's Not Optional

I wish you could have been a bit more precise in the editorial, "Times of Silence" [TLC, Sept. 23]. The editorial points out that there are several opportunities to experience silence in our worship.

It goes on to mention several places during which the rubric says that silence may be kept. The editorial inserts between two such examples the sentence, "Another period of silence is kept following the breaking of the bread." This seems to gloss over "is" and to put this silence among the many optional opportunities. The rubric says, however, "A period of silence is kept." I believe this is the most violated rubric in the prayer book.

Of course, we are left with discovering the mind of the drafters of the prayer book. Just what and how long did they think a "period" of silence should be? Surely they didn't mean 10 minutes; nor did they, I'm sure, mean two seconds. Seldom do I experience much more than but a few fleeting moments, just enough for the presider to catch a breath. That always annoys me at a very unfortunate moment.

*(The Rev.) Andrew MacAoidh Jergens
Cincinnati, Ohio*

Being Comfortable

Bishop Jane Dixon has apparently denied Christ and misrepresented the faith of our church. Her blessing at the National Day of Prayer and Remembrance service at Washington National Cathedral [TLC, Oct. 7] was created apparently to be comfortable to anyone by not saying anything. Billy Graham did not deny Christ, the Methodist minister from Dallas did not deny Christ, nor did the Roman Catholic prelate who read the gospel lesson. But our



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own bishop by refusing to mention Christ even by reference in the traditional Episcopal blessing has become a scandal to the church.

The Archbishop of Canterbury, at a similar service at St. Paul's Cathedral in London, had no problem giving a Christ-centered blessing. The show in Washington was more reminiscent of Peter denying our Lord in the courtyard on Good Friday.

As a Christian and an Episcopalian, I believe in the creeds of our church and am not afraid to say so in any crowd, even if it is politically incorrect.

Remember, Jesus was politically incorrect.

*Laraine S. Holt
Staten Island, N.Y.*

After the profoundly tragic events of Sept. 11, many religious services were shown on television.

The one from St. Patrick's Cathedral in New York City was quite impressive, and no one could be in doubt that this is a cathedral of the Roman Catholic Church.

By far the finest, most devout, most moving religious service I saw came from the "National Cathedral" in Washington, D.C. Bishop Jane Dixon and the other clergy made this a profound religious experience.

Just one question: How many viewers would know that the "National Cathedral" is actually the Cathedral of St. Peter and St. Paul? And were the words "Episcopal" and "Anglican" even mentioned?

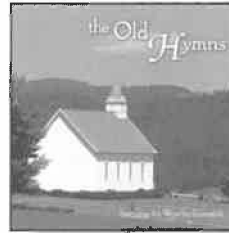
*(The Rev.) Alexander Seabrook
St. Boniface Church
Tinley Park, Ill.*

About Those Ruins

May I correct any impression left by Patricia Nakamura's excellent article on Lady Hilda's Whitby [TLC, Aug. 12] that the ruins seen in the pictures are remnants of where Hilda and Caedmon trod? The ruins to be seen date from the 13th century. I hope Pat took a picture, too, of Caedmon's monument, down the path to the harbour. Whitby is, indeed, a place of wonder — and Hilda is my patronness.

*Nancy G. Westerfield
Kearney, Neb.*

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"Sharp service."

(Continued from page 12)

In the mountains of Idaho, 110 singers met in July for Choral Rendezvous, an outreach of the Diocese of Idaho and St. Philip's Church, Challis. The festival, which was named after summer gatherings of mountain men and traders, meets at Living Waters Ranch, a non-denominational Christian conference and retreat center. Ginny Chewning, Rendezvous founder and organizer, said, "It's 4.5 miles from Challis, on an old gold mine supply road," at an altitude of about 6,000 feet. "You have to drink lots of water because it's so dry. And you're tired - but you are too busy to be tired." Clinicians included Dick Brown, choir director at St. Thomas' Church, Ketchum, Martha Neilson, choral judge and teacher from Mississippi, and accompanists Jim Watkinson and Raneë Reitz.

Choral Rendezvous participants rehearsed music from Bach to Broadway, singing Lauridsen's *O Magnum Mysterium*, "He, Watching Over Israel," from Mendelssohn's *Elijah*, and a medley from Bernstein's *West Side Story*.

Saturday evening's concert in the town park was rained back up to the chapel. The conference always ends with a Sunday morning service at the Challis Community Church, the rites alternating between UCC and Episcopal. For this year's Morning Prayer, the Rev. Karen Hunter, rector of Church of the Redeemer, Salmon, was presider.

The diocese offered full scholarships for 18 young people who sang with Choral Rendezvous and also had their own activities.



Ginny and Bob Chewning

One could view the venue and read the music lists for the week of Evensongs the choir of St. Clement's, St. Paul, Minn., sang at Westminster Abbey. On the web, one could do just about everything but hear the choir that sang every hymn in *the Hymnal 1982* one Saturday last spring. That "hymnathon" [TLC, July 22] raised a good bit of the funds needed to send the singers, and choirmaster Douglas Shambo, to England, to sing Byrd and Howells, Britten and Stanford, in the glorious Abbey that was dedicated in 1065.

The choir dedicated each day's music to a special purpose. Through "The Chimes," St. Clement's on-line and print newsletter, the congregation was asked to pray with them for "the friendship of the two nations, and for the Anglican Communion," for the 28-year leadership of former organist/choirmaster Stanford Lehmborg, for those in need, and on the final service, Friday evening, "for the ministry of music."



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Priory begins a 5-CD series of the complete morning and evening services with a group of evening services only, sung by the 55-voice mixed choir known as The Collegiate Singers. Andrew Millinger has a business career in marketing, and as a sideline conducts this superb chorus which he founded in 1980. It has been based for some years at Westminster Abbey, where it often fills in for the Abbey choir.

This CD offers some old friends and presents some relatively unknown settings. The 1918 Mag and Nunc in G opens the program and right off the fine tone, balance and color are evident. The acoustics are just right in Marlborough College Chapel, as is the organ, about which we are told nothing, unfortunately. Like most English choirs these days the women sing without wobbly vibrato, yet there is warmth and none of that austere coldness that sometimes makes everything sound the same with no emotional involvement.

CDs should be listened to for entertainment as well as for instructional purposes for, say, church musicians. All of this music is very fine. Howells usually wrote his services with a specific choir and place in mind, although Paul Andrews' excellent notes tell us that some of these settings may have been intended for other places in their initial stages of composition. Of special interest is

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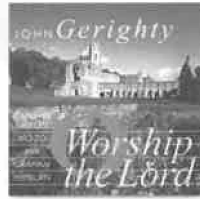
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 by John Gerighty

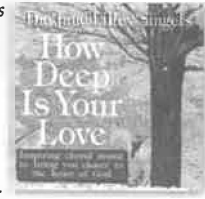
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the late *York Service* which dates from 1973 and was Howells' last for an English choir. It is the most complex and difficult of the settings on this CD, yet it is among the most beautiful. York Minster actually dropped it from its repertoire because of its difficulty but restored it to the service list in 1999.

The program closes with perhaps the most famous of all of Howells' services: the *Collegium Regale* of 1945 written for King's College, Cambridge, and known everywhere within the Anglican Communion. It's done well with the tenor solo in the Nunc sung nicely by Roy Rashbrook. Throughout the program Richard Moorhouse provides effective and often exciting organ accompaniments. If there is any quibble, there may be an odd moment or two when the men's voices seem to push just a smidgen, allowing some very minor forced tone to peek through on sus-

tained final chords. Nothing to worry about. Highly recommended for anyone interested in Howells or church music.

*William Marsh
Newtown, Pa.*



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The Shaker themes of beauty, simplicity and utility are inherent in the songs as well as these arrangements. In seeking to remain separate from the world, the original music uses no harmony or instrumental accompaniment. In his choral arrangements, Kevin Siegfried has maintained the integrity of the music with spare harmonies beautifully in keeping with the simple nature of the melodies.

The performance of the Tudor Choir equally embodies the simplicity and beauty of the songs. The unison singing is sometimes energetic,

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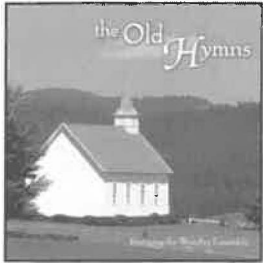
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sometimes delicate. The lovely shaping of phrases, impeccable intonation and unadorned, clean sound allow the words and music to become the Shaker "prayer language," to free the mind from the world, to visit the soul.



The Old Hymns

featuring the Woodley Ensemble
 Mac Lambert, conductor
 Marvin Mills, organ
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This recording is the first of several planned by producer Michael Heintz to celebrate "the old hymns" of his youth, less often heard in churches today.

The 16 hymns are grouped as *Advent/Christmas*, *Lent/Easter*, *Prayer/Meditation*, and *Hymns for All Seasons*. The tunes and words are generally as found in *The Hymnal 1940* and occasionally we hear tunes that are other than those commonly used today. Most of the hymns are performed in liturgical style with a descant or alternate organ harmonization for variety. Only rarely are choir arrangements used that might preclude the listener from singing along.

The Woodley Ensemble performs with wonderful English clarity and beautiful tone. The *a capella* singing is particularly sensitive, and throughout it is well blended, with excellent intonation and beautifully shaped phrases. Because the organ here must accompany a small choir rather than lead congregational singing, organist Marvin Mills plays with a lovely, refined touch and registrations. One unfulfilled wish is to be enveloped by a truly stirring organ sound.

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PEOPLE & PLACES

Appointments

Lynn Bates is canon to the ordinary of the Diocese of Vermont, 5 Rock Point Rd., Burlington, VT 05401.

The Rev. **Thaddeus Bennett** is canon for ministry development in the Diocese of Vermont and priest-in-charge of St. Mary's in-the-Mountains, Wilmington, VT.

The Rev. **Geraldine Bissell-Thompson** is rector of Grace Church, 9 E Main St., Canton, NY 13617.

The Rev. **W. Allen Breckenridge** is rector of St. Matthew's, PO Box 17116, Tucson, AZ 85731.

The Rev. **Elizabeth Bryan** is associate at Reconciliation, 8900 Starcrest Dr., San Antonio, TX 78217.

The Rev. **Susan Champion** is chaplain for St. Andrew's Priory School, Honolulu, HI.

The Rev. **Christopher David** is rector of St.

Mark's, PO Box 887, Westhampton Beach, NY 11970.

The Rev. **Kenneth Erickson** is associate at St. Paul's, 1444 Liberty St. SE, Salem, OR 97302.

The Rev. **Dean Gandell** is rector of St. John's, 11 Episcopal Ave., PO Box 548, Honeoye Falls, NY 14472.

The Rev. **George Hemingway** is priest-in-charge of St. Michael's/San Miguel, PO Box 358, Newberg, OR 97132.

The Rev. **John R. Johnson** is rector of All Saints', 3200 Gosford Rd., Bakersfield, CA 93309.

The Rev. **Lauri Kerr** is rector of St. Paul's, 90 S Charlotte St., Manheim, PA 17545.

The Rev. Canon **Mark Kowalewski** is canon for theology and formation of the Diocese of Los Angeles, Box 2164, Los Angeles, CA 90051.

The Rev. **Ronald Lausch** is rector of Holy

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Plain Living

A Quaker Path to Simplicity

By Catherine Whitmire

Sorin. Pp. 192 \$13.95 paper. 1-8937-3228-2

During the last 25 years, author Catherine Whitmire has found her spiritual home in plain living — the path of simplicity in life which is the Quaker discipline. *Plain Living* is not a description of the Quaker way of life. Rather, it is a travel guide for a spiritual journey into simplicity, a journey that could be of great value to those of any faith practice.

Plain living refers to an inward simplicity, an awareness that allows one to hear God's voice. The outward trappings of plain living vary from one person to another. There are no rules of what one must give up or what to keep. Identifying that clutter which keeps us from hearing God's voice and "un-encumbering" ourselves is the path.

In seeking simplicity of living, Quakers have explored many spiritual practices. These explorations have been recorded in spiritual journals. It has been a tradition of Quakers to share these spiritual writings corporately, to reflect on them and to learn from one another how the journey might unfold. These selections from the past 350 years allow us to "sit in" on a

Quaker meeting and to absorb and share in the collective wisdom.

The writings gathered here follow a path from the most personal spiritual centering — inward simplicity and simple living — moving outward in concentric circles. These pilgrims on the journey speak to our emotions and life experiences, relationships within marriage and family and continuing beyond ourselves into community and world. In the days since the Sept. 11 tragedies, I have found the writings on peace and non-violence to be poignant and thought provoking as I struggle to find meaning in the madness.

Each chapter begins with a brief introduction by the author including occasional stories to give us a sense of where we're going on this part of the journey. Following that is "food for thought" in the writings of many Quakers, and then several queries or questions to help us reflect on the thoughts just presented. The book can be used for individual meditation but would also serve well in a group study. An appendix includes a glossary of Quaker terms and biographies of many of the writers.

For those of us seeking a spiritual path to greater simplicity, we find here not only a guide but also companionship on the journey.

*Cynthia DeDakis
Marietta, Ga.*

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. Angli-canBk@aol.com

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FULL-TIME RECTOR: Setauket, New York. The historic Caroline Church of Brookhaven is a small program-sized parish located in the beautiful suburban village of Setauket on Long Island, fifty-five miles east of New York City. Our worship services are traditional, Eucharist-centered. We look for a rector to provide leadership for our ministry. For more information, see our web site at www.carolinechurch.org and please send letter, CDO profile and resume to: Mr. Karl Soderstrom, Search Committee Chairman, P.O. Box 1342, Stony Brook, NY 11790-0994.

DIRECTOR OF SCHOOL FOR MINISTRY: Diocese of Southern Virginia seeks Director of School for Ministry. Seeking lay or clergy person for this full-time job. Strong communication skills, familiarity with research and assessment methodologies, and knowledge of and implementation of fundraising are needed skills. Travel throughout the diocese is a requirement for this position, so that people may remain in their geographic area for study. Possible curriculum areas that would need to be developed for the school might include pre-seminary classes, lay leadership training, continuing education courses for lay and clergy, diaconate training. Knowledge and implementation of technology necessary for online delivery would be an essential skill needed. The position will be open for applicants September 1, 2001, through November 15, 2001. Please send your resume to: Diocese of Southern Virginia Western Office, 112 North Union Street, Petersburg, Virginia, 23803. Phone: 804-863-2095; FAX 804-863-2096.

Trinity, Shamokin, and St. Stephen's, Mt. Carmel, PA.

The Rev. **W. William Melnyk** is priest-in-charge of St. Mark's, PO Box 1040, Honey Brook, PA 19344.

The Rev. **Joe Rees** is rector of All Saints', 651 Eucalyptus Ave. NE, Vista, CA 92084.

The Rev. **Jeffrey Ross** is rector of Emmanuel, 560 S Main St., Quakertown, PA 18951-1571.

The Rev. **Robert C. Smith** is assistant at St. Paul's, 84 E Oakland St., Doylestown, PA 18901-4647.

The Rev. **Marianne Stephens** is vicar of All Souls' for the Deaf, PO Box 27459, Philadelphia, PA 19118.

The Rev. **Linda Taylor** is priest-in-charge of St. Mark's, 1957 Pruneridge Ave., Santa Clara, CA 95050.

David R. Tumilty is executive for operations of the Diocese of Los Angeles, Box 2164, Los Angeles, CA 90051.

The Rev. **Stephen A. Tyson** is rector of Emmanuel, PO Box 1028, Coos Bay, OR 97420.

The Rev. **Rob Viggiano** is rector of St. James', PO Box 507, La Grange, TX 78945.

The Rev. **David Wolf** is rector of St. Paul's, 451 Van Houten St., Paterson, NJ 07501.

The Rev. **Chris Yaw** is associate at St. Thomas', 16 E Van Buren St., Battle Creek, MI 49017.

The Rev. **Elizabeth A. Zivanov** is rector of St. Clement's, 1515 Wilder Ave., Honolulu, HI 96822.

Benches and Lofts

Tim Allen is organist/choirmaster at St. Michael and St. George, St. Louis, MO.

Harlan Ayers is organist/choirmaster at St. George's, Lady Lake, FL.

Melvin Clark is music director at Trinity, Pharr, TX.

Mark F. Dwyer is organist and choir director at the Cathedral of All Saints, Albany, NY.

Gretchen Longwell is organist/choirmaster at St. Paul's, Milwaukee, WI.

Mark Nelson is director of music at St. John's, Gloucester, MA.

Robert J. Powell has retired from Christ Church, Greenville, SC.

John Repulski is director of music at St. Andrew's, Ann Arbor, MI.

Ordinations

Deacons

Louisiana — **Jean Meade.**

Rio Grande — **Kenneth E. Anderson, Thomas J. Bates, Susan Esco Chandler, Earl Everett McFarland, Gary James Meade, Elisabeth Hooper Noland, Phillis Rae Jones Orbaugh, Charles Evan Watson, Anne Laurie Wells, Donald Kissinger White, Jr.**

Texas — **Susan J. Barnes, Thomas W. Condron, P. Lance Ousley, Rhoda J. Swanner, Paul B. Wehner.**

Priests

Bethlehem — **Alba Hazen; Patrick Malloy. El Camino Real** — **Maryellen Garnier**, chaplain at El Camino Hospital.

Hawaii — **John E. Turner**, St. Jude's, PO Box 6147, Oceanview, HI 96737.

Oregon — **Juan Guerra-Diaz**, vicar of San Pablo/All Saints', 372 NE Lincoln St., Hillsboro, OR 97124.

Renunciations

Dallas — **Wayne C. Collins.**

Receptions

Texas — **Patrick Hazel**, as a priest.

Deaths

The Rev. **Ernest Fred Bel**, priest of the Diocese of Northwest Texas, died June 30 at his home in Midland, TX, following a long illness. He was 62.

Fr. Bel was a native of New Orleans, LA. He graduated from Louisiana State University, the General Theological Seminary, and the Intergentes Studiorun De Humanani Generis Psychologia in Switzerland. He was ordained deacon in 1961 and priest in 1962. He was curate at Christ Church Cathedral, New Orleans, 1961-63, chaplain of St. Martin's School, Metairie, LA, 1963-65, and assistant headmaster there, 1965-70. Following study in Switzerland, he was involved in private practice in psychotherapy in San Francisco from 1975 to 1984. He was an associate at St. Stephen's, Belvedere, CA, during that time. He lived in Dallas from 1984 to 1994, then moved to Midland, TX, where he established a practice in neurotherapy. He is survived by his wife, Joan; sons John, of Cotati, CA, and Tom, Redwood City, CA; daughters Lauren Elizabeth Pace, Boulder, CO, and Sarah Harriett Pace, Oxford, MS; a brother, James, Lake Charles, LA; a sister, Jeanne Ingraham, Houston, TX; and four grandchildren.

Corrections:

Because of an editor's error, the Rev. Douglas Buchanan was identified as a deacon in the Sept. 2 issue. He was ordained to the priesthood in 2000.

Because of a reporter's error, Denise M. Ackermann was misidentified in the Oct. 14 issue. She is visiting professor of practical theology at the University of Stellenbosch in South Africa.

Next week...

God and Suffering

CLASSIFIEDS

POSITIONS OFFERED

ASSOCIATE FOR EVANGELISM AND YOUTH for historic parish in upstate New York. Full-time position for 2002 seminary graduate, priest or lay person with skills, interest, and ability to help strengthen our evangelism ministry. Must be able to initiate and implement innovative worship for an alternative weekly celebration, being familiar with electronic media and contemporary Christian music. Approximately 20% of your time will be supporting youth ministry. We anticipate the development of additional small groups for learning and spiritual growth: you will be encouraged to be self-motivated in discerning areas of interest for these groups and to facilitate their development. We are looking for a person who can think "outside the box" for the future ministry of a traditional parish in a stable community with a declining Episcopal population. We have a large parish house with gymnasium and theater. Salary and benefits competitive. Please send resume and CDO Profile (if applicable) to: **The Very Rev'd Donald Turner, Trinity Episcopal Church, 227 Sherman St., Watertown, NY, 13601.** E-mail frldt@gisco.net Website: www.gisco.net/trinity

PART-TIME VICAR: Retired? Retiring? Semi-retired? Bi-vocational? We are looking for a priest to become part-time vicar of St. Matthew's, Bogalusa, LA, a pretty, rural community north of New Orleans and within an hour of the Mississippi Gulf Coast. Housing and some stipend. Plenty of great people who are looking for a good, energetic, pastoral leader to help them grow and reach out to the expanding community. We are a community in mission, not interested in maintenance style of ministry. There is plenty of hope in this area that was once quite depressed. Inquiries to: **Canon Ronald Clingenpeel, 1623 Seventh Street, New Orleans, LA 70115-4411** or clingenpeel@mindspring.com

FULL-TIME RECTOR: St. Mary's Episcopal Church, Mitchell, South Dakota: We are a small congregation in a progressive, growing community of diverse businesses and manufacturing, several tourist attractions, Dakota Wesleyan University and Mitchell Technical Institute. We are seeking an energetic, effective, spiritual leader and preacher with demonstrated leadership and pastoral care who will develop and strengthen youth and adult education programs and promote church growth. Our strengths include an active lay ministry and joyful fellowship. Full compensation package offered. Interested persons should send resumes and personal profiles to: **St. Mary's Search Committee, P.O. Box 866, Mitchell, SD 57301** or e-mail: dstokes@santel.net

RECTOR: St. George's Episcopal Church, located in Germantown, Tennessee (population 37,000+, in suburban Memphis), is seeking an experienced, energetic spiritual leader to shepherd 1,100 parishioners of ethnic, generational, theological and financial diversity. The 19-acre site on which the church is situated includes a parish hall, Christian education building, Original Mission Chapel, St. Clare's Chapel (outdoor), bell tower, library, Labyrinth, early childhood center, EYC Teen House, Bookshoppe, and columbarium. Also sharing the site is a highly regarded day school (pk-7). We seek an inspiring preacher, counselor and pastoral care giver with good interpersonal skills and a strong interest in Christian education and youth ministry to lead St. George's in fulfilling its mission to empower a living faith, to grow through the teachings of Jesus Christ, and to follow the doctrines of the Episcopal Church by worshiping, praying, teaching, evangelizing and caring. If you believe that you may have been called to lead us in fulfilling this mission, please contact: **Ken Roberts, Chairman, Rector Search Committee, at kroberts@vanguard-door.com, (901) 795-3667, ext. 1203, or mail to: Search Committee, St. George's Episcopal Church, P.O. Box 38447, Germantown, TN 38183-0447.**

PART-TIME PRIEST NEEDED: Small historic church, Christ Episcopal Church, Sidney, Nebraska. Close to Denver, Cheyenne and mountains. Home of good, friendly people and local community college. For more information contact: **M.D. Harlan, Phone 308-254-2925** or mail resume to **M.D. Harlan - 1615 Maple Street, Sidney, NE 69162** e-mail: trowhrid@wncc.net

POSITIONS OFFERED

FULL-TIME DIRECTOR OF RELIGIOUS EDUCATION: St. Paul's Episcopal Church in Minneapolis, Minnesota, is a growing urban/suburban program church. We seek a Christ-centered person with experience in intergenerational faith formation. Major focus on faith creation of adult education programming and expansion of programming for youth. Supervision of Sunday school also required. Preference given to those with three or more years experience as DRE. Salary and benefits negotiable. For informational packet and job application, contact **Sandy Hay (Sandra@williehoohoo.com) 612-377-5538** or **Carol Nulsen (carolmarieb@mn.rr.com) 952-925-0482.** Open until position filled.

FULL-TIME RECTOR: Is God calling you to St. Anne's in Stockton? We are a welcoming parish in California's diverse San Joaquin Valley. Seeking an experienced priest with vision, pastoral skills, exciting liturgies, and preaching talents. Are you the one to help us grow? Send resume and CDO profile to: **Search Committee, Episcopal Church of St. Anne, 1020 W. Lincoln Rd., Stockton, CA 95207** ph 209-473-2313 fax 209-473-2314

DIRECTOR OF CHRISTIAN FORMATION: Christ Church Christiana Hundred, Greenville, Delaware. Christ Church is in search of a Director of Christian Formation to begin in spring of 2002 when our Director of Christian Education retires after eight years. We are a corporate-size parish in a campus setting near Wilmington, DE, between Philadelphia, PA, and Baltimore, MD. We see ourselves as a church where tradition and contemporary life meet in worship, study and service. We have three clergy on staff working with a paid staff of eight and four adjunct clergy. The church school has more than 300 students in grade level classes. We seek someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Director of Christian Formation would ideally bring to this parish family leadership, knowledge and energy. For more information, see description on our website <http://www.christchurchde.org> or contact **Kay Keenan** at 302-777-7969 or ConsultKeenan@cs.com.

DIRECTOR OF YOUTH MINISTRY - Christ Church, Raleigh, NC, seeking a Director of Youth Ministry. Website: www.christ-church-raleigh.org

FULL-TIME RECTOR: St. James' West Bend, WI, is a small to mid-sized, historic parish in the state's fastest-growing county (45 minutes from Milwaukee). We seek liturgically centered rector to work with us in ministering to each other and the community. Preaching, pastoral care and Christian education for all ages are important. We value active lay ministries and joyful fellowship. Send resume and CDO profile to: **Leslie Bruss, Search Committee, St. James' 148 S. 8th Ave, West Bend, WI 53095.** Visit www.stjameswb.org, e-mail: office@stjameswb.org

PRIEST: Respectable Episcopal parish, established in 1853, located in vibrant university community and blessed with active, talented, yet modest members; striving to be a program-centered parish; eager to meet deeply spiritual priest for long-term relationship. If you share our vision that includes working collaboratively to enhance participation and ministry for all of our flock, please contact: **Jean Lloyd-Jones, Trinity Episcopal Church, 320 E. College, Iowa City, IA 52240** or check our web page at www.trinityic.org to explore the possibilities.

MISSIONER FOR CHILDREN & YOUTH: Diocese of Central Pennsylvania is looking for a full-time diocesan lay staff member. The person for this newly created position is to be a resource for the young people of the diocese during their formative years as they learn about the Christian faith and life. The person will work with both the Department of Christian Education and Youth to strategize and plan ministry with children and youth, serving as contact with parish Christian educators and youth ministry leaders, visiting parishes to support and encourage educational opportunities, overseeing the diocesan resource center and providing staff organizational support for diocesan youth gatherings/conferences. Experience in the church working with children and youth is hoped for. Please send resume to **The Rt. Rev. Michael W. Creighton, Diocese of Central Pennsylvania, P.O. Box 11937, Harrisburg, PA 17109 - 1937.**

POSITIONS OFFERED

FULL TIME YOUTH MINISTER: Active Episcopal church is seeking a full-time youth minister. Qualifications include a bachelor's degree, a sense of call to work with youth, and an ability to organize youth and adults. Interested persons should send resume to **The Episcopal Church of the Resurrection, 251 E Lake Brantley Dr, Longwood, FL 32779; 407-788-3704; fax 407-788-1714, jsitts@sea-kindzone.org.**

MINISTER, FULL OR PART-TIME: SEEKING A FISHER OF MEN (and big Walleye) St. Paul's Episcopal Church, Bellevue, Ohio, is seeking a full-time or part-time minister to help guide us on our spiritual journey. Situated in the heart of the Midwest's vacationland and near the walleye fishing capital of the world, the city of Bellevue is a small community with good people, great kids, good schools and industry, and the very best of all seasons. We offer the ideal setting and perfect opportunity for a minister just starting a career or one looking forward to retirement. We offer a salary commensurate with experience and full benefit package. For more information, contact our search committee by calling (toll free): (877) 385 - 1895, or write us at: **St. Paul's Episcopal Church, West Main Street and Atwood Terrace, P.O. Box 372, Bellevue, Ohio 44811**

FULL-TIME RECTOR: Our charming lakefront church in the western mountains of Maine is seeking a rector to lead our caring community of year-round and seasonal members. Good Shepherd is a mid-sized, financially solid parish with effective lay leadership. Church facilities include a quiet, attractive office overlooking Rangeley Lake and a brand new 4-bedroom rectory. Our community offers a K-12 school; health, rehab and fitness center; three other churches and 4-season resort activities. Good Shepherd is a key factor in community life and is the site of many community spiritual and cultural events. If Christ-centered worship, preaching, and nurturing growth for older and younger members are important in your ministry, we'd like to hear from you. Contact: **The Rev. Linton Studdiford, Deployment Officer, Episcopal Diocese of Maine, 143 State Street, Portland, Maine 04101.**

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