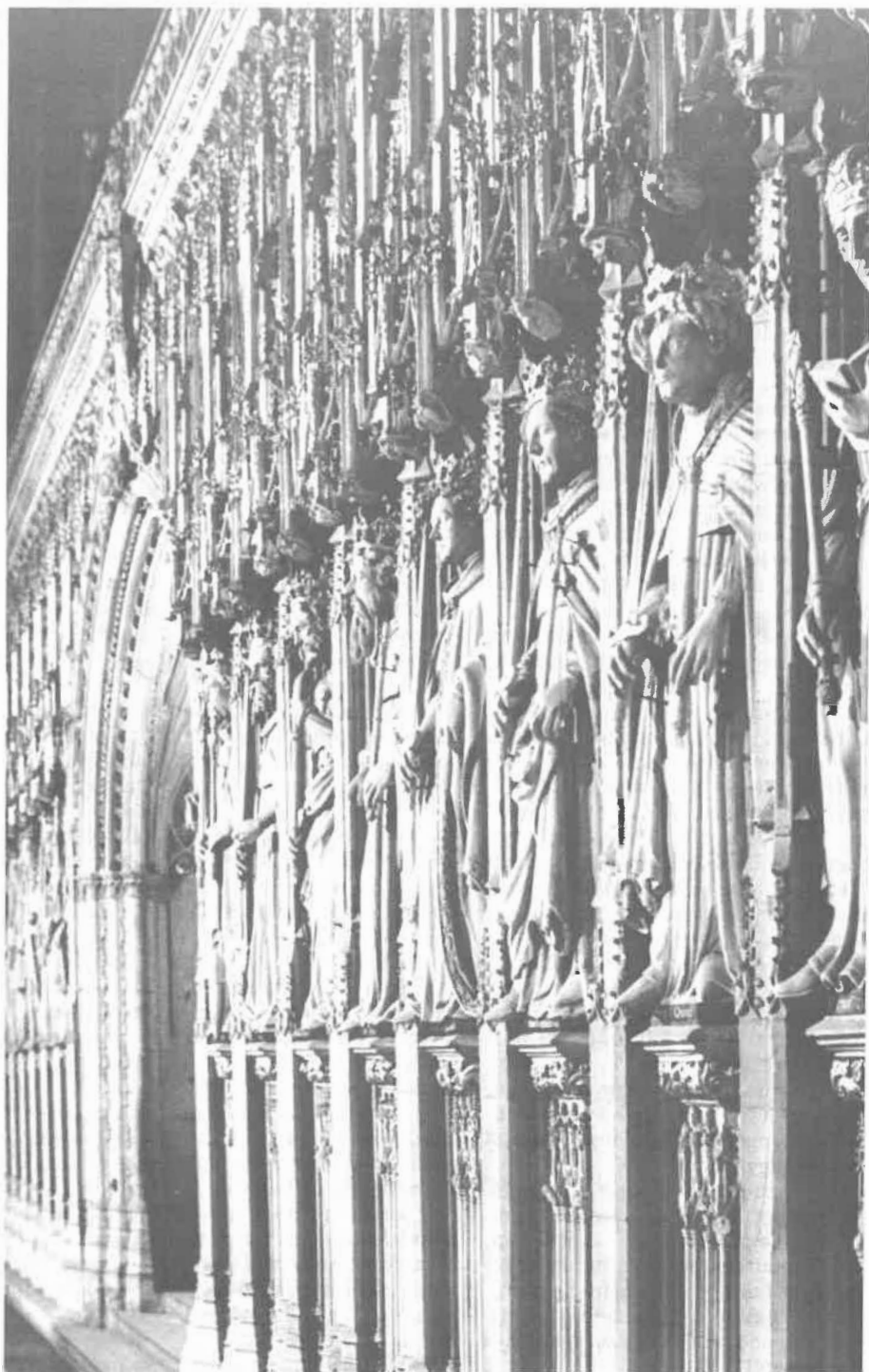


THE LIVING CHURCH

Music
Issue



Choir screen at York Minster Cathedral: In England, each cathedral is unique and all share a common purpose — the daily worship of God [p. 10].



THE LIVING CHURCH

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Autumn

By A BRIDGEPORT AUTHOR

to tell you the truth, I always feel a little wistful in the fall. Probably it has to do with the way the air feels; with the dynamic response of afternoon light; with the fenny smells generated by first frost; and, of course, the astonishing variety of color. Invigorating? Yes, I suppose so. But mostly it's evocative for me, recalling 40 years of falls, now, and bringing up the boy — long left behind — who populates the memory of them.

Autumn reminds me, strictly speaking, that I am homeless. Of course, I didn't know that as a boy, and so there is a part of me that always looks back at those pre-conscious years — halcyon days with limited horizons — as home. I know it wasn't what I thought it was, and yet something else has ever been quite what it is.

Autumn is like Pompey, a character created by John Basso, embodies the sense of home exactly in *The View From Pompey's Head*. "Pompey's Head was the only place he had ever belonged," Basso writes, "and not once since he left, had it felt like he belonged anywhere." As Wolfe said it the other way around, more harshly: "You can't go home again." Heraclitus, more detached and therefore less alive, made it sound almost philosophical: "No man ever steps into the same river twice." How Basso puts it, the point remains.

Autumn is very evocative for me. It is true, of course, that I experience a new beginning of energy in the fall, but I'm not helped by that in the least. This gathering of energy is really analogous to the cessation of activity in the leaves which fall most dramatically glorious before they fall off.

I am sure that autumn triggers off this sense of spasm of energy because it reminds me, somewhere, at some depth of the human heritage in me, that I am, now, being moved inexorably toward the "falling off" of life; that I will die, and that I better get busy and get colorful.

But I also have other feelings. I feel uncommon certainty, in the fall, that every season is God's season. Fall makes me think of the other seasons in a unique way. I also feel particular gladness, this time of year, for the country church where I learned that I belong to God in every season. Such a great gift! That church lives, still, in my mind's eye and my heart's remembrance, and what happened there is powerful, still, in memory and imagination.

It is good to know, early on, that one is a pilgrim; good to know that earth, for all its enchantments, is no abiding city; good to know that God transcends the seasons — that he and he alone makes permanent what is otherwise always passing away; good to know that this "not passing away" is visible in the church and made ours to experience there in word and sacrament.

It is no accident that the church, from the earliest times, has been called *Mother Church*. Think about it. It is no surprise that the ancients should have discovered the obvious; *i.e.*, that outside the church there is no salvation.

I am also reminded, in the fall, of people who have preceded me in the faith. Clouds of witnesses, they are called by the author of Hebrews, though I remember them as friends, teachers, examples (as in mentors), and intimate family. I am brought to life, in heart, in knowing that their heritage, made personal in experience, has been given to me to perfect and pass along. That is, after all, what vocation means, mine and yours.

Finally, in the fall, I am particularly comforted (from the Latin *cum forte*, with strength) by a sure and certain knowing that what you and I and all the old saints have done will not be lost through all eternity, and that God who summons radiant spring from barren winter will not fail to summon and support us and make us — finally, fully — his.

That, I take it, is good news indeed.

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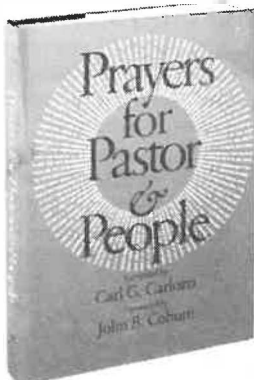
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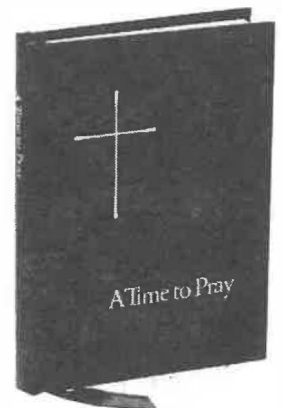
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LETTERS

Doing It Right

I enjoyed Fr. John W. Penn's article, "Doing It Right" [TLC, Sept. 30].

Perhaps a few of your readers could enlighten me as to the origin of a curious new custom which seems to be solidly entrenched in at least one diocese (not my own). At the Fraction, the priest breaks the host in an elevated position, and holds one half in each hand with his arms extended to left and right — sometimes through the saying or singing of "Christ, our Passover."

I am not aware that this custom is advocated by any liturgical authority in the Episcopal Church. It is not mentioned, for example, in Dr. Marion Hatchett's *Manual of Ceremonial for the New Prayer Book*. In a private letter, one scholar allowed that it might fit into his category of "theatrical gestures best avoided." Perhaps this gesture was invented by some priest who thought it meaningful or relevant, and like Topsy, it "just grewed."

(The Rev.) LOWELL J. SATRE, JR., S.S.C.
St. Mary's Church

Kansas City, Mo.

The Rev. John Penn, in his article, "Doing It Right," confessed to informal research indicating few parishes use the new Prayer Book as it is intended to be used. He cites a curious mixture of customs and rubrics from earlier Prayer Books assailing the integrity of the present rites.

Indeed, there are customaries by bish-

ops maintaining living for the reading of Psalms (on the posture for which the book is silent) and required use of the contemporary words of the Lord's Prayer in Rite II, when the book clearly allows a choice.

Diversity in unity, not uniformity, has long been the strength of Anglican usage. The 1928 book was hardly used everywhere the same, nor its rubrics slavishly or uniformly observed.

It's fascinating that the same issue of THE LIVING CHURCH should publish these words in Jeffery Rowthorn's book review of Basil Pennington's *The Eucharist Yesterday and Today*, which refers to "pastoral discretion and freedom, implicit in any good preaching or praying or presiding."

(The Rev.) DONALD N. HUNGERFORD
St. John's Church
Odessa, Texas

I think that my own parish might receive a passing grade from Fr. Penn. As far as I can tell, we violate only two of his liturgical dicta: we sing the Doxology and elevate the host after the words of institution.

But that really isn't the point. The point is: what, after all, is worship? Is it the proper performance of the liturgy? Or is it, perhaps, something else?

Jesus says that the Father is seeking worshippers who will worship him in spirit and in truth (John 4:23). What does he mean by that? Perhaps St. Paul can help us: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Romans 12:1).

Worship is presenting yourself to the living God, an offering of yourself to the Lord. This offering is far more important than liturgical precision.

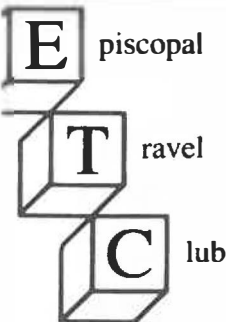
I am not, please understand, advocating liturgical chaos. But I am saying that God is more interested in the attitude of our hearts and the offering of our lives than in our adherence to the rubrics.

(The Rev.) EDWARD S. LITTLE
St. Joseph's Church
Buena Park, Calif.

My primary purpose is to commend Fr. Penn's article. I would take this opportunity to stress a couple of his points.

The whole idea of removing the sermon hymn was that nothing should intervene between the sermon and the Gospel, which it is intended to explicate. Tell it not in Gath, but it is said that one wit on the revision committee suggested that the creed's following the sermon would serve to balance some of the theology expounded from Episcopal pulpits.

The singing of the Doxology, which seems to have crept in from Morning



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Prayer, is merely re-actualizing the actually obscure the corporate nature of the great prayer of the Eucharist.

Fr. Penn's last point needs to be expanded to note that the rubric permitting a hymn before or after any service (1928 Book of Common Prayer, p. viii) was *deliberately* removed. In addition to the realization that exit hymns were not really part of the rite, they were almost universally badly sung by walking choirs whose voices faded while leaving.

It seems to me that the real problem is that most of us were at pains to stress the continuity with the 1928 book. In stressing the similarities and the continuity of words, we have not paid the proper attention to the very real changes in the liturgical action specified.

(The Rev.) FRANK D. HOWDEN
Co-Chair

Commission on Liturgy and Music
Rochester, N.Y.

Redundant Blessing

The correspondence about whether to use or omit a blessing at the Eucharist [TLC, Aug. 5 and Sept. 23] reminds me of something said at a liturgical conference several years ago, I believe by Bishop Walmsley of Connecticut:

"There are basically two opinions about the matter. The first is that a blessing after Holy Communion is redundant; the other is that a blessing after Holy Communion is redundant. But so what?"

(The Rev.) PAUL TRACY
South Bend, Ind.

Non-Stipendiary Seminarians

Your editorial "Security of Employment" is to be commended for its accuracy: it truly reflects the current thinking in at least one of our seminaries today [TLC, Sept. 30].

As a postulant studying for an M.Div. and at the same time working as a lawyer/lobbyist, I can fully attest to the lack of consideration given to the problems of employment in the Episcopal Church. Our seminaries are contributing to this problem by making it virtually impossible for part-time students to fulfill their requirements.

Through its curriculum, for example, the Church Divinity School of the Pacific strongly disfavors students who work at the same time. Thus, in effect, they are forcing individuals with jobs to quit those jobs. When these people are ordained, however, there are insufficient full-time clergy positions for them.

I would suggest that our seminaries be more in touch with the needs and concerns of our dioceses. If part-time students did not feel that it was so impossible to meet the curriculum requirements, our church would have more non-

Continued on page 16

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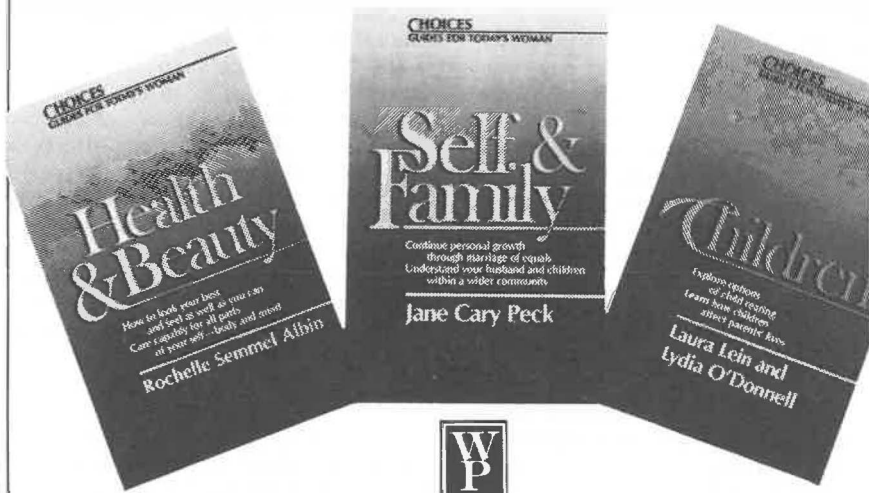
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Nobel Peace Prize

When the Norwegian ambassador arrived at the main entrance of the General Theological Seminary in New York City holding a bouquet of roses, the Rt. Rev. Desmond Tutu received official word that he had won the Nobel Peace Prize. Chapel bells pealed and ecstatic students and faculty members filed into the sanctuary chapel for a solemn service of congratulating. Bishop Tutu is currently serving as visiting professor of Anglican Studies at the seminary.

Bishop Tutu, 53, general secretary of the Southern African Council of Churches, was given the award by the Norwegian Nobel committee for his role as a unifying and leading figure in the nonviolent struggle for liberation in South Africa.

The bishop, addressing the press on September 16, shortly after receiving the award, said the Nobel Prize is a "wonderful symbol" that is going to be a tremendous boost to the morale of black South Africans, who have been excluded from the country's constitution and stripped of South African citizenship and who are suffering from high unemployment.

"It isn't a personal award," the bishop said. "It is given to and through one for all of us," in South Africa's anti-apartheid movement, "including several black South Africans," who are working for the kind of society for which we live.

He talked about the legacy of a previous African Nobel laureate, one-time anti-apartheid chieftain Albert Luthuli, who was awarded in 1960 for his peaceful opposition to apartheid, Bishop Tutu said, "I think I'm in the same league with Albert Luthuli. He is out in front of me, and I am behind his shoulders. I am truly humbled and deeply honored to move in that kind of company."

Albert Luthuli, who died in 1967, spent the latter years of his life under a court order that restricted him to his district and forbade newspapers to publish his words. His life, Bishop Tutu said, is an example of "how wantonly we have been of human potential in South Africa."

The cash award, which accompanies the prize, will go into a family trust, the bishop said, that is used primarily to fund scholarships to South African students.

Following the award, religious leaders in the U.S. and Europe praised the achievement of Bishop Tutu.



Bishop Tutu: "It isn't a personal award. . . ."

In London, the Archbishop of Canterbury, the Most Rev. Robert Runcie, commented, "Bishop Tutu and his colleagues have been tireless workers for peace who have attempted to create middle ground in a polarized situation. They have sometimes paid a heavy price for this. This prize is a happy recognition of his deep Christian commitment."

The Most Rev. John M. Allin, Primate and Presiding Bishop, said in New York, "The selection of Bishop Desmond Tutu for the Nobel Peace Prize comes as no surprise to those of us in the Christian community who have known of his tireless and personally sacrificial efforts in the cause of peace over the past years. Bishop Tutu has presented the concern for peace to the world through clear and concise rhetoric, as well as through strong and decisive action. He is properly honored in being so recognized in this important pursuit for the benefit for all humankind."

The Rev. Arie Brouwer, deputy general secretary at the World Council of Churches in Geneva, Switzerland, said, "We are delighted at this international recognition of Bishop Tutu's role as a black leader in the struggle against racism and for justice and peace in southern Africa. It is a tribute to him, to the black community, to the South African Council of Churches, and to countless others in the ecumenical movement who have waged a peaceful struggle in southern Africa."

Episcopal Urban Caucus

The fifth national assembly of the Episcopal Urban Caucus (EUC) met in Detroit, September 5-8, to discuss a variety of topics under the theme, "The People of God — Chosen, Gifted, Equipped, Sent." The EUC comprises Episcopalians concerned with urban mission and evangelism. The assembly was held at the Book-Cadillac Hotel, a minority-owned facility.

In addition to the speakers at various plenary sessions, members heard daily meditations from the assembly's resident theologian, the Rev. Emmett Jarrett. The Rt. Rev. John Burt, chair of the Urban Bishops Coalition, opened the assembly with a strong keynote address, in which he called for participants to continue their work for social justice even though many in both church and society are apathetic.

"Christ's hands are on us," Bishop Burt said; "We have been chosen. We have been called by God not to be successful, but to be faithful."

Among the issues acted on by the EUC were those connected with both the 1984 presidential election and the upcoming election of the Primate and Presiding Bishop of the Episcopal Church. Caucus members urged debate over U.S. policy towards South Africa; expressed concern over the coercive use of federal grand juries to stifle dissent; and disapproved the "pro-life" language in the current debate on abortion, which language seems more concerned with welfare before birth than after birth.

On specifically Episcopal-related issues, the caucus opposed the sale of the national church headquarters at this time, called for a better-funded Jubilee Ministry program, and urged that the new Presiding Bishop have a personal track record on social and economic justice issues.

The assembly also approved a plan for restructuring its own organization. The plan was presented to the EUC by the Rev. Canon Edward Rodman of Boston, who has been serving as interim executive of the caucus. Canon Rodman's recommendations were for increased organizing and activities, including regional conferences, at the local level. It was Canon Rodman who presented a report entitled "Highlights of the Fifth Annual Urban Caucus Assembly" to the recent House of Bishops Meeting in Jackson, Miss. [TLC, Oct. 28].

In other actions, the assembly com-

Browne of Liberia, who has spoken out against politically motivated arrests and disappearances in that country. The caucus also endorsed the position of the Rev. Judy Upham of Syracuse in allowing homosexuals to hold religious services in her parish and congratulated Bishop O'Kelley Whitaker of Central New York for defending her position.

Lexington Consecration

On September 22, the Very Rev. Don A. Wimberly, who was elected Bishop Coadjutor of the Diocese of Lexington at a special convention in June [TLC, July 1], was consecrated in Lexington, Ky. Some 1,500 people drawn from every parish and mission in the diocese, along with visitors from other dioceses, almost filled the auditorium of Immanuel Baptist Church in Lexington's southeast suburb, which was used for the consecration because of its size.

The Most Rev. John M. Allin, Primate and Presiding Bishop, was joined by the co-consecrators and other visiting bishops in the laying-on of hands. The principal co-consecrators were: the Rt. Rev. Addison Hosea, Bishop of Lexington; the Rt. Rev. Frank S. Cerveney, Bishop of Florida; the Rt. Rev. B. Sidney Sanders, Bishop of East Carolina; and the Rt. Rev. C. FitzSimons Allison, Bishop of South Carolina.

The preacher was Bishop Sanders, who directed his sermon to the bishop-elect and advised him to take as the motto of his episcopate, "The Lord is at hand. Be careful for nothing," from Philippians, adding that this passage "needs to be the motto of the church today."

In speaking of the authority given to the new bishop, Bishop Sanders admon-

who will daily authenticate this authority by giving Don the freedom to exercise it." Noting that those present had promised to uphold him in that office, he called upon them to see that they do just that. "How good a bishop Don can be is up to you," Bishop Sanders said.

The music before, during, and after the service was provided by a 200-voice choir composed of the choir of men and boys, and the girls' choir of Lexington's Christ Church and the parish choir of the Church of the Good Shepherd, Lexington, and members of the choirs and congregations of 18 parishes and missions in the diocese under the direction of Robert Ludwig, Christ Church's choir-master; the organist was Nancy Ludwig, director of music at Christ Church.

Bishop Wimberly had been dean of St. John's Cathedral, Jacksonville, Fla., when elected. He will succeed Bishop Hosea upon the latter's retirement.

Museum Education Featured at Trinity

Continuing its efforts to extend its outreach ministry, Trinity Church in New York has developed a museum education program in conjunction with the Trinity Museum. Located in the Manning Wing of the church, the museum opened in September, 1982, with a permanent exhibit, "The Parish of Trinity Church in the City of New York: The Evolution of an Urban Institution."

Plans call for a series of changing exhibits and the first in this series is entitled "Trinity in Three Eras." This exhibit focuses on the periods in which the three Trinity Church buildings were constructed — 1697, 1790, and 1846.

Daily tours of the museum are con-

presentation. Regularly scheduled tours of the surrounding churchyard and Paul's Chapel are planned for the future.

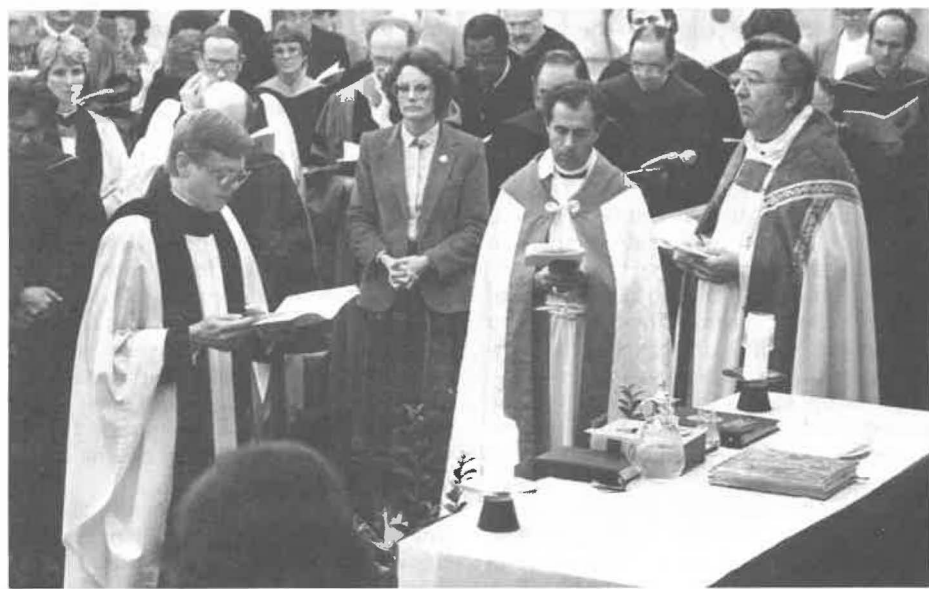
In addition, the parish has produced a filmstrip entitled, "Trinity Parish in the City of New York," which has been approved by the city's Board of Education for distribution in public schools. The film, written by John Goodbody and produced by Lilianna Baehr, is a short history of the parish which covers almost 300 years.

BRIEFLY...

The Rev. Robert Demery, 48, found stabbed to death in his Baltimore, Md., home on October 2 according to Baltimore police. He was found dead a 19-year old Panamanian student, Humberto Bonilla, whose entry into the U.S. was sponsored by the priest. According to police, the alarm system in the house had not been activated, there were no signs of forced entry. Demery, born in Tonawanda, N.Y., a graduate of Virginia Theological Seminary and was ordained to the priesthood in 1958. He served in Central America several years, was pastoral director of Lee County Mission Board, Inc., Myers, Fla., from 1972 to 1977 when he became rector of the Church of St. John the Divine, Ruskin, Fla. In January 1983, he went to Baltimore to work as full-time chaplain at the Church Home and Church Hospital in the Diocese of Maryland.

The British Butterfly Conservation Society is campaigning in Great Britain to preserve parts of churchyards, particularly those belonging to "redundant" churches, as butterfly habitats. The titles of the butterfly habitats are kept secret to protect them from collectors, but in the county of Norfolk at least five or six habitats have been established in churchyards no longer in use. A spokesman for the society said, "Remember, butterflies are the marvelous fulfillment of the Resurrection. We can't have a better example."

The Rev. Robert W. Insko was installed as interim dean of the Episcopal Theological Seminary in Kentucky on October 4. He succeeds the Rev. Kenneth B. Cully, dean since 1980, who has requested to be relieved of his duties because of ill health. Dean Insko, rector of Holy Trinity Church, Georgetown, and dean of the seminary from 1980, agreed to serve during the 1983 academic year.



The Very Rev. William H. Petersen (left) offers the prayer of dedication at his installation as 11th dean of Bexley Hall on September 13. Looking on are the chief celebrant of the Solemn Eucharist, the Rt. Rev. William G. Burrill (center), Bishop of Rochester, and the Rt. Rev. William G. Black (right), Bishop of Southern Ohio and chair of the Bexley Hall board of trustees.

The Tenth Summer

At the RSCM, a worldwide gathering of 42 people spent six weeks gaining insight into as many aspects of church music as possible.

By JANETTE COOPER

They began arriving on the last weekend of June — hot, sticky, jet-lagged with arms extended by luggage with clothes to see them through next six weeks. Most retired to bed; I looked fit to begin this highly intensive course which aims to give insight into as many aspects of church music as possible. Yet by Monday they were here and discovering among themselves they were indeed a worldwide gathering of 42 people of ages ranging from 21 to 74, from America, Australia, Canada, New Zealand, South Africa and the West Indies.

The immediate common link was their interest and pleasure at staying in such a beautiful place as Addington Palace. It was here, in 1770, lived in by the Archbishop of Canterbury throughout the 19th century and taken over as the headquarters of the Royal School of Church Music in 1954, the building retains all its 18th-century charm, set within acres of parkland and now used by golfers. It is difficult to realize that London is only 12 miles distant.

This year, 1984, was the tenth summer with a gathering, but as warden I had not experienced one previous course. A considerable chunk of my year had been spent in setting up this exercise; corresponding with applicants, referees, and organizers; and planning the timetable. It is comparatively easy to push pieces of music about in the respites between all the other short courses at Addington, but quite another matter to be concerned with the actual bodies which are brought together at close quarters for such a long time. I was, therefore, very relieved to have got the opening over and over with, to find that we had a friendly, well-endowed with a sense of humour and to find as the days went on that plans were all slotting into place.

Janette Cooper is the warden of the Royal School of Church Music, London, and.

Most of the students were organists — our seven assorted organs grew even more red-hot than our coin-box telephone — and some were singers. Although not intended as a singing course, all voices were pressed into use throughout the six weeks, and with great good luck we turned out to be a remarkably well-balanced choir. Regular choral services were held in the chapel under the direction of our course chaplain, an Anglican parson from Perth, western Australia. Musical direction was generally in the hands of the resident lecturer of the week.

The chief aim of most students was to find out how our top choir directors here obtain the sounds which have come to be known as the English cathedral sound. To this end, musicians like Stephen Cleobury from King's College Cambridge, and Roy Massey from Hereford came to live and work with us. However well-balanced our 21 female and 21 male voices, we were decidedly not the kind of material to which such conductors are accustomed. Nonetheless, they could discuss and demonstrate their techniques and approaches with us, and students could stand up in front of the choir and experiment, with the benefit of expert comment.

Weekly visits were also made to various cathedrals, such as Canterbury and St. Paul's, and to collegiate chapels in Oxford and Cambridge, to watch directors rehearsing their own choirs and to attend a choral service. The combination of musical, visual, and spiritual experiences on such visits proved overwhelming to many students, particularly those accustomed to small-scale buildings no more than a century old, and with poor acoustics at that.

When the marvels of gray stone Gothic arches and the English-ness of Byrd and Stanford began to seem *deja vu*, people very sensibly took themselves off to the neo-Byzantine splendors of Westminster Cathedral; a Promenade concert; or, more expensively, the excite-

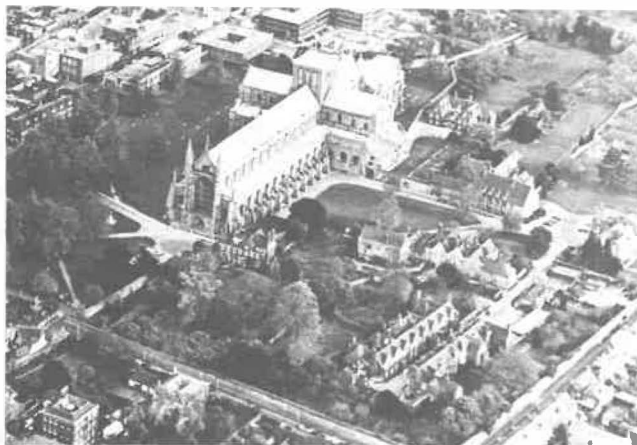
ments of the Oxford Street shops. Proportion of time for work and relaxation was not easy to decide; I hope we got it reasonably right. There were five potential lecture/rehearsal slots in the day, and we aimed to use only four so as not to crowd things. We allocated one whole weekend for individual sight-seeing; the hardy intrepids among us returned with stories of distant Scotland and the continent. A large number of cathedrals harbored in their midst incognito overseas students that Sunday.

About mid-course, when the spirit was willing but the flesh (and mind) weak, we packed our bags and moved to Winchester for the four-day duration of the Southern Cathedrals Festival. Lecture notes were abandoned, the seven organs rested, and we succumbed to the musical glories of the choral and instrumental offerings from Winchester, Chichester, and Salisbury. Here again, to be treading the ground of ninth-century King Alfred's capital city, to be seeing the legendary King Arthur's Round Table, to be worshipping in the cathedral where are buried St. Swithin and Jane Austen, was all heady stuff, particularly when the sounds of Byrd and Messaien were swirling around one's head.

We came home via morning service at Salisbury, buffet lunch in the cathedral organist's garden, and the pre-historic towering stones of Stonehenge. The following morning we spent at the village laundrette with accumulated dirty washing; everyone soon came down to earth. Lecture notes were dusted off and we resumed the domestic timetable.

Once a week those organists who chose to do so had an organ lesson with Christopher Herrick from Westminster Abbey. There were some highly talented and experienced players among them; it was, therefore, disappointing that in most instances their skills in service accompaniment did not match their skills as organ soloists. Perhaps in future years more individual help can be incorporated in this respect.

Those who had opted to specialize in singing had weekly lessons from Alfred Hepworth, one of our most highly respected singing teachers. Both he and Christopher return to Addington annually like homing pigeons and are an integral part of the course.



Winchester Cathedral and close: Succumbing to the musical glories of choral and instrumental offerings.

The organist/choirmaster, however, was given no choice. Working on the assumption that if you stand in front of singers you should be able to sing yourself, everyone was sent to Alfred in horrified pairs for one session. Diaphragms were prodded, lungs turned inside out, and few were allowed to progress beyond line one of their chosen hymn. It was a shared agony and friendships blossomed because of it. The wonder of it was that in spite of his proddings Alfred remained a firm favorite of all.

There were two master classes during the course, both open to the public, both for participants and audience. Peter Hurford had specified a choice of Bach, Buxtehude, and Couperin to be played on our little tracker action Peter Collins organ. The volunteer guinea pigs grew more tense and worried-looking as the day approached, and missed many a tea-break in efforts to squeeze in just one more practice.

House rule number one at Addington is that practice be confined between 7:30 a.m. and 10 p.m., and there were never enough hours in the day. Peter Hurford's teaching is intense and concentrated; if you blink or sneeze you miss six vital points. He was with us for the master class plus another day's teaching, and for many these were the highlights of the course.

The other master class was for singers. Only two of our number were brave enough to volunteer; the other participants were English and came in for the day. No one need have worried: Marjorie Thomas charmed and endeared herself to everyone by her relaxed enjoyment of everything offered, her positive building of the good points in the singing concerned, and by her encouragement to do better. Music aside, the day was a lesson to all teachers in how to teach.

During the course we welcomed 19 lecturers. They had obviously been asked to deal with musical areas which were their particular cup of tea, and to present among them as wide a spectrum of the church music tradition as possible. Thus Peter Le Huray spent his time focussing on the Tudor composers, while Barry Ferguson and John Rutter

brought us up to date with their own compositions.

Some lectures were not part of a series and did not deal with specified composers: one such was a talk by Dr. David Lumsden, principal of the Royal Academy of Music, about the structure and aims of the London music colleges. Another pair of lectures which gave much food for thought was given by Dr. Ronald Jasper, who came to us during his final month as Dean of York, and within days of the disastrous fire at the Minster: on both counts we were the more grateful for his visit. Dr. Jasper is one of the foremost experts in liturgy, and was one of those responsible for drawing up the new *Alternative Service Book* for the Church of England. During his visit there were lively and heated discussions, mostly over the dinner tables.

Course members came from a variety of churches: Episcopal, Roman Catholic, Lutheran, Baptist, and Methodist. Their experiences, backgrounds, needs and expectations were therefore wide-ranging; and though it was agreed that course content could never be strictly relevant to everyone all the time, a large number of musical and spiritual doors were opened to those prepared to be tolerant. There was but rarely the kind of situation where a non-conformist abstained from Compline because it was plainsong, or from a Mozart Mass because it was in Latin; by and large it was a broadening experience for all.

that the course content had not sufficiently ecumenical, that services tended both in and out of Addington been very much according to the Church of England. In truth, this is hard to answer. Students come to England to about the best quality of church music. With the possible exception of plainchant, this is largely to be found in churches of the Anglican Communion and particularly in the cathedrals which maintain the heritage, take pride in.

Students are encouraged to pay private visits to the average size smaller parish church, and to impose churches other than the Church of England, but in England it really is possible to present an ecumenical nature of first-rate musical worship.

It is difficult to describe the extent which this assorted collection of people became welded into a real family, or tiny and gradual steps whereby it opened. The staff continuity was provided by the director (Dr. Lionel Dalrymple) the staff tutor (Michael Fleming) myself as warden: we may be said to have been in loco parentis — advising, encouraging, leading, smoothing, and occasionally reprimanding.

It was a morning, noon, and night and I never knew if my next task would be to produce a bandage, play some accompaniment or pronounce on the best shop for knitting wools. As in families, there were small internal differences, quickly blown over. Most people learned things about themselves before suspected, and developed a sense in the small things of communion which they never knew they had.

The shared lectures, rehearsals, and outings, not to mention the common aim to further one's musical insight, all did their part to make everyone feel at one. Unarguably though the greatest factor in the process of cohesion was the regular gathering for Holy Communion in the chapel. This was the point of the course; this indeed was the *raison d'être*. We look forward eagerly to the next course.



Participants in the 1984 summer overseas course of the RSCM on the steps at Addington Palace: Finding out how to obtain the sounds which have come to be known as the English cathedral sound.

WORSHIP IN ENGLISH CATHEDRALS

In an age when we no longer find reason to
build such magnificent structures, let us rejoice
in what has been given us from the past.

By J. A. KUCHARSKI

English cathedrals, like other cathedrals in the world, are the mother church of a diocese; that place in which is housed the “cathedra,” the bishop’s chair. Like most other European cathedrals, they are rich in art and history — museums of the past, present, and future. Stories from biblical times to the present are recalled in glass and carving. In many ways, they are three-dimensional bibles enfolding us in artistic splendor while quietly unfolding God’s holy Gospel. Each one is unique and all share a common purpose, the daily worship of God.

English cathedrals perform this function in a special way by maintaining the continuing tradition of fully choral services. Every afternoon, cathedral choirs and clergy gather together for Evensong. Some places also have a Choral Matins in addition to the regular Sunday Matins. It is not uncommon to find a fully choral Eucharist celebrated during the week on holy days. And on Sundays, Matins, Eucharist and Evensong all receive equal emphasis chorally.

The clergy and choir are the main core

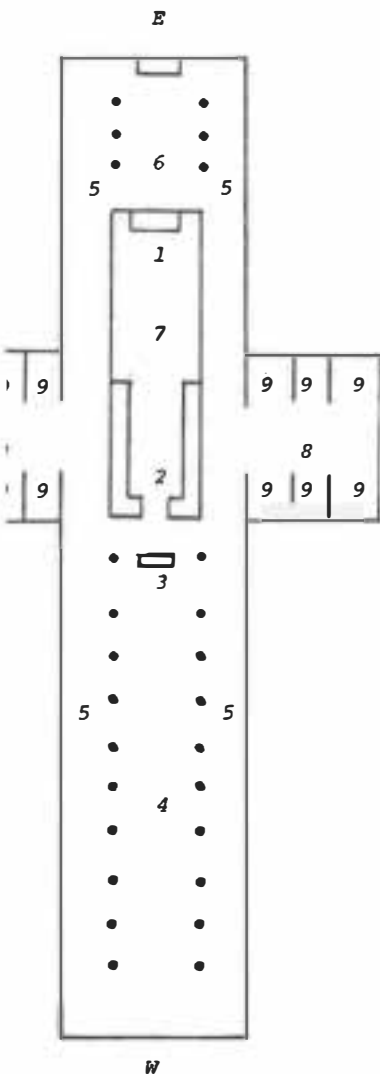
of the cathedral’s worshiping community, a cathedral family. They are today’s counterpart of the original monastic communities which gathered several times daily for the Offices. Since services are observed daily, many musical settings ranging from plainsong to modern composers add interest, emphasis, and new meaning to familiar texts.

Cathedral services attract large congregations on Sundays. At peak tourist seasons, large crowds attend weekday services as well. A cathedral congregation is composed of people from all over the world. Differing religious traditions and language may seem to some to be a barrier making it difficult to participate at an Anglican service, but this is not the case.

The congregation can take part in the service in many ways. Most obvious is the fact that they have gathered together for worship. Perhaps not so obvious is the fact that the music transcends denominational and language differences. The sound of the organ in such live acoustics sets the atmosphere for worship.

The singing of the psalms to musically appropriate chants instills the sentiments of the psalmist. The exuberance of Mary is portrayed through music in the Magnificat, Simeon’s quiet exultation in the *Nunc Dimittis*.

Where words are an obstruction to some because of language or otherwise, music directs the thoughts of all to a spiritual experience. The choir’s offering for the whole church creates a freedom to become quiet and listen, something which few people in today’s fast-paced



- 1 high altar
- 2 choir
- 3 nave altar
- 4 nave
- 5 aisles
- 6 lady chapel
- 7 seating for congregation
- 8 transept
- 9 chapels

“Back to Bach” Festival

At the Church of the Ascension and St. Agnes,

what started as a modest affair has

grown to magnificent proportions.

miliar with Anglican worship need not fret over which book to use or what is being sung. Their presence and intentions are sincere. Programs and service books and hymnals are there for those who wish to participate more actively.

The *Alternative Service Book 1980* is used by most cathedrals for the main Eucharist on Sundays and for said celebrations during the week. This book does not replace the Book of Common Prayer 1662; it is more or less a companion to it. Communion service “A” is similar to our Rite II Eucharist in language and structure. Service “B” is a re-ordered, traditional language form of the 1662 Communion service. All of the offices in most instances are followed according to the 1662 book or a specially created version using material from both sources.

The geographical arrangements for worship suit the architecture of the cathedrals. The Offices of Matins and Evensong are generally held in the choir (quire) of the cathedral. Weekday Eucharists which are to be sung or celebrated at the high altar usually take place there as well. People arriving early for services held in quire may take seats in the unoccupied choir stalls or in places set aside for the congregation between the high altar and choir stalls. This additional seating is set up to correspond with the choir stalls, that is, facing each other. This arrangement has much to offer: sitting in quire, one can easily hear the choir and see the high altar. There is also something psychologically good about seeing one's fellow worshipers across the way.

In most cathedrals, the main Sunday Eucharist takes place in the nave, which offers more seating for the congregation. Since there are large stone or wood choir screens, the nave altar arrangement works very well. Moveable choir stalls are sometimes arranged behind or to the sides of the altar table. If you wonder how the choir keeps together with the organist, who is located at the organ console either on the choir screen or above the stalls, closed circuit television is the answer.

The chapels are most often used for weekday said services, weddings, memorial services, those occasions when a more intimate surrounding is called for.

Worship in an English cathedral is a truly wonderful experience. Of course, worship, whether in a large parish church, or a small storefront church, is in itself a wonderful experience. But in an age when we no longer find reason to build such magnificent structures, let us rejoice in what has been given us from the past. And if you ever have a chance to visit or worship in an English cathedral, please do so. You will be joining with people who respond daily to the summons, “Lift up your hearts.”

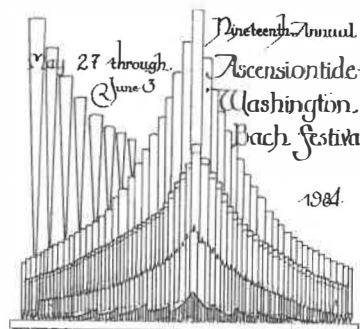
Each year, since 1965, the annual Ascensiontide Washington Bach Festival has been presented by the rector, vestry, organist and choirmaster of the Church of the Ascension and St. Agnes, Washington, D.C., as a cultural contribution to the metropolitan Washington community.

This year again during Ascensiontide (from Sunday, May 27, through Sunday, June 3) almost 3,000 people enjoyed the parish titular observance celebrated for the 19th consecutive year with the presentation of the Ascensiontide Washington Bach Festival. The choral, orchestral, organ and harpsichord music of the great master was performed with distinction and artistry in a church well-known for its brilliant acoustical properties and for its artistically and religiously inspired setting.

The delightful festival — launched originally at the instigation of the rector, the Rev. Frederic Howard Meisel, and the organist and choirmaster, Robert C. Shone, with a dedicatory organ recital played on an instrument created and improvised in that year by Mr. Shone — was at the start a very modest affair. It was, in fact, Dr. Vernon deTar, head of the organ department of the Juilliard School of Music, New York City, who played the Bach recital which inaugurated the first Ascensiontide Washington Bach Festival celebration.

Subsequently, the parish-sponsored festivals have grown to magnificent proportions. They now encompass an entire octave of eight evenings embracing the Ascension Day celebration.

This year, in conjunction with the Bach Festival, the Church of Ascension and St. Agnes has been celebrating the completion and installation of its handsome new 34 rank, 36 stop, three manual



Moeller organ. Several important datory organ recitals have been performed by young, local organists, as well as organists of national eminence.

A program of motets presented by Alexandria Choral Society conducted its new gifted director, Kerry Krueger who now fills the position previously held by Douglas Major, associate director of the Cathedral Choral Society opened the festival on May 27. The known local organist, R. Benjamin bey, was the recitalist for the evening and cellist Karla Rosenberg played the movements of the Suite No. 3 for program.

A featured evening of violin and instrumental concertos and sonatas presented by the Montgomery County Youth Orchestra Chamber Players which included members from the Suzuki students, a group of some 30 children, ranging in age from eight to 18, professionally trained by Rhonda Cole. Gershefski conducted the youth group.

A series of concerts featured women artist performers and directors included a Baroque Trio Ensemble which, at the 1983 festival, presented an Evening of Trio Sonatas performed

Continued on page 18

and Present Technology

Modern technology is a wondrous thing. Within the time span of 100 years we have accomplished incredible feats in science, medicine, and engineering. We have progressed more rapidly than any previous generation. The majority of our discoveries are to the benefit of the whole world; a small percentage of our inventions contain the means to end it. The magnitude of our technological advancements is truly staggering. Today's technology is a servant of the people. It is almost impossible to live without it. To a great degree we have taken it for granted, and we look upon the accomplishments of the past with a certain amount of superiority.

During the summer in England, I had the opportunity to witness one of these past accomplishments. It was a magnificent accomplishment beyond its own timespan, the culmination of man's engineering abilities and craftsmanship in medieval times: the technology of cathedrals.

At a time when just finding food and shelter was a difficult task, people realized a need to construct a permanent place in which to receive spiritual food and physical shelter from a rather hostile world. Generally, monastic communities were the foundation of most of our great cathedrals. Around the daily observance of the Eucharist and Eucharist rose great buildings as never before seen.

The technology of the day was called upon to serve the people. New discoveries in architecture and engineering combined with artistic advancements in glass and sculpture to erect an environment set apart for a special event which brings heaven and earth together. The building of a cathedral was a community project drawing together all the skills and talents available. It was a labor of love for the craftsmen and more so, from the common people, a sacrifice of praise and thanksgiving.

The technology of the day was thus received from God and given back in the form of a house of prayer for generations to come.

We cannot help but notice the love and devotion that went into the creation of these noble structures. The parts of the buildings which cannot be viewed from the outside have been beautifully detailed. Those long gone

A Prayer for Early Evening

God come with the night
That as Your light
Leaves our poor sight
We may in love
And grace delight
And live within
Your Spirit always.

Frederick F. Johnson

willing to learn. All one has to do is sit quietly in one of these cathedrals and look and listen.

Medieval society offered its very best efforts in the past by returning them to the source of all technology. We can do the same today in our fast-paced, increasingly-complicated world. We can offer our technologies, in whatever field, to the glory of God in this his kingdom on fragile earth, our island home.

Special thanks are in order for Janette Cooper, warden of the Royal School of Church Music, London; the Rev. F. H. Meisel, rector of the Church of the Ascension and St. Agnes, Washington, D.C.; and Eleanor Wainwright, editor of the *Milwaukee Churchman*, for her continued support and assistance. I would also like to take this opportunity to extend my deepest sympathy to the family and friends of Dr. J. C. Grant, past editor of *The Episcopal Choirmaster's Handbook*.

J. A. KUCHARSKI

Cherished Memories

After Dr. John C. Grant affirmed his decision to leave *The Episcopal Choirmaster's Handbook* to THE LIVING CHURCH [TLC, Oct. 21], he asked me to visit with him for a few days to discuss the various duties I would be carrying out as the new editor. We covered all facets of the operation from opening orders to sealing and stamping the special mailing bags. Dr. Grant was a kind-hearted person. His popularity was evident as we toured the town he lived in. His team of dedicated workers at the Church of the Good Samaritan, Sauk Centre, Minn., showed love and respect for him by their words and deeds.

It's no small task to process thousands of books to all parts of the country. It was a special delight to share in the mailing process with this loyal band one morning at the church. I was warmly received and put to work immediately. We worked efficiently for the whole morning with a brief break for coffee and homemade cookies.

I was given the grand tour of the parish church and, with a little prodding, managed to get Dr. Grant to play the parish organ which he had built. Hymn 236, Irby, "Once in Royal David's City," will have a special meaning to me from now on.

Among his many cherished memories, was the annual Festival of Lessons and Carols held at Good Samaritan. Dr. Grant initiated this service to the community many years ago. It was a truly ecumenical service involving choirs from area churches. Last year's festival was to be the final one for Dr. Grant. The 28th edition of the handbook was to be another "final one."

I have been using the handbook for 14 years, since my first appointment as a choirmaster and organist. While I've spent only three days actually working with Dr. Grant, I honestly feel that we've been working together preparing hymns for services at my parishes for each of those 14 years.

It is the sincere desire of THE LIVING CHURCH to continue Dr. Grant's work with the same enthusiasm and skill in providing a valuable aid to helping clergy and musicians in the churches' ministry of the word through music.

J.A.K.

BOOKS

Understanding the Roots

THE MUSIC OF THE ENGLISH PARISH CHURCH: Volume I. Nicholas Temperley. Cambridge Studies in Music, Cambridge University Press. 447 pages, \$19.95 paper.

All clergy and church musicians who are seriously interested in understanding the roots of parish church music in our own country will be pleased to have this thorough, historically accurate study available at an affordable price. Dr. Temperley traces the progress of parish church music from the late medieval period to the present. He reflects on social, theological and esthetic temperaments which shaped this progress, and through such reflections readers will gain new insights in understanding the diversified practices of church music in use today. Influences and controversies which surrounded the compilation and publication of various church party hymnals after the Reformation, and a detailed account of the Oxford Movement's significance in parish church music, will provide further valuable information. Numerous illustrations and statistics are also included. An extensive bibliography contains a listing of published collections of printed music for parish use prior to 1800 and a selective listing thereafter. A truly well-written account of a fascinating and complicated subject.

J.A.K.

A Unique Look

CHURCH MUSIC IN A CHANGING WORLD. Lionel Dakers. A. R. Mowbray and Co., Ltd. 113 pages, paper.

Dr. Lionel Dakers, director of the Royal School of Church Music, London, travels throughout the world visiting, conducting, and lecturing on church music to thousands of affiliated choirs and churches. In this book, he draws on his varied experiences to offer a unique look into worship and music in today's society.

His purpose is to create an understanding and workable solution for clergy and church musicians of the many problems which have resulted because of changing attitudes and practices in worship. Dr. Dakers crosses denominational barriers to state facts and suggestions which will be helpful in any situation. His opinions are honest; solutions reflect serious thought on the subject. Above all, he stresses the need for a sincere working relationship between clergy and church musicians involved in this joint ministry. Topics include: What changes have resulted, the language of worship, the function of music in worship, today's needs, the use of hymns, psalms, an-

about choirs, organs, cathedrals, the need for flexibility and making use of the RSCM. An excellent, well-written book for both clergy and church musicians.

J.A.K.

The Oxford Movement

SACRAMENTS AND LITURGY: The Outward Signs. By Louis Weil. Oxford: Basil Blackwell. Pp. vii and 115. £9.50.

The Faith and Future Series is meant to commemorate the Oxford Movement and its part in the history of Anglicanism; it is also meant to assess the place of the movement's theology in today's church.

It is hard to imagine an area other than sacramental theology and liturgy where the movement had so much effect — and where it has been also been left so far behind in the liturgical and theological developments of this century. Thus this book by Fr. Louis Weil of Nashotah House will surely be considered one of the most important volumes of Faith and Future.

In a masterfully short exposition, Fr. Weil explains the origins of the movement and the main points of its theology of church and sacraments. He is careful to point out the influence of romanticism and other cultural factors in the shaping of the Oxford theology and practice. Thus even the reader approaching the development of the catholic movement for the first time can understand what lay beneath the apparent contradiction of a recovered Anglican theology, at once heavily patristic and Caroline in its thought, also coming to be adorned with the ritual accoutrements of baroque Roman Catholicism.

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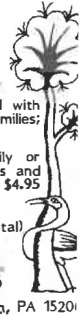
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catholic's view of church, sacraments, and liturgy. Weil is forthright in noting how much less individualistic contemporary theology of church and sacraments is than that of the Oxford thinkers.

His treatment of Baptism and Eucharist demonstrates both the degree to which our ecclesiology has gone beyond that of the Oxford fathers and the extent to which we are indebted to them for raising in the first place the question of what kind of society the church is to be. The fullness of present-day catholic ecclesiology is perhaps most clearly illustrated by Weil's dual emphasis on the place of baptized children in the liturgical assembly and on the great question of liturgy and social justice.

He makes inescapable the truth that if liturgy is to be the church acting out what it is in Christ, then it must be accessible to all the baptized and also faithfully model the Christlike posture of the church in the world.

As the chief virtue of Weil's book is that he says so much so clearly and for so wide an audience, it is hard to complain of exclusions. Nonetheless, the already valuable book might be of greater value to lay audiences if a bit of space were devoted to explaining what happened in liturgical and sacramental studies to get us from the position of the Oxford theologians to the modern position Weil explains so convincingly.

That aside, *Sacraments and Liturgy* might well be the best resource for getting those without any technical interest in liturgy and sacramental theology to a lively awareness of their importance for the life of the church.

(The Rev.) PAUL V. MARSHALL
Christ Church
Babylon, N.Y.

Spiritual Nurture

MEANINGS: The Bible as Document and as Guide. By Krister Stendahl. Fortress. Pp. xi and 244. \$14.95 paper.

Because of his recent appointment as Bishop of Stockholm in the Church of Sweden, Krister Stendahl is destined to be continuously in the international religious news, as indeed he has been for the decades of his professorship and earlier deanship in Harvard University's Divinity School. For that reason, his most recent book is especially welcome, coming at a juncture between his past scholarly life and his new administrative and pastoral responsibilities.

It is certainly to be hoped that he will continue his scholarly productivity, for we need bishops capable of serious thinking, and surely he is preeminently one of such.

This volume contains collected essays from across the years, starting with the early 1950s, when he first came to notice in this country upon his arrival as a

faculty. The essays come from a variety of journals such as the *Harvard Theological Review* and *Interpretation*; or from such collections as the *Interpreter's Dictionary of the Bible*; or books like Anderson and Stransky's *Christ's Lordship and Religious Pluralism*.

In new material, chapter one, "Meanings," Stendahl gives some autobiographical insights that will help the reader go through the subsequent chapters. He tells how, early in his career as a biblical scholar, he came to perceive and to eschew "the imperialism of biblical scholars" in the field of theology. He thinks that one must seek in the text "what is meant" before engaging in the tasks of systematic theology: ". . . my philosophical preconception here is that the search for 'meaning' has no meaning if not in the form of 'meaning for whom?'"

In "Biblical Theology: A Program," he urges that the church in its preaching and teaching ministry "be exposed to the Bible in its original intention and intensity" in order that it might receive "an ever new challenge to thought, faith, and response." Such a program must never be forgotten as a specific for the church's own welfare and health, as well as for its capacity to do an effective apologetic.

Anyone who has heard Stendahl will be well aware of his own happy gift of being able to extract meanings from biblical texts, both for his own edification and for the spiritual nurture of his listeners or readers. Whether the "meaning" motif is indeed the string on which all this work can be properly threaded is not always self-evident, but these essays put together as a whole do indeed shed important light on one scholar's search for meaning.

(The Very Rev.) KENDIG B. CULLY
Episcopal Theological Seminary
in Kentucky
Lexington, Ky.

Books Received

IT'S ABOUT TIME: A Look at Leisure, Lifestyle, and Christianity. By Jeanne E. Sherrow. Zondervan Publishing House. Pp. 126. No price given. Paper.

ONCE UPON A PARABLE: Dramas for Worship and Religious Education. By Michael E. Moynahan, S.J. Paulist Press. Pp. vi and 241. \$8.95 paper.

HEADS OF HEAVEN, FEET OF CLAY. By Charles R. McCollough. Pilgrim Press. Pp. 143. \$11.95 paper.

"CORNELIUS, GOD HAS A SENSE OF HUMOR! HE MADE US, DIDN'T HE?" By David C. Phipps. Argus Communications. Pp. 114. \$5.95 paper.

IN PRAISE OF HOMEMAKING. By Connie Foure Zimney. Ave Maria Press. Pp. 144. \$4.95 paper.

BEGINNINGS: A BOOK FOR WIDOWS. By Betty Jane Wylie. Ballantine. Pp. 148. \$2.95 paper.

FORGIVENESS IS A WORK AS WELL AS A GRACE. By Edna Hong. Augsburg. Pp. 125. \$5.50 paper.



Short & Sharp

By TRAVIS DU PRIEST

PILGRIMAGES AND THE STATIONS OF THE CROSS. Compiled by Fr. Cyril, O.A.R. (Enrico Molnar). St. Michael's Forest Valley Priory (Box 43, Tajique, N.M. 87057). Pp. 23. No price given.

This inexpensively reproduced pamphlet by the prior general of the Episcopal Order of Agape and Reconciliation is an unusual liturgy of spiritual pilgrimage. Set in Jerusalem, the stations take us along the Via Dolorosa. Includes an introduction on pilgrimage and gives suggestions for adapting the liturgy.

JULIAN: A Play Based on the Life of Julian of Norwich. By J. Janda. Seabury. Pp. 109. \$6.95 paper.

Jesuit priest J. Janda uses Julian's well known *Revelations of Divine Love* as the basis for a one-woman play on the life and wisdom of the 14th century contemplative and mystic. A well written and nicely printed dramatic monologue moving thematically from winter to spring, from Lent to Easter.

THE SHEPHERD PSALM (Large Type). By Frederick B. Meyer. Introduction by W. Phillip Keller. Keats Publishing (27 Pine St., Box 876, New Canaan, Conn. 06840). Pp. 183. \$9.94.

Meditations in large print on each line of what the author calls "The Psalm of Psalms." One of a dozen titles in Keats Publishing's Large Type Christian Classic Series, which is so helpful to those who have difficulties reading.

DRUG ABUSE AND THE ELDERLY: An Annotated Bibliography. By Douglas H. Ruben. Scarecrow Press. Pp. xxii and 247. No price given, hardcover.

An extensive bibliography of books and articles dealing with the uses and abuses of legal and illegal drugs and medication. The introduction covers the relationship of the aging process and drug misuse. Includes subject, author, and journal indices.

ECUMENICAL DIRECTORY OF RETREAT AND CONFERENCE CENTERS, 1984. Edited by Br. Philip Deemer, B.S.G. Jarrow Press (4630 Geary Blvd., Suite 200, San Francisco, Calif. 94118). Pp. 257. \$32.00 paper.

The third edition of a reference book

planning retreats. Retreat centers are grouped by state. Entries include information on addresses, events, chapels, accommodations, rates, availability to non-religious groups, scheduling, leadership, reservations, and recreation facilities.

FAMILY PRAYERS. By Frank Colquhoun. Forward Movement. Pp. 80. \$1.35 paper.

Short prayers in a variety of styles from a variety of sources for families or small groups. Arranged topically. Indexed by source and subject.

THE HEALING GIFTS OF THE SPIRIT. By Agnes Sanford. Harper & Row. Pp. 222. \$6.95 paper. **THE HEALING POWER OF THE BIBLE.** By Agnes Sanford. Harper & Row. Pp. 221. \$6.95 paper.

Two classics in the field of spiritual healing, both first published in hardback by Lippincott in the 60s, now made available in paperback by Harper & Row.

THE WAY WE PRAY: An Introduction to the Book of Common Prayer. By Leonel L. Mitchell. Forward Movement. Pp. 73. \$1.35 paper.

"The way we pray establishes the way we believe" reads one of the subheadings of this instructive book by the pro-

Theological Seminary in Evanston and this theme is carried throughout the author introduces the Prayer as the primary source for teaching of the Episcopal Church.

1985 ANGLICAN CYCLE OF PRAYER. Edited by Charles H. Long. Forward Movement. Pp. 128. \$1.75 paper.

Prayer requests for thanksgiving and intercessions from all over world, to be used in conjunction parish, diocesan, or personal prayer. This is the 1985 version of the year Forward Movement guide to prayer throughout the Anglican communion.

PATHWAYS OF SPIRITUAL LIVING. By Susan Annette Muto. Doubleday/Image. Pp. 190. \$6.95 paper.

Though written from a Roman Catholic perspective and drawing upon of Roman Catholic papers, this presents a clear step-by-step program for all laypeople who wish to answer call to live a holy life.

SADHANA: A Way to God. By Anthony de Mello. Doubleday/Image. Pp. 140. \$4.95 paper.

Jesuit priest and spiritual director of excellence, Anthony de Mello in from the charming literary medita-



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THE PLOUGH FOLLOWING. By J. Neville Ward. Cowley. Pp. 128. \$6.00 paper.

An English Methodist, Neville Ward, author of *The Use of Praying*, continues his journey into prayer with imaginative insight. His chapter on the masculine and feminine is interesting, though I wish he had linked his thoughts more closely to prayer. Particularly good is his chapter "On Dryness." Best of all is his spiritual candor.

NO FAITH OF MY OWN. By J. V. Langmead Casserley. Pp. xvi and 204. **GRACEFUL REASON.** By J. V. Langmead Casserley. Pp. xxii and 163. University Press of America. \$15.75 paper.

These two Anglican classics which present reasoned apologies for Christian orthodoxy, as well as for political socialism, are here reprinted in a single volume with an introduction by Episcopal priest and Duquesne University philosopher, C. Don Keyes.

HE GAVE THANKS: AN INTRODUCTION TO THE EUCHARISTIC PRAYER. By Geoffrey Cuming. Grove Liturgical Study No. 28. Grove Books (Bramcote, Notts., England). Pp. 33. £ 1.50 paper.

In comparatively few pages, one of the most distinguished liturgical scholars of the Anglican Communion discusses the origin, development, and meaning of the central prayer in the liturgy. Recommended for students and for former students who wish to refresh their understanding. H.B.P.

EPISCOPAL LAY-LEADERSHIP DIRECTORY, 1984. Church Hymnal Corp. Pp. 171. \$22.50 paper.

The third installment of this dark green book which reappears every other year. This one is similar to its predecessors, but the biographies are gradually becoming more complete. An essential reference work for individuals or agencies dealing with the church across the nation. H.B.P.

A SUMMARY OF THE FAITH. By C. B. Moss. Episcopal Book Club (Hill-speak, Eureka Springs, Ark.) Pp. 47. No price given.

Attractive reprinting of classic booklet by English theologian. Topics covered are similar to those of the catechism in BCP 1979. Many helpful Bible references cited for each topic. H.B.P.

LETTERS

Continued from page 5

stipendiary priests. This would be an asset for our bishops who are finding it more and more difficult to place stipendiary priests. Let the boards of trustees at our seminaries take a long hard look at the problems of employment in the church.

MARTYN B. HOPPER
Vacaville, Calif.

As dean of Episcopal Divinity School and as the person who chairs the Council of Seminary Deans, I have to say a word about the editorial "Security of Employment," in particular about the two final paragraphs on tenure in our seminaries.

First, we need to be perfectly clear on the fact that tenure is not a means of job security for those who hold it. It is insurance that those whose responsibility it is to seek and to profess the truth can do so without the threat of reprisal.

Second, what the editorial states about tenure not being accompanied by accountability is not, in my experience, true. Our seminaries are accountable to accrediting agencies of various kinds whose regular assessments include evaluation of faculty quality and contribution. Further, my own institution, like many others, has regularly established procedures of evaluation for members of the faculty in which not only colleagues but trustees and outside persons participate.

In my experience these evaluations have been thorough, sometimes painful. To say that accountability is not present is to give a distorted picture of the situation. One way in which seminaries have experienced what the editorial talks about in its opening paragraphs is in increasingly stringent standards for faculty.

Third, the picture the editorial implies of an idealistic professorial existence may have been true in another era. It certainly is not true now.

For me, the unfairness of the editorial is highlighted by the spirit in my own faculty over the past few years. In response to sentiment in the church that the resources for theological education might be consolidated in the interest of better stewardship, the faculties of the Episcopal Theological School and the Philadelphia Divinity School themselves took initiative in planning a merger. The costs to them of that willingness to take risks were considerable in terms of change and insecurity.

In one year, when failure to realize some financial gains from the merger on the schedule we had contemplated resulted in a serious deficit, the faculty took initiative in proposing that its salaries be cut so that service personnel could have modest increases. Further, in

the faculty was largely in one age bracket, five people on our faculty have, over the past few years, voluntarily taken retirement earlier than their contracts called for and at cost to themselves.

We do indeed live in a fast moving world in which changing demands and needs require changing responses. We do indeed live in a world in which the security that went with stability in the past is no longer to be expected. It is my experience that seminary faculties know that and are responding to it in ways that do indeed prepare students who have eyes to see to take the plunge.

(The Very Rev.)

HARVEY H. GUTHRIE, JR.
Dean, Episcopal Divinity School
Cambridge, Mass.

The Mystery of Matins

Like Canon Greaves [TLC, Oct. 21], I too have read daily Morning Prayer — and Evening Prayer (which he doesn't mention) — not indeed "since the beginning of seminary," but since ordination to the diaconate, June 11, 1933.

I will not pretend that there have been no lapses in this duty, but I think I can say that the performances have far outnumbered the lapses; and, for the last five years or so, I don't believe that there have been any lapses, although my reading, I fear, is often perfunctory, hurried, and (sometimes) interrupted and not resumed until the end of the day. But better that than not at all.

This morning, for example, I was expecting a return telephone call in a few minutes. The few minutes grew to several, and I thought to myself: "Ah! If I begin Matins, that will do the trick."

So I opened to "Proper 23, Week of the Sunday closest to October 12, Monday." When I had reached Micah 7:6, "... a man's enemies are the men of his own house," the phone rang. It was the expected call.

I don't like to have my reading of the Office interrupted, and I feel a little guilty about appearing to recommend this as one of its uses. Still . . .

(The Rev.) FRANCIS C. LIGHTBOURN (ret.)
Wilmette, Ill.

Regional Centers

I wish to commend Bishop Frensdorff for his recent editorial. The idea of regional centers really needs to be seriously explored [TLC, Oct. 7].

The Episcopal Church has often been in the forefront of issues, sensing, through an attentive listening to the Holy Spirit, what is needed. Is not the concept of regional centers and decentralization the same principle that is behind Canterbury churches in union with Canterbury that form the Anglican Communion?

for these decisions listen carefully to Bishop Frensdorff. What he suggests has a true Anglican "both/and" quality that should commend it to us.

(The Rev.) HARRY ARTHUR WOGGON
Church of the Holy Comforter
Burlington, N.C.

Freemasonry

A good many churchmen must have been upset by the Rev. Howard C. Olsen's comments on "American Freemasonry" [TLC, Sept. 30]. First of all, whatever the word clandestine means to a Freemason, in ordinary speech it is defined as "held in or conducted with secrecy." This is an accurate description of Freemasonry, as the society's secrets are protected by an oath of secrecy invoking the cutting of throats and other dire punishments (*Duncan's Masonic Ritual and Manual*).

Secondly, many churchmen will be shocked to find that a number of denominations including Episcopal, Roman Catholic, and Greek Orthodox are somehow less Trinitarian than the Lutherans. The faith of all three of these communities is based on the creeds — all thoroughly Trinitarian, as are the scriptures from which they are derived.

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authentic period instruments. This year again, Maureen Jais-Mick, harpsichord; Rebecca Jenkins, baroque violin, and Mrs. Judy Moore, baroque flute, were featured artists. The concert held on May 29 also included a solo sonata for viola da gamba played by Douglas Wolters. Nancy Stavelly was the young organ recitalist for the evening.

Organ dedicatory recitals during the octave were presented by three eminent recitalists: Dr. Vernon deTar; Dr. Paul Callaway, founder of the Cathedral Choral Society; and Dr. J. Reilly Lewis, founder of the Washington Bach Consort.

On Ascension Day, the parish choir-master assisted by cantor Dr. Patrick Jacobson, directed the Parish Chant Choir in the music appointed for Choral Evensong and Benediction, with Bach organ Prelude, Postlude and Motets played by Dr. deTar.

The next evening, the Washington Symphonia gave an exciting concert which included a Brandenburg concerto, and featured instrumentalists Cathy Golding, oboe; David Johnson, flute; Bruce Mack, violin; and Clyde Hunt, trumpet, with Robert C. Shone of the parish musicians performing as the harpsichordist. Nationally known concert cellist, Theresa Villani Fay, was the featured solo artist. She performed the Bach Suite No. 4 in E Flat Major. Dr. Patrick Jacobson sang Cantatas Nos. 160 and 189 scored for tenor solo.

The concluding evenings, June 2 and 3, featured the presentation of magnificent Bach organ and choral works, performed respectively by Dr. Paul Callaway and the Washington Bach Consort directed by Reilly Lewis.

The musical momentum of the annual festival is of extraordinary stature and artistic distinction. It is hoped that the festival will continue long into the future to give both pleasure and promise not only to a multitude of "Back to Bach" buffs, but to a growing number of young, highly qualified musicians of the metropolitan Washington community who look to Ascension and St. Agnes as a center for the performance of great classical church music at miniscule expense in a congenial and acoustically-favorable atmosphere.

Next year, the year for the celebration of the 300th anniversary of the birth of Johann Sebastian Bach, is well in its planning stage with Dr. J. Reilly Lewis taking his Washington Bach Consort to the Leipzig Bach Festival in March, under the sponsorship of the *Neue Bach Gesellschaft*, and returning to Washington in time to participate in the 20th annual Ascensiontide Washington Bach Festival at Ascension and St. Agnes Church.

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PEOPLE
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Appointments

The Rev. William S. Brettmann will on December 31 become director of continuing education for clergy and laity in the Diocese of North Carolina and chaplain at North Carolina State University, Raleigh.

The Rev. Joe Carroll Coulter is associate at the Church of the Holy Comforter, 2701 Park Rd., Charlotte, N.C. 28209.

The Rev. Clifton Daniel, III is rector of St. Michael's Church, 399 Hope St., Bristol, R.I. 02809.

The Rev. John William Stuphin Davis is chaplain at St. Mary's College, 900 Hillsborough St., Raleigh, N.C. 27603.

The Rev. Anthony D. N. Ferguson is priest-in-charge of St. Margaret's Church, Box 2013, Charlotte, N.C. 28211.

The Rev. John C. Fredenburgh will become associate rector of Christ Church, Dayton, Ohio, on November 15.

The Rev. Roger M. C. Gentile has joined the staff of St. Michael's Church, New York City, as a part-time assistant. Add: 225 W. 99th St., New York 10025.

The Rev. Susan C. Harriss is an associate rector at St. James' Church, New York City. Add: 864 Madison Ave., New York 10021.

The Ven. Henry H. Hoover is archdeacon and executive officer of the Diocese of Minnesota. Office: 309 Clifton Ave., Minneapolis 55403. Home: 904 Brenner Ave., St. Paul 55113.

The Rev. Douglas Peter Johnson is vicar at Christ Church, Lexington, Mo. He will also do work at Wentworth Military Academy, Lexington. Add: Box 307, Lexington 64067.

The Rev. Ted Karpf is rector of the Church of St. Thomas the Apostle, Dallas, Texas. Add: 6525 Inwood Rd., Dallas 75209.

The Rev. Paul Emil Lambert is assistant at the Church of the Holy Nativity, Plano, Texas. Add: Box 467, Plano 75074.

The Rev. Steven A. Miller is assistant at Christ Church, St. Joseph, Mo. Add: 207 N. Seventh St., St. Joseph 65401.

The Rev. William S. Miller is assistant at All Saints' Church, Kansas City, Mo.

The Rev. James F. Norton is rector of St. John's Church, Mason City, Iowa. Add: 120 First St. N.E., Mason City 50401.

The Rev. Canon Thomas T. Pittenger is priest-in-charge of St. John's Cathedral, 256 E. Church St., Jacksonville, Fla. 32202.

The Rev. Milton Saville is the interim rector of Christ Church, Fourth and Sycamore Sts., Cincinnati, Ohio 45202.

The Rev. James Wilson Sprague is chaplain at St. Mark's School of Texas, 10600 Preston Rd., Dallas 75230.

The Rev. Edward Swanson is the interim rector of St. Andrew's Church, Kansas City, Mo. Add: 6401 Wornall Terr., Kansas City 64113.

The Rev. Frederick T. Vanderpoel is the interim rector of St. Michael's Church, Cedar Rapids, Iowa. Add: 234 40th N.E., Cedar Rapids 52402.

The Rev. Charles Walling is the full-time college chaplain for the Diocese of West Missouri. Add: Ecumenical Center, 680 S. Florence Ave., Springfield, Mo. 65804.

The Rev. Thomas C. Wand will become the rector of St. Matthew's Church, Albuquerque, N.M., on December 1.

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SMALL RURAL parish needs rector. Contact employment Officer, P.O. Box 790, Winter Park 32790.

POSITIONS WANTED

PRIEST, mature, hard worker, prayer and piety growth oriented, good with all ages, effective teacher and preacher would like assistantship in a Catholic parish with rector over 50. Reply B 592*.

ANGLO-CATHOLIC priest, ECM, desires to contact with Anglo-Catholic parish seeking a Reply Box P-590*.

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ENJOY HAPPINESS, security and contentment beautiful southern Ohio—small town flavor—driving to larger cities—Independent living individual homes with Life Lease starting \$20,000. Modest monthly fees. BRISTOL LAGE, 111 Wendy Lane, Waverly, Ohio 45699 filiate of National Church Residences.)

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RENOVATION, restoration, repair, finishing, shing of pews, panels, altars, and other woodwork in churches and associated buildings. Ten years experience in restoration and refinishing of wood articles and areas. Throughout the United States. For further information and quotes write: James Frederick and Associates, 7208 E. Ave., Tulsa, Okla. 74133; (918) 496-3180. No cash, long term financing available.

WANTED

1928 ALTAR BOOK and large BCP leather/ good condition. Same for 1892 BCP. Coll BCP's from worldwide Anglican Communion titles, condition and asking price to: The Robert Norton, 3312 Descanso Dr., Los Altos Calif. 90026.

*In care of The Living Church, 41 Michigan St., Milwaukee, Wis. 53202.

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THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis.

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

ST. MARY'S THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v, the
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Coral Ev 4. Mon-Fri MP 8,
HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev
5:30, Eu. Wed 12:10 Choral Eu

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H H Eu (ex Sat) 8, 12;
MP 7:45, EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

YOUNGS TOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, CSSS, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V.
Dolan, d
Sun Masses, 8:30, 11. Daily; as announced.

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Wm. Maurice Branscomb, r; the Rev. Samuel
Fleming, r-em; the Rev. Nutt Parsley
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs
HU & Eu 9:40; Sat Eu 9

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Comings, D.Min., r; the Rev. Logan
Taylor, assoc r; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gullick, dean; the Rev. Michael G. Kaehr,
ass't to dean; the Rev. Howard G.F. Kayser, canon in residence;
Sisters of the Holy Nativity
Sun Masses 7:30, 10:30 (Sol); V & B (Convent Chapel) 5:30.
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat
8, C. Sat 4:30. Also Daily Mass 7 at Convent of the Holy
Nativity, 101 E. Division St.

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (Low) & 10 (Sung); HS Wed noon. Wkdy H Eu
12:10 Mon, Tues, Fri. Other days as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultraea 1st Fri 7

PASS CHRISTIAN, MISS.

HISTORIC TRINITY on the Gulf Coast
Sun HC 8, MP 10, EP 6

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelase, r; the Rev. John H. McCann,
the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H
Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong II; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V.
Minister; the Rev. William W. Lipscomb, SSC
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
Matins 6:45, EP 5:30; C Sat 5

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe, c;
the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
the Rev. Henry Solem
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
10. Eu scheduled with all services

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school
year. HC and healing Wed 12:15

EPIPHANY

1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS

87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Edmond Hawley,
assoc
Sun Masses 8:30, 11 (Sol); Weekdays as anno

WASHINGTON, D.C.

L'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
P 6:45, EP 6; C Sat 5-6

MIAMI GROVE, MIAMI, FLA.

PHEN'S 2750 McFarlane Road
& HC 8, HC 10 & 5; Daily 7:15

ARAIISO, FLA.

E'S Hwy. 190 & Aurora
The Rev. Robert P. Mathison, r
Sun 8, 10:30, 5:30; Wed HS 11:30, H Eu Noon, 5:30; HD
on

ANTA, GA.

VIOR 1068 N. Highland Ave., N.E.
Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
10. Fri 7:30, 10:30. C Sat 8

NGFIELD, ILL.

IRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Rev. Richard A. Pugliese Near the Capitol
Sun 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
9s, Thurs, Fri. 5:15 Wed

INAPOLIS, IND.

CHURCH CATHEDRAL
Ant Circle, Downtown
The Rev. Roger Scott Gray, dean & r
Sun 8, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7
12:05, Sat 8. HD 12:05

N ROUGE, LA.

E'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-
Sun 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu
3 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

ORLEANS, LA.

IA'S 1313 Esplanade Ave.
nearest Vieux Carre & Downtown
Masses 8, 10:30

ON, MASS.

OF THE ADVENT 30 Brimmer St.
The Rev. Donald R. Woodward, priest-in-charge
Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

NTS 209 Ashmont St., Ashmont, Dorchester
Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
Low Mass, 10 Solemn Mass. Daily Mass 7

ISION CHURCH

JOHN THE EVANGELIST Beacon Hill
Main St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
ri 6-7

- Light face type denotes AM, black face PM; add; is; anno, announced; A-C, Ante-Communion; appt, tment; B, Benediction; C, Confessions; Cho, Cho- r S, Church School; c, curate; d, deacon, d.r.e., r of religious education; EP, Evening Prayer; Eu, rist; Ev, Evensong; EYC, Episcopal Young Church- ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy union; HD, Holy Days; HH, Holy Hour; HS, Healing e, HU, Holy Union; instr, Instructions; Int, Interces- LOH, Laying On of Hands; Lit, Litany; Mat, Matins; orning Prayer; MW, Morning Worship; P, Penance; r, r-em, rector emeritus; Ser, Sermon; SM, Service of Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; ough People's Fellowship.