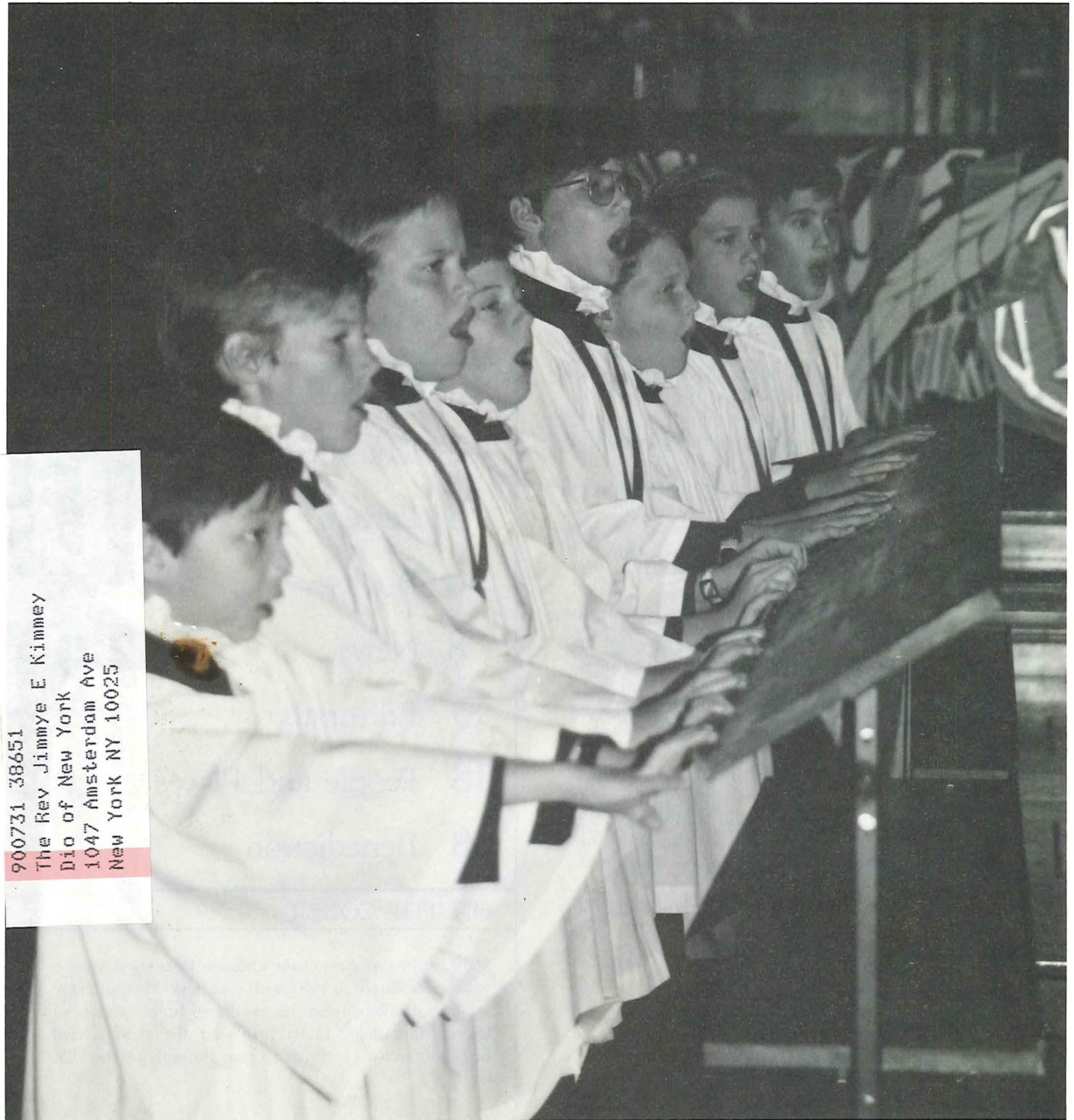


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Music Issue



God's Creativity and Ours

When we reflect on God our Creator, the question arises as to our human creativity, and certainly music is a striking example of the latter. Of course only God can create in the strict and absolute sense. He alone can make something out of nothing. Humans can only make something out of something. We order, shape, combine, separate and arrange. When we achieve something that was not there before, we call it a creation. It is interesting that we often use this kind of term for things of beauty. The arts seem to show human creativity in a special way.

Most of the arts are closely linked with the materials and physical substances that are used. There is the marble of the statue, the silk of a beautiful vestment, the paint of a picture, the stones of a building. If we consider the physical stuff of music to be the invisible waves of sound in the air, it is certainly suggestive of divine creation. The musician makes something out of air, as it were, and fills silent space with an organized pattern of beauty and value.

As God created us, in his image, so human arts are in our image. Clothes and furniture are based on the shape of our bodies. Architecture reflects our bodies and our activities. Statuary usually depicts people. Paintings, although we may not consciously think of it, reflect our ability to see things in a certain way and interpret the representation of three-dimensional objects on a two-dimensional surface (try showing a picture to your dog, you are unlikely to get the slightest response). What of music? Our capacity to hear certain sounds (the dog hears many more) to handle workable instruments, and to carry certain things in mind all reflect our humanity.

Meanwhile, all music takes place within God's creation, using the power to make sound which he has given us, and the potentialities of apparently limitless patterns of beauty. We celebrate creation, explore creation, and are truly God's humble partners in creation when we make something of beauty.

H. BOONE PORTER, Editor



CONTENTS

November 5, 1989 After Pentecost/Proper 26

FEATURES

- 10 A Choral Witness
by Murray Somerville
Orlando's cathedral reaches out with music.
- 11 The Awe and Mystery of Liturgy
by M. Sue Reid
Opening to the height and depth of God through music.
- 12 The Vanishing Organist
by Emmet Gribbin
How can we get young musicians to study the organ?

DEPARTMENTS

- 2 The First Article
- 3 Letters
- 6 Books
- 8 News
- 13 Editorials
- 18 People and Places
- 18 Benediction

ON THE COVER

Some of the members of the Orlando Deanery Boychoir, which was started in 1981 with nine boys. Though many are Episcopalians, members are drawn from a variety of church affiliations. In its fifth year the choir toured England, and it continues to tour throughout the U.S. [p. 10].

LETTERS

Jokes of Jesus

I was interested in the Rev. Emmet Gribbin's article on laughter [TLC, Oct. 1]. Over the years I have maintained a rather low key interest in the topic, "The Jokes Jesus Told." This interest was generated in me by Dr. W. A. Smart, longtime professor of New Testament at Candler School of Theology in Atlanta.

I am convinced that there are two reasons, at least, for this loss of the evidences of Jesus' humor: first, it was lost through the translations from the Aramaic, which Jesus spoke, into the Greek, the language of the New Testament, which in turn was translated into the English which we read; and, second, we Christians usually take Jesus too seriously.

Even if the first readers of the King James translation of the Bible, who lived 1611, and years following could see the humor in: "How wilt thou say to thy brother, 'Let me pull out the mote out of thine eye'; and, behold, a beam is in thine own eye?" this

language does not seem to convey humor to the 20th century reader. Do we see Jesus' humor more clearly when we read: "Let me take the speck out of your eye, when all the time there is that plank in your own?" (New English Bible). I was told that Dr. Smart said, "How can you take that speck of dust out of my eye when you have that two-by-four in your own eye?"

I rather imagine that Jesus was indulging in humor when he said, "Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men" (KJV). I can see it now: a man walking down the street, preceded by two or three trumpeters, with some cheerleader types carrying banners proclaiming his support of his favorite charity!

Jesus was a storyteller without equal; he just had to be able to use humor as he made some very important points about me and my relationship with God, points that I really do not want to hear. His jokes were such

that one would hear the joke, then later, after the sugar coating had worn off, one would get the point. No wonder that the rumbling mumble grew to "Crucify Him!"

I really do not think that Jesus ever laughed at anyone: unless it was at characters who went through the streets trumpeting the news of their gifts to their favorite charities (church included?). But he certainly laughed with everyone, I am sure.

(The Rev.) JOHN M. FLANIGEN, JR.
Emmanuel Church

Hailey, Idaho

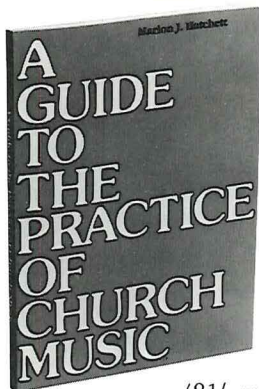
True Clarity

The Rev. Earle Fox's call for clarity in church teaching [TLC, Sept. 10] is appealing, but misleading. Of course, there are times when an absolutist response is very appropriate. For example: "Don't smoke crack!" or "Don't abuse children!" But absolutes are not always helpful. A fundamentalist view of holy scripture as inerrant is certainly "clear," but not the best way to

(Continued on page 5)

Practice for Christmas

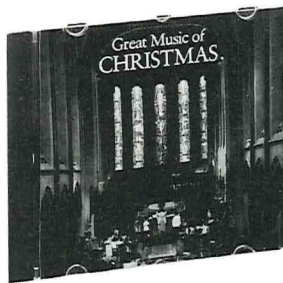
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LETTERS

(Continued from page 3)

understand the Bible. The Roman Catholic stances concerning, say, episcopal authority or remarriage after divorce, are certainly "clearer" than ours in the Episcopal Church — but not better. Clarity is most desirable in Christian teaching and direction. But true clarity should be without gloss.

(The Rev.) ROBERT B. SLOCUM
Zachary, La.

Visiting the Prisoner

Virginia Malterner's plea for ministry to prisoners [TLC, Sept. 17] is firmly backed up by scripture, which supplies answers to the vestry member who said to her, "Why are you wasting time and money on a murderer who should be executed?"

"Thou shalt not kill" applies to the state as well as to individuals. Our Roman Catholic brothers and some Episcopalians are working against the death penalty in Louisiana (which already has an alternate mandatory life sentence for murder).

Clearly God is no respecter of persons. If everyone visited death row in a penitentiary, they would be more grateful for their fortunate existence; and would better understand our forgiving God in an unforgiving world.

STUART S. BAMFORTH
New Orleans, La.

• • •

A letter about me appeared in the issue of September 17, written by a good, caring and loving friend, Virginia Malterner.

Most of us in prison were at one point good, God-fearing, God-loving people who at one point made that one big mistake. And from that point forward our lives have gone downhill, past what most would consider the bottom.

I can now face the facts of what my mistakes will cost me. For second degree murder, I will now die an old man in prison. I've served eight years, and have hardly put a dent in the sentence given me.

The church could help me to live this life, but for the most part the church and its people are only a Sunday get together. Most churchgoers could care less about us who stand behind bars. Of course in some prisons this is not the case. But those are places

that are near big cities. Here we can see the Baptists, Romans, and Jews. But as to the Episcopalians, that animal doesn't live around here.

I no longer follow the teachings of Christ because I can see, through the actions of his larger flock, that us few strays don't really count. Maybe I'm wrong but God doesn't have to prove anything to me nor I to him. I love my

God and I thank him for the love and understanding he shows me through the Malterners and another friend in Sun City, Ariz.

Don't just read your Bible. Understand it and live it. Otherwise you are as lost to his glory as you think I am, the murderer.

WILLIAM E. BROWNING
Belle Glades, Fla.

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BOOKS

Liturgical Planning

A GUIDE TO THE PRACTICE OF CHURCH MUSIC. By Marion J. Hatchett. The Church Hymnal Corp. Pp. 250. \$12.95 paper.

Once again Marion Hatchett has provided the church with a basic resource for liturgical planning. This book is a revision and an expansion of his earlier work *A Manual for Clergy and Church Musicians*. This revision takes into account publication of *The Hymnal 1982* and several other supplemental liturgical resources including *The Book of Occasional Services*. Its paper back and larger size give it a very different appearance, but its organization is essentially the same.

Following a discussion of the role of music in the church in the services of the Prayer Book, part one concerns itself with the musical ministries of the people, the cantor, the choir director and instrumentalists, the clergy and the parish committee on liturgy. Helpful subheadings include information regarding qualifications and contracts

for professional musical leadership and the purchasing and maintaining of musical instruments. There are also lists of musical resources such as descant books, anthologies of choral anthems, and hymn-tune harmonizations.

Part two discusses the place of hymns, psalms and canticles, service music, anthems, and instructional music in liturgy. Again there are many citations of resources including a basic list of anthologies of organ music.

In part three, entitled "Educating and Inspiring the Congregation," basic points to aid in making the music (and thus the liturgy) accessible to the congregation are discussed.

Part four deals with the particulars of planning various liturgies, including not only the rites of the BCP but also those of the BOS. Each subsection deals with the musical decisions which need to be made regarding a specific type of service, giving innumerable citations to musical resources which might be employed.

An appendix includes lists for those

looking for creative ways to perform hymns: descants, varied harmonizations, etc. which are contained in the hymnal.

Another appendix will be useful to any individual or committee involved in liturgical planning. Entitled "Check Lists for Planning Services," it contains lists of nearly all of the liturgical decisions which must be made regarding any liturgy in the BCP or the BOS. By using these fill-in-the-blank charts a liturgical planner can make certain that important elements have been considered and decided upon.

This book should be considered a basic tool for clergy, church musicians and any with responsibility for liturgical planning. It can help to lay the foundation for productive discussions between clergy and musicians regarding liturgy. It surely belongs in the library of parish clergy, church musicians and seminarians. It will help all of them.

M. MILNER SEIFERT
Wilmette, Ill.

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Searching for a Hymn?

A CONCORDANCE OF THE HYMNAL 1982: According to the Use of the Episcopal Church. Compiled by Robert F. Klepper. Scarecrow. Pp. 892. \$62.50.

Are you trying to think of a certain hymn, but cannot recall the first line? All you have to do with this concordance is remember any principal word anywhere in the hymn, and you can quickly find it. From *abandonment* on page one to *Zion's* on page 872, this substantial volume provides a listing of every noun, verb, adjective, adverb and proper name in our present hymnal, given with hymn number and stanza number. A convenient listing of first lines is also given at the end.

In addition to its intended use, this book tells us many other things. Did you know that whereas many Sunday readings in the Lectionary speak of Abraham, only one hymn does (no. 401)? Mary and Mary's occurs dozens of times, quite properly. Thinking of this time of year, we now at last have three hymns that speak (although very briefly) of autumn leaves (nos. 412, 423, 585). This useful volume, bound in dark blue, is similar in height and width to the hymnal itself, but considerably thicker. It will meet an obvious need, although many parishes will have difficulty with the price.

H. B. P.

Changing Views

HEAVEN: A History. By Colleen McDannell and Bernhard Lang. Yale University. Pp. 410. \$29.95.

What is your idea of heaven? To be, after death, in perfect union with God? Or perhaps it is a place where you will be joyfully reunited with all your family and friends who have gone before? Both these concepts — the theocentric and the anthropocentric — have been present in Christianity through the centuries, as this scholarly but readable book explains.

The authors are interested in the different periodic views of heaven because, as they say in the preface, "The ways in which people imagine heaven tell us how they understand themselves, their families, their society, their God."

The range is broad, from Jesus' purely theocentric, no-family heaven, through the 12th century paradise of

courtly love, to the 19th century version — a place which is modeled on "an idealized life of leisure, service and spiritual growth" (p. 356). In the 20th century the general scientific view is that "There is no soul to survive physical death" (p. 325), which leads to some conjectures about heaven,

including whether there is one.

In any case, it seems that heaven — and hell — are always being reconceptualized; this book gives information and history which will entertain you and be food for thought.

SALLY CAMPBELL
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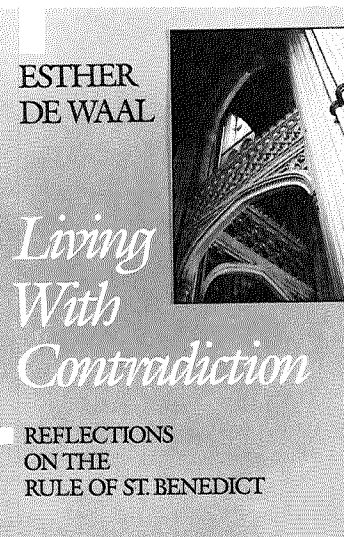
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Vatican Unity Talks

Pope John Paul II and the Most Rev. Robert Runcie, Archbishop of Canterbury, signed a joint declaration in early October that reconfirmed their desire for Christian unity; but they vowed not to downplay "the difficulties that our dialogue must deal with in our times," including the ordination of women.

"We solemnly recommit ourselves and those we represent to the restoration of visible unity and full ecclesial communion" between the two churches, the document said. But the three-page declaration, which came at the end of Archbishop Runcie's four-day visit to Vatican City, was general in tone. It avoided the controversial topic of the primacy of the Roman Catholic pontiff, an issue which in recent days had spurred sharp criticism of Archbishop Runcie in England.

At a news conference following the final meeting with the pope, the sixth since September 29, Archbishop Runcie said that his comments on papal primacy were not meant to have any political content. "I was talking about the spiritual leadership that the pope would exercise into the context of his ecumenical activities," Archbishop Runcie said. He insisted that his idea of a leadership role for the pope did not have "constitutional or political implications."

The idea of the pope's leadership had been recommended by the

Anglican-Roman Catholic International Commission (ARCIC) that is studying reconciliation between the two religious groups. A month before the Vatican City meeting, the 24 member committee gathered in the Casa Cardinale Piazza in Venice and continued to deliberate on the subject of communion.

The commission dealt with a draft statement entitled *Church and Communion*. In recent years, the commission has focused on the search for agreement on the nature of the church, believing that those differences actually underlie many disagreements in other areas of doctrine.

Moving Forward

"The commission hopes their contributions will affect the future course of dialogue between the two churches," said the Rev. William Norgren, ecumenical officer for the national church office. "Both bodies have found it fruitful to record consensus in doctrine and order as they seek to move forward in areas like women's ordination where there are still sharp differences. There is still an immense amount of work to be done," he said.

The statement signed by the pope and Dr. Runcie, though not mentioning the primacy issue, singles out the question of women's ordination as an obstacle to unification.

"The question and practice of the

admission of women to the ministerial priesthood in some provinces of the Anglican Communion prevents reconciliation between us, even where there is otherwise progress towards agreement in faith on the meaning of the Eucharist and the ordained ministry," the declaration says. It also states, "Although we ourselves do not see a solution to this obstacle, we are confident that our commitment to (resolving) this issue, our dialogue, will lead us to a deeper and broader understanding."

But at the news conference, Cardinal Johannes Willebrands, president of the Secretariat for Christian Unity, insisted that "this meeting has absolutely not been dominated by the theme of the ordination of women." Cardinal Willebrands added that it is an obstacle "to be considered and overcome."

At the news conference, Dr. Runcie said that the talks on unification were not "a pure academic exercise." He said the four days of meetings between the two delegations had allowed him to build trust with Vatican officials and together seek ways to revive and invigorate evangelism.

The declaration begins: "We meet once again to pray together and to give a new thrust to the mission of reconciliation of the people of God in a tortured and divided world and to reconsider, together, the obstacles that continue to block a greater communion between the Catholic and Anglican churches."

"We pray for a new evangelization throughout the world," it continues, saying that the "urgent search" for Christian unity is particularly impelling "in the continent of St. Gregory and St. Augustine where the process of secularization now underway . . . distorts the spiritual nature of mankind."

Furthermore, the statement reads, "the divisions among Christians have themselves contributed to the tragedy of human division as it appears throughout the world. We raise our prayers for peace and for justice, particularly in those places where religious differences operate to sharpen the conflicts between (different) communities of faith. In the context of human discord, we must continue along the difficult path to Christian unity with determination and vigor, no matter what may be the obstacles that seem to bar the way."



Dr. Runcie and Pope John Paul sign joint statement: "A new thrust to the mission of reconciliation. . ."

Consecration Year Opens

Washington National Cathedral's fall open house was of special significance this year because it inaugurated its "Year of Consecration and Dedication." This festive year will celebrate the cathedral's completion with special services, conferences, concerts and related events that will culminate with the building's formal consecration.

One of the day's highlights was the dedication of one of the four great pinnacles on the northwest tower in memory of Charles Emory Phillips, community leader, friend and benefactor of the cathedral. The procession of clergy was led by the pipe band of the St. Andrew's Society. The Very Rev. Charles A. Perry, cathedral provost, welcomed the crowds assembled there and began the service.

Following the dedicatory prayers the finial (capstone) of the pinnacle was slowly raised to the tower by a giant crane and set in place, to the ring of bagpipes and the applause of the crowd. The doxology, played on the cathedral carillon, signalled the completion of the stone-setting, and singing and a peal from the bell tower concluding the rites. But the day which began as a joyful occasion ended on a somber note as word was received of the death of Bishop Walker [TLC, Oct. 29], which had occurred just as the pinnacle was being dedicated, and what was to have been a festal Evensong was a saddened service, with prayers for him and for his family in their bereavement.

The cathedral had its origin in Pierre L'Enfant's 1791 plan for the new capital city, commissioned by George Washington, which called for "a great church for national purposes." But not until a century later was his plan brought into being when, in 1893, through the efforts of community leaders headed by churchman Charles Carroll Glover, Congress granted a charter creating the Protestant Episcopal Cathedral Foundation. The Rt. Rev. Henry Yates Satterlee, first bishop of the newly created Diocese of Washington, had a vision of a great diocesan cathedral that would also be "a house of prayer for all people." After his consecration in 1896, work progressed on his plan, and in 1907 the foundation stone was laid, with President Theodore Roosevelt as speaker.

This year's dedicatory events will in-



The bagpipe band of St. Andrew's Society leads a procession at a service celebrating the national cathedral's completion. [Photos by Morton Broffman.]

clude the bicentennial of the first American Prayer Book and the 100th anniversary of the United Thank Offering. The Rt. Rev. Richard Grein, who was installed as Bishop of New York on October 14 [story next week], and former Archbishop of Canterbury Donald Coggan, will be participants in a weekend celebration of the ministry of the College of Preachers.

The North American deans will gather there in April, with the Most Rev. Robert Runcie, Archbishop of Canterbury, preaching at the closing service, when a design of the Compass Rose, a symbol of the Anglican Communion, will be set into the floor. The month of May will see the dedication of the great pinnacle funded by the people of the diocese as a recognition of the cathedral's role as their chief mission church.

In mid-September 1990 the House of Bishops will be present to witness to the cathedral's episcopal heritage as the seat of the diocesan and of the Presiding Bishop.

The final weekend will start with a Service of Thanksgiving honoring all who have had a part in the cathedral's creation, life and mission, and the next day the last stone will be symbolically set in place, 83 years since the laying of the foundation stone. On September 30, 1990 the cathedral will be consecrated, beginning with the singing of the litany in procession, and L'Enfant's plan and Bishop Satterlee's vision will have become a living reality.

DOROTHY MILLS PARKER



A crane raises the national cathedral's capstone to be set in place: "a house of prayer for all people."

NCC Forging Ahead

The National Council of Churches continues to move ahead cautiously in its restructuring plan. Faced with urgent financial needs, the NCC nonetheless is trying to avoid quick moves that could upset the balance of the organization.

For three days in September (14-16), a special consultation was held in

(Continued on page 14)



Orlando
Deanery
Boychoir

A Choral Witness

Orlando's cathedral reaches out with music

By MURRAY SOMERVILLE

This," said one of my Baptist choirboys as we walked into the big new Roman Catholic Church to sing for dedication ceremonies, "looks just like my church!" (Actually, he was right!)

This illuminating ecumenical experience is typical of the Orlando Deanery Boychoir, a significant part of the music outreach program of the Cathedral Church of St. Luke in Orlando, Fla. "Music outreach" for us means offering the musical tradition of the Episcopal Church to the community

Murray Somerville has been cathedral musician of the Cathedral Church of St. Luke in Orlando, Fla., since 1980. He is also conductor of the Winter Park Bach Festival, and an associate of the Royal School of Church Music.

at large; we like to say of our outreach choirs, including the more recently formed Orlando Deanery Girls' Choir, that they have "one foot in the cathedral and one foot out."

It was in the fall of 1981 that nine boys gathered in the choir room at St. Luke's to begin this experiment. They were drawn from children's choirs of several Episcopal churches in the area; hence the name deanery choir seemed appropriate. At first the goal was simply to sing Evensong in the cathedral on a regular basis, giving these kids the opportunity to enhance their skills and sound and thus be able to help their choirs grow. We started with boys, having noticed a woeful lack of good men's voices in this community, and the complete absence of a tradition of boys singing at all.

The experiment was successful, and the choir began being noticed around

town. We were asked to sing with our symphony, and our opera company asked us to be the nucleus of a production of Britten's "Noye's Fludde" in the cathedral. A local bank asked us to sing Christmas carols when the mayor lit the Christmas tree on the downtown plaza.

As a result of these experiences, which gained good critical notices and alerted other school and church musicians to what was happening; non-Episcopalians began applying for entry; and it became clear to us that service to the community was to be as important for this group as its musical worship. Thus we found ourselves singing for the Easter sunrise service in the whale stadium at Sea World, doing back-up vocals for Disney's ABC Christmas parade, singing patriotic programs for conventions, and even waltzes for a Viennese New Year's Eve ball at a major tourist hotel — as well as Evensong the first and third Thursday of every month, and once-a-month Sunday Evensongs with men's voices in the best Anglican manner.

Tour of England

At the end of the fifth year of the choir's operation, enthusiasm and support were sufficient for the choir to undertake a two-week tour of England. Our mayor was sufficiently impressed with our achievements to designate us "Ambassadors-at-Large" for Orlando, giving us keys to the city to present to the mayors of the cities where we would be singing. (This certainly helped with fund-raising!)

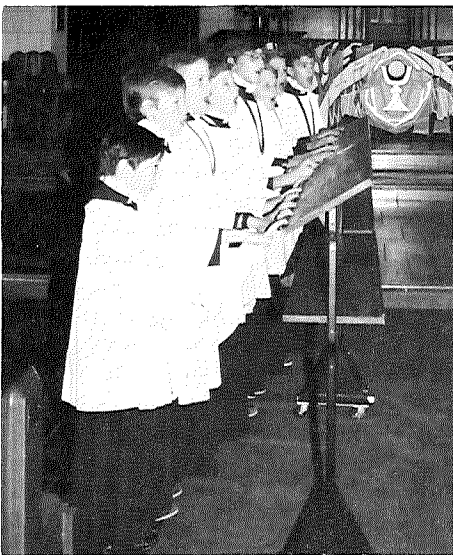
In England, we sang with two cathedral choirs, sang Evensong at Christ Church, Oxford, and finished by singing several concerts in Yorkshire to benefit the Martin House Children's Hospice in the village of Boston Spa. Since then the choir has toured every summer; we have been to Canada, up through the New York/New England area, and around western Florida.

We now consist of a 21-voice touring choir, with members of many different churches and denominations (though with a good nucleus of Episcopalians!), as well as a 15-20 voice resident (training) choir. Visiting many schools each season, both public and private, we have auditioned nearly 200 boys this year alone. We have a voice coach on staff, and use the Royal School of Church Music Chorister Training Scheme; five of our boys have won the St. Nicholas Award. Choral workshops

have been conducted by leaders such as Martin How, Stephen Crisp and Sir David Willcocks. We have a thriving alumni organization of around 30 teens; our alums often return to sing alto, tenor, and bass, and one just sang alto solo in Bernstein's "Chichester Psalms" with the Florida Symphony.

What has happened, we feel, is that the Anglican choirboy tradition, which teaches us what is possible for these boys in terms of sound, musicianship, enthusiasm, repertoire and skills, has been translated into terms appropriate for a modern American city, doing some things that an older generation might never have dreamed of! This fall, as the boys are engaged in learning a new canticle setting by Peter Matthews for our Christmas "Solemn Evensong with Christmas Lessons and Carols," they are also learning an arrangement of "Swanee River" (our state song) written especially for us by Derric Johnson of Walt Disney World, which we plan to perform when we sing the National Anthem before the games of our new Orlando Magic basketball team!

Girls started wanting similar opportunities, so two years ago we began the Orlando Deanery Girls' Choir, for girls grades 7-12. Again we began with members of local Episcopal churches, and again, the net has quickly spread wider. Under the direction of associate cathedral musician Hazel Somerville, the girls have already achieved a very high standard, singing monthly Evensongs on Mondays, as well as singing with the symphony, the Bach Festival Choir, and for many community events. They toured England two summers ago, singing cathedral Evensongs



Orlando's boychoir uses portable choirstalls.

and concerts, and teaming up for a workshop with the choir of Abbots Bromley School under Llewella Harris. Last summer they toured the Carolinas, which they completed by attending as a group the RSCM course in Columbia. This season they will lead a choir workshop in the diocese at St. James, Leesburg, as well as present several concerts and the annual Christmas program of music, readings and dance.

These outreach choirs are in addition to the usual choirs for Sunday cathedral worship — the adult cathedral choir of 40 voices, and the cathedral choristers for parish children, presently of 30 members, mixed boys and girls. Several children sing in both their parish choirs and the deanery choir. The Evensongs sung by our outreach choirs have become a valued part of cathedral worship life, with the weekday services, offered as a part of the regular daily Evening Prayer, attracting congregations from the downtown business area as well as parishioners and parents.

Now, based on the positive experience of these outreach choirs, the Cathedral Church of St. Luke, under the energetic leadership of the Very Rev. Harry Sherman, has undertaken an entire program of instruction in the performing arts, adding programs in drama and dance, and courses of instruction for children and adults. This fall, the "Betsy Johnson Learning Centre for the Performing Arts," named in memory of a young parishioner tragically killed a year ago, opened for classes under the direction of Julie Baxley, the director of the boychoir resident ensemble who was founder and director of the Anchorage Children's Chorus in Alaska. The board of directors of the centre include members of the cathedral chapter and of the community, with the dean and cathedral musician serving ex officio. The advisory board includes our symphony conductor, our bishop-coadjutor, and other artistic and business leaders in the city.

Through this emphasis on the performing arts, the Cathedral Church of St. Luke seeks to witness to the Episcopal heritage of what has been called "Christian humanism." We believe that as boys, girls and adults learn to express their deepest humanity through the performing arts, praising the Creator of all beauty, so we come to reflect more fully the nature of the One in whose image all mankind was formed.

The Awe and Mystery of Liturgy

By M. SUE REID

A few weeks ago I attended a clergy day in our diocese focusing on liturgy and education. The speaker, the Rev. Joseph P. Russell, often used the word "mystery" or more specifically the Greek "mysterion" to describe liturgy, the elements of life that are not explainable, that move us to another level of existence, closer to God. Fr. Russell, the bishop's assistant for education and training in the Diocese of Ohio, reminded us that children are frequently more open to the "mysterion" of life than those of us with more years to our credit.

Some of the clergy had difficulty with the word "mystery." It called to mind "spooks" and "ghosts." Ours is a world that demands rational explanation: this cause will call forth that effect. However, what happens to many of us in liturgy is far beyond rationality, at the level of "mysterion." The worship space and what adorns it, the atmosphere (silence or noise), the smells, the feel, the worship leaders, and music, all contribute to the mysterion.

From my earliest memories it has been music that is the primary shaper of the awe and mystery of liturgy. Growing up in a non-Episcopal tradition, gathering in a fairly simple worship space with no smells and bells and little emphasis on vestments, music became the standard bearer of mysterion, a sense that was far more exciting than the spoken word alone. Music was a way in which I as a member of

(Continued on page 17)

The Rev. Canon M. Sue Reid is canon to the ordinary for ministry development in the Diocese of Indianapolis and is currently national chaplain of the American Guild of Organists.

The Vanishing Organist

How can we get young musicians to study the organ?

By EMMET GRIBBIN

We borrow this title from an article first published in a Lutheran magazine and subsequently reprinted or summarized in other church publications. It is a curious phenomenon that although more and more churches are purchasing excellent pipe organs, fewer and fewer persons are learning to play them. There is a present shortage of organists in many areas, and this situation is getting worse.

The Wall Street Journal, in an article title "Sour Notes in Church" (Nov., 1988), reported that 200 churches in the New York area were advertising organist vacancies. *The Cleveland Plain Dealer* last spring interviewed organ professors at several Ohio colleges and universities and reported a serious decline in students learning to play "the king of instruments." At Oberlin College, world famous for the quality of its school of music, there were only 17 organ majors, whereas two decades ago, there were 45 to 50 each year. Elsewhere, in smaller schools of music, the decline is even greater, and some organ instruction programs have folded.

The National Association of Music Executives of State Universities (NAMEU), at their meeting in September, discussed with perplexity the shortage of undergraduate organ students, but noted the number of graduate students was holding constant.

A particularly disturbing statistic was supplied by the Higher Education Arts Data service. In 126 institutions, in 1986-87, there were only 292 undergraduate majors in organ performance.

The American Guild of Organists (AGO) noted in a recent publication: "Substantially fewer young musicians

are choosing the organ and sacred music as a profession than in the past. If this trend continues, many churches will be forced either to turn to less qualified individuals to play existing organs, or to use other instruments to provide music for worship. Ultimately the future of our instrument and profession will be jeopardized."

Why this decline? Apparently there are several reasons. One is financial. Very few churches employ organists full time. Some part-time salaries are insultingly meager when the training, talent, and rehearsal times, and responsibilities are considered. Eight organ jobs in Cleveland last spring were advertised as paying \$175 to \$300 a month. Organists have to eat.

Daniel Colburn, executive secretary of the 21,000 member AGO, noted recently: "In the past, many churches often took advantage of the housewife-musician who played for little or no money at the church as a religious duty." But today, he said, a woman who works full-time and is raising a family "doesn't have time for music rehearsals and isn't going to give up her Sundays playing in church."

Most organists first learn to play the piano, and the number of students seriously studying piano has also declined. Fewer pianists mean fewer organists. Many music professors, both organists and others, regret the decline of music standards in many churches. Fewer young people now hear fine instrumental and choral music in their churches so they do not imagine themselves as entering church music vocationally. They learn to play the guitar. Some theological seminaries have diminished the instruction in high quality church music as other subjects have been added to the curricula. Most Episcopal seminaries, however, do seem to provide adequate instruction. The General Ordination Examination includes questions on church music and the hymnal.

What can be done, or is being done, to recruit more organists? The AGO

appointed a task force on the new organists which last summer began conducting "Pipe Organ Encounters" to introduce young pianists to the organ. The task force has prepared a handbook for the 340 local AGO chapters indicating how best to organize and operate "Summer Organ Institutes for High School Students." The School of Music of the University of Alabama conducted a 12-day summer session for pianists and potential organists, for which local clergy helped raise scholarship money. Churches have found that scholarships are a good investment of church funds.

Clergy and parishioners could also work to interest music students in church music training and careers, especially urging organ study. If I may add a personal note, some years ago I persuaded a reluctant 15-year-old pianist to give some attention to the organ. She went on to get a college degree in organ performance.

It is difficult to hurt or damage a pipe organ by playing it, and almost impossible to damage an electronic one. So let the students play on your church organ. The organ might do its own persuading. Give them a key. Let them practice. Make no charge. One organist tells of how he became an Episcopalian after being given this freedom. As a young pianist attending another church, his minister would not let him try out the organ, but the Episcopal minister said, "Sure, play it all you want." Now a retired professor, this organist went on to play in Episcopal churches for four decades.

What is the organist at your church paid? Is it a reasonable amount for the time and talent required? If, as in some parishes, your organist is a non-paid volunteer, perhaps praise, thoughtful comments, and expressions of appreciation could be increased. In the next few years congregations which keep their organists happy will sing to the king of instruments, and those which don't might have an empty organ bench.

The Rev. Emmet Gribbin, of Northport, Ala., is associate editor of THE LIVING CHURCH for Province IV.

The Aim of Worship

When the the liturgy committee plans a service, what is the focus of its attention? What is the expectation of the congregation? Of the choir? Are the children expected to gain from the service? In short, what are we trying to accomplish in worship?

These sorts of questions were underlying our preparation of this Music Issue. The focus of worship should be upon God; as simple as this may sound, many churches, after self-examination, might find that in their efforts to devise a perfect liturgy that meets all the needs of the community, they have not left room for the mystery and transcendence of God. Yet, if a service concentrates on the needs of people rather than on God, however pressing those needs may be, the result is an exercise in worship, not a service of worship. The ideas of mystery and transcendence are developed further in the article by Canon Sue Reid [p. 11].

Furthermore, do we know what our children think about worship? In his article about students of the organ [p. 12], the Rev. Emmet Gribbin says the church will have more organists in the future by tapping into the musical interests of its children.

Unfortunately, children are often considered uninterested in complicated things, such as pipe organs or service music. Many times it is the parents, who are ambivalent toward music and liturgy, who project their feelings onto their children. But many church musicians today will say that the course of their musical lives began in second or third grade, when some sympathetic adults took them under their wings and told them they weren't too young to understand what was going on in church. Murray Somerville's article on the choirs of the Cathedral Church of St. Luke in Orlando, Fla., testifies to what can happen when the church and parents encourage children in music [p. 10].

Education, liturgy and music are intertwined. Education is necessary for the fostering of music and liturgy. If the church is to bring people closer to God through worship, the right atmosphere is needed. This requires sensitivity that comes from education and experience.

Time for Action

This is an important time in the life of the Episcopal Church. We associate big decisions with General Convention. There has been no convention this year and there will not be next year, so why is this time important?

The next 12 months are important because most of the preliminary work will be done during this period. The agenda of General Convention is largely created by the work of various committees and commissions, and of the Executive Council. These bodies are meeting now. Long before the next convention, their reports and recommendations will be prepared for the so-called Blue Book, which is then printed and mailed to the bishops and deputies a few months before they meet. The recommendations of the various official bodies will be largely

accepted. In any case, they will have set the stage and have had the first voice.

Secondly, it is at this time that dioceses are choosing, or recently have chosen, their deputies. People in the church who have special concerns should communicate their information and views to their deputies during these coming months, not at the last moment before convention. It may be helpful to deputies themselves, moreover, to know well in advance the concerns of their constituents, and not be left to last minute and haphazard samplings of opinion.

We are not suggesting that the positions which deputies take on important questions should be totally molded by their constituents. Deputies are supposed to be persons of wisdom and experience with good judgment of their own — after all, that was why they were chosen. Their views, furthermore, may be properly influenced by debate at the convention, when deputies may be exposed to dimensions of controverted questions which had not surfaced in their own dioceses or in their personal lives. Yet if deputies cannot to a reasonable extent be spokesmen for the interests of the people who choose them, why do we have them?

If the House of Deputies becomes an elite club, in which the members act and react primarily in relation to one another and the internal pressure and politics of the house, then the cords of democracy are severed. If, furthermore, they adopt policies and programs which do not reflect the wishes and aspirations of their constituents, strong support cannot be expected. We are sure that most deputies do wish to be helpful to the people who elect them and trust them.

In short, now is the time for churchpeople to make themselves heard. If they inform themselves about issues and make reasonable presentations, they may find that their voices are welcomed and heeded. Our church does pay attention to its people when they do their homework and communicate their positions clearly, appropriately and in good time.

Shadows

Thank you, Lord, for shadows:
Sunlight sifting through red leaves,
Gray gulls on winter rocks,
Skyscrapers mirrored in window walls,
And children playing shadow tag.
There are interior shadows too:
A starving baby's solemn eyes,
The vacant eyes of the forgotten,
The depths of despair,
The shadow of a doubt.
These are the world's dark side,
Our shadow selves.
You are there as well,
Creator of the day and night,
And I praise you for
Your dazzling darkness,
The Christ in each revealed.

Elinor Schneider

NEWS

(Continued from page 9)

New York to explore ways to implement a new structure which was approved several months ago by the governing board, the organization's chief policy-making body [TLC, Aug. 27]. More than 200 NCC officials, staff and representatives of supporting churches took part in the consultation.

The Rev. Loenid Kishkovsky, secretary of ecumenical and external affairs for the Orthodox Church in America, heads the 22-member team charged with overseeing the transition. He will become NCC president in January.

Speaking to the council's executive committee on the day after the consultation, Fr. Kishkovsky said time is needed for an orderly transition to the new structure, which will combine the NCC's 11 units into four units. But waiting too long could jeopardize the NCC's financial health, he said.

He pointed to several matters in which conflict surfaced without resolution during the consultation: new staff assignments and severance pay for those who are terminated; where

to place the existing units under the new structure; and the way in which the NCC's chief official, the general secretary, will be linked to the new units. The NCC will continue to operate with an acting general secretary, James A. Hamilton, until a permanent replacement is found for the Rev. Arie Brouwer, who resigned in June.

The transition team was expected to gain a clearer sense of direction from an October 25-27 meeting, at which it was to develop a timeline for putting new staff in place. The Episcopal Church's representative on the team, by appointment of the Presiding Bishop, is the Rev. William B. Lawson, rector of St. Stephen's Church, Lynn, Mass.

Fr. Lawson, a member of the Standing Commission on Ecumenical Relations, told TLC that the transition team is committed to "a new vision" for the NCC in which churches work in consort instead of "farming out an ecumenical agenda" to the agency. He said the role of the NCC should be "coordinating ministries of the several member churches in terms of the ministries we all share in common."

The "nitty-gritty" questions facing

the NCC right now, Fr. Lawson said, concerns the number of people on the new staff and what their roles will be.

"We need streamlining," he said. "We needn't nor can we afford staff and committees for every need that comes along."

The executive committee voted to postpone the first scheduled business meeting of the reorganized governing body — to be called the General Board — from February to May 1990.

Despite the difficulties, a spirit of cooperation has emerged, NCC officials said. The Presbyterian Church (U.S.A.) donated \$42,000 to the council for emergency needs; officials of that church said they hoped the donation would "serve as a challenge" to other member churches to offer additional funds.

St. Jude's Grows

St. Jude's Ranch for Children, a home for abused and abandoned children in Boulder City, Nev., has recently purchased a former Roman Catholic home for troubled girls in Las Vegas.

When the 48-bed Home of the Good Shepherd decided to close due to lack of staffing, the head of the Nevada state department of human resources, Jerry Griepentrog, contacted the Rev. Herbert Ward, director of St. Jude's, and asked that the girls home be rescued.

Months of discussion between Fr. Ward and the Most Rev. Daniel Walsh, Roman Catholic ordinary of the Diocese of Reno-Las Vegas, culminated in an agreed purchase price of \$2 million. Most of the lay staff who have worked at the girls home have been retained by the new management.

According to Fr. Ward, the ministry for troubled girls will continue much as it has in the past. The Boulder City facility will continue to treat boys and girls ages five to 17, while the Las Vegas home will treat only girls ages 12-18. The Good Shepherd campus presently has 36 girls in three apartments of the main dormitory, with the fourth and final apartment scheduled to open and admit 12 more residents in November.

ECW Board

As part of an effort to identify social injustices and pursue action for change, the national board of the Episcopal Church Women adopted "Restoring God's Creation to Whole-

(Continued on page 16)

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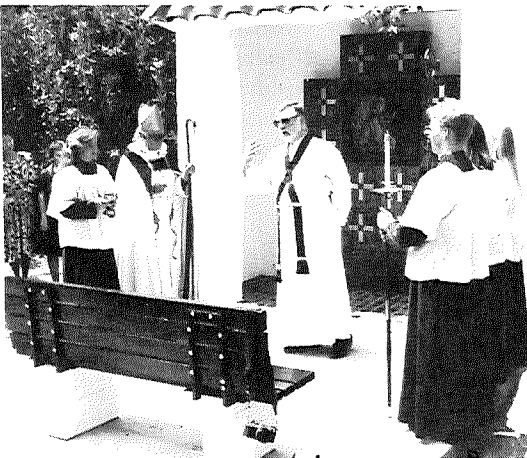
Left:
This Columbarium of 40 niches, houses the bronze sculpture of St. Francis and his prayer, within the Leaf design, bronze face plates.



Right:
The Patio of Prayer and Remembrance embraces the Columbarium which beckons family and friends to linger, pray and be consoled.

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(Continued from page 14)

ness" as the theme for its 1991 Triennial. The board met at General Theological Seminary in New York, September 14-21.

The board voted to enter into a cooperative relationship with the Anglican Women's Fellowship of the Province of South Africa. Marjorie A. Burke, ECW president, after meeting with the president of the South African organization, stated: "It was reaffirming to discover that women's issues are essentially the same the world over."

The guest speaker at the board meeting was Soledad Longid, a prominent lay woman from the Diocese of the Northern Philippines. She talked about how the church teaches development skills to people in remote areas of her country, where public transportation may not exist, and distances are counted by hours of walking rather than by miles.

The social justice committee identified illiteracy, racism, sexism and poverty as areas of focus; members of the committee have said the national board can serve as a "clearing house" from which there can be an exchange of concerns, methods and ideas.

The board voted to establish a legislative action task force to educate women on the legislative process at General Convention, so that more women may take an active role in the mainstream of the church and convention.

Around the Church

The third Saturday of each month is collection day for recyclable household waste at Trinity Church, St. Louis, Mo. One recent effort brought in enough funds to purchase 465 pounds of rice for the church's food ministry.

* * *

"Parents Helping Parents" is a new program in Linden, N.J. to meet the challenge of youngsters involved with drugs, alcohol and other problems. The idea of the Rev. Donald Milligan, rector of Grace Church, Linden, the program is a spin-off of one sponsored by the juvenile division of the city's police department. The new program is also in cooperation with the school system. Weekly meetings provide counsel to parents.

* * *

Members of St. Luke's Church, Grant Pass, Ore., set aside two Saturdays in September for a project called "Paint Your Heart Out," by which elderly or disabled people were able to have their houses painted. The project was spearheaded by two members of the parish, John Vaagen and John Kerschner.

* * *

Does religion make a difference in the workplace? Christ Church, Winchester, Va., devoted its adult education program to this question over the past year. Prominent representatives of various professions, from within and outside the congregation, including a newspaper publisher and a fruit grower, gave brief presentations on the role religion plays in the moral and ethical dynamics of the workplace. Discussions followed, in which participants shared personal experiences.

* * *

St. Michael's Church, Waynesboro, Ga., celebrated its centennial year by building and dedicating a Victorian-style band gazebo for the city. A number of activities throughout the year are planned to honor the centennial, including a special February service where the Most Rev. Edmond Browning, Presiding Bishop, is scheduled to preach.

* * *

Young people at St. Thomas Church in San Antonio, Texas, used the "dog days" of late summer to their advan-

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tage by developing a parish-wide youth rally that drew over 70 people. After months of planning that included sending out a youth newsletter, information forms and special advertising, participants gathered in the parish hall family center to sing, clap hands, stomp feet, raise hands in praise and participate in being part of a parish.

* * *

A united effort by St. John's Church in Carlisle, Pa. and St. Paul's Church in Harrisburg, Pa. has settled a nine-member family fleeing persecution in Uganda. After flying out of his embattled country, George Nyero, his wife and their seven children spent seven months in a one bedroom apartment in a Washington, D.C. housing project before members of St. John's heard

about them and arranged for them to settle in Carlisle. With help from St. Paul's, a large house was rented, furnished and transportation was arranged. St. John's has previously settled five Indochinese families.

* * *

A celebration marking the 150th anniversary of the first Episcopal worship service in eastern Texas was held recently at the Church of the Nazarene in Sabinetown, Texas. The church is near the site of the 1839 service where the Rt. Rev. Leonidas K. Polk, then Bishop of the Southwest, officiated. Terry DeRise of St. John's Church in Center, Texas, organized the service and the Rev. Jim C. Wooldridge, vicar of St. John's and Christ Church in San Augustine, officiated.

AWE and MYSTERY

(Continued from page 11)

the congregation could participate. It demanded something of my body — breath and thought and voice.

Later, as I learned to play the organ, my hands and feet were necessary. Worship was more than sitting in a pew and listening. I was needed to do something. Only many years later did I hear liturgy defined as "the work of the people" and reflected on my role as musician in this work. This physical labor directed toward praise of God often evoked a sense of otherness, *The Idea of the Holy*, as Rudolf Otto called it, the mysterion.

At clergy retreats in our diocese, we have begun to fully sing the Daily Office, including the psalms. The office takes on a new intensity and focus as the familiar words are chanted, particularly the psalms. There is a beauty and majesty that shapes the words. So often today we underestimate the ability of our worshipping community. We assume they are unable to sing the psalms, even though many styles, including metrical settings, are available. We assume they will not want to learn new hymns, when in the past we've only sprung a new tune on them without adequate preparation. If we limit our repertoire only to what is "easy," we lose the mystery. We lose the sense of labor, of working as a gathered community to offer God praise.

Mystery takes time to emerge. A good mystery story must evolve with an interesting plot, several twists and

turns, and varied cast of characters; this is not a bad description of a good liturgy offered to a greater glory of God. If we commit ourselves to at least a weekly celebration of the Holy Eucharist in the body of Christ, surely we must allow a sufficient period of time for God's presence to be recognized in our midst.

Rudolf Otto wrote in *The Idea of the Holy* (1923) of the immanence and transcendence of God, of both the pull toward and repulsion from God, fear in its fullest sense of awe and mystery. Worship today struggles to balance the fear, the awe of God with the immanent Jesus whose Spirit dwells in our midst at all times, in work and play, in sorrow and joy. Music provides one tool to link these foci of liturgy from the "otherworldliness" of plain chant to the everyday life of folk tunes in many cultures. These diverse styles point us to a broad spectrum of understanding the Ground of Being we call Lord and Savior.

Music calls us both out of ourselves and drives us inward to explore our greatest depths. In this movement inward and outward we are opened to the heights and depths we call God. We encounter the Suffering Christ, the Risen Lord, the Triumphant Monarch all through music. Mystery, or mysterion, is not meant to drive us away from God; it is to pull us toward God. By using all the senses, all our bodies, we find a new engagement with the Christ who was made incarnate. Music invites us into just such an encounter demanding we give more of ourselves to the worship of God.

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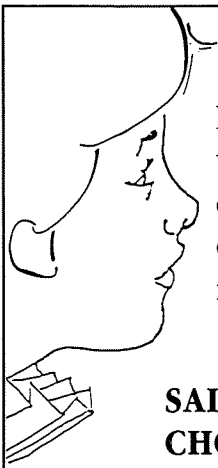
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Changes of Address

The Rev. Thomas C. Barnes is now at 11414 Stonecrop Place, Richmond, VA 23236.

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The Rev. Chisato Kitagawa may be addressed at 1 River Rd., #911, Tucson, AZ 85704.

The Rev. E. Anne Kramer may be addressed at 18301 W. 13 Mile Rd., Apt. A-27, Southfield, MI 48076.

Correction

The September 10th listing of Transitional Deacons under Upper South Carolina should have read Theodore Wannamaker Duvall and James Melnyk.

Deaths

Blossom Thelma Steele Jones, wife of the Rt. Rev. Harold Jones, retired Suffragan Bishop of South Dakota, died August 13 at the age of 75.

Born on Pine Ridge Reservation, Mrs. Jones was educated at St. Mary's School and Southern State Teachers College in Springfield, SD. Later she taught on both Pine Ridge and Cheyenne reservations and in Wahpeton, ND. She married Harold Jones in 1938, five days after her husband was ordained deacon; she assisted her husband in his ministry on the two reservations where she taught, and in North Dakota and Arizona. Interested in young people, Mrs. Jones was at one time national vice president of the Girls' Friendly Society. She is survived by her husband, daughter, three grandchildren, three great-grandchildren, two sisters and two brothers.

The Rev. Donald C. Schneider, retired rector of Holy Trinity, Valley Stream, Long Island, NY, died at his home in Lynbrook, NY, on September 17 at the age of 74.

Fr. Schneider was educated at Morristown Preparatory School, Harvard, and General Theological Seminary. He was a priest associate of the Society of St. Margaret and served parishes throughout the Diocese of Central New York before moving to Valley Stream in 1973. From 1956 to 1957 he served as vicar of St. Patrick's, Hove, Sussex, England. His wife Marian died in 1984; he is survived by two stepsons, and a niece and a nephew.



BENEDICTION

The author, the Rev. Ray Holder, resides in Jackson, Miss.

Whether for a good cause or ill, our son fought the fight. He would be embarrassed to be compared with St. Paul. Yet he bears in his body material evidence of his involvement in one of history's most crucial and agonizing conflicts.

As parents, we are blessed that his name is not now engraved upon the Vietnam Memorial. His mark of trauma is engraved in his mortal frame, not upon a wall of cold, sobering stone.

While riding shotgun on a lead tank in the incursion into Cambodia, he was shot in the back by an enemy sniper. Following emergency surgery in a field hospital he was summarily pronounced a paraplegic. But the prognosis was premature. He walked again, and was finally flown home for a long period of recuperation. Recently, 18 years later, he received his medical degree.

Last spring, he flew to Montreal to read a research paper before an international symposium. On going through U.S. and Canadian customs he passed by detection devices with flying colors. Interpol was another story. On stepping through that gate, alarms went off with abandon, as if he were packing a live hand grenade!

Ordered to spread eagle by a man in a business suit brandishing a sub-machine gun, he instantly responded, hands behind head. "Sir!" he breathlessly exclaimed, "there's an AK 47 bullet lodged here in my right side. Let me move my hand and I'll show you." Before he could speak another word, the well-dressed man, with lethal weapon relaxed in hand, replied: "At ease, fellow. It's O.K." And then he added: "Sorry. I was there too, and like you, I've got a leg full of iron — shrapnel. Pass on through, Buddy."

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