

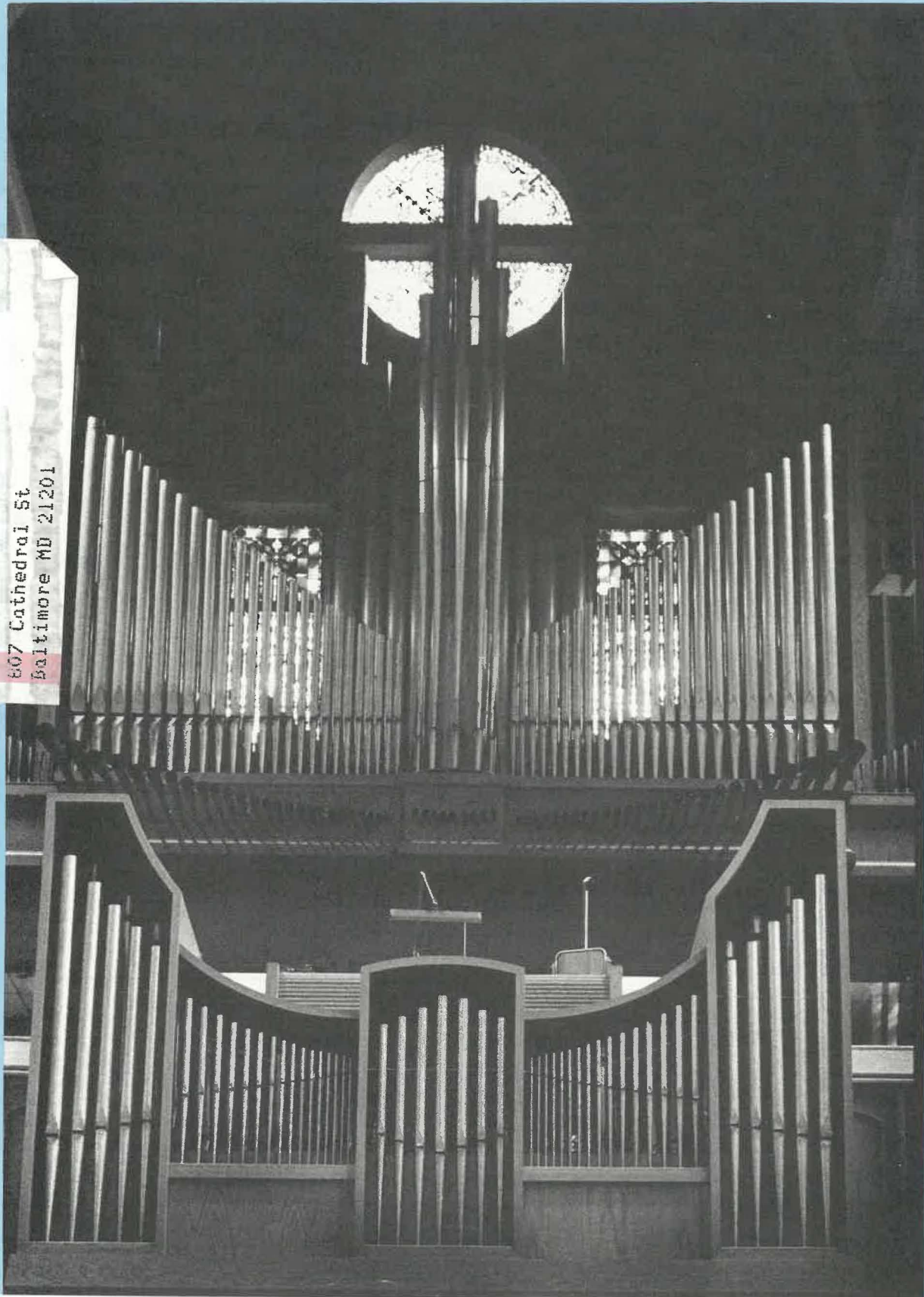
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CHRISTIAN PARENTING

The Right to Fight

Our two sons (ages 8 and 12) fight about anything and everything. We try to treat them equally in every way, but the older one still tries to dominate his brother and the younger one still wants the lion's share of attention.

Welcome to the world of sibling rivalry! It is typical for siblings to fight in the manner you describe. It is healthy competition. But, how do parents keep from going crazy in the meantime?

First, let's examine a popular fallacy around which you are forming your family. Then we will give you some strategies to maintain a peaceful atmosphere in your home.

Consider your 12-year-old. Soon he will be a teenager. He certainly doesn't need baby brother tagging after him. When the second boy was born, the older brother was fascinated with this special gift. As time went on, he discovered this was a gift he could do without. For four years he had Mom and Dad's undivided attention, but now he has to share it. Big brother has been "dethroned."

For a while, the younger brother may see himself as the center of attention. But as he becomes more aware of his environment, he may discover older brother rising to the challenge. Younger brother learns that his most successful attention-getting tactic is to do things that get older brother scolded and himself coddled by his parents.

Treating both boys equally is the fallacy. It is the very thing that maintains the fighting. Often, parents think they have to treat everyone in the family equally and fairly. By its very structure a family cannot be fair. Each person has different privileges and responsibilities. To treat both boys equally is to expect the 12-year-old to live by the same rules as an eight-year-old. Conversely, the eight-year-old is expected to accomplish as much as the 12-year-old.

You said you want the boys to get along. They are getting along by fighting. After all, fighting requires cooperation. They are agreeing to fight. Therefore, assume that the boys have the right to fight and they have the right to experience the consequences of fighting. A right they do not have, however, is to fight in the house, where they disturb your right to a peaceful home.

Escort them outside, preferably in the backyard, and instruct them to continue fighting. They will be allowed back in the house only when they are finished fighting and when they are ready to live peaceably. By instructing them to continue fighting, you are disengaging from their undesirable fighting behavior and they are not getting the payoff of parental attention. By letting you know when they are finished, they take responsibility for their behavior.

What happens if one of them gets hurt? A natural response from parents is to coddle the one hurt and scold the other. That only guarantees fighting will continue. The one who got hurt will entice the other into another fight so he can get loved again. The other will get scolded again.

If one of them runs to you crying, simply say, "I'm sure you can handle it." When he doesn't get the payoff he wanted, he will think twice about engaging in another fight.

When you employ the interventions we've described, you can expect the fighting to escalate temporarily. You will make more trips to the backyard. The boys are relying on you wearing down in the hope that you will revert to getting drawn in. Stand your ground. The strategy works.

This column is prepared by the staff of St. Francis Academy, Inc., Salina, Kan., a ministry to troubled young people.

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ON THE COVER

The organ at Our Savior's Lutheran Church in Milwaukee, Wis., shows traditional elements in a contemporary display — Germanic ruckpositiv on the railing, Spanish trumpets and the exposed pipework of the great and pedal divisions. The builder is Casavant Freres. A photo of the King David window at Our Savior's appears on page 13.

Photo by Richard Wood



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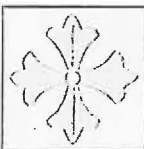
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THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

David A. Kalvelage,
editor and general manager
The Rev. Canon H. Boone Porter,
senior editor

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NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

Clear Thinking

Christine Fleming Heffner has always gotten my attention, and her article "The Rescuing Knight?" [TLC, Sept. 30], is a keen example of her clear thinking.

With all the essays, especially in the past two decades, on the reality of the ordained priesthood, we're not much further ahead than we were in the 1930s. Now Mrs. Heffner sheds real light in a few words. I hope every priest and seminarian reads it.

(The Rev.) ERNEST PRIEST
Denver, Colo.

Canonical Transfers

I believe our bishops' policies regarding the canonical transfers of clergy, especially of curates, the non-parochial, and the retired, could be improved. These policies frequently appear to be more governed by bishops' fear of being burdened by unemployed, unworthy, or uncontrollable clergy than by a desire to help and make full use of them.

For more than 30 years as rector I was glad to accept all Episcopalians who moved to our area and who wanted to transfer regardless of their usefulness or my burdens (that is ministry). No Episcopalian should be forced to continue to belong to a now-distant parish or to be without a local church. I believe the same applies to clergy and the diocese into which they move.

For bishops to argue that this would impose additional medical and other cost burdens seems to me, if I may be permitted to corrupt a familiar saying, "to put the cost before the heart." Surely ways can be found so that financial considerations not be the principal factor in determining the canonical residence of clergy. In addition, diocesan canons can be adjusted in order that clergy who are not primarily engaged in the ordained ministry do not have a disproportionately large influence in voting at diocesan conventions.

(The Rev.) ALDEN BESSE
Vineyard Haven, Mass.

Enriched Liturgy

The editorial, "The Challenge of Jonah" [TLC, Sept. 23], was a wonderful idea to use the rubric allowing flex-

ibility in the lectionary as an opportunity to hear an entire book of the Bible. Since chapter two of Jonah is drawn from several Psalms, we read it responsorially in our parish. Since Luke's version of Jesus' mention of Jonah fit my sermon, I added a short gospel as well.

I enjoyed being able to preach a humorous sermon that covered the whole story, and the congregation was appreciative as well. I intend to do the same with other short books from time to time. Your suggestion has enriched our liturgy.

(The Rev.) MICHAEL S. JONES
St. James' Church

Boardman, Ohio

Sounds of Silence

I was pleased to find The First Article written beautifully by Travis Du Priest [TLC, Oct. 7]. What an absolutely haunting piece. I read it and re-read it and as I did I listened to my "sounds of silence" — a phrase to make one pause and listen with a keener perception.

How on the mark the writer is with, "Funny how the sounds from another realm throw you off balance." This is a piece to savor, and every time I hear the geese, it will come to mind . . . as it will with bells and plainsong and a "cat slowly walking through a room."

JUNE A. KNOWLES

Belmont, Mass.

Age of Conflict

I liked the frank tone of David Kalvelage's article on conflict [TLC, Sept. 30]. It just seems as though we live in an age of conflict, perhaps because we rub elbows in a way unknown to former eras.

I feel the people of the church should be made aware of this syndrome. We must lean over backwards to counteract its deliterious effects. We must be more giving in all matters save the most important ones, and when we fight, we should fight over principle and not fight each other.

(The Rev.) GEORGE W. WICKERSHAM, II
Rockbridge Baths, Va.

Resource Values

Thanks for the brief review of *Evangelism with the Poor* [TLC, Sept. 23]. People find that two special values of the resource are: it presents clearly the biblical teaching about the poor; and it helps those in relative comfort question the widespread assumption that the poor are poor because they are lazy.

(The Rev.) A. WAYNE SCHWAB
Evangelism Ministries Coordinator
Episcopal Church Center
New York, N.Y.

Grace Offered

To clear up any possible misunderstanding from the Rev. Rodgers Wood's letter [TLC, Sept. 30], Church Army would like to make the following statement:

Our Savior Jesus Christ freely offers mercy, grace, forgiveness, healing and peace to all those who come to him in faith repenting their sins. There are no sins which cannot be washed by his

(Continued on next page)



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LETTERS

(Continued from previous page)

blood. The very inclination to sin, to which we are all heir, is crucified upon the cross of Jesus Christ, that he may live in us and we in him.

Church Army is a society of evangelists whose primary calling is to lift up Jesus that he may draw all people to himself. The 108-year-old rule of life of Church Army is "holiness of life following real conversion." We firmly uphold the biblical standard of chastity both within and outside marriage and of confining sexual relations to marriage between a man and a woman. If anyone falls, we believe that God in Christ invites them in love immediately to repent and to be reconciled to him.

(The Rev. Canon) GEORGE PIERCE
National Director, Church Army
Beaver Falls, Pa.

A Linguistic Sign

"The wisdom of the world always has a sociological address . . . a good example of this is the feminist use of language . . . It calls itself 'inclusive language'. Sociologically speaking, it is precisely the opposite: It serves as a linguistic boundary-marker. Those who employ this language announce their inclusion in a particular ideological community; those who do not employ it are *ipso facto* excluded from that community. What is more, that community is class-specific to a high degree . . . put up that screen and from behind it let me hear a voice, female or male, awkwardly stumbling through a few sentences with this 'her/his,' 'humankind,' 'repairperson' business, and I can make a strong prediction as to the class of the individual speaking."

This observation appears in the article "Worldly Wisdom, Christian Foolishness" in the current issue of the journal *This World*. Its author is Peter L. Berger, professor of sociology at Boston University.

Inclusive language in our denomination is an artificial patois of higher-class Episcopalians, and like the eccentric pronunciation of their native language by the French nobility, it is meant to be a linguistic sign to distinguish the aristocracy from the peasants.

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Church
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O. C. Edwards,
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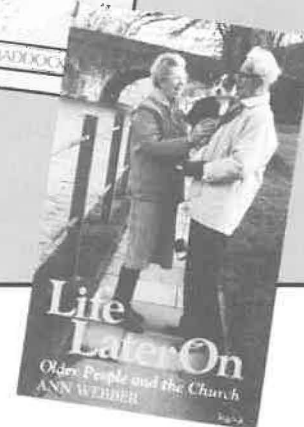
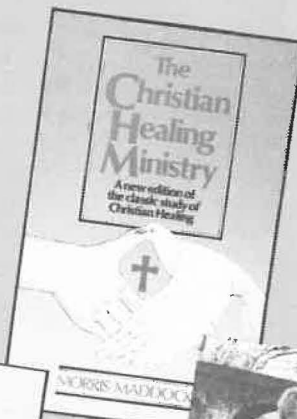
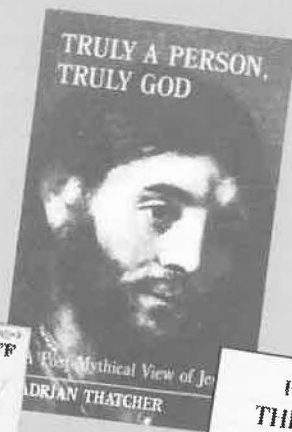
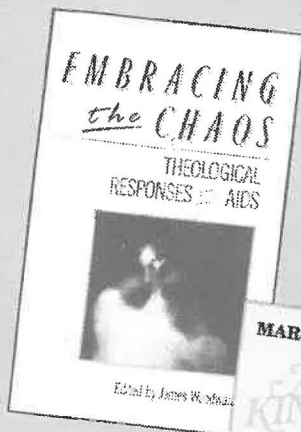
The Episcopal Churches in the Diocese of Virginia.

This is a non-profit publication and dedicated as a memorial to the author's daughter. This limited edition book contains color photographs, as well as a brief resume or history of all active and inactive churches in the Diocese of Virginia. Among these are 21 Colonial Churches. There are articles on the establishment of the Diocese of Virginia (1789) the Episcopal Church, Father William Neve and the Mountain Mission Churches, George Washington as a Vestryman and many excerpts from The Book of Common Prayer. Foreword by the Rt. Rev. Peter James Lee, Bishop of the Diocese of Virginia.

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Fort Worth Cathedral Seeks Change in Status

The vestry of All Saints' Cathedral, Fort Worth, has asked The Rt. Rev. Clarence C. Pope Jr., Bishop of Fort Worth, to dissolve its relationship as the cathedral of the diocese, and to return the 1,500-member congregation to parish status.

The action, adopted by a 10-5 vote October 2, voids the articles of agreement between the vestry and bishop and asks Bishop Pope to establish a cathedral in a parish more suited to expressed ideals of the Episcopal Synod of America (ESA) which he heads and which the Very Rev. William D. Nix Jr., dean, and the cathedral parish largely oppose.

At issue is the disposition of church property in the event the Synod separates itself from the Episcopal Church. A diocesan canon introduced by Bishop Pope in October, 1989, denied any beneficial claim held by the Episcopal Church in the U.S.A. (ECUSA) to church property.

Held in Trust

National church canons state that property existing for the benefit of any congregation is held in trust by ECUSA and individual dioceses "so long as the particular parish, mission or congregation remains a part of, and subject to, this church and its Constitution and Canons" (Title I, Canon 7, Sec. 4).

To protect the real and personal property of All Saints', the vestry voted unanimously in August to insert new wording from that canon into the articles of agreement. The addendum stated that in the event the diocese separates from the Episcopal Church, All Saints' property would be held in trust by ECUSA.

Responding in a communication to individual vestry members at All Saints', Bishop Pope requested that the title to property addendum be eliminated. The vestry refused and asked that Bishop Pope find a more suitable location for the cathedral within 12 months.

Questions surrounding any claim the Synod might have to church property in any diocese first arose publicly in February, 1989, at the national Executive Council meeting in Fort Worth. The Hon. Hugh Jones, chan-

cellor of the Diocese of Central New York and for Presiding Bishop Edmond Browning, said court proceedings were clear in cases involving claims to church property. Canons of an individual diocese cannot override national canons, he said.

Not to Embarrass

The controversy in Fort Worth occurred on the eve of the diocesan convention, October 5-6. Dean Nix said the action to dissolve cathedral status following Bishop Pope's rejection of the property addendum was not designed to embarrass him. "We intended to sign it by October 1 so we would not be in limbo at convention," he said.

Bishop Pope said he accepted the vestry's decision "with a heavy heart."

The articles of agreement between the parish and the Diocese of Fort Worth were drawn up in late 1985 and early 1986, when All Saints' was established as the cathedral by Bishop Pope. Dean Nix became the first dean in 1986 after five years as canon in the ordinary in the Diocese of Northwest Texas.

"The terms of the arrangement said the agreement would be renewed annually," Dean Nix explained. "It seemed that the tension we feel would make it advisable for a bishop of the Episcopal Synod of America to choose a parish that could support his agenda."

Dean Nix said he has been under significant pressure to conform to Bishop Pope's ESA perspective, which "blocked free and open debate" on the issues surrounding the Synod. Vestry action "will now relieve this parish from being the flagship most of us don't support. It will free the bishop to select the church he wants. We want to get back to the mission and ministry of the parish."

While the possibility of ESA exodus from the Episcopal Church precipitated vestry action, Dean Nix said the issue has greater importance "because parishioners are the legal agents of the church property." He also personally felt his vows to uphold the doctrine, discipline and worship of the Episcopal Church were at stake.



All Saints' Cathedral, Fort Worth

"I can't be part of any action of a parish or diocese which wilfully conflicts with the constitution and canons of the Episcopal Church," he said. "I see it as no less an important issue than that. I am convinced that is the representative view of the congregation. If rupture comes, we don't want to be part of that."

"We will take the legal steps to see that our parish and property are not taken along," Dean Nix said. "This is a very painful, exhausting experience. We are all still numb. No one is happy about this, but there is a sense of relief. We have been living in this tension for two years."

"All Saints' is a fine parish. I'm committed to its members. I want to stick around and see how this comes out. I warned the vestry that we would not be making this decision in a vacuum."

(The Rev. Canon) STEPHEN WESTON

Inclusive Language Examined

There are different ways to view inclusive language, not all of them positive, said a noted Church of England theologian during a recent gathering in Maryland. The Rev. Peter Toon, now professor of theology at Nashotah House, Nashotah, Wis., spoke at a meeting of the Washington-Maryland chapter of the Episcopal Synod of America, held at St. Luke's, Bladensburg, Md. He called inclusive language a major divisive issue in the church.

Dr. Toon initially defined it as lan-

guage which clearly includes the female as well as the male (such as "neighbor" instead of "fellow men"), to make women feel they are truly included in worship. Some claim that traditional generic language (brethren, mankind) is sexist, exclusive, reflects male dominance, and is hurtful to common dignity and equality.

While it can mean the loss of linguistic beauty, he said, there is nothing wrong with inclusive language in principle, when applied to people, as attesting that both sexes are made in God's image. But it is wrong if it becomes an obsession or dogma, or if it eliminates the generic language of our liturgy and hymnody.

He emphasized that inclusive language is wrong when applied to the deity. The call for such language "comes from active feminists, both male and female, supported by passive egalitarian opinion — who want women's rights carried into all areas of life."

Dr. Toon said this may do little doctrinal or spiritual harm to those deeply-grounded in traditional Anglican doctrine and worship. But, without such grounding, it could be the door into all kinds of error and heresy, "which may help to produce a dynamic and numerically-successful religion, but it will not be Christian religion."

"The name of God is more than a mere name, for it reveals the very nature of God," he said. "Change the name and you change the nature."

Fr. Toon doubts whether those pressing for inclusive language for the deity have truly thought through the implications, their only thought seemingly the goal of sexual equality. If they get their way, he added, "I can see little chance for the survival of any coherent doctrine of the Trinity.

"A church which encourages the use of inclusive language for God is on the way to becoming a sect, for it means a break away from the one, holy, catholic and apostolic church, and into schism," he said. "For a group which cannot pray 'Our Father . . . hallowed be thy Name' is not a Christian group, however religious and worthy . . . and I believe that all committed Christians should firmly oppose all moves to introduce inclusive language for deity into Christian worship and discourse."

DOROTHY MILLS PARKER



St. Bartholomew's plans to take its case to the U.S. Supreme Court. [ENS photo]

New York City Parish to Appeal

St. Bartholomew's Church in New York City, seeking permission to demolish its landmark community house in order to build a 47-story skyscraper, is prepared to carry its case to the U.S. Supreme Court.

Against the wishes of the church, the Second Circuit Court of Appeals of the U.S. recently affirmed the finding of a lower court which upheld the city's landmarks law. The lower court said the law "did not violate" the "church's First Amendment right to the free exercise of religion or its Fifth Amendment right against government taking of property without just compensation."

Three times between 1984 and 1986 the city's Landmarks Preservation Commission denied the appeals of St. Bartholomew's to demolish its community house adjoining the church's main house of worship. The case is being watched closely by other landmark churches seeking development options. Of the 600 landmark sites in New York City, more than 15 percent are religious properties and more than five percent are Episcopal churches.

'Absolute Power'

Laurie Beckelman, who chairs the landmarks commission, called the decision an affirmation of the "absolute power" of the commission "to designate and regulate religious properties

as landmarks." She was referring to the commission's option of prohibiting the alteration or demolition of any landmark property.

Briefs were filed in behalf of St. Bartholomew's by a broad coalition of groups, including the National Council of Churches, the New York Board of Rabbis, the Roman Catholic Archdiocese of New York and Americans United for the Separation of Church and State.

These groups have shown their support, said Fletcher Hodges, St. Bartholomew's senior warden, because they know "if their buildings are also frozen in place and cannot be enlarged or replaced, then they're stuck with . . . 'white elephant churches.'"

The church failed to prove it can no longer carry out its religious and charitable missions in existing facilities, said Appeals Court Judge Ralph Winter. He acknowledged that the landmarks law "drastically restricted" St. Bartholomew's ability to raise revenues from the property. However, the regulation was upheld on grounds that it did not impair "the continued operation of the property in its originally-expected use."

Mr. Hodges countered, saying the church has been put in a "financial bind" by the demands of inflation, maintenance and eroding financial

(Continued on page 18)

A Conversation with David Hurd

By RICHARD J. ANDERSON

On a Sunday evening in 1954, end-of-supper conversation stopped around the dining room table in a Brooklyn, N.Y., home.

"Who's playing the piano?" someone asked. The strains of "Beautiful Dreamer" could be heard coming from a piano in the living room. One of the diners moved quietly to a connecting doorway.

"It's David!" she exclaimed.

"I was only four years old at the time, and it was a surprise," said David Hurd some 36 years after that Sunday evening.

"We didn't have a piano at home. I had only recently become aware that my mother could play, and that impressed me. We often had family Sunday evening suppers at my grandmother's house where there was a piano. I remember going to the keyboard and striking a few notes, then working up and down the scale. I picked out the 'Beautiful Dreamer' tune and worked out some chords to go with the melody. I thought I would be reprimanded. You were not supposed to fool around with the piano."

The talent that his family spotted in four-year-old David Hurd has been a valuable contribution to the Episcopal Church's music.

"We moved from Brooklyn to Queens about two years after that Sunday afternoon," said Mr. Hurd, "and we had room for a piano in our new home. I soon started lessons."

David Hurd is a relaxed and easy conversationalist as he sits in the living room of his apartment at the General Theological Seminary. The dominant piece of furniture in the pleasant room is a three-rank, three-stop pipe organ built in 1980 by George Bozeman.

"I use it for personal practice and for some teaching," he said. "It came boxed in several pieces, and getting it assembled was some project!"

His piano lessons led to enrollment in the preparatory division of New York's Juilliard School of Music from 1959 to 1967, followed by four years at Oberlin College. Mr. Hurd received a bachelor of music degree in 1971. He



Composer-teacher David Hurd in his apartment at General Seminary.

was assistant organist at Trinity Church, New York City, for a year, and then studied for two years at the University of North Carolina in Chapel Hill. While there he was an instructor in organ at Duke University in Durham.

"I first became interested in church music as a member of the children's choir at St. Gabriel's Episcopal Church in Hollis (N.Y.)," he recalled, "and I owe much to Lily Rogers, who was organist and director of that choir. She really gave us excellent training. In some ways she was motherly, but she was also strict and a strong mentor. We learned something."

Mr. Hurd began at General Seminary in 1976 as director of chapel music and instructor in church music. In 1984, he was made professor of church music and granted tenure in 1987. During these same years, he served as a member of the Episcopal Church's Standing Commission on Church Music and on the liturgical commission of the Diocese of New York.

How much of his music is in the *Hymnal 1982*? Mr. Hurd paused before answering. "Six of my hymns are included, but I also have several arrangements of other hymns and then there is the service music . . . I think I have about 70 entries in the hymnal."

What does he think about the hymnal now that he has had a chance to use it?

"I am very proud of the Episcopal Church for producing such a book,

and, of course, I'm honored that so much of my music is between its covers. The hymnal includes good staples of the past together with good content from the present. Once it was printed it became a historical document, of course, and a lot of work in church music has continued since its publication."

He believes the hymnal asserts the "primacy of plainsong," which he views as the backbone of church music. "It also reflects the normalcy of metrical psalms and it has the best English versions of the chorales. There is a large portion of good Victorian hymnody that has been retained and — most important — there is good music included that reflects the ethnic diversity of our church. And we didn't go crazy about textual revisions."

Mr. Hurd admits that the hymnal is a disappointment to some. "It has been disappointing to some feminists and renewal people," he said. "During a workshop I was leading in the mid-west recently, a priest said that the hymnal's music is too sophisticated and difficult. I admit that some difficult things are in it, but I think that is good. Hymnody is not child's play. It is serious work, and there is great reward in pursuing the challenge."

During the current fall semester, Mr. Hurd is teaching Introduction to Music, a class that is required of all M.Div. students. He also is teaching a chapel practicum with the Rev. Neil Alexander, assistant professor of

The Rev. Richard J. Anderson is rector of St. Mark's Church, Mt. Kisco, N.Y.

preaching and director of chapel. The course prepares students for liturgical ministry in a variety of places. Choir members at the seminary are applied choral music students, receiving both instruction and experience as members of the seminary's Schola, which sings primarily at a choral Eucharist on Tuesday evenings. Mr. Hurd says the Schola "functions very much like a parish choir."

How does David Hurd view seminary education over the past decade and a half?

"Well, the students who come here reflect all of the issues in the church from which they come," he said thoughtfully. "When I first came here, the big issue was the new Prayer Book and whether or not women would be admitted to the presbyterate. There were strong musical implications for both of these issues. Then the hymnal came upon us as a kind of tail end of Prayer Book revision. Today the major concerns seem to be outreach ministries, evangelism and preaching. There is also a slight shift from concern about public corporate worship to private spirituality.

"If there is a common mind of this faculty, it is being more outwardly directed away from the seminary than it was 15 years ago. There is less concern for community life and worship. This is not to suggest that things are out of balance, but there is a shifting going on. Music can easily be looked at as a function alone and not as substance and that is dangerous. When music becomes simply a function, it can then be evaluated merely according to popularity and not for what it is."

One of Mr. Hurd's big interests is the use of a computer in doing musical and textual work. He spent most of the past summer "unpacking the mysteries of a couple of music computer programs" and is impressed with how the computer-driven printer can produce music scores in finished form.

"Last Easter, I had forgotten to provide a trumpet fanfare for the Gloria at the Easter Vigil," he remembered with a smile. "So on the afternoon of Holy Saturday I sat down at the computer and composed a short fanfare. It was produced ready to use."

That fanfare, like much of Mr. Hurd's other music, was used at All Saints' Church in New York City, where he has served as director of music since 1985. All Saints' may not be as well known as some of New York's big budget parishes, but the music offered there is on a par with the best. The

talents of Hurd are supported by the parish vision of music being important to all aspects of corporate life. All Saints' is the place where Hurd's most recent compositions were offered in worship, an anthem using the Collect of Clergy and People as a textual base and two hymn tunes.

What is in the works?

"I have some commissions to write some things," he replied. "One is an organ piece and one an anthem."

Conversation with David Hurd reveals a wide range of interests, most of them related to the church. He believes young people need to be exposed to music that will teach them some-

thing as well as music "they think they like." He finds it more difficult to write music for Rite II texts than for Rite I. He hardly ever seems to tire of playing, composing, conducting or thinking about music. But when he does, he enjoys visiting trolley museums and building HO scale model trains.

The number of people appreciating and even marveling at David Hurd's talent has grown significantly since that Sunday evening and "Beautiful Dreamer" 36 years ago. But the appreciation is as strong now from a good share of the Christian community as it was then from his family.

An Overlooked Avenue

Evangelism and outreach are under discussion in many parishes. What are we doing to spread the gospel and how are we serving the community? These are questions every congregation must face.

Outreach is often viewed as giving with no strings attached. A service is provided, a need is fulfilled. Evangelism is more complex. It involves communicating the message of the gospel through word and, more importantly, through example. Further, it is the beginning of a process. Evangelism can be an outgrowth of outreach. In this, the choir program often is an overlooked avenue.

Many choirs consist of people with differing lifestyles and values, united by a love of music. Weekly rehearsals and services bring this group together with more regularity than most other parish activities do. A high level of commitment is required, and this develops a strong sense of belonging, loyalty and acceptance among choir members.

Bearing this in mind, we can see the importance of exposing children of the parish, as well as of the larger community, to a program of this sort. The choir program should do more than just teach music. It should instruct adults as well as children in the worship practices of our faith, the liturgical year, the creeds and

prayers. Comments about the style of music sung, the time it was written, interesting points about the composer's life and the texts of anthems and biblical references to the canticles and psalms all instruct and may spark an interest in a choir member who otherwise might just sing the music and leave it at that.

Parents of younger choir members may also be drawn into this relationship by communicating with the choirmaster, attending special concerts and services, helping out with transportation, refreshments and so on. In other words, the outreach extends into the home, thus providing an even greater opportunity for the process of evangelism.

The benefits to the young people are long lasting. Such a program offers a structured format which blends knowledge, challenge, discipline and feelings of self-worth with accomplishment and the joy of music-making. Young people have the opportunity to participate equally with adults in a common goal: the performance of music for the glorification of God and the edification of the faithful. Above and beyond these points is the spiritual seed which has been planted. Through this vehicle called the parish choir, a parish can reach within itself as well as without.

J.A.K.

Splendid Offering

Music at the Consecration of Washington Cathedral

By J.A. KUCHARSKI

Some of the best music the Episcopal Church has to offer was heard during the consecration services for Washington National Cathedral, September 28-30.

Entering the cathedral nave always takes one's breath away. It is such a splendid offering of man's artistry and skill to God. The choir was in the process of rehearsing for Friday's Evensong. A number of people were seated up front quietly listening. I followed their lead and enjoyed a half hour's rest amidst the beautiful splashes of color from the windows on the stone piers.

The choir was in the midst of the main anthem for Evensong, "Hail gladdening light." How appropriate for the moment. When the choir completed the rendition, the assembled people and tourists broke into applause — a wonderful and unexpected response. The cathedral was then cleared to begin admitting ticket holders for the service. As we waited for admission, we were treated with a 40-minute outdoor prelude on the Kibbey Carillon, played by Edward Madison Nasser, director carillonneur of the Netherland Carillon in Arlington, Va. Douglas Major, organist and choir-master of the cathedral, gave a splendid 20-minute organ prelude, which began shortly after I was seated in the south aisle — Toccata in F major of J.S. Bach, Arioso by Leo Sowerby and the modern Apparition of the Church Eternal by Olivier Messaien.

The St. Andrew's Pipers and Drummers ushered in three processions at one time. Evensong was sung to the plainsong hymnal arrangement for Rite I. Hymns included (numbers refer to the *Hymnal* 1982): 624, "Jerusalem the golden"; 34, "Christ, mighty Savior"; 374, "Come, let us join our cheerful song"; 410, "Praise, my soul, the King of heaven"; 397, "Now thank we all our God"; 43, "All praise to thee, my God this night"; and 24, "The day thou gavest, Lord, is ended."

Psalm 98:1-6 was sung by the cathedral choir to a chant by Douglas Major, and Psalm 150, chant by C.V. Stanford, was sung by the cathedral choir augmented by the alumni choir.

Both choirs also sang the Magnificat and Nunc Dimittis, written by former choir member H. David Hogan; "If you love me, keep my commandments" by Thomas Tallis; and the main anthem, "Hail, gladdening light" by George C. Martin. The cathedral choir also sang "God be in my head" by H. Walford Davies, and a lovely setting of the text, "Direct us, O Lord, with thy most gracious favor" by Ronald Arnatt.

Some may think this is a lot of music for Evensong, but this was not an ordinary service. In addition, there is no

nied many of the hymns and anthems at Evensong as well as the Sunday Eucharist. Hymns at the consecration service were: 518, "Christ is made the sure foundation"; 51, "We the Lord's people"; 390, "Praise to the Lord"; 460, "Alleluia! sing to Jesus"; 324, "Let all mortal flesh keep silence"; and 557, "Rejoice, ye pure in heart."

The Sanctus was sung by the congregation to the "Missa de Angelis" plainsong setting arranged by Canon C. Winfred Douglas. It was sung beautifully, unaccompanied, by about 4,500 people.

Anthems sung by the cathedral choir were: "My house shall be called a house of prayer for all people" by Douglas Major, as the consecrating procession moved to the namestone tablet near the vestibule doors; the "Doxology" with the congregation, from an arrangement by R. Vaughan Williams, at the actual consecration; the ancient hymn of praise "Te Deum Laudamus" set to music by Herbert Howells (this work was written at the request of the men of the cathedral choir in honor of Paul Callaway, second organist and choirmaster of the cathedral. The manuscript was recently found and completed by Dr. John Buttrey. Howells had died before it was completed.)

The offertory anthem was a setting of Psalm 122, "I was glad when they said unto me" by Leo Sowerby; and during the distribution, which took nearly one-half hour, the following anthems: Agnus Dei (from the Four-Voice Mass) by William Byrd, "Locust iste" by Anton Bruckner, "Draw us in the Spirit's tether" by Harold Friedell, "Sicut cervus" by Palestrina, "Ave verum corpus" by W.A. Mozart, "Sing, my soul, his wondrous love" by Ned Rorem and "Come, risen Lord" by Leo Sowerby.

The joyous service concluded with brass and organ performing "Salvum Fac Populum Tuum" by Charles Marie Widor. Again the Washington Ringing Society successfully rang a full peal of Stedman Caters on the ten-bell ring. The services were beautifully planned, well-sung and the timing of the processions and music was marvelous.

HOLY
✠
HOLY
✠
HOLY

doubt that this music is as much a part of the liturgical prayer as the spoken parts of the service. After the pipers and drummers led the participants out of the cathedral, the congregation was given another outdoor musical experience, three and a half hours of glorious change ringing on the ten-bell ring atop the Gloria in Excelsis tower.

On Sunday, the actual day of consecration brought what seemed even more crowds to the cathedral close. As at Evensong, a carillon recital was presented for 45 minutes, followed by a half-hour organ prelude by Douglas Major, who presented Allegro (Symphonie VI) by Charles Marie Widor; Kyrie, Gott heiliger Geist by J.S. Bach; and Chorale I in E Major by Cesar Franck.

Another feature of the celebration was the cathedral brass ensemble, led by David Flowers. Brass choirs are always a thrilling embellishment, but when they play with such precision and so well in tune, it is even a greater delight. The brass ensemble accompa-

EDITORIALS

A Question of Style

Is it possible for architecture to evangelize? Can music evangelize? Can evangelism truly be done through the medium of television? — not the TV preacher who bids people to repeat a prayer and receive Jesus as personal Lord and Savior, then send money; but rather, to that special planting of a seed that will later bloom into a true and lasting faith.

Since many of us think of evangelism as the sharing of our personal awakening in faith through conversation with another, we might be tempted to answer negatively. But indeed, architecture, music and even television can start the complex process of evangelism. Here is one example.

It was Easter Day. One of the major television networks was presenting a special program about Washington Cathedral's Choir of Men and Boys being the first American choir to sing Matins at Westminster Abbey on the occasion of that church's 900th anniversary. The choir was shown rehearsing at Washington Cathedral.

Interviews followed along with a brief historical sketch of Westminster Abbey. The entire office of Matins was then aired. Queen Elizabeth II was in attendance. The choir from Washington Cathedral sang the Festival *Tu Deum* and *Jubilate Deo* of Benjamin Britten. Leo Sowerby's fabulous hymn "Come, risen Lord" (#305 *Hymnal 1982*) was sung. The organist played the *Grand Chouer Dialogue* by Gigout as a postlude and the wonderful Abbey bells pealed. It was two hours of exciting, moving and yet very unfamiliar worship for a young high school freshman who had never heard any of this type of music and had no idea that Matins could be a service attended by a congregation of laypeople.

Until this point, the Church of England, the Episcopal Church, even the word Anglican had no meaning other than part of our country's history. Even the idea of cathedral churches existing in denominations other than the Roman Catholic Church was something quite surprising. This continuity with the past, the incredible and moving music by modern-day composers and the solemnity of the liturgy all began a process which was to culminate in a new Episcopalian being received in 1974.

Some may say that this was merely a person finding a denomination which was more open to artistic expression, but it was much more than that. The curious freshman became interested in scripture for the first time. The gospel message began to make sense. It became apparent that there was much more to Christianity than following rules and attending Sunday and holy day services regu-



larly. What happened was that the faith which had been studied for years became a personal and living part of the student's life. Surely this is what evangelism is all about, the acceptance of God as something much more than just an idea.

It is somewhat ironic that a service with music as described above should have provided such a powerful force which to this day is still so clearly remembered. We tend to think that our "Episcopal" style of formality, privacy and understatement are a contrast to evangelism. Many think evangelism has to have that certain "revival" sort of atmosphere, bringing everything down to a much more friendly and cozy manner in order to attract people. This may be so for some people, but it also should be evident that this "down-home" approach may not work for others.

It also seems that the Episcopal Church can evangelize in whichever style it feels comfortable. The excuse that Episcopalians are uncomfortable with the concept of evangelism is silly. It all depends on what form you want evangelism to take. After all, evangelism is not merely a method for filling pews on Sundays and increasing pledges, it is also about allowing God's grace to be shared and to instill in others a sense of the great message which our church has the privilege of preaching.

Evangelism is not uncomfortable for Episcopalians if they are not trying to be something other than what they are.

You may ask what happened to that freshman so overtaken with that particular television special? The answer, you may have guessed, is that he is the writer of this editorial.

J.A.K.

The Empty Cup

Come to each day
bringing your empty cup
emptied of all bitterness
emptied of all pride
emptied of all strife

Come to each day
filling your empty cup
with priceless love
with joy of service
with abundant life

Finish each day
enfolded in God's love
that poured out joy
that replenishes all
as it shares its precious gifts.

B.J. Bramhall

Where Is The Joy?

By EDWARD O. WALDRON

I have been overseas during the years of the introduction of the *Hymnal 1982*. Having recently returned to the States, I find the new hymnal well used and widely accepted. But I look in vain for joyous songs of celebration.

Why is it that our contemporary composers cannot, or will not, or (at any rate) do not write joyful tunes of celebration and vigor and exuberance? We have added a couple (like numbers 473 "Lift high the cross", and 376 "Joyful, joyful we adore thee") but both Beethoven and Sir Sidney have been dead quite a few years.

Why must every good Anglican composer born in the last 50 years write such uniformly solemn music? Plainsong is fine; it meets a real need in certain times and places. And 33 hymns permit us to observe properly Lent and Holy Week with solemnity. But the penitential season is only a tithe of the year. Where are the joyful songs to celebrate the other 90 percent of the time?

It seems that we surrendered the task to professional musicians, who took their job very seriously. They have come up with a book full of new, very serious songs. There is at least one sprightly new tune — 196, "Look there!", but William Albright outsmarted himself by providing an accompaniment impossible to play. And the message of the song is confused; too much "Jesus Christ, Superstar" schmaltz in the lyrics.

We got "radical chic," and daringly included ethnic songs from various traditions. But these, too, turn out to be turgid and dreary. The token Hispanic song, 113, "Duermete Nino Lindo" is "Un-Spanish" in its solemnity. Why not something like "Vamanos Jubiloso!" or "No Hay Dios!" or "Te Vengo a Decir!"? All joyful. And the African selections are moody (602 "Jesu, Jesu" and 611, "Christ, the worker"); where's the wild abandon of the "Missa Luba"? And the native American dirges (Lacquiparle and Gitchie Manitou) also are solemn and serious;

The Rev. Edward O. Waldron is priest-in-charge of St. Mary's, Dorchester, Mass.

... dreadful, even with drum! (We went back to frontier days and revived early American folk tunes (671, "New Britain" and 664, "Resignation") conveying only Puritan/Pilgrim gloom. We increased the number of African-American songs from two to seven. But six of those are mournful heart-breakers (712, "Were you there"; 648, "Go down Moses" and 676, "Balm in Gilead" — and where is verse two of 529, "In Christ there is no East nor West"?) The only "upper" is 99, "Go tell it on the mountain"; but nowhere are we advised to let it roar forth. To "put your hands together, people!" Don't we realize that the tambourine, not the pipe organ, is the instrument of choice among the majority of Christians in the world today?

'Defeatist Attitude'

When In Our Music God Is Glorified is a useful set of tapes introducing the new hymnal. I think we find a clue to the spiritual problem of the compilers, in the opening address on that tape given by Dr. Carol Doran of Colgate Rochester Bexley Hall Seminary. She repeatedly refers to our difficult task of "singing the Lord's song in a strange land." That's a wimpish, defeatist attitude. It sets us apart as an eccentric minority who are losing ground in the world, while weakly trying to make the best of it. The choirs on the tapes demonstrating the new music are all so earnest and heart-felt and sincere . . . and quite self-conscious.

Did we hope to come up with a "catholic" songbook that would eliminate all the raggedy homemade mimeographed song books, and the commercially-produced "Sound of Living Waters" and "Fresh Sounds" and "Songs of Praise" (Servant Publications) "Cry Hosanna (Celebration) Mel Bay and F.E.L. and LEVS, etc.? We have not succeeded. We are still driven elsewhere to find joyous music — to the exuberant creations of the renewal movement . . . not all of which is useful or worthy. Much of that music is juvenile, three-chord stuff like 711, "Seek ye first the kingdom of God" or 335, "I am the bread

of life" which (with a range of an octave and a fifth) is an unsingable as the national anthem.

We might look overseas to less self-conscious worshippers. In the West Indies, Christians sing joyfully, and naturally. "Sing a new song" is a widely-used ecumenical song book, put out by the Caribbean Conference of Churches in Barbados. Or we can look to our own Province IX, and use English translations of some of their now standard songs of celebration: "Joyfully we come", "I have something to say to You, O Lord", "Fishers of men" and "There is no God as great as you".

With a little ingenuity, some of the plodding new songs in the *Hymnal 1982* can be vitalized. David Hurd has composed a beautiful tune for the Christmas carol "A stable lamp is lighted." But painfully ponderous and weepy, when kept in the slow waltz and minor key.

Twenty years ago, my old friend Ian Mitchell wrote a rousing tune for "There's a wideness in God's mercy". Our new hymnal gives us Calvin Hampton's well-crafted "St. Helena", 469, but it's a dirge. Ian also had vibrant tunes for "O love that wilt not let me go", "I praise the earth" (both dropped in the *Hymnal 1982*) and a "Pange Lingua", 165, with soaring drive to it. Strangely, many of Ian's songs have been published by F.E.L. in the Roman Catholic Church.

I'm not mourning the death of "triumphalism." We do not need a return to Sir Edward Elgar and Sir Hubert Parry. Their music is unreal for us today. But we do need music that will enable our people to joyfully celebrate God's goodness. Common people, poor people, immigrant people, struggling to survive in violent neighborhoods where crime and darkness surround them . . . songs of confidence and hope (what happened to "Turn back, O man"? It was good enough for "Godspell" and rings with the gaiety of faith).

I think we've come up with a good hymnal for suburban middle-class Episcopalians to use in coping with their anxieties and stress. But we must be a larger church than that.

MUSIC

The following items are available from The Church Hymnal Corporation, 800 Second Ave., New York, NY 10017.

GREAT MUSIC OF CHRISTMAS: The Cathedral of St. John, Denver. Performed by the Cathedral Choir and the Boys and Girls Choir. Organist Choirmaster: Donald Pearson. Assistant Organist: James Garvey. Cassette (168-0) \$8.95; CD (169-9) \$14.95.

All music on this recording is taken from the *Hymnal 1982*. The collection includes traditional carols as well as some of the newer carols, such as "A Child is born in Bethlehem" (103), "A la ru" (113), "Twas in the moon of wintertime" (114), "Nova, nova" (266) and "A stable lamp is lighted" (104).

The choirs and cathedral organ are augmented by the Aries Brass Quintet, percussion, hand bells and flute. It is a fine recording which showcases some of the creative accompaniments that can enhance congregational song. On a technical note, it seems that the "miking" of the musicians is a bit too close. The acoustics of the cathedral are only hinted at when a piece comes to an end. The listener does not get a true blending of instruments and singers when heard in close proximity.

GREAT HYMNS OF THE CHURCH: The Cathedral of St. Philip, Atlanta. The Cathedral Choir and Children's Choir. Choirmaster: Robert Simpson. Organist: David Fishburn. Volume I (224-5 cassette). \$10.95.

Because of the great response to the recording "When in Our Music," the Church Hymnal Corporation has decided to expand the series by introducing a number of new recordings. This volume features many of the "newer" additions to the hymnal. Some hymns are sung simply as they appear in the hymnal while others are given more imaginative accompaniments, including a variety of instruments, and interludes and descants.

Among the 25 selections included are "King of Glory" (382), "There's wideness in God's mercy" (469), "Christ is made the sure foundation" (518), "Rejoice, ye pure in heart" (557), "Almighty God your word is cast" (588), "This is my Father's world" (651), "The first one ever, oh, ever to know" (673), "There is a balm in Gilead" (676), and "Come thou

fount of every blessing" (686).

This is obviously a large choir singing in a dry acoustic. One cannot but feel that the music would become more vibrant if sung in a space more conducive to sustaining the musical sounds. While most of our churches seem to be rather dead rooms for singing, these recordings could help sell the idea of how much more exciting a live acoustic can render music. None-

theless, this is a recording which will be of great help to organists who might be in need of encouragement to introduce some of the wonderful new hymnody available.

MAKE A JOYFUL NOISE. Five festive hymns from the *Hymnal 1982* arranged for Brass Quintet with Tym-

(Continued on next page)

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(Continued from previous page)

By TRAVIS DU PRIEST

pani by Sterling Procter. Pp. 128. \$16.95.

For parishes blessed with the resources to procure a brass quintet for special occasions, these finely-crafted arrangements will be especially welcomed.

Three are for Christmas — "O come all ye faithful," "Hark! the herald angels sing," and "Angels we have heard on high." For Easter is "Jesus Christ is risen today." Also included is the festive Westminster Abbey tune "Christ is made the sure foundation." They are contained in a full score and with all parts included on pages which may be easily removed from the book. The Christmas arrangements can be heard on the *Great Music of Christmas* recording and "Westminster Abbey" is included on the above-listed *Great Hymns of the Church*.

These arrangements were commissioned by the Church of the Transfiguration, Dallas, Texas. The composer, Sterling Procter, plays the French horn for, and is the founding member of, the Festival Brass Quintet of Dallas.

J.A.K.

SHORT and SHARP

THE PASTOR: Readings from the Patristic Period. Edited by Philip L. Culbertson and Arthur Bradford Shippee. Fortress. Pp. 237. \$16.95 paper.

Edited by the pastoral theology professor at the University of the South and a Yale doctoral candidate, this book brings us excerpts from letters, canons and essays of the earliest centuries of the church (Ignatius of Antioch through Gregory the Great) which have pastoral applications today. Adds a much-needed dimension to the field of pastoral care, to wit, important texts from the tradition. A fascinating introduction traces the concept of "pastor" through history.

COMMENTARY ON THE LUTHERAN BOOK OF WORSHIP: Lutheran Liturgy in Its Ecumenical Context. By Philip H. Pfatteicher. Augsburg/Fortress. Pp. 558. \$34.95.

A well researched and documented study of Lutheran rites of worship. Includes numerous comparative studies of language, form and theology

among Lutherans, Roman Catholics and Episcopalians who will particularly appreciate the many parallel references to quotations from the Lutheran Book of Worship and the Book of Common Prayer. An intriguing discussion on the inclusion of the word Lutheran in the title, noting properly that there is no "Lutheran worship," only the worship of the church as used by Lutherans. Thorough bibliographies for each chapter and a useful index.

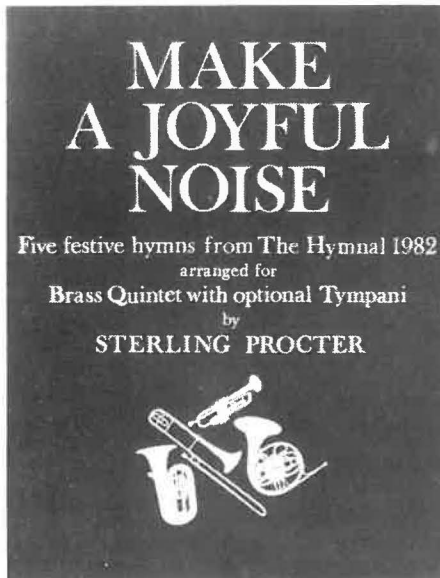
EMPLOYMENT LAW: A Guide for Churches. By Julie Bloss. Church Management, Inc. (Box 162527, Austin, TX 78716). Pp. 39. \$8.95 paper.

By an attorney for the Annuity Board of the Southern Baptist Convention, this pamphlet covers legal and tax matters affecting ways churches hire and fire personnel. Includes sample employment forms and discussions of sexual harassment, equal pay, age discrimination. Though not applicable to every parish situation, still a handy booklet to have in the church office.

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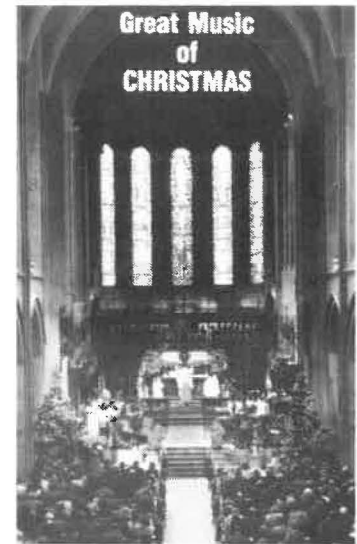
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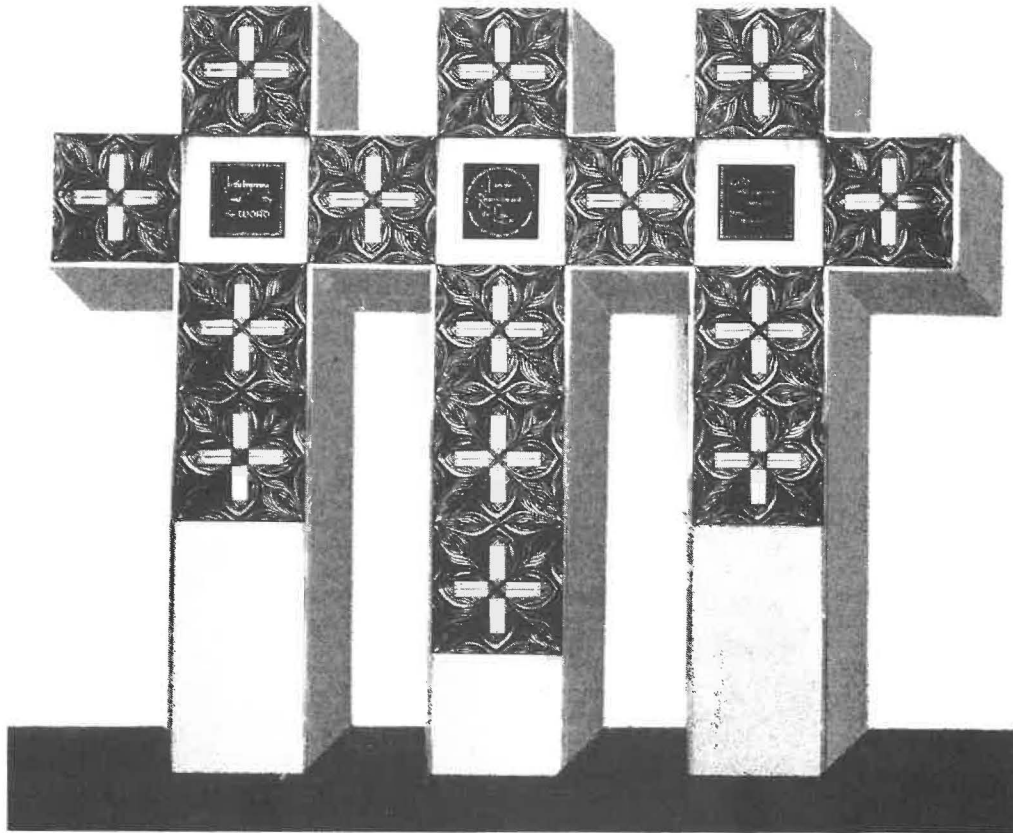


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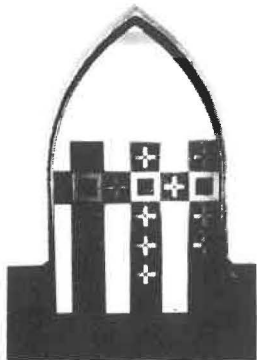
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NEWS

(Continued from page 9)

support as parishioners move out of the commercial neighborhood. "The development of our property is the key to our survival over the long term," he said.

The rector and vestry of St. Bartholomew's have also argued that the landmark designation undercuts their desire to expand the church's mission in the city. Currently, the church provides food, clothing and shelter to ten homeless persons nightly.

Pleased with Ruling

Not all parishioners have been in agreement, however. Joyce Matz leads a small but vocal Committee to Oppose the Sale of St. Bartholomew's Church, which was pleased with the court's ruling. They hope the rector and vestry will not spend more money on an appeal. What has been used, she said, "could better have been spent in human services or in preserving and restoring the landmark itself."

Conservative Groups Agree to Work Together

Leaders of three conservative groups emerged from a meeting in Washington September 28-30 with a commitment to cooperate with each other at the next General Convention.

The Rt. Rev. Clarence R. Haden, retired Bishop of Northern California and patron of the Prayer Book Society, said the three groups — the Episcopal Synod of America, Episcopalians United and the Prayer Book Society — agreed to work together in these efforts:

- oppose the ordination of practicing homosexuals and blessing of same-sex marriages;
- oppose the use of inclusive language;
- support the authority of scripture as the primary basis for Christian doctrine, placing scripture above other classic foundations for doctrine, such as tradition, reason and experience.

Bishop Haden said participants agreed many pronouncements from the Episcopal Church Center in New York are "not scripturally derived" and ignore important sources of tradition,

such as the Apostles' Creed and the Nicene Creed.

Despite these agreements, the three groups differ on a number of issues, which were not discussed at the meeting. There was no agreement, for example, on the issue of women's ordination. Nor was there a consensus on giving local parishes options to use the 1928 Prayer Book. "We have our differences," Bishop Haden said, "and we (have agreed to) live within them."

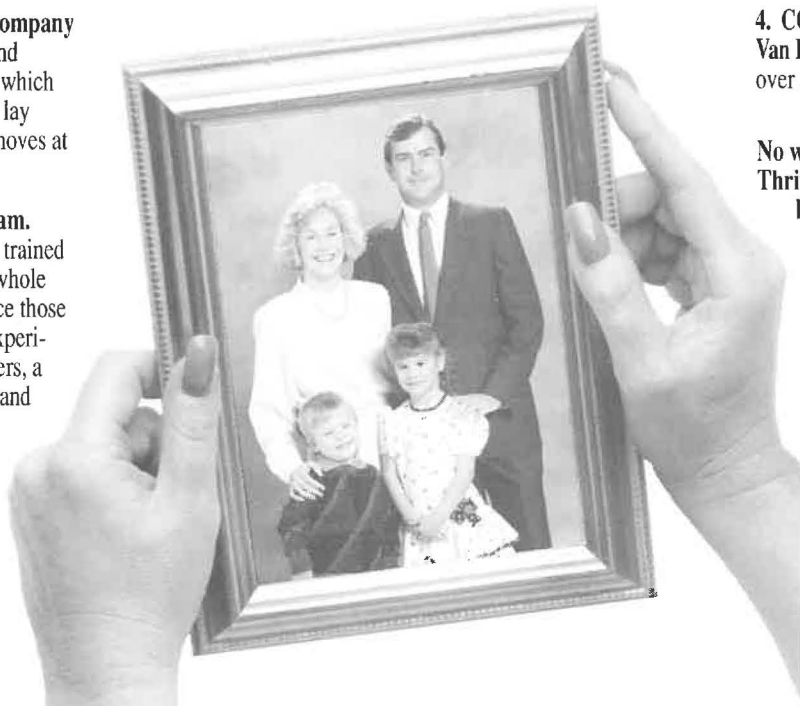
Bishop Haden estimated that 150-200 people attended the meeting, which was called by the Prayer Book Society. Among those in attendance: the Rt. Rev. Donald Davies, retired Bishop of Fort Worth, and the Rev. J.F. Titus Oates, executive director of the Episcopal Synod; the Rev. Todd H. Wetzel, executive director of Episcopalians United; and John Ott, executive director of the Prayer Book Society. Also present were representatives of groups in Canada, Australia and England. Observing were members of various groups that have broken away from the Episcopal Church.

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BOOKS

Diverse Essays

THIS SACRED HISTORY: Anglican Reflections for John Booty. Edited by Donald S. Armentrout. Cowley. Pp. viii and 279. \$24.95 cloth.

The richness and diversity of these 18 essays honoring John Booty are admirable. They cover a wide range of topics. The quest for an understanding of Anglican origins finds expression in essays on the women in Foxe's *Book of Martyrs* by F.H. Thompsett, on early Reformation Oxford by G.F. Lytle, III, on the synod of Dort by W.B. Patterson, and on Pearson's construal of the Apostles' Creed by R.A. Norris, Jr. Similarly, three essays by J.N. Wall, J.M.C. Bryan and W.P. Haugaard examine Hooker.

More broadly, R.W. Rhodes discusses John Keble's poetry; P.R. Ellsberg, attitudes towards Catholicism in Victorian novels; T. George, the spirituality of the Plymouth pilgrims; M.J. Hatchett, Benjamin Franklin's Prayer Book; G.H. Shattuck, Jr., the impact of the War Between the States on Southern Episcopalians.

H. Davies examines the visual arts in the contemporary Church of England. There are two essays on Anglican spirituality — Cranmer's by S.W. Sykes and George Herbert's by J.M. Gatta.

J.N. Alexander reflects on the meaning of ordination, particularly to the diaconate. J.R. Wright ventures into the ecumenical context in which Anglican ecclesiology needs to be examined. The book concludes with D.S. Armentrout's appreciative essay on John Booty.

Despite their diversity, the essays in one way or another provide a fitting tribute to Booty by reflecting his own work in building bridges between the academy and the church, the head and the heart, and theology and religion.

(The Rev.) ROWAN A. GREER
Berkeley Divinity School
New Haven, Conn.

Bible Study for Laity

BINDING THE STRONG MAN: A Political Reading of the Gospel of Mark. By Ched Myers. Orbis. Pp. 512. \$29.95 cloth. \$16.95 paper.

Ched Myers believes Jesus was preaching and teaching radical discipleship and that non-violent resistance

was an essential part of Jesus' work. Mark's story of Jesus was focused on this part of Jesus' teaching because his audience was about to attempt the overthrow of Roman oppression around 70 A.D.

The author is a New Testament scholar who backs up his assumptions in a way that lay Bible students can follow his argument and draw their own conclusions. Two problems arise for most readers of this book.

This first problem is the word "political." For the person who believes that religion and politics should not mix, the book will be a challenge worth the effort. Those willing to struggle with Myers' mixing of the two may come out clearer about their own reasoning and with a better understanding of the other side of their own argument. Myers' analysis of the political, social and economic situation of Jesus' day gives a basis for saying that the work of Jesus had an essential ingredient of all these.

The second problem is that the book looks as if you need a Ph.D. to read it. This is, in part, the fault of the imposing table of contents, which is really an outline of the book with a few technical terms thrown in. Happily, the book is quite readable, often poetic, and worthy of meditation paragraph by paragraph.

Myers is a peace organizer, activist, writer, educator and preacher who currently works with the Regional American Friends Service Committee in California. A study guide for individuals and groups to be used with this book is being made available.

(The Rev.) CHARLES V. DAY
St. George's Church
Hellertown, Pa.

Looking to the Sources

ORDINATION RITES OF THE ANCIENT CHURCHES OF EAST AND WEST. By Paul F. Bradshaw. Pueblo. Pp. 288. \$17.50 paper.

Dr. Bradshaw, an Anglican liturgist scholar teaching at the University of Notre Dame, has compiled a book that deserves the attention of those who wish to speak clearly about a theology of holy orders.

The first of five parts is an introduction to the sources and the structures of the various rites for bishops, presbyters, deacons, deaconesses and the minor orders. It summarizes the subse-

quent parts which present us with translations of the actual texts. Part two contains the patristic texts such as the influential apostolic tradition of Hippolytus. Part three has the Eastern texts of ordination, and part four the Western texts. Two appendices follow which outline the relationship between Eastern ordination prayers and gives a synopsis of eastern prayers for the ordination of a bishop.

This book builds on the earlier work of H. Boone Porter's *The Ordination Prayers of the Ancient Western*

(Continued on next page)

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(Continued from previous page)

Churches, published in 1967. Bradshaw's introductory material to the Western texts are paraphrases of Porter. The real contributions of this book is the collection of the Eastern texts, and placing them with the Western texts facilitates the study of both.

Furthermore, the book is important in its making these texts readily available to the church. Theology of holy orders is a hot topic for discussion, and therefore it often leads to restating firmly entrenched theological opinions that have not been critically examined. One essential way to make our way through this morass of opinion is to look at what the church has proclaimed when it ordained someone for ministry. It is almost a cliché to state that the law of prayer establishes the law of belief, but there is a truth here. Therefore, we need to look at the prayer of the church in order to better understand what we believe. Bradshaw's book helps us to do just this with holy orders.

(The Rev.) **RALPH N. McMICHAEL**
Department of Liturgics
Nashotah House
Nashotah, Wis.

Books Received

AND BLESSED IS SHE: Sermons by Women. Edited by David A. Farmer and Edwina Hunter. Harper & Row. Pp. 247. \$18.95.

THE MAKING OF MODERN THEOLOGY: Adelp Harnack, Liberal Theology at its Height. Collins Liturgical. Pp. 329. No price given.

CHRISTIAN BELIEF IN A POSTMODERN WORLD: The Full Wealth of Conviction. By Diogenes Allen. Westminster. Pp. 238. \$15.95 paper.

THE WORD OF LIFE SYSTEMATIC THEOLOGY: Volume Two. By Thomas C. Oden. Harper & Row. Pp. 583. \$32.95.

PEOPLE and PLACES

Appointments

The Rev. **Ronald S. Fitts** is rector of Christ Church, Box 428, Denton, MD 21629; add: 105 Gay Street, Denton.

The Rev. **Samuel H. Hartman** is rector of St. Mary Anne's, 315 S. Main St., North East, MD 21901.

The Rev. **Wade Lawrence** has accepted a call to serve as deacon at St. Brendan's, Pittsburgh, PA, 6911 Prospect Ave., Ben Avon, PA 15202.

The Rev. **Elliott W. Marshall, III**, is rector of Trinity Church, 105 Bridge St., Elkton, MD 21921.

The Rev. **Rollin Norris** has accepted a call to serve as part-time interim rector at St. Luke's Church, Utica, MI.

The Rev. **H. Paul Osborne** has become stewardship consultant and campaign director for the debt retirement and budget campaign of St. Christopher's, 3200 N. 12th, Pensacola, FL 32503.

The Rev. **Beverly S. Porteus** is curate of St. Peter's, Box 1272, Salisbury, MD 21801.

The Rev. **Christopher Porteus** is rector of St. Philip's, Box 92, Quantico, MD 21856.

The Rev. **Marianne Sorge** is priest-in-charge of St. Paul's, Box 43, Hillsboro, MD 21641.

The Rev. **Richard Swartout** is rector of All Hallows Church, Box 288, Snow Hill, MD 21863; add: 109 W. Market St., Snow Hill.

Ordinations

Transitional Deacons

North Carolina—**Sonja Hudson**, St. Stephen's and St. Cyprian's, Oxford, NC; add: 140 College Street, Oxford 27565. **Harriet Sturges**, St. Paul's, Louisburg, NC; add: 406 Spring St., Louisburg 27549.

Northern Michigan—**Marion Isabelle Aiken Luckey**, ministry support team member, St. John's, Munising, MI; add: Rt. 1, Box 594, Munising 49862. **Raymond Glenn Perry**, ministry support team member, St. Mark's, Crystal Falls, MI; add: 251 Monongahela Road, Crystal Falls 49920. **Rheuben Vilas Smith**, ministry support team member, St. John's, Iron River, MI; add: 24 W. Adams, Iron River, 49935. **Virginia Lee Wasmiller**, ministry support team member, St. John's, Munising, MI; add: Box 13, Eben Jct., 49825.

San Joaquin—**Neil J. Lawson**, counselor, St. Jude's Ranch for Children, Boulder City, NV; add: Box 985, Boulder City 89005.

South Carolina—**E. Weyman Camp, IV**, curate, Trinity Church, Edisto Island, 29438 and Christ-St. Paul's, Yorges Island, SC 29494. **William Leroy Hills**, curate, St. John's, Florence, SC; add: 252 S. Dargan St., Florence 29501. **Woodleigh Volland**, 1133 Maplewood, Ambridge, PA 15003.

West Texas—**David E. Stringer**, assistant, St. Andrew's, San Antonio, TX; add: 6110 Loop 410 NW, San Antonio 78238.

Western Kansas—**James Richard Cox**, chaplain, St. John's Military School, Salina, and interim vicar, Trinity Church, Norton, KS; add: Box 827, Salina 67402.

Western Louisiana—**Richard D. Cloud**, deacon-in-charge, Polk Memorial, Leesville,

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LA; add: Box 1546, Leesville 71496. **John R. Proffitt**, deacon-in-charge, Trinity Church, Tallulah, LA; add: Box 208, Tallulah 71284.

Wyoming—**Charles Blackwell**, deacon-in-charge, St. Stephen's, Casper, WY; add: 4700 S. Poplar, Casper 82601. **Rock Schuler**, deacon-in-charge, St. Andrew's, Meeteetse, WY; add: Box 95, Meeteetse 82433.

Changes of Address

The Rev. **Callie Linder** reports the address of 512 E. 15th St., Georgetown, TX 78626.

The Rev. **Randall P. Mendelsohn**, rector of St. Mary's, Lake Orion, MI, reports a change in address: 2871 Glenwood Ct., Lake Orion 48360.

The Rev. **William P. Erwin** may now be addressed at 369 Quarterhorse Lane, Paso Robles, CA 93446.

St. Luke's in Rogers City, MI asks that all mail be sent to 278 S. 7th St., Rogers City 49779.

The Rev. **Wendell B. Tamburro** may now be reached at Woodburn Senior Estates, 1730 Vanderbeck Lane, Woodburn, OR 97071.

Retirements

The Rev. **Willa Mikowski**, as priest-in-charge, St. Martin's Church, Perry, IA; she now lives in Florida and assists at St. Edward the Confessor, Mt. Dora.

Cathedral Clergy

The Rev. Canon **R. Bruce Kirkwood** has been named honorary canon of the cathedral of the Diocese of San Joaquin. He is chair of the department of youth for the diocese.

Deaths

The Rev. **Walter Andrew Bell, Jr.** retired priest of the Diocese of Newark, died at the age of 66 on September 6 at his residence in Brewster, MA, after a brief illness.

A graduate of Williams College and Episcopal Divinity School, Fr. Bell was ordained in 1958 and became rector of Holy Trinity, Churchville, MD until 1959; he was then rector of St. Paul's, Prince Frederick, MD, until 1962 and of St. Paul's, Chatham, NJ, from 1962 to 1980. From 1980 to 1987 he served St. Mary's, Belvidere and St. Peter's, Washington, NJ. After retirement in 1987, Fr. Bell became a member of Holy Spirit, Orleans, MA, and was a volunteer at Brewster Ladies Library. He is survived by his wife, Grace, two sons, a daughter, two brothers, four grandchildren, and seven nieces and nephews.

Sister Caritas Margaret, of the Society of St. Margaret, died in Lexington, KY, of a heart attack on September 30 in the 32nd year of her profession.

Born in Fond du Lac, WI, in 1906, Sr. Caritas moved with her family to New York where she grew up. After joining the order, she worked in the altar bread department where she was in charge for several years, before it was discontinued in 1975. Recently she served at St. Agnes House, a mission residence in Lexington where patients at the Univ. of Kentucky treatment center stay while undergoing therapy. She is survived by three sisters, Sr. Clarissa, SSM, Elizabeth, and Dorothy, as well as other members of the Wotho family.

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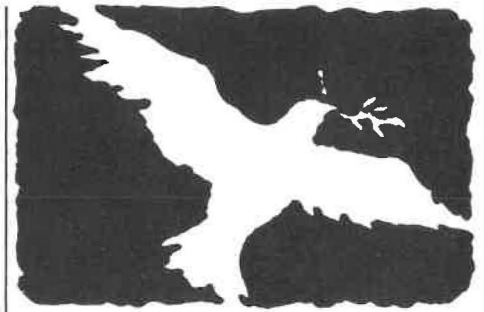
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BENEDICTION

The author, the Rev. Christopher Rose, is rector of Grace Church, Hartford, Conn.

What happens, do you think, when both teams in an athletic contest pray to win the game?

There must be at least one Christian on both teams who asks to win. What does God do? Doesn't the team which struggles hard to win, with the player who is faithful in church all season, deserve to win? What if one player wishes to give his winnings to the church, and his counterpart on the other team desires the notoriety of a World Series win or a Super Bowl victory to become a famous evangelist?

How does God decide the nobility of our intentions? We think we know what God wants. However, we do not share God's perspective on the purpose and meaning of history and life itself. We can imagine the fervent prayers of faithful players on both the San Francisco Giants and the Oakland Athletics in the 1989 World Series. How did God answer them? With an earthquake!

An earthquake shakes to the foundations our assumptions about what matters in life. By grace we are given a fresh perspective on what matters and a chance to change our lives accordingly. God answers our prayers very frequently with earthquakes, albeit metaphorical ones.

We are wrapped up in our personal concerns; we think we are the center of the universe. The world is our stage and we are director, playwright and star of the show. We lack humility and perspective.

There is only one way to get these. Pray always. Do not lose heart. Prayer not only holds together our world, it holds up our lives as well. With prayer, we find firm ground on which to stand, with a faith that shall not be shaken.

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Mon-Fri, 10-4:30 Sat & Sun

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G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts
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Thurs 9:30; Sat 5:30

KEOKUK, IOWA

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Sat 10:30 H Eu

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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

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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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