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Music Issue

IN THIS CORNER

My Favorites

Because this issue of THE LIVING CHURCH emphasizes music, it seemed an appropriate time to share my list of the ten best hymns in the hymnal. What follows is a subjective rating by a layperson, untrained in music, who realizes these will not be everyone's favorites (hymn numbers are from *Hymnal 1982*, opening words are included):

1. No. 577, "God is love" — A new hymn for the current book. I heard this hymn one Maundy Thursday and was "hooked." Its tune is simple, its words profound, its refrain worthy of meditation.

2. No. 382, "King of glory" — The General Seminary tune is another new to *Hymnal 1982*. My first exposure to it was at an ordination (a General graduate, naturally) and its tune and words ran through my mind for days afterward.

3. No. 305, "Come, risen Lord" — Singing this hymn on an Easter morning with a choir of men and boys



performing the descant for verse 3 can reduce even the strongest to tears.

4. No. 302, "Father we thank thee who hast planted" — This 400-year-old tune is an easy one to sing, and the hymn's prayers of thanksgiving and for the church seem especially meaningful after receiving communion.

5. No. 325, "Let us break bread together" — I sense this spiritual is rapidly becoming a favorite of many. It's a natural for eucharistic worship and certainly emphasizes the diversity of this church.

6. No. 460, "Alleluia! Sing to Jesus" — The Hyfrydol tune has become one of the most popular for many Episcopalians and the words are appropriate for a number of occasions.

7. No. 473, "Lift high the cross" — I suspect if we were taking a survey of persons' favorite hymns, this might be at the top of the list. I have found this one to be especially meaningful during the liturgy of Good Friday.

8. No. 516, "Come down O love divine" — This wonderful tune, Down Ampney, reminds me of the true story of a friend who named his dog Ampney, just so he could say, "down, Ampney." Really.

9. No. 645, "The King of love my shepherd is" — Hearing this metrical setting of beloved Psalm 23 as a child attending a funeral impressed me so much that I told my parents I wanted that hymn at my funeral. I still do.

10. No. 370, "I bind unto myself" — Who hasn't been moved by this hymn at an ordination, sensing the awesome commitment of the ordinand? Perhaps the belief that this hymn is attributed to St. Patrick helps make it so appealing.

DAVID KALVELAGE, editor

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The organ in St. John's Church, Savannah, Ga.

Photo courtesy of Wicks Organ Company, Highland, Ill.

LETTERS

Opposite Conclusion

The Viewpoint article, "Why I Am a Liberal" [TLC, Sept. 29], illustrates, I imagine unintentionally, the persistent ambiguity of such labels as liberal and conservative, for it is quite possible to begin with the premises stated, pursue the same goals, follow the same logic and arrive at an opposite conclusion — as follows:

Granted that the ultimate ethical question for Christians is, "What does love (agape) require in a certain set of circumstances?" Granted also that we must act "in such a way as to secure the greatest degree of well-being for the community." And granted thirdly that the Christian ethicist "must be prepared to reject the wisdom of one's culture, if the exigencies of a situation require this in order to do the most loving thing." Putting all these "liberal" fundamentals into slightly different words, we may say that we are required by love to say no, at times, to the desires of some people on behalf of the larger welfare of the entire human community, present and future, true

compassion being neither sentimental nor myopic, but tough and far-sighted.

Applying the foregoing to the sexual ethics questions troubling the church, one can, with good logic, conclude that the church should do nothing to condone or encourage any form of extra-marital sexual behavior — indeed, should do all in its power to discourage something which has proven so manifestly and grimly destructive to the human community and, in most cases, to the individuals involved as well.

(The Rt. Rev.) GORDON T. CHARLTON
Suffragan Bishop of Texas (ret.)
Pittsboro, N.C.

• • •

"Why I Am a Liberal" by Roger Mueller explains as clearly as anything I have read why the Episcopal Church is declining in membership, financial giving and, most importantly, being "a light to the world."

Others may find more erudite and

sophisticated words with which to rebut Mr. Mueller. Mine is summed up in one — blasphemy! One can twist and turn words attaching whatever hidden meanings to them that they wish, but this is total denial of the Bible as the basis of our faith, and consequently the total denial of Jesus Christ as our risen Lord and Savior.

WALTER I. KNUDSEN, JR.
Lakewood, Colo.

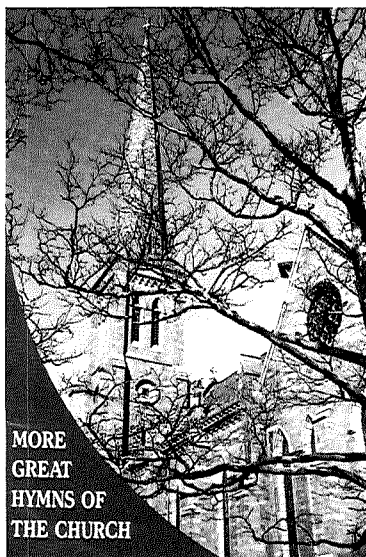
• • •

I found Roger Mueller's attempt to defend moral liberalism disturbing and disappointing.

It is disturbing, first, because it begins with a variant of the logical fallacy of the "false dilemma" (see, e.g., R. Gula, *Nonsense: How to Overcome It*): Either biblical literalism or situationalism. There are at least two other entirely credible schools of moral thought: natural law and Kantian deontology. A little extra homework in philosophy wouldn't hurt anyone.

It is disturbing, second, because it is
(Continued on next page)

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and the views of Episcopalians*

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LETTERS

(Continued from previous page)

thoroughly atheological. Mr. Mueller, writes, "the one absolute for the Christian situationist is agape, or unconditional love." Fine. Love for whom? I always thought Christians were to love God first. Yes, we show our love for God through love for neighbor, but how do we discern God's will? It is too easy to "return the compliment," as Voltaire put it, and think that what we "know" or "feel" is right is what God wants.

It is disappointing, finally, because having made some case for discussing the issues, Mr. Mueller obfuscates rationality through the murky mire of emotionalism. He wants us to embrace. That sounds awfully close to me to "If it feels good, do it."

(The Rev.) WILLIAM H. SWATOS, JR.
St. Mark's Church

Silvis, Ill.

• • •

I read with interest Mr. Mueller's Viewpoint article and wonder whether Mr. Mueller is prepared to pay the consequence for the fictional car he so lovingly is ready to steal.

(The Rev.) PATRICK J. WARD
St. Peter's Church

Burke, Va.

• • •

Roger Mueller's contribution to Viewpoint is articulate as to the difference of vision between the liberal and traditionalist perceptions. The traditionalists accept the holy scriptures as firm sources of eternal truths, while the liberals see them as historical observations of the relationship between God and man, colored (or discolored?) by the cultural and scientific limitations of the times.

Mr. Mueller likens liberal with situationalist. His rationale is to "do the most loving thing." He suggests that "scripture says that love is my first priority." Love of what? His priority is based upon present cultural norms that suggest the attempt to save the physical life of a person is the first priority that excuses all other abuses. Does he know that the car he is willing to steal is not parked there while the driver is getting a child to rush to the same hospital he dashes off to with the gentleman he seeks to help? So goes

the problems of situation ethics. There is no answer that does not present ethical and moral problems. The question of "the most loving thing" is one that depends upon our interpretation of love.

The traditionalist accepts the wisdom and direction of God revealed in holy scripture because it is just and provides mankind with universal guides for living in harmony and peace. The traditionalist holds the wisdom of God above the wisdom of man and believes that holy scripture contains all things necessary for salvation.

Canon Birdwell rightly perceived [TLC, Aug. 18] that the Episcopal Church has arrived at a point where it appears committed to self-determination rather than the Christian faith as we have received it in tradition and holy scripture with God as our determining head. We do, in fact, house two very different religious beliefs. To "sit down and talk, not with a view toward changing minds, but toward a view of understanding each other's motives" is an exercise in futility. We already seem to understand the motives. What we need is conversion back to allowing God to be God in our lives, both corporately and individually.

(The Rev.) JAMES F. GRANER
Church of Sts. Mary and Martha
Larned, Kan.

Answers Needed

Thank you for printing Bishop Gray's letter clarifying his position *contra* the Nashotah board of trustees [TLC, Sept. 29]. It would be foolish for most of us to presume to judge the financial decisions of the board — which is served by a number of brilliant and even saintly men and women. However, Bishop Gray's criticisms do penetrate beneath fiscal matters and many of us alums feel that the trustees, as officially represented by Bishop-chairman Stevens, have yet to answer profound criticisms.

The unfortunate and tense situation at Nashotah is, I believe, exemplary of a larger phenomenon in American society — the "shift to the right" — wherein "traditionalists" have been correcting the "liberal" trend of 40 years. (Of course, as in most aspects of church life, there are vertiginous ironies and startling paradoxes here. And some of us have experienced *deja vu*:

In the contest between trustees and alumni/ae, one is reminded of the deep contempt the old-fashioned "high and dry" school had for the Oxford reformers in 1833.)

It is unfortunate that "reaction" seems to be the *animus* manifesting itself in the current events (decisions, appointments, policies) at Nashotah: for many of us "old Nashotans" had been hopeful that our *alma mater* might set herself apart by rising above the spirit of the age.

(The Rev.) W.L. PREHN
St. Margaret's Church
San Antonio, Texas

Hospitality as Evangelism

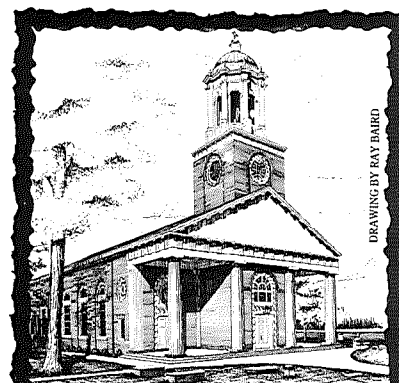
I would like to suggest that hospitality is an undervalued form of evangelism which we might promote in our parishes. The idea is certainly biblical, with roots in Old Testament and New: the Passover meal, the marriage feast of Jesus' parables with the injunction to ferret out guests, offer — and put on — one's best, making provision for the stranger. Many of our Lord's parables had to do with food and hospitality, whether the marriage feast of Cana or feeding the 5,000.

In our churches, we might well develop patterns of international hospitality. Such a pattern mirrors the weekly Eucharist and extends the fellowship of the altar to the home, where the table becomes the place of communion with one another, the place of breaking bread and prayer. Such a focus is natural and non-threatening, making friends of strangers, sharing food which signifies a deeper spiritual reality. In such a setting it is easy to talk about hopes and fears and — yes — faith.

Evangelism as hospitality is something our congregations can readily understand and practice. While a good number are uncomfortable with discussing faith or church with newcomers or strangers, an invitation to a meal comes more easily. Having table fellowship throughout our parishes is a good idea, a way of including many who otherwise eat alone, a way of breaking bread and praying together that can deepen *koinonia* within the congregation and stimulate prayer.

Remembering the hungry and the homeless is the inevitable implication

(Continued on next page)



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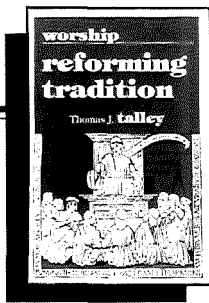
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LETTERS

(Continued from previous page)

of our understanding of hospitality. Eating together, and laughing and singing and even dancing together is nothing less than a foretaste of the kingdom and an affirmation of eternal life.

(The Rev.) BRUCE M. SHIPMAN
Christ Church

Roxbury, Conn.

What Are We 'Selling'?

Our church has declared this a Decade of Evangelism. As I understand it, this is a decade of "selling" Christianity to the unconverted. To sell a product, the seller must know the product — what it is, what it will do and how the buyer will benefit. It seems to me that as we engage in this Decade of Evangelism, the Episcopal Church has no idea what its product is.

Are we a Christian church bound by the historic creeds and the imperatives of the holy scripture? Do we believe that holy scripture is the word of God? Are there any moral parameters beyond which we will not go? Or, are we as a church an emerging form of neo-Christianity — an all-inclusive social and moral advocate for popular mores made palatable by a thin coating of what is called Christianity?

I believe the time has come for our bishops, as defenders of the faith, to produce some honest labeling of the product they profess to be "selling." The distorted and outworn label of "inclusiveness" cannot and will not sell.

(The Rev.) ROBERT A. TOURIGNEY
The Woodlands, Texas

Observing Feasts

Long before General Convention assembled this summer, your Letters section received a great number of suggestions for additions to calendar commemorations in *Lesser Feasts and Fasts*. Certain additions, already made note of in TLC, were indeed made by convention, yet letters of comment continue to come in.

My concern is not so much who is put on the calendar, but rather, to what extent does the church at large observe the *Lesser Feasts and Fasts* calendar, to say nothing of the "red letter" days? My answer to that question is that any observance of "red letter" or "black letter" days is confined strictly (with few exceptions) to

weekdays. When I refer to "observance," I mean a full observance, not a second collect or some such. The confinement to weekdays means that any "red" or "black" day, when observed, is witnessed by an infinitesimal number of worshipers. Except for those relatively few churches which have daily public services, a calendar "red" or "black" has little meaning. It makes one wonder what teaching value major or minor days have to the greater number of churchpeople.

As I peruse parish Sunday bulletins and newsletters, I note that a high percent have one, or possibly two, weekday services (Office or Eucharist). When a major holy day falls during a given week, it is often transferred to one of the days when that church usually has its service. Sometimes, it is not observed at all.

All we Episcopalians can hope for is that some of us are able, in public or private, to commemorate both major and minor days.

(The Rev.) SHELDON B. FOOTE
Harvey, Ill.

Religious Boundaries

I have followed with great interest the volumes of material written on issues which confront the church. To whom will it be a scandal to discover that there are boundaries of the Christian religion? Because we are commanded by our Lord to love without reserve, we have taken that to mean that we are also to "accept" all without reserve. On the contrary, Christianity has its limits — boundaries — and when one steps over those boundaries, one ceases to be faithful to the Christian tradition.

The universalism so prevalent in our society and our church would lead us to believe that one can do anything or believe anything and still be considered a "good Christian." Sin has become irrelevant and, to some extent, even nonexistent in our theological purview.

The great push for inclusivity is tearing down the boundaries which distinguish Christianity from every other religious tradition. Some of this has been good, right and long overdue. However, we must be clear about what we mean by inclusivity... does it mean loving persons as persons, or accepting ideas which have never fit into the limits of Christianity? The momentum with which the push for in-

clusivity has occurred has seriously wounded the church and made it practically impossible for productive theological discourse in the future.

I believe that if the Episcopal Church is to rise from the smoldering ashes of controversy, it must establish a forum for theological research, discussion and debate. The legislative sessions and open hearings of General Convention are not suitable for this purpose. Neither are the seminaries equipped for such purposes, since they are meant for the training of potential clergy. We need a place outside of the political machinery . . . but where? Maybe somewhere, someday an institution will offer time and space for a theological congress. Who knows but that the Lord will raise up among us another Athanasius, Basil or Gregory to speak a word of truth and wisdom.

Sr. BARBARA JEAN, SHN
Fond du Lac, Wis.

Distinction Needed

Hopefully, in future comments, a distinction between living and dying or between ending a human life and terminating the dying process will be made clearer than in the editorial "Worrisome Success" [TLC, Sept. 22].

The moral, religious and social stigma usually attached to those who encourage third party euthanasia or self-inflicted suicide should not be transferred to those dying individuals who indicate or whose legally-designated spokesmen have decided to avoid or remove tubes or ventilators.

Devote precious magazine space to promote understanding and use of such advanced directives as the durable power of attorney for health care or the living will which greatly assist both families and physicians, and there will be less interest in such books as *Final Exit* and organizations as the Hemlock Society.

(The Rev.) AMOS C. CAREY
Foster City, Calif.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

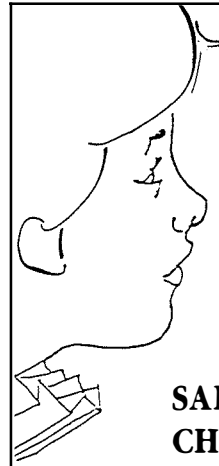
On the Cover

In his letter, the Rev. Paul S. Nancarrow accuses me of implying (in my letter of July 9 objecting to a white male being the representative ordinand on the June 2 cover) that he's not capable of serving, not an Episcopalian and not alive [TLC, Sept. 8]. I do not object to white, male priests. I consider them Episcopalians and very much alive. My point is, that if the magazine is to be called THE LIVING CHURCH and if it is to continue to announce that it is serving all Episcopalians, then a very minor way it could do this would be to make its covers more inclusive.

I went into our parish library and looked at the copies of THE LIVING CHURCH from January 1980 to September 22, 1991 to see what was on the covers. Out of 152 covers which pictured priests, there were 311 males (there were frequently more than one per cover) 52 of whom were persons of color, and 11 females (six of whom were persons of color) over a period of almost 11 years.

I think these figures speak for themselves. From the covers of THE LIVING CHURCH, it is hard to tell of the important contribution of persons of color and women in the ordained ministry to the Episcopal Church.

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Native Americans Evaluate General Convention Resolutions

Representatives of Indian congregations from Montana, Idaho, Utah, Wyoming and Nevada gathered in Great Falls, Mont., recently for the meeting of the Mountains and Deserts Regional Indian Ministry to evaluate actions taken at July's General Convention, and to share their frustrations about racism, lack of funding and other agenda.

Participants said they were pleased with actions taken at General Convention concerning Indian ministry. "We were looking at getting seriously cut [in the budget process]," said Dr. Carol Hampton, field officer for the national church's Office of Native American Ministries. "We feel joyously affirmed that Indian ministry came out of General Convention without being cut, but with being funded for a whole lot of new ministry."

The convention approved \$125,000 for new ministry among Native Americans as well as nine additional supportive resolutions. They included: call for swift and fair treaty claims settlements; celebration of the 500th anniversary of the survival of Native

Americans instead of Columbus' arrival in the Americas; support for the religious use of peyote by the Native American Church and support for South Dakota's plan to elect a suffragan bishop for the Niobrara.

Representatives voiced concerns about a change in procedure for allocating funding for Native American ministries. Coalition 14, an alliance of financially-assisted dioceses, had originally distributed the funds. But as the number of assisted dioceses fell to seven, four of the remaining seven had most of the church's Native American members. It was decided that the Episcopal Council on Indian Ministry would allocate funding as of 1992. However, the question was raised whether Indians in non-aided dioceses would be helped as much as those living in aided regions.

The Mountains and Deserts Region would like to become self-supporting, said the Rev. Richard Mendez, vicar of the Shoshone Mission at Fort Washakie, Wyo., and maybe become a jurisdiction within the church along the lines of the Navajoland Area Mission.

Celebration at Washington Cathedral

On the Feast of St. Michael and All Angels, Washington National Cathedral held its first Cathedral Day to commemorate its completion and to celebrate the 84th anniversary of the laying of the foundation stone in 1907 and the first anniversary of the setting of the final stone and its formal consecration in 1990.

A high point of the rites was the dedication, by the Rt. Rev. Ronald Haines, Bishop of Washington, of a window in honor of the United States Congress. It is the second of three clerestory windows, 75 feet above floor level on the north side of the nave, honoring the three branches of government. The first, dedicated at last year's celebration, depicts the judiciary; the third will honor the executive branch.

The window is the work of Rowan LeCompte, the cathedral's artist-in-residence, who created the great west rose and some 40 cathedral windows, as well as the mosaics in Resurrection Chapel.

The lessons were read by the Hon. William V. Alexander and the Hon. Charles Mathias, and other members of the House and Senate were in the Congressional delegation.

Open House

Crowds thronged the cathedral the previous day for the annual open house. The celebration included carillon and organ music, tours and a climb to the central tower, Renaissance singers, Scottish dancers, the cathedral choir, demonstrations of flower-arranging, stone carving, and by other cathedral artisans, all culminating that evening with the dedication of the flood lighting of the west facade.

The celebrations climaxed a week that included the annual meeting of the National Cathedral Association, now numbering 23,560 members nationwide, where the guest speaker was Judy Woodruff, chief Washington correspondent for the network television program, the McNeil-Lehrer News Hour.

DOROTHY MILLS PARKER



A new memorial garden was dedicated recently at Thornfield, the conference center for the Diocese of Central New York in Cazenovia. A bronze tablet bears the names of those whose ashes are interred in the garden, and it has been dedicated to the memory of the Rev. George Entwisle and the Rev. Roland Nichols, diocesan priests.

World Council of Churches Undergoes Restructuring

Major restructuring, including a ten percent staff cut, was approved recently by the Central Committee of the World Council of Churches.

Along with a reduction in staff from 300-270, the 158-member committee also voted to restructure the WCC into four major program units: Unity and Renewal; Mission, Education and Witness; Justice, Peace and Creation; and Sharing and Service.

The committee also dealt with concerns expressed in February by some participants attending the WCC as-

sembly in Canberra, Australia, about the WCC's ecumenical vision. The Rev. William Norgren, ecumenical officer for the Episcopal Church, said the committee's moderator, Aram Keshishian of Lebanon, "presented a very strong report outlining what he perceived as the new dimensions of the ecumenical vision."

Fr. Norgren said the WCC will be spending a large amount of time in the next few years to move toward some common understanding of the nature of the WCC and what member

churches can expect. Based on the Central Committee meeting, he is confident that the WCC is ready to "turn the corner toward the future."

The Rt. Rev. James Ottley, Bishop of Panama, said the committee demonstrated sensitivity to the tensions between those who wanted a peace and justice emphasis and those who were more committed to faith and order issues. "The new structure will attempt to balance those emphases," Bishop Ottley said, adding he felt optimistic that a balance could be achieved.

A Merger of Sorts

A number of parishes in the Anglican Catholic Church (ACC) have joined with the American Episcopal Church (AEC), which has renamed itself the Anglican Church in America.

The ACC has not changed its name and retains its basic structure. Several parishes, some of which had belonged to the United Episcopal Church and others to smaller continuing bodies, also joined the Anglican Church in America.

The new body has two provinces, east and west, which is further divided into six dioceses. Diocesan and suffragan bishops have been drawn from both ACC and AEC.

During the two-day meeting, 11 active bishops from the ACC and AEC received the laying on of hands from the Rt. Rev. Robert Mercer, Bishop of the Anglican Catholic Church of Canada; the Rt. Rev. Robert Mize, retired Bishop of Damaraland, and the Rt. Rev. Charles Boynton, retired Suffragan Bishop of New York.

The Most Rev. Louis Falk of Des Moines, Iowa, who had been head of the ACC, will now be primate of the Anglican Church in America and Metropolitan of the West, while the Most Rev. Anthony Clavier of Charlottesville, Va., who had been Primus of the AEC, will be Metropolitan of the East. The Most Rev. William O. Lewis of Athens, Ga., was enthroned as Metropolitan of the ACC in September.

The renamed body will follow the 1928 Book of Common Prayer and has adopted the 1964 canons of the Episcopal Church.

BRIEFLY

The [Rt. Rev.] **William Evan Sanders Scholarship Fund for Minorities** has been established, honoring the bishop's 30 years of ministry in the Dioceses of Tennessee and East Tennessee. Laypersons from across the state made the first donation to the fund, more than \$800, at a recent conference. Having been named bishop coadjutor in the Diocese of Tennessee in 1962 and later bishop, he became bishop of the newly-formed Diocese of East Tennessee in 1985 and will be succeeded next year by the Rt. Rev. Robert Tharp, Bishop Coadjutor.

To help victims of the Hamlet, N.C., poultry plant fire disaster, the Presiding Bishop's Fund for World Relief has issued a \$10,000 emergency grant. Also, a relief fund in the Diocese of North Carolina and a diocesan-wide appeal were begun. The deadly blaze took the lives of 25 workers at the Imperial Food Products plant on September 3 and devastated many families in the community.

The **Diocese of Fond du Lac** has entered into a covenant with the Evangelical Lutheran and Roman Catholic churches in the area. "Our intention is to state that our search for unity will be a priority that will affect the way we live as churches," said the Rt. Rev. William L. Stevens, Bishop of Fond du Lac.

Dimitrios I, Ecumenical Patriarch of Constantinople and leader of the Eastern Orthodox Church, died recently in Istanbul. He was 77. The patriarch worked toward closer relations between the Eastern Orthodox and Roman Catholic churches. In 1990 he became the first head of the Eastern Orthodox Church to visit the United States.

A **school for ministry** is being formed in the Diocese of Spokane to train prospective deacons as well as enrich the ministries of laypersons. The first part in the proposed three-stage program, the formation phase, consists of four Saturday workshops open to anyone on topics ranging from prayer to social concerns. Second, the Education for Ministry Program (EFM) in Bible, theology and ministry offered by the School of Theology of the University of the South, would be conducted over four years in small groups throughout the diocese. A third would be training for specialized ministries.

Three days after **Hurricane Bob** in August swept up Buzzards Bay and the Briarwood Conference at the head of the bay in Massachusetts, diocesan youth minister Laura Queen began mobilizing young people from around the diocese to restore Briarwood. Due to their cutting and clearing wood, hauling brush, floats and gangways, and raking lawns, the volunteers saved the center thousands of dollars in clean-up costs.

Fulfilling a Dream

One Woman's Vocation as an Organ Builder



Susan Tattershall at work on a project.

By ANNE PERKINS

Susan Tattershall had a most unusual dream: to restore great pipe organs to full, rich use.

The dream ignited for Susan when her father, a businessman serving on the new organ committee of the Church of Our Savior, Elmhurst, Ill., was challenged by the brilliant young church organist to select a superb instrument. Susan, then a teenager, was a rapt listener to the ensuing discussions between the two men in her family's living room, especially to the organist's knowledge and love of celebrated 16th and 17th century Spanish organs, and to his discussions of what

Anne Perkins resides in New York City and is a communicant of All Saints' Church, Manhattan.



Photos by Duane Ferré

Susan Tattershall

the organ should be, what it should do, and what it should be able to play. Her resolve to restore and build organs was born when she sensed her excitement over the church's decision to purchase a new instrument, and seeing it put together and installed. After the organ was voiced and tuned, it had a beautiful sound.

She did apprentice herself to the very same organ builder several years later, following college graduation. In the beginning, her parents were not enthusiastic about the idea. A blue-collar job like organ building for their daughter was nothing they had envisioned. In addition, Gabriel Kney, the organ builder, turned her down once because she was female, and "might be disruptive to the staff." She was devastated, but cheered up when he called two weeks later, to say his wife had changed his mind, and suggested Susan take the apprenticeship on a

trial basis. The three-month trial lasted two years.

Two years in Europe followed, where she worked as an apprentice to an organ builder in Switzerland. She worked as an apprentice to a cabinet maker, and learned how to select woods and joinery, skills which proved invaluable.

Because of her love of fine instruments, Ms. Tattershall jumped at the chance offered to her in 1979 to assist an American organ builder in doing a survey of seven antique organs in Mexico. They did a quick, ten-day tour of the churches, drawing up a restoration plan and budget. At the last minute, the job went to someone else. Although it was a keen disappointment, she had seen some of the important organs and their stunning sites in 16th and 17th century churches in Mexico. Since it was impossible to transport antique instrument parts to the United States to repair them, she realized that it would be necessary to work on site. She did begin to get contracts to rebuild pipe organs, first in New York and New England, and then in Mexico and the Caribbean. "I give them a break on costs if I can go to the West Indies in January," she says.

She had been confirmed in the Episcopal Church as a child, and had sung in the choir. Although she says she was devoid of crafts skills at the beginning, she had the feeling that being an organ builder would be satisfying, combining intellectual as well as physical and artistic skills. "I believed in that, that I could make a living, and use all parts of myself. And that turned out to be true."

As Ms. Tattershall gained more experience, she learned new things about community and organ building.

In 1986, she won a contract from San Pablo, Apetatitlan, in Mexico, but was unable to finish the job for lack of government funds. She flew to Mexico at her own expense to talk to the government about finishing the job, but they refused. She went ahead anyway and did the work, and people from the village provided her with a place to stay, and food. She began to see that when village people were involved, the job was much easier; and the will to preserve the organ when the work is finished was stronger.

When she went to the airport to return home, the town residents came to say goodbye, and pressed wads of cash into her hands. They also brought her rebozos (scarfs), a pair of rabbits and armloads of roses. They told her

that they had prayed for someone to come to repair the organ for more than two years.

"There was an atmosphere of faith and prayer in Mexico that I was very attracted to," she said. "Little miracles kept happening all the time. When I needed things at times, they just came — money, food, help. The outpouring of support at San Pablo came to me at an important time. My father died; there was other bad family news. I felt that the people — not myself — were the miracle workers."

These days she has a lot of work at her home in Rhinebeck, N.Y., and she is doing some lecturing as well. Last year she was interviewed on the National Public Radio show, "Pipe Dreams."

"It's satisfying. You can see the fruit of your labors. If you're happy about what you do, you get paid by the happiness and the satisfaction. You have to give a church a break . . . if they need it."

There are definite satisfactions at the concert and service she attends when a church celebrates joyously at the restoration of a precious organ. At Apetatitlan she remembers that the church was packed. People were standing at the back while one of the finest organists in Mexico played a 40-minute-long concert of Frescobaldi and Cabanillas, and other Italian and Spanish composers. Ms. Tattershall was not among the honored guests in the first pew. Instead she was up in the loft, pulling stops, turning pages and soothing the nerves of the local soprano who was launching into "Ave Maria." But afterwards she went down and was honored with thunderous applause, and embraces from everyone. She felt a thrill of pleasure, and an uplifting of spirit as she stood up to sing a hymn with the village people who had worked with her to restore a great antique organ to the center of the church's life. It made a beautiful sound.

Saul Sings at His Anointing

This oil in my hair and beard,
Drenching my shoulders and chest,
Soaks into me, draws itself deep within
My eyes, my ears, my throat, my heart.
A trickling finger reaches even
Down my ankle, enters my foot,
Pierces deep, a nail of ointment.

This oil enters me
As light enters still water
And makes it shine,
As wind enters a tree and makes it shake
Its bright leaves against the clouds.

This oil pools within me,
As in a lamp,
My tongue becomes a flaming wick,
My feet become a storm,
My hands bells of beaten gold
Shaking, shaking, shaking.

My tongue burns,
My pierced feet leap,
My hands ring in the wind.
The burning shakes me,
The shaking burns me —
Burning, shaking,
God's oil takes me.

Eugene Warren

Singing in Mr. Strohm's Choir

By WARREN E. RICHARDSON

I had gone too far. "All right, Richardson, that will be all for you tonight."

I put my music down on my chair and left the room crowded with boy sopranos, altos and adult tenors and basses. I had been ejected for misbehaving.

Why did "A.J.," as we affectionately called our never-to-be forgotten choirmaster/organist behind his back, put up with me?

I don't know. I do know that I was tremendously blessed to grow up in the depression '30s as a boy member of St. Paul's-by-the-Lake (it wasn't) Church choir of Chicago under the direction of Albert J. Strohm.

Mr. Strohm was no slouch. Just look at the second tune of that wonderful Epiphany hymn "Brightest and best of the sons of the morning" in the *Hymnal 1940*. Other organists have assured me that that one tune ought to have earned him his place in the kingdom.

Now I know you can't earn your place in that kingdom, but I still think they're right, and I hope to renew acquaintances with him there some day.

Meanwhile, I remember him well between 1935 and 1940. He was a wisp of a man, maybe 5-foot-5 on a high platform, all of 130 pounds with rocks in his pockets, a chain-smoking, strict disciplinarian, banging away on the piano in his single-breasted charcoal suit. He doggedly worked us through hymns and chants and anthems every Monday and Thursday after school and every Wednesday night with the men. Even Leo Sowerby was pounded in our ears and souls, although the harmonies had us wondering whether Sowerby had eaten too many hot dogs during a Cubs game at Wrigley Field.

There were other memories, too. Like those "choir-mothers," bless 'em, who struggled us into our long, multi-



buttoned, black cassocks and short white cottas, and somehow found the fingers to fasten our "Buster Brown" high, white, stiff collars by their gold collar buttons around our resisting necks. They finished us off with black, silk scarf ties eased under the collar and tied in front in large, limping bows. Our proud parents were absolutely certain we were angels incarnate.

They should have seen us at choir camp. We were never paid for singing, but our reward was this rustic, dusty camp at Rock Lake, Wis., a mere hundred miles from home. We all thought it was halfway 'round the world because it seemed to take all day to get there in the truck which carried all our gear and us. With legs dangling over the tail-gate as we chugged and bounced along at a dizzying 45 miles per hour, we felt quite daring.

Upon arrival, canvas tents already were in place and the sparkling lake beckoned below the bluff. No one had it any better.

All but us first-year campers, that is. We suffered — shall I say agonized? — through initiation rites that included snipe hunts, demands for "shore line" (30 feet of it please), and pigeons' milk. Plus a day on "silent squad" every time we were caught talking — even whispering — the older members threw us in the lake with our clothes on. (I didn't have a dry stitch by mid-afternoon.) Add that to homesickness and you have a recipe for boyish self-pity. And, on the final night, the veteran campers took fiendish delight in "branding" us with a big bar of ice-cold Ivory soap slapped sud-

denly against our naked stomachs as we stood blindfolded next to a hot, crackling campfire. Who needs television?

Of course, there were disciplines. Every morning we lined up in stiff attention in front of our tents, pledged allegiance to the flag, and then endured personal inspection of ears and teeth to see if we had learned anything about personal hygiene. But the worst part was the sniffing of our breath and clothes to see if we had smoked dried corn silk in our smuggled corn cob pipes, a forbidden yet favorite pleasure.

I wouldn't trade that slightly ragamuffin camp of 30 boys and eight men, and a great black cook with a big cigar, for all the tea in China.

Nor will I forget standing in my robes alongside an open casket containing the earthly remains of a young boy who had been killed by a car. I can still remember singing "Oh what their joy and their glory must be, those endless Sabbaths the blessed ones see." All by myself. With that very still boy nearby, not moving a muscle, even when I didn't take a breath in the right place.

All my love for my Lord and his church and for music started with that choir. We sang every Sunday all year except for one Sunday at that wonderful camp.

Now I'm a 63-year-old priest who can still carry a tune in the grand, new hymnal — even if I have to make up a bass harmony.

Oh, yes. I have to thank "Mr. Strohm" when I get to the kingdom. You see, after all those years of driving him crazy, he ended up as my supply organist 30 years later when I was a young rector at Holy Trinity, Skokie, Ill. The day he found out I was leaving for a new call in the Bahamas, he said to me, "now I'll have to change my funeral plans. I was going to have you do it."

That's one of the greatest compliments I've ever had. See you in the kingdom, Mr. Strohm. I'll bring my hymnal . . . and I promise to behave at rehearsals . . . it ought to be great fun . . . I'll bet your choir is super . . . save me a place!

The Rev. Warren E. Richardson is a non-parochial priest of the Diocese of Central Florida who resides in Fern Park, Fla.

EDITORIALS

Compensating Musicians

If worship is the cornerstone of our common lives, the central basis which sends us out into the world as witnesses of the good news, then its leadership has to be placed in the hands of competent people who have the necessary skills to ensure that the spirit of the prayer book can be carried out joyfully by all.

Our clergy are trained and compensated for this role. But while our church musicians are often well-trained, generally they are not adequately compensated to allow them to do well all the things expected of them, except at



often their own personal sacrifices. Especially now in this time of renewal and evangelism, the church musician has a valid ministry which touches many lives every Sunday.

Music was a powerful motivator among the Evangelicals in England and equally powerful within the Oxford Movement. It is a unifying element which the church certainly needs these days.

As the church takes a good look at its lay employees, let it have the common sense to realize that those lay employ-

ees who share the responsibility of leading worship need time to do the job effectively; and in today's world, time is a precious commodity. Adequate compensation will enable church musicians to prepare, study, practice and enliven worship. It also will allow them to be refreshed and to enjoy life.

It's Not Funny

During a recent meeting of one of the many national committees, commissions and boards which serve the Episcopal Church, the members were gathered for worship, listening to the reading from the New Testament.

In that reading (I Corinthians 7:32-40), Paul speaks of unmarried people being more free than married ones to serve God, and also addresses himself to married persons concerning the importance of self-control.

As the lesson was being read, a few chuckles were heard. Even a couple outbursts of laughter came from a bishop. When that reading ended with Paul's words, "I think that I have the spirit of God," the room was filled with laughter.

This seemingly minor, isolated incident illustrates one of the problems facing the Episcopal Church — the loss of the primacy of scripture. There are indeed parts of the Bible where a smile might be an appropriate response, but the words of Paul speak to us clearly, especially during this time when members of the church are looking for answers to questions of sexuality. The loss of the importance of scripture in the Episcopal Church is no laughing matter.

VIEWPOINT

Is God Glorified in Our Music?

By TIMOTHY L. HAGY

Much has been said lately about music in the Episcopal Church. We are experiencing a dramatic shortage of competent organists. Many small parishes cannot seem to find anyone. At the same time, a number of our most gifted musicians are leaving the church at an alarming rate. The reasons behind this are varied, complex and troubling. At the heart of it is the suggestion that good music and trained musicians are no

longer wanted in a church once noted for both. Perhaps it is time to evaluate the state of music and see what we can do to turn the tide.

We are living in the age of liturgical renewal. The ideas of the 1960s that swept Roman Catholicism after Vatican II have now crossed the border into our own church. By all counts, the 1979 Book of Common Prayer should have been a victory for music and liturgy. Within it is a framework rich and flexible enough to indeed use in many different liturgical and musical environments. Perhaps the conflicts over music that have arisen ex-

tend far deeper than the rubrics of the prayer book.

At the center is the ideology of community versus God. One of the most disturbing by-products of the liturgical renewal is the implication that the community gathered to worship is the pre-eminent being. In this structure, God is, so to speak, delegated a place in the crowd as an observer. An article entitled "God Is the Interesting Thing" by the theologian Evelyn Underhill appeared in the Pentecost 1991 edition of *The Anglican Digest*. In it God is portrayed as the interesting
(Continued on next page)

Timothy L. Hagy is organist and choirmaster at the Cathedral Church of St. John in Providence, R.I.

VIEWPOINT

(Continued from previous page)

thing about religion. The experience of God, mystery, holiness and prayer are the things, according to Ms. Underhill, that people are hungry for. In a world so torn, in a society so secularized, is it possible that the adoration and praise of the Divine Being would be the religious experience preferred? If indeed this is the case, many must go away on Sunday morning quite unfulfilled.

Where does music fit into the scheme of things? The answer to this depends on whom you ask. One of the most widely-published experts of our day, Marion Hatchett, clearly has very little use for music that by its nature contributes to the evocation of awe and mystery. Compare this passage from his book *Sanctifying Life, Time and Space*: "Personal devotions should derive from and/or feed into the liturgy. Liturgy is the work of the community, not something done for the community. Big-singing at Benton, Ky., or a dance in a Shaker colony, for example, may be said to be more liturgical than a 'choir-dominated' Even-song."

On the subject of choirs, Hatchett is forthright in his *Manual for Clergy and Musicians*: "Of primary importance to the church choir is its role as leader, supporter, and teacher of the congregation in the songs of the people and in unison reading and as model and teacher for the congregation in good liturgical and worship habits. Any choir failing to understand the significance of these roles may be of more detriment than help in the worship of the church. The choir may also enhance songs of the people and hymns which the congregation sings with confidence by supplying harmony, descants or *faux-bourbons*. Caution must be exercised, however, lest such variations discourage the singing of the people." These two passages more or less encapsulate the opinions of Marion Hatchett.

It is noteworthy to briefly examine his writing. Most anyone can immediately determine the negative tone used throughout. The implication is that if the musician is left unsupervised, all manner of extravagance and excess will surely follow. If given the slightest opportunity, liturgy will most certainly be turned into a concert. Also, notice the overuse of the words congregation and people. Six times in the

second brief passage quoted. In other writings, Dr. Hatchett asserts that professional choirs have in the past seized service music that is the property of the congregation. This implies that musicians are always out to steal something that rightly belongs to the people. This view of liturgical music takes the primitive church (i.e. until about the ninth century) as the model without balancing it against the broader context of the next thousand years. Is this the kind of rhetoric that would foster mutual respect between clergy and musician? I think not.

It is obvious that the focus in these passages is the community. In this

The divine service may easily become reduced to chit-chat.

view, everything must be simple and accessible to all. Music should be something the entire community participates in continually. Although, this theory, if taken to the extreme, would mean that the people would read along with the sermon and the eucharistic prayer. If this model of "ideal" church music is followed verbatim, the results would be deathly dull. The service would consist of unison singing for the majority of time with simplicity the prime goal. This ideology, which is, at best, minimalist, may in fact foster good feelings on the part of a community celebrating itself (though quite often even this fails), but falls very flat in the greater goal of the praise of God.

A much more ominous side of this ideology also exists. When mutual responsibility and balance in worship leadership disappears from the service, there is a tendency for one personality to assume a pre-eminent position. In this scenario, music is delegated the role of accompanying a performance, in very much the same fashion as the band plays on cue for the Tonight Show. The people become the audience as the host, usually speaking into a microphone, controls the flow of events. The divine service

may easily become reduced to chit-chat as the people are talked at and expected to occasionally respond back.

Other liturgists, such as Howard Galley and Dennis Michno, find a more musically-enriched interpretation of the prayer book possible. In his *Ceremonies of the Eucharist*, Galley suggests that the singing of the Ordinary of the Mass by a choir is not prohibited by the rubrics, but is indeed desirable on occasion. "Originally, the Gloria was sung by the entire congregation. Many choir settings also exist, and there is no reason not to use them on occasion. The prayer book specifically permits the use of 'previously authorized texts.' The Gloria may, therefore, when desired, be sung either in the traditional English version given in Rite One or in Latin." And he also said, "It is sometimes asserted that Episcopal congregations are required to limit their repertory of music for the ordinary to settings included in the official hymnal. The Episcopal Church does not legislate in the matter of musical settings. Clergy and musicians, working together, are free to select, compose or commission such other settings as may be desired."

In this understanding, the briefest possible option is not necessarily the only one worthy of consideration. For instance, liturgical music more evocative of the praise of the Divine Being could be used. Since the bulk of music of Western Christendom largely fits this category, it need not be thrown out.

In this broad interpretation of liturgy, balance should be maintained in all things. The service should be focused toward God with specific parts assigned to choir, clergy and congregation. Dennis Michno describes this atmosphere in *A Priest's Handbook*. "In the Holy Eucharist, the principal act of worship in the Christian community, the elements of mystery, order, continuity, artistic taste and clarity, must be joined together carefully so that expressiveness, simplicity and beauty may reach out and touch the hearts of the people of God gathered together to proclaim the Lord in their midst." When this balance occurs, no one personality controls anything. The service flows freely with dignity and beauty. Most importantly, the focus of all activity becomes the praise of God, not community.

This ideology is summarized eloquently in the preface to the order of

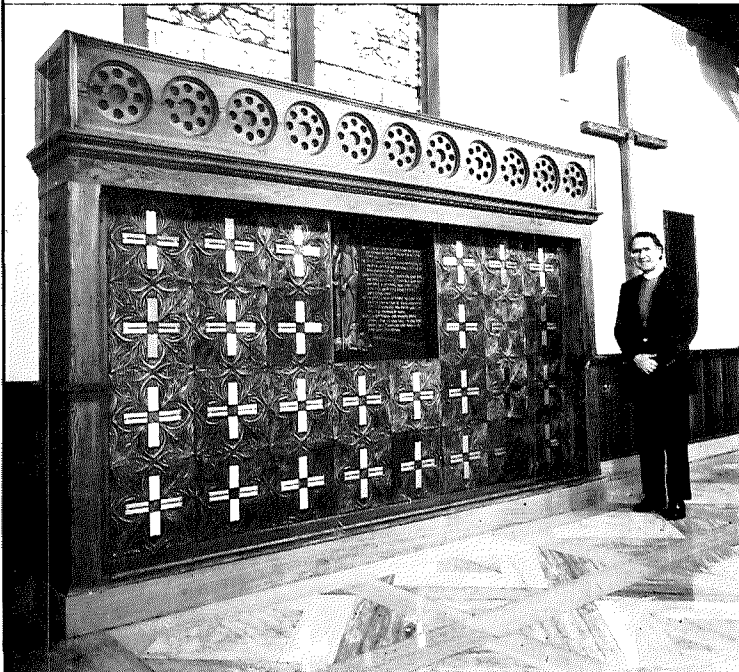
(Continued on page 16)

*I have called you by your name
and you are mine Isaiah 43:1*

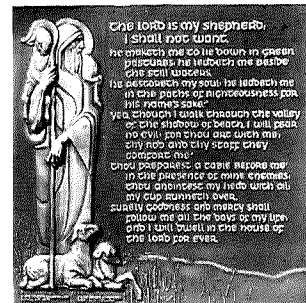
"The finished columbarium, as we see it pictured here is quite impressive. We must remember, this is not off in a side room somewhere, but in the very back of our nave where we worship every Sunday. Everyone loves its location there. It is as if it had always been there, built right into the original historic building of 1886. Maybe that's because it was always meant to be there.!"

The Reverend Eugene F. Todd, Rector

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Photo by Singer's Studio

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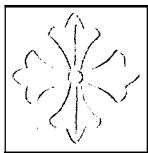
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VIEWPOINT

(Continued from page 14)

service found in the stalls of King's College, Cambridge. "Some finding limited opportunities for organized congregational participation, imagine these are not so much services as liturgical concerts. But each service is an act of worship addressed, as worship must be, not to you but to God; an act of thanksgiving or the love he has shown. If you are prepared to join in this turning toward God, you will find this is a service in which you can join, though perhaps in ways that are unfamiliar. The service becomes the medium for our self offering. By that offering we become open to receive again the love and mercy of God. So we begin again in the Christian life, which is life lived in response to that love and mercy."

It is this broader understanding of liturgy that creates the environment which attracts qualified musicians. Within this framework much of the greatest music ever composed can exist and thrive with its intended purpose — the glorification of God.

Perfecting the Praises

Sadly, much of the leadership today has very little interest in, or understanding of, a broader role of liturgy and music. The Hatchett version is more or less universally recognized as the correct way. I am convinced that the over-zealous interpretation of this ideology is the single greatest reason that church music has ceased to attract competent musicians. Good musicians, by their nature, will be perfectionists. They will not be happy with the mundane, the dull and the trivial. Their inner being will want to strive to new heights and to perfect the praises with which we glorify God here on Earth. There is little doubt as to why there is burnout and despair among so many. There is even less doubt as to why so very few are entering church music as a profession.

My hope is that the church can reclaim some of its past before it is too late. I fear that we are standing at the crossroads — at the verge of losing a rich musical tradition. Many newcomers to our church today may have never heard Evensong sung by a trained choir. They may have never experienced the timeless beauty of the music of Taverner, Tallis or Howells. If this is the case, they have been denied glimpses of God's beauty.

SHORT and SHARP

By TRAVIS DU PRIEST

PRAYERS AND THOUGHTS OF CHINESE CHRISTIANS. Presented by Kim-Kwong Chan and Alan Hunter. Cowley. Pp. 128. \$8.95 paper.

Like bells in a monastery, these short pieces of prose, poems and prayers call us to immediate attention. By various Chinese Christians, they have a depth of alertness and a freshness of language that awakens our hearts and minds. By members of the Northwest Spiritual Workers' Fellowship: "When we look westwards we see a vast barren country/The Lord is always so concerned and asks: /Who is willing to go there for me?"

THE WAY TO PERFECTION. By Teresa of Avila. Translated and edited by E. Allison Peers. Doubleday. Pp. 280. \$8.95 paper.

A new release of the 1964 Doubleday edition of Teresa's great book on the love of prayer. Poorly printed.

WILL THE BISHOP PRAY: Prayers and Benedictions at Yale University. By Paul Moore, Jr. Yale. Pp. 58. Free, while supply lasts.

The sometime Bishop of New York was also for years a fellow of the Yale Corporation. This is a handsomely printed collection of prayers and benedictions the bishop gave at Yale. To borrow a phrase of his own, Bishop Moore has exercised a "high stewardship" of words in creating many of these blessings for an academic setting.

INTRODUCTIONS TO THE SCRIPTURE READ IN WORSHIP. By William Sydnor. Morehouse. Pp. 176. \$9.95 paper.

By the priest who composes introductions for scriptural readings at Washington Cathedral, this compilation is for lectors and lay readers and as the back cover puts it "even the clergy." Fr. Sydnor sees his work as an art form, and he is to be commended for his clarity and brevity which evoke, as he wishes, a sense of anticipation (rather than prolonging a sense of boredom) for what is to follow. Perhaps I should have had him do his own review note for Short and Sharp?

Not a Luxury Item

Music's vital role in liturgy

By THOM NIEL

It is said that David McK. Williams was one of the most admired and influential church musicians of his generation. One of my own teachers once remarked to me at a lesson that in his day the students at Union Seminary flocked to St. Bartholomew's Church in New York City, where McK. Williams played, to hear the wonderful musical services there, which were always beautifully rendered with loving attention to detail and a certain flair for the dramatic.

Apparently, quite late in his life during an interview, he was quoted as having said that "church music today is in the gentle hands of the devil." That struck me then as being rather an odd thing to say, but it is a comment which has always left me wondering. Was he speaking whimsically or did he really mean it? I suppose we'll never know for sure.

These days few people in the church speak about the devil, but there is usually a lot of discussion (especially in budget committee meetings) about music and its role in the worshipping life of the church. I am frequently dismayed to learn that yet another music program has been axed by a committee, a pastor, or recently at a Roman Catholic cathedral with a distinguished music program, by the bishop himself. As congregations dwindle and suffer the fate of regional economic slowdowns, more congregations (like the U.S. Congress) face the increasingly difficult task of balancing the budget. How many of us have watched as music programs in their entirety were scrapped, while other programs remained completely intact? No Graham/Rudman here!

Sadly, many professional church musicians, discouraged by what they perceive as a lack of support or under-

standing for their ministry, just burn out and go away, never to be seen again, depriving the church of much talent and beauty that only wanted to be addressed to God. From the beginning, music has been a part of the church's worship, solely to praise and glorify the Lord and Maker of all. But in the minds of many people today, music exists in churches as an arcane form of entertainment for some, as a means of attracting new members for others, or for most, simply because "it has always been done." When budgets tighten, however, those who view li-

turgical music in this narrow, untheological manner begin to see it as a luxury item that must be trimmed in order to preserve other, more important things, like discretionary funds.

The result of all this is that the praise of God is diminished, consciously or unconsciously, and the church's witness in the world shifts slightly. If one subscribes to the axiom, "*Lex orandi, Lex credendi*" (the law of prayer founds or shapes the law of belief) then our faith is shifting too. Less

(Continued on next page)

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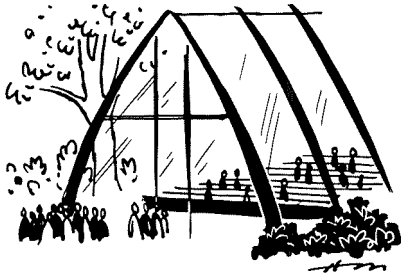
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Thom Niel is the director of music at St. Stephen's Church in Providence, R.I.



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NO LUXURY

(Continued from previous page)

emphasis in the church is being directed toward our Maker, and more toward ourselves. This is very different from genuinely loving our neighbor as ourselves, which can happen only as a result of our first love for God. In the wake of this flawed understanding of Christian mission, liturgy becomes a soapbox for issues that gnaw at the guilty middle-class consciousness. Music is chosen that will therapeutically make us feel good about ourselves as we maintain the ecclesiastical status quo. The thought of God doesn't enter the creative process.

It has intrigued me that during the Middle Ages simple people of modest means managed to give so much of themselves in the way of time, talent and treasure to build those magnificent Gothic cathedrals, which nourish us still as monuments of faith in stone and glass. The thought then was, of course, that as a thankful people we owe it to God to give back worth for worth — the theology behind the word "worthship" or "worship." In keeping with this mindset, the music of great composers like John Taverner filled those vaulted spaces with seemingly endless praise while cattle lowed in the anti-chapel to stay warm in the winter. What a wonderful juxtaposition of images, where worship is connected with all of life.

Forgotten Music

Christians no longer erect such great cathedrals, and in an age where liturgical brevity is paramount, no one cares to listen to the forgotten music of Taverner and many others who captured the spirit of a people who loved God with all their hearts. It would be nice if the church were able to recapture in her worship that marvelous Christocentric approach that characterized the ancient church, but this would require a radical change in our collective understanding of the nature of liturgy. I have asked myself, "Why have we drifted so far from the church's earlier approach to life and worship?" There are many answers, I suspect, not the least of which is cosmic in its origin. Perhaps David McK. Williams was right after all. If so, we would all do well to consider what really is going on when we seek to lessen the music of the church and diminish the praises of God.

CLASSIFIED

BOOKS

PARISH DEVELOPMENT RESOURCES from Ascension Press. **Incorporation of New Members in the Episcopal Church: A Manual for Clergy and Lay Leaders**, Alice Mann (\$7.25). **Prayer and Prophecy: Some Reflections on the British Urban Scene**, Kenneth Leech (\$3.50). **Conformed to Christ: Standards and Structures in Parish Development**, Gallagher/Mann/Broadhead/Mann (\$5.50). **Parish Assessment Workbook**, Gallagher/Tavello (\$4.00). **Faith Sharing Workbook**, Mann/Gallagher/Broadhead (\$4.00). **Clergy Leadership in Small Communities: Issues and Options**, Alice Mann (\$7.25). **Priestly Spirituality**, Eleanor McLaughlin (\$3.50). **Rule and Constitution: Order of the Ascension** (\$3.50). All paperback. Postage additional. Seabury Bookstore, 815 Second Ave., New York, NY 10017; 800-334-7626.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 855 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

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CONFERENCES

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ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCP. Daily as anno. (817) 332-3191

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Hubert C. Palmer, interim r; the Rev. Edwin E. Harvey, assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426
Sun 8 and 10:30 H Eu

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Cardé (465) 20387
Near the Instituto Allende
Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9