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Spring Music Issue

IN THIS CORNER

The Strife Is O'er

The Book of Common Prayer affirms "The liturgy for the dead is an Easter liturgy. It finds its meaning in the resurrection" (p. 507). Therefore it is appropriate that Easter hymns be sung at funerals, as was done at the funerals of two of my friends.

I went to Marge Desmarais' funeral at St. John's Church for the Deaf in Birmingham, Ala., where her husband Cam is the rector. The bishop was to be the celebrant, interpreted in sign language by a priest from another diocese whose ministry is with the deaf.

I was sure that hymns would be an important part of the service, for Marge had simplified the words of 105 hymns so they could be signed easily, and so deaf congregations could "read" the signs.

When I arrived at St. John's, I was told Cam wanted me to sing "The strife is o'er, the battle done," which seemed unusually appropriate because Marge had endured a long battle with cancer. I protested that although I signed a little bit, I do not sign nearly well enough to do a hymn. I was told that Cam understood that I was a singer, and he wanted this hymn sung vocally because their children and hearing friends and relatives would be present. In the corner of the parish house I had a quick rehearsal with the woman who would sign while I sang. Then, at the appointed time in the service with its many alleluias, I sang that hymn. Since a deaf congregation never needs an organ or piano, my solo was unaccompanied. As stanza followed stanza, I sang the words and the alleluias with an increasing personal commitment to what I was singing.

At Bill Stevens' funeral, I sang the same hymn, but this time quite differently from singing it as an unaccompanied solo. Bill had died after painful months in a nursing home. For nearly 40 years he had been professor of voice in the music school of the University of Alabama. He also had shared in many ways in the musical life of Tuscaloosa and had been choir director at different times of several churches, including Christ Church, where his funeral was held.

He and his wife were such a friendly couple that hundreds of music students had become personally devoted to them. At funerals, Christ Church has the choir lead the congregational singing. Several hymns were sung at this funeral, but with a full congregation of music school colleagues (more than 40 are now on the faculty), their families and singers, choir directors and musicians from miles around, the congregation needed no boost from the choir.

Each stanza of "The strife is o'er" ends with an alleluia, and then there are three more alleluias after the final stanza. The organ sound would stop on the proper beat, but for a second, the unaccompanied full voice alleluias from all these singers, would continue. It was a wonderful sound to hear.

As I sang these alleluias with this great chorus, my hands added alleluias in the sign language. The prayer book commendation phrases it well: "Even at the grave we make our song, Alleluia! Alleluia! Alleluia!"

(The Rev.) EMMET GRIBBIN, associate editor

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LETTERS

In-Depth Visitations

Although I would agree with the substance of David Kalvelage's column, "More Time with the Bishop" [TLC, March 29], I think he chose an unfortunate illustration in citing the Diocese of Minnesota.

It is true that a heavy burden is placed on the two bishops in this far-flung diocese with its 128 congregations. It is also true that our visitations beyond the metropolitan Minneapolis-St. Paul area include much more than a Sunday morning service/reception. The norm usually includes some kind of a Saturday afternoon-evening event with the congregation or vestry or confirmands (perhaps all three). Then on Sunday we might participate in an early service, an adult forum or church school program, preside at the main service, attend a reception and then meet with the clergy and or visit with shut-ins. This makes for a very full but in-depth weekend visitation. The same sort of format is available for metro area congregations if they so desire.

As to Fr. Fenton's motor home proposal [TLC, March 22], I love it. We had a motor home but had to sell it to purchase a new car when I was elected to the episcopate. However, if the wider church would care to put the Suffragan Bishop of Minnesota in a Winnebago, all contributions would be gratefully accepted.

(The Rt. Rev.) SANFORD Z.K. HAMPTON
Suffragan Bishop of Minnesota
Minneapolis, Minn.

• • •

As a person who has served on many vestries, I have often heard the lament, "I never get to see the bishop." I have related these comments to the standing committee when I was asked.

Our bishop, the Rt. Rev. Charles F. Duvall, is making an attempt to address these comments. Even though Bishop Duvall can "officially" visit each congregation only once every 18 months, he has made himself available freely.

In the past several months, he has been in our area of the diocese five or six times. I am sorry to say, none of those who have complained about not being able to see him took advantage

(Continued on next page)

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LETTERS

(Continued from previous page)

of the opportunities that were offered. Hopefully those who want to see and visit with their bishop will take the opportunities when they arise.

BRENDA E. ROSENTRATER
Ozark, Ala.

Alive and Well

Thank you for the publication of the article by the Rev. Frederick Fenton on better ways for a bishop to spend his time [TLC, March 22] and for David Kalvelage's column on the same subject [TLC, March 29].

I wrote Fr. Fenton to let him know that the model is very alive and well in the Diocese of South Carolina, and that the Rt. Rev. Edward L. Salmon, Jr. is, in fact, spending his time precisely as was suggested. He is modeling his episcopate in response to having asked himself the question, "During my own priesthood, what was the most supportive behavior from bishops which I experienced?" and then going and doing likewise.

(The Rev. Canon) MICHAEL T. MALONE
Diocese of South Carolina
Charleston, S.C.

New Age Approach

The Episcopal Church is certainly helping to put New Age spirituality in the mainstream. This week the hefty packet arrived from the Episcopal Council of Indian Ministries. Much of the material (rightly protesting the glorification of the 500th anniversary of Christopher Columbus) is an amalgam of Christianity and Native American spirituality.

The New Age logo, approved for use by the 1991 General Convention, announces our departure from the faith by calling us to serve Christ in all creation. In these cosmic times, we are rediscovering pantheism. We will not be limited, in the New Age, to serving Christ in all people. And besides, the preferred way toward eco-consciousness today is by worshipping creation, not the Creator. Sample liturgies in the packet liberally integrate Native American ritual, symbolism and worship. Mother Nature has co-status with God.

It doesn't take a quantum leap of the mind to see that the New Age, for all its inclusiveness, has little use for Christianity. It has too many bound-

aries. Why don't we love, study and respect other spiritualities without absorbing them? Loving is Christian; absorbing is New Age.

SUSAN GORANSON

Oxford, Mass.

• • •

In 35 years a priest, I've never written a letter of protest about anything regarding our national church. However, the Episcopal Council of Indian Ministries' packet mailed to me got me mad enough to break my tradition.

Upon his installation as Presiding Bishop, Bishop Browning said there would be "no outcasts." From the material and the poster cartoons I received, I see that Christopher Columbus is declared to be an outcast! Columbus is quoted as saying Indians will "make good servants." Was that so out of line for him to say 500 years ago? Has the church gotten into the judging business?

The poster cartoons reek of sarcasm. Since when has church headquarters sent out sarcastic copy for us to show to parishioners? The cartoons amount to being sick jokes. How many hundreds of thousands of dollars did this committee spend on material that, in most cases, will probably be thrown away, or maybe never used?

I am not completely ignorant about Native Americans. I spent three years as a missionary to Native Americans in Alaska, and they referred to themselves as Athabascan Indians. I never remember hearing them do any Columbus-bashing. The name of what happened to the Native Americans is sin. We've all sinned and fallen. Let's not dig back in history and haul out all the sinners and string them up. Especially let's not do it with the tithes and offerings of faithful Episcopalians whose dioceses send their money to "815" to be used for the work of the Lord.

(The Rev.) COLEMAN INGE
St. Paul's Church

Foley, Ala.

Conspicuous Compassion

Exhibiting a conspicuous compassion that would be hard to match elsewhere in Christendom, the executive council of the Diocese of Michigan on March 25 approved a resolution calling for land near Native American reservations and owned by the diocese to

be returned to tribes which might have an appropriate connection to it.

Perhaps not surprisingly, no such lands are known to exist in the diocese, and the action taken seems to address a merely hypothetical issue. Nevertheless, enunciation of the principle should entitle the council members to at least a modicum of admiration for having pioneered where other less hardy church folk have not yet ventured.

Not content to rest on the Jack-Hornerish "see what a good boy am I" effect of the resolution, the council went on to fulfill its prophetic role by an amendment to "memorialize" the next General Convention to go and do likewise in 1994.

REID FERRALL

Detroit, Mich.

Fundamentalist Sect?

Referring to the editorial "Authority Ignored Again" [TLC, March 1], it is surely naive to suggest that "the main problem with the service (blessing the relationship of two men) in Pasadena is, of course, that it is contrary to the teaching of scripture," as though the Episcopal Church were some kind of fundamentalist sect that refuses to recognize cultural change (not to mention the revolution in biblical studies of the past 150 years) on scriptural grounds. Such a facile assumption is hardly informed or constructive, and does little to uphold the value of Anglicanism as "Christianity for the thinking man or woman."

(The Rev.) F. HUGH MAGEE
St. James' Church

Cashmere, Wash.

• • •

I write to take issue with the editorial "Authority Ignored Again" and David Kalvelage's column "Putting Marriage Asunder?" [TLC, March 8]. The subject of gay sexuality and the recognition of gay unions is deserving of serious thought and theological discussion.

The biblical view of sexuality is problematic. None of us shares completely the ancient Israelite and early Christian assumptions about the nature of human reproduction and sexuality. Responsible gay sexuality is nowhere identified in holy scripture. Jesus says nothing on the subject. His

teaching on heterosexual marriage that you label "clear" is hardly extensive. The teachings of Jesus are concerns principally with social, economic and community issues, not with sexual ones.

You object to the blessing of the union of two men at All Saints' Church, Pasadena, because it parallels the heterosexual marriage rite. If the

(Continued on page 16)

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A performance of the Cathedral Choral Society of Washington National Cathedral.

Photo by Morton Broffman

Famed Choral Society Honored on 50th Year

The Cathedral Choral Society of Washington National Cathedral was honored recently at a festal Evensong in celebration of its 50th anniversary.

New settings of the Evensong canticles, composed for the occasion by cathedral organist-choirmaster Douglas Major, were sung by the Cathedral Choir of Men and Boys.

The Very Rev. Nathan Baxter, the cathedral's dean, paid tribute to the society as a vital part of the cathedral's mission and outreach, "in which music, art, worship and service come together in one great affirmation." The Rt. Rev. Ronald Haines, Bishop of Washington, expressed appreciation for 50 years of hard work and fine performance . . . "and the assurance of continuing music that lifts the spirit and warms the heart."

The 200-voice chorus, organized in 1941, sang its first concert in May

1942, a performance of Verdi's *Requiem Mass*, which is being repeated this May to climax the anniversary celebrations. Over these five decades, often accompanied by the National Symphony Orchestra, it has presented many masterworks of sacred choral music.

The society also has sung on nationwide radio and television and has participated in many cathedral events. Its soloists have ranged from promising young artists to stars of the Metropolitan Opera such as Jessye Norman and Sherrill Milnes.

Paul Callaway, cathedral organist-choirmaster 1939-77, led the chorus as music director from its inception until his retirement in 1984. He was succeeded in 1985 by J. Reilly Lewis, former cathedral choirboy now internationally famed as keyboard artist and conductor, who played the organ

postlude at the service.

In the procession of past and present officers and trustees and others with a long continuum of service were two whose association goes back to the beginning: Richard Wayne Dirksen, who recently retired as cathedral organist-choirmaster, and this writer, who both sang in the first concert. Awarded the society's Order of Merit for outstanding service were Dr. Callaway and three others: Richard W. Hynson, who as president guided the society through some critical times; Marion Drew Leach, manager and executive director for the last 16 years; and Ramona Blunt Forbes, who has sung in every concert except the first.

Climax of the service was the anthem, *Cantate Domino Canticum Novum*, composed by Dr. Dirksen as a gift to the society.

DOROTHY MILLS PARKER

Presiding Bishop's Fund Issues Grant After Earthquake in Turkey

In response to the recent earthquake in Turkey, the Presiding Bishop's Fund for World Relief has provided \$10,000 in emergency grants for survivors, in addition to other funds made available for other disaster relief. About 1,000 people died and thousands were injured in Turkey's earthquake, according to reports from the Middle East Council of Churches (MECC).

General Secretary of the MECC,

Gabriel Habib, wrote to the fund indicating that "damages to the property is high. Buildings of four or five stories were reduced to layers of concrete."

Nan Marvel, grants administrator of the fund, said the \$10,000 would be used to buy tents, cots and food.

Additional grants:

- \$5,000 to the Church in the Province of Tanzania for emergency food assistance in drought-stricken areas;

- \$5,000 to the Diocese of Kirinyaga in the Church of the Province of Kenya for famine relief, restocking of cattle lost during the drought, and replacement of seed.

- \$5,000 to the Diocese of Vermont for flood victims;

- \$5,000 to the Diocese of Mississippi for flood and tornado victims;

- \$5,000 to aid victims of the recent flood in southern California.

Bishop Spong Indicts Roman Catholicism

In a recent article, the Rt. Rev. John Spong, Bishop of Newark, said he will oppose further discussion between the Episcopal and Roman Catholic churches "that does not involve dramatic changes" because of what he sees as the Roman Catholic Church's "repressive" stances toward women and homosexuals.

Bishop Spong calls the Roman Catholic Church patriarchal, prejudiced, hypocritical and "in danger of losing its soul," in an article in *The Virginia Quarterly Review*, a publication associated with the University of Virginia.

In response, the Rt. Rev. Theodore Eastman, Bishop of Maryland, chairman of the national church's Standing Commission on Ecumenical Relations,

released a statement indicating that "Bishop Spong reflects a general feeling of dismay that I detect in both churches about the lack of progress since the issuing of the *Final Report of ARCIC I*. It is precisely because we are at a moment of discouragement that both churches have made a fresh commitment to continuing our conversations . . . We would not want to close the door to what the Holy Spirit may do for both churches through these continuing relationships."

The Rev. Christopher Agnew, associate ecumenical officer of the national church, said, "We are committed to dialogue," and added, "When there are serious differences between churches, that is the very reason for dialogue."

BRIEFLY

The Rev. Florence Tim Oi Li, the first woman ordained to the Anglican priesthood, died in Toronto on February 26 at the age of 84. Born in Hong Kong, Ms. Li studied theology in Canton and was ordained a deacon in the Portuguese colony of Macau during the Japanese occupation of China during World War II. She was ordained to the priesthood in 1944 by the Rt. Rev. R.O. Hall, Bishop of Hong Kong. He was censured for the ordination, but Ms. Lee later ministered to a congregation of 1,000 in Guangzhou. Though she was not recognized by the Archbishops of Canterbury at the time, she was hailed at a special service in 1988 by Archbishop Robert Runcie for her "selfless ministry as an example to us all."

A program in leadership development for women was begun during a recent meeting of 27 Episcopal Church Women (ECW) in Fullerton, Calif. Gaining Authority Through Education and Service (GATES) will "empower individual women for ministry in the church and the world — however they define their particular ministry," said Barbara Turner, one of the participants. The program is an extension of the ECW Women of Vision, a project which is estimated to

have trained nearly 5,000 women in communication and leadership skills. "Both of these programs help to boost the self-confidence of women within the church structures, in their home life and in their employment," said former ECW president Marjorie Burke.

Two proposals are being considered to divide the Diocese of Nova Scotia in Canada into three sections, each under the jurisdiction of a suffragan bishop. The proposals were initiated because of a diocesan task force report indicating the divisions would allow for a more visible and effective episcopal ministry. The diocesan bishop would still maintain primary jurisdiction. The action would be up for a vote at the 1993 synod.

Terry Waite has resigned his position as Secretary for the Anglican Communion in order to write a book about his ordeals as a hostage. "There have been a lot of stories but this will be mine," he told reporters recently. Mr. Waite has accepted an honorary position at Trinity Hall, Cambridge, where he will write his book. Proceeds from its publication are to go to charity organizations.

Deployment Officers Share Resources at National Meeting

More than 75 diocesan deployment officers and bishops representing 65 dioceses and all eight domestic provinces met in Kansas City from March 30 to April 2 for the first nationwide gathering of diocesan deployment professionals ever held.

Members of the national Church Deployment Board joined the participants for opening sessions to discuss the 1990 Deployment Review and common deployment concerns.

In addition to program workshops on the variety of diocesan procedures used, effects of new models in ministry on clergy deployment, support services for outplaced clergy, and ethical/legal issues facing bishops and DDO's in ministry screening and placement, the conference agenda was designed to foster communication and networking opportunities among deployment professionals. Participants shared a variety of resources and joined in biblical reflection groups and worship.

As the conference closed, those attending affirmed the benefits of this gathering and formed a steering committee to plan a second meeting in late 1993 to continue dialogue and study of critical issues facing bishops and DDO's as the church confronts changing patterns of ministry.

MARY LOU LAVALEE

Arizona Announces Bishop Nominees

The Diocese of Arizona has announced candidates for the election of a diocesan bishop May 2.

The candidates are: the Rev. Canon Thomas A. Downs, canon to the ordinary of the Diocese of Central Florida; the Very Rev. Ernest E. Hunt III, dean of St. Matthew's Cathedral in Dallas; the Very Rev. Robert R. Shahan, dean of Grace Cathedral in Topeka, Kan.; and the Rev. Wayne L. Smith, rector of St. Bartholomew's Church in Cherry Hill, N.J. This will be the diocese's second attempt to elect a bishop. The Very Rev. Donald McPhail was elected in 1989 and subsequently declined the position [TLC, Dec. 17, 1989].

Reaching Out Through Music

By ALEC WYTON

There is a notion among some that "evangelism" means the strumming of guitars and the singing of easily assimilated folk-like hymns and songs, but I should like to put that notion to rest.

Not long ago, my parish church in Connecticut arranged a weekend conference led by a member of the staff of the Alban Institute in Washington, D.C. It was an eye-opening experience, and one which I recommend for all my colleagues in our ministry. It had to do with hospitality and welcome and continuing concern in every area of the church's life and the putting to work of all the people's talents in the outreach of the church and in worship. It reinforced me in the formula that a parish musician is pastor, teacher and performer, in that order, and that the pastor and teacher are never-ending concerns in the carrying out of our ministry.

Evangelism is the reaching out to all the people of God, and getting them to put their gifts to work in furthering the work and worship of the church.

In 1943, my friend and future vicar, Walter Hussey, wanted to celebrate the 50th anniversary of his parish, St. Matthew's in Northampton, England. He had heard of a young composer named Benjamin Britten, who had just returned from a sojourn in America and was writing an opera called *Peter Grimes*. So, he sought him out and asked him to write a piece for the choir to sing. Britten had been rebuffed by the organist of a prominent

London church as a student at the Royal College of Music and he had stayed away from the church since that time. But Walter Hussey's approach was so warm and enthusiastic that Britten wrote *Rejoice in the Lamb* for him and thereafter continued to write exciting church music for the rest of his life.

On a different level, when composer Malcolm Williamson was a student in London in the early 1950s, he earned a living by playing the piano in a night club and playing the organ in church. One Palm Sunday, during the singing of the gospel by the choir to plainsong with responses by Vittoria, Williamson looked into the mirror and saw the blank, uncomprehending faces of the congregation and decided they should become involved. He began to write hymn tunes which were accessible to the people and taught the congregation to sing them. Look at number 6 in *The Hymnal 1982* for an example. He continued to write more sophisticated and demanding music at the same time, and said that his "public" music and his "private" music could and should co-exist.

In the mid-1960s, Bishop James A. Pike invited Duke Ellington to write and perform a sacred concert in Grace Cathedral in San Francisco. So well was this received that Ellington continued to give such concerts in many other parts of the country. In his autobiography, *Music Is My Mistress*, he wrote of his concert at the Cathedral of St. John the Divine in New York in 1968: "... I regard this concert as the most important thing I have ever done."

In 1967, St. John Fisher Church in Pittsburgh acquired a new organ, and the organist commissioned Richard Felciano to write a piece for the dedi-

cation using prepared electronic tape. The piece is *Glossolalia* and the dedication reads: "To Archbishop Rembert Weakland, O.S.B., whose wisdom and understanding have done much to provide today's composer in today's musical language with an opportunity to 'Praise the Lord in his sanctuary,' this work is respectfully dedicated." It was commissioned by Robert Snow and first performed in St. John Fisher on May 21, 1967, the composer conducting. Thereafter a steady stream of works were written for church involving electronic tape and other "avant-garde" devices.

During the 1960s, in the aftermath of the Second Vatican Council, there evolved what I believe to be the important concept of the coexistence of all forms of expression, provided, of course, that they are all done well.

In 1971, another opportunity presented itself. Early in that year I was approached by the producers of the Broadway show *Hair*. They said that the third anniversary of the show was approaching and that they would like to celebrate it in the Cathedral of St. John the Divine. The first two anniversaries had been celebrated in Central Park, but now the show's composer, Galt MacDermot, had written a setting in rock style of the Episcopal

Constructing a Church



Alec Wyton is director of music at St. Stephen's Church, Ridgefield, Conn., after having served as organist at the Cathedral of St. John the Divine and St. James' Church in New York City.

eucharistic texts and they would like to sing them as a part of the anniversary celebration.

I went for advice to the Bishop of New York, the Rt. Rev Horace W.B. Donegan, and he said to me, "If the people of *Hair* want to say their prayers in the cathedral who am I to say no?, but let's keep control of it!" Some may remember that *Hair* featured the drug scene and was the first Broadway show to feature frontal nudity on the stage. We formed a planning committee consisting of people from the show and from the cathedral and planned a Eucharist to be celebrated at 4 p.m. on Sunday, May 9, 1971. At 3:30 p.m., Eugene Hancock played an organ recital of *Spirituals* by Fela Sowande and music by Ivy Lee Beard and Jean Langlais. The Introit was "Aquarius" from the show and the Kyrie, Gloria, Sanctus, Lord's Prayer and Agnus Dei were sung to the rock setting by Galt MacDermot.

The hymn between the reading and the epistle was "Sing praise to God who spoke through man in differing times and manners" and the sequence hymn was "What a piece of work is man" from the show, and at the offertory the choirs sang: "Hair," "Three Five Zero Zero," "1000-Year-Old-Man" and "Where Do I Go" and

following the dismissal, "Let the Sun Shine In" was the final choral piece. The music was sung by the cast of *Hair*, the cathedral choir and the choir of St. Martin's Church and the Hair Band Rhythm Section was conducted from the electric piano by composer Galt MacDermot. The cathedral was so packed with people that we had to leave the west doors open and broadcast the service to the people standing on Amsterdam Avenue.

Dramatic Examples

The diversity of the congregation was staggering. There were people of all ages, races and colors, some well-dressed and some in rags; some with no shoes. During the communion of the people (which took about 45 minutes and during which Messiaen's *Les Corps Glorieux* was played on the organ) Harvey Cox, that great teacher from the Harvard Divinity School, who had preached earlier in the service, said to me, "You know, Alec, the Kingdom of Heaven is going to look a great deal more like this than like a typical Sunday morning congregation."

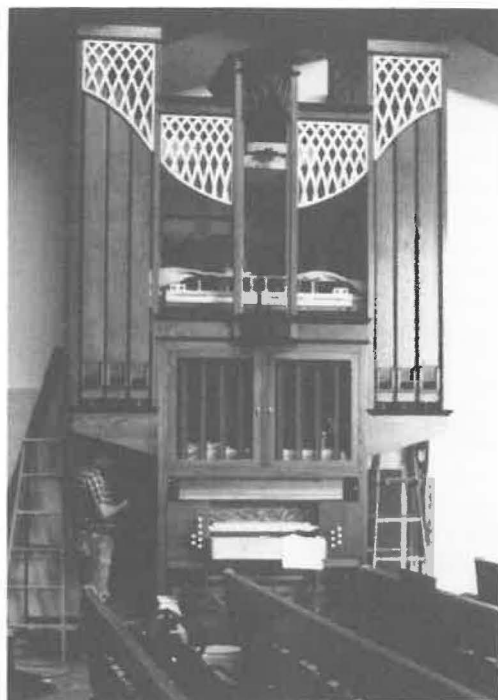
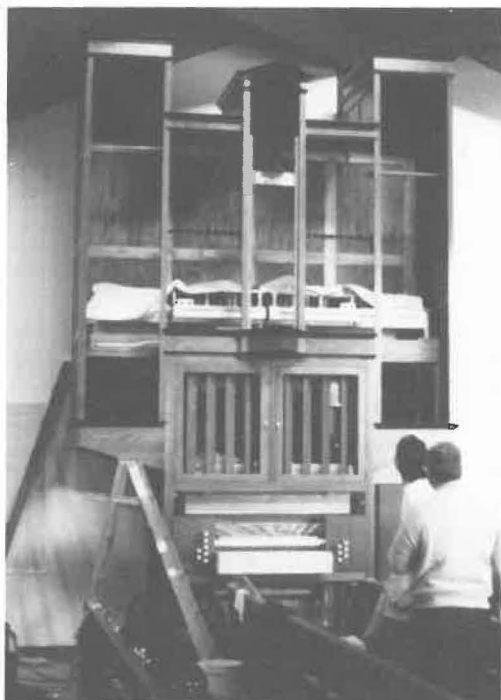
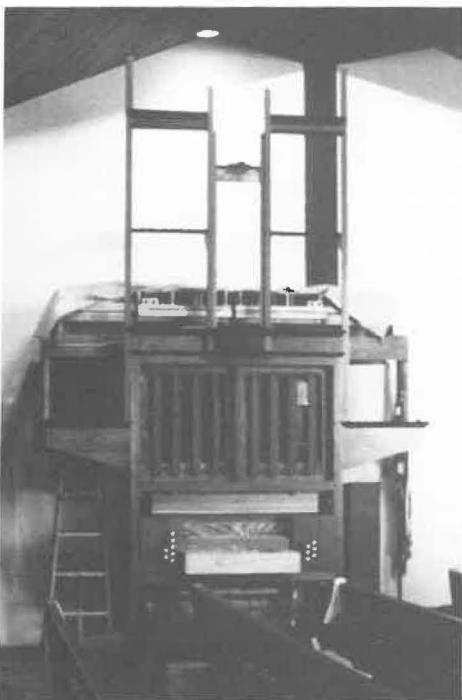
These examples have been rather dramatic and highly professional occasions. Evangelism has to do also with

small, quiet acts which may be memorable only to those who took part. Trinity Church in New York City has a splendid family choir made up of men, women and children who rehearse once a week and sing once a month in the church. But they go regularly to sing in hospitals, nursing homes and prisons and take a ministry to those who cannot come to the church. It is a glorious experience to watch the faces of people who for any reason cannot go out, when they hear songs and hymns and are invited to join in. Music has such power to open people to the gospel and to community. Was it not St. Augustine who said, "He who sings, prays twice"?

There needs to be no lowering of standards in the performance of any of this music. One simply needs to be open to the diversity of the styles with which people express themselves, seek out leaders who are experienced in these styles, and bring about a blending of all the gifts in a community. The results can be unbelievably rewarding.

Evangelism is present from the most magnificent performance of a choral/orchestral masterpiece to the simple song sung quietly at the side of a bed-ridden invalid. Remember, "Inasmuch as you did it unto the least of my brethren . . ."

rch Organ



A new organ was installed in the building of St. Peter's Church, Seaview, Wash., during a two-week period. The organ was purchased in conjunction with Ocean Park United Presbyterian Church, which shares the building. St. John's Lutheran, another church in the community on Washington's southern coast, meets in a small chapel in the same building.

Gerre Hancock: Music Is His Recreation

Gerre Hancock is organist and master of the choristers at St. Thomas' Church in New York City. In addition, he maintains an active concert and seminar schedule. His publications include choral and organ works. Dr. Hancock is highly regarded for his improvisational skills at the organ. A number of recordings have been made featuring Dr. Hancock and the choir of St. Thomas Church. Recently, THE LIVING CHURCH'S music editor, Joseph Kucharski, interviewed Dr. Hancock while he was in Kenosha, Wis., for a music seminar.



Gerre Hancock

Q: How did you become interested in church music?

A: I was exposed to church music at an early age. Growing up in the Southern Baptist Church in Texas meant going to church at least five times a week. It was part of everyday life, the fabric of the family and what we all did in our small town. Worship was part of my life for as far back as I can remember. My connection with the Anglican Church was brought about by its beautiful liturgy and glorious music. Growing up in an evangelical church was a wonderful experience. What went on was totally different, of course, but the dedication of the church musicians and the great effort we shared toward worship was important. I learned a lot about the craft of church music without even knowing it when I was a child. Technical things such as transposing, improvisation, modulation; I was learning about it all and didn't even realize it. I'm very grateful for that.

Q: Could you tell us about your work at St. Thomas'?

A: We have choral services during the week as well as on Sundays. Preparing for them takes a lot of time. It is enriching, and we are so lucky to have the choir school for the boys. Without it we couldn't attempt to do what we do. I rehearse the boys every day and we have teachers who work with them on sight-singing, composition and so on, in addition to their academic subjects; it's a great support system. My main responsibility with the boys is to help them make music for the services.

Q: Do the boys take much interest in the church outside of their musical responsibilities?

A: My boy choristers are very aware of the relevant issues in the church. What amazes me is that they do listen to the sermons. You look at them during a service and think, that child isn't paying attention at all, but he is. Of course, we have wonderful preaching at St. Thomas'. The boys are aware of things which bother us, as it bothers them as well. They may not articulate it the same way we do, but these things are on their minds.

Q: Would you explain the approach you use in rehearsing the choristers?

A: The boys love music. We try to analyze a new and demanding piece together. We break into sections, A, B, C and so on, and see how the melodic development is handled, contrasting, different, a repeat here and so on. We talk about the phrases and rhythms. The boys catch on so quickly. They are eager to learn and very receptive. I think analysis is a way to quickly learn; how to study with the mind as well as the ear. Their favorite anthems include works by Byrd, Handel, almost anything Bach ever wrote. Choral works by Benjamin Britten, Michael Tippett, anything challenging. They almost seem to know instinctively that they are being involved in truly great music.

Q: How do the adult singers work with the choristers?

A: The men, almost all professional singers, sing the alto, tenor and bass parts. They have a wonderful rapport with the boys. Many of them were boy choristers themselves. The adults are very impressed with the boys' ability to work so hard and so well. When I audition new adult members for the choir, I can tell right away if they're going to be flexible and amenable to our choral style. A lot of sorting out has to be done to get the right adult singers to blend with the boys' voices. Most new singers seem to catch on to what we're doing; they've heard us sing and our recordings, so they know what we're looking for. Our treble line sets the idea for the kind of sound we want in all the other voices.

Q: Does your schedule allow you much time for practicing the organ?

A: I can practice the organ pretty much when I want to, but I do have to be rather "selfish" about it. There is so much administrative work, planning for festival services, regular services, logistics, rehearsals, lots of administrative stuff. Practicing is especially enjoyable when I'm not in a hurry, but then, church musicians are always in a hurry. We often have an improvisation before services, often on the first hymn. The great literature written for the organ is used as well. We have a goodly portion of it, representing all historical styles.

Q: How do you spend your free time?

A: This may sound funny, as we are talking about how busy church musicians are, but I never put music aside, even to relax. I go to concerts, other services; to me relaxation, that is in terms of recreation, is practicing the organ. It's wonderful, studying scores and doing some writing. Recreation is music-making that is not under pressure, no deadlines.

Q: Did you study abroad?

A: I was fortunate to study with Sir David Willcocks at King's College in Cambridge, England. That was in 1969 when I was on sabbatical leave from my post at Christ Church in Cincinnati. He was most generous and giving of his time. It was a marvelous experience. The apprenticeship ap-

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EDITORIALS

Now Two a Year

For many years, this magazine has published a special music issue in the fall. Now, at the request of many readers and musicians, we are pleased to present a Spring Music Issue.

From tiny congregations which might be using an out-of-tune piano to accompany their worship, to great cathedrals with professional choirs, music is at the very heart of our worship. We all have opinions about the music in our churches and church music in general.

While church musicians and others who plan worship services may be most interested in this issue, we believe others who enjoy church music will find something of interest as well. Two of the Episcopal Church's best-known musicians, Gerre Hancock and Alec Wyton, are prominent in these pages. Mr. Hancock, organist and choirmaster at St. Thomas', New York City, is profiled in an interview with music editor Joseph Kucharski [p. 10], and

Mr. Wyton, another renowned New York City musician, is the author of an article relating music and evangelism, [p. 8].

We hope all our readers enjoy this special issue.

Like Thomas

Because of the gospel reading for this Sunday (John 20:19-31) the day has become known as "Thomas Sunday." In this reading, we hear of the unbelief of Thomas, when the other disciples tell him "we have seen the Lord."

It is not a coincidence that this reading follows the great feast of the resurrection, for it is a perfect illustration of how doubt leads to faith. When Jesus invites Thomas to touch his wounds, it becomes a powerful demonstration of the resurrection of the body.

May we be like Thomas and proclaim boldly the divinity of Christ: "My Lord and my God."

VIEWPOINT

Having Everything But the Time

By JOSEPH A. KUCHARSKI

Perhaps time is the greatest factor in determining when and how one plans for the liturgical year. A conversation with a professional musician, who is a member of a symphony orchestra, helped me realize how not having enough time contributes to the anxiety faced by many church musicians.

We started our conversation discussing rehearsal techniques. Orchestra members are expected to know all the notes they are to play and to be able to play them correctly, even before a rehearsal. In most situations, choir members first see the music score at rehearsal and generally are not able to sing all the notes or the rhythms correctly at sight. The professional musician seemed surprised by this.

"How can the choir be expected to make music if they don't know their lines?" he asked.

I answered that the choir trainer

taught them the lines, helped them understand how to phrase each line, instructed them in the finer points of expression, vowel tone, diction, pronunciation and tuning.

"Choir directors have to do this at every rehearsal?" he asked.

I explained that some choirs are blessed with people who do read music well and that those who don't rely heavily on those who do to help them sing their parts. I added that after about two sessions on certain choral works, most choir members are comfortable with notes and rhythms, and then the fun of music-making can happen.

"It must take an enormous amount of patience and time," he said. "The choir has to sing so many different things and they sing each Sunday. You have a much more difficult task than most symphony conductors."

We talked about the Book of Common Prayer and its emphasis on the congregation singing service music, hymns, canticles and psalms.

"You're expected to get a whole congregation to sing without rehearsal?" he asked.

I explained that much of the service music was changed only periodically and that essentially the hymns and psalms were the only parts that changed weekly. Anthems were sung only by the choir, and one had to plan carefully which anthems would be ready to be sung for the right occasions.

"How do you know what pieces to sing?" he asked. At this point, it seemed show-and-tell would be better than explanation, so we agreed to meet at my parish office.

We looked first at the prayer book, then saw how the hymnal mirrors the various parts of the prayer book. I brought out four or five different psalters, two supplemental hymnals, a number of books on instruction in how to make all these books work, an inclusive language hymnal and trial liturgies. We glimpsed through two file

(Continued on next page)

Joseph A. Kucharski is music editor of THE LIVING CHURCH.

VIEWPOINT

(Continued from previous page)

cabinets full of anthems for choirs and two more file cabinets of organ music.

"This is way too complicated for me," my friend said. "I could never manage to get it all sorted out, much less make music. You Episcopalians certainly have to know a lot just to pray."

I tried to explain that not all the materials were intended to be used all the time; that most of it was resource material. It became evident that this

*I thought about
the vast amount
of knowledge a church
musician is expected
to have.*

person was experiencing over-saturation.

Our visit ended with me playing some music of J.S. Bach and Herbert Howells on the church organ. My friend was pleased to be able to hear music not heard often in concert halls. "I really enjoy an opportunity to hear another musician play," he said. "So many people I work with think of church music as being a bit of a joke. Trite tunes, corny harmonies, but that was really great music. It's unbelievable to think that so much great music can be heard in churches each Sunday and basically for free."

We started to talk about money. I don't think I have to mention that the professional musician came out ahead of what most church musicians earn. In a joking manner (I'm hopeful it was) my friend said: "You must be crazy. All that time and all those responsibilities?"

For the rest of the afternoon, I thought about the vast amount of knowledge a church musician is expected to have. Not only are we to be skilled in making music, we have to be able to teach it, motivate people to sing it, have a healthy understanding of how music is to be used in our services, be skilled in training choirs, keep abreast of liturgical practices, at-

tend committee meetings and workshops, read current instructional journals, belong to a number of musical organizations and somehow find time to pray in other than a musical way.

I began to think about all the church musicians who hold full-time jobs that often have nothing to do with music or church. Those who have to raise and care for families. How is it done? How does the church musician effectively lead a congregation in praise to God and still have a life?

The Episcopal Church has provided us with an enormous amount of musical resources, scholarly works, instructional aids and supplements to meet everyone's "needs." It appears we cannot worship God well unless our needs are met first. Over the past 10 years, being a choir trainer has become a much more complicated and demanding job. Are the choir directors' and organists' needs being met? Yes, to a degree. We have ample material from which to choose, lots of how-to books, expert advice in playing hymns, teaching choirs and motivating congregations.

But in this time of so much for so many, the church has not met the most basic needs of those it expects to coordinate, train, motivate and perform. The church has not given its musicians the time necessary to read, practice and enjoy making it all work for the people.



BOOKS

Making Suitable Choices

PLANNING THE CHURCH YEAR.
By Leonel L. Mitchell. Morehouse.
Pp. 90. \$9.95 paper.

In using this book, clergy, church musicians, trainers of acolytes, altar guild members, church school teachers and others will be enabled to see more clearly what they are doing and, in many cases, what they should be doing.

The author is professor of liturgics at Seabury-Western Seminary and knows his subject so well that he is able to explain it clearly and simply to the ordinary reader. As he indicates, we are presented with the possibility of choices at many points in the Eucharist and other services. Planning is the reasonable process of making the most suitable choices well in advance, in ways that are appropriate to ordinary weeks and to the different special seasons and special days. The opposite of planning is the haphazard and uninformed assignment of different parts to different people in the sacristy a few moments before the opening hymn.

Dr. Mitchell does not make the choices for us. He calls attention to things which need to be decided, and to reasonable options from which to choose within the prayer book, hymnal, *Book of Occasional Services* and *Lesser Feasts and Fasts*. The local parish, with its own particular background and circumstances, is the place where the decisions must be made. Parish customs, the preference for simple or elaborate ceremonial, and the pastoral needs of the congregation, Dr. Mitchell reminds us, must be considered.

Parishes where clergy and/or lay leaders consider that everything already has been decided may need to reflect on this book. Different times and occasions call for different choices. The drama and meaning of the church year is muted if everything is always done the same way.

(The Rev. Canon) H. BOONE PORTER
Southport, Conn.

Books Received

POWER AND CHANGE IN PARISH MINISTRY: Reflections on the Cure of Souls. By Michael Jinkins and Deborah Bradshaw Jinkins. Alban Institute. Pp. 107. \$10.50 paper.

BLESSED ARE THE POOR? Women's Poverty, Family Policy and Practical Theology. By Pamela D. Couture. Abingdon. Pp. 224. \$14.95 paper.

SHORT and SHARP

By TRAVIS DU PRIEST

THE OXFORD STUDY BIBLE. Edited by M. Jack Suggs, Katharine Doob Sakenfeld and James R. Mueller. Oxford. Pp. xxviii and 1597. \$37.95.

The Oxford Study Bible remains my favorite Bible ever since being presented at ordination with the New English Bible: Oxford Study Edition (1976). This study Bible is similar, yet with expanded study sections, using the text of the Revised English Bible with the Apocrypha. The section, "Reading This Bible" on translation and aids to understanding, as well as the section, "Literary Forms of the Bible," can't be beat for clear biblical background and introductory material. While there are no doubt scholarly debates over parts of the translation and some of the footnotes, I find the whole a thrilling experience to hold and to read and to refer to.

ESSENTIAL SACRED WRITINGS FROM AROUND THE WORLD. By Mircea Eliade. Harper San Francisco. Pp. 645. \$17 paper.

Previously published as *From Primitive to Zen*, this compilation of writings from major non-Western religious traditions by the late historian of world religions, Mircea Eliade, is essential to anyone interested in the universal threads of myth and religion, especially on the themes of creation, death, afterlife and ritual.

PRAYING: A Book for Children. By Nancy Roth. Church Hymnal Corp. Pp. 55. \$7.95 paper.

Written for 8-to-12-year-olds, this small book with well done drawings by Hondi Brasco introduces children to a prayerful attitude toward life — noticing, playing and speaking. Episcopal priest Nancy Roth has also written *We Sing of God: a Hymnal for Children*. I plan on using ideas from this one with my own 11-year-old and with children at our church.

PRAYERS FOR DAWN AND DUSK. By Edward F. Gabriele. St. Mary's. Pp. 191. \$8.95 paper.

Focusing on the tradition of daily recitation of the Psalms, this

notebook-like book takes the reader through the Christian year, day by day, evening by evening, with verses of praise and adoration and short prayers which are not overly talky and often quite endearing.

ISSUES IN HUMAN SEXUALITY: A Statement by the House of Bishops of the General Synod of the Church of England. Morehouse. Pp. 48. \$4.95 paper.

Much in demand, this pamphlet contains statements on scripture and human sexuality, the Bible and same-sex affection, sexual ethics, divorce and remarriage, chastity and fidelity and the homosexual in the fellowship of the church. Lucid and intelligent reading, and, of course, an interesting backdrop to similar debates in the Episcopal Church of America.

CIRCLES IN A SQUARE: A Book of Hours . . . Days . . . Years. By Georgia McCague Joyner. Proctor's Hall. Pp. 72. \$6.95 paper.

A new collection of poems by LIVING CHURCH (and *Anglican Theological Review*) poet, Georgia M. Joyner. Lovely images expressed in fresh ways, such as "Nowhere near a beach but it seems that way . . . It closes me into silence, an empty moon," from "Shopping in Babylon." Though the poems are often titled with religious concepts and grouped similarly, they are not heavy-handed religious poems; instead, they are beautifully spiritual in nature and well-crafted in the bargain.

PICKING THE 'RIGHT' BIBLE STUDY PROGRAM. 1992 Edition. By Macrina Scott. ACTA. Pp. vii and 248. \$14.95 paper.

First off, "right" here is neither a synonym for conservative nor a designation for political correctness; it is the helpful distillation of a Roman Catholic sister's experience with a number of different types of Bible study programs. Under headings which tell exactly what is being studied (O.T., N.T., both Testaments, etc.), she gives a thumbnail sketch of the 92 programs, and answers with "yes" or "no" a list of questions such as "Up-to-date historical critical scholarship incorporated?" and "Application to personal and family life emphasized?" A handy reference for the individual or group beginning to explore Bible study.

THE STUDENT'S GUIDE TO THE GOSPELS. By James M. Reese. Liturgical. Pp. 150. \$9.95 paper.

This is what we used to call a primer. It outlines the basics, defining its terms as it goes. The section on method, for example, talks about form, source, historical, redaction criticisms for the beginner. I am happy that the writer speaks of both words — that of God and that of humans. He is also sensitive to the literary (story) aspect. Some jargon creeps in, but all in all I find the book a worthy introduction to intelligent reading of scripture, sane and balanced.

ONE GOD: Peoples of the Book. Edited by Edith S. Engel. Pilgrim. Pp. xi and 146. \$9.95 paper.

Conceived out of a belief that people of faith are a world-wide family, this collection presents us with confessional-type essays on Judaism, Catholicism, Protestantism and Islam. There is a "coda" entitled "Monotheism," the urging of which is to keep a tolerant mind about our differences in light of our many similarities. Unfortunately, Catholicism here means Roman Catholicism; the Church of England is shown, rightly, to have been influenced by the Protestant Reformation, but the uniqueness of Anglicanism is lost.

PRAYING WITH IGNATIUS OF LOYOLA. By Jacqueline S. Bergan and Marie Schwan. St. Mary's. Pp. 117. \$5.95 paper.

One of the many "Praying with . . ." books available on the market, this one is a bit different in that it includes a stated theme, a short prayer, a biographical-historical note on Ignatius, and a reflection. Because of its mix of genre, it is useful in a variety of settings — personal meditation, group study and spiritual direction. I especially like Meditation 13, "Sustained by the Bread of Life" — "Deepen in us an appreciation of the meal you place before us daily."

HISTORY OF ALL SAINTS' PARISH. By Ernest Helfenstein. (Order from W.R. Able, 404 Second St., Frederick, MD 21701.) Pp. xi and 195. \$15, plus \$2 postage.

A newly revised and enlarged version of a book on the history of this
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HANCOCK

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proach seems the best way to learn choir training. Things haven't changed at all over the years. The school of experience is the best method. You learn by observation and then adjust to your particular circumstances.

Q: What are your thoughts concerning organ building today?

A: I find that almost every present-day builder has excelled in one style or another. It seems that the best organs are built where an excellent musician is in place. One thinks of Arthur Poister at Syracuse, Peter Hallock at Seattle, and so on. Each instrument has its particular attributes. One thing I find interesting about organ music these days comes from an unexpected sector, our young musicians, and that is the renewed interest in Romantic music. Herbert Howells, John Stainer, Charles Stanford are all quite big with young people. When I was your age, they were considered good composers but weren't really taken all that seriously. It all seems to come full circle with each generation. This is of course being reflected now in the types and styles of organs being built.

Q: There seems to be a trend to put organs and choirs in a gallery placement these days. Do you have any comments about this?

A: Organ and choir placement is a complicated issue these days. It is often advantageous acoustically to have the choir and organ situated at the liturgical west end of the church. I think there's much to be said about

removing the choir from the front. It really seems to depend on what you want. You can't have it both ways; acoustical perfection, possibly, from the west end, but especially in the Anglican liturgy, you seem to be removing the choir from where the action is.

Q: What are your feelings about *The Hymnal 1982*?

A: There's no such thing as a perfect hymnal. We all thought that the 1940 hymnal was the answer to it all, but like other hymnals it had its shortcomings as well. The 1982 hymnal has certainly compensated a great deal. The matter of language was handled brilliantly in typical Anglican style — give a little here and there. I feel that it's an enormously successful hymnal in many ways. But as I said, there is no perfect hymnal.

Q: How do you address special hymn requests from your congregation?

A: At St. Thomas', we sometimes do get requests for the old "chestnut" hymns. We try to incorporate them when we can. Not every Sunday or on demand, but as often as we can. We try to provide a wide range of hymns, different styles, and if people keep asking for some certain hymn, we try to find a way to bring it in.

Q: What about using other instruments in church?

A: I would say there is room in the church for it all. I have strong, very strong, feelings about instruments other than the organ in church. So long as the context, the setting is right, the style of worship, it seems to be fine. It just won't do to have anyone come in and play their instrument in an undignified way. Different styles are all very good but it is more difficult

to assure that it will be a good offering.

Q: Could you give us your vision of Anglican church music in the future?

A: The future will be pretty much the same as we have now but the configuration may be different. The variety will be more marked but you'll still have the mix of music we have had for the last four or five hundred years. There will always be change and fluctuations. We may see more textual revision and with that I'm very optimistic about the possibilities open to composers to set such texts. We're always looking for the "better" setting of this canticle or that. Instead of looking for it, we should go about writing it.

Q: Boy choristers are provided with excellent musical training in many places. Do you see such an opportunity for girl choristers?

A: Salisbury Cathedral in England has begun an additional choir for girl choristers who sing with the men of the choir for some services. It's the first English cathedral to have such an approach. Would this be a model for St. Thomas' Church to follow? You never know. Again, the church has room for it all.

Q: Can you name some places in the United States where good church music can be heard?

A: There is a lot of wonderful music being made in American churches and not just in the big cities. Some places that I've heard fine church music, and not all of them are Anglican churches, are: Fayetteville, Ark., Lubbock, Texas, Fort Lauderdale, Fla., Del Mar, Calif., and Des Plaines, Ill. Good music can happen anywhere you have dedicated and skilled people.

SHORT and SHARP

(Continued from previous page)

250-year-old parish in Maryland where Bishop Thomas John Claggett, the first Bishop of Maryland and the first bishop to be consecrated on American soil, performed his first consecration. Francis Scott Key was one of its parishioners.

NEW HARVEST: Transplanting Body Parts and Reaping the Benefits. Edited by C. Don Keyes in collaboration with co-editor Walter E. Wiest. Humana (Box 2148, Clifton, NJ 07015.) Pp. 288. \$29.50.

A part of the important Contemporary Issues in Biomedicine, Ethics and

Society Series by Humana, *New Harvest* treats the difficult dialogues on such issues as brain death, the status of fetuses, and ethical models and legislation. Professor Keyes teaches philosophy at Duquesne University and Professor Wiest is professor emeritus of ethics at Pittsburgh Theological Seminary.

A BOOK OF REVELATIONS: Lesbian and Gay Episcopalians Tell Their Own Stories. Edited by Louie Crew. Integrity. Pp. 211. \$9.95 paper. **AMAZING GRACE: Stories about Lesbian and Gay Faith.** Edited by Malcolm Boyd and Nancy Wilson. Crossing. Pp. 130. \$10.95.

For Episcopalians pursuing General

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EARTH PRAYERS FROM AROUND THE WORLD: 365 Prayers, Poems and Invocations for Honoring the Earth. Edited by Elizabeth Roberts and Elias Amidon. Harper San Francisco. Pp. xxiv and 451. \$13 paper.

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PEOPLE and PLACES

Appointments

The Rev. **Franklin P. Bennett, Jr.** is priest-in-charge of Grace Church, 1926 Virginia Pk., Detroit, MI 48206.

The Rev. **Susan Bowman** is rector of St. Michael's, 49 Killean Pk., Colonie, NY.

The Rev. **Charles E. Chatham** is rector of Grace Church, Morganton, NC.

The Rev. **Harold A. Emery** is rector of St. John's, Chase City, St. Timothy's, Clarksville and Grace Church, Drakes Branch Cure, VA.

The Rev. **Edwin Hallenbeck** is assistant of St. Barnabas, Warwick, RI; add: 101 Larchmont Rd., Warwick 02886.

The Rev. **Phillip W. Holmes** is vicar of St. Mary's-on-the-Hill, Buffalo, NY; add: Box 902, Ellicott Station, Buffalo 14205.

The Rev. **Andrew MacAoidh Jergens** is interim rector of St. Andrew's, Cincinnati, OH.

The Rev. **Steele W. Martin** is assistant of St. Barnabas, Warwick, RI; add: 3257 Post Rd., Warwick 02886.

The Rev. **Donald S. McPhail** is interim rector of Grace Church, 98 Wentworth St., Charleston, SC 29401.

The Rev. **W. William Melnyk** is rector of St. Philip & St. Stephen's, 14225 Frankfort, Detroit, MI 48213.

The Rev. **Jonathan Ostman** is rector of

St. John's, Newport, RI; add: 59 Washington St., Newport 02840.

The Rev. **John T. Rollinson** is rector of St. James', Box 249, Clovis, NM 88101.

The Rev. Canon **Richard C. Rowe** is deputy of stewardship of the Diocese of Western New York and director of Episcopal Community Services; add: 1114 Delaware Ave., Buffalo, NY 14209.

The Rev. **Cary Schindler** is vicar of St. Paul's, 591 E. Main St., Springville, NY 14141.

The Rev. **William E. Smyth** is rector of Calvary Parish, Tarboro, NC; add: Box 1245, Tarboro 27886.

The Rev. **Gregory A. Tournoux** is rector of Christ Church, 120 Goodhue St., Owosso, MI 48867.

Ordinations

Priests

Kansas—**Joyce W. Holmes** (for the Bishop of Arizona), assistant, St. Stephen's, 7404 Killarney, Wichita, KS 67206. **Darrel Dwayne Profitt**, assistant, Church of the Holy Comforter, 222 Kenilworth, Kenilworth, IL 60043.

Lexington—**Janet M. Fromm**, assistant, St. Michael's, 2025 Bellefonte Dr. Lexington, KY 40503.

Michigan—**Elizabeth M. Downie**, assistant, All Saints', East Lansing, MI; add: 800 Abbott Rd., East Lansing 48823.

Olympia—**Susan O'Shea** (for the Bishop of Kansas).

Western New York—**Barbara Baxter**, assis-

tant, Trinity, Hamburg and St. Peter's, West Field, NY; add: 7 Elliott House, 1260 N. Forest Rd., Williamsville, NY 14221. **Stuart H. Smith**, rector of St. Mark's, North Tonawanda, NY; add: Box 117, North Tonawanda 14120. **Robert M. Stocksdales** (for the Bishop of Arizona), chaplain, Children's Hospital, Buffalo, NY and interim director for Hospital Chaplaincy for the Diocese of Western New York; add: 60 Wendel Ave., Kenmore, NY 14223.

Retirements

The Rev. **William L. Bailey**, as vicar of the Church of the Good Shepherd, Irving, NY; add: 121 S. Portage St., Westfield, NY 14787.

The Rev. **Robert H. Maitland, Jr.**, as rector of the Church of the Saviour, Denville, NJ; add: 937 Memorial Dr., Box 544, Winthrop, ME 04364.

The Rev. **Lowell Schlanbusch**, as rector of St. Patrick's, Madison Hgts., MI.

The Rev. **James C. Thompson**, after 14 years as rector of St. John's, Porterville, CA. Fr. Thompson and his wife, Lois, will be a ministry team in the Diocese of Caledonia, Anglican Church of Canada; add: c/o The Bishop's Office, Box 278, Prince Rupert, B.C., V8J 3P6, Canada.

The Rev. **Richard C. Tumilty**, after 23 years as rector of Grace Church, St. Helena, CA; add: 32 Tremont, Portland, ME 04103.

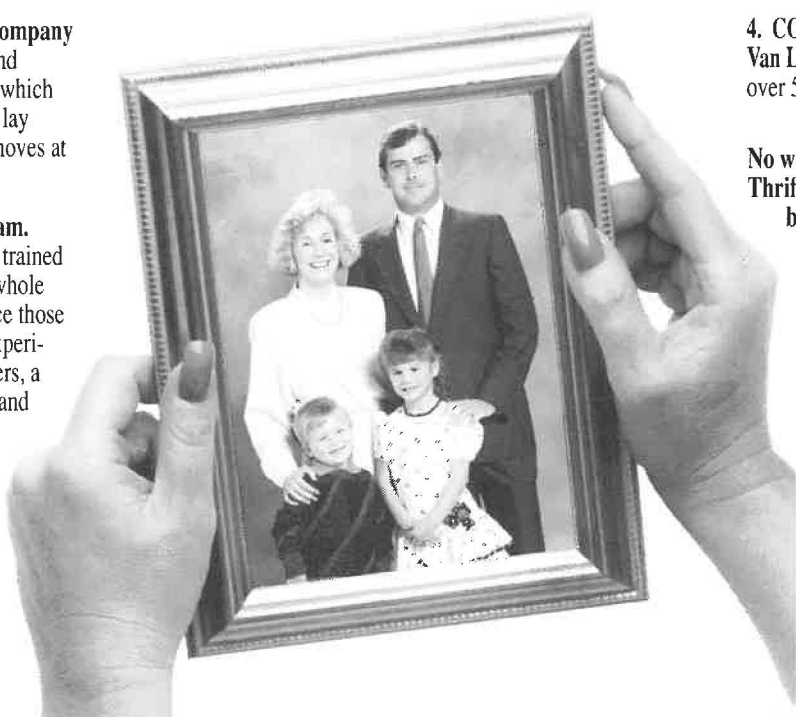
The Rev. **Henry G. Turnbull**, as rector of St. John's, Newport, RI.

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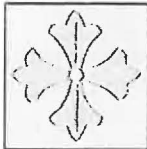
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LETTERS

(Continued from page 5)

heterosexual marriage service is a good one, why not use it to fashion a similar rite for gay men or lesbians? Furthermore, why do we not recognize that responsible gay unions have always existed, that they are not a threat to the stability of heterosexual marriages, and that our church will be enriched by recognizing and supporting such unions?

(The Rev.) WILLIAM A. DAVIDSON
Christ Church Riverdale
Bronx, N.Y.

• • •

In David Kalvelage's column recounting the Newark statement and Bishop Harris' response about "excitement," did you mean to entitle it "Amazing" or were you tempted, as I misread it first, to use "Amusing?"

I cannot take issue with the column, except as it reveals more fully what I revel in about our church, for the way the English language has been warped to "mean what I want it to mean"; former definitions, hence understanding, are completely obfuscated.

I feel an alien in a foreign land, often facing such statements as were quoted, yet I enjoy being challenged by ideas like those, firmly holding to the wonder that is our intellectual inquiry forever proclaiming a dynamic Christ perceived wondrously differently in so many ways in our time. I can imagine the diatribes that will ensue from those who prefer a static Lord once proclaimed for all time, and fear that old "God in a box syndrome" of "heresy hunters."

Thanks for a lively, vibrant magazine which dares publish even the ruminations of many of us parochial cows.

(The Rev.) OSCAR W. SWENSEN
Calvary Church
Danvers, Mass.

Support of Diocese

Your description of the convention of the Diocese of North Carolina [TLC, March 22] needs elaboration. The diocese did indeed express its support for the Rev. Virginia Herring in her legal action against the Ku Klux Klan. Ms. Herring, however, was the subject of a vicious Klan attack not only as a result of racism, as the article states, but also because of her service as chaplain of Integrity/Charlotte.

The Diocese of North Carolina is to be praised for its support of greater inclusivity.

EDGAR K. BYHAM
Guttenberg, N.J.

A Reminder

The Briefly item on the pastoral letter of Bishop Swing of California [TLC, March 22] slightly but importantly misrepresents his intention in that letter.

Bishop Swing did not "recommend guidelines" for the use of the common cup at the Eucharist in light of the concern about tuberculosis. Rather, he "reminded" congregations that they "might" make use of the "various and valid means of receiving the sacrament" if there is concern about possible health hazards. Unfortunately, in reporting the various means that he listed, you omitted the one he mentioned first, namely to receive in the accustomed manner "from the common cup," thereby creating the impression that he recommended excluding this practice.

(The Rev.) JOHN W. TURNBULL
Oakland, Calif.

Hanging On

I am grateful for Dixie Anne Mosier-Greene's column [TLC, March 22]. What possible benefit can there be for anyone in retaining a position in which they have so lost interest as to become ineffective or which they have found that they cannot do as well as the job demands . . . where they have become part of the problem rather than part of the solution?

This question needs to be addressed not only to committee members but to us, the clergy, as well. Presumably, we accepted the call to ordained ministry because we wish to serve God and his people through the church. Surely we have known, at least if we have been ordained since the '60s, that this was an insecure vocation with rapidly changing demands. I hope we counted the cost before we offered ourselves to this high calling. How sad it is to see clergy grimly hanging on to positions where their presence does not advance the work of church, but rather, if anything, inhibits it.

My impression is that clergy are often amazingly creative and versatile. Often we can grow and adapt to a changing job description. But sometimes we cannot, and the church would be healthier, and we would be healthier, if we could confront that reality honestly and, as Ms. Mosier-

Greene suggests, "benevolently resign."

Of course, this would be easier if the church could see that it is often better served by encouraging "benevolent resignations" and would change its policies accordingly. Some years ago, in preparing a program on "outplacement," I circulated a questionnaire to bishops and deployment officers soliciting information on their responses when clergy left or were removed from parish positions. Strangely, it appears that those conscientious clergy who remove themselves from positions which they can no longer serve effectively come off much less well than those who, for example, leave because of serious misconduct.

I hope many will pay attention to Ms. Mosier-Greene's column, and that our church culture will change to make possible a graceful exit for people in all forms of church service when they find that, for whatever reason, they can no longer offer their best in the position to which they were called.

(The Rev.) NEILSON RUDD
Planning Officer
Diocese of Ohio

Cleveland, Ohio

Where to Begin

In response to Fr. Whalon's charge that the Baltimore Declaration authors indulge in clumsy, unconscious monophysitism [TLC, March 22], I suggest he review his theology.

The place to begin is with a grammatical reading of the Council of Chalcedon: both human and divine predicates are to be attributed to the one subject Jesus Christ. In classical theology, this became known as the "communication of idioms," a rule of theological discourse that authorizes statements like "God died on the cross" or "A Galilean rabbi is the Second Person of the Holy Trinity." Monophysitism is the denial of human predicates to Jesus Christ — a charge that no one can reasonably level against the Baltimore Declaration.

(The Rev.) ALVIN F. KIMEL, JR.
St. Mark's Church

Highland, Md.

Nurture Needed

I enjoyed the Rev. William Hethcock's article on rector-assistant relationships [TLC, March 15]. I am convinced that an individual coming right out of seminary needs more nurturing and support than the assistant

who may have been out three to five years.

For that reason, we have created an internship here at Trinity which intentionally trains and nurtures the man or woman coming out for a two-year period. I am convinced this is necessary if we are to raise up priests who are to learn the skills of a full ministry rather than doing only what each rector thinks they should do. We are now training our third intern, and I am happy to report that the program, in cooperation with the Diocese of Central New York, is working beautifully.

(The Rev.) H. ARTHUR DOERSAM
Trinity Church
Binghamton, N.Y.

The Parish

Hooray for Amy Jill Strickland [TLC, March 15]! The parish, yours and mine, and the people in it, not 815 Second Avenue, is the one, holy, catholic, apostolic branch of Christ's body that we call the Episcopal Church.

(The Rev.) CLEM O. GUNN
St. George's Church
Asheville, N.C.

Christian Politics

I was pleased to see the quote of Meldenius, which is so central to Christian "politics," appear in Fr. Kronz's Viewpoint [TLC, Feb. 2]. The 16th century translation of "caritas" as "charity," rather than "love," was, like the rest of Fr. Kronz's article, unfortunate.

In the Episcopal Church, we do not rely on the dogmatic pronouncements of one patriarch or bishop. We do not believe in the inerrancy of the Bible we all finally agreed on in the 10th century. The decision was made by the Bishop of Rome and the Patriarch of Constantinople through their representatives.


For Christians to decide disagreements by democratic study, debate and fallible resolutions seems preferable. To most of us, democracy is preferable to dictatorship. Our history of injustice to women, homosexuals, blacks, Native Americans and the Third World is slowly being corrected by what Fr. Kronz calls politics.

BARRON E. WILSON
Cincinnati, Ohio

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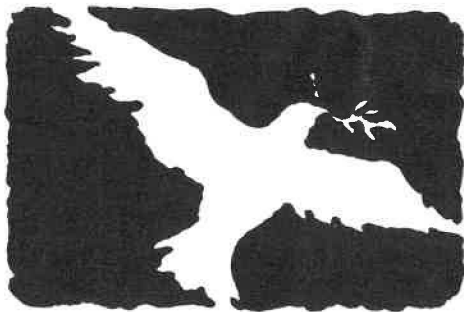
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BENEDICTION

We climbed a mountain last summer after a rain. Our son and I slipped. My ankle still hurts at times, but I'm happy to feel that twinge because it calls to mind the joy we shared then.

My husband and I climbed a different kind of mountain when his career fell victim to "good-old-boy politics." But, like the joy remembered with the twinge in my ankle, the lingering emotional pain recalls the depth of faith that experience wrought — a proving of belief, turning it into reality: God will see you through every crisis; nothing can separate us from his love.

Night after night in our crisis, sitting up, sobbing, praying in the after-midnight hours, I constantly felt support. Both of us marveled at how well we handled the crisis — much better than we would have if

left to our own devices. Others commented on it.

Friends, colleagues and strangers affirmed and reaffirmed the reason. Prayer. As each told us about praying for us, I had the impulse to say I knew it, although not who did it. We felt that great body of prayer uplifting us.

During Holy Week that year, for the first time, I understood the significance of the Garden of Gethsemane when Jesus asked his friends to stay awake and be with him. Always I have responded to that story lightly, overlooking Jesus' total humanity, excusing the disciples for theirs and thinking, "But you're God and they needed their sleep."

Knowing how much the countless prayers supported us, I understand more the depth of our Lord's experience that night. Being fully human, he needed his friends' prayerful support as much as any of us. How much easier his burden and subsequent tortures would have been had his friends lifted him up in prayer as our friends did us. How much more pain he suffered because they didn't. How much more his sacrifice for me, for you.

I pray God to give me the grace never again to take lightly the task of praying for those in need.

MARCIA McRAE

Statesboro, Ga.

Earth Mites

*Something of us shared its birth,
This earth the obscure, lost in the undergrowth
Of the universe, its tatter of atmosphere
Clinging to it like rags, wrapping us in life.
Earth mites that we are, earth's centrality
Consumes us: we have measured it, weighed it,
Circled it, seen through its cellular structure,
Untethered ourselves fleetingly from it,
Only to fall back, umbilicated. Through us,
It radiates outward in specks of light
Marking cities: we have brightened our field
Of dust, if not the cosmos. As on it moves,
Its centripetal forces like the rise
And release of a vast breath, something
Of us will share in its death.*

Nancy G. Westerfield

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(Continued on next page)

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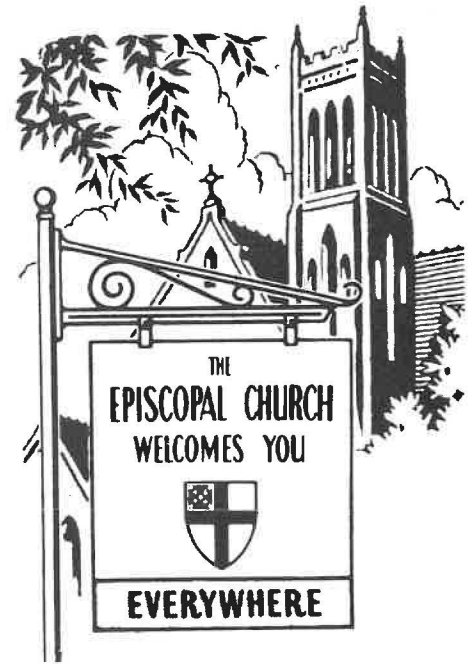
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ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S by-the-Sea 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Al Downey, assoc
Sun H Eu 8, 10. Wed 12 noon

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lillas, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

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; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assocs
Sun Eu 7:45, 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily EU 7 & 5:30

NEWARK, N.J.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 12 noon-1:30
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Rex D. Perry, r-elect; the Rev. Joseph W. Arps, Jr.; the Rev. Frank B. Bass (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times. Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

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

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

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

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.