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***Blessing the Palms***

# IN THIS CORNER

## Into Jerusalem

Jesus — of Nazareth — shifted his weight on the make-shift saddle, squinted into the sun, and let his mind race forward to the coming events.

First, there would be the entrance into Jerusalem. The crowds, the young people and those who were not so young, carpeting the way with branches and shouting “Blessings on him who comes in the Name of the Lord.”

They would shout to him as they shouted to all the pilgrims who were beginning to crowd into the holy city for the Passover festival. How ironic that they should say these words to him — to the only One who really was coming in the name of . . . for the sake of . . . the Lord!

How ironic that some of those same voices who now shouted “Blessings on him . . .” would — at the end of this very week — be shouting “Crucify . . . him!” Some of those very same lips would form those very different words.

And then there would be the confrontations in Jerusalem. In the temple, with the moneychangers. Even worse, with the chief priests and teachers of Israel. None of them would understand what he was trying to say.

The cursing of the fig tree would lead to teaching about Israel’s lack of faith — more confrontation! The anointing at Bethany would lead to teaching about his betrayal and death — more misunderstanding!

And then preparations would have to be made for the Passover. Part of the immediate preparation, having to do with the washing of the Apostles’ feet — as a sign of his servanthood, the servanthood they were called to share.

Afterwards, the Passover meal eaten together. Except it would be a Passover meal renewed . . . and changed: “Take, eat, this is my body. This is my blood. Do this in remembrance of me . . .”

And after the meal, the long and lonely night in the garden — with friends who couldn’t seem to stay awake. “Could you not watch with me for one hour?”

“Father . . . if it be possible . . . let this cup pass from me!”

But it would not be possible. And the brutalizing of an arrest . . . would be followed by the mockery of a trial . . . and the searing pain of a whip . . . and of thorns.

And so . . . on to the road. Under the heavy weight of the crossbeam. Up the hill of Calvary. To more pain. And thirst. Until . . . darkness.

And after the darkness . . . what? Jesus shook himself free of his thoughts, consciously centered his mind on the close of a familiar psalm:

“To him alone all who sleep in the earth bow down in worship; all who go down to the dust fall before him. My soul shall live for him, my descendents shall serve him; they shall be known as the Lord’s forever.

“They shall come and make known to a people yet unborn the saving deeds that he has done” (Psalm 22:28-30).

And then Jesus shifted his weight once again on the make-shift saddle, squinted once again against the sun,

And . . . rode . . . toward Jerusalem.

Our guest columnist is the Rt. Rev. C. Christopher Epting, Bishop of Iowa.

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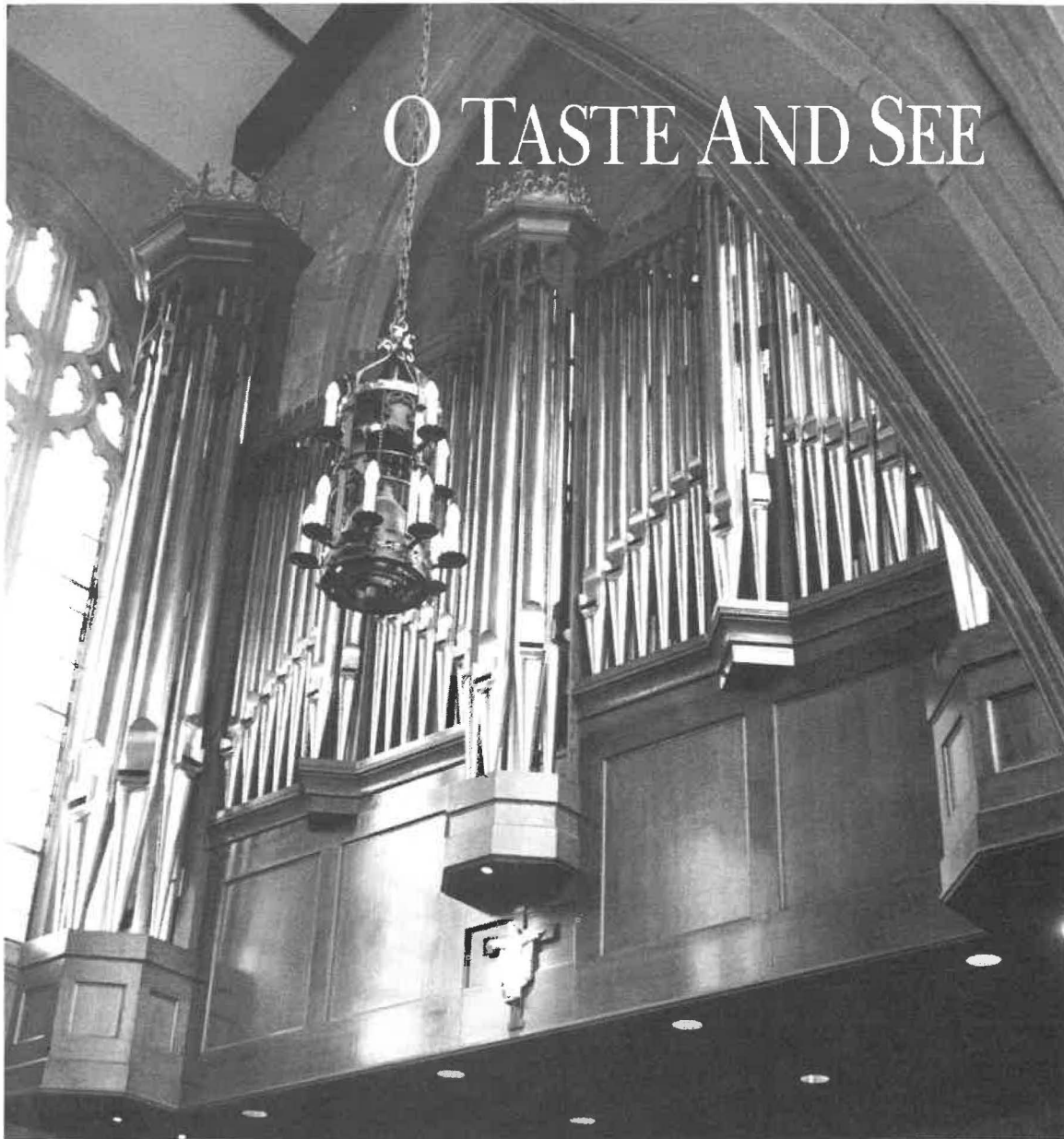
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## ON THE COVER

The Rev. Philip Wainwright, rector of the Church of the Holy Faith in Santa Fe, N.M. (left), and the Rev. Ralph Bethancourt, assistant, bless palms on the plaza in the center of the city as a crowd of more than a hundred gathers.

Photo: *The New Mexican*



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# LETTERS

## On Target

Many pundits have speculated about why people seem to be leaving the Episcopal Church in droves. None of them has been more on target than David L. James in "The Urgency of the Gospel" [TLC, Feb. 28].

So much of what we do in the church occurs as if God did not really matter. Does it, in fact, make a difference in our life together that in Jesus Christ, God is reconciling the world to himself? Judging from much of the preaching one hears these days, the answer has to be no.

Even a sermon worthy of "being reprinted in the *New Yorker*" falters if it fails to address the questions people are really asking. And those questions have very little to do with liturgical colors or the name of the pointed hat the bishop wears. When you get right down to it, there is really only one question people want answered: Does Jesus live and does he have any meaning in our lives? Only an affirmative response can justify the church's existence.

(The Rev.) MARK A. JURGENSEN  
All Saints' Church

Portsmouth, Ohio

• • •

The Viewpoint article by David L. James captured my concern about much of the preaching in the Episcopal Church. I have had the opportunity to visit numerous churches, and frequently hear comfortable affirmations of the "good we are doing in the community and the world." These words need to be heard, but seldom do I hear the question asked, "Who is Jesus and what does he mean in your life?"

The story Fr. James tells about the woman who asked, "Does Jesus live?" and was answered that Lent was purple, expresses the need of many of us who are maturing Christians to experience a personal relationship with Jesus.

I would go a step farther than Fr. James and suggest that the Episcopal Church needs to experience a revival of "first-person preaching" — hearing stories of what Jesus has done in people's lives. If, as Episcopalians, we are uncomfortable with this kind of preaching, then I suggest our congregations need to be bold enough to have from time to time preaching mis-



sions where indeed we hear about the compassion, love and sacrifices that our Lord has given of himself so we might have life.

HARRY DENMAN

Coffeyville, Kan.

• • •

Thanks to David L. James for his cogent article. Having come from a rather stark Presbyterian background, I too find the richness of our liturgy, music and art a source of great inspiration and enhancement to my spiritual life.

Yet these things alone are not sustaining. I find myself yearning to hear the name of Jesus on Sunday mornings. I want to be reminded of what we as Christians are called to do, and to be encouraged, supported and expected to try to answer this call. I also want to experience the passion and urgency of the gospel message.

Unhappily, I find this lacking.. It is more likely I will hear a well-constructed and pleasing story that will leave me feeling "warm and fuzzy," but where is Jesus in all of this? Surely I could get the same feelings from attending an interesting lecture, reading a good book or getting a massage.

To say there is no passion in the church is false, for there is great passion. It is the focal point of this passion that leaves me dissatisfied. There is no lack of energy or enthusiasm for spreading "the word" regarding the social and political agenda of the religious left within the church. My fear is that for many, the commitment to homosexual ascendancy, the obeisance to radical feminist theology and the retreat from the primacy of Christ's message in the name of inclusiveness have become the new gospel.

I have the simple notion that going to church should be a religious experience, which to me means hearing directly the name and message of our Lord. Sadly this notion seems to be quite unfashionable and is viewed with a good deal of scorn. There are those who would call me a simple believer or spiritually unsophisticated for desiring unvarnished religious truths, but Fr. James has given me the courage to hold on.

KERRI JONES

Portland, Ore.

(Continued on page 6)



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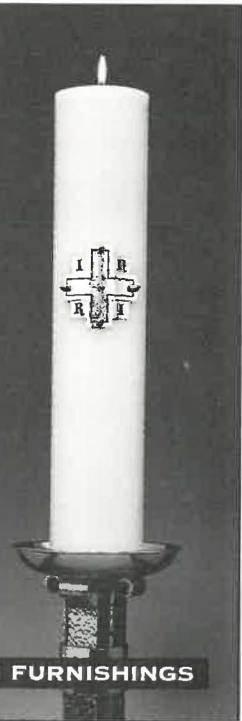
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## LETTERS

(Continued from previous page)

### The Final Straw

For a long time now I have been questioning the value of our subscription to this magazine. The shift in emphases and direction under the current editor are evident departures from the tradition of Peter Day and Boone Porter. The editorial perspective of TLC strikes me as both naive and misinformed.

The final straw (of many which I could cite) was the complimentary space given to the Archdeacon of York [TLC, Feb. 21]. I am a homeowner and frequent visitor to the UK, with many close friends among the clergy and laity in the Church of England — a church in which I worship and contribute, and which admittedly has its share of difficulties. My impression is that Archdeacon Austin is at the least not an objective nor balanced commentator on that church. It is regrettable and misleading to afford him such attention.

The editor's concluding remarks confirm that the time has come to cancel our subscription and remove our advertising from your church listings.

(The Rev.) ROBERT J. MCCLOSKEY  
St. Stephen's Church  
Coconut Grove, Fla.

### Staying Away

I expect to be away from the Maundy Thursday evening service that commemorates the institution of the Eucharist and prepares us for the solemnity of Good Friday. I used to look forward to participating in this service, one of great beauty and significance to eucharistically-centered Christians. What keeps me away is the foot-washing gig. In a large parish, it is possible for those like me, who are embarrassed and offended by the activity, to hold back from it without feeling conspicuous; but not in a small parish.

This engrafted ceremony, in my opinion, is an example of misguided

### 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.

antiquarianism. In ancient times, apparently, providing water with which a guest in one's home could wash his or her feet upon coming in from the dusty street was an act of hospitality; the equivalent, perhaps, to our taking and hanging up a guest's wrap and offering a comfortable chair. If the washing was done, I judge, it was performed by servants. This latter aspect of the custom, it seems, was what our Lord had in mind when he washed the apostles' feet and told them they ought to wash each other's. (Incidentally, why is this admonition not also taken literally and made part of the Maundy Thursday observance? Good heavens, what a scramble that would occasion!)

Christ gave us two commands on the night before he was crucified: to love one another and to "do this in remembrance of me." Putting the object lesson of the foot washing on a par with these two great mandates by including it in the principal or only service of Maundy Thursday is distracting and unnecessary, as well as foreign to our culture — or so it seems to me.

BRUCE YOUNG

Cedar Key, Fla.

### Opinions Questioned

In regard to my recent letter [TLC, Feb. 14], I did not mean to imply that Augustine of Hippo's status as a saint is called in question by the Orthodox Church. He is, indeed, called "Holy Augustine" in its crowded calendar. It is some of his opinions that are questioned. Orthodoxy does not call into question the idea of original sin and its transmission, and I would like to clarify that for readers.

Furthermore, I did not mean to imply that the uniates are in any way "Orthodox." While respecting them, and while counting among my friends many Byzantine Rite Catholic clergy and people, it is true that in their seminaries, Thomism is the rule of thumb. When some of these uniates came into Eastern Orthodoxy, they brought their Thomistic thinking with them.

(The Rev.) GEORGE PORTHAN  
Soudan, Minn.

### Colorado's Invitation

A brief item [TLC, Feb. 7] mentioned that the Association of Diocesan Liturgy and Music Commissions had declined an invitation to hold its

1995 meeting in Colorado. The reason given was the General Convention's opposition to legal discrimination against gay and lesbian people.

Actually, Colorado's Amendment 2 did *not* strip homosexuals of the civil rights guaranteed all citizens. It simply barred the state from giving them *special* rights. And, I might add, as a Christian organization, ADLMC should applaud the new ruling and accept Colorado's invitation. I believe as Christians we need to stand out from the crowd so we can restore the lordship of Christ and the authority of his word.

ALICE M. FODOR

State College, Pa.

### Sounds Familiar

Regarding the never-ending (it seems) controversy about the 1928 prayer book vs. the 1979 prayer book, enough already! As a friend said, "If you think there is a great fuss about the 1979 prayer book now, you should have been around when the 1928 prayer book came out!" (The more things change, the more they are the same.)

I predict that within the next 50 years, the archaic word-forms in the 1928 prayer book (elegant as they seem to us now) will be as unfamiliar to most people as Chaucer's language is to us.

Mrs. WILLIAM A. ANTHONY

Austin, Texas

### Siege Mentality

As a former member of St. Mark's, Portland, Ore., it was with sadness that I read of the decision to leave the Episcopal Church [TLC, Feb. 14].

It should be understood that there has long been a siege mentality at St. Mark's. The parish has for more than two generations felt itself at odds with the larger church, first over churchmanship, then, later, over the issues of prayer book revision and women's ordination. I well remember in the early

1970s (then) Canon Osborn's public threats to take St. Mark's out of the Episcopal Church if the prayer book were revised. The controversy over the ordination question only inflamed this embattled, fortress mentality.

During the 1980s, I saw the parish become more embittered and more withdrawn from the mainstream of the church, and certainly from the world outside its doors.

I believe this final separation is not

an indictment of the church or General Convention, but more a measure of the bankrupt leadership of the parish. Bankrupt, not because they chose to take an unpopular stand, but because they refused to seek any dialogue, to accept any reconciliation.

I am saddened by St. Mark's action. I am saddened even more by the mentality that led to it.

STEVEN WRIGHT

San Francisco, Calif.

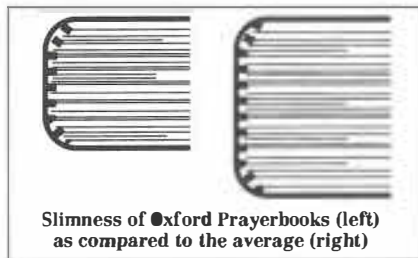
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## On Snowy Weekend, Many Prayed at Home

It may be safe to say that the smallest Sunday attendance in the Episcopal Church in this century occurred on March 14. On that day, congregations throughout the eastern part of the country were either feeling the brunt of the biggest winter storm of this century or trying to dig out from it.

Many congregations did not have services that day and others reported only a few hearty members showed up for worship. From tornadoes in Florida to blizzard conditions in New England, everyone was affected by the massive storm.

The heaviest snowfall was centered in the Diocese of Central New York, where depths of three feet were common. But those hardest hit were in the south, where unusual accumulations and lack of snow removal equipment made conditions treacherous.

Kathy Read, a lay intern from Indianapolis, spoke by phone from St. Andrew's, Birmingham, Ala., while working at the church's feeding program. She said St. Andrew's had only one of its three services that Sunday, attended by 14 people. "It was a very intimate service," she said. "The exchange of the peace really meant a lot."

The Rev. Bill King, rector of All Saints', Birmingham, where about 18 inches of snow was reported, said parishioners called elderly members to check on their condition, and volunteers in four-wheel drive vehicles made visits. "No one was alone very long," he said. "The goodness of people has really come out. People have been very generous, offering food, wood, or opening their homes." Fr. King said All Saints' 10:30 service, which normally has an attendance of about 280, had a congregation of six.

Snow depths in Atlanta were not as great as elsewhere, but it was every bit as difficult for people to move about. Linda Burt, secretary of St. Martin's, Atlanta, reported that two of its three Sunday services had attendance of one, and that many parishioners were affected by power outages. Many Atlanta churches canceled services that day.

"For the first time in 100 years, all of the churches in Blowing Rock (N.C.) canceled services," said Betty Gartner, secretary-treasurer of St. Mary's



RNS photo/Reuters

### Fighting the blizzard in Boston.

Church, "and so did most of them in Boone." She said the mountain community had about three feet of snow and drifts considerably higher.

At St. Columba's, Bristol, in the Diocese of East Tennessee, the Rev. Park Bodie said a 20-inch snowfall caused services to be canceled. "We're snowed in here," he said. "People are staying home." Fr. Bodie said Bristol's city manager is a member of St. Columba's, and reported cleanup efforts were going well.

A telephone answering machine at Grace Church, Chattanooga, Tenn., advised callers that Sunday services were canceled, and "we suggest you say your prayers at home and stay safe and warm."

On the Tuesday after the storm, the Rev. David Garrett said there were members of the Church of the Annunciation in Newport, Tenn., whom he hadn't heard from. "We're still worried about some because their phones are still out and we still can't drive near them," he said.

The Ven. Bryant C. Kibler, Sr., rector of St. John's, Corbin, Ky., in the southeastern part of the Diocese of Lexington, was one of the few in that

part of the country to hold services. "We had six people — three from my family," he said. Archdeacon Kibler reported most of the roads in his area were closed, and that most churches did not hold services.

The Rev. Thomas Anderson, rector of St. Mark's and Church of the Saviour in Syracuse, said for the first time since he's been ordained he had to cancel services. Fr. Anderson, a native of upstate New York, called the storm, which hit Syracuse with about three feet, "probably the worst I've ever seen." He said people were bouncing back quickly. "Central New Yorkers are tough people," he said. "We're used to harsh weather. It's not going to stop people for long."

Farther north, at Trinity Church, Potsdam, N.Y., in the Diocese of Albany, the Rev. Congreve Quinby said the storm was "by far the worst we've seen in the eight years we've been here." Trinity did not hold services Sunday because all roads in St. Lawrence County were closed. Fr. Quinby could find a bright spot through the massive drifts. "My sexton reminded me this morning that it's only two weeks until the opening of the trout season," he said.

The Rev. Duncan McQueen, rector of Trinity, Lenox, Mass., said members of his parish seemed to handle the 28-inch snow well. "We checked with older people Saturday to see if they were prepared, and everyone seemed fine," he said.

At St. Peter's, Lyndonville, Vt., the Rev. Jenneatte McKnight, vicar, said "this was the first time I've ever had to cancel services." Drifts caused problems, she added, so she decided to offer a service Wednesday night as an alternative.

While part of the same storm, Florida had a different problem. Tornadoes touched down in several locations during the early hours of the morning Saturday. The Rev. Hugh Edsall, rector of St. Joseph's, Gainesville, reported lots of trees down in Gainesville, and in Live Oak, where he lives. "Many of us are still without power or water and telephone service is sporadic," he said. He said members of St. Joseph's and the church building escaped serious damage.



# Another 'Encouraging' Meeting of Bishops

Bishops who attended the special meeting of the House of Bishops March 9-12 at Kanuga Conference Center near Hendersonville, N. C., left that gathering feeling encouraged and hopeful.

"I think the whole church is bound to benefit by the good relationships among the bishops," said the Rt. Rev. John S. Thornton, Bishop of Idaho. "As usual, it was a wonderful meeting."

As in the past several meetings of the house, bishops spent most of their time in small groups participating in Bible study and reacting to various presentations. Several bishops commented on the effectiveness of the Rev. Maury L. Newman, Jr., professor of Old Testament at Virginia Theological Seminary, who addressed bishops, and the Rev. M. Thomas Shaw, SSJE, who was chaplain.

"I was greatly encouraged," said the Rt. Rev. Alden E. Hathaway, Bishop of Pittsburgh. Bishop Hathaway cited a paper presented by Bishop Mark Dyer of Bethlehem (Pa.) as a highlight of the meeting. "It gave us a theological point of view for what we've been doing as a House of Bishops," he said, and called the contents of that paper "a basis for our life together."

The Rt. Rev. William E. Smalley, Bishop of Kansas, said he went to the meeting "with lots of question marks," but left with a positive feeling.

"I think we've turned the corner," he said. "We had been doing lots of talk, but we hadn't been tying that in with specific issues."



Bishop Smalley



Bishop Hathaway

A specific issue addressed at Kanuga was racism, with minority group bishops making presentations.

"I think our discussions on racism were valuable," Bishop Thornton said.

"I can't say where we are at this point on racism," Bishop Smalley said, but he added that he felt progress was being made, and that the matter was turned over to a committee of the house for further study.

The Rt. Rev. William C.R. Sheridan, retired Bishop of Northern Indiana, was optimistic about the Kanuga meeting.

"My reaction to this meeting was one of encouragement," he said. "Of the three post-Phoenix meetings, I thought this was the best in the sense that a community seems to be evolving — a community of faith and trust."

Bishop Thornton felt much the same.

"I was in a particularly good small group," he said. "It's always good to have bishops from Province 9 in the small groups."

Bishop Thornton also felt positive about meeting the Rev. Jack Iker, Bishop Coadjutor-elect of Fort Worth, whose consecration was approved by bishops recently after a controversial time of consents by diocesan standing committees [TLC, March 28].

"I had a wonderful conversation with him," Bishop Thornton said. "He's now my colleague, although we don't agree on the ordination issue."

Bishop Smalley likes the small group format bishops have been using since the 1991 General Convention, but he noted that bishops almost returned to their old ways during one point at Kanuga.

"All of a sudden, bishops were lined up at the microphones waiting to speak," he recalled. "Someone said 'do you see what's happening?', so we took a break and came back to our discussions."

The Rt. Rev. W. Franklin Carr, Assistant Bishop of Upper South Carolina, also reacted positively.

"We're moving in the right direction," he said. "I think we noticed some things about ourselves this time. For instance, we started to move back into the legislative mode. I have a whole lot of hope for this process."

Bishops are scheduled to meet again in September in Panama, when it is anticipated they will look ahead to the 1994 General Convention in Indianapolis and discuss the studies of sexuality being held now in most dioceses.

The bishops also decided they would meet at Kanuga again next March.

## Charge of Sexual Misconduct Brought Against Priest

A presentment, or official charge, of sexual misconduct has been brought against a priest now serving at Trinity Episcopal School for Ministry.

The Rev. Byron Bruce Newell, Jr., 58, a development officer at the seminary in Ambridge, Pa., is accused of sexual misconduct involving a northern Virginia woman while he was assistant at The Falls Church in Falls Church, Va., in the 1980s.

The unidentified woman was one of several who in 1988 complained of improper behavior by Fr. Newell, according to a statement from the Diocese of Virginia. Fr. Newell was suspended

from duty after the original complaint and underwent counseling, as did several of the women.

The latest charge, brought last September, is said to have been made after the woman gave details of the alleged misconduct to the Rt. Rev. Peter James Lee, Bishop of Virginia. Bishop Lee is on sabbatical.

A church investigation is being conducted and a church trial could be held if warranted, a spokesperson for the Diocese of Virginia said.

In anticipation of a news story on the presentment, Fr. Newell recently told students and faculty at Trinity

about the incidents, said the Rt. Rev. William C. Frey, the seminary's dean.

Bishop Frey said when Fr. Newell arrived at Trinity more than two years ago, "those of us who needed to know . . . knew about this." He added, "We were totally satisfied with the authenticity of his repentance and what we call amendment of his life and we were willing to take a calculated risk."

Bishop Frey said Fr. Newell's conduct at the school has been "above reproach" and that Fr. Newell has decided never to confer with a woman without having a third party present.

## BRIEFLY

The diocesan council and standing committee of the Diocese of Southern Ohio has urged its bishop, the Rt. Rev. Herbert Thompson, Jr., to encourage the House of Bishops to re-examine the "conscience clause" on the ordination of women adopted by the bishops in 1977. "Our feeling is that the Port St. Lucie agreement, now 17 years old, was in place for the bishops who were seated at that time," said the Rev. Nick Gill, first vice president of the diocesan council. "This standing committee — and council — feels the bishops must revisit this clause (which states that no bishop, priest or lay person should be coerced or penalized in any manner for opposing ordination of women) whether they want to or not."

■

A movement among evangelicals in the Church of England has brought about a reduction in the quotas parishes are paying to their dioceses. Called Reform, the movement involves 22 parish clergymen who are concerned that parishes have been subsidizing ineffective, "inward-looking" parishes and those "denying the plain teaching of scripture or undermining Christian morality," according to the Rev. Tony Higton of Essex. He told *Church Times* that the organization was committed "to the evangelization of the nation, with the reform of the church as a means to that end."

■

The Rev. David Millar had been ordained a deacon at a service in the Diocese of Bendigo in Australia, but he was ordained again when he moved to the neighboring Diocese of Ballarat. The problem: A woman had been ordained a priest at the first ordination. The Rt. Rev. John Hazlewood, Bishop of Ballarat, who conducted the second service in his chapel, believed Deacon Millar had been properly ordained the first time, but he said the second time was needed to accommodate senior clergy in the diocese who opposed the ordination of women as priests. A spokesperson for proponents of women's ordination called the action "deplorable."

## Around the Church

Two congregations in the Diocese of Olympia are involved in a project to translate the Book of Common Prayer into Khmer, the language of Cambodia. Holy Family of Jesus Church in Tacoma and St. John's, Olympia, are working with the Asiamerica Ministry Office at the Episcopal Church Center in New York City in the venture. The diocesan commission on ministry is studying the possibility of a process which could lead to the ordination of Cambodian priests at the two churches.

The new Episcopal Church of the Holy Trinity in Conrath, Wis. (Diocese of Eau Claire) will purchase the building in which its members worshiped when they were Roman Catholics [TLC, Nov. 22]. The Roman Catholic Diocese of Superior decided to sell the church for \$9,500, and the congregation is raising money to purchase it. Twenty-one members of the congregation were confirmed or received as Episcopalians last October, and another large class was expected for the bishop's visitation recently.

## CONVENTIONS

The Rt. Rev. John MacNaughton, called for the election of a bishop coadjutor in his address to the council of the Diocese of West Texas, which met Feb. 11-13 in Kerrville. In another announcement, the Rt. Rev. Earl N. McArthur said he will retire as suffragan bishop Dec. 31, 1993.

The election of a bishop coadjutor will be held Oct. 2, 1993, in San Antonio. The new bishop will succeed Bishop MacNaughton upon his retirement. Bishop MacNaughton has not set a retirement date, but said he does not plan to retire when he turns 65 in 1995.

Bishop MacNaughton also said he was concerned about the lack of women rectors in West Texas. "I am concerned, because in too many instances when placement opportunities exist, search committees do not value our women candidates highly enough," he said. "I want them to have equal access to placement, to calls to leadership positions in our congregations."

The bishop also said he will appoint a planned giving officer by May 1, and he repeated that evangelism is the No. 1 priority of the diocese.

In business sessions, the council:

- approved a resolution to revise the method by which delegates to council are apportioned among congregations, basing the number on average Sunday attendance;

- called on all congregations and diocesan institutions to provide a pension plan for qualified lay employees;

- approved changes in the diocesan

constitution and canons to reflect "gender neutral" language.

The opening Eucharist was attended by more than 1,000 persons, who heard the Rt. Rev. Herbert Donovan, Bishop of Arkansas, as preacher.

● ● ●

A major part of the convention of the Diocese of Kentucky, Feb. 26-27, was devoted to ratifying the revision of the diocesan canons. The committee on canons, under the leadership of Philip Lanier, chancellor of the diocese, had undertaken a complete revision of the canons which was necessary for increased clarity, to eliminate sexist language, and to bring the canons of the diocese in line with the national canons. No major changes were made in content, but greater clarity was achieved.

The most heated discussion revolved around budget items for the support of diocesan social institutions. While greater accountability was called for, funds were not cut, and the diocese will continue to lend support to a chaplaincy consortium at the University of Louisville.

The convention joined the congregations of St. Peter's, Louisville, and St. James', Shelbyville, in celebrating their change of status from missions to parishes.

Convention voted overwhelmingly to give regional (rather than parochial) youth deputies voice and vote at the projected fall convention to elect a new bishop.

JANET C. IRWIN

# Guidelines to Improve Choirs

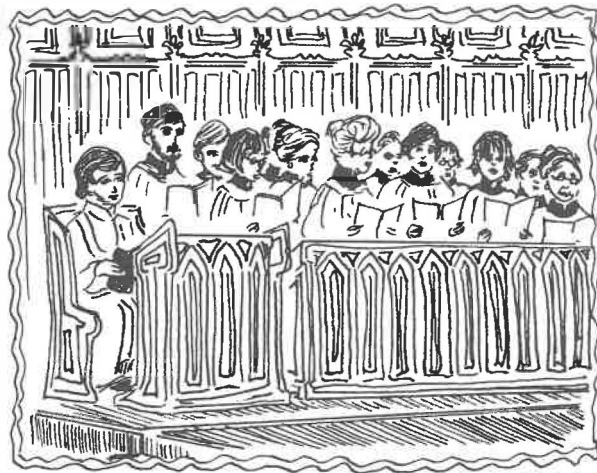
By JOSEPH A. KUCHARSKI

**E**xperienced singers in church choirs are becoming a luxury, even for larger congregations. The decline of children's choirs and lack of music instruction in schools surely has a lot to do with this. Adult male singers are most notably in shortage. Choir directors have an especially difficult and time-consuming task in small parishes or a parish where a choral tradition has not been established. But despite these shortcomings, choirs can still be improved, with careful planning.

Choirs in small churches will often have members with little, if any, singing experience. Seldom will such groups have a sight-reading singer on each vocal part. A choir director needs to work privately with each singer to determine those who read music, have choir experience or have an ear for picking up musical lines and singing them in tune. Some members will, upon one or two hearings, repeat the line confidently. Others may not be able to do so alone, but will when joining others.

A choir may have good voices in all sections but one, often the tenor or bass parts. This can greatly restrict a director's choice of music. It also can lower morale if the other sections are forced to do simpler pieces because one part is lacking. One solution is to bring someone in on scholarship or for a modest remuneration who can fill out the lacking vocal part. In addition to making more challenging music possible, this is a fine outreach to the community. Parishes near college campuses would do well to consider the possibilities.

A surprising number of churches maintain a paid section leader for each voice part. A skilled sight reader can help establish confidence in less-skilled



singers. We all realize how much easier it is to sing something unfamiliar when the person next to us is able to lead us. The same approach also works well with choir singers.

Another way to help singers learn music is to rehearse an entire vocal section or two sections apart from the rest of the choir. This will reveal what needs attention. Also, having two vocal parts rehearse together allows singers to hear how the lines work with each other.

## Disciplined Singing

The greatest problem affecting smaller choirs is usually a lack of blend among the singers. One person's voice is too loud or another section is too soft. Teaching singers to blend is difficult but worth the effort. Dynamics are of great concern here. Some falsely assume loud is always good. This is not musical. Robust hymn singing is entirely different from singing as loudly as possible. Dynamics require discipline from each singer, something to which many people who like to sing for the sake of singing do not always take kindly. A choir should be a blend of many voices in a balanced and rhythmically-correct sound.

With so much to consider in rehearsing a choir, preparing to sing

each Sunday, as is the case in many churches, is no easy task. Learning new hymns, psalms and anthems may be too much to digest at one time. Careful planning of an entire liturgical season is helpful. If the same service music is planned for the entire season, a choir can be rehearsed thoroughly at the beginning of the season. Once the service music has been learned, a choir won't have to spend much time at it each rehearsal.

With hymns, having the choir sing the majority of them in unison is the most helpful method of leading the congregation.

Perhaps one hymn each week may feature a verse or two "in parts," or a hymn may be sung that has been learned before. This process also allows a choir to understand phrasing, breathing and pronunciation.

Psalm chanting is another matter. The biggest stumbling block for many choirs is rhythmical. Singers should first read through the psalm as a group, then sing the same psalm on one note. It may be useful to print the psalm text with the natural word stresses marked. Next, the choir can sing the psalm chant without the text until it is memorized. Finally, the text and chant can be put together. Most methods of pointing the psalms seem complicated at first. A blackboard with diagrams of the text and pointing can be helpful.

Many choir directors make the mistake of spending the greater part of rehearsal on anthems or special music first, and rehearse the hymns and service music second, if at all. It should be stressed that the anthem is something extra, beyond the leading of the service music, psalms and hymns. A good choir is judged not by the number or type of anthems it sings, but by the musicality it exhibits in singing hymns and leading service music. Some choirs known for their anthem

*(Continued on page 19)*

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

## Valuable Tradition

The English choral tradition is, with good reason, one of the glories of Anglicanism. It is an often overlooked unifying element of the church. Wherever there is an Anglican presence, you will find the music of the English choral tradition. The style of singing and even liturgical ceremonial of the Anglican Church has found its way into many situations. The special relationship shared by our common liturgy and music is highly respected and imitated by many other Christian churches. Choral Evensong is sung by choirs in Methodist and Presbyterian churches and serves as a model for evening worship in many places. Vested choirs, Anglican chant, the service of Lessons and Carols, the anthems and service music of composers from our tradition, speak ecumenically throughout the world. It is then surprising that within our own churches we see a decrease in choirs and choral services featuring this music.

The English choral tradition, while containing a good deal of music written particularly for the English liturgy, also embraces the music of other Christian churches. Music standard to the repertoire begins with plainsong chants and ends with music being written today. It is a universal, living tradition celebrated and nurtured by Anglicans because it has proven its inspiring power in Anglican liturgies.

The most significant element of this tradition is that any music sung, be sung in the best possible manner. How and why it is sung is very much what the tradition is all about. Music that has and continues to become part of this tradition will always be the best of its type.

It may be that this tradition works not because of the music itself, but because of the way the music is performed and used within the liturgy. While there are many clergy who value this tradition, it seems to be choir directors and singers who vigorously hold onto and promote it

because of their experience of its meaning and spiritual value. Ownership is important. This tradition needs a constant investment of time and talent. As with most endeavors, if it is not propagated, the lowest possible denominator is quickly found. The outcome is a less-effective product. This tradition relies on committed choir directors, organists and singers to make it present. In this Spring Music Issue, we are pleased to salute the English choral tradition.

## Mixed Reviews

In many dioceses, dialogue on issues of sexuality is being held in response to General Convention resolution A104sa, which called for “a means for all congregations . . . to enter into dialogue and deepen their understanding of these complex issues.” The resolution called for study and dialogue to take place between All Saints’ Day 1992 and Easter 1993. Dialogue is taking place at the diocesan level and in congregations [TLC, Jan. 10], with trained leaders as facilitators.

Reports from places where dialogue already has taken place have indicated that most persons are grateful for the opportunity to discuss these important issues. But these sessions haven’t all been productive. “Where are the traditionalists?” asked a participant in one diocesan dialogue. In another, a subscriber wrote to TLC that she found the dialogue she attended structured so that persons of every perspective imaginable were included, leaving “the voice of biblical morality only one of many.”

We hope the remaining dialogues will be well-attended. The dialogues are an opportunity for us to hear for ourselves what others believe, and a chance for all to participate in a vital process. We also hope participants will enter the discussion prayerfully and in a polite, loving manner. May the dialogue be Christ-centered and free from rancor.

## Naked and on the Cross

By BONNIE SHULLENBERGER

My first encounter with public nudity was on a beach in St. Martin. We had been urged to visit the finest beach on the island, but the person who made the suggestion didn’t mention it was a nude beach. When a man and woman strolled down the beach as God first made them, my children watched with the pure amazement of the innocent. I had been to rock concerts where women had ripped off their shirts, *Bonnie Shullenberger resides in Kampala, Uganda, and writes frequently for THE LIVING CHURCH.*

and I had seen streakers at college. But I had never experienced this kind of complete, unselfconscious nakedness. It left me confused and disturbed.

Yes, our bodies are wonderfully made gifts from God, not shameful things to hide. Yet we cringe, many of us, at nakedness: Not the nakedness of little children dancing in a water sprinkler, nor yet the nakedness of Michaelangelo’s David or Botticelli’s Venus. The glee of children and the idealism of art remind us of the goodness of the body.

But there is another side to

nakedness — humiliation. When I was first teaching, I had a recurring dream of being in front of my class, explaining a complicated idea, and I would glance down and find I was naked. When I haltingly told colleagues about this dream, I found that many had similar ones. Our teacher-anxiety dreams spoke of being uncovered in our inadequacy.

To be naked is to be vulnerable, exposed, shamed, even ridiculous. Many was the time as a college student that I listened to Bob Dylan sing that even the president some-

*(Continued on page 17)*



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**Yes, I Was There**

By ORRENE RABY

Stealing a quick glance at my church bulletin, searching for the hymn, I realize the organist is already several bars into the music. I recognize the piece as one of my favorite songs. In fact, it seems like a silver musical thread woven far back into my early memory. Some 50 years ago, I learned this song in my high school glee club. Our music director practiced us hard for the shading of emotional expression so that I hadn't listened to the lyrics. Once again this tune came to me as a solo sung at my Cursillo weekend retreat. This time it held special meaning to me as an adult, and the words became personal as they asked a question, "Were you there?"

Back to the present, I join in with the other voices in the congregation as we sing, "Were you there when they crucified my Lord?" As if a bolt of truth flashes in my mind, I feel that "I was there!"

A few weeks ago I returned from a tour of the Holy Land and Egypt. The trip was blessed with pleasant weather, good health, excellent guides, fine accommodations, new friends, and interesting ethnic foods and dress. Thus, I was awash with so many sights, sounds, tastes, and spirit-filled moments that I couldn't sort it all out. The experiences had remained in my memory as one big closed file,

*Orrene Raby is a member of Trinity Church, Oshkosh, Wis.*

not relating to my present daily world.

The next stanza asks, "Were you there when they nailed him to the tree?" I find myself remembering the great Church of the Holy Sepulchre built over the holy site of the crucifixion. When we entered this church, a large group of Greek Orthodox were chanting ancient melodies. Their music seemed to melt into the tall marble columns and thick stone walls. Their echoes appeared as voices from the past, joining with them in spirit. When the last voice was fading into silence we savored the ethereal beauty of the moment. Soon a huge pipe organ startled us with a thunderous chord, jerking us back to reality. We were treated further with a variety of sound and timbre that a master organist can provide. Our guide allowed us time, then pointed out some sacred features built within the walls and interpreted the inscriptions chiseled into stone. I found it hard to listen to the guide's lecture.

My emotions are now recalled stronger than the facts. How closely tied are our feelings to our spirit. "Yes! I can answer, I was there when they nailed him to the tree!"

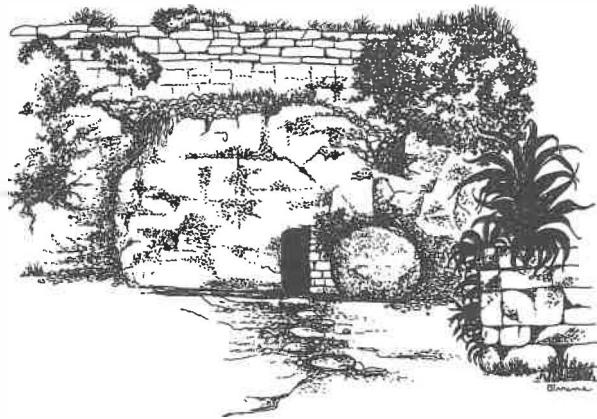
Now the hymn continues with the third verse, "Were you there when they pierced him in the side?"

Another flashback took me along the arduous path our tour group followed in the narrow, cobblestoned streets of Old Jerusalem. As usual, it was crowded with tourists, local vendors and thieves. We had been warned to secure our purses, cameras, etc. One of our group had the misfortune of losing her purse. Later it was returned to her with all the important cards and papers intact, only the cash and traveler's checks were missing. A fellow tourist remarked that he believed the streets were probably about the same on that day when Jesus carried his cross over those very stones. This casual remark startled me into the thought that I was physically stepping on that same path that Jesus walked! Our guide described the stations of the cross and provided historical notes as we stood before the ancient markers. I felt a sincere compassion for this earthly man who suffered pain like I do and yet fulfilled his

destination . . . for what? For me! "Yes! I was there in the crowd when they pierced him in the side!"

In the final verse we are asked, "Were you there when they laid him in the tomb?"

This question was the most personal and poignant of all my reverie. Not far from the streets of Old Jerusalem, the British Christian Church has maintained a lovely garden and traditional site of the tomb that was lent for the burial of Jesus. It was explained in British accent how certain features aided to the authenticity of the sacred tomb. Our group had to wait about 30 minutes before entering. This gave me time to reflect while I sketched the cave door and wall of stone. When our time came, I tried to become totally aware of the setting and filled myself with the physical characteristics of the site. I pushed hard with my flat palm against the massive stone walls . . . how cold and damp they felt. I noted the types of plants growing around the cracks and rubble. I saw the large block of smooth stone where they laid his lifeless body. I was impressed at the



huge rounded stone and hollowed out groove to track its direction as it was rolled over the opening to the tomb. King Herod had used his highest technology to secure the burial of this upstart Jew, who declared himself the "Messiah." So many changes have happened since that day. From the moment his followers shouted, "He is risen!" the world found a new relationship with God the Creator. It has now become the pivotal point in history. Not only felt in the church, but in the whole world. If that tomb miracle hadn't occurred, I wouldn't have made the trip to the Holy Land, we wouldn't know the Bible as a sacred

book, and we wouldn't call God our loving Father.

We are ending the last verse with the words, "Oh, sometimes it causes me to tremble, tremble, tremble." I am indeed trembling by this time, as the impact of discovered memories floods me. I answer, "Yes! I was there when they laid him in the tomb!"

I brush away the tears as I think how wonderful that this special song could untie the knot of holy experiences for me. God's love is so generous and full of surprises!

Now other scenes come back. I recall the boat trip on the Sea of Galilee, the miracle of wine at Cana's wedding feast, the hill where the Beatitudes were taught, the tomb of Lazarus, and the home of his two sisters in Bethany. These encounters (whether authentic or traditional sites) provide me with valid historic realities. I was forced to live in another place and time. With the adventure of seeing and touching life 2,000 years ago, I can answer the hymn with a strong affirmation, "Yes! I have seen! I was there! and Yes! I believe!"

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# Seek the Light

Last in a series of meditations on the Lord's Prayer

By PATRICK GAHAN

If we listen to the lies long enough, we will begin to dismiss the truth," said a rabbi in my city on the 6 o'clock news. He was responding to the decision of one of our state universities to allow advertisements in the campus daily declaring the Nazi Holocaust a hoax.

Few movements of modernity have mystified and disturbed me more than the one which claims that the Nazi Holocaust is fiction. One part of me wants to laugh at such a ludicrous suggestion; the greater part of me wants to weep. As I ponder the rantings of these highly financed false prophets, I am constantly reminded of Scott Peck's dictum in *The People of the Lie*: "All evil is accompanied by lies."

But why propagate such a host of lies? Surely it is not merely rabid anti-Semitism grasping wildly at straws. Perhaps, like all intentional lies, they are pressed forward by their protagonists to take our eyes off the truth. To realize the evil it took to torture, starve, incinerate, gas, and shoot six million innocent people is, indeed, a terrible truth. The lies are put forth to deaden the sting of such a ghastly truth, to soften it, to numb it, to exorcise the evil from our consciousness. The temptation intended by their psychotic ramblings is to lead us to doubt the horror humanity can inflict upon itself.

Paradoxically, the greatest evil can be wrought by that which is clearly labeled and accepted as truth. In other words, the temptation is to use truth to dismiss truth. At first that action may sound impossible. Yet it is Gerd Theissen, the theologian to whom I am indebted for the inspiration of these meditations, who says in *The Open Door: Variations on Biblical Themes*: "incontrovertible truths become our temptation." That is, truths which are unquestionable and indisputable are twisted to disclaim a still deeper truth.

For example, it is an incontrovertible truth that there are not enough resources for all humanity to live in

comfort. The logical but hideous extension of that truth is "then why try? I've got what I need." Therefore, what is seemingly truth is surely a lie. The higher truth proceeds from God, a truth which states that I cannot be comfortable until you are. I cannot exist in luxury if you exist in squalor — regardless of the resources available. There is a higher ethic, a greater truth at work in the universe.

The imagery of the Bible helps here. It is written that God's work seeks the "light." The deepest truth does not fear illumination. Indeed, God's holy word bears light for he is light. Yet evil prefers the cover of darkness. The clouds of falsehood and half-truths are the domain of evil, for if the truth is clearly seen, evil cannot stand.

In his poem "The Pillar of the Cloud," the young John Henry Newman expressed his fear of that darkness but the confidence that God would be faithful to send him enough light in which to navigate his life. Terribly sick, alone, and away from his homeland, the 32-year-old Newman wrote these lines which were included in the *Hymnal 1940*:

Lead, Kindly Light,  
amid the encircling gloom,  
Lead Thou me on!  
The night is dark,  
and I am far from home —  
Lead Thou me on!  
Keep thou my feet;  
I do not ask to see  
The distant scene,  
one step enough for me.

We spend much of our life fending off the vapid, dark seductions evil can cast about us. And sometimes we feel as if there is much more darkness than light. The leadings of these temptations will not prevail for there is *nothing hidden that shall not be revealed, or covered that will not be known, and whatsoever has been said in the dark shall be heard in the light.*

A clear view of "the distant scene" may not be granted us, but God who is faithful will surely guide our steps. The darkness, no matter how attractively packaged in deceit, cannot overcome the Light!

*The Rev. Patrick Gahan is senior chaplain at St. Stephen's Episcopal School, Austin, Texas.*



## NAKED

(Continued from page 12)

times had to be naked, and with a smug snigger I felt this would serve him right. What a shock, then, much later in life, in being confronted with the terrible fact, that Jesus was crucified naked. The discreet loincloths of classic crucifixion art are for us, not him.

And I thought, it is God who is naked there on the cross. I covered my face: More than that day on the beach, I wanted to run away. But the mother in me found the memory of the birth of my son, who now won't let me into his room while he dresses: My son was born naked, just like Jesus.

Jesus was born in secret, naked and alone but for his mother and his stepfather. Jesus died in public, naked and alone but for his mother and his friend John. He came naked into the world and he died naked, and in that humiliating nakedness his identification with us is completed. For we too are naked. My best dress and my long coat are no disguise to our God, the God who sees.

Bertrand Russell used to mock Christianity with his story of the nuns who showered wearing robes. When asked who the sisters thought would see them, they replied, Why, the good God, of course. In one sense they were so very human: Since the beginning of time, like Adam and Eve and their leaves, we have tried to find ways to cover our nakedness before God. And we cannot, no matter what scheme we devise.

Yet I think the nuns were on to something. Could any of us look on God naked — God in glory and power — and survive? In order to appear to us, God took on the coarse garment of our flesh. What is nakedness to us was a covering to God. That we might not fear being naked in the presence of the Almighty, he took a covering more complete than the wings of cherubim, more humble than a pillar of cloud. God chose as a covering this aching, anxious bag of bones we call a body.

That naked-and-yet-covered God was utterly revealed on the cross. While we were yet sinners, Paul reminds us, Christ died for us. Perhaps my dreams of standing naked before my freshman English classes were also a preparation for standing naked before God, the God who died naked and rose again to make for me a robe of righteousness to wear throughout eternity.

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## BOOKS

**PUBLICATIONS** from the Hymnary Press. *The Hymnary II: A Table for Service Planning* \$16.50. *The Psalmary: Gradual Psalms for Cantor & Congregation* \$24.00. *Notes on the Celebration of the Eucharist*, Bruce E. Ford, \$7.50. *Making Eucharistic Vestments on a Limited Budget*, Linda Hall, \$8.50. S. 1223 Southeast Blvd., Spokane, WA 99202. (509) 535-6934.

**LITURGY**, Theology, Music Ministry. Talley, Mitchell, Stevenson and others. Free catalog. **The Pastoral Press** (202) 723-1254, 225 Sheridan St., NW, Washington, DC 20011-1492.

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

## CATECHUMENATE

**CHRISTIAN FORMATION: A Twentieth-Century Catechumenate** by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. **Leaders' Manual** \$65. **Workbook** \$25, postage and handling. Quantity discounts. **Christian Formation Press**, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

## CHURCH FURNISHINGS

**SOLID OAK CHAPEL CHAIRS**, chancel furniture, pews, cushions and lighting restoration. For details call or write: **R. Geissler, Inc.**, P.O. Box 432, Old Greenwich, CT 06870. (203) 637-5115.

## CONFERENCES

**JOIN JOHN STOFF**, Mark Ashton and Allen Ross at the Fourth Annual Episcopal Evangelical Assembly, May 14-15, 1993, at Grace Episcopal Church in Trumbull, CT: "A Lamp Unto Our Feet: Understanding and Applying Scripture Today." For more information, write: **Fellowship of Witness**, P.O. Box 2057, Hamilton, MA 01982.

## DAILY OFFICE

**INTERESTED** in ways to enrich Daily Office recitation? Let's share/correspond. **The Rev. Fred Coleman**, P.O. Box 10282, Southport, NC 28461.

## NEEDLEWORK

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## NEWSLETTERS

**FREE FOR THE ASKING.** Send a self-addressed stamped envelope and receive "The Wood Bridge Newsletter." **Anglo-Orthodox Mission**, Box 6, Old Chatham, NY 12136.

## NOTICE

**1928 BCP** — 150 copies available/cost of shipping. **St. Peter's**, 621 Belmont Ave., Chicago 60657. (312) 525-0844.

## ORGANIZATIONS

**THE FRANCISCAN ORDER OF THE DIVINE COMPASSION** is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar to **Brother John-Charles, F.O.D.C.**, P.O. Box 317, Monmouth, IL 61462-0317. For men and women who wish to be Tertiaries or Associates to **The Franciscan Order of the Divine Compassion**, P.O. Box 6054, Rock Island, IL 61204.

**CONGREGATION OF THE COMPANIONS OF THE HOLY SAVIOR** celebrates 100 years of witness to the celibate life in the life and ministry of the ordained clergy of the Anglican Communion. Bound by a common spiritual Rule, Companions serve the Church in a variety of ministries in the U.S. and Canada. Lay and ordained associates are not bound by the celibacy requirement. For information write: **Father Master, C.S.S.S.**, 56 Holyoke St., Brewer, ME 04412.

**CATHOLIC-minded** Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church**, 2462 Webb Ave., Bronx, NY 10468.

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory**, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

**THE THIRD ORDER, SOCIETY OF ST. FRANCIS** (American Province): since 1917 a recognized, widespread community of men and women called to follow Jesus Christ in a Franciscan life of radical simplicity, prayer, study and service. Local fellowships throughout the U.S. (Episcopalians), Canada and the Caribbean (Anglicans). All are welcome to inquire: **TSSF-TLC**, Box 399, Mount Sinai, NY 11766.

## POSITIONS OFFERED

**UPPER SCHOOL CHAPLAIN**, ordained, with teaching experience. Thriving school, affiliated with the Episcopal Church; disciplined, multi-racial students, competitive salary. Send resumé to: **Ron Tooman**, Headmaster, St. John's School, 911 Marine Dr., Tumon, Guam 96911; phone (671) 646-5626.

**PROFESSIONAL YOUTH MINISTERS:** Contact: **Michael Cain**, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.

**HEADMASTER**, parish day school, 415 students K4-8th grade. Experienced in administration. Best qualified ordained or lay person. For information write: **The Rev. John R. Peterson**, St. John's, 906 S. Orleans Ave., Tampa, FL 33606.

(Continued on next page)

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## POSITIONS OFFERED

**CAMPUS CHAPLAIN:** Full-time, based at Kansas State University, Manhattan, expected to build program and develop peer ministries. Position reflects renewed diocesan commitment to college work. Contact: **The Rev. Canon David Kent**, 835 SW Polk, Topeka, KS 66612. (913) 235-9255.

**EXPERIENCED INTERIM**, perhaps retired, start Sept. 2 for 9-12 months as "part-time" shepherd to year-round 100-family congregation in rural island vacation community. Rectory, golf, fishing, beaches, plus 2000-acre preserve. Contact: **Arthur Barnett**, Warden, Box 239, Shelter Island, NY 11964. (516) 749-3251.

**PREACH FOR THE POOR**—Food for the Poor, an interdenominational non-profit ministry providing development assistance to the poor of the Third World, is in need of retired Episcopal priests to preach in churches on behalf of the poor. This is a part-time salaried position with full travel expenses provided. Contact: **Bishop Howard S. Meeks** or **Maryann Dugan**, Food for the Poor, 550 SW 12th Ave., Bldg. 4, Deerfield Beach, FL 33442.

**RURAL PARISH** in small college town seeks part- or full-time rector, traditional in liturgy and good pastor. Large rectory. Beautiful country with great hunting/fishing. Conveniently close to metropolitan areas. Salary and benefits negotiable. Contact: **James Patrenos, Jr.**, P.O. Box 446, Livingston, AL 35470.

## POSITIONS WANTED

**IS YOUR PARISH** wanting to start a Christian school in the Episcopal/Anglican tradition? Administrator. 21 years experience starting schools. Traditionalist. Conservative. Reply Box B-733\*.

**PRIEST**, having 20 years experience in inner city ministry, as well as in law enforcement and social service agency work, seeks more of same. Inner city parish preferred; institutional or agency work considered. Contact: **P. Boyle**, 185 Newman St., Metuchen, NJ 08840. (908) 548-2431.

## PROPERTIES

**BULLETIN INSERTS** with Sunday readings from the New English Bible. — **FREE SAMPLES** — The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

**BETTER RSV BULLETIN INSERTS!** Familiar format; easier to read. Options include 1979 and 1928 BCP Psalters. Discover for yourself why so many Episcopal churches have switched to: **Anglican Heritage Press**, P.O. Box 22425, Richmond VA 23224: (804) 232-2600. FAX (804) 230-9104.

## REAL ESTATE

**SEWANEE, TENNESSEE** — Restricted mountain tracts from 5 acres up with utilities. Many of the tracts are on the bluff with breath-taking views. These properties are near I-24 and 15 minutes from the Town of Sewanee, where there are schools, a hospital and an airport. Call (615) 942-6911 days and (615) 942-2391 nights. Brochures and video will be furnished upon request.

\*In care of **The Living Church**, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

## FOR RENT

**ENGLAND—SCOTLAND—WALES.** Delightful fully-equipped rental cottages, houses, etc., all personally inspected. Illustrated literature upon receipt \$3.75 refundable upon booking. We want you to enjoy our homeland. **Pat and Peter Trodd**, Heart of England Cottages, Inc., P.O. Box 878, Eufaula, AL 36072.

**NEW ORLEANS** Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

## RETREATS

**RETREAT FOR RECOVERING CLERGY**, May 4-6, at Fatima Center, Notre Dame, IN. RACA: Recovering Alcoholic Clergy Association. Mutual self-help, fellowship and pastoral concern for Episcopal clergy and seminarians. Contact: **Bob T.**, registrar, at (515) 424-1300.

## FOR SALE

**EPISCOPAL CHURCH TIES**—Neckties superbly woven in England with the Episcopal shield in full proper colors on Navy or Burgundy ground. \$21.95 including gift box and mailing. For brochure, write: **Church Ties**, P.O. Box 1445, Tryon, NC 28782. (803) 457-4613.

**CHRISTIAN SYMBOL RETURN ADDRESS LABELS.** (1) Your choice of one of our many church symbols on 480, white, 3/4"x2" adhesive labels. \$11.25 plus \$2.25 S/H. (2) Dove of Peace, Celtic Cross, Chi Rho, Praying Hands or Crucifix on 512, white, 1/2"x1 3/4", adhesive labels. \$9.75 plus \$2.25 S/H. Each size printed script or plain with up to 4 lines of 26 letters and spaces each on self-stick labels. **PINEHOLM**, P.O. BOX 642, Minocega, WI 54548. 1-800-236-1522, call or write for catalog and order forms. (Many other label styles available.)

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**CLERGY SHIRTS** from Christian cooperative of former migrant workers. 100% cotton available. Free shipping. "Indios," Box 901, Indiantown, FL 34956.

## TRAVEL

**TREASURES OF EASTERN EUROPE** — A pilgrimage. September, 1993. The Painted Monasteries of Romania, shrine of our lady of Czestochowa (Poland), the famed Rila monastery (Bulgaria), Bucharest, Budapest, Warsaw. Experienced leadership, moderate cost. Write tour host: **the Rev. Bede Thomas Mudge, OHC**, Holy Cross Monastery, Box 99, West Park, NY 12493 or call (collect) **Lois Shultz**, Highways and Byways Tours; (313) 875-8792.

**RUSSIA** — St. Petersburg Theological Academy two-week study programs with optional Moscow extension. 1993 departures New York, Seattle & Los Angeles \$1695 to \$1995 all-inclusive! Call (908) 219-9567 or write: **The Rev. James C. McReynolds**, The Teleios Foundation, P.O. Box 7213, Shrewsbury, NJ 07702.

## TRAVEL

**CLERGY** travel free to ISRAEL — the Holy Land, plus England, Greece, Italy, Egypt and more. Call/write: (800) 486-8359. **Journeys Unlimited**, 150 W. 28th St., New York, NY 10001.

## WANTED

1940 **HYMNALS**, standard harmony editions only with the 1976 supplement. Will pay shipping costs. Contact: **The Church of St. John the Evangelist**, 61 Poplar St., Newport, RI 02840. (401) 848-2561.

**ALCUIN CLUB** Publication Number XIII, "A History of the Use of Incense in Divine Worship." xx + 404 pp. by E. C. Cuthbert F. Atchley. Condition must be good or better. Send description and desired price to **Ronald A. McCreery**, 4844 Laguna Ave., Sierra Vista, AZ 85635.

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## MUSIC

(Continued from page 11)

singing can be disastrous psalm chanters.

Anthem selection can be difficult. First, a director needs to consider how long it will take the choir to learn an anthem. Added to this are considerations of the anthem's text and the best Sunday to use the text. Viewing each liturgical season as a whole is helpful here, allowing the director to mark days where special emphasis may be desirable. Anthems particularly suitable to a certain Sunday already may be in the choir's repertoire. Challenging works requiring more time and effort can be scheduled for a later date, thereby eliminating the need to learn an anthem quickly.

### Favorite Anthems

A well-rehearsed, favorite anthem may be used on Sundays that have no specific themes; generally, a eucharistic anthem works best for such times. Congregations are not likely to tire of

hearing a well-sung anthem more than once in a season. Using a piece the choir already knows will allow more rehearsal time to work on music for future dates. A choir does not have to sing an anthem each Sunday. A canticle or additional psalm may be sung instead. An organ voluntary or, especially in Lent, silence also may be a good choice.

Some choir directors also make the mistake of attempting music beyond the ability of their choirs, or within the ability of the choirs but only with sufficient rehearsal time. The simplest hymn sung in four-part harmony with attention to blend, tuning and other necessary attributes of just plain, good singing is by far superior to a difficult anthem which is poorly rendered. Challenging music should not be discouraged. Choir directors should find ways of ensuring that sufficient time is allotted for more complex works.

Choirs exist not just to sing an anthem, they exist to provide musical leadership for the congregation and enhance the liturgy, to the best of their ability, with other musical offerings to the glory of God.

## Dogwood

A tree —  
life giving  
nurturing,  
spring fountain  
of life,  
shaped to a cross,  
punishing,  
torturing,  
death dealing  
in the black thunder  
of Friday afternoon  
a tree —  
blessed in the light  
of Joseph's garden  
by Love  
Triumphant,  
a splendor of soft  
white blossoms,  
color of Resurrection,  
edged with the stain  
of Calvary's  
Sacrifice.

June A. Knowles

## LENT CHURCH SERVICES

### CLOVERDALE, CALIF.

CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.  
The Rev. John S. Varyan, p-i-c  
Sun H Eu 9:30

### PALM SPRINGS, CALIF.

THE CHURCH OF ST. PAUL IN THE DESERT  
125 E. El Alameda (619) 320-7488  
Sat 5:30; Sun 8 & 10; Wed 6; Thurs 10

### WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020  
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol  
Ev & B 6, Masses daily 7, 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

### KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.  
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc; Deacon  
Carroll Mallin  
Sun 8 & 10 H Eu; Wed 12 noon

**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. A/C, air-conditioned; H/C, handicapped accessible

### OAK PARK, ILL.

GRACE CHURCH 924 Lake St. (708) 386-8036  
Sun: H Eu I 7:30 & H Eu II (Sung) 10; Tues H Eu I 11:30; Wed H  
Eu II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu me  
7:30

### INDIANAPOLIS, IND.

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

### SHREVEPORT, LA.

ST. MARK'S CATHEDRAL Fairfield at Rutherford  
The Very Rev. M. L. Agnew, Jr., Dean; the Rev. Frank Wilson,  
the Rev. Larry Williams, the Rev. George Gennuso, Jr., the  
Rev. Walter Baer, canons  
Sun Services 8, 10, 12:15, 6. Lent wkdy Eu 7:15

### 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

### BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.  
Fr. Arthur E. Woolley, r (301) 927-6466  
Sun Masses 8, 10. Tues 10. Wed 6:30, Thurs 7

### KENSINGTON, MD.

CHRIST CHURCH PARISH (301) 942-6673  
4001 Franklin St. @ Connecticut Ave.  
The Rev. Dr. William Hague, r; the Rev. Joseph W. Lund,  
assoc  
Sun: 8, H Eu, 9:15 H Eu, 11:15 H Eu (1S, 3S, 5S), MP (2S, 4S)

### SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.  
The Rev. Richard G.P. Kukowski, r (301) 384-6264  
Sun H Eu 8 & 10:15, Wed 10, Daily MP 7

### BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, 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  
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;  
Sat 9

### BURLINGTON, MASS. (or Boston Area)

ST. MARK'S 10 St. Mark's Rd., Burlington  
The Rev. Carol M. Flett, r (617) 272-1586  
Sun H Eu 8 & 9:30. Wed 12 noon. Bible study Mon 7:30

### CAMBRIDGE, MASS.

ST. PETER'S 838 Mass. Ave., Central Sq.  
The Revs. Jane & Titus Presler, co-r; the Rev. Elizabeth  
Wiesner, the Rev. Grace Ndyabahika, p-assocs  
Sun H Eu 8 & 10; Bible study 9. Eu Tues 7:30, Fri 12:15. MP  
Thurs 7:30, EP Mon & Sat 5:30

### NEWTON, MASS.

GOOD SHEPHERD OF Waban At Waban Sq. on the  
The Rev. G. T. Welch, r Green Line  
Sun Masses 8, 10 (Sung). Wed 9, HD as anno

(Continued on next page)



# LENT CHURCH SERVICES

(Continued from previous page)

## PITTSFIELD, MASS.

**ST. STEPHEN'S** Park Square  
H Eu Sat 4:30; Sun 8, 10, 5:30. Tues 6:45; Wed 12:30 (BMC Chapel); Thurs 10. MP daily 9; EP as anno

## DETROIT, MICH.

**ST. JOHN'S** Woodward and Fisher Fwy.  
The Rev. Richard Kim (313) 962-7358  
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

## ST. LOUIS, MO.

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

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. Robert E. Chrisman, r (603) 524-5800  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

## 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

## NEW YORK, N.Y. (Cont'd.)

**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; C Sat 11:30-12, 4-5, 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. Masud I. Syedullah, Priest-in-Charge

**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

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 8 to 2  
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 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

## CINCINNATI, OHIO

**CONVENT CHAPEL OF THE TRANSFIGURATION** 495 Albion Ave.  
Sun Eu 7:30 (Sung), EP 5. Wkdays Eu 7. ex Sat 7:30, EP 5

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency** 20th and Cherry Sts. (215) 563-1876  
The Rev. Canon Barry E. B. Swain, r  
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30]. Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## PROSPECT PARK, PA.

**ST. JAMES** 11th Ave. & 420 (between I-95 & MacDade near Philadelphia International Airport)  
The Rev. William Duffey, Ed.D., r (215) 461-6698  
Sun Eu 8 & 10 (Sung), Adult Ed 9:15, Ch S 10, MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed 9:30 & HD noon

## SELINGROVE, 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

## AUSTIN, TEXAS

**ST. MATTHEW'S** 8134 Mesa (512) 345-8314  
The Rev. John R. Pitts, r; the Rev. James A. Williams, assoc; the Rev. Douglas W. Richnow, ass't  
Sun Eu 8, 9 & 11:15, EP 6 daily. Lenten program Wed 6 dinner, 7 speaker

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW** (214) 823-8135  
5100 Ross Avenue 75206  
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery  
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. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpott; the Rev. John A. Lancaster (214) 521-5101  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

## ST. JAMES

9845 McCree Rd.  
The Rev. Douglas Travis, r  
Sun Eu: 8 & 10 (Sung). Sun Ch S 9

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)

## HOUSTON, TEXAS

**ST. DUNSTON'S** 14301 Steubner-Airline Rd.  
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd  
Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

## LYNCHBURG, VA.

**ST. JOHN'S** 200 Boston at Rivermont  
The Rev. Frank G. Dunn, r; the Rev. William P. Parrish, ass't  
Sun 7:45, 9, 11 H Eu (MP 2S 11). Mon-Thurs 9 MP

## PARKERSBURG, W.V.

**TRINITY** 430 Juliana St. at 5th  
The Rev. Andrew T. Gerns, r; the Rev. Jack D. Neilson, ass't r  
Sun H Eu 8 & 10:30; Wed H Eu 7, H Eu & Healing 10:30

## 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). Daily as posted

## TUMON BAY, GUAM

**ST. JOHN'S** 911 Marine Dr., Upper Tumon  
The Rev. Ramona Rose-Crossley (671) 646-1708  
Sun H Eu 7:30 & 10 (Sung); Wed EP 5

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde (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

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY** 23, Avenue George V, 75008 Tel. 011 331 47 20 17 92  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu



Good Shepherd of Waban, Newton, Mass.