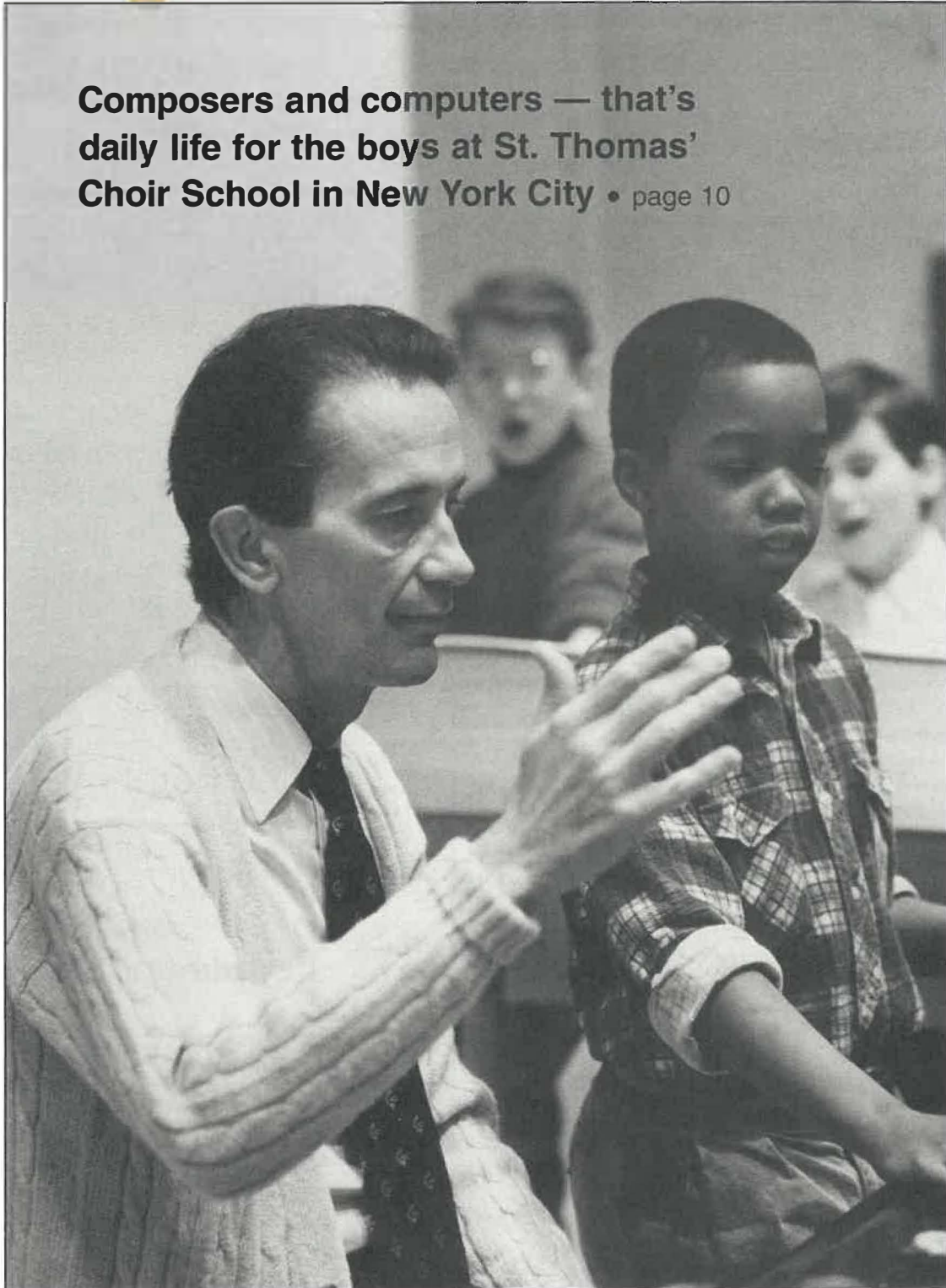


The Living Church

November 6, 1994 / \$1.50 Fall Music Issue

The Magazine for Episcopalians

**Composers and computers — that's
daily life for the boys at St. Thomas'
Choir School in New York City • page 10**



A chorister stands in the "hot spot" during rehearsal at St. Thomas' Choir School [p.2].

F Garner Ranney

807 Cathedral St
Baltimore MD 21201

IN THIS CORNER

Let's Enjoy the Best Music

While teaching a music history class, I rediscovered the motivations behind the first Book of Common Prayer as constructed by Archbishop Cranmer. Pre-Reformation services required many sets of books for worship. Each cathedral had its own particular list of feast days; even major feasts were celebrated on different days and in different ways. Services were in Latin. Congregations were largely uneducated.

To rectify this situation the church decided services were to be set in the vernacular so all could understand. They were to be conducted the same way in all places. The congregation was to participate and learn scripture and the psalms. Extraneous materials would be eliminated so as not to get in the way of the new biblically based liturgy. Overly elaborate music which hindered the understanding of the words was to be made more simple. The liturgy was simplified and placed in one book.

While it is possible to accept that language must be updated, it is not as easy to understand why we no longer feel common prayer needs to be common. One can understand that the church in another country may choose to incorporate cultural music and dance, or that a service in a prison needs an approach other than that of a cathedral liturgy. But it is not easy to understand eight parishes in a diocese all celebrating the liturgy so differently that worshipers going from one parish to another may feel as if they are attending a non-Episcopal service.

It is sad to realize there are people who cannot recite from memory Psalm 23. Which translation? How many of your parish's children can sing one verse of such old favorites as "Praise to the Lord, the Almighty," "O God our help in ages past," or simply recite the Lord's Prayer or the Apostles' Creed from memory? Is "You are God; we praise you" really more clear than "We praise thee, O God, we acknowledge thee to be the Lord."? The only three-syllable word is *acknowledge*, and surely the meaning of that has not changed much in the past 40 years. Doesn't beauty matter anymore? I recall hearing how such changes in language were needed to bring more people into the church, or the music had to be adjusted to make it easier for congregations to grow. Well, where is this growth?

There are thousands of "worship tools" on the market. I fear the "market" is the only rationale for many of these publications. Hymnals abound, supplemental books with supplements to the supplements, alternate rites, experimental rites, not to mention anthems by the thousands, organ music from all schools and periods, and to what purpose?

I say enough already. What does the Lord require for praise and offering? I'm not advocating a return to congregational singing of the Merbecke setting every week without any change, or using only a small fraction of the wonderful hymns in our hymnal. Rather, let's make our way through the hundreds of years of music which has stood the test of time. Let's enjoy the best of today's music along with it. Let's learn from the past.

To sum up, I submit a verse of Hymn 572 from Hymnal 1982. I'll bet this one is not sung often, or even known by most congregations:

*Weary of all trumpeting, weary of all killing,
weary of all songs that sing promise, non-fulfilling,
we would raise, O Christ, one song: we would join in singing
that great music pure and strong wherewith heaven is ringing.*

J.A. KUCHARSKI, music editor

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ON THE COVER

Gerre Hancock, master of the choristers at St. Thomas' Choir School, conducts a morning rehearsal while one singer stands in the "hot spot" — the place where every note is heard clearly by the director. The choir school in New York City is celebrating its 75th anniversary [p. 10].

LETTERS

Who Are They?

I recently returned from a clergy conference in the Diocese of Maryland where the Spirit of our Lord Jesus Christ was palpably present in our conversation and where some needed fence mending took place.

With this in the background, I was delighted to read the Viewpoint [TLC, Oct. 16] written by a priest who though he is uncomfortable with the liberal, "modernist" leanings of the church, would rather fight than switch (fairly and gently, I hope). He notes the breakaway Anglican groups are at odds with one another.

But then comes the last sentence. It felt like a stab in the heart. The enemy is now named — "the secular humanists," who will supposedly move on after they have left our church in spiritual shambles. Who are the secular humanists? If they are those who put a high value on humanity and its redemption, but from a very limited view of reality, that is, only of this world, and not working from faith in the living God, then I must say I personally do not know of any in the church circles in which I move. Or does the author mean people who are not traditionalists according to his definition? I am puzzled by his closing sentence. It comes across as arrogant as everything before it is conciliatory.

(The Rev.) ALLAN KNIGHT
Holy Trinity Church

Essex, Md.

The Rev. Kenneth D. Aldrich has written a sincere and balanced Viewpoint article recommending that traditionalists stay in the Episcopal Church despite all the wreckage. However, I am afraid he is naive when he states that liberals are never daunted by a setback but always dig in for the next round, and that traditionalists should follow their example and keep fighting back, for he overlooks the fact that traditionalists are severely outnumbered and frequently pushed out of the church and shunned.

It is not only an unfair contest; it is also a hopeless one. And that is one reason people are leaving.

Other reasons include doubts about the validity of Episcopal sacraments and Christianity itself. The latter doubt solves the problem of where to go upon leaving; an increasing number of former Episcopalians attend no church whatsoever.

If, instead of staying in the Episcopal

Church, a sizable number of clergy and laity were to leave, the liberals would be forced to give in or go out of business. Besides, is it not damaging to one's conscience continually to rationalize one's place in ECUSA?

D.D. HOOK

Farmington, Conn.

Reasons for Delay

I was unsettled by the willingness to publish a letter such as Harrison Walker's [TLC, Oct. 2], filled with both an ignorance and vitriol about the dynamics of abuse. Writing as a priest, and as a psychotherapist who has worked with adult survivors of abuse, I believe it is essential that an understanding be gained of the fundamentals of the abuse experience and then, ultimately, putting the trauma aside.

Abuse is not reported until later for several reasons. Perhaps the greatest reason is fear. It may be fear of what the abuser might do or has threatened to do. This is particularly relevant when there is such a disparity in power and strength between an adult and a child. The fear of how fam-

ily and friends may react often encourages silence.

Males will often see themselves as weak persons, afraid that people will see them as gay (even though sexual abuse is not about sexual orientation), and often filled with overwhelming feelings of shame. Females experience similar dynamics, but must also deal with cultural imposition of the role as gatekeepers of sexuality. This may result in questionings about her behavior rather than that of the abuser.

For those who retained memories of their abuse, the issue becomes one of finding the right circumstance (both venue and persons) to speak of the trauma. This is particularly difficult for the person who did speak up as a child, but was ignored by a parent, teacher, priest or other responsible adult.

Abuse is not reported until later because it may not be remembered until later. This is a simple and effective mechanism for human beings to survive emotional and physical trauma. The safety valve for human beings to deal with trauma

(Continued on next page)

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and the views of Episcopalians*

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LETTERS

(Continued from previous page)

ma is not to remember it until such time
that the person can manage it. The memo-
ries of the trauma are repressed until such
time that it is "safe" to remember, often
beginning in snatches of seemingly
unconnected images and sensations years
after the events took place. The treatment
process for sexual abuse are therapies that
can be compared to debridement, when
emotional layers are removed rather than
burned skin. An often profoundly emo-
tional and painful process, but a necessary
component for healing.

Perhaps the greatest trauma to those
who have been abused is the wound on
the soul that the trauma produces. It is
here that the sacramental and healing gifts
of the church are most powerful as con-
crete expressions of God's grace and love
through Jesus Christ. The church that
judges rather than pastors (both to the
abused and the abuser) fails in our Lord's
call. I would encourage Mr. Walker and
others, who are not familiar with the
dynamics of abuse and trauma, to read,
mark and inwardly digest rather than to
condemn so quickly.

(The Rev.) L. MURDOCK SMITH
St. James' Church

Keene, N.H.

• • •

Harrison Walker asks why people do
not make their charges of sexual abuse
"soon after the event takes place" rather
than 10-20 or more years later.

The answer lies simply in the nature of
the offense, and the age of the victim. The
victims of sexual abuse are usually chil-
dren and youths. The perpetrators are usu-
ally older persons (most often adults) who
are in a more powerful position than the
child. The child is for the most part pow-
erless to prevent the abuse, and until
recently has had little understanding of
how or what to report. Many children feel
this is what is supposed to happen to
them. The human psyche, with the will to
survive, represses and buries the memo-
ries as a normal coping method. The vic-
tim may come to a time later in life when
these memories are recovered and must
then deal with them and heal from the
effects of the debilitating remembering
process.

The passage of time between the occur-
rence and the allegation in no way dimin-
ishes the veracity or seriousness of the
charge. It take a lot of healing and emo-
tional strength for a victim to be able to
stand up to make an accusation against the

abuser. In the initial stages of the healing process, there is most often general disability, often including an inability to work.

(The Rev.) DONALD B. HILL
Church of the Ascension
Buffalo, N.Y.

Quilt Available

Your cover [TLC, Sept. 25] had in color a picture of the Episcopal Church Women's quilt displayed at the 41st Triennial Meeting. Perhaps your readers would like to know a little more about the quilt.

The ECW board, in preparing for the 1988 Triennial, sent a request to diocesan ECWs and women's organizations such as CPC and UTO, inviting them each to send a square. More than 90 dioceses, including a number from Central America, and organizations sent a square. Each one is unique. There is a great variety of material, design, stitching, color and symbols. Each square has the name of the diocese stitched on it.

The original quilt was designed and hand quilted by Nita Shelby, a master quilter from Christ Church, Little Rock, Ark., who donated six months to putting the quilt together. After the Triennial meeting at Detroit, additional squares were received, and Beulah Turgeon of Mission, S.D., "opened" the quilt and added new squares on each side. It is now 15 1/2 feet wide and 9 1/2 feet tall and weighs 18 pounds.

The Triennial Quilt is available to church groups to receive and display at diocesan and ECW events. Ann Durkos of 95 South 400 West, Lebanon, IN 46052, keeps the quilt calendar and arranges for it to be sent, along with directions for displaying it.

ANNE FULK
Little Rock, Ark.

Set Aside

In reading your magazine I noted the constant usage of the term "Father" (Fr.) when you speak of a clergyman. This is, of course, a takeoff from the Roman Catholic Church. I note also in speaking of ordained women you use the term "Ms." or "Mrs."

I wonder at how the women of the staff of the THE LIVING CHURCH feel seeing their gender being so downgraded.

To use the term "Fr." in reference to an ordained male person is to set that person aside and above all others. This perpetu-

ates the myth that once holy orders have been bestowed upon men they are no longer one of the rest of us — the laity — people of God. This also leaves ordained women out in the cold.

When you quit using the term "Fr." and let "Reverend" be the only title needed, when necessary, stand for all of the ordained, then maybe your magazine will be the "Living Church" and worthy of being read. Until that time, it is too biased to be worth anyone's interest.

JOHN S.R. TURNER
Warner, N.H.

Singled Out

Regarding the Rev. Robert Carroll Walters' letter criticizing the Presiding Bishop's encouraging participation in the national day of prayer for those living with HIV/AIDS [TLC, Oct. 9], those living with HIV/AIDS were singled out from others with life-diminishing and life-threatening illnesses years ago for a national day of prayer because the former were stigmatized as belonging to "a particular lifestyle." The result was that they, their caregivers, and families were fre-

quently shunned and cast out of society in the same fashion as biblical lepers.

The letter is ample proof that the HIV/AIDS day of prayer is still needed because the ignorance that brought about its institution appears to be invincible, especially among those who would, as does Fr. Walters, characterize the day as a "public relations tool by the militant element of the gay/lesbian community."

(The Rev.) GLYNN C. HARPER
St. Peter's Church
Pasadena, Texas

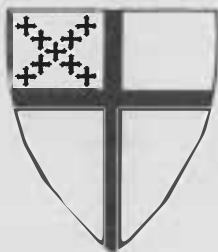
At Odds

What a shame that the popular New Age book, *Embraced by the Light*, should find advertising space [TLC, Oct. 9].

Embraced by the Light is the story of what one woman claims was her near death experience. The book has been No. 1 on the *New York Times* Best Sellers list (nonfiction, of all places), it has been front and center in bookstores across the country, and it has been recommended to me by fellow Christians who claim it

(Continued on next page)

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LETTERS

(Continued from previous page)

squares perfectly with our faith.

This book is totally at odds with biblical Christianity. *Embraced by the Light* whitewashes the problem of evil, denies the Trinity, confuses the person of Jesus, belittles subtly the doctrine of the Incarnation, and blows out of proportion the authority that one person's experience should have on the truth. This book is so replete with early church heresies that I am almost tempted to plunge into my old Patristic handouts from Fr. (J. Robert) Wright's course at General Seminary, brush up on the ecumenical councils, and match the proper heresy to each chapter.

Like it or not, running an advertisement for a book sends the message that you endorse it. Perhaps TLC and its readers would benefit from sharper guidelines as to what should and what should not be advertised. Then we might all be more fully embraced by the truth, and better able to guard against the whims of this age, or any other.

(The Rev.) J. DONALD WARING

Christ Church Cranbrook
Bloomfield Hills, Mich.

Every Day

We thank you for giving notice that we have the Daily Office here [TLC, Oct. 2]. Retired members offer it more than weekends, as was reported. Morning Prayer is read Monday through Saturday. We average five or six persons present, and not all participants are retired. Savannah is deservedly known as the hostess city of the South, and we have many visitors here. We invite your readers who come to Savannah to join us on Sundays for Morning Prayer at 7:30 a.m. or the Holy Eucharist at 8 and 10:30.

(The Rev.) GEORGE B. SALLEY, JR.

St. Michael and All Angels' Church
Savannah, Ga.

Locked Out

In his article, "When Is It Right to Close a Church?" [TLC, Oct. 2], the Rev. Robert H. Legnani makes the false assumption that locked-out Episcopalians will simply choose another nearby Episcopal church.

That may be true on the East Coast, but what if the church is the only one within several counties? I live in the western part of the Diocese of Ohio, where this is true, and I formerly lived in the Diocese of North Dakota, where there are less than 30 congregations for the entire state. Only

in Fargo does a North Dakotan have an opportunity to select from several Episcopal churches. Fr. Legnani should have asked when is it right for our church to say to the members of a small congregation, "Go away. You're too much trouble. Find another denomination to join. We don't want you anymore"?

CHARLES E. DICKSON

Springfield, Ohio

Living a Lie

Concerning Bishop Otis Charles, Canon Whitman is right on when he writes, "I see no concern for the effect that 'coming out of the closet' has had on the flock of Christ committed to his care in Utah, on the students at Episcopal Divinity School or upon the members of his family" [TLC, Sept. 15].

To me, that is where the issue is and the problem is concerning Bishop Charles' dishonesty for so many years. I served in the Diocese of Utah under Bishop Charles and saw things I questioned, but my deep concern was for the people of the diocese and his wife and children. To me, his living a lie is a disgrace to the church, a dishonor to all who served under or with him, and the real concern that the House of Bishops should have in the matter of human sexuality.

NAME WITHHELD

Watered Down

The Rev. Ben A. Meginniss misses the point in his letter [TLC, Oct. 9] regarding the addition of the words "the power of" to the Nicene Creed to read "by the power of the Holy Spirit he became incarnate" replacing the words "was conceived by the Holy Ghost."

The purpose, it seems to me, was not to emphasize the power of the Holy Spirit but to water down the meaning of that phrase to allow for a human agent in the conception of our Lord.

To say he was conceived by the Holy Spirit can have no other meaning. To say

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Writers must include their names and addresses.

he was conceived by the power of the Holy Spirit can mean either that it was a conception directly from the Holy Spirit or that the Holy Spirit used a human for the conception of his Son.

This is just another example of the liberalization of the statement on which our faith is based, which began with the 1979 prayer book. In the next prayer book, the phrase "and the Son" will be deleted to say that the Holy Spirit proceeds only from the Father. At this rate, after a few more prayer book revisions, we won't have a creed at all.

JOYCE NEVILLE

Buffalo, N.Y.

Non-Essentials

I was displeased not only by the acrimonious debate, but also the polarization in the House of Bishops on the sexuality issue [TLC, Sept. 11, 18, 25].

We don't know whether Jesus was hetero-, homo- or bi-sexual. The New Testament has nothing to say on this issue. The evangelists evidently felt this was not germane to the story they had to tell.

Looking at it from a purely pragmatic point of view, the existence of different sexual orientations certainly makes life more interesting. It shows God's continuing creativity. He made men and women, some straight, some gay and some lesbian.

What one's sexual orientation has to do with our ability to serve the Lord and his church is beyond my comprehension. I may be a little obtuse, but love, compassion, sensitivity and caring are the attributes of a minister of Christ, whether that minister be a bishop, priest or lay person. Let's use the ability of all who love the Lord and desire to serve others. Let's not quibble about non-essentials. Our job is to convert the world to Christ. It's as simple as that. Let's get on with it!

(The Rev.) WENDELL B. TAMBURRO
Woodburn, Ore.

Bugs in History

I would like to offer a comment on Fr. Porter's column, "We Can't Live Without Bugs" [TLC, Oct. 2]. Since tradition is important to Anglicans, it might be interesting to note some ancient writings about bugs.

The *Acts of John* is a pseudepigraphon some scholars would date as early as the second century of the Christian era. It contains the story of St. John and the bedbugs (v. 60, 61). In that story, John com-

mands the bugs to stay out of his bed, then commends them for being more obedient to the word of man than many people are to the word of God. Since that work made neither the canon nor the lectionary, we will have to forego the pleasure of a sermon on that story.

MICHAEL RICHERSON

Wichita, Kan.

A Remnant

Thank you for a broad covering of what is going on in the church. Often it seems that the church now is cute, trivial, or downright silly. Every time some paranoid bully squawks, the church rushes to say, "Yes, but you can depend on us. We're the good guys."

A better perspective comes when we read such items as "Disheartening Eucharist for a Rector's Wife" by Neisha MacIntosh [TLC, Sept. 18]; "What About Mercy?" by Terry Lorbiecki [TLC, Aug. 7]; the letter on prisoners by the Rev. James B. Craven III [TLC, Sept. 4]; and "'Therapeutic Priesthood' Hurts Mission" by the Rev. John R. Whitney

[TLC, Aug. 28].

It is good to know there's a remnant who is about the Father's business.

JANE L. KEDDY

Okmulgee, Okla.

A Great Loss

I was interested in the letter from the Rev. David Bercaw [TLC, Sept. 18] regarding the disappearing Morning Prayer service.

Since this could be considered my service of choice, and because it is the service which brought me into the church, it is difficult for me to understand the push to do away with it.

I think it is a great loss to the church that it is so rarely available. My church has always — so far — had Morning Prayer for the main Sunday service, except for the Eucharist on the first Sunday of the month, but there are two other services on Sunday at which the Eucharist is celebrated. So at least everyone has a choice.

DORIS STIVERSON

Arlington, Va.



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'Singing the Faith'

New curriculum produced by the national church's Commission on Church Music addresses the many demands of musicians in small churches

A 20-year dream of the Standing Commission on Church Music is about to become a reality. Next July, the first diocesan coordinators will take part in a leadership training conference to evaluate the curriculum of the Leadership Program for Musicians Serving Small Congregations.

Members of the commission, with other eminent Episcopal musicians, are designing the program "for assistance to church musicians who want to increase [their] musical, pastoral and leadership skills." Upon completion of all requirements, participants will receive the Presiding Bishop's Diploma in Church Music.

Six courses are slated to be offered in each diocese over a two-year period, probably on one Saturday a month. Each diocese has been invited to send a program coordinator to the conference at Virginia Theological Seminary, July 2-8, 1995, where they will actually complete the requirements for the diploma, and will critique the program. Upon returning to their home dioceses, each coordinator will be responsible for recruiting local instructors and planning classes to suit their geographical and musical needs.

'Budget Crunches'

One aspect of the project was cited by Raymond Glover of Virginia Theological Seminary, who will teach the inaugural hymnology course, echoing statements made by musicians in many venues that the number of performing musicians is decreasing. "People don't learn to play," he said. "Music is made for them. And



Ms. Keiser, convener of the Committee on Music in Small Churches: "clarinet, sax, drum, guitar — all can find a home in our liturgical music."

there is less music education — in budget crunches, the arts go first."

Mr. Glover served as general editor of the Hymnal 1982 and the Hymnal Companion. "The courses are all following a basic plan," he said, and will focus on both historic and practical aspects. The historic segment will discuss hymn texts as poetry and as theology, as well as their place in the liturgy, and the origin of hymn melodies. During the practical portion, students will study various texts and musical types — unison and harmonized hymns, chants, descants. They will be asked to relate a personal musical experience, and will receive assignments to do during the interim between classes.

Carol Doran of The Divinity School, Rochester, N.Y., is writing another of the six courses. "Teaching New Music to the Congregation" will hone the skills needed to introduce unfamiliar hymns and to encourage congregational singing. "Congregational singing is not 'conducted,' and it's not 'performing,'" Ms. Doran said. "The organ helps the congregation to sing their faith. It should not be like singing along with a tape." The musician should be ready to call attention to interesting facets in the words or the music of new hymns — or old, unfamiliar hymns, she said.

Ms. Doran described musicians in Episcopal churches, who may not themselves be Episcopalians, as "teachers of tradition." Good music is a vital part of the Anglican tradition, she said. "People come for the music. Especially during the Decade of Evangelism, music is important ... when parishes of all sizes are seeking to re-examine the distinguishing character of their tradition.

"Church musicians need long-term formation," Ms. Doran stressed. "They need knowledge of the prayer book and the hymnal, skills at the keyboard and other instruments, professional expertise, and time for their own spiritual development." One of the most important facets of the leadership program will be the opportunity for networking. "Musicians are very much alone," she said, adding that they often don't have a pastor. "You can't make your employer your pastor."

Simplified Accompaniment

The course on service playing and accompaniment will consist of a track for organists and one for guitarists and musicians using other instruments — cello, perhaps, flute, or folk instruments. Marilyn Keiser of Indiana University said goals for organists would include raising the level of achievement, developing techniques for use with hymns and Anglican chant, and using simplified accompaniments for anthems. Specific skills such as pedal technique (especially needed by pianists learning to be organ-

'Musicians in small congregations often speak of feeling isolated and unable to find the help they need to strengthen their musical abilities, increase skills and broaden their understanding of the Episcopal Church's tradition.'

From a summary of music curriculum project

(Continued on page 14)

CONVENTIONS

A resolution asking the bishop to resign was defeated during the convention of the **Diocese of Montana** in Deer Lodge Oct. 7-9. An open discussion on whether the Rt. Rev. C.I. Jones, Bishop of Montana, should be asked to resign preceded the vote. Bishop Jones was away from the diocese on leave in 1993, following revelation of an extramarital affair before he had been elected bishop, and his leadership had been challenged by some members of the diocese.

The convention opened with Evensong and an address by Bishop Jones, who challenged members of the diocese to love each other and truly become followers of Christ.

Wide support was shown for the five missionaries from Montana who are serving in Honduras, and money was pledged for their ministries.

The diocese's camp on Flathead Lake, Camp Marshall, was a high priority, with a motion passed to support \$30,000 in renovations in 1995. Shortly after the motion was passed, Bishop Jones announced he had been given an anonymous pledge of that amount for the camp.

A budget assessing congregations at 17 percent of net disposable income was adopted. This will allow \$120,000 in funds to remain with local churches for their ministries.

Gabriel Brennan of Helena, spiritual director and healing ministry leader, served as spiritual leader for the convention. He delivered the banquet address and preached at the closing Eucharist.

JOANNE MAYNARD

The **Diocese of Southwest Florida** opened its silver jubilee convention Oct. 7 with the lighting of a tall white candle in memory of its first two bishops, the Rt. Rev. William Hargrave and the Rt. Rev. Emerson Paul Haynes.

The mission of Christ through each congregation to the local community in which they live and work was the theme of the two-day convention at the Charlotte County Memorial Auditorium in Punta Gorda. In his address, the Rt. Rev. Rogers S. Harris, diocesan bishop, reminded deputies and clergy that ministry begins

with baptism, which calls every Christian to some share in the ministry of Jesus.

Concurring with Bishop Harris' requests, convention designated the next year as the silver jubilee of the diocese and gave consent to the election of a bishop coadjutor to be held Sept. 16, 1995.

In other action, convention:

- Adopted changes in the diocesan canons providing gender neutral language, and approved, on first reading, changes in the diocesan constitution to provide gender neutral language.

- Approved a change in the canon regarding the formation of a parish to allow assigning status of aided parish for up to three years to parishes failing in self-support or for other extraordinary reasons.

- Defeated a resolution to reduce the proposed budget of the diocese for the years 1995, 1996 and 1997 by 5 percent, 7.5 percent and 10 percent, respectively.

A budget of \$2.63 million was approved.

JEANETTE CRANE

Remembering the Prayer Book Kept Terry Waite from 'Pleading with God'

A spellbinding address by former Anglican envoy and hostage Terry Waite enlivened an otherwise uneventful synod in the Diocese of Springfield Oct. 14-15 at St. Paul's Cathedral, Springfield, Ill.

Mr. Waite departed sharply from the text of his usual address to secular audiences to discuss his captivity in light of his faith. "Faith does not mean anyone will be insulated from hardship," he said. "I did discover that faith enables one to maintain hope."

The former assistant to the Archbishop of Canterbury said he usually speaks of his captivity from a political perspective. "But the battles of this world are fought in the moral and spiritual realm, not so much in the political realm," he said.

Mr. Waite said while he was a hostage he learned a new appreciation for the Book of Common Prayer, because the words of the prayers and sermons came back to him and permitted him to worship, even in solitary confinement.

"Of course, I believe there is a place for extemporaneous prayer," he said, "but had

I not had the structure of prayer from the prayer book in my mind, extemporaneous prayer could have led me into very deep water. I could have been led into simply pleading with God."

He said the remembered prayers helped him offer up adoration, thanksgiving, confession and intercession for others as well as his own petition.

The ordeal showed him that suffering need not destroy. "Something creative can come from it," he said. "That is the message of the cross."

A woman priest had voice and vote in the synod for the first time. The Rev. Gretchen Zimmerman of the Diocese of Missouri, serving as supply priest at St. Michael's Church, O'Fallon, attended with the O'Fallon delegation.

The Most Rev. Daniel Ryan, Roman Catholic Bishop of Springfield, was a guest at both the Eucharist and the convention banquet.

The synod passed a \$673,809 budget for 1995.

BETSY ROGERS

The Rt. Rev. Stewart C. Zabriskie, presiding over the convention of the **Diocese of Nevada** Oct. 7-9 in Winnemucca, said Episcopalians must "resist seizing control of God's church with the weapons of exclusiveness and judgmentalism."

In his address to the 116 lay and 47 clergy delegates, Bishop Zabriskie said, "total ministry development invites us to be out of control, and to embrace the risk of letting God be in charge of this church."

A strategic long range plan which focuses on youth mission and stewardship was adopted. Also included is diocesan staff deployment and parish linkage programs.

"No ministry is more important than to allow hope and purpose and ministry to well up in the midst of our younger people," Bishop Zabriskie said.

It was announced that a stewardship conference facilitated and led by national stewardship trainers will be held in Reno May 5-7, as a pioneering effort with the national church to train mentors.

The convention approved a budget of \$564,280, and voted to donate the convention offering to the church's mission in the Diocese of Haiti.

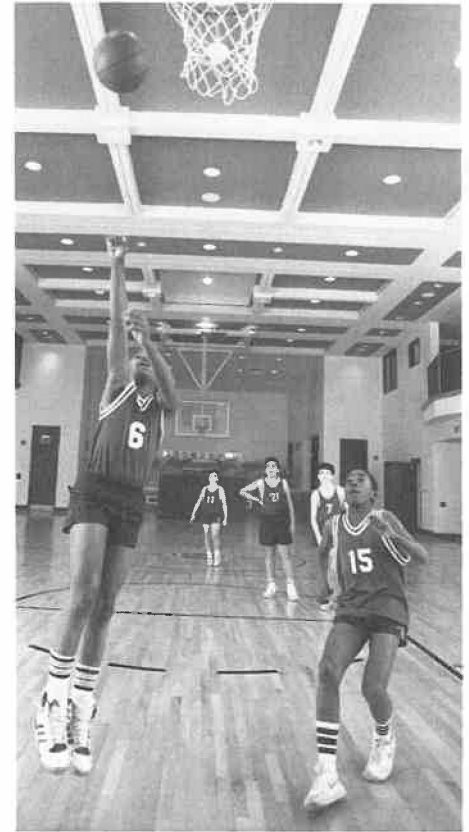
LINDA FAISS

COMPOSERS and COMPUTERS

How boys work and play at the last Episcopal choir school of its kind, which is celebrating its diamond anniversary



Fifth through eighth graders study the traditional mathematics, English, science and history courses, Latin and French, art, computer training and theology.



The boys have an average of two hours in sports for every hour in music.

By PATRICIA WAINWRIGHT

The tone is clear, subtly warmed and colored by its accoustic space. The unison is absolute. The pure musical line soars, tapers and breaks gently, resumes, sung by 18 young voices as if by one. This is the sound that has lived at St. Thomas' Church, New York City, for 75 years.

This year organist and master of choristers Gerre Hancock and the boys and men of the St. Thomas choir celebrate the diamond anniversary of the last Episcopal choir boarding school, the institution which perfects the sound and nurtures the boys from fifth through eighth grades.

In November, a baroque fair with high tea, a special dinner, and a silent auction will take place at the school and the church, to raise money for the scholarship and tour funds. Honorary co-chairs for the events are Metropolitan Opera soprano Jesseye Norman, and the composer of "Cats" and "Phantom of the Opera," Sir

Andrew Lloyd Webber.

A series of workshops and symposia on various facets of education and the arts will be offered. A new setting of Psalm 119 by Mr. Hancock, commissioned by St. Thomas' Church, will be performed. December 18 will see a Christmas reunion of parents and alumni after the service of lessons and carols.

First Performances

The St. Thomas choir performs four Tuesday evening concerts yearly. "An American Anniversary" on Oct. 25 featured works very special to the school. Leonard Bernstein's "Chichester Psalms" was given its first performance by the choir and the New York Philharmonic under Maestro Bernstein. Randall Thompson's "Place of the Blest," Ned Rorem's "O God, My Heart is Ready," and Gunther Schuller's *Magnificat* and *Nunc Dimittis* were composed for the choir. The last was particularly significant: The performance was a world premier, conducted by the composer, who is a 1940 graduate of the school.

If a sound can be called "luminous," the

adjective surely fits the singing of the boys. How does Maestro Hancock teach that tone? "I work for uniformity of vowels, for blend, and tuning," Mr. Hancock said. "I ask the boys to listen to each other. They work as a team." Assistant organist Peter Stoltzfus said, "It's learned from the older boys, it's passed on. It's not quite starting from scratch."

In addition to rote learning and specific exercises, the boys' musical education includes theory, sight singing, and a computer program on musical intervals and transcription.

"The director has the sound in his ear," Mr. Hancock said. The listener hears, shaping the fluting quality, phrases that end gently — "tapering phrases, not ending with a bump" — and particularly in chant the natural stress/relax of English prosody. And while the diction is American the *r* is not the piercing "Michigan *r*" but the more gentle European "flipped *r*."

"We sing *r* only with a vowel following," otherwise it is dropped, Mr. Hancock said.

Young singers don't generally have a vibrato, but "if a boy has a natural vibrato

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.



The St. Thomas choir performs four Tuesday evening concerts yearly. The school also prepares students for five services weekly.

I encourage it," Mr. Hancock said. Adult singers, basses, tenors, and countertenors, are auditioned with an ear to a "lieder or chamber style, rather than operatic." The countertenors "tend to be European rather than American," he said, explaining that the countertenor voice has a wider range than that of the female alto.

The school also has a wider range, although preparing the music for five services weekly is paramount. Mr. Hancock has noted that the boys "spend twice as much time in sports as they do in music" — soccer, baseball and basketball, with swimming and boating during three weeks at a summer camp.

Headmaster Gordon Clem noted that "boarding school" conjured up "visions of Dickens." This is no longer true, he said. "Teaching styles have changed, from lecture and rote memory. Our teachers are innovative. Classes are small — seven students is the average."

Not Refused for Lack of Funds

Students come from many states and occasionally from other countries. The tuition of \$8,300 actually covers only a small portion of the cost of each student's education and support. Several boys attend on partial or full scholarship. The school's policy is "No qualified candidate is refused admission for lack of funds."

The admissions process begins with an

'My voice changed last summer. Now I'm an acolyte. It's fun.'

Eighth grader Andrew Fenet

audition with Mr. Hancock, for musical aptitude and "ear," rather than prior training. This is followed by academic and psychological testing, and finally a trial week's visit, with "full participation in choir, school and sports."

In earlier times, when a boy's clear soprano began to drift down to an uncontrolled tenor or second bass, he had to leave the school. An interim change allowed the student to finish the year. Now, Mr. Clem said, "He may stay 'til graduation."

Eighth grader Andrew Fenet, from Lake Charles, La., said, "My voice changed last summer. Now I'm an acolyte. It's fun." Besides the music, Andrew's great love is soccer. He plays indoors and out. He was homesick at first; "You forget what normal life is like." He adjusted quickly; like many of the students, he'd had an older brother there. Asked how he felt about school having no girls, he answered, "I don't like it much."

Another Dickensian image, the hazing of new boys, has no counterpart at the choir school. "We help them when they're homesick," Andrew said.

John Danner, a fifth grader from Quakertown, Pa., concurred, though he was never homesick, he said, because his older brother was still there. John is not yet singing in concert. "I'm a junior. We sit at concerts in school uniform." After junior, John explained, comes middlers ("they get to sing"), seniors, and acolytes. He's enthusiastic about his school.

"We have good sports, good education, and I like singing," he said. How did he like the Bernstein piece? "It's hard — it goes real fast and we sing in Hebrew."

On Saturday mornings the boys receive a different kind of education. "We go to the kitchen and make up lunches," John said. The boys, with masters and parents, take the food to the homeless around New York City. Headmaster Clem has said that "choir school education ...is involved with the willingness ... to be respectful of all life, to be religious in the broadest sense."

As the school begins its next 75 years, the boys and masters embody the words of the school hymn composed by its founder, British composer and organist T. Tertius Noble: "Come, labor on. Who dares stand idle...?" Certainly not this group of musicians who learn some 400 choral works yearly and consider the entire *Messiah* to be only one of them.

Voice of the Congregation

Music has often meant trouble for the church. What kind of music? How much music? These questions have been asked since the earliest days of the church.

The first Christians sang hymns and psalms following the musical idiom of the synagogue. This method eventually became plainsong chant as we know it today. It is a musical formula designed expressly for the transmission of prose texts.

The old standby argument of sacred vs. profane has cycled through the life of the church.

The natural word accents give momentum to the chant. There is no regular, steady pulse as we find in hymns and most of today's music. The music heightens the texts, but does not contribute any emotional meaning to the vocal line. The natural rise and fall of the chant cadences merely signal the end of each psalm's half verse.

The secular vs. sacred argument doesn't serve any longer. During the Reformation, Martin Luther sanctified German folk tunes by providing sacred texts for them. Often these were psalms paraphrased to fit the style of music which contained a steady pulse. He felt this combination of known tunes and rhymed text would encourage people to sing.

Prior to Luther's innovations, composers often used popular ballad tunes in place of the ancient chant melodies for a basis of composition. Such tunes would be sung slowly with many original vocal lines added to create beautifully complex and highly ornate choral settings of the Mass. Such compositions were called "parody Masses." This style continued through

much of the Renaissance and eventually caused church officials much consternation. Was it appropriate to have secular tunes incorporated into the music of the divine liturgy?

In England, the practice of having carols sung during processions at Christmas, Easter and Harvest Festival brought anonymous texts of a mixed nature into a formal liturgical environment. The Puritans not only had Christmas abolished, but also the use of carols for any season. The old standby argument of sacred vs. profane has cycled through the life of the church.

Today we have rock and roll in many permutations; the steady beat does indeed go on. Much of our popular music can be distinguished only by that steady beat. Texts often seem pointless. Melodies which one can hum or memorize don't seem to exist. The so-called "Christian rock" sounds like the other music, the difference being that holy words are used. One might say this is exactly what Luther did. Probably not. He was attempting to give a voice to a silent majority. A voice for the entire congregation to join in for the purpose of praising God together. It wasn't music for listening to or for entertainment. His musical style sought to elevate all in an act of worship. The focus wasn't on the performers or the music itself; it was on God alone.

From the comments heard at a recent convention of the American Guild of Organists, a high percentage of organists longs for the days of a simple communion service sung beautifully with perhaps a hymn or two and the future hope that someday their congregations would want to learn to sing the psalms to chant. This is not such a foolish hope. The church is ready to return to its own musical voice.



VIEWPOINT

Jesus Associates Himself With Goddess 'Sophia'

By PAULAM. JACKSON

Some of the Greeks said, "What can this charlatan be trying to say?" Others, "He would appear to be a propagandist for foreign deities" — this because he was preaching about Jesus and Resurrection.

Acts 17:18

We may smile at the Athenians who knew neither Jesus nor the Resurrection, and therefore assumed that the apostle Paul was introducing new gods in his proclamation of Yeshua and

Anastasis. But what can we say when Christians display such ignorance of our own scriptures and tradition? It's happening now, in the assault on the goddess "Sophia" and the much-maligned Reimagining conference. How could they so misunderstand?

The Biblical Writings

Do they not know that the prologue to the gospel according to St. John, concerning the Word made flesh and dwelling among us, quotes from hymns about Wisdom (Hebrew: Cokhmah, Greek: Sophia)? They should check Wisdom of Solomon 7 and Ecclesiasticus 24. Had they read all the biblical writings extolling

her they'd recognize that Jesus associates himself with Sophia in the synoptic gospels (Matthew, Mark and Luke). They'd realize — when Paul says Christ Jesus is "Sophia of God" and "has become Sophia to us" — that the apostle is not talking about another god. He is simply comfortable with the biblical assertion that in every generation "she enters the souls of just people," and "she is a pure emanation of the glory of God."

Haven't the champions of biblical authority read Proverbs 8 and 9? Were they better acquainted with the orthodoxy for which they are so zealous, they might have noticed that ancient Jews and early Christians invoked personified Wisdom,

(Continued on page 14)

The Rev. Paula M. Jackson is rector of Church of Our Saviour, Cincinnati, Ohio.

Performance and Reference

THE SHORTER NEW OXFORD BOOK OF CAROLS. Edited by **Hugh Keyte** and **Andrew Parrott**. Oxford. \$16.95.

The Shorter New Oxford Book of Carols is a useful and informative distillation of material from both its distinguished ancestors, *The Oxford Book of Carols* (1928) and *The New Oxford Book of Carols* (1992). It is also an excellent resource for choirs wishing to supplement the Advent and Christmas carols found in the Hymnal 1982.

During these seasons congregations expect to hear the old and familiar, and *The Shorter New Oxford Book of Carols* offers interesting variations on the well-known selections. Fortunately, it also offers old and new carols in arrangements for unison to five vocal parts — 122 carols in all.

The full Latin text for *Adeste, fideles* is found here (36) as is Gruber's original *Stille Nacht* melody for "Silent Night," arranged for simple guitar accompaniment (45). (The song's six stanzas are given in both German and English.)

Many of these carols are well-suited for children's voices and spirits. Some have delightful interludes and introductions to be played on a keyboard instrument.

There are plainsong carols as well as carols in Spanish, Latin, Czech, German and French. Some originated in the early days of America's history, some are African-American and some are West Indian. A beautiful two-part setting of *Veni, veni, Emmanuel* (6) dates back to the 13th century; "The Virgin Mary had a baby boy" (97) was written in Trinidad in 1945.

Practical Assistance

Meticulous scholarship is reflected in brief notes about each carol's origin and early use as well as suggestions for performance. The introduction includes concise essays about a variety of carol- and hymn-singing traditions as well as clear explanations of the book's editorial policy for both texts and music.

Here (p. xx), for example, is explained the system of "superscript note values" (tiny musical notation) and other markings which help the singer to match the music with the stanzas of text which are printed at the end of the musical notation rather than within it. Such practical assistance offered to those who will in fact sing

the carols is a valuable complement to the musicological comments which also will inform the music-making.

This is a book which will be valuable to church musicians both as a volume for practical performance use and for reference purposes.

CAROL DORAN
Rochester, N.Y.

Today and Tomorrow

SHAPING OUR FUTURE: Challenges for the Church in the Twenty-First Century. Edited by **J. Stephen Freeman**. Cowley. Pp. 193. \$14.95 paper.

A selection of 15 of the essays prepared for the Shaping Our Future Symposium in St. Louis in 1993 are gathered in this volume. It is valuable reading, as the authors express diverse views drawn from their experiences in the church personally and professionally.

The book cannot serve as a summary of the symposium itself, as no compilation of writings can convey the interaction of more than a thousand participants. The essay format does not allow for inclusion of any comments from the listeners, the responses of presenters, nor the remarkable Open Space Technology exercise.

With the exception of Nan Peete, no writer incorporates the experience at St. Louis. This is perhaps the best place to

start your reading. Her characterization of those who went to St. Louis is consistent with mine. They were not "dissatisfied Episcopalians" as predicted in the press, but people who love and care for their church. She rightly questions whether they can be regarded as "grass roots." They represent affluent people in positions of responsibility who could both finance and devote the time to come to a mid-week gathering to talk about the church. If there was consensus, it is summarized in her comments that once we are clear about the mission, the structures will follow and help us to live in a dynamic, not a static, mode.

Robert Jenson's contribution is of particular value. He did an admirable job of holding before us the classic model of all our relationships — the Trinity.

Many contributors recognized our essentially eucharistic ecclesiology. It is not possible to convey to a reader the strength of liturgy at the symposium, which gathered the thousand people into prayer.

Because some papers refer to difficulties with episcopacy as we experience it, it should be noted the event occurred because Bishop Robert Tharp of East Tennessee supported the interest of his diocese in seeing the event take place. It is hoped reading the book will encourage others to provide similar forums where Episcopalians can meet to pray and think about their church.

WINNIE CRAPSON
Topeka, Kan.

Touch Me, Lord!

Touch me gently, Lord, and save me,
Love, Thy love alone hath made me.
So my soul doth ever crave Thee,
Now, and through eternity.

In my mother's womb I knew Thee,
Not by word or entity,
But by touch so soft, so lovely;
Touch me gently, Lord, and heal me.

Though I strayed away from Thee,
Seeking naught that I could see,
Seeking love, Thy love for me;
Once again 'tis Thine I'll be.

Touch me, Lord, O touch me gently,
Hold me tight but O so softly!
Love me as Thou always loved me...
Close, and soft, eternally!

Vincent Paris Fish

Beautifully Complimentary

THE LAST TRIAL. By **Shalom Spiegel**. Jewish Lights. Pp. 162. \$17.95 paper.

AT THE START: Genesis Made New. Translated by **Mary Phil Korsak**. Doubleday. Pp. xiii and 237. \$22.

An imaginative translation of the Book of Genesis, placed side-by-side with a new-old presentation of the midrashes associated with the near-sacrifice of Isaac in Genesis 22, shows that, behold, they beautifully complement one another.

There is nothing more fascinating than traditional Jewish midrashes, and the well-known scene of Isaac at Mount Moriah is the source of a masterly retelling of these. Sermons, lectures and just plain good reading can come out of this. The author was professor at the Jewish Theological Seminary, and died in

(Continued on page 16)

Many Are Ignorant About Sophia

(Continued from page 12)

Word (Memra), Spirit (Ruach), Presence (Shekinah), and Way (Torah) of the Lord — all feminine and all on occasion agents of salvation — and still believed “the Lord our God is one.”

Yet Sophia offends these traditionalists, and all feminine imagery, even the use of milk and honey in a liturgy. Don't they care enough about early church practice to have discovered the ancient tradition of giving milk and honey to the newly baptized? This custom celebrated the “pure milk from the Lord” (1 Peter 2: 1-3), as well as crossing the baptismal “Jordan” into a promised land “flowing with milk and honey” (surely we've all heard of that!).

Julian of Norwich for one, a medieval mystic never accused of heresy, identifies

Jesus as “our true mother” who feeds us from his own breast. When it comes to biblical and traditional grounds for understanding God as “mother,” some Christian teachers must be less than thorough in their handing on of our traditions.

When merely cultural “Christians” — who claim the name but feel no obligation to the community of faith — are ignorant of the scriptures, it's no cause for wonder. But when church leaders are ready to condemn sisters and brothers, to split congregations, and financially to hold entire churches hostage on the basis of such selective knowledge, I have to wonder about their motives. Jesus said, “Sophia is vindicated by her children” (Luke 7:35). Now Wisdom is under attack by people who claim to follow Jesus. Whose children are they?

BRIEFLY ...

The Diocese of Lexington celebrated the 10th anniversary of the consecration of its bishop, **the Rt. Rev. Don A. Wimberly**, with a Eucharist at Christ Church Cathedral, Lexington, Sept. 22. Sister Esther Margaret, S.S.M., was the preacher, and a choir of more than 200 voices furnished the music. A handmade wooden staff was presented to Bishop Wimberly.

The rector of a New Orleans parish has been **asked to leave** his position after being accused of molesting a boy in Baton Rouge in the 1960s. The Rev. Daryl Canfill, rector of the Church of the Holy Comforter, was asked to step down by Bishop James Brown of Louisiana after the filing of a civil lawsuit brought by an unidentified accuser.

A fourth person has been charged with sexual abuse in the investigation of former seminarians at Nashotah House (Wis.) [TLC, May 1]. The Rev. Jason W. Samuel, 31, rector of St. David's Church, New Berlin, Wis., was charged with two counts of sexually abusing a minor while he lived at the seminary in the 1980s. According to a criminal complaint filed in circuit court, Fr. Samuel has denied the charges.

Church leaders should not retreat from public involvement, the Most Rev. **Desmond Tutu**, Archbishop of the Church of the Province of Southern Africa, said recently while attending an international conference on religious human rights at Emory University in Atlanta. Archbishop Tutu said church leaders should be “vigilant watchdogs,” monitoring government activities to see if they are consistent with the biblical mandate to provide for the poor.

The Most Rev. **John Habgood**, Archbishop of York, has announced he will retire at the end of 1995. The archbishop said he announced his decision now in order that his successor may be known in the spring.

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Program Designed for Musicians in 'Modest Situations'

(Continued from page 6)

ists) and soloing of a melody line in a hymn will be taught, and practiced by the students. She said students would be expected to practice between classes, and to take skills learned back to their own parishes.

Ms. Keiser, convener of the Committee on Music in Small Churches, has written about the need to incorporate other instruments into worship services. She has described hearing "great diversity in the sounds of the music of worship": a flute trio; dulcimer, autoharp and viola; junior high French hornists and trombonists; glockenspiel, tambourines and trumpets.

"The playing of these instruments is an offering to God, and, for some of these instrumentalists, that playing is their primary gift ... Their instruments — clarinet, sax, drum, guitar — all can find a home in our liturgical music. These young players are a great resource for our churches." Mimi Farra, consultant in music and liturgy at Trinity School for Ministry, will teach the segment on the use of these instruments.

"It will be very practical, hands-on training, and it will support whatever

musical tradition is happening [in the student's own parish]," said William Bradley Roberts, organist-choirmaster of St. James' Church in Newport Beach, Calif., of his course in Principles of Music Leadership. "It will include voice training for the choir director to help the choir and the congregation."

Mr. Roberts said the committee identified people serving "in modest situations, maybe part time, or voluntary, who can't pick up and go to school." The course will stress local knowledge of diocesan coordinators. Students will write their philosophy of church music, after studying philosophies of several centuries.

In Marty Rideout's 20 years at Church of the Good Shepherd in Burke, Va., her music program has grown from eight people to eight choirs. In addition to helping students find Resources for an Effective Music Program, she emphasized that the organist-choirmaster is a pastoral resource in his or her own right.

"Young people may talk to the choir master — he or she may be the first person to hear about problems." The musician needs to develop listening and dialogue skills, she said. In some places,

the choir is essentially a "small group," whose members talk about their faith. The musician also must be able to recognize others' gifts, and teach them to "use what you have."

When diocesan programs are organized, not just musicians but clergy and young people considering church music careers will be invited to attend. "Clergy - musician relationships, and problem solving, will be part of each course," said the Rev. Canon M. Sue Reid of Indianapolis, a member of the standing commission.

The Rev. Clayton Morris, program coordinator for liturgy and music at the Episcopal Church Center, is enthusiastic about the project. "The average Sunday attendance in about one-third of our parishes is under 50," he said. "Our models for what church musicians are about, and how they are deployed, must change." A singer himself, he spoke of congregational music making as corporate prayer. "I'd like to see us help people discover the unaccompanied human voice. It's an instrument we all have. It doesn't cost anything, and you don't even have to plug it in."

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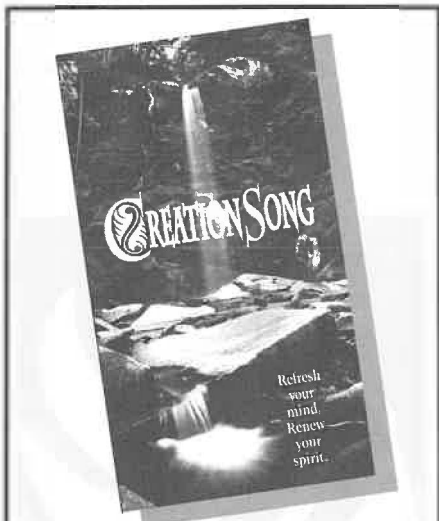
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BOOKS

(Continued from page 13)

1984; the book is a reprint.

The much-translated Book of Genesis here is newly done by an English woman turned Belgian. As all translations it is hard to characterize, and the examples chosen here may not be representative ones. She thinks *adam* and *adama* "ground" are related etymologically. She thinks that *ish* "man" and *ishshah* (she spells *ishah*) "woman" are related. She thinks the *hawwah* "Eve" means "life," omitting an explanation of the double w. She thinks that YHWH is written without vowel signs in the Hebrew text. She thinks that *el* "God" means "power."

These mooted ideas, however, do not affect the flavor of the translation, close to the original idiom. She has kept the Hebrew's pungent and staccato qualities, resulting in a rhythm different from our usual Western flowing translations.

The midrash says that Abraham always obeyed God and thus *did* sacrifice Isaac, but Isaac came back to life, showing that God quickens the dead. Or: the ram's name was Isaac, so Abraham *did* sacrifice "Isaac." The ram came from the garden of Eden, where it had been grazing under the Tree of Life, and thus would bring life. Isaac bore the wood for his own burnt offering, and Jesus bore his own cross, thus Isaac was a prototype of Jesus.

These two books are well worth mulling over and using.

(The Rev.) RICHARD A. HENSHAW
Rochester, N.Y.

Jewish Milieu

ANTI-SEMITISM AND EARLY CHRISTIANITY. Edited by Craig A. Evans and Donald A. Hagner. Fortress. Pp. xxiii and 328. No price given, paper.
THE RELIGION OF JESUS THE JEW. By Geza Vermes. Fortress. Pp. 244. No price given, paper.

Contemporary insights into the Jewish origins, identity and milieu of Jesus and Christianity are welcome additions to the academic and spiritual studies of the Christian faith.

Contrary to some current Judeo-Christian thought and dialogue (i.e. *A Rabbi Talks With Jesus* by Jacob Neuser), the authors of each of these works convincingly show the areas of Christian faith and its founder which are nothing if they are not formed by and from the Jewish faith and culture of first-century Palestine.

The depth of research in *Anti-Semitism and Early Christianity* doesn't shy away from problem scriptures, but rather gives the reader textual analysis which is honest

and thorough. Using consistent historiographic methodology, the writers and editors successfully put to rest the commonly held opinion that the New Testament is anti-Jewish.

The outline takes the reader through the pre-New Testament polemic, gathering materials from the Hebrew prophets and from Jesus. The next two major sections of the work deal intimately and intricately with the writings of the New Testament, and with the post-New Testament early Christian writings.

One is captivated by the breadth of scholarship and the depth of insights in this book. It appears as a breath of fresh air in the continued need for Jewish-Christian dialogue.

Practices of Jesus

The Religion of Jesus the Jew has as its focus a more narrow goal, aiming particularly at the religious life of Jesus himself. Using the synoptic gospels as his source, Vermes goes to the depths of the teachings and preaching of Jesus, and especially gives attention to the practices of Jesus in regard to the faith and culture in which he moved.

The author's greatest appeal is in his presentation of what was involved in the culture and history for the first century, coupled with the impact of the Jewish faith on each of these. The author shows the vast difference between Jesus of the synoptics and the Jesus of John's gospel, and takes as his conclusion that the church recast Jesus on the basis of John's writings and the ministry of the apostle Paul.

Vermes believes the early church's foundation of "demonizing" the Jews is based upon John 8:44. This and other statements will show that this work is not at all the echo of, nor the parallel of, the first.

Each of these is a worthy read for students of theology, the Bible and history. Certainly one would consider them necessary if a planned dialogue were forthcoming with Jewish friends and/or colleagues.

(The Rev.) JEFFREY A. MACKAY
Utica, N.Y.

Medieval Character

CHRISTENDOM AND CHRISTIANITY IN THE MIDDLE AGES. By Adriaan H. Bredero. Translated by Reinder Bruinsma. Eerdmans. Pp. xiii and 402. \$29.99.

The past 25 years have seen a marked methodological shift in the study of medieval Christianity. To use Adriaan H. Bredero's own words (p. 305), "This implies a shift in focus away from tradi-

tional church history. Instead of studying a series of events that occurred during a certain period of history, the focus shifts to a number of aspects of religious life within a given time frame."

This also means less emphasis on the church's institutions, doctrines and sacraments, and an increased focus on religious culture and perception in general. What have traditionally been called "heresy" and "orthodoxy" are now merged into a broader religious *mentalité*.

Reinder Bruinsma's translation of Bredero's *Christenheid en Christendom in de Middeleeuwen* introduces the English-speaking reader to this new perspective. The book is a collection of Bredero's essays, lectures and articles (all but the first and eighth previously published elsewhere) on a medley of topics: the idea of Jerusalem, the Peace of God Movement, 12th century monasticism, the cult of the saints, heresy and reform movements, Peter Abailard, the canonization of St. Francis of Assisi, medieval anti-Semitism, and late medieval piety.

What links all these disparate topics is their popularity in the scholarly research rather than any internal coherence.

Taken for Granted

The character of the collection will present difficulties for most readers. The neophyte in medieval religious history will be bewildered because knowledge of medieval catholic institutions (e.g. the sacraments, the papacy, episcopal government, Christology, theology of the Trinity, etc.) are taken for granted.

Perhaps the most original sections of the book concern Cistercian and Cluniac monasticism, a field to which Bredero has contributed extensively. His considerations on the significance of the canonization of St. Francis as motivated by Pope Gregory IX's desire to authenticate the catholicity of the early Franciscan movement against its many detractors is also of considerable interest.

Bredero's methodological reflections on the study of medieval anti-Semitism, in which he distinguishes "cultural" anti-Semitism from theology, are provocative and worth reading.

(The Rev.) AUGUSTINE THOMPSON, O.P.
Eugene, Ore.

Books Received

A PASSION FOR GOD: Prayers and Meditation on the Book of Romans. Paraphrase by Raymond C. Ortlund, Jr. Crossway. Pp. xxiii and 215. No price given.

THE POWER THAT HEALS: Love, Healing & The Trinity. By David James Randolph. Abingdon. Pp. 160. \$10.95 paper.

PEOPLE and PLACES

Appointments

The Rev. **Bill Hyde** is rector of St. Luke's, Box 301, Brandon, MS 39042.

The Rev. **Phillip A. Jackson** is rector of Incarnation, 6902 Nuben Rd., Houston, TX 77004.

The Rev. **Katherine Jordan** is associate rector of St. Philip's, 522 Main St., Laurel, MD 20810.

The Rev. **Stanny Joris** is Hispanic missionary of the Diocese of Colorado, 1300 Washington, Denver, CO 80203.

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The Rev. **Christopher P. Leighton** is rector of St. James', 1991 Massachusetts Ave., Cambridge, MA 02140.

The Rev. **Luis Leon** is rector of St. John's, Lafayette Sq., 1525 H St. NW, Washington, DC 20005.

The Rev. **Daniel Martins** is rector of St. John the Evangelist, 117 E. Miner Ave., Stockton, CA 95202.

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The Rev. **Samuel S. Rodman, III** is rector of St. Michael's, 112 Randolph Ave., Milton, MA 02186.

The Rev. **Arthur Savage** is deacon at Epiphany, 193 Jefferson, Nelsonville, OH 45764.

The Rt. Rev. **Victor A. Scantlebury** is rector of St. Mark's-St. Christopher's, 901 S. Pearl, Jackson, MS 39203.

The Rev. **Steven Sellers** is rector of St. Cuthbert's, Box 841399, Houston, TX 77284.

The Rev. **Donald Sheffield** is vicar of St. Paul's, Box 546, Woodville, TX 75979.

The Rev. **Peggy W. Snare** is associate rector of Christ Church, 120 N. New Hampshire, Covington, LA 70433.

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The Rev. **James O. Towner** is rector of St. Martin's, 207 North St., Clewiston, FL 33440.

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The Rev. **William English** as rector of Zion, Avon, NY.

The Rev. **Mark Hollingsworth** as rector of St. Anne's-in-the-Fields, Lincoln, MA.

The Rev. **Bruce McNab** as rector of Christ Church, Denver, CO.

The Rev. **John D. Millar** as rector of St. Philip and St. James, Denver, CO.

Retirements

The Rev. **J. Shelton Pollen, Jr.**, as rector of St. Luke's, Washington, DC.

The Rev. **Sampson Rogers** as rector of St. Andrew's, Ashland, WI.

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The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

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

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. C. Frederick
Barbee, v; the Rev. Mary A. Caucutt, the Rev. Steven W.
Lawler, the Rev. William M. North, Jr., the Rev. James
D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily
7:30 & 5:30 ex Sat 8:30 & 4:30

KEY - Light face type denotes AM, bold 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/A, handicapped accessible

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7).
EP Mon-Fri 5

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Martin Leonard Bowman, r the Very Rev. Lloyd A.
Lewis, Jr., hon. r Founded 1880
Sat 5, Sun 8 & 10 (Gregorian), Wed 7:30

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. & 43rd 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; 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 Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; 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-Thurs 8:30 to 6, Fri
8-3:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8-3:30
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 9. HD as anno. Christian Ed for Children & Adults Sun
10. All Souls' Mill Pond Preschool Daycare information call
(516) 689-7825

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

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

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PITTSBURGH, PA

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues
& Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & MacDade
(610) 461-6698 near Philadelphia Int'l Airport)
The Rev. William Duffey, Ed.D., r; the Rev. Walter Frieman,
Th.D., assoc; the Rev. Arthur Willis, CSSS, assoc.
Sun Eu 8 & 10 (Sung), Adult Catechumenate Ed 9:15, Ch S 10,
Coffee and Conversation 11:30, YPF 4:30; MP Tues-Fri 9;
Midweek Masses Tues 7, Wed 9:30, all HDs @ time anno

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. 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; Tues 9:30 HS; Thurs &
Fri 7 HC. Bible & Prayer groups. 1928 BCP

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie
Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,
the Rev. Benjamin Twinamaani, the Rev. Canon Roma A.
King, Jr.
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. Philputt; the Rev.
John H. Munson
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (214) 521-5101

FORT WORTH, TEXAS

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

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30
HC/Healing

MILWAUKEE, WIS.

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

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; the Rev. Rosalie H. Hall, M.
Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Carde
Near the Instituto Allende (465) 20387
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 Thes & Thurs 9

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.