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Music Issue

April 10, 1994

# THE LIVING CHURCH

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*The haunting beauty of Compline*

# IN THIS CORNER

## Healthy Diet of Music

I've never been accused of forcing too many familiar hymns on my congregation. "Please, no! Not *another* old favorite!" is a cry no parishioner of mine has ever uttered.

Actually, I try to select a fair number of familiar hymns. When I suspect a hymn I've chosen is unfamiliar, I seek to balance it elsewhere in the service with something I think people can sing blindfolded. But of course what is familiar to me may be unfamiliar to someone else. This happened when a parishioner old enough to be my mother indicated she'd never heard "O for a thousand tongues to sing," a hymn I thought every protestant Christian had learned while still in her mother's womb.

I am most likely to choose an unfamiliar hymn to be sung when the gospel is read. That's because I seek a hymn text which offers an insight on the gospel or one of the other lessons. If it is unknown, I hope people will endeavor to learn it. I also hope people will notice that the words sung pertain to the words they hear read from the gospel.

Renewal music is something else. Some people complain about renewal music, but not because it's unfamiliar — renewal music quickly becomes familiar because it is so easy to learn and sing. Renewal songs are like the gospel songs which many Christians (but not most Episcopalians) sing and enjoy. The texts are sometimes maudlin and sappy, the theology individualistic and trite, and the refrains are sometimes repetitive to the point of boredom. The music's obvious and predictable harmonic structure falls far short of Mozart. But gospel songs, like renewal songs, arise from the heart. They are simple and powerful and I love to sing them.

The new *Hymnal 1982* contains four or five renewal songs and about the same number of gospel songs (the earlier hymnal had 15 or so gospel songs). I wish our new hymnal offered more of both. Such music appeals to the emotions, a part of the soul which many Episcopalians ignore in worship. Because such songs are easy to learn and sing, they are particularly useful while people are moving to and from the communion rail and do not have the hymnal before them.

But useful though gospel and renewal songs are, they are unsuitable as the church's primary means of musical praise. They can supplement traditional hymnody, but can never replace it. A steady diet of gospel and renewal music would be like a steady diet of donuts — fun but nutritionally inadequate.

The value of traditional hymnody is twofold. First, traditional hymns have stood the test of time. This means the texts offer deep insights and the music is sufficiently interesting that we do not grow bored with it over time.

The second value of traditional hymnody is that it reminds us that we are part of something greater than what we see about us. The Book of Common Prayer opens up for us the spiritual lives of Christians who have gone before by inviting us to make their prayers our own. The hymnal does the same by inviting us to make their praise our own. Too often we act as if we can live a Christian life without reference to anyone but ourselves and people like us. But when we join our voices in prayer and song with Christians of other places and times and points of view, our sights are raised to see that we participate in that great communion of saints which transcends all places and times and points of view.

*Our guest columnist is the Rev. Richard H. Schmidt, rector of St. Paul's Church, Daphne, Ala.*

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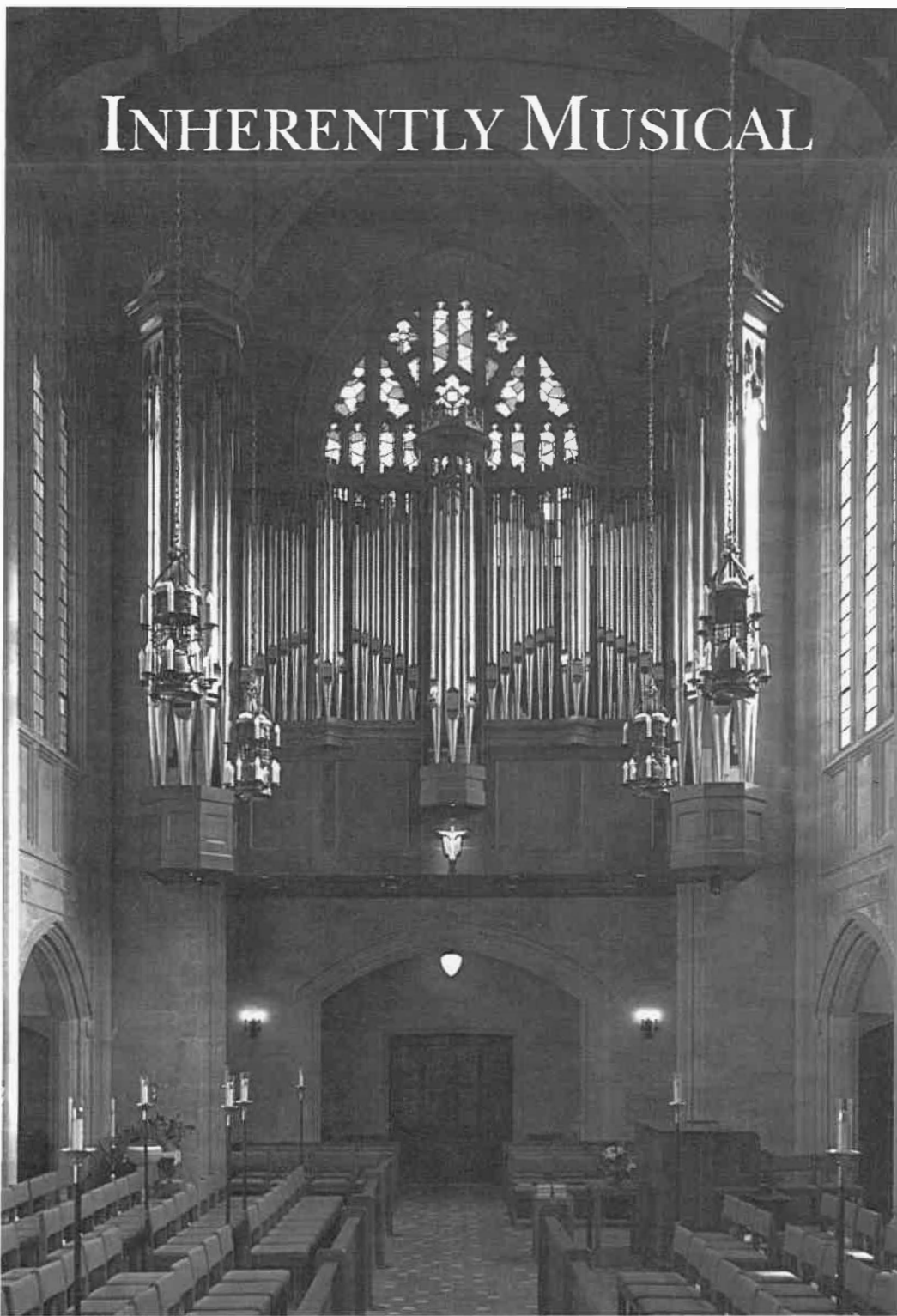
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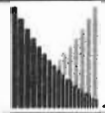
Compline at St. Mark's Cathedral, Seattle, has been offered every Sunday at 9:30 p.m. for 40 years. More than 400 people attend regularly [p. 11].

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and the views of Episcopalians*

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# LETTERS

## Bursting at the Seams

Week after week, as I read the pages of THE LIVING CHURCH, I read obituary after obituary about the demise of the Episcopal Church. Perhaps you should rename your magazine The *Dying Church*.

On the other hand, I belong to a parish that is anything but dying. The church as I experience it within the community of All Saints' Church, Atlanta, is filled with the Spirit and bursting at the seams as a result. Witness:

In the past decade, membership has grown from 900 to 2,800. There is biblically-centered preaching, including one of the finest woman preachers in the church. Individuals and families of all sorts and conditions, including gays and lesbians, are openly welcomed. Outreach is to the inner-city community in which it is located, including transitional ministries for homeless men, AIDS care teams, and youth programs in the nation's oldest housing projects.

The church is filled twice each Sunday, as are both the adult and children Christian education classes.

The list could go on. I am convinced it is because All Saints' is too busy being the church to get caught up in its post mortem. I pray that those who sound so despondent about their own parishes could risk opening their doors to the blowing of the Spirit and know the wondrous works of God.

MARK EMORY GRAHAM

Atlanta, Ga.

## No Anger

Can we speak the truth in love without rancorous debate? Are we capable of leaving behind the worldly way of attack in favor of debate in gentlemanly (womanly) fashion as we were taught as educated persons to do? So much petulant bickering befitting third graders trying to prove a point appears in letters to the editor and debates that I despair of Christians bearing witness to him who called us. We tear into Bishop Spong, Bishop MacBurney, homosexuals, Episcopalians United and others with all the charity of a terrorist massacre in the World Trade Center, or an Islamic mosque.

Have we so learned Christ? Do we not see the sardonic, heavy sarcasm of Paul's 13th chapter of first Corinthians as a "better way," or are we too set on our personal triumphalism to note that any triumph we meet is at the foot of the

cross? The doctrine, discipline and worship of this branch of Christ's church is a wondrous vehicle for transmitting him and knowledge of him to others. Yet, we find too many using a facet of it to knock about others, "put them down," or even find them apostate or worse.

(The Rev.) OSCAR W. SWENSEN  
Alfred, Maine

## Theological Differences

Editor David Kalvelage asks a helpful question when he wonders whether it's time for Episcopalians United and the Presiding Bishop to settle our differences [TLC, Feb. 27].

Our differences are, at heart, profoundly theological. We report those differences when we believe the Presiding Bishop's vision of the church conflicts with scripture, reason and tradition. Our differences with the Presiding Bishop cause us frequent sorrow. We raise questions about Edmond Browning's leadership because we're concerned for the health of the Episcopal Church, which many of us have called our lifelong spiritual home.

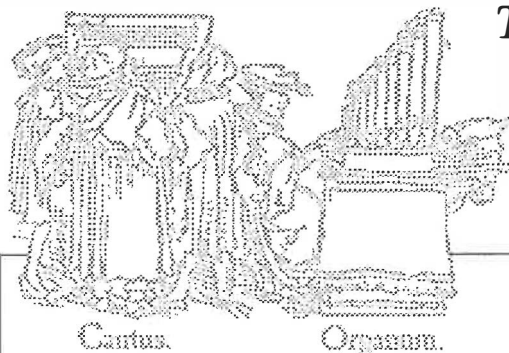
We see no conflict between public disagreement with a leader and loving, respecting and praying for that leader. We struggle for that balance daily. We pray God will soon grant the Episcopal Church a clearly defined mission, and the love, joy and peace of his Holy Spirit. We pray God will use the Presiding Bishop — and EU — in moving the church toward that joyous day.

(The Rev.) TODD H. WETZEL  
Executive Director  
Episcopalians United  
Solon, Ohio

## Theological Digression

In reading the article "The Lure of Oneness" [TLC, Feb. 20], several questions arose in my mind. It would seem to me that the term "Trinity Institute" is certainly in veneration of the Holy Trinity, that is, Father, Son and Holy Spirit. Yet foreign gods are introduced at the beginning of what is supposedly a Christian conference by offering a Hindu prayer. A Hindu prayer? How about offering a prayer "in the Name of Jesus"? If you  
*(Continued on next page)*

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# LETTERS

*(Continued from previous page)*

wonder why people are deserting the pews of the Episcopal Church, you need wonder no longer.

It seems we have forsaken a simple, loving, caring, saving Christian faith for theological malediction and theatrical misrepresentation. It is apparent that we need to consider ourselves intellectual and "*avant-garde*" and above the common folk in the pews.

The title of the article, "The Lure of Oneness," is misleading. We are supposed to be "one in Christ" and that is the "oneness" we should seek. I hope some speaker was versed enough in orthodox Christian theology to mention that point.

And then there was the statement, "was in part a celebration of the institute's quarter century of theological renewal within the Episcopal Church." After spending some time reflecting upon what is reported in the article, it appears to me that what is being celebrated is not "theological renewal" but rather "theological digression" from the Christian faith.

I love the Episcopal Church. It was in the rectory of St. Paul's Church, Darien, Conn., 25 years ago, that I met a living Jesus who radically changed my life. He lives and is real, and after studying the Catechism, the Articles of Religion, and God's inspired word, the Bible, it seems to me the Episcopal Church is supposed to believe that too.

LEE A. BUCK

Atlanta, Ga.

## Shared Blame

The news that General Theological Seminary has decided to make apartments available to "same-sex couples" is distressing [TLC, Feb. 6].

Of all places, a seminary would be expected to be a crucible of Christ-centered people who acknowledge the authority of scripture and tradition; sadly, one is quickly disabused of such apprehension when this and other news is published. If it were not for the fact that the GTS position is god-awful, it would be laughable. What fools might Bishop Anderson be addressing when he suggests the new policy upholds the "church's historic standards"? I do not know many Anglicans who would accept such nonsense. As to the seminary's position of "shared responsibility," I reckon the apt expression is "shared blame." The seminary shares some blame in allowing members of its community to think prohibited behavior is suddenly acceptable because of a "discontinuity" between the church's teachings and the "experience" of many members. GTS's suggestion that people can carry on homosexual affairs and order their lives according to the doctrine, discipline and worship of the Episcopal Church is absurd: The activity and the discipline are mutually exclusive.

As a church and as individuals, we are called to seek the mind of Christ. Nowhere do I find any suggestion that GTS sought to do what Jesus wants; apparently, it was far more concerned with the desires of the New York City Commission on Human Rights and like-minded members of the community.

PAUL J. KOLISCH

Jamestown, N. Y.

## Irresponsible Votes

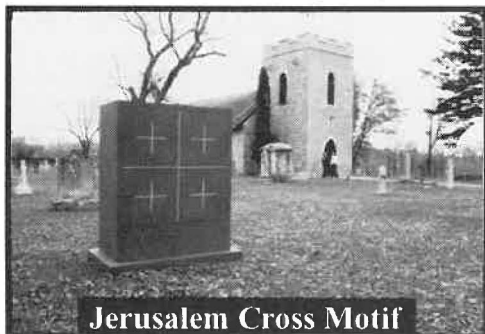
The last paragraph of David Kalvelage's column [TLC, March 13] contained some words and phrases which struck a painful chord in me. I particularly resented the clause: "... given the inability of many dioceses to pay their apportionment in full, cutbacks ... was a logical step."

At the last General Convention, the Bishop of Northwestern Pennsylvania abstained from voting on the budget/program resolution. He explained that, in view of his opinion that the Diocese of Northwestern Pennsylvania would not pay its fair share/apportionment, he considered it irresponsible to vote on a budget which he knew he could not sup-

*(Continued on page 16)*

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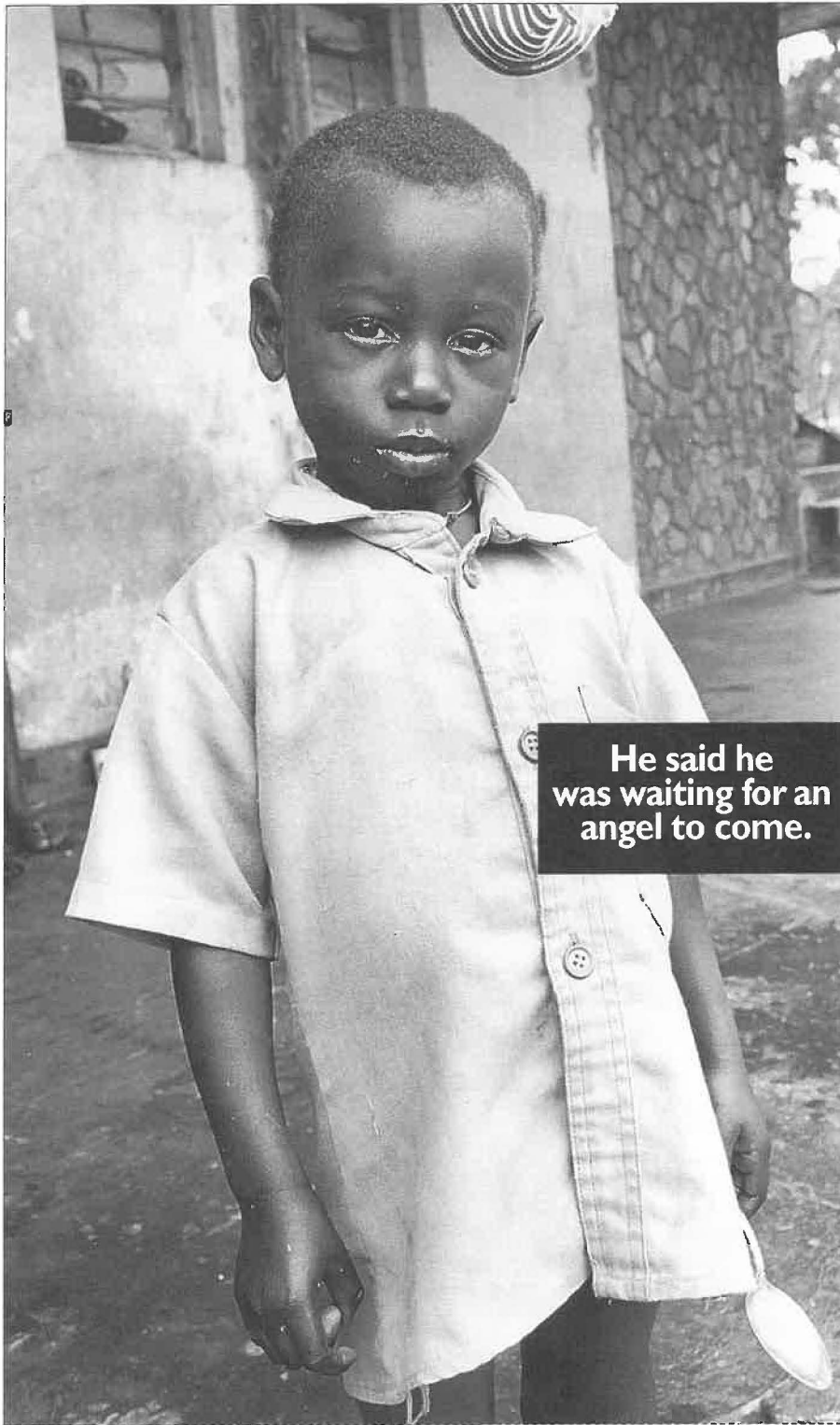
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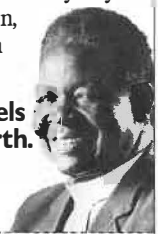
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And if you can pledge today, many, many thanks. Just complete the simple reply form and mail it to CCF along with your gift.

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## New Secretary General Named for Anglican Consultative Council

The Very Rev. John L. Peterson, dean of St. George's College, Jerusalem, has been appointed the next secretary general of the Anglican Communion. Dean Peterson was appointed by the Most Rev. George L. Carey, Archbishop of Canterbury, in consultation with members of the standing committees of the Anglican Consultative Council and the Primates of the Anglican Communion.

Dean Peterson will succeed the Rev. Canon Samuel Van Culin, who will retire in December after 12 years in office. The appointment came at the end of a week-long meeting of the standing committees of the ACC and primates in the Diocese of Guildford, England. The Anglican Communion secretariat is located in London and is under the direction of the secretary general. The staff serves the Lambeth Conference, the primates' meeting and the ACC, all of which are funded by the Inter Anglican budget through the member churches of the Anglican Communion.

Dean Peterson has been at St. George's since 1982. The college has been a major resource center for the Anglican Communion and offers courses for clergy and laity. He is a native of Wadena, Minn., and a graduate of Concordia College. He holds graduate degrees from Harvard, Virginia Theological Seminary and the Chicago Institute of Advanced

Theology. He was a member of the faculty at Seabury-Western Theological Seminary, 1972-75; canon theologian at the Cathedral of Christ the King, Kalamazoo, and rector of St. Stephen's Plainwell, in the Diocese of Western Michigan, 1976-82. He also has served in administrative positions on the diocesan and provincial levels. He and his wife, Kirsten, have adopted two Palestinian children.



Dean Peterson

The Most Rev. Samir Kafity, primate of the Episcopal Church in Jerusalem and the Middle East, called Dean Peterson "a humble, family man, gifted as an administrator with remarkable public relations skills."

Bishop Kafity said Dean Peterson had "internationalized St. George's College," and that "during the war John identified with the Church of Jerusalem while many left the country on the advice of their governments."

"I consider the opportunity to forward the life of Christ within the community of provinces of the Anglican Communion a challenge, a privilege and a gift," Dean Peterson said.

## Increased Bible Study Supported

A group of Episcopalians participated in the Consultation on Biblical Literacy, organized by the National Council of Churches, during mid-March in Nashville, Tenn. The consultation lasted three days.

Participants heard presentations on resources and methods of getting persons involved in the reading and study of scripture.

Time was set aside for each of the 14 churches involved to concentrate on strategies which might work best in their church. Episcopal participants identified Bible study strengths and weaknesses and felt a great deal needs to be done to eliminate biblical illiteracy in the Episcopal Church.

The Episcopalians were encouraged

by the quality and variety of resources available within the church and through other organizations.

There was also a feeling that Episcopalians have a good foundation for Bible study through the amount of scripture contained in worship services, the Book of Common Prayer, and the daily and Sunday lectionaries. Participants felt their challenge is how to move Episcopalians from that foundation into more in-depth study.

Those persons formed themselves tentatively into the Episcopal Committee on Biblical Literacy of the National Council of Churches. They also began to develop strategies to encourage more effective Bible study within the church.

HARRY GRIFFITH

## BRIEFLY

The Rt. Rev. E. Don Taylor, Bishop of the Virgin Islands, has resigned his position and will become Assistant Bishop of New York. Bishop Taylor's resignation is effective April 30, and he will assume the appointment May 1. He has been Bishop of the Virgin Islands since 1987. He will be installed in his new ministry June 18.

The impetus achieved by the Anglican-Roman Catholic International Commission (ARCIC) and Vatican II may be lost, warned the **Most Rev. Donald Caird**, Anglican Archbishop of Dublin. Writing in a Roman Catholic diocesan publication, he noted ARCIC produced an agreed report on eucharistic doctrine, ministry and authority in 1981, "now, 13 years further on, it lies on our shelves ... because its conclusions have not been ratified by both our churches."

The Most Rev. Edmond L. Browning, Presiding Bishop, is among an interfaith group of religious leaders who have called for any **health care reform** proposal adopted by Congress to include a full range of reproductive health services, including abortion. Sally Bucklee, president of the Episcopal Women's Caucus, also is among the signers of the statement calling for such inclusion.

The standing committee of primates of the Anglican Communion and the standing committee of the Anglican Consultative Council have issued a statement of concern over the **situation in the Holy Land**. "We are convinced that unless there is an appropriate change of attitude by all concerned in the negotiations taking place, the peace process will suffer and perhaps will be pre-empted," the statement said in part.

Three American choirs are recipients of **choral grants for 1994** from the Society for the Conservation of Anglican Church Music. Grants of \$1,400 were awarded to the choirs of the Cathedral of All Saints, Albany, N.Y., Church of the Advent, Boston, and St. Paul's Church, Akron, Ohio. The society, based in Washington, D.C., was founded five years ago to foster interest in the Anglican musical tradition.



# Gregorian Chant on the Pop Charts?

Forget the "Fab Four." Move over Michael Jackson! Madonna who? This spring, America's hottest music sensation could be a Spanish order of Benedictine monks.

Following their astonishing climb to the top of Spain's pop charts this winter, the monks of Santo Domingo De Silos have released a repackaged version of their CD in the United States with Angel Records.

And just what is the monks' musical forte? Gregorian chant, of course — the traditional music of the Roman Catholic liturgy, sung in Latin.

The 20-monk choir has released four recordings since 1972. But no one anticipated the huge success of their latest venture, "The Best Works of Gregorian Chant by The Monks of Santo Domingo De Silos Abbey."

Released in December, the double CD captured the No. 1 spot on the Spanish album charts for five weeks in a row and sold more than 250,000 copies — earning the monks a platinum record in the classical category.

Gregorian chant consists of a single melody without accompaniment or harmonizing parts. The name is a reference to Pope Gregory I (590-604), who is believed to have encouraged development of the chant in its early years.

Steve Murphy, president of Angel Records, predicted in a recent interview that the repackaged U.S. single CD, "Chant," will also become an enormous success and even outsell the Spanish release.

And, thanks to Angel Records, a slick Madison Avenue marketing strategy could mold the monastics into the most popular religious musicians since the



RNS Photo/Angel Records

The Abbot of Santo Domingo De Silos Abbey accepts the Platinum CD award.

Singing Nun in the 1960s.

During a music industry promotional campaign, Angel is sending reviewers complimentary copies of "Chant," along with brown-hooded sweatshirts — spoofing a monk's cowl. Angel has scheduled a massive national advertising campaign including a blitz of 30-second cable TV ads.

Defining a target audience has been difficult for Angel because the monks' appeal seems to defy age demographics. But, since 60 percent of Spain's CD sales came from the 16-25 age group, American marketing efforts will be geared primarily to a younger crowd, viewers of music video networks, for instance.

One ad depicts a major world conflict. Abruptly, the brutal image is replaced with the tranquility of the monks' remote

11th-century monastery located high atop the plains of north central Spain. Then, the chanting begins.

"In a world full of natural and human disasters, this album seems to give people a little hope, a little peace, something to grab on to and help them through the day," Mr. Murphy said Feb. 16.

He theorized that the monks' chanting taps into young peoples' spiritual need, a need currently unmet anywhere else in contemporary music.

But Angel is not counting solely on the purchasing power of the young to make "Chant" their number one best-seller.

Mr. Murphy predicted that the monks' 1,300-year-old melodies will appeal to a broad audience comprised of classical aficionados, New Agers and alternative rockers — people who tend to gravitate to the newest sounds. [RNS]

## CONVENTIONS

embark on structuring a new diocese in the north.

Among the 17 resolutions considered by delegates March 3-5 in Saginaw, several addressed division and transfer of assets, financial resources and real and tangible property. Joint committees of both north and south have worked several years to hone resolutions on these issues for the two dioceses. All were adopted.

The northeastern part of the lower peninsula of Michigan plans to become a separate diocese after General Convention considers the request this summer. The remaining diocese in the

southeast, with offices in Detroit, is also addressing ministry structure and renewal with its 102 congregations and 41,000 Episcopalians.

As part of that process, the theme of this final one-diocese convention was "Mission and Ministry," examining new ways and structures to be the church in Michigan. Bishop Wood called for congregations to share stories and become interdependent, not independent.

"I can imagine a diocesan household transformed by people accustomed to the sharing of our individual stories and  
(Continued on page 15)

Sustained applause struck a bittersweet chord the final day of the **Diocese of Michigan's** convention after the Rev. Schuyler "Pete" Clapp, vicar of St. Andrew's Church, Gaylord, on behalf of the 13,000 Episcopalians from 57 congregations in northeastern Michigan, asked Bishop R. Stewart Wood, Jr., to bless them as they begin the final path to becoming a separate diocese.

After Bishop Wood pronounced the blessing, the hundreds of delegates from both the north and south regions of the eastern part of Michigan rose in support of fellow church members as they

# Rediscovering the Propers

By BRUCE E. FORD

In the late 1960s, we frequently heard the assertion that worship, to be relevant, had to be grounded in "the secular experience." Those who subscribed to this assertion often said that because Gregorian chant was the most unworldly music used in the liturgy, it was also the most unsuitable.

Fortunately, astute observers of society pointed out that "the secular experience" was not a monolith but an aggregate, and that varying modes of speech and behavior were associated with various aspects of life. Once the myth of a monolithic "secular experience" had been dispelled, the argument that the church ought not to employ a unique style of music in worship lost credibility.

The search for music that was an appropriate vehicle for liturgical texts, was easy enough for congregations to sing, and still had enough intrinsic merit not to wear thin in repetition led inevitably to chant. Consequently, the service music in *The Hymnal 1982* includes an unprecedented amount of it.

This chant is, of course, music for the whole congregation; but our inheritance from the medieval Western church also includes an enormous chant repertory that belongs to the choir: the propers of the Mass.

Some of us remember when *The English Gradual*, edited by Francis Burgess, was used in many churches, and the texts of all the propers — the introits, graduals, alleluias, tracts, offertory antiphons and communion antiphons — were sung to the same psalm tones Sunday after Sunday, simply because they formed a part of the "missal rite." We may be thankful that liturgical reform has brought us relief from the tedium of listening to snippets from the "little blue book." Hearing the texts sung to their proper melodies, however, is an entirely different experience, and using the propers does not necessarily mean using them all at every Eucharist.

In the propers of the Mass, the art of Gregorian composition reached its sum-

mit. The chants are not only beautiful, they are also well suited to their place in the liturgy and to their place in the liturgical year. Although, without extensive rehearsal, they can only be sung by trained musicians, the number required to sing them is far smaller than the number needed to sing four-part anthems and

**The propers  
can provide  
more-than-adequate  
fare for a church  
with limited  
resources.**

motets. With reasonably favorable acoustics, three singers can render these pieces beautifully.

The reform of the calendar and lectionary in the Roman rite necessitated the development of a new scheme for the use of the proper Mass chants. This scheme was published in the *Ordo Cantus Missae* (Rome: 1972). In 1974, the monks of Solesmes published a new edition of the *Graduale Romanum*, organized according to the new scheme. Since the prayer book's calendar and lectionary follow Roman models closely, Episcopalians can follow the scheme in the *Ordo Cantus Missae* with only a few adjustments.

The rubrics of the prayer book rites permit anthems to be sung at all the points in the liturgy where the propers have traditionally been sung: at the entrance of the ministers, between the readings, at the offertory, and during the communion. Most of the propers are "in the words of holy scripture," and the rest are certainly "congruent" with the scriptures and the Book of Common Prayer.

Responsorial psalmody has rightly dis-

placed the Gregorian graduals in most parish churches. There is, in fact, good reason to suppose that the graduals are vestiges of primitive responsorial psalmody, in which the text has been abbreviated as the music has grown more elaborate.

The alleluias provide admirable preparation for the reading of the gospel. The proper melodies of the verses are the province of the virtuoso, and if no one available can sing the proper melody, or if there are time constraints, a psalm tone (in the mode of the alleluia itself) may be used for the verse.

The tracts, used in Lent in place of the alleluias, were composed to be sung by a soloist, although they are often sung by a choir or by cantor and choir alternately. They are extremely elaborate, and their use may have to be reserved for the few places where the people are familiar with and appreciative of melismatic chant.

Have you ever noticed how a thundering offertory anthem followed by a triumphal metrical hymn can make the Eucharistic Prayer pale into apparent insignificance? A Gregorian offertory antiphon may advantageously replace either the hymn or the anthem.

The communion antiphon is, of course, sung during the communion of the people. Many times the text of a day's communion antiphon is drawn from that day's gospel. When introducing the propers, it is usually easiest to start with the communion antiphons. These are on the whole shorter and less demanding than the other proper chants, and their introduction seldom arouses any resistance.

The propers need not be sung in Latin. Most can be adapted to English words without aesthetic compromise. A large part of the Latin chant repertory is itself the product of adaptation. In the "golden age" of chant composition, melodic fragments and even entire chants were continually adapted to new texts.

The propers are a neglected treasure. Used in combination with very little other choral repertory, they can provide more-than-adequate fare for a church with limited resources. Used in connection with a large and varied choral repertory in churches that are able to support four-part choirs, they provide enrichment. Furthermore, they sometimes satisfy the functional requirements of the liturgy more satisfactorily than any other choral music. Clergy and musicians ought not to forget about them.

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*Bruce E. Ford, a contributor to The Hymnal 1982 and The Hymnal 1982 Companion, has adapted many of the propers of the Mass to English words. He is senior warden at Grace Church in Newark, N.J.*

# Under a Single Light

## The lure of Compline

By PATRICIA WAINWRIGHT

Each Sunday evening, more than 400 people silently enter dimly-lit St. Mark's Cathedral in Seattle for the austere service of Compline.

It begins, "Peace be within this sacred place," sung in open fifths. It concludes with the antiphon, "Guide us waking, O Lord, and guard us sleeping; that awake we may watch with Christ, and asleep we may rest in peace." The ancient, simple, beautiful service was begun in 4th century monasteries to close the day; it evokes thoughts of the close of this life. The service closes each week and asks a blessing on the next.

Peter Hallock's choir, with its hollow, introverted, haunting sound, has offered compline at 9:30 p.m. every Sunday for 40 years, in the "concrete cube" that is St. Mark's. The practice started in the 1950s with a group of men who met informally to study plainsong. These were excellent singers, many of them professionals — choir directors, school music teachers — who came to feel that their evenings "needed closure," Mr. Hallock said. "[The compline service] exercises their skill level, and it is their ministry to each other."

Initially, he said, there was no congregation, no audience. A few people heard of the service and began to attend. Then, Mr. Hallock said, came "the Haight-Asbury summer, flower children. We went from empty to full."

The Very Rev. Fred Northup, dean of the cathedral, said many of those who attend weekly belong to other churches, or no church. "Many [people] are not interested in the church, but want to be spiritually fit. [Church attendance] is no longer an inherent part of society." This music, he said, "draws out the meditative side of people."

Mr. Hallock spoke of listeners reaching "altered states of consciousness." He said the group is largely 16- to 35-year-olds; many like to lie on the floor and meditate. They seem to respond to Compline's vision of "God as unknowable, transcendent" — a cognitive,



The Compline choir at St. Mark's Cathedral, Seattle, including Peter Hallock (second row, left).

right-brained response. The service, and particularly Mr. Hallock's own music, has roots in Eastern traditions and early Christian monasticism. "It's not didactic, but more like a Buddhist mantra ... a pure religious experience."

The choir sings from a rear corner of the vast cathedral, under a single light. The 18 men auditioned by choirmaster Hallock sing psalms set to plainsong or to Mr. Hallock's own settings combining ancient modal melodies with eerie, unexpected choral harmonies.

Mr. Hallock learned Compline at Canterbury Cathedral, where students gathered evenings in the crypt (a setting smaller but similarly austere) to sing the office for themselves. Something happens, he said, "in a space like Canterbury. It's been 'prayed into' for hundreds of years — it was built as an act of prayer. It has, as the kids say, good vibes."

The Order for Compline has changed little since the 4th century. St. Benedict included the office in his Holy Rule as composed of three fixed psalms, "the hymn of the hour," a lesson, a versicle, the Kyrie, and a blessing. During the middle ages, Compline acquired some of the characteristics of Vespers (the Ave Maria, the creed, confession and absolution, among others) and was said in churches, perhaps at an earlier hour. The 1549 Prayer Book removed most of the additions to the service of Evensong, or Evening Prayer. Compline returned to its simple form.

Henry VIII included a Compline rite in his Primer; the first "modern" Anglican

prayer book to do so was the Irish revision in 1926.

Only a few churches in the United States have sung Compline regularly, and none with quite the success of St. Mark's. St. David's Church, Austin, Texas, has done so for several years, originally under the direction of Les Martin, who came from, and has since returned to, Peter Hallock's choir. Present choirmaster David Stevens conducts the all-male auditioned choir at 9 p.m. Sundays; perhaps 200 people of various denominations "just come in and listen." Jewel Wirth, the church's receptionist, said, "It's very soothing."

Mr. Hallock is one of the few laypersons designated canon precentor of a cathedral. "It was a job description," he said. At Mr. Hallock's retirement in 1993, the Rt. Rev. Vincent Warner, Bishop of Olympia, bestowed upon him "out of the blue" the title of honorary canon of the diocese. Since he is still "doing music," and lecturing on music history, Mr. Hallock said, "The title supports the ministry, and the importance of music in the diocese."

He continues to compose, writing into his church music his own "world of experience," including the west coast culture he grew up in — "Japanese art, Nisei culture, meditative values we've lost contact with."

Mr. Hallock continues to present Compline Sunday evenings at 9:30. And people come to "the church as locus for nurturing the soul — the church's real business."

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.

# In Support of St. Thomas

He had  
an understanding  
of his own  
limitations

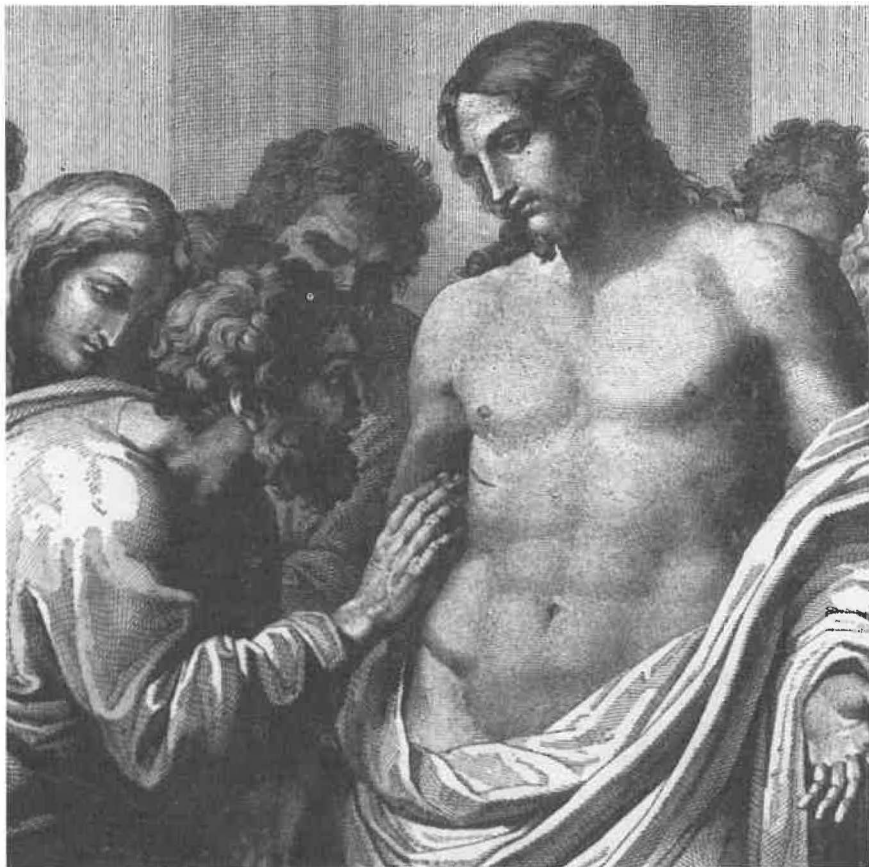
By PAUL PAIVA

When one mentions the Apostle Thomas, someone generally reacts with, "Ah yes, the doubter." But before we judge the first-century bishop too harshly, let's see if we can give him the benefit of the doubt. Besides the stories in which Jesus chooses his 12 disciples, Thomas is mentioned significantly only three times in the gospels, all in John's gospel. The first is when Jesus announces to his disciples that he is going to Bethany to wake Lazarus from his "sleep" (11:11-16).

"Jesus said, 'Our friend Lazarus has fallen asleep, but I am going there to wake him up.' His disciples replied, 'Lord, if he sleeps, he will get better.' Jesus had been speaking of his death, but his disciples thought he meant natural sleep. So then he told them plainly, 'Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him.' Then Thomas said to the rest of the disciples, 'Let us also go, that we may die with him.'"

Whereas the other disciples do not seem to grasp the depth of what Jesus is saying, it is only Thomas who comprehends that this situation with Lazarus foreshadows Jesus' own imminent death, and he even acknowledges the truth of what Jesus says 10 verses later: "I am the resurrection and the life. He who believes in me will live, even though he dies" (11:25).

Second, Thomas asks Jesus a question which reveals Thomas had an understanding of his own limitations. He asks, "Lord, we don't know where you are going, so how can we know the way?" And Jesus responds, "I am the way and the truth and the life" (14:5-6). Contrast Thomas' humble query with Peter's just a



RNS

few verses earlier, "Lord, why can't I follow you now? I will lay down my life for you!" To which Jesus responds with "Will you really lay down your life for me? I tell you the truth, before the rooster crows, you will disown me three times!"

Third, we return to the passage of "doubting" Thomas in chapter 20:19-29. Realizing from our scrutiny of the previous two passages that Thomas may be a man of great faith, what could be going on here? After Jesus' crucifixion, the disciples scattered, because they were afraid someone might recognize them as being Jesus' disciples. They were afraid to be seen on the streets of Jerusalem. This explains why the text says "the disciples had locked the doors for fear of the Jews." The first time Jesus appeared to them in this room, Thomas was absent. Where was he? Could it be he was not afraid of the Jews, and what anyone might say about him, to the point where he did not deem it necessary to huddle together in fear with the other disciples? Then, when Thomas finally is present in the room with the other disciples, he is informed by them, "We have seen the Lord!" But he says to them, "Unless I see the nail marks in his hands and put my

fingers where the nails were, and put my hand into his side, I will not believe it."

Could it be that Thomas was expressing doubt, not so much about what his brothers were telling him, but about the way in which it was presented to him? After all, if they had truly seen the Lord after he died, why were they still afraid? Why were they again in the room with the doors locked? If they truly had encountered the risen Lord, would they not be full of joy and free from their fears? Quite possibly, Thomas simply did not see any visible sign that his brother disciples had changed after encountering their close friend and rabbi of three years.

What about us? Have our lives changed significantly after encountering our dear Lord? For those of us who are recent converts, are our non-Christian friends able to say, "There seems to be something different about Harriet since she started going to church. I know she still has all the problems she had before, but nevertheless she seems to have a peace, a radiance about her." For those of us who have known the Lord for years and years, do we still have that spark of excitement and zeal of the first Easter working in us and through us?

---

*The Rev. Paul Paiva is a member of the Church of the Holy Spirit, Kansas City, Mo.*

## For Young People Too

In one congregation with which we are familiar, much of the annual parish meeting was spent addressing the question of whether historical church music is "relevant" for a parish in the 20th century. "Our children find it boring," said one parent, adding that her children no longer want to go to church because the music isn't more modern.

While we have stressed repeatedly in this space the need to incorporate young people into the life of the church, we believe it is not wise to abandon something old and uplifting with the excuse that young people won't "relate" to it. Young people can be taught at an early age to appreciate the great tradition of Anglican choral music as something special which can be found only in their church. The praise of God through choral music in the Anglican tradition offers unsurpassed depth and diversity. The great hymns, chants and service music of our church can give church members of all ages a foundation of music and even some theology.

This special Spring Music Issue considers various aspects of Anglican choral music: The selection of hymns for a congregation, the "rediscovery" of sung propers, and the mystery of sung Compline. Other articles of note include one on compensation for church musicians and another on an unusual

candidate for the pop music charts — monks singing Gregorian chant.

We hope musicians and non-musicians alike will find this issue to be of interest.

## Reporting Responsibly

In recent weeks, when subscribers have returned their renewal forms to us, several have mentioned they want us to publish "good news" and not to include what they believe is "bad news." Some persons participating in our current reader poll have made similar comments. "There is so much bad news concerning the Episcopal Church," one subscriber wrote, "why don't you print just good news for a change?"

We believe we would not be responsible if we were to publish only "good news" in our pages. As an independent magazine, our mission is to present news of interest to members of the Episcopal Church whether it is good or bad. Besides, one person's interpretation of "good news" might well be "bad news" for someone else. Some of the news may be painful to read, but it is news, and an objective presentation is called for. Any other approach would be irresponsible.

## VIEWPOINT

# Fair Compensation for Musicians

By CARLTON F. KELLEY

The church cannot afford to pay musicians well. I am unhappily aware of this, especially so as a priest. The powers that be, in any parish, who believe this should recall that the same was said of priests in the not-too-distant past.

We frequently expect wedding and funeral fees to supplement musicians' salaries and describe full-time jobs as part time in order to avoid paying benefits or appropriate salaries. If such a "piece-work" approach were applied to clergy salaries, the howls of protest would silence the largest organ in Christendom.

I believe, although I probably represent

a distinct minority espousing an idea whose time has not yet come, that the most potentially, if not actually, influen-

**Apart from the rector,**

**the principal musician**

**is perhaps the most**

**influential professional**

**on the parish staff.**

tial professional on the staff of a parish, apart from the rector, is the principal musician. There is no other person who

possesses the ability to affect our corporate worship and private devotion, and thus our identities as individual Christians and a church.

It is a rare person who remembers a sermon from childhood, but perhaps many of us recall the hymns that helped give shape to our Christian identity. Who can doubt the potency of words joined with music as an inspirational and educational tool? While affirming the basic importance of preaching, few of us may leave worship repeating the words of a sermon, while many of us may leave humming a tune.

These are not trivial examples, but are offered to point out the fundamental importance of music to our humanity, even to the less musically knowledgeable and appreciative among us.

The principal musician, through the  
*(Continued on next page)*

*The Rev. Carlton F. Kelley is a non-parochial priest of the Diocese of Maryland who resides in Sarasota, Fla.*

## VIEWPOINT

*(Continued from previous page)*

selection and performance of music in collaboration with colleagues, commands the gifts necessary to heighten joyful triumph of the Resurrection and convict us of our sins on occasions of penitence. What other person is able to bind the liturgy into a cohesive whole, establishing unity where fragmentation could easily exist? This is especially true of the (so-called) non-liturgical churches, but is equally applicable, given the differences, to the liturgical churches.

Because church musicians make this vital ministry possible, what can be done to improve their lot and thereby the life of the church? I would propose, at the very least, the following:

1. Dioceses and seminaries must do a better job identifying those persons who pursue the ordained ministry out of a need for prestige or to exercise authority and control they could not achieve in another profession. Far too many parishes are afflicted with priests who work out their personal problems at the expense of the staff and congregations with whom they minister. Priests whose chief ministerial goals are control, authority and

prestige will seldom, if ever, grant these to another important professional, much less to an entire staff or congregation.

2. For those pursuing ordained ministry, seminaries must require courses that will give an overview of the best sacred music and teach appreciation for the skills that professional church musicians must exercise. Clergy should be required to understand the concerns of musicians and be inculcated with a healthy appreciation for the ministry of music. Most importantly, the belief that the music of the liturgy, whether vocal or instrumental, is an exalted form of entertainment must be disavowed. Music is an integral part of the Spirit.

3. Everyone must begin to practice ministry as a cooperative effort. How many times must this be said?

4. The church must address salary issues. Many rectors view their often-disproportionately-large salaries as their due, perpetuating the myth that their ministries alone truly matter, and are quite content for other staff members to receive far less. There is no reasonable justification for a professional musician receiving less compensation than an assistant priest, especially when musicians often have far more education and experience

than the clergy with whom they work.

5. The American Guild of Organists and similar organizations ought to begin to educate the church about the profession they represent. Most people have no idea what skills are required. Speakers could be arranged for Sunday education forums, clergy convocations and diocesan conventions.

6. While no amount of education or professional certification is able to guarantee competency, the level of skill required for certification at the lower levels by the American Guild of Organists must be improved. The organ is the one instrument that is regularly played badly for large numbers of captive people. The church and professional organizations should expect more, although the church has done little to commend serious musicians to its employment.

7. The American Guild of Organists has performed a valuable service in publishing salary guidelines for its members, yet those guidelines are far from well known. As valuable as they are, it does not appear that enough attention has been paid to the size of the congregation served. It is salutary to recommend that a doctorally prepared (or the equivalent) organist with substantial experience receive at least \$47,500 in annual salary. However, this assumes a large congregation as the employer. A small or moderately sized parish probably could not afford this kind of commitment, nor would it pay its musician more than the rector. If the salary were, in whole or part, tied to the salary of the rector, then, given the circumstances of the parish, equitable compensation could be guaranteed for all concerned.

8. Musicians must take seriously the pastoral imperative of their position. The practice of the musical arts cannot be divorced from the concerns of those served. In a large congregation, pastoral care on the part of the musician is essential if the parish is to function properly. No one will be threatened by this cooperation in pastoral ministry if the welfare of God's people is paramount.

If musicians find themselves in a place that expects and appreciates artistic and pastoral excellence and is happy to compensate them justly, they have cause to rejoice. If they work in a less-than-ideal situation, they should do what lies within their ability to correct it. But a word of warning: Musicians should not expect a great deal of help from the clergy without much education and patience on the musicians' part. Some clergy will be grateful that concerns have been brought to their attention. Others will be happy to maintain the status quo.

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## CONVENTIONS

(Continued from page 9)

made an evangelical church without embarrassment or a sense of controversy," Bishop Wood said.

The Rt. Rev. Thomas Ray, Bishop of Northern Michigan and keynote speaker, challenged the diocese to examine new forms of ministry as it moves toward the 21st century. He discussed his diocese's adoption of Mutual Ministry, supporting the whole ministry of the baptized, laity and clergy, in teams which share responsibilities. A panel of five from Northern Michigan presented stories of Mutual Ministry, and convention-goers broke up into 49 small groups to discuss the concept.

St. Christopher's Church, Burton, was accepted as a parish.

A budget of \$1.92 million for 1994, \$1.48 million for 1995, and \$1.5 million for 1996 was adopted.

SARAH T. MOORE

"All Things Made New" was the theme of the convention of the **Diocese of Upper South Carolina** Feb. 4-5 at St. John's Church, Columbia.

The Rt. Rev. William A. Beckham, diocesan bishop for the past 14 years, announced plans to retire at the end of 1994. The Rev. Jeffrey Batkin, president of the standing committee, presented a process for transition which lists Oct. 1 as the date of reconvening the convention for the purpose of electing a bishop.

Resolutions and proposed amendments to diocesan constitution and canons were discussed, with most attention focusing on resolutions against cash payouts on video poker machines and for removal of the Confederate flag from the dome of the state house. Both resolutions were adopted.

St. Andrew's Church, Greenville, a mission congregation for many years, was welcomed into convention as a parish.

A budget of \$1.939 million was approved for 1994.

(The Rev. Canon) CHARLES  
VON ROSENBERG

The effect on mission and ministry of continuing shortfalls in the diocesan budget formed the central concern of the convention of the **Diocese of Louisiana** when it met at St. James' Church, Baton Rouge, Feb. 25-26.

Delegates faced a proposed budget \$312,000 short of being fully funded, and

\$136,000 less than that for 1993.

In his address, the Rt. Rev. James Brown, Bishop of Louisiana, noted that primary financial decisions for the diocese are made locally, by clergy, vestries and congregations which face increasing operating costs every year. However, he warned that the diocese should not adopt a "theology of decline," which suggests there is "nothing we can do about finding greater resources to meet the need . . . Christian giving and a growing church are the answers to the resource problems of your congregation and of this diocese."

After lengthy debate, delegates revised the diocesan constitution and canons to replace the guidelines and pledge system of funding of the diocese with an assessment budget, with sanctions for non-contributing congregations, and a program budget providing for mission and ministry.

Delegates declined to suspend the rules of the convention to allow debate on a resolution calling for the withdrawal of the diocese's evidence in the Episcopal Church's study on sexuality.

(The Rev.) WILLIAM C. MORRIS, JR.

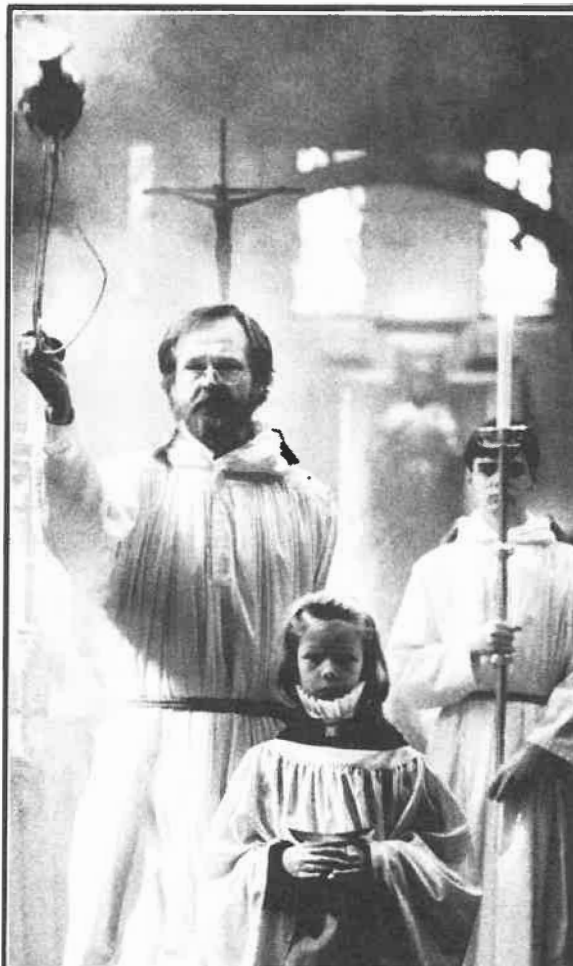


Photo: Lenten procession at St. Thomas' Church, Toronto by The Kelly, The Globe & Mail

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## LETTERS

(Continued from page 6)

port financially. I am thoroughly persuaded that he was not the only member of either house who knew full well that the dioceses they represented could not/would not “pay their apportionment in full,” as the column so delicately put it. Yet the budget/program resolution was affirmed by both houses.

The long and short of the matter is that the staff members appointed by the Presiding Bishop are now paying the price for irresponsible diocesan conventions which consistently elect irresponsible deputies who vote (irresponsibly) on program and budget resolutions. The “painful moves that were necessary” were necessary because only the Bishop of Northwestern Pennsylvania had the courage and the honesty to say what almost every member of the General Convention knows perfectly well.

ROBERT C. MARTIN, JR.  
Granville, Ohio

## In the Parish

Regarding the article about proposed cuts in the national church budget [TLC, March 6], I find it interesting that the Rt. Rev. John Howe, Bishop of Central Florida, was careful to make sure his job was secure by suggesting that “most of the program and ministry of the Episcopal Church” should be carried out on the “diocesan level.”

I propose this should in fact go one step further, and “return to a much simpler model” with the program and ministry of the Episcopal Church being carried out on the parish level where the people are.

SUSAN K. WRIGHT  
Dallas, Texas

## Following Conscience

The letter by the Rev. Robert M. Haven [TLC, Feb. 6] really outraged me. The dictionary defines *apostasy* as “an abandonment of one’s religious faith.” My wife and I have been friends of Br. John-Charles for several years. Her comment was: “Br. John-Charles is simply

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following the tenets he was ordained under — consecrated under — and continues to support. In the ECUSA, that's sadly no longer possible."

My own conscience has not directed me to leave the Episcopal Church, but I look with understanding on those who follow their conscience. For one who stays in a church that has left behind the traditional character of the apostolic ministry, that is flirting with sexual degeneracy as an acceptable Christian option, that has clergy who with impunity deny almost every article of the creeds, that has a cathedral where pagan rites are performed, to call one who strives to be faithful to the Christian faith as he has received it, in effect, an apostate, is mean-spirited, and, to my mind, vicious.

(The Rev.) DONALD L. IRISH  
Santo Domingo, R.D.

### Idea to Action

Patricia Wainwright's articles on life in various congregations across the country have been a pleasure to read. Of particular interest to me were her articles on ecumenical endeavors and parishes. I hope she will continue to identify and report on these ventures.

While we usually pay lip service to the idea of ecumenical cooperation, we often overlook opportunities to translate idea into action. It is inspiring to learn about some of the innovative ways in which Episcopalians are living into our Lord's prayer, "that they may all be one . . . so that the world may believe that you have sent me" (John 17:21).

MIDGE ROOF  
Vice President  
Diocesan Ecumenical Officers  
Danville, Ind.

### Multiple Choices

It surprises me that Fr. Whitcroft in his letter [TLC, Feb. 27] should refer to the 1928 Book of Common Prayer as written in a "foreign language." Although written in "classical English," it was understood by our people, even though some words needed to be brought up to date.

I believe Fr. Whitcroft missed the thrust of Canon Trimble's letter [TLC, Jan. 16]. There is much good in the 1979 book, but it is more a manual of worship than a Book of Common Prayer easily used by those in the pews. Multiple choices with multiple doctrinal interpretations confuse more than they enlighten. Canon Trimble's point is we ought to admit the possibility of error and correct it.

The 1979 book gives some of us the impression of being rushed into print

unfinished. (Perhaps members of the Standing Liturgical Commission could not agree — even after 10 years of trials and parish surveys!)

Canon Trimble has a point. Let's admit we can improve on our efforts and provide the laity with a serviceable Book of Common Prayer.

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

### Only 10 Years

I was amused to read the Briefly item which notes that a group of evangelical clergy in the Church of England chastised the House of Bishops for its appointment and support of the Rt. Rev. David Jenkins, Bishop of Durham [TLC, March 13].

Having been ordained in England, I realize the pace of life is somewhat different there than it is here, but you would have thought the group would have noticed that David Jenkins has been the Bishop of Durham for 10 years. I guess when he retires shortly, they will be happy that the church is back in "good order."

(The Rev.) JOHN A. CHRISMAN, JR.  
St. George's Church  
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# PEOPLE and PLACES

### Appointments

The Rev. **James E. Annand** is interim of Trinity, Newport, RI; add: 235 Prospect Rd., Wakefield, RI 02879.

The Rev. **Henry Barton** is interim rector of St. Martin's, Charlotte, NC; add: P.O. Box 36308, Charlotte 28236.

The Rev. **John C. Bettmann** is priest-in-charge of Church of the Holy Cross, 9801 Lincoln Trail, P.O. Box 4066, Fairview Heights, IL 62208.

The Rev. **Gary R. Brower** is chaplain of University of North Carolina, Charlotte; add: 12136 Danby Rd., Pineville, NC 28134.

The Rev. **Mark Hilliard Butler** is rector of Grace Church, 1545 Franklin Ave., Astoria, OR 97103.

The Rev. **Mary Cautt** is associate for young adult and youth ministry of St. Michael and St. George, Clayton, MO; P.O. Box 11887, Clayton 63105.

The Rev. **Michael G. Cole** is rector of St. John's, P.O. Box 905, Halifax, VA 24558.

The Rev. **Kenneth G. Davis** is interim rector of Church of the Holy Spirit, Box 187, 129 S. Tamiami Tr., Osprey, FL 34229; he is also part-time chaplain at Manatee Community College in Bradenton, FL.

The Rev. **Malcolm A. Ellis** is rector of Church of the Messiah, 1631 Ford Pkwy., St. Paul, MN 55116.

The Rev. **Elizabeth W. Ely** is part-time vicar of All Saints', Charlotte, and St. Patrick's, Lake Norman, NC; add: 4930 Broken Saddle Ln., Charlotte 28226.

The Rev. **Bruce Gardner** is interim rector of St. Alban's, P.O. Box 1404, Superior, WI 54880.

The Rev. **R. Franklin Gose** is part-time assistant of St. Ambrose, Raleigh, NC; add: 813 Darby St., Raleigh 27610.

The Rev. Canon **Richard E. Hayes** is interim rector of Christ Church, P.O. Box 428, Denton, MD 21629.

The Rev. **Robert S. Hennagin**, All Saints', P.O. Box 513, Atlanta, TX 75551.

The Rev. **Nancy E. Hood** is assistant of St. James, 9845 McCree Rd., Dallas, TX 75238.

The Rev. **Margaret Irwin** is rector of All Saints', 555 Waverly, Palo Alto, CA 94301.

The Rev. **Katherine Johnson** is deacon of St. Matthew's, Hillsborough; add: 2504 Englewood Ave., Durham, NC 27705.

The Rev. **N. Bradley Jones** is assistant of St. Andrew's by-the-Sea, P.O. Box 338, Destin, FL 32540.

The Rev. **Charles Thomas Midyette, III** is rector of St. Paul's, Greenville, NC; add: 39 Birnham Ln., Surrey Green, Durham, NC 27707.

The Rev. **Robert M. Muir** is interim of Emmanuel, Cumberland, RI; add: 133 Roeland Rd., North Scituate, RI 02857.

The Rev. **John H. Peterson** is assistant of St. Mark's, P.O. Box 887, Westhampton Beach, NY 11978.

### Retirements

The Rev. Canon **Harland Birdwell**, as canon to the ordinary of the Diocese of the Rio Grande; add: 27 Brentwood Cir., Lubbock, TX 79407.

The Rev. **Richard W. Daniels**, as rector of St. Dunstan's, Tulsa, OK.

The Rev. **Donald Etherton**, as rector of Christ

Church, St. Michaels, MD; add: 104 W. Chestnut St., St. Michaels 21663.

The Rev. **Thomas Stuhr**, as rector of Shrewsbury Parish, Kennedyville, MD; add: 12 Lordship Ln., Dover, DE 19901.

### Cathedral Clergy

The Rev. **Maurine Lewis** is canon residentiary of Grace Cathedral, 701 SW 8th St., Topeka, KS 66603.

The Rev. **Nancy Rosenblum** is canon sacrist of the Cathedral of All Saints, 68 S. Swan St., Albany, NY 12210.

The Rev. **Benjamin B. Twinamaani** is part-time assistant of St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206.

### Corrections

The Rev. **David H. Hermanson** is rector of Trinity, Asbury and Grand Aves., Asbury Park, NJ 07712.

The Rev. **Scott Holcombe** is rector of Christ Church, P.O. Box 1492, Clarksburg, WV 26302.

### Deaths

The Rev. **Oscar J. F. Seitz**, retired priest of Olympia, died Jan. 1 at his home in Gambier, OH, after a lengthy illness. He was 92.

Fr. Seitz was born in 1901 in Salina, KS. He attended the St. Louis School of Fine Arts, and entered the ministry in 1926. He received the Bachelor of Divinity from Episcopal Theological School, where he was instructor in Greek, and from Harvard University he received STM and ThD degrees. He served various churches in Michigan and Massachusetts. Dr. Seitz went to Bexley Hall, the Divinity School of Kenyon College, in 1945, where he retired as professor of New Testament in 1968. Kenyon College awarded him the honorary degree of Doctor of Sacred Theology in 1968. He was author of the book *One Body, One Spirit* and several articles and reviews in Christian magazines and theological journals. He is survived by a brother. He was preceded in death by his wife, Ruth Wood Seitz, in 1990.

The Rev. **Harold LeRoy "Lee" Wilson**, retired priest of the Diocese of San Joaquin, died Feb. 4 in Visalia, CA, of a heart attack at the age of 73.

Fr. Wilson was born in Dover, NJ, in 1920. He received his BA from the University of California and later attended the Church Divinity School of the Pacific. He was ordained priest in 1962. He served parishes in the Diocese of San Joaquin until his retirement in 1982. He is survived by his wife, Allene, and their three children.

**Grace Alice File Hogben**, widow of the late Rev. Joseph Forster Hogben, who served churches in New York, Idaho, Utah, Nevada and Oregon, died in Phoenix, AZ, on Jan. 11, four days before her 86th birthday of a massive heart attack.

Mrs. Hogben was born in Pittstown, NY. She was a graduate of Troy, NY, schools and Russell Sage College. Mrs. Hogben was a housewife and a member of Trinity Church in Lansingburgh, NY. She is survived by a daughter, a son, a brother and three grandchildren.

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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 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Chris-  
tian Education information. HD as anno

## 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

## 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

## SELINGSGROVE, 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; 12 YPF. Tues 9:30 HS, Wed  
12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

## ARLINGTON, TEXAS

**ST. MARK'S** 2024 S. Collins (Between I-30 & I-20)  
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c;  
Fr. Thomas Kim, v; Fr. Dan R. Thronhill, ass't  
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno.  
(817) 277-6871; Metro 265-2537

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC (ex  
1S). 1928 BCP daily as anno. (817) 332-3191

## 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. Philiputti; 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

## MILWAUKEE, WIS.

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

## THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

**PARIS**  
**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.  
Benjamin A. Shambaugh, M.Div., canon, the Rev. Rosalie H.  
Hall, assoc  
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

**FLORENCE**  
**ST. JAMES'** Via Bernardo Rucellai 9, 50123 Florence, Italy.  
Tel. 39/55/29 44 17  
The Rev. Ledlie I. Laughlin, Jr., r  
Sun 9 Rite I, 11 Rite II

**FRANKFURT**  
**CHURCH OF CHRIST THE KING**  
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3  
Miquel-Allee. Tel. 49/64 55 01 84  
The Rev. David W. Radcliff, r  
Sun HC 9 & 11. Sunday school & nursery 10:45

**GENEVA**  
**EMMANUEL** 3 rue de Monthoux, 1201 Geneva, Switzerland  
Tel. 41/22 736 63 01  
The Rev. Gerard S. Moser, r  
Sun (1S, 3S, 5S) 10 H Eu; 2S, 4S MP

**MUNICH**  
**ASCENSION** Seybothstrasse 4, 8000 Munich 90, Germany.  
Tel. 49/89 611 55 20.  
The Rev. Walter B. Phelps, interim

**ROME**  
**ST. PAUL'S WITHIN THE WALL**  
Via Napoli 58, 00184 Rome, Italy  
The Rev. Michael Vono, r Tel. 39/6 474 35 69  
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

**WATERLOO**  
**ALL SAINTS'** 563 Chaussee de Louvain, Ohain, Belgium  
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556  
Sun 11:15 ex 1S 9

**WIESBADEN**  
**ST. AUGUSTINE OF CANTERBURY**  
Frankfurter Strasse 3, Wiesbaden, Germany  
The Rev. Karl Bell, r Tel. 49/61 22 76 916  
Sun 10 Family Eu

**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/C, handicapped accessible