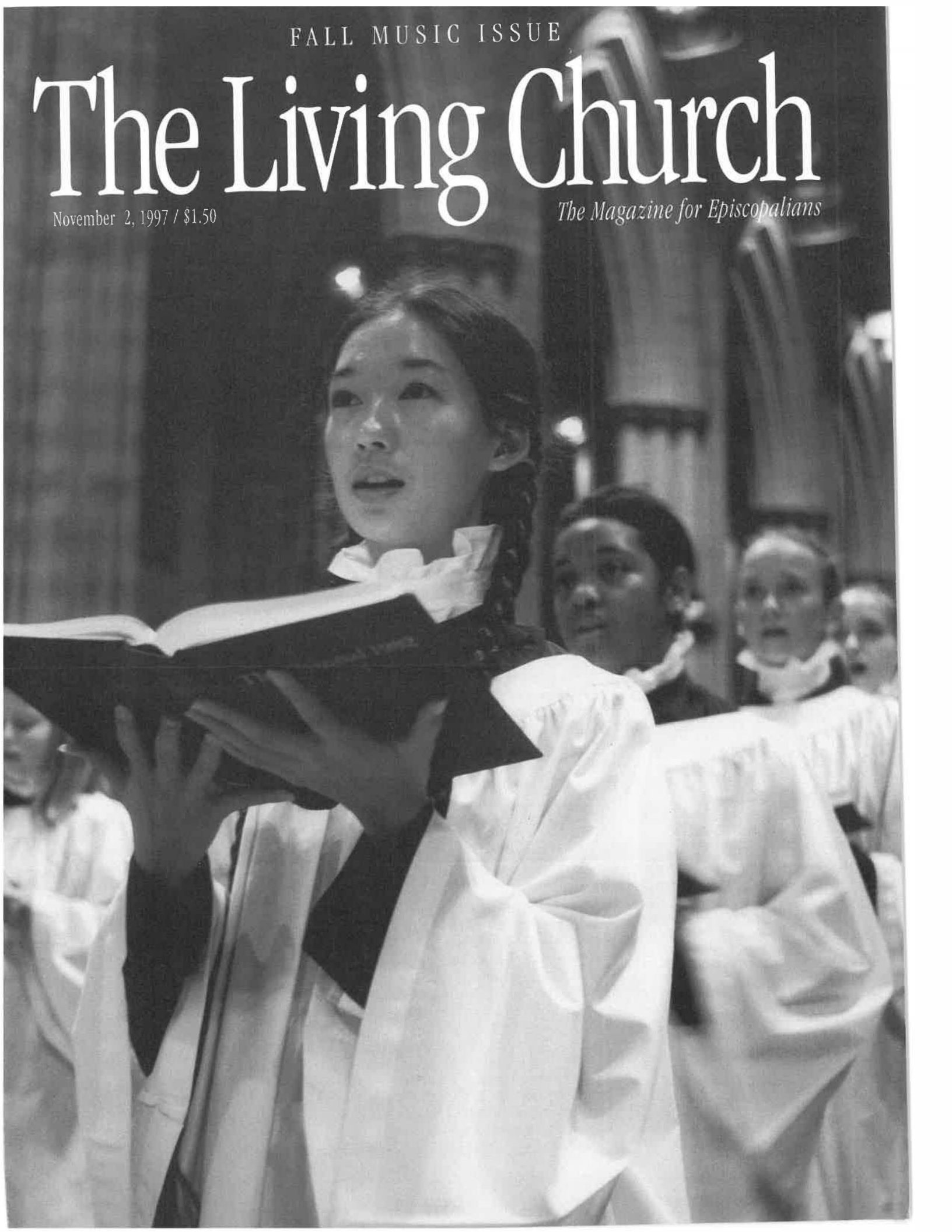


FALL MUSIC ISSUE

The Living Church

November 2, 1997 / \$1.50

The Magazine for Episcopalians



Features



A Joyful Noise

The art of change ringing

By Patricia Nakamura
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For the Musically Challenged

Using a recorder for an electronic organ

By Charles McKelvy
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A Mixed-Up Metaphor

Part 11 in the series,
The Church Is a Family

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On the cover: The Washington National Cathedral Girls' Choir was commissioned at their premier Evensong Oct. 9 [p. 9].
Ken Cobb photo

Quote of the Week

The Rev. Andrew Neaum, writing in the Australian weekly, *Church Scene*, on clergy who move frequently: "There are parish clergy who like fleas spend their whole ministry jumping from warm patch to warm patch."

In This Corner

Members in Good Standing Only?

I am troubled and saddened by what I observe as an effort of some persons "to save the church" by discriminating against those who they are convinced are "sinners." In all their piety and certainty there is a notable lack of compassion for those who experience God in different ways.

The church is not a club where only "members in good standing" are welcome, but an arena of reconciliation for all sorts and conditions of people. The church is not a fortress to keep out those whose views we disagree with, but an open, available place where all who wander in are offered a seat at our table and welcomed into our fellowship. The church is not in danger of falling apart. We are the ones who are in danger of falling away from that very gospel of love and acceptance and healing that Jesus lived and died for.

We take cheap shots at the Presiding Bishop-elect before he even takes office. We are obsessed by a fear of homosexuality and choose to ignore scientific facts which show its often inherent, not chosen, roots. We get focused on sexual orientation rather than on behavior; the latter really being what determines healthy or unhealthy relationships. Some of us still are threatened by women priests. We punish our national church by cutting off funds. The list of complaints goes on. And so do the complainers!

Jesus turned away from no one, be they lepers or Romans or scribes or pharisees or harlots. Everyone was welcome in his life and into his discipleship. Therefore, who are

we to pass sentence? Were we ordained as judges? No! We were ordained to be his eyes and ears, his hands and feet and heart and mind and to try to minister to all who come our way, in his name, not ours.

Self-righteousness, which we accuse others of, is one of our besetting sins as clergy. We often "elevate" ourselves above those we are called on to serve.

Please, let's think of what Jesus would do before blindly following our own prejudices. Please remember that his love, as shown in us, conquers all in the long run. Please don't forget that we can be wrong at times. The church has been around a long time without our help. We need to remember that before we pompously decide what is right and what is wrong, and who are in and who are not to be part of "our" church.

My prayer for myself and my fellow clerics is that we learn a new humility, a broader love, a more forgiving nature, a deeper awareness and understanding of what and where the real problems of life are, and an allegiance to our Lord which puts him, and those he died for, first for a change.

Let us come together and build a broader, nicer church, where the love of God, in Christ, in us, is the foundation of a community which reflects Christianity in all its richness and diversity.

Our guest columnist is the Rev. Alanson B. Houghton, a retired priest who resides in Pawleys Island, S.C.

Sunday's Readings

More Than Mere Conformity

Pentecost 24, Proper 26: Isa. 53:4-12; Ps. 91:9-16; Heb. 4:12-16; Mark 10:35-45

A common tendency among people everywhere is to confuse ethics with the following of regulations and rules. What's legal can easily become in our own minds what's moral, with right behavior nothing more than complying with the letter of some law. Our culture cultivates this tendency well, even raising it up to an art form. And even people of faith are easily convinced that morality can and should be strictly codified.

Today's readings make it clear, however, that we in the body of Christ have a far higher standard for ethical action than mere conformity to rules. Jesus tells us that the ultimate basis for what's right is self-surrender

in faith to the grace of God. And because God is known to us primarily through our neighbors in whom he dwells, our response to grace must take the form of ceaseless service to others. Accepting God's grace without reservation means loving others unconditionally and so striving for their happiness and wellbeing.

For us, right actions are those which show love, pure and simple. And the only place they can be formed into law is in our hearts. To the extent that our thoughts and desires are subsumed in God's grace, our conscience dictates what's loving and right in our dealings with people around us. And as our inner intentions come more perfectly to reflect our faith, we grow ever closer to the kingdom.

Ongoing Issues When Managing Investments

The editorial, "Moral Question for Pension Fund" [TLC, Aug. 17], poses well one of the most complex dilemmas of a Christian asset manager with fiduciary responsibilities: How do you achieve the proper balance between investment return and social responsibilities? Contrary to the impression the writer somehow received, the Church Pension Fund trustees and staff wrestle continuously and mightily with this question. Our efforts have been documented in many places, including in these pages in the Nov. 13, 1994 Viewpoint article by our former trustee, the Rev. Donald Bitberger.

The tobacco issue has received particular recent attention. On Sept. 19, 1996, following months of discussion, the CPF board passed a resolution which sought to recognize the fund's social responsibility while remaining faithful to its financial obligations to church pensioners. Most specifically, the resolution directed our portfolio managers to eliminate tobacco stocks in as rapid a manner consistent with our fiduciary responsibilities. The resolution states, in relevant part, that ...

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I am pleased to report that this negative view on tobacco, expressed forcefully to all of our fund managers, has been one factor which has resulted in about 60 percent of the stock we owned in Philip Morris having been sold. But the core dilemma will remain. As the editorial suggests, continued discussion is entirely appropriate.

*Alan F. Blanchard, president
Church Pension Fund
New York, N.Y.*

Breaking Unity

I was shocked by Virginia Myers' suggestion that the Episcopal Church go the way of the "denominations" that think

nothing of splitting apart over the least little disagreement [TLC, Sept. 21]. The many denominations of Christendom spun off by the Reformation ignore the fervent prayer of our Lord Jesus Christ the night before he died: "Holy Father, protect them in your name that you have given me, so that they may be one, as we

are one" (John 17:11b RSV).

Before I was confirmed in the Episcopal Church, I had attended churches that had been content to divide and subdivide. I was drawn to the Episcopal Church not as to another denomination, but as to the organic body of Christ. Episcopalians were not ashamed to confess belief in one,

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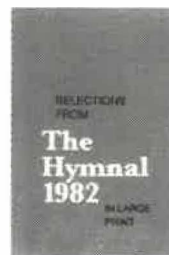
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—*The Journal of the Association of Anglican Musicians*

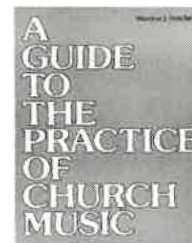
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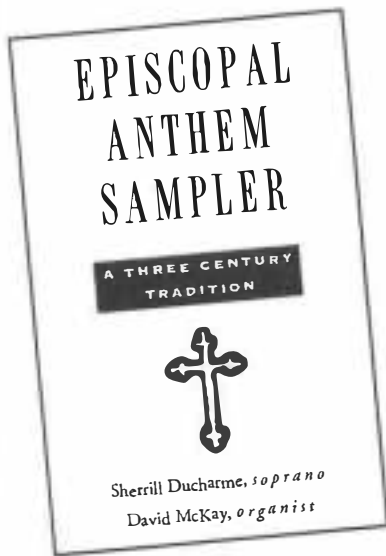
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Letters

holy, catholic and apostolic church, even if many of them didn't understand what that truly meant.

We need each other. When we wish one another out of our fellowship because we do not see eye to eye, we are guilty of denying the very nature of the body of Christ. What is the church? Is it a human organization or is it the organic body we profess it to be in the catechism (p. 854, Book of Common Prayer)? If it is the latter, we don't have any choice but to be faithful to the prayer of our Lord in John 17.

How can we bear witness to the world if we devour one another by mutual excommunication?

(The Rev.) Donald A. Stivers
Santa Barbara, Calif.

I gather from the tone of the Viewpoint article, "A Proposal to Divide," that some people feel strongly that they must separate from the Episcopal Church. That has happened here in the Diocese of Easton, and we have tried to deal with each other with grace and prayer. New and old con-

gregations are all thriving. Sometimes there are people who need to leave our congregation to seek their spiritual path elsewhere, and as a pastor I try to wish them "Godspeed," so I can agree with Virginia Myers that it is possible to part as friends with mutual respect.

Looking in the phone books of our small diocese of small parishes, we already have parishes of the Reformed Episcopal Church, the Charismatic Episcopal Church, and several different "continuing Anglican" bodies. Our folk don't need a lot of encouragement or official permission to separate. (The majority of the population here separated themselves 200 years ago and became Methodists.) Those of us who remain the institutional descendants of the church established here 300 years ago also differ a lot between parishes and within parishes.

Maybe I suffer from living among a rural population, but I have not understood the talk in recent months of there being "two churches" in the Episcopal Church. For a while I fantasized that perhaps the experience of those who worship

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Volume 215 • Number 18

Letters

daily constituted one "church" while those who knew the Episcopal Church only on Sunday was another. I don't think that is what various authors have had in mind, but I'm still not clear where the line runs except in a rhetorical sense of those "for or against the Lord."

The doctrine of the "two churches" is not at all clear out here in the small churches of a rural diocese. What I find in the pages of TLC and elsewhere sounds largely polemical as when Ms. Myers speaks of us "pretending to a 'unity' now totally counterfeit." The unity of the Spirit seems real enough here despite our continuing differences and our unity with the larger church is manifested by the bishop's presence. I don't know what we might do differently to encourage people to remain at table with us, yet I do not want to ignore the pain of those who feel excluded. Perhaps some of your readers who feel this could tell us more precisely why they are leaving, and what Lambeth might do.

(The Rev.) Robert Gribbon
Centreville, Md.

Habitat at Work

The articles featuring Habitat for Humanity [TLC, Sept. 28] did my heart good. I serve on the local Polk (County) Habitat for Humanity, and we are now in the process of building our first house in Dallas. Four already have been built in a nearby town of Independence. I was also delighted to learn that 1,148 Episcopal churches were involved in Habitat in 1996. That fact is going to help me generate more enthusiasm in the local church.

In the same issue, the article, "Cluster is Key to Success for Missouri Church," was terrific. As Bishop Robert Duncan of Pittsburgh wrote in *Encompass* Sept. '97 "... whenever two or more congregations are working together, there is the diocese."

(The Rev.) David N. Holsinger
St. Thomas' Church
Dallas, Ore.

On Target

I hope those who feel the church can force its members to accept what cannot be proven in scripture took note of Sister

Virginia's letter [TLC, Sept. 21].

In case anyone missed it, she wrote, "In all probability, those Episcopalians who react most strongly against the concept of the infallibility of the pope are the same ones who are insisting on the infallibility of the General Convention of the Episcopal Church."

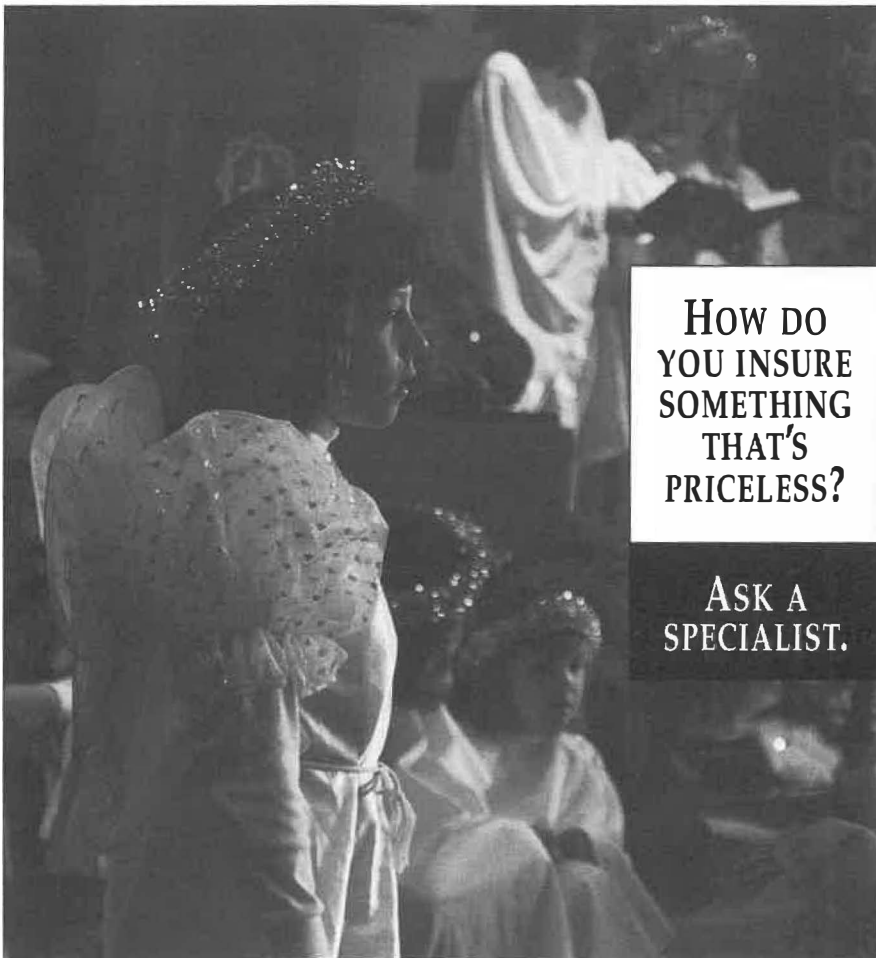
Right on, Sister! I certainly hope the "liberals" bent on the reinterpretation of scripture read her comments.

Tom Wright
Sparta, Wis.

No Need to Defend

The letter by John Lane [TLC, Sept. 28], one of a number who have made similar points, is disappointing in missing one of the primary truths of the faith with regard to the Bible. We do not need to defend either the legalism or the violence of the Old Testament.

The Old Testament is the history of the spiritual pilgrimage of the people of God toward the understanding of God. Of course it includes their mistakes and their



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Letters

bad judgment and their frequent failure to understand God. It describes a progressive revelation of God to mankind, culminating in the admission that there is a need for something beyond the law, as Jeremiah states so magnificently in 31:33-34. There is a need for God to "write the law in our hearts," not just in our minds, and this looks toward the coming of Christ, who in turn looks back from the New Testament in saying that he has come "not to destroy the law and the prophets but to fulfill." The Old Testament itself describes this process often, as in Ezekiel 18, where the prophet says "say no more in Israel," etc., for we now understand better. We honor the pilgrimage and need not defend pilgrims' struggles.

Neither Leviticus nor Solomon's wives need concern us in the way in which Fr. Lane worries. And there is more: In teaching Bible in a state university in Virginia, I learned quickly how many people defend things in the Bible which in fact aren't there at all, such as the apple in the Garden of Eden. There is no apple! The "tree" is the tree of the knowledge of good and evil. There were devout students who also defended biblical truths which were from Shakespeare and Ben Franklin. But clergy shouldn't. The Bible was written over a period touching three millennia and represents a long journey to faith.

(The Rev.) *Ward McCabe*
San Jose, Calif.

Expand Efforts

One must agree with Fr. Stainbrook concerning the failure of the ELCA to approve the Concordat of Agreement with the Episcopal Church [TLC, Sept. 28]. However, we can expand our ecumenical efforts not only toward Rome, but toward the continuum bodies, the Charismatic Episcopal Church and the newly surfaced Catholic Apostolic Church in North America.

William A. Nickolds
Lynnfield, Mass.

Unnoticed

Nothing could be more revealing of this society's values than the amount of coverage the death of Princess Diana received in the mainstream media compared to the scant attention paid to the death of Mother Teresa. Unfortunately, this disproportionality was reflected in TLC, where there was only a postage stamp-sized editorial paying tribute to Mother Teresa [TLC,

Letters

Sept. 28]. Had her views been more "politically correct" (e.g. her opposition to abortion), I wonder whether her death would have gone so unnoticed.

(The Rev.) Mark A. Jurgensen
Macon, Ga.

What He Said

Regarding Bishop Doss' article, "Can I Misquote you on that?" [TLC, Oct. 5], I was present at the press conference called by Integrity toward the end of General Convention to which Bishop Doss refers. I agree that Bishop Doss did not "declare a complete triumph for the far left." What I heard him say was, "We won."

(The Rev.) Bob Libby
St. Christopher's Church
Key Biscayne, Fla.

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. Letters should be signed and include a mailing address.

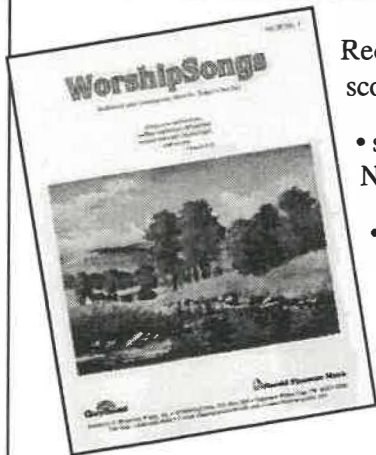
Musical Shoes

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And the altar rail, Sunday's organist readies
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Pumps, slipping on musical shoes. Athlete
Of the organ, she is outfitted now
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Of ballet, her soft-soled, strapped maryjanes
Dance preludes, hymns, anthems; only tuck
Themselves decorously during the sermon, not
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Polyhymnia serving God shod in musical shoes.

Nancy G. Westerfield

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'Name Calling Must Cease,' Bishop Duncan Says

The Rt. Rev. Robert William Duncan, who recently became diocesan bishop in the Diocese of Pittsburgh [TLC, Oct. 12], addressed members of his diocese in a pastoral letter issued Oct. 4. Bishop Duncan spent a large portion of his letter dealing with divisions both in Pittsburgh and the national church.

Bishop Duncan referred to his diocese's recent clergy conference, titled "Being Ourselves at Our Best," and said, "the context of our clergy conference is that as Episcopalians we are badly divided. There is a fundamental theological fracture over the interpretation of scripture, manifesting itself in the twin cultural issues of language for God and the boundaries of human sexual expression ... Neither side

is listening to the other and both sides are operating out of such power as is available."



Bishop Duncan

Bishop Duncan criticized the canon adopted at General Convention making ordination of women mandatory in every diocese and asked, "Can we give each other enough space, enough respect, enough time, that God might be able to do with this marriage what only God can do?" He predicted it would be decades, "or even generations," to settle the matter,

and said "the porousness and flexibility of diocesan boundaries and jurisdictions (like what happened to parochial boundaries some decades ago) will be creatively (or obstinately tested)."

The pastoral letter mentioned the bishop's concern that "name-calling in which we have engaged in our diocesan life must cease," and said constructive conversation on human sexuality should take place in his diocese.

Bishop Duncan added that it is his expectation that "clergy discipline include a commitment to faithfulness in marriage and celibacy in singleness," and said, "It will remain an impossibility for me to authorize the blessing of same-sex unions."

Crosses Meeting Spiritual Need

What began as a gesture of kindness to a small number of people has grown into a highly successful project of the Diocese of Connecticut's evangelism committee. More than 50,000 small wooden crosses have been distributed all over the world during the three years the committee has offered them.

The project began when E. Laird Mortimer III, of Tariffville, Conn., a member of the evangelism committee, returned from a trip to Israel. "I brought back about 200 little crosses from Bethlehem," he said. "They were gifts for prayer partners, employees, business associates and customers." Many of the recipients asked for additional crosses for family members and friends, and Mr. Mortimer ordered more. Soon the evangelism committee took over distribution of the crosses.

The crosses are made of olive wood by Palestinian Christians and are sold at cost. Alinda Stanley, chair of the evangelism committee, said the project is not a fund-raiser. The committee orders them in batches as it receives orders, and stresses that it takes about 12 weeks for the orders to be received.

The Rt. Rev. Jeffrey Rowthorn, Bishop of the Convocation of American

Churches in Europe, ordered 3,000. Bishop Allen Bartlett of Pennsylvania ordered 5,000. One person has placed orders three times; another five have ordered twice.

The evangelism committee sent news releases about the project to national and diocesan newspapers and received more than 270 orders.

"The crosses will be used for a diocesan school of prayer," stated a letter from Missouri.

"We give the wooden crosses to each of our confirmands on the Sunday they are confirmed," said another from Mississippi.

The crosses also have been used in vacation Bible schools, in prison ministry, for Cursillo participants, acolytes, Sunday schools, visitors to parishes and by missionaries.

"As far as I can tell, only a few orders go to non-Episcopalians," Mrs. Stanley said. "It's impossible to tell, but many go to parishes, and many come on church letterheads or make reference to their parish or church.

"Presenting the little wooden cross is a way for Episcopalians to witness Christ's love for the world," she said. "It can be passed on with no comment or it



can be given along with a message of love, joy or hope. The cross speaks for itself, but it also allows the giver to detail the message to fit the spiritual needs of the receiver."

Information on ordering is available from Laird Mortimer, P.O. Box 571, Tariffville, CT 06081 until Jan. 15, 1998.

Conventions

The **Diocese of Milwaukee** met for its 150th annual convention Oct. 11 at Archbishop Cousins Roman Catholic Center in Milwaukee. The Rt. Rev. Roger White, Bishop of Milwaukee, presided.

A number of resolutions were passed to bring diocesan canons into congruence with national church canons, and to open various positions to both laity and clergy. A resolution endorsing the national Episcopal Church Women's Children 2000 program was adopted, highlighting a later report to the diocese on the need for a full-time youth ministry coordinator.

Bishop White announced the appointment by executive council of a blue-ribbon commission on the restructure of the diocese which will report to the fall business convention of 1998. To close this sesquicentennial year, the spring convention will include all three Wisconsin dioceses, and Bishop White said he hoped for closer alignment with the dioceses of Fond du Lac and Eau Claire.

The nine-year companion relationship with the Diocese of Tuam, Ireland, has concluded, and a new companion relationship with the Diocese of Egypt will begin in January, 1998.

Convention speaker was the Rt. Rev. Samson Mwaluda, of the Diocese of Taita-Taveta, near the Mombasa Coast of



Karen Buker photo

Bishop White blesses an icon of Jackson Kemper, the first Bishop of Wisconsin.

Kenya, who mentioned the bewildering number of choices available to Americans. "Will [a particular choice] bring me and my church nearer to God — or farther?" he said.

During the convention Eucharist,

Bishop White blessed a new carved and gilded icon of Bishop Jackson Kemper, missionary bishop of the northwest territory and first Bishop of Wisconsin, which will be installed in All Saints' Cathedral, Milwaukee, Nov. 2.

Director Appointed for Girls' Choir

The Washington National Cathedral Girls' Choir has announced the appointment of Bruce Neswick as director. The choir sang its first cathedral Evensong Oct. 9, when 24 girls were commissioned by the Rt. Rev. Ronald Haines, Bishop of Washington, and the Very Rev. Nathan Baxter, dean of the cathedral. The girls received choir robes and special hymnals as part of the service. The Girls' Choir will sing Thursday Evensongs, and special performances during Christmastide.

Mr. Neswick, who is music director of the National Cathedral School for Girls and St. Albans School, is widely known as a composer, performer and clinician. He is an accomplished organ improvisationalist. He has served as organist-choirmaster at Christ Church Cathedral, Lexington, Ky., and St. Paul's Cathedral, Buffalo, N.Y., and on the faculties of several summer music conferences. This summer he taught at the Master Schola on Cape Cod, Westminster College Summer Session, and Royal School of Church Music summer courses.

Tickets Available for Presiding Bishop's Installation Service

Persons who want to attend the service of installation of the Rt. Rev. Frank T. Griswold as the 25th Presiding Bishop of the Episcopal Church will need tickets.

About 2,500 tickets for the service, to be held Jan. 10, 1998, at Washington National Cathedral, will be available to the public. Requests for tickets should be mailed to: Installation Service, c/o the Rev. Preston Kelsey, 815 Second Ave., New York, NY 10017. A stamped, self-addressed envelope should be enclosed with the ticket request, and there is a limit of two tickets per order. There will be no reserved seating for the event.

Evangelism Department Will Close

The evangelism department of the Anglican Communion Office will be closed later this year, according to an article in *The Church of England Newspaper*.

The paper reported that the Rev. Cyril Okorocho, evangelism officer at the London office, and his secretary will lose their jobs and that the responsibility for evangelism will be given to the various provinces of the Anglican Communion.

The evangelism department was created in 1988 following the establishment of the Decade of Evangelism, and Fr. Okorocho, a priest from the Church of the Province of Nigeria, was appointed as officer. He was one of the organizers of the widely acclaimed evangelism conference at Kanuga in 1995, and was a prominent participant in the Anglican Encounter of the South in Malaysia, out of which the Kuala Lumpur Statement was formed.

The English newspaper said the Rev. Canon John Peterson, secretary general of the Anglican Consultative Council, will be responsible for the evangelism department until March.

A Joyful Noise

By PATRICIA NAKAMURA

*Oranges and lemons
Say the bells of St. Clement's.
Kettles and pans
Say the bells of St. Ann's.*



Bishop Judson Child, retired, of Atlanta, blesses one of the bells during a dedication service at St. James', Marietta, Ga.

"Treble's going ... she's gone" ... "catch the sallie" ... "plain hunting" ... "stedman doubles" ... "stand!" This strange-sounding jargon, defined by Fabian Stedman in his 1668 *Tintinnologia*, spoken fluently by Paul Revere and Dorothy Sayers' Lord Peter Wimsey, is heard today in thousands of English and a growing number of American and Canadian church and academic towers. It is the language of change-ringing.

The music of change-ringing is not the single sound of the Angelus bell or the bell tolling out the years of a newly deceased. It's not hymn tunes played from a keyboard. On the printed page, it doesn't look like music; it looks like a mathematical puzzle. This is Plain Hunt Mimimus:

1 2 3 4
2 1 4 3
4 2 1 3
4 2 3 1
4 3 2 1
3 4 1 2
3 1 4 2
1 3 2 4
1 2 3 4

requiring four bells and, therefore, four people.

While a chiming bell is pulled slightly, hanging down, to strike its clapper, and a carillon bell is stationary and struck on its outside by a mallet, a ringing bell is swung through a full circle, caught at almost the top of its arc, and then pulled back in the opposite direction. The side of the bell strikes the clapper at between 10

and 11 o'clock, and between 2 and 1 o'clock. The skill is in the balance: If a swinging bell is not caught soon enough by its ringer, it will strike a second tone, ruining the rhythm. Ringing bells are hung in the tower with wooden wheels, ropes, and pulleys whose basic design has changed little in 400 years.

A ring, or set, consists of four to 12 bells. The smallest and highest-pitched, the treble, may weigh as little as the 235-pound Dunstan, at St. James' Church, Marietta, Ga.; the largest and deepest-toned, as much as Washington National Cathedral's mammoth tenor, 3,588 pounds. Bells are typically named after saints or significant persons — each of the bells at St. Andrew's Cathedral, Honolulu, wears the name of one of Hawaii's sovereigns with the treble called Liliokulani, the only reigning queen — and are often referred to by name. The January, 1953, issue of *The New Yorker* carried a charming reminiscence of a bell named Maria, in an English village church. Many have inscriptions such as Marietta's *Soli Deo Gloria*, or Bible quotations like that on Kalamazoo College's fifth bell: Praise ye the Lord.

Each bell is tuned to five pitches: The fundamental or strike tone, the octave below or hum tone, the octave above, the nominal, the tierce or minor third, and the quint, a perfect fifth. A set is tuned to a diatonic scale. Kalamazoo's, for example, form an A major octave; Old North Church's, an F major octave.

The term "change" comes from what happens to the order in which the set of bells is rung. Any ringing session begins

with "rounds," in which the bells are simply rung in order down the scale. Any set of changes likewise ends with rounds. After that first descending scale, the order alters by specific rules. If two bells "dodge," for example, they change places: 1 2 3 4 becomes 2 1 3 4. In "plain hunting," each bell changes by one place, as in the diagram above. (And yes, ringers do tend to speak of "bells changing places," as if they were actually moving about in their belfry.) Bands of ringers may use called changes, in which the conductor announces which two bells will change, or methods, which follow established, learned-by-heart sequences. These have wonderful names, many of 17th-century origin: Kent Treble Bob Minor, Grandsire Doubles, Canterbury Pleasure. The Nine Tailors is not truly a change: Ms. Sayers' title refers to the traditional tolling of one bell to notify the parish of a death — nine single strokes in three sets for "a Christian man, six tailors (3-3) for a Christian woman," and three single strokes for a child. "Tailor" is probably derived from "teller," someone who enumerates.

A "peal" is at least 5,000 changes without break or repetition, and may last three hours. A quarter peal of 50 minutes is more manageable. It was a quarter peal of bells with their clappers muffled on one side, producing a bright tone followed by a quieter echo tone, that signaled closure to the funeral of Diana, Princess of Wales.

The number of changes possible is astronomical, or at least geometrical. A pamphlet from John Taylor & Co., one of only two surviving English bellfounders, lists 24 changes, called singles, for a ring



“You can become a very good ringer without knowing anything else about music.” John Taylor & Co. says “a 110 lb. woman can manage a 2,000 lb. bell. Ringing requires you to concentrate, watch, and listen ... The ringer is able to control the bell at the beginning and end of each swing (stroke), when there is little or no weight in the bell.”



Patricia Nakamura photo

of four bells, to maximus for 12 bells: 479,001,600 changes.

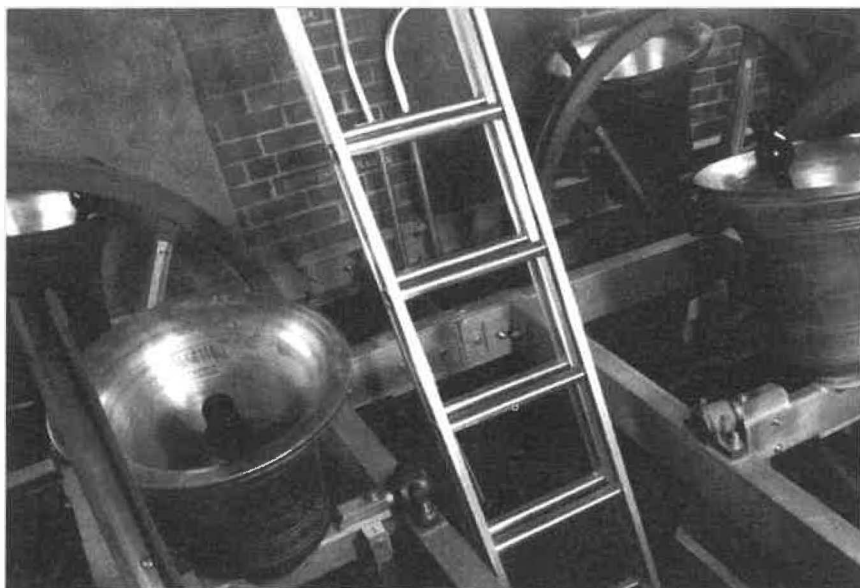
The North American Guild of Change Ringers reports “ringing is within the intellectual and physical reach of anyone who can ride a bicycle. If you can count, you know all the mathematics you need. You can become a very good ringer without knowing anything else about music.” John Taylor & Co. says “a 110 lb. woman can manage a 2,000 lb. bell. Ringing requires you to concentrate, watch, and listen ... The ringer is able to control the bell at the beginning and end of each swing (stroke), when there is little or no weight in the bell.”

John King, the retired tower master at Washington National Cathedral, explained, “You may think it’s all body weight, muscle power. But perfection comes down to a matter of fingertips and fine tuning rather than muscling a huge weight around.”

Math professor T. Jefferson Smith of

Kalamazoo College said, “The craft consists of being able to control a ton of bronze at the end of a rope precisely enough to make it strike once every two seconds ... The art lies in producing patterns that are rung with near perfection ... and are pleasing to the ear.”

There is a good deal of watching in the ringing chamber, as well as listening. Ringers watch the ropes, each with its colored wool sallie (or sally) which is grasped for the hand stroke, each other, and the conductor for the changes. They listen for the clear sound and clean rhythm of the bells in their sequence. But there is nothing quite like the feel of the rope in the ringer’s hands as the weight above answers to a straight pull downward with its strong upward swoop, to be caught just at the top of its arc and swung down again for the second stroke. Kit Almy, editor of *The Clapper*, wrote, “When I ring, no one else controls that bell: it’s up to me to do it right.” □



EPISCOPAL CHANGE-RINGING CHURCHES

Trinity Cathedral, Little Rock, Ark.
 Immanuel, New Castle, Del.
 Trinity Cathedral, Miami, Fla.
 St. James', Marietta, Ga.
 St. Andrew's Cathedral, Honolulu, Hawaii.
 St. Paul's, Riverside, Ill.
 Christ Church (Old North), Boston, Mass.
 Church of the Advent, Boston, Mass.
 St. Mary's, Burlington, N.J.
 Christ Church, Raleigh, N.C.
 St. Martin-in-the-Fields, Philadelphia, Pa.
 St. Michael's, Charleston, S.C.
 Heavenly Rest, Abilene, Tex.
 St. James', Dallas, Tex.
 St. Thomas', Houston, Tex.
 Washington National Cathedral, Washington, D.C.

ACADEMIC RINGS

University of Chicago, Chicago, Ill.
 Kalamazoo College, Kalamazoo, Mich.

RESOURCES

BELLFOUNDERS

JOHN TAYLOR BELLFOUNDERS
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 U.S. representative Gary Murray,
 PO. Box 180305 Dallas, Tex.

WHITECHAPEL BELLFOUNDRY
 32 & 34 Whitechapel Rd., London E1 1DY

NORTH AMERICAN GUILD OF CHANGE RINGERS
www.ornimark.com/nagcr/index.html

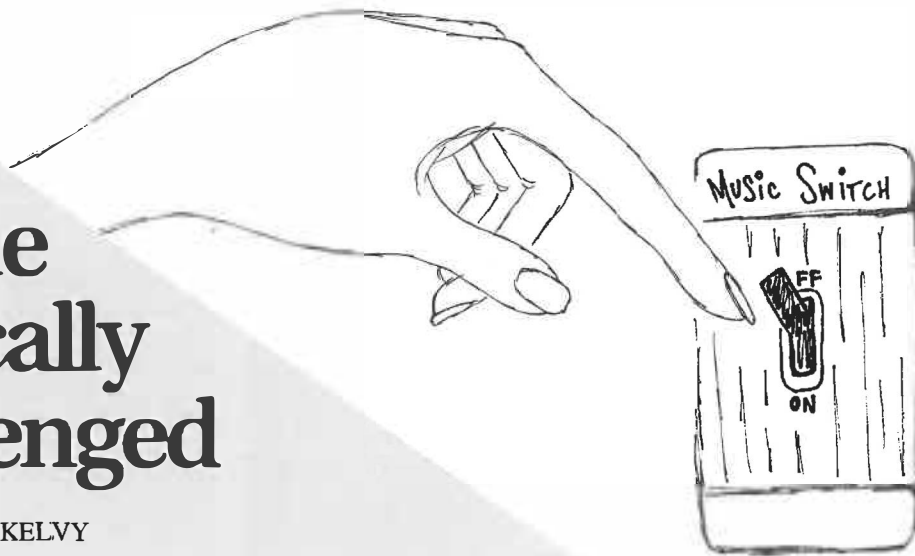
NAGCR Book Service
 Bruce and Eileen Butler
 829 N. 25th St.
 Philadelphia, PA 19130
 THEBUTLERS@aol.com

THE CLAPPER (Journal of NAGCR)
 Beverly Faber, Secretary
 937 Post Rd. #145
 Fairfield, CT 06430

THE RINGING WORLD
 (weekly magazine for church bell ringers)
 Penmark House, Woodbridge Meadows
 Guildford GU1 1LB UK

For the Musically Challenged

By CHARLES MCKELVY



You want to continue the fine Anglican tradition of music at your parish, but you cannot afford, or perhaps even find, a full-time minister of music. What to do?

Consider what we did at the Church of the Mediator in the lakeside hamlet of Harbert, Mich., when our minister of music, Philip Beggrov Peter, announced he was taking another position, at the cathedral in South Bend, Ind. He wanted to continue serving us as well, but he was prevented by the distance and one-hour time change. Knowing we would have difficulty finding a worthy replacement because we are a small parish in a rural area, he suggested to the vestry a thoroughly modern solution.

He felt we should add an Allen Smart Recorder to our Allen ADC Series electronic organ, and retain him at a lower pay rate to record each Sunday's hymns during the week. Basically, our minister of music was asking the vestry to pay \$1,535 to purchase two devices, a translator and a sequencer, and pay to have them installed on the organ.

Money was available in a memorial fund, so the vestry agreed, with prayerful trepidation.

Philip promised to supervise installation of the Smart Recorder devices, and assured us the organ could be operated on Sundays by "anyone who can program a VCR."

He was wrong.

On Sundays the Smart Recorder can be operated by anyone, even those who cannot program a VCR. Or, as recorded in the minutes of that vestry meeting: "On Sunday, it would be a matter of someone just pushing the right buttons at the right time for the music to play."

And so we dove off the deep end just before Easter with Harold Wagner, our treasurer, and me, the junior warden,

slated for Sunday music service. Harold, because he is a retired electrical engineer and conversant with all things computerized, drew the first Sunday duty behind the organ and acquitted himself admirably.

Philip, of course, trained the two of us thoroughly on a weekday and even provided a simple, nine-step operator's "manual" beginning with "unlock the organ roll-top using the key hanging on the beam to the left of the organ," and ending with: "When the service is over simply turn the organ off. The Smart Recorder will go off automatically. Slide the roll-top down. Lock it and replace the key. That's it."

Well, not quite it. There's the small matter of making sure the black B memory tab is always in the down position and pushing the numbered white piston and corresponding number on the recorder's touch pad, and pushing the PLAY/CONT button to play a given selection. Philip numbers them each week and e-mails them, so "playing" the organ is simply a matter of following the numbers.

Harold dazzled our small but musically aware congregation on Palm Sunday, and

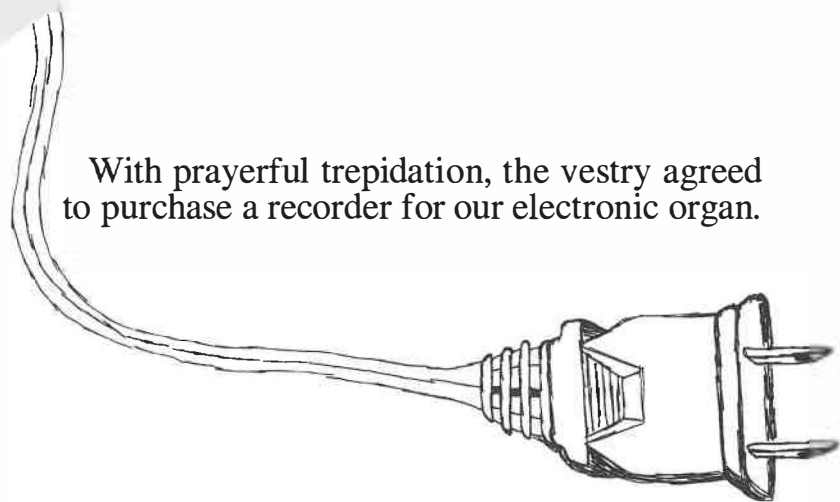
although I was musically challenged as a lad, I hit all the right buttons on Easter Day and even looked like a proper minister of music. So much so, in fact, that a visitor and her daughter glanced admiringly at me before the service. I fussed about for them, busily arranging the bulletin and Philip's manual and double-checking the buttons. Then, when I had activated the processional, I took a hymnal in hand and rose with everyone else to sing. The visitor and her daughter were amazed.

And so have been the regulars in the congregation. They routinely applaud Harold and me after our "performances" and a few other brave souls have come forward to take a turn at the organ on Sunday. Thus far, the only glitch occurred when I began playing with the senior warden's granddaughter and didn't play the recessional until a number of throats were cleared.

The Smart Recorder has been a smart choice for us, and we would recommend it to any small parish with similar needs.

Charles McKelvy is a member of the Church of the Mediator, Harbert, Mich.

With prayerful trepidation, the vestry agreed to purchase a recorder for our electronic organ.





Music in Manhattan

By PATRICIA NAKAMURA

*O, FOR A THOUSAND
TONGUES TO SING*

Music at the Crossroads

*The Choir of St. Bartholomew's Church
in the City of New York*

109 E. 50th St., New York, NY 10022

212-378-0295

\$16 (\$4 s&h) CD

Coming upon this incredible church in the midst of skyscrapers, a first-time visitor was struck by the glowing Byzantine patterns beneath the dome, and the 12 stark white cots in the narthex. In this first recording, the listener is struck by the power and richness of St. Bartholomew's "long tradition of musical excellence and...uncommon influence on the musical life of America." The 27-voice choir, directed by William Trafka, and the 225-rank Aeolian-Skinner, played by Daniel Moriarty, take us through the church year with selections for Advent to Pentecost and "praise in any season." The disc fea-

tures several works by contemporary composers: the Welsh William Mathias' "Sir Christmas," with its "intensely rhythmic and exuberant style;" American Ned Rorem's light-filled setting of the third Song of Isaiah; John Rutter's setting of *Noel Nouvelet*, Christmas words raising echoes of the Easter carol "Now the green blade rising." The composer of St. Bart's commissioned "Pageant of the Holy Nativity," to be premiered this December, Anthony Piccolo, is represented here with an Advent piece, "I look from afar" (and behold I see the power of God coming ... rich and poor, one with another, go out to meet him ...).

My personal favorites are the beautiful a cappella "E'en so, Lord Jesus, quickly come," Paul Manz' familiar setting of the text from Revelation, the lyrical and emotional "How lovely is thy dwelling-place," from Brahms' *A German Requiem*, and the dramatic organ *Choral varie sur le theme du 'Veni Creator'*," the final movement from Durufle's 1930 opus 4. Just the tiniest of quibbles: The soprano section at times dominates the blend. But their absolute clarity on the highest of notes and the choir's richness and depth make this recording a joy.

The subtitle of the concert refers, according to music associate B. J. Fredricks, to "the crossroads of [St. Bartholomew's] development. Things are happening!" The church presents several concert series, including the Chapel Concert Series "introducing up-and-coming musicians from New York City and elsewhere." Ms. Fredricks said the young artists receive half of the ticket revenue and free use of the space. The same is given to members of the choir, who present recitals "so the congregation can get to know them and their gifts."

Tip of the Iceberg

VOICES FOUND

*An Annotated Bibliography of Music
for the Mass by Women Composers*

By Lisa Neufeld Thomas

St. Mark's Church

1625 Locust St., Philadelphia, PA 19103

\$20 paper

We have seen the tip of another iceberg! Lisa Neufeld Thomas' volume *Voices Found* [TLC, July 13] is such an incipient indication of a huge amount of sacred music composed by women over the past few centuries. The composition of music by women for the liturgy has multiplied exponentially within the past century with the education of women and their entry into professional fields of conducting, organ performance and college teaching.

Within the Roman Catholic tradition, decrees and encyclicals encouraging renewal of the liturgy found rapid resonance within parishes, and particularly in communities of religious women who exercised a relative degree of freedom in what was performed within their convent chapels. As requirements changed, capable musicians created new music to meet the liturgical needs. The change from Latin to English called for a completely new repertoire and the changing emphasis

on participation suggested many new styles and musical forms as well. This situation continues to develop with exciting and gratifying results.

Part one of this study lists women composers whose scores have been located by the author. That their names were found in the *International Encyclopedia of Women Composers* suggests that there were other names that were not uncovered. If women composers are not connected to some institution, it is very difficult if not impossible to contact them through the normal channels. This leads to a related problem: that of having music published. It is difficult for women to break into the publishing arena when publishing houses are directed by men who count on their network of male composers. Thus one can assume that indeed the names are the "tip of the iceberg."

Part two lists more than 100 women composers whose works were not discovered. The author indicates that we are "enthusiastically invited to join the quest." It would be a wonderful contribution to this courageous and painstaking research project to locate scores, not only by the women listed in the study, but also the many American women in particular whose names have not been lifted up.

Sister Marion Verhaalen, SSSF
Milwaukee, Wis.

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It's not easy to record change ringing bells. A microphone in the tower would probably suffer the technological equivalent of a ruptured tympanic membrane. (After all, whodunit in *The Nine Tailors*?) Outside mikes pick up airplanes and sirens. This 1989 recording contains "16 famous peals," including Stedman Cinques from St. Paul's Cathedral, London, Surprise Royal from St. Clement Danes, and Bristol Surprise Maximus from St. Mary-le-Bow, within whose range one must have been born to be considered a true Cockney. Excellent liner notes give a brief description of "the Art and Science ... of ringing bells by rope and wheel." Each church's bells have unique tones, as varied as the paces and styles of ringing. This seems to be the only professional recording of change ringing available.

'Not to Decide Is to Decide'

By NEIL LEBHAR

My premise is that our dialogue within the Episcopal Church about the acceptability of the gay and lesbian lifestyle has effectively ended. But permit me to begin with two memories, one recent and one long ago.

Last season, our hometown National Football League team, the Jacksonville Jaguars, made a remarkable comeback. Without reciting the details, which we Jaguar fans know by heart and the rest of the world does not care to know, suffice it to say that we were a few plays away from making it to the Super Bowl. But the plays did not work, the clock ran out, and we lost. My 7-year-old son went into shock, and cried out, "We can't lose!" We spent a good part of the evening explaining that such things happen, and were able eventually to convince him that, yes, much as we had hoped otherwise, our team had lost. But the power of denial was strong, even in a 7-year-old.

My second memory is of a poster I saw in a Christian coffeehouse in the early '70s. The message was simple and to the point: "Not to decide is to decide." The poster attributed the words to Harvey Cox, although I have no easy way of checking their source now.

Let me come to the point. As someone who was very much in the fray at Philadelphia, I believe that despite all of our efforts to the contrary, we on the traditional/conservative side "lost" on the sexuality issues at General Convention. True, we had some great plays, including the defeats of resolutions to prepare rites for same-sex blessings and to provide pension benefits for same-sex couples.

But we lost nevertheless. The fact is that our Presiding Bishop-elect Frank Griswold has ordained non-celibate homosexual clergy. The majorities in the House of Bishops and the House of Deputies did not believe that this fact should prevent his election.

And again General Convention was unable to pass any canonical prohibition of clergy sexual relations outside of heterosexual marriage. In the wake of the Righter decision, it now must be clearly seen that our church does not have any policy opposing the ordination of practicing homosexual persons. And while the development of rites for same-sex blessings was not authorized, testimonies abounded at convention that many such blessings are already taking place throughout the church.

While some may argue that we did not

change our official position on sexuality, in reality we have proved the poster's message. By not deciding to prohibit homosexual conduct by clergy, by not deciding to let Bishop Griswold's past practice prevent his election, by not deciding to constrain priests who bless same-sex couples, we have indeed decided.

There is no turning back. The Episcopal Church as it now stands permits gays and lesbians to be ordained, and their same-sex relationships to be blessed. Apart from the policies of a handful of dioceses, there is nothing on the books to stop such practices in the future. In fact, were we to change our direction at a later date, we could well be sued by any gay or lesbian

clergyman whose job might be threatened by such a reversal.

Like my son discovered after that very close football game, much as we conservatives might wish to deny it, we lost. For all intents and purposes, the dialogue on homosexuality has ended. *De facto* has overcome *de jure*. There is not much more to talk about. The major questions remaining are, can we conservatives accommodate ourselves to this new reality? and how will the rest of the Anglican Communion react to it?

The Rev. Neil G. Lebhar is rector of Church of the Redeemer, Jacksonville, Fla.

Editorials

A Diocese to Watch

The Diocese of New Jersey should be commended for dealing straightforwardly with some serious problems. The report of the diocesan wellness committee [TLC, Oct. 26] has brought to light difficulties which have beset the diocese and has recommended solutions for dealing with those problems. Titled "A Plan of Action for the Diocese of New Jersey," the report recommends repentance as a starting point and urges forgiveness and reparation as the next steps toward the healing of the diocese.

The participation of the Most Rev. Edmond L. Browning, Presiding Bishop, in the healing process, and the assistance of a bishop from outside the diocese point out the seriousness of difficulties in New Jersey. It is encouraging to see New Jersey's beleaguered bishop, the Rt. Rev. Joe Morris Doss, express a willingness to address matters openly and to work for healing and reconciliation.

Obviously, the Diocese of New Jersey is not the only one plagued by conflict. How it handles the recommendations of the wellness committee will be watched by others throughout the church. New Jersey's method of dealing with conflict could be a model for the rest of the Episcopal Church.

Sounding of the Bells

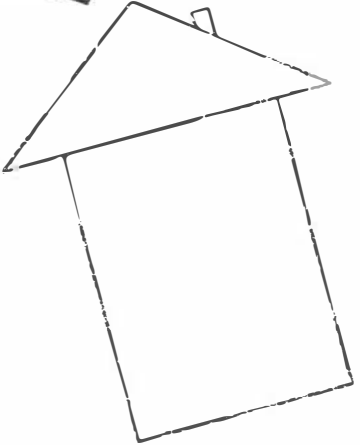
One of the major elements in this Fall Music Issue is an article about bells — specifically, change ringing. While some readers may challenge the notion that the ringing of bells is musical, we beg to differ. Bells are used in a variety of ways in our parishes. Some churches have bell choirs. A few have carillons. Others use chimes.

Bells have been used to call Christians to worship since the fifth or sixth century. They have brought messages of the joy of a wedding or the mourning of a death to millions through the ages. They have often been used to mark important historical events. In some places, bells are used during the liturgy to bring the focus of worshippers to an important part of the service. Bells sound distinct notes and in doing so, become a form of music all their own.

This issue also features an article recounting how a small congregation dealt creatively with the loss of its organist, along with advertising that is particularly pertinent to church musicians. We hope this issue will be helpful to musicians and non-musicians alike.



A Mixed-Up Metaphor



By REBECCA L. McCLAIN

The Church Is a Family

- January: The Foundation
- February: The Wisdom of Age
- March: Single Parents
- April: Special Children
- May: Interfaith Couples
- June: From Foreign Lands
- July: 'Adopted' by the Church
- August: Being Single
- September: Teens and the Church
- October: Profile of a Family
- November: Church as a Family**
- December: Growing Families



We flew to Seattle for our daughter Carolyn's 25th birthday. It was her town and she had planned our entire family vacation. Our first evening we went out to dinner to celebrate her birthday. We sat at a restaurant table telling family stories, feasting on great food and fine wine.

With three children mostly grown, three children whose lives have been centered in the church and whose parents are both ordained, I know what really matters and it is not "The Church as Family" but "The Family as Church."

The promises of the church as family are too big, too ambitious and too illusive to deliver. They are like the movie *Independence Day*, overhyped, momentarily entertaining and emotionally shallow. Living out my baptismal vows in the context of my own household is difficult enough. The prospect of being family with 50 or 200 or 2,000, overwhelming.

Another movie, *Phenomenon*, was a more satisfying story. It was about blessing and being blessed, anointing and feasting, telling stories and loving one another.

This is what I want to teach others. How to live sacramentally at the place where our most intense and intimate relationships dwell, the home — The Family as Church.

"The Church as Family" is a familiar phrase that has become another metaphor for the body of Christ. Yet the more I ponder these simple words, the more convinced I am that they are misleading.

In our longing for intimacy, companionship and belonging, we have adopted this church-as-family image. And in frustration over the failure of this ideal, some have even applied a familiar psychological descriptive and refer to the church as a dysfunctional family.

But the view of church as family, dysfunctional or not, is flawed.

Our Catechism tells us that the church is the community of the New Covenant. Our creeds describe it as one, holy, catholic and apostolic. Scripture uses the image of the body, of which Jesus Christ is the head and of which all baptized persons are members. It is called the people of God, the New Israel, a holy nation, a royal priesthood and the pillar and ground of truth (BCP, 854).

Urban T. Holmes, in *The Future Shape of Ministry*, describes the church as the fundamental sacrament of Christ, the *Ursakrament*, the primal sacrament. He says it is rooted in the divine, transcen-

dent and outside the culture, and in the material, the immanent, within the culture.

Separated from the divine, it becomes demonic; separated from the culture, it becomes docetic.

Our struggle today is to discover the function of the church within our current reality as it encounters the eternal and transcendent reality of Christ. If the church exists to make it possible for people to encounter Christ, our task is to be culturally connected. We must look at our present culture. I believe we have not so much lost our connection to the divine as we have lost our understanding of the material.

The most significant cultural reality we face in our material world today is change — rapid, unrelenting change. The consequences of rapid change include disorientation, isolation and fear. Our American penchant for individualism has exacerbated these, leaving in its wake a culture that appears to be falling apart.

The church has become too cumbersome in its polity and its decision-making to cope effectively with the culture. To use the boat metaphor — we are the Titanic in the age of the nuclear submarine. The nuclear submarine runs silent and runs deep. Those on board are cross-trained to manage all aspects of life on board. They must be able to live in an intimate and hostile environment and to respond very quickly to change.

While many are declaring that the world and the church are falling apart, I believe our current condition is simply the rhythm of creation, order and chaos. It is the continual promise of Revelation, "Behold I am making all things new." It is a time when we can examine who we are and how God speaks to us this moment.

Out of a fragmented, divided, polarized and archaic structure, I see a new church rising. It is reminiscent of the past, yet different. It will be a new creation. It will look more like a nuclear submarine than the Titanic.

A text from Matthew can be our guide: "For where two or three are gathered in my name, I am there among them." Our flawed metaphor, the church as family, can be rewritten to read the family as church. St. Jerome referred to it as "the domestic church."

The family as church opens up new ways of seeing our life together. The domestic church is the most basic unit of the community of the body of Christ. It fits the model of "two or three gathered." It is any configuration of people commit-

The domestic church is the most basic unit of the community of the body of Christ. It fits the model of "two or three gathered."

The family as church opens up new ways of seeing our life together.

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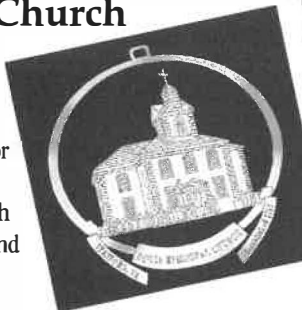
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Mixed Up Metaphor

ted to Christ and one another.

It's really just this simple. The domestic church is the church at home.

In this culture, many homes have become fortresses. But the vision of the domestic church calls for the home to be a sanctuary, holy ground. The domestic church becomes a living sacrament, a place of blessing and thanksgiving.

Our training tactics will look more like those of the nuclear submarine school. All will be cross-trained. The ministries, ordained and lay, will be carried out within that small unit. We will work with the organic configuration of household.

Instead of promising the church as family, we will equip the family as church. It is a church that can run silent and run deep, ready to respond to the constant change that is our lot. It is a church that is pragmatic and holy. It is something very old and very new.

Each household will be equipped with tools to live sacramentally, living out the promises of the baptismal covenant. Each household will discover that in the character of deacon, priest and bishop there are qualities that can be emulated in their daily lives:

- Diaconal character acting with the heart of servanthood
- Priestly character offering up the ordinary things of life to be consecrated and blessed
- The character of a bishop calling us to the unity of Christ that focuses and centers our lives together

But the most significant mark of the domestic church is that it will be of use to God in this time and place.

On the last day of our vacation with Carolyn, we feasted once more. Here was a child who had received a blessing from her parents, a blessing that had set her free to live her life with an abundant heart and great joy.

It had not been easy, but I believe we have succeeded in conveying the love of Christ to this child. If I had to do it all again, I would be more intentional in our feasting, in our forgiving, in our blessing. But in the mystery of God who has given us abundant grace, our modest offering has been enough.

There is nothing to keep us from living this way. We do not need more information, another study group, better theology of liturgical revision. We have everything we need. God is "making all things new," and we are part of that transformation. Let us run silent and run deep.

The Very Rev. Canon Rebecca L. McClain is canon to the ordinary in the Diocese of Arizona and provost of Trinity Cathedral, Phoenix.

Ritual Process

FROM DEATH TO REBIRTH
Ritual and Conversion in Antiquity
 By Thomas M. Finn
 Paulist. Pp. 286. \$19.95 paper

"About religious conversion in the Graeco-Roman world," Finn "attempts to answer two questions: what constituted conversion? And what was the process?" He shows that conversion "was an extended social, psychological, and religious process that led to personal transformation."

The breakthrough of the book is its documentation that conversion "was an extended ritual process that combined teaching and symbolic enactment — the cognitive and performative — and yielded commitment and transformation." This illustrates and elaborates the thought of the late Victor Turner.

I found the book exciting and informative and plan to read it again soon. Every phrase is interesting and purposeful in terms of the book's goal. It is full and scholarly but never pedantic. It is so rich and lucid that it might be used as a popular orientation to the ancient world around the western Mediterranean. Finn has already published extensively about conversion in the ancient world, which makes his emphasis here upon the ritual process significant.

Notes and bibliography are rich although necessarily selective: Neither Louis Bouyer nor Aidan Kavanagh is mentioned; nor is G. Dix' important *Jew and Greek*. Conscience (*suneidesis*), a feature of the liminal, is not discussed. Some may be uncomfortable with the frequent use of the word "transformation" with its Aristotelian implications (cf. the popular fable that the departed become angels!). But all this may be to carp about a splendid book!

(The Rev.) David W. Brown
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Short and Sharp

By TRAVIS DU PRIEST

Handbooks on Prayer

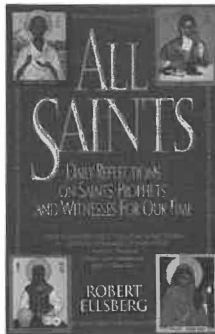
A USER'S GUIDE TO THE HOLY EUCHARIST. Rites I & II. Pp. 44. **A USER'S GUIDE TO MORNING PRAYER AND BAPTISM.** Pp. 52. By **Christopher L. Webber.** Morehouse. \$6.95 each, paper.

Episcopal priest and writer Christopher Webber, vicar of Christ Church, Canaan, Conn., provides introductory commentary on the major liturgical services of the Book of Common Prayer. He gives historical notes as well as customs of Episcopal worshipers. Both booklets include glossaries, suggestions for further reading, and indexes. Every parish will want to keep a supply of these two on hand for newcomers and study groups.



ALL SAINTS: Daily Reflections on Saints, Prophets, and Witnesses for Our Time. By **Robert Ellsberg.** Crossroad. Pp. 576. \$39.95.

A stunning collection of popular and lesser-known saints, contemporary witnesses and — praise the Lord — artists, writers and scholars who have created inspiring visions. Just a few of those receiving biographical and theological narratives are Brigid of Ireland, Elizabeth of Hungary, Oscar Romero, Anne Frank, Rabbi Abraham Heschel, Flannery O'Connor. Fear not, John Donne and George Herbert



WORK OF GOD: Benedictine Prayer. Edited by **Judith Sutera.** Liturgical. Pp. 239. \$19.95.

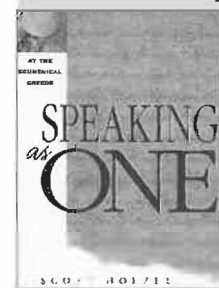
A small, handsome prayer book bound in blue with gold-letter embossing and ribbon bookmark. Begins with a commentary on Benedictinism in general and praying the Hours of the Day and Psalms. Includes two weeks of Evening and Morning Praise and other Benedictine prayers.

PRACTICAL PRAYING. By **Linette Martin.** Eerdmans. Pp. 179. \$10 paper.

A helpful and clearly written guide to all aspects of prayer and praying, with some real surprises such as the prayer of smiles and glances, being a go-between, choreography and body language. Perhaps the best section is Praying Without Words in which the author discusses praying with pictures, though I would have liked a fuller section on silence. Includes a section of black and white reproduced icons.



SPEAKING AS ONE: A Look at The Ecumenical Creeds. By **Scott Hoezee.** CRC/Eerdmans. Pp. 61. \$6 paper.



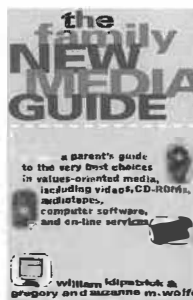
A Christian Reformed pastor develops a four-part study of the classical creeds of the Christian faith and leads us into discussions of the Apostles', Nicene and Athanasian creeds. The author is especially good on pointing out the dangers of using analogies to explain the Holy Trinity.

THEY SPEAK BY SILENCES. Cistercian. Pp. 137. \$9.95 paper.

Written by an anonymous Carthusian monk and published originally in French in 1948 after his death, these words of wisdom are now made available by Cistercian Publications: "Life should be the most perfect realizations possible of those designs" (i.e., designs revealed to us through the graces He has placed in our souls).

THE FAMILY NEW MEDIA GUIDE. By **William Kilpatrick** and **Gregory and Suzanne M. Wolfe.** Touchstone (1230 Avenue of the Americas, New York, NY 10020). Pp. 268. \$12 paper.

Let me start with the lengthy subtitle for this review-note: A Parent's Guide to the Very Best Choices in Value-Oriented Media, Including Videos, CD-ROMS, Audio Tapes, Computer Software, and On-Line Services. The

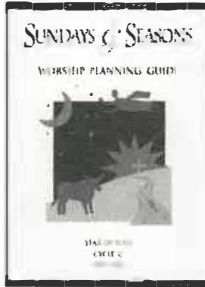


Short and Sharp

authors include titles, publication dates, length (number of minutes) and overviews of the material. I found the comments on the videos (*Casablanca*, *Chariots of Fire*, *The Dead*, *84 Charing Cross Road*) perceptive.

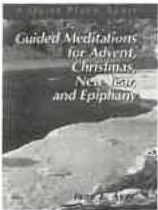
SUNDAYS & SEASONS: Worship Planning Guide. Year of Luke. Cycle C. 1997-1998. Augsburg. Pp. 285. \$25 paper.

A wonderfully complete planner, including sections on images for preaching, ideas for children and hymns. For each week there is a "Worship Matters" paragraph or two which would be quite helpful for a worship committee; for example, the thought for the fourth Sunday after Epiphany centers on the question of what is a liturgical homily, and the presence of Christ in the sacrament. Includes an ecumenical, cross-referenced lectionary and bibliography.



A QUIET PLACE APART: Guided Meditations for Advent, Christmas, New Year and Epiphany. By Jane E. Ayer. St. Mary's. Pp. 48. \$9.95 paper.

This is a leader's guide for presenting guided meditations during the Christmas season, including those basic instructions on using the imagination in prayer, playing background music, and asking reflective questions and preparing artistic expressions. Would work to engage both adults and young people, I think.



WELCOME HOME: Scripture, Prayers and Blessings for the Household. Year of Luke. Augsburg. Pp. 158. \$10.99 paper.

Nicely printed in dark blue ink, this book includes prayer thoughts, scripture readings and instructions for each day, as well as for the different seasons of the church year. From Lent IV: "As deep as the seas and as high as the heavens is your mercy, O God. With the power of your Spirit, forgive us, heal us, and make us strong. Amen."



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Appointments

The Rev. **Maly L. Adams** is assistant at St. Mark's, Box 12, Los Olivos, CA 93441.

The Rev. **John Agbaje** is assistant at St. Edmund's, 6105 S Michigan Ave., Chicago, IL 60637.

The Rev. **Elizabeth Butler** is assistant at Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043.

The Rev. **Robert J. Duval** is rector of St. Peter's, 60 Church St., Hebron, CT 06248.

The Rev. **Rob Field** is rector of St. Philip's, 317 E Main St., Brevard, NC 28712.

The Rev. **Donald Goodheart** is rector of St. Paul's, 520 Summit St., Winston-Salem, NC 27101.

The Rev. Canon **Richard Halladay** is canon to the ordinary for congregational development and support in the Diocese of Indianapolis, 1100 W 42nd St., Indianapolis, IN 46208.

The Rev. **Lucinda Laird** is rector of St. Matthew's, 330 N Hubbard Ln., Louisville, KY 40207.

The Rev. **Mark Miller** is rector of St. John's, 913 2nd St., Snohomish, WA 98290.

The Rev. **Linda Moore** is missionary of the Mountain Missions Group in the Diocese of Northern California.

The Rev. **Stephen E. Moore** is vicar of All Saints', Bellevue, WA.

The Rev. **Robin Rauh** is rector of Epiphany, 3301 Hidden Meadow Dr., Herndon, VA 20171.

The Rev. **Susan Scranton** is rector of Grace Church, Box 872, Glendora, CA 91740.

The Rev. **Alan Tilson** is rector of St. Paul's, 1300 N 18th St., Kansas City, KS 66102.

The Rev. **Patricia Trytten** is priest-in-charge of Christ Church, 310 N K St., Tacoma, WA 98403.

The Rev. **Elizabeth Turner** is assistant at All Saints', 209 W 27th St., Austin, TX 78705.

The Rev. **Charles Walton** is rector of St. John's, Box 125, Johns Island, SC 29457.

The Rev. **John Weatherly** is rector of St. Mark's, 6744 S Kings Hwy, Alexandria, VA 22306.

The Rev. **Elisa Wheeler** is associate at St. John's, Box 313, Hampton, VA 23704.

The Rev. **Patricia E. Whittington** is curate at St. Matthew's, 36 Norwood St., Charleston, WV 25314.

The Rev. **Darren K. Williams** is rector of Christ Church, 426 Mulberry St., Williamsport, PA 17701.

The Rev. **Mary E. Wilson** is assistant at Christ Church, 118 S Bois d'Arc, Tyler, TX 75702.

The Rev. **Denise Yarbrough** is assistant, Trinity, 1 Trinity Pl., Toledo, OH 43604.

Ordinations

Deacons

Central Florida — **Charles L. Holt**, assistant, St. John's, 1623 Carmel Rd., Charlotte, NC 28226.

East Tennessee — **Mark Boulakakos**, St. Luke's, Box 5, Cleveland, TN 37364; **Margaret Mullen**, Good Samaritan, 425 Cedar Bluff Rd., Knoxville, TN 37923; **Jim Sharp**, All Saints',

People and Places

Send your clergy changes to P&P Editor:
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P.O. Box 92936, Milwaukee, WI 53202-0936

601 W Main St., Morristown, TN 37814.

Eastern Oregon — Lonalee Hamlin, Sue James.

Florida — Valerie Thomas, assistant, Mediator, Box 184, Micanopy, FL 32667.

Idaho — Robin Finch, Eileen O'Shea, Barbara Ward.

Long Island — Constance Barbara Lorenz.

Maryland — William Anderson, Mark E. Becker, Miriam Mathews, Dean Pugh, Mary Jane Tongue, Eric Zile.

Michigan — Donald Dernash, Beverly Fico-Brown.

Northern Michigan — Audrey Bauer, Roxie Luenburg, Teena Maki, Maria K. Maniachi, Paula Marvic.

South Carolina — Jed Charland Hermes, Edward T. Kelaher, Dewey J. Summers, Sr., Richard W. Turnage, Ann Boulton Walling.

Southern Virginia — Marc Scott Winward, assistant, St. Andrew's, 45 Main St., Newport News, VA 23601.

Western North Carolina — Turner Guidry, assistant, Good Shepherd, Box 677, Hayesville, NC 28904; Haywood Spangler.

Priests

East Tennessee — Susanna Metz, St. John the Baptist, Battle Creek, TN 37335.

West Tennessee — William N. Fry III.

Receptions

Chicago — The Rev. Adam Linton, rector, St. Luke's, 221 W 3rd St., Dixon, IL 61021.

Resignations

The Rev. Mark Earl, as rector of St. John's, Centralia, WA.

The Rev. Fred Lindstrom, as rector of Mediator, Meridian, MS.

The Rev. George O. Nagle, as priest-in-charge of St. John's, Paul Smiths, NY.

The Rev. Ezra Pickup, as priest-in-charge of St. David's, East Greenbush, NY.

The Rev. Rodney B. Whiting, as priest-in-charge of St. John's, Delhi, and St. Peter's, Hobart, NY.

Retirements

The Ven. John Q. Beckwith III, as archdeacon of the Diocese of South Carolina.

The Rev. Canon Carole Crumley, as canon educator at Washington National Cathedral.

The Rev. Tom Foster, as rector of Christ the King, Riverbank, CA.

The Rev. Richardson A. Libby, as rector of Trinity, Branford, CT; add. Caswell Cove Condo-

minium, 1234 Windward Road, Milford, CT 06406.

The Rev. Roderick L. Reinecke, as interim rector of St. Paul's, Winston-Salem, NC; add. 1117 Briarcliff Rd., Burlington, NC 27215-4405.

Change of Address

The Rev. Canon Robert F. Hayman, 1102 E. Boston St., Seattle, WA 98102.

Deaths

The Rev. James William Bertolin, a retired priest of the Diocese of Olympia,

died Sept. 20 in St. Joseph's Hospital, Tacoma, WA, of leukemia. He was 68.

Fr. Bertolin was born in Seattle and spent his entire ministry in the Diocese of Olympia. He graduated from the University of Washington and Church Divinity School of the Pacific. He was ordained deacon in 1953 and became an associate at St. Andrew's Church, Tacoma. In 1954, he was ordained to the priesthood and was named vicar of St. Andrew's, a cure he held until 1977. He was rector of St. Andrew's, Aberdeen, from 1977 to 1979, and rector of All Saints', Seattle, from 1979 until he retired in 1993. Among his activities were serving as diocesan historiographer and



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People and Places

membership in the Episcopal Urban Caucus.

He is survived by his wife, Barbara, of Federal Way, WA, a son, Mark, a daughter, Jane, two grandchildren, a brother and a sister.

The Rev. **Woodrow Victor Epp, Sr.**, 81, who served a number of congregations in the Diocese of Spokane, died July 20 in Walla Walla, WA.

He was born in Munich, ND, raised in Baker, MT. He was a graduate of Central Washington State College and the Anglican Theological Seminary, in Vancouver, BC. He was ordained deacon in 1966 and priest in 1967. Before ordination he was a school superintendent, high school principal, actor, singer and boxer. He was vicar of Good Shepherd, Colfax, and Holy Trinity, Palouse, WA, 1966-72, vicar of Holy Nativity, Cle Elum, and Calvary, Roslyn, WA, 1972-82. He retired in 1982. Fr. Epp is survived by his wife, Ina, of Walla Walla, a daughter, Cheryl, Prescott, WA, eight grandchildren and six great-grandchildren.

The Rev. **Robert E. Barron**, a retired priest of the Diocese of Albany, died Sept. 8 in Schenectady, NY. He was 97.

Fr. Barron was a native of Schenectady. He graduated from Union College there and received a master's degree from the State University of New York at Albany. He was ordained to the diaconate in 1960 and to the priesthood in 1961. He was curate at St. Stephen's, Schenectady, 1960-63; assistant at Bethesda, Saratoga Springs, NY, 1963-65, and priest-in-charge of St. Paul's, San Miguel de Allende, Mexico, 1965-70.

Richard Lorin Husband, Sr., a noted lay leader in the Diocese of Minnesota, died Aug. 31 in Rochester, MN, following a long illness. He was 66.

Mr. Husband, a native of Spencer, IA, and a graduate of the University of Minnesota, had been a member of the standing committee, bishop's council of the Diocese of Minnesota, a trustee of Seabury-Western Theological Seminary, which awarded him its Distinguished Christian Service Award, and a deputy to General Convention. He also was historiographer of the diocese and a member of Calvary Church, Rochester. He is survived by his wife, Darlene, sons Thomas and Mark, both of Minneapolis, two daughters, Julia, of Boulder, CO, and Susan, of Whitefish, MT, six grandchildren, his mother and two brothers.

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

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YOUTH MINISTER—St. Stephen's Episcopal Church, Billings, MT, is seeking a full-time lay youth minister for grades 6-12, and local college ministry. Call **406-259-5017** for more information.

PARISH SEEKING FULL-TIME MUSIC DIRECTOR. Training and experience are preferred. Send resume and sample tape to: **Calvary Episcopal Church, 111 3rd Ave., SW, Rochester, MN 55902.**

RECTOR: St. Paul's Church seeks an energetic and experienced rector to assist us and our children in our conscious commitment to grow in a loving relationship with Christ. As we shift from a pastoral church to a program church we are seeking an individual that will ignite the passion and energy of the membership. Our children are our greatest asset and one of our needs are for a strong youth-oriented pastor to lead and teach our children. St. Paul's desire for a strong Spirit-centered teacher and mover is very much in evidence. St. Paul's is located in an historic Dutch village community in close proximity to Albany, the state capital, and very close to the diocesan offices. Kinderhook is an extremely desirable location with cultural, historical and educational assets in abundance. St. Paul's is blessed with a complex of historic buildings on our campus, perhaps the finest parish center in the diocese along with a magnificent church building designed by John Updike. A paid secretary and sexton are part of the staff. Compensation package is very competitive and includes pension, health insurance and vacation. Send letter of application along with resume and references to: **Suzanne Sherwood, St. Paul's Church, P.O. Box 135, Kinderhook, NY 12106.** Please respond by Nov. 19, 1997.

ASSOCIATE RECTOR: Program sized parish seeks associate rector to continue to expand on youth work, Christian education, outreach, new membership development and sharing pastoral care of the parish. Exciting opportunities exist for the right person to develop an ongoing ministry. Contact: **The Rev. Robert M. Lindberg, Rector, Christ Church, 2627 Atlantic St., NE, Warren, OH 44484.**

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POSITIONS OFFERED

RECTOR: St. Paul's, Mt. Lebanon. Large (approx. 1,000) suburban Pittsburgh parish seeks a rector with strong preaching ability and pastoral skills, who is accessible, possesses theological and scriptural grounding and can provide us with spiritual guidance and motivating leadership to assist us in reaching our potential. Parish profile available. Send resume and CDO profile to: **St. Paul's Episcopal Church, Rector Search Committee, P.O. Box 14952, Pittsburgh, PA 15234-0952.**

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SEMINARS

PASTORAL CARE SEMINAR, St. Louis, MO, Feb. 19-21, 1998. For pastors/pastoral care specialists involved in pastoral care ministry in local congregations. Leader, Peggy Way, Ph.D. Topic: Ethical Issues in Pastoral Care. Registration: \$200.00. Housing provided. Contact: **Don Cochran, 45 W. Lockwood, St. Louis, MO 63319. (314) 962-9210.**

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1998 RUSSIAN PILGRIMAGES: Christmas (Jan. 2-10). Easter (April 15-24), Icons & Their Origins (Aug. 17-31); plus Normandy and England: Saints and Singers w/The Rev. Nancy and Mr. Robert Roth, July 7-20. **The Teleios Foundation 1-800-835-3467.**

UN FORUM

AN INVITATION: Come and learn more about The Anglican Church and Conflict: Stories from the Front Lines, at an Anglican UN Forum and gala reception on Nov. 13 from 6:30-8:30 p.m. at St. Bartholomew's Church, New York. The event will be a benefit for the Anglican Communion Office at the United Nations. Peter Jennings of ABC News will be moderator with speakers to include the Hon. Andrew Young. For ticket information call: **The Anglican UN Office in New York (212) 922-5239.**

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The Rev. W.C. Giles, c
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire,
the Rev. Marguerite A. Henninger
Sun 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 4
(1S & 3S, Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10).
Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
The Rt. Rev. Barry Valentine, Bishop in Residence
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

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Twinamaani
Sun H Eu 7:30 & 10:30, Tues 12:10

Pompano Beach, FL

ST. MARTIN-IN-THE-FIELDS
Atlantic Blvd. and the Intracoastal Waterway
The Rev. Hobart Jude Gary, interim-r
Sun 8 and 10:30

Stuart, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. Ken Herzog, c; the
Rev. Beverly Ramsey, Youth & Christian Ed; the Rev.
Jonathan Coffey & the Rev. Canon Richard Hardman,
assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.
MP 8:30 daily

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung), Wed 6:30 (706) 736-5165

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Antecomunion; 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.

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Burns, Pres., St. James Place retirement community
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Newark, NJ

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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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H Eu 12:10. MP or EP daily

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Sat: 7:15 MP & H Eu; 12:15 H Eu; 5:30 EP

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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

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B 4. [June through Sept: 8, 10 (High), 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

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H Eu & HS 10:30

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6:45, EP 5 (214) 521-5101

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1S). 1928 BCP Daily as anno (817) 332-3191

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Spanish service Sat 6