

The Living Church

April 19, 1998 / \$1.50 Spring Music Issue

The Magazine for Episcopalians

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Rhine,' are gaining
renewed attention.***

This year marks the 900th anniversary
of Hildegard of Bingen.



April 19, 1998

Easter 2
Features



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of the Harmony
of Heaven**

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Cover photo:

Window showing St. Hildegard of Bingen, one of 26 Benedictine saints depicted in the chapel of Monastery Immaculate Conception, Sisters of St. Benedict, Ferdinand, Ind.

Quote of the Week

The Rt. Rev. Mark MacDonald, Bishop of Alaska (in the *Journal of the Association of Anglican Musicians*):
“... in a world numbed by Muzak, it is still a surprise to witness the raw power of music.”

In This Corner

More Changes in Language

(First of two parts)

If you liked *Commentary on Prayer Book Studies 30*, you're going to love *Enriching Our Worship*, published recently by Church Publishing, Inc. *Prayer Book Studies 30*, you may recall, came out in 1989 and was an attempt to offer supplemental liturgical texts in a more inclusive language than the Book of Common Prayer provided. *Enriching Our Worship* goes even further. Its introduction says it “contains texts intended to be explorations for the development of liturgical materials reflective of the diversity of the Church and looking forward to the dissemination throughout the church of a richer fabric of liturgical expression.” And don't call it inclusive language anymore. It's expansive language.

As in previous such endeavors, this booklet is to be used in congregations only with permission of the diocesan bishop. I gave it a try at home. I used it for Morning Prayer and Evening Prayer on successive weekends and found it, well . . . uh . . . interesting. The first thing you'll notice is the word “Lord” has been removed wherever possible, but curiously it remains in the *Benedictus*. No kings either. The familiar words of the *gloria patri* have been replaced by “Praise to the holy and undivided Trinity, one God: as it was in the beginning, is now, and will be for ever. Amen.”

There are 17 new canticles, among them, “A Song of Wisdom,” “The Song of Hannah,” “A Song of Jerusalem Our Mother,” two from Julian of Norwich, and one from

Anselm of Canterbury. Some of the familiar canticles have taken on a new look. The Magnificat, for instance, avoids using the pronoun “he” by addressing God (“You have mercy on those who fear you.”), but it retains “Lord,” as do the *Te Deum* and Apostles' Creed.

As a conclusion to the readings from scripture, *Enriching Our Worship* offers “Hear what the Spirit is saying to God's people.” Charismatics ought to love that one.

There's a new, more contemporary Great Litany, which I felt was the strongest of the new material, even though it fails to name the persons of the Trinity.

I found the booklet difficult to use for the Daily Offices. Obviously, unfamiliarity had something to do with it. But, probably more to the point, I didn't find the experience very reverent. As I read opening sentences, psalms and canticles, I found them to be contrived — an attempt to force the issue in places where it didn't seem to be necessary. It got so bad that it started to work in reverse. In Psalm 134, the wonderful little four-line psalm so appropriate for night-time worship, “Lord” remains five times. “Why?” I thought as I read it. “Why didn't they mess with this?” Needless to say, it was a distraction and I got nothing out of the psalm. Don't take my word for it. Check it out for yourself.

David Kalvelage, editor

Next week: The Holy Eucharist

Sunday's Readings

Extravagant Claims

Easter 2: Acts 5:12a, 17-22, 25-29 or Job 42:1-6; Ps. 111 or Ps. 118:19-24; Rev. 1: (1-8) 9-19 or Acts 5:12a, 17-22, 25-29; John 20:19-31

Extravagant claims need to be backed up by proof if reasonable people are to accept them. It's not enough that a vitamin or drug purports to perform some minor miracle; the claim has to be backed up by evidence. And an intelligent person is unlikely to give credence to word of a major miracle apart from corroboration and demonstration.

For Thomas, the claim that his dead and buried Lord is alive seems ridiculous and totally impossible. It's the sort of contention, in fact, which requires the clearest and most unambiguous proof if it's to be taken with any seriousness. “Unless I see in his hands the print of the nails . . . and place my hand in his side, I will not believe.” And

it's only when such unassailable evidence is forthcoming that Thomas is able to proclaim, “My Lord and my God!”

We in the church make the extravagant claim that we constitute Christ's body on earth — that the risen Lord is present both within us and through us. Our message falls on deaf ears, however, if we don't demonstrate it clearly and unambiguously to people around us. As we prove to be Christ's disciples through our unconditional love for one another, so we show ourselves to the world as his body when we continue his “many signs and wonders.” As our witness to unity overcomes estrangement, as our abundant forgiveness heals guilt, and as our unfettered joy conquers despair all around us, we plainly do the work of him who sends us. It's only as we do the Lord's mighty works that the world has evidence of his presence in our midst.

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Adding Them Up

John Alexander writes [TLC, March 22] that the new criteria for membership is a minor issue. Perhaps an experience of mine will change his mind. In the early 1980s, I became rector of a church that suffered a bad case of what I call administrative arithmetic. That church had once claimed a membership of 1,100 baptized. In the eight years prior to the time I became rector, the list had been reduced to 385. Multiply that experience by a few churches here and there and it adds up in a hurry.

Mr. Alexander also bemoans the decline in the use of the Decalogue liturgically. I have been ordained 31 years. In that time I have almost never worshiped anywhere that it has been used. Thirty years ago the rector I was working with said he used the Decalogue the first Sunday of the month, but only at the 8 a.m. service because it was too long to use in the other two services. This, by the way,

was a large church, and still is.

In more recent years, the only experience I have with the Decalogue is when I use it myself which I do from time to time. When I do use it, it is not very well received by some in the congregation who say it makes them uncomfortable!

*(The Rev.) Michael J.M. Shank
Grace Church
Waterford, N.Y.*

In his Viewpoint article, John W. Alexander produces no evidence in support of the explanation he offers for the decline in membership of the Episcopal Church. The fact that two events take place simultaneously does not logically prove that there is a causal connection between them.

He uses statistics for purposes of propaganda when he suggests by implication that our church should have kept pace with the increase in the population of the

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Letters

U.S.A., ignoring the fact that a good portion of this increase was because of immigration by, generally, Roman Catholic Hispanics.

He also fails to mention that all other mainline protestant churches suffered similar loss of membership. Is he suggesting that they all betrayed their traditions as, in his opinion, the Episcopal Church did? I can offer more logical reasons for the decline in membership in our church, even though I do not claim to have a comprehensive explanation.

There may be demographic reasons. The baby boom lowered temporarily the average age of our population, and we know that older people are more likely to attend church.

There are sociological reasons. The Episcopal Church used to attract the majority of business leaders, professionals and executives. It was the place to get to know people of wealth and influence. It was the place to promote careers. This is no longer true. People now realize that the golf course will do equally well for fur-

thering their secular goals.

The conclusion I draw is the very opposite of Mr. Alexander's. I believe the loss of membership is because of our church's being insufficiently progressive and, therefore, becoming less relevant to the people of the contemporary world. The fact that conservative and fundamental churches continue drawing increasing numbers is no counter-argument. It simply means that there are people in our day, as in all ages, who are comfortable with simple answers to complex questions.

*Nicholas T. Molnar
Santa Fe, N.M.*

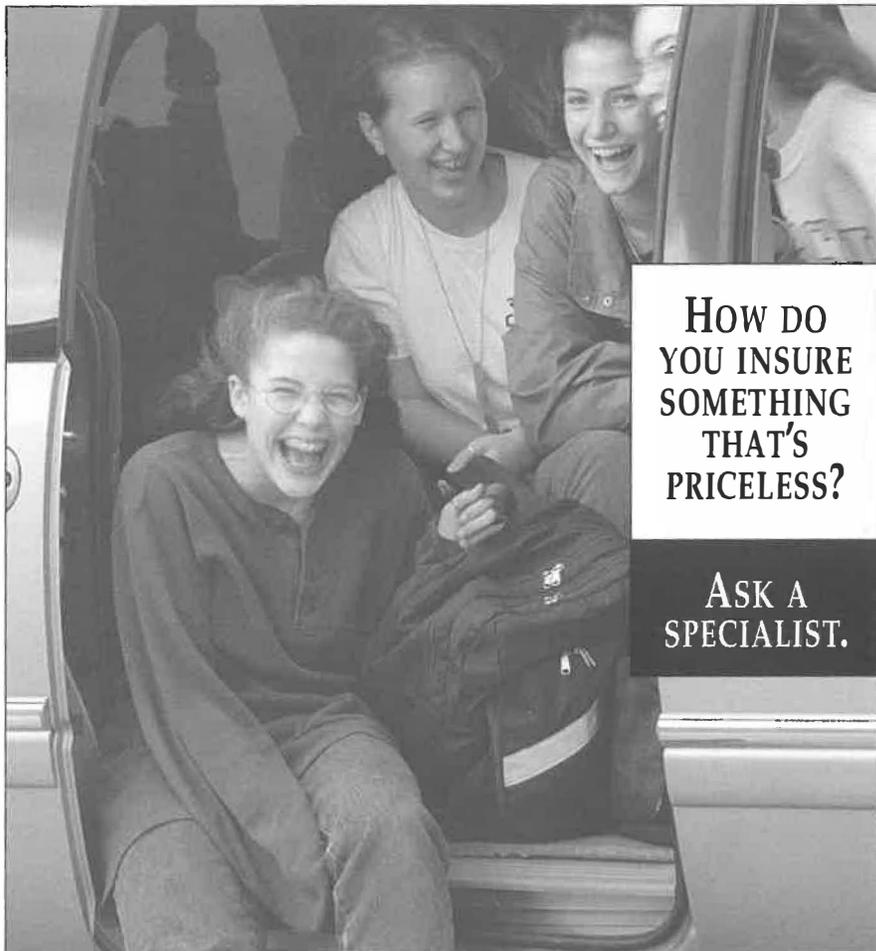
In response to John W. Alexander's essay, "Where Did Everybody Go?", I think he is right to draw our attention to our church's stagnant numbers. We should be concerned that our numbers are down. I also agree with his conclusion that we in the Episcopal Church often fail to help people know God. I disagree with his explanation of what constitutes this failure and his list of reasons why people are

not flocking to our doors.

We are often so busy squabbling with one another about whether to use "thee" or "you," about whether to use incense or not, about what's traditional and what's not, that we fail to see the need for healing and love in the people who come through our doors.

None of my friends who are not church goers have reported to me that they joined a church because they heard the Ten Commandments recited during the service. They have told me that they didn't join because no one seemed to care that they were there, that the church wasn't doing anything to address the needs of the people in its community, and that the deep wounds that they carried with them to church were not recognized or addressed.

I also believe that some of the painful and disheartening events and disclosures of the last few decades, which have contributed to stagnant membership, have led to changes that will create both numerical and spiritual growth. Revelations of sexual misconduct have led to the creation of



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policies and training which has helped us work with one another and honor one another more carefully.

As a young adult preparing for ordination to the priesthood, I am looking forward to serving in the Episcopal Church in the new millennium. I would urge us all to pray not only for our existing congregations, but also for the people who will come through our doors for the first time, and I would urge us to really listen to them when they show up.

Amy McCreath
Seabury-Western Theological Seminary
Evanston, Ill.

Mid-Lent

Just to add a couple of thoughts to the article on the marking of Mid-Lent and its themes [TLC, March 15]. Although some of the hymns about Jerusalem were dropped with the 1982 hymnal, one can still find most inspiring and suitable music for the occasion at St. Thomas' Church, Fifth Avenue, New York City. On *Laetare* Sunday, as well as on *Gaudete*

Sunday, the third Sunday in Advent, there can be no space on earth more beautifully attired for the occasion.

St. Thomas is bedecked in rose-colored hangings, with pale roses on the altar and in the ushers' lapels. The rector, the Rev. Andrew Mead, in his sermon, asked us to note the derivation of the word, *Laetare*, from the Latin in the antiphon for the day, which the choir sang at Evensong: Rejoice, Jerusalem. He also noted we'd be enveloped in incense and enriched with spiced-up coffee at the coffee hour.

A Roman Catholic priest tells me that this Refreshment Sunday dates to the second century, when at Lent and Advent the church conducted a rigorous study of the catechism, and these Sundays, *Laetare* and *Gaudete*, marked the halfway point of that instruction. Those of us who, as children, gave up something for Lent, may remember that on *Laetare* Sunday, we were permitted to eat of the "forbidden fruit."

All of that has changed. Advent has been shortened, no longer extending to Epiphany and is more of a "think-it-over"

season than a penitential one. Hence, more and more churches are adopting the use of indigo blue in place of the purple.

Michael Heid
Williamsburg, Va.

The Right Tone

The other day I came up with an idea for a Viewpoint essay. But I got busy and put off writing it. I am certainly glad I did because Edward Little said it so much better in his article [TLC, March 29].

I am slightly left of center, but not enthusiastically so, catholic in perspective, and orthodox in doctrine. But more than all that, I love the Episcopal Church with all its warts and foibles. I am an adult convert to the Episcopal Church and we converts are chauvinists of the worst kind. There is so much mean spiritedness and it comes from both right and left.

And yet, in my retirement, as I travel around celebrating and preaching in many different congregations, I meet many loving and caring Christians.

Like Edward Little, I want to harness

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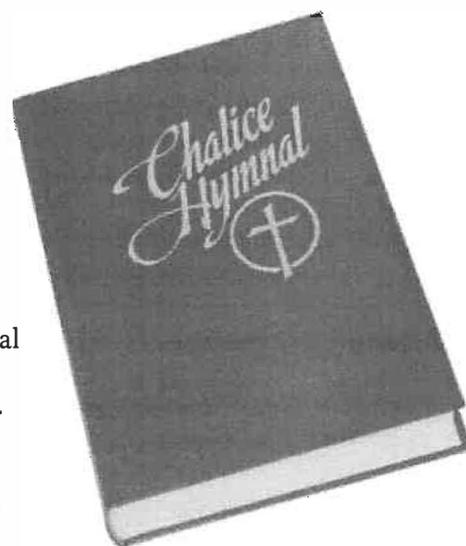
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that love for Christ's sake. And his call to action is precisely what we must do if there is to be peace and love in our church. I would like to meet Edward Little because, while we might disagree on some things, my guess is, we are one in the essential nature of the church and its mission and we are one in Christ. His irenic tone is precisely what the church needs. I thank him for writing and I thank TLC for publishing that wonderful essay.

*(The Rev.) Allan C. Parker
Seattle, Wash.*

I wholeheartedly agree with Edward Little's Viewpoint article "Drop the Weapons." It seems both conservatives and liberals wish to "win" and thereby save the church from itself. In so doing, the church is forced to focus energy on maintaining or changing the status quo rather than on mission to a world that is going to hell. I doubt we have the luxury of quibbling amongst ourselves when there are people desperately searching for spiritual manna in the wilderness of the world.

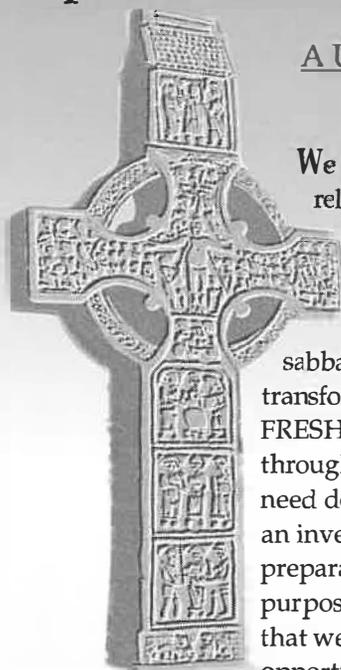
I am especially in agreement with his exhortation to "promote genuine personal engagement." His point that conservatives are not all "reactionary, bigoted Neanderthals" and that liberals are not all "Christ-denying, Bible-weak reductionists" is an excellent one, and especially to be observed in the heat of "battle." As a priest and member of Generation X, my primary concern is not with doctrinal purity (few of my contemporaries know or care where the church stands on any given issue) but whether or not any given parish is alive and active, or comatose and passive. Whatever our theological position, shouldn't the health of the church be our primary concern?

*(The Rev.) Tom Sramek, Jr.
St. Paul's Church
Burlingame, Calif.*

'Cafeteria Christians'

THE LIVING CHURCH, which regularly castigates "cafeteria Christians" for picking and choosing only those doctrines and policies which please them, is increasingly doing the same. Take, for example, the editorial, "Overlooking Tradition" [TLC, March 22], which once again distorts Hooker's three-legged stool. "Tradition cannot be legislated by General Convention or synod," we read. (Nor, we might add, can it be legislated by pope.)

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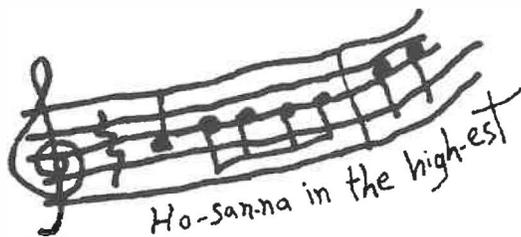
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However, Hooker, in his famous example, saw church authority itself as being that ongoing tradition. This is indeed the way that doctrine and polity evolved and developed over the centuries. General Convention is simply the way the Holy Spirit is working in the church at the present time. To say that the church has authority only when it rubber stamps our agendas is unfair at best, and probably sinful.

Richard DeAndrea
Lenox, Mass.

Flawed Statement

The statement of the Rev. Robert W. Cromey [TLC, March 8] that, "We have the free will to reject God, but God does not reject those who have never heard the call or those who fail to respond to the call," is a dangerously flawed theological statement.

It is true that the church has always made provision for those who have never heard the call or who have been turned away by the unchristian acts and words of others, even the church. But to state that it does not matter whether we reject God or not is a theology which is neither biblical, catholic or protestant. It is true that God does not reject any person, but in our rejection of the Christ we choose our own means to salvation which does not include the advocacy and mediation of Jesus the Christ of God. His door may be narrow, but it is the door to salvation and to teach that it does not matter whether we reject God or not is truly dangerous for those who hear and believe it. And really, it is our great privilege that "we have the free will" to accept God.

(The Rev.) James M. Adams, Jr.
Trinity Church
El Dorado, Kan.

Why It's There

In reading Elizabeth Sweeney's letter [TLC, March 29], and by her reference Marjorie Kellett's letter [TLC, March 8] about how irritated she gets when it is time for the Peace, I felt prompted to respond.

What is missing in these letters is an understanding of and therefore an appreciation for the Peace coming where it does in the service. Granted, all too often it does degenerate to merely a "seventh-inning stretch," or as one of the priests at my seminary called it, "holy half-time." But it is there precisely because to receive

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the sacrament of Holy Communion while being out of communion with a fellow believer is contrary to the will of God our Father. Consider "An Exhortation" (BCP pp. 316-317, based primarily on 1 Cor. 11) and especially the following: "Examine your lives ... and acknowledge your sins ... And then, being reconciled with one another, come to the banquet of that most heavenly Food." The Peace is there in the service to offer an opportunity, for an individual who may need to, to go to another believer and be reconciled prior to coming to the altar.

In one way of understanding (granted there are others to be considered), Holy Communion is only beneficial to the individual so far as the communion (i.e. common unity) of the body of Christ is intact. So moving the Peace to the end of the service defeats the very purpose of it, and to understand it only as a mere interlude of and prelude to social hour would of course disrupt worship.

(The Rev.) Andrew S. Doan
Holy Cross Church
Winter Haven, Fla.

Saying 'Yes'

Regarding the editorial "What if ... ?" [TLC, March 22], I object to the suggestion that the Virgin Mary did not exercise her free will in accepting the angel's message. While she was concerned at the news of that message, she was not coerced into saying "yes." Saying "yes" was as much a part of exercising her free will as saying "no" would have been.

The article "Drop the Weapons" [TLC, March 29] was superb. And right in line as it comes from the recent House of Bishops retreat. May God continue to bless Frank Griswold as he guides us all.

Sr. Ruth Juchter, OSH
Convent of St. Helena
Vails Gate, N.Y.

Nothing Amiss

In reference to Fr. Michaels' letter [TLC, April 5], it occurs to me that many of us are too ordered to find fault with any and everything that crosses our attention. There was nothing amiss in the photo to which he takes exception that I could see.

Would a photo of the host and chalice alone have evoked the same response?

The Holy Eucharist is not the work of the priest alone, nor is it the work of the laity and the priest. It is the work of Jesus, recalled and dramatized by the mystical body of Christ, in which the priest portrays the person of Jesus and the laity portray the disciples gathered. The Holy Eucharist cannot be celebrated by a priest in our communion without at least one other person participating to complete the dramatic recalling of the Last Supper. It was and is a community event for the members of the body of Christ. To isolate the priest from the event and suggest that showing any portion of the event does not represent the whole of the Holy Eucharist (host, chalice, recitation, priest, laity and prayer) is incomprehensible in Anglican theology.

(The Rev.) James F. Graner, SSC
Larned, Kan.

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Interim Bodies of National Church Meet in Minneapolis

Plan Made to Double Church Membership

New liturgies, new members, new methods of communications — these were some of the ideas proposed during the Convocation of Interim Bodies held in Minneapolis March 20-23.

Approximately 250 members of national boards, commissions and com-

**'...we really believe
in this Jesus Christ,
this gospel, this
great commission.'**

The Rev. LeeAnne Watkins,
member of the evangelism commission

mittees gathered to draft policies and to develop programs for the triennium.

The Most Rev. Frank T. Griswold, Presiding Bishop, called the session a "mini General Convention" and "an opportunity to practice collaborative leadership, evolutionary leadership." The groups will prepare reports and proposed legislation for the General Convention of 2000 in Denver.

Bishop Griswold and Pamela Chinnis, president of the House of Deputies, presided over the plenary sessions and met individually with most of the boards, commissions and committees.

An ambitious plan to double the church's membership by the year 2020 was announced by the Standing Commission on Domestic Mission and Evangelism. Called "20/20: A Clear Vision," the plan calls for "creative strategies for evangelism," as well as identifying and training new leaders.

"We think this really is a do-able thing," said the Rev. LeeAnne Watkins, commission member from Minnesota. "Not just because it would be cool to have a larger church, but because we really believe in this Jesus Christ, this gospel, this great commission."



Dick Snyder photo

The Rt. Rev. John Smith, Bishop of West Virginia, makes a point during the meeting of the Standing Commission on Ministry Development.

Hymnal Revision

A review and possible revision of the hymnal will be undertaken by the Standing Commission on Liturgy and Music.

"We will also be looking at theological issues of same-sex relationships," said the convener, the Rev. Bruce Jenneker of Massachusetts. "We want to study blessings in general, and the manner in which we ritualize relationships."

The commission's report to the plenary session included an oft-repeated phrase: "The commission will fulfill its responsibility . . . if only we have the funding."

The financial reality was explained by Bonnie Anderson, chair of the Joint Standing Committee on Program, Budget and Finance. She noted the requests for the evangelism project and the liturgy and music review, and said she was reminded of "Mick Jagger — you remember that song of his, 'You Can't Always Get What You Want'."

Ms. Anderson said there will be "strong effort" by PB&F "to reflect the common vision of the church's ministry. The bud-

get is a theological statement of what we as a church believe and value."

National church treasurer Stephen Duggan announced that the church had ended 1997 with a surplus of about \$20 million, and that the budget will be balanced for this year. He noted that his office has been hamstrung by responding to several rumors "which are either completely untrue, or recirculated versions of rumors which have been dealt with. All they do is continue to stall progress of a happy church wanting to work together."

Ecumenical Relations

Some of the other major initiatives presented included continued participation in the revision of the Concordat with the Evangelical Lutheran Church in America (ELCA) and the work with the Consultation on Church Union (COCU) by the Standing Commission on Ecumenical Relations; promotion of Jubilee 2000 by the Committee on Justice, Peace and the Integrity of Creation; a theological review

Continued on page 27)

Eighth Bishop Consecrated in Diocese of Maine

Buoyed by unexpectedly warm and sunny weather and hundreds of family, friends and colleagues from far and near, the Rev. Chilton Richardson Knudsen was ordained and consecrated the eighth Bishop of Maine March 28 in the Cathedral of St. Luke, Portland.

Chief consecrator and preacher was the Most Rev. Frank T. Griswold, Presiding Bishop and former colleague of the new bishop in Chicago. Fourteen bishops joined Bishop Griswold in the laying on of hands.

Citing the Feast of the Annunciation, appointed for March 25 but transferred to the 28th for this occasion, the Presiding Bishop called upon the familiar and challenging words of Mary as he reiterated the themes of obedience and faithfulness in response to the angel, and of all the baptized: "Here I am, the servant of the Lord ... Let it be to me, according to your word."

Bishop Knudsen, whom he described as "my dear friend, former colleague and

always-wise counselor," is the third bishop consecrated by Bishop Griswold since his own investiture in January. Co-consecrators were the Rt. Rev. Frederick B. Wolf, sixth Bishop of Maine; the Rt. Rev. Barbara C. Harris, Bishop Suffragan of Massachusetts; the Rt. Rev. GERALYN Wolf, Bishop of Rhode Island; and the Rt. Rev. James R. Moodey, retired Bishop of Ohio and visiting bishop in Maine for the past 18 months.

Gifts and symbols of the office were presented to the new bishop by members of her family, former colleagues in Chicago and the clergy of Maine. Her pastoral staff, given by the people of her new diocese, was designed and crafted from native wood by Stanley Neptune, a member of the Penobscot Tribe from Indian Island, Old Town, Maine. The bishop's husband,



Ken Greenleaf

Bishop Knudsen following the consecration.

Michael, and their son, Daniel, carried forward the elements of the Eucharist.

Bishop Knudsen was formally welcomed and seated in the cathedral the following day by the dean, the Very Rev. Stephen Foote.

Mary Lou Lavallee

Anglican Cooperation for Churches in Europe

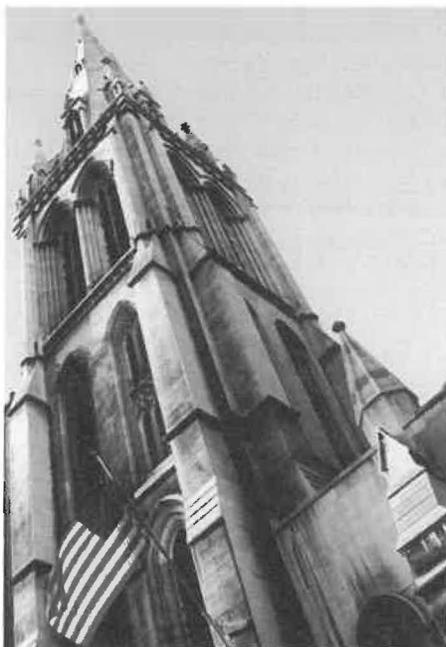
Representatives of the Convocation of American Churches in Europe met in Madrid in February with their counterparts from the three other Anglican jurisdictions on the European mainland to begin conversations regarding a possible Anglican province of Continental Europe.

The Rt. Rev. Jeffrey Rowthorn, Bishop in charge of the convocation, was joined by the Rev. Peter Casparian, rector of St. James' Church, Florence, Italy, and Helena Mbele Mbong, a lay delegate from Emmanuel Church, Geneva, for three days of discussions.

Also participating were the bishop, a clergy delegate and lay delegate from the Spanish Reformed Episcopal Church, the Lusitanian Church of Portugal, and the Diocese of Gibraltar of the Church of England.

Those present issued a statement which said, in part:

"We have affirmed our common faith and our commitment to engage more fully in service and witness with and alongside



The American Cathedral in Paris is part of the Convocation of American Churches in Europe.

the other Christian churches on mainland Europe.

"We pledge ourselves to build on the example set by our bishops toward greater fellowship, collaboration and partnership in the ministry of all God's people in the service of his mission.

"Rejoicing in the unity which we ourselves experienced in this consultation, we urge members of our churches to get to know each other more fully, to cooperate in prayer and worship, teaching and nurture, witness and service."

"In a context of daily worship, celebrated in Portuguese and Spanish as well as English, the participants in the Madrid conference shared their hopes and fears," Bishop Rowthorn said. "A deep missionary concern informed all their deliberations as they recognized that, in a Europe often described as secular, millions of people are hungry for something to believe in, and are often responsive to lives of compassion, integrity and faith."

Nell Toensmann

Diocese of Maryland Elects Suffragan Bishop

The Rev. John L. Rabb, rector of St. Anne's Church, Atlanta, was elected Bishop Suffragan of Maryland March 28 at Hood College in Frederick, Md., becoming only the third suffragan in the 206-year history of the diocese.



Fr. Rabb

Fr. Rabb, 53, was elected on the third ballot. He was rector of Holy Apostles', Arbutus, Md., from 1979 to 1988, leaving that cure when he was called to the Atlanta parish. In Atlanta, Fr. Rabb has been prominent in the struggle for racial justice and in the Atlanta Religious Mobilization Against Crime.

A graduate of DePauw University and the Episcopal Divinity School, Fr. Rabb is married, his wife Sharon having been a social worker for Maryland's Episcopal Social Ministries in the 1980s. They are the parents of two daughters, Alison and Jennifer.

Others nominated were: the Rev. Eddie M. Blue, rector of Holy Trinity, Baltimore; the Rev. Frances Fosbroke, rector of Redemption, Baltimore; the Rev. Melford E. Holland, Jr., clergy deployment officer and bishop's assistant for ministry of the Diocese of Pennsylvania; and the Rev. Canon Nancy A. Roosevelt, canon to the ordinary of the Diocese of Rochester. A sixth nominee, the Very Rev. Sandra A. Wilson, rector of St. Thomas', Denver, Colo., withdrew two weeks before the election.

Following his consecration, Fr. Rabb

		MARYLAND					
		1		2		3	
Ballot		C	L	C	L	C	L
C = Clergy; L = Laity		C	L	C	L	C	L
Needed to Elect		93 74					
Blue		33	28	16	12	-	-
Fosbroke		15	8	5	2	4	1
Holland		42	29	34	28	14	12
Rabb		45	59	71	77	103	102
Roosevelt		48	33	61	31	14	12

will assist the diocesan bishop, the Rt. Rev. Robert W. Ihloff. Suffragan Bishop Charles L. Longest retired last November.

William Stump

Smelling It Like It Is

'I'm sick and tired of this mantra of unity, unity, unity. They [revisionists] have left the church. They gone!'

The Rev. Thomas Johnston

Message to the Episcopal Church from the First Promise: The skunk goes front and center.

The Rev. Chuck Murphy, rector of All Saints' Church, Pawleys Island, S.C., and founding president of the seven-month-old movement aimed at reclaiming Anglican theology, told 600 supporters that "a conspiracy of silence" had for too long masked the church's theological disorders. "There comes a time," he said, "when you have to put the skunk on the table."

The varmint in question — an Episcopal Church far gone in apostasy, according to speaker after speaker — lay there throughout a bright March day at an event one organizer called "historic."

First Promise, formed last September, attracted to the sprawling Church of St. John the Divine in Houston a group of bishops, priests and lay persons alarmed at the church's moral and theological disarray.

"I believe," said Fr. Murphy, "we are in an apostate church." One in which, added the Rev. Geoffrey Chapman, rector of St. Stephen's, Sewickley, Pa., the stage is set "for a frontal assault on the faith once delivered to the saints."

Part pep rally, part crash course on strategy and tactics, the lay leaders conference brought



together speakers and members from major traditionalist organizations and structures: the American Anglican Council, Episcopal Synod of America, PECUSA, Inc., and the North American Missionary Society (NAMS).

Evidence that orthodox believers don't care whether church authorities approve of them or not surfaced often. Said the Rev. Thomas Johnston, of Little Rock, Ark., rector of a new congregation [p. 26] that Bishop Larry Maze of Arkansas didn't want started: "I'm sick and tired of this mantra of unity, unity, unity." He said of Episcopal revisionists: "They have left the church. They gone!"

Fr. Chapman, in a rousing call to ecclesiastical arms, enjoined: "Hold onto God's revelation, God's truth . . . Change those things that oppose the gospel — or disregard — or disobey."

The First Promise pledges to hold up the ordination-service vow of fidelity to "the doctrine, discipline and worship of Christ as this Church has received them." The organization's charter document criticizes the church for, among other things, undermining biblical sexual ethics and attempting to coerce the ordination of women.

William Murchison

Echo of the Harmony of Heaven

An Introduction to the Music of Hildegard of Bingen

By CHARLES CHRISTIAN RICH

This year marks the 900th anniversary of the death of a remarkable woman from an extraordinary age: Twelfth-century abbess Hildegard of Bingen. A towering figure of her time, she shared the stage with such movers and shakers as Henry II and Eleanor of Aquitaine, Abelard and Heloise, Thomas Becket, Bernard of Clairvaux and the German Emperor Frederick Barbarossa. It was the age of the Crusades, papal schism, emerging new nation-states and the Gothic cathedral. Hildegard was called "Prophetess of the Rhine" by her contemporaries and known for her mystic revelations from the Living Light.

Promised to God by her noble parents at birth, she was schooled from the age of 8 in the Benedictine way of life with its balance of *ora et labora*, prayer and work. Benedict's Rule exhorts the monastic to prefer nothing over the *Opus Dei*, the Work of God, which was the liturgy. As abbess, Hildegard took to heart this precept.

Around 1140, when she commenced to record her visions, she also began to compose poetry and music. From her memoirs, Hildegard tells us that "I also brought forth and chanted hymns, with their melodies praising God and his saints, although here too, I had never studied neums or chant notation at all."

Hildegard's theology of music may be found in her many writings and reflected in her compositions. Music is noble praise of God, inspired by the Holy Spirit. In a letter to the church hierarchy at the cathedral in Mainz, the diocese in which her Abbey on Rupertsberg was situated, Hildegard wrote:

"So remember; just as the body of Jesus Christ was born by the Holy Spirit from the spotless Virgin Mary, so too the singing in the Church of God's praise, which is an echo of the harmony of heaven, has its roots in that same Holy Spirit. But the body is the garment of the soul and it is the soul which gives life to the voice. That's why the body must raise its voice in harmony with the soul for the praise of God."

This is the same stance as the psalmist's, always exhorting one to "sing



a new song" in praise of God. Psalm 101 prays: "My song is of mercy and justice; I sing to you, O Lord. I walk in the way of perfection. O when, Lord, will you come?" (Grail translation). Indeed, singing was for Hildegard the natural expression of one who walked in the way of God, the way of monastic perfection, the way of universal accord. Schooled in the Psalter, her writings frequently take up their themes of unabashed joy and thanksgiving before the Creator. She frequently mentions in her writings that music has a cosmic role to play in that the object of all creation is to be of one voice in acclamation of the Creator.

Hildegard is the composer of more than 70 individual pieces of music. Included within her work are most of the forms found in use in 12th-century monastic liturgy. Her compositions are for both the Mass and the

Divine Office, the Liturgy of Hours, which are seven times of prayer punctuating the monastic day and consecrating it to God. These include hymns, responses, antiphons and sequences.

Hildegard's musical contributions to the liturgy of her religious community were not simply "frills for feasts" but natural, creative expressions from her own intense spiritual life. She frequently uses musical patterns that seem to abruptly "spring forth," especially the leap of a fourth interval, that takes her chant out of the "normal" range and pattern of the period. Her music must have seemed progressive to 12th-century ears and must have raised more than a few eyebrows in the nuns' choir!

Hildegard frequently composed music for special liturgical days that were close to the heart of her community of nuns. Therefore we find a significant amount of original material, both music and texts, for feasts of the Blessed Virgin Mary, virgin-martyrs, and monastic saints. One of her most extensive musical endeavors was for the feast of the virgin-martyr Ursula and her Companions. St. Ursula was (and still is) one of the patron saints of the city of Cologne, where legend has it she was slain with 11,000 other virgins by the Huns. With Cologne being situated just

downstream from Bingen on the Rhine, it is little wonder that her cult was especially popular in the Rhineland and at its height in the 12th century. Ursula, being venerated as both virgin and martyr, possessed two attributes highly valued by monastics like Hildegard, celibacy and dying to self. This music, composed by Hildegard for both the Mass and the

tions. This latter adaptation is taken from Ms. Thomas' *Misa de Sancta Hildegard*.

A surprising addition of Hildegard texts was made to the Unitarian Universalist hymnal *Singing the Living Tradition*, published in 1993. The first verse of hymn #27 is a wonderful and poetic summary of Hildegardian theology:

"I am that great and fiery force sparkling in everything that lives; in shining of the river's course, in greening grass that glory gives."

The tune used is not by Hildegard but one from centuries later, *Ave Vera Virginitas*, by the famed Renaissance composer Josquin Desprez (1445-1521).

Not a bad match for Hildegard! In the section of

readings there is found an adaptation of a Hildegard text included in the *Oxford Book of Prayer*, published by Oxford Press. The prayer addresses the "Fire of the Spirit" and continues "... Composer of all things, joy in the glory, strong honor, be with us and hear us."

Although Hildegard is not celebrated by the universal church as a saint, she has been venerated for centuries in her native Germany and in Benedictine houses throughout the world, particularly in monastic communities of women. The German Roman Catholic liturgical calendar also celebrates her as "Abbess and Mystic" on Sept. 17, the anniversary of her death. As the 900th anniversary nears, it seems fitting to conclude with a translation of the German oration for her feast which incorporates many of her images for the Divine:

"O God, Spring of Life, you filled the abbess Hildegard with a prophetic spirit. Help us, by her example, to contemplate [and follow] your ways, that in the darkness of this world we will recognize the light of your radiance. We ask this through Christ our Lord. Amen." □

Charles Christian Rich is the director of music and liturgy at Sacred Heart School of Theology in Hales Corners, Wis.



"I am that great and fiery force sparkling in everything that lives; in shining of the river's course, in greening grass that glory gives."

— Hildegard text set to the tune *Ave Vera Virginitas* by Josquin Desprez

Divine Office, is becoming known again through the recordings of several early music ensembles and most recently by the New York-based quartet of women's voices, Anonymous 4, in their *Harmonia Mundi* disc, *11,000 Virgins*.

The Ordo Virtutum, "The Play of the Virtues," is Hildegard's magnum opus. A type of "mystery play," it is closely related to her book *Scivias*, in which she details her visions of the mystic universe. The play, which may have been premiered at the festivities surrounding the dedication of her Rubertsberg abbey, celebrates the seven virtues and their interaction with the human soul. The part of the devil is spoken while all else is sung.

With the popularity of Hildegard today, it is not surprising to find some of her music and texts entering the hymnals of various denominations. In the United States two recent inclusions have been the *Kyrie eleison* (Lord, have mercy) transcribed by Lisa Neufeld Thomas for the supplement to the *Hymnal 1982, Wonder, Love, and Praise*. Two versions are given, the first a modern notation transcription of a Hildegard *Kyrie* which is more florid and elaborate and appropriately sung by trained singers. The other version is a simplified setting that is more metric and has an accompaniment that makes Hildegard's music accessible to most congrega-

Risky Business

An American (Organist) in Paris Studies Improvisation at Notre Dame

By JEFFREY SMITH

Among the culinarily blessed, improvisation *à la cuisine* can yield many a memorable meal. Lesser mortals might do well to hold fast to the recipe at hand. Some of us, myself included, should abandon our gastronomic ambitions to the skill of others!

Improvisation, in the musical sense, is rather like enlivening a proven recipe — a sonata, say, or a fugue — with ingredients instantaneously chosen and combined. An improviser ornaments and enlarges a given theme, often a hymn tune or chant, with every resource of melodic invention, harmonic motion, structural coherence and color. The resulting creation may, and ideally should, sound as if it were previously composed and notated; but quantitatively it exists neither before its performance nor after. It is “of the moment” and by definition unrepeatable. Herein lies the peril of liturgical improvisation — and its power.

On sabbatical leave from my parish, I spent January in Paris, studying improvisation with a virtuoso practitioner, M. Philippe Lefebvre, organist of Notre Dame Cathedral, absorbing the work of his noted colleagues, and relishing the civilizing charms of that great city.

It is the French organists who maintain a strong link to the tradition of centuries. Today's concert goers might easily forget that much of the well-known European repertoire was directly inspired by the improvisations of its composer, be it J.S. Bach's *Musical Offering* (an ingenious working-out of a theme presented to him by King Frederick the Great) or the pianistic marvels of Franz Liszt. Mozart's improvised cadenzas within his piano concertos were legendary. Figures as diverse as Frescobaldi, Handel, Mendelssohn, and S.S. Wesley were all noted for the artistry of their spontaneous music making.

For the French organist, improvisation is not merely some spiced-up “noodling” to “fill in the gaps of the service,” but rather a veritable *menu gastronomique* comprising sizable “pieces” for entrance, exit, offertory and communion. On one of my Sunday visits to the Church of St.



Eustache, for example, organist Jean Guillou embarked upon his *entrée* in a strict though modernist fugal style. Relentlessly dancing through many keys and thematic permutations (an aural equivalent, as it were, of the densely interweaving Paris *Métro* lines), this was music complex yet well ordered. Some 10 minutes later, at the entrance of the thurifer, acolytes and clergy, the now-apocalyptic work built inexorably toward a blazing climax on full organ. With echoes of its final chord still lingering in the vast church, the liturgy then unfolded in suitably measured majesty.

The architectural placement of French organs differs greatly from the English and American model. The smaller “choir organ” is located in the chancel and is designed to accompany the choir, chant and hymns. Perched high on the liturgical west wall, over the entrance, another organist plays the *grand orgue*, which is used for improvisation and organ repertoire. The resulting sonic effect, especially in a resonant stone church, is archetypically French and very often sublime.

At its most noble, improvisation is much more than some musical parlor trick calculated to impress; it is a liturgical offering in its own right. I recall a Mass on a frigid Saturday evening in Chartres Cathedral, with its organist furnishing an evocative and lengthy *sortie* worthy of an archiepiscopal enthronement or the like, seemingly without regard for the rather pedestrian liturgy occurring down below and the shivering few in attendance. It was, quite simply, his gift.

It is the chant, of course, which has through the centuries inspired countless organ improvisations. Many of them were later notated in published compositions, such as the work of Charles Tournemire (1870-1939, organist of Sainte Clotilde), and the last two symphonies of Charles-Marie Widor (1844-1937, organist of St. Sulpice). Even today at Notre Dame, one delights in recognizing *Pange lingua* or *Adoro devote* artfully hidden within Philippe Lefebvre’s improvisations, often played in the 17th-century style contemporaneous with much of that cathedral’s *grand orgue*.

Lefebvre ardently promotes the continuing value of improvised music, entirely unique to its occasion, its acoustical space, its given instrument. “A sonic impression,” he says, “then gone forever.” (Alas, he is understandably reluctant to record his creations for our benefit.) Playing written compositions at liturgies, Lefebvre suggests, lacks the immediacy, the intimacy, the “risky business” inherent in extemporization.

Regular Practice

If instant music is like instant conversation, we organists are tongue-tied or beset with small talk at our keyboards. Perhaps it’s only midweek in the empty church that an organist improvises with utter abandonment, setting aside all fears of musical meltdown and public humiliation. Regular practice links the fingers more intimately with the mind, which must make microsecond decisions about what note to play and when. If one’s melody, for example, appears in the pedals, can the hands make independent and interesting lines to complement? Can one play a given theme in any key? Can the fingers and feet find their way to new tonal centers and safely home again? Does a Handel *pastiche* sound too much like a Howells; a Buxtehude like Brahms?

“Consider how much we need to practice our literature, our Bach and Franck,” Gerre Hancock often tells his students, “then consider how rigorously we need to practice music which isn’t even written down!” Hancock is organist of St. Thomas Church, Fifth Avenue, and one of America’s most celebrated improvisateurs.

Teachers of the art function much like coaches of a college debate team, or, in another epoch, a master in the art of rhetoric. It is quite possible to teach by example, and most instructors eventually find their way onto the bench to suggest or demonstrate. With the musical equivalent of photographic memory, the great teachers pinpoint intellectual and technical weakness and offer a student the means of achieving a more satisfactory result. While a good teacher can encourage, enliven and discipline, it is, of course, the student who must possess the charism, a certain inner spark, or at very least a desire to risk “playing it by ear.”

Liturgical improvisation is much akin, it seems to me, to extempore preaching. In both cases the listener wants to experience a beginning, middle and end with something memorable along the way. There is in both arts and immediacy — an eye contact in one case, an “I-contact” in both — which is worthy of our encouragement.

That the Sacred Muse of *Ad Libitum* descends only upon a chosen few is a common fallacy, expressed even among organists. With the aid of a teacher or a published method book, musicians at any level of expertise can indeed create their own music. Improvised music need not be elaborate in order to be effective; indeed, sometimes the simplest materials offer greatest reward. Most congregations will appreciate hearing a home-baked prelude



Recordings

Cochereau joue Cochereau
Philips Classics 454 655-2
and 454 656-2

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Motette CD 11831

Eighteen short improvisations revealing the color and magnificence of this acclaimed 1889 organ.

Fanfare: Gerre Hancock
Gothic G 49038

A popular program of improvisations and repertoire, featuring two brilliant treatments of well-known Anglican hymn tunes.

based upon the opening hymn or a set of variations during communion. In fact, the common Episcopal practice of extending a hymn to cover a procession, or linking one piece of music to another (as in an offertory presentation) is very much more difficult for the player than creating a short, self-contained piece on its own terms. While there are perhaps fewer opportunities for extended improvisation in the Anglican liturgy, Episcopal organists might well benefit from the lively sense of freedom and freshness in the work of their French counterparts.

My time among the Parisian masters was an intense exposure to their living tradition. Upon return to my parish, I hope to infuse my own practice with the inspiration of the visit. And while I’ve savored much of their musical art, my continued ineptitude in the kitchen is a dissonance unresolved even by the French. □

Jeffrey Smith is music director of St. Paul’s Parish, K Street, Washington, D.C.

Enough With the Dialogue!



Viewpoint

By DON BROWN

It seems the “new commandment” in the Episcopal Church is that we must have more “dialogue.” We heard this continually from our recently retired Presiding Bishop, from the last two or three General Conventions, and now from our new Presiding Bishop.

At the ordination of two practicing homosexuals in the Diocese of Western Michigan [TLC, Feb. 22], Bishop Edward Lee called for more dialogue, apparently thinking that this will cause those opposed to his actions to agree with what he has done (which is contrary to the canons of the church, the legislative actions of General Convention, and the general “mind” of the House of Bishops). Even TLC, in an editorial of March 1, seems to be in accord — the church needs more dialogue.

The Oxford English Dictionary tells us that dialogue is simply having conversation with another and does not include discuss and debate as synonyms. In dialogue we do not debate ideas or positions to arrive at the truth or a clearer understanding of the matter, but simply engage in conversation. In the editorial referred to above we read that Bishop Griswold speaks of the need for folks of different persuasions (theology, world views, first principles?) to engage in more conversation with less name calling and judgment. My question is, what, exactly, is it that we are to



We know that polite, nice people do not have “nice” conversations about sex, religion or politics. What is it that we are to talk about?



dialogue about?

We know that polite, nice people do not have “nice” conversations about sex, religion or politics. What is it that we are to talk about? About the effects of El Nino on the expected cotton crop in the San Joaquin Valley of California? Or perhaps we are to have a conversation about the effects of eating too much Texas Bar-B-Q (the “food of heaven”) in Lent? Or, how about a conversation about how “nice” the sermon was this morning? (Even on these matters the dialogue could easily turn into a heated debate or discussion of opposing views with name calling and judgmental statements.)

What are we to make of this continuous call (commandment) to have more dialogue? Exactly what is it we are to gain when we engage in more “nice” conversations?

As one who stands on the opposite side of the theological table from those with persuasions similar to those of Bishop Spong or Bishop Lee, just what meaningful subject would we politely converse about? Since we come from completely different first principles or world views, what on earth or in heaven is there that we could have a meaningful conversation about?

Since I admit to being an orthodox, reformed, evangelical, charismatic, Bible believing, confessing, repenting Anglican/Episcopal sinner, they and those who sit with them already have a very good sense of what my position would be with regard to the matters that put us on opposite sides of the table. From Bishop Spong’s writings and public pronouncements and Bishop Lee’s actions, I and those with whom I sit have a reasonably good understanding of where they stand. What are we to do?

Are we to spend endless hours saying the same thing over and over again to each other to no discernable end? My argument is that we could not agree on anything substantive for a meaningful productive debate or discussion, let alone a lively conversation, simply because we would speak from different first principles. We would simply speak past each other.

Say It Plainly

Without getting into a senseless argument over terms, let us allow the reality of our present situation to speak plainly to the truth that we in the Episcopal Church are in fact divided theologically. We are in reality two different churches of two different

faiths. We are divided into two different understandings of the first principles of our faith and how we understand we are to live out the faith of the historic one, holy, catholic and apostolic church.

Apart from a supernatural working of the Holy Spirit, those who are on opposite sides of the theological table will not change first principles and certainly not by way of endless “nice” conversations. It will only be the inward working of the Holy Spirit revealing to us God’s convicting truth in and through the proclamation of his most holy word that may move us to a different understanding. (I say “may” because even if we were to open our hearts and minds to the Holy Spirit’s revelation we may still refuse to bend to the will of God.)

Yes, I am aware that the Holy Spirit can move and work in and through our “nice” conversations. Nevertheless, scripture and church history persuade me that this is generally not so. At present there seems to be no desire for any of us to change our first principles, our world views.

Will we accomplish anything substantial and meaningful in and through all this “nice” conversation? Approximately 2,000 years of church history says that it is not very likely. Still, who knows? Certainly not me. If God can speak through Balaam’s ass, it is even possible that he may speak a convicting, confessing, repenting word in and through our “nice” conversations.

With as much charity as I can muster from this sinful mind and heart, may I say to those who issue this “new commandment” to engage in endless dialogue, please go ahead without me? I have a different calling, a very different commandment to obey.

By God’s grace, I am to actively and intentionally, boldly, obediently and faithfully proclaim the truth of the gospel, in a timely manner, to those who, by God’s grace, have ears to listen.

In all the dialogue and debate to come, may our most loving and merciful Father in heaven, through his only Son, our Lord and Master, Jesus, the Christ, by the transforming power of his most blessed Holy Spirit, open all our hearts and minds to the never changing eternal truth of his most holy word written so that in all that we say and do we may bring glory to him, strengthen his church and spread his kingdom. □

The Rev. Don Brown assists at St. Paul’s Church, Bakersfield, Calif.

Editorials

Pushing Musical Boundaries

Why do we seem so fascinated just now, particularly in this Music Issue, with a 10th daughter of a relatively obscure German noble family, who became a nun in her childhood and an abbess in her 20s? Hildegard von Bingen was born 900 years ago, and for most of those intervening centuries she was forgotten; her descriptions of mystical visions unread; her herbal medicines for migraine, cataract, and distracted scholars unsampled; worst, her music unsung and unheard.

Her music was not of its time, nor perhaps of any other. Rooted, of course, in monastic chant, her songs and antiphons break the rules and push the boundaries. Ruth Cunningham of Anonymous 4 described it as “technically demanding ... very intense.” The chants employ frequent octave leaps, and “push the [vocal] range for all of us. [Recording *11,000 Virgins*] was a very powerful experience.”

The abbess did not compose by setting music to text. Ms. Cunningham said, “The text and music were written simultaneously. She heard it as a unit, a vision. She was a ‘Renaissance woman’ of the times.” She founded new communities and undertook long preaching journeys even as her physical health deteriorated.

Hildegard’s flowing, tuning melodies, her often “sensuous imagery,” speak across the centuries to us, even as they touched 12th-century popes and priests and peasants. They bring more than peace: A deeper sense of mystery, an intense longing for faith and beauty.

From Hymn to the Holy Ghost

*O fiery spirit, praise be to You
who works in timbrels and lutes!
The minds of men take fire from You
and the tabernacles of their souls
contain their strength.
You always hold the sword to sever
what the poisoned apple
brought through blackest murder
when will and desire are clouded
and the soul flaps and circles.
But the mind is the bridle
of will and desire.*

*When evil draws a sword against You,
You strike it to the heart
just as you did
with the first fallen angel
when You cast the tower
of his pride into Hell.*

*Now deign to gather us to You
and guide us to proper paths. Amen.*

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GLORIOUS SUNDAYS IN APRIL AND MAY

By H. BOONE PORTER

In this glorious month of April, we seek to offer to God our very best worship on Easter. It will be helpful, however, for preachers, teachers, members of altar guilds, musicians and others involved in planning our services to recall that Easter is not just a night and day, but an entire season, with half a dozen more Sundays to come, all of which should be glorious Sundays. They all should express the joy of the Resurrection, the glorification of Jesus, and the gift of the Holy and life-giving Spirit.

Don't use up all your resources for flowers on Easter Day. The church should look especially beautiful with flowers throughout the season. In localities where this is possible, it adds extra meaning if parishioners can bring flowers and blooming boughs from their own back yards or gardens.

All these Sundays should express the many dimensions of the Easter message, but in different ways. It is helpful to see the sequence of themes in the Bible read-

ings. On Thomas Sunday, the Second Sunday of the season (April 19), the gospel recounts the appearance of Jesus on Easter afternoon and then the familiar story of the doubting apostle. It is rather remarkable that until the revision of the readings for the present prayer book, our Episcopal lectionary omitted the part about Thomas.

The Third Sunday (April 26) may well be called Bread Breaking Sunday, as on all three years the gospel tells of Jesus eating with disciples. This is obviously prime time for preachers and teachers to relate the Eucharist to the Resurrection. Yet the gospel competes for our attention with the conversion of St. Paul in Acts. Not everyone was in church on Jan. 25, but all need to hear this story. It may at least be pointed out that Holy Communion unites us with the saints as well as with our Lord. The collect for Jan. 25 may be used at the conclusion of the Prayers of the People.

The Fourth Sunday (May 3) is Good Shepherd Sunday. On this appealing day,

DON'T USE UP ALL YOUR RESOURCES FOR FLOWERS ON EASTER DAY. THE CHURCH SHOULD LOOK ESPECIALLY BEAUTIFUL WITH FLOWERS THROUGHOUT THE SEASON.

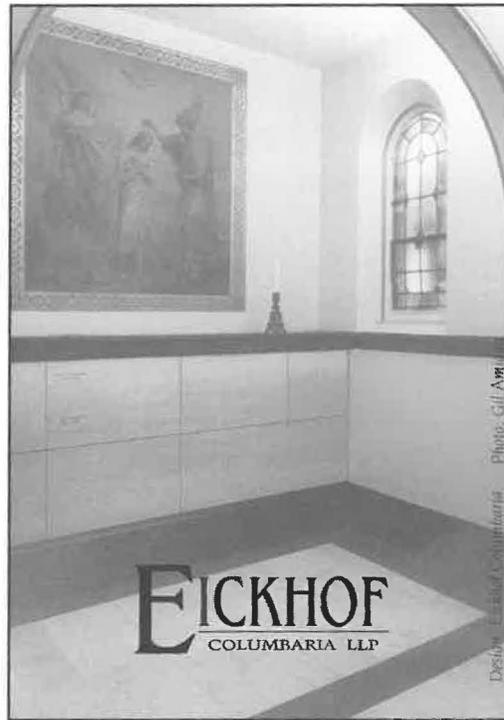
we recall that it is through the valley of the shadow of death that our Shepherd leads us. The reading from Revelation confronts us dramatically with the mystery that our Shepherd is himself the Lamb.

Many will prefer Psalm 23 instead of 100 this day — the psalms proposed in the lectionary are not obligatory.

The Fifth Sunday (May 10) has its important message of love, not bad for Mother's Day, but this may be the Sunday for a sermon on Revelation. We only get this wonderful book once in three years. It should not be forgotten, and it ties in with such great hymns.

The Sixth Sunday (May 17) points us to the Rogation Days following, and to a newly recovered awareness that the wonder and theological significance of creation have a place in the paschal mystery of this season. Paul's sermon in Acts, referring to the fruitful seasons, should be noted, but where Rogationtide is emphasized, the lesson from Joel may be better, expressing God's concern even for wild animals. We may also gladly greet the heavenly orchard in Revelation where the biblical narrative draws to a conclusion.

The Sunday after the Ascension (May 24) is a challenge. For most people, this Sunday is as close as they will get to celebrating the Ascension, and many rectors will break the rules and have the Ascension lesson read from Acts. The gospel we have is presumably intended to point ahead to the heavenly intercession offered by the ascended Christ to the Father. If this was to be the theme, an epistle from Hebrews could have clarified it. In any case, the church moves on to Pentecost or Whitsunday, the conclusion of this great season. ■



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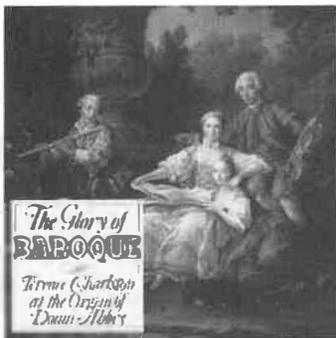


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This CD presents 70 minutes of organ music recorded at Douai Abbey, located at Woolhampton in Berkshire. This modern foundation was established by a group of Benedictine monks from France, escaping the anti-clerical laws of the French Revolution. The abbey these monks fled in France was founded by English monks who had escaped to France after the dissolution of the monasteries in England by Henry VIII.

The present organ is a classic Baroque French instrument, rebuilt in 1994 by Kenneth Tickell & Co. of Northampton, England. The recording speaks clearly of the wonderful acoustics of the abbey church, and indeed gives a glimpse of the

glory of the Baroque as seen through its mightiest and grandest musical instrument: the pipe organ.

Organist Terence Charlston is head of the Department of Historical Performance at the Royal Academy of Music and a performing member of the ensemble London Baroque. The repertoire chosen demonstrates the glory of the Baroque. Johann Sebastian Bach is represented in three selections. Masters of the French School — Jacques Boyvin, Georg Muffat and Nicholas Gigault — are represented. And the great Italian Girolamo Frescobaldi is paid homage through one of his toccatas. In all of this variety of compositional style and registration demands, Dr. Charlston

performs with great musical and stylistic understanding and the instrument responds with a “glory of Baroque Sound.”

Bach’s Toccata in D Major (BWV 912) is normally performed on the harpsichord, and sometimes on the piano. This is the first time I have heard it on the organ. It is absolutely thrilling! In the 12-minute piece that often gets bogged down in performance, Charlston weaves the varied texture of the free form into a colossal piece of grandeur. His clean playing and articulation is evident, as is his choice of colorful registrations.

The works of the French composers are representative of the demands of French cathedral and abbey liturgical use on the organ in the 17th and 18th centuries. The *Suite du sixieme ton (Premier livre d’orgue, 1689)* is a classic example of the importance of the organ in French music. The *Trio pour la pedalle* and the *Recit* are exquisitely played and the *Grande dialogue (Trio)* features the reeds so dominant in French organ music.

The *Duets* by Bach, again normally performed on the harpsichord, are exquisite on the organ. The choice of registration allows each line in these complicated duos to speak equally and with authority.

Frescobaldi is the best known of the Italian composers and *Cento partite sopra passacagli* (1637) is a perfect example of the free style. Again Charlston allows the music to flow freely, yet within the boundaries allowed by 17th-century performance practice.

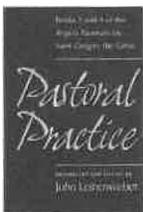
The concluding work on this recording, Bach’s *Piece d’Orgue* (BWV 572) — probably better known as the Fantasia in G — displays the full majesty of the organ. It builds to its glorious conclusion and breaks forth in the cascade of notes that make up the final toccata section. The demands, energy and drive of this masterpiece are totally under Charlston’s control and listening to it is a glorious experience.

(The Rev.) Dennis G. Michno
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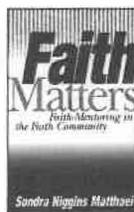


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The Anonymous 4 recording offers selections from the three Divine Offices of Vigil, Lauds and Vespers for the feast day, interspersing Hildegard's musical settings of her own texts with other liturgical psalm chants. The music is monophonic for the most part, with occasional polyphonic embellishments or vocal drones. Though akin to plainsong, on closer hearing, Hildegard's chants are unique in their stunning leaps, unconventional modality and sweeping phrases. The performances are sublime and reverent, if somewhat reserved now and then, with a near-perfect blend for which this ensemble of women's voices is justly renowned.

Marcel Peres' version of Hildegard's music differs radically from that of Anonymous 4.

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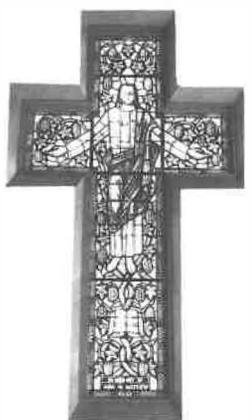


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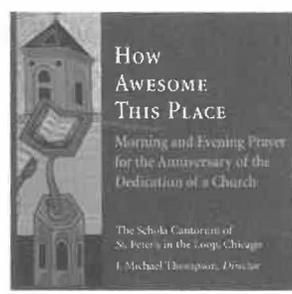
century Hildegard would have known it.

Second, the Ensemble Organum is a mixed group of men and women, whose singing is quite different from that of the previous recording. The sound here is earthy, direct, full-bodied and not overly refined. The effect is appealing in an altogether different way. Because the chants are performed in unison rather than in octaves as might be expected with male and female voices, the resulting mix is visceral rather than ethereal.

To facilitate the unison singing, the chants are performed in much lower keys than on the Anonymous 4 recording. The men are generally singing in their mid-range, while the women revel deliciously in their lower register. This mix of these two colors works to stunning effect.

In the case of both recordings, the accompanying Latin texts, translations, program notes and background material on Hildegard and her culture are extensive, and provide absorbing reading on this fascinating woman.

*Richard Webster
Evanston, Ill.*



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J. Michael Thompson's commentaries attest to his knowledge of music and liturgy, and provide useful instruction in performance practices. Strange as it may seem, many choir directors are still reluctant to introduce chant to their congregations; the style is a mystery to them. St. Peter's Schola Cantorum (School for Singing) is aptly named. Their method of chanting is a fitting example of a proper style for choirs and congregations alike. This alone makes the disc a valuable resource for choir directors in Episcopal churches. Chant settings comprise roughly one-fourth of the material in the *Hymnal 1982*. Often parishes unable to secure an organist will forego the use of music altogether. A courageous choir director, supportive minister, and a few rehearsed singers can successfully lead a congregation in chanting the liturgy.

Listeners will find here many similarities with the offices in the Book of Common Prayer. The canticles *Benedictus* for Morning Prayer, and the *Phos hilaron* and *Magnificat* for Evening Prayer, use our Rite II translations.

The morning Office hymn "Christ is made the sure foundation" (text, #518 in the *Hymnal 1982*) is sung to the chant we are familiar with for the eucharistic hymn "Now, my tongue, the mystery telling" (#329). "Blessed city, heavenly Salem" (text and music, #519) is the evening Office hymn. Psalms 46, 63:2-9, 122 and 149 are sung to traditional psalm tones with antiphons for the Anniversary of the Dedication of a Church. It is encouraging to hear the antiphons sung only before and after each psalm selection. The use of antiphons as a refrain after every other verse of a psalm (responsorial method) can become tiresome.

Several motets are included before and after the offices: "Surely the Lord is in this place" by Daniel Stephen Fannon, "Lamp-Lighting, Dedication of a Church," by J. Michael Thompson, and Tomas Luis de Victoria's "*O quam metuendus est*" (O how awesome is this place).

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J. A. Kucharski
Nashotah, Wis.

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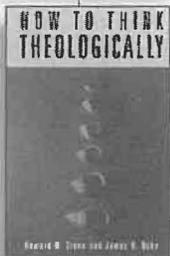
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St. Andrew's, Little Rock, Ark.

For Now, an Independent Church

Judge David Young, of Little Rock, Ark., is one of the original members of St. Andrew's Church, and he would disagree with the label of a local newspaper, "Dis-sident conservative Episcopalians."

The congregation began, Judge Young said, when several families gathered in homes to pray and discuss a "common call to something, we didn't know what. We felt like that there was a witness to God not present in Little Rock. We had a kind of vision of the people we needed to reach. There was no mass exodus."

The congregation included persons from various Episcopal churches and some from Presbyterian backgrounds. Growth has occurred primarily through word of mouth. "Some came from Conway, 30 miles away. That couple brought another, and so on." In his view, the sexuality questions presently roiling the church had no bearing upon the planting of what was originally called the Little Rock Episcopal Church Project, and now known as St. Andrew's. "If that issue did not exist, this church would still have been called into existence."

The group, which is not part of the Diocese of Arkansas, and is not an Episcopal church at the moment, is "positive, forward-moving, not saying 'We've got to fix this or that'." The emphasis, he said, is on building the church.

The Rt. Rev. Larry Maze, Bishop of Arkansas, said the "disenchanted" group was denied permission to form a new Episcopal mission because "another congregation in Little Rock was not needed. We have an active and involved mission strategy. Another [church] based on political reasons was not acceptable."

The congregation meets at Pulaski Heights Presbyterian Church, using the fellowship hall on Wednesday and Sunday evenings. A lay-led teaching series in January drew about 125 adults and children, Judge Young said. After having monthly worship for a year with various priests, St. Andrew's recently concluded a search process by calling the Rev. Tom W. Johnston from the Diocese of South Carolina.

Bishop Maze said the independent church was fine, until an Episcopal priest was called. Since the church is not canonically approved, Fr. Johnston would have no letters dimissory from South Carolina and would not be licensed in Arkansas. However, though the possibility of presentment charges exists, no charges have been brought, Bishop Maze said. "The

standing committee has not met on it."

For his part, Fr. Johnston was something of a reluctant recipient of the call. "I really didn't want to leave South Carolina," he said. "I was 100 yards from the beach." Then, he said, he experienced a period of "clarifying." He realized "I must take a stand. God asked me to lay aside my deep love for South Carolina, and All Saints', Pawleys Island," where he was assistant. "People are hungry for the gospel."

As a former lawyer, he was not surprised to encounter problems with canon law. "When I talked with Bishop Maze in November, he made clear that this was an unendorsed, non-canonical start-up. Our conversations were always cordial, and always clear."

What may be less clear is the role played by the North American Missionary Society (NAMS). Bishop Maze feels the society, and its leader, the Rev. Jon Shuler, were inappropriately involved in the formation of St. Andrew's. In December, the bishops of Province 7 passed a resolution expressing "our full support of the Bishop of Arkansas in the issue of the North American Missionary Society extending oversight to a non-canonical congregation in the said Diocese. We ask [NAMS] to operate within the Canons of the Episcopal Church in this case . . ."

Fr. Johnston's response was, "We are not a NAMS church. We are a NAMS plant. We were coached; that's all."

Meanwhile, St. Andrew's Church is growing. The church holds a mid-week service using the 1979 prayer book, and a Sunday evening teaching series. "We don't have regular Sunday morning services yet. We are building the infrastructure first," Fr. Johnston said. He has hired a full-time youth director and is interviewing for a director of Christian education for children, and a musician able to blend the traditional with the new. A medical mission to Haiti is planned for May.

Twenty percent of the budget already goes to local and international outreach. The church's priorities, Fr. Johnston said, are mission, children, and youth. The core issue, he said, is "Will we let scripture, under the power of the Holy Spirit, inform and transform us or will we move toward more relative and culturally acceptable standards? . . . what I believe that we are beginning to witness in the present chaos of the Episcopal Church is the beginning of a ground-up reformation."

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Interim Bodies

(Continued from page 10)

of canons regarding ministry and a revision of those canons by the Standing Commission on Ministry Development.

Also proposed at the meeting was a national convocation to establish new directions in small church ministry by the Standing Commission on the Church in Small Communities; review of human sexuality and the Kuala Lumpur Statement by the Standing Commission on Anglican and International Peace with Justice; biomedical research; health care and the theology of work by the Standing

Commission on National Concerns.

Reviewing Church's Structure

In addition, the Standing Commission on Structure will review the effects of the recent restructuring, and reduction in the number of commissions and committees. It also will look at the size and composition of the House of Deputies.

The reports from all the groups indicated they would work with other church boards and committees with overlapping interests. They also said they would make greater use of electronic communication, including the national church's web page, as a way to disseminate information quickly and cheaply.

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Appointments

The Rev. **A. Wayne Bowers** is missioner of the Slate Valley Ministry in the dioceses of Albany and Vermont.

The Rev. **Harold R. Bronk** is assistant at St. James', 120 Main St., Amesbury, MA 01903.

The Rev. **John Cornelius** is rector of St. Martin's, 1080 Newport Ave., Pawtucket, RI 02861.

Bill Hollis is bishop's executive for the Diocese of the Rio Grande, 4304 Carlisle St. NE, Albuquerque, NM 87107-4811.

The Rev. **Robert Lawthers** is priest-in-charge of St. John's-in-the-Wilderness, Paul Smiths, NY 12970.

The Rev. **Roy C. Myers** is rector of St. James', 434 N 8th St., Manitowoc, WI 54220.

The Rev. **Thomas A. Pantle** is vicar of All Saints', Atlanta, and St. Martin's, New Boston, TX.

The Rev. **Joseph Pinho** is vicar of St. Elizabeth's, Box 294, Wilmington, MA 01887.

The Rev. **Gregg L. Riley** is rector of Good Shepherd, Box 429, Cedar Hill, TX 75104.

The Rev. **Anne Elizabeth Ryder** is rector of

St. Patrick's, PO Box 1642, Pagosa Springs, CO 81147-1642.

The Rev. **Oscar Sodergren** is deacon at Calvary, 85 Lake Hill Rd., Burnt Hills, NY 12027.

The Rev. **Pedro Soto** is rector of St. Christopher's, 300 Riverside Dr., El Paso, TX 79915.

The Rev. **Michael Spillane** is assisting priest at St. Michael's Cathedral, 518 N Eighth St., Boise, ID 83702.

The Rev. **Harper McAdoo Turney** is rector of St. Andrew's, 7889 Little Mountain Rd., Mentor, OH 44060.

The Very Rev. **Marshall Vang** is dean of the Cathedral of All Saints, 62 S Swan St., Albany, NY 12210.

Retirements

The Rev. **James W. Howie**, as rector of St. Andrew's, Toledo, OH.

Change of Address

The Rev. **John T. Adams**, PO Box 876, Cairo, NY 12413.

Deaths



The Very Rev. **G. Cecil Woods, Jr.**, 76, former dean, president and professor of Virginia Theological Seminary, died March 5 at his home in Sewanee, TN.

Born in Shelbyville, TN, he graduated from Vanderbilt University and went on to serve in World War II as an aerial gunner with the Air Force in India, Burma and China. He was awarded the Air Medal and the Distinguished Flying Cross. He pursued graduate study at Virginia Seminary, Yale University and Oxford University. Following ordination to the priesthood in 1953, he served congregations in Tennessee. He was rector of St. Mary's, Dyersburg, and priest-in-charge of Holy Innocents, Trenton, 1953-56, and rector of Otey Memorial, Sewanee, 1967-69. He was assistant professor at the University of the South from 1958 to 1968. In 1969, he became dean of Virginia Seminary. He retired from that position in 1982 and was named dean and president emeritus. Following his departure from Virginia, he was involved with a number of world hunger programs. He was the founder and first chairman of the Friends of the Sewanee Summer Music Center. He also was a trustee and board member of several theological endeavors. Surviving are his wife, Marie, and four daughters: Kathleen Woods of Nashville, TN.; Ellen Polansky, Minneapolis, MN; Margaret Woods, Alexandria, VA, and Caroline Woods, Leesburg, VA, and seven grandchildren.



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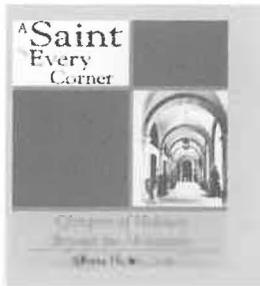
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This newly expanded third edition of this guide provides specifics on locations and accommodations for monastic

guest houses, many of which are Episcopal, in every state in America and each province in Canada. Write-ups give costs, a bit of history and telephone numbers and addresses.

SIMPLY SOULSTIRRING: Writing as a Meditative Practice. By **Francis Dorff.** Paulist. Pp. 93. \$12.95.

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A SAINT ON EVERY CORNER: Glimpses of Holiness Beyond the Monastery. By **Albert Holtz.** Ave Maria. Pp. 167. \$8.95 paper.

A Benedictine monk offers suggestions based on a year of sabbatical travel throughout South America and Europe on how to link what we learn from the monastic tradition with our everyday busy lives. What he does is most appealing — combining topics with places. Charming black and white sketches by the author.

BIRTHDAY LETTERS. By **Ted Hughes.** Farrar, Straus & Giroux. Pp. 198. \$20.

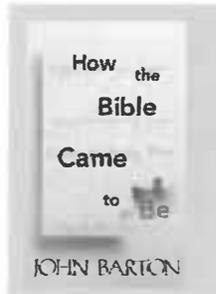
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1984 and former husband of well-known novelist Sylvia Plath writes evocatively in these poems about his life with the woman who killed herself at the age of 30. From "Fairy Tale": "You went off, a flare of hair and a plunge into the abyss ... The first next night ... I found that door. My heart hurting my ribs ..." Sharp, often-stunning poems, addressed to Plath herself, filled with biblical, mythical, geographical and personal allusions.

Scriptural Resources

HOW THE BIBLE CAME TO BE. By **John Barton.** Westminster John Knox. Pp. 100. No price given, paper.

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God's New Day

Advent, Christmas, Epiphany, Lent — the cadence from the old catechism still returns hauntingly, as from a bygone, if not totally forgotten age. A confirmation class sitting, not so patiently, through the rector's explanation of things Christian and Episcopal — the bishop, his role in the church and the awesome realization that he was coming to lay hands on us, so that we might join those who go to the altar to receive communion. These are the things which one must know. These are things which the bishop may ask one when he comes. This is how one walks and this is how one holds one's hands to receive communion.

Lent brings back a lot of thoughts — walking through dark, cold mornings to serve a weekday service, Lenten study programs, the Litany in procession, purple and no flowers on the altar. *All Glory laud and honor*, he comes, *sitting on an ass, a colt, the foal of an ass*. Palms, Holy Week and Maundy Thursday, never being quite sure what Maundy means, and then, the three days: Good Friday. Could one make it through all three hours? The seven last words — a preaching marathon. Holy Saturday, and getting things ready for Sunday with brass polish, lilies galore, and white, white, white. *The strife is o'er*:

Then we learned what Maundy means.
Then we learned about the watch, the

Mass of the Presanctified and the Good Friday Liturgy, the first Mass of Easter, celebrated at first according to the current Roman custom on Saturday morning, at one of the diocesan high places. And then, finally, *Welcome happy morning, age to age shall say*.

It all seems so long ago. And yet, somehow, having learned about the Easter Vigil celebrated, not on Saturday morning, but at night, in the dark, much rustling around with lighting fires, singing the *praeconium* and *exultet*. Altars turned around, girl acolytes, women clergy. *You who throughout these 40 days for us did'st fast and pray, teach us to mourn our sins and close by thee to stay*. The empty tomb greets us with its promise of better things to come. The mystery of Christ's risen presence still both thrills and terrifies.

The controversies of the church pale in significance in the face of the One who says, *Fear not, it is I. Have you anything to eat?* The brilliant light of Easter still breaks through the gathered gloom of Good Friday. He still rises on the third day. The faithful still gather to mourn the cross, strike the new fire, and celebrate the dawn of God's new day. So it should be — and will be. Amen.

(The Rev.) J.S. Ruef
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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Hartford, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
<http://www.cccathedral.org> (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

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 Eu 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 Rev. Andrew Leslie Sloane, r
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
PrayerBook HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

Pompano Beach, FL

ST. MARTIN-IN-THE-FIELDS
Atlantic Blvd. and the Intracoastal Waterway
The Rev. Bernard J. Pecaro, r
Sun 8 and 10:30.

Ponte Vedra Beach, FL

CHRIST CHURCH (904) 285-6127
400 San Juan Dr.
Sat 5:30; Sun 7:45, 9, 11, 5:30. Wed 7, 11, 6

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

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; Insr, 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.

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

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8, 9, 11

Baton Rouge, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-master, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

Kansas City, MO

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

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

Santa Fe, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

New York, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Café St. Bart's: good food and hospitality Mon - Fri 10 to 6

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. William C. Parker, parish vicar, the Rev. Allen Shin, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5. MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Samuel Johnson Howard, Vicar
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)
Mon-Thurs 8:30-6; Fri 8:30-5:30.

ST. THOMAS 5th Ave. & 53rd St.
The Rev. Andrew C. Mead, r
Sun Eu 8, 9, 11, Choral Ev 4. Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed 12:10. Sat Eu 10:30

Gettysburg, PA

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

Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Masses 9 (Low), 11 (High). Thurs 10

ST. MARK'S 1625 Locust St.
The Rev. Richard C. Alton, r (215) 735-1416
The Rev. Michael S. Seiler, c FAX 735-8521
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdays: MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC Tues); Sat C 9:30; Mass 10

Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Harrington Williams, the Rev. Leslie Reimer
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct-May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

Selinsgrove, PA

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, ass't (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

TRINITY (972) 991-3601 12727 Hillcrest
The Rev. William Lovell, r; Dr. Paul Thomas, organist
Sun 8:30, 11. Traditional Low Church Liturgy with Expository Preaching

Fort Worth, TX

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

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Nicholas Porter, M.Div., canon; the Rev. George Hobson, Ph.D, canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

Encourage attendance among your parishioners and invite travelers to your church.

Invest in a Church Directory listing.