

# THE LIVING CHURCH

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## ***Acoustical Considerations***

# IN THIS CORNER

## Speaking Their Minds

The Bishop of Atlanta is bold enough to state publicly what many (not me) have been thinking. That is, the Decade of Evangelism is a bad idea.

In the October issue of the Diocese of Atlanta's newspaper, *DiaLog*, the Rt. Rev. Frank K. Allan says the decade "doesn't make sense." He's more concerned about looking beyond the decade. "Evangelism isn't a decade-long enterprise, a nod to telling people about Jesus for 10 years, but it is the very reason that the church exists. It would, therefore, make more sense to me if we recommitted ourselves to evangelism for the third millennium than to the decade of the '90's."

Now that he's got your attention, Bishop Allan gets to the heart of the matter:

"I sometimes fear that what commitment we have to evangelism is more for institutional concerns — to get more people into our churches — than to proclaim the Good News of Jesus Christ. We have committed to starting 1,000 new congregations during the decade — even when the mission of the church might be furthered in some areas by *closing* churches." Amen to that, Bishop!

Bishop Allan thinks we ought to be focusing on evangelization, which he calls a process, rather than evangelism, which he says is a set of dogmas and beliefs, "like all 'isms'." He writes that we evangelize when we tell the story, and by example.

"Evangelization is what the church is all about," he concludes. "It is not just for a decade, but it goes on from Pentecost until the final day when time is rolled up as a garment and all shall be in all. Between Pentecost and the final day we are called to share the Good News — to tell the story and to live it out in our lives. The results are not up to us — one plants, another waters, but God gives the increase."

\* \* \*

Another bishop who's saying what's on his mind is the Rt. Rev. William E. Swing, Bishop of California. In his Bishop's Letter to the Clergy, dated Oct. 4, Bishop Swing reports on the House of Bishops' meeting in Panama [TLC, Oct. 24] and shares what he calls "personal theories" about sexuality, which occupied much of the bishops' discussions.

"At this moment, I guess that 100 percent of the bishops who discover that there are homosexual clergy in their diocesan ranks will not take action to depose homosexual clergy," he writes.

"I also guess that 98 percent of the bishops will not allow same-sex marriages or blessings; nor is this percentage likely to change in the next decade or two. For the time being, this is a dead issue in terms of expecting a legislative change."

He also states that "95 percent of the bishops will not ordain 'practicing' gay and lesbian people," and that "most bishops will tolerate the actions of the 5 percent of the bishops as long as those 5 percent bishops do not set out to exploit the issue . . ."

"It seems to me that the Episcopal Church has placed the key issues of gay and lesbian Episcopalians on its agenda for the past few years and for the moment we've gone about as far as we can go," he writes. "What I would predict is that the main forces of the church will move away from the gay/lesbian agenda to a broader consideration of human sexuality."

DAVID KALVELAGE, editor

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sister; and she said to Jacob, "Give me children, or I shall die!" <sup>2</sup>Jacob became very angry with Rachel and said, "Am I in the place of God, who has withheld from you the fruit of the womb?" <sup>3</sup>Then

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# LETTERS

## Confusing Labels

Daniel Martins' Viewpoint article regarding "Anglo-Catholic . . . With Qualifications" [TLC, Oct. 3] is a splendid example of where we are as a church at present. Fr. Martins' division of Anglo-Catholicism into two "pillars" provides us with a platform with which to begin meaningful dialogue on what it means to be an Anglo-Catholic. But, as he points out, we are still a long way from, and perhaps never will be, in agreement on the who, what or when of being Anglo-Catholic. I would venture to say that the same confusion in meaning can be found for the terms charismatic and evangelical.

I thank God that he has given us the wisdom to know that labels and names for what flavor of Christian we are is unimportant. We still are called in scripture to proclaim Jesus Christ as our Lord and Savior and to follow where he leads. For me that is enough.

(The Very Rev.) JAMES L. SNELL

Cathedral of Our Merciful Saviour

Faribault, Minn.

• • •

The Rev. Daniel Martins' Viewpoint article involves some deep problems. I would like to point out a few of them, without pretending to know all the answers. The first is the question of what constitutes the Catholic Church — and whether it is different from the catholic church, and if so, what the implications of the difference are. My impression is that Fr. Martins' conception is more inclusive than what the Church of Rome would answer, but clearly less so than what St. Ignatius held, according to the *Encyclopedia Britannica*: that the catholic church is "the whole church that is one and the same wherever there is a Christian congregation." This last version would recognize the validity of the claims of, say, the Presbyterian Church to be part of the catholic church; I question whether Fr. Martins would agree with their claim.

However one solves that matter, there is the question of unity in doctrine among what Fr. Martins would accept as parts of the Catholic Church. He seems to admit the Orthodox Church, and yet the *filioque* clause, if nothing else, separates it from both Rome and us. Fr. Martins himself points out differences between us and the Roman Catholic Church.

Perhaps most important is the question of whether the ordination of women

is truly a matter of doctrine rather than discipline. Fr. Martins maintains that it is, on the basis of its concerning "who is an appropriate subject for one of the most sacramental rites of the church." In my view, this stand can be justified only if one believes that there is a spiritual as well as a physical difference between men and women. I seem to recall reading that such a belief was prevalent in the Catholic Church on years gone by. I, for one, regard it as outrageous.

GEORGE L. TRIGG

Brookhaven, N.Y.

• • •

As one who considers himself an Anglo-Catholic, I would like to respond to Daniel Martins' thought-provoking article, "Anglo-Catholic . . . With Qualifications." My understanding of being catholic is defined neither by the ordination of women nor by specific liturgical practices. My catholic faith has been shaped by reading church history and by study with the Roman Catholic Benedictine nuns at Shalom Prayer Center, Queen of Angels Convent, Mt. Angel, Ore. From them, I learned that the catholic faith is both ex-

perienced and expressed communally. For instance, catholic Christians are aware they never pray alone; they are always in the presence of the communion of saints, especially the Blessed Virgin, who prays with us and for us constantly.

From the reading of church history, I suggest four criteria that are foundational aspects of being an Anglo-Catholic:

1. The catholic faith is eucharistically oriented. There seems to be general agreement on this point. As a parish priest and a university chaplain, I find it is the Eucharist which is the focus of both communities.

2. There is a reverence for "holiness of life" in the catholic faith. This encompasses not only the biological life of human beings, but "holiness of life," true piety which is sought and revered. Personal prayer based on the daily office and private devotions is balanced with personal morality and social concern.

3. The catholic faith is a balance of discipline and imagination. Catholic discipline is not thrust upon one as a "should" or an "ought." Rather, it is seen as the true expression of freedom in Christ. This is balanced by imagination which al-

ways leads one to ask questions like "what if?" and "why?"

4. The catholic faith affirms that the institutional church is a crucial aspect of the Incarnation. The sacraments, apostolic succession and ministry, the creeds and the scriptures all are aspects of the institutional church. As a catholic, I believe these convey the person of Christ to this broken and love-starved world.

These comments are intended to generate further conversation. It is an exciting time to be a catholic in the Episcopal Church.

(The Rev.) BRYCE MCPROUD  
St. Matthew's Church

Eugene, Ore.

### Misleading

This is in response to the story, "Diocese of Virginia Jury Rules Against Priest" [TLC, Sept. 26].

While most of the story is a fair reporting of the facts of this case, I wish to respond to the statement, "Following those incidents, Fr. Newell was suspended from priestly duties for seven months

(Continued on page 6)

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# And then the smoke cleared.

# LETTERS

(Continued from previous page)  
while he underwent counseling."

While it is accurate that Mr. Newell was removed from pastoral duties at the Falls Church following his admission to Mr. Yates and Bishop Lee, it is misleading to use the term "suspended," which suggests a canonical form of discipline which did not take place. Canonical proceedings were instituted in the fall of 1992, only when information not previously made known to Bishop Lee was made known.

I think it is important to note that while bishops must respond decisively and promptly to incidents of sexual misconduct, to limit the ability of a bishop to respond pastorally when, in his or her judgment, circumstances call for a pastoral response, would be damaging to the health of the church.

SARAH BARTENSTEIN  
Communications Office  
Diocese of Virginia

Richmond, Va.

## A Claim to Make

I want to offer a small, but very important comment on the article "Unique

Faith?" [TLC, Sept. 19] about the Anglican pre-parliament which preceded the Parliament of World Religions in Chicago. The article correctly identifies me as one of the two persons to address this meeting, but does not quote any of my remarks. However, it does quote the Rev. Edmond F. Perry:

My concern is that the statements used in the article (e.g., "Christianity is on a par with other religions and bears no warrants for special status") would leave the impression that the Anglican pre-parliament only heard this viewpoint. This is definitely not the case.

My own presentation was based on John 14:6 and asserted that as Anglican Christians we do have a truth claim to make. That claim, that Jesus is the way, the truth, and the life for us, is not negotiable. Rather, the issue is how do we share this good news with others in a way that is tolerant, respectful and open while accepting our own historical responsibility for the colonial misuse of the gospel.

I hope your readers will feel reassured that the Anglicans gathered in Chicago came to the World Parliament with open

minds and hearts, but also with a firm commitment to their faith.

(The Rt. Rev.) STEVEN CHARLESTON  
Bishop of Alaska  
Fairbanks, Alaska

## Not Condoned

Regarding Bishop-elect James Jelinek's rather murky casuistry in his Viewpoint article [TLC, Sept. 19], homosexuals indeed teach us compassion and care for others. Also, Jesus did associate with the outcasts of his day, including thieves, prostitutes and murderers (and probably with homosexuals), but nowhere did he condone their behavior.

The job of the church is to forgive sinful behavior, not to license it. To bless homosexual unions (or any other type of profligate behavior) is to parody the sacrament of holy matrimony, and to ordain open and avowedly practicing homosexuals is to desecrate the sacrament of holy orders. Both actions are entirely unscriptural and constitute a violation of one's ordination vows.

BRUCE P. FLOOD, JR.  
Whitewater, Wis.



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— The Rt. Rev. Steven Charleston, Bishop of Alaska

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"Celebration of Survival" is a media resource from the Native American Ministries Office and the Electronic Media Department of the Episcopal Church.

I write in response to the article by the Rev. James L. Jelinek. He twice cites a resolution passed by the "1974 General Convention." There was no convention in 1974. I believe he intended to refer to the resolution adopted in 1979 on the ordination of homosexual persons. This statement was not binding but rather advisory in nature.

His citation of Matthew 15:25-27 is most appropriate, and I agree with the overall thrust of his argument.

(The Rev.) NATHANIEL W. PIERCE  
Christ Church  
Cambridge, Md.

## No Celebration

It is with a sense of sorrow that I write this letter, shortly before leaving to attend the annual convocation of the Episcopal Church in Navajoland. You see, this year's convocation was to have been held in July at St. Christopher's Mission in Bluff, Utah, and was to have combined convocation with a celebration of the 50th anniversary of the founding of the mission by the Rev. Harold Baxter Liebler, and his group of seven helpers.

They pitched their tents not far from the north bank of the San Juan River, two miles from Bluff, and they lived in them

for a year while the one building on the site was roofed and two wings added to provide small "cells" for the workers. The first Mass was on July 25, 1943, at a makeshift altar outdoors among the sagebrush and other shrubs on the desert floor. A beautiful cruciform log church was built and was a much-loved focus of worship for many years. It was planned to invite Fr. Liebler's family and friends to join in the celebration. But, alas, it has proved to be just another "fallout" from the bombshell exploded concerning Bishop Steven Plummer [TLC, June 13] which has caused pain and confusion to the Episcopal Church in Navajoland.

I can add nothing to Canon Philip Weeks' excellent letter [TLC, July 25] regarding Deacon Gary Sosa's deplorable breach of confidence, but as a long-time worker in the Utah strip of the reservation, and as Fr. Liebler's widow, I feel a comment might not be inappropriate.

Somehow, some way must be found to stop the evil of scandalmongering, of which so many examples are prevalent these days. The scandalmonger, no less than the offender, must be penalized.

JOAN E. LIEBLER

Moab, Utah

### Building Missed

Concerning the photograph of "a seminary building that has blocked the face of Grace Cathedral for 80 years" being razed [TLC, Sept, 19] in the interest of strict accuracy, let me add that that building was indeed built as Gibbs Hall to house the Church Divinity School of the Pacific from 1911 until 1930. After that it was put to a number of uses by the diocese and the cathedral, more lately as chapter house for at least 30 years.

It did not, in fact, "block the face" of the cathedral, although it obscured the full facade of it. Now, undoubtedly, that will be visible in full and with more of a dramatic flourish as one toils up Nob Hill. There are some of us, however, who will miss a gracious old building whose dignity and historic services won't be duplicated by its successor.

ALDA MARSH MORGAN

Church Divinity School of the Pacific  
Berkeley, Calif.

### Unwanted

I enjoyed "The Sanctified Fly" [TLC, Aug. 29]. I am sure all of us have had an experience or two with those flies which desire to "receive" the blessed sacrament, and we have all had to deal with

disposal of them discreetly so not to disturb the congregation. A number of years ago, I was filling in at a church in Rainbow City, Panama, and went to the tabernacle to use the reserved sacrament during the overflow service. Alas, the host box contained only a big fat worm!

(The Rev.) DAVID W. PLUMER  
Anglican Parish of Meadows

Cornerbrook, Newfoundland  
Canada

### Defining a Role

Thank you for publishing my letter concerning the search process [TLC, Oct 10]. Please spare me the wrath of the bishops by noting that I did not call for "defying a strong role" for the diocesan in the search process, but rather "defining a strong role."

(The Rev.) PIERRE W. WHALON  
St. Paul's Church

Elkins Park, Pa.

### Don't Call Me . . .

Interest seems to continue among readers concerning the subject of the proper way to address a clergyman (priest). I hope this does not add too much verbiage to the material you have received.

This subject matter brings to mind a humorous and appropriate jingle:

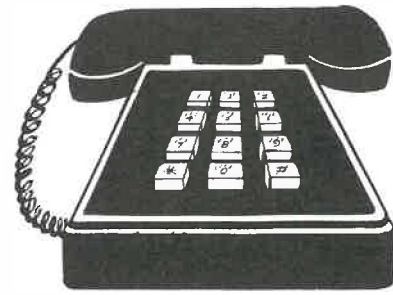
"Call me 'Mister' if you will;  
Call me 'Rector' better still,  
Or perhaps the High Church frill,  
Even 'Father' brings no chill.  
Mister, Rector, Father, Friend —  
Names and titles without end —  
But how that man my heart can rend  
Who blithely tags me 'Reverend'!"

HARRISON WALKER

Wilmington, Del.

### To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.



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# Bishop Coleridge Installed

The Rt. Rev. Clarence N. Coleridge was installed as the 13th Bishop of Connecticut Oct. 16 at Christ Church Cathedral, Hartford.

The two-and-a-half-hour service of recognition and investiture included a procession of hundreds of lay people and clergy which stretched for nearly a block. After the procession entered the cathedral, Bishop Coleridge, who remained outside, knocked on the closed doors and said "Open for me the gates of righteousness; I will enter them and give thanks to the Lord."

Bishop Coleridge, who had been suffragan bishop since 1981, was elected in June to succeed the Rt. Rev. Arthur E. Walmsley, who retired Sept. 30, as diocesan bishop.

Standing before the Most Rev. Edmond L. Browning, Presiding Bishop, Bishop Coleridge formally requested to be made diocesan bishop by asking to be "recognized, and invested, and seated in the chair which is the symbol of that office."

In an exchange of the symbols of office, Bishop Walmsley handed Bishop Coleridge a crozier and removed the pectoral cross from his own neck and placed it on Bishop Coleridge's. Bishop Browning then escorted Bishop Coleridge to the seat designated for the diocesan bishop, and the Very Rev. Richard Mansfield, provost of the cathedral, welcomed the new diocesan to "this your cathedral."

In his sermon, the Rev. Cyril Burke, of Bloomfield, Conn., a longtime friend of Bishop Coleridge, recalled first hearing the bishop preach. "It had a profound effect upon me," he said. "His enthusiasm, his joy, his love for people, but above all his love for our Lord, was and is still quite evident. Even today he is not afraid to preach the gospel."

Fr. Burke challenged Bishop Coleridge and the congregation to make evangelism a central part of their ministry, noting that "evangelism is separable from social action."

JAMES H. THRALL

# Virginia Priest Deposed

The Rev. R. Bruce Newell, a priest of the Diocese of Virginia, has been deposed from the ordained ministry. That sentence was imposed Oct. 15 by the Rt. Rev. Cabell Tennis, Bishop of Delaware, after a church jury of Virginia priests had found Fr. Newell guilty on a charge of violating his ordination vows by ministering the word of God in an improper and misleading manner.

That jury, during the ecclesiastical trial in Fredericksburg, Va. [TLC, Sept. 26], had recommended 3-2 that the priest be deposed. Only a bishop may impose sentence, and because Virginia's bishop, the Rt. Rev. Peter J. Lee, had recused himself, the diocesan standing committee asked Bishop Tennis to pronounce the sentence.

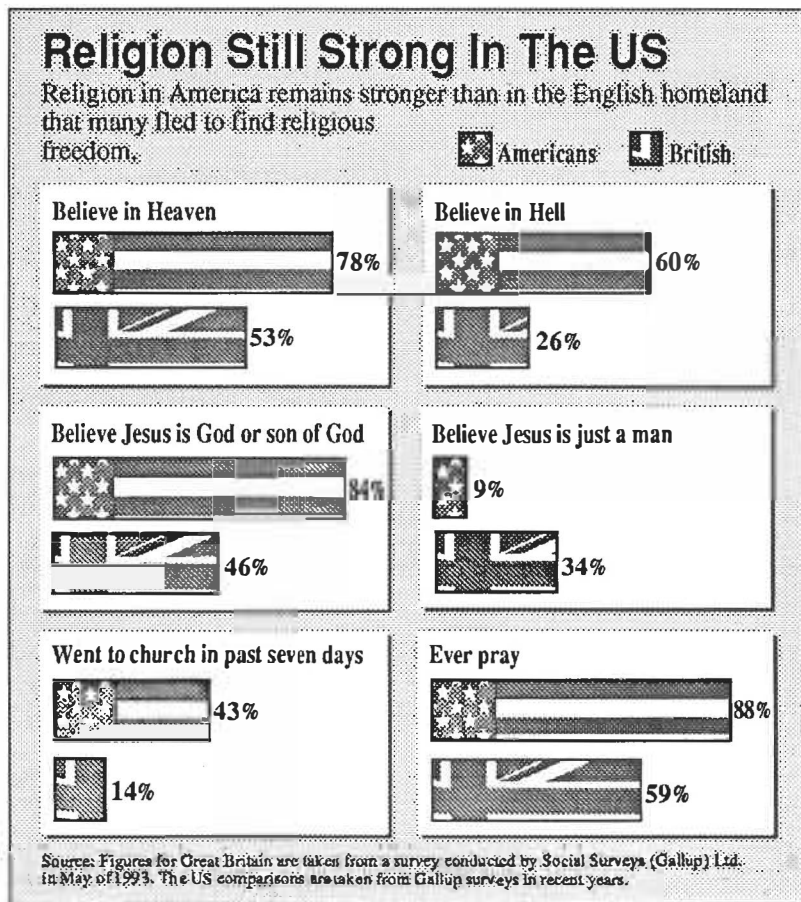
Fr. Newell, who is employed by Trinity Evangelical School of Ministry in Ambridge, Pa., also had been charged with committing other acts in violation of his ordination vows, acts of immorality, and conduct unbecoming a member of the clergy. He had pleaded guilty to those charges.

The charges stemmed from accusations by several women that Fr. Newell took advantage of his pastoral relationship with them while he was an assistant at the Falls Church in Falls Church, Va., in 1987 and 1988. One woman, identified by her attorneys as Jane Doe, later revealed that she and Fr. Newell had a sexual relationship which began during his counseling sessions with her.

Formal charges began last fall when Bishop Lee met with Jane Doe. When the bishop learned during that meeting details of Fr. Newell's actions which had not previously been made known, he presented those facts to the diocesan standing committee, then three of its members filed a presentment against Fr. Newell.

Several months later, while the process of investigating the charges and preparing for a church trial was ongoing, Jane Doe filed a \$4 million lawsuit against Fr. Newell, Bishop Lee, the diocese, the Rev. John Yates, rector of the Falls Church, and against the church itself [TLC, April 4]. That suit was dismissed in Arlington Circuit Court [TLC, July 4].

SARAH BARTENSTEIN



J.Trigg / RNS



## CONVENTIONS

The **Diocese of Milwaukee** held its third convention of the year Oct. 9 at the Italian Community Center, Milwaukee. In his state of the diocese report, the Rt. Rev. Roger White, Bishop of Milwaukee, described the building projects in process or completed, notably the new parish of Christ Church, Madison; the new mission Church of the Good Shepherd, Sun Prairie; and St. Andrew's new building in Milwaukee's inner city.

For a resolution on human sexuality, proposed to affirm "that physical sexual expression is appropriate only within the lifelong, monogamous union of husband and wife" and that "it is totally improper to bless same-sex relationships" or "to ordain persons advocating or participating in homosexual relationships or . . . heterosexual relationships outside of marriage," a substitute resolution was passed. This allows the diocese to "undertake a study . . . of the appropriate expression of human sexuality," results to be brought before the spring 1994 convention for a resolution to the 71st General Convention.

The homilist at the convention Eucharist was the Rt. Rev. Jean Zache Duracin, Bishop Coadjutor of Haiti.

PATRICIA WAINWRIGHT

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The 19th annual convention of the **Diocese of Montana** was held in Polson, Oct. 8-10, with St. Andrew's Church as the host.

The opening event was a service of dedication for the new church, which was just completed. The Rt. Rev. C.I. Jones, Bishop of Montana, used the Prayer of St. Francis as the text for his address on the opening day, which had a theme of love.

Saturday's theme was peace, and the Rev. Kerry Holder, rector of St. James', Lewiston, was the homilist for the morning Eucharist, speaking on that topic. The Rt. Rev. William Davidson, retired Bishop of Western Kansas and native Montanan, was a guest of convention and served as homilist at the Sunday Eucharist, speaking on the topic for that day, which was joy.

The Rev. Speed Leas of the Alban Institute served as a process person for the business meetings. He gave a brief outline of events in the diocese since the last convention and led a process in which small groups talked over the various piec-



Photo by Bob Kinney

**Prof. Russell Schulz-Widmar rehearses the chapel choir and a guest orchestra recently at the seminary of the Southwest, Austin, Texas.**

es of legislation and resolutions that had been submitted. Business meetings were chaired by the Rev. Carolyn Keil, president of the standing committee.

A resolution to create three synods in the diocese and a resolution to re-establish the four-deanery system were referred to diocesan council for study and input from delegates and vestries.

Canonical status was given to the new Diocese of Montana Foundation, and an addition to the diocesan canons will require that all resolutions and legislation presented to convention include the cost of implementation and specify the source of funding.

A budget of \$942,280, based on a 23 percent diocesan assessment, was passed.

JOANNE MAYNARD

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Delegates at the 25th annual convention of the **Diocese of Southwest Florida** authorized a \$6 million capital campaign planned to realize a shared vision for the future of mission in the diocese.

The campaign goals include \$1.2 million to revitalize mission in existing congregations, \$1.5 million to buy land and/or starter buildings that will evangelize new residents of the diocese, \$2.05 million to establish a Third Millennium Endowment Fund to ensure the diocese will continue to have the resources needed to respond to the call of evangelism, \$300,000 for local outreach and world

mission, \$575,000 to expand and renovate DaySpring Conference Center, and \$375,000 for the cost of the campaign.

"World Mission" was the theme of the convention held Oct. 8-9 at the Charlotte County Memorial Auditorium in Punta Gorda. Worship was based on services of other branches of the Anglican Communion. Workshops introduced participants to a dozen ministries undertaken by people in the diocese, and other speakers and visitors brought messages of mission in other parts of the world.

The liturgy at the opening Eucharist was drawn from a Thanksgiving for Creation and Redemption in *A New Zealand Prayer Book, 1989*. Evening Prayer was conducted in Spanish. An Order for the Celebration of the Holy Communion taken from the *Alternative Prayer Book, 1984* according to the use of the Church of Ireland opened convention on Saturday, and mid-day prayers were from the *Book of Common Prayer, 1962* of Canada.

The Rev. Stephen Mungoma, coordinator for evangelism and mission for the 6 million-member Church of Uganda, and the Rt. Rev. Edward F. Darling, Bishop of the companion Diocese of Limerick and Killaloe, Ireland, were preachers at worship services. The Rt. Rev. Leopold Frade, Bishop of Honduras, and Diane Frade were speakers at the convention banquet on Friday evening.

A budget of \$2.66 million was approved.

JEANETTE CRANE



The rectangular-shaped church works best for sacred music.

# Glorious Sound

Acoustics should be weighed carefully in the planning of a new church building

By JOHN E. JOYNER, III

The Episcopal Church inherits an unparalleled tradition of sacred music from its mother church, the Church of England. Unfortunately, many parishes find themselves unable to enjoy this heritage because of the lack of proper acoustical planning during the design of their church.

The reasons that many parish churches experience poor acoustics are twofold. First, the architect or parish building committee can be unaware of, or apathetic toward, the effects that geometry and the choice of materials in the interior of the church have on the acoustics required for sacred music. Second, the architect or parish building committee often do not consult with an acoustical engineer, particularly one who possesses an understanding of liturgy and sacred music and who does not fall prey to a bias which emphasizes the clarity of the spoken word at the expense of the music.

While an acoustically poor space does not significantly affect traditional hymns such as "Amazing Grace," it can render impotent such polyphony as Thomas Tallis' *Loquebantur variis linguis*. Fortunately, today, because of electronic sound reinforcement systems for the spoken word, we no longer have to endure the consequences of poor acoustical settings for sacred music resulting from feeble at-

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*John E. Joyner, III, is an acoustical engineer with a firm in Atlanta, Ga. He is a member of the Cathedral of St. Philip, Atlanta.*

tempts to make the spoken word more intelligible. If a parish chooses not to concern itself with, or place an emphasis upon, the effects that geometry and interior materials have on reverberation, they run the risk of ignoring the liturgical and musical preferences of future generations.

Many Episcopal churches built after World War II, and especially after the meeting of the Second Vatican Council in the early 1960s, reflect designs which were insensitive to the acoustical requirements for sacred music. Many Episcopal and Lutheran churches, having almost identical liturgies to the Roman Catholic Church, followed the council's liturgical reform which sought to increase participation of the people during worship. One of the architectural interpretations of the Constitution on Sacred Liturgy of the Second Vatican Council was the fan-shaped or in-the-round church design.

Built at a time when it was fashionable to state that the people should be the choir, many of these churches were designed not to have a trained choir participate in worship. In some instances, these designs were unintentionally apathetic toward the acoustical requirements for sacred music, while others chose to ignore music at the expense of the architecture. Additionally, low ceilings and fan-shaped plans resulted in poor acoustics for sacred music. Unfortunately, future generations which might prefer that their choir sing more elaborate choral works will suffer for this shortsighted decision in the form of an acoustically dead space. Now, a generation later, many of these parishes wish to use complex choral works in their worship and find themselves unable to do so effectively because of poor acoustical design.

### Reverberation

We must understand that most of the great music of the church was conceived, composed and established in large stone buildings, which in most cases have long reverberation times. This prolongation of sound, reverberation, is important in that it gives the music its beauty, its depth and its subjective qualities. In addition to providing acoustical support for the choir, reverberation also supports other participants in the offices of worship. For a cantor, singing in a reverberant room transforms efforts from mere notes into great sonic calligraphy. Readings from the Old Testament, epistles or gospels can have greater impact on a congregation if a speaker takes advantage of reverberation.

Reverberation and its objective qualities are a fundamental component of sacred music. When an Episcopal parish which cherishes this musical tradition decides to construct a new church building, the acoustical setting required for its music preferences must be one of the fundamental elements incorporated into the early stages of design.

### Working Together

In order to create an effective acoustical setting for sacred music, the parish building committee, led by the architect, must understand that music, architecture and liturgy are all interdependent. Changes in church design targeted at one of these three will directly affect the other two. The undertaking of the construction of a new church is not only an expensive proposition, but one which demands a thorough accounting of the consequences of all architectural decisions. If a parish chooses to employ the more elaborate works of Anglican choral and organ literature in its worship, then that church needs to possess an acoustical environment similar to that for which this music was composed. On the other hand, if a parish does not prefer the more complex choral works, such as the Baroque cantatas of Bach or the Renaissance polyphony of Tallis or Byrd, it may wish to ensure that future generations will be able to enjoy them.

In a similar fashion, parishes which may wish to add a pipe organ to their church must take into account the consequences that the acoustics of their building will have on this wonderful and expensive instrument. Because the organ, unlike a piano, has no sustaining pedal, the tone stops very soon after a key is released. Organ tone, which by its nature is somewhat inert, is given brilliance and depth by reverberation. Therefore, the space in which the organ is contained is actually a part of the instrument.

Congregational singing is an important category of sacred music. Ironically, an insensitivity to the proper acoustics for more elaborate choral works also affects congregational singing. Adequate reverberation helps people not only to hear others better, but to hear themselves as well. The same is true of the spoken word: psalms, responsive readings and prayers. A church with ample reverberation can evoke transcendence.

The geometry of a church greatly affects the reverberation required for sacred music. In-the-round or fan-shaped churches do not produce the type of acoustical settings which give music its subjective qualities, whereas the rectan-

gular-shaped church with a nave and chancel does. Parishes that prefer a seating arrangement offered by the in-the-round or fan-shaped type of church, but do this arrangement in a rectangular-shaped church, also can experience this proper acoustical environment.

Interior finishes, such as pew cushions, carpet and acoustical ceiling tile also can have unpleasant consequences on a church's acoustics. Well-meaning building committees sometimes seek to make upholstered living rooms out of their sanctuaries, losing sight of a rich vocabulary of traditional materials that have beauty, durability and acoustical integrity. This is especially true with the placement of carpet in a church, which is detrimental to organ and choir.

St. David's Church in Roswell, Ga., a suburb north of Atlanta, offers an excellent solution to the problem of proper acoustics for sacred music. Built in 1987, it is by no means elaborate. Its form and finishes reflect budgetary constraints representative of the overall economy in recent years. However, it has two fundamental ingredients which guarantee its success acoustically. First, its geometry is described by a high rectangular nave. In addition, the center aisle and chancel are both covered with relatively inexpensive, conglomerate marble tile.

### Greater Awareness

The tradition of sacred music inherited from England has made the Episcopal Church the American repository for the great works of choral literature. Recent projects, such as those at St. David's and the hardening of the ceiling at the Cathedral of St. Philip in Atlanta, suggest an increased awareness of the importance of the proper acoustical setting for sacred music. Whether chant, anthem or hymn, music does not merely serve in a supportive capacity, but is an integral part of the liturgy. Music not only serves to shape and articulate the liturgy, but it also assists in evoking a feeling of transcendence. The spatial impression that this acoustical setting imparts on the great works of choral and organ literature, and on congregational singing, enables these works to meet the objective of increasing the transcendent effect that music imparts on worship as set forth by the Standing Committee on Church Music. Architects and acoustical engineers alike would serve their clients well by emulating the philosophy behind these successful examples, thereby avoiding the shortsighted decision of the past.

# More Church Music Is Moving to the Pews

By PATRICIA WAINWRIGHT

**O**f all the trends taking shape in church music, increased participation and direction by "the people in the pews," especially in small parishes, may be the most revitalizing.

In many parishes, the traditional model still holds: A volunteer choir, of fluctuating number, sings service music and an anthem, directed by a part-time organist-choir director. The Rev. Clayton Morris, coordinator for liturgies and music at the Episcopal Church Center, described this as a performance style. "The liturgy is performed by professionally trained musicians," he said. "The clergy and choir are in another room (the sanctuary). The congregation is allowed to sing hymns."

In contrast, the style of the 1979 prayer book and of hymnals and liturgies used as alternatives or supplements to the 1982 hymnal casts congregations as performers, Fr. Morris said. "Congregation plus choir plus clergy equals good liturgy and good performance side by side," he added.

THE LIVING CHURCH contacted a number of people at medium-sized parishes to find out about their music programs, and learned that the approaches to music in the Episcopal Church cover a wide spectrum.

IN SOME PLACES, a choir is absent, but music is not. Both Trinity Church in Houghton, Mich., and St. Paul's, Elko, Nev., no longer have choirs. The Rev. Donald Dunn, rector of St. Paul's, said only one church in Elko had a choir. Asked why, he said, "I wish I knew. Perhaps it's a western phenomenon." Jan Silva, organist at St. Paul's, said, "We've struggled for many years. Young people are more committed to family activities."

At Trinity, in the upper peninsula of



**Janie Bullock is organist at St. Thomas' Church in Columbus, Ga., which benefits musically from having a college nearby.**

Michigan, the Rev. Steven Powers said, "The choir used to be the true church." Now other programs have taken precedence in the church, and community demands have increased. Marsha Pruner, who was Trinity's organist for eight years, agreed that the style of music must be simpler but said, "The congregation is singing better. They used to let the choir lead."

In contrast, St. James' Church, Eufaula, Ala., has more singers than space. The Rev. Robert Henderson said the church is looking for a way to expand the chancel choir area from its present 14 seats to accommodate its 18-22 volunteer singers. "They sing like a choir, rather than a bunch of individuals," Fr. Henderson said. "Eufaula is a fine small town; we're a small church choir."

OTHER CHURCH MUSIC programs gain from having a college or university nearby. St. Thomas' Church, Columbus, Ga., attracts singers from Columbus College with its scholarship program. The adult choir director and the organist, husband and wife William

and Janie Bullock, are involved in civic and college music, as is the rector, the Rev. Charles Roper. The choir sometimes performs concert mass settings, Mozart or Faure, during the Eucharist.

Preservation Hall, as well as Xavier and Dillard universities, flavor the services at St. Luke's, New Orleans. The Rev. Cyprian W. Fields, rector since September, said, "We need more younger men in the choir." St. Luke's uses the 1982 hymnal and *Lift Every Voice and Sing* 2, mixing 60 percent traditional and 40 percent African-American music, and once a month adding tambourines and other rhythm instruments.

BOTH ST. ANN'S CHURCH in Amsterdam, N.Y., and St. Matthew's, Goffstown, N.H., are part

of the Royal School of Church Music program, but there are clear differences. Otto A. Miller, St. Ann's organist-choir director for 42 years, said choirs are getting smaller. "Long ago" he had two choirs, one of 32 boys and 16 men, another of 40 girls, each responsible for one of the Sunday services. When the services were combined into one "there was nothing for the girls to do." His choir now consists of 15 singers, adults and young people, singing traditional four-part music.

Less traditional, St. Matthew's is described by its rector, the Rev. William Exner, as "thriving, very broad, open, accepting." Part-time organist-choir director Cindy Bowman directs the 18-voice adult choir; Jane Exner's second through eighth-grade junior choir often "graduates" its singers into the adult group. Rite I is used at 8:00, Rite II at 10:00. Sometimes a folk mass is used, and "everybody gets together." Fr. Exner said they try to "stay within the tradition of innovation — we keep the best of the liturgy. Sometimes we pull out some  
(Continued on page 16)

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.

# EDITORIALS

## Anglican Variety in Music

In preparation for an article for this Fall Music Issue, it was our intention to present a trend which we thought was occurring. That is, in a large segment of Episcopal churches, those in the range of 100-300 communicants, choirs were becoming a relic of the past. But, as we checked with a number of churches of that size, we found that what we suspected isn't always the case.

In almost typical Anglican fashion, our small sampling found a huge variety of music programs in churches of that size. Patricia Wainwright, who wrote the article [p. 12], seemed to find something different with every telephone call. We found there are indeed churches in the 100-300-communicant range which are no longer able to support a choral music program. We found others in which choirs were actually growing to the point, in one case, where additional seating needed to be constructed in the choir area.

While our phone calls were made to churches selected at random in all parts of the country, this small sampling probably illustrates what might be found if all the Episcopal churches of that size were surveyed. The variety of music programs is as wide as the variety of liturgical customs and architectural styles — a healthy reflection of Anglican diversity.

We also call the attention of our readers to another article in this special issue, that by John E. Joyner, III, on the importance of architecture to acoustics [p.10]. Mr. Joyner, an acoustical engineer by profession, explores this issue in "laymen's" language.

Because music touches most Episcopalians, we believe this Fall Music Issue will be enjoyed by more than church musicians.

## Autonomy in Latin America

Among the recent trends in Anglicanism is the declaration of autonomous provinces. In recent years, the Philippines, Brazil and Korea all have become autonomous Anglican provinces which have separated themselves from the Episcopal Church, and several new provinces have been formed in Africa. Now the trend is being emphasized in Latin America. When the House of Bishops met in Panama [TLC, Oct. 31], members heard reports of dioceses in South and Central America moving toward autonomy.

We have been supportive of the idea of the formation of autonomous provinces. For churches in other parts of the world, issues facing the Episcopal Church may be of no concern to these indigenous churches. Issues of national and cultural identities probably are far more important to these churches than to the Episcopal Church in the United States.

The five dioceses of the Episcopal Church in Mexico are moving the fastest toward autonomy, with the likelihood that they will become a separate province in 1994. Other Latin American dioceses, currently part of Province 9 of the Episcopal Church, also are interested in autonomy. From Guatemala to Ecuador, many churches feel the need to speak with a more independent voice.

We hope these dioceses will move slowly. Some members of the House of Bishops raised concern about the financial relationships between the Episcopal Church and the churches of the Philippines and Brazil. Many share the feeling of Suffragan Bishop Jeffrey Rowthorn of Connecticut, who said in Panama, "I fear for our isolation from you." The dioceses of Province 9 have been important parts of the Episcopal Church. Let us not have separation until both sides are ready.

## VIEWPOINT

# Christianity Is Undeniably Different

By A.E.P. WALL

Every now and then a good-natured Episcopalian suggests out loud that it is bad manners to send out Christian missionaries. It hints that the missionees may lack something we have. Makes us pushy, you know.

A respected and likable Episcopal priest told an audience the other day that Christianity is great, but so are Hinduism and Islam. Why should Christians give offense to other beliefs by evangelizing?

We're all creatures of our cultures, the priest said. If an Episcopal priest had been born in Asia, he or she probably would be a Buddhist equivalent of bishop or deacon.

Sure enough, if you had been born in Tibet, you might have become a monk. If

*A.E.P. Wall is communications director of the Diocese of Central Florida.*

you'd been born in Timbuktu, you might have become a witch doctor. If you'd been born in Atlanta, you might have become a Southern Baptist preacher. But that is not to say all those positions are the same. Neither does it offer much hope for a heroin addict in Manhattan who, had he or she been born in China, might have been an opium eater.

It is somehow provincial, culturally inverted, to think that because all cultures are "equal" they are the same, or that it is unfair to find something superior within one culture that ought to be shared. If it is intrusive and wrongheaded to share a religion on the grounds that, while other religions are good, this one is better, then what about other cultural intrusions? Why do we not respect the cultural mindset that causes severe overpopulation and starvation? Why do we teach contraception and other birth control ideas to Chinese and Central

Americans in disregard of their cultural traditions? Why did we share such American innovations as electrical power generation and the telephone?, to name just a couple which have impacted other cultures.

Why is it laudable to advocate birth control pills and airport radar but slightly naughty to advocate Christianity?

The notion that ordained ministers in one religion would be the same had they been born elsewhere is a sort of cultural transmigration of genes and traditions. I don't believe that about pickpockets, sex offenders, murderers, or, to descend even further, journalists. The denial of outreach is overreach.

Do all spiritual journeys have the same destination, as a scholarly and honorable Episcopal priest writes? Do all sensual journeys have the same destination? Do all poetic journeys have the same destination?  
*(Continued on next page)*

## VIEWPOINT

(Continued from previous page)

tion? If your definition of destination is fairly standard, the answer is no.

When I leave home this morning I may have the airport, then Jerusalem, in mind as my destination. Only if I'm thinking of the planet Earth or the universe as my destination may I have the soothing thought that everybody leaving home this morning has the same destination. But keeping a date for lunch at such an unfocused destination won't work.

There's a sense in which I can believe in all religions and a sense in which I cannot. All religions are not by some karmic inevitability the same, nor are cultures. Why should anybody be embarrassed to say so?

I believe in the value of missions to other cultures, some carrying Bibles, some carrying pills, some carrying both. Those within cultures who want stagnation have the biggest stake in keeping things as they are and are the beneficiaries of aw-shucks Christianity. Crossing cultural boundaries is not always a breach of good manners or theology.

Some of the language of contemporary communication is missing from *Cruden's Concordance*. There are no *parameters*

or conceptualizations there, no treatises labeled *Lanthropology* or cultural imperialism, although there are examples of all of them which predate the vocabulary we now use to describe them.

Episcopalians and other Christians can become so modish that their own missionary calling embarrasses them. Was St. Paul just a bit too meddlesome? Too culturally insensitive?

The Anglican Communion, including Episcopalianism, is growing within cultures that are foreign to most Episcopalians. It is growing in Africa, Asia and Latin America. It is not growing, in relation to the general population, in the United States. How much of the American Episcopal stagnation is related to the subtle suggestion that we've got it and need not share it?

The Episcopal Church offers a superior blending of Christian tradition and culture, scripturally based, democratically conceived, faithfully taught. Even in the face of its sins and shortcomings it leads the one, holy, catholic and apostolic church in advocating equal opportunity for women and men of all races and cultures. It has the potential to change countless lives for the better in the name of Christ Jesus. A pity that it may be impolite to say so.

## BOOKS

### Ultimate Concerns

**EXILES FROM EDEN: Religion and the Academic Vocation in America.** By Mark R. Schwehn. Oxford. Pp. 143. \$19.95.

Years after the convulsions of the 1960s, the character of American higher education remains a hot topic of debate. Today controversy swirls around questions of curriculum and "canon," multiculturalism, or the political economics of funding this or that program in an era of scarcity. Yet Mark Schwehn's reflection on the current academic scene is not mainly concerned with any of these issues. Its intent, rather, is to examine the underlying philosophy and ethos that govern the American academy.

Schwehn focuses particularly on the epistemological and ethical assumptions educators bring to their task. And he poses provocative questions about attitudes of those who teach. *Exiles from Eden* makes a compelling case for the recovery of religious values that would help our academies become communities of learning open to conversation about matters of ultimate concern. It also probes the academy's vocation to assist in the character formation of students, to identify virtues needed for learning, and to foster the "sense of a cosmos that is not of our own making."

Particularly in his first three chapters, Schwehn investigates the "utterly distinctive character" of the modern research university. He traces much of what he finds wrong with that institution to the positivistic influence of Max Weber.

For Schwehn, the Weberian search for certainty — an outlook equivalent to what the secular philosopher Richard Rorty calls "foundationalism" and Christian theorist Parker Palmer calls "objectivism" — bears considerable blame for the overspecialized, deracinated character of the modern research academy, in which teaching fills a decidedly inferior role.

Schwehn presents an appealing argument that the "highest and best calling" of the university is indeed "the spirited search for the truth of matters." This is a book worth reading not only for its educational theory but also for its discerning cultural criticism of the modern American scene.

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# SHORT and SHARP

By TRAVIS DU PRIEST

**1994 ANGLICAN CYCLE OF PRAYER.** Edited by **Robert Horine**. Forward Movement. Pp. 144. \$1.95 paper.

The 19th edition of the indispensable guide to praying for the people of the entire Anglican Communion. Includes daily prayer requests and suggestions for dioceses around the world, along with helpful maps.

**RITE I EUCHARIST WITH AIDS TO DEVOTION.** By **James W. Kennedy**. Forward Movement. Pp. 40. \$1.75 paper.

A useful pamphlet for those who wish or need an "instructed Eucharist," as it were. Commentary is on the left page, facing the text from Rite I on the right page. A companion to a similar pamphlet produced in 1992 using Rite II.

**THE WORSHIPPING CHURCH IN AFRICA.** Foreword by **Desmond M. Tutu**. Duke University. Pp. 65. No price given, paper.

This is a special issue of "Black Sacred Music: A Journal of Theolmusicology," but the text is by no means devoted entirely to musical concerns. Rather, it is a rich overview of church architecture, decoration, liturgical art and music in Africa. For reference: Vol. 7, No. 2, Fall, 1993.

**THE BEST GIFT IS LOVE: Meditations by Mother Teresa.** Edited by **Sean-Patrick Lovett**. Servant. Pp. 121. No price given, paper.

We read often *about* Mother Teresa, but how often do we read anything *by* her? Here we have her words in something like a prose-poem under different topics such as Death, Hunger, Purity, Friendship, Vocation. "There is no need to fear death, because death is nothing more than going home to God," she writes.

**ANCIENT COLLECTS.** By **William Bright**. Forward Movement. Pp. 254. \$22.

What a wonderful idea, Forward Movement! Thank you — for bringing these splendid old collects back to our attention. And in a charming facsimile edition of the 1875 edition, complete with

ruled red lines and opening words. With so much clunky language around everywhere these days, it is pure joy to quietly read, "O Thou most clement, Who recallest the erring" or "By virtue of this Mystery . . . guard Thy servant." Originally published for devotional purposes, these collects and other prayers are still lively and inspiring; they have a timeless edge that is above the current fray.

**DIRECTORY OF DEACONS.** North American Association for the Diaconate (271 N. Main St., Providence, RI 02903). Pp. 40. \$3 paper.

This convenient booklet lists vocational deacons and their addresses in dioceses of the Episcopal Church, in Anglican dioceses in Canada, and in synods of the Evangelical Lutheran Church in America. The distribution is fascinating, as some dioceses have a great many (e.g., Rhode Island, Central Florida, Michigan, Chicago, Minnesota), others a fair number, and others list none at all (e.g., Virginia, Central New York, Montreal).

**ITALIAN NEIGHBORS: Or a Lapsed Anglo-Saxon in Verona.** By **Tim Parks**. Fawcett. Pp. 272. \$10 paper.

An Englishman, a journalist and the son of an Anglican evangelical, takes up residency in Verona. He observes, records, and comes to embrace the Italian neighborhood he is a part of. Delightful, unusual reading.

**PATHS IN SPIRITUALITY.** By **John Macquarrie**. Morehouse. Pp. 168. \$10.95 paper.

The second edition of well-known Anglican theologian John Macquarrie's 1972 book on the balance of doctrine, worship and deed. Very good on the tensions between rest and restlessness, contemplation and action, which comprise the Christian way of life.

**PEOPLE OF THE TRUTH: A Christian Challenge to Contemporary Culture.** By **Robert E. Webber** and **Rodney Clapp**. Morehouse. Pp. 144. \$8.95 paper.

The authors, a professor of theology at Wheaton College in Illinois and a former associate editor of *Christianity Today*, are happy with neither the new right nor the old left, but they are concerned with religion and politics and discuss Jesus and politics and the church as political community. Originally published in 1988.

**PREACHING THE REVISED COMMON LECTIONARY: Year B. After Pentecost I.** By **Marion Soards, Thomas Dozeman, and Kendall McCabe**. Abingdon. Pp. 192. \$9.95 paper.

Notes on the setting, structure and significance of the lectionary readings for Year B from the Revised Common Lectionary. Helpful, brief sermon starters. Includes a Scripture Index and a comparison of major lectionaries.

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The all-soprano choir of five members at Christ Church, Milford, Del., is directed by Hilde Parkhurst (left). Next to her are Dot Kubis, Pat Boehlke, Debbie Clendaniel, Bonnie Chandler. At the rear is Betty Dahl.

### MUSIC

(Continued from page 12)

Willan chestnuts. Where else do kids get to hear things live?"

CHOIR MEMBERS at St. Peter's-in-the-Valley, Louisville, Ky., voted to sit with their families. The Rev. Paul Smith, rector of St. Peter's, approved of their decision: "They are leaders [of the singing] in the pews. It's a family-oriented parish; kids come up while I'm preaching." The church has a 1910 Pilcher pipe organ — and, instead of employing an organist, uses a 1988 Peterson digital pipe organ player. Hymns, service music, preludes and postludes have been recorded "by the best organists in town," Fr. Smith said. Volunteers "play the organ," cueing up whatever selections are scheduled.

"The music is always well played," Fr. Smith said, though some of the volunteers like to "ham it up a bit" sitting at the console and pretending to play.

The digital player cost \$5,000, "about what we could pay a part-time organist for one year," Fr. Smith said.

THE CHARISMATIC renewal movement began in Seattle, Wash., said the Rev. Jack Tench, rector of St. Luke's Church there, and this is reflected in the music of churches of many denominations in the area. St. Luke's has a traditional Eucharist and a charismatic service, at which a music team leads the congregation in 30-40 minutes of "praise" singing. The hall used for that service has no organ; a small keyboard, drums, autoharp are used. Fr. Tench

(Continued on next page)

## Help for Small Churches

The Rt. Rev. Jeffery Rowthorn, convenor of the Standing Commission on Church Music, said, after the group's recent meeting, that the commission's primary objective is encouraging and assisting musicians in small churches to enrich their services.

He said the commission recently put "not quite the final touches" on the book of simplified harmonizations of 100 favorite hymns. Some of these were done by the composers themselves, and will list others texts which can be used with the tunes. These can be sung without choir, with "one strong singer, a cantor" to lead the congregation, and any har-

monic instrument: a small organ, a piano, a guitar, a harmonium. The book should be published in time for the 1994 General Convention.

The commission is also preparing for the first "training the trainers" session of the Presiding Bishop's diploma program in church music. The program will give small-church musicians from every diocese a chance to learn together how to make the best of "limited resources, perhaps a simple organ," and how to celebrate "our wealth of diversity" by making use of hymnal supplements from various sources — charismatic, ethnic, old and familiar, new and challenging.





A digital pipe organ player allows recorded music to be played through the organ at St. Peter's-in-the-Valley, Louisville, Ky.

(Continued from previous page)

wears a "mike pack," and four vocalists lead congregational singing. An overhead projector provides words to the hymns. The electronics are controlled from a sound board in another room.

AT ST. GREGORY NYSSEN, in San Francisco, Calif., hymns are sung, in harmony, a capella or with rhythm instruments. And they are danced. The entire congregation dances in a spiraling line about the altar table, using simple, graceful Greek steps. The choir of "about a dozen," directed by Sanford Dole, sings anthems and leads the congregation in chants and hymns from many traditions: Russian, Armenian, Shaker, Orthodox and Anglican.

The Rev. Rick Fabian (he said he and the Rev. Donald Schell "are the rector") quoted a choir member who described St. Gregory's as "an Easter church. We have two seasons, Easter and Easter's Coming." Fr. Fabian, Mr. Dole, and other members often write music. "The group generates its own music," Fr. Fabian said. "Twice a year, the parish sponsors a retreat for writers and composers, at St. Dorothy's Rest in the woods."

PARTICIPATION IS key to many of the changes found throughout the church. "The music of the people is the heart," said Marilyn Keiser, a member of the Standing Commission on Church Music. The publication of the second *Lift Every Voice*, with its influences from "spirituals, gospel, blues, jazz, music indigenous to Africa, the Caribbean, [and the] broader Anglican Communion," the

upcoming ecumenical Spanish hymnal, and "homegrown" translations and imported music of Asian and native American traditions give the voices from the pews great authority, Dr. Keiser said.

From Hilde Parkhurst's choir of five sopranos at Christ Church in Milford, Del., to a church such as St. Thomas' in Columbus, Ga., which is able to commission or write its own masses, or St. Gregory Nyssen's rhythmic movement, music continues to be the natural expression of worship and an "experience of community" from oldest to youngest members.

The Rev. Jeffrey Lee, rector of Holy Family in Fishers, Ind., where many different musical traditions are celebrated, described successful teaching of Taize chants to youngsters: "Children are singing *ostinato* chants in the bathtub — in Latin!"

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# PEOPLE and PLACES

## Appointments

The Rev. **David Badgley** is assistant of Church of the Mediator, 1620 Turner, Allentown, PA 18102.

The Rev. **Van S. Bird** is assistant of St. Luke's, 5421 Germantown Ave., Philadelphia, PA 19144.

The Rev. **Eletha Buote-Greig** is rector of St. Stephen's, 1980 S. Main, Box 342, Fall River, MA 02724.

The Rev. **Julie Clarkson** is assistant of Grace, Lexington, KY.

The Rev. **John W. Fitzgerald** is assistant of St. Paul's, 303 S. King, Morganton, NC 2865.

The Rev. **William Thomas Fitzgerald** is interim rector of Redeemer, 222 S. Palm Ave., Sarasota, FL 34236.

The Rev. **Robert S.H. Greene** is assistant of St. James the Less, 3227 W. Clearfield, Philadelphia, PA 19132.

The Rev. **Wendy Hackler** is chaplain of Children's Mercy Hospital, Kansas City, MO.

The Rev. **Edward J. Henley, Jr.** is interim rector of St. Catherine's, 502 Druid Hills Rd., Temple Terrace, FL 33617.

The Rev. **George W. Izzett** is vicar of St. Raphael's Mission, 43140 Hwy: 41, Oakhurst, CA 93644.

The Rev. **David Kulchar** is rector of Trinity, 745 E. Main, Flushing, MI 48433.

The Rev. **Richard E. Lamontagne** is priest-in-charge of Church of the Resurrection, P.O. Box 1272, Clovis, CA 93612.

The Rev. **Scott Charles Lee** is priest-in-charge of Trinity, 317 Franklin St., Clarksville, TN 37040.

The Rev. **Michele Matott** is chaplain of St. Mary's Home for Children and St. Elizabeth Home, North Providence, RI; add: 109 Melrose St., Providence 02907.

The Rev. **Charles L. McClean, Jr.** is assistant of St. John's, 23 E. Airy, Norristown, PA 19401.

The Rev. **Richard Moon** is rector of All Saints', 107 S. Curry, West Plains, MO 65775.

The Rev. **Russell E. Murphy, Jr.** is rector of St. Paul's, 223 N. East, Box 1190, Fayetteville, AK 72702.

The Rev. **William Newby** is priest-in-charge of St. Nicholas, Main & Sulphur, Box 248, Noel, MO 64854 and St. John's, 305 W. Spring, Box 146, Neosho, MO 64850.

The Rev. **Tom Niehaus** is deacon-in-charge of St. John's, Jackson Box 105, Sylva, NC 28779.

The Rev. **Michael V. Phillips** is rector of St. James', 519 E. Park Ave., Riverton, WY 82501.

The Rev. **Ernie Radcliffe** is interim priest of St. Antony's, Box 2822, Silverdale, WA 98383.

The Rev. **Hume Reeves** is rector of St. Mark's, 1908 Central Ave., Cheyenne, WY 82001.

The Rev. **John Robertson** is assistant of Maza-kute Memorial Church, 838 Stellar Pl., St. Paul, MN 55117.

The Rev. **James Sorenson** is rector of St. Matthew's, 1501 N. Center Rd., Saginaw, MI 48603.

The Rev. **Jeanette Tweedy** is rector of St. Mary's, 232 N. High, Hillsboro, OH 45133.

The Rev. **Peter Van Zanten** is associate of St. Christopher's, 3320 79 Ave. N.W., Box 6235, Olympia, WA 98502.

The Rev. **LeeAnne Watkins** is associate of Ascension, 214 N. 3rd., Stillwater, MN 55082.

The Rev. **Richard A. Watson** is rector of Christ Church, 63 E. Church, Xenia, OH 45385.

The Rev. **Gabriel Weinreich** is rector of St. Ste-

phen's, 10585 Hamburg Rd., Hamburg, MI 48139.

The Rev. **Harlan E. Welsh** is vicar of St. Peter's, Box 606, Casa Grande, AZ 85222.

The Rev. **Charles Witke** is assistant of Holy Cross, 6299 Saline-Ann Arbor Rd., Saline, MI 48176.

## Cathedral Clergy

The Very Rev. **Malcolm H. McDowell, Jr.** is dean of St. Stephen's Cathedral, 221 N. Front, Suite 101, Harrisburg, PA 17101.

## Ordinations

### Transitional Deacons

**Utah** — **Ronald B. Thomas**, assistant of St. Paul's, Salt Lake City, UT and the Crossroads Urban Center.

**Washington** — **Joan Elizabeth Beilstein, Timothy Thayer Rich, Linda Turman Moore** and **William Sydney Wagnon**.

## Resignations

The Rev. **Christopher Bryce**, as rector, St. Peter's, Plant City, FL.

The Rev. **Dale E. Hirst**, as assistant, Galilee, Virginia Beach, VA.

## Retirements

The Rev. **William R. Harper, Jr.**, as rector, Brandon, Burrowsville, and Christ, Waverly, VA.

The Rev. **Dorothy P. Jessup**, as deacon, Good Samaritan, Paoli, PA.

The Rev. **Arnold G. Taylor**, as rector, Durham, Ironsides, MD; add: 507 Third St., S.E., Washington, DC 20003.

## Renunciations

In September, the Rt. Rev. John W. Howe, Bishop of Central Florida, accepted the renunciation of the ministry of Deacon **Steven D. Morgan**. This action was taken in accordance with Title IV, Canon 8, Section 1 of the Constitution and Canons of the church and was for cause not affecting moral character.

## Depositions

The Rt. Rev. John W. Howe, Bishop of Central Florida, in accordance with Title IV, Canon 12, Sections 1 and 4d of the Constitutions and Canons of the church has pronounced a sentence of deposition upon Deacon **Gary A. Marshall**.

## Changes of Address

The Rev. **Geneva Burke**, Warren Manor Apts., 21514 Dequindre Rd., Warren, MI 48091.

The Rev. **Marlene Clark**, 1180 S. Durand Rd., Lennon, MI 48499.

The Rev. **Ruth Clausen**, 1831 Leverett, Detroit, MI 48216.

The Rev. **Robert L. Fitzpatrick**, 4129 Richfield Ln., Fort Wayne, IN 46816.

The Rev. **Richard Morisse Spielmann**, 2126 E. Alameda Dr., Tempe, AZ 85282.

The Rev. **Almus Thorp**, 100 W. Hickory Grove Rd. #2A, Bloomfield Hills, MI 48304.

## Correction

The Rev. **Thomas H. Whitcroft** is rector of Grace Memorial, P.O. Box 102, Wabasha, MN 55981.

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# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

## FAIRFIELD, CONN. (Black Rock Turnpike)

**TRINITY-ST. MICHAEL'S**  
554 Tunxis Hill at Old Stradfield Rd.  
The Rev. Canon Samir J. Habbib, D.D.  
(203) 368-3225; (203) 637-3644  
Sat 6 H Eu (Plain); Sun 10 H Eu (Sung). Wed 12:15 H Eu. BCP HD 7 H Eu

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020  
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## RIVERSIDE, ILL. (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, IND.

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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d  
Sun 8:30, 11 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Liias, the Rev. Allen B. Warren, III, ass'ts  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP MON-FRI 5:30

## ALL SAINTS 209 Ashmont St., Dorchester

At Ashmont Station on the Red Line (617) 436-6370  
The Rev. Richard S. Bradford, SSC, r  
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

## DETROIT, MICH.

**ST. JOHN'S** Woodward and Fisher Fwy.  
The Rev. Richard Kim (313) 962-7356  
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown at Ellenwood  
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M. North, the Rev. James D'Wolf  
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S) follo- wed by HC 12:15. Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5 (1S, Oct.-June)

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. William Stickle, interim r  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## ALBUQUERQUE, N. M.

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

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM BY-THE-SEA**  
W. Penn & Magnolia  
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet Cemetery  
The Rev. Marlin Leonard Bowman, r Founded 1880  
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

## EPISCOPAL CHURCH CENTER 2nd Ave. & 43rd St.

**CHAPEL OF CHRIST THE LORD**  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

## ST. MARY THE VIRGIN (212) 869-5830

145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

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

**Trinity Bookstore, 74 Trinity Pl.** Open Mon-Fri 9-5:30  
**Trinity Dining Room** (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8 to 2  
**Trinity Museum** (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N.Y.

**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
The Rev. Dr. Michael G. Cole, r (717) 334-4205  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

## PHILADELPHIA, PA.

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

## PHOENIXVILLE, PA.

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

## PITTSBURGH, PA.

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

## SELINGROVE, PA.

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 10:30. Weekdays as anno

## WHITEHALL, PA. (North of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 (214) 823-8135  
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery  
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

## INCARNATION 3966 McKinney Ave.

The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collins; the Rev. Frederick C. Philpott; the Rev. John A. Lancaster (214) 521-5101  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5

## FORT WORTH, TEXAS

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

## MILWAUKEE, WIS.

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

## PARIS, FRANCE

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

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Cardo  
Near the Instituto Allende (465) 20387  
Mailing address APDO 268; Rectory phone (485) 20328  
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't  
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9

**KEY** - Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible