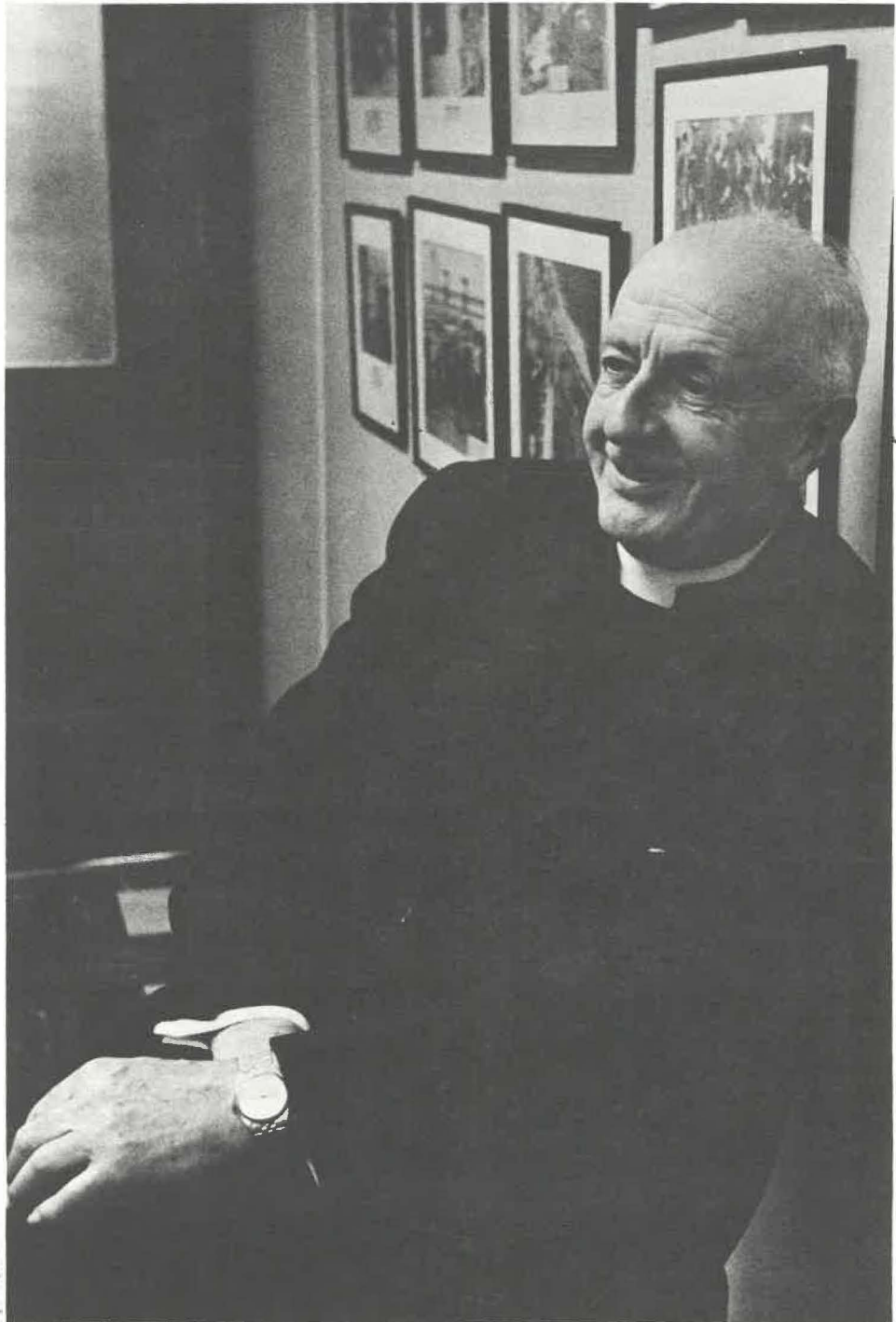


THE LIVING CHURCH

**Parish
Administration
Number**



The Rt. Rev. Henry Knox Sherrill, former Presiding Bishop, who died recently in Boxford, Mass. [see page 8].

Episcopal Church Photo



Ambassadors of a New Creation

By FRANK G. KIRKPATRICK

In one of St. Paul's most famous statements, he says, "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation . . . So we are ambassadors for Christ, God making his appeal through us" (II Corinthians 5:17, 18, 20).

If one were to choose a profession today, one that probably would not be a first choice is that of *ambassador*. When we think of ambassadors, we think of the embassies that are hostages in Iran and until recently in El Salvador: we think of danger, death, and uncertainty. To be an ambassador is, as they say, to be on the front line: to be in the midst of trouble representing what is unpopular, and misunderstood.

How strange it is, then, to hear from St. Paul the injunction that as Christians we are called to be ambassadors: ambassadors for Christ. Does he not understand that what he is calling us to is not easy, that it is downright dangerous: isn't it enough just to experience the good news for ourselves — why

would we be asked to go out into the battlegrounds around the world as despised, abused, emissaries for this good news, especially when to other ears it may not sound like good news?

But Paul is keenly aware of the danger involved. He himself was one of the first ambassadors for Christ: he was kept prisoner on a number of occasions for his ambassadorial activity, and in the end he died as an ambassador. There were no international commissions, no emperors or kings, no weeping nations bargaining for his release. Paul knew the loneliness of being an ambassador for Christ: he knew the ardor of long, difficult travel alone across thousands of miles: he knew the agony of building up demoralized, squabbling congregations, he knew the pain of rejection.

Why then, does he let himself in for such suffering? His answer, I think, is simple: *because he has been given a gift which he is required to share*. It is not as if the good news of salvation, of fulfillment in God through Christ, has been given to him alone as his solitary possession. As a gift, it is not his or ours by right, nor by virtue of our merit or goodness: it is ours given out of love. Therefore it must be held in love, which means sharing and dispersing. As the old cliché has it, love is something the more you give away, the more you have.

Paul also knows that the gift of love and reconciliation was given to us at a price: Christ reconciled us to him and to

God through his own ambassadorial work: which included preaching, teaching, and, finally, suffering and dying. Through his death he entrusted to us the continuation of his work of reconciliation: of making God's appeal to the whole creation through our own ambassadorial work.

But most importantly, Paul knows that the content, the nature of the gift given to us by Christ's work, is so overwhelming, so powerful, so revolutionary — that in comparison with its blessing, no pain and suffering, rejection and attack can even begin to tip the balance scale. What Christ has given us is not just new insights, or broader perspectives, or spiritual uplift: he has given us *a whole new life*: Paul is so bold as to call it a new creation. When we think of the splendor and grandeur of the created order as it came from the hands of God, we gain some sense of the awe in which Paul holds what has happened to him in Christ: because the event of his receiving the gift of God is comparable only to the event of the creation of the world at the beginning. Compared with the wonder of being made a new person, inside out, no human task can seem insurmountable.

But the new creation is a *gift*, we must once again remind ourselves: it is not imposed upon us without our consent: we are not made over into new creations as puppets are refashioned on the puppeteer's lathe. The gift, as Paul puts it, is entrusted to us: God trusts us to appropriate it and dispense it, and in that trust he respects our integrity as free persons.

Our obligation to be Christ's ambassadors to the world, representing the values of the new creation in the midst of the old one, is always carried out in fragile freedom: God will not condemn us when we fall, even though the world might: God does not hold us to impossible and brutally exacting standards: he entrusts us with the message and the power of love: we must create embassies around the world from which to spread the news of reconciliation: but we cannot be ambassadors unless we leave the safety of the embassies and walk out among the people and institutions of the far countries into which we have gone. But when we fall, when we become trapped and seized by the lure of the fallen world, God stands ready, upon our repentance, to embrace us with a love that knows no bounds, that is not negotiated, that is not subject to the deliberation of commissions or the mediation of spokesmen and leaders: God's love is eager to embrace us without qualification: He wants us to return, to re-experience the power of the new creation: and when we do, when we return from death to life again, his own rejoicing over our being found again will fill the heavens with praise and feasting.

Our guest columnist this week, the Rev. Frank G. Kirkpatrick, is chairman of the Department of Religion at Trinity College, Hartford, Conn., and also serves on the staff of Trinity Church in the nearby town of Wethersfield.

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LETTERS

Church in New Zealand

The Rev. W.J.W. Rosevear in his article "No Topcoats or Snow Boots" [TLC, Dec. 23, 1979], was modest in his writing of the Anglican Communion churches in New Zealand.

My wife and I visited New Zealand last year for 10 weeks. Their Holy Eucharist services were about two hours long with 30-35 minute sermons and an extensive intercessory prayer portion. The preaching is extraordinary. One finds himself moving inch by inch forward in his pew seat so as not to miss one word of the sermon. New Zealanders of the Anglican Communion truly go to church to worship God. While there are secular activities one might go to, worshiping is most important.

(The Rev.) ELBRIDGE MORRILL, JR.
Tucson, Ariz.

Photo Search

St. James' Church (5 W. Olive St., Bozeman, Mont. 59715) is trying to complete a collection of photos of past rectors of the parish. We have had no success in locating the following, and thought that perhaps some readers of THE LIVING CHURCH might be helpful.

- | | |
|------------------------|-----------|
| Rev. G.G. Bennett | 1911-1915 |
| Rev. H.I. Oberholtzer | 1916-1918 |
| Rev. Lee H. Young | 1918-1921 |
| Rev. Byrle J. Osborn | 1921-1924 |
| Rev. T. A. Daughters | 1924-1925 |
| Rev. William F. Day | 1926-1931 |
| Rev. William T. Reeves | 1936-1941 |

(The Rev.) JOHN R. McGRORY, JR.
St. James' Church
Bozeman, Mont.

Archbishop Fisher Remembered

When I read Mr. Alan Gill's article "Archbishops Remembered" [TLC, March 23], I was surprised that his opinion of Archbishop Fisher was so different from mine.

It was my privilege to meet Archbishop and Mrs. Fisher at the General Convention in Boston in 1952. In 1954 at the World Council of Churches in Evanston, they were in the same apartment building where I was housed. There was one dining room and we ate a number of meals together.

Perhaps Mr. Gill was too young (17) when he interviewed the archbishop. In my opinion, Archbishop Fisher was full of humility and compassion. I never knew anyone who was easier to approach. Many came up to him and asked questions and he was always open in answering them. I remember in the hotel in Boston when a little boy asked him why he wore such funny pants, the arch-

bishop explained how bishops in England had at one time had to ride horses when they left London to travel on muddy roads. The little boy understood all he said.

There was truly a benign quality about Archbishop Fisher. I am grateful to have had the privilege of knowing him.

MARY A. PENNYBACKER
St. George's Church
Austin, Texas

Source Please

I have a poster from the Cathedral Bookstore in Washington Cathedral that reads:

From ghoulies
And ghosties
Long leggitie
Beasties
And things that
Go bump in the
Night,
Good Lord
Deliver Us.

I was told that it was from a Prayer Book or some such religious book, but no one seems to know where.

Can anyone help me?
LINDA D. BURGESS
St. Boniface Church
Sarasota, Fla.

Homes and Homes

I have just read your May 4 issue on "Age in Action" and found it too naive.

In one article the demand is made for what amounts to impossible independent service for all of the many needs of the aging. I speak from experience. Help is not only expensive but unreliable or unavailable, volunteers from parish or community nearly dried up.

I am one of the few people I know who routinely calls my mother every day on the phone and sees her - and visits with the rest of the Home - at least once a week. Since I am a writer, I do not "work" - or rather I arrange my schedule to include this. But across our city community are many elder citizens trying to cope on their own. Living at home is great, but it would take a great deal more time, money and expertise than your experts are willing to admit. There is, however, a difference between nursing homes and retirement homes.

I hate to say it, but England, Holland and Scandinavia are going broke providing those extremely expensive services, while on our block this week an elderly couple could only afford what was needed when they "gave up" and agreed to go on relief. But as in the case of the public schools, it is easy to demand government subsidy and very hard to get it.

ALZINA STONE DALE
Chicago, Ill.

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BOOKS

Good Basic Booklet

EDITING AND PRODUCING THE NEWSLETTER. By Brian W. Ashurst. Pp. 44. \$5.95, inc. postage. (42 Village Drive, Carmel Valley, CA 93924.)

One of the most effective ways in which to inform the members of a congregation, service group, club, or organization of any kind, is through the use of a newsletter. Usually the person given the task of "editing" such a newsletter is an eager amateur or a reluctant volunteer looking for some good basic assistance in just how to go about producing something that will be readable, eye-catching, and inexpensive.

Brian W. Ashurst, a professional trade magazine editor for 16 years, has drawn from his experience in producing shoe-string publications and church bulletins to write a booklet entitled, *Editing and Producing the Newsletter*. It is a good basic booklet that deals exceptionally well with the mechanics of producing this type of publication. The inexperienced "editor" will find helpful information that includes the choice of the printing process itself, tactful editing, layout techniques, copy preparation, and much more, all presented with a visual example of the methods described. But one needn't be a total novice at this type of work in order to benefit from Mr. Ashurst's booklet. There are many little hints that offer time-saving ideas to a person who has had some on-the-job training. As a busy church secretary, I found it to be a very practical manual.

SHIRLEY E. NEUBAUER
Grafton, Wis.

Effectiveness in Pulpit

THE MINISTRY OF THE WORD. By D.W. Cleverley Ford. Eerdmans. Pp. 256. \$12.95.

This excellent book on preaching in our day was written by a distinguished British preacher who was once director of the College of Preachers in England, and was (and may still be) senior chaplain to the Archbishop of Canterbury, as well as a chaplain to Queen Elizabeth II. Cleverley Ford knows his subject, and he stresses the point that the low regard in which preaching is held nowadays is no measure of its truly vast importance, but is rather an indication of the clergy's need to bestir themselves. Their position is critically important. The preacher must preach to the church in order that the church may preach to the world.

The author firmly believes that preaching is learned best in a parish as the preacher interacts with and struggles to communicate the gospel to a par-

ticular group of people. About scripture study in sermon preparation he has much to say that is worth hearing, with occasional gems of practical advice. "Two rough and ready questions . . . could initiate the preacher's approach to a passage of scripture in the work of preparing a sermon - What did this scripture say about God to him who wrote it? What does it say to me now about God?"

Between Introduction and Epilogue, the book explores three areas concerning preaching: (1) biblical and historical; (2) theological; and (3) practical. I found each of them filled with insight and stimulation, and while at times the author's enthusiasm for his subject seems to suggest that sermon preparation leaves time for little else, let none be misled. No matter what his age, any preacher who reads this cogent volume and takes it seriously should be moved towards greater effectiveness in the pulpit.

(The Rev.) CHARLES EDWARD BERGER
Rector Emeritus
All Saints' Church
Chevy Chase, Md.

The Power of God's Love

MIRACLE IN DARIEN. By Bob Slosser. Logos International Fellowship. Pp. 268. \$6.95.

Miracle at Darien provides some exciting and invigorating reading for those interested in the potential of the parish structure. The author was clearly excited by his experience in the parish and conveys this appreciation openly. The rector of St. Paul's, Fr. "Terry" Fullam, is an essential part of the story. His evolution from college professor to parish priest, via his receptivity to God's leading, sets the tone for what happens in the parish; new life is breathed into a group of people by their receptivity to the Spirit of God. One hears living echoes of the Nicene Creed's phrase - "We believe in the Holy Spirit, the Lord, the giver of life." It's exciting to see that these words are not an empty phrase from history.

One phrase in the book troubled me because it did not seem to fit. It occurs on page 119; "Disunity in the church will make the Spirit of God flee." I do not believe human actions have the power to make God flee. Our actions can separate us from God and the effects of his love, but we're the ones who move, not God. I suspect that this puzzling phrase has a meaning not conveyed in the words.

The reader may also find that the lengthy sermon and teaching quotes, although well-written, get a little tiresome. Perhaps some summaries at strategic spots would have alleviated this feature.

Miracle at Darien is a book which conveys what can happen when a parish, in-

cluding the priest, takes seriously the power of God's love. The model of parish ministry which the book presents reflects, to this reader, the best of our Anglican heritage.

(The Rev.) C. DOUGLAS SIMMONS
Christ Church
Springfield, Ohio

Sharpening Insights

LEADING CHURCHES THROUGH CHANGE. By Douglas A. Walrath. Abingdon (Creative Leadership Series, edited by Lyle E. Schaller). Pp. 124. \$4.94 paper.

Changes in demographics, membership, or financial structure create stresses in the life of congregation and may severely test clergy and judicatory leadership. Douglas Walrath has sociological training, long experience in evaluating church effectiveness, and deep involvement at the levels of congregational and judicatory activity.

This book consists of thorough case studies of congregations in change - rural, urban, suburban, downtown, in a cluster situation, and a newly formed church. From the account of successes and failures, the author demonstrates how the roles and principles of leadership have affected each situation.

This is a timely and important small volume that will sharpen the insights of bishops and lay and clerical diocesan leaders.

(The Rev.) RAYMOND CUNNINGHAM, JR.
Executive Secretary, New Directions
Millbrook, N.Y.

First Rate

UNDERSTANDING THE FAITH OF THE CHURCH. By Richard A. Norris. Vol. 4, The Church's Teaching Series. Seabury/Crossroad. Pp. 262. \$3.95 paper.

USE GUIDE FOR UNDERSTANDING THE FAITH OF THE CHURCH. By Robert R. Hansel. Seabury/Crossroad. Pp. 36. \$.95 paper.

Typically, the clergy, like most teachers, first skim over a new textbook to see if there is any new material and how the old has been organized. Then they read a few passages to determine the quality of writing. Professor Norris' *Understanding the Faith of the Church* cannot and should not be approached this way. The book's quality and complexity demand careful reading.

Correctly sensing that today even a committed Christian must be led through secular patterns of thought to deeper Christian reflection, Dr. Norris has adopted a clear and consistent apologetic method to describe the Christian faith. For example, as a basis for talking about the Christian doctrine of

God, he begins by calling to mind the presence of "the other" which seems to be a necessary part of human reaction with the world. Once this conception has been identified in the reader's experience, the author moves on to show how the "ultimate" other is the Lord God. He then uses this insight to explore the meaning of the traditional doctrine of God. The result is an understanding of God which brings with it a new understanding of self.

However, while using an apologetic method, Dr. Norris follows the Creed as his model. Beginning this way, he never has to force understanding of the faith into cramped secular concepts. The result is reading which inspires faith (and for the clergy, sermons).

Understanding the Faith of the Church is beautifully and helpfully written. A distinguishing feature of the book is Dr. Norris's understanding of the work of the Cross. He does not permit comprehensiveness of description to cover over the heart of the Gospel message: "Jesus' death was the way in which God drew off the power of sin to make way for the new life of the Resurrection. The Cross itself is, strangely and mysteriously, a scene of triumph."

I was interested by the fact that the book seems harder to read than the older *The Faith of the Church* by Pittenger and Pike. It will require serious atten-

tion to read, and many people will find study groups a help for the understanding of it. For this reason, Robert Hansel's *Use Guide for Understanding the Faith of the Church* will be very helpful in most parishes. The suggestions on procedures for study groups are good, and the summaries of each chapter are excellent. It will prove a good companion.

The right word for both books? First rate.

(The Rev.) RONALD L. WOODRUFF
St. James's Church
West Hartford, Conn.

Books Received

PRAYERS OF THE EUCHARIST (second edition). Edited by R.C.D. Jasper and G.J. Cuming. Oxford. Pp. 203. \$4.95 paper.

GEORGE BERKELEY IN AMERICA. By Edwin S. Gaustad. Yale University Press. Pp. 225. \$15.

THE BEGINNINGS OF CHRISTOLOGY. By Willi Marxsen. Fortress. Pp. 127. \$4.95 paper.

GRACE-GIFTS. By Michael Griffiths. Eerdmans. Pp. 79. \$2.65 paper.

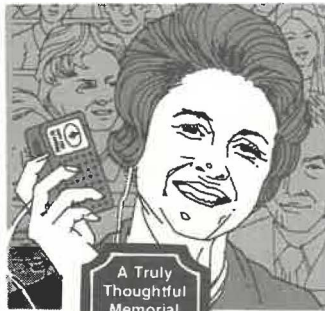
THE BLESSING CUP. By Rock Travnikar, O.F.M. St. Anthony Messenger Press. Pp. 51. \$1.95 paper.

MY GOD WILL SUPPLY. By Dede Robertson with John Sherrill. Chosen Books. Pp. 172. \$5.95 paper.

LISTEN LORD: Short Reflections and Simple Prayers Based on the Sunday Readings. By Rev. Walter J. Paulitis. St. Anthony Messenger Press. Pp. 198. \$3.95 paper.

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Bishop Sherrill Dies in Massachusetts

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church from 1946-58, died at his home in Boxford, Mass., on May 11. He was 89 years old.

He was born in Brooklyn, N.Y., in 1890, and was graduated from Yale in 1911 and Episcopal Theological School in Cambridge, Mass., in 1914. He held the S.T.D. degree from General Theological Seminary, and honorary degrees from Yale, Harvard, and the University of Edinburgh (Scotland) as well as from many other institutions.

Henry Knox Sherrill began his ministry by serving as a curate in the famous parish, Trinity Church, Boston, and from 1917-19 served as an army chaplain in Europe. Upon his return, he became rector of the Church of Our Saviour, Brookline, Mass., and remained there until he was chosen as rector of Trinity in 1923. Elected to the episcopate as Bishop of Massachusetts at the age of 39, Bishop Sherrill was the unanimous choice of the 1946 General Convention to be Presiding Bishop. He was 55.

In 1950, he was chosen to serve the first two-year term as president of the fledgling National Council of Churches, a recognition of his strong interest in church union. He also served as one of the six presidents of the World Council of Churches from 1954 to 1961.

Besides ecumenism, Bishop Sherrill was a strong advocate for birth control, racial justice, and other current social causes. He strove always to broaden people's views. "Far too many people in the church have very great convictions about very small things," he said.

The New York Times quotes Prof. Liston Pope, the late instructor of social ethics at Yale, who reviewed Bishop Sherrill's autobiography, *Among Friends*, in 1962, as saying the book "validates the conclusion, long since reached by those who have known him, that he is a prince among men, warm, outgoing and generous, with countless friends throughout the world."

Bishop Sherrill's wife of 58 years, the former Barbara Harris, survives him, as do the couple's three sons: the Rev. Henry W. Sherrill of Cambridge, Mass.; the Rev. Franklin G. Sherrill, rector of Grace Church, Brooklyn Heights, N.Y.;

and the Rt. Rev. Edmund K. Sherrill, Bishop of Northern Brazil, as well as the couple's daughter, Mrs. Mason Wilson, Jr., of Woods Hole, Mass.

Funeral services were held May 14 at Trinity Church, Boston.

Canterbury, Pope Endorse Christian Union

The Most Rev. Robert Runcie, Archbishop of Canterbury, and Pope John Paul II met for the first time in Accra, Ghana, on May 9 and declared in a joint statement that time was too short "to waste Christian energy pursuing old rivalries."

The pope was in Africa on a six-nation tour, and the archbishop had gone to inaugurate the new Anglican province of Burundi, Rwanda and Zaire.

The two leaders met privately for about 45 minutes and later issued a joint communique stating, "The first meeting of Pope John Paul II and Archbishop Robert Runcie of Canterbury, though a brief encounter in the midst of various programs, has been a joyful and moving occasion.

"They were glad it took place in Africa, where the rapid expansion and self-sacrificial nature of the church and the visible enthusiasm and love for our Lord Jesus Christ have many lessons for Christians in Europe.



RNS

The Archbishop of Canterbury and Pope John Paul II: A joyful and moving occasion.

"The two church leaders recognize the immense opportunities in the countries of Africa to proclaim Christ in worship and in service and to make contributions to the search for peace and justice."

The statement went on to recall how the late Pope Paul VI and the 101st Archbishop of Canterbury, the Most Rev. Donald Coggan, had seen the "urgent need for common action," and had committed themselves to work for unity in a joint declaration in 1977.

The pope and the archbishop endorsed that commitment to "collaborate more earnestly in a great common witness to Christ" and to continue "the serious dialogue begun 14 years earlier, through which Roman Catholics and Anglicans have been seeking . . . that unity in faith and communion which Christ has willed for his church."

Bishop Hunt Consecrated

Fourteen bishops of the Episcopal Church, two Roman Catholic bishops and more than 1,400 clergy, dignitaries and guests witnessed the consecration of the Rev. George Nelson Hunt III as the 11th Bishop of Rhode Island in Providence, R.I., on May 3.

The ceremony was held in the Roman Catholic Cathedral of SS. Peter and Paul, at the invitation of the Roman Catholic Bishop of Providence, the Most Rev. Louis E. Gelineau.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief consecrator. Co-consecrators were the Rt. Rev. John S. Higgins, retired Bishop of Rhode Island; the Rt. Rev. James W. Hunter, retired Bishop of Wyoming, for whom Bishop Hunt worked immediately after his ordination to the priesthood; the Rt. Rev. George Rath, retired Bishop of Newark, who has been carrying on the work of the Rhode Island diocese since the death of Bishop Hunt's predecessor, the Rt. Rev. Frederick Belden, last fall; and the Rt. Rev. William Swing, Bishop of California.

The sermon was preached by the Rt. Rev. C. Kilmer Myers, retired Bishop of California, who quoted from Protestant theologian Karl Barth and Roman Catholic theologian Hans Küng. Bishop Myers urged the new bishop to "remember that Christianity . . . is a movement. It's a faith that centers around one person, that of Jesus Christ. I hope he will remember as he is a bishop, that the church has no boundaries, that indeed

only God knows the boundaries of the church."

Among the banners lining the walls in the cathedral was one bearing the slogan, "Let George Do It," written in Greek.

In a recent interview, the new bishop said that if it hadn't been for the "St. Francis Outfielders," a baseball team that he joined as a teenager near his home in Louisville, Ky., he probably would still be a Southern Baptist. He explained that three weeks after he joined the church team, he was told he could no longer play unless he began going to the Episcopal Church, and rather than quit the team, he did.

"My grandmother was very unhappy about it," the new bishop said. "She was convinced that the Episcopal Church wouldn't do much for my spiritual welfare."

Bishop Hunt, 48, goes to Rhode Island from the Diocese of California, where he served as the chief executive officer. A graduate of Virginia Theological Seminary, he served in various parishes in Wyoming and California after his ordination in 1956.

Bishop Hunt and his wife, the former Barbara Plamp, have three children.

Virginia Vote Falls Short

Although a majority of the delegates to a special council of the Diocese of Virginia voted in favor of dividing the diocese in two, a proposal to do so failed because a special rule of order adopted for the council required a two-thirds majority in both the lay and clerical orders, according to the May *Virginia Churchman*.

The Rt. Rev. Robert B. Hall, Bishop of Virginia, had asked for the two-thirds rule because he felt the issue was too important to be settled by a simple majority.

A group from the Shenandoah Valley favored a new diocese in that area, as well as a new northern Virginia diocese. The amended resolution drew 91 clerical votes for, and 66 opposed, and 108 lay votes for and 107 opposed.

Further study was recommended.

Iranian Bishop's Son Murdered

Bahran Dehqani-Tafti, the 24-year-old only son of the Anglican Bishop of Iran and his English-born wife, was ambushed, shot and killed on May 5 in northern Tehran as he was driving home from college.

The week before, the bishop's secretary, Jean Waddel, was attacked in her home by gunmen and hospitalized as a result.

The Rt. Rev. Hassan Dehqani-Tafti recently decided to heed the unanimous advice of the Anglican primates, who met in Canterbury for the recent enthronement of the new Archbishop of

Canterbury, and stay out of Iran for the time being. He is in Cyprus.

Last October, Bishop Dehqani-Tafti narrowly escaped assassination when armed men broke into his bedroom and fired several shots which missed him, but struck his wife in the hand.

In a statement issued from Lambeth Palace, the Most Rev. Robert Runcie deplored the young man's assassination, and called on President Bani-Sadr to take necessary measures to protect religious minorities in his country.

Archbishop Runcie, who had telephoned Bishop Dehqani-Tafti in Cyprus, expressed grief and shock. He said that previously he had had assurances from the Iranian authorities that minority groups would be protected. But now in view of what has happened, the archbishop said he was asking President Bani-Sadr for "fresh assurances" that protective measures would be taken.

Professor Is New SPBCP Head

Benjamin B. Alexander, an English professor at Hampden-Sydney College in Virginia, is the new president of the Society for the Preservation of the Book of Common Prayer, according to the May issue of the *Virginia Churchman*.

Mr. Alexander, 31, will replace the Rev. K. Logan Jackson, who will become rector of St. James' Church, Pewee Valley, Ky.

SPBCP's new president said that although the society's primary goal will remain the same — campaigning for continued use of the 1928 Book — it will expand its activities to include opposition to the ordination of women and homosexuals, and to what he called "Marxism in the church."

He said the Episcopal Urban Coalition (EUC) is evidence that there are Marxist tendencies in the Episcopal Church, according to the *Virginia* paper.

Mr. Alexander plans to move to Louisville, Ky., where SPBCP has opened a new office, despite the attempts to discourage it from doing so by the Bishop of Kentucky, the Rt. Rev. David B. Reed. In Kentucky's diocesan paper, *The Bishop's Newsletter*, Bishop Reed wrote in February that although "this is a free country and the Society is free to go where it wants," the move was being made "without any ecclesiastical approval from the Diocese of Kentucky."

From Estes Park to Chattanooga

The site for the 1980 interim meeting of the House of Bishops has been moved from Estes Park, Colo., to Chattanooga, Tenn., according to an announcement by the Rt. Rev. John M. Allin, Presiding Bishop.

The bishops had been scheduled to

Continued on page 16

CONVENTIONS

The 113th council of the Diocese of Nebraska met April 24-26 at All Saints Church, Omaha. The guest speaker was Coach Tom Osborne of the University of Nebraska football team. The Rev. Norman Nauska, one of the first four graduates of the Native American Theological Association, received from Nebraska's Venture in Mission a check for \$30,000 on behalf of the project, to which Nebraska has pledged \$100,000 from Venture in Mission.

At the council, noteworthy for its lack of controversy, the most volatile subject seemed to be the recommendation of the Rev. James Barnett that the necrology list be deleted from diocesan journals.

• • •

Delegates attending the ninth convention of the Diocese of the Central Gulf Coast held at Christ Church, Pensacola, Fla., heard their bishop, the Rt. Rev. George M. Murray, express concern for the possible need for "some kind of capital funds campaign," and reacted by directing the standing committee to develop a capital funds program plan and present it to the 1981 convention.

A record budget for 1980 of \$785,978 was adopted, with the bishop indicating that dollar estimate of pledges from parishes and missions was up more than 14 percent over the previous year. Congregation pledges are voluntary and involve a percentage of income.

Praise was given for the continued



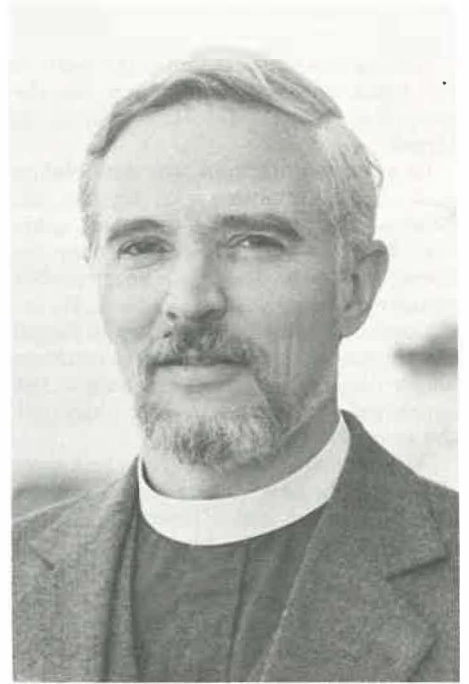
success of the Cursillo movement in the diocese as an instrument of renewal, and the Task Force on Hunger stimulated gifts of approximately \$17,000 to the Presiding Bishop's Fund for World Relief. The Sewanee-based Theological Education by Extension program continued strong.

Thanks was expressed for the outpouring of help which the Diocese received following Hurricane Frederic.

The Rev. Canon Emmanuel Johnson, president of Cuttington College in Liberia, expressed thanks for the financial help of more than \$90,000 which the diocese has given to that institution from its regular budget as a Venture in Mission project. A goal of \$150,000 for Cuttington has been established.

A report was given by the nominating committee which is working toward the election of a new bishop for the diocese on November 14-15, 1980. Bishop Murray has announced his intention to retire on April 30, 1981.

Preaching and Poetry



William Harrison
The Rev. Christopher L. Webber

*Whoever works with words
needs constantly to refresh his stock,
lay in new supplies, and expand
resources.*

By CHRISTOPHER L. WEBBER

The clergy are in the word business. Others work with hammers or scalpels or computers; the clergy work with words. Not only must there be a weekly sermon, there is also a “message” for the weekly bulletin, a talk to the women’s group, a few words at various meetings, and the constant exchange of words in personal encounter, whether in a pre-arranged parish call or a chance meeting on the street. And in these words, planned or spontaneous, the Word may – should – find expression.

There seems to be an innate depreciation factor in human speech. Like cars, words come at full value only once. Once used, they begin a slow yet steady decline in value. A striking phrase becomes jargon; trite, stale, no longer able to command attention and elicit a re-

The Rev. Christopher L. Webber is rector of Christ Church, Bronxville, N.Y. The Hammerskjold quotes are from the Auden translation.

sponse. Whoever works with words needs constantly to refresh his stock, lay in new supplies, expand his sources.

Most clergy are aware of the need for growth. Few would expect to be able to use words effectively unless they were in regular contact with the Word. Bible reading and study are essential. Many also realize the value of varied reading. Novels, biographies, newspapers and magazines are the raw material from which the minister’s store of words is enlarged and renewed.

In the same way, a concert pianist will always be adding new works to his repertory. But a pianist will also continue to practice his scales. The basic mechanical practicing of scales and arpeggios lays the foundation on which all the rest is built.

What is the preacher’s equivalent? How can he practice putting words together, train his ear to the fundamental sequences and harmonies of language? I would suggest that poetry is to preach-

ing as scales are to sonatas. A preacher who wants to develop growing control of language should work with words, and poetry is the perfect medium.

George Steiner has defined poetry as “maximal speech.” Poetry exploits all the resources of rhythm and rhyme, alliteration, metaphor, and resonance to let words carry their fullest charge of meaning. Poetry requires that each word be studied and placed with care as a jeweler studies the facets of a diamond before placing it in its setting. Poetry demands that meanings be considered and words chosen which will let the meanings speak.

Modern poetry, of course, has not won a reputation for clarity. It seems sometimes as if meanings are not so much revealed as deliberately concealed. But perhaps those with most to say have not been writing poetry. The potential revelatory power in poetry is still there waiting to be used. Totalitarian regimes in our day have imprisoned and exiled poets, fearing the power of their words. The same power that threatens tyrants can be used to change lives.

If it seems like a novel, even bizarre, suggestion that preachers should make it a part of their discipline to write poetry, it may be worthwhile to remember how many of the great preachers of every century have been poets as well. In their lifetimes, their reputations rested on their spoken words and their prose, but often it is their poetry which has lasted and which continues to speak. If one picture is worth a thousand words, perhaps one hymn is worth a theological library.

Martin Luther transformed his age by his preaching and writing, but today

most Christians are familiar only with his great hymn, "A mighty fortress is our God." John and Charles Wesley founded Methodism on preaching, but today their influence is felt in hymns like, "Hark! the herald angels sing" and, "Love divine, all loves excelling" which are sung by Christians of every denomination. One of the best known preachers of 19th century America was Phillips Brooks. Today no one reads his sermons, but the hymn, "O little town of Bethlehem," is known even to those whose nearest approach to the church is a department store decorated for Christmas. In our own century, Harry Emerson Fosdick was known for his sermons in his life-time, but now primarily for his hymn, "God of grace and God of glory." So, too, John Donne, John Henry Newman, Thomas Aquinas, and many others wrote much and preached many sermons, but most Christians know them primarily for their poetry, their hymns.

Were the hymns these men wrote only a sideline, a by-product, or is it possible we have it backwards? Is it possible that they used words with such power because they wrote poems and therefore knew the value of words and how to use them with maximum effect? Was their preaching a result of their poetry?

Such use of words in poetry, of course, grows out of meditation on the Scriptures. It is knowledge of the Word that gives life and power to the words we use. The great poetry of the church has often been simply a rephrasing of Scripture. Some of the best known hymns of the church are based on the psalms, for example, "O God our help in ages past" (Psalm 90) and, "Before the Lord Jehovah's throne" (Psalm 100). The hymnal of the Episcopal Church contains some 20 paraphrased psalms. Another hymnal I own includes six paraphrases of Psalm 23, one each by Philip Sidney, Joseph Addison, Isaac Watts and an anonymous composer, and two different ones by George Herbert. None of these is the most familiar, "The King of love my

Psalm 85:7-13

(paraphrased as a metrical psalm)

Show us, O Lord, your steadfast love
And grant to us your saving grace;
The Lord will speak and I will hear;
His word to all his saints is peace.

To everyone who worships him
His saving help is very near;
His purpose is that in our land
His radiant glory may appear.

Mercy and truth at last have met;
Justice and peace are reconciled;
Truth has arisen from the earth,
Justice looked down from heav'n and smiled.

The Lord will grant prosperity,
Our land will yield its full increase;
Justice shall go before the Lord
And after him shall follow peace.

shepherd is," by a 19th century priest, Henry Williams Baker. In addition to hymns based on the psalms, there are paraphrases of other scriptural passages such as the familiar, "While shepherds watched their flocks by night" (Luke 2:8-14).

What better exercise could be suggested for those who minister the Word than to attempt their own paraphrases? The discipline of a set form such as the traditional metrical paraphrase can compel one to think more deeply about the scriptural passage. What exactly is being said? Is there another way of saying it? Does this word or that best fit the requirements of the meter and the sense of the passage?

Recently, for example, I was working on a paraphrase of Psalm 85 and came to the familiar verse:

"Mercy and truth have met together;

righteousness and peace have kissed each other."

A casual reader may see, as I had seen, no more than a general statement about the coming together of various virtues, but the search for metrical and appropriate synonyms forced me to see that mercy and truth, like righteousness and peace, are often opposites in human experience. A strict regard for truth and righteousness often closes the door to mercy and peace. A world in which both can have full justice done them would indeed be a gift from God. Driven to see the true implications of the passage, I was then able to paraphrase it:

Mercy and truth at last have met:
Justice and peace are reconciled.

The emphasis is shifted slightly from the original text, but the result may be a clarification of the intended impact. And whatever the value of the poetry, I had acquired a deeper insight into the Scripture.

Poetry requires clarity of thought. It requires us to know precisely what we intend to say. It may be that the words we choose will modify to a degree the signification of the original words, but if doing so can bring out an aspect of the meaning which has been overlooked, then the exercise has value. No words can fully express the Word. The words we choose are like camera lenses which, by altering the coloration or focal length, call our attention to one aspect of a complete picture and so deepen our understanding of the whole.

Poetry is also capable of great concentration of thought. Set forms are not fashionable, but they have great value in that they require expression of an idea within a limited compass. The attempt

WORDS

Words are like pictures of a foreign land,
Fixing in black and white a minaret
Against the sky, Mont St. Michael, the Grand
Canal, a Shinto shrine, two strangers met
Beside a ruined castle wall: they let
Us see only a frozen point beyond which space
And time still flow. No static alphabet
Can stop the shifting forms, no words encase
The pulse of joy, shadings of sorrow, grace
In all its myriad dancing lights, convey
From mind to heart in language' stiff embrace
The boundless glory of a single day.
Give us wide lenses, colored film, but still
No words can capture life, or ever will.

to do this can produce a compact yet highly evocative statement. The Japanese *haiku* of 17 syllables is certainly the ultimate in condensation. Dag Hammarskjöld, presiding over the ceaseless flow of words in the United Nations General Assembly kept his thought in disciplined focus with *haiku* such as this:

Not knowing the question,
It was easy for him
To give the answer.
While the shots echoed,
For the sake of Life
He sought the living word.

A Japanese clergyman, Tetsu Takeda, found the *haiku* an expressive medium for the statement of Christian themes:

Against the spring sunrise
Two figures swiftly running:
Peter and John.

A Holy Rood:
I see the five wounds –
And a piercing cold besets me.

Less highly condensed, but still a valuable tool for the reduction of thought to a limited frame is the traditional Western sonnet with its 14 ten-syllable lines. In a recent attempt to paraphrase the first 11 verses of Psalm 22, I found myself with one line left for verse 11:

“Be not far from me, for trouble is near, and there is none to help.”

The result was a reversal of sequence and emphasis which seems to stress more strongly the need for God’s help:

“Troubles surround me; none can help; be near.”

So the Scripture, like a multi-faceted jewel, reveals a different inter-play of light and shadow in different settings.

Any poetic use of language enables words to carry increased weight. The classical poetic forms stress the use of rhythm and rhyme to intensify the natural resonances of language. Modern poetry relies on a more subtle use of the resonances of language. *Haiku* focuses the attention on the mood created by a few carefully selected syllables. All these are valuable disciplines for the minister of the Word whatever his subject matter may be. But if these methods are brought to bear on the interpretation of the Word itself, on the Scripture, the result can be of greater value still. I find myself driven to the commentaries, to various translations, and to renewed study of the original languages in trying so to deepen my own understanding that I can express the truth in terms that will speak in new ways to others.

Poetry and preaching: the minister concerned to develop fresh resources for the proclamation of God’s Word might well find in the writing of poetry a way to “let the Word resound behind the word” with new power.

One Model for Collegiality

*In New Orleans, a group of clergymen have
found that through cooperation and help
all of the congregations have
become stronger.*

By JOHN D. LANE

Upon my arrival in New Orleans, four and a half years ago, I discovered a group of local clergy into whose midst I was accepted immediately.

The Convocation of New Orleans was large, geographically and in numbers (20-plus parishes and missions and 50 clergy, stipendiary and non-). To alleviate the problems of size, the Convocation had been subdivided into four “Clusters.” I soon learned that I was a part of the “Downtown Cluster.” This provided me with a built-in, already active, support group.

Since my arrival, the Cluster clergy have met at least once a month. We have discussed the joys and sorrows of our own parishes and ministries – several members of the group are non-stipendiary, but still very much a part of church life. Practical guidance has been sought – and found. Several clergy, who were in trouble in their parishes, were

helped toward a solution of their problems.

Our parishes are relatively close to one another geographically, for many it is only a 10-minute drive to several other parishes. Many of our communicants live literally in the shadow of another parish. The parishes and missions involved run from the affluent to the struggling, from a size of under 100 communicants to over 600, from the blue-collar to the professional. It is not infrequent that one of us transfers a communicant to the parish of another. The seeds are there for squabbles and jealousies.

What makes the situation special is that the squabbles and jealousies are infrequent. The reason for this is that, as a group and as individuals, we work at collegiality. When I first arrived, the principal “event” of the Downtown Cluster was the annual Easter Vigil, that was attended by all the clergy of the Cluster and groups of laypeople from every parish, and held, on a rotational basis, in one of the churches that was large enough to accommodate the crowd. I was delighted that my parish was selected as the site the first Easter that I was here, and that we had 400 people for baptisms, confirmations, and the Eucharist, as well as the Lighting of the New Fire

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Christian Communication

*A careful and professional
presentation of material to the local
news media will be well worth
the extra effort.*

By VIOLA C. McCONNELL

and the Vigil itself. After the service, a gala wine and cheese party overflowed the parish hall; this event was planned and carried out by laypeople from several parishes.

Since that time, our activities as parishes have greatly increased in number and variety. We still hold the Easter Vigil as our "biggy," but we have also had joint church school teacher training, convention delegate issue-briefing, choir concerts, and this year hosted (together) the first convention of our newly-divided diocese. We are working on plans for a retirement home and hoping to help develop a mission-strategy for the part of the diocese that is in our area and growing. Laypeople are involved at all levels of activity.

The clergy and the parishes and missions involved are very different from one another so it is rare that we reach instant agreement on anything. (At the last meeting, I found myself being outvoted, 8-1.) Many of our laypeople are very committed to the things that the Cluster has found itself involved in. As a result, they are much more keenly aware of their role in and responsibilities to the diocese as a whole. It is rare that a diocesan convention does not see each of our parishes bring a full roster of delegates and alternates, as well as a number of visitors. For these people, the introspective, highly parochial model, that seems to be the norm in much of the Episcopal Church, is not satisfying.

When the clergy hold their monthly meetings, there are two standards — unspoken, but very apparent: honesty and a respect for differing opinions. The Cluster has been for me very close to what St. Paul tried to suggest for the church at Corinth. One clergyman, who makes a pile of money as a private counselor, has said that our meetings are the "single most important meeting" he attends, and that he would not miss them.

I have been very fortunate in my ordained life, since there was a very good and active clericus in my first position, and now this one. It seems to me that such groups can be very helpful to the dioceses and to the church as a whole, since the seeds of co-operative thinking and action are sown in strong clergy (and clergy/lay) support groups. We firmly believe that by cooperating with one another and helping one another, that all of us and all of our congregations will become stronger — and they all have. General Convention's approval of two dioceses in Louisiana has paved the way for us to become the "Downtown Deanery." We hope this will make for even better cooperation.

This may seem like boasting, but I don't mean it to be. We are still experimenting and growing, but we find the presence and support of our peers to be a very important part of that growth.

Most parishes hold special events which may not be "celebrity features," but create an awareness in the community of being well planned and interesting. In turn, this gives the parish members a feeling of worth. However, how does the public become aware of this?

The question coming to our diocesan department of communication most often is: "What kind of programs can we present on radio or television and how do we go about it?"

Always be aware of the audience you wish to reach. Effective programs and your ministry should work together in creating a good image of the Christian Church. Touching the needs of listeners or viewers will always succeed.

Also, what place does religion have in your local media? In the newspaper is there simply a Saturday page of ads showing church steeples and announcements of meetings? Or is religious news

ever used on the front page as a valid part of community life? On radio and television are the programs limited to sermons on Sunday morning? Is it paid for, or public service time?

You cannot wave a magic wand to secure public service time. It requires some expertise and planning. But there are many helps available (including your own diocesan department of communication and a very good booklet published

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Viola C. McConnell, TLC's correspondent for the Diocese of Minnesota, is chairman of press, radio and TV for the diocese's department of communication and on the staff of Soundings, the diocesan paper. A member of the Minnesota Press Club, Mrs. McConnell belongs to the Twin Cities Chapter of the Religious Public Relations Council, Inc., and is co-chairman of public relations for the 100th anniversary for St. Paul's Parish, Minneapolis.



Viola McConnell

EDITORIALS

Attention to Basics

Every congregation needs to be guided by some kind of policy. We believe the best policy in the Episcopal Church today is to get back to basics. In recent years we have seen some excellent programs and we have heard of many parishes and missions doing a variety of fine things, but underlying all the special activities there needs to be a sound foundation of basic belief and commitment to the church's message. During the past twenty years (yes, 20 years), many people have either reached adulthood in the church, or joined the church as adults, without a clear idea of what our church teaches, what its Anglican heritage is, or what is expected of the reasonably faithful communicant.



We need to reaffirm our identity, and reaffirm the beliefs and practices, the memories and hopes, which unite us as a spiritual community.

What about all our activities, organizations, and meetings in the parish? Where do they fit in such a reaffirmation? Any activity, organization, or meeting can be so designed and carried out that it strengthens and reinforces the basic witness of the church, . . . or it can be carried out in such a way that it distracts us or impedes the main business of the church. Does a certain program in your parish help or does it hinder? This is a good question to ask during the summer as we look ahead to all the various things planned for next fall.

Acorn Advice

It is not hard to wait patiently for an oak tree to grow: everyone knows it will take decades. It is very hard to wait patiently for the release of the American hostages in Iran, for we had all hoped they would have been back home long ago. But the need for patience is not determined by its ease. Precisely where patience is most difficult, it can be most necessary. We hope the American people will support our governmental officials in a policy of patience, so that current political pressures will not distract them from wise judgments.

The Big Squeeze

The carny strongman had a different act.
Instead of tearing phone books,
Lifting barbells or Buicks,
He squeezed.
His muscles corded, lips curled,
He squeezed objects of metal or porcelain,
Which buckled, bent or shattered,
Each according to its nature.

As his finale he took a lemon,
One end punctured (for safety),
And squeezed it dry.
Fifty count them fifty dollars
Were posted in reward
For the man who could by any means
Express a single further drop.

That night he'd bent, mashed and broken
His usual quota with, he felt,
Unusual aplomb. He issued
His usual challenge in his usual
Rote-flattened way.
There was the usual full minute
Of nerving up among the crowd.
A couple of the local bravos
Thrust forward to display their macho,
But despite the egging-on, the scornful girls,
No drop fell.

Then shuffled forward
A most unlikely soul,
Thin of form and hair,
Basset-faced, baggy-trousered,
Old and scrawny. A burst of giggles
Marked his wake.
He reached out, took the lemon, and,
Barely reddening, squeezed,
And before and in sight of all
Three drops twinkled as they fell.

Too stunned for speech,
The carny-Herakles reached out,
Took up the fifty dollars on display,
Exchanged them for the lemon skin.
His breath returned. "Your name, sir?"
A wheezy voice replied, "Henry Simpson."
He had to know – he had to: "What do you do
To build a grip like that?"
Henry smiled, looking at once
Sadder and as though
A basset forebear might have dallied
With a crocodile. He counted
The age-greased ten and pair of twenties,
Folded and pocketed them, straightened
And headed for the respectful way
The crowd made. Answered, wheezing,
"Forty years
A church treasurer –
Forty years."

James P. Lodge, Jr.

Music Reviews

By J. A. KUCHARSKI

CELEBRATION. The Holy Eucharist. Carlton T. Russell. For Congregational Singing (Unison). Organ or piano. ICET Text (Rite II). Harold Flammer, Inc. Delaware Water Gap, Pa. 18327. Full Score FA 5019, \$1.25. Melody and Words on a sturdy 6" x 9" folder, FA 5020, \$.35 each.

Many congregations will be delighted with this new setting of the Rite II Eucharist. Traditional harmonies and clearly defined rhythms will present no obstacles for even the smallest congregations. The melody line falls in a range suitable for all voices to sing comfortably. Celebration contains the following movements: Kyrie (English) three or nine-fold, Trisagion, Gloria in Excelsis, Gospel Responses, the Great Thanksgiving, Sanctus and Benedictus, Acclamation "A", Christ Our Passover and Agnus Dei. Original music was composed for the Great Thanksgiving. An accompaniment is provided for both the dialogue between the celebrant and people and the proper preface. The preface is more or less mono-toned by the celebrant. All proper prefaces have been pointed and are found in the back of the full score. The accompaniment for these is similar to Anglican Chant.

A CAPPELLA MUSIC from St. Thomas. The St. Thomas Choir of Men and Boys. Gerre Hancock, Organist and Master of the Choristers. Available from:

St. Thomas Church
Music Office, Records
1 West 53rd Street
New York, NY 10019

\$6.00 per record, add for postage and handling: \$1.60 (1-2 records), \$1.75 (3-4 records); Canada, parcel post, \$2.50 (1-2), \$3.00 (3-4).

The St. Thomas Choir of Men and Boys, under the direction of Gerre Hancock, has recorded a comprehensive representation of unaccompanied choral music for men and boys choirs. The selections offered span a period of 400 years (mid 1500s to the present). Program notes include concise information

about the life of each composer and provide an enlightening commentary on each piece. An insert contains both English and Latin texts. Each composition is sensitively and impeccably performed by this truly skilled choir. The album was recorded in the Church of St. Mary the Virgin, New York City. This church was a good choice, as the acoustical properties of St. Mary's are similar to those of the chapels and cathedrals for which this music was initially intended. The resonance in this church compliments both early and contemporary works equally. Featured on this disc are: O Sing Unto the Lord, Tomkins; Hear My Prayer, O Lord, Purcell; *Laudate Dominum*, Tallis; *Ave Verum Corpus*, *Emendemus in Melius*, and *Laudibus in Sanctis*, Byrd; *Regina Coeli Laetare*, Berkeley; *Plebs Angelica*, Tippet; Sing, My Soul, Rorem; *Magnificat* and *Nunc Dimittis*, and *Vox Dicentis*, Naylor.

Organ Works

All four compositions reviewed are available from:

Vester Music, Nashville
James Vester
136 8th Avenue North
Nashville, TN 37203

Air. Gerre Hancock. H.W. Gray (Bellwin-Mills). \$2.00.

Air is scored for a three manual organ and pedals; however, a two manual instrument could be used if sufficient combination pistons are available. An 8' solo stop on the swell states the theme, first in the soprano range and then the tenor. The choir manual and pedals are used for the accompaniment. This is followed by a transitional passage in which the right hand is required to play parallel octaves including the fifth, probably the most difficult section since a smooth legato is necessary to bring out the melody. A series of manual changes occurs and harmonic tension mounts until the theme re-emerges in the pedals accompanied by full organ. The tempo then slows suddenly and a quick reduction from fff to p is indicated at the cadence. The theme is next played in canon between pedals and right hand, the pedals continuing with a final statement of the theme as the piece draws to a quiet conclusion.

Adagio. Roger Nyquist. H.W. Gray (Bellwin-Mills). \$2.00.

Adagio is musically not as complicated or technically demanding as the composition above. It consists primarily of a solo line, 8' flute stop, accompanied by chords played on string stops in a steady 4/4 pulse. Pedals are used sparingly, most often supplying sustained pedal points. Nyquist's melody is extremely evocative and his harmonic pro-

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gressions are pleasing. This work could be used as a prelude to evening worship, for memorial services or possibly during communion.

Prelude on "Land of Rest." Richard Proulx. Augsburg Publishing House. \$1.00.

Land of Rest, a traditional American tune, appears in the *Hymnal 1940* as hymn 585, first tune, with the text, "Jerusalem, my happy home." It also appears in *Hymnal Supplement III*, (H-178) with the text, "I come with joy to meet my Lord." After the melody has been played, a fine variation of it follows registered for a 4' flute stop. The original tune then is heard over a series of minor seventh intervals and in a freely harmonized form. Canon treatment of the tune between pedals and right hand leads into the earlier heard variant again accompanied by the seventh intervals. This is a very attractive prelude carefully preserving the simple folk quality of the tune.

Incantation pour un jour saint. Jean Langlais. Editions Musicales de la Schola Cantorum. \$5.00.

Incantation for a Holy Day is a composite of ancient plainsong melodies and contemporary French harmonies. Langlais has chosen invocation and responses found in the Litany of the Saints as his melodic content. Tempo indications are boldly marked. A time signature is not given as meter changes are affected by the natural accents of the plainsong. A key signature is also not given; accidentals are plentiful. This is generally not a too terribly difficult piece. The last two pages will be found to be the most taxing. *Incantation* is especially appropriate as a prelude to services in which the Great Litany will be sung - Rogation Sunday, ordinations, or as stated in the title, for a holy day.

NEWS

Continued from page 9

meet in October at the YMCA of the Rockies conference center in Estes Park, 70 miles from Denver. It will now meet at the Read House in downtown Chattanooga, Oct. 2-9.

Bishop Allin wrote to the bishops in early May, indicating that further evaluation of the facilities at Estes Park had disclosed several problems that led him to make the decision to change locations.

He listed as factors which had contributed to that decision the following: concerns about the effects of the high altitude on some bishops; lack of flexibility in the meal schedule at the facilities; a two-hour bus ride from Denver to the center; the possibility of having to share the facilities with one or more other groups; and the limited number of meeting rooms for small groups.

Brattle Organ Restored

The Brattle Organ, one of the nation's oldest working pipe organs, is once again in good playing condition.

Housed in St. John's Church, Portsmouth, the oldest Episcopal parish in New Hampshire, the organ will be played on special occasions. Its interior parts, including 245 wooden and metal pipes, have been put in order.

The organist, Dr. John D. Wicks, a professor of music at the University of New Hampshire, says the organ's limitations are two notes at either end of the keyboard which do not play. There is no pedal board, in keeping with English organs of its day.

The organ was imported from England before 1708 by Thomas Brattle of Boston, treasurer of Harvard University. Before going to St. John's, it was in King's Chapel, Boston, and St. Paul's Church, Newburyport, Mass.



**Fundamentalists Rally
in Washington**

In what some observers considered to be a demonstration of the political power implicit in fundamentalist Christianity as well as the rallying power of the electronic church, some 200,000 demonstrators thronged to Washington, D.C., on April 29.

For months beforehand, the "Washington for Jesus" rally was promoted through programs of the Christian Broadcast Network, an affiliation of 150 television and radio stations based in Virginia Beach, Va., and headed by Pat Robertson, who was one of the rally's co-chairmen. Organizers had hoped to amass one million born-again Christians.

Several mainline churches opposed the rally, and expressed uneasiness about the mixture of "right-wing politics and fundamentalism."

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COMMUNICATION

Continued from page 13

by the Religious Public Relations Council [Rm. 1031, 475 Riverside Dr., NYC 10027] entitled *Hand Book of Public Relations for Local Congregations*.

On the basis of my experience in journalism, radio and television, and work in many non-profit organizations as well as the church, I believe the following suggestions may be of aid to parishes, especially in cities of less than 200,000 population.

First, know the call letters of your stations. Find out the name of the production manager; then meet him or her. Ask which departments of the station are interested in using religious news – news department? interviews? community calendar? others? Do they require scripts or written materials? If so, in what form (hand written or typed)? Do they use spot announcements, and if so what length? Be aware that under present FCC regulations a certain amount of public service time must be given to non-profit groups.

Your next step is having the rector or vestry appoint a communications committee with the rector as advisor. Included should be members of church organizations such as the editor of publications, representatives of Episcopal Church Women, altar guild, Brotherhood of St. Andrew, and other groups in the parish. *But*, do not forget the youth. They have often provided the most creative and exciting ideas. A parish which uses the talents of its youth provides training for leadership in their mature years.

Be sure that only one person approaches the media for time. There is nothing that irks or confuses the media more than having two or more from the same organization approaching them. Also, in this way you can coordinate your releases in an orderly fashion – giving prominence to that which is of most importance.

The question also arises as to what or whom to use on a program. Any special event in the parish, such as the 75th or 100th birthday; visiting speakers whose message would be interesting to the community; deputies to General Convention and delegates to the ECW triennial (either before or after the events); campus ministers so that parents *know* their youth may receive spiritual aid; a foreign student living with a family in your parish – a Christian or of another faith. (If the latter is on TV, be sure the student has articles from his land to show. It is *very* important on TV to have video as well as audio.) It is always excellent to have your bishop interviewed. His time is usually short while with you, but radio interviews may be taped or done by telephone. For television, many stations have "action camera" crews who will come and do it at the church.

This brings local cable TV to mind. They have equipment for making on spot programs. Remember that it must be good, for cable TV viewers are paying to see the program. Drama coaches from schools may aid you in this field.

Sometimes it is best for several parishes in an area, such as a county, to use the radio or television together, for they are your neighbors and supporters. This is especially true for television interviews. The area of our diocese has over 100 radio stations, but only a little over a dozen TV stations – in an area as large as Scotland and England together. Do not downgrade odd hours such as 2:00 or 3:00 a.m. Many people are sleepless, some are driving to other towns, and others are going to or from work.

An ecumenical program which our parishes should support is the Sunday morning program, *Parish of the Air*, obtained from Caroline Rakestraw, director of the national Episcopal Radio-TV Foundation, Atlanta, Ga. The Lutherans, Methodists, Presbyterians, United Church of Christ, and Episcopal Church each provide an excellent clergyman to give the sermons, sharing the year. It might be a good way to work in your community with other churches – each providing a chairman. Then the five representatives could approach the station together – especially if they were prominent businessmen who purchased ads – and it would have great impact. This may sound materialistic, but it is a fact of life in business. It is also my belief that stations would have more respect for religious news if they knew community leaders wanted it.

Show that you know how to present news to the stations by using the right techniques. For instance, head your script to the media this way:

Name of parish (or diocese)
Address (city, state, zip)
Tel. (area) --- ----
From: Name of person submitting it
Address:
Tel.:
Purpose of interview
Names and titles of those to be interviewed
Some questions or ideas for the interviewer
Date of taping: Date to be aired
Your notes

Be sure you give a copy, not only to the station, but to persons to be interviewed (and be sure to keep one for yourself). Always be present at any program you arrange. It gives courage to people who have not been on radio or TV before.

If you follow these suggestions, you will find that the local news media are generally cooperative, and that your careful and professional presentation of material will be well worth the extra effort.

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PEOPLE and places

Ordinations

Priests

Central Gulf Coast - Gary David Steber, curate, Church of the Nativity, Dothan, Ala. Add: 205 S. Denton St. 36301.

Michigan - Sherry Mattson, assistant, St. Stephen's Church, Troy, and ecumenical chaplain, Oakland University. Mark Neumeier, assistant, St. John's Church, Saginaw, Mich.

Northern Indiana - Gerhart Niemeyer, curate, Cathedral Church of St. James, South Bend, Ind.

Rochester - Gloria Fish, Protestant chaplain, Nazareth College, Pittsford, N.Y.

Tennessee - James Jones Diffie, Jr., non-stipendiary priest, St. Luke's Church, 309 E. Baltimore St., Jackson, Tenn. 38301. Sister Lucy Lee Shettlers, CSM, St. Mary's Convent, Sewanee, Tenn. 37375.

Deacons

Idaho - Lonnie Calvin Luttrell, assistant chaplain, St. Luke's Hospital, Boise, Idaho. Add: 4220 N. 3rd West, Mountain Home, Idaho 83647.

Long Island - Peter Anthony Cacopardo and Joseph Patrick Murphy. Both are assistants at St. Boniface's Church, Sunrise Hwy. at 46th St., Lindenhurst, N.Y. 11757.

Milwaukee - Susan McCarter Clark, coordinator of Christian education, Christ Church, Whitefish Bay, Wis.

Tennessee - James Kelley Avery, M.D., non-stipendiary deacon, St. James Church, Box 838, Union City, Tenn. 38216. Lewis Kavanaugh McKee, non-stipendiary deacon, Church of the Holy Communion, 4645 Walnut Grove Rd., Memphis, Tenn. 38117.

Degrees

The Rev. David B. Tarbet was awarded the Master of Arts in Public Administration by the University of Houston. He is full-time assistant rector, Palmer Memorial Church, 6221 Main St., Houston, Texas 77030.

The Rev. William Harper Risinger, Jr., vicar, St. Stephen's Church, Wichita Falls, Texas, has completed the requirements in the Joint Doctor of Ministry Program of the School of Theology, the University of the South and the Divinity School, Vanderbilt University. The degree was conferred May 25.

Virginia Theological Seminary - Honorary degrees of Doctor of Divinity were presented to the Rt. Rev. Claro Huerta-Ramos, Suffragan Bishop of the Diocese of Central and South Mexico; the Rt. Rev. Robert Whitridge Estill, Bishop Coadjutor of the Diocese of North Carolina. Woodrow W. Carter, officer for social welfare of the Episcopal Church Center staff, received the degree Doctor of Humane Letters, honoris causa, during the 157th commencement of the seminary on May 15.

Laity

Janet C. Lewis (Mrs. Ronald), Lizton, Ind., is Province V coordinator of the Episcopal Church Women for the next three years. She succeeds Mary Winning (Mrs. James) of the Diocese of Springfield.

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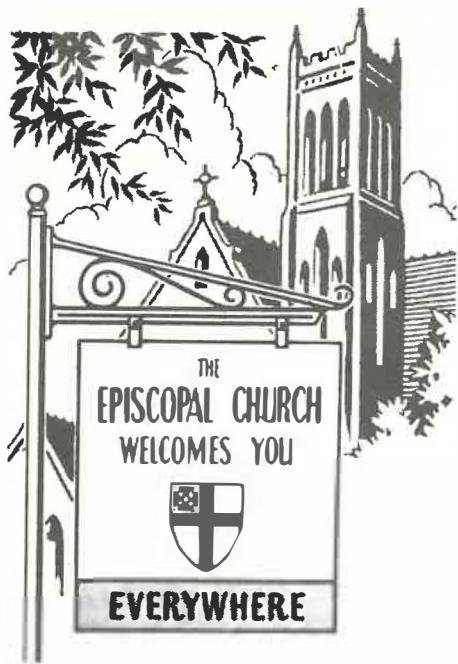
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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education;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

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The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30
Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15
Wed. Daily office at 12 noon. Cathedral open daily.

BALTIMORE, MD.

ST. JOHN'S, Mt. Washington 1700 South Rd.
The Rev. Arthur R. Lillicropp III, r
Sun H Eu 9:30. Wed H Eu 6:15, 7:30. Summer Forum; Thurs
11

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

GREAT BARRINGTON, MASS.

ST. JAMES' Main St. at St. James' Pl.
Canon Pierce Middleton, r; William Doubleday, ass't
Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-Sat 9,
Ev Mon-Fri 5

WELLESLEY, MASS.

ST. ANDREW'S Denton & Washington
The Rev. J.R. MacColl III, D.D., r
Sun 8 & 12 HC; MP 10:2S & 4S, HC 10 1S & 3S

DETROIT, MICH.

CATHEDRAL CHURCH OF ST. PAUL
4800 Woodward Ave. at Warren
The Very Rev. Bertram Nelson Herlong, dean
Sun HC 8, 9, 11, Sung Eu & Ser 9, 11. Daily HC noon.

MARINERS' 170 E. Jefferson
In Civic and Renaissance Centers
Sun HC 8:30 & 11; Thurs 12:10

TROY, MICH.

ST. STEPHEN'S 5500 Adams Rd., Opposite Westvlew
The Rev. Dr. Carl Russell Sayers, r; the Rev. Sherry Rae
Mattson, ass't
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu,
sermon, Bible study. Holy baptism by appt, reconciliation
of a penitent by appt

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 8 H Eu; HD 8 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J.C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

WILLINGBORO, N.J.

CHRIST THE KING 40 Charleston Rd.
The Rev. Samuel L. Koons, Jr., r; the Rev. Frederick Dun, the Rev. Canon William P. Scheel, the Rev. William Speer
Sun Eu 8 & 10, 8; Wed Praise & Healing Eu 7:30

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver SW
Sun 8, 9, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs 10 Eu

ALBANY (Capital District), N.Y.

ST. JUDE'S MISSION OF THE DEAF
HC 2 Sun, signed & spoken (meeting at)
St. Michael's Church, Colonie, N.Y.

GARDEN CITY, N.Y.

CATHEDRAL OF THE INCARNATION
Cathedral Ave. at Fifth St.
The Very Rev. Robert V. Wilshire, dean
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdays: Mon 8; Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL MUSIC program by announcement.

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
1880-1980 Our 100th Year
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel Riley, ass't
Sun MP 9:40, Sol Eu 10; Sat EP & Ev 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC 7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs. Wed HC & healing 12:15.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Christian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev - special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 & 5:15 H Eu Wed. Special preaching services 12:10 Mon thru Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily 8 to 6.

EPIPHANY 1393 York Ave., at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles; J. Kimmey; J. Pyle
Sun 8, 10:30, 12:15; Wed 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

NEW YORK, N.Y., (cont'd.)

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
48th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to 8

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

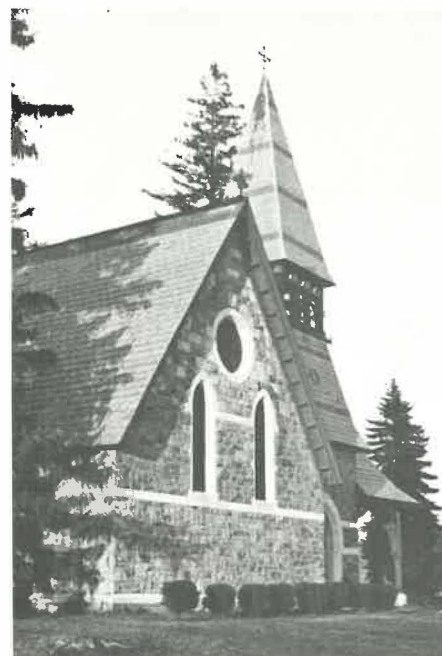
ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes, d; the Rev. Canon Robert A. Jordan; Donald Ingram, org./chm.; Mrs. Robert A. Jordan, d.r.e.
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu 12:05; Ev & HD anno

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
The Rev. Robert J. McCloskey, Jr., r
Sun Eu 8 & 10 (sung); Wkdy MP 12; Wed Eu 12:15



Trinity Church, Lakeville, Conn.

BREVARD, N.C. (Dio. of WNC)

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1S & 3S), MP 11 (2,4 & 5S), Wed Eu 10:30

GERMANTOWN, PHILADELPHIA, PA.

MEMORIAL GOOD SHEPHERD 3820 The Oak Rd. 19129
The Very Rev. Maurice A. Coombs
Sun 8 HC, 11 MP & Ser (HC 1S)

NEWPORT, R.I.

TRINITY on Queen Anne Square
The Rev. Canon D.L. Coyle, r; the Rev. D.Q. Williams
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC & HS 12; HD HC 8. Founded in 1698. Built in 1726.

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. Harvey G. Cook, r; the Rev. G.R. Imperatore, ass't
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S & 4S). Thurs HC 1. HD as anno.

PAWLEYS ISLAND, S.C.

ALL SAINTS PARISH, Waccamaw River Rd.
The Rev. D.F. Lindstrom; the Rev. A.S. Hoag
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

NASHVILLE, TENN.

ST. BARTHOLOMEW'S 4800 Belmont Park Terrace
The Rev. Chuck Murphy
Daily Eu/breakfast/sharing 6:15. Sun 8 & 10:30, S.S. all ages 9:15

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORTH WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

PETERSBURG, VA.

ST. STEPHEN'S 228 Halifax St.
The Rev. Fr. H. Roy Thompson, r; the Ven. O. Harris, D.D.
Mass: Sun 8 & 10 (Sol); Wed noon. MP Sun 10 2S & 4S

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

SEATTLE, WASH.

HENRY CHAPEL, The Highlands (N.W. 155th St.)
The Rev. W. Robert Webb, r; the Rev. John Shiveley, d
Services: 7:30 & 11 (1928 Book of Common Prayer used exclusively)

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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