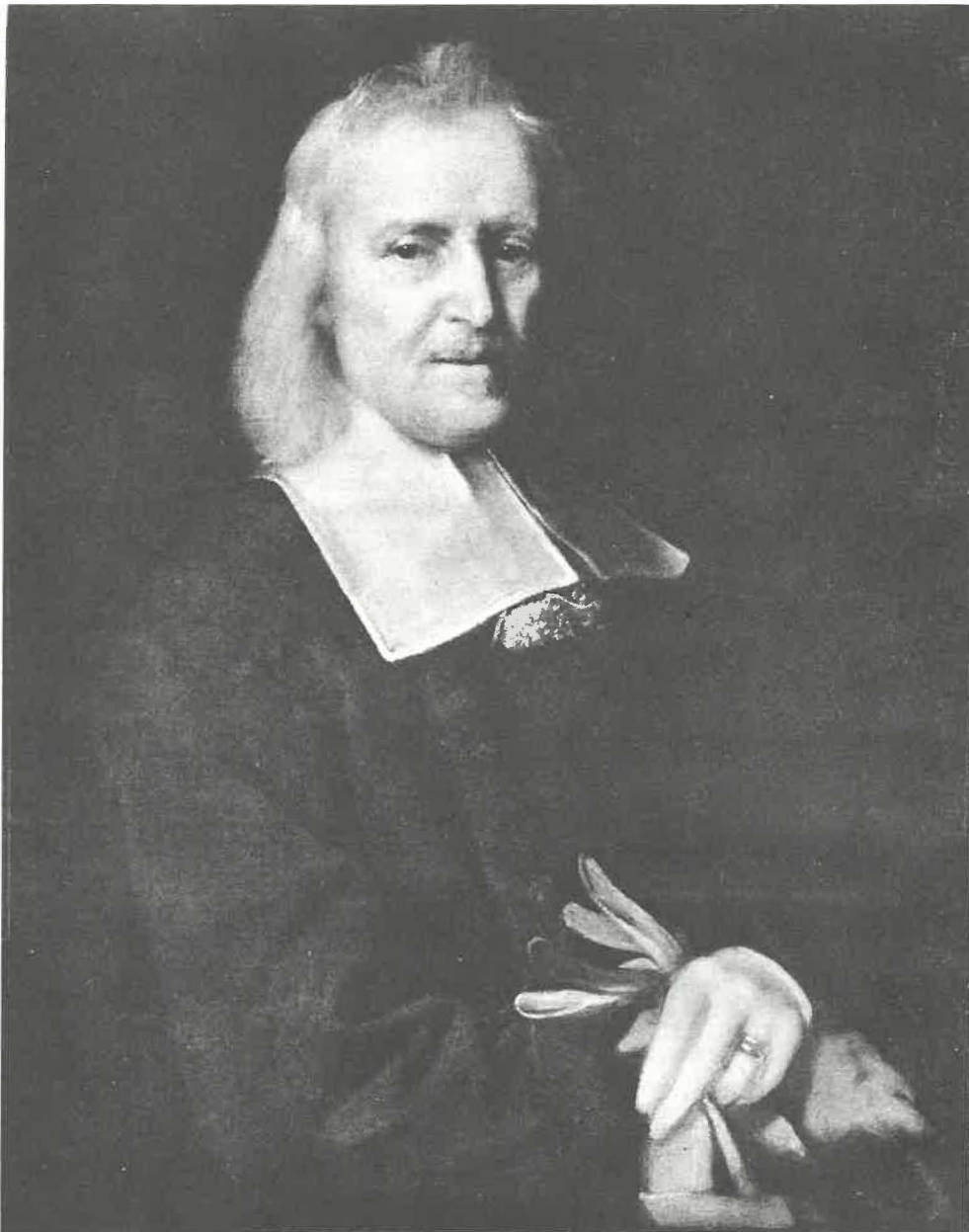


THE LIVING CHURCH



Izaak Walton: A serenity of Christian faith, a generosity of spirit, a genius for friendship [p. 2]. (Photo courtesy of Izaak Walton League of America)

The First Article



Izaak Walton

and Charles Cotton

Izaak Walton's *Compleat Angler*, to which this column has been devoted for the past three weeks, is a unique Anglican expression of the awareness of God's hand in creation, and gratitude to him for his works. When Walton's books appeared in 1653, however, it was not the first English book on fishing, nor was it to be the last.

Much of Walton's information, the use of dialogue, and even the philosophic spirit of the book, derived in part from earlier publications, just as later ones would draw from him. Walton's work has retained a permanent place in the affection of readers, however, because of the character and personality of the author.

This modest man, whose personal life was marked by so much sorrow with the deaths of his loved ones, and who saw the Puritan rebellion lead to the suppression of his church and the exile of many of his friends — this modest man maintained a serenity of Christian faith, a generosity of spirit, a genius for friendship, a rare ability to share pleasures, and an innocence of heart which can only be admired, even by those who do not share his faith.

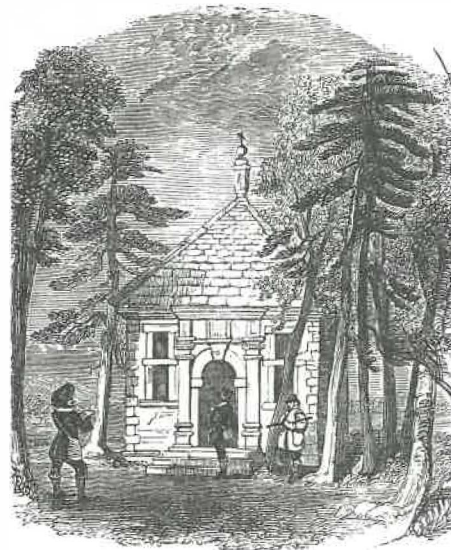
While the technique of fishing has changed through the centuries, the quality of the man has continued to shine through his writings and to charm fishermen and non-fishermen alike, although the latter may not care to read those chapters devoted entirely to detailed directions.

The fishing Walton describes is very much of a do-it-yourself sport. Rods, hooks, and some other items could be purchased in fishing goods stores, two of which Walton recommends in London. Yet the fisherman must paint his own

rod, for which purpose Walton specifies linseed oil and other ingredients for a homemade paint. Surprisingly, he must also fashion his own line, tying together strands of horsehair after soaking them in a homemade dye. This short line is then fixed to the end of the pole. Yet for salmon, Walton explains, some have a line going through a ring and wound on a wheel — the reel was a new device.

The angler was expected to make his own artificial flies, for which he carried a variety of feathers, hairs, and colored threads in his pouch. He might put them together right at the water's edge when he saw what sort of insects the fish were feeding on that day.

As mentioned last week, Walton offered relatively limited information on this topic. The deficiency was made good by one of his many friends and admirers, Charles Cotton, a landowner and



poet in Derbyshire. Cotton wrote a part two for *The Compleat Angler*, in which he takes Walton's fictitious disciple to his residence on the River Dove and instructs him on flies and fly fishing.

These chapters do not continue the same religious concerns, but are filled with laudatory references to the man whom Cotton calls Father Walton. Cotton's chapters were added to *The Compleat Angler* in the fifth edition in 1676, and have remained part of the book.

Walton had listed "a jury of flies," 12 kinds to serve during successive periods from March through August. Cotton, or Piscator Junior as he styles himself, begins with January and has flies for every part of the year. There are 16 kinds for May, 12 for June, and not as many for the other months.

The materials which the angler is directed to use are fascinating. For the barm-fly, "the dubbing of the fur of a yellow-dun cat, and a gray wing of a mallard's feather" (June). For the white dun, "the body made of white mohair and the wings blue, of a heron's feather" (July). For the harry-long-legs, "the body made of bear's dun and blue wool mixed, and a brown hackle-feather over all" (August). "And one other, for which we have no name, but it is made of the black hair of a badger's skin, mixed with the yellow softest down of a sanded hog" (September).

The personal interest of Cotton's supplement centers in his fishing house, a little pleasure house built in a curve of the beautiful River Dove. This was an elegantly designed structure of stone, containing a square room of 15 feet on each side, handsomely decorated and with a marble floor [see drawing].

Here Cotton takes the apprentice angler, who finds inscribed in stone over the door "*Piscatoribus Sacrum!*" or "sacred to fishermen," and the cipher of CC, Cotton's initials, entwined with IW, the initials of Walton. Here the anglers talk and smoke pipes and prepare for fishing. This handsome and costly edifice, with its inscribed doorway, was, and still is, a striking monument to the friendship of Cotton and Walton.

A reproduction of this celebrated structure was erected in the angling pavilion at the Chicago World's Fair in 1893 to commemorate the tercentenary of Walton's birth. The original house, a point of pilgrimage for fishermen, slowly deteriorated over the centuries, but is today preserved as a national monument.

Meanwhile, interest in *The Compleat Angler* was revived in the late 18th century by another famous layman, Dr. Samuel Johnson. Walton's book is said to have been published now in nearly 300 editions, many of them of great beauty and value. There is still more, however, to be said of the author as we take up the subject again.

THE EDITOR

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LETTERS

Correction

Thank you for the Rev. James Considine's sensitive reporting of the House of Deputies during our recent General Convention.

There is one slight error that should be corrected. In noting that I was nominated for reelection by the Hon. Charles Crump [TLC, Sept. 26], it is said that he "was nominated to the office and lost the election to Dr. Lawrence" in 1976. Mr. Crump and I have been contestants against each other in only one election, for vice president of the House of Deputies in 1967, and Mr. Crump won the

election. It has been my honor, incidentally, to be nominated for president of the House each time by Mr. Crump.

CHARLES R. LAWRENCE
President, House of Deputies
New York, N.Y.

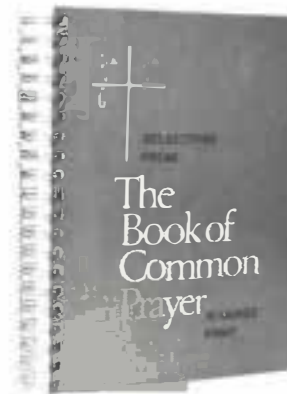
God in the Process

I detect in Prof. George Reedy's article [TLC, Sept. 5] certain points toward which I am somewhat inclined sympathetically. However, I have never felt that Jerry Falwell is forcing his views on me. Indeed, I cannot figure out how he could!

And I think God was revealing a great deal more specific moral instruction to "a nomadic tribe in a remote province of the Roman Empire 2,000 years ago"

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than we find comfortable enough to accept today.

Dr. N. C. Wickramasinghe, a Buddhist, and a collaborator with Dr. Fred Hoyle, whose scientific credentials are impeccable, said that Darwinism is about as plausible as a tornado blowing through a junkyard and assembling a 747. He maintains, with others, that there is not enough time in the whole universe to explain life by the evolutionary model.

For me this subject is totally beyond my qualifications for judgment. I mean no disrespect when I suggest this may be the case for Prof. Reedy also. However, it would seem to me that these kinds of points do belong in any instruction on how we came to be, and the role of God in the process — not being unwilling to refer to the biblical account — belongs somewhere in a full discussion.

(Capt.) JOHN M. GORE, USN (ret.)
Oakton, Va.

A Case History

Letters to the Editor and editorials about clergy unable to find placement within the Episcopal Church encourage me to present the facts of my own case as an example of the very large waste of time, talents, and money in our church.

I graduated from a state university a few years after World War II and went on to receive a Master of Science degree from Harvard two years later. I soon entered General Theological Seminary, having been accepted as a postulant by a bishop of a western diocese.

Soon this bishop was succeeded by another bishop who did not "favor" this particular seminary. However, he put a lot of money into my education, as did the seminary itself. After my graduation this bishop did not find a place for me in our diocese — although he did place another man, who was a graduate of the seminary from which he himself had graduated. The dean of my seminary then found me a curacy in another part of the country.

From there I went to be rector of a small church in a large midwestern city, following a priest who had been there 30 years. The church was less than half a mile away from another Episcopal church, and there were many poor people in the area. This was during the early part of the 1960s and the national church was putting a lot of money into urban churches, but my new bishop did not feel that we were really urban so we did not get any.

Anyhow, I worked hard at my little church, but it finally merged with a parish nearby. The bishop immediately agreed to this since this was what he had desired in the first place. Our organist and secretary was assigned to the merged parish, and the priest of the other church was retained. I was out in the cold, and the bishop said there was no position for me, although vacancies existed in the diocese at the time.

After further disappointments, I got a three-point mission field in a southern diocese. I served there for five years during which period my wife died. She and I had been talking about my going non-stipendiary, so I moved back to the midwest and enrolled in a Ph.D. program where my two areas were the history of science and the Reformation. My southern bishop was able to get some financial assistance for me. After that I got a position as a teaching assistant.

However, I have never had an opportunity to use my knowledge for the church, even though I tried to go to the World Council of Churches conference at MIT on science, technology, and religion. So, I continue to work as an engineer.

During the past dozen years I served as part-time vicar in three churches with small memberships and limited responses. I endeavored to encourage them to think of the creative use of non-stipendiary clergy. Instead, the diocese opted for the traditional pattern of a full-time vicar supported by the diocese, and I was again out in the cold. On the personal level, I would like to maintain some employment in the church as I have nearly 20 years of service under the pension plan, and I would like to keep

active until I reach 65.

All of this has had a negative effect on my family. For the last two years I have been doing some supply work on Sundays. My children have not been active in the church nearby because I was not able to go with them. However, we do not really have a parish church as a family, and all of us are finding it harder and harder to feel a part of anything involving the church.

Now I am not saying that the church owes me a living. I make a good salary as an engineer employed by the state. I feel I have a considerable number of talents, that the church has a large investment in my education, and that in turn the church ought to try to use these talents to its benefit and the glory of God.

I feel that if I were a layperson with my education, skills, and knowledge, the two bigger churches here in this city would try to use these skills, but since I am a priest they do not know what to do with me! Enough of my complaining. But I feel that when it comes to the question of stewardship of time, talents, and money, the Episcopal Church has a lot of unanswered questions — especially in regard to non-stipendiary clergy.

NAME WITHHELD

Gender and Sex

The Episcopal Church is rightly concerned about biological and ethical issues that have been raised up by the application of medical technology to human reproduction. The excellent report of the standing commission on human affairs and health, prepared for the General Convention, addresses several of these issues, theologically and biologically [TLC, Aug. 22].

As a biologist, I find the report sound and helpful. As one who cares about the use of language, I want to assure those Episcopalians who are not biologists that the word "gender" (as used in the report, and especially in resolution A-65, which purports to concern "prenatal gender selection . . . *in utero*") is not a biological term, but a grammatical one.

The proper biological word is "sex." The impropriety of equating "gender" with "sex" is documented by the following entry in H.W. Fowler's *Modern English Usage*: "gender, noun, is a grammatical term only. To talk of persons or creatures of the masculine or feminine gender, meaning of the male or female sex, is either a jocularly (permissible or not, according to context) or a blunder.

CHARITY WAYMOUTH

Bar Harbor, Maine

School Prayers

I must say that I am appalled to find a highly regarded publication serving the Episcopal Church coming out on the side of the school prayer amendment.

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Constitutional questions aside, anyone who believes that the Christian faith as practiced by Anglicans would be encouraged by so-called voluntary school prayers is naive, to say the least. Even without the school prayer amendment, I have detected a fundamentalist pressure on my own children, who attend a rural, small town school.

It was members of our church as much as any — George Mason in particular — who worked to insure that church and state would be separate in this country. Despite its present distress, the public school system has done more than any other force to mold peoples with differing customs and ideologies into one nation.

The pursuit of true scholarship is a holy calling in itself, and intelligent minds, particularly those with religious training in the home and church, need no officially sponsored prayer time to develop in godly ways.

And consider whether teachers who are atheists should be allowed to conduct a meditation on what they might regard as the absurdity of religion. In all fairness, this must surely be their right, too, if we encourage Christian teachers in public schools to lead children in prayer.

FREDERICK A. KARST
South Bend, Ind.

The Pendulum

I would like to make a few comments relative to General Convention. First, there is the eagerness to find fault with our nation that one hears so often in the Episcopal Church. It is a concern that many of us share.

I wrote to the Bishop of the Armed Forces to be sure that people who love not only God but country would be represented at General Convention. The people making noise grab the headlines while those who are quietly proud of being Americans are never heard from.

Secondly, some speak of the linguistic abuses of the new Prayer Book. In this area I must say I disagree. I think our Burial Office has been greatly improved. I don't know of any Episcopal clergyman who ever used the Burial Office as in the Book of Common Prayer. Most of us used a book produced by Joseph Buchaman Bernardin, as the 1928 book was so lacking.

I remember when an old Aquidneck Island arch-conservative left a burial service (in which I used Rite II with a Eucharist) saying, "Why can't more Episcopal priests lead services like that? It was so beautiful." I never had the courage to tell him it was from the 1979 Prayer Book that he hated so much.

Part of the Prayer Book controversy can be laid directly at the door of unsingable canticles. It is hoped the new Hymnal will correct this fault.

Thirdly, there is our relationship with God. This is a continuing worry for many of us. The pendulum of church thinking swings back and forth as we in one generation worship God and all his "otherness" — a transcendent God; and the next generation revolts from this to worship the imminent God, who is with us in all times and all places.

Several months ago, I was at a Requiem Mass. It was an "awe-full" celebration in the classic sense of the word. I was sitting with a Roman Catholic priest who said he had not seen anything like that in over 20 years. But it did remind us of the otherness of God, and I could not help thinking of Jonathan Edwards and Cotton Mather. I felt like a sinner in the hands of an angry God, a spider hanging on a single thread over flames of hell.

I would suspect that in 50 to 100 years the worship of the Episcopal Church will swing back once again to emphasize the transcendence of God. However, in another 200 years, it may come back to where we are.

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THE LIVING CHURCH

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The Church of God Goes On

"Bishop Tutu, we gave a party for you and everyone came," said Presiding Bishop John M. Allin on September 7 as some 3,000 Episcopalians rose to their feet in historic Saenger Theatre in New Orleans to welcome the visitor from South Africa with enthusiastic applause.

Bishop Tutu, whose passport was confiscated in 1981 by the South African government said he was amazed to have been issued a temporary travel document, good for 19 days abroad, which permitted him to attend the 67th General Convention. He thanked Bishop Allin for having invited him "so caringly, so lovingly. . . . What a tremendous thing that you are my brothers and sisters!" he said to the assembly, which responded with more applause.

"I am a bishop of the Anglican Church and over 50 years old," he said, in an explanation of what it means to be black in South Africa. "An 18-year-old youth whose skin is white may vote. I cannot." He said that the policy of apartheid, or racial separation by law, is "the best recruiter the Communists have," and that it is the South African government, not his beleaguered South African Council of Churches, which will cause "bloody confrontation and violent revolution." Apartheid, he said, is "as evil and vicious as Nazism or Communism."

He said the investigation recently begun by the government into the finan-

cial affairs of the South African council is a "blatant effort to silence" the organization and stop its efforts on behalf of political prisoners and people who have been banned — sentenced to lead "a twilight existence as non-persons."

Triumphantly, Bishop Tutu spoke of the almost physical uplift he has experienced as a result of the prayers and support he has received from Christians around the world. In particular, he mentioned the "passports of love" from Sunday school children at St. James' Church in New York City which arrived after his own passport was taken away. He said he pasted the "passports" up all over his office wall.

"They can remove Tutu, the South African Council of Churches can be destroyed," he said, "but the church of God goes on. SACC is not a tuppenny, ha'penny organization, but part of the church of God! They are very foolhardy to take on the church of God!"

He reminded his listeners of "Jim Crow" days here in the U.S., and said social change was imperative in South Africa, too. "We can't survive on crumbs of concessions that fall from the master's table," he declared. "We want to sit at the table and decide on the menu with you."

In contrast to the warm welcome extended to Bishop Tutu, polite applause and a more restrained reception greeted Vice President George Bush as he called on the church to help solve problems of unemployment and world hunger.

Tight security was in evidence at the theater. Secret Service agents, and uniformed police abounded, and every one of the 3,000 people present were required to walk through metal detectors. Handbags and briefcases were opened and searched.

Mr. Bush praised the church for its continuing efforts to aid the poor and described the huge potential possessed by the U.S. to produce food and help others. He said, however, that it is better to export knowledge rather than surplus food, and that "political repression is a curse more widespread than hunger."

The vice president said he disagrees with the idea of a nuclear freeze — a matter before the convention — but prefers a reduction in warheads. He said the present administration is committed to arms reduction, but any nuclear change must be verifiable. He made the rather surprising suggestion that the churches might help in checking for the violations of such an arrangement.

The audience applauded Mr. Bush's statement that "we often find differences of opinion as we seek common ends. I hope we won't go at it as if we were going for different ends."

The delegates then watched "The Next Step," a 30 minute motion picture which formed part of the report of the Presiding Bishop and Executive Council to the convention.

"Don't Look Back"

Four women spoke with bishops, deputies, Triennial delegates, and visitors sharing their views on justice and peace. Panelists were: Margaret Dehqani-Tafti, wife of the Bishop of Iran, whose husband was told not to return to Iran and whose son was assassinated; Louisa Kennedy, whose husband was held hostage in Iran and who now is actively working with her husband in the Cathedral Peace Institute; Sandra Day O'Connor, the first woman to be appointed a justice of the Supreme Court; Coretta King, widow of Martin Luther King, Jr.

Mrs. Kennedy served as what Presiding Bishop John Allin described as a "blender." As each panelist spoke of the major crisis in her life and the process developed to handle it, a somewhat common method seemed to be revealed despite the great variety of the crises. Initially there is the presenting crisis or challenge. Then follows prayer and con-



Bishop Tutu: "We can't survive on crumbs of concessions. . . ."

sideration of possible alternatives. An action is determined and then is taken. "Don't look back" it was said, trust rather in the rightness of the action taken after prayer. Clearly three of the women have paid a "high price" for being a wife of a prominent husband, and the fourth for achieving the highest position in her profession. Yet each is able to relate that the "cost" yields increase in trust in God, in faith and in hope. After reflective summing up statements by each woman, the Presiding Bishop thanked them for their sharing.

Then with considerable humor Bishop Allin displayed a VIM (Venture in Mission) branding iron which had been given him by the Diocese of Western Kansas. Using that "brand" he had had wooden plaques prepared and seven were presented to persons who had filled leadership roles during that funds campaign. Recipients: Lueta Bailey, Atlanta; Pam Chinnis, Washington; Paul Howell, Texas; Wade Bennett, Dallas; Robert Ayers, West Texas; Tom Carson, Western North Carolina; and the Rt. Rev. Christoph Keller, Arkansas.

Aging Is Jazzy

Aging arrived at General Convention! ESMA, the Episcopal Society for Ministry on Aging, played a conspicuous part at General Convention using as its theme, "Aging is Jazzy" — an appropriate emphasis for the city so famous for its jazz music. The ESMA events and witness at the convention highlighted, in a fresh and vigorous way, the church's ministry with and by older church members.

A major recreational event at the convention was an evening dinner cruise on a riverboat Labor Day evening. A jazz band led the way from the convention center to the gangplank with 800 convention visitors following to get on board.

Two days later, ESMA sponsored an Evening of Entertainment with Jonathan Winters, the Preservation Hall Band, which itself includes senior musicians, and Ann B. Davis, the "Schultze" of television as hostess. For this show 500 tickets were given away to senior citizens in the New Orleans area. Patio tours of the courtyards of various interesting New Orleans homes added to ESMA's repertoire.

These fund-raising recreational events, and the witness which they provided, were not the only involvement of this society in the convention. Members successfully urged the convention to pass resolutions which included the affirmation of ESMA as the official agency of the Episcopal Church for ministry on aging; supported the satellite study program, "the [in] Dignity of Aging," for October 18, 1983, co-sponsored by Trinity Institute; secured the Church



The ESMA booth at convention: Witnessing in a fresh and vigorous way.

Dana Grubb

Pension Fund's support to sponsor more conferences on clergy retirement planning; gained support for calling age discrimination to the attention of search committees.

ESMA was inaugurated by General Convention in 1964 and reactivated in 1968. During subsequent years it has gradually become more active. ESMA is credited with a large share in making Episcopalians more aware of the special needs of older church members, and also more aware of the many contributions which older people can themselves make within the life of the church.

The executive director is Lorraine D. Chiaventone of Milford, N.J. With only one staff person, ESMA is a volunteer organization made up of Episcopalians of all ages. Nancy B. McGarrigle of New York is president.

ESMHE Meets

"Ministry and the Moral Use of Knowledge" was the theme of the 14th annual meeting of the Episcopal Society for Ministry in Higher Education as it met prior to General Convention in Crown Point, La. Over 70 students, faculty, and chaplains attended the September 1-4 conference.

The Rev. William Rankin, author of the recent book, *Countdown to Disaster*, addressed the question, "Is education a passport of privilege or a service to people?" He concluded that Christians in the academic world "must look out at the world from the foot of the cross; see the victims of this world and then join them."

The newly appointed national coordinator for ministry in higher education, the Rev. Mark Harris, spoke to the conference and was welcomed warmly. Until his appointment, Fr. Harris had been editor of ESMHE's journal, *Plumbline*.

At last year's meeting, the ESMHE

membership had instructed its steering committee to make a deliberate effort to include women in the life of the organization and to compile a list of lay and ordained women working in ministry in higher education. The steering committee reported at this meeting that over 130 women had been contacted and invited to attend the meeting. The meeting decided that neither annual conferences nor steering committee meetings will be held in dioceses which do not ordain women to the priesthood.

Among other actions, the membership pledged to support passage of a new Equal Rights Amendment, and called for ESMHE to approach The Fellowship, an organization of black Episcopal chaplains in order to give mutual support and develop common concerns.

The Rev. Peter Haynes, Episcopal chaplain at the University of California at Berkeley, was elected president. The Rev. David McCoy, rector of St. Stephen's Church, Columbus, Ohio, was appointed *Plumbline's* new editor.

Altar Guilds Elect Officers

The National Association of Diocesan Altar Guilds held its triennial meeting in New Orleans at the Marriott Hotel, close to the convention center, September 6-10. On the first day, the Rt. Rev. W.R. Chilton Powell, retired Bishop of Oklahoma and chairman of the standing liturgical commission, spoke on the presence of our Lord in the Holy Eucharist and set the theme for the entire meeting.

In the afternoon Sandra Hynson, president of the National Cathedral Altar Guild in Washington, and an authority on flower arrangement, gave a demonstration. On Wednesday, group workshops discussed emphasis on the spiritual aspects of altar guild work and the development of commitment and

high standards. These topics evoked an enthusiastic response. Later, Beryl Dean of London, internationally recognized designer and embroiderer, presented a program on ecclesiastical embroidery.

In the elections for national officers, Mrs. John W. Hayden of La Crosse, Wis., was chosen as president, succeeding Mrs. Fredrick Sturges of Old Lyme, Conn. Mrs. Max Grandfield of San Carlos, Calif., is first vice president, and Mrs. Raymond A. Gent of Wethersfield, Conn., is second vice president. Mrs. John H. Overton of Janesville, Wis., is secretary, and the treasurer is Mrs. Philip Baird, Jr., of Newton Highlands, Mass.

These officers were formally installed Friday by Presiding Bishop Allin at the corporate communion he celebrated in Christ Church Cathedral. The Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, was the preacher at the service. At the luncheon following, Bishop Charles Burgreen of the Armed Forces spoke on ministry to military personnel in many parts of the world.

Throughout the convention, the National Association sponsored an exhibit of ecclesiastical art arranged by the Louisiana diocesan guild in the exhibition hall. A new handbook, *The Altar Guild Book*, just published by Morehouse-Barlow, was welcomed by guild members.

Identity, Pilgrimage and Peace

In their pastoral letter issued at the close of the recent General Convention in New Orleans, the bishops of the Episcopal Church said they perceived the nuclear arms race to be "the most compelling issue in the world public order." Stating that "the future looks short for the planet," the bishops commended three truths with which "to confront that stark prospect."

"First, we commend the truth of Christian history that hope was the highest when the future seemed shortest . . . Hope in the face of impending calamity is what it was to be young in Christ. . .

"Second, we commend the truth that for Christians, life is a journey. Home is not here . . . great moments do give us glimpses of what home ought to be, but harsh reality intrudes. . . ." As an example of a "great moment" the bishops singled out the convention address of South African Bishop Desmond Tutu — "a great pilgrim."

"Third, we commend the truth that Christians are bidden to righteousness. . . . The arms race summons all morally serious people to action. Christians and Jews and all religious people are joined by multitudes of no religious allegiance.

"Thus the voice we raise in this pastoral letter mingles with a chorus across the earth, in and out of the churches. The chorus mounts each precious day of life on the planet, warning against the strange insanity that grips the governments of the great nations. . . .

"Most of the passion for arms in America appears to rise from fear of a predatory power. If Russia would slow down, we would slow down. If Russia would stop, we would stop. Who is free? Who is hostage to whom? From whence shall come the moral freedom to break the spiraling thrall of seeking security in instruments that only purchase a diminished safety for both countries and a mounting insecurity for the entire world?"

The bishops questioned three aspects of U.S. policy: first, that the nation has never disavowed the use of a nuclear "first strike"; second, the "squandering" of economic, technical, and natural resources in weapon production; and third, the "American fever to match the Soviet Union weapon for weapon" which they believe is causing a distortion of the moral and spiritual formation of today's children, who are "growing up with a pervasive sense of fear, menace, cynicism, sadness, and helplessness . . . the decadence that marks our culture may be of our own making."

In closing the bishops pledged themselves to peacemaking and action in the peace movements "that press the world's leaders for swift nuclear disarmament." The bishops vowed to continue weekly fasting and daily prayer for peace.

Hypothetical Questions

Do you like to discuss hypothetical questions? Those attending the joint session of convention Thursday morning had their chance. They and a "panel of experts" were presented a doomsday scenario expected to lead each person to reflect upon how to solve the moral dilemmas when a terrorist from the country of Wasa confesses to placing a bomb to go off in three days in a main building in your beloved nation of Umbria.

Panelists were Dr. Thomas M. Franck, director of the Center for International Studies, and recipient of the Christopher Medal; Hassan Barnaba Dehqani-Tafti, Bishop of Iran and author of two books; Moorhead C. Kennedy, former hostage in Iran and presently director of the Cathedral Peace Institute; Davidson Nicol, undersecretary-general of the United Nations and author; Andrew Young, mayor of Atlanta and former U.S. ambassador to the United Nations.

Frequent applause followed comments and views expressed. Especially appreciated seemed to be Dr. Nicol's statements of how the United Nations functions in actual situations similar to the scenario. Also applauded were

Bishop Tafti's description of the crucial role of Christian missionary schools in developing concepts of justice in nations where no such ideas exist. The bishop said, "I found myself standing up for law and order and justice which wasn't there."

Mr. Young commented: "The real solution to this problem is only diplomatic. I would contend that there is no violent solution either by the terrorists, or the national governments or by the superpowers — it is clearly a situation that can only be resolved politically. . . ."

Bishop Tafti responded: "I'm pleased to hear this. . . . If there is one concern I have . . . I do wish the people (of the United States) would realize that so many of us look to them for leadership, moral and every other sort of leadership. . . . And if I could go on farther and could say to the Episcopal Church that you have a position of tremendous influence in international affairs and so many of us look to you for this. . . ."

If you like to discuss hypothetical questions you should have been at the Rivergate at 9 a.m. Thursday, September 9, 1982.

CPC Makes Grants

Betty Thomas Baker, Lake Quivira, Kan., was elected national president of the Church Periodical Club at a recent meeting of the organization at the Seamen's Church Institute in New York City. Mrs. Baker succeeds Mary Scull Brown of Coral Gables, Fla., who served six years as CPC president.

Mrs. Baker is presiding officer of the 1982 Triennial of the Women of the Church and will continue in that position until her successor is elected in 1983. She previously served as vice president of the CPC.

The organization announced recently that its National Books Fund committee had made more than \$9,000 in grants. They included:

- books in French for a new theological seminary in Matana, Burundi, Africa;
- books for a college in India;
- cash grant for a training center in Fiji;
- 50 sets of *The Church's Teaching Series* for West Malaysia;
- books and a cash grant for Spanish language books to be used in the Dominican Republic;
- cash grant for producing material for Bible study and confirmation to the Bishop of Taiwan.

Several other grants were approved by the committee and will be underwritten by the CPC of various dioceses and provinces.

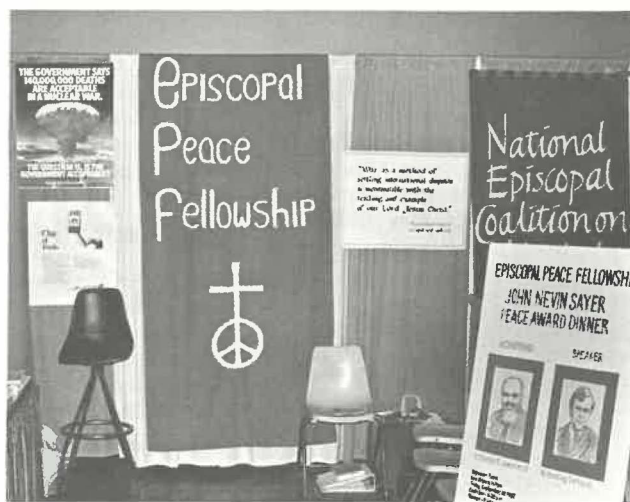
The Church Periodical Club is an affiliated organization of the Episcopal Church, which exists to supply free books and periodicals to domestic and foreign missions.

...And a Time to Visit

Between sessions of the House of Bishops, the House of Deputies, and the Triennial Meeting of the Women of the Church, many churchpeople took time to visit the exhibit hall at the Rivergate Convention Center. It was an opportunity to renew old friendships and to make new ones.

Perhaps one of the most notable personalities in the exhibit hall was Jinks Hunter [see below] who brightened every day with her balloons and bells, homemade cookies and crunch. She is a member of Christ Church Cathedral, New Orleans.

We thank Dana Grubb for making these photos available to TLC.



The Episcopal Radio & Television Foundation



Michigan Bishop Consecrated

The Rev. Thomas Kreider Ray was consecrated as eighth Bishop of Northern Michigan on August 21 in St. Michael Roman Catholic Church, Marquette. The Rt. Rev. John M. Allin, Presiding Bishop, was the consecrator, assisted by the Rt. Rev. Charles E. Benison, Bishop of Western Michigan; the Rt. Rev. William A. Dimmick, Assistant Bishop of Minnesota and seventh Bishop of Northern Michigan; the Rt. Rev. James W. Montgomery, Bishop of Chicago; and the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana.

John McKnight, associate director, Center for Urban Affairs and professor of communication studies and urban affairs, Northwestern University, Evanston, Ill., was the preacher. Bishop Ray was rector of St. Luke's, Evanston, before his election.

Participants also included the Rt. Rev. George R. Selway, fifth Bishop of Northern Michigan, retired; the Rt. Rev. Quinton E. Primo, Jr., Suffragan Bishop of Chicago; and the Rt. Rev. John H. Burt, Bishop of Ohio, who will return to live in Marquette, where he spent his boyhood, upon his retirement.

Music for the service was provided by organ and brass and the choir of St. Luke's, Evanston.

Rural Training Center Opens

Taucross Farm, a training center for seminarians who hope to spend their ministries among farmers, has opened in Scio, Ore. An \$8,700 grant from the Episcopal Church Foundation provided some seed money for the new facility, but the venture has been financed largely by its founder, the Rev. John S. Thornton.

Until last Easter, Fr. Thornton was rector of St. Stephen's Church in Belvedere, Calif., a San Francisco suburb. He resigned this position to realize his dream of returning to the rural ministry. After purchasing some 68 acres of land in the Willamette Valley near Salem, Ore., Fr. Thornton took over the Church of Christ the King, a small parish which meets in a chapel rented from a Roman Catholic high school in nearby Stayton.

Learning the skills and language of farmers is a priority at Taucross Farm, according to Fr. Thornton. After five to 12 months of work, study, and worship interns are expected either to resume seminary studies or, if graduated, to head for country parishes. The farming experience is "not anything they could get out of a book," said Fr. Thornton. "There's something to be learned by raising your own crop — of blisters. There's lots to be learned about theology by having your hay rained on, too."

Taucross Farm has an old barn which is being remodeled to serve as a chapel. "St. Stephen's in Belvedere gave us a

chalice, a paten, and two cruets," Fr. Thornton said. "We're going to use a tree trunk as an altar, and we'll use bales of straw for pews. It's important to recognize Taucross as a place of simplicity where people can work and pray together and that's enough."

Australian Canon Defeated

At the recent synod of the Diocese of Adelaide in the Anglican Church of Australia, an enabling canon designed to clear the way for women's ordination to the priesthood was rejected.

Last year, the Australian General Synod passed the measure which would have permitted General Synod to legislate the ordination of women, if it so desired. The canon required the endorsement of three-fourths of the Australian dioceses and acceptance by the metropolitan dioceses of Sydney, Melbourne, Brisbane, Adelaide, and Perth was a prerequisite for its passage.

The Most Rev. Keith Rayner, Archbishop of Adelaide, voted for the canon, but the House of Clergy rejected it by a vote of 70-36. It also went down in the House of Laity, who voted against it by 110 to 73.

As the Australian General Synod does not meet again until 1985, the canon could, in theory, be sent to the dioceses again.

Bishop Forced to Resign

The Rt. Rev. Graham Chadwick, Bishop of Kimberley and Kuruman since 1976, has resigned his see, citing the difficulty of running his diocese from outside the Republic of South Africa, where it is located. "For the good of the diocese I must at this time make way for a bishop who will be able to move freely among his people," he said.

"This has not been an easy decision. I am proudly aware of the fact that it was God through the people of this diocese who called me to be their bishop and I am reluctant to allow government officials to veto that." But, Bishop Chadwick added, "God and his church are never defeated. I have no doubt that he will bring good out of evil."

In March, Bishop Chadwick, a British citizen and a United Society for the Propagation of the Gospel missionary for 30 years, was refused a permanent permit to live in South Africa. Since 1976, he had been living there on temporary permits which had to be renewed every three months.

He then moved to Bophuthatswana, one of the black homelands in his diocese, and was able to continue traveling to other parts of his diocese because of a visa exemption extended to British citizens. In May, however, Bishop Chadwick was stopped by South African security forces and warned not to enter the coun-

try again without special permission [TLC, July 4].

Bishop Chadwick's exemption was withdrawn soon thereafter and his applications for single entry visas refused. He has been unable to move about his see and do his work.

Although the South African government has refused as usual to give an explanation for its actions, Bishop Chadwick's campaign for the release of two Anglican priests arrested without charges in 1981 is believed to be at the root of his problems with the South African government.

The general secretary of the USPG, the Rev. Canon James S. Robertson, said in London, "This is the long expected outcome of events concerning Bishop Chadwick. We deeply deplore the fact that the South Africa government put a bishop of the church under such constraints."

BRIEFLY...

At the beginning of a session of the House of Bishops at General Convention, each member found at his desk a copy of the newly edited version of Samuel Seabury's journal from 1791-1795, a gift from the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut. Titled *Miles To Go Before I Sleep* by editor Anne W. Rowthorn of New Haven, the book is dedicated to the Rev. Kenneth W. Cameron, who first brought the journal to light in 1955 with a mimeographed word-for-word edition. Dr. Cameron, archivist and historiographer for the Diocese of Connecticut, who "knows more about Samuel Seabury than any other living human" according to Ms. Rowthorn, currently is working on a reconstructed version of Bishop Seabury's lost journal prior to 1791.

Australia is facing what may become the worst drought in 50 years, and Dr. John Gaden, director of Trinity Theological School, Melbourne, assured his fellow Anglicans recently that it is all right to pray for rain. "If we can pray for healing, guidance, and daily needs, to pray for rain is just as natural and important," he said. Praying for rain and other needs goes back to the doctrines of creation and providence, he added. The Very Rev. Lance Shilton, dean of St. Andrew's Cathedral, Sydney, said the cathedral was prepared for a heavy downpour to result from the prayers for rain. "The 114 year-old roof has been completely renewed," he said. "The new roof will deal with the problems of pools in the pews and drips in the pulpit."

What About The New Hymnal?

By THE EDITOR

So the Hymnal has been revised! Some of us are aghast at accounts in local newspapers that the old favorites are now gone. Others are left somewhat breathless by the report that the new book went through the House of Bishops in New Orleans without even a debate. Others heard that there was bitter controversy.

What really happened? The Hymnal commission of our church was directed three years ago to bring the words for a new Hymnal to this General Convention, and a book entitled *Proposed Texts for the Hymnal 1982* was printed this past spring. Everyone agrees that it was unfortunate that it could not have been gotten out earlier — but in view of the thousands of texts the commission had to consider, and the complexities of tracing ownership of copyrights, it was quite an achievement to get the work completed. Because many copyright clearances were still pending, the book

could not be published for general distribution.

Some suspected a sinister plot or, at best, a poor job. Surely bishops and deputies at convention would be offended and affronted by the availability of *Proposed Texts* only at the last minute! Surely they would slap down the commission. Then came the surprise. The new book was quickly accepted, by overwhelming majorities, and people at the convention were delighted. How and why?

First of all, this was not a slap-dash job done within three years. Preliminary research, and use of certain new hymns in many parishes, had been in progress for many years. Secondly, in 1978, the commission conducted a comprehensive polling of Episcopal clergy and church musicians to determine which hymns were, and which were not, considered desirable for future use. The results of this poll were a major factor in determining

the contents of the new book. By the successful use or non-use of hymns during the years past, the parishes of the church have brought about the selection of the majority of items for the revised Hymnal.

Hence there is nothing surprising about the fact that most people like choices made from our *Hymnal 1940*. The hymns most of us regularly sing are included. As we stated in an editorial in the issue of June 20, 1982, the average parish will be able to adopt the new Hymnal with *little or no loss of old favorites*.

Thirdly, when the convention met in New Orleans, the Hymnal committee was very open and willing to listen to possible improvements: many were accepted. We were, of course, gratified that the commission had already graciously responded positively to requests for certain changes proposed in this magazine.

Some familiar hymns will have a few words changed — in some cases, this will be a clear improvement. In the “old” hymns, God generally continues to be addressed as “thou,” as is often the case also in the “new” hymns, of which there are about 250.

Where then do the new hymns come from? Working through them one by one is laborious but interesting. Our examination of the texts indicates the following approximate results. We say *approximate* because we may have missed something here or there, and the information in the book is not complete. Several hymns, furthermore, bring together material from several sources, and they can be classified in several categories.

A large category of “new” hymns are those translated from other languages. We count 35 from Latin — mostly early medieval hymns, at least a thousand years old. We count 17 from the German. Half a dozen of these are rendered by Catherine Winkworth, the 19th century English translator who is conspicuous in *Hymnal 1940* and other collections. We find two from the Greek and one of St. Ephrem’s Syriac poems. Church Slavonic, Irish, French, Hebrew, Slovak, and Spanish give us one each, and two African hymns come from Ghana — so the new selection is not terribly cosmopolitan, but more so than our present Hymnal.

There are about a hundred English hymns dating from the 16th to the 19th centuries. Many of these are by the standard authors already well known to us: ten by Isaac Watts, five by Charles Wesley, and smaller numbers by miscellaneous authors, such as Cecil F. Alexander, William Bright, Frances R. Havergal, William W. How, Christina Rossetti, Christopher Wordsworth, and others. These hymns are in a familiar style and well suited to our worship.



A quartet of deputies shared “gray books” as they joined the House of Deputies in trying out some of the proposed texts for the Hymnal 1982.

Continued on page 15

Worship at Convention

Many people attending General Convention and related meetings spent a considerable amount of time in prayer, and one hopes that they were also supported by prayer throughout the church.

In addition to the major convention services on the two Sunday evenings, and those of the Triennial on the two Tuesdays, each weekday morning the Holy Eucharist was offered simultaneously in the three hotels close to the convention center. An earlier daily celebration was sponsored by the Evangelical and Catholic Mission (ECM). The Prayer Book Society provided Holy Communion according to the 1928 Prayer Book.

Members of the various religious orders officiated in the convention center daily at noon. A number of organizations held corporate communions on particular days. Many of these celebrations were led by bishops, included a sermon, and were dignified by the assistance of a deacon. Attendance was generally excellent, with even early services sometimes having a hundred or more communicants.

All of this is cause for gratitude. At the same time, however, we were shocked that at this highest official assembly of our church, the church's official daily observances, namely Morning and Evening Prayer, nowhere appeared on the daily schedule. Instead, the bishops, deputies, and Triennial each had their own informal devotions. There was a variety of hymns, prayers, and devotional addresses.

Excellent as some of these may have been, we wonder why they displaced the church's own appointed forms which have been such a unique part of our heritage as Episcopalians. Do daily Morning Prayer and Evensong offer too strong a dose of religion for the persons assembled to make decisions for the church?

Contrary to the arrangement of previous recent conventions, the opening service, Sunday evening, September 5, was the major liturgical event and the occasion for the UTO ingathering and presentation. It was an impressive celebration led by the Presiding Bishop, and careful preparation had been devoted to it. Bishop Allin's sermon was moving, and the participating clergy efficiently communicated thousands of people within 15 minutes.

To the Mighty One

I stand in awe, O Mighty One,
Transcendant, great, eternal.
You whose will created all,
Permitted man to will, to fall.

Who sent thy Son to share with us
Our pains, our sorrows, and our strife;
This loving Savior sought our trust
And showed us all the way, the life.

Clark N. Crain

Yet there were grave drawbacks. The opening procession lasted almost half an hour. Yet, with several thousand people standing on one floor level, the majority could see nothing at all except some banners, the top of a cross or two, and the head of an occasional tall bishop or deputy bobbing in the distance above the sea of worshipers. The Presiding Bishop, appropriately attended by two deacons, officiated at an altar elevated by several steps, but the entire sanctuary area was dwarfed in the vast space.

It was surprising that priests were assigned to lead the Gradual Psalm and read the holy Gospel, usurping roles that should have gone to a cantor and a deacon. There was no sense of the other bishops sharing in the Presiding Bishop's actions at the altar. The music was impressive, but little attention was given to the visual presentation. The white-draped altar looked too much like the display tables used throughout the convention, and the blue curtain backdrop was hardly inspiring.

Other major occasions of worship included the singing of our Episcopal Evensong in the historic Roman Catholic Cathedral of St. Louis in the French Quarter, at which the Archbishop of New Orleans preached, an impressive ecumenical occasion. The Triennial included two lively celebrations of the Eucharist, but they were not carried out in the elaborate manner of some previous years.

We believe that if the worship of the convention is important enough to warrant so much time and effort, then it should be guided by a comprehensive plan developed by competent persons with recognized qualifications.

Win Some, Lose Some

As journalists we are, of course, concerned about the way the church gives a picture of itself to the general public. Theological considerations aside, the title "The Episcopal Church" is far preferable to a longer and more cumbersome designation, and we are delighted that General Convention acted to make the short title normative. We hope that sign painters, designers of stationery, and drafters of new wills and other documents will take note.

We have also argued that the Episcopal Church needs a clearly designated chief official who can be easily recognized as such by the public. The title Presiding Bishop means nothing to members of other churches, and is misleading because all bishops preside in their own dioceses.

The General Convention has at least begun to recognize that there is a problem here. The term Primate has been added as an additional title for the Presiding Bishop. It is a first step, but hardly much more, for it is an obscure medieval term, not commonly used in America in an ecclesiastical context.

By contrast, the ancient title "archbishop" is used among the overwhelming majority of Christians in the world, and is well understood to mean a chief or leading bishop — whatever the exact canonical details may be. The silly debate in the House of Bishops permitted members of that body to display their wit and urbanity, but it did not display sensitivity to lucid public communication.

BOOKS

A Forceful Picture

UNDERSTANDING THE GREEK ORTHODOX CHURCH: Its Faith, History, and Practice. By Demetrios J. Constantelos. Seabury. Pp. 178. \$9.95.

This excellent, well-written book begins by *doing* theology. Constantelos shows us an Orthodox using his heritage. His first section balances revelation with classical culture, seeing both as part of Christian content. Hence, there is little shock when he remarks that "the Greek Orthodox Church of today is the people born of the union between the incarnate Logos and Hellenism" (p. 81).

Part two examines the Nicene Creed. Again, Orthodoxy is shown at work, exploring and applying its tradition. Part three grounds the conservative, historic tree in its soil, moving from St. Paul to efforts to rescue Jews during the German occupation of Greece.

Part four details specifics. Stereotypes are replaced by balances: mysticism and evangelicalism, patristic themes and current social interests. A church emerges that is less classic and more energetic than expected — but always Orthodox and never diluted. Part five, "The Greek Orthodox in America," includes a kindly nod to the Episcopal Church for encouragement given during the 19th century immigrant period.

Clarity, focus, familiarity with the reality of parishes, in place of abstraction or idealization are the strengths of the book. It is a valuable contribution to literature on Orthodoxy, bringing its subject out of the museum of exotica and into the competitive marketplace. It is especially valuable as a book by an Orthodox, rather than a book about the Orthodox.

It was frustrating, however, to encounter many quotations — and no footnotes or references.

(The Rev.) JAMES E. FURMAN
Church of Sts. Peter and Paul
El Centro, Calif.

A Story Well Told

ST. PAUL'S WITHIN THE WALLS, ROME: A Building History and Guide. By Judith Rice Millon. William L. Bauhan, publisher, Dublin, N.H. Pp. 117. \$8.95 paper.

Any who have supposed (as I had) that the American Episcopal church in Rome is called "St. Paul's Within the Walls" only to distinguish it from the ancient Basilica of St. Paul, "outside the walls," will be fascinated to learn from this history of the parish that so long as

Rome was a papal state, only Roman Catholic worship was allowed within the walls of the city (diplomatic compounds excepted).

Those walls were breached at Porta Pia by the Bersaglieli on September 20, 1870, and 12 days later the vestry of Grace Church, which had been worshipping near an open hog market outside Porta Flaminia, voted to move within the walls as soon as possible.

Six years later, St. Paul's, on the new Via Nazionale, was consecrated. This story of the building of that exquisite church, its lavish decoration and rearrangement to accommodate contemporary liturgical ideals, comes to a climax in the dedication of new bronze doors, a memorial to Pope John XXIII.

St. Paul's stands as a living expression of the ecumenical consciousness of the church catholic today, a consciousness to which that church itself has contributed significantly. This story is well told and beautifully illustrated in this small book.

(The Rev.) THOMAS J. TALLEY
Professor of Liturgics
General Theological Seminary
New York City

Good Reference Book

THEOTOKOS: A Theological Encyclopedia of the Blessed Virgin Mary. By Michael O'Carroll, C.S.Sp. Michael Glazier, Inc. Pp. x and 378. \$35.00.

As with all dictionaries and encyclopedias, it is a simple matter for a reviewer to find omissions in this volume. Nevertheless, it is a useful addition to any collection of reference books.

The major articles are well done, and the historical material is well assembled. There are deficiencies which an Anglican and a Franciscan will notice. But these are comparatively minor matters in so great an undertaking.

(Br.) JOHN CHARLES, S.S.F.
Mount Sinai, N.Y.

Poetry Themes

CRYSTAL COLUMN. By Elizabeth Randall-Mills. Golden Quill Press. Pp. 110. \$6.50.

Readers of *THE LIVING CHURCH* are familiar with Mrs. Randall-Mills' poems. This collection illuminates common experiences with gentleness, sensitivity, and faith. It is threaded with the themes of light (sunlight, candlelight, lamp-light) and water (rain, brooks, snow, the well — the crystal column).

"Feast Day — Hospital Ward" and other poems are evocative for those who have had experiences with a hospital, whether as patient, visitor, or staff member.

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ORGANIST-DIRECTOR. St. Luke's Episcopal Church, P.O. Box 4747, Tulsa, Okla. 74104, 918-834-4800. Part-time organist-director, adult and children's choir. Salary \$5,300. 8 Rk Reuter. Contact rector above address.

SUNBELT CALLING: Opportunity for priest in a southwestern town of 20,000. Middle-of-the-roader would do well here. Fine plant, no debt. Annual budget in mid-30s. Send C.V. in confidence to: Search Committee Chairman, John K. Zollinger, P.O. Box 1210, Gallup, New Mexico 87301. [No phone calls, please.]

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

PEOPLE and places

Appointments

The Rev. Gladstone B. Adams, III is rector of St. Paul's Church, Lancaster, N.H.

The Rev. W. Gilbert Dent is priest-in-charge of Trinity Church, Abbeville, S.C. He will continue to serve as assistant at Christ Church, Greenville, S.C., and as director of development and alumni relations at Christ Church Episcopal School, Greenville.

The Rev. Duncan Montgomery Gray, III is assistant at the Church of the Holy Communion, Memphis, Tenn.

The Rev. Robert Lindsley Hall, Jr. is rector of St. James' Church, Sault Ste. Marie, Mich. Add: 1013 Superior St., Sault Ste. Marie 49783.

The Rev. Alan A. Herbst is rector of St. John's Church, Keokuk, Iowa. Add: Box 515, Keokuk 52632.

The Rev. Leon A. Jaster is vicar of Christ Church, Magnolia, N.J. Add: 411 W. Evesham Ave., Magnolia 08049.

The Rev. H.P. Minton, Jr. is vicar of the Church of the Resurrection, Loudon-Lenoir City, Tenn.

The Rev. George Stacey is canon for renewal in the Diocese of Milwaukee. He has moved to Milwaukee from Madison, where he served as rector of St. Luke's Church.

The Rev. Richard E. Trask is associate rector of the Church of St. Mark and All Saints, 119 S. Franklin Ave., Pleasantville, N.J. 08232. His residence address continues to be 612 N. Cambridge Ave., Ventnor, N.J. 08406.

The Rev. Albert C. Walton is on the staff of St. Jude's Ranch for Children, Box 985, Boulder City, Nev.

The Rev. Roger Wharton is coordinator of the youth mission of the mid-Hudson region of the Diocese of New York. He is also serving as part-time priest of St. Andrew's, Walden, N.Y., and St. Andrew's Chapel, Montgomery. Add: 15 Walnut St., Walden, N.Y. 12586.

Deaths

The Rev. Erwin Smith Cooper, 57, rector of St. Paul's Church, Chittenango, N.Y., and Trinity Church, Canastota, died in September after a brief illness.

A graduate of Hobart College and Bexley Hall, Fr. Cooper spent his entire parish ministry in the State of New York. He founded St. Martin's Society and served as director of St. Martin's House, a probationary hostel in Syracuse. Fr. Cooper was named as "first citizen" of Watertown, N.Y., in 1963. In the Diocese of Central New York and the national church, he was active in promoting television ministry. During World War II, he served in the U.S. Navy in the Pacific. Surviving are his wife, the former Barbara Boord; a daughter, Allison; his father, Erwin D. Cooper of Mainesburg, Pa.; two sisters; and a brother.

The Ven. John F. McLaughlin, retired archdeacon of the Diocese of Kansas, died at his home in Longmont, Colo., on June 28.

A graduate of Carroll College, Waukesha, Wis., and Nashotah House, Fr. McLaughlin served churches in Wyoming before becoming rector of Calvary Church, Batavia, Ill., in 1945. From 1951 to 1957 he was at work in the Diocese of Colorado, and from 1957 until 1962 he was rector of Trinity Church, Lawrence, Kan. From 1962 to 1979 he was archdeacon of the Diocese of Kansas. Archdeacon McLaughlin is survived by his wife, the former Blanche M. Loker; a daughter, Jane M. Rogers of Boulder, Colo.; two sisters, Mary McLaughlin of Unionville, Conn., and Patricia M. Lindert of Milwaukee; and three grandchildren.

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RESOURCE GUIDE

YOUTH ADVISORS need help? 3rd printing "Being There: A New Vision of Youth Ministry" © 1981. 100 pp. EYC advisor's complete resource book sponsored by Tennessee Diocesan Youth Department, \$4.00 postpaid. St. John's, B. 82, Martin, Tenn. 38237.

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- (D) Copy for advertisements must be received at least 26 days before publication date.

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NEW HYMNAL

Continued from page 11

On the other hand, the great 17th century Anglican poets wrote in an individual way not usually so fitted to corporate singing, but it is good to find one by John Donne and two more by George Herbert. Four additional spirituals have at last made their way into our Hymnal.

Finally there are about a hundred 20th century hymns. A few of these again are by authors already known to us in *Hymnal 1940*, such as Percy Dearmer and George Wallace Briggs. The outstanding contemporary contributor is the Rev. Francis Bland Tucker of Savannah, Ga., the sole living survivor of the 1940 commission.

It was a source of joy in New Orleans that Dr. Tucker could be there to witness the adoption of the new book. He was the subject of an interview in this magazine February 24, 1980. Dr. Tucker has had a hand in at least 11 of the new hymns, besides his six from *Hymnal 1940* which are retained. He thus emerges as one of the leading Anglican hymnographers.

Other 20th century authors of two or more hymns include F. Pratt Green, a British Methodist minister and poet,

Erik Routley, the distinguished British Congregationalist authority on church music, James Quinn, Scottish Jesuit scholar, and George B. Timms, the recently retired Archdeacon of Hackney in London and liturgical scholar.

Among those working on the revision, Jerry D. Godwin, Anne K. LeCroy, James Waring McCrady, Charles Price, and Russell Schulz-Widmar have contributed new compositions and translations. Among the authors of a single item, we find W.H. Auden, W.J. Sparrow-Simpson, Rae Whitney (who often writes for this magazine), Cyril Pocknee, and Georgia Harkness — names which we trust will in many cases be recognized.

Most of the new hymns are not innovative in character. Many of them have been around for decades, or centuries, in hymn books of the Anglican Communion or other churches. Here they replace the less popular 40 percent of our existing collection. Will these new ones prove more popular than the old ones?

In some cases, they will. "Lift high the cross" is already popular in many congregations. "Ye who claim the faith of Jesus" is a favorite of thousands of Anglicans. In other cases, the new selections provide for particular feasts, sea-

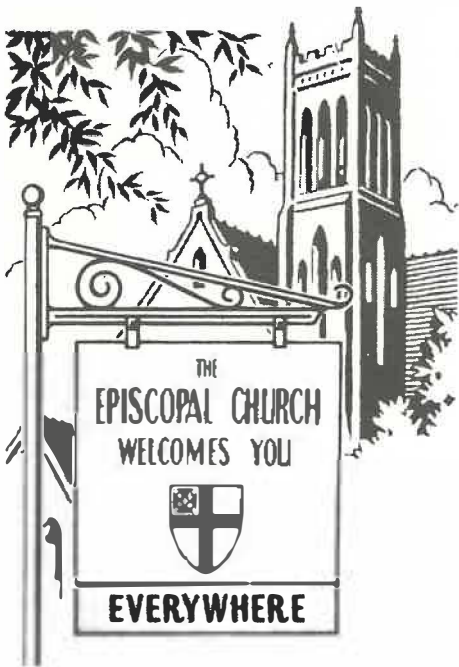
sons, or rites poorly served by *Hymnal 1940*. Half a dozen new ones relating to our Lord's blessed Mother will be useful for the last Sunday of Advent, February 2, March 25, May 31, and August 15. Twelve new ones are in the expanded section for the Holy Eucharist, including George H. Bourne's great "Lord, enthroned in heavenly splendor."

Now we finally have hymns suitable to the ordination of a deacon. For the ordination of priests, moreover, "God of the prophets," often sung on these occasions, now has in stanza three:

"Through them thy Church presents
in word and deed,
Christ's one true sacrifice with
thankful praise."

For a hymn originally written in a Reformed seminary, this one has come a long way!

Does all of this add up to a great Hymnal? No one can answer that question, because a Hymnal depends in large part on the music it gives, and that has yet to be provided. As far as the words alone go, we clearly have a superior selection, which will command the attention of church musicians throughout the English-speaking world. We can only hope the music will be equally good.



CHURCH DIRECTORY

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev. Russell W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
The Rev. G. Peter Skow, v
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other wkdy Masses call 868-1050 or 868-0165. Daily Offices ex Sun & Mon 8:30, 12 noon, 6 & 8

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
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 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. David L. Seger, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-10:30, Fri 6-7

(Continued on next page)

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; 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.

CHURCH DIRECTORY

(Continued from previous page)

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the Rev. Henry M. Palmer, the Rev. Fulton B. Smith
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

CHESANING, MICH.

ST. JOHN'S (Opp. Heritage House Restaurant)
The Rev. Lewis W. Towler, v 602 W. Broad
Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

MINNEAPOLIS, MINN.

GETHSEMANE (historic downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by apt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

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

BOULDER CITY, NEV.

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The Rev. Herbert A. Ward, Jr, SCC, Dir; the Rev. Dale Hallock, chap; the Rev. Harmon Barash; the Rev. Ellsworth Wayland; Sisters of Charity
Sun Mass 10. Daily MP 8; Mass 8:15, EP 4:30

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9. Daily Offices 8:30 & 5:15. C Sat 4

NEWARK, N.J.

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

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 4. Daily MP & HC 7:15; EP 3:30. 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); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8:1-10 & 6; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

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

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Martha Hedgpeth, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

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Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.
Mon-Fri MP 7:45. Organ recital Fri midnight

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Sun HC 8:30; MP 10:30 (HC 1S).

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8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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Masses Sun 8:30 Sung, 11 Low; wkdy as anno

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass. SM Wed 12:45-1:15

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S), Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral Eu. Church open daily to 6

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

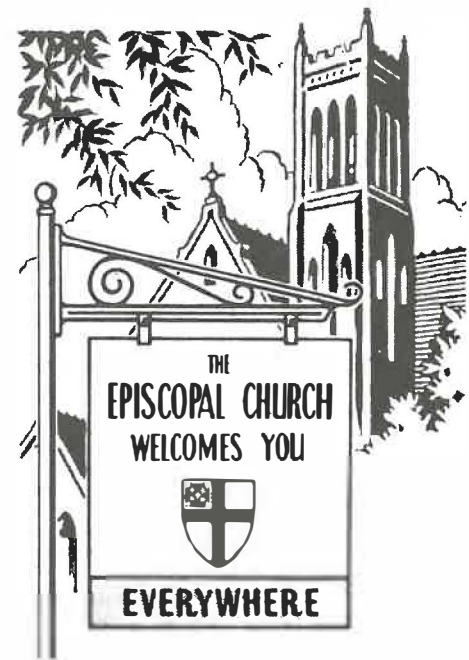
ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Canon Samuel C.W. Fleming, r
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu 9:40

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.
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



FORT 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

HURST, TEXAS

ST. STEPHEN'S 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10 (4S MP & HE), Tues 10 HU & HE, Sat 5:30 HE

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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