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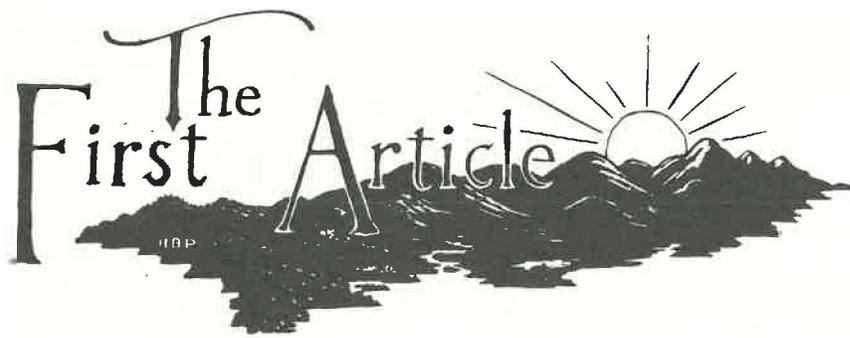
THE LIVING CHURCH

The Road to Antioch

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Dr. Paul Rusch, founder of KEEP, dies in Japan at the age of 82 [see page 6].



The Church in a Time of Limits II

By G.P.M. BELSHAW

The church has a mission to proclaim a quality of life in keeping with the gospel of Jesus. The church in its local manifestation – the local congregation – is called to focus on the quality of life in a given place, inside and outside of the congregation. Growing concern for neighborhood being expressed today is a Christian concern. Neighbor and neighborhood played important parts in Jesus' teaching. The local church needs to ask, what are the resources of its neighborhood which can be used for the good of those living there? Who are the people living around the church building? For the local church, as a community of faith, has a mission in a particular place, at a particular time.

The Protestant ethic, so much a part of our history, introduced the concept of efficiency and baptized its use in economics. Calvin believed to increase one's output was to fulfill the word of God, and time lost in relaxation was a loss to the glory of God. The notion of economic growth became an all-consuming motivation. Obviously, great good came from stress on economic growth, as well as great destruction. But today we face a different set of circumstances, realistically described in this manner: "The slowing of our mighty industrial machine already reflects the fact that we have strained the biosphere, upon which all life and wealth rests, to its limit" (J. Rifkin, *The Emerging Order*, p. 46). Trying to save the whale and the porpoise is symbolic of the limits we have reached.

It should not be a depressing task to recognize limits. Limits make us free; without them we cannot be free. Chil-

dren brought up without restrictions and left to do whatever they want cannot make choices or learn the meaning of freedom. It is in the recognition of another person that I can become myself, because the other person – husband, wife, child, parent, friend, fellow-worker – puts limits on me by entering into my life. Then I have an opportunity to know who I am. Artists set limits, and only in accepting them can beauty be created in art. Limits have to do with being liberated, and with respect to this earth they have to do with its inhabitants being free. Limits, in the end, help us become more human, more responsible.

To speak of the earth as our great teacher is not to write a new script, somehow vaguely Christian. When the contemporary biologist Lewis Thomas writes that "Everything here is alive thanks to the living of everything else. All the forms of life are connected" (*Medusa and the Snail*, p. 14), we should

say, Amen. Such a sense of the intercommunion of living things, of the cooperative and mutual dependence of all forms of life, is to speak of a deeply Christian spirituality of the earth. It was Paul, after all, who wrote "that God will be all in all" (1 Cor. 15:28).

When we consider our Anglican tradition with its emphasis upon the Incarnation of Christ and the sacraments, to speak of a spirituality of the earth is appropriate. We do live in a sacramental universe. We have said that for a long time, nowhere better than in the words of William Temple: "It is in the sacramental view of the universe, both of its material and of its spiritual elements, that there is given hope of making human both politics and economics and of making effectual both faith and love" (*Nature, Man and God*, p. 486). But, unfortunately, in our aggressive ways, fostered by the Darwinian principle of the survival of the fittest, often we have lost a sense of respect for the great "web of life," which for the Christian is a mysterious process, in the last analysis, divine.

In another prayer from the Book of Common Prayer (p. 814) the interconnectedness of things is connected to Christ:

O heavenly Father, you have filled the world with beauty: Open our eyes to behold your gracious hand in all your works; that, rejoicing in your whole creation, we may learn to serve you with gladness; for the sake of him through whom all things were made, your Son Jesus Christ our Lord.

Local church renewal – something that we are all concerned about – calls for a new partnership between priest, layperson, and the earth. We need to see through less aggressive and more reflective eyes. In a time of limits, amidst foolish and wasteful consumerism, we are called to respect and conserve, to build Christian community, and to believe in the local neighborhoods where we worship and live.

A Prayer

May I remember, Lord, when, if, I pray
To listen for my needs you know so well.
Please let me hear the words you wish to say.
May I remember, Lord, when, if, I pray,
I must forgive, to keep within your way,
And love your friends, so I may in you dwell.
May I remember, Lord, when, if, I pray
To listen for my needs you know so well.

William M. Sloan

This is the second part of a two part article by the Rt. Rev. G.P. Mellick Belshaw, Suffragan Bishop of New Jersey. Part I appeared last week.

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The Rev. H. Boone Porter, editor and general manager; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Jean Goodwin, people and places editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

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LETTERS

Presiding Bishop's Study

As the one who was uniquely privileged to serve as his executive assistant, I am particularly delighted with your recollection of the "work habits" of Presiding Bishop Lichtenberger, as suggested in your editorial on Seabury House [TLC, Nov. 25].

"Lichty" said more than once that what made possible carrying the inordinate load (my term) that had been placed on the office of the Presiding Bishop was his life-long habit, gained perhaps from the religious, of "engagement and withdrawal."

During the nearly seven years of his primacy I can attest that it was a very rare week during which he was not in his Dover House study for two days. Whenever I entered it there were *two* volumes open — the Greek New Testament and the most recent *Anglican Theological Review*. Allow me to join you in expressing the hope that wherever future Presiding Bishops live, the environment will help them to use their time equally well. (However, the environment alone cannot do it. In Lichty's case the same pattern held whether in Brookline, Newark, Chelsea Square, St. Louis or Greenwich, let alone the China years.)

WARREN H. TURNER, JR.
Nags Head, N.C.

Bishop-elect Hopkins

Your news story on the election of Archdeacon Harold Hopkins, Jr., as Bishop of North Dakota, did not mention that both the father and father-in-law of the bishop-elect are also priests of the church. We hasten to provide this additional information since we are proud to claim the Rev. Harold Hopkins, Sr., as the honorary associate of this parish.

(The Rev.) G. GARRETT CARPENTER
Trinity Church
Shrewsbury, Mass.

Fathering and Mothering

I am writing to express my feelings regarding the continuing use of the term "Father" as an honorary way of addressing a priest.

I grew up in the Anglo-Catholic tradition in the Church of England, but have always felt some difference about addressing men of my own age or younger as "Father."

Now that (Laus Deo) women are admitted to all orders of ministry in the church, the use of this title for a male priest suggests that women, who clearly cannot be so called, are somehow second-class priests — or that their orders are in some way different from those of their

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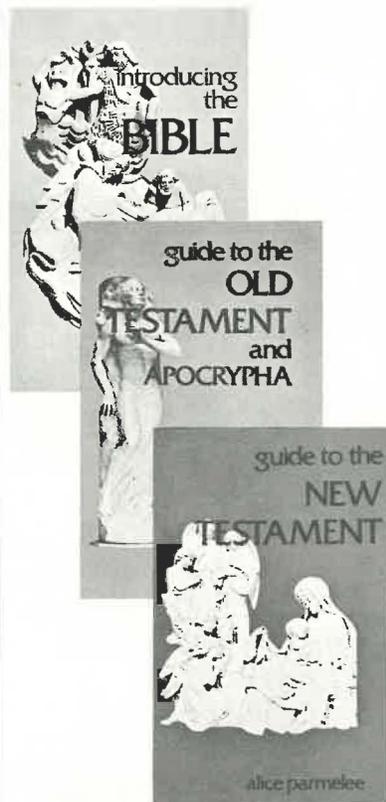
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male colleagues. It is then another subtle form of discrimination.

Is it not time that we stopped this "Fathering," or "Mothering" for that matter, and returned to an older and certainly more Anglican practice of addressing the members of the clergy as "Parson" — the Person; that is, if we must give them honorary titles at all. It would seem sufficient to me to address all Christian people, in whatever order, by the names by which they are known to God. If more formality is required, what is wrong with the Reverend John or Jane Doe?

(The Rev.) BERYL T. CHOI
Calvary Church

Pittsburgh, Pa.

Large Print, Anyone?

We are trying to buy two large print 1928 Prayer Books for those with impaired vision. I have written to most of the obvious places with no luck. Is there a publishing firm that does print a Prayer Book for the elderly with poor eye sight?

I would appreciate any help you can give us.

BARBARA MOSSBACHER, Secretary
Holy Nativity Church and School
Panama City, Fla.

Divided Votes

Recording a "divided" vote as a negative in the General Convention House of Deputies may have mid-19th century antecedents, as the Rev. Jeannette Piccard writes [TLC, Nov. 4]. It also has very solid 20th century precedents.

A four-four (or three-three) decision in our appellate courts, including the U.S. Supreme Court, means "no" and it occurs frequently. A tie vote in legislatures or houses of the Congress is negative unless the presiding officer is authorized to break the tie and elects to do so.

Not being a "yes" vote, a divided vote must be a "no." It's as simple as that and no constitutional violation exists.

FRANK STARZEL

Denver, Colo.

The Rev. Jeannette Piccard makes a strong plea for not counting divided votes in a vote by orders in General Convention. But her argument is founded on a serious error. She says, "One vote must be either 'yes' or 'no.'" But why? In a vote by orders there are three possibilities: yes, no, and divided. The votes are tallied in these three groups. The final vote is announced in these three categories. It is a strange thing for her to say that "a divided vote is obviously two votes, one yes, one no, cancelling each other." We do not find anything like this in the Constitution or anywhere else.

Ms. Piccard would like to throw out

the divided vote as though it were invalid. Neither do we find this in the Constitution or anywhere else. The divided vote is very important. The soul searching in arriving at some divided votes is probably greater than in many unanimous yes or no diocesan votes. Ms. Piccard quotes the Constitution which says, "No action of either order shall pass in the affirmative unless it receives the majority of all votes cast." For the affirmative to receive "the majority of all votes cast," the number of yes votes must exceed the number of no votes and divided votes combined. But it is very misleading to say that a divided vote is counted as a no vote. It would be correct to say that it is not counted as a yes vote, which comes out to the same thing. If in announcing the final vote, the total yes votes were compared with the total votes cast including the divided votes, there would not be the feeling that the process was unfair.

F. BRUCE GERHARD
Summit, N.J.

. . . .

The Rev. Jeannette Piccard ends her letter on divided votes with the following sentence: "We claim to be a law abiding body guided by the truth and governed by a Constitution and Canons yet we allow rules of order to override the Constitution." Now, isn't it wonderful that a person who participated in the flagrant breach of the Constitution of our church in the 20th century, by being one of the Philadelphia 11, should write the above sentence. Isn't it funny that she didn't feel that way in Philadelphia.

(The Rev.) C. BOONE SADLER, JR.
La Crescenta, Calif.

Correction

May I point out an error in the report of the episcopal election in North Dakota [TLC, Nov. 18]? As a member of the Missionary District of North Dakota from 1947-1968, I am disappointed to see that the Rt. Rev. Richard D. Emery has disappeared from the records. He was Bishop of North Dakota from 1951-1964. Bishop Masuda assumed jurisdiction in 1965 — not 1952.

WALDRON R. REESE
Sun City Center, Fla.

That Word

The back page of a recent issue of THE LIVING CHURCH, on which appear notices of church services all over the USA, contains the word "Mass" in 12 instances. Why? This is *not* the language of our church. Further it does not appear in the 1928 Prayer Book or the 1979 Prayer Book. The words "Holy Communion," "Eucharist," or "Lord's Supper" are cor-

rect and acceptable.

The doctrine of our church concerning this service as Mass is not the doctrine we hold. The terminology of the Roman Catholic Church of course subscribes to the doctrine of the Mass. This word "Mass" causes many of us much trouble as we endeavor to secure new members for the Episcopal Church. I feel that the bishops of each diocese should urge the proper terms for this service of our Lord — Holy Communion, the Eucharist, or the Lord's Supper. Either Book of Common Prayer provides that terminology for us.

WILLIAM HARRIS

Church of the Holy Trinity
Philadelphia, Pa.

We respect the views and preferences of this reader, but we also respect the views and preferences of advertisers who choose to use the word "Mass" in describing celebrations in their parishes. This word is in fact commonly used by many Episcopalians — not to mention some Lutherans as well! I suppose everyone uses it sometimes, as for the Midnight Mass of Christmas Eve. Archbishop Cranmer's First Prayer Book (1549) said "The Supper of the Lord and Holy Communion commonly called the Mass." Our present American Book of Common Prayer, p. 859, gives its blessing to the terms of the Greek (Divine Liturgy), Latin (Mass), and Syriac (Great Offering) sectors of historic Christianity. Meanwhile, our Roman Catholic friends are meeting us half way by frequently using the term Holy Eucharist. Ed.

A Fascinating Tale

It is sad to see a great scholar's name maligned in your pages [TLC, Oct. 28]; perhaps the Biblical Archeologist is at fault. One of the most exciting manuscript discoveries of all time is made to look rather shady.

Count Tischendorff was a giant among collectors of ancient Greek New Testament manuscripts. A German, he misunderstood the Russian protocol about giving and receiving gifts, which lies behind the monks' of St. Catherine's Monastery version.

At the conclusion of a visit to that remote outpost on Mt. Sinai, Tischendorff arose before the monks and went to the kitchen for a bite of food before his dawn departure. He found the cook lighting the fire with ancient parchment; many sheets were lying in the wood box. Instantly recognizing it as a fourth century copy of part of the Greek Old Testament, he exchanged a ream of unused paper for approximately 40 pages. The monk said the rest of the manuscript had been burned. The 40 pages went to Germany.

A few years later, at the conclusion of another visit to St. Catherine's, Tischendorff called on the abbot the last evening. To express his appreciation for the use of the library, he offered a new copy of his newly-published Greek New Testament to the abbot. He did not know that Russian etiquette required a gift of similar value back from the abbot. Declining the gift on the grounds that he already had a copy of the Greek NT, at Tischendorff's request the abbot had it brought from the library. It was the New Testament portion of the OT ms in the wood box. Tischendorff's excitement knew no bounds. Unable to extend his visit, he asked permission to take the ms to his room. Not only was the NT complete, it also contained *The Shepherd of Hermas* and/or *The Epistle of Barnabas*, texts unseen for over a thousand years. He stayed up all night copying the lost text.

The next morning, remembering how the OT portion had been burned, he returned the ms to the abbot and stressed at great length that the codex was invaluable, priceless, and should be in a great library. He urged the abbot, since this was a Russian monastery, to make a gift of it to the Czar; he himself would urge the Czar to accept it.

Abbots are not above greed, and this one sought a munificent gift from the

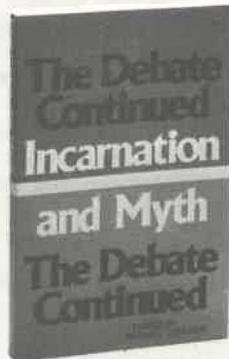
Czar in exchange for the codex. The Czar was exasperated at Tischendorff for telling the abbot that the codex was priceless. The crafty abbot held out until his monastery received a gift of thousands of rubles and the codex was shipped to St. Petersburg. Tischendorff took his portion of the OT to the Czar and was given permission to study the entire codex. Identifying eight different styles of handwriting used by copyists and correctors, he had a dozen fonts of Greek type cast to match styles and sizes of handwriting in order to publish a "facsimile." This was perhaps the most prodigious editorial and proof-reading task ever assumed. Unfortunately for him, photographic engraving came along and an alternative view of the codex became available to scholars. Tischendorff's Eighth Edition of the NT ("editio major") cited thousands of its variant readings.

About 1930 the Russian Communist government auctioned off many religious treasures. Codex Sinaiticus was purchased for the British Museum.

Please give Count Tischendorff his due: He was a great scholar of immense integrity, caught in the intricacies of Russian negotiations.

(The Rev.) JOHN W. ELLISON
All Saints Memorial Church
Sacramento, Calif.

THE INCARNATION: BOTH SIDES OF THE ISSUE



Is the incarnation a myth? Or was it indeed a miracle? The debate continues, as contributors to 1977's controversial *The Myth of God Incarnate* meet and exchange views with authors of *The Truth of God Incarnate*. The result is *Incarnation and Myth*, a spirited colloquy addressing from both sides the major issues in the discussion. Participants include Maurice Wiles, Brian Hebblethwaite, Lesslie Newbigin, John Hick and Charles Moule.

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THE LIVING CHURCH

January 13, 1980
Epiphany 1 / The Baptism of Christ

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Paul Rusch Dies in Japan

Dr. Paul Rusch, founder of the Kiyosato Educational Experiment Program (KEEP), associate editor of THE LIVING CHURCH, and well known Episcopal layman, died December 12 at St. Luke's International Hospital in Tokyo. He was 82.

Dr. Rusch founded KEEP in 1948 to provide a demonstration of Christian democratic principles, and to show that Japanese farmers could produce agricultural riches in the highlands. He proved that dairy and beef farming is possible in upland Japan, and he introduced poultry and pig raising to the area.

His concern was always for the whole person, and he ministered to the mind and spirit as well as the body. KEEP, which one observer called "a magnificent adventure that makes Christianity speak for itself," grew to incorporate St. Andrew's Church which became the first post-war, self-supporting parish in Japan, an Ohio 4-H Experimental Farm, made possible by gifts from friends of Dr. Rusch in Ohio, a rural hospital, with a medical and public health staff, a library, nursery school and kindergarten, a farm training program, and a conference center which included facilities for youth groups.

In 1957, at a diplomatic reception at the Japanese embassy in Washington, D.C., Dr. Rusch was awarded the highest decoration possible for a person not a citizen or ambassador of Japan to receive. On behalf of the Emperor of Japan and the Japanese government, he was presented with the Order of the Sacred Treasure, third class. "Paul Rusch has given long service to Japan and has dedicated his life to Japanese youth's education, and the welfare of the highlands," said then Ambassador Masayuki Tani.

A native of Louisville, Ky., Dr. Rusch graduated from the University of Louisville and served in the U.S. Army during World War I. He first went to Japan in 1925 as a member of an earthquake relief team sent by the American YMCA. He chose to remain and teach at Rikkyo (St. Paul's) University in Tokyo, and for 17 years, served as a member of the economics faculty. It was during this period that Dr. Rusch introduced American football to Japan, which resulted in his becoming known as the "Father of Football" in that country.

In 1938, he was able to acquire a large

tract of land in the beautiful, but impoverished highlands for a summer camp for his Japanese students. This was the same land on which the buildings of KEEP would rise.

He remained at Rikkyo until December, 1941, when he was interned for a short time and eventually repatriated. Back in the U.S., he joined the army and served as an instructor in the Japanese language at a training center for officers in Minnesota.

In the autumn of 1945, he returned to Japan as a member of the allied occupation forces, and was able to devote much of his time to rebuilding the facilities at Kiyosato. Upon his release from the army in 1949, he embarked on a fund-raising campaign in the U.S. to expand the Kiyosato project.

At the time of his death, Dr. Rusch had been confined to his home at KEEP for several years due to ill health.

On December 15, a requiem mass and funeral took place at St. Andrew's Church, Kiyosato, and on December 18 a memorial service was held at St. Paul's University, Tokyo. The Rt. Rev. Frederick Putnam, Bishop to the Navajos, represented the American episcopate at the services, and the Rev. Marshall E. Seifert, rector of St. Matthew's, Evanston, Ill., represented the U.S. clergy.

Dr. Rusch also was associated closely with the development of St. Luke's International Hospital, where he died, and was a leading figure in the Brotherhood of St. Andrew. He held honorary degrees from Rikkyo, Lincoln University, Hobart and William Smith colleges, and the cultural award of Yamanashi-ken. He leaves one sister, in Louisville, Ky.

College of Preachers Celebrates 50th Anniversary

Two anniversaries were celebrated recently at Washington Cathedral — the 50th anniversary of its College of Preachers, and the 40th anniversary of ordination to the priesthood of the Rev. Clement W. Welsh, warden of the college and canon theologian of the cathedral. The occasion was marked by a service of festal Evensong in the cathedral and a brief rededication at the college, followed by a reception in the refectory.

The College of Preachers was dedicated on November 14, 1929, the year of the financial crash, by the Rt. Rev. James E. Freeman, then Bishop of

Washington. The building, given by Alexander Smith Cochran in memory of his mother, Eva Smith Cochran, was the realization of the early suggestion in 1893 of the Rt. Rev. Henry Yates Satterlee, first Bishop of Washington, that the cathedral should have a "school of the prophets," and which grew out of the summer conferences directed by Bishop Philip M. Rhinelander beginning in 1925.

In 50 years the college has brought together thousands of clergy and laity in its ministry of preaching. Conference leaders have included major scholars in a variety of academic fields. Three hundred clergy have been honored as fellows of the college for six-week terms of study and research. Many groups have met there and distinguished visitors from around the world have stayed there. The Archbishop of Canterbury, the Most Rev. Donald Coggan, plans to return to Washington in the spring for a visit to the college.

In his sermon the Rt. Rev. Robert Anderson, Bishop of Minnesota and a fellow of the college, said "we affirm again this very special vocation to raise up the Word of God. There have been changes in style, method and critical thinking, but the central thrust remains: "How do we make the sermon that act of religious communication that enables the listener to make sense of the universe, how do we get at the questions so that the meaning can be found?"

The Rev. Canon Charles A. Perry, provost of the cathedral, paid tribute to Canon Welsh, in thanksgiving "for thy servant Clem . . . for his 40 years of service as thy priest, for his infectious and impious sense of humor, his love of teaching and respect for language, his contributions to scholarship . . . for showing us preaching as the highest of arts, for communicating about communication, for wisdom laced with wit, for hospitality gracious and warm, and for his good sense in marrying Kit."

Before coming to the college, Canon Welsh served parishes in Connecticut and Massachusetts, and as professor of theology at Bexley Hall where he also served Kenyon College as chaplain and chairman of the Department of Religion, and which later awarded him the S. T. D. He prepared for ordination at Harvard University and Episcopal Theological School and received the Ph.D from Harvard. In 1957 he became editor of the Forward Movement Publications, going

to the College of Preachers in 1963 as Director of Studies. In that same year he was an official observer from the Episcopal Church at Vatican II. His lectures at ETS in 1971 were expanded into the book, *Preaching in a New Key*. In 1973 he became warden of the college.

Canon Welsh was presented with a commemorative plaque, after which he introduced the Rev. Richard Harbor, former chaplain at Kenyon College, who presented a gift of \$60,000 in memory of his parents. The gift will be used to complete the St. Francis Cloister at the college.

DOROTHY MILLS PARKER

Rhode Island Chooses California Priest

The Rev. George N. Hunt III, executive officer of the Diocese of California, was elected 11th Bishop of Rhode Island on the last day of November at the Cathedral of St. John, Providence.

The election required only two ballots. Fr. Hunt won more than enough votes from lay delegates in the first ballot, and lacked only five clerical votes. He easily won on the second ballot, with 116 of the 184 lay votes, and 57 of the 94 clerical votes.

Other candidates were the Rev. Ralph E. Hutton, rector of St. Barnabas Church, Scottsdale, Ariz., whose second ballot totals were 21 lay and five clergy; the Rev. Ledlie I. Laughlin, Jr., rector of St. Luke-in-the-Fields, New York City, 16 lay and 12 clergy votes; the Rev. Howard C. Olsen, rector of St. Barnabas, Warwick, R.I., 11 lay and nine clergy votes; and the Rev. Gordon J. Stenning, rector of St. Mary's, Portsmouth, R.I., who received 39 lay votes and 24 clergy votes.

Fr. Hunt, 48, is a native of Louisville, Ky. He was educated at the University of the South, and Virginia Theological School, and has served parishes in California and Wyoming. He became executive officer for the Diocese of California in 1975.

In May, after an election for Bishop Coadjutor of California had taken two days and 15 ballots, Fr. Hunt withdrew his candidacy in what observers called a "very graceful, moving way" [TLC, June 3], thus clearing the way for the election of the Rev. William E. Swing. Fr. Hunt moved for Fr. Swing's election by acclamation, when it became increasingly obvious neither man would secure the votes needed without a recess.

The bishop-elect will occupy the see left vacant by the death of the Rt. Rev. Frederick Belden, who had signified his desire to retire some time before he fell fatally ill at the Denver General Convention.

Bishop-elect and Mrs. Hunt (the former Barbara Plamp), who have been married since 1955, are the parents of three children.

In Idaho, Symbols and Skis

When the Rev. G. Gregory Carlson-Bancroft was installed recently as rector of St. Andrew's Church, McCall, Idaho, he received all the proper symbols of his new ministry from members of the congregation, as called for by the Book of Common Prayer (p. 561), and an additional gift.

Patty Boydston Hovdey, a parishioner and ex-Olympic skier, presented her new rector with a pair of skis and said, "Be among us as a member of the community." The resort town of McCall,

home for several Olympic skiers, is in the central Idaho mountains. Snow was falling on that October night.

Fr. Carlson-Bancroft was delighted with the skis, and at the reception following the service, the 27-year-old Yale Divinity School graduate spoke glowingly of his congregation. "There are so many wonderful people here with so much to offer. There is a spirituality here that is very deep . . . and very honest. It's just about the neatest place I've ever seen."

St. Andrew's was happy, too — the parish has been without a resident full-time rector for nearly 10 years.

"Let Them Know They Are Taking on the Church of Jesus Christ"

Recent derogatory statements about the South African Council of Churches (SACC), made by Louis Le Grange, the country's Minister of Police and Prisons, have been challenged by the Rt. Rev. Desmond Tutu, SACC's General Secretary.

Mr. Le Grange recently accused the South African council of "irresponsible actions and encouraging people to break the law." He made special reference to an "anti-investment campaign" which he said was "cautiously being propagated."

Responding to these and other charges, the Anglican bishop warned, "We know the tactics of this government. They plan to take action against the SACC, and they wish to prepare the public for that action . . . they must stop playing God. They are human beings who happen to be carrying out an unjust and oppressive policy with a whole range of Draconian laws . . ."

Bishop Tutu maintained that "the minister is guilty of gross untruths and he knows it when he says we have channeled funds to resistance movements. Why does he not use the wide powers he has to prosecute us if we have done what is obviously so illegal in South Africa?"

In a ringing finale, Bishop Tutu warned this Minister of Police, "The SACC is a council of churches, not a private organization. The church has been in existence for nearly 2,000 years. Tyrants and others have acted against Christians during those years. They have arrested them. They have killed them. They have proscribed the faith. Those tyrants belong now to the flotsam and jetsam of forgotten history — and the Church of God remains, an agent of justice, of peace, of love and reconciliation. If they take on the SACC and the churches, let them just know they are taking on the Church of Jesus Christ."

In another strongly worded statement, Bishop Tutu called the Transkei government's banning of 34 organizations, many of them church-related,



The Rev. G. Gregory Carlson-Bancroft and Patty Boydston Hovdey: "Be among us as a member of the community."

"abhorrent to the world community."

"Don't make it a crime to be a Christian in the Transkei," he pleaded.

Transkei was the first of South Africa's black tribal "homelands" to be proclaimed an independent nation by South African authorities. Since its "independence" in 1975, it has failed to receive recognition by any country outside southern Africa.

On Nov. 2, the Transkei government declared the organizations illegal under its Public Security Act. These included the SACC, the World Council of Churches (WCC), and others.

A spokesman for the Methodist Church of Southern Africa said that the bannings of the SACC and WCC "although distressing and an assault on the mission of the church of Jesus Christ were hardly surprising," since his own church had been banned 18 months ago.

Pilgrimages Become Popular Again

Medieval-style pilgrimages, made on foot or occasionally on horseback, are attracting hundreds of young (and some not so young) Christians in Britain and on the Continent. An association called the Pilgrims of St. Francis has been formed in Britain to foster and coordinate the medieval pilgrimage. Its members pledge that on pilgrimages they will live a simple life, cooking their meals by the wayside, sleeping in schools or barns, and "celebrating in prayer, Eucharist, song, dance and laughter." The modern pilgrims, strumming guitars and singing hymns en route, strive to recapture the mood described by Chaucer so long ago. By day they see "the tender croppes, and the yonge sonne," and by night, the "smale fowles maken melodye. . ."

Last year, several groups, each numbering about 20 people, walked the 125 miles from Winchester to Canterbury, through Hampshire, Surrey and Kent via the Old Pilgrim's Way, to the site of the martyrdom of Thomas a Becket. The pilgrims started from Winchester Cathedral where the bishop, the Rt. Rev. John Taylor, gave them tea, biscuits, prayerful advice, and an old map.

The map, issued long before the era of modern expressways, said, "... turn sharply right and cross over a stream into Nuns Road, then immediately turn left, along a footpath, over a stile, and so into open fields." The stream, but not the stile, was still there. Much of the rediscovered Pilgrims' Way still runs through open fields and changeless scenery.

Other pilgrimages have been made recently from Dorchester to Winchester, to Glastonbury, and the 100th Archbishop of Canterbury, the Most Rev. Michael Ramsey, participated in a trek to the shrines of various northern English saints.

BRIEFLY. . .

The Rev. Canon William Hubert Vanstone, Anglican theologian and author, has received the \$2,000 Collins Biennial Religious Book Award for his book, *Love's Endeavour, Love's Expense*. The treatise on divine love was published in London two years ago by Darton, Longman and Todd, and issued in the U.S. by Oxford University Press, with the title, *Risk of Love*. Judges included the Archbishop of Canterbury, the Most Rev. Donald Coggan and Roman Catholic Bishop Allan C. Clark of East Anglia. The prize is presented every two years by the publishing house of William Collins and Sons to the book which, in the opinion of the judges, has made the most distinguished contribution to the relevance of Christianity in the modern world.

The National Conference of [Roman] Catholic Bishops, meeting in Washington, D.C., in November, failed to secure a required two-thirds majority to eliminate what some consider to be sexist, or "non-inclusive," language from their liturgy. The proposals would have allowed optional substitution of such words as "human race," "all people," or "men and women" wherever "men" or "sons of God" are used. The change would have eliminated the word "men" from the eucharistic prayer which says Christ's blood "will be shed for you and for all men."

The remains of Robert Breakspear, father of the only Englishman to become pope, were among those recently dug up and reburied in a special ceremony at St. Albans Abbey in England. His son, Nicholas, was elected as Pope Adrian (Hadrian) IV in 1154. To make way for rebuilding the chapter house, the skeletons of 15 persons were disinterred, reassembled, and reburied some yards away in the presbytery, in front of the high altar. The Archbishop-designate of Canterbury, the Rt. Rev. Robert Runcie, and Cardinal George Basil Hume, Roman Catholic Archbishop of Westminster, were among clerics attending the ceremony. Choirs of Anglican and Roman Catholic monks sang vespers for the dead.

Egypt's Copts hope the recent establishment of diplomatic relations between Israel and Egypt will mean they may resume Holy Week pilgrimages to Jerusalem. The Egyptians also hope that a settlement will be reached now in their dispute with the Ethiopian Copts over

rights to the mud-hut monastic village of Deir al-Sultan on the roof of the Church of the Holy Sepulcher. This dispute goes back to the days of the 19th century Ottoman Empire. The Turks who controlled Jerusalem at the time made the black Ethiopian monks get out of the church, and relegated them to the roof-top with the Egyptians, who have been there since the fourth century. In 1970, during a Coptic Easter service inside the church, the Egyptians say that the Ethiopians stole the keys to the stairway entrance and changed the locks.

Sponsors of a bill to make the Rev. Martin Luther King's birthday a national holiday withdrew the proposed legislation after the U.S. House of Representatives voted to celebrate it on a Sunday to avoid giving federal workers another paid holiday. The sponsors said it would put the civil rights leader's birthday in the same category as National Peanut Day, Stephen Foster Day, and other similar dates. "We're not going to place Martin Luther King in that category," said Rep. Robert Garcia, the bill's floor manager. He confirmed that the Congressional Black Caucus had decided to pull the bill.

In the first "right-to-die" suit in New York State involving a person who can no longer express his own wishes, a judge has ruled that the respirator supporting a comatose Marianist brother may be removed by his legal guardian, if new tests show the patient's condition remains in a "chronic vegetative" state. Fr. Philip Eichner, S.M., religious superior to Brother Joseph Fox, had asked a Long Island hospital to remove the machine which has kept the 83 year-old Roman Catholic monk alive since early October.

Britain's Unitarians had a kind word to say about the Church of England's recent and much maligned report on homosexuality in London lately. The General Assembly of Unitarian and Free Christian Churches in London issued a statement which welcomed "the recognition by the working party that homosexual love has a legitimate place within the church, even if it isn't afforded the same status as married heterosexual love," and pointed out that "the Established Church has great influence on social attitudes in this country . . . it is hoped that it will recognize its responsibility to think in less parochial terms in future discussions on homosexuality." The Unitarians expressed surprise that "even such modest changes in attitude [as the report calls for] could not be endorsed by the board that set it up."

THE ROAD TO ANTIOCH



The surviving base of St. Simeon's column.

An ancient city with special meaning for the Epiphany season

By E. BURKE INLOW

The road to Damascus has familiar connotations for the Christian. Paul's conversion speaks to all of us. And in Damascus itself, the traveler still sees in the Old City, familiar details of that experience – the street called Straight, Ananias's house, Paul's window in the Roman wall.

But the road to Antioch offers a new dimension to personal experience – the outreach to the world. "Go ye, therefore. . . ." The vessel of grace has moved to action. The road to Antioch is the beginning of that journey.

Turn to chapter 15 of the Book of Acts. Dissension was rife in Jerusalem. Certain of the Pharisees held that it was needful to circumcise the new followers of Jesus and to command them to keep

the law of Moses. Paul and Barnabas, recently returned and declaring before the Assembly the conversion of the Gentiles, strenuously objected. It was James, the brother of our Lord and now Bishop of Jerusalem, who finally spoke in resolution of the problem. The Gentile community, he ruled, would henceforth be released from the Jewish law (Acts 15:19). Chosen men would go thence to Antioch and deliver the news to the Gentile world. This Paul, Barnabas, Judas, and Silas did, and the news was greeted with much rejoicing (Acts 15:31).

The decision of James was perhaps the most important in the history of the church. Palestinian Jews of this period looked upon any concept of the universal identity of human nature with deep suspicion. Paul's teaching – "there is neither Jew nor Greek . . ." (Gal. 3:28) was anathema to them and more than any other cause tended to concentrate upon him the anger of the Jews. By this decision at this fateful meeting in Jerusalem, the Christian Church opted for universalism and against a conception of human nature based on narrower limitations. Henceforth, the church would move from the awkward position of be-

ing a sect of a greater Judaism to a truly universal church of transcendence and might. The road to Antioch – a predominately Gentile (Greek) community – was the first step toward the realization of that ideal.

Antioch (modern Antakya), third city in the Roman Empire after Rome and Alexandria, seated astride the Orontes River at the mouth of the fertile Amanus Valley, was, in apostolic times, the major seaport of the Eastern Mediterranean. It was the terminus of the great Roman road from Jerusalem, historic in Old Testament times as the King's Highway (Num. 20:17). It was metropolitan whereas Jerusalem was provincial. It had great wealth (it sent money to the poor of Jerusalem); was the center of learning and the arts in the great province of Syria; and was a capital city where Roman emperors resided. Small wonder, then, that Peter, who had been opposed by the Jews for going to the Gentiles (Acts 11) should take himself first to Antioch, where he became bishop, built the first church that had not been a synagogue or a private home, and presided over those who now for the first time called themselves Christians (Acts. 11:26).

Last year, my wife and I were in Damascus. As we walked through the quiet alley ways of the Christian sector of the city, remarking the small white crosses on the ancient wooden doors, we decided to make the trip to Antioch, a two day journey by car to the north. So

The Rev. E. Burke Inlow has been professor of political science at the University of Calgary in Canada since 1961. A priest of the Diocese of Pennsylvania, he holds the Ph.D. degree from Johns Hopkins University. In addition to teaching, Dr. Inlow has served churches in Calgary. He and Mrs. Inlow have traveled extensively in the Middle East.

we left behind us the rich history and archeological treasures of Damascus and began our pilgrimage.

Our first stop was Seydnaya and Maloula, two proximate villages about 18 miles from Damascus. The former is the seat of a magnificent Orthodox convent founded by the Emperor Justinian in 547 A.D. (his sister was the first Mother Superior). In this monastery (as it is called), there is a small room "The Shaghoura" in which hangs the famed Virgin's Icon reputedly drawn by Luke himself. It is small (six inches high), much like a colored etching, showing Mary holding the Infant. Seydnaya has always been a great place of pilgrimage. The nuns are hospitable and keep the grounds in immaculate condition (no mean feat in that climate).

Hard by is Maloula, a Christian village where the people still speak Aramaic, the language of Our Lord. There is a deserted monastery of St. George here, but the most interesting shrine is a cave where Thecla, the legendary virgin and saint, converted as a young woman by Paul in Iconium (modern Konya) lived. The story is that the mountain split in twain to let her through. The narrow walk way has been traversed by generations of Christians and we followed in their steps.

At Homs (ancient Emesa), 115 miles north of Damascus, we turned toward the sea to visit the famed Krak de Chevalier, the first of a string of crusaders' castles that lace the mountain range which marches with the main highway. Had we continued on, we would have terminated at Latakia (biblical Laodicea), but this would have deterred us from our main goal, so we returned. Late afternoon, after viewing some new diggings at Elba (a palatial Hittite city of 3000 B.C.) we came to Aleppo (ancient Berea) for an overnight.



The Church of St. Peter and St. Paul, Antakya

Aleppo claims to be the oldest continuously inhabited city in the world. It was a major trading center before the time of Christ. In fact the stretch of road — which we would travel the next day — from Aleppo to Antakya was the last stage of the ancient silk route from China overland to the Mediterranean. The present city is dominated by the Citadel, a moated high-rising crusader's castle. It is smaller than in apostolic times but is still a thriving center of trade. Here Paul preached effectively as did Silas and Timothy. As in Antioch, there were noble families among the converts (Act 17:11).

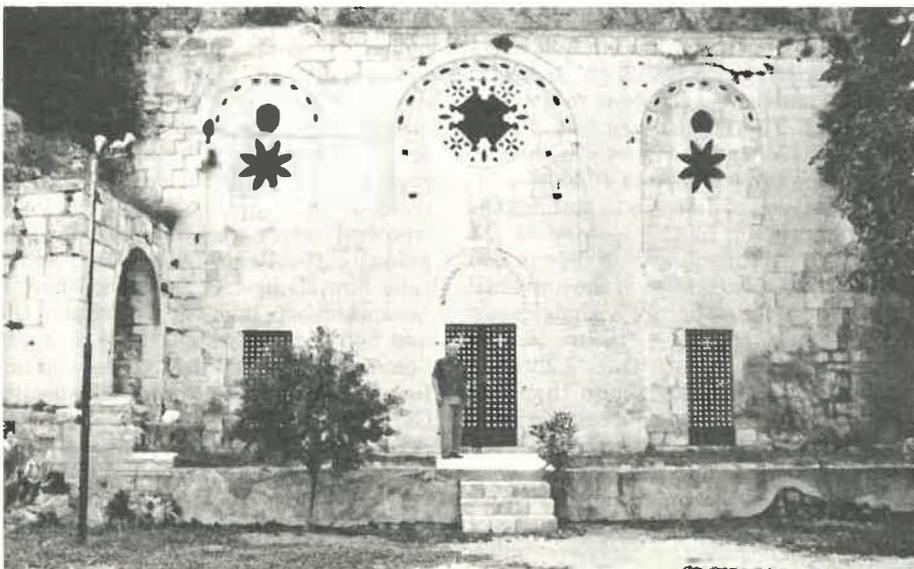
The next morning, with only 100 miles left to go, we decided to turn off the main road to see Qal'at Sem'an, the basilica and monastery of St. Simeon Stylites. It is situated on a high ridge overlooking the Afrin Valley and al-Bara, a dead city of spacious villas and

pyramidal tombs. For several miles before the turn-off, we paralleled the finest stretch of original Roman road that we had ever seen.

St. Simeon is the finest example of Syro-Byzantine art that exists. Its impressive ruins of a cruciform basilica, a monastery, and a fortress are in surprisingly good condition. The basilica was begun in 476 and completed in 490. It cost an immense effort and huge sums of money that only the imperial sanction could have provided. The naves and the narthex are some 82 ft. long and about as wide. The four arms of the church meet to form an octagon over which was once a great dome. At the center stands the base and mutilated stump of the column on which the saint lived (it is six ft. square).

Space does not permit any detailed description of this monumental work. Many of the great walls are still standing. There are huge bays. The central bay has five windows on one level and a smaller window above. The arches are massive but graceful, adorned with acanthus, grape and ivy leaves. There are fine Corinthian columns. We saw segments of the original mosaic floor (kept covered by soil to protect them) and counted six different kinds of crosses on the walls (presumably representing diverse workmen from various cultures). We noted that the east transept was not exactly at right angles with the axis of the church. When viewed from the west, it inclines toward the north. Local Christians believe that this was in the tradition that Jesus' head was at an angle when he hung on the cross.

In the monastery, the original stone pulpit is well preserved. The baptistry, a gem of a building, some 190 yards south of the basilica, is almost square, topped with an octagonal dome in which are numerous windows. The original sunken



The front of St. Peter's Grotto

font can be seen as well as a small chapel used by the catechumens. The mortuary chapel, about 200 feet north and east of the church contains tombs and an ossuary.

Back on the main road, only 40 miles now from our destination, we drove west to the border crossing at Cilvegozu where we were greeted with tea and much friendliness by the duty officers (few Westerners come through here). Now in Turkey we asked the way to Peter's Grotto (everyone seemed to know St. Pierre, as he was called). We were told to stay on the highway and we would pass it just before entering Antakya.

The Grotto is now a museum. There is a steep ascent to a landing overlooking the city and valley below. From thence one faces to the mountain and walks into what is a Byzantine structure with domed ceiling and pillars. It is high and large enough to contain 60-70 people. It is bare except for a free standing altar and some hangings recently added. It undoubtedly was tiled as one can still see traces of a mosaic floor. There is an escape route behind the altar up the inside of the mountain which my host, who climbed it as a boy says takes one outside the old city walls. Each year on June 25, the Roman archbishop of Izmir (Smyrna) or a designated legate celebrates Mass in the Grotto.

The successor church to the original in the modern city is the Church of SS. Peter and Paul (Greek Orthodox) which is only about 300 years old but is a beautiful Byzantine structure. In this land of the muezzin, it was good to hear Christian bells (the bell tower would do credit to Rome) ringing out daily at 7:00 a.m. and 6:00 p.m. We were invited to view the interior of the church by a lay brother who, as he took the huge brass key out to unlock the door, punned in French (he spoke no English) about the keys of Peter. Inside we were invited to light candles. About 50 large icons were hanging including SS. Peter and Paul, the Disciples, Gabriel, and the inevitable St. George.

For a week, we walked the old stone streets of biblical Antioch, accepted the hospitality of the town and its people (they thought we were Germans as apparently few Americans visit here). We drove up Mt. Silpius with its craggy walls that once defended the great city. We went out to mythical Daphne with its waterfalls and laurels. We visited Seleucia (the port of Antioch) no longer the busy harbor from whence Paul embarked on his three journeys. In the museum, we studied the marvelous mosaics that once graced the great houses. So much beauty and so much history! But best of all was the worship with the 400 souls that still live around the church in this community of 35,000 people. It was altogether worthwhile.



A village on the way to Antioch



Basilica of St. Simeon



Church of St. Peter and St. Paul



Interior of St. Peter's Grotto

EDITORIALS

Paul Rusch — R.I.P.

The recent death of Paul Rusch (page 6) marks the close of the earthly career of one of the most remarkable lay members of the Episcopal Church in this century. Although he was extensively occupied with various educational, military, and administrative responsibilities for long periods, his adult life was marked by a series of successful efforts to enrich the bodies, minds, and spirits of Japanese people, and all of this was unified and motivated by his intense commitment to the Gospel of Jesus Christ and the expression of it in the teaching and practice of our church. As a layman, able to address himself to lay people in different walks of life, he was notably effective, both in America and Japan, in inspiring support for missionary work.

Both before and after World War II, he contributed many news reports and articles about the Japanese Church to this magazine, and in November of 1947 Lt. Col. Rusch, as he then was, became an associate editor. Until his final years of ill health, during the decades he has been associate editor, he has performed a notable service to this magazine, its readers, and the Episcopal Church as a whole in keeping us aware of the developing life of the church in Japan. His concern for the magazine continued to the end.

Dr. Rusch's many friends and admirers are grateful that during his final months he felt somewhat better and his spirits were excellent. We are glad that the clergy of the Episcopal Church were represented at his funeral by the Rev. Marshall E. Siefert of Evanston, Ill., who was TLC's special reporter for the House of Bishops in Denver, and whose wife, Frances, is the executive secretary of the American Committee for KEEP. Today, the basic budgetary support for KEEP comes almost entirely from contributions in Japan — a fact of no little significance. Gifts and support from this country, however, continue to be very important for the development and extension of this notable missionary work.

The Feast of Our Lord's Baptism

We all know the story of the baptism of Jesus in the River Jordan by St. John the Baptist. We are only beginning, however, to discover what riches this topic offers for preaching, teaching, Bible study, and meditation. The restoration of this observance in January may be seen as a substantial advance, and we hope that it will be appropriately observed in parishes.

How did this celebration ever get lost anyhow? Early Christians, in different parts of the ancient world, variously celebrated our Lord's birth, the visit of the Magi, his baptism, and the wedding feast at Cana on the feast of the Epiphany, January 6. Over the course

of centuries, emphasis on the baptism predominated in Eastern Europe and the Middle East, whereas attention to the Magi became most conspicuous in Western Europe in the Latin Church. In the older English Prayer Books since the sixteenth century, our Lord's baptism was commemorated at Morning Prayer on Epiphany, the visit of the Magi at the Eucharist, and the wedding at Cana at Evensong. The general tendency of Western calendars, however, is to shift the baptism and wedding to days after the Epiphany, which is in fact what our church has done.

Because of the fundamental place of the sacrament of Holy Baptism, and the importance for us of understanding what it means to be baptized people, the baptism of our Savior deserves to be appropriately celebrated. Jeremy Taylor, the great Anglican writer of the 17th century, expressed vividly the importance of the event: "Jesus . . . himself entered at the door, by which his disciples for ever after were to follow him; for therefore he went in at the door of baptism, that he might hallow the entrance, which himself made to the house he was now building" (*Great Exemplar*, Discourse VI, Pt. 1).

Baptismal Hymn

Tune: "My Place," 7:6:7:6; Hubert Grierson, 1964.

Water has so many forms:
mist, silver on a fern;
rain that dances on the wind;
white-crested, crashing surf.

Water is a gift of God:
a home for every fish;
changing deserts into farms,
the strength of thirsty plants.

Water guarded Israel's flight
from Egypt's angry king.
Water washed the friends of John
and marked them friends of God.

Water is transformed by Christ:
He fills it with His Life.
Easter-rain that cleanses souls
brings hope and joy to earth.

James Furman

Essentially, this text is a "meditation" on the form for consecrating the baptismal water in the B.C.P. (p. 306).



The Opening Chant

By THE EDITOR

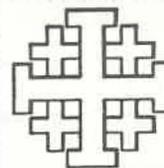
Last month we considered in this column some of the ways that certain choices in liturgical usage can be constructively related to the Church Year. Let us now pursue this discussion with regard to the chant at the beginning of the eucharistic liturgy, the *Gloria in excelsis*. The questions are the same whether we use Rite I or Rite II or if, as in some parishes, the *Gloria* is used at the beginning of the 1928 rite. We are all familiar with this canticle. Yet it now has a much more conspicuous place as it has been restored to its ancient position at the beginning of the liturgy. In this, its traditional place, it has much the same function for the structure of the eucharistic liturgy which the *Venite* has in Morning Prayer. That is to say, it is supposed to be a familiar chant in which everyone can join at once without fumbling for books. This kind of standard opening chant thus unites the collected individuals into a corporately worshipping liturgical congregation. Even if an elaborate choral setting is sometimes used for the *Gloria*, the familiarity of the words should enable everyone to feel vicarious participation. These considerations should assist us in understanding it and in planning wisely for its use.

The new Prayer Book, like the old, prints out the *Gloria in excelsis* as a normal part of the rite, but directs its use "when appointed" (pp. 324 and 356.). When is that? The answer is on page 406: from Christmas Day through Epiphany, Easter and the week following and all the Sundays of the Easter Season through Whitsunday, and also on Ascension Day. (It would not occur, however, when Holy Baptism is part of the service.) It may be used at other

times, but not on Sundays or ordinary weekdays of Advent or Lent.

Here then are certain rules, but also a good deal of latitude. How best shall we follow these directions? If it is to serve its function as a familiar opening chant, we believe it should be used not only on the required days, but also on most other Sundays and feasts, as is indeed customary. This would mean using it on Sundays from Christmas through the end of the season after Epiphany, and especially on the festive last Sunday before Lent. (It would be omitted on the Sunday after Epiphany if baptism is administered.) We would urge it on most, if not all, weekday celebrations in the Easter season, in addition to the required Sundays. We see no reason not to use it frequently on Sunday in the "Green Season" which follows. Possibly it will be less used in July and August when choirs are depleted and shorter services are desired, but when "the full program" resumes in September, we would recommend either continual or frequent use on Sundays until and including the festive last Sunday before Advent.

The Habitual use of the *Gloria* at other times then makes its omission conspicuous and dramatic in Advent and Lent, and right away establishes the special mood of those two unique seasons. The return to the *Gloria* at Christmas and Easter then has great force and great joy. We believe that to underline this, the omission of the *Gloria* in Advent and Lent should be total and absolute. We don't need it for the feasts of Apostles or the Annunciation, as on these days the *Te Deum* can appropriately be read instead at this point. (Since under the rubrics of both the old book and the new one these feasts can only be observed on week days during



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ROLLINS COLLEGE Winter Park
ALL SAINTS' Winter Park
 Donis Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wkdays 12:05; Thurs 6:30, 9:15; C Fri 11:15

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELMI'S CHAPEL Tampa
 The Rev. Robert Giannini, Ph.D., chap
 Wkdays EP 5:30, Wed. HC 5:30

GEORGIA TECH Atlanta
ALL SAINTS Atlanta
 The Rev. Paul R. Thim, chap.
 Sun 8, 9, 11:15; Tues Supper 6; Fri 12:05 HC

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT Lake Forest
 The Rev. F.W. Phinney, r; the Rev. R.W. Schell, chap.
 Sun 7:30, 9:15, 11; HC Tues 7, Wed 10, Thurs 6

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S DeKalb
 The Rev. C.H. Brieant, v; the Rev. William Bergmann, chap
 Sun HC 7:30, 9:30, 5:15. Mon 6; Wed 9, Thurs 7; Sat 5:30. Office hours 9-12, Mon-Fri

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE Champaign
 The Rev. Timothy J. Hallett, chap
 Sun HC 8, 10, 5; HC Tues 12:05, Wed. 7, Thurs 5:05; Fri 7, Sat 9, EP daily 5:05

MARYLAND

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these two seasons, for most parishes the question of singing will not arise.) Nor do we need it on Maundy Thursday evening. The vespereal character of that occasion is better expressed by the use of *Phos hilaron*, which may be used in accordance with the rubrics on pages 108-112 as part of a brief "evening opening" for the liturgy. (This procedure may also be used at other celebrations in the evening except on other evenings in Holy Week.)

Meanwhile, Advent and Lent have plenty of distinctive material of their own for use at the Sunday morning service. The Great Litany should certainly be used on some of these Sundays, either at the beginning of the Eucharist or at the end of Morning Prayer. The Penitential Order, including if desired the Decalogue, can be used at the beginning of the former (pp. 317-21 and 350-3). The Exhortation (p. 316-7) should also be used occasionally, and the Litany of Penitence for Ash Wednesday may also be used at other times in Lent (pp. 267-9).

The new rubrics relating to the *Gloria* indicate the possibility of using instead "some other song of praise." Without excluding the possibility of other good texts, the two other options which are considered by many to be appropriate are the *Te Deum* (Canticle 7 and 21) and *Dignus es* (Canticle 18). The *Te Deum* is available in Rite I and Rite II and may, as indicated above, be used on red letter days in Advent and Lent, and it is certainly appropriate on feasts of Apostles at other seasons too. *Dignus es* provides a simpler alternative to the *Gloria*, easily sung or said. Some variation from the *Gloria* may be welcomed by people who attend the Eucharist daily in the Easter season, and this canticle provides for possible variation during the Sundays of the summer and fall.

As this discussion involves some fundamental decisions for relating the liturgy to the Church Year, we will continue with it next month. At that time we will consider the seasonal use of certain canticles between the Epistle and the Gospel, a practice pertinent to Rites I and II, as well as to the continuing use of the 1928 service. These canticles of course occur in Morning Prayer as well as being available for the Holy Eucharist.

Last but not least, where are we to find music for chants like *Dignus es*, *Phos hilaron*, or the *Gloria* in Rite II? The answer is the *Book of Canticles*, Church Hymnal Series III, Church Hymnal Corp. [TLC, Sept. 10, 1978]. It gives these and other canticles fully noted for plainsong and also pointed for Anglican chant (in the case of most of the canticles, three or four of the latter settings are provided). Some newer types of chant are also offered for some canticles. This is such a rich source that it should meet our needs for many years to come.

PEOPLE and places

Appointments

The Rev. Robert Edward Allen is vicar, Holy Apostles Church, Memphis. Add: 3185 S. Hickory Hill Road, Memphis, Tenn. 38138.

The Rev. F. Elwood Bray is part-time rector, St. Luke's Church, 388 Lynn St., Malden, Mass. 02148.

The Rev. Henderson Brome is rector, St. Cyprian's Church, 1073 Tremont St., Roxbury, Mass. 02120.

The Rev. Allen Brown, Jr. is rector, St. Andrew's Church, Miami, Fla. Add: 14260 Old Cutler Road 33157.

The Rev. Cham Canon is vicar of All Saint's Church, 10th and Main Streets, Paragould, Ark. 72450.

The Rev. Robert L. Ducker is vicar of St. Francis', Fortuna and St. Mary's, Ferndale, Calif.

The Rev. David B. Earnest is rector of Christ Church, Short Hills, N.J.

The Rev. Rayford Ellis is vicar, Christ Church, Ophelia and Day Streets, Forrest City, Ark. 72335.

The Rev. Lyle W. Grosjean is vicar, St. Luke's Church, Atascadero, Calif.

The Rev. Christopher C.L. Hannum is now serv-

ing Christ Memorial Church, North Brookfield, Mass.

The Rev. James A. Hazel is associate chaplain of All Saints Episcopal Hospital, P.O. Box 31, Fort Worth, Texas 76101. Add: 3832 Westcliff Road South, Fort Worth 76109.

The Rev. John Speake Keller is assistant, Grace Church, Kirkwood, Mo. Add: 514 E. Argonne 63122.

The Rev. Dennis D. Kezar is rector, Christ Church, Bradenton, Fla. Add: 4030 Manatee Ave. West, Bradenton 33506.

The Rev. Kale Francis King is vicar, St. Agnes', Sandpoint and St. Mary's, Bonners Ferry, Idaho. Add: P.O. Box 952, Sandpoint, Idaho 83864.

The Rev. H. Holly Knight is rector of Trinity Church, 11 W. Third St., Monroe, Mich. 48161.

The Rev. William Charles Lutz is assistant, St. James' Church, Greenfield, and St. Andrew's Church, Turners Falls, Mass. Add: 12 St. James' Court, Greenfield, Mass. 01301.

The Rev. Thomas M. Osgood is chaplain, St. Paul's Towers, Oakland, and Los Gatos Meadows, Los Gatos, Calif.

The Rev. Mark A. Peterson is rector, Trinity Church, Ware, Mass.

The Rev. Edwin C. Pease, Jr. is curate, St. Anne's, 10 Kirk St., Lowell, Mass. 01852.

The Rev. John R. Peterson, Jr. is rector, St. John's Church, 906 S. Orleans Ave., Tampa, Fla. 33606.

The Rev. H. Boone Porter, editor of THE LIVING CHURCH, is priest-in-charge, St. Peter's Church, North Lake, Wis. 53064.

The Rev. John H. Lacey is vicar of St. John's, 200 S. Brooksville Ave., Brooksville, Fla. 33512.

The Rev. James H. Maxwell is rector, St. Luke's,

540 W. Lewiston, Ferndale, Mich. 48220.

The Rev. William S. McInnis is rector of Trinity Church, Scotland Neck, N.C.

The Rev. David R. Moores is assistant, St. Dunstan's, Largo, Fla. Add: 10888 126th Ave., Largo 33540.

The Rev. John Henry Morgan is deacon-in-charge, St. John of the Cross, Bristol, Ind. Add: P.O. Box 433, Bristol 46507.

Ordinations

Priests

California - Robert B. Moore, associate curate, St. John's Church, Ross, Calif. Philip S. Reinheimer, volunteer associate, All Saints', Watsonville, Calif. Add: 566 Ranchitos del Sol, Aptos, Calif. 95003. George Peter Skow, volunteer associate, St. Barnabas Church, Antioch, Calif.

Chicago - Thomas Michael Atamian, curate, Holy Nativity Church, Clarendon Hills; William Carl Bergmann, curate, St. Paul's Church, DeKalb; William Pierce Billow, Jr., curate, St. Mark's Church, Barrington Hills; Walter Raymond Draeger, Jr., curate, St. Simon's Church, Arlington Heights; Gregory Paul Hinton, curate, St. Paul's, Kankakee; Albert Leslie Holland, curate, St. Gregory's, Deerfield; Alvin Carl Johnson, Jr., curate, St. David's Church, Glenview; Jay William Lashmet, curate, St. John's, Mount Prospect; Bruce Lee Rose, curate, Advent Church, Chicago.

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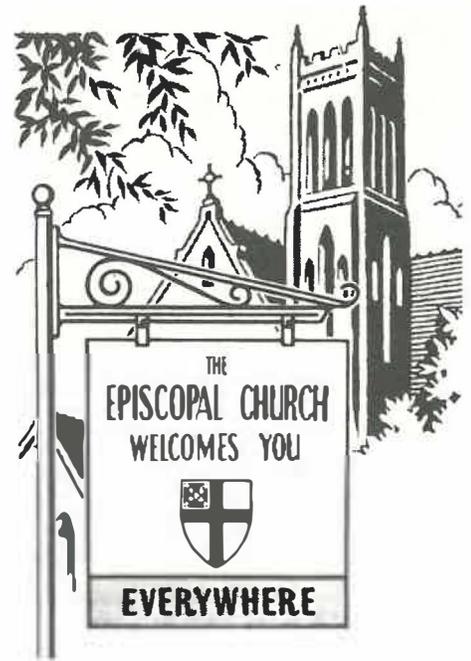
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