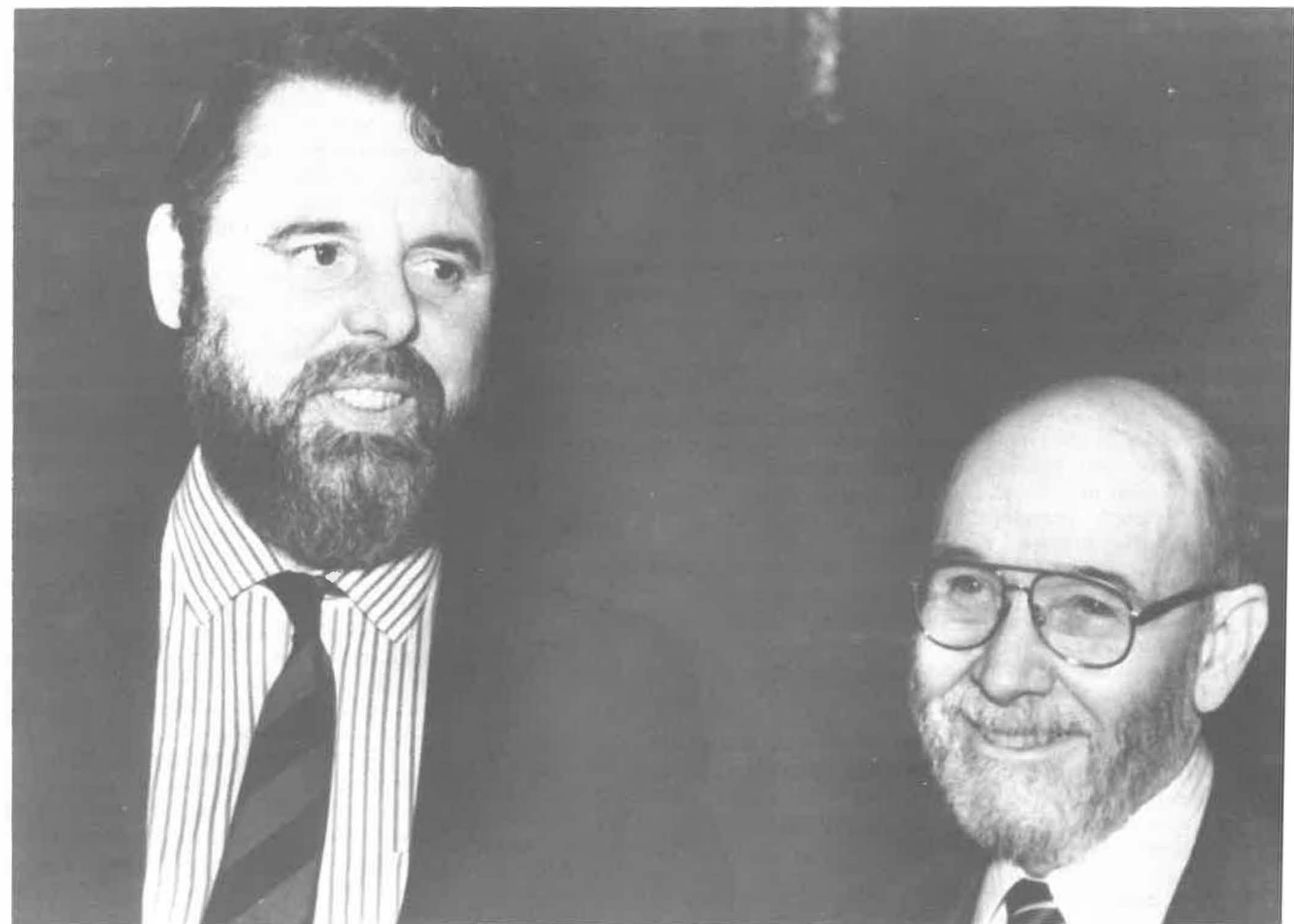


THE LIVING CHURCH



Terry Waite and the Rev. Benjamin Weir: another key role in releasing hostages [p. 6].



Meditation on Ants

By LARKETTE LEIN

Creation is “charged with the grandeur of God,” according to the opening of a poem by Gerard Manley Hopkins. But he didn’t know the half of

the recent report by the National Academy of Sciences on the ecology of tropical forests cites an electrifying proposition of diversity that exhausts the imagination. Creation there is so “charged” with God’s grandeur that only by contemplating his profligacy is it possible to make my hair stand on end. Instead, I am almost tempted to accuse the creator of wantonness.

A recent report found that a four-square-hunk of typical tropical rain forest harbors some 750 species of trees. This works out to an average of between 40 and 100 different species per acre. By comparison, a typical acre of our more temperate forest has only about 10 different species represented.

But if the number of different types of trees isn’t enough to hide the forest, try adding into your imagination 1,500 species of flowering plants, 400 species of mammals, 125 species of mammals, 100 of birds, 60 of amphibians — and 150 of insects.

What in the world does a patch of forest that measures two miles on a side harbor 150 different kinds of butterflies? But, come to think of it, a forest produces 1,500 kinds of flower nectar and could easily keep 150 kinds of butter-

flies employed sampling the vintages.

It gets worse. A mere two and a half acres of rain forest often contains 42,000 different species of insects. That’s more than enough to make my skin crawl. Moreover, research by the Smithsonian Institution found that each species of tree in a rain forest provides, on the average, a home for 1,700 species of insects. That is not 1,700 individual bugs, but 1,700 *types* of bugs. On just one type of tree.

As I said, Hopkins didn’t know the quarter of it. It gets even worse. When investigators sifted through just one square yard of forest leaf litter, they found 50 species of ants. Just ants. And again, that’s just types of ants, not individuals. Definitely no place to picnic.

But stop a moment and consider — though you might want to move a few steps out of the way of the ants! Each species is adapted to a slightly different habitat, a niche for which other species do not compete. Ants all have some common criteria as to how wet their nest can be, for example, or what temperatures they can tolerate, or what their tiny ant stomachs can digest. How many subtly different neighborhoods can there be in one square yard of rakings? Even if the survey had been a *cubic* yard, I’d still be boggled by the count.

Doesn’t God have anything more important to do than to lavish such fabulous frills on jungle dirt? Wouldn’t two or three kinds of ants have been sufficient to clean up the crumbs of whatever it is that rain forest ants clean up?

The overwhelming diversity found in the tropics rivals the magnitude of snowflakes’ never-repeated design or the number of stars. Yet those inanimate in-

animate things are not as awe-inspiring and awful. If there has to be prodigiousness, it is easier to bear, it is somehow more justifiable, when it is not found in teeming, burgeoning living matter, but distant galaxies.

With the psalmist, I marvel that God not only knows how many stars there are, but calls each of them by name, though I suspect that God’s naming is really synonymous with creating. When Adam named things, it was more like what the National Academy has been up to. But I can’t exactly rule out living matter out there, either: Carl Sagan’s infamous “billions and billions” of stars may very well host a giddy multiformity of life that pales the 150-butterfly rainbow into inconsequence.

I don’t know what we are to make of all of this extravagance — of stars and snowflakes and legion ants. Once we’ve been overwhelmed, need we be re-overwhelmed? What is God trying to prove? That he — if you interpret Genesis to mean God personally designed each individual species separately — has infinite imagination? Or — from another perspective — that the natural processes which he designed reflect his infinitude down to even these 50 species of ants in all their tiny, tender detail?

If God lavishes such inconceivable attention, by whatever method you choose to believe he did, and/or does, it, on the vastness and variety of creation, where does that leave us? Are we just one more species among the 1,700 crawling on the tree of life in the rain forest Eden?

Or on the other extreme, are all the splendors of creation merely for our amazement and amusement? Is the whole array of the universe an entertainment for an elite audience? (Though I fear “elite” is unsupportably complimentary.) Must we still insist the sun revolve around the earth?

I am caught in a paradox: if the whole show is for our benefit, my first thought is, what a pity that the audience — meaning, of course, homo sapiens — misses so much. But my second thought catches me coming the other way: if the whole show is merely to impress my species, what a waste *that* is — it’s much too much.

Yet, God does all things to please himself. And if he alone takes delight in what he has made, that should be sufficient.

How much more then, that he deigns visit to our small planet as God-made-Man. Whether all the other possible planets have life, and have fallen souls in need of visitation by a Savior, neither adds to nor takes away from the shuddering impact of that fact. And if he lavishes such loving, exactly-detailed attention on the humblest patch of leaf litter, how much more extravagant will he be with a humble human heart?

Christian environmentalist and writer in Irvine, Calif., Larkette Lein is the best columnist this week. This concludes her two-part series on the environment.

LETTERS

THE LIVING CHURCH welcomes letters from readers, and selection for publication is solely at our editorial discretion. We urge writers to limit length and confine themselves to one topic.

Widening Rift

A recent Gallup poll of Episcopalians indicated that there is a dangerous rift between the clergy and laity of the church in regards to the purpose of the church and its drift to becoming a social, economic, and political pressure group.

The recent action of the House of Bishops in electing the Rt. Rev. Edmond Browning as Presiding Bishop will certainly widen that rift. The bishop's statement that he would be willing to ordain a practicing homosexual sent shock waves through the laity. Since the Bible specifically condemns homosexual practices along with adultery and fornication, he places himself in direct opposition to biblical moral teachings.

The secularization of our church in the last 25 years is beyond belief. Need one ask why the fundamentalist churches are growing at a rapid rate while the "main-line" churches are declining?

PAULINE S. SINCLAIR

Sewanee, Tenn.

Humble Thanks

I was deeply saddened to read of the death of Powel Mills Dawley in the September 8 issue. Those few words can scarcely convey the impact he had upon many of us who were seminarians during his years at General where he was the quintessential Anglican priest and professor whose scholarship, piety, and urbanity were in the classic mold.

To have heard him preach was to have heard the very best. His lectures and his *Chapters in Church History* brought the past to life for a whole generation of Episcopalians. Allow me to add my humble thanks for his outstanding ministry.

(The Rev.) GEORGE RAYMOND KEMP
Church of the Resurrection

Kew Gardens, N.Y.

Pre-Call Visitation

The article entitled "A Guide for On-site Visitors" [TLC, Sept. 8] fascinated me because I believe almost everything it says is poor advice, if not thoroughly wrong.

The writer encourages the confusion between "looking over" or evaluating a candidate and the attempt to "sell" the parish which is seeking a rector. The two purposes are entirely separate and the attempt to accomplish both at once aggravates the confusion; it is also unfair to all candidates. The "selling" of

the parish should take place only after a call has been extended. The same is true of any discussion concerning stipend.

Visitations should never be made until a mass of correspondence has been compiled and until the committee is thoroughly satisfied that the candidate is "right" for them.

To whom should written inquiries be made? To other Episcopal clergy in the neighborhood of the candidate. To clergy of other denominations in the same neighborhood. To businessmen in the community, preferably not members of the candidate's parish. To faculty members of the candidate's seminary.

Some of the visitation effort can be shared by business associates and acquaintances of the committee members, who reside in the neighborhood of the candidate. Such objective and "uninvolved" observations and estimates are especially valuable.

Although the writer of the article in question urges his readers to make sure that they do not "cross examine" candidates when they first meet, the questions he recommends be asked are largely impertinent, rude and irrelevant.

The most important omission is an expression of concern for the morale and self-respect of candidates. The current system of deployment requires clergy to apply for desired positions. That in itself is demeaning. But then to be required to put one's self "on the block" to be examined and questioned, poked and tested only to be rejected, can be a serious undermining of self-esteem and morale.

It is to be remembered that there will always be numerous rejections for every acceptance. It is a form of cruelty to normally sensitive souls. This can be

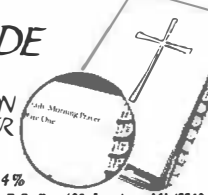
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of candidates being investigated and by the courtesy of thoughtful correspondence following the interview, informing those rejected of the final choice being made and at least some of the reasons why such a choice was made.

It is admirable to remind everyone concerned that the guidance of the Holy Spirit is to be earnestly sought; but it is very important to be reminded that human beings can easily get their signals mixed when listening for his guidance. Every applicant for a position believes himself guided by the Holy Spirit to apply; every committee member who votes to reject an applicant believes himself to have been guided to do so. Who can say which one is right? (The Rev.) **FREDERICK M. MORRIS (ret.)**
New Canaan, Conn.

Announcing Pages

I feel apologetic for taking space to comment on a seeming triviality — but little things add up. I would like to urge officiants at church services to announce the Prayer Book page at key points in the liturgy. It's true that the pages are already indicated in the printed order of service, but newcomers find it difficult to follow the order — and even oldcomers are often confused (or lag behind).

As a retired priest I frequently supply on Sundays. I find that in parishes where the practice is to announce pages, the congregational participation seems doubled. (The Rev.) **ELDRED JOHNSTON (ret.)**
Columbus, Ohio

Gravest Sacrilege

In a recent issue [TLC, Aug. 25] Fr. Lloyd Metheny wondered if anyone uses the baptismal font as a flower vase. This Lutheran reader would like to say that in our circles this sort of thing is viewed as the gravest sacrilege. The font is to be used only for baptism. Since Lutheran and Episcopal liturgical policies have much in common, I suspect that this would hold true for your circles as well. (The Rev.) **EDWARD A. JOHNSON**
St. Paul's Lutheran Church
Batesville, Ind.



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BOOKS

Bishop's Human Tale

THAT REMINDS ME. A memoir by Girault McArthur Jones. The University Press, Sewanee, Tenn. Pp. 211. \$10 plus \$2 postage and packing.

This fascinating and amusing autobiography by Bishop Jones is punctuated on every page or two by "That reminds me," with an anecdote, recollection, or comment, often spiced with humor, like stepping stones across a sparkling stream.

A very human tale takes Girault from his rugged home in Woodville, Miss., with its nine sons, to the University of Mississippi and the School of Theology at Sewanee. His ministry in the poorest rural missions and on to St. Andrew's Church, New Orleans, finds him as chairman of the standing committee of the diocese with experience in every phase of church life. He was elected Bishop of Louisiana almost by acclamation.

He was chancellor at Sewanee, guiding the board of trustees into greater effectiveness. In retirement there with his beloved wife in their home, "Meanwhile," he was called upon in an emergency to be the interim dean of the seminary. As usual in time of need, he was ready, willing and able to fill the post, bringing to it his extensive service in the church including many General Conventions and the Lambeth Conference.

He was neither so self-effacing as to be unreal, nor so self-centered as to detract from the cause of the kingdom. In his concern for other people, lay and clergy, he records small biographies that are apt and enriching, especially of his professors, "who taught not only with their lips but with their lives . . . both the pattern and the power of the Gospel went with me."

Characteristically he writes: "If these pages provoke an occasional chuckle, you will have joined me in my rejoicing in a happy life."

(The Rev.) MOULTRIE GUERRY (ret.)
Norfolk, Va.

Former chaplain at the
University of the South

Beginning of Genesis

BEFORE ABRAHAM WAS. By Isaac M. Kikawada and Arthur Quinn. Abingdon. Pp. 144. \$9.95.

The purpose of this monograph, advertised as "a provocative challenge to the documentary hypothesis," is to argue for a cohesiveness and unity in Genesis 1-11. Such a thesis goes against a long-standing scholarly consensus that these chapters, as indeed all of the Pentateuch, reflect the piecing together of several different "sources" to create the present form.

Arguing not from a conservative position (e.g. Mosaic authorship), Kikawada and Quinn utilize ancient Near Eastern parallels (e.g. other creation myths), rhetorical devices, literary structures, and word studies to maintain these chapters are the work of one author. The implications of this way of reading Genesis 1-11 for our interpretation of other biblical texts is briefly treated at the end of the book.

Many will find the argumentation here too suppositional in nature. Moreover, the masterpiece of literature created by the author of Genesis 1-11 is not adequately related to the communities which would have received, used, and transmitted it. Nevertheless, the book is one avenue into current methodological

updates within biblical studies and presentation of a holistic approach. Genesis 1-11 is worthy of serious consideration, regardless of the issues surrounding original authorship and intention.

DONN F. MO
Prof. of Old Testa
Church Divinity School of the P
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Comprehensive Study

THE DIAGNOSIS AND TREATMENT OF ALCOHOLISM: Second Edition. Edited by Jack H. Mendel, M.D. and Nancy K. Mello, M.D. McGraw-Hill. Pp. ix and 560. \$34.

The title of this book might well have been *All You Ever Wanted to Know About Alcoholism, but Were Afraid to Ask*. For some it may be more than they really want to know. This book touches on every aspect of diagnosis and treatment of alcoholism. I had the feeling that I had already heard much of what was reading, but never before had I been confronted with so much material in one place.

In the presentation of various methods of treatment, many questions are raised: definitive answers are not given. Many of us want support for the particular modality we believe in. This book

Continued on page 13

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ican and Roman Catholic Mission Nears Agreement

am of Anglican and Roman Catholic theologians recently came close to stating a joint statement on justification by faith and salvation in the said leaders of the 23-member session. The team met in Garrison, or ten days of dialogue. as not failure to agree that kept panel from issuing its report to the major Christian communions, said v. Edward Yarnold of Oxford, English Roman Catholic member of the session, at a press briefing at the conclusion of the sessions. "It's vital every word should be right and ambiguities. We've been going through draft after draft of the document decided to hold back till next

dialogue team, officially known as the Second Anglican-Roman Catholic International Commission, or ARCIC-II, met in Moor, the home of the Friars of the Grey, long associated with Christian efforts. The Graymoor Friars, initiated the annual Week of Prayer for Christian Unity, were organized in 1898 as an Anglican religious order devoted to Anglicanism with Rome, and in 1909 joined the Roman Catholic Church.

ishop Cormac Murphy-O'Connor of London, England, Roman Catholic co-chairman of the commission, said the Anglicans have studied salvation and the role of the church during the current

round of talks because differences in Catholic and Protestant interpretations were a matter of controversy in the aftermath of the Reformation.

Another bishop said that panel members have concluded the historical differences on salvation were not, in themselves, serious enough to justify the split, and there are no grounds for a continued breach of communion.

The second Anglican-Roman Catholic international panel began its work in 1983, even before the churches had completed study of the first panel's work. The first international commission, or ARCIC-I, dealt with three areas of disagreement that have kept Roman Catholics and Anglicans separated: the nature of the Eucharist, the nature of sacramental ministry, and the nature of authority in the church.

Newark Suit Dismissed

Citing the fact that the civil court cannot be placed in a position of interpreting canon law, a New Jersey Superior Court judge dismissed a case brought against the Diocese of Newark a year ago by the Rev. John R. Edler [TLC, Sept. 16, 1984].

Fr. Edler's position as rector of St. Alban's Church in Oakland/Franklin Lakes, N.J., was terminated on December 31, 1983, due to continuing disagreements between him and diocesan officials. Fr. Edler, 61, maintained he had been dismissed without cause and sued on the grounds that he had been guaranteed lifetime employment in an unwritten contract at the time of his ordination by the Bishop of Long Island. His suit indicated that the diocese "did maliciously and intentionally injure the plaintiff, making it impossible for the plaintiff to pursue his career as a priest in the Diocese of Newark."

On August 14, 1984, the diocese filed a complaint against Fr. Edler over his refusal to leave St. Alban's and denied all charges of any implied contract by the priest.

According to a report in *The Voice*, Newark's diocesan newspaper, the Honorable Robert E. Hamer, who presided over the case, said it was not possible to try the case because it would violate the U.S. Constitution's mandate that church and state be separated. Testimony on the terms of Fr. Edler's employment and the evaluation of his performance would have to be heard and the

judge said the courts have no jurisdiction where such professional ministry is involved.

Judge Hamer also indicated that the Bishop of Newark, the Rt. Rev. John Spong, is not responsible for keeping an alleged promise made by another bishop. This is especially the case, he said, when the unwritten promise is different from present written canons regarding the employment of priests.

Christian-Buddhist Dialogue

Inter-faith dialogue in Canada has been given a new dimension with the development of Christian-Buddhist sharing in the last few years. According to the *Canadian Churchman*, this type of communication is not as far advanced as work with Jews and Muslims, but it is progressing.

John Berthrong, United Church of Canada associate secretary for inter-faith dialogue, commented that though last year's international Christian-Buddhist meeting in British Columbia attracted theologians and scholars, the movement has gone far beyond the academic realm. "You are talking about hundreds of people currently engaged in dialogue," he said.

Interest was sparked in 1983 when a cable television network covered inter-faith activities at a World Council of Churches meeting in Vancouver. In addition, the number of Buddhist immigrants in Canada has increased, swelling existing communities and encouraging cultural interchange.

Helen Robinson, a Toronto Anglican who has been active in the dialogue process, said sharing between Christians and Buddhists has been easy to approach "because there isn't the same history of persecution that others have faced in the past."

Commenting on the differences she has experienced between the two faiths, Ms. Robinson said, "Their approach is, you deal with yourself and then reach out, where the Christian reaches out first, often at the expense of self."

Australia Nears Ordaining Women

The Anglican Church of Australia took a step towards ordaining female priests, despite rejection of a move for this at its national synod meeting. By a narrow margin late in August, the synod, which meets every four years,

On the Cover

erry Waite, the Archbishop of Canterbury's Secretary for Anglican-Communion Affairs, who earlier this year was instrumental in the release of four Britons held in Lebanon, played a significant role in the release recently of the Rev. Amin Weir, a Presbyterian minister who was kidnapped in Lebanon in May 1984. At a press conference soon after Mr. Weir's release, Mr. Waite said the Most Rev. Robert Runcie, Archbishop of Canterbury, had contacted President Ronald Reagan prior to authorizing Mr. Waite's involvement. Mr. Waite has called for a meeting with the Moslems who are holding British hostages in Lebanon.

turned down such a proposal.

Just ten days before the synod met, the appellate tribunal ruled there are neither legal nor doctrinal reasons to prevent women's ordination. Early next year, women will be able to be ordained as deacons, and diocesan bishops have been allowed to license ordained Anglican women visiting from overseas to function as priests in Australia.

In addition, several important church leaders showed support for women's ordination, including Brisbane Archbishop John Grindrod, who said it has become clear to him that "the ordination of women is not only according to our Lord's will, but, I believe, in our day, demanded by him."

To be passed, the motion for women's ordination needed a two-thirds majority in each of the synod's three houses — bishops, clergy, and laity. Clergy missed the required majority by two votes.

The issue of women's ordination will be back on the agenda of a special national Anglican synod in mid-1987. Strongest opposition to the issue at the recent synod came from the dioceses of Sydney and Adelaide.

Presently, the earliest possible date for the first ordination of a woman priest would be February 1988 — 200 years after the English priest Richard Johnson conducted the first Anglican service in Australia.

Malnutrition Revealed

Though recipients of soup kitchens do get relief from hunger, they still may be at risk for malnutrition, according to a study by the University of Alabama at Birmingham published in the August issue of the *American Journal of Public Health*. The results of the study, done on 49 men attending a church-sponsored soup kitchen in Bessemer, Ala., showed insufficient nutrient levels in 94 percent of the men, and soup kitchen meals were not correcting those deficiencies.

One of those conducting the study, George T. Laven, M.D., acknowledged that the soup kitchen does provide "immediate and direct relief to the problem of hunger," but "meeting hunger needs and nutritional needs are not necessarily the same." He said a typical meal at the kitchen provided less than one-third of the daily U.S. RDA for adult males.

Dr. Lavin, who has worked in Haiti and Peru, said he has seen the effects of malnutrition and starvation in those countries. "Until this study, I hadn't thought about the magnitude of those problems in this country."

Nutrient deficiencies can lead to apathy, depression, weakness, memory disorders or emotional disturbances. "If so, the deficiencies might impair a person's capacity to develop the skills and motivation to overcome his poverty and unemployment," Dr. Laven said.



The Rt. Rev. David B. Birney, Bishop of Idaho, dedicates a new building: faith in the woods.

Idaho Center Opens

The power of Jesus Christ was celebrated in the woods near McCall, Diocese of Idaho, on September 2 when a new facility was dedicated at the diocese's conference center. Named in honor of retired Bishop Hanford L. King, Jr., the new building will begin a program of developing the center for year-round use.

The service of dedication capped more than five years of Idaho's VIM program, which produced support for a local hospice network, St. Jude's Ranch for Children, mission funds for the Diocese of Trinidad-Tobago, and other projects as well as the wilderness structure.

The dedication was celebrated by the Rt. Rev. David Birney, Bishop of Idaho, who recently concluded the VIM program initiated by Bishop King. A sermon was given by Bishop Leo Frade of Honduras, who stressed the need for deep spiritual roots and continuing evangelism in the diocese.

Over 150 people from eight parishes attended the dedication ceremony and worship service which was part of a Labor Day weekend prayer camp led by the Rev. Peter Michaelson of the Church of the Holy Nativity in Meridian, Idaho, and Lutheran pastor David Schroeder, among others.

Washington Cathedral Concert

The famed choir of King's College, Cambridge, was given a standing ovation and continuing applause at their recent sold-out performance in Washington Cathedral. The concert was a benefit for the Cathedral Choral Society, now beginning its 44th season under its new director, Dr. J. Reilly Lewis.

The choir, which is world-renowned for its tonal purity and superb musicianship, presented a program ranging from

the ethereal Tudor polyphony of 'I and Gibbons, Dering and Blow, to works of 20th century composers: Liam Harris' *Fair is the Hea*, Dominick Argento's setting of verse Herrick, and Patrick Hadley's lines the *Song of Solomon*. There were anthems by Boyce, Elgar, and S.S. ley.

High points were a selection of Messiaen's *Nativité du Seigneur*, liantly played by King's organ sc Richard Farnes; and William Wal *The Twelve*.

King's Choir was founded in 1445 years after the establishment of K College by Henry VI. Millions ar the world have heard its famous Se of Lessons and Carols, on recor broadcast live on Christmas Eve King's Chapel. The 16 boy choriste drawn from all over the British The 14 choral scholars (tenors basses) are university students, ma them former choirboys, chosen three-year term for their musicia and their academic potential for a d at King's.

The choir's director, Stephen Clec believes there is a strong case for tional Anglican church music desp the changes, "for even in the new the rubrics allow the old settings, a our cathedrals still use 1662 for song."

How about choir settings for th charist? "There is a resurgence great Latin masses, in Roman C: as well as Anglican churches and drals: Palestrina, Vittoria, M Haydn, and we continue to sing tl sic of the great English composer: periods!" He is confident the high dard will continue, "for I promise : are not going to let over 400 ye glorious music be lost."

DOROTHY MILLS F

The Faces of Cursillo

By JOHN E. BORREGO

“Cursillo’s purpose and focus remain the same as in the 1940s in Spain — to train laypeople to bear witness to Christ in the daily environments.”

is is Cursillo . . . three friends, a clinical psychologist, a rehabilitation counselor, and a priest, meet weekly to pray and reflection on their spiritual lives.

is is Cursillo . . . a management executive for a large corporation pursues work not as a job, but as a ministry in the name of Jesus.

is is Cursillo . . . a civil engineer hears his prayers as he drives to a small town to consult on a new water system. is is Cursillo . . . a woman finds a spiritual separation easier to bear as she is supported by the prayers of many people, far and near.

These “snapshots” may be surprising to many people outside — and within — the Cursillo movement. Doesn’t it have something to do with rainbows, roosters, and, Spanish jargon? Isn’t the purpose of Cursillo to put on what one might ironically have called “those ecumenical weekends that sound like wonders heard for the very few”?

Fortunately, those of us who have had the best experience of Cursillo may have been its poorest advocates. We have encouraged the notion that Cursillo is a kind of secret society, a church-in-the-church. The Cursillo weekends are perceived as initiations in which converts learn passwords and secret handshakes.

These weekends themselves, though the visible parts of the Cursillo movement, in fact are the *least* important; they were the last part of the movement to be developed.

Cursillo was born in the socially and religiously oppressive atmosphere of Franco’s Spain. Catholic Action, a lay organization, was searching for a way to bring the gospel a significant and living presence in Spanish society. Political action was not possible: Franco’s Falangist government controlled all levels of society, and the hierarchy of the church was very in league with the Franco government through a series of treaties and agreements. So, Catholic Action in the Balearic Islands developed the idea of the “stationing of environments” by nuclei of dedicated Christians who would by their work and witness change the char-

acter of workplaces, communities, and society itself.

The men of Catholic Action began meeting in small groups weekly to pray, to encourage each other, and to plan for the future. They worked under the authority of their bishop, Juan Hervas, who encouraged this novel strategy for witness to Christ.

As the movement began to grow in numbers, Catholic Action began to hold three-day retreats as training sessions on what is fundamental to being a Christian and how to live it out in the daily environment. Those weekends were called *Cursillos de Cristiandad* — short courses in Christian living.

The Cursillo movement came to the Spanish-speaking Roman Catholic communities of the U.S. in the 1950s, and began to grow in the Episcopal Church in the 60s and 70s. Cursillo’s purpose and focus remain the same as in the 1940s in Spain — to train laypeople to bear witness to Christ in the daily environments.

What happens on a Cursillo weekend? (No, it is *not* a deep dark secret.)

A group of people making their Cursillos gather at the conference center with the team, or staff, for the weekend. The team are all people who have made Cursillo before, and return at their own expense and on their own time to share the experience with others. After introductions and registration, the group makes the stations of the cross. All are asked to remain in silence until the next morning as they think about their relationships with God. On Friday morning, the newcomers are assigned to table groups, with a team member at each table.

In the course of the weekend, a series of 15 talks are given (ten by laypersons, five by clergy). Table groups discuss and respond to the talks. The Eucharist is celebrated daily, and the daily offices are used. Time is provided for prayer, confession, and spiritual direction.

During the course of the weekend, the Cursillo method is presented in an orderly way. Each newcomer, or “candidate,” is told of his or her own importance as an individual witness to Christ and presented with a proven and successful way of living the Christian life in the various environments encountered back home.

This description, which may sound rather pedestrian, does not account for the extraordinary emotional impact that a Cursillo weekend has on many people. Perhaps the whole is greater than the sum of the parts. Many candidates experience a living, giving Christian community for the first time; many suddenly realize that they are truly a much loved son or daughter of God; many find strength in a discipline of prayer, study, and action in the world, a discipline they can take home with them.

We in the Cursillo movement must continually remind ourselves that the emotional “high” of the weekend *cannot* be sustained, nor should it be. We need to persevere in our commitments to be influential in our individual environments and be the members of Christ’s body in the world. Sometimes it is more comfortable to fall back into elitism, separateness, and spiritual snobbery as we look at the “commoners” who are not part of Cursillo.

If we are faithful to what the Cursillo method teaches, we are not Cursillo people first, and Christians second. Our commitment is to remember that Christ is counting on us, and we on him. We are not called to become a class of scribes and pharisees within the church.

The Cursillo method is not a magic formula, but a tool. We do not worship tools, or enshrine them, we *use* them. Cursillo is one successful way to live out Christ’s call to all of us to bear witness to him, so that his presence is felt and his voice heard through his people. This voice is heard not for a weekend at a conference center, but everywhere he sends us, and for all time to come.

My Witness

In the midst of suffering from a disease which eventually caused her death, Marcella Louise Baker told of her trust in God's grace.

By MARCELLA LOUISE BAKER

As a child growing up, I was always the one who led. In any venture or task, others could come along, follow or stay behind; however I always felt secure in my direction. I was a person to do what was at hand — to be ready to accept the consequences. I also followed the Lord's commands, with heart, mind, and body. I always believed his word. I loved the scriptures and when I was 11-years-old, I memorized the catechism.

I have always had a zest for life. I met each day with joy and anticipation, ended each day with thanksgiving. I was following the words of Paul in I Thessalonians 5:16-17: "Rejoice always" and "Pray constantly."

Yes, I prayed constantly — as I hung out the clothes, washed the dishes, bathed the babies, sewed, gardened — anywhere, everywhere, I prayed. It was a natural activity, like breathing.

I also thanked my heavenly Father for whatever my eyes beheld — the sky, the sunshine, the sunset, the rain, the stars — all of the wonders around us. I thanked God at the birth of my children, grandchildren and now the great-grandchildren, for weddings, baptisms, birthdays and anniversaries.

Yes, I know about I Thessalonians 5:16-17, but I didn't think too much about *verse 18*. That verse I was to learn about in unexpected circumstances.

For several years I had been experiencing falls increasingly, but with such love and support from family and friends, and my "charge ahead" attitude and belief that "if God be for us, who can be against" — I refused to face what had already begun to happen.

A year ago last May we were in California. While there, I developed trouble in walking and keeping my balance. However, I wasn't too concerned because my doctor had told me it could possibly be the beginning of "arthritis of the feet." This I readily accepted.

However, something strange happened

Marcella Baker died on September 26, 1984, two years after she made this witness statement at a meeting of Cursillitos (Cursillo alumni) on September 25, 1982. She attended the Cathedral of St. James, South Bend, Ind.

to me for 10-14 days after our return home from California. At unexpected moments, without warning, I would see the name "Paul" ahead of me, and slightly above me. It might be printed in letters three-feet high or scrawled in two-inch letters in script. It was always ten to fifty feet ahead of me and appeared for only a few seconds, but each time, and simultaneously, Paul's words in II Corinthians 12:7-9 came into my mind:

"And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated.

"Three times I besought the Lord about this, that it should leave me: but he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.'"

I mentioned this occurrence to my family and several of my friends — then promptly put it out of my mind.

In August 1981, I went into the hospital for five days of tests. It was to no avail. The neurologist could tell me it was a neurological problem, but what it was specifically he couldn't say.

My heavenly Father had something to help prepare me for what was to be made known at a later date.

In October 1981, I made my Cursillo with a wonderful group of women, under the leadership of loving, caring women and priests.

The Cursillo was something, that at the time, I wasn't too keen about. I felt that I was firmly grounded in my love for the Lord, and at 66 years of age did not need it. However, my God, who knows my deepest needs, had other plans for me, so I made my Cursillo!

I received such warmth, and love, and understanding there that the Holy Spirit came upon me as a warm blanket — protecting me from harm. It made me feel so sure, and *secure*. *SAFE!*

This I really needed, when in April 1982 I went to Cleveland Clinic, where a neurologist told me that I have Amyotrophic Lateral Sclerosis, "Lou Gehrig's" disease and that the disease was far enough advanced that they had no trouble diagnosing it.

The doctor told me there would be no

remissions, no medicines or treatment that could help A.L.S. and that it would be of short duration. The length of illness was two to six years from onset. He also told me that my sensory nerves, my mind, my eyes and hearing would be affected, that only all of my motor nerves would be, because A.L.S. is a motor neuron disease.

The young doctor had the task of telling me this pronouncement, and it was very difficult for him. I took his hand, mine and I told him I knew how hard it was for him and that while it was a shock to my husband and me, that we were Christians and that the news was so disastrous because of our faith.

Then came, what was to be for me the hardest part. The telling about it to my family and friends.

It is the mother's province to comfort and to offer answers to questions, to assure and offer aid to difficulties — in this instance I couldn't offer him answers and this has been terribly hard for me to bear. It is a reality, however, and must be faced.

One of the real helps to me at that time, was on a Sunday morning, in the cathedral [St. James, South Bend, Ind.]. In his homily, Fr. Niemeyer truthfully and simply told my friends with no frills or apologies, that Marcella Baker wears the cross of death on her forehead."

This was a great comfort to me and simply stated it made me think — wear the cross of death on our forehead but mine had just become visible. Now I come to I Thessalonians *Give thanks in all circumstances; for this is the will of God in Christ Jesus for you*. I had refused to recognize it, but been in my mind all the time.

This has been a hard thing for me to accept, but with the help of my family, friends, my church, I will be leaning on my Lord, to make my journey.

I want to close with a scripture statement of my belief — II Corinthians 4:18:

"The Lord will rescue me from all evil and save me for his heavenly kingdom. To him be the glory forever and ever."

Renegade Presbyterian

By CLARA BULEY

...dering on a sermon preached by
... Philip Talmage at St. James
... in Milwaukee, when he spoke of
... makes us what we are as individ-
... our roots as it were, our parent-
... and family background, environ-
... where and when we were born —
... me realize that there are few “cra-
... iscopalians.”

...s raised a Presbyterian, my Uncle
... as a Presbyterian minister and my
... an elder. It seemed that I would
... want to change. I had certain mis-
... s about prayers read from a book,
... stance, and I thought, from my
... l experience in Anglican churches,
... heir clergy sounded either as if
... ere dying, or as if they had a train
... h.

... having met a dedicated and well
... ed Anglican who later became a
... and my husband, it was not long
... I was more Anglican than the An-
... s. Once I even had the temerity to
... ot to convert the Moderator of the
... rterian Church in Canada, Dr.
... s MacDonald.

... as in the '40s in Port Credit, On-
... My husband Bernard and I were
... l to the Presbyterian Church anni-
... y dinner, when Dr. MacDonald
... e special guest.

... sat beside Dr. MacDonald at the
... I felt it my duty to convert him
... I logically and reasonably (I
... it) gave him my arguments for
... become an Anglican.

... st of all,” I said, “There's the Book
... mon Prayer. If the sermon is no
... t least you always have the beau-
... amework of the service of Morn-
... d Evening Prayer and the Holy
... union . . . and those beautiful Col-
... hat have come down through the
... ies.”

... he leaned nearer.
... I then secondly, Anglicans
... L to pray. Now, I think, Dr. Mac-
... l, that it is the proper posture
... me is addressing God.”

... interested, go on.”
... I thirdly, a seven year old boy
... e driving his mother crazy in the
... ut put him in the choir, then he

can become an acolyte, then a lay reader,
if he wants to.”

“Surely you don't have a fourth argu-
ment?”

“Oh, but I DO. Take the frequency of
celebrating the Holy Communion — Our
Lord said, ‘Do this in remembrance of
me’ — I would think the oftener we did it
the better.”

And before he could stop me, I went
on: “Then, my *fifth* reason, there's the
daily office — if one reads the Scripture
lesson as given for each day in the
Prayer Book, in a year the Bible is cov-
ered, or at least the important parts.”

“Now, Mrs. Buley, this is all very in-
teresting.” He smiled at me and his eyes
were twinkling.

“I've not convinced you?”

“NO.”

“Oh.”

When he got up to make his speech,
Dr. MacDonald, a gentleman always, re-

ferred to his “charming dinner partner”
on his left, who he felt was a “renegade
Presbyterian.” Then he told a story of
three Presbyterian ministers who had
come to Canada from Scotland in pio-
neer days, and how one had gone over to
the Anglican Church and was always
thereafter referred to as the “Turncoat
Bishop.”

The people at the table applauded, and
I sat red-faced. Looking back on that
experience nearly forty years later, I'm
sure I deserved the gentle rebuke. I am
amazed at my boldness and brashness in
trying to undo in a short ten minutes
what had taken years of education and
church affiliation to produce — a Presby-
terian, a follower of John Knox, someone
who was quite satisfied to be what he
was — the Moderator of the Presbyte-
rian Church in Canada.

He may already be in Heaven, and I
may never make it. . . .

Villanelle for the Father

The Everlasting Father holds my heart,
Like the Pleiades that call the night.
I know a love that is a world apart.

To my soul's abyss, God beckoned through the dark,
And I awoke in the provided light.
The Everlasting Father holds my heart.

My cloven mind, bent will, (earth felt my mark),
had to fall and die from towering height.
I know a love that is a world apart.

Tears fell in black I mourned my death to start
The journey, unconcerned at last, with flight.
The Everlasting Father holds my heart.

The gracious Father conceived with high regard,
Illumed with grace, a path to follow in His sight.
I know a love that is a world apart.

To choose the course He sets and not depart,
For a God who smiles; for joy and patience bright.
The Everlasting Father touched my heart.
I know a love that is a world apart.

Margaret C. Moore

*Buley, a frequent contributor to the
press, resides in Milwaukee, Wis.
Her husband Bernard was a priest in
theocese of Milwaukee.*

EDITORIALS

The Next Presiding Bishop

What is the new Presiding Bishop like? What sort of a man is Edmond Browning? Of the leading figures elected at the recent General Convention, he is probably the least well known to the general public within our church, for most of his adult life has been spent outside of the continental U.S.

With his red hair turning gray, he is an energetic man of modest height and trim figure. Born in Corpus Christi, Texas, in 1929, he has not lost the outgoing manner, informality, and optimism associated with his native state. He and his lovely wife Patricia have five children.

Very much of a professional missionary, he spent ten years as a priest and bishop in Okinawa, interrupted by two years of language school in Japan. With the growing importance of the Pacific Basin, his Japanese contacts should be valuable. He later served as American bishop in Europe and then executive for world mission at the national church headquarters, a position involving extensive travel. He has been bishop in the international Pacific setting of Hawaii since 1976. He is thus a prelate with an extensive administrative background and long experience in dealing with officials of other churches, and leaders in other fields.

Although actively involved in peace related concerns, he has had a long and fruitful ministry with military people. He has been strongly interested in young people, an interest which we hope he will pursue as Presiding Bishop.

A man of wide sympathies, he has insisted that no one be denied access to consideration for possible ordination. We believe that this matter may have been given undue prominence in the public press, erroneously suggesting that this was the major issue for this Presiding Bishop. His record does not indicate this to be the case.

He is, however, a courageous man of strong convictions. He has stated his desire to listen to all sectors of the church. We believe he will endeavor to do so. The difficult challenge lies in the fact that one of the largest minorities in the church, a minority which now feels peculiarly abandoned and disenfranchised, is precisely that body of people who would prefer a slower and more conservative pace to church life.

In a brief interview with *THE LIVING CHURCH* soon after his election, Bishop Browning spoke of quite different concerns: the methodology by which the church pursues its missionary and pastoral ministry:

TLC: As host bishop of the Roland Allen/Pacific Basin Conference in 1983, you expressed strong interest in the development of grass-roots indigenous leadership in the church. Did that conference influence your diocese?

BB: It certainly did. It was very helpful to us in gaining a clearer vision and in making plans.

TLC: We understand you have had an active program for training perpetual deacons.

BB: We have had a good program for some years, but the Roland Allen Conference helped us relate the diaco-

nate to the whole picture of ministry.

TLC: What are some other implications?

BB: In this matter of ministry, I think we must move the urban areas for instance, from "ministry the inner city" to "ministry with the inner city."

TLC: You mean bringing inner city people themselves into the clergy and active laity of our church?

BB: Yes. In another setting, I was so encouraged to hear from Bishop Adrian Caceres what has been happening in Ecuador in raising up lay and ordained leadership from among the people. I think the role of congregation in choosing and training future clergy is a very important field we must pursue. Bishop Will Gordon pioneered in this in Alaska as have his successors. So has Bishop Wesley Frensdorf in Nevada. These are important developments, not only for the particular areas, but for the whole church.

Evaluating the Convention

The meaning and significance of the General Convention of 1985 is not easily discerned. The shortened time of convention resulted in limited opportunity for discussion. The ever increasing size of the House of Deputies limited parliamentary debate. In some cases decisions were ambiguous or not clearly resolved. Without attempting to summarize every action of the convention, in this and subsequent issues we will attempt to draw attention to some matters deserving comment.

As a broad generalization, we may say that this convention gave a great deal of attention to public international issues such as peace and the affairs of Central America and South Africa. As always, some will be gratified that the church is concerned about what is going on in the world, and others may point out that in many of these areas the opinions of the Episcopal Church will have very little influence on the actual course of events.

Ecumenical Actions

The most historic actions of the Anaheim convention were certainly in the ecumenical field. Three resolutions stand out, although others also were significant. At long last, it was agreed that the historic authentic text of the Nicene Creed might be restored without the *Filioque* clause, subject to agreement with the Lambeth Conference and the Anglican Communion. Two important documents, the Anglican Roman Catholic International Commission *Final Report*, and the so-called "Lima Document," *Baptism, Eucharist, and Ministry*, were both favorably received. *THE LIVING CHURCH* has supported these resolutions and we hope we may have contributed to the positive action of the convention.

Ordination Questions

A proposed canon saying that no one should be denied access to "the ordination process . . . because of race, ethnic origin, gender, sexual orientation, physical handicap or age, except as otherwise specifically

...presumably meant consideration for ordination, not necessarily acceptance.

gedly a canon in the interests of democracy and rights, it hid perhaps more than it said. For one 3, it seemed to imply an abrogation of the "con-vice agreement" that the ordination of women to riesthood would not be forced on any sector of the ch. Secondly, there is the question, what does sex-orientation mean? One may certainly be "oriented" certain direction without actively carrying out orientation. But is someone with a past record of molestation to be considered for ordination? Is philism, even in a period of remission, an accept-orientation?

a different vein, we do not wish to discriminate st the handicapped, but is it right to ordain some-able of carrying out the functions of that order? lly, we did not regard such a canon as honest. y bishops, for instance, have consistently denied nderation to aspirants for the perpetual diaconate. ld any disciplinary action be taken against such ps in the future?

anwhile, a majority of bishops did declare that would not withhold consent to the ordination and ecration of a qualified woman candidate duly ed to the episcopate. Such a question is to be ed, and consultation is to be held with other prov- of the Anglican Communion. This is a grave mathe consequences of which are yet to be seen. The r casual and even disdainful manner of some bish-

ops in the course of the discussion raised the question of whether they were aware of the seriousness of it.

Meanwhile many, including some who favor opening the episcopate to women, believe that the Constitution of our church, as it now exists, does not permit it. Some may ask to what extent the House of Bishops holds itself strictly accountable to the Constitution.

Number of Deputies

Whatever else the 1985 convention did or did not do, it failed to face the problem of the size of the House of Deputies. With considerably more than 800 members, it has ceased to be a properly functioning parliamentary body.

It used to be said that if a diocese could only elect three deputies in each order, then blacks, women, and Indians would have no chance of being elected. Today, this simply is not true. A glance at the roster of deputies [TLC, Aug. 25] shows that a diverse representation occurs in the first three elected candidates.

It is also claimed that four deputies in each order allow an expression of the diversity of outlooks in certain dioceses. This is not easily evaluated, but its truth is questionable. Many points of view existing in the church are not well represented, but all possible outlooks could not be. There are already more outlooks than would have an opportunity for expression in debate in such an oversized house.

One can only hope that a future convention will have the statesmanship to face this problem and take proper remedial action.

BRIEFLY...

...in hours of the publication of an e in *Woman's Realm* magazine by rchbishop of Canterbury, the Most Robert Runcie, urging that the h of England be generous to divor-who wish to remarry, his son aned he intends to marry a divorcee has a seven-year-old daughter. e Runcie, 26, a radio producer with itish Broadcasting Corporation, is rry Marilyn Imrie, a fellow pro-with the BBC in Scotland. Dr. e, who spoke at General Conven- Anaheim recently, has long ar-for the church to adopt a compas-te approach to divorce and riage. He will bless the couple at eth Palace after their civil cere-planned for November.

...11-year-old student has sued her a school district and school offi-for confiscating Bibles that she l out to classmates after a sixth-book report. Rebecca Higgins, a t at Venice Area Middle School, . that after she had presented a eport on the Bible to her class she

offered them free copies of the New Testament, which many asked for. She was later admonished by another teacher who had confiscated the Bibles and returned them to her. The next day Higgins returned some of the Bibles to her classmates which, she claims, caused school officials to pull her out of class and "interrogate" her about her religious beliefs.

St. Mark's Church in Paw Paw, Mich., may be almost 110 years old, but its congregation is working hard to make sure the historic building will be around for at least a hundred more. A small army of volunteers has been at work since last spring to renovate St. Mark's in time for its 110th anniversary on April 25, 1986. Major repair and painting was completed in only 45 days. Two retired "senior citizens" led a group of helpful parishioners in doing the painting. "The Episcopal Society for Ministry on the Aging regularly emphasizes the valuable contributions that older Episcopalians can make in a parish," said the Rev. Joseph C. Neiman, rector of St. Mark's. "Some of the younger members held the ladders, but it was these two guys who scaled the heights!" The bell tower and foundations were restored as well.



Restoration work at St. Mark's, Paw Paw, Mich.: older Episcopalians scale the heights for tomorrow.

Continued from page 5

not support us in that way; rather, in good detail and objectivity it presents the various treatment approaches, including the typical inpatient and outpatient situations, and includes behavioral approaches such as aversion therapy. Alcoholics Anonymous is supported but not as the AA member would like to have it.

"Family disease" has a slightly different connotation in this book than usual. Rather than speaking of the involvement of other members of the family, it has to do with genetics and inheritance. The author notes that from antiquity it has been thought that alcoholism runs in families. Plutarch said, "One drunkard begets another."

In the last few years, however, it has been emphasized that pregnant women should avoid the use of alcohol. We have just come full circle; the book states that Benjamin Rush (1787) warned against prescribing alcohol to pregnant women. Alcoholism seems to be both familial and genetic.

It is still difficult to define alcoholism; definition tends to be dependent on what our interest and concern is. The World Health Organization relies primarily on cultural criteria to define it, whereas the American Psychiatric Association stresses damage to personal health and impairment of social and occupational functions.

Absolute answers are difficult to come by, but you don't have to be a professional to find a tremendous amount of helpful information about alcoholics and alcoholism in this book. If you are a professional there is hardly a phase of diagnosis and treatment that is not covered.

(The Rev.) **ARLEIGH W. LASSITER**
Chairman, Commission on Alcohol
Diocese of Kansas

Hard Punch

UNITY OF THE CHURCHES: An Actual Possibility. By H. Fries and Karl Rahner. Fortress Press/Paulist Press. Pp. 146. \$6.95 paper.

This short book delivers a hard and decisive ecumenical punch. Authored by two of Rome's most distinguished theologians, it challenges their colleagues (and those of churches in dialogue with Rome) to *actualize what is possible now* on the basis of ecumenical agreements already established over the past two decades.

Frs. Fries and Rahner are convinced that the ecumenical task has become an urgent matter of survival for Christianity and must have one of the highest priorities for the responsibility and work of the church.

The authors are concerned chiefly with

looking at the work of the Lutheran-Roman Catholic International Dialogue and the Anglican-Roman Catholic International Commission (ARCIC Final Report). The book, therefore, is of immense significance to Lutherans and Anglicans and should be read by those interested in these sets of dialogues.

Perhaps the crucial point in what is written here is not how non-Roman theologians and leaders will react to Fries and Rahner but whether the Roman Church (through all levels of its teaching office) will accept their arguments and encourage action to implement their conclusions. One might pray that they will. (The Rt. Rev.) **WILLIAM G. WEINHAUER**
Bishop of Western North Carolina
Black Mountain, N.C.

For Christian and Non-Christian

JUNG AND THE CHRISTIAN WAY. By Christopher Bryant. Winston-Seabury. Pp. 144. \$7.95 paper.

Christopher Bryant, a Cowley father, writes well of the psychology of Carl Jung and its complimentary relationship to Christianity. Originally published in Great Britain, it has been made available in the United States by Seabury, now Winston-Seabury.

This book originated as a series of lectures at All Saints, Margaret Street, London. I recommend it, for the author seeks to use Jung as apologetic to those who have repudiated Christianity or regarded it as irrelevant.

I also recommend this book to clergy, particularly chapter 5, "The Shadow and the Redeemer." Clergy will be more and more confronted by the popularization of evil in Scott Peck's book *The People of The Lie*, and therefore ought to be introduced to a substantial psycho/religious study. The work is particularly important concerning symbols.

In chapter 6, Fr. Bryant speaks about "... consider[ing] one of the sayings of Jung which the Christian at first hearing is likely to find disconcerting." This is a good apologetic approach, for both the Christian afraid of psychology or the psychologist afraid of Christianity. I commend it to both.

(The Very Rev.) **J. PITTMAN MCGEHEE**
Dean, Christ Church Cathedral
Houston, Texas

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devotion and commitment. This guide, by a Capuchin priest expected as a conductor of Holy Land pilgrimages, is written to help the tourist become a pilgrim and avoid the disappointment of so many rushed, fact-based, and shop-diverted tours misrepresented as pilgrimages. The guide contains the essential elements for an image focused in prayerful identification and reflection — information distinctive of each locale with over 50 sets of appropriate scriptural readings followed by a reflection on the mystery commemorated, a perceptive prayer of devotion, and suggested hymn. Hymns included are traditional and contemporary — familiar carols, chorales and spirituals. Fully indexed, the guide contains a chronology of Jerusalem, a glossary of places and faiths of the land, illustrations, and a fine bibliography for study, preparational study. It's an easily portable, splendidly devotional inclusive guide which enables the image leader and pilgrim to take a devotionally informed walk through the hallowed by the ministry of our Lord and his Apostles, while waiting for his guiding Presence at every step. (The Rt. Rev.) CHARLES T. GASKELL, Retired Bishop of Milwaukee, Milwaukee, Wis.

BOOKS RECEIVED

- WHY CULTS SUCCEED: Where the Church Fails.** By Ronald M. Enroth and J. Gordon Melton. Brethren Press. Pp. 133. \$6.95 paper.
- HOLY MOMENTS.** By Robert T. Young. The Upper Room. Pp. 112. No price given, paper.
- BRUISED BUT NOT BROKEN.** By Stanley C. Baldwin. Multnomah. Pp. 209. \$6.95 paper.
- GAZING ON TRUTH: Meditations on Reality.** By Kitty Muggeridge. Eerdmans. Pp. 82. \$4.95 paper.
- MARRIAGE AND DIVORCE: What the Bible Says.** By James M. Eford. Abingdon. Pp. 96. \$4.95 paper.
- A SEARCH FOR CHARISMATIC REALITY: One Man's Pilgrimage.** By Neil Babcox. Multnomah. Pp. 91. \$5.95 paper.
- THE SOCIOLOGY OF MUSIC.** By Fabio Dasilva, Anthony Blasi and David Dees. Notre Dame Press. Pp. 224. \$15.95.
- SUCH A VISION OF THE STREET.** By Eileen Egan. Doubleday. Pp. viii and 448. \$16.95.
- JESUS' CLAIMS OUR PROMISES.** By Maxi Dunn. Abingdon. Pp. 125. \$5.95 paper.
- FULL CHRISTIANITY.** By Richard Chilson. Paulist Press. Pp. viii and 136. \$3.95 paper.
- THE GOSPEL THE LIFE OF JESUS.** By Baird W. Whitlock. Schocken Books. Pp. x and 182. \$11.95.
- ENEMIES AND HOW TO LOVE THEM.** By Gerard A. Vanderhaar. Twenty-Third Publications. Pp. 133. \$4.95 paper.
- TO ALL THE NATIONS THE BILLY GRAHAM STORY.** By John Pollock. Harper and Row. Pp. 192. \$15.95.
- ASHES TO GOLD.** By Patti Roberts. Jove Book. Pp. 171. \$3.50 paper.

PEOPLE and places

Appointments

The Rev. George L. Bonnez is now vicar of St. Alban's, 9408 Farracut Rd., Brooklyn, N.Y. 11236.

The Rev. Charles Burger became rector on Sept. 9 of St. Thomas', Ketchum, Idaho.

The Rev. James Herbert Davis became rector, effective Sept. 1, of Trinity Parish, 15 Cleveland St., Saco, Maine 04072.

The Rev. Fredrick Dennis is now rector of St. Luke's, 121 Main St., Saranac Lake, N.Y. 12983.

The Rev. Fred H. Diefenbacher is assistant at St. Bartholomew's, 3747 34th St. S., St. Petersburg, Fla. 33711.

The Rev. Scott Dolph is curate of St. John's, 1676 S. Belcher Rd., Clearwater, Fla. 33546.

The Rev. Douglas R. Dunn is rector of St. David's, 18327 W. Hillcrest Dr., New Berlin, Wis. 53151.

The Rev. Walter A. DuVall, Jr. is now Episcopal chaplain at Jackson State University, Box 17365, Jackson, Miss. 39217.

Deaths

The Rev. Richard E. Byfield, retired priest of the Diocese of California, died at the age of 59 at his home in Cantonsville, Md. on August 31.

At the time of his death, Fr. Byfield was doing volunteer work at the Church of Christ the King in Baltimore where he had served since 1981 when he retired as vicar of St. Elizabeth's, San Bruno, Calif. He served several churches in California and was rector of All Saints, Palo Alto from 1961 to 1969. Educated at the University of Oregon and the Church Divinity School of the Pacific, Fr. Byfield had been a tutor at CDSF, an examining chaplain from 1954 to 1969, editor of the *Pacific Churchman*, and executive assistant to the Bishop of California. He was an expert on church fund-raising and stewardship and was the co-author of two books. Active in civil rights and justice issues, Fr. Byfield was jailed in Selma, Ala., during the 1960s. He is survived by his wife, the former Barbara DiCarlo, two sons, a daughter, and a grandson.

The Rev. Carl Jack Faas, a retired priest of the Diocese of Eau Claire, died after a long illness on Aug. 3 at his home in Beaver Dam, Wis., at the age of 63.

Fr. Faas served several parishes in the Diocese of Milwaukee, the Diocese of Eau Claire, and in the state of Montana. He was educated at the University of Edinburgh, Scotland and the General Theological Seminary. From 1979 to 1980 he was vicar of St. John's, Sparta, Wis.; from 1980 until the time of his death, he had been disabled. He is survived by his wife Betty and a son.

The Rev. Charles Edward Freebern, a deacon in the Diocese of Albany, died at the age of 80 on Aug. 8 in Little Falls, N.Y.

Deacon Freebern was ordained by Bishop Hogg to the diaconate in 1976; he served Holy Cross Church, Warrensburg and, at the time of his death, was serving Emmanuel Church, Little Falls, N.Y. He is survived by his wife, Blanche.

The Rev. Reuel Lanphier Howe, a retired priest of the Diocese of Pennsylvania and well-known author, lecturer, and conference leader, died at the age of 79, following a long illness, on March 20 in Ann Arbor, Mich.

Born in Seattle, Wash., Dr. Howe was a recognized authority in the areas of pastoral theology, communications and human relations, having taught these subjects for a total of 20 years at Philadelphia Divin-

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by School and Virginia Theological Seminary, and having written numerous books on these subjects. He founded and for 16 years directed the Institute for Advanced Pastoral Studies in Bloomfield Hills, Mich., a post-ordination training center for ministers and lay leaders of all denominations. Dr. Howe was educated at Whitman College and Philadelphia Divinity School; he was also a visiting fellow at St. Augustine's College in England. He was awarded numerous Doctorates of Divinity from universities and seminaries, including the University of Chicago. The May graduation ceremony of the Institute for Advanced Pastoral Studies paid tribute to Dr. Howe, as did an ecumenical memorial service held at Trinity Lutheran in Ann Arbor. He is survived by his wife, Valeta, a son, a daughter, and three grandchildren.

The Rev. Walter L. Lawrence, a retired priest of the Diocese of New Jersey and assistant at St. Bartholomew's, Cherry Hill, N.J. died July 11 at the age of 78 in Cherry Hill.

Fr. Lawrence worked from 1929 to 1938 at Bell Laboratories and as an electrical engineer for RCA from 1939 to 1972. He was ordained priest in 1971 and was named assistant at St. Bartholomew's in 1981.

The Rev. Thomas W. Murray, a former actor and retired priest of the Diocese of Rochester, died of a stroke August 22 while attending Sunday services in Belmont, N.Y. He was

Before entering the ordained ministry, Fr. Murray had been a character actor on the popular 1930s WHAM radio show, "True Stories of the New York State Police," which established his reputation of having a fine speaking voice. Known for his dry sense of humor, he left the radio station — after performing on several dramatic and news shows — in 1948 in order to study for the priesthood. From 1951 to 1976 he served as rector of several parishes in the state of New York, including Sts. Mark and John, Rochester from 1974 to 1975. In 1984, St. John's, Wellsville, which Fr. Murray served from 1960 to 1965, named him rector emeritus. He is survived by his wife, the former Barbara Pease, two daughters, a son, six grandchildren and a brother.

The Rev. R. Houseal Norris, a retired priest of the Diocese of Upper South Carolina, died in Newberry, S.C. at the age of 74 on Sept. 5.

A graduate of Newberry College, the University of South Carolina, and the University of the South, Fr. Norris served as both deacon and vicar of St. Mark's, Chester, S.C. and later as vicar of St. John's, Congaree and Zion Church, Eastover, S.C. He is survived by his widow, Eugenia, and two sisters.

The Rev. Joseph E. Sturtevant, rector of St. John's, Congaree and Zion Church, Eastover, S.C., died on Sept. 9 at the age of 64 in Hopkins, S.C.

A native of Maine, Fr. Sturtevant attended Bow-

1942 to 1945 he served in the Army Air Corp; decorations included the Air Medal and three stars. From 1945 to 1955 he was employed by (Container Corp, after which he attended sem. He was deacon and later rector of Trinity C Scotland, N.C., where he was a member of the department of Christian social relations and the northeast clericus of the Diocese of North Carolina. Fr. Sturtevant was rector of St. Michael's Angels, Columbia, S.C. from 1963 to 1977, which he joined the staff of Bishop Alexander bishop of the Diocese of Upper South Carolina, he became rector of St. John's, Congaree holding numerous civic membership. Sturtevant was a trustee of the University of South Carolina. Surviving him are his widow, Mary, sons, and a daughter.

The Rev. Jesse Edwin Swink, a parochial priest of the Diocese of Nevada, died June 15 at the age of 54 at his home in Sparks, Nev.

A graduate of the University of Nevada at Church Divinity School of the Pacific, Fr. Swink served as a chaplain in the U.S. Air Force hospital chaplain, and as a chaplain in the Royal Air Force in England. He was vicar of St. Mary's, Las Vegas from 1963 to 1967. In 1973, Fr. Swink worked as a consultant and vicar in Las Vegas from 1963 to 1967. In years, Fr. Swink worked as a consultant and vicar; he also owned a bookstore. He is survived by his wife, Eleanor, and children, Tony and

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an Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

LEXINGTON, VA.

R.E. LEE MEMORIAL W. Washington St.
The Rev. Arthur Lee Dasher, r; the Rev. Nancy R. Taylor,
ass'chap college ministry to W&L and VMI
Sun 8:30 & 10:30. Wed 12:35 Eu & HS

MADISON, WIS.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Frank C.
Strasburger, canon pastor; the Rev. Jacques Bossière,
canon theologian; the Rev. Joseph Nsenga, dir. of cathedral
mission to refugees; Brian Sunken, seminarian
Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU); C
by appt; open wkdys 9-12:20, 2-5

· Light face type denotes AM, black face PM; add, s, anno, announced; A-C, Ante-Communion; appt, ment; B, Benediction; C, Confessions; Cho, Cho-S, Church School; c, curate; d, deacon, d.r.e., of religious education; EP, Evening Prayer; Eu, ist; Ev, Evensong; EYC, Episcopal Young Church-ky, except; 1S, 1st Sunday; hol, holiday, HC, Holy nion; HD, Holy Days; HH, Holy Hour; HS, Healing i, HU, Holy Unction; Instr, Instructions; Int, Interces- OH, Laying On of Hands; Lit, Litany; Mat, Matins; rning Prayer; MW, Morning Worship; P, Penance; r, r-em, rector emeritus; Ser, Sermon; SM, Service of Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; ung People's Fellowship.