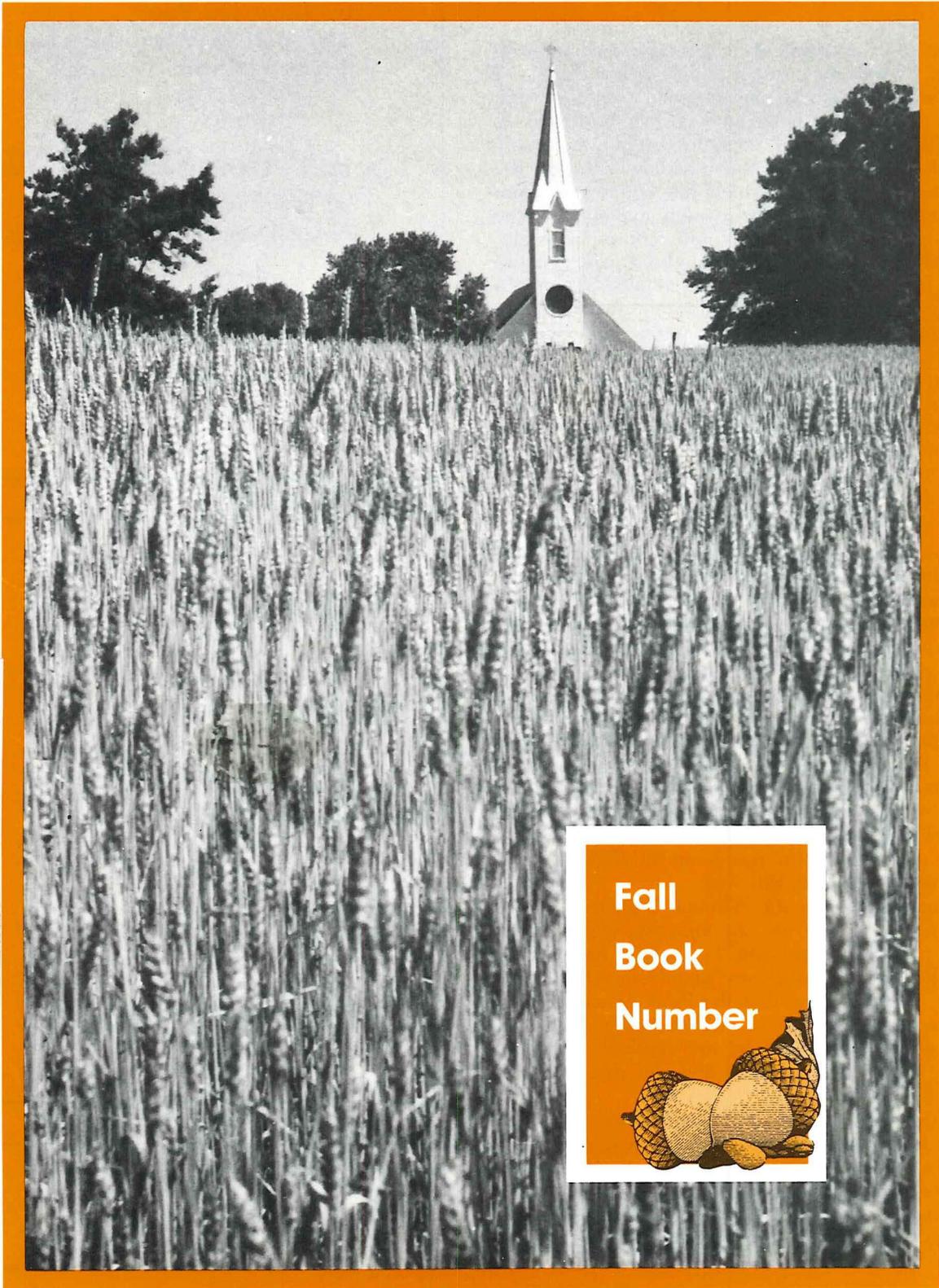


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Mallows and Marshes

For most of us, to speak of marshmallows conjures up visions of delicious, sticky, half-burned candy, of Brownies and Cub Scouts, and cheerful picnics around campfires. The candy, however, has only borrowed its name. Mallows are, in fact, gorgeous wildflowers, many of which do live in marshes. Marsh mallow is the specific name of a white mallow which has come here from England and gone wild. The swamp mallow, or rose mallow, is an even more striking native flower. Its stalk, which produces several flowers, may be a yard or more high. The blossom consists of five large petals, colored a pale raspberry pink. With this blossom, four or more inches in breadth, it certainly ranks as one of our largest wildflowers, as well as one of the most striking.

I have known of only one place, in another state, where rose mallows blossomed in some wet land. A friend offered to send me some seeds at the end of the season, but the promise was never fulfilled, and I did not seriously expect ever to see this flower close to home.

What a Surprise

Then one day this summer, looking at a clump of high weeds on the bank of the creek near the front of our house, I saw something pink. There it was! The great round blossom, on a stalk with buds of future blossoms among the leaves, was right there before me — virtually in my own front yard.

I had not expected to see such a plant on my own property, but here it was, much to my satisfaction. Yet such a plant, on one's own land, challenges one's sense of ownership. I cannot really say that this plant is mine. I did not plant it, tend it, fertilize it, water it, or in any way anticipate its existence. God, not I, was the artist who designed it. Yet I can enjoy it and be grateful for it, as can the people next door or the people on the far side of the creek, if they care to look this way.

The great Anglican mystic, Thomas Traherne (around 1636-1674), tells us that we can enjoy the whole world, indeed the whole universe, and be grateful for all of it, and that thereby all things serve each of us who has the eyes to see, offering a joy that the legal owners perhaps never dream of. Hereby we may have nothing, and yet be possessors of all things. So may rose mallows, wherever they grow, bring joy, gratitude and the recognition of God's creative power.

Every flower, however small or inconspicuous, wild or cultivated, may remind us that we were created to live in a garden. Our blessed Savior rose from the tomb in a garden. In that heavenly country he has prepared for us, may rose mallows grow in the wet land along that sacred river which flows through the orchard of the tree of life.

(The Rev.) H. BOONE PORTER, senior editor

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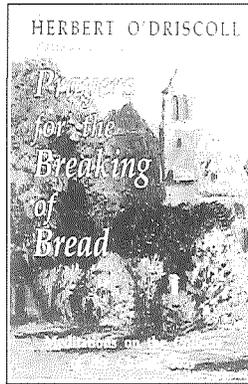
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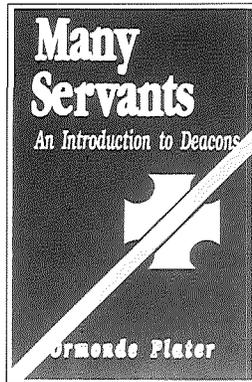


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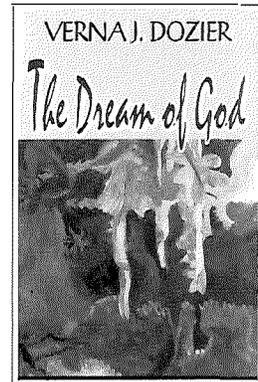
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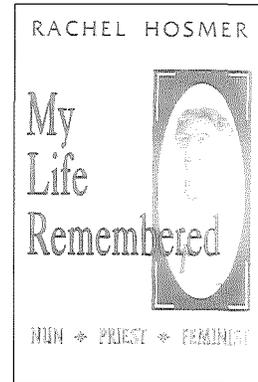


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LETTERS

No 'Demons'

I am constrained to write in reply to the letter of Judy Turner [TLC, Sept. 8]. Judy Turner is a dear friend, and I fear she made her observations based only upon the reported story (which did not include all details) and supposition.

Alfred Yazzie, who did a prayer of blessing of the altar (with the Bishop of Navajoland), prayed in both Navajo and English, in the name of the Father, and of the Son, and of the Holy Spirit. There was no invocation of any "spirits" or "demons," only the Christian triune God. Alfred is a baptized and confirmed catholic Christian.

As to the Saturday service, I was one of the bishops taking part in that service. That worship service was designed by solid, orthodox priests, including the Rev. Martin Brokenleg, the Rev. Mark MacDonald, and the Rev. Ken Armstrong, among others. The service included the Gloria in Excelsis, prayer in the name of Jesus Christ, and Christian hymns. There was a recognition of the symbol of the circle, and of the four directions ("four winds," Ezek. 37:9; Dan. 11:4; Matt. 24:31; Mark 13:27), but this was in no way "an occult ritual calling on the 'powers' (or 'spirits,' actually demons) of the four directions."

It was an inspiring and moving service, ending with a healing service with the laying on of hands for those in need of the sacrament of unction. Literally throngs of people came up for Christian prayer, the laying on of hands by priests and bishops, and the healing presence of God. It ranked with the closing Eucharist as a high point of Christian worship at a General Convention that often needed high points.

(The Rt. Rev.) WILLIAM C. WANTLAND
Bishop of Eau Claire
Eau Claire, Wis.

• • •

As a member of the Episcopal Church in Navajoland, I was distressed to read the letter, "Occult Ritual?"

It should be explained that Mr. Yazzie is a Navajo "chanter" (as he refers to himself). He is a practicing Christian who prayed in the Name of the Trinity. He invoked the four winds, but not as a way unfamiliar to anyone who has read Ezekiel 37, St. Patrick's

Breastplate, or the Canticle of Brother Sun and Sister Moon by St. Francis. It was, in short, offering of the beauty and blessing of Navajo Christians to the Episcopal Church.

Judy Turner's characterization of Navajo prayers as "occult ritual" is clearly more than the product of ignorance (although it certainly qualifies as that, as well). Those familiar with the Navajo people know of their hatred for witchcraft and any manipulation of spirits. Far from any interest in "satanic cult meetings," the Navajo people have always rejected this aspect of the European culture that has been forced upon them.

As someone who is sharing the good news among the Navajo people, I must say that this type of thinking is one of the major hindrances to our work. Let us pray that it will stop.

(The Rev.) MARK MACDONALD
Church of the Good Shepherd
Fort Defiance, Ariz.

• • •

I write in response to those who have recently bewailed the cultic and

pagan presence of Native American ceremonial and medicine men at General Convention [TLC, Sept. 8].

I hope, indeed I must assume, that the correspondents so concerned for purity of Christian practice engage in no pagan or cultic rites as part of their religious life. Surely they do not bring trees indoors at Christmas and decorate them with ornaments and lights. Nor do they place green wreaths on their doors. Nor do they burn the greens after 12 days of Christmas. And of course they would not celebrate Christ's birth anywhere near the winter solstice, say the 25th of December, lest their activities become confused with those of worshipers of the invincible sun. These are powerful pagan practices.

Come spring, no doubt they never confuse the faithful by making, buying or exchanging colored eggs or baskets of flowers or food at Easter. A chocolate rabbit would never pass their lips. And no night vigils, no ritual washings, no sunrise services.

As peoples and nations are grafted into the body of Christ, they bring

with them the ways by which the God of all has spoken to them over the years. Some are simple, like eggs, as a sign of new life. Some are complex, such as the celebration of saints' days. But as they are baptized into Christ, they are not to be despised.

(The Rev.) ROBERT E. STIEFEL
Christ Church
Portsmouth, N.H.

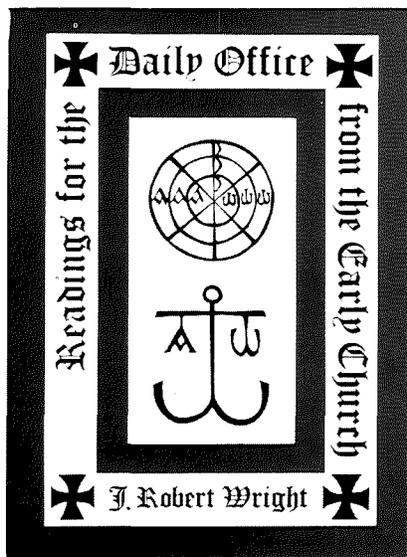
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I am responding to the question mark of the headline, "Occult Ritual?" The answer is emphatically no.

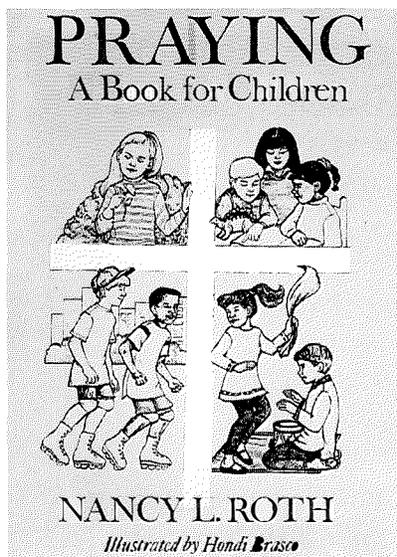
Alfred Yazzie, Sr. was not performing an occult ritual. I sat in the front row of that opening service, listening with my Anglo ears and my wife sat with me listening with her Navajo ears. We know what we heard as he spoke in both languages. With my own 37 years in Navajo ministry and the 27 years she has been at my side, surely we speak with some educated insights and credibility.

The title "medicine man" is an En-
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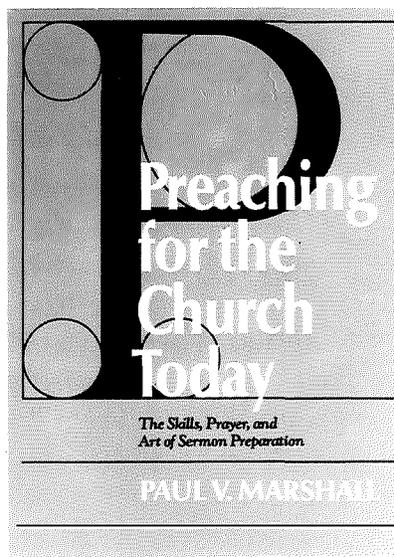
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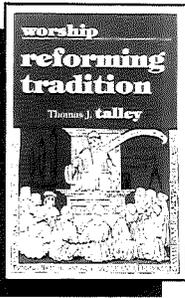


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LETTERS

(Continued from previous page)
glish title that reflects nothing of the meaning of the title in Navajo. It means a singer, chanter, prayer man in the Navajo language. Mr. Yazzie prayed to "the Father above" and called God to come by his Spirit from the four directions much like Ezekiel obeying God's command prophesied in chapter 37, verse 9, "Thus says the Lord God: Come from the four winds. O breath and breathe on these slain that they may live." In Navajo, "the Father above" translates "*Diyin*," meaning the awesome and indescribable whose power is beyond human comprehension. Mr. Yazzie concluded his prayer in the name of the Christian triune God.

Had a rabbi been asked to hallow our place of worship at General Convention, no one would have cried "occult." I fear for those who assume to judge that which is of God to be "demonic."

(The Rev.) JACK FOWLER
San Juan Mission

Farmington, N.M.

For One Year

The Rev. Emmet Gribbin's article [TLC, Sept. 1] stated that the United Thank Offering "in the past three years, totaled \$3,025,066." The good news is that the offering at Triennial in Phoenix was the total for just one year. The total for the past three years is \$9,204,515.52. The ingathering is granted each year down to the last cent. The last cent is important, for it may have been given with the most powerful prayer of all.

JANE JONES

Seward, Neb.

Astonished by Vote

In response to Fr. Russell's letter [TLC, Sept. 15], I was at the Maryland diocesan convention and was astonished and heartsick at the vote. It was as if delegates were afraid to say Jesus is God: the way, the truth and the life. Not only were they reluctant to "shout the good news from the roof top," but even among their friends and peers. Some cited the fear of offending our Jewish brothers (I thought the Lord said to carry the good news to all), others said they had not changed their views since seminary. Some just waffled.

Our bishops sat there and did nothing. They offered no guidance.

Cancer in our church and our diocese needs to be exposed with love and treatment.

PATRICIA H. CASSEY

Monkton, Md.

• • •

I write in response to the letter by Fr. Russell commenting on Alvin Kimel's Viewpoint article [TLC, July 21]. I, too, was a voting participant in the diocesan convention to which Fr. Russell refers, and I find his "few balanced words" to have nothing to do with the issue addressed by Fr. Kimel.

Fr. Russell avers that convention resolutions are "hardly the vehicles to use for discussions and decisions about matters of faith." I would like to know where there is a more appropriate forum in which to confront the need for clarification when there are radically differing views extant concerning the faith on which this church stands. Where else can the entire body partici-

(Continued on page 8)

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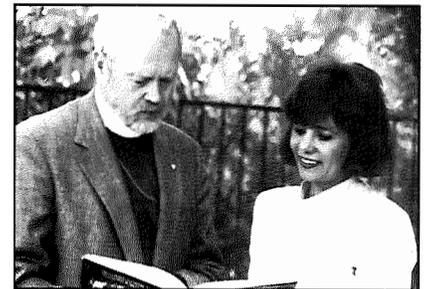
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LETTERS

(Continued from page 6)
pate in an "appropriate" manner?

Fr. Russell repudiates the need for resolutions concerning matters of faith on grounds that "no priest (in this diocese) has renounced his or her oath of conformity, neither has any parish denied the Nicene faith." The fact remains that during the debate of the resolutions in question, at least two prominent members of the clergy vocally expressed their objections citing personal disbelief in Jesus as "the way, the truth and the life," or in the credibility of attribution of these words to Jesus in the first place.

As his personal reason for opposing the resolutions in question, Fr. Russell states that they had some connection with strategy involving Episcopalians United and/or the Episcopal Synod of America. In point of fact, E.U. did sponsor a resolution urging the preservation of the triune name of God, but had nothing to do with any other. The synod, as I recall, was not involved at all.

If what Fr. Kimel sees to be a "Crisis

of Apostasy" is indeed a misapprehension of his part, it would be both enlightening and encouraging to have this demonstrated by lucid counter-argument rather than peevish and somewhat inaccurate expostulations such as that submitted by Fr. Russell.

JEROME D. BRASTOW
Clarksville, Md.

Refused to Give Up

Some of Jess Grimes' comments concerning our "user-unfriendly" prayer book and hymnal [TLC, Aug. 4] as impediments to worship, especially for visitors, seem accurate. But he drifts far from his subject when he attempts to place much of the blame for the church's present decline on conservatives, who, according to his comments, failed dismally in the areas of evangelism, Christian education and liturgy. Perhaps he is unaware that much of the contents of the new liturgies (especially of the experimental variety) and the new hymnal are the fruits of a decidedly liberal mindset? To say that these aids to worship have

not been instrumental in filling the pews of many, if not most, parishes would be an understatement.

I would add that some of the "failed conservatives" whom Mr. Grimes condemns are the same priests and laity who have kept many inner-city parishes functioning during difficult times of transition and population change. Many parishes, which are today beginning to thrive and to enjoy new life, were kept alive and given the opportunity for revitalized work because of the dedicated ministries of conservatives, who refused to give up and move to the suburbs when the inner cities changed. Contrary to popular belief, conservatives, and especially Anglo-Catholics, have been on the cutting edge of the life of the faith in difficult settings for decades. What saddens me the most is that so many of us have been dismissed as failures by Mr. Grimes (and probably by others as well) who find our traditionalism so unappealing.

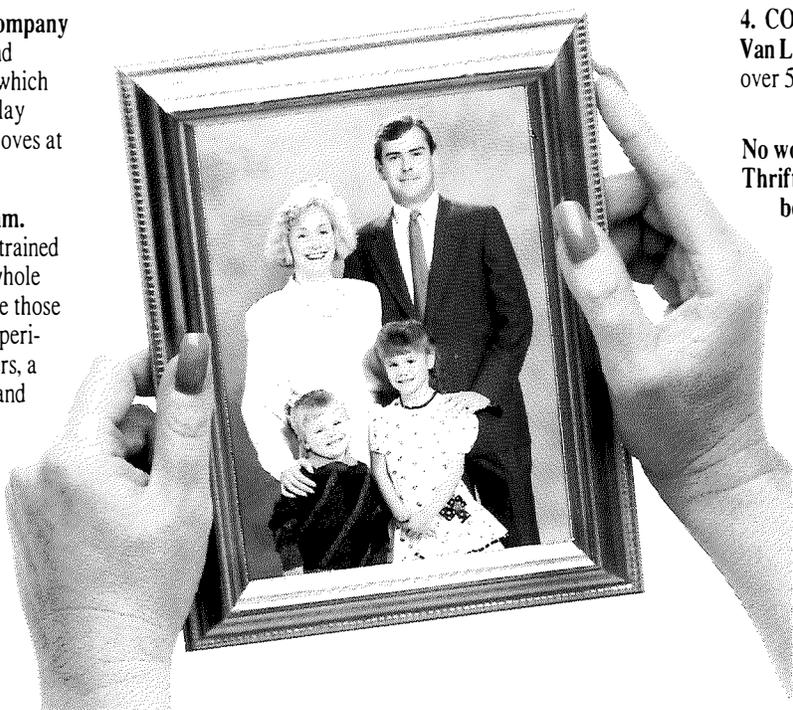
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Cost of Retirement

I read with interest the article on the Church Pension Fund [TLC, Sept. 8]. As a parish priest, I am ambivalent about the Church Pension Fund. Personally, and selfishly, I want to retire well. On the other hand, I see my parish spending nearly \$7,000 a year for my retirement. This is a great deal of money which places a significant burden on many parishes.

For the past several years, we have heard that the fund's assets have exceeded a billion dollars for a church with approximately 15,000 clergy, many of whom are part-time. This article reported that the fund is now worth \$1.89 billion, and that the fund provided benefits of \$56,252,577. At a modest eight percent interest, the Pension Fund assets would bring in more than \$151 million, which is 63 percent more monies than it is currently expending. This does not include the income from the various subsidiaries such as the Church Insurance Company and the Church Hymnal Corp. Perhaps it is time parishes ask, is 18 percent of clergy salary and housing still required to provide an adequate and fair retirement?

(The Rev.) GENE GEROMEL, SSC
St. Bartholomew's Church
Swartz Creek, Mich.

Reconsecrate

I am inclined to agree with those who urge that the Cathedral of St. John the Divine, New York, be reconsecrated [TLC, Sept. 8], but for other reasons.

Some years ago it was reported that the following events took place in the cathedral: a Mass to celebrate the tenth anniversary of the musical *Hair*, and a Shinto tea ceremony at the high altar.

Hair is, of course, a celebration of the counterculture of the late 1960s and early 1970s. While the musical is very entertaining on its own terms, I cannot imagine that it expresses any values which are related to the reasons why Christians celebrate the Eucharist. (If the service in question included several musical numbers from *Hair*, I hope that the song "Sodomy" was not among them.)

As for the Shinto tea ceremony, Ms. Judy Turner makes a strikingly appropriate point in a letter in the same

issue of TLC: "When is the church going to realize that it cannot use another culture's religious rituals without knowing who or what is being worshiped and venerated?"

(The Rev.) LOWELL J. SATRE, Jr.
St. Paul, Minn.

Circus Cruelties

I agree wholeheartedly with the letter by Polly Rouillard on the cruelties of circuses [TLC, Aug. 25].

The animals are circumscribed in their movements, a far cry from natural life. They are trained by fear and deprivation, since an undomesticated animal doesn't have the desire to please that a dog has, and the methods are often cruel.

This is a moral question that I have long wished the church would recognize in its intercessions, litanies and collects.

Sister JANE PATRICIA
Amherst, Mass.

Separate but . . .

I read that the ELCA officers are noting the church's growing commitment to minorities, citing increases of African-Americans, Hispanics and Asians [TLC, Aug. 25]. The same issue contains an article regarding a prayer book for Native Americans.

If the leaders of two African nations, DeKlerk and Kadafy, were to become American citizens, would they be African-Americans? I was born in the United States, as were my parents and grandparents. Am I not a Native American?

How long are we to continue to call ourselves brothers and sisters in Christ and yet continue to find things to separate us?

DAVID BULL
Alva, Fla.

Team Leadership

I enjoyed reading "The Call to Lay Ministry" by Russell Levenson, Jr. [TLC, Sept. 8]. I believe that lay ministry is the most important area in our church's life and needs a great deal more understanding.

In the ministry of everyday life, many Episcopalians do a good job. But I agree there needs to be more teaching and recognition for many members.

Regarding lay ministry within the
(Continued on page 20)

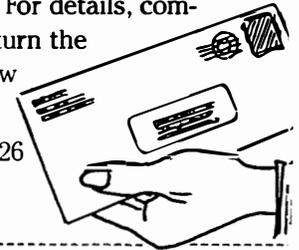


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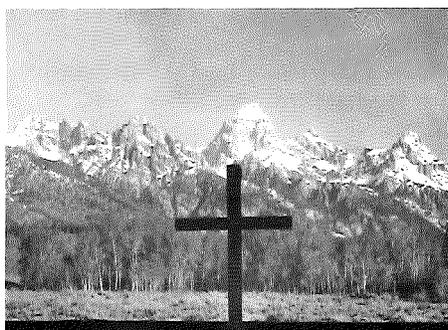
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Ministry in National Parks Celebrates 40 Years

A Christian Ministry in the National Parks (ACMNP), the ecumenical organization which arranges religious services in national parks and forests in many parts of the U.S., celebrated its 40th anniversary during its annual board meeting at Grand Teton National Park in Wyoming in mid-September. The Episcopal Church was represented by several board members and by the Rt. Rev. Bob Jones of Wyoming and the Rt. Rev. C.I. Jones of Montana. The two bishops celebrated the conference Eucharist at Jackson Hole in the Church of the Transfiguration, the famous log chapel with a picture window over the altar providing a spectacular view of the Grand Teton peaks.

Among other dignitaries and friends of ACMNP who were present, James Ridenour, director of the National Park Service, addressed the meeting. This is also the 75th anniversary of the Park Service. Park officials and the operators of park concessions have welcomed ACMNP for its contributions both to visitors and to employees and their families. ACMNP, however, re-



View over altar at Church of the Transfiguration

mains organizationally and financially independent.

Following a creative pattern developed by its director, the Rev. Warren W. Ost, a Presbyterian minister, students from theological schools and colleges are recruited and screened during each winter. All major Christian bodies are represented, ranging from Quakers to Roman Catholics. With orientation and supervision, these young people are placed in jobs in hotels, restaurants and stores in parks where they earn their livings as maids, waiters, laborers or other jobs. They then conduct religious services, organize Sunday schools,

and carry out other religious functions in their time off work. It was reported that approximately 300 student ministers are placed each year, mostly during summer months, but there are year-round positions in a few localities. Approximately 50 parks are served, ranging from Hawaii to Maine and from Alaska to the Virgin Islands.

ACMNP also has provided leadership and participation in national and international conferences on the religious dimensions of leisure, tourism and environmental questions, and assisted with pertinent publications. ACMNP leadership includes Dr. Ost, Nancy Ost his assistant and wife, and supervisors of student staff. The Rt. Rev. William L. Baumgaertner, formerly with the National Association of Theological Schools, was introduced as the new director of seminary relations. Among Msgr. Baumgaertner's activities will be preliminary planning to encourage and assist theological seminaries to introduce a course relating Christianity to environmental concerns.

(The Rev. Canon) H. BOONE PORTER

Fr. Williams Renounces His Ministry in Episcopal Church

In a letter to the Rt. Rev. John Spong, Bishop of Newark, a controversial priest has renounced his association with the Episcopal Church. The Rev. Robert Williams, the non-celibate homosexual who was ordained in 1988 and asked to resign from his post shortly afterwards because of inflammatory remarks, wrote recently that he had publicly renounced "the doctrine, discipline and worship of the Episcopal Church."

Interviewed from his home in Provincetown, Mass., Fr. Williams, 36, said he had "no intention of renouncing Christianity or the priesthood," but added, "I have increasingly come to believe that gay and lesbian people, women, and ethnic minorities are not really welcome in hierarchical-structured churches. And so, I had to admit that I should not be a member of such an organization."

He said, "I have been violating the doctrine, discipline and worship of the Episcopal Church for some time now

— particularly when I have blessed the relationships of gay and lesbian couples." He said that if the Episcopal Church will not permit him to bless those relationships, then "it is standing in the way of my priesthood."

Pastoral Matter

Karen Lindley, director of communication for the Diocese of Newark, said Bishop Spong considered the letter a pastoral matter between a priest and his bishop. She added that the standing committee of the diocese would look over the matter at its October meeting.

"The renunciation is making official what was already true at the level of the heart," Fr. Williams said.

He denied that the recent rejection of his request to be licensed as a priest in the Diocese of Massachusetts so he could lead an AIDS healing ministry was the reason for his renunciation.

"It wasn't the last straw — but it was related," he said.

Fr. Williams, who was diagnosed with AIDS last November, called the Rt. Rev. David Johnson, Bishop of Massachusetts, "homophobic" in his refusal to license him.

Although Bishop Johnson did not comment on the details of his refusal to license Fr. Williams, he asserted that the decision was not "a censure of the healing ministry in our diocese."

For now, Fr. Williams is re-evaluating his options for the future. He said that he would continue to write and lead workshops and seminars on Christian healing in the near future. "I am conserving my energy — managing my own health and working on the healing ministry," he said. He described his renunciation as "a freeing experience."

"I have better things to do than fighting with the Episcopal Church," he said.

[ENS]

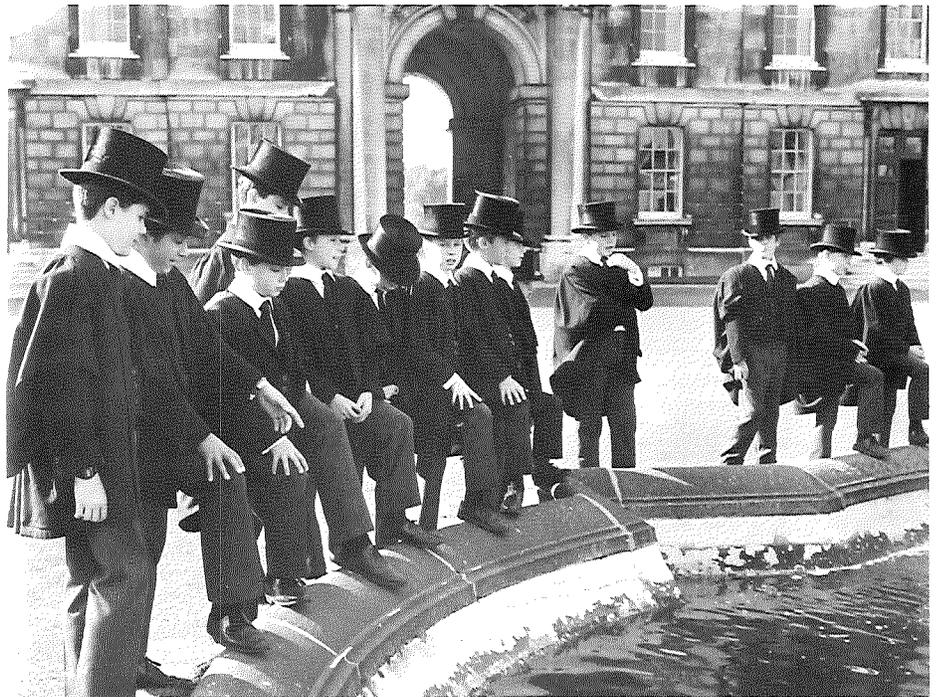
King's College Choir Sings at National Cathedral

The world-renowned choir of King's College, Cambridge, sang to an overflow audience September 15 at Washington National Cathedral, continuing the series of annual British Choir Festival concerts sponsored by the Cathedral Choral Society, now celebrating its 50th anniversary year.

Renowned for purity of tone and flawless performance, the choir is one of England's oldest, founded by Henry IV in 1445. It is also the most famous, for the annual radio and TV broadcasts of the Christmas *Service of Lessons and Carols*. Its singers have appeared with many major orchestras, and countless others have heard them through their recordings, on their world tours and on visits to their chapel.

In the set of Tudor motets that opened the concert, the choirboys' voices soared into the cathedral's high vaulting, notably in Peter Phillips' *Ave Verum Corpus* and Richard Dering's Michaelmas responsory, *Factum est Silentium*. A highlight of the evening was Vaughan Williams' setting of the passing of Mr. Valiant-for-Truth, from Bunyan's *Pilgrim's Progress*. American composers were represented by William Schuman's elegiac *Carols of Death*, to Walt Whitman's text. Organ interludes by Maurice Durufle and British composer Christopher Gowers were played brilliantly by King's organ scholar Christopher Hughes.

The two major offerings, both sung in German, were Mendelssohn's extended setting of *Psalm 2*, and Brahms' *Warum is das Licht*, to biblical texts and Luther's serene *In Peace and Joy I now Depart*. Poulenc's *Ex*



The King's College choirboys in their school uniforms.

ultate Deo followed the somber dissonance of contemporary works by Messiaen and Pierre Villette, ending the concert on a festive note and bringing thunderous applause and a standing ovation.

The 16 choirboys come from all over Britain, and the 14 choral scholars (tenors and basses) are degree students from the university engaged for a three-year term, who now include the first American, Christopher Brunelle from Minneapolis. They sing daily Evensong in the chapel, and two Sunday services, under the direction of Stephen Cleobury, who before going

to King's was sub-organist at Westminster Abbey and the first Anglican director of music at the Roman Catholic Westminster Cathedral in London.

On a previous visit, Mr. Cleobury had said there was a strong case for traditional church music despite liturgical changes. Asked about this, he emphasized that in England the new rites allow the great choir settings for all services. He said English cathedrals continue to use the 1662 Prayer Book for Evensong, and that "we are not going to let the glorious music of over 400 years be lost."

DOROTHY MILLS PARKER

BRIEFLY

During its recent meeting, the National Episcopal Coalition on Alcohol and Drugs (NECAD) presented its 1991 Rev. Samuel Shoemaker Award to the Rev. Stephen P. Apthorp, associate rector of the Church of Christ the King in Tucson, Ariz. Along with presenting workshops and seminars on substance abuse in several countries, Fr. Apthorp has written a handbook on alcohol and substance abuse which

is a major resource for the church and a mandated manual for the U.S. Navy's chaplaincy program.



The Rev. Charles R. Supin, playwright and volunteer assistant of Christ Church in Las Vegas, Nev., was instrumental in developing this year's **Muscular Dystrophy Jerry Lewis Labor Day Telethon**. This is the fifth time in six years that Fr. Supin has been responsible for much of the 22

hours of telethon entertainment at the Sahara Hotel in Las Vegas. He has been associated with Jerry Lewis for six years, since the actor directed a reading of one of Fr. Supin's plays at a Las Vegas theater.



The Church Pension Group is in the final stages of establishing a retirement plan for lay employees. The plan will be ready to enroll members in January 1992, according to president Alan F. Blanchard.

Sit Up and Fly Right

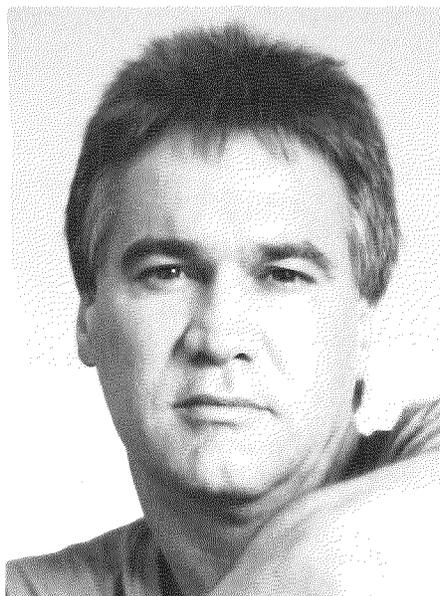
Author Lee K. Abbott talks about
the spiritual dimension of his fiction

Winner of several national writing and book awards and currently professor of creative writing at Ohio State University, Lee K. Abbott recently presented three days of workshops and public readings at Carthage College in Kenosha, Wis., where he shared his thoughts on writing, religion and Episcopalians with our book editor, the Rev. Travis Du Priest. Lee Abbott quickly owns up to being an Episcopalian — “born and bred” — and to the spiritual nature of human life. As church members, we would describe him as not “practicing”; he, on the other hand, when describing himself as a writer, says “I may not preach, but I do practice,” and says he loves being part, however distant, of “a branch that celebrates reading.” We hope our readers enjoy these reflections, and trust that some will read his delightful, spirited stories of love and forgiveness.

Q: *I'm sure readers will enjoy your thoughts on fiction, as well as your thoughts from the “edge” of the church. The stories of yours I've read from Love Is the Crooked Thing and Dreams of Distant Lives have an interesting mix of humor and sadness. Could you comment on that?*

A: Irony redeems, I think, and gives us a means for negotiating that part of the “world” we find ourselves lost in. It doesn't trivialize the sadness, nor does it dismiss it. Rather, it affirms — in me, at least — all it is about us that makes us want to thrive and to triumph.

Q: *I've also noticed that you have a number of allusions to ministers and churches in your stories. Have I pressed this too far, or are these characters and allusions a consistent part of your fiction?*



Lee K. Abbott

A: Absolutely. I take people of the cloth very seriously. At some level, I suppose, theirs is a commitment as large — in degree, not kind — as a writer's own, a commitment to meaning and felicity. In any event, if there's not an allusion of the sort you've spotted, then it's not the world as I've apprehended it. I may not preach, but I do practice.

Q: *Okay, I'll press you even further. I noticed several references to Episcopalians or Episcopal characters. Are you by any chance an Episcopalian?*

A: Born and bred. Though for reasons that have nothing to do with any one event or person, a non-goer. Still, when asked, I own up — in part because I've nothing to be ashamed of and in part because I love being part, however distant, of a branch that celebrates reading and reflecting and good-hearted rebellion.

Q: *Who are some of the writers who have influenced you, or with whom you can identify yourself as a writer?*

A: Sure. Welty. Cheever. Updike. Don DeLillo. Tom McGuane. Robert Stone. The list will go on and on. Gabriel Garcia Marquez, Roth. Geez, it may be as large a community as any, as big as a city.

Q: *Ah, John Cheever. Another Episcopalian. Except your characters are not Easterners, but Southwesterners.*

Would you care to comment on the religious nature of your stories? I find your themes to be haunting in a story like “The End of Grief” where the main character faces his own history and that of his father. Perhaps not overtly religious, but deeply spiritual in the best sense of the word.

A: Yes, yes, yes. Spiritual is exactly the word. I believe, when I am in the mood to beneve, that we are greater than the sum of our parts, and that my job here on earth is, like a doctor's, to do no harm. When I really get wound up — that is to say, when I get to speak loudest to America through my characters — I can be heard saying stuff not too different from what you or your confederates say.

Q: *I'm a fan of Eudora Welty's stories. I go back again and again to “A Worn Path,” for example. I find her a deeply spiritual writer but not overtly religious. Is the “religion” underground in contemporary fiction, in your fiction?*

A: Maybe religion is not precisely what we all have in mind, but something having to do with unity and wholeness and completion and the importance of meaning to the lives we lead, a sense that our business — as citizens, as creatures — on the planet has to do with something larger, something we enoble less by our words than by our works.

Q: *In “The View of Me from Mars,” the little girl faces her father's lying*

and reflects on forgiveness and the need for forgiveness in our lives. Is this a theme in other of your stories?

A: Okay, I confess. My people screw up a lot, just as the people I'm around and am one of do. Is there any other way to illustrate their understanding of what it's like to live between the rock and the hard place? Sometimes, however, forgiveness is something we best offer ourselves; it can't be given by any agency or being or idea. It's both a promise and an admission — of sin, sure, but also of wrong-mindedness, of stupidity, of ignorance, of needless selfishness, of what Mr. Faulkner calls our own "puny" self.

Q: Is there a religious or spiritual perspective, a religious organization, or an ethical point of view with which you strongly identify?

A: Raised an Episcopalian, I now believe that we are more than the sum of our parts. Honest. I like the stories the Bible tells and especially the language they are told in. I have respect for those who believe (in anything) but little patience for those enslaved by that belief. Most of my characters, it is true, subscribe to religions of an organized kind and find themselves, not often albeit, in the places where those organizations collect their due.

Q: Can you make a general statement about your central "intention" in your work? Please interpret intention as it suits you.

A: I desire to draw blood — to be, my craft and wit, as real as the gunslinger you live next door to. I mean my stories to be as newsy as what gets televised and as important to your livelihood. I want my work to be no less than life itself — spooky, betimes weird, as pressing as your need to pay the rent. Stories with consequence — those are the ones I like to read and hope to write. I am to be the Ancient Mariner: urgent, overwrought, semi-desperate, keen to make (as my father used to say) everyone sit up and fly right.

Lee Abbott's Publications

The Heart Never Fits Its

Wanting, 1980

Love Is the Crooked Thing, 1986

Strangers in Paradise, 1986

Dreams of Distant Lives, 1989

And most recently,

"Sweet Cheeks" in *Harpers*

(October, 1990) and *Living After*

Midnight, 1991

A Patron Saint for Writers

By BOYD WRIGHT

Look at any publisher's list of religious books and you'll find a legion of authors brave enough to write about God. The writers are as daring as their subject is inexhaustible. If any group needs a patron saint, it is this one, and I have a candidate, a scholar who lived 1,500 years ago and bore the mouth-filling name of Pseudo-Dionysius the Areopagite.

Pseudo? It makes the man sound like a con artist. But he was far from that; he was searingly honest with himself. He said his prayers, scoured scripture, cudged his brain, then took up his pen to try to find ways to describe the God he worshiped. Always devoutly, often systematically, sometimes desperately, he strove to produce the truest words and images. He may have come as close as anyone ever has.

He's called Pseudo because we don't know his real name and he used Dionysius as a *nom de plume*. The original Dionysius, a member of the Areopagus, the judicial council in Athens, was converted by St. Paul (Acts 17:34). Our man borrowed the name to add clout to his writings, a perfectly normal and honorable practice among early Christians.

He was steeped in Greek philosophy, admired Plato, Moses and Paul, and loved Jesus. His christology reflects the controversies that simmered after the Council of Chalcedon in 451, so textual detectives have dated his writings at the turn of the fifth century into the sixth. We have only four treatises and ten letters, but more must have been lost because Dionysius has the wonderfully modern habit of referring us back, just as scholars do today, to his

own works on any given subject.

Like others of his age, Dionysius was enamored of the number three and wrote a lengthy work, *The Celestial Hierarchy*, dividing the heavenly host into three layers surrounding God, then subdividing these three into three more, each passing a divine light on to the next. After that, he wrote *The Ecclesiastical Hierarchy* to show that this same light from God is mirrored here below by three layers of holiness arrayed around the altar, again divided by three more.

But it is in Dionysius' two other main works, *The Divine Names* and *The Mystical Theology*, that he tries, with "reverent awe" and with a mind "made prudent and holy," to explain God. The trail he finally blazes is based on a great paradox, that we can reach God by two seemingly opposite ways, one positive and the other negative.

First the positive. Take any name or attribute, says Dionysius, and apply it to God. It has to fit because God is the ground of all being. Everything points to God, the good and the bad. There is nothing that is not wrapped up in him. Use simple names like Good, Life, Wisdom, Power; Perfect or more complex ones like Holy of Holies or the One, or reach further to concepts like the Reality Beneath Time or the Eternity Behind Being, it makes no difference. Call him anything, define him any way you like, you still end up with God.

Now the negative. Dionysius shows us that even as we are attributing everything to God, we have to realize that in another sense we can't say anything about him. This isn't a limitation on God, but on us, on our thought processes and our language. We aren't capable of describing God, this "mind beyond mind, word beyond speech" that lies "beyond both unity and Trin-

Boyd Wright is a resident of Mendham, N.J. who is a frequent contributor to TLC.

ity.” Try as we may, we can’t reach the infinity that is God.

So Dionysius sums up his paradox: “God is known by knowledge and by unknowing . . . he is all things in everything and nothing in anything; he is known to all from all things and to no one from anything.”

Of the two paths to God, Dionysius says, the negative gets us further. God is “beyond every name and all reason and knowledge . . . beyond the uttermost boundaries of the universe.” But even here, Dionysius believes, we can reach him.

To do so, we must learn to “stretch ourselves prayerfully upward” beyond symbols and concepts, venture out of our comforting ability to perceive and understand. We must “leave behind” all the signposts of our man-made images, abandon those shallow superlatives our language has invented to speak of God.

The journey will be hard, Dionysius warns. To come into God’s presence this way, we must enter a void, grope our way, plunge into “divine darkness.”

How can we do it? By responding to God, coming to him on his own ground. We are God’s creatures, Dionysius explains, and God has created us by “ecstatic” love. That is, God went outside his divinity to create us. If we are to unite with him, we too must let ourselves be drawn outside ourselves in ecstatic love, center our lives on the object of our love, meet God by trusting him and surrendering to him.

We must walk in the dark. We will step into the abyss — and God will be there.

Dionysius’ journey to get closer to God influenced such Eastern thinkers as Maximus the Confessor and John Damascene, but lay largely unnoticed in the West. Then, seven centuries later, in the high Middle Ages, this idea of a mighty leap into a cloud of unknowing seized the imagination of the Scholastics. Bonaventure, no mean mystic himself, pronounced Dionysius “the prince of mystics.” One researcher has counted that Thomas Aquinas quoted Dionysius no less than 1,700 times.

During the Renaissance, scholars realized Dionysius couldn’t have been the original Areopagite, so his reputation declined, but only temporarily. Martin Luther urged students to “shun” the hierarchies “like the plague” yet found Dionysius’ negative theology “most perfect.” John Colet

preached about him, and Erasmus and Thomas More fell under the Dionysian spell. Dante dramatized him as a “candle”; Spenser and Milton fired their verse with his visions.

In our time, Paul Tillich has termed Dionysius “the father of most Christian mysticism.” Hans Kung calls him an “extremely influential theologian” for introducing “neoplatonic piety into Christianity.” Jaroslav Pelikan credits him with “an important chapter in the history of Western spirituality.”

We can even find a modern lesson in those complicated hierarchies that carry the divine light, those layers of three divided into three that Dionysius spread around heaven (seraphim, cherubim, thrones; dominions, powers, authorities; principalities, archangels, angels) and earth (baptism, Eucharist, consecrating ointment; bishops, priests, deacons; monks, baptized laity, catechumens). At first, this might seem elitist, a way to keep people in their places. But Dionysius means the opposite. His eye is on the light of God’s glory that beams from the center. We don’t get to God by ascending the hierarchy. Each of us can aim straight for that light by

striving the best we can no matter what our condition. For Dionysius, God’s kingdom is a spiritual democracy.

Would that we knew more about this eloquent man of mystery who doesn’t even own a name. He stepped out of the shadows of history to use both darkness and light to etch his God. His images stay so starkly real that time can’t dim them. He must have prayed much. Perhaps he learned about the dark from long nights before the altar. Perhaps there, too, he found the light that lit his life, for he has left us still another way to look at God, this time not in a formal treatise but in a letter of advice to a monk.

He tells of a vision in which two sinners tremble at the edge of a chasm while serpents writhe from the depths and wrap themselves around the ankles of the victims to pull them down. Then, in the vision, Jesus descends “from his heavenly throne,” reaches out and saves the wicked pair. “Here I am,” Jesus says, “ready once again to suffer for the salvation of man and I would very gladly endure it if in this way I could keep men from sin.”

That could be the brightest of all Dionysius’ great pictures of God.

Morning Prayer

While reading the oldest
(Psalm of psalms),
outside my morning window
the wind plays rain and leaves.

As the morning light begins
to hint the night is finished,
I begin.

What is this fierce calm,
this storm of peace inside me?
Is this how You come quietly,
is this Your still, small voice?

Then do control my thunder
unless I sound but do not strike
the lightning of the moment
in my heart.

And supposing all is finished,
do not leave me in my ignorance.
Stay on, O Holy Spirit;
help me sing this day along.

Mark Lawson Cannaday

EDITORIALS

A Move Worth Considering

Overshadowed by the more controversial resolutions acted upon at General Convention was the approval of a study which calls for relocating the Episcopal Church Center from New York City.

The question of relocating the church center from 815 Second Avenue has come up before, and there's no reason to believe that the answer will be any different this time. Persons who advocate moving the church center should take note that the resolution passed in Phoenix does not presuppose that a move will occur.

Relocation from New York City might lower the cost of maintaining the large national headquarters. It probably would decrease the costs of travel for those who do business at the church center. It may reduce the amount of travel time for those at the center who visit various dioceses and those traveling to the church center. And, most likely, employees would find a lower cost of living no matter where the church center might be moved.

There are good arguments for keeping the Episcopal Church Center where it is. The church owns a sizable office building in a prime Manhattan location. It is relatively easy to travel to New York City from almost anywhere. And the proximity of the church center to other agencies or national headquarters is a plus for church center employees.

A move from New York City would not be popular with Presiding Bishop Edmond Browning, who stated that studying the possibility "does not assume that we move out of New York."

The resolution charges Executive Council to review and update a 1985 study which looked at the possibility of relocation. We hope Executive Council will be serious about this task. While we are not suggesting at this time that the church center be relocated, we would ask that council members at least approach their job with open minds. We hope they will consider the possibility that

national church headquarters could serve the church better from another location, preferably a city which is the site of a major airline "hub." Such cities as St. Louis, Pittsburgh, Chicago, Cincinnati, Minneapolis and Denver come to mind.

It may turn out that the study will show that New York City is indeed the best location for the Episcopal Church Center. If that happens, at least Episcopalians will have the satisfaction of knowing that a possible move received serious consideration.

Compassionate Leadership

The Episcopal Church continues to be recognized as a leader in HIV/AIDS ministry. The Joint Commission on AIDS, established by the 1988 General Convention, and the Office of HIV/AIDS Ministry at the Episcopal Church Center have had a great deal to do with the compassionate response to the AIDS pandemic by this church.

Among the ways in which the Episcopal Church has responded is the Presiding Bishop's National Day of Prayer for persons living with HIV/AIDS. Presiding Bishop Edmond Browning has established Sunday, October 13 as the sixth National Day of Prayer, which he called "an explicit time to pause and to take stock; to evaluate and to discern what our next step will be."

As long as there is no cure or means of immunization for this frightening disease, it may be difficult to discern what our next step will be. The two church agencies mentioned above will need to take leading roles in prevention education and in focusing the church's attention on presenting continued compassionate responses.

Most of our congregations will observe the National Day of Prayer with special Prayers of the People, collects or litanies. Let us pray that victims of AIDS and those who minister to them will be remembered in prayer long after the National Day of Prayer ends.

My Old Cronies

By ELDRED JOHNSTON

As I move into my 80s I take comfort in the realization that I am not alone in my dessert years (as opposed to salad years!). Scanning the top of my desk, I notice that some dear old friends have aged along with me. Their covers are faded and split — but I have reinforced them with glass tape (won-

The Rev. Eldred Johnston is a retired priest who resides in Columbus, Ohio.

derful stuff).

Here is a list of my old and true friends. (Is it coincidence that they number 12? Seems someone else chose 12 close friends.)

1. Holy Bible, R.S.V. (1952)
2. Book of Common Prayer (1928)
3. The Hymnal (1961)
4. Concordance to the Holy Scriptures (Walker, 1948)
5. Theological Word Book of the Bible (Richardson, 1950)
6. Abingdon Bible Commentary (1929)
7. Westminster Dictionary of the Bible (1944)
8. Parson's Handbook (Dearmer, 1928)

9. Webster's Collegiate Dictionary (1943)
10. Oxford American Prayer Book Commentary (Shepherd, 1950)
11. Early History of the Church (Duchesne, 1950)
12. History of the Christian Church (Walker, 1950)

Don't try to buy these from me. You don't have enough money. And don't try to sell me any modern manuals to replace these old-timers. These friends are like old wine — with each year they become finer. I can hear them joining me in the old song of Rabbi Ben Ezra: "Grow old along with me, the best is yet to be."

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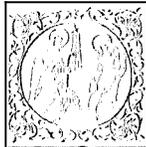
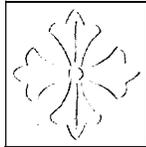
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BOOKS

Christian Hope

CLOUD OF DARKNESS. By Emanuela O'Malley. Winston-Derek. Pp. 203. \$8.95 paper.

Emanuela O'Malley is a Sister of the Congregation of St. Joseph with a story to tell about the lives of South African women living under apartheid. Her style of sharp contrasts between first world and third world, urban and rural South Africa combined with a sense of Alan Paton's *Ah, but Your Land Is Beautiful* will trigger a flood of memories for those who know South Africa.

For those who want to learn about the people of South Africa, and especially women, this is a book which gives us a powerful introduction to Bessie Head, Lilian Ngoyi and the work of the Black Sash, an organization with a large Anglican membership.

An important feature of this book is the feeling of Christian hope. Even through the cloud of darkness the voices of Christian women can be heard singing "N'kosi Sikele" which is their rally song which means "God Bless Africa."

(The Very Rev.) M. RICHARD HATFIELD
Christ Cathedral
Salina, Kan.

Thorny Issue

SHOULD THE CHILDREN PRAY?
By Lynda Beck Fenwick. Baylor University. Pp. 249. \$29.95.

The Markham Press Fund of Baylor University has selected an excellent book to support. It is useful to have a volume which meticulously and objectively documents the school prayer issues, particularly those of the last three decades, as they proceeded through the courts. The 1962 decision (Engel v. Vitale) ruling that a short, nondenominational prayer recited in New York public schools was unconstitutional, preceded a close examination of prayer in public schools, in politics and in the law.

The first page of text refers to "Wittenburg," and later refers to the "discovery" of America in 1492, an unfashionable concept now. But the reader should persevere, because there is writing of high quality thereafter.

The effect of the First Amendment is not discussed in detail until halfway

through the book. Preceding this, and of particular interest to the general reader, is a background examination of religion in six colonies (Massachusetts, Rhode Island, Pennsylvania, Maryland, Virginia and Georgia).

Not only were there substantial denominational differences, but the very concept of "establishment" varied — from strict conformity to one church, to different forms of relative toleration. This usually meant toleration of other Christian beliefs, and seldom the toleration of different faiths — or of atheism.

After being led through the history of the school prayer issue, one is left to draw one's own conclusions. The "blurb" states that the author has formed an opinion on the constitutionality of nondenominational prayer. It is a measure of her achievement of objectivity that it was as hard for this reviewer to guess at those conclusions as to reach his own on this thorny issue.

NIGEL A. RENTON
Oakland, Calif.

Profoundly Devotional

THE WAY OF JESUS CHRIST: Christology in Messianic Dimensions. By Jurgen Moltmann. Trans. by Margaret Kohl. HarperCollins. Pp. xx and 388. \$24.95.

This is the third of four projected volumes of systematic theology. Moltmann, the leading contemporary German theologian, seeks to move beyond the two earlier types of christology, the Chalcedonian (too static and confined to the beginnings of Jesus' "way") and the liberal (confined to the earthly life of Jesus) to a christology which, while affirming the truths in the earlier constructs, covers the whole "way" of Jesus from birth to parousia.

It follows the pattern of the second article of the creeds, with two modifications: 1. the activity of the pre-existent Son of God is not ignored but brought in later in connection with the resurrection; 2. the author adds to the traditional creeds an expanded coverage of the earthly life of Jesus. This reads: "Baptized by John the Baptist, filled with the Holy Spirit, to preach the kingdom of God to the poor, to heal the sick, to receive those who have been cast out, to revive Israel for the salvation of the nations, and to have

(Continued on page 18)

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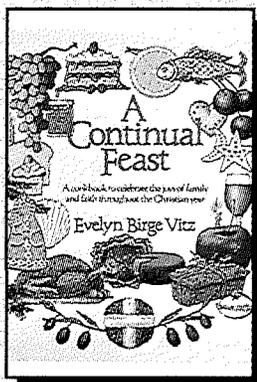
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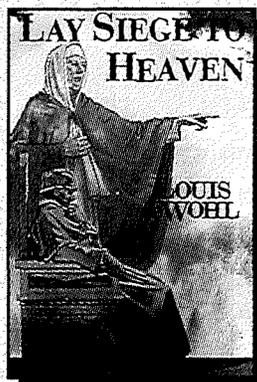
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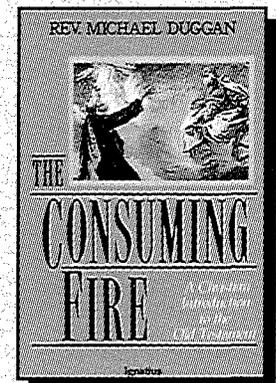
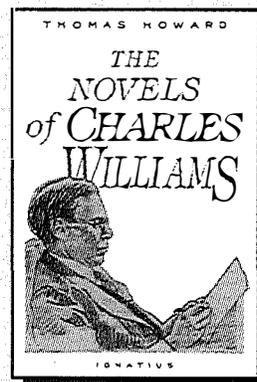
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The Novels of Charles Williams

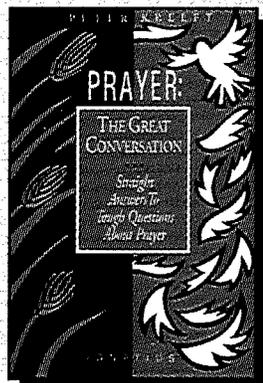
Thomas Howard
Here at last is a clear and informed guide to the complexities and rich rewards of Charles Williams's novels. Howard lucidly demonstrates that Williams's tales might best be described as "metaphysical thrillers," the controlling factor behind Williams's work being an essentially Christian worldview, and the constant theme is order versus disintegration. Howard brilliantly illuminates the major concerns that informed all of Williams's thinking, and also considers Williams's work in the context of modern fiction.

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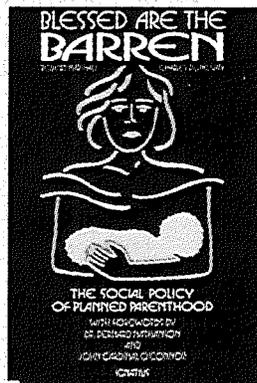
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BOOKS

(Continued from page 16)
mercy upon all people."

In his Trinitarianism and Patripasianism, the author is profoundly orthodox, though in a post-modern way. But his orthodoxy is combined with an equal concern for orthopraxis. He draws heavily upon liberation theology and contemporary movements for social justice and ecological concern.

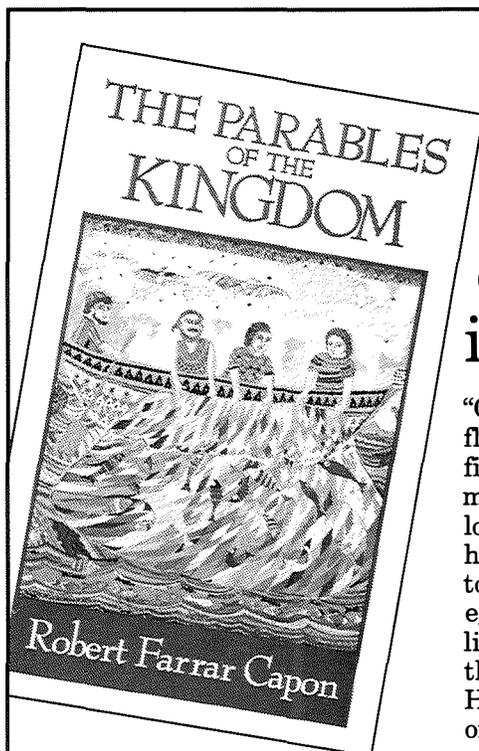
Americans will appreciate the weight given to Joseph Sittler's plea at the General Assembly of the World Council of Churches (Delhi, 1961) for

a cosmic, as well as a personal and ecclesial christology. But Anglicans will be sorry that the translator (whose work is generally excellent) has seen fit to quote W. Bright's great eucharistic hymn, "And now O Father, mindful of the love: (*The Hymnal*, 1982, no. 337) as an example of an atonement theory framed in terms of appeasing an angry deity. Evidently she has substituted this hymn for an original German Lutheran example. I see nothing to require a propitiatory interpretation of that hymn. Incidentally, the translator

has used "expiatory" in this connection, where she should have used "propitiatory."

All in all, however, this book is profoundly devotional as well as intellectually stimulating, even if occasionally speculative and in places unintelligible in a Teutonic kind of way. It should encourage doctrinal preaching in a manner relevant to the issues of the contemporary world.

(The Rev.) REGINALD H. FULLER
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The Healing Process

FACING DEPRESSION: Toward Healing the Mind, Body and Spirit. By Michael Lawson. Twenty-Third. Pp. 148. \$7.95 paper.

Michael Lawson is vicar of Christ Church in Bromley, England, with a strong background in pastoral care and counseling. His book can be useful as a form of triage — to help clergy or lay ministers recognize what they are dealing with when faced with a depressed person seeking help, and to evaluate the possible need for other kinds of professional care.

The book is loaded with mechanisms for self-help (questions, exercises, lists). Most of it, in fact, is aimed directly at the victim of depression. But many of these sufferers are simply unable to read, study, analyze or pray in the ways suggested. Thus the ideas and techniques are probably most useful when adapted by a friend, relative, or other helping minister in working with the depressed person to help stabilize the situation.

Lawson is at his best in addressing theological aspects of the healing process. In a very fine chapter on coping with discouragement, he uses examples from St. Paul's rugged missionary career and describes Paul's responses to suffering. He relates clinical depression to many other biblical situations and provides some strong statements of the reality of God's forgiveness and love. When it is possible for the truth of these statements to penetrate the heart of the depressed person, healing can be well on the way.

(The Rev.) GEORGE A. HILL, III
Cincinnati, Ohio

Books Received

A TESTAMENT TO FREEDOM. By Dietrich Bonhoeffer. HarperCollins. Pp. 579. \$29.95.

SHORT and SHARP

by TRAVIS DU PRIEST

A DOORWAY IN TIME: Memoir of a Celtic Spiritual Journey. By Herbert O'Driscoll. Doubleday. Pp. 113. \$8 paper. **PRAYERS FOR THE BREAKING OF BREAD: Meditations on the Collects of the Church Year.** By Herbert O'Driscoll. Cowley. Pp. 175. \$9.95 paper.

Though different in subject matter, these two recent publications by well-known Canadian priest and sometime warden of the College of Preachers, Herbert O'Driscoll, show once again his acumen for finding the underlying depth and mystery of life in the obvious and ordinary. *Doorway* sharpens our awareness — let's use the author's word — enchantment of nature; *Prayers* brings alive the words of our collects through lovely and fetching stories of nature and human nature. Both books provide quiet meditations for settling in with self and God.

LISTENING HEARTS: Discerning Call in Community. By Suzanne G. Franham, Joseph P. Gill, R. Taylor McLean and Susan M. Ward. Morehouse. Pp. 143. \$8.95 paper.

Part of the Christian Vocation Project, this small book explores the themes of call, discernment and community. Call is equated with attention to God in relation to the pressing question most of us struggle with: "What am I to do?" Includes lists of questions and an annotated bibliography.

THE MIDDLE WAY: Voices of Anglicanism. By Lee W. Gibbs. Forward Movement. Pp. 136. \$3.75 paper.

An absolute treasure. One of those small books you want to keep in your pocket as Sir Philip Sydney did *The Courtier*. It certainly would not be fair to say "It's all here," for it certainly is not; but the essence of the Anglican way, the Anglican spirit, of benevolence, charity, tolerance, clarity, eloquence and spirited sensibility is most definitely brought out in these vignettes and excerpts from Richard Hooker, John Donne, Jeremy Taylor, C.S. Lewis, Dorothy Sayers and others. Excellent for a study course, a quick introduction to Anglicanism, or for the reassurance we all sometimes

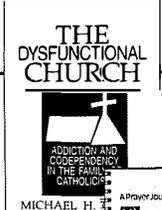
need that we do belong to best of communions within the Christian family.

LEADING FROM WITHIN: Reflections on Spirituality and Leadership. By Parker J. Palmer. Indiana Office for Campus Ministries (1100 W. 42nd St., Indianapolis, IN 46208). \$3 post-paid, paper.

This essay by one of the most creative and intuitively sensitive writers and speakers of our day, Parker

Palmer, came to my attention the day after I had had to notify two hourly workers of a cut-back in time and salary. This was not easy reading, but it did help me re-evaluate the context of my leadership. Palmer urges leaders to consider the "shadow side" of decisions and to look in and down inside the self to the communal bond of humanity. As are all his thoughts, an articulate counter to the prevailing winds of the day.

FALL 1991



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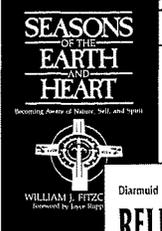
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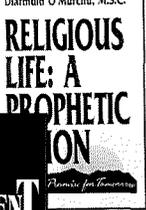
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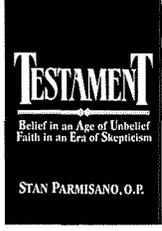
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October 13, 1991

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LETTERS

(Continued from page 9)

church, we are very bad. The style of leadership used in most of our churches is priest-dependent. This can only work in very small churches, but yet this is the expected style of relationships in most congregations by both clergy and laity.

The style of leadership needed is a team approach. It is just as hard for clergy to learn this as for laypersons.

For the past nine years my husband

and I have been teaching this style of leadership to congregations in southern California. We work with Lutheran and Roman Catholic congregations as well as Episcopal. In our experience, we have found as long as churches are small enough so the priest can "do it all," they will function that way. Only Roman Catholic churches with several thousand members and one or two clergy know they must be a team. One congregation we have worked with has gone from 2,000 in church to 4,000, but most impor-

tantly, from about eight percent involvement outside of mass to more than 35 percent.

Clergy must learn leadership styles that will allow our people to become active laypersons and allow our churches to grow.

GALE NOBLE

Oceanside, Calif.

On the Mark

After gazing upon Jonathan Daniels' picture [TLC, Sept. 1], I recalled attending seminary with Jonathan and working with him on the kitchen-dining room clean-up crew.

I should like to report that he had a very strong and accurate throwing arm. On evenings at which round rolls had been served at supper, it was not unusual for those clearing the table in the dining room to pitch a few through the small opening into the dishwashing room. (Of course they were returned with haste.) Jonathan could hit that opening with remarkable consistency and with considerable velocity — but then his smiling face would appear at the door: he wanted to be sure that no one was hurt. (Stung, yes; hurt, no). That's the Jonathan Daniels I have never forgotten.

(The Rev.) DAVID B. RIVERS
Gloria Dei Church

Philadelphia, Pa.

Majesty Lost

The Viewpoint, "Time to Hold Hands" by Thomas F. Reese [TLC, Sept. 15], is cant and should have been identified as such. Fr. Reese speaks of a "value system" and if such a system were taught from the pulpit and in the Sunday schools of the Episcopal Church, we all would be a much better people.

As far as the consideration of the "peace" is concerned, there are many of us who don't like it and don't participate in its exchange. I do not attend church to be touched by anybody, much less everybody, and the groans and back-slapping that go on do nothing for the majesty of a communion service.

As for the trite and old story about the little boy, the final line as the mother cried, "My God, what would have happened if you had waited any longer to join hands?" is the little boy, if he had not been found, would not have grown up to be the Bishop of Newark!

JOHN I. KOHLER, II

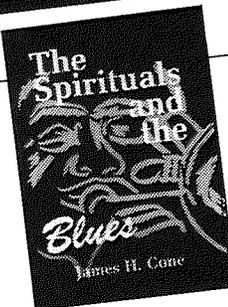
Stevenson, Md.

Revolutions from the Heart



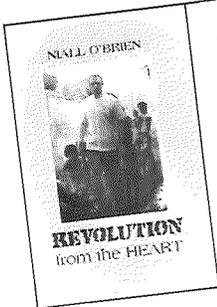
THE SPIRITUALS AND THE BLUES
JAMES H. CONE

The author of *Martin & Malcolm & America* here focuses on the significance of the spirituals and the blues as expressions of black life and its response to rejection and humiliation. Cloth \$13.95



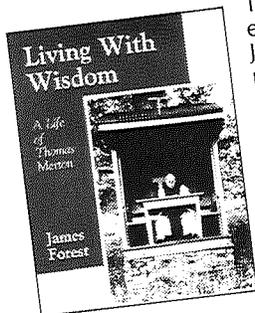
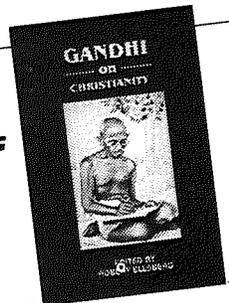
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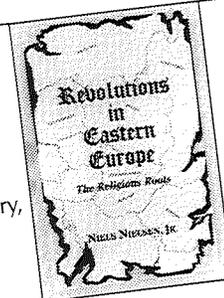


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Already There

The defeat of the canon proposed by Bishop Frey [TLC, Aug. 4], that all clergy of this church shall abstain from genital sexual relations outside of holy matrimony, is deeply lamented by Bishop Higgins [TLC, Sept. 8]. I don't like to disagree with bishops, but thank God it didn't pass. Does multiplicity of rules, canons, etc., help?

We have a commandment, "Thou shalt not commit adultery," in the Bible. St. Paul speaks out strongly against fornication (1 Cor. 5, 6 and in other places), and we have consecration vows "to be wholesome examples to the flock of Christ" (BCP p. 532).

It would be well to be honest and follow them.

(The Rev.) VICTOR BOLLE
St. Stephen's Church

Miami, Fla.

True Opinions

In response to Fr. Nancarrow's letter [TLC, Sept. 8] commenting on the Antonia Matthew remarks regarding a TLC cover picture, I say the church needs more clergy who have the courage to express their true opinions on this subject. Right on!

E. T. VANGAS

Manchester, N.H.

Not an Option

It is difficult to see the relevance of Article XXXII to the current controversy over the ordination of homosexuals [TLC, Aug. 11]. Certainly the framers of the Articles of Religion, declaring the lawfulness of marriage in a hitherto celibate church, would not have considered homosexuality an option. Sodomy was clearly recognized as both a sin and a crime.

No doubt there have been homosexual bishops, priests and deacons who ministered faithfully and well, despite their sin. No doubt many others have ministered faithfully and well while practicing other sins.

Most of the time there was some decent reticence about what was being

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done on the side by these "faithful" ministers. Only recently has the church been led into the danger of openly proclaiming sin to be the acceptable, while denouncing with opprobrium those who object to the sin.

DOROTHY SPAULDING

McLean, Va.

Who Has Failed?

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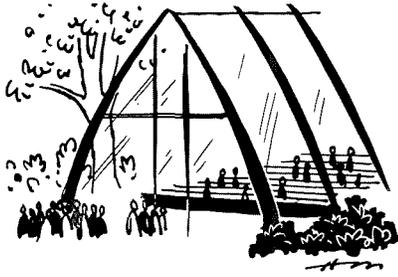
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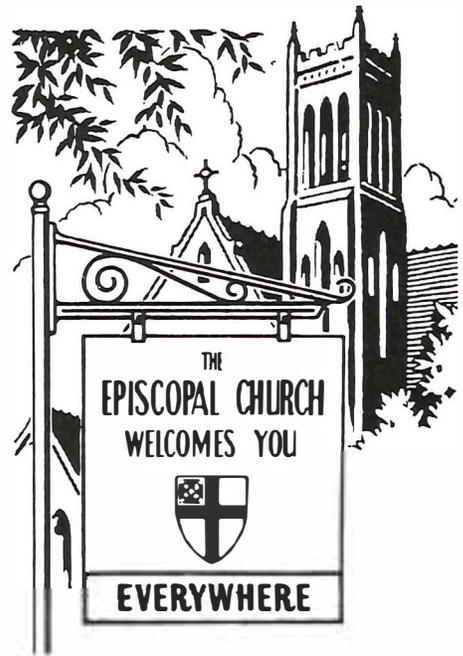
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