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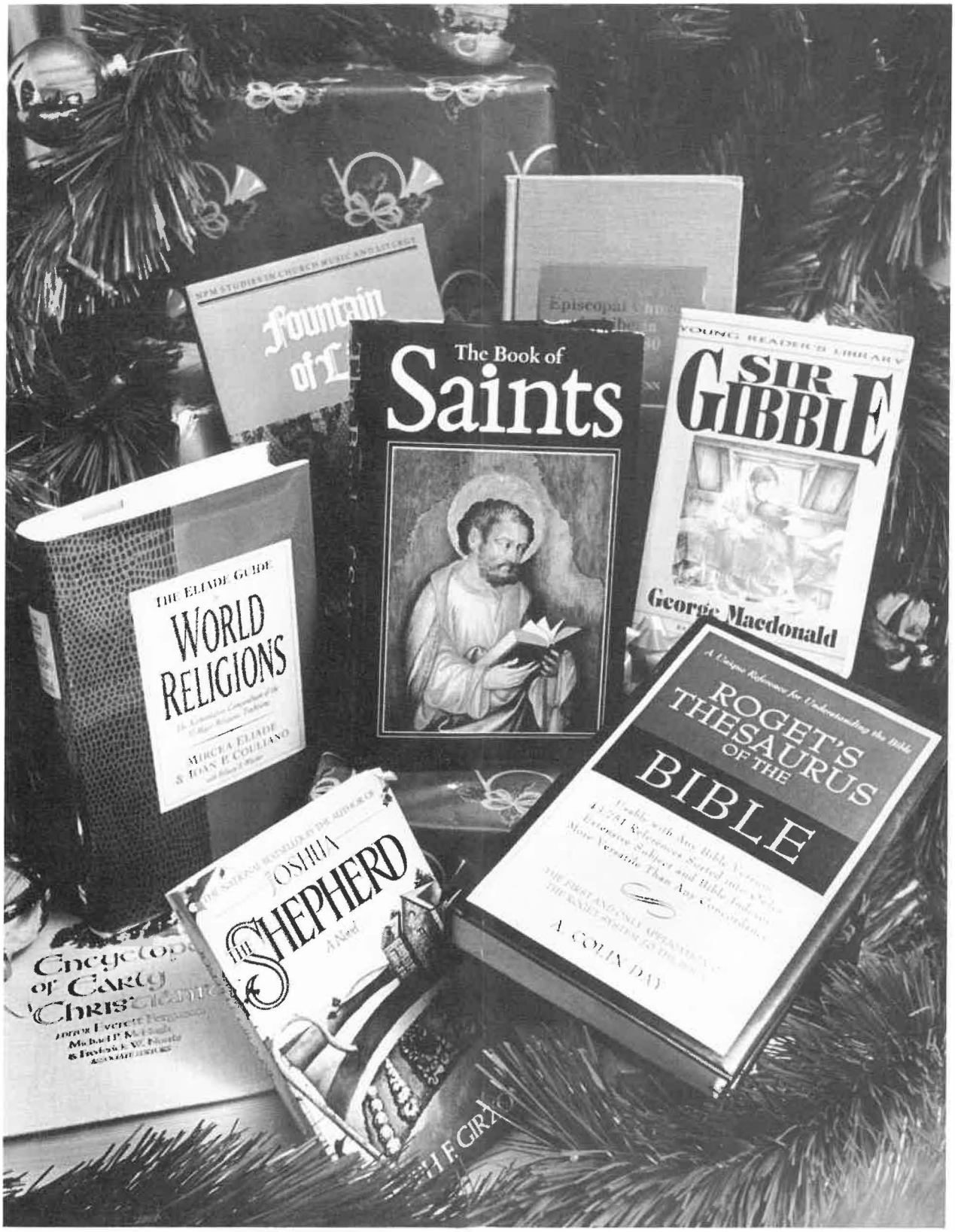

IN THIS CORNER

Not Worth the Hurt

I have a confession to make. Not a sacramental confession, of course, but rather an admission. I have been one of those who have bashed persons who cling to the 1928 Book of Common Prayer. My reasoning was simply this: If the 1979 Book of Common Prayer is the church's official book, then we ought to be using it. Now I have to admit I've changed my mind. If parishes want to use the 1928 book, let's allow them to do it.

Just so you know where I'm coming from, I was baptized, confirmed and married from the 1928 book. I worshiped with it for about 20 years. I went through the "zebra" book and the "green" book and finally the 1979 version. I much prefer the 1979 edition to 1928, and I have a strong preference for Rite Two over Rite One. But I am no longer willing to say that Episcopalians should not worship using the 1928 book.

My decision was not a sudden one. When parishes in Richmond, Va., and Concord, Calif., reached points of no return with their bishops over this issue and others [TLC, May 3], I knew my mind was changed. After all, is it worth a long, legal battle? Was the lengthy and costly fiasco in Michigan over Mariners' Church worth it? The Viewpoint article by William Pugliese [TLC, Sept. 20] and the correspondence which followed it helped to put my mind in focus.

There are strong and vital parishes in the Episcopal Church which use the 1928 book. It is in regular use in some of our cathedrals. Are those who worship with the '28 book any less faithful Episcopalians because of the book they use? Some parishes use '28 at 7:30 or 8 a.m. on Sundays and the '79 book for other services.

I have worshiped in Great Britain at places where both the 1662 Book of Common Prayer and the Alternative Services Book were in use. There didn't seem to be any confusion over which rite was being used. In the cathedrals and parish churches in which I worshiped, it was only a matter of a bulletin or service booklet listing which book was being used.

Most of us know persons who were so heartbroken over the loss of the 1928 book that they left the Episcopal Church. Some of them have become members of one of the "continuing" bodies and others have either gone elsewhere or stayed home. A sizable segment of one of the parishes I belonged to left over the prayer book issue. I felt they were wrong and I told them so. But was this issue worth all the departures and hurt?

And so, I apologize to those members of the Prayer Book Society and other aficionados of the 1928 Book of Common Prayer whom I have offended. While I may object to the tone of some of your mailings and the manner in which some of your members have tried to achieve your objectives, I will no longer object to your use of this venerable book.

I never expect to use the 1928 book again. In fact, I don't want to use it. But let's allow those who prefer it to use it, at least once in a while. It seems to me that whatever problems this might do to our polity wouldn't be as bad as the hurt and loss of membership this issue already has caused.

DAVID KALVELAGE, editor

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Photo by Richard Wood

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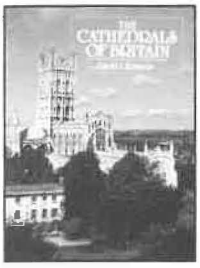

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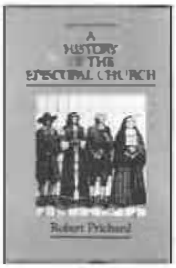

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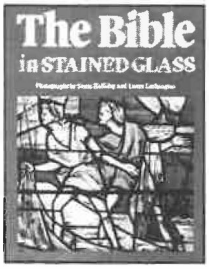

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LETTERS

Modern Prophets

In criticizing the authors of *New Millenium, New Church*, the Rev. Harry T. Cook [TLC, Oct. 18] shows himself to be one of those self-anointed modern prophets who believe the old axiom "*vox populi, vox Dei*" applies to ordinary Christians only when they agree with him. Tragically, for the Episcopal Church during the past generation, thousands of church people have shown their disagreement by "voting with their feet." The hubris of Fr. Cook and men like bishops Pike, Moore and Spong, of course, would lead them to believe that all those folks were simple-minded ignoramuses who couldn't understand prophetic (sic) vision.

I shared Fr. Cook's column with a Lutheran friend who remarked, "No, Martin Luther didn't consult polling data, but he certainly read the Bible before nailing up his theses!"

Thanks be to God for men like Richard Kew and Roger White who have listened to and respect the views of rank-and-file church people.

(The Rev.) DAVID APKER, deacon
Oconomowoc, Wis.

• • •

The third article of the excerpted series by Bishop White and Fr. Kew [TLC, Sept. 27] raises questions for me, both as a fundraiser and an Episcopalian. Fundraising is a professional career, requiring knowledge, training and skill in the sophisticated and competitive world of philanthropy. Is this the role of church leadership?

Most non-profit organizations move monies as quickly as possible to designated purposes. And most keep overhead expenses within the ethical limit set at 35 cents per dollar raised, with an average of 17 cents per dollar. The church incurs expenses in forming social services programs and study groups, hiring leaders and fundraisers, and diverting the efforts of clergy into work for which they often are not trained or qualified.

Meanwhile, charitable funds may be tied up for months and even years in transfers from parish to diocese to national church and/or church funds, study groups, agencies and commissions. Each may retain a percentage (and/or interest earned). And parish soup kitchens sacrifice while the national church headquarters remains in

its expensive location. Is this Franciscan poverty, mentioned in the article? And is this the best and least expensive way to ease the plight of the poor, the hungry, the naked and the homeless?

The church can serve a significant role in inspiring, motivating and strengthening church members to serve. It is charged to preach and to administer the sacraments, to teach, minister and heal. Doesn't "stewardship as the main work of the church" tug the church ever further from its axis?

MARTHA T. MURPHY

Chicago, Ill.

Misses the Boat

Bishop Kelshaw's letter [TLC, Oct. 4] seeking to clarify his terms concerning his spurious comparison of a God-centered response to homosexuality and alcoholism still misses the boat.

Bishop Kelshaw's most glaring error is his all-too-typical confusion of homosexuality and promiscuity. The latter is, like that of the alcoholic who continues to drink, "acting out" behavior — behavior to which we are all called to minister and, when appropriate and efficacious, lovingly confront. Why called? Because the behavior is so life-destructive, both of alcoholic or sexually precocious individuals and those whose lives touch theirs.

Homosexuality, on the other hand, as evidence suggests, is innate, thus presumably God-given and unalterable. If there is any destructiveness associated with its inherent nature, then we might ask if the societal attitudes of the sort Bishop Kelshaw so bitingly and, I fear, ignorantly represents don't go a long way toward giving shape to that destructiveness.

Both as a recovering alcoholic and a clinician, I am troubled by Bishop Kelshaw's language that "alcoholics [are] known to be born with brain structure that makes people alcoholic." That is not exactly right. There is strong evidence that suggests some people are born with an innate (genetic) predisposition to alcoholism, but the evidence is equally strong that it is the acting out behavior which makes those people alcoholic. The alcoholic seeking recovery from that behavior and its results, just like someone seeking to recover from any form of sexually-compulsive behavior, is offered an effective road to recovery that commends both a genuine, healing relationship with God and a reclamation of that individual's essential nature.

Bishop Kelshaw, on the other hand, seems to want to deny those very qualities to anyone endowed with sexuality which is (presumably) different from his own.

(The Rev.) JOHN C. FISHER

New York, N.Y.

International Welcome

After reading "Keep an Eye Out for Visitors" [TLC, Aug. 2], and the Rev. Harry L. Knisely's response [TLC, Aug. 30], I want to tell you of my experience.

In June, 1991, I visited Finland to see the midnight sun. My hostess and I attended a special service during the three-day celebration which com-

(Continued on next page)

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LETTERS

(Continued from previous page)

memorated the summer solstice, St. John and the flag. Sitting with my Finnish friend, I was surprised that the gospel, the Lord's Prayer and the benediction were in English as well as in Finnish. My thoughts were "how amazing, how international." Wrong! Without telling me, my friend had informed the clergy of my presence, and the English was included for my benefit. That's welcoming beyond any expectation.

Because I travel often, I am frequently a visitor in churches. I'm seldom acknowledged in any special way. Usually the "rector at the door" does not indicate any knowledge that I am a visitor. I abhor standing in an exiting line while a rector talks for three or four minutes to each of several parishioners and then gives me a weak, flabby handshake with a quiet, disinterested "good morning."

Do most Episcopal churches have so many flaky visitors that a stranger is considered not worth bothering with? Or are rectors out of touch with most of their members and think that strangers may be members whom they don't remember? What say the clergy?

PHYLLIS S. WETHERILL
Washington, D.C.

Specific Tie

Thank you for your excellent exposition of the Rev. Paul Clasper's Dahlberg ecumenical lecture on "Asian Spirituality" [TLC, Sept. 27] at the autumn convocation of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary.

I write to clarify two points. First, the "official tie" of the Divinity School with the Episcopal Church is quite specific — Bexley Hall is one of ECUSA's accredited seminaries. Secondly, the Anglican "13 of 55 students entering degree programs this year" are more than amorphously part of the Divinity School. They will, in due time and upon recommendation of the dean and faculty, be granted their M.Div. degrees by the trustees of Bexley Hall.

(The Very Rev.) WILLIAM H. PETERSEN
Dean of Bexley Hall
Rochester, N. Y.

Double Standard?

Over the past five or six years I have noticed a discrepancy and wonder if anyone else has noticed, and if so, what others think about it.

On one hand, I hear of priests in many parts of the country who commit a variety of sexual indiscretions, ranging from single, isolated interactions with another consenting adult to repeated long-standing abuses of children, and almost everything in between. These actions result in forced resignations from parishes, depositions, criminal trials, jail sentences and expensive suits that affect many innocent people.

On the other hand, I hear the church, through its new sexuality curriculum, through convention resolutions and through much-publicized ordinations, say that almost any kind of sexual activity is appropriate to the ordained priesthood. While the church has never condoned sexual abuse of children, it does not restrict the selection of those who will be placed

(Continued on page 8)

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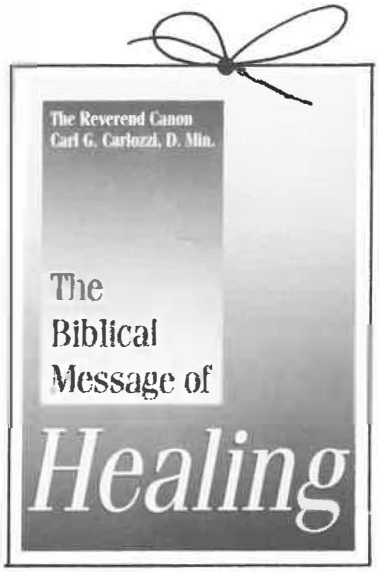

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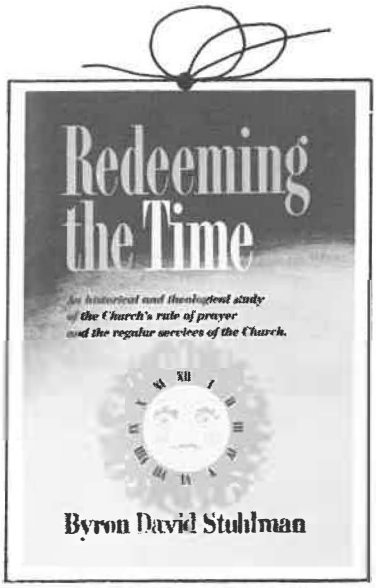

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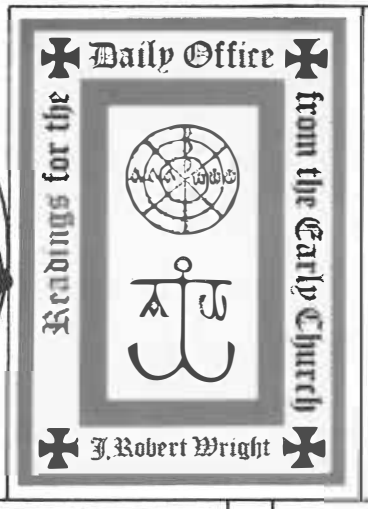

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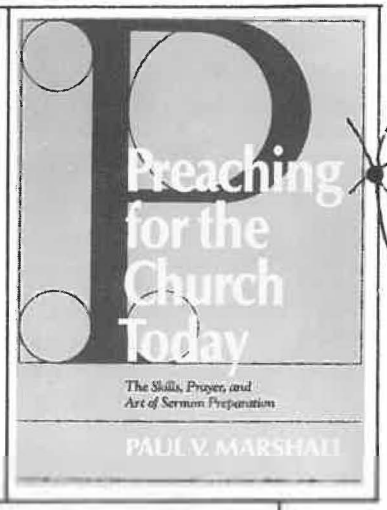

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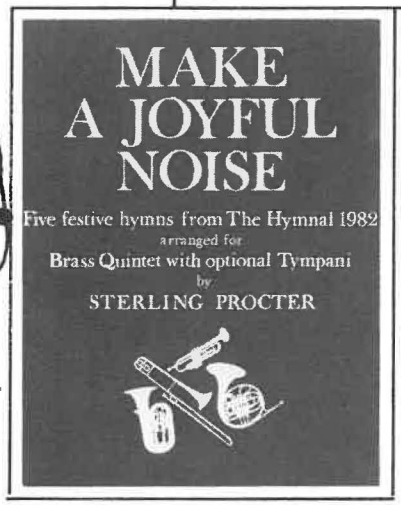

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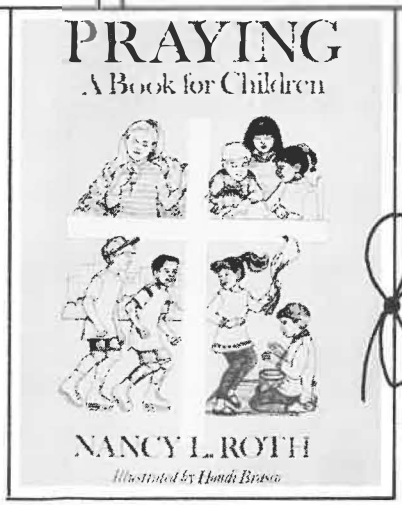

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LETTERS

(Continued from page 6)

in a situation of great trust and temptation.

It almost looks as if the secular society (the trials, the courts) has a higher moral code than the church, which is certainly a departure from the past.

NAME WITHHELD

While TLC is reluctant to withhold names, we hope readers will trust our judgment that in this case, it was justifiable.

No Such Title

Congratulations on your editorial, "Day of Prayer" [TLC, Oct. 11], in which you refer to *Presiding Bishop Edmond Browning* instead of in your usual mode of reference: *The Most Rev. Edmond L. Browning*. Why not try simply *Bishop Browning*?

Your readers know to whom you refer. There is really no such title in the Episcopal Church as "the Most Rev." You cannot make him an archbishop, much as I know you would like to.

(The Rev.) FREDERICK M. MORRIS
Bloomfield, Conn.

The title "The Most Rev." appears on the Presiding Bishop's letterhead, and in "official" communications from the Episcopal Church Center. We use it to be consistent with the titles of other Anglican primates. **Ed.**

Wrong Names

Not having the advantage of President Reagan and myself of "knowing" their subjects, two writers have lately mis-stated the first names of distinguished historical figures.

Author Katherine Clark identifies Cosmo Gordon Lang as "William Lang" [TLC, Oct. 11], and William Ewart Gladstone becomes "Henry Gladstone" in Robert Cromey's book review [TLC, Oct. 18].

The benefits of over-stayed time in this world are few, but do include a certain first-name familiarity with the great of the past.

DONALD A. WHITCOMB
St. Charles, Mo.

• • •

I was amazed to see that in the Rev. Robert Warren Cromey's review of J. Jagger's biography, William Ewart Gladstone was renamed "Henry." Could you tell me why?

CHARLES E. DICKSON
Associate Professor
Clark State Community College
Springfield, Ohio

The mistake occurred because five persons were guilty of human error. **Ed.**

To Our Readers:

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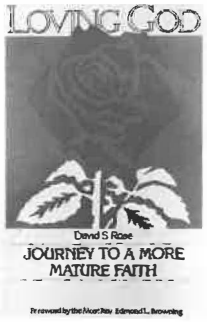

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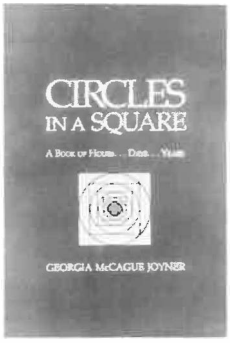

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THE CLOWN IN THE BELFRY: Writings on Faith and Fiction. By **Frederick Buechner.** HarperSanFrancisco. Pp. 171. $17.

Beyond his brilliant work as a novelist, Frederick Buechner has become over the past 20 years perhaps the most interesting American writer in the field of ascetical theology. Which is to say that his interests have led him to focus on how those making a Christian profession may, through "the means of grace" and in the "ordinary" ways of life, win through to fulfillment.

In *The Hungering Dark, The Alphabet of Grace, A Room Called Remember* and numerous other books we hear a witty and extraordinarily eloquent voice talking about how, by the light of the Christian faith, we may stumble into God amidst the gritty muddles and fortuities of daily life, and it is a voice that immediately startles by the strange sense of intimate encounter it enkindles.

"Writing," says Mr. Buechner, "strikes me as *intravenous*. As you sit there only a few inches from the printed page, the words you read go directly into the bloodstream and go into it at full strength. More than the painting you see or the music you hear, the words you read become in the very act of reading them part of who you are . . ." And so his own best work might be spoken of, particularly his most recent book, *The Clown in the Belfry*, which presents him at full stretch.

The subtitle of the new book is somewhat misleading, for it leads one to expect this miscellany to be comprised of essays bearing on the shaping role of authorial religious perspective in certain bodies of fiction. True, the opening piece ("Faith and Fiction"), which is a lecture delivered some years ago at the New York Public Library, is largely devoted to reflections on the role of holiness in his own fiction. But the most striking things in the book are a half-dozen sermons and a selection of addresses delivered on various occasions — all of which are inviting us to hold on to the image of "the Clown in the Belfry."

There is, we learn, an old church in Rupert, Vt., now well over 200 years of age, which in the year 1831 was repaired and enlarged, one of the additions being a new steeple with a bell in it. And, once the steeple had been set in place, "one agile Lyman Woodard stood on his head in the belfry with his feet toward heaven." It may have been a crazy thing to do, but Mr. Buechner wants to say that "it was also a magical and magnificent and Mozartian thing to do," for "If the Lord is indeed our shepherd, then everything goes topsy-turvy. Losing becomes finding and crying becomes laughing. The last become first and the weak become strong. Instead of life being done in by death in the end as we always supposed, death is done in finally by life in the end. If the Lord is our host at the great feast, then the sky is the limit."

And over and again, as this vibrant book remarks the Christian life, what is being implied is that, whoever Lyman Woodard was, we need to "join him in the belfry with our feet toward heaven . . . because heaven is where we are heading."

NATHAN A. SCOTT, JR.
William R. Kenan Professor Emeritus of Religious Studies and Professor Emeritus of English, University of Virginia
Charlottesville, Va.

Order and Harmony

CENTURIES. By **Thomas Traherne.** Morehouse. Pp. 228. $8.95 paper. **LANDSCAPES OF GLORY: Daily Readings with Thomas Traherne.** Edited by **A.M. Allchin.** Morehouse. Pp. 78. $5.95 paper. **ENJOYING THE WORLD: The Rediscovery of Thomas Traherne.** By **Graham Dowell.** Morehouse. Pp. 135. $8.95 paper. **PROFITABLE WONDERS: Aspects of Thomas Traherne.** By **A.M. Allchin, Anne Ridler and Julie Smith.** Morehouse. Pp. 56. $5.95 paper.

Even though a couple of these books have been mentioned before in TLC, I group them for readers to be aware of the minor renaissance underway in Traherne studies. This fascinating prose and poetry writer of mid-17th century England has long been one of my favorites, and readers who do not know him, should; and readers who already know him will delight in the attention he is currently receiving.

Lover of nature and of God and of God's child-like and animated ways of relating to us, Traherne expressed

(Continued on page 18)

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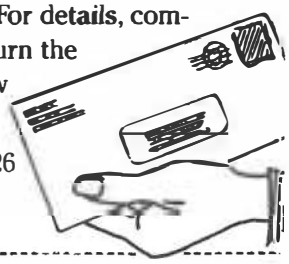

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Stronger Response to AIDS Crisis Urged

An open hearing of the church's Joint Commission on AIDS, during which personal and often emotional stories were shared, was held in the context of the four-day meeting of the National Episcopal AIDS Coalition in Chevy Chase, Md., Oct. 8-11.

While commending the nearly two dozen dioceses and many parishes that have responded to General Convention resolutions and have developed AIDS policies, the commission expressed concern for more than 90 dioceses "that have not completed action."

Among other statements, the commission exhorted the church's leaders and members to be dedicated to the Presiding Bishop's call for establishing "personal and pastoral relationship with people with HIV/AIDS."

Among the 500 people at the third annual meeting, one participant who has AIDS blasted the government's "smokescreen" behind which it hides the true amount of money spent for AIDS research.

"We as Christians, individually and through our institutions, both sacred and secular, must increase the volume of our voices in matters affecting public policy," said NEAC's president Holly McAlpen.

'If our nation's people don't respond soon, we will have lost a brief and unprecedented moment in human history...'

June Osborn

"If our nation's people don't respond soon, we will have lost a brief and unprecedented moment in human history when we not only could have saved lives and talent, but also could have validated our commitment to learning and to science," warned June Osborn, who chairs the National Commission on AIDS, in a conference address. She contended that the public's "panic" in the face of the AIDS crisis has made scientific research more difficult.

When not at the National 4-H Center in Chevy Chase to take part in some of 40 workshops and presentations by more than 60 speakers, conference participants joined thousands of others in public demonstrations, including a candelight vigil and march around the White House, and observation of the 24,000-panel NAMES Project quilt spread next to the Washington monument.

An interfaith healing service at Washington National Cathedral was held at the end of the conference and had thousands in attendance.

Terry Waite Stresses Human Element of Ordeal

As part of his American tour, former Lebanese hostage and special envoy for the Archbishop of Canterbury, Terry Waite, spent three days at Berkeley Divinity School in New Haven, Conn., speaking with seminarians, lecturing and receiving an honorary degree. Mr. Waite is a longtime friend of Berkeley's dean, the Very Rev. Philip Turner, and accepted the invitation to attend the school's convocation Oct. 13-15, soon after his release from captivity last year.

Mr. Waite began his visit with a public lecture before about 1,500 people at the Battell Chapel of Yale University. Throughout the 90 minutes in which he spoke and answered questions, Mr. Waite stressed the importance of the human element in his negotiations and ordeal. Human contacts, connections, shared experiences and endurance, he intimated, stood at the center of his successes and the ability to overcome his failures.

He addressed the two allegations which have repeatedly arisen since his release from captivity last November, namely his misuse of publicity and his involvement with U.S. intelligence activities. The former hostage denied any impropriety on his part.

Regarding his supposed love of the limelight, Mr. Waite insisted in order for him as an independent negotiator to gain access to a public situation, like hostage taking, he had to create a public image. This necessitated drawing attention to himself. To elucidate, he recounted how during the mid-1980s in Iran he organized an Anglican Christmas service, thereby arousing the attention of the Khomeini regime. Only after prompting contact through this act was he able to establish trust of the Iranians and affect the release of the Anglican clergy and lay people held by the Ayatollah's Republican Guard.

Mr. Waite said he believed his kidnapping was due to a calculated political decision. With the reputation he had developed during the course of his work, he became more valuable to dissatisfied Lebanese factions as a hostage than as an advocate for their legitimate grievances.

Mr. Waite described how he endured the deprivations and suffering of his years in captivity only by "holding on to the light of truth." With those five years seeming almost endless, he did not beg God for relief or freedom. Rather, he claims, he worshiped the Lord according to the liturgies of the Book of Common Prayer, much of which he had committed to memory.

Mr. Waite ended his lecture expressing the hope that his life and work had helped "make the weak strong, the strong just and the just compassionate." He left the speaker's podium to the thunder of a standing ovation.

The following day Mr. Waite met and spoke with students, faculty and guests of Berkeley at an informal reception.

His visit concluded Oct. 15 with a bestowal of an honorary degree. After a service of Evensong and before the Berkeley faculty, student body and board of trustees, Dean Turner awarded him with a doctor of humane letters. Also receiving honorary doctorate degrees at the service were the Rev. Carol L. Anderson, rector of All Saints' Church, Beverly Hills, Calif.; the Ven. Philip Allen, rector of All Saints', Minneapolis; and the Presiding Bishop, the Most Rev. Edmond L. Browning.

NICHOLAS T. PORTER

Photo © 1992 by Bob Stockfield

Archbishop Tutu (left) greets Bishop Eastman as university president Richardson looks on.

Archbishop Tutu Says Thanks for Continued Support in U.S.

Young people ranging from primary school children to high school seniors filled Washington National Cathedral to overflowing Oct. 15, for an informal meeting with the Most Rev. Desmond Tutu, Archbishop of the Church in the Province of Southern Africa. Archbishop Tutu was in Washington as the keynote speaker at a dinner sponsored by Africare.

The young people came from the cathedral schools — Beauvoir, St. Alban's and the National Cathedral School — and others in the area, and they gave the archbishop an enthusiastic reception. They stood in the aisles and sat on the floor around him in the crossing for questions and answers. They swayed with him in the refrain, "we will all be free, black and white together."

Asked who was the most important person in his life, the archbishop responded, "my mother." He was given a standing ovation and rousing applause as he left to vest for the service which followed.

In a brief address, Archbishop Tutu recalled previous visits to the cathedral. "It is wonderful to meet this time with all you young people," he said. "I have come here to say thank you to you and all who worship here, for your love, your prayers and your support, and to bring you the thanks of your brothers and sisters in South Africa.

At the Africare dinner, where he was co-honoree with Nelson Mandela, the archbishop was the recipient of the organization's Bishop John T. Walker Distinguished Humanitarian Service Award for his tireless work against apartheid.

Archbishop Tutu also visited Baltimore Oct. 14 to deliver a prestigious annual lecture at Johns Hopkins University. Speaking to a standing-room-only audience, he said: "We live in a moral universe. You know this. All of us know this instinctively. The perpetrators of injustice know this. This is a moral universe. Right and wrong do matter. Truth will out in the end. No matter what happens. No matter how many guns you use. No matter how many people get killed. It is an inexorable truth that freedom will prevail in the end, that injustice and repression and violence will not have the last word."

The archbishop delivered the George Huntington Williams lecture, established in 1917. Previous lecturers have included Dean Rusk, U Thant and Boris Yeltsin.

He was welcomed by the Rt. Rev. A. Theodore Eastman, Bishop of Maryland, and Dr. William C. Richardson, university president.

DOROTHY MILLS PARKER, Washington
and WILLIAM STUMP, Baltimore

CONVENTIONS

The **Diocese of Connecticut** concluded its 208th convention Oct. 24, having dispatched resolutions dealing primarily with diocesan finances and the convention structures.

More than 400 delegates representing aproximately 83,000 Episcopalians in the diocese's 185 parishes, participated in the two-day event at St. John's, Stamford.

In a surprise presentation at the convention banquet Friday night, Roberta Walmsley, wife of the Rt. Rev. Arthur E. Walmsley, was honored with an award commending her contribution to the church and community. Bishop Walmsley will retire in 1993.

Bishop Walmsley announced plans for a second capital campaign to complete funding for diocesan camp expansion.

In the business session, delegates:

- referred to the diocesan executive council for further study a resolution that would have split future conventions into two events;
- affirmed a statement that the business of convention should be conducted in the context of prayer and study, and approved a resolution that convention be held at a site adequate for the size, spiritual and business needs of the body;
- approved a move from an annual diocesan budget to a budget covering three to five years. The new budget process also will include greater input from parish vestries and will be guided by a set of general priorities developed for the next five years;
- approved a $3.6 million budget, the same total as in the previous year, for the 1993 diocesan program;
- approved a 4 percent increase in the minimum salary paid to clergy;
- defeated a resolution that would have required AIDS ministry programs associated with the diocese to use all counseling and teaching situations as opportunities to present a biblical understanding of sexual morality, and for evangelism.

JAMES H. THRALL

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The 115th convention of the **Diocese of Quincy** was held Oct. 16-17 at St. Mark's Church and Our Lady of

(Continued on page 21)

Damages Exceed $2 Million in Connecticut Fire

St. John's Church in West Hartford, Conn., was severely damaged by a late-night fire Oct. 10. Estimates of damage to the 87-year-old Gothic stone building were more than $2 million.

The fire broke out, apparently with an explosion in a sexton's work room, about 11 p.m. on a Saturday. West Hartford fire chief Michael Parker said the fire burned quickly through the roof of the center portion of the church, causing it to collapse, and spread horizontally to the roof of the sanctuary. Damage to the sanctuary and the parish house was extensive, but firefighters were able to keep flames from engulfing the rest of the building, Mr. Parker said.

It is believed the fire occurred following the use of an oil which had been placed on the woodwork in the chancel earlier that day. Spontaneous combustion aparently took place from oily cloths which had been used to polish the woodwork. Most of the damage took place in the middle section of the church building. Several of the oldest stained glass windows were destroyed along with most of the organ. The altar was unharmed and the brass cross on it was unscathed. Vestments, brass and silver articles and most church records were saved.

Firefighters said the alarm was turned in at 11:23 p.m., and it was about 3:30 a.m. before the fire was under control. They remained at the scene throughout the day Sunday and into Monday, and quickly extinguished two additional small blazes which flared up from smouldering debris.

Sunday morning services were held on the lawn in front of the church. The Rt. Rev. Jeffery W. Rowthorn, suffragan bishop, was present for the 8 a.m. service, and the Rt. Rev. Arthur E. Walmsley, Bishop of Conecticut, returned from New Hampshire for the 10:30 Eucharist.

St. John's members, many of whom had been unaware of the fire before they arrived, gathered in small groups before the services, viewing damage.

One longtime member, who asked not to be identified, broke down as he described learning from the morning newspaper that St. John's had burned. "I know every corner of this church. Our daughter and son-in-law were married here. Oh this is . . ." he said, unable to finish his sentence.

A fireman (above) removes soiled vestments. The altar and its brass cross inside St. John's (right) were unharmed. Fr. Pace (below) speaks to members outside the church the next morning, while Bishop Walmsley (second from right) and others look on.

Photos by James H. Thrall

"It's absolutely devastating," said Robert Wetzel, senior warden, but he added after seeing the extent of the damage he felt "it's a lot more hopeful than I thought it would be."

The Rev. Joseph Pace, rector, said the congregation is determined to regroup and rebuild.

"We are the church. The church is not a building. The church is the people," Fr. Pace said at the 10:30 service. "No amount of fire or any other natural disaster can quench our faith."

Temple Beth Israel, a neighboring synagogue, offered its building as worship space for St. John's and its sister congregation, St. Paul's Deaf Mission.

"It'll take a while, but we'll be back," said St. John's junior warden Lyn Walker. "It is only a building, it's not St. John's. We'll all pull together. This is what gets us all back to what it's all about."

What People Are Reading

By SALLY HOLT

A recent spot check of folks across the country gave us a clue to what readers, lay and ordained, find helpful and entertaining in the field of religion.

Some of the books were frequently-used references, while others made a memorable impact with one reading, and still others were favored because they were entertaining and enjoyable.

The Breath of Life by Ron DelBene with Herb Montgomery was a tremendous help to the Very Rev. Richard M. George, dean of Trinity Cathedral in Phoenix. "This marvelous book started me down a new and refreshing path in spiritual growth," he said. "It introduced me to a whole new way of prayer and meditation which has roots in the early church. Unfortunately, this was not taught in seminary."

Dean George also spoke highly of *Jesus: A New Vision* by Marcus J. Borg, "an important book about Jesus that challenges us to take a fresh look at what he has accomplished and the spiritual values he calls us to embrace," he said.

A favorite author of the Rt. Rev. Frank Jeffrey Terry, Bishop of Spokane, is Herbert O'Driscoll, all of whose books he reads. Particularly helpful has been *Prayers for the Breaking of Bread: Meditations on the Collects of the Church Year*, which he reads to prepare for Sunday worship. Bishop Terry has also read all of Henri Nouwen's works and finds them timely and helpful.

The Rev. Charles McMahon, chaplain at St. Luke's Episcopal Hospital in San Francisco, also mentioned Nouwen as a favorite, saying he makes good points succintly. He finds Nouwen's *The Wounded Healer* especially helpful in hospital ministry, as is *Christian Caregiving* by Kenneth G. Hauck, which, he said, "tells how people can be caregivers, that it is servanthood not servitude; it describes basic caregiving for beginners and for those in the field for many years." Fr. MaMahon also said that every church person should read Marie Fortune's *Is Nothing Sacred?* which describes the problems of sexual harrassment. For lighter reading, Fr. McMahon enjoys John Mortimer's Rumpole series.

Also on the theme of pastoral care, the Rev. Robert S. Munday, associate dean of Trinity Episcopal School for Ministry in Ambridge, Pa., mentioned *Care of Souls in the Classical Tradition* by Thomas C. Oden, which he said "offers a needed corrective to the over-psychologizing of contemporary pastoral care." Another favorite of Fr. Munday is also by Mr. Oden: *After Modernity, What? Agenda for Theology*, which he said "is an incisive critique of theological modernity and offers in its place a vigorous orthodoxy."

'I like the way the world impinges on Annie Dillard's spirituality.'

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'Verna Dozier's writing has been very helpful in my work.'

The favorite author of Ann Smith, executive of Women in Mission and Ministry at the Episcopal Church Center in New York City, is Verna Dozier. "Her *Authority of the Laity* has been very helpful in directing my work," she said. "It's been like a guide. She's been like a teacher. And her latest book, *The Dream of God: A Call to Return*, is also a treasure. The majority of my work is with lay women, and they need a voice that empowers them, that helps them see they're important and that God is calling them."

The Rev. William B. Green, professor of theology at the Episcopal Seminary of the Southwest in Austin, likes Kenneth Leech's *The Eye of the Storm*, which he called "a good piece of work that brings out things he's done before in the area of the social dimension of Christian spirituality but in a new way."

The president of Voorhees College in Denmark, S.C., Leonard Dawson, finds frequent inspiration from *The Daily Word* published by Christ Unity Church.

Ginger Paul, president of the national board of Episcopal Church Women, who lives in Shreveport, La., found *We Are Theologians* by Fredrica Harris-Thompsett readable and stimulating. "I read through it twice and use it as a reference book," she said. "Written for the laity, it helps the reader think about his or her responsibility as a lay person to be better informed and educated about the Bible and Christianity. It has helped me share theological insights in a more informed way."

The Cost of Discipleship by Dietrich Bonhoeffer was mentioned by Alvin Cash, headmaster of Episcopal High School in Jacksonville, Fla., as a book which had a powerful impact on his life in terms of what discipleship means. He said A.W. Tozer's *Pursuit of God* "was very, very important to me in college and when I was first exploring the Christian faith. Tozer's writing has an honest quality, is helpful and truly prophetic."

Janet Berberian, a member of Christ Church, Manlius, N.Y., and a mentor and trainer for Education for Ministry, said that Matthew Fox had been "most helpful in finding a new way of looking at religion and expressing it for the 1990s." Two of Fox's titles which she mentioned are *Original Blessing* and *The Coming of the Cosmic Christ*.

Also on the theme of creation spirituality, *Pilgrim at Tinker Creek* by Annie Dillard is a favorite of Mary Donovan, teacher of history and author, who resides in Little Rock, Ark. "I love this book and keep going back to it," she said. "I like the way the world impinges on her spirituality. I like most the way nature is part of her religious experience, and how she captures our sense of oneness with earth and creation."

The Rt. Rev. A.C. Marble, Bishop Coadjutor of Mississippi, could not come up with one favorite title or author at first. After thinking for a moment, he mentioned *Cry Pain, Cry Hope* by Elizabeth Connor, which had helped him on his personal journey, and Jurgen Moltmann's writing about hope and the church as a servant body.

C. S. Lewis's writings are standard

(Continued on page 22)

Sally Holt resides in Milwaukee, Wis., and has been an editorial assistant at THE LIVING CHURCH.

Selections for Children

By SISTER JULIA MARY

A BUG FROM AUNT TILLIE. By **Susan Heyboer O'Keefe**. Illustrated by **Pamela T. Keating**. Paulist. Unpaginated. $3.95 paper.

A delightful story of a little boy's birthday party and his great-aunt whom he assumes to be ancient, boring and useless. When he discovers her to be an excellent toy mender and bug catcher, he learns that age and looks do not describe people. The themes of our "throwaway" economy and of how we stereotype others are touched on without spoiling the story.

ALL THINGS BRIGHT AND BEAUTIFUL. By **Cecil Frances Alexander.** Illustrated by **Carol Heyer**. Ideals. Unpaginated. $11.95.

Lovely artwork illustrating Alexander's familiar children's hymn (#405, *The Hymnal 1982*).MDMM/. A beautiful book for sitting on the sofa with Grandma and looking and talking.

ELIJAH'S ANGEL: A Story for Chanukah and Christmas. By **Michael J. Rosen.** Illustrated by **Aminah Brenda Lynn Robinson**. Harcourt, Brace, Jovanovich. Unpaginated. $13.95.

Both the author and the illustrator remember Elijah the woodcarver, and the story is based on truth and the illustrations based on memories of the shop and the carvings there. Here are two people of different religions reaching across the gulf in friendship and growing greater in the process. A book to cherish and share.

TELL ME THE BIBLE. By **Joelle Chabert** and **Francois Mourvillier.** Illustrated by **Letizia Galli**. Liturgical. Pp. 109. $14.95.

This story book goes back to the old idea of handing on oral tradition — I'm going to tell you stories, and you can tell them to other people later on. It is a book for adults to read and tell to children. The illustrations are simple but amazingly expressive. Most stories have a number of small pictures rather than one big one, which let the

child retell the story to himself or someone else immediately. Interesting use of color brings out important features. Lively text. A treasure.

WHY DID GOD MAKE BUGS AND OTHER ICKY THINGS? Questions Kids Ask. By **Kel Groseclose.** Dimensions. Pp. 96. $6.50 paper.

Perhaps your child will ask one of these questions, and you can use the book directly. More likely, reading the book will stretch your mind to answer the questions of your children, from the very young to those in high school.

101 IDEAS FOR THE BEST-EVER CHRISTMAS. By **Caryl Waller Krueger**. Dimensions. Pp. 222. $15.

Anyone will be able to find things that "fit" with a particular family. I believe there is too much Christmas too soon here, and not enough Advent: Christmas music in the first week of Advent, trimming the tree long before Christmas. But the basic idea of the schedule provided at the beginning of the book is excellent and many of the suggested possibilities, like selecting a "Christmas family," are excellent as well. The stories reflect situations in which Christmas is a mixed blessing and may help everyone be sensitive to the pain of others.

THE AMAZING BOOK: A Bible Translation for Young Readers. By **John R. Kohlenberger III** and **Noel Wescombe.** Multnomah. Pp. 221. No price given.

Doc, Revver, Rikki and Dewey, characters from "The Amazing Book" video, are illustrated in this book (along with black and white line drawings). For children ages 4-10, to be read to **and with** children, not by children. The pattern for each section is an introductory paragraph, a vocabulary section called "In Other Words," the scripture translation of the portion called "In God's Words" and a section of questions called "In Your Words." A parent or teacher could share this with a child with a lot of joy and fun. It is different and attractive and if the children have seen the video, the characters will be welcome friends.

STORY SUNDAY: Christian Fairy Tales for Young and Old Alike. GATHER ROUND: Christian Fairy Tales for All Ages. By **John R. Aurelio.** Crossroads. Pp. 93. Pp. 159. $8.95 and $9.95, paper.

The author realized that liturgy is aimed at adults and decided to have a children's sermon once a month. These are some of the stories he used, but they are much more alive and intriguing than the usual. I have a feeling that adults and children alike will understand the message without further explanation, though this is provided in some cases. Ideally, they would be told and not read to children.

PUDDLES OF KNOWING: Engaging Children in Our Prayer Heritage. By **Marlene Halpin.** Wm. C. Brown. Pp. 167. $7.50.

Sr. Marlene has had a prayer room at a Catholic school for a number of years, and each month each class has a period in the room. This book is the story of a year of the experiences from that room. It is delightful reading that gives a glimpse into the spiritual lives of children — indeed a reverence for the souls of children.

IN MY HEART ROOM: Sixteen Love Prayers for Little Children. By **Mary Terese Donze**. Liguori. Pp. 63. $1.95 paper.

The book illustrates a way of praying with young children (grade-school age) beginning with ordinary objects — a pencil, a penny, a flower. The text spells out exactly what to do and what to say, but most teachers and parents would want to make it "their own" and tell it. The meditations work quite well with age 6 and up, but not below.

Sr. Julia Mary is a member of the All Saints Sisters of the Poor in Catonsville, Md.

EDITORIALS

Many Choices of Books

It is lamented often, people don't read anymore. At the same time, books remain very popular choices for Christmas giving. There is something special in just holding a finely bound hardcover book, or in listening to the giver tell why it was so thoughtfully chosen.

In this Christmas Gift and Book Number, we give attention to books in many ways. Sally Holt's feature article [p. 13] tells of what people in the church throughout the country enjoy reading, from the technical to the devotional to the popular and entertaining, some new, some classic. And the advertisements and reviews, including a section on children's books, provide many suggestions of books published recently.

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VIEWPOINT

Another Issue to Consider in Evangelism

By JANICE C. TEISBERG

Some concerned with evangelism in the Episcopal Church stress that the "first and foremost issue in evangelism is the uniqueness of Jesus Christ and the necessity of coming to God through him alone," to quote the 1991 Blue Book report of the Standing Commission on Evangelism. Recent articles by the Rev. Edward S. Little [TLC, July 26] and the Rev. Alvin F. Kimel, Jr. [TLC, Aug. 30] address different aspects of this theme.

I remain convinced, however, that an exclusivist Christology of this sort can easily corrupt the "good news" of the gospel. My own story is a modest illustration of the sort of problem that can arise and the necessary corrective.

As a child in the 1950s, I had been taught that Christianity was the one true faith and the Bible was the word of God, pure and simple. I believed. There was no reason to doubt. In the small and homogeneous midwestern city in which I was raised, almost everyone went to church.

As a teenager I became friends with a Jewish boy and girl, whom I observed were no better or worse than anyone else. I discovered their religion was both lively and warmly embracing. It bore no resemblance to the lifeless, loveless, rigidly legalistic system I had been taught it was, all on supposedly good biblical authority.

I discovered there is genuine grace in *halakhah*, Jewish law. I discovered that "the law" is a way of shaping one's existence in constant recollection of God. It is, in practice, not unlike the Rule of St. Benedict.

My discovery caused a spiritual crisis. I lost faith in Christianity, and I lost faith in the Bible. Later, I spent several years exploring conversion to Judaism. Ultimately, however, I lost interest in religion. I stayed away from the church for nearly 20 years.

For 13 years I was a very secular, very agnostic person. During this time I married, in a civil ceremony, a Jewish man whose views about religion were then a match for mine. He and I produced two children together, whom we initially raised with no religion at all.

My return to the Episcopal Church in 1988 was tentative at first and required no small amount of faith, courage, and divine grace. The obstacles to return were very real. My children were 3 1/2 years and 10 months old, respectively, and I carried on a modest law practice. Time was at a premium, and it was wonderful to rise late on Sunday mornings. In addition, my husband was openly, albeit gently, antagonistic to my returning to the church. If someone, in a misguided attempt at evangelism, had offered me the "challenge" of Jesus Christ as the only way to God, I think I might have run the other way.

When I came to St. Alban's, I knew little of theology or biblical criticism. All I knew was that St. Alban's seemed to be a welcoming island of peace in the confusion of my life, and that something, which I took to be God, was calling me to be there.

Then, at a parish retreat, I happened to remark to an assistant rector that my husband was Jewish. This priest responded by asking me if I knew that the Episcopal Church had determined that it would no longer seek to convert the Jews and that it would recognize Jewish religious experience. I did not. The information flung wide the church door for me. It allowed me to be far more open to

(Continued on next page)

Janice C. Teisberg is a member of St. Alban's Church, Washington, D.C., and a lawyer in private practice in the District of Columbia.

SHORT and SHARP

By TRAVIS DU PRIEST

LISTEN WITH LOVE: Meditations for the Advent Season. By **Helen R. Ferguson**. Forward Movement. Pp. 55. $2 paper.

Well-known Episcopal journalist and author, Helen Ferguson was a frequent contributor to THE LIVING CHURCH until her death in 1991. In fact, Meditation VII from this collection was first published in this magazine in 1987. Each of the 24 one-page meditations takes us into the realm of divine wonder through contact with everyday experience. Keep this one on your bedside table during Advent.

A PAGE A DAY FOR ADVENT AND THE CHRISTMAS SEASON 1992. By **Stephanie Collins**, Paulist. Unpaginated. $1.95 paper.

Exactly what the title says — a page which includes a line of scripture, a very brief meditation, and an antiphonal conclusion, for each day of Advent and Christmastide.

THE PSALMS: Prayer Edition. New American Bible. Liturgical. Pp. 213. $6.95 paper. **THE PSALMS: Annotated Edition**. New American Bible. Liturgical. Pp. 262. $9.95 paper.

Either or both of these editions of the Psalms would make a welcomed gift to a friend or family member who enjoys the Psalms, as many of us do, as aids to prayer. Both books have a striking color photograph on the cover.

THE WAY OF A PILGRIM and THE PILGRIM CONTINUES HIS WAY. Translated by **Helen Bacovcin**. Image. Pp. 196. $8 paper.

These two spiritual classics from Russia tell of the anonymous pilgrim who wandered to find the answer to the question, How does one pray without ceasing? He discovers, as thousands of Orthodox Christians have through the ages, the serenity of the Jesus Prayer. Includes a wonderful appendix from various Orthodox saints.

Two especially beautiful ones . . .

ELIZABETH I. By **Rosaline K. Marshall**. Stemmer. Pp. 150. $19.95 paper.

Don't be deceived by the fact that this is a paperback: It is beautifully printed and contains exquisite color reproduction photographs of paintings, palaces, churches and banqueting halls. From "Anne Boleyn's Daughter" to "Gloriana," the short but well-researched chapters show us the public and private woman that the world never tires of reading about. For the history buff, yes; for the Anglophile, certainly. For the Anglican, definitely!

HORIZONS: Exploring Creation. Poetry and text by **Luci Shaw**. Calligraphy by **Timothy R. Botts**. Zondervan. Pp. 127. No price given.

A visual fancy. Even the dust jacket and end papers are inviting. This is a book you, or the friend who receives it, will love to look at, hold and read. The author describes herself as a "word-lover and a world-lover," and her meditations on the theme of creation envelope her poems in a pleasing rhythmical way. The calligraphy is both traditional and unusual, yet always playful and colorful.

For the adventuresome . . .

MY DAYS WITH ALBERT SCHWEITZER. By **Frederick Franck**. Lyons and Burford (31 W. 21 St., New York, NY 10010). Pp. 190. $13.95 paper.

An insider's view of the great doctor. Written by one who spent three years working closely with Albert Schweitzer in Lambarene hospital. Dr. Franck illustrates his own book with pleasing drawings, and his style is personal and inviting. This reprint of a 1950s book will make just the right person a delightful gift.

For the quintessential Anglican . . .

PRAYING WITH JOHN DONNE AND GEORGE HERBERT. Compiled by **Duane Arnold**. Triangle (distributed in U.S. by Fortress). Pp. xvi and 127. $5.95 paper.

Prose and poems by the two great 17th-century Anglican priest-poets arranged under headings of confession, supplication and thanksgiving. A delightful way to rediscover old friends such as Donne's "Death Be Not Proud"

VIEWPOINT

(Continued from previous page)

whatever truth was in Christianity.

This same priest visited my husband and me at home before our children's baptism. My husband was unenthusiastic, and I was apprehensive. The priest astonished us, however, when he apologized to my husband for the way in which the church had treated Jews. He also told my husband that, if my husband were ever to feel uncomfortable about our children's and my involvement in the church, my husband should feel free to speak with him.

When my children were baptized together at the All Saints' Day celebration that year, I could make the promises required of me with a clear conscience. My husband was present that day, and I knew my church genuinely welcomed him. In particular, I knew my church did not exclude from God's love my husband or his people or his people's religion.

Our theological incorrectness may be overlooked by God.

We should remember that the New Testament records Jesus as saying, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father" (Matthew 7:21). Theological correctness will not save us. We should also recall the biblical injunction to love our neighbors as ourselves and Jesus' reported illustration of "neighbor" as the Good Samaritan, a heretic (Luke 10:25-37). Our theological incorrectness may be overlooked by God.

It seems that both less and more are required of us than an assertion that Jesus Christ is the exclusive way to God. Perhaps the "first and foremost issue in evangelism" is not, after all, "the uniqueness of Jesus Christ and the necessity of coming to God through him alone."

and Herbert's "Windows." The extra surprise or remembrance for a friend.

For the child or child-like . . .

AMAZON RAINFOREST. By **Moira Butterfield**. Designed and illustrated by **Paul Johnson**. Ideals. Unpaginated. $6.95 paper, press-out figures.

Lively. Bright. Fun. And educational. A press-out rainforest with facts about the jungle printed under the figures. A wonderful way to have fun and learn something at the same time.

STORY GIFTS FOR CHILDREN. By **Kathleen M. Fry-Miller**. FaithQuest. Pp. 72. $5.95 paper.

A kind of "lead-in," if you will, to telling your own stories or creating communal stories to and with children. Actually, the book is quite clever in its variety, encouraging us (adults) to make our own timelines, recount our own heroes and heroines, choose our favorite Bible story, and tell these stories to our own or someone else's children. Excellent resource for teachers, care givers and so forth.

ONCE UPON A PONY: A Mountain Christmas. By **Nancy Ward Balderose**. Morehouse. Pp. 32. $12.95.

Follow Hannah, Jess and Chester on their way to a Christmas play. A series of wondrous interruptions on Christmas Eve. A sweet story for children and adults and charmingly illustrated by the author.

A WOOD STORK NAMED WARREN: A Fable of Nature and God. By **Nancy S. Breslin**. Art by **Bob Hodgell**. Prokaryote (Box 66362, St. Petersburg Beach, FL 33736). Pp. 79. $6.95 paper ($1.50 postage).

Emphasizing a reverence for creation, this moving fable for all ages tells of a bird enabled by God to travel into the realm of humans after they destroy his wetland home. He meets people with various outlooks on creation and other animals who share his plight. The reader is given a sense of what it might be like to be another creature.

TOUCHING THE HOLY: Ordinariness, Self-Esteem and Friendship. By **Robert J. Wicks**. Ave Maria. Pp. 155. $6.95 paper.

Simple, homespun wisdom, but provides some necessary reminders. I didn't find the chapter on "Friends" as innovative as I had hoped, but the chapter on "Caring Presence" is quite good.

THE FEAST: Reflections on the Bread of Life. By **Gregory Post** and **Charles Turner.** HarperSanFrancisco. Pp. 144. $15.

A lovely, hard-bound little book. Easy to read, with stories and references that provoke thought on the meaning and qualities of bread, of hunger, both spiritual and physical, and of thanksgiving, toward a deeper appreciation of our need for God. Takes what might be considered mundane and heightens its importance in a spiritual context, in light of what Jesus has said about bread. "Without nourishment in the mystery of our existence, we die," they begin.

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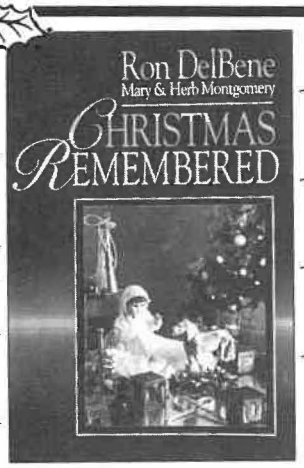

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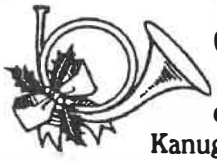

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BOOKS

(Continued from page 9)

much of his exuberance in his short paragraphs of prose meditation called *Centuries of Meditations*, published by Clarendon in 1960 and brought out in paperback in 1985. Wonderful praise of one of Traherne's favorite virtues: Felicity. *Landscapes of Glory* is arranged and introduced by the former dean of Canterbury Cathedral, A.M. Allchin, and is largely a selection of 60 daily readings from *Centuries*.

I am glad Allchin includes my favorite Traherne line (from his prose, most of which is as lush as his poetry): "The corn was orient and immortal wheat, which never should be reaped, nor was ever sown." The author briefly traces Traherne's Herefordshire origins.

Allchin, along with two other scholars, participates also in *Profitable Wonders*, a collection of three papers: "The Essential Traherne," "The Sacrifice of Praise and Thanksgiving" and "Traherne from his Unpublished Manuscripts." The last of the three draws upon *Select Meditations*, identified as a Traherne piece in 1964, and *Commentaries of Heaven*, rescued in 1967 from a burning rubbish heap in South Lancashire.

Most helpful are the insights of these three writers that Traherne is a master of the "Affirmative Way" toward God, a master at assimilating into his own style the thoughts of other writers, and a master of some controversy.

Published first in 1990, Graham Dowell's book places Traherne against the backdrop of 17th-century turmoil and in perspective within 17th-century literature. Discussing both the Puritan tendency and the Platonic tug, he also explores Traherne's child-vision and ways of enjoying and affirming.

In his section called "Holy Worldliness," he cites Traherne's love and care for the world in comparison to Dietrich Bonhoeffer, the Lutheran who struggled against the Nazi state and his fellow Lutherans. Dowell highlights Traherne's emphasis on order and harmony, the theme so well loved by John Donne and other so-called metaphysicals of the earlier 17th century, the century when so much of the old, medieval world seems to fall apart, yet the century when (in reading the wonderful prose and poems of Thomas Traherne) so much seems to come together.

(The Rev.) TRAVIS DU PRIEST,
book editor

No Great Divide

EVERY EARTHLY BLESSING: Celebrating a Spirituality of Creation. By **Esther de Waal**. Servant. Pp. 148. $7.95 paper.

Previously, Esther de Waal's writing on Celtic spirituality has been as a collector and popularizer of poems and prayers. *Every Earthly Blessing* goes to a deeper level of historical context and theological interpretation.

With the eye of an artist and the tools of a historian, the author presents an accessible, sensitive and insightful work. Although she disclaims it as an academic volume, her resources are sound and her research is extensive. For example, Mrs. de Waal uses the concurrent turn-of-the-century research of Alexander Carmichael and Douglas Hyde, who orally collected the homey prayers of Scottish Highlanders and Irish farmers, respectively. Her chapters on Celtic monasticism and her artistic description of the Celtic cross are very good. But it is its theme, sensitively presented, which makes the work so valuable.

Quoting Hyde, the reader is told of an old woman in Kerry, southwest Ireland, who says, "Heaven lies a foot and a half above the height of man." In Celtic Christian expression, heaven and earth meet in everyday events such as waking, milking the cow, going on a journey or feeling a breeze. This prayer and praise is of an intimate, unifying relationship between creator and creation. Here there is no great divide between the sacred and secular so familiar to us.

Although in a work this short many issues are not fully addressed, the author's chapter on "Sin and Sorrow" will do much to answer the criticism that a theology of creation lacks a theology of sin and redemption.

(The Rev.) JOHN MARTINER
St. Thomas' Church
Rochester, N.Y.

A Running History

SIMPSON'S CONTEMPORARY QUOTATIONS: The Most Notable Quotes Since 1950. Compiled by **James B. Simpson**. Houghton Mifflin. Pp. 495. $9.95 paper.

The recent publication of the paperback edition of the hardcover work that sold out its 1988 press run of 30,000 copies and became a bestseller in the Japanese translation, should be of special interest to readers of TLC, for included in its section on religion are quotes from many notable Anglicans, clerical and lay.

A *New York Times* editor, writing about the author's coming participation in a language seminar at the Smithsonian Institution, notes him as "the Episcopal priest and quotation collector who looms as our modern Bartlett." There are presently 75,000 copies of his book in print, and it is also being offered in an abridged dictionary edition at $8.95.

Meanwhile Fr. Simpson, a frequent contributor to TLC, continues to live and work in the Diocese of Washington, devoting as much time as possible, beyond his priestly duties, toward a much larger volume. Scheduled for the year 2000, this will wrap up the entire half century on which he has concentrated his research.

During four decades as a priest-journalist covering Lambeth Conferences, archiepiscopal journeys and other events, it is not surprising that he has found his fellow Anglicans to be admirably quotable. The book is a sub-treasury of modern Anglicanism. It includes the sayings of 28 members

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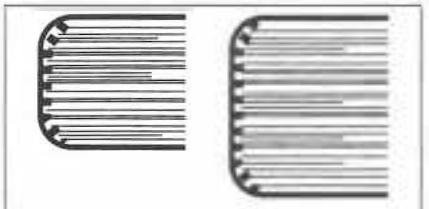

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(Continued from previous page)

of the episcopate: Archbishops of Canterbury from Michael Ramsey (Simpson was his first biographer) to Robert Runcie; bishops from James Pike to John Allin to Richard Holloway, recently consecrated Bishop of Edinburgh. Plus some two dozen priests and religious — Canon Edward West, Massey Shepherd, Austin Farrer, Eric Mascall; and scores of lay persons, from C.S. Lewis to Madeleine L'Engle.

It also offers nearly 10,000 other quotations in 25 categories: politics and government, music and the arts, theater and dance, radio and television — a comprehensive work that constitutes a running history of our times. Sermonizers and speakers, students and teachers, scholars and writers will use it often, and many more will turn to it for browsing and meditation on the eventful years through which we have lived.

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Three Novels

IMMORTALITY. By **Milan Kundera**. Translated by **Peter Jussi.** Harper Perennial. Pp. 345. $12 paper. **THE CALLING**. By **David E. Lawrence**. Crossway. Pp. 319. $9.95 paper. **THE PATRON SAINT OF LIARS**. By **Ann Patchett**. Houghton Mifflin. Pp. 336. $21.

These novels, narrated in first person, each involving the search for meaning. In his seventh novel, Kundera, as Czech narrator-author-character, stirs intelligent readers with a Faustian tale, mingling chronology, motif, humor and philosophy, to explore mortality. While the seven parts may seem disjointed, their intent becomes recognizable through ruminating: Life consists of gesture, unattainable image, episode that occurs as non-event, and tired longing for death.

Some motifs — eye glasses, distorted fame, mirror, erotic ambiguity, and game — reflect our failure to see clearly: In being and losing oneself is happiness. Fantasy figure Agnes, historic figures Goethe, Beethoven, Mahler, among many, and Professor Avenarius, concerned with Diabolum, allow further exploration. Because Kundera insists the modern novel ought to resist retelling, the way to appreciate this work is to read it.

Simplistic and humdrum, Lawrence's writing might appeal to junior high readers. Adopted brother of the protagonist, Joshua Pike relates Andrew De Winter's "call" to political life. Magically elected U.S. president as a Louisiana independent, Andrew has promised to dissolve congress and to eliminate compulsory school attendance. Once in office he legalizes drugs and holds public executions of criminals. The questions remain for Joshua: Has Andrew had or been true to a genuine calling?

Patchett offers adults an engrossing, enigmatic, enlarged parable in her first novel. Told in three parts by Rose, Son and Cecelia, the tale reveals Rose, admitted liar. Finding she is pregnant, Rose improbably flees her marriage to Thomas Clinton, whom she had thought a sign from God. In 1968 she drives from California to Habit, Ky., to a home for unwed mothers. Settled in St. Elizabeth's, set upon the site of a former curative spring, Rose helps clairvoyant Sister Evangeline in the kitchen. Rose marries handyman Son Abbott in order to keep her child. Distant toward husband and daughter Cecelia, Martha Rose stays for years, cooking and caring for Sister Evangeline. Her sole gift to Cecelia is to teach her to drive. Rose leaves St. Elizabeth's as inexplicably as she arrived, still alone, in search of a sign from God.

PATRICIA R. SWIFT
Fort Lauderdale, Fla.

Progressive Story

THE RETURN OF THE PRODIGAL SON. By **Henri Nouwen.** Doubleday. Pp. 142. $25.

Henri Nouwen's new book is subtitled "A meditation on fathers, brothers and sons." It is actually the reverse: a meditation on sons, brothers and, ultimately, fathers.

The volume grew out of Nouwen's immediate fascination with Rembrandt's 17th-century painting "The Return of the Prodigal Son." The author first saw a poster of it at the L'Arche Community in France. In 1986 he made a special visit to the Hermitage museum in St. Petersburg (Russia) and arranged to spend hours observing it. Several color plates of the painting show close up details that Nouwen uses to provide a visual exegesis of the story.

But it is Nouwen's *ei*segesis (reading *in*to) the parable that is most instructive and challenging, for the author not only tells his own story as the progressive story of the Prodigal, and then of the Elder Brother, and then of the Father — but he does so in a way that invites the reader to do the same.

This is a timely book not only for the "Boomers" of the '90s but for a changing church that might become like the Father/Mother in compassion, forgiveness and, most of all, welcome. It is clearly Nouwen's best book to date.

(The Rev.) CHUCK MEYER
Austin, Texas

CONVENTIONS

(Continued from page 11)

Guadalupe Roman Catholic Church, both in Silvis, Ill.

The Rt. Rev. Edward H. MacBurney presided at his fifth convention. Jean Dornon, a participant in the Volunteer in Mission program and currently serving as administrative assistant to the Bishop of the Dominican Republic, was the featured speaker. The Rt. Rev. John C. Buchanan, Bishop of West Missouri, was preacher at the convention Eucharist.

Bishop MacBurney, in his address to the convention, took for his text 1 Tim. 6:19 . . . "so that they may take hold of the life that really is life."

"It seems to me that this is what we are about," Bishop MacBurney said. "On the one hand, to challenge the secular city with its values and priorities. On the other hand, to discover within the Christian community through a lively faith in and relationship to Jesus Christ, the life that really is life. The Christian claim is arrogant indeed, because it sets before us him who is the Way, the Truth and the Life.

"We have seen several of our seminaries taken over by proponents of another gospel, and we have heard bishops, who are called to defend the faith once delivered, propound both the scriptures and the creeds in ways which are at right angles to historic Christianity. But I have no doubts, when the final word is in, that God will prevail."

Convention approved a $254,486 budget, which includes a biblical tithe to the national church in place of the quota asking. Additionally, a second reading of a resolution to receive St. Andrew's Church, El Paso, from the Diocese of Chicago (providing consent be given by diocesan standing committees) was passed. Action was taken to enable the diocesan council to consider, with a view toward adoption by the 116th convention, the memorial, "A Resolution on the Structure of the Church," now under study by the Diocese of East Tennessee, for submission to the 1994 General Convention.

A resolution to restrict clergy voting eligibility at conventions to those either canonically resident and actively serving a congregation within the diocese, or being retired, having served in a congregation for a period of five years, was defeated.

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READING

(Continued from page 13)

favorites of Sue Easterwood, secretary to the Bishop of Chicago. She has also enjoyed *The Ragamuffin Gospel: Good News for the Bedraggled* by Brennan Manning and *Book of Angels* by Sophie Burnham.

The Rev. Ed Hook, a bi-vocational priest who is vicar of St. David's Church in Woodland Park, Colo., also enjoys C.S. Lewis, particularly Lewis's explanation of Christian belief in *Mere Christianity*, which he refers back to from time to time. "Two books which I found to be very practical, theological and spiritual are *Why I Am Still a Christian* by Hans Kung and *Beyond Moralism* by John Spong," he said.

An Oxford Book of Christmas Stories is a favorite of the Rev. Robert Chrisman, rector of St. James Church in Laconia, N.H. He said, "I read a lot of religious books, but do not return to one particular book or author."

The Very Rev. D. John Senette, dean of Christ Church Cathedral in New Orleans, said he found the Susan Howatch series of novels very enjoyable [TLC, Oct. 11]. "The stories are in the context of modern Church of England history which is personalized through the characters with aspects of theology and psychology throughout," he said.

A novel which delighted the Rev. Travis Du Priest, book editor of TLC, is Kazuo Ishiguro's *Remains of the Day*, which explores the inner thoughts of an English butler. "I like this story because the narrator becomes a more likeable person through self-revealing comments and through his self-discovery. I felt more affectionate toward life and other people after reading it," he said.

Fr. Du Priest also enjoyed *Fr. Melancholy's Daughter* by Gail Godwin. "I liked this book mainly because Fr. Melancholy is such a charming, likeable Anglo-Catholic priest and parent," he said. "I like the way Ms. Godwin voices what many of us have thought and felt about life but have not found a way to express."

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

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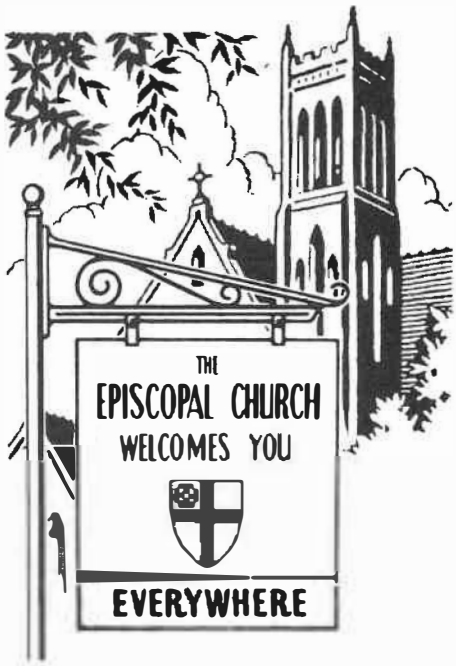

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