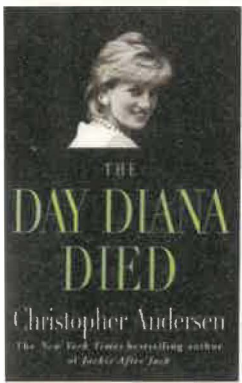
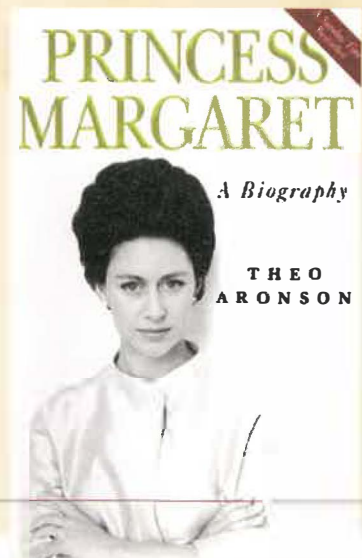
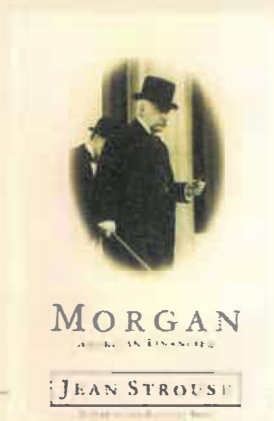
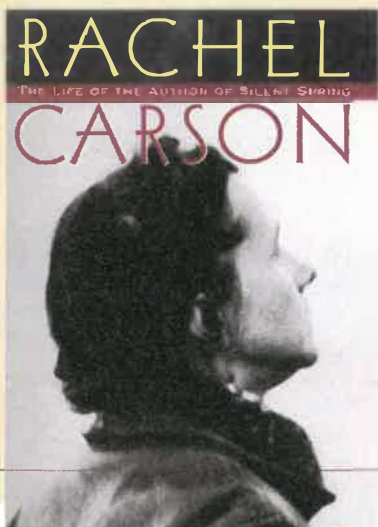
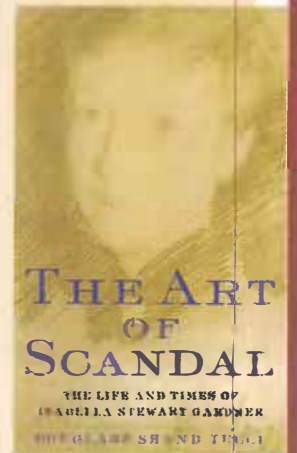
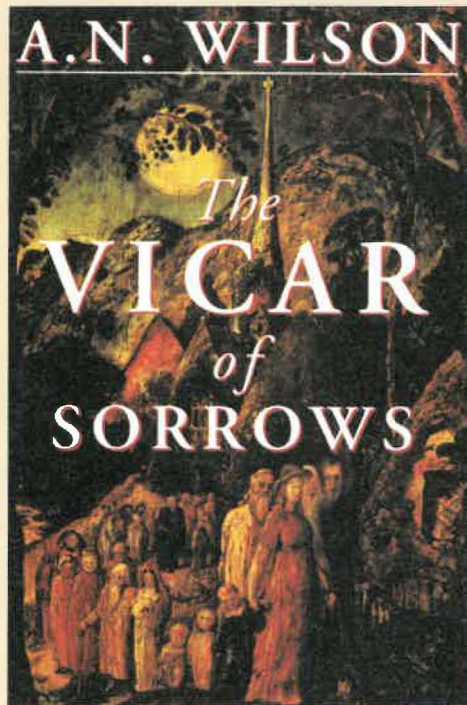
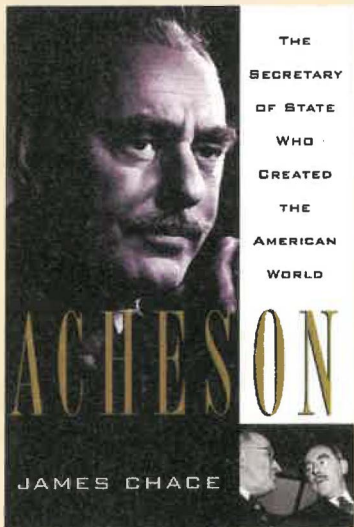
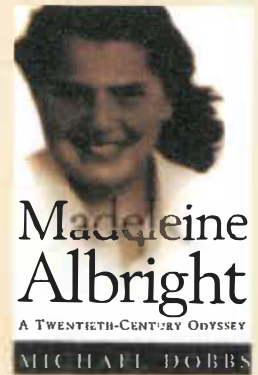
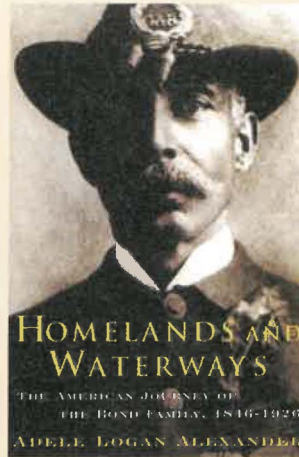


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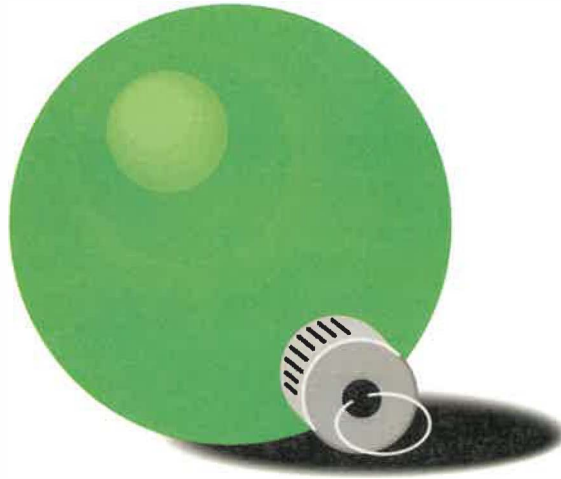
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Volume 219 Number 15

## THIS WEEK



Travis Du Priest photos

Clockwise from upper left: Tom Tower at Christ Church, Oxford; the chapel at Pleshey; Milton's cottage garden in Chalfont-St. Giles.

**A Literary Summer** (page 16)

## Features

### 13 SHAPERS OF THE CHURCH IN THE 20TH CENTURY (One of a series)

**Community Builder**  
SHELTON HALE BISHOP  
BY HAROLD T. LEWIS

### 14 The Church in Recent Books

BY JAMES B. SIMPSON

## Opinion

### 16 Editor's Choice A Literary Summer

### 17 Editorials

Books as Companions

### 18 Viewpoint

We Have Grown Up Together

BY PETER EATON

### 20 Letters

Daily Prayer

## News

### 11 'A Relatively Small Blow' Churches seem to fare well after Hurricane Floyd

## Other Departments

4 Sunday's Readings

5 Books

24 Short & Sharp

25 People & Places

## The Cover

Covers of some of the books featured beginning on page 14.

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## SUNDAY'S READINGS

# The Invitation

### Pentecost 20, Proper 23

Isa. 25:1-9; Ps. 23; Phil. 4:1-3; Matt. 22:1-14

Today's gospel continues with the theme of replacement. Those who had been invited to the banquet, but who refused repeated calls and even murdered the messengers, correspond to the first tenants in the previous parable (parable of the vineyard in Matt. 21:33-43) and the substitute guests to the "new people" of 21:43. The replacements are a most unlikely group of people. This parable presents a rather bizarre scene, with the murder of the messengers and a military campaign taking place while the dinner gets cold! It is said that a parable doesn't walk on all fours (the details should not be pressed too far), but the symbolism is clear enough. The Jews' refusal to come to Christ will mean the destruction of their city, Jerusalem, to which Jesus had come in order to be rejected and killed.

The "new people" who are invited to the banquet are not automatically guaranteed a place at the table. The "new people" undoubtedly include many of the Jews themselves, despite their leaders' rejection of Jesus. However, the "new people" must dress appropriately for the banquet. That is, they must respond to the invitation on

the king's terms. If not, they will be excluded from the festivities.

Perhaps previous eras of the church overdid the theme of the judgment of God, but can that really be said of today's church? Judgment in the Bible is the just consequence of our refusing to respond to the gracious and "inclusive" invitation by our Lord and King. We come to his banquet, not on the basis of what we deserve, but entirely on the merit of him who died for us that in him "we might become the righteousness of God."

**Look It Up:** Notice what else Jesus compares the kingdom of heaven to: Matt. 13:47; 13:52; 18:23; 19:12; 20:1. How does the description of kingdom being like a banquet add to our understanding of the kingdom?

**Think About It:** There is a natural reluctance to proclaim the hard words of Jesus, that is his words of judgment. Why is that so? How can we be both inclusive and truthful about God's just judgment?

### Next Sunday

### Pentecost 21, Proper 24

Isa. 45:1-7; Ps. 96 or 96:1-9; 1 Thes. 1:1-10; Matt. 22:15-22



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## BOOKS

### The Resurrection and the Icon

By Michel Quenot  
St Vladimir's. Pp. 264. \$29.95

In recent years many Western Christians have rediscovered the beauty and the mystery of icons. They have found these "Windows to Heaven" to be invaluable guides to a deeper spiritual life. And yet, without a more complete understanding of the traditions that give an icon life, there is a danger that it will become just another pretty picture.

Orthodox layman Michel Quenot offers a strong word of caution to anyone who desires to understand and use icons, but is not a part of the Orthodox spiritual tradition. Using 68 full-color icon reproductions and 26 black and white prints, he points to the interdependence between icons and the Orthodox liturgy, guiding the reader through an examination of the major feasts and icons of the church year.

I appreciate his caution not to view icons as yet another tool in my spiritual toolbox. Too often I am quick to grab hold of my latest spiritual discovery; from praying to the Native American "Great Spirit" as a way to avoid the patriarchal God language of my faith tradition, to using Zen meditation techniques without a willingness to dig into that spiritual tradition to discern its place in my life.

If we are going to understand icons and their meaning for us, at the very least, we need someone like Quenot to enable us to grow and understand that, "In today's world, assaulted and saturated as it is with empty and all too often harmful images, the life-bearing icon traces a luminous pathway, as a silent and faithful guide toward the kingdom of God" (p. 67).

*Chuck Ruehle  
Racine, Wis.*

### A New Conversation

*Essays on the Future of Theology and the Episcopal Church*

Edited by Robert Boak Slocum  
Church Publishing. Pp. 325. \$23.95 paper

*A New Conversation*, edited by Robert Boak Slocum, is exactly what its title claims. Twenty-nine persons

## A crossroads of the Episcopal Church and worldwide Anglican Communion



**Transformation and Renewal: Models and Resources for Black Congregational Development in the Episcopal Church, November 14-17** co-sponsored by Kanuga, the Office of Black Ministries, UBE. Lay and clergy leaders model effective local ministries. Team attendance encouraged. Keynote: D.H. Kortright Davis.

**Gail Godwin, Her Faith and Fiction, November 13-16** Daily programs with author Gail Godwin. Jim Fenhagen, coordinator.

**Christmas at Kanuga, December 20-26** Chaplain: the Rt. Rev. Robert G. Tharp. An old-fashioned Christmas celebration, including an opportunity to serve the needy.

**Winterlight 24, December 27 - January 1** for grades 9-12. Kathy Rock Pfister, Penn Perry, Fran McKendree.

**Bowen Conference - Celebrating Jesus, Our Center: The Episcopal Church at the Millennium, March 13-16, 2000**  
Keynoters: Presiding Bishop Frank Griswold, Stanley Hauerwas from Duke University Divinity School, and Denise Ackermann, a South African theologian who spoke at Lambeth. Chaplain: The Rt. Rev. Mary Adelia McLeod. Music leader: Horace Clarence Boyer. Coordinator: Barney Hawkins.

**Vestry Conference, January 7-9** Vestries learn from program leaders and each other. LaRue Downing, Stan Hubbard.

**Iconography: Windows to the Heavenly World, April 1-8** complete an icon, instruction by Louise Shipps. Prayer and meditation led by John Peterson, Secretary General of the worldwide Anglican Communion, London. Painting experience not required.

**Lenten Retreat, April 10-13 - A Passion for God: Finding Ourselves in the Passion of Jesus** with keynote Fr. Peter Allan and coordinator Tom Macfie. Explore themes in the four passion narratives as a way of reconnecting with Jesus.

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representing every persuasion of belief and practice have been invited to the table, with a single question set before them: What is the future of theology in the Episcopal Church?

The book is engaging because of its format and even more engaging because of an underlying and disturbing sign of the times that is claiming everyone's attention. In this generation

people of every age and cultural bias are being increasingly drawn to the life of the Spirit and are finding this life completely apart from the institutional church. It is in the context of this phenomenon that Slocum's distinguished panel addresses the future of Anglican theology.

However, it is the role of theology itself in the life of the church that the

reader will find most engaging. This is not a book that can be read without response. Editor Slocum opens his chapter with the unqualified statement: "For too long, the lived experience of the church and parishioners has been distant from the work of theological reflection." I bristled. I was born an Episcopalian, confirmed in the late thirties. Theology has been a passion of my life, always within the context of prayer and the light of the spirit. I read further. I began to understand, or at least to be willing to listen.

A few chapters later Charles Hefling, agreeing with Slocum, admitted that "The Episcopal Church functions as if 'knowing the tasks' — whether 'going through the motions' or 'walking toward the light' — were sufficient, while engaging intellectually the truths that lie behind those tasks is, at best, of secondary significance." And then Hefling reminds us, "Asking questions is what comes of being made in the image of God. Wonder, the root of all inquiry, all questioning, is our native appetite for transcendence."

Tilden Edwards takes up the suggestion advanced by Slocum and writers in other chapters that personal narrative may well bridge the gap that exists today between theology and lived experience. "The connection of radiant personal experience and the radiant experience found in the tradition is crucial." Slocum firmly agrees: "Personal experience illuminates theology as theology illuminates and gives substance to our lives as we live them."

And so a conversation begins for the reader that is already well under way. Alan Jones admits that Anglicanism "is the only tradition that enables me to be a Christian." He goes on to explain, "I am propelled back into Christianity by the words of many of my growing number of non-Christian friends and contacts. I am pushed away from Christianity by those who profess such a repellent form of the faith that I cannot find a place for myself in it."

The reader may not always agree with every idea advanced in this book, but the reader will indeed learn.

*Katherine Greer Clark  
Valparaiso, Ind.*

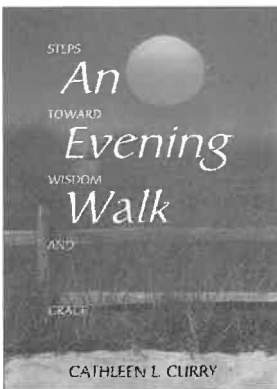
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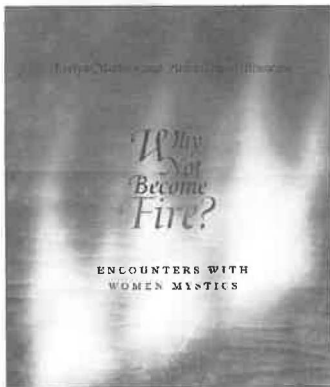
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## Stolen Daughters, Virgin Mothers

*Anglican Sisterhoods  
in Victorian Britain*

By Susan Mumm  
Leicester University Pp. 304. \$75

"When ... I received the habit," wrote one nun, "I remember as we walked down the street, passersby often scoffed or showed positive hatred." She found herself in the midst of a miracle that took place in Great Britain during the Oxford Movement — the revival of women's religious orders in the Church of England. The triumph over this hatred is one of the glories today as then of Anglo-Catholicism. Many readable accounts of the revival of monasticism in general during this period have been written, but no work has thus far turned its attention especially to the women who were so vital to its success. Susan Mumm's *Stolen Daughters, Virgin Mothers* will do much to remedy the lack.

From the founding of the Park Village Sisterhood in 1845, the presence of women's religious orders in the Anglican Communion has transformed their church. By 1900 there were, according to the author, between 3,000 and 4,000 women in religious orders in the Church of England. This book gives a close look at a number of sisterhoods — Clewer, Wantage, East Grinstead, and All Saints in particular.

Hostility to women's orders, based on accusations of vice in convents, family subversion and "Romanizing," receives lengthy treatment. So do the ostensible motives of women who devoted themselves to sisterhood work. This is a sociological study, and Mumm looks at the nuns from a largely secular rather than a religious or explicitly historical point of view.

Her work does, however, bring the history of what one writer called women who carried "music in their hearts — the music of intense love to God and man" into well-deserved print.

It also opens horizons for others to continue the work. The story of American orders of women remains to be told in such detail, and so does that of women religious on both sides of the Atlantic in this century.

*Richard J. Mammanna, Jr.  
New York, N.Y.*

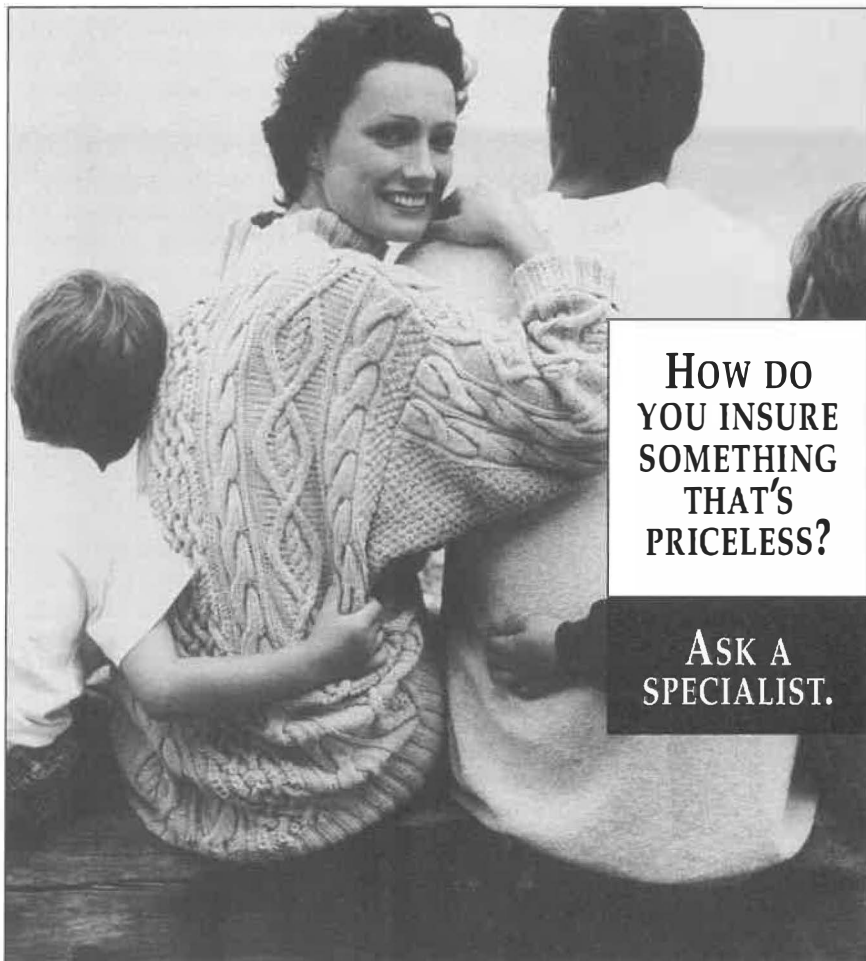
## Good Fences

*The Boundaries of Hospitality*

By Caroline Westerhoff  
Cowley. Pp 172. \$11.95 paper

One charm of this vivid, personable work is the author's defining of words that are key to the thought. We are invited into the delight of using words effectively, not just by definition but in illustrations from life and ministry, scripture and tradition. Another helpful provision is a brief overview at the beginning of each chapter.

The foreword has this: "A boundary is that which defines and gives identity to all types of systems, including



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(The Rev.) Ernest Priest  
Denver, Colo.

### For the Time Being

By Annie Dillard  
Knopf. Pp. 206. \$22

Twenty-five years after the book that brought her recognition, the epigram for Annie Dillard's newest work suggests a different authorial persona. Instead of a pilgrim, she is now

a traveler who, like Thoreau, tries to face “the essential facts of life,” only to discover their paradoxical nature.

This book, quilted together, as she admits, with an “unusual form,” challenges the reader to make sense of its disconnected narratives. The form and narratives show a writer demanding answers about the world God has created. From the opening section, the author swings the reader between the shock of malformed babies to the theological musings of Pierre Teilhard de Chardin, between the hard realities of sand and evil to the mystical Kabalah, between questions of life and death and the real-life encounters which reaffirm our momentary capacity to touch one another. Throughout she shares moments of doubt, of anger, of cynicism, and of calm as she tries to answer the question, “How shall one individual live?”

Shunning the didactic, Ms. Dillard offers no answers. Yet she suggests the indomitable human spirit which continues the search — a bit of hope, as the title suggests, for the time being.

Joseph Y. DeSpain  
Campbellsville, Ky.

### The Rock Springs Chronicles

By William J. McGill  
Fithian. Pp. 200. \$12.95 paper.

This is a book to be read with a fairly good-sized saltcellar. At times slyly ironic, at others downright farcical, it's a “broken novel,” or series of related stories, of the faculty of Rock Springs College, a small institution in the small town of Rock Springs, Ill. Of course, any number of actual institutions spring to mind, pun doubtless intended.

Baseball enters in, too, since the dean, Billy Jim Dinwiddie (whose name is doubtless meant to make one assume he's dim witted; he isn't, just innocent) and the president, Sidney Lanier (why are we taking this dear Southern poet's name in vain?) played together for 46 days, 13 hours, 11 minutes for the St. Louis Browns.

There are takes on athletics in academia, sexy eastern European professors, mail-order (almost) doctorates, and religion. Readers will love the Rev. Adam Anthony Sly of the Buterbaugh Baptist Church, who thought music so evil that his wife had never told him their daughter “Dulcie” was actually named Dulcimer. And the Rev. Donald Quentin Hokey (“Jus' call me Father Don”), who transformed the First Holiness Buterbaugh Baptist Church into St. William Blake End Time Ripe Harvest Anglo-Catholic Church, and ordained himself after working as a part-time maintenance man at Nashotah House.

For all the nonsense in the book, one finds an underlying affection and even respect for little Rock Springs College, with its enrollment of 325 students and its motto “A healthy mind in a healthy body makes God smile.”

Patricia Nakamura  
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## Through a Child's Eyes



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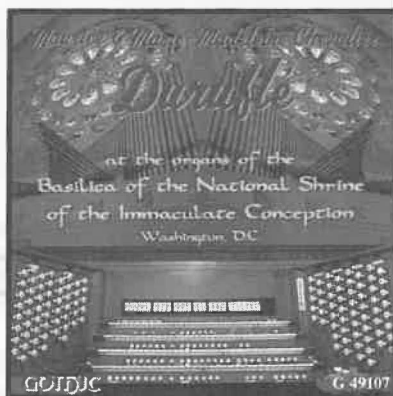
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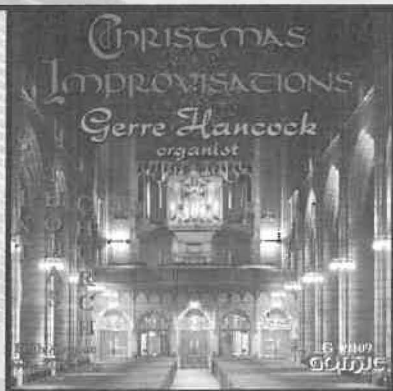
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 Infant lowly, infant holy  
 I saw three ships  
 What child is this?  
 Go, tell it on the mountain

Aeolian-Skinner  
 (Chancel organ)  
 A Christmas Symphony

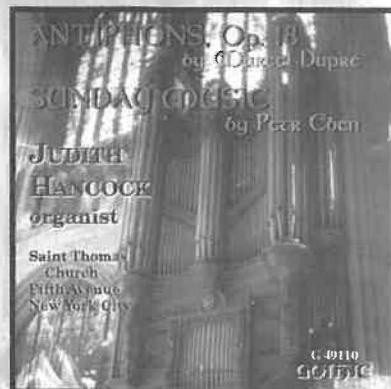
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OCTOBER 10, 1999 • THE LIVING CHURCH 9

# ACC Looks Beyond Decade of Evangelism

The commitment of the Anglican Communion to mission and evangelism was affirmed during the meeting of the Anglican Consultative Council (ACC), Sept. 14-25, in Dundee, Scotland.

The commitment was made following the presentation of a report titled "Anglicans in Mission: A Transforming Journey," by members of MISSIO, the Mission Commission of the Anglican Communion. Much of the discussion which followed the report centered on the soon-to-conclude Decade of Evangelism. Some persons were enthusiastic about the decade while others felt there was not enough leadership and commitment to it.

The Rt. Rev. Datuk Yong Ping Chung, Bishop of Sabah, Malaysia, is the chair of MISSIO, which was established by the ACC in 1993. The group has met four times since then, each time in a different location. Maureen Sithole of South Africa said meeting in different places meant members were able to experience the life and witness of local churches and thereby be informed of mission and evangelistic initiatives across the Communion.

The MISSIO report contained several proposals, including a review of leadership training and clergy formation, a review of lessons learned during the Decade of Evangelism, and the appointment of a mission and evangelism officer.

In another session, the ACC, which includes representatives from each of the 38 churches which comprise the Anglican Communion, discussed the document *The Gift of Authority*, the report of the Anglican and Roman Catholic International Commission (ARCIC) [TLC, May 30].

"Authority has been in the church since the days of the apostles," said the Rt. Rev. Mark Santer, Bishop of Birm-



Jim Rosenthal/Anglican World photo

The procession at the Edinburgh Eucharist.

ingham, England. "It is not a new issue. The apostles had to struggle to maintain unity in the church, and their authority was at stake in the struggle ... Questions of authority and obedience will be at issue in the church until the end of time."

Bishop Santer said Anglicans tended to focus on the question of the authority of the pope, but he said this "is a cop-out," for the pope's authority is only one of a number of questions, including the authority of bishops." He suggested another major question is "who speaks for the people as a whole, and by what authority?"

The ACC also:

- heard the presidential address of the Most Rev. George Carey, Archbishop of Canterbury, who chided both the Most Rev. Richard Holloway, Primus of Scotland, and the Most Rev. Moses Tay, Archbishop of Singapore [TLC, Sept. 19];
- discussed the Virginia Report, presented by the Rt. Rev. Mark Dyer, former Bishop of Bethlehem, who was presented with the distinguished Silver Cross of St. Augustine in recognition "outstanding contributions to the Anglican Communion."
- spent two sessions on the interpretation of scripture and one on international debt;
- considered a report on the future of the Anglican observer at the United Nations; and
- heard the testimony and witness of a group of gay and lesbian Christians;
- discussed the use of technology by the church; and
- spent a day in Edinburgh, including a Solemn Eucharist at St. Mary's Cathedral.

*Anglican Communion News Service contributed to this article.*

## Document on Authority Reviewed at Anglican-Roman Catholic Meeting

The Most Rev. Frank Griswold, Presiding Bishop, took his place as co-chair of the Anglican-Roman Catholic International Commission (ARCIC) at its meeting in Mississauga, Ontario, Canada, Aug. 26-Sept. 2. Archbishop of Canterbury George Carey appointed Bishop Griswold as the Anglican chair of the commission last year.

The commission reviewed reactions to "The Gift of Authority," a document issued by ARCIC in May. The document has received negative reaction

from Anglicans for referring to papal authority, or universal primacy, as a "gift to be shared."

After the commission meeting, Bishop Griswold told *The Anglican Journal* that the churches need to look at the "quite significant nuances" in the document. The specific distinctions he indicated included the kind of papal authority Anglicans might accept and what role the laity might have in governing Roman Catholic Church synods.

"Early on," Bishop Griswold said, "ARCIC identified universal primacy as a stumbling block." He described authority as "not seen as a power so much as God's desire to bring the world to flourishing."

The commission also worked on a document that highlights elements from its past work, reviewed remaining questions from ARCIC's mandate, and entered into preliminary discussion of the ecumenical problems surrounding the Virgin Mary.



Bill Roy photo/Thousand Island Sun

The Rt. Rev. David Joslin, Bishop of Central New York, the Very Rev. Donald Turner, rural dean, and the Rev. Nancy Betz, the day after the fire.

## Church Destroyed by Fire

Fire destroyed St. John's Church, Cape Vincent, N.Y., Sept. 5. Approximately 70 firefighters from Cape Vincent and five surrounding communities fought the blaze in the 158-year-old wood-frame structure.

Workmen putting down rubber torch-down roofing sounded the alarm at 3:15 p.m. The roofers were using a propane torch that ignited dry wood under the eaves. The Rev. Nancy Betz, rector, said the fire started at the back of the roof and spread quickly. The parish hall, built in 1929, was also destroyed.

Not much could be salvaged, Ms. Betz said. The wooden altar, which is damaged, will be refurbished. The bishop's chair, some of the parish records and the sign over the church door, "1841," marking the date the church was built, were saved. Some of the brass furnishings may be restorable. Ms. Betz is less optimistic about the vestments. Still inside the unstable remains are old oak pews, which may or may not be salvageable, some brass vases and maybe some linens. Nearly three weeks after the fire, she had not received clearance to re-enter the building to find out

if these or other items can be salvaged.

Also destroyed in the fire was an Esty pipe organ installed when the church was constructed.

St. John's was built for \$3,190, Bernice Humphrey, long-time member, told the *Watertown Daily Times*. "We won't be building a church for that now," she said.

"We'll come out of this a heck of a lot better and stronger," said Ms. Betz. The parish, which has a summer attendance of 40-55, has decided it wants some continuing Episcopal presence in Cape Vincent. Ms. Betz has asked the congregation to do a self-study before it makes any decisions. The Cape Vincent community is declining, she said, and the church has been declining for a number of years. Tourism sustains the area's economy.

Ms. Betz is also rector of Christ Church, Clayton, N.Y., which had offered worship space to the St. John's congregation. "It was their choice to stay in Cape Vincent," she said. The people of St. John's are meeting in the Cape Vincent Community House, a restored historic house, for the present.

## Churches Appear to Fare Well After Hurricane Floyd

Roads were flooded, trees were down, offices closed early, torrents of rain fell and the winds blew but, remarkably, Episcopal people and properties in many areas came through relatively unscathed as Hurricane Floyd – a massive storm – traveled up the Eastern seaboard in mid-September. Reports were incomplete at press time, especially from hard-hit dioceses in North Carolina.

The progress of the storm created "the largest non-wartime evacuation ever" as people in the dioceses of Florida, Georgia and the Carolinas "battened down the hatches" and evacuated or prepared to ride out the storm.

In North Carolina, state officials called flooding from Hurricane Floyd, which affected most of the eastern half of the state, the "worst natural disaster ever." Interstate 95, from the Virginia state line to as far south as Fayetteville, was flooded over in places, according to one television network.

A look at the results of the storm:

### Diocese of East Carolina

By Sept. 21, Jane Wynne, assistant to the bishop, said the diocese was "days away" from assessing damage because the rivers had not yet crested. She added that communication has not been re-established in all areas. The diocese knew that water had been in St. Thomas' Church, Windsor, and in St. James', Belhaven. Grace Church, Trenton, was surrounded by water but because the town was still evacuated, she did not know if water was actually within the church.

### Diocese of North Carolina

A large truck was rented to haul loads of relief and cleaning supplies to parishes and parishioners in flooded Rocky Mount and Tarboro. "People have been so kind, so wonderfully responsive," said the Rev. Kathleen Awbrey, Christian social ministries coordinator. Calvary Church, in downtown Tarboro, had the most damage, with four feet of water in the parish hall. The sanctuary was spared. "There is a hor-

(Continued on next page)

# Lutheran Bishop Calls Full Communion a Starting Point

The Rev. H. George Anderson, Presiding Bishop of the Evangelical Lutheran Church in America (ELCA), preached the fourth annual William Reed Huntington sermon at an ecumenical Eucharist at Grace Church, New York City, on Sept. 15.

Bishop Anderson, who had been invited to preach before the ELCA's approval of Called to Common Mission (CCM) [TLC, Sept. 5, 12], urged the congregation to be cautiously optimistic: "Although the ELCA approved a proposal for full communion by 716 to 317, I find that neither jubilation nor apology seems an adequate response . . . prayer and thanksgiving are appropriate."

He explained that jubilation is premature because the Episcopal Church still needs to approve full communion at General Convention next July. Apol-

ogy is unnecessary, he said, because the vote has taken place. He maintained it was time to move forward on



Bishop Anderson

full communion, which he defined as "learning and respecting the traditions of our Episcopalian neighbors and discovering areas of common heritage." Full communion, for Bishop Anderson,

is a starting point, not an end.

Bishop Anderson began his sermon by tracing the work of Fr. Huntington, who was influential at the turn of the century and was Grace Church's sixth rector. Fr. Huntington is best known for his ecumenical leadership, culminating in the Chicago-Lambeth

Quadrilateral, which was adopted by the Lambeth Conference in 1888 and remains the ecumenical standard of the Anglican Communion.

The "historic episcopate" motivated many of the 30 percent of Lutherans to vote against full communion at their Churchwide Assembly in Denver in August. Bishop Anderson, though, pointed out in his sermon that "full communion isn't about bishops, but about strengthening our witness to the world."

The Rev. Stephen P. Bouman, Bishop of the Metropolitan New York Synod (ELCA), read the first lesson, stood at the altar during the consecration, and administered the sacrament. The Episcopal liturgy contained hymns associated with the Lutheran Church.

*David C. Killeen*

## Little Damage to Churches Reported After Hurricane Floyd

(Continued from previous page)

rendous need for assistance (in Tarboro)," she said. Ms. Awbrey said officials estimate a wait of six weeks before tap water will be usable.

In Rocky Mount, more than 20 families at the Church of the Good Shepherd lost all they had, as did three or four families at St. Andrew's. In nearby Wilson, St. Timothy's parishioners also suffered losses, and a tree fell onto the parish hall and office areas of the church.

### Diocese of Southern Virginia

Diocesan newspaper editor Carlyle Gravely said his diocese, "overall, was dealt a relatively small blow." The exception was in the city of Franklin, where the Blackwater River had reached 18 feet above flood stage on Sept. 20 – and had not yet crested. Emmanuel Church, in downtown Franklin, is in the flooded area. Mr. Gravely reported that since the church was unavailable for Sunday services, members met in small groups in family homes for worship and will, for the

immediate future, meet and worship with the people of Franklin Presbyterian Church.

### Diocese of New Jersey

In Bound Brook, the floodwater stopped just two blocks from St. Paul's Church, said the Rev. Bob Ripson, assistant to the bishop, and three parish families were "wiped out completely." The diocese was awaiting information from St. Martin's, Bridgewater, another heavily flooded area, before requesting emergency grants from the Presiding Bishop's Fund for World Relief to assist people in and around those two communities. As of Sept. 20, Bound Brook was still without electricity, water and other utility services.

### Diocese of Newark

Several families of Grace Church, Westwood, were evacuated and lost everything in their basements and first floors. The church is elevated and was completely dry, said Sutton Smith, wife of the rector.

Parishioners have worked in teams with members from New York, who were not affected, coming to help clean up. They also provided food and hot showers, washed clothes and, in some cases, provided shelter. The parish's youth coordinator, a contractor by profession, took charge of the parish's communication during the first days while driving from house to house with generators, sump pumps, bottled water and advice to homeowners.

The Rev. John Negrotto, rector of Holy Trinity, Hillsdale, is also a volunteer firefighter. He said, "Downtown got whopped." Some parishioners were flooded out and many people had water up to the second floor of their homes. Fr. Negrotto was in a rescue boat all evening Sept. 16, and helped rescue about eight families.

Reports from dioceses in Florida, and the dioceses of Atlanta, South Carolina, Upper South Carolina, Virginia, Pennsylvania, New York, Rhode Island, Massachusetts and Maine, indicate no significant damage. Other dioceses had not responded at the time of this writing.





## SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

# Community Builder

## SHELTON HALE BISHOP

By Harold T. Lewis

On the Feast of St. Philip and St. James, 1943, St. Philip's Church, Harlem, the second oldest black congregation in the Episcopal Church (after St. Thomas', Philadelphia, founded by Absalom Jones) celebrated its 125th anniversary. On that occasion, Bishop William T. Manning of New York, in the presence of Presiding Bishop Henry St. George Tucker, officiated at the consecration of the church building that had been home to the parish since 1911. The bishop praised the leadership of Shelton Hale Bishop, St. Philip's fifth rector, who had begun his rectorship 10 years before at the height of the Depression. Not only had he rescued the parish from the brink of financial ruin, but he built up both its membership and its coffers, making possible the burning of the mortgage.

When called to that office, Fr. Bishop was no stranger to the 4,000 members of St. Philip's, as he had succeeded his father, Hutchens Chew Bishop, who had been rector for 47 years. The elder Bishop, foreseeing that the black population would migrate northward on the island of Manhattan, had moved the parish from 25th Street and acquired property on 133rd and 134th streets, which included 10 new apartment houses and the lots on which the new church, parish hall and rectory were later built. White landlords in Harlem who had steadfastly refused to sell to blacks, nevertheless transferred their property to Hutchens Bishop, not realizing, because of his fair complexion, that he was an African American!

Shelton Hale Bishop was graduated from Columbia University, and like his father, prepared for the ordained ministry at General Theological Seminary. Ordained deacon in 1914, he became curate at St. Thomas' Church, Chicago, where he was ordained to the priesthood a year later. He then began a ministry in Pittsburgh, where he merged two congrega-

tions and founded the Church of the Holy Cross. In 1923, he returned to New York to serve as assistant to his father at St. Philip's, where he supervised religious education and youth work.

Fr. Bishop's rectorship was characterized by his response to the needs of the Harlem community. To provide a safe haven for the youth of the community, the parish hall doors were flung open at the "Fun Center," where Leonard Bernstein provided

**With parishioner Thurgood Marshall, Adam Clayton Powell, Jr. and others, he decried discrimination in housing, employment, and in the Armed Forces.**

piano accompaniment for a dance troupe. The rector personally negotiated a truce between two neighborhood gangs. Exposing racist practices of the New York City Parks Department, he fought for the construction of playgrounds in Harlem. With parishioner Thurgood Marshall, Adam Clayton Powell, Jr. and others, he decried discrimination in housing, employment, and in the Armed Forces. He invited AA to meet at the church, and 20 years before psychiatric services were provided at nearby Harlem Hospital, he established a clinic in St. Philip's undercroft, providing counseling and psychotherapy for Harlem residents at a cost of 25 cents per visit. Recognized beyond his community, he was elected to the diocesan standing committee and the Board of General Seminary, and served as Episcopal representative to the National Council of Churches. In 1952, however, despite a groundswell of support, the diocesan nominating committee refused to nominate him for suffragan bishop, and when it was learned that he would be nominated from the floor, the election was called off. Shelton Hale Bishop, pastor, prophet and pioneer, retired in 1957, and died five years later. □

*The Rev. Harold T. Lewis is the rector of Calvary Church, Pittsburgh, Pa.*

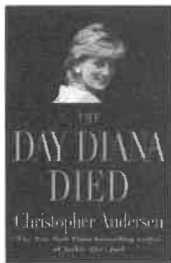
# The Church in Recent Books

By James B. Simpson

Crack the crisp pages of a newly published book and you may find an interesting, sometimes fascinating, reference to the church here and abroad. In the current treasure trove, they run a gamut from Dean Acheson's birth in a Connecticut rectory to Winston Churchill's funeral at St. Paul's Cathedral. All offer an extra dimension as part of the color, drama, and historical documentation, in the long story of human hopes, frailty and dignity enfolded in the life of the church. Some excerpts:

## THE DAY DIANA DIED. By Christopher Andersen. Morrow.

Emotionally drained and physically spent, Fr. Clochard-Bossuet was relieved when the Rev. Martin Draper from St. George's Anglican Church in Paris arrived to take his place at Diana's bier ... [Elsewhere in the hospital] Prince Charles, his pale blue eyes brimming with tears, turned to a nurse, "Madame, could we have an Anglican priest?" Within minutes, Fr. Draper and Fr. Clochard-Bossuet joined them ... [and] Fr. Draper led them in reciting the Lord's Prayer ... At 6 p.m., the casket was carried down the main staircase ... [led by] Fr. Draper, wearing a surplice over his cassock, a Bible clasped in his hands.

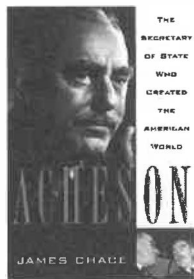


## TITAN: The Life of John D. Rockefeller Sr. By Ron Chernow. Random House.

[In Cleveland, in the late 1870s] as far as fashion or convenience went, it would have behooved the Rockefellers to attend the nearby St. Paul's Episcopal Church, where elegant couples stepped from tony carriages each Sunday morning. Instead, they drove back ... to a plain brownstone church [Euclid Avenue Baptist] with a tall, narrow steeple and a lower middle-class congregation ... [and] arriving in Manhattan, they joined the Fifth Avenue Baptist Church ... It never occurred to the Rockefellers to trade up to a more socially prestigious denomination. "Most Americans when they accumulate money climb the golden spires of the nearest Episcopal Church," H.L. Mencken later observed. "But the Rockefellers cling to the primeval rain-god of the American hinterland and show no signs of being ashamed of him." They would not have felt comfortable with the splendor and formality of a high-church denomination.

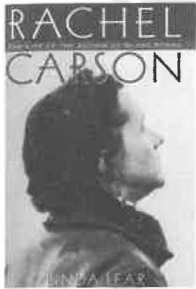
## MORGAN: American Financier. By Jean Strouse. Random House.

In September 1904, J. Pierpont Morgan entertained the Archbishop of Canterbury, Randall Davidson, and his wife in Maine. Morgan escorted them to Bar Harbor and early Sunday morning, he took a large party by yacht to Northeast Harbor where the archbishop was to preach. Bishop Lawrence [of Massachusetts] and his family joined them ... for a sumptuous feast of a nine-course breakfast ... On Sept. 22, Morgan took Archbishop Davidson to Washington to dine with Theodore Roosevelt at the White House, and then to Boston for General Convention. As usual, Morgan rented a house with full staff and had 56 people to dinner. Bishop Lawrence one day asked the Davidsons whether they would like a rest, a walk or a drive. "Oh, a walk," they eagerly replied. "Mr. Morgan has carried us everywhere, and we have not felt the American soil!"



## ACHESON: The Secretary of State Who Created the American World. By James Chace. Simon & Schuster.

[Future Secretary of State] Dean Acheson was born on April 11, 1893, in the brick rectory of Holy Trinity Church [Middletown, Conn.] where his father had arrived as pastor a year earlier. Edward Campion Acheson had completed his education by studying for the Anglican ministry at a theological seminary, Wycliffe College of the University of Toronto, from which he graduated in 1889 and was made a curate at All Saints' Church in that city. Wycliffe had been founded in 1877 by a local Anglican evangelical movement that had rebelled against the powerful "high-church" Anglicanism that then prevailed at Toronto's Trinity College. Outside of this tradition, emphasizing the supremacy of the scripture accompanied by evangelical fervor, Edward Acheson practiced a Christianity that stressed moral imperatives within a "low-church" ritual ... [Dean] seemed to flaunt his rebellious temperament, that "wild Ulster streak" he believed he had inherited from his accomplished father — who in 1915 rose to Episcopal heights as Bishop of Connecticut.

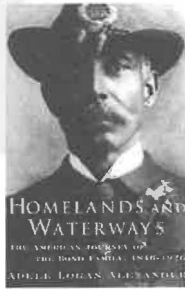


**RACHEL CARSON:**  
**Witness for Nature.**  
By Linda Lear. Holt.

[In the spring of 1964] 150 persons assembled in the half-finished nave of Washington Cathedral at 11 o'clock for a traditional burial service according to the Book of Common Prayer. Six honorary pallbearers — Robert Cushman Murphy, Edwin Way Teale, Senator Abraham Ribicoff, Interior Secretary Stewart Udall, Charles Callison of the National Audubon Society, and Rachel's loyal friend Bob Hines — carried Rachel's bronze casket down the aisle and took their places on the front row opposite the family. Bishop Creighton offered prayers for those who had died at sea, at the request of Robert Carson, who thought them appropriate [because of his sister's ecological best sellers]. There were no memorial remarks. A large wreath of red and white flowers was prominently placed at the foot of steps leading to the high altar, a tribute from Prince Philip of England [head of the World Wildlife Fund].

**JUST JACKIE: Her Private Years.** By Edward Klein. Ballantine.

"[Jacqueline Kennedy Onassis'] relationship with the Municipal Art Society began when we were trying to save Grand Central Station," said the writer Brendan Gill ... "This kind of thing kept coming up over and over. Take, for example, the question of St. Bartholomew's Church. The idea that just because the church had the good fortune to have a garden on Park Avenue, which it wanted to sell for \$50 million tax free so some developer could build a skyscraper on it — that was a scandal. So Jackie was out there on the vigil. And the rector, the Rev. Thomas Bowers, denounced Jackie and me from his pulpit as "architectural idolaters." In our fight against St. Bartholomew's, if we were able to tell the media that Jackie was going to come ... the media would gush, and a couple of local politicians would even dare to kiss her for the cameras. She subjected herself to that kind of soiling and abuse for our sake."



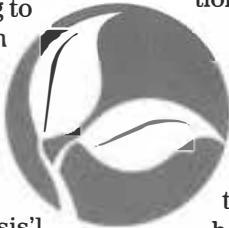
**HOMELANDS AND WATERWAYS.** By Adele Logan Alexander. Pantheon.

[When] the impeccably dressed, well-mannered delegates from St. Mark's, Birmingham, went to an Alabama diocesan conference, entered the hall, and moved to seat themselves in a cordoned-off section, a white usher discreetly admonished them, "You can't sit here, these seats are reserved for the niggers from St. Mark's." With great hauteur, the pale-skinned, supposed interlopers courteously responded to the gaping aide, "Sir, we are the niggers from St. Mark's."

**THE ART OF SCANDAL: The Life and Times of Isabella Stewart Gardner.** By Douglas Shand-Tucci. HarperCollins.



At a time when she was scrimping everywhere for her museum's endowment she gave to the Cowley Fathers, in April of 1919, so princely a gift, with which to buy the remaining land necessary in Cambridge, that the then superior, Spence Burton, wrote to acknowledge the society's debt without reserve ... and *Time* magazine would go further ... reasoning, as most would, that a monk's inherited family money in the nature of things must go to his order, and that Gardner ought rightfully to be considered the founder of the monastery of the American congregation of Anglicanism's oldest monastic order for men. It is a view the Cowley Fathers would take no exception to today.



**VIRGIL THOMSON: Composer on the Aisle.** By Anthony Tommasim. Norton.

[In arranging Virgil's memorial concert] we encountered only one problem in planning the service: the Very Rev. James P. Morton, dean of the Cathedral of St. John the Divine ... We explained that we wanted there to be no spoken tributes; only a recording of Virgil's voice would be heard; although words from his eminence would otherwise be an honor, it would negate the concept of the entire memorial. But Dean Morton ... virtually insisted that he would at the very least have to welcome the guests to what was, after all, his parish. We relented, asking that he truly keep his remarks to a few moments of welcome. On the day of the memorial ... the cathedral, filled to capacity ... Dean Morton mounted the ornate pulpit ... [for] what turned out to be a lengthy, pompous, and inaccurate tribute to Virgil Thomson, whom he barely knew. Basic facts of Virgil's life were incorrect ... inaccuracies that would have driven Virgil crazy. Worst of all, he stated that "every detail of this memorial was planned by Virgil Thomson himself," so as to make sure that no one "loused it up." How he came to that conclusion we could not fathom ... Virgil was too ill to make any decisions ... [and] planning his own memorial was one thing he would not have done. Clearly, only some close colleagues were going to be able to participate, and Virgil would have been uncomfortable choosing among his champions. Of course, coming from such an authoritative source, the newspaper reporters in attendance accepted it. So misinformation wound up in almost every account. We were outraged. We all were.

**MADELEINE ALBRIGHT: A Twentieth-Century Odyssey.** By Michael Dobbs. Holt.

In order to clear the way for her marriage to Joseph Albright, Madeleine had to change religions. Members of his family were Episcopalians and were adamantly opposed to his marrying a Catholic. "It would have been easier if you were a Jew than a Catholic," Joe's mother told Madeleine ... Because she was a practicing Catholic, Madeleine's conversion to Episcopalianism was more than just a formality. After her divorce from Joe, she would be drawn back to Roman Catholicism, at least briefly. As Geraldine Ferraro's foreign policy adviser, she attended Mass regularly with the Democratic vice-presidential candidate during the 1984 election campaign. The two women talked about how hard it had been for Madeleine to walk away from the Catholic Church: "If you took away my religion ... I would say, 'Hey, give me a break!'"



The wedding itself, in St. Andrew's Protestant [Episcopal] Church [in Wellesley, Mass.], was small but formal.

(Continued on page 23)

# A Literary Summer

Last spring and summer held more literary treasures than usual. I didn't read any more than I normally would have. In fact, I probably read a bit less than usual because of an otherwise tight schedule.

But I did meet two great novelists, and that in itself was reason to claim the season a literary success. In late spring, Episcopalian Gail Godwin, author of best-selling *Evensong*, visited the retreat center where I work for a Writer's Workshop Retreat. The local symphonic chorus sang *Evensong* in historic St. John's Collegiate Chapel, ending with Ms. Godwin praying, "Keep watch, dear Lord, with those who work, or watch, or weep this night," followed by a reading from her new novel and a gala reception.

Then, in June, I had several occasions to exchange correspondence and telephone conversations with Anglican novelist Susan Howatch, who graciously agreed to autograph all the novels our literary pilgrims had brought with them to England.

The literary pilgrimage was a professional highlight, combining as it did for me personally and 15 pilgrims a love of literature and the Anglican Church. It wasn't being in England — I have studied and visited in England numerous times. And it wasn't seeing most of the places we went to. It was rather the "spirit" with which the journey was undertaken, and having the opportunity to read some of our favorite poems and passages of literature in hallowed sites — within a community of like-minded friends, in an atmosphere of prayer.

London, with Westminster Abbey's Poets' Corner, to be sure. St. Paul's Cathedral with the canon reading "Batter my heart, three-person God" by John Donne in the corridor next to the effigy of the good Dean Donne himself. And Southwark Cathedral, for Pilgrims' Mass and prayers at the Shrine of Lancelot Andrewes. Yes,

these and the "expected" pilgrimage to Canterbury, and stops in Rye, Sissinghurst, Rochester, Cambridge, Oxford and Stratford-upon-Avon.

Yet it was the "in between" that held the deepest appeal: in particular Granchester (for tea at The Orchard and a poem by Rupert Brooke), Little Gidding, with a collective reading of "Little Gidding" by T. S. Eliot, in the chapel at Little Gidding, a dream come true. An afternoon at Pleshey,

with a period of meditation and prayers in the chapel where Evelyn Underhill gave her retreats. It was an especially nice tie-in that later that day we would dine "in hall" at St. Edmund's College, Cambridge, which was founded by the Duke of Norfolk and Baron von Huegel, Evelyn Underhill's spiritual director.

The wardens of Little Gidding couldn't have been more hospitable, showing us the Richard Crashaw Room (and, yes, we

did visit Little St. Mary's, Cambridge, and read the commemorative verses etched in the glass doors later in the trip), the T. S. Eliot Room, and the George Herbert Room, as well as giving us details of the Nicholas Farrar museum. If there is a nucleus in the Anglican literary and spiritual world, Little Gidding is it. And the new assistant warden of Pleshey, likewise, making sure our visit there was memorable. As did Canon John Fenton at Christ Church, Oxford.

We ended our pilgrimage with a stop at John Milton's cottage in Chalfont-St. Giles where we were met and welcomed again by an incredibly friendly host, reminding us all that the spirit of pilgrimage as in Chaucer's day is not only the "reliques" of the past, but also those we encounter and exchange tales with along the way.

(The Rev.) Travis Du Priest, book editor

## Did You Know...

**St. Peter's Church, Perth Amboy, N.J., was used as a barracks during the Revolutionary War.**

## Quote of the Week

**The Rt. Rev. Jane Dixon, Bishop Suffragan of Washington, on oppression: "Oppression is a stench in the nostrils of God."**



Chapel at Little Gidding



## Better Understanding

During the meetings of the Anglican Consultative Council (ACC) last month in Scotland [p. 10], a noteworthy gathering took place. The ACC, which includes members from throughout the 38 churches of the Anglican Communion, heard the witness and testimony of a group of gay and lesbian Christians. The four Anglicans and one Presbyterian, including a priest and the mother of a lesbian daughter, spoke candidly about their faith and were received with what observer called "thoughtful and reflective silence."

The testimony was a natural follow-up to the 1998 Lambeth Conference, which decided there should be a listening process in which members of the church who are homosexuals can be heard. The listening will continue next month when bishops from all parts of the Communion representing a variety of theological stances gather in New York for consultation.

While the meeting in Scotland and similar listening endeavors in the future probably won't change minds, they ought to provoke in many the desire to pray for one another, and at the very least help those on opposite sides of the sexuality issues to understand each other.

Fall is a particularly good time for reading as we become slightly more interior oriented.

## Books as Companions

We read for a variety of reasons. Sometimes for facts, sometimes for fancy. Sometimes for relevance, sometimes for relaxation. Sometimes for intellectual challenge, sometimes for inspiration.

In each circumstance we connect — with an idea, with a fictional character, sometimes with the author of the book we're reading. And often we connect with a deeper side of ourselves, for literature, even non-fiction, has a way of registering on our interior, of "going inside."

Fall is a particularly good time for reading as we become slightly more interior oriented, especially in northern or colder climates. Even while wandering the back roads to see the fall colors, a good book makes a fine traveling companion.

This Fall Book Issue offers a particularly wide array of titles for possible inspection and for eventual companionship. We also have advertisements from book publishers and reviews of fiction and fact, poetry, history, theology and spirituality. We hope you enjoy this issue and will find a literary companion, whether your journey be by car, train, plane or armchair.





## VIEWPOINT

# We Have Grown Up Together

The Anglican tradition in which I have spent a varied and fascinating life still holds me firmly in a wonderful embrace.

By Peter Eaton

It is difficult to find writers of “religious books” who deal appreciatively with traditions other than their own. But British rabbi Lionel Blue does just this in his latest book. *My Affair with Christianity* is the story of his lengthy relationship with Christians and the Christian religion. He is, if you like, a very “ecumenical” rabbi. He has explored religious truth wherever it has led him — even when it has led him to people and places outside his own tradition.

This is what he says about his relationships with religious traditions:

“I had been married to Judaism all my life ... in some ways it resembled an arranged marriage because I had been born into it. I had never chosen it. It had chosen me ... So it was part of me whether I liked it or not, like my family, or my circumcision — the covenant cut into my flesh — which I could do nothing about. Though what had started as a fact of life had gradually turned into quiet, deep love.

“But this has not stopped me falling in love and ... having affairs with other loves, some of which stayed with me all my life, though they were spiritual or ideological in nature ... [And] it was my Christian affair that pushed me into the rabbinate.”

When I read these words for the first time, they resonated in me. For I had not chosen my religious tradition

either. I did not choose Christianity or the Episcopal Church. They chose me. Or, rather, like an arranged marriage, they were chosen for me. And although it is an arranged marriage, and arranged for me when I was but a few weeks old, it has been a long and good one. I was born into it, you might say, and since my father is a priest, there was a certain inevitability about it. The church and I celebrated 40 years together in 1998. For it was on Dec. 28, 1958, when, by water and the Holy Spirit, I was made a member of Christ’s body at St. Paul’s Church on K Street in Washington, D.C.

My life spans an important era in the Episcopal Church and the Anglican Communion. We have changed together, and I find that we have developed bulges and hollows into which we now slip quite comfortably together — like a couple who have walked arm in arm and cuddled close in the same way for many decades.

Of course, no relationship that lasts

‘We have changed together, and I find that we have developed bulges and hollows into which we now slip quite comfortably together.’

a lifetime is smooth sailing all the way. Sometimes one of us angers the other, or gets on the other’s nerves, or makes the other a little uncomfortable. But we live in the knowledge that we are

bound together in a way that cannot be broken.

Actually, this does not happen most of the time, or even very frequently. For the church is quite glorious, even when her face is a little dirty, and the Anglican tradition in which I have spent a varied and fascinating life still holds me firmly in a wonderful embrace. Like a living, growing partner, the church still reveals new secrets to me — secrets all the more alluring in those times when I think I have the church completely figured out. After all these years, it is nice to be taken by surprise now and then.

In an age when it is fashionable to confess one’s transgressions in public, I shall admit to a couple of affairs during this lengthy, arranged marriage. I do not think that I behaved inappropriately, but I did flirt outrageously. Perhaps most conspicuously, for a couple of years when I was a schoolboy in London, I would serve the early Eucharist on Sundays in my own

parish near Oxford Circus, and then (to save the tube fare) I would walk across Hyde Park to sing in the choir at the Russian Orthodox cathedral. There the great bishop and mystic,

Metropolitan Anthony Bloom, would celebrate the liturgy in the dignified majesty of the Russian tradition. I shall never forget those experiences.

I even toyed briefly with the thought of converting. Although I had been raised an Anglo-Catholic, I had never been seriously tempted to become a Roman Catholic (as, over the years, some of my friends have been). But Russian Orthodoxy and I got pretty serious with one another for a time. Fortunately I was too young to make any rash decisions and elope, and those who were responsible for me, not least the Russian bishop himself who was used to making converts, would not have allowed a 17-year-old's enthusiasm to run away with him.

As with all affairs, the ardor eventually cooled. Yet even during that affair, I never missed a Sunday Eucharist in my own parish. And in the long run, of course, I never left home or my first (and only) religious spouse. I came to my senses and I realized that to live in a particular religious culture is to participate in a complicated mystery. I could never be a Russian. Or, perhaps more correctly, by my late teens I was already too pervasively an Anglican. So Anglicanism and I kissed and made up and moved on to a deeper relationship of understanding, respect, and — indeed — passion. By the way, I still see my old affair from time to time, and that relationship has mellowed and matured nicely, too. It is refreshing, and rare, to be able to remain friends with an old flame.

There are some experiences I have never had. Although culturally and intellectually I have had a cosmopolitan and international upbringing, in terms of my religious life, I am still a "homeboy." Like all partners, I have grown and changed, as has my "other half." But I am still with the spouse who was chosen for me all those years ago. I do not know what it is like to go through a religious divorce and re-marriage, but from what I have seen, such divorces and re-marriages are often pretty much the same as those between men and women. Guilt, anxiety, sadness and anger on the one hand; excitement, relief, a sense of beginning again on the other. And perhaps also a sense of nervous-

ness that the new-found religious tradition may prove not to be the answer to all the questions after all. "Will I be hurt again, just like the last time?"

People say that one never misses what one has never had. That's OK. I am getting to the age where I appreciate more and more the phrase "I am built for comfort, not for speed." And I know what it is like to gaze upon the face of a partner and see one's oldest friend. For this is what the Episcopal

Church has become for me — an old, comfortable friend with whom I live each day, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death — and all that other good stuff in between that makes our life together worth the living. □

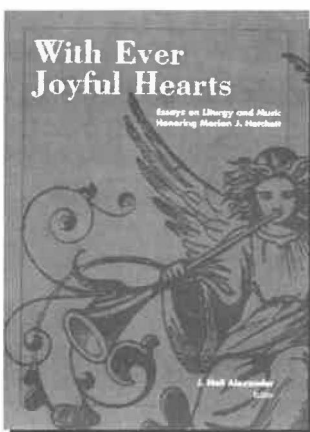
*The Rev. Canon Peter Eaton is the rector of St. James' Church, Lancaster, Pa.*

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## LETTERS

### Daily Prayer

Thank you for the editorial, "If No Time for Prayer ..." [TLC, Sept. 19].

Presumably in your caller's opinion we clergy who pray the Office each day are not as busy as lay persons; thus, "it might be fine" for us to pray the Office, but not for "busy lay persons."

When we pray the Office, we do not pray alone, we pray with Christ and his church. In praying the psalms, we pray the prayers our incarnate Lord prayed. In the context of these prayers, we encounter God's word written and we are formed by it as his servants. In the prayers, we intercede for the church and for the world. As we pray the Office, we fulfill our Christian vocation "to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5, NRSV).

Please continue to encourage more clergy and more laity to pray the Daily Office.

*(The Rev. Canon) Gilbert T. Crosby  
St. Francis of Assisi Church  
Tallahassee, Fla.*

I was astounded that anyone would think increasing personal prayer time would be unrealistic for the laity but okay for the clergy. Apparently this unthinking individual thought the laity was far too busy to be thinking about prayer, whereas the clergy, via some convoluted thinking route, had plenty of time to do so. She'd better examine her priorities.

A very successful businessman was giving an inspirational speech which I attended and he made particular note that each morning before beginning his activities, he devoted 15 minutes to prayer unless he had an exceedingly heavy schedule for that day. Then, he said, he devoted 30 minutes to prayer.

I feel sorry for this person who thinks the mundane activities of each day should take precedence over what, to me, at least, is the most important thing I do.


And in regard to her feeling that the clergy "has the time" to do more praying than the laity, I suggest she follow

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her rector around for a week and see just how much "more time" he or she has. I would be willing to bet that her rector puts in more hours per week at his or her job than she does.

I would hope the caller would stop and think about what she has said.

More prayer on her part might have eliminated her need to make that call.

*Don Gillen  
Belleville, Ill.*

## A Moving Target

I was interested to read the Rev. Brian Taylor's letter [TLC, Sept. 12] responding to the Rev. John Heidt's Viewpoint article [TLC, Aug. 29]. I can't remember when I've heard more clearly described the differences between traditionalists and progressives.

However, his letter left me with more questions than answers. For example, for all the extra-biblical revelations, are there no "Anglican/Episcopalian" distinctives to guide our theology? A new revelation may free us from the burden of the traditional teachings about human sexuality, but the same reasoning can also lead us to dismiss the Trinity and the other tenets of the creed. A new revelation, in its wilder forms, can inspire us to write a new book. We'll call it The Book of Mormon, or justify our starting a community in Waco we'll call "the compound." Is this balloon tied to anything? What I do not hear in the progressive camp is, now that we're free to progress beyond the teaching of the Bible, by what standard do we determine truth from falsehood? The new standard seems, to this traditionalist, like a moving target that depends on what serves today's purpose.

Fr. Taylor is correct linking traditionalists to the Bible, but it's not accurate to say that traditionalists have a frozen view of God's revelation. I've never heard a traditionalist say that God stopped speaking after the canon of scripture closed. God speaks and gives new revelations all the time. That's what makes the study of the Bible exciting and life-changing! Traditionalists are committed, however, to the proposition that post-biblical revelations will be weighed for truthfulness against the enduring truth of the scrip-

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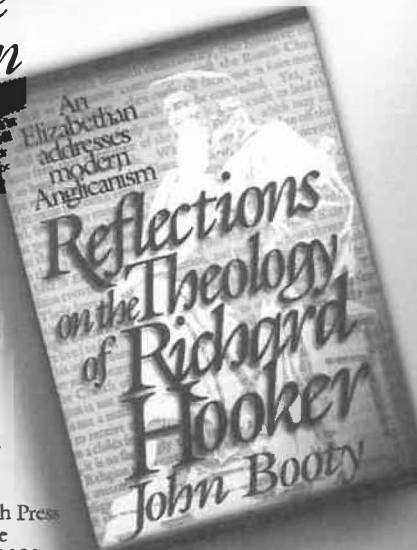
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## LETTERS TO THE EDITOR

tures as our primary authority. The balloon of Episcopalianism is free to blow with the wind, but its tether is the Bible. The question is asked in our Catechism: "How do we recognize truths to be taught by the Holy Spirit?" And we answer: "We recognize truths to be taught by the Holy Spirit when they are in accord with the Scriptures" (BCP, p. 853).

*(The Rev.) Chuck Collins  
St. Mark's-on-the-Mesa Church  
Albuquerque, N.M.*

### A Deeper Problem

The essay, "Poles Apart" [TLC, Aug. 29], was an excellent contribution to the ongoing discussion within the church regarding a number of issues, especially the ordination of non-celibate homosexual persons.

It occurred to me that we should go one step further than the author. The

divisions in the church are certainly related to philosophical/world-view differences. Different epistemologies, or understandings of the nature of truth, are certainly operative.

I believe there is a deeper problem. At base the divisions in the church arise out of our fallen nature, our sinfulness. It is our separation from God that leads us to trust our feelings and experience and deny the authority of God's word. It is our sin that leads us to twist the truth into a lie, to relativize that which is absolute, to deny the relevance of that which was and is and always will be. It is our sinfulness that breaks fellowship and leads us into disunity. Those who deny the possibility of objective, propositional truth are like Pilate asking: "What is truth?" I think we all tend to ask the same question when the Truth, the Lord our God, is right in our midst.

*John S. Howland  
Charlton, Mass.*

### Nothing's Changed

I guess some folks do not quite get it concerning how many of us feel about ordination to the priesthood for women. In spite of any supercilious resolution, canon or pronouncement by General Convention or anybody else, many of us simply will not accept women priests. It is that simple.

Recent letters by Bishop Charlton [TLC, July 25] and Charles Crump [TLC, Sept. 5] advance the idea of a "celebration" of a 1976 act allowing female priests. I want to thank those letter writers for reminding many of us that such an event could cause some of us to wear black arm bands as we see the church slip further into modernism and away from the historic Anglican church we love.

*Tom Wright  
Sparta, Wis.*

**To our readers:** Letters to the editor are appreciated and should be kept as brief as possible.

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(Continued from page 15)

**AN EDUCATION FOR OUR TIME.** By Major-General **Gene Josiah Bunting III.** Virginia Military Institute.

The school hymn is "Once to Every Man and Nation." That hymn was thrown out of the Episcopal hymnal ... on the grounds that it was "sexist and war-like" — "Once to every man and nation comes the moment to decide, in the fight of truth with falsehoods for the good or evil side." It's such a great hymn.

**HIS FATHER'S SONS: The Life of Randolph Churchill.** By **Winston S. Churchill.** Weidenfeld & Nicolson.

[At the funeral of my grandfather, former Prime Minister Winston S. Churchill] at St. Paul's, the Royal Navy detachment made way for an eight-man bearer-party of Grenadier Guardsmen, who hoisted the heavy coffin to their shoulders and bore it haltingly up the steps of the great cathedral ... The service was a great national outpouring of emotion and grief before the representatives of 110 nations. All present sensed that they were witnessing the passing of an era — the severing of the link with the man who had led them through the years of "blood, toil, tears and sweat" to glorious victory. As the service drew to its close, trumpeters, high above in the gallery, sounded the Last Post which reverberated hauntingly under the great dome. Total silence followed as the echoes died away, before a single trumpeter sounded Reveille.



**PRINCESS MARGARET: A Biography.** By **Theo Aronson.** Regnery.

[Deciding not to marry the divorced Peter Townsend] Princess Margaret went to Lambeth Palace on the evening of Oct. 27, 1955, to see Dr. Geoffrey Fisher, the Archbishop of Canterbury. "When the Princess entered," wrote Randolph Churchill, she said — and the words are worthy of Queen Elizabeth I — "Archbishop, you may put your books away; I have made up my mind already." This romanticized account surprised Dr. Fisher. "I had no books of any sort spread around," he told his biographer, William Purcell. "The Princess came and I received her, as I would anyone else, in the quarters of

my own study. She never said, 'Put away those books' because there were not any books to put away." Princess Margaret's own account is undoubtedly the correct one. Having greeted her, the archbishop went over to a bookcase to take out a reference book. "Put it back," said the Princess crisply. "I have come to give you information, not to ask for it." She then told him of her decision not to marry Peter Townsend. "What a wonderful person the Holy Spirit is," said a beaming Dr. Fisher.


**THE VICAR OF SORROWS.** By **A.N. Wilson.** Norton.

He celebrated the service of Holy Communion with meticulous correctness, exactly as he had learned to do [at the Community of the Resurrection] at Mirfield 20 years earlier. To an expert in these matters, he would have seemed a trifle old-fashioned. He still wore the stole cross-



wise, rather than letting it hang straight. He wore a maniple. After the consecration he still held thumb and forefinger together until all the sacred elements had been consumed. While he did so, he thought of the morning chores which stretched ahead ... thoughts and impressions that swam in and out of his mind as he said the familiar words of the Anglican Mass. He also thought of Christianity. How it had been there, time out of mind, and how, since the Dark Ages at least, it had been a force for civilization and learning and kindness in a world often hostile to these values. Without the monks of St. Benedict we should, in all likelihood, have no Tacitus, no Ovid, no Virgil. For this reason alone, it was worth getting up early on a winter morning to stand at the holy table. □

*The Rev. James B. Simpson is TLC's Washington correspondent.*


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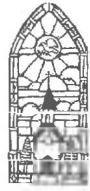
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**Fall Colors in Print**

By Travis Du Priest

**STILL WATERS: Finding the Place Where God Restores Your Soul.** By Jane Rubietta. Bethany. Pp. 187. \$9.99 paper.

We are like the dove that left Noah's ark, says the author: "we fly and flutter seeking solid ground and a place of rest." Numerous suggestions for finding still waters.

**GOD WHISPERS: Stories of the Soul, Lessons of the Heart.** By Karyn D. Kedar. Jewish Lights. Pp. 143. \$19.95.

By a rabbi, this beautiful book draws us toward the sacredness in human moments. "Blessings," she says, "make you pause and acknowledge beauty, goodness, and God's presence."



**AN IRISH BLESSING: A Photographic Interpretation.** By Cyril A. Reilly and Renee Travis Reilly. Ave Maria. Unpaginated. \$13.95 paper.

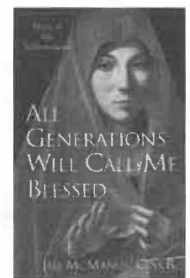
Again, despite the glut of books on Celtic spirituality — a virtual industry in itself — I welcome this one, as it is visual. And magnificently so: The photos of earth and sky and sea are brilliant in color and most appealing. Lovely gift book.

**GUIDED MEDITATIONS ON IMAGES OF GOD: Mother, Potter, Compassion, Love.** By Jane E. Ayer. St. Mary's. Pp. 46. \$11.95 paper.

From St. Mary's "A Quiet Place Apart" series, this one is a great group resource. The author scripts the biblical scene for meditation and follows with different ways to respond reflectively.

**THE ENCYCLOPEDIA OF CHRISTIANITY.** Vol. 1, A-D. Edited by Erwin Fahlbush, et al. Eerdmans. Pp. 893. \$100.

Based on the revised edition of a German work. Seeks to cover the Christian faith (alphabetically by name or term) both ancient and modern. Having recently visited the Beguine community in Amsterdam, I delighted in reading about the "Beguines."



**ALL GENERATIONS WILL CALL ME BLESSED: Mary at the Millennium.** By Jim McManus. Crossroad. Pp. 184. \$14.95 paper.

I particularly liked the chapter on the early church which recounts the sentiments of the Church Fathers. The section on doctrine, while decidedly Roman Catholic, clearly holds before us the numerous images and roles of Mary.

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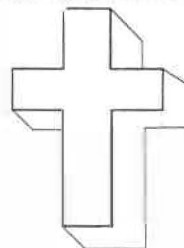
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## PEOPLE & PLACES

### Appointments

The Rev. **Forrest E. Anderson** is chaplain at McKenna Memorial Hospital, 600 N Union Ave., New Braunfels, TX 78130-4101.

The Rev. **Douglas M. Bernhardt** is assistant at Christ Church, PO Box 2057, South Hamilton, MA 01982.

The Rev. **Sarah W. Buxton-Smith** is associate at Trinity, 371 Delaware Ave., Buffalo, NY 14202.

The Rev. **Walter Edelman** is associate at St. Michael's-by-the-Sea, PO Box 127, Carlsbad, CA 92918.

The Rev. **Richard E. Greenleaf** is dean of chapel at St. Paul's School, Concord, NH 03301.

The Rev. **Donna W. Hayhow** is rector of St. John's, 2220 Second St., Cuyahoga Falls, OH 44221.

The Rev. **Jeffrey A. Mackey** was appointed to the Christian studies faculty of Nyack College Manhattan Center; add. PO Box 111 West Shakan, NY 12494.

The Rev. **Paul S. Nancarrow** is rector of St. George's, 5224 Minnetonka Blvd., St. Louis Park, MN 55416.

The Rev. **Thomas A. Neyland** is interim pastor of St. Joseph's, 11202 Jewell Ave., Lakewood, CO 80232.

The Rev. **Verne Walter** is curate at St. Michael's-by-the-Sea, PO Box 127, Carlsbad, CA 92918.

### Ordinations

#### Deacons

**Albany – Betty Mosher**  
**Montana – Carol Ann Bullard**

#### Priests

**Montana – Brady Vardemann**, deployment officer, Diocese of Montana

### Deaths

The Rev. **John Bradner**, 95, retired priest of the Diocese of Connecticut, died July 6 in Norwood, MA.

Fr. Bradner was a graduate of Yale University, Boston University and Episcopal Theological School. He was ordained deacon in 1935 and priest in 1936. Fr. Bradner served as curate at Ascension, Boston, MA, 1935-37; minister-in-charge of St. Mark's, North Easton, MA, 1937-45; minister-in-charge of Trinity, Stoughton, MA, 1937-47; minister-in-charge of St. Timothy's, Jackson, MI, 1947-1950; rector of Trinity, Monroe, MI, 1950-61; assistant at St. James', West Hartford, CT, 1961-63, locum tenens of Calvary, Bridgeport, CT, 1966-67; and vicar of Trinity, Northfield, CT, 1967-72. Fr. Bradner is survived by his children: Lucy B. Saxman, John Bradner, Jr., Catharine B. King; seven grandchildren and 12 great-grandchildren.

The Rev. **Angus Dun, Jr.**, 81, retired priest of the Diocese of California, died

July 21 at his home in Carmel, CA.

A native of Ayer, MA, Fr. Dun was a graduate of Yale University and Episcopal Theological School. He was ordained deacon and priest in 1943. He served as curate of Christ Church, Cambridge, MA, 1943-44; chaplain in the U.S. Air Force, 1944-46; rector of Christ Church, Hamilton, MA, 1946-50; rector of Grace Church, Medford, MA, 1950-54; rector of All Saints', Carmel, CA, 1954-58; vicar of Redeemer, San Rafael, CA, 1967-73; and vicar of St. Barnabas', San Francisco, CA, 1973-79. Fr. Dun was also an educator, teaching English in private schools. His father, the Rt. Rev. Angus Dun, was Bishop of Washington from 1944-62. Fr. Dun continued to serve parishes after his retirement. He is survived by his wife, Meryl, four sons, three daughters, grandchildren and great-grandchildren.

The Ven. **William John Morgan**, archdeacon of the Diocese of West Virginia, died suddenly Aug. 13. He was 51.

Fr. Morgan was a native of Camden, NJ. He was a graduate of Gannon College and General Theological Seminary. At the time of his death, he was pursuing a doctoral degree at the School of Theology at the University of the South. He was ordained deacon and

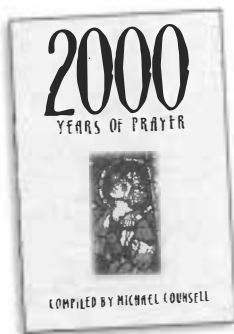
priest in 1984. Fr. Morgan served as associate at St. Paul's, Mt. Lebanon, PA, 1984-87; and rector of All Saints', Rosedale/Verona, PA, 1987-91. From 1991 until his death, he was rector of Christ Church, Bluefield, WV. Fr. Morgan is survived by his wife, Joyce, and two children.

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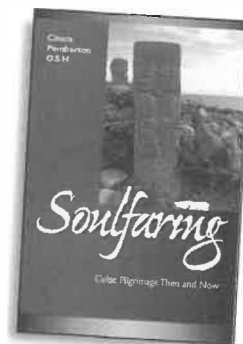
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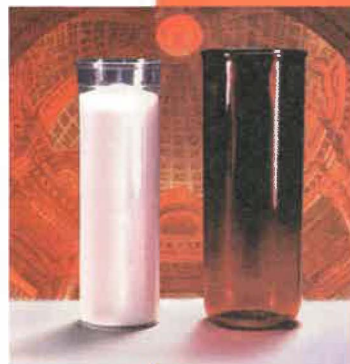
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