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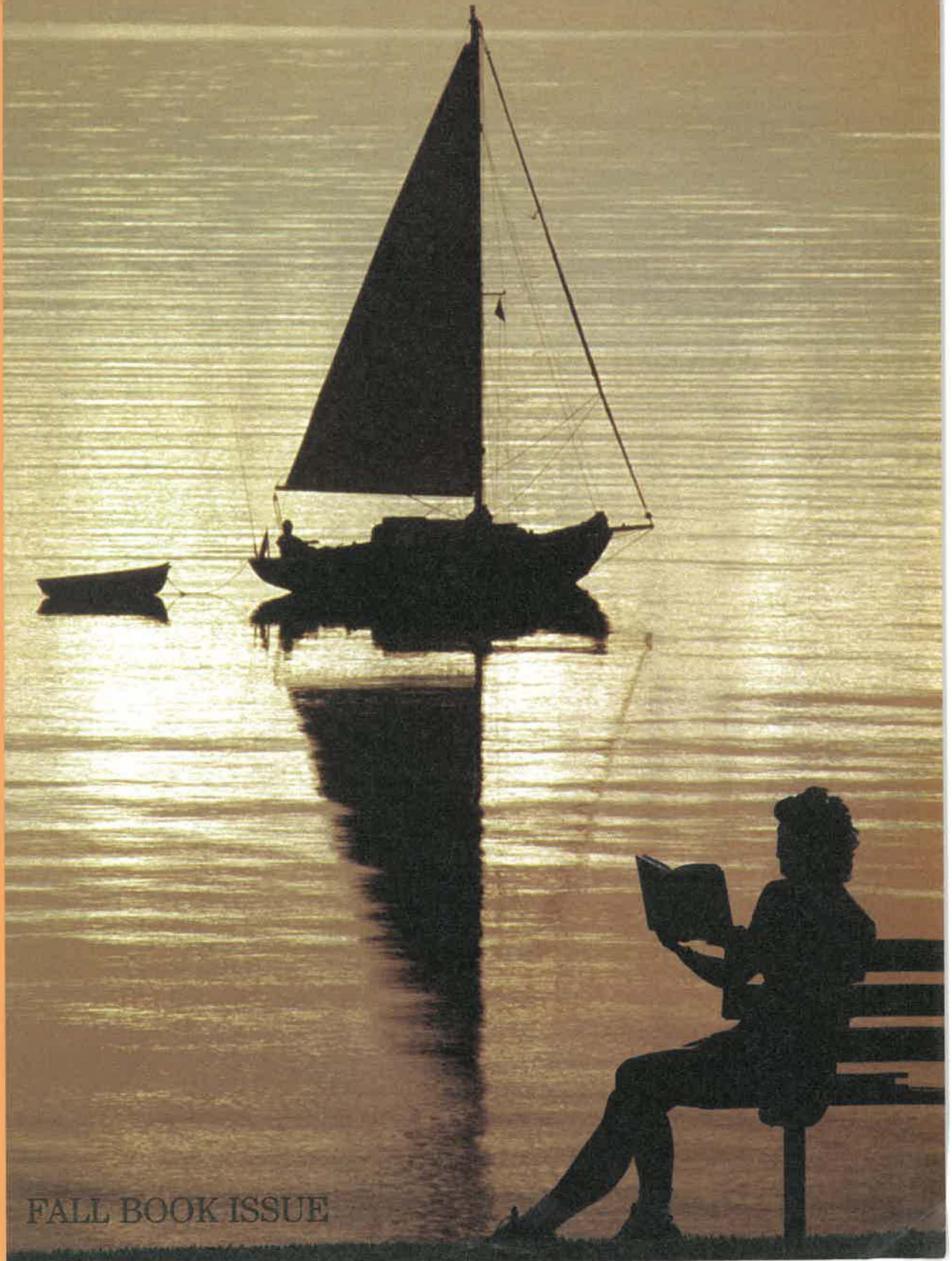


**Meet
Jan Karon,
author of
the Mitford
novels**

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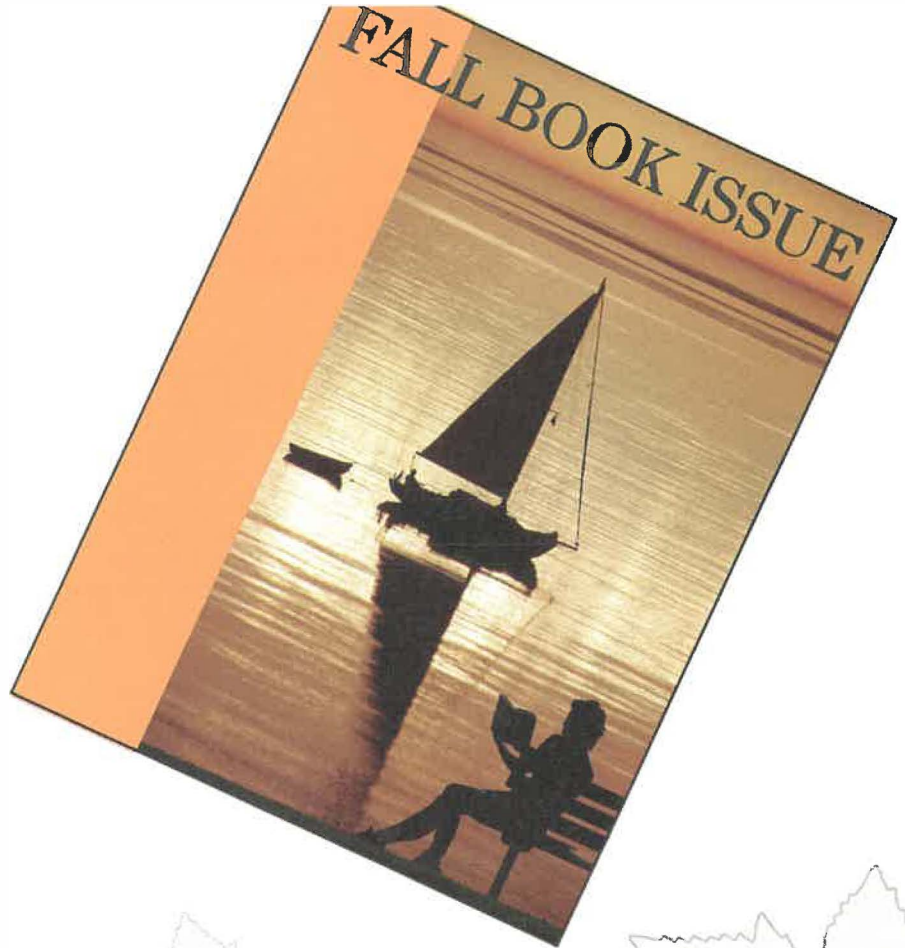
**Talking
over tea
with
Mary Doria
Russell**

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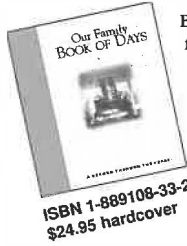
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Unlimited Grace and Power

'The word of God is not fettered' (2 Tim. 2:9).

Pentecost 19, Proper 23

Ruth 1:(1-7) 8-19a; Ps. 113; 2 Tim. 2:(3-7) 8-15; Luke 17:11-19

In each of these lessons, there are those who are imprisoned or restricted because of some artificial limitation brought about by the world's ways. Ruth is a Moabitess, a foreign woman living as an alien in Judah. Paul is imprisoned in Rome, awaiting execution for his proclamation of Jesus. The leprous Samaritans are doubly outcast — first, for belonging to the despised nation of Samaria and, second, for being ritually unclean.

Yet each lesson also shows that God's grace and power are not limited by these earthly barriers. Ruth will be loved by Boaz and eventually become the great-grandmother of King David. Even in prison, Paul's confidence is undiminished and his influence is not curtailed. The leprous Samaritans are cleansed.

Of even greater significance than the power of God acting in the lives of these persons, is that the grace is most effective when people offer their lives to it. Ruth first determined to go with

Naomi when Orpah turned back. Paul speaks words of encouragement and power, setting forth what is most important in the Christian life and putting aside secondary matters. Of the 10 lepers, one turned back in joy to thank and praise God "with a loud voice," and so received deeper intimacy with Jesus.

From these lessons we learn that we are never prevented from receiving the grace of God, and that by turning to him in any circumstances we can always be filled full. No power on earth can turn the grace of God aside.

Look It Up

For whose sake does Paul "endure everything," and to what end?

Think About It

Do your actions show there are places in your life where you think God cannot act?

Next Sunday: Pentecost 20, Proper 24
Gen. 32:3-8, 22-30; Ps. 121; 2 Tim. 3:14-4:5; Luke 18:1-8a

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Essays include **Preaching at Vigils, A Rebirth of Images for Death, In the End-Time Is the Beginning, Preaching on Grief and Loss.**

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Oldies and Goodies For Fall

By Travis Du Priest

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Prolific author on all matters spiritual and pastor of the L'Arche Day-break community in Toronto, Henri Nouwen died in 1996, leaving a legacy of more than 40 books. These five, four of which are reprints, are newly published by Harper.

THE HEART OF CREATION. Pp. 96. **WORD INTO SILENCE.** Pp. 96. **MOMENT OF CHRIST.** Pp. 128. **WORD MADE FLESH.** Pp. 80. By **John Main.** Continuum. \$10.95 each, paper.

Another spiritual giant, John Main

also left us an inspirational legacy in print. These four, all reprints, have just come out from Continuum and will perhaps introduce centering prayer to a new audience.

Helpful spiritual advice



BRINGING THE IMITATION OF CHRIST INTO THE 21ST CENTURY. By **William A. Meninger.** Continuum. Pp. 102. \$11.95 paper.

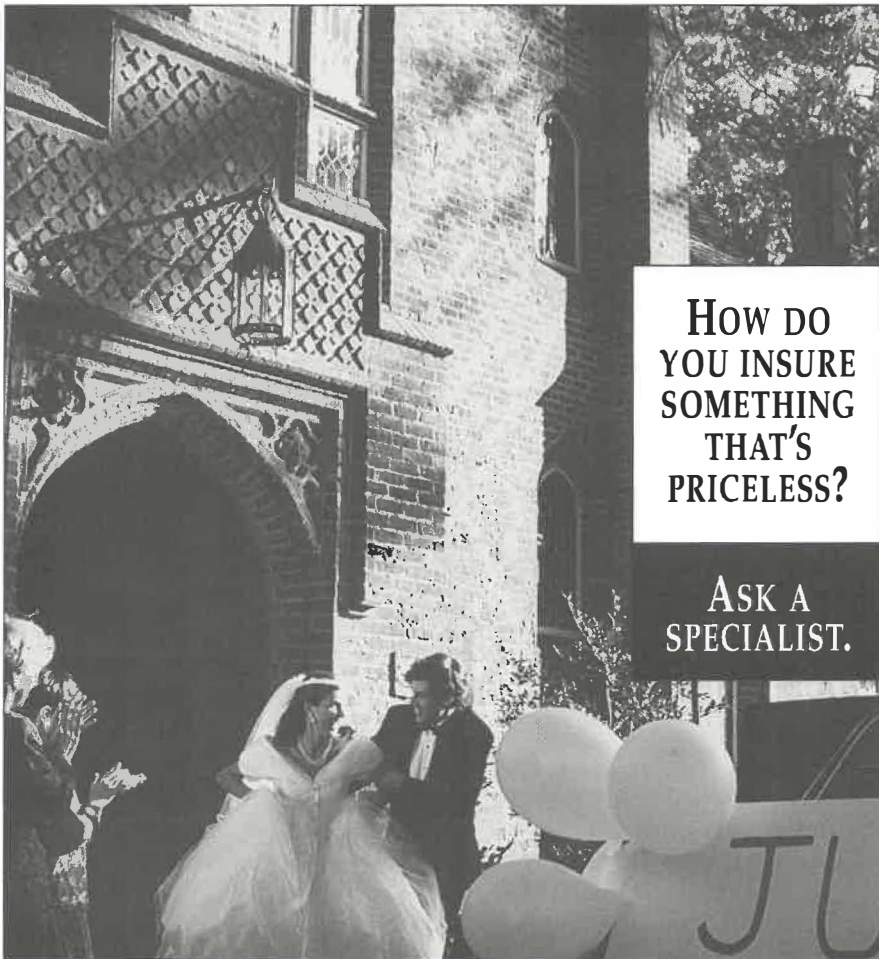
A Trappist monk "imitates" the spiritual classic *The Imitation* by 15th-century writer Thomas á Kempis. He calls it neither a translation nor a paraphrase but rather a modification which follows the original's division and structure. The experiment makes for helpful spiritual advice.



PRAYING WITH MEISTER ECKHART. By **Wayne Simsic.** St. Mary's. Pp. 119. \$8.95 paper.

This "Companions for the Journey" book from St. Mary's Press brings us the wisdom and direction of a great German Dominican of the Middle Ages. Designed and written to engage the reader in more effective and powerful prayer and meditation.

A RETREAT WITH MARK: Embracing Discipleship. By **Stephen C. Doyle.** Pp. 86. **A RETREAT WITH JOHN THE EVANGELIST: That You May Have Life.** By **Raymond E. Brown.** Pp. 102. St. Anthony Messenger. \$8.95 each, paper.



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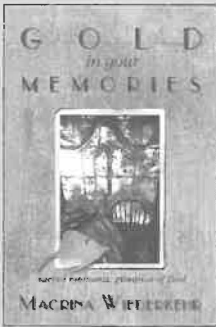
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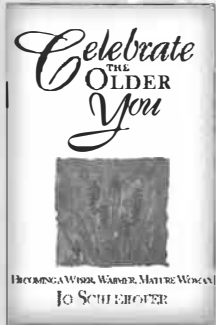
New Spiritual Reading & Listening



GOLD IN YOUR MEMORIES
Sacred Moments, Glimpses of God
Macrina Wiederkehr, OSB

Encouraging readers not to be afraid of exploring their memories, Wiederkehr acknowledges that painful memories often exist side-by-side with joyous ones. When we nurture our souls with memories, they come alive. Wiederkehr shares a wealth of effective ways to tap into the river of memory within. She offers a mosaic of her own memories and reflections on books whose characters and authors bring her back to key moments in her life. Her warm and engaging style is complimented by her stirring poetry and evocative prayers.

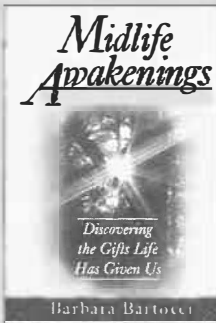
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Jo Schlehofer

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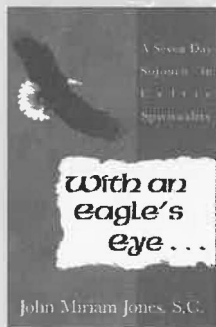
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Celtic Hymns & Songs through the Day
Dennis & Paula Doyle

Conveying the spirit of many Celtic hymns and songs with this lovely recording, Dennis and Paula Doyle reflect the passion of Celtic Christianity to experience the intimacy of the Lord, and to learn the love of holiness, wisdom and hospitality—the Celtic spiritual bequest to the world. The Doyles have put together a stunning collection of appropriate prayer-songs to be enjoyed through the day by contemporary Christians.

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Two “virtual retreats” with two gospel writers by two biblical scholars. Each book has seven sessions of verbal meditations, reflections and prayer. *A Retreat With John* was the last book of internationally recognized Bible critic Raymond Brown, the author of several commentaries on the Gospel of John. Published the day before he died.

WEB OF SILENCE: Letters to Meditators. Pp. 160. **The Selfless Self.** P. 176. By **Laurence Freeman.** Continuum. \$11.95 each, paper.

Continuing the work of John Main, the author's sometime spiritual director and co-worker at Christian Meditation centers during the mid-'70s, Fr. Laurence is good on the often-hazy subject of discernment: Anthony of the Desert reportedly said, “some have subdued their bodies in asceticism but for lack of discernment they have fallen away from God.”

MUSIC OF SILENCE: A Sacred Journey Through the Hours of the Day. By **David Steindl-Rast** with **Sharon Lebell.** Introduction by **Kathleen Norris.** Seastone. Pp. 14. \$12 paper.

Three luminaries link up to produce a book of aesthetic beauty and spiritual depth: Br. Steindl-Rast, author of *A Listening Heart*; Sharon Lebell, author of *The Art of Living*; and Kathleen Norris, author of *Dakota*, *The Cloister Walk*, and *Amazing Grace*. Excellent on the need for frugality in order to appreciate superfluity.

LOVE SET FREE: Meditations on the Passion According to St. John. By **Martin L. Smith.** Cowley. Pp. 72. \$7.95 paper.

This “Cloister Book” from Cowley engages the reader in the tradition of slowly walking and reading in the cloister. Topics include Vulnerability, Intimacy, Desire, Union and Silence: On Christ's seamless robe, the author writes, “Deep within us the intuition

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stirs that this is a symbol of Jesus' own seamless intimacy with God."

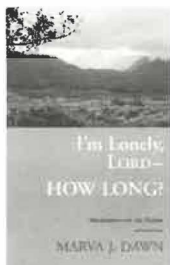


HIDING IN PLAIN SIGHT: Sabbath Blessings. By **Molly Wolf**. Liturgical. Pp. 135. \$12.95 paper.

Some readers may already know Molly Wolf from her weekly Internet postings, "Sabbath Blessing." From "Two Women": "If we don't know how to handle anger, we're apt to err in one of two ways: to become too aggressive or ... too passive." Well written and insightful.

THROUGH THE EAST WINDOW: Prayers and Promises for Living with Loss. By **Marilyn Brown Oden**. Upper Room. Pp. 160. \$14.95.

An intriguing mix of reflective prose and poetry, scripture, and allusion to art. In "Dancing at Midnight," the author writes, "Darkness lingers round me but I rise to praise you, O God," and calls to mind "Red Tree," a painting by Piet Mondrian, in the context of Psalm 119: 49-50: "Remember your word to your servant."



I'M LONELY, LORD — HOW LONG? Meditations on the Psalms. By **Marva J. Dawn**. Eerdmans. Pp. 240. \$15 paper.

Drawing from her experience working with lonely people, Marva Dawn, professor of spiritual theology at Regent College, explores such topics as God's control of time, God's Mother-Love, Fear, Temptation and Grief in this reprint of a 1983 book.

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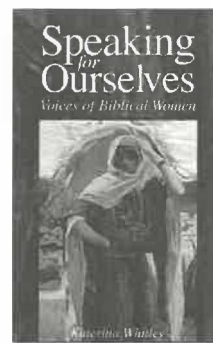
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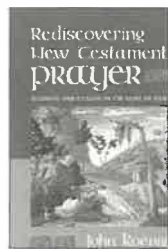
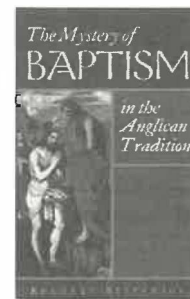
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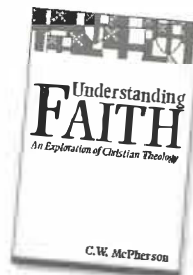
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Sr. Anne Paul (left) and a child at the anniversary celebration in Boston. A steel drum band (right) from St. Mary's, Dorchester, Mass.

Society of St. Margaret Celebrates 125 Years

On Holy Cross Day, Sept. 14, the Society of St. Margaret observed the 125th anniversary of its foundation in America. In a special commemoration Sept. 12, which culminated the community's year-long celebration, the sisters and their guests observed the anniversary at the community's Mother House in Boston, Mass.

The year-long festivities began Holy Cross Day 1997. Sister Adele Marie, Superior of the Convent in Boston, celebrated the opening Eucharist.

The four mission houses also celebrated the anniversary during the past year. The sisters at Neale House, in New York City, and their associates celebrated the festival of the society's founder, the Rev. John Mason Neale, Aug. 7. At New Hartford, N.Y., there was an open house. The Germantown house, Philadelphia, held a women's Lenten series and in May, a conference on Julian of Norwich. The sisters in Port-au-Prince, Haiti, began their observance of the 125th anniversary

on St. Andrew's Day, 1997, the 70th anniversary of that mission's beginning. As part of the community's remembrance of the past, the four sisters who served in Haiti during the past year visited England, and the roots of the community

The Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts, served as celebrant of the Eucharist and preacher, assisted by the four ordained members of the society who served as concelebrants.

President Pays Tribute to Bombing Victims

President Bill Clinton went to Washington National Cathedral on Sept. 11, to speak at a special service that coincided with the release of the Starr report to a curious, impatient capital.

As he moved from his seat on the aisle to follow the vergers, Mr. Clinton momentarily raised his eyes to the vast Gothic arches above. Reaching the chancel steps, he revered the altar, and, from the lectern, departed from his usual style by addressing the Bishop of Washington, the Rt. Rev.

Ronald H. Haines, by name.

Although he had spoken at length on redemption and forgiveness at the White House Prayer Breakfast a few hours earlier, he made no mention of his personal tensions in paying tribute to the victims of the bombings of the American embassies in Kenya and Tanzania.

Others who addressed the diplomatic corps, members of Congress, and a special group of U.S. Marines who guard embassies, were Vice Pres-

ident Albert Gore, Secretary of State Madeleine Albright, and Secretary of Defense William Cohen. Readings included a portion from the writings of Mohammed. The preacher was the Rev. Jesse Jackson.

As events turned out, the brief hour at the cathedral was the last the president was to have in church before the details of the Starr report were splashed across the weekend newspapers.

(The Rev.) James B. Simpson

Studying Christianity in African Culture

Cross-cultural program planned for use throughout the church's seminaries.

Frank Logue, a middler at Virginia Theological Seminary (VTS), interned for four weeks this summer in Africa, as part of cross-cultural program planned for use throughout the Episcopal Church's seminaries. The program, piloted by the seminary, is scheduled to start in other seminaries in the summer of 2000.

Mr. Logue was partnered with the Rev. Canon Naftali Bikaka, rector of St. Hillary's Church, Kibondo, Tanzania, because of the canon's cross-cultural experience, and because he speaks American English well. Fr. Bikaka graduated from Trinity Episcopal School for Ministry, Ambridge, Pa.

"I went to see what I could bring back," Mr. Logue said. "After all, the Anglican Church is big in Tanzania. Most Tanzanian Christians are Anglicans and the church is growing fast. Confirmation services with hundreds of confirmands are the rule, not the exception."

Mr. Logue said he wanted to see Christianity in culture and to study "what is tied to culture and what can change in context." This was observed, he said, at a four-day youth rally. "The rally really showed me how successful the Anglican Church in Africa has been at contextualizing the gospel without compromising its essence."

The Anglican Church in Tanzania has largely left prayer book services alone, Mr. Logue said, adding that it makes other opportunities for culture to impact Christianity. For instance, during the first three days of the youth event, African culture was prominent. There was a skit worked into a tribal dance that

incorporated 2 Cor. 9:6, the scripture verse used for the rally. "The skit was meant to teach," Mr. Logue said. During those three days, choirs presented original songs set to ancient tribal music.

Mr. Logue had learned a small amount of Swahili from Tanzanian students before he went to Africa, he said, making a point of knowing the Lord's Prayer comfortably in the language. During visits to the sick in hospital or homebound, Mr. Logue said he prayed in English first, then asked the person to pray with him the Lord's Prayer. "You could feel that a connection was made," he said. Through a translator, he preached seven times in 13 days to as many as 2,000 people at open-air meetings.

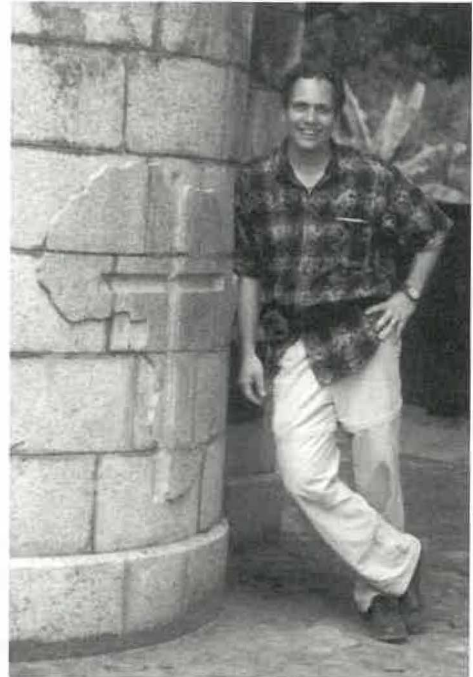
Mr. Logue also brought back some insight into church operation. In Tanzania, he said, the church has a center, a focus; it concentrates on Christ crucified, rather than on issues of the church.

Speaking about church planning and growth, Mr. Logue used the example of a vestry in the U.S. spending hours in discussion over whether to paint or use siding for a church building. "In Africa there's lots of building going on," he said. But the African church just builds the buildings. "Bringing people together to worship God is the issue," he said. "The building is a side issue."

Having this cross-cultural experience has shown Mr. Logue that, although a very diverse group, Anglicans are "surprisingly consistent ... and this can only be because we are guided by the one Spirit."

'Bringing people together to worship God is the issue.'

Frank Logue

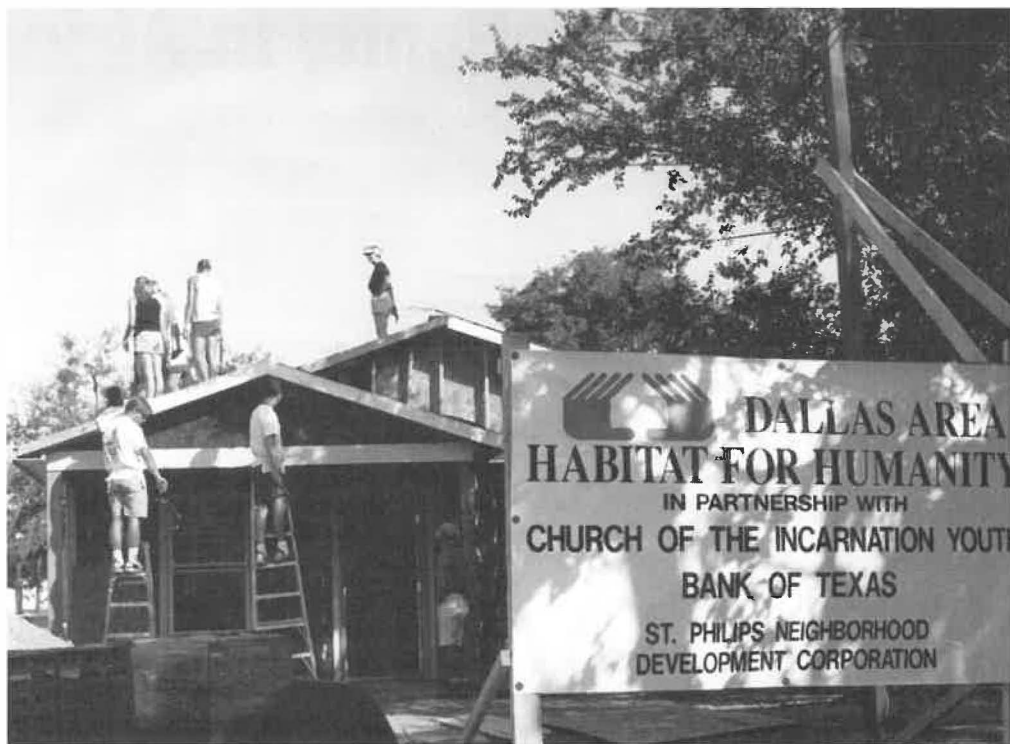


Jacques Hadler photo
Mr. Logue visits a monument in Tanzania during his four weeks of study in Africa.

BRIEFLY

A third bishop will be appointed soon in the **Diocese of Virginia**, following the departure of the Rt. Rev. F. Clayton Matthews, bishop suffragan, who was appointed to lead the national church's office of pastoral development. The diocese's council on Sept. 19 voted to allow the Rt. Rev. Peter Lee, Bishop of Virginia, to create and fill the position of assistant bishop subject to the approval of the diocesan standing committee. The assistant will join Bishop Lee and the Rt. Rev. David Colin Jones, bishop suffragan.

The Most Rev. **Richard Holloway**, Primus of the Scottish Episcopal Church and Bishop of Edinburgh, has changed his plans in the wake of the sexuality resolution passed at the Lambeth Conference. Bishop Holloway, 64, was to have stepped down from his office in order to run as a candidate for the Scottish Labor Party. He made his decision after gay and lesbian Christians and their supporters asked him to stay.



Church of the Incarnation youth group members built structures in Dallas and Costa Rica.

Dallas Youth Build Spiritual and Temporal Homes

The youth group at the Church of the Incarnation, Dallas, Texas, had a busy summer. They built two structures — a church in Nicoya, Costa Rica, and a house in South Dallas.

An agreement was reached when the young people asked to help with the project in Costa Rica. The Rev. Larry Smith, rector, agreed to the Nicoya trip if the group would return to construct a home for a low income family in their own community.

The young people from Incarnation worked in cooperation with the Salvation Army, already ministering in Nicoya, a town overwhelmed by poverty and betrayal, said Stewart Lang, president of the youth group. Some 80 percent of families have been abandoned by fathers.

When the group arrived, the foundation,

frame and walls were already in place. In the hot and sweaty climate, the youth group first dug a drainage ditch to prevent the pooling and stagnation of rain runoff. They also helped mix concrete and lay sidewalks for the church. They then plastered, sanded and primed to complete finishing of the interior walls. Their final chore was to assist Jim Morris and Jim Looney, the engineer and the architect, to complete the electrical wiring of the church.

The house in Dallas was built the last two weeks of summer, in cooperation with Habitat for Humanity.

Celebrations were held at the completion of each project, including a carnival on the last day in Nicoya, which the young people from Dallas put on for the local children.

This past summer, while at her home in Blowing Rock, N.C., Episcopal novelist Jan Karon agreed to an interview with TLC book editor Travis Du Priest. She was delighted to share her thoughts about her immensely popular Mitford novels and about her own life and faith.

A Writer of Faith

**Jan Karon,
author of the
Mitford Series**

TD: Several of our readers have written, requesting an article on you. Could you start by telling us a little about yourself: Where you're from, went to school, personal interests and the like?

JK: I feel I was called to be an author. I have never viewed it as a way to earn a living, or make a decent showing for myself, etc. When I was 10 years old, I feel God spoke to my heart, and touched me in a way that let me know I would be a writer of books. It took many years to write books instead of advertising copy, and I confess that being an author is the joy and true passion of my life. I love writing stories that let people know God loves us, really and truly, stories that confirm the highest in themselves, and console the spirit. As for where I went to school, I have had eight years of formal schooling, seven of those in a rural setting and one year in the city. My truest education has come from reading, asking questions, listening carefully and observing. Anyone can self-educate. It is all a matter of loving to learn, as I did and do. My personal interests? Reading, especially books about the westward movement; cooking; gardening; people.

TD: Were you brought up in the Episcopal Church?

JK: In the Methodist Church, actually, once a part of the Episcopal Church. I became an Episcopalian only 11 years ago, and though I don't care a whit for its sometimes slovenly theology, I love

the liturgy, the prayer book, the glorious music.

TD: When did you begin writing? Have you always liked to read and write fiction?

JK: I wrote my first novel at the age of 10, on lined Blue Horse notebook paper. It contained one cuss word. When my sister found the manuscript and showed it to my grandmother, I was given a good thrashing. I say Bravo! to my grandmother, for doing what the Bible clearly instructed her to do. This chastening is one of the reasons you'll never see any cussing in my books to this day! (I wrote a book about this dear grandmother, called *Miss Fannie's Hat*. It's for children, but lots of adults read it, too. Augsburg is the publisher). I loved books from the very beginning. Books, books and more books. In fact, I was named for the title of a popular novel, *Janice Meredith*. I do love fiction. But then, I love non-fiction! I simply love a good read. I might add that I also prefer a clean read. Though hard to find, it isn't entirely impossible.

TD: What about the Mitford novels? When did the idea first come to you?

JK: After leaving a successful advertising career (Dorothy Sayers, James Patterson, Clive Cussler, Peter Mayle and Salman Rushdie also worked in advertising) to write books, I moved to the mountains and discovered I had nothing to say! In despair, to say the least, I



'I want to write and write and write and write until I topple over into the grave. Thereupon please erect a rose arbor, and come occasionally with the watering can.'



lay in bed one night and lo! there came a mental image of a priest walking down a village street. Something about this very simple image spoke to me and I got up and began writing at once. When I had a couple of chapters of a story in which hardly anything happened, I took it to the local newspaper editor and he began to publish it weekly. Like Charles Dickens, my work ran serially in a newspaper before it was ever published in a book.

TD: TLC readers are interested, of course, in your protagonist, Fr. Tim and his Primrose Tea: Do you "know" him? Is he a composite of Episcopal priests you've met?

JK: I'm looking for Fr. Timothy to be my own priest! I like his sense of humor, his sound theology, his willingness to minister one-on-one, day-by-day, requiring no glamour and enlisting no politics. Alas, as far as I know, he is completely fictional.

TD: Is the perspective on the Episcopal Church in your Mitford novels fictional or fact?

JK: A little of both. Wouldn't you agree?

TD: Are you writing or planning other novels, other than the Mitford series?

JK: On April 12 of next year, the fifth Mitford novel will be released by Viking. It's called *A New Song* and I'm two-thirds finished at this writing. It is a very challenging book, for many deep issues are addressed in it, and also because it is set outside Mitford. Of course, we're never far from Mitford, because Emma Newland calls Fr. Tim continually and the Mitford Muse arrives each week. There will be a total of seven Mitford novels, a novella and cookbook. After Mitford, I wish to write a novel set in the mid-18th century about the building of a very fine Georgian manor house. It will be a love story, but not in the traditional sense. It will require two years of research, I think. More than 10,000 letters ask me to "never stop writing." And I shan't! I



want to write and write and write and write until I topple over into the grave. Thereupon please erect a rose arbor, and come occasionally with the watering can.

TD: Readers definitely want to know about your own relation to the church.

JK: The mainstream church has broken my heart. It has departed from the truth, it has abandoned its people. Yet, we know full well that the gates of hell shall not prevail against it, and the true body shall live and flourish.

TD: Does your faith play a driving or motivating role in your writing? If so, how?

JK: I wouldn't bother to pick up my pen if I couldn't share the love of Christ, and the good humor, consolation and hope that come with that love. I have no desire to write anything that doesn't please him and if, by his grace, I am able to please him, then perhaps I can please his people.

TD: To repeat one reader's question: How do you account for your telling insights?

JK: I love people, especially ordinary people. They are endlessly fascinating. Everyone living has a compelling story to tell. There are no boring lives (I do wish some people who think their lives



'I wouldn't bother to pick up my pen if I couldn't share the love of Christ.'

are boring would examine them and find out otherwise). So I observe. I listen. And I'm not afraid to feel my feelings, though the consequences can be painful. Why do so many people live their whole lives and never claim their feelings?

TD: Any advice you could share with readers who are themselves writers, perhaps even potential novelists?

JK: Please read the book, *If You Want To Write*, by Brenda Ueland. Carl Sandburg called it "the best book ever written about writing," and to that I say amen.

TD: Any "advice" you'd like to give, or comments you'd like to make on the Episcopal Church at this particular time in her life?

JK: An open letter to the Episcopal Church:

Dear Bride of Christ: You have abandoned your headship. You are a bride who has married, deserted the union, and run away to lead a life based on vain, new creeds that suit your fancy. Come home, I pray, and feed your people.

TD: Are there any comments, about writing or faith or writing and faith that you'd like to leave with our readers?

JK: When I began writing the Mitford

books, there were those who said, "That will never sell, who wants to read scripture verses and follow a small-town priest on his rounds?" I'll tell you who: 3 million people, and still counting. As I travel across this country, to its small towns and sophisticated cities, there are people everywhere who are eager, thirsting to hear about God's love. You see, the point isn't that they won't listen, it's that they're dying to hear it. So, if you're a writer of faith, show it! Write to encourage, write to witness, write to console, write to give hope. God blesses this! All my books are bathed in prayer. They are his books. This doesn't make them easy to write, it makes them harder to write, because there is a fine line to be walked with the thousands and thousands of readers whose hearts are cold toward God. It is our task, our challenge, our privilege as writers of faith, to avoid losing these hearts. We must, by grace, write to capture those hearts for Christ.

TD: Thank you so much for the interview and your comments, which our readers will greatly appreciate. I hope you might have time to write something for us in the future.



JK: If you will always let me speak as clearly and openly as I've spoken in this interview, Fr. Du Priest, I shall be delighted! □



Talking Over Tea


with Mary Doria Russell, author of *The Sparrow* and *Children of God*

By PATRICIA NAKAMURA



Sipaj, gentle reader. An hour spent talking over tea with Mary Doria Russell is very like reading her books, but more fun. She describes herself as “a congenital pessimist but cheerful about it,” and indeed the wide-ranging conversation is full of laughter.

The science-fiction genre chose her, she says, rather than the other way 'round. An admirer of Ursula LeGuin, she metamorphosed 16th-century explorers into space travelers around the time of the 500th anniversary of Christopher Columbus' arrival. As with the party who traveled 4.3 light years to another planet, those who came to an unimagined continent “had no evil intent.” And the story itself, at this time in our history, “the drama of first contact,” had to be extra-terrestrial. “There's no place on this planet where we can be that ignorant.”



In both *The Sparrow* and *Children of God*, Ms. Russell's educational and religious background is evident. She is the daughter of a nurse and a Marine drill sergeant who grew up Roman Catholic. Like many girls attending parochial school, she says, “I considered becoming a nun — I got over it.” Too well, some might say: She was an atheist for 25 years. This was followed by “eight years of study and thought” before she became a Jew. Asked about Thomas Cahill's recent book *The Gifts of the Jews*, she says, “It's lovely to be appreciated!”

Hands are mentioned often in the books: the gentle, calming hands of the Runa, the “three-fingered . . . clawed and rather bear-like” hands of the Jana'ata, and the hands of Fr. Marc Robichaux and Fr. Emilio Sandoz which are so terribly mutilated. “Hands are a powerful image for Roman Catholic priests, the ‘outward and visible sign’ of their sacramental ministry. A priest, she says, would need a special dispensation to function if he lost the use of his hands. Without the use of one's hands, one is completely dependent, a condition which magnifies Emilio's despair.

In addition to studying paleo-, social, and

biological anthropology and writing in scientific, technological and medical areas, Ms. Russell has learned “a bunch of languages with varying degrees of thoroughness, including Croatian and Hebrew.” For the novels she created two separate languages, Ruanja in which a Runao speaks of him or herself as “someone,” and which yielded the stick-in-the-mind word *fierno*, as in, “She knows it upsets us and she doesn't like to cause a fierno.” The lady Suukmel explains to her foster son that the word literally means “thunderhead” but implies causing a thunderstorm — making a fuss. Quite what it sounds like.

Another that sneaks into one's vocabulary is the attention-getting imperative *sipaj*, hear me — or, as the author says, “More or less ‘Yo!’” Ruanja, she explains, was developed from Quechua, an Indian language of Peruvian highlands. “‘Askama’ means ‘question,’” she says, referring to a particularly delightful and inquisitive child in the first book. K'San was derived from Nepali, which seems, due to the isolation of the high Himalayan states, an orphan tongue, not part of known linguistic families. It appears in names of animals, places and people: Hlavin Kitheri, Rukuei, and, I expect, the planet itself, Rakhat.

As might be expected of a story so exciting and so sensual, *The Sparrow* will be a movie, with Antonio Banderas playing *Emilio Sandoz*. And the author is at work on a new book with a totally different setting, a story of the Jewish underground in World War II Italy. Again, a priest is put into difficult situations. Is she sort of picking on the clergy? “It's a dangerous occupation if you do it right,” she says with a laugh.

“It's important to tell the stories — 80 percent of the Jews survived. What went right in Italy? The same thing that makes the Mafia work: honor, responsibility.” Because Italy was considered occupied by the Nazis, “everyone was hiding someone.”

Much research is needed before that book will see print, she says. We'll be looking for it. □

What I Read This Summer

Several years ago, I gave myself the assignment, as an adult, of writing one of these stock essays we've all had to crank out at one time or another during our school

days: a variation on What I Did Over My Summer Vacation.

My little twist was What I Read On My Summer Vacation, and it has become something of a tradition by now to review my summer and glean what I can from the reading I did. I also love hearing from other readers and getting new reading suggestions.

After my last piece, we lost a subscriber; apparently someone did not cotton to my mentioning having read *People* magazine and *Reader's Digest*.

I confess that I did read, summer before last, an article on Princess Diana in *People* and an article in *Reader's Digest* about a man who went from state to state gathering different diagnoses (and prices) for dental work. Actually, I found both pieces fascinating.

A close friend did write me that he was surprised at the number of magazines I had consumed during that summer: Perhaps he too was telling me something.

I still take delight in reading what I call "found pieces" — in dental and muffler shop waiting rooms, on trains or planes. The essay is probably my favorite genre, and I do like magazines.

During the summer I tend to play "catch up" on novels I've been wanting to read or have been given as gifts or recommended by friends, and I go through a stack of *The New Yorker* passed on to me by a deacon friend and her husband. I'm always looking for models for my students in a course I teach called Creative Non-Fiction.

This summer's first blessing was a novel titled *The Blessing* by Nancy Mitford. My wife had given it to me for Father's Day, and I read it on the train from Chicago to Petersburg, Va. It's a fetching story about a marriage between an English protestant lady from the country and an urbane (and unfaithful) French aristocrat from Paris. An absolutely delightful comedy of manners and beautifully written.

My more serious reading was actually a re-reading of *Reclaiming Spirituality*, which I had reviewed earlier in the year, by an Irish Jesuit working in London, a feisty apologia for the primacy of spirituality. I was in search of quotations for an essay I had started a number of months ago on the same topic. As a result I also revisited *Falling Through Space*, a kind of narrative-journal written by novelist Ellen Gilchrist.

And, yes, for good or ill, lots of magazines collected by my mother and friends over the winter, now awaiting lazy afternoons at the cottage on the James River. There are stacks of *Southern Living* and piles of *Architectural Digest* and *The New Yorker*. Everyone loves the cartoons in *The New Yorker*, but I wonder if everyone reads the poems. I saw a friend's name, William Matthews, and immediately read his poem "Bucket's Got A Hole In It." I was so moved by it that I cut it out to save; when I reread it, I sadly noticed (1942-1997) under his name. I had not known he had died. The loss of one of our best American poets.

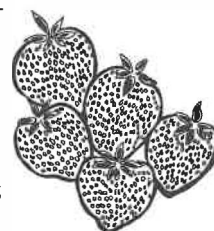
The real blessing for me was having the chance to write — precious, quiet, unencumbered time, so often longed for but seldom achievable. A wonderful time to gather reflective thoughts about 20+ years as a priest, memories from childhood, two refreshing days in Chicago to give a reading about characters from my home town, Crewe, Va., time to play with a poem about Burwell's Bay on the James, an outline for a retreat on prayer, and two more in a series I'm doing on the inner life of the gospels.

Not all was reading and writing. I watched the fine video I had somehow missed of Krister Stendhal's 1994 Trinity Institute lecture, "The Lure of Oneness and the Grace Of Pluralism." And so on. But the real grace was having time, to read at leisure and to reflect and write. What a blessing.

(The Rev.) Travis Du Priest, book editor

Did You Know...

The Conference of Bishops of Small Dioceses is known affectionately as the Tiny Bishops' Conference.



Spiritual Readings

It has been encouraging to note the increased interest in spiritual matters by young Christians. A variety of surveys in the past two years have shown that Christians under age 40 seem particularly interested in spirituality. With that interest comes a desire to read on the subject. An increase in the number of books published on spirituality reflects this development, and apparently has led to a larger number of persons of all ages reading about spirituality.

Reading quality books is what this special Fall Book Issue is about. The advertisers in this and previous book issues have reflected the increase in books on spirituality, and some novelists also have turned to the topic. This is a wonderful time of year to spend some hours of relaxation in reading about our faith. Whether the topic is spirituality, church history, biographies of noteworthy persons of faith, or something more specialized like homiletics or liturgics, reading about such matters is usually time well spent.

This special issue includes interviews with prominent authors Jan Karon and Mary Doria Russell, a larger-than-usual number of book reviews, and advertisements of recently published works. Happy reading!

Quote of the Week

The Rt. Rev. Barbara C. Harris,
Suffragan Bishop of Massachusetts,
on the Lambeth Conference:
“Thank God it’s over and I never
have to do the Lambeth walk again.
Hallelujah. Amen.”

Stewardship Campaigns

This is the time of year when plans for stewardship campaigns are being worked out in many congregations. Rectors and vicars are gathering with stewardship committees and other leaders to finalize strategy for the campaign.

We urge our readers also to prepare themselves for this important aspect of church life. Whether your congregation goes through an every member canvass, solicitation by letter or some other form of stewardship campaign, this is a good time to consider prayerfully and thoughtfully how you will respond.

The Episcopal Church has made it clear through recent General Conventions, that the tithe is the normal standard of giving. Many persons find it difficult to jump from a pledge which is not based on the tithe or on sacrificial giving to a pledge in which 10 percent of one’s income is pledged to the church. Some persons work toward the tithe through proportionate giving, with perhaps 6 percent being pledged one year, 7 percent the following year, and so on, until the full tithe is achieved. We urge readers to devote thought and prayer to the matter of stewardship. If we remember that all we have belongs to God, the prospect of a generous pledge somehow does not seem so daunting.

Reformed Relations

By Kenneth Aldrich

Should the Evangelical Lutheran Church in America (ELCA) vote to approve the revised Concordat of Agreement and our next General Convention concur, this will put the Episcopal Church in the interesting, albeit ambiguous, position of being in communion with a church which is in turn in communion with the Presbyterian-Reformed family of churches with whom we are not in communion.

American Episcopalians and Presbyterians have rubbed shoulders at country clubs and boardrooms since anyone can remember. Although they get along swimmingly in social situations, they never seem to be able to get very far in serious ecumenical commitments. Efforts at some sort of coming together go way back to the Reformation era. In this century, there was an ill-fated plan for merger defeated in the '40s and, of course, the COCU proposal of the late Presbyterian ecumenist, Eugene Carson Blake, which has been the subject of ongoing but relatively sterile dialogue for many years. Although our immediate ecumenical focus has been elsewhere, sooner or later we must address once again our relations with the Reformed churches.

This issue has bedeviled Anglicans since the Reformation. The "Reformed churches" are those stemming from the Swiss Reformation and looking to the theology of John Calvin as formative to their self-understanding. Although they honor Calvin, they prefer the designation "Reformed" to "Calvinist." The theology of the Swiss Reformation soon spread to other lands and became a strong presence in the neighboring countries of France and Germany as well as Hungary and the Nether-

lands. Early on it gained adherents in Scotland, where it became the dominant religious group under the redoubtable John Knox. As a result of missionary outreach from the European Reformed churches and their North American daughters, the World Alliance of Reformed Churches now has more than 50 million members and is represented on every continent.

The Lutheran and Anglican reformations were supported by the established secular rulers and therefore were relatively conservative. Calvinism, on the other hand, had a special appeal to the emerging mercantile class of the 16th century. It challenged the existing feudal rulers, though not so radically as the Anabaptists, who formed the left wing of the Reformation. It proclaimed that all human labor had dignity and worth — even the most menial — when done to the glory of God. It stressed thrift, diligence and moral probity. It provided the theological underpinning for the "protestant work ethic" which was instrumental in shaping our modern society. From the time of the Massachusetts Bay Pilgrims and Puritans on, Calvinist influence has had an enormous impact on the American way of life, even for those not members of churches which stemmed from it.

The mainline representatives of this branch of Christianity in our own country are the Presbyterian Church in the U.S.A. (originally formed by early Scots and Scotch-Irish pioneers), the United Church of Christ (representing an amalgam of the Congregationalist and German Reformed traditions) and the Reformed Church of America (which stems from the churches planted by Dutch settlers in the new world). There are other

(Continued on page 20)



John Calvin

Calvinist influence has had an enormous impact on the American way of life, even for those not members of churches which stemmed from it.

'Buying' Votes

'The bishop's statement impugns the honor and honesty of every bishop who was at the Lambeth Conference.'

Bishop Walter Righter said people from Dallas, with an agenda, manipulated the resolution at Lambeth by "buying" the vote both before and during the conference. "It was the first time I've seen that and I hope its the last time I see it" [TLC, Sept. 13].

This statement impugns the honor and honesty of every bishop who was at the Lambeth Conference by accusing any of them of "buying" or "selling" votes. (One assumes he was referring only to the resolution on human sexuality.) In the first place, such actions never occurred, so Bishop Righter could not have "seen" them. In the second place, he was not even at the Lambeth Conference.

Even though I was not present in Canterbury during the Lambeth Conference itself, I was at the SOMA-sponsored Open Conference and Leaders' Retreat with the theme of "The Healing of the Nations" immediately prior to the Lambeth Conference. I was one of the Americans who stood before the assembly disavowing Bishop John S. Spong's cruelly racist statements about the bishops from the Two-Thirds world, and received the outpouring of loving forgiveness from those who had been maligned. I submit that Bishop Righter infers the same racist connotation in his statement.

The only discussion of "buying" that I heard over and over from bishops, clergy and laity was that Jesus Christ bought our redemption by dying on the cross and rising from the dead that we might have everlasting life.

*Laura J. Allen
Dallas, Texas*

Lambeth is a wake-up call to the American church, like the first sightings of the icebergs in the vicinity of the Titanic. But will we heed the warnings? Some of the early responses from our leaders show us sadly to be in denial. Pray God that we will wake up soon.

*(The Rev.) Brian C. Hobden
St. James' Church
Mesilla Park, N.M.*

their new-found muscles to teach the West a lesson.

One wonders how many of the African bishops who pushed the harsh revisions were from areas where the more permissive attitude toward polygamous marriage is considered reasonable.

*(The Rev.) Edwin M. Cox
St. John's Church
Havre de Grace, Md.*

The editorial, "Deeply Divided [TLC, Sept. 6], states "the controversial resolution was put together thoughtfully and prayerfully." Not so.

As Presiding Bishop Frank Griswold said in the same issue, the sexuality resolution as it was originally brought to the plenary "was one which was brought forward by a section group working on the topic." This was the resolution which was, indeed, put together thoughtfully and prayerfully.

The resolution which emerged from all the amendments was one which was put together angrily and powerfully, as well as fearfully. It was not the result of careful listening, but of a group of bishops flexing

The Presiding Bishop has shared with us how and why he voted on the sexuality resolution at Lambeth [TLC, Sept. 6]. Although I feel his explanation is something of a waffle, I applaud the openness of his statement and his courage in offering it.

Perhaps our diocesan bishops will follow Bishop Griswold's lead. Those bishops who voted against the resolution obviously know something that has escaped the great majority of their peers. I would be particularly interested in knowing what that is and I believe that they owe it to us to share their insights with us.

*Ward Lantier
Redlands, Calif.*

He Made an Impact

I was disappointed in the notice concerning the death of the Rev. Raymond E. Brown, S. S. [TLC, Sept. 6].

Fr. Brown was one of the most highly respected biblical scholars in the world. He was author of many scholarly books and articles, several of which are standard works of reference for serious students of scripture now. Fr. Brown also was one of the three editors of *The New Jerome Biblical Commentary* (as well as the earlier *The Jerome Biblical Commentary*).

He was appointed by two popes (not one, as your notice implies) as the sole American on the Pontifical Biblical Commission. At the time of his death he was Auburn Distinguished Professor Emeritus of Biblical Studies at Union Theological Seminary in New York, the first tenured Roman Catholic professor at that institution, where he taught for nearly

20 years and had an impact on a whole generation of protestant students there.

The thing that always impressed me both in reading Fr. Brown's books and on the two occasions when I had the privilege to hear him lecture was that he had such massive command of the relevant scholarship but always approached the scriptures with great reverence as the word of God.

*(The Rev.) J. Raymond Lord
Owensboro, Ky.*

Unusual Title

I was intrigued by the Rev. Ann Hicks' letter [TLC, Sept. 20], as I don't think in my never-mind-how-many years as a cradle Episcopalian, I have ever heard anyone called "Priest Someone."

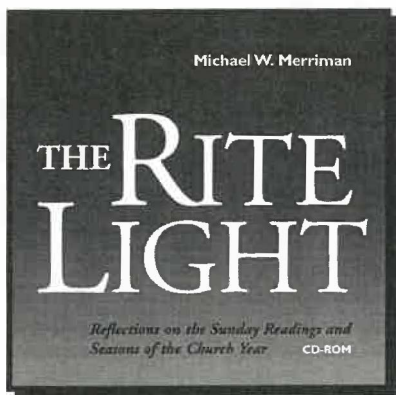
We are priests; correctly our title would be the Rev. Ms. or the Rev. Mrs., and what we are called is still a mys-

tery. I was ordained in Canada, where all the clergy were Reverend Last Name ... grammatically incorrect but very useful as denominations and genders were not marked. When I returned to the States, I let my parish select. They opted for "Mother Alison," but, over the four years I have been there, almost all of the congregation have moved easily into Alison. This delights me. It is the name of my baptism, and the name, I hope, God calls me. The children still use Mother Alison, but the use of my first name states that I am not "holier than thou" to the parishioners whom I call by their first names and makes for a friendship among us all.

*(The Rev.) Alison Cook
Church of Our Saviour
Lebanon Springs, N.Y.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.

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(Continued from page 17)

smaller groups of this family present in the U.S., but they tend to be of a decidedly non-ecumenical bent.

The Reformed family is not by any means monolithic in outlook. It contains many and varied currents. Two of them — the one tending toward narrow puritan fundamentalism and

its ultra-liberal counterpart tending toward unitarianism — most Anglicans would not find congenial. But these currents, while interesting historically, do not involve the mainstream of Presbyterian-Reformed theory and practice. The mainstream is reflected in the work of Karl Barth,

arguably the greatest theologian of our century.

The Reformed tradition was decidedly more radical in its revision of worship than the Anglicans or Lutherans in the 16th century. Thus an Episcopalian visiting a Presbyterian worship service does not generally feel quite as “at home” as when attending a Lutheran Eucharist. Nevertheless, our own prayer book was strongly influenced by a Reformed theologian and liturgist, Martin Bucer of Strasbourg, whom Cranmer brought to England to assist in the English Reformation. Many Anglicans took refuge in Geneva, the center of the Reformed world, during the reign of Bloody Mary and returned home much influenced by Calvinism, as is clear from reading the Thirty-nine Articles.

The Presbyterian-Reformed churches all have beautiful official liturgies. The trouble from our perspective is that they are optional and not widely used. Calvin firmly believed that the Lord’s Supper should be celebrated every Lord’s day. However, this is not the case today in most of the churches which look back to him as their spiritual mentor. Bucer and Calvin rejected the Roman doctrine of transubstantiation and the Lutheran idea of consubstantiation; they also rejected the mere memorialist description of the Eucharist put forth by Zwingli and favored a eucharistic understanding involving a real presence of Christ, albeit a mystical and spiritual presence rather than one described in crudely physical terms. This view appears to be Cranmer’s final understanding of Holy Communion as well and is held by many Anglicans today.

Ecumenical discussions with the Reformed family of churches seem inevitably to founder on the thorny question of ecclesiastical polity. We are, after all, episcopalian and they are presbyterian. Can ever the twain meet? The answer is yes, as long as one is not insisting on a monarchical episcopate but rather understands the bishop as *primes inter pares* with respect to the whole Christian presbyterate of a given area. The Hungar-

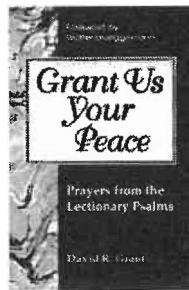
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by David R. Grant

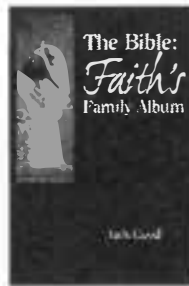
The one hundred and seventy-eight prayers that make up this book are linked to the Psalms for each Sunday and special holy day in the three-year lectionary cycle. As lyrical as they are thoughtful, these prayers can be used in a variety of settings within the worship service or for personal devotions. 08272-12410-4P, \$16.99



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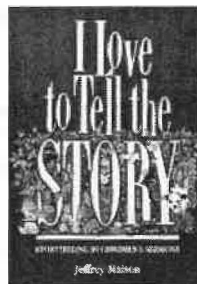


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We have so much in common with our sisters and brothers of this Christian tradition that it is unconscionable not to pursue the possibility of spiritual rapprochement and inter-communion.

ian Reformed Church, for example, is and has been very comfortable with bishops presiding over their synods.

The Presbyterian-Reformed Churches and the Episcopal Church have a very similar stance vis-a-vis society and culture. As Richard Niebuhr, who along with his brother, Rheinhold, was a distinguished theologian in the Reformed tradition, points out in his seminal work, *Christ and Culture*, Anglicans generally share with the Presbyterian-Reformed churches a *Christ, Transformer of Culture* approach to moral theology over and against the historic alternatives within Christendom. We share with them the Reformation vision of a church renewed, purified and faithful to scripture. We share with them a great respect for scholarship and the desirability of a "learned ministry." We share with them a concern for the reformation of society in accordance with the gospel principles of justice and righteousness.

There are real issues we need to address in Anglican-Reformed dialogue, but much of the acrimony of former times has been influenced by such things as Scottish-English cultural rivalry rather than honest theological reflection. We have so much in common with our sisters and brothers of this Christian tradition that it is unconscionable not to pursue the possibility of spiritual rapprochement and inter-communion. □

The Rev. Kenneth Aldrich is rector of Trinity Church, Red Bank, N.J.

Off-Putting

CAN A BISHOP BE WRONG?

Ten Scholars Challenge John Shelby Spong

Edited by Peter C. Moore
Morehouse. Pp. 188. \$17.95 paper

On the face of it, the title of this volume is silly, since even from the most contentious Roman perspective, the answer is, "Of course!" A more accurate title for this volume would be, "How Can a Bishop Be So Insistently Wrong?"

The 10 contributors are, by anyone's lights, a distinguished group and, in any forum, they deserve more than a polite hearing. Each contributor has taken one aspect of Bishop Spong's writings and addressed it from the perspective of traditional theology.

The contributions of C. FitzSimons Allison and George R. Sumner, Jr. are fine essays and models of Christian debate: informed, thorough and civil.

But the claim on the cover that the various articles "present an eloquent challenge ... in the spirit of Christian brotherhood" is not accurate: Most are sarcastic, snide and mean-spirited.

If they were written for those who already think that the Bishop of Newark is a nut, then they will find a responsive audience; but for those who, as George Sumner points out, are attracted to Bishop Spong's writings because he answers the questions they really ask, the tone of the book is very off-putting.

The combination of academic jargon ("The Ego vs. The Ego Eimi") and derisive comments ("...his flaccid grasp of God's creative embrace of history") will do little to enhance either the conversation or the debate in the church at large.

*Robert F. Allen
Richmond, Va.*

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Lens of Feminism
**SOR JUANA INES
 DE LA CRUZ**

Religion, Art and Feminism
 By Pamela Kirk
 Continuum. Pp. 158. \$34.50

Sor Juana Ines de la Cruz, long known by students of Mexican and

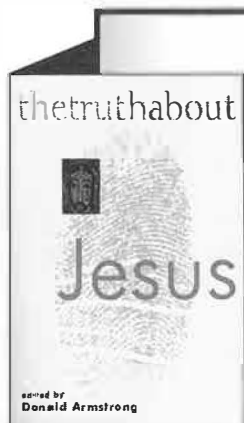
Latin American literature, has in recent years become more widely read, thanks in part to the biographical study written by Octavio Paz. Pamela Kirk's addition to the scholarly study of Sor Juana's life and works offers a thorough analysis of a woman in 17th-century Mexico, writing clearly and firmly in her own voice.

Kirk leads the reader to see Sor Juana through the lens of feminism; what is revealed is a highly intelligent woman whose theology and poetry are carefully crafted and artfully written.

In this text, the reader is acquainted with the theological and political context of colonial Mexico, the context in which Sor Juana was formed and in which she wrote. Kirk examines the corpus of Sor Juana's writings, offering the reader English translations. She points out Sor Juana's concern for the treatment of the indigenous population, her perception of the Virgin Mary as a woman of power, her insistence on the need for the education of women by women, and her struggles to speak and write authentically within a male hierarchy.

Readers whose interest in Sor Juana is kindled through this text will find suggestions for further reading in the comprehensive footnotes.

Mary Earle
 San Antonio, Texas



THE TRUTH ABOUT JESUS

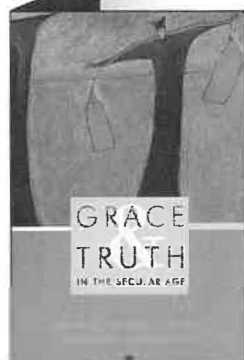
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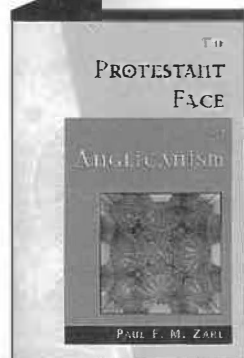
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'Hinge Time'

RURAL MINISTRY

The Shape of the Renewal to Come.
 By Shannon Jung, Pegge Boehm, Deborah Cronin, Gary Farley, C. Dean Freudenberger, Judith Bortner Heffernan, Sandra LaBlanc, Edward L. Queen II, and David C. Ruesink.
 Abingdon. Pp. 250. \$16.95 paper

This publication could well be called a manual for rural ministry. The authors are associated with the Center for Theology and Land: Rural Ministry Program in Dubuque, Iowa, and all have been involved with rural ministry for a number of years.

Three major questions are dealt with: "Why should we change?", "What are the options?" and "How do we get from where we are now to where we think we should be?"

Particularly interesting are stories of churches which have experienced profound and difficult situations and the ways in which they were able to move forward.

In working with rural communities, the authors have described not only what changes have worked, but also devoted time to descriptions of what a

rural church is, how we know whether we are a rural church (and that does NOT mean simply a church in the country), and what kind of a rural church we are.

Rural ministries are now in what is described as a "hinge time," when the make-up of their community is changing; that change will mean that how ministry is done will need to change also, if the community is going to survive.

As one involved in rural ministry, I know this book will be of enormous value in my personal library. Add it to yours, also.

*(The Rev.) Netha N. Brada
Iowa Falls, Iowa*

Eucharistic Communities

DISTINCTIVE THUMBPRINTS IN REGIONAL MINISTRY

Case Studies of Regional or Cluster Ministries

By Patricia Ellertson

Episcopal Appalachian Ministries (PO Box 51931, Knoxville, TN 37950-1931), Pp. 87.
\$10 paper

This small and modest book provides information and encouragement which may be far more valuable than the price. Here are analytic studies of six cluster ministries in different parts of the country which have a track record of at least five years. For most of these successfully cooperating churches, total ministry, activating the shared ministry of all baptized members, is a crucial concept which has come alive.

Yet availability of ordained ministry often seems to remain a problem. If a congregation is to be a eucharistic community, gathered about the Lord's table every Lord's day, then having a priest, or a rotation of priests, come in from some other place once or twice a month does not seem to plant the sacrament within the community. The use of canon 9 local priests and deacons seems implicit in the whole pattern, though in many cases not yet achieved.

*(The Rev. Canon) H. Boone Porter
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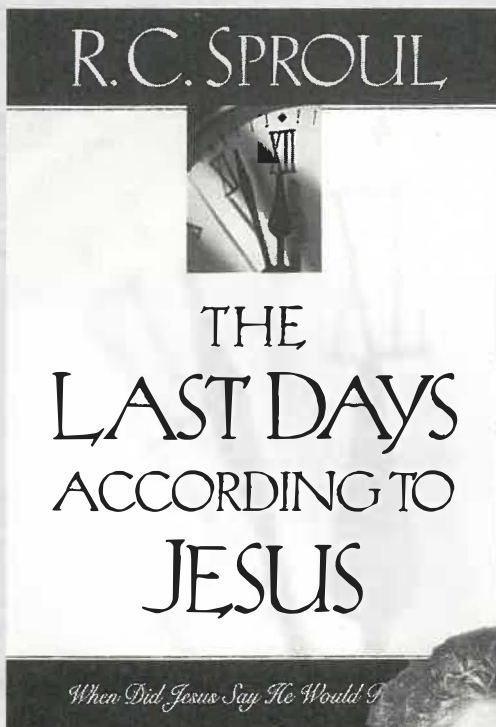
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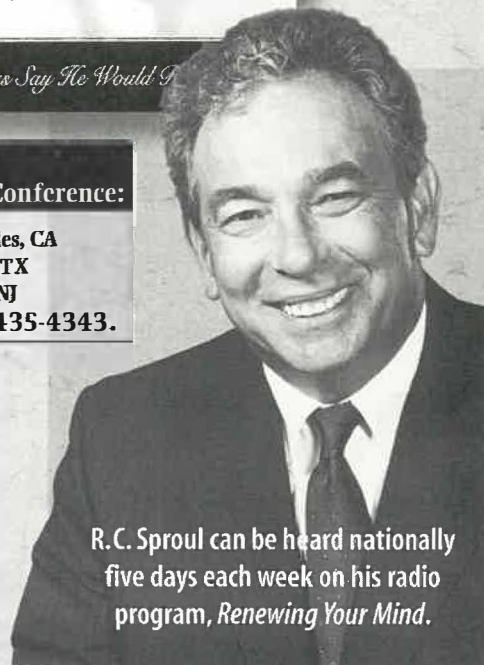
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The Mitford Series by Jan Karon

At Home in Mitford
A Light in the Window
These High Green Hills
Out to Canaan



In the traditions of Barbara Pym, James Herriot, and Olive Burns, Jan Karon has created the community of Mitford, patterned after the village of Blowing Rock, N.C. where she lives. Her characters, through wonderful dialogue and dialect, step out of the pages and make one want to visit this mountain village.

The main character is Fr. Tim, a middle-aged Episcopal priest, spiritual, kind, wise. He reflects Ms. Karon's own convictions and values without "preaching"

Jan Karon grew up in rural N.C. but dreamed of life in the city and becoming a writer. When she was 18 she started working in an ad agency and launched a 40-year career in advertising, earning numerous awards and an executive position. When past 50, married and divorced and the mother of a daughter, she left the business world and moved to Blowing Rock to write her book.

She became involved in the community — took her dog to visit nursing homes, exchanged casseroles with her neighbors, and got to know the merchants. The residents became the characters in her stories. The local weekly newspaper (10 cents) ran her first attempts and eventually Penguin Books gave her a contract. She admits

she could not have written these books without being a vital part of the community.

In Book I, *At Home in Mitford*, Fr. Tim introduces his village parishioners and neighbors and acquires a huge, black dog, Barnabas, who responds to scripture when being disciplined. A hostile mountain boy, Dooley, is thrust into the priest's care. A new neighbor, Cynthia Copersmith, stirs emotions he hasn't felt in years.

In Book II, *A Light in the Window*, Fr. Tim falls in love and this book becomes a beautiful middle-aged romance. Cynthia, his attractive neighbor, is a writer of children's books whose cat, Violet, has a significant role in the neigh-

borhood. Cynthia has been a victim of spousal abuse and finds healing in this mountain village with a caring priest who restores her faith in God.

In Book III, *These High Green Hills*, the romance blossoms. Fr. Tim continues to heal his teenage ward, Dooley, who has known a very impoverished life. Pauline, Dooley's mother, and Lace, a neglected young girl, have also known tragedies, and it is Fr. Tim and Cynthia who work out solutions. Other village characters, Miss Sadie, a favorite parishioner, and Miss Rose, Emma, Homeless and Barkless all contribute to the fabric of these delightful tales.

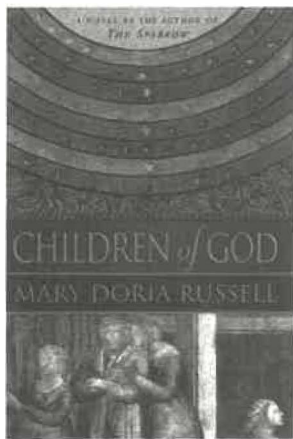
In Book IV, *Out to Canaan*, Fr. Tim grapples with his decision to retire. The town must struggle with the announcement as well as a divisive election for mayor. Change is not easy for the community to accept but readers are reassured that the uncommon delight of life in Mitford will go on.

Jan Karon obviously loves people and has a keen ear for dialect and humor. She depicts her faith as routine, a seven-days-a-week faith. Fr. Tim, though well educated, has simple prayers and follows the apostle Paul's command that we pray without ceasing. Ms. Karon tries to depict how faith can be woven into everyday life.

Her books, though light reading, leave one with warm emotions and a wish the stories would continue.

These books are in paper back and *Out to Canaan* has been on the New York Times Best Seller List. Nobody cheered louder than the people of Blowing Rock.

Bettie Schindler is a communicant of St. Luke's Church, Racine, Wis., and reviews for TLC.



Children of God by Mary Doria Russell

Sequel to The Sparrow

This book is full of poetry. There is the overarching epic of Emilio Sandoz' return to Rakhat, where radical changes, largely set into motion by the first Jesuit mission, have transformed the society of Jana'ata and Runa, and within the larger tale, romantic odes, sonnets of color and music, birth and death. There are sudden little lines of poetry that catch the reader's internal ear: "a small, scared, aging man, going the extra mile"; "rain falling into her heart." And the occasional joke: in the year 2078 Croesus has been replaced. One of the earthmen says angrily, "Carlo ... stocks up on Rakhati

brandy and goes home richer than Gates!"

And there is religion, not just Jesuit Catholicism and Judaism but a truly universal religion which informs the highest actions of the characters.


This sequel to *The Sparrow*, the amazing story of the first meeting of three sentient species, contains, in addition, sociology and linguistics, biology, medicine and technology, autism, art and opera. Some of the stories of the war between the predators and the prey are harrowing in their blind cruelty; others bring us the noble Suukmel; Ha'anala, named for long-dead Anne, who speaks "Ruanja for affection, English for science, K'San for politics and poetry, Hebrew for prayer"; and beautiful Sofia with her ruined face. The women generally are the stronger; the Jana'ata and the humans most clearly drawn. We learn to know the private devils of the men

on board the *Giordano Bruno*, from Daniel Iron Horse, who only in 2078 discovers "he was not a battleground to be divided and conquered by his grandparents" — French, Lakota, Swedish — "but a garden where each person ... longed to see something of themselves ..." to Nico, who finally sings with Isaac, for whom music is more necessary than food.

As in *The Sparrow*, the story takes place both on Rakhat, and on earth and its extension, the *Bruno*. It begins in 2060 and concludes in 2097, as Emilio Sandoz, quietly grieving in the Neapolitan cemetery, replies to a young woman who has called him Padre. "I am not a priest," he says, "and I am no one's father." Ariana says, "Look again." As with the best drama, the reader/viewer willingly suspends disbelief for the journey.

*Patricia Nakamura
Muskego, Wis.*

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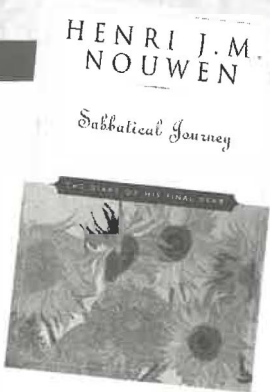
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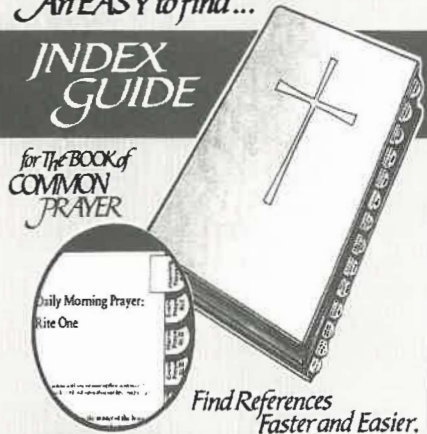
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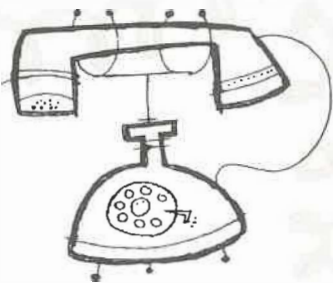
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*Virginia S. Holder
Jackson, Miss.*

Reformed Communion **THE PROTESTANT FACE OF ANGLICANISM**

By Paul F. M. Zahl. Eerdmans. Pp. 112. \$19

Few churches in recent decades have been attacked as strongly as the Episcopal Church. Leadership, liturgy, social pronouncements — all have met with highly publicized criticism. Paul F. M. Zahl, dean of the Cathedral Church of the Advent, Birmingham, Ala., adds to the indictments but from a seldom-heard perspective, namely that Anglicanism is in danger of losing its protestant roots.

To Dean Zahl, Anglicanism is neither the via media between Rome and Geneva nor a Janus-faced entity, presenting either a "catholic" or "protestant" posture at will. It is a Reformed communion, rooted in the teaching of such figures as William Tyndale and Thomas Cranmer, who affirmed unequivocally the unmerited favor of God in Christ commonly known as justification by grace through faith.

Hardly a feature of today's Episcopal Church escapes Dean Zahl's attack. The broad churchmen might have been protestants in respect to intellectual

freedom but were barely so concerning atonement and Christology. Even Virginia Seminary was more protestant in method than in theology. Referring to the 1979 prayer book as an anti-Reformation "Trojan horse," the dean claims that the new rites soften themes of repentance and atonement, downplay Morning Prayer, and other mindless "celebration" that only serves to hide the mystery and tragedy of human pain. The much-touted charismatic movement within the church remains catholic in churchmanship.

One hopes that Dean Zahl will offer a more detailed exposition of his position and one less polemical. But he raises issues concerning the nature of grace and its activity that must be raised.

*Justus D. Doenecke
Sarasota, Fla.*

Spiritual Undergirding **SHOULD GOD GET TENURE?**

*Essays on Religion
and Higher Education*
Edited by David W. Gill
Eerdmans. Pp. 245. \$24 paper

This book is a collection of essays by various people who have served a term as J. Omar Good Distinguished Professor of Evangelical Christianity at Juniata College in Pennsylvania.

Earl C. Kaylor, Jr.'s "Postscript" on J. Omar Good and how he came to endow the chair is fascinating. So too are some of the essays. Richard J. Muow writes on "Evangelical Civility and the Academic Calling" and argues that "the lack of a spiritual undergirding for the academic enterprise is an important feature of the present crisis in higher education" (p.119).

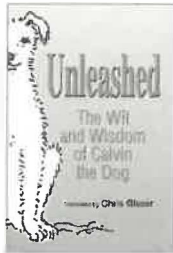
Unlike several of the more politically correct essays in the collection, Prof. Muow argues that in "humility and hope can Christian civility be born and nurtured" (p.128).

Other notable essays include Carnegie Samuel Calian's brief paper on "Prayer and Higher Education" and H. Newton Malony's "Religion, Science, and the Humanities in the Liberal Arts Curriculum." The latter sets out clear definitions of each discipline and then argues for the inclusion

of religious studies as part of the liberal arts.

One of the most interesting essays is Jill Peláez Baumgaertner's "Faith and Imagination," in which she explores the poet's ability to articulate the chaos of existence and then to "push beyond it, to make connections, to put human experience into its varied, fascinating, and proper contexts" (p.165).

(The Rev.) Kenneth J. G. Semon
Vail, Colo.



Wise
and Humble

UNLEASHED

The Wit and Wisdom of Calvin the Dog

Translated by Chris Glaser
Illustrated by James Kelley
Westminster John Knox. Pp. 103. \$12

The wit and wisdom of Calvin T. Dog is really quite as cute as the photo of himself (on the back cover) and the concise illustrations of James Kelley. Calvin, a dog "humble in nature, a mixed breed of uncertain heritage, adopted from a humane society in Atlanta," offers his succinct view of life in remarkably global terms. Ably assisted by one of his humans, Calvin discusses, in canine philosophical terms, life's meaning as it applies to topics such as collars, barking, falling trees, petting, resting — among many others.

Calvin shares wisdom on things humans do, some of which he sees through "the window-that-constantly-changes" (television); and some of which he overhears when they are on "the speaking leash" (telephone). Calvin questions some humans' "bone-in-hiding" (motives) and points out that humans "chew-up-the-rug" (worry) too much about the cost of medical care.

Unleashed reads quickly but offers plenty of material for reflection.

Judi Amey
Milwaukee, Wis.

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Appointments

The Rev. **Barbara Barth** is vicar of St. Paul's, PO Box 546, Woodville, TX 75979.

J. Barrington (Barrie) Bates is assistant at St. Francis', 399 San Fernando Way, San Francisco, CA 94127 and chaplain to San Francisco State University.

The Rev. **Allan E. Belton** is interim associate at St. Martin-in-the-Fields, 5220 Clemson Ave., Columbia, SC 29206.

The Rev. **Sarah Bennett** is assistant at St. Paul's, 515 Columbus Ave., Waco, TX 76701.

The Rev. **Lex Breckinridge** is assistant at St. Michael's, 6317 Bee Caves Rd., Austin, TX 78746-5148.

The Rev. **Stephen Casey** is vicar of St. Edward's, 2453 Harrisburg Pike, Lancaster, PA 17601.

The Rev. **Charles Culpepper** is curate at St. Paul's, 1116 23rd Ave., Meridian, MS 39303.

The Rev. **Ramiro Delgado** is vicar of Epiphany, PO Box 82, Raymondville, TX 78580.

The Rev. **William Dunn** is assistant at St. James the Apostle, 1803 Highland Hollow Dr., Conroe, TX 77304.

The Rev. **Pam** and the Rev. **Steve Easterday** are co-deans and co-rectors of Gethsemane Cathedral, PO Box 9336, Fargo, ND 58106.

The Rev. **Allx Evans** is assistant at St. Mary's, 961 S Mariposa Ave., Los Angeles, CA 90006.

The Rev. **Dahn D. Gandell** is assistant at Good Shepherd, 1130 Webster Rd., Webster, NY 14580.

The Rev. **Kurt Huber** is assistant at Trinity, 36 Main St., Newtown, CT 06470.

Change of Address

The Rev. **Richmond F. Thweatt**: 1104 Meadowbrook Dr., DeRidder, LA 70634-2202.

The Rev. **James Barrett Wilson**: 7619 Beech Spring Ct., Louisville, KY 40241.

Ordinations

Deacons

**Quincy — Lawrence Glenn
Washington — Stephen Huber, Robert Wright**

Priests

**Central Florida — Brian G. Shriner
Quincy — Joel Morsch**, curate at St. John's, 750 W Aurora Rd., Naperville, IL 60540.

Resignations

The Rev. **Jack Aber**, as priest-in-charge of St. Paul's K Street, Washington, DC.

The Rev. **Joy Carroll**, from Grace, Washington, DC.

The Rev. **Robert Hensley**, from Epiphany, Forestville, MD.

The Rev. **Eric Ravndal**, as rector of Holy Spirit, Apopka, FL.

Deaths

Sr. Lucia, a member of the Community of the Holy Spirit, died Aug. 20, after a brief illness.

Sr. Lucia was a native of Tillamook, OR. She was known by many for her frescos and paintings, as well as her work as a spiritual director and retreat leader. At the time of her death, she was in the 40th year of her life profession.

The Rev. **Holly T. Martin**, 70, deacon of the Diocese of Arizona, died July 20. At the time of her death, she served as deacon at St. John's, Globe, AZ.

Deacon Martin was born in Bonesteel, SD, and graduated from Omaha University. She was ordained deacon in 1997. Deacon Martin is survived by three children.

The Rev. **Robert P. Barnes**, retired priest of the Diocese of Maine, died Aug. 21. He was 65.

Fr. Barnes was born in Cambridge, MA. He graduated from Tufts College and Berkeley Divinity School. Fr. Barnes was ordained deacon and priest in 1957. He served as curate at Grace, Lawrence, MA, 1957-60; rector of St. John's, Winthrop, MA, 1960-67; and rector of St. John's, Franklin, ME, until his retirement in 1987. Fr. Barnes is survived by his wife, Frances, and three children.

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RECTOR: St. George's, Schenectady, seeks a rector with strong Anglo-Catholic background as shown in his pastoral skills, theological training and leadership development. We seek one who will lead us in our relationship with the Lord Jesus Christ. Parish profile available. Send request to: **Search Committee, St. George's Church, P.O. Box 827, Schenectady, NY 12301.**

RECTOR: St. Mary's Episcopal Church, Blair, NE. We are a self-sustaining, close knit, rural parish seeking a full-time rector to join our church family. Blair is a thriving rural community of approximately 8,000 located 20 minutes from the local metropolitan areas. St. Mary's parish is rich in lay ministries, outreach and programs for members of all ages. We seek a rector who will help us to build upon our traditional strengths and to promote personal and spiritual growth within the body of Christ at St. Mary's. We are a warm, enthusiastic "close knit" group that anxiously awaits a like-minded rector to join our church family. If interested or would like more information, please contact: **Mike Choiniere, Senior Warden, P.O. Box 72, Blair, NE 68008.** (402) 426-2057. Our E-mail address: stmarysblair@huntel.net

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: St. Timothy's Episcopal Church in a small rural community in beautiful Eastern Sierra Nevada mountain setting, 5 hours north of Los Angeles metro area and 4 hours south of Lake Tahoe and Reno. We desire growth and unity in fellowship, diversity of worship and expansion of stewardship. We wish to maintain priority on Christian education for children and adults and seek greater spiritual dimensions in our reach. **Lee Crosby, 222 W. Yaney St., Bishop, CA 93514. FAX (760) 873-1126; E-mail rlcrosby@telis.org**

ASSOCIATE RECTOR FOR PASTORAL CARE for the Church of the Ascension, Montgomery, AL. Evangelical-renewal oriented corporate size parish seeks experienced priest to join large staff committed to team ministry. Associate will have responsibility for pastoral care, hospital and hut-in calling, training and direction of LEMS, lay pastoral visitors and oversight of Stephen Ministry and OSL healing ministry program. Send resume and CDO profile to: **Mr. Ryan Dexter, Parish Administrator, 315 Clanton Ave., Montgomery, AL 36104; office (334) 263-5529; FAX (334) 263-6411; E-mail: rld@coascension.org**

DIRECTOR OF CHILDREN'S MINISTRY: Christ Episcopal Church, a dynamic, growing church of 2,000 in metro Kansas City, is seeking a full-time director of children's ministry. The church's vision is to "Make disciples who make disciples for Jesus Christ." Working on a staff team of 13, the director's ministry will be to raise up leaders to provide an exceptional, innovative, and creative evangelist and discipleship ministry for children. Committed Christians (from any tradition) with energy, vision, and proven experience in children's ministry leadership are invited to apply. Fax, e-mail or send resume to: **Alison Barfoot, Christ Church, 5500 W. 91st St., Overland Park, KS 66207. FAX (913) 648-0854; E-mail AlisonBar@aol.com**

IN SOUTHERN VIRGINIA, in the Diocese of Southern Virginia, there is an old stone church in the lovely town of Halifax, county seat of Halifax County. The congregation of St. John's is seeking to call a rector who is committed to the regular administration of the Sacraments, preaching from the Bible, and visiting his people in their homes or wherever they may find themselves. Under the able leadership of the previous rector, who retired this year, the Sunday congregations have more than doubled, largely through the kind of activity named above. Hospitable and friendly, the people of St. John's seek to welcome a priest into their midst who is well-versed in traditional Anglicanism and seeks to be a part of God's people in this gracious community. For further information, interested parties may contact: **Jim Davis, P.O. Box 468, Halifax, VA 24558; Telephone (804) 476-1577; FAX (804) 575-1202.**

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SMALL TRADITIONAL ANGLO-CATHOLIC parish seeks rector. Our parish is located in mid-town Memphis, TN. We desire a priest who is grounded in the traditional liturgy of the church with a strong focus on the Holy Eucharist. We want a priest who will help us grow in the love and knowledge of Jesus Christ and who will promote growth in our membership. Please forward resume to: **The Church of the Good Shepherd, 1971 Jackson Ave., Memphis, TN 38107.**

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Things Seen and Unseen

We can't control the phenomenon of epiphany, but we can accept it as a generous gift of the Holy Spirit. For the seeking mind, this moment of grace sheds light of understanding. We name it insight or the "ah ha" experience.

The word epiphany comes from the Greek *epiphaneia*. It means a manifestation, an appearing. This word has been adapted to mean a disclosure or revelation of a truth formerly hidden. The Greek word included brightness, probably meaning to shed light, like a star in the night sky.

While drawing a waterlily seedpod, I noted it was not truly round, but uneven and scalloped at the edge, making the shape more interesting. From the side view it was a bell shape with ridges leading from the base of the stem and flaring out at the top. This truly is a good example of form following function.

The primary function of the pod is to hold the seeds until they are ready for planting. The seeds were spherical, like small dark brown marbles. They were locked into the pocket so as not to fall out too early.

This got me thinking ... nature seems to know what is best and healthiest for us. Our physical being is enhanced by the practice of sound rules that we are taught from early on. We daily live by laws, regulations, commandments and strong suggestions. These guide us toward a healthy and successful life.

We are free to use these forces made known to us.

One such force is the Holy Spirit, given to us through Jesus. We are also freed from fear of death. We know that a seed fallen to earth will be nourished and spring forth again. Just as the seed doesn't resemble its final form, we too will be clothed in another new form.

To believe this requires faith. Many people find this a stumbling block to Christianity. The words, "In my father's house are many mansions" (John 14:2), are true in the infinite varieties in nature. Just consider the varieties of seedpods! We tend to believe what we can see or feel or hear. Jesus was sympathetic to our lack of faith in the unseen. "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

While it is comforting to grasp the seen and neglect unseen spiritual or moral influences, with this unbalance we tend to dry up as grass under the hot sun. Jesus directs our attention to nature for pleasure and meaning. "Consider the lilies of the field ... yet I say unto you that even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28,29). Thus my epiphany became trusting the unseen wisdom of the Spirit as revealed in nature. Thanks be to God for epiphanies!

*Orrene Raby
Oshkosh, Wis.*

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Tues); Sat C 9:30; Mass 10

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The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Har-
rington Williams, the Rev. Leslie Reimer
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct.-
May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

GRACE 319 W. Sycamore St. (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed
Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

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Sun Mass 9:30. Weekdays as anno

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Sun 8, 9 & 11. Weekdays as anno

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the Rev. George R. Collina; the Rev. Thomas G. Keithly
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6:45, EP Mon-Fri 6 (214) 521-5101

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the Rev. Mary Elizabeth Conroy, assoc
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Tues 7:30 H Eu; Wed 6 H Eu, HS.
(713) 529-6196; www.palmer.tx.com

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Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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Tel. 39/55/29 44 17
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Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

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Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

MUNICH

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Thomas J-P Pellaton, r
Sun 9 (Rite I), 11:45 (Rite II)

ROME

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

BRUSSELS / WATERLOO

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

WIESBADEN

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu

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