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Remembering
C.S. Lewis,
in the year
celebrating
the 100th
anniversary
of his birth.

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SUNDAY'S READINGS

The Right Attitude

"Take heed that you are not led astray" (Luke 21:8a)

Pentecost 24, Proper 28

Mal. 3:13-4:2a, 5-6; Psalm 98 or 98:5-10; 2 Thess. 3:6-13; Luke 21:5-19

In today's lessons we have a picture of one of the common trials of the faithful: how to persevere in faith when it seems not only that there is no reward or comfort in perseverance, but also that the wicked prosper.

In short, what ought the faithful to do and believe when it appears that God is powerless?

The lesson from Malachi begins with God's response to the complaint of the faithful that "it is vain to serve God." They have "kept his charge" and have walked before God "as in mourning" — i.e. in repentance for the sins of their nation. Yet the arrogant continue to prosper and appear to go unpunished by God for their infidelity.

In the gospel lesson, the disciples note that the Temple, run by those who have bitterly opposed Jesus and whom he has predicted will put him to death, is nonetheless outwardly beau-

tiful and wealthy. Though their observation is not voiced as a complaint, the response Jesus makes is the same as that given by God in the first lesson: In spite of appearances, judgment is certain; when it comes it will be irresistibly just. "Behold, the day comes — when all arrogant and evildoers will be stubble," says Malachi.

Jesus says to the disciples, "Not a hair of your head will perish."

The psalm beautifully expresses the hope of the faithful for justice, for it sees the Judgment Day as an occasion of deliverance and great joy: "Let the rivers clap their hands, and let the hills ring out with joy before the Lord, when he comes to judge the earth. In righteousness shall he judge the world and the peoples with equity." This is the right attitude for God's people. In Jesus' words, "By your endurance you will gain your lives."

Look It Up

Why does Jesus tell the faithful not to "meditate beforehand" what answer they will give when they are put on trial for his name's sake?

Think About It

Whenever you see injustice, how consistent is your response to the teaching in today's lessons?

Next Sunday

Last Sunday After Pentecost, Proper 29

Jer. 23:1-6; Psalm 46; Col. 1:11-20; Luke 23:35-43 or 19:29-38

Gift Books
of Beauty
and Depth

By Travis Du Priest

REMBRANDT: The Christmas Story. Thomas Nelson. Pp. 72. \$14.99.

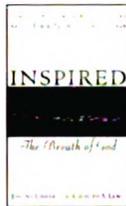
Perfect for the artist or art lover. More than 40 Rembrandt oil paintings and sketches depicting the birth of Christ. The color reproductions are accompanied by texts from the gospels, providing both aesthetic and devotional nourishment.



SABBATICAL JOURNEY: The Diary of His Final Year. By Henri J. M. Nouwen. Crossroad. Pp. 226. \$19.95.

The perfect gift for anyone who has followed Henri Nouwen's spiritual journey up to his

death in 1996, three weeks after making his last journal entry which poignantly reads, "There were many balloons and large welcome-home cards...What a warm welcome! Indeed, the sabbatical year is over, and it is good to be back."



INSPIRED: The Breath of God. By Joanna Laufer and Kenneth S. Lewis. Doubleday. Pp. 227. \$23.95.

"Conversations with Gifted People About Their Faith and Inspiration." Contributors include

Desmond Tutu, Kathleen Norris, Madeleine L'Engle and Leontyne Price, who writes, "I think that all artists are vessels...I feel so grateful to God that He gave me the gift to sing." Black and white photo album enhances the book's appeal.

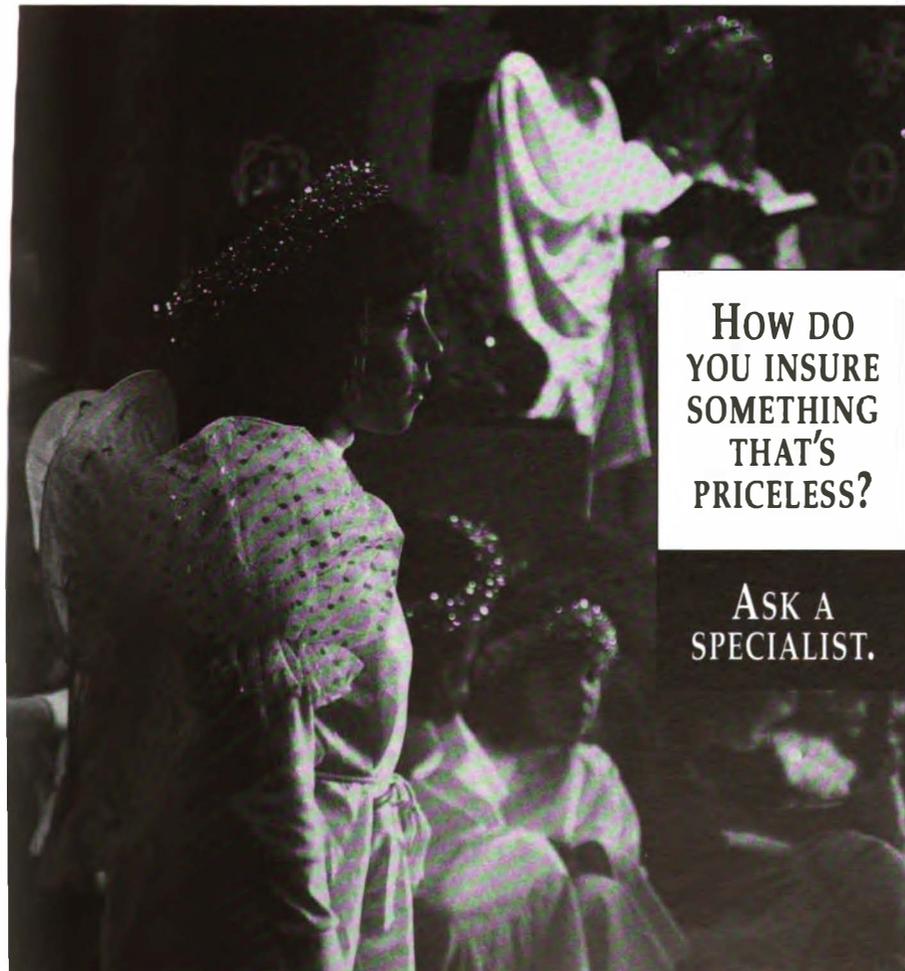
INVITATION TO THE CLASSICS: A Guide to Books You've Always Wanted to Read. Edited by Louise Cowan and Os Guinness. Baker. Pp. 384. \$34.99.



A stunning reference book for the avid reader. Each of the 70 authors receives a photograph, an overview of life and literary corpus, specifics of themes and interpretations and suggested issues to explore or further reading. I thoroughly enjoyed the section "Grace through Violence" on the fiction of Flannery O'Connor.

LIFE: Great Minds on the Big Questions. A User's Manual. Edited by John Miller. New World. Pp. 144. \$15.

Another clever book which collects wisdom from a variety of writers and spiritual leaders including Walker Percy, Thomas Merton and Mother Teresa. From Zora Neale Hurston: "You wouldn't think that a person who



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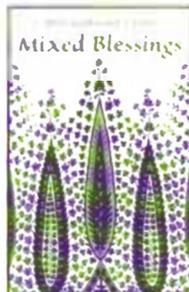
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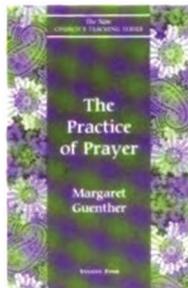
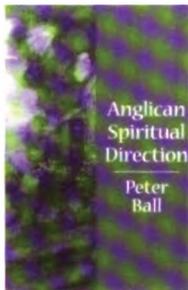


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was born with God in the house would ever have any questions...But as early as I can remember, I was questing and seeking."

Lively Lives

FRANCIS OF ASSISI. By Chiara Frugoni. Continuum. Pp. 184. \$15.95 paper.



A new biography of the great ecumenical saint of Christendom, written by the professor of medieval history at the University of Rome.

A straight-forward style that can be read by young people as well as adults. A nice way to introduce St. Francis to someone who might not know him.

DANIEL: Under the Siege of the Divine. By Daniel Berrigan. Plough. Pp. 216. \$17.

Jesuit and political activist who teaches at Fordham University, Daniel Berrigan reflects on his biblical namesake, creating an intriguing genre — part biography, part biblical and political commentary: Daniel "goes about the king's business. He knows something that the king, come hell or high water ... will never know."

A PORTRAIT OF JESUS. By Joseph F. Girzone. Doubleday. Pp. 179. \$18.95.

"The following pages represent my own simple portrait of Jesus," writes novelist and retired Roman Catholic priest, Fr. Girzone, author of the popular *Joshua*. "This sharing of His Father's intimacy...is one of the most beautiful facets of the Good News."

MOTHER TERESA: A Complete Authorized Biography. By Kathryn Spink. Harper/San Francisco. Pp. 306. \$15 paper.

Kathryn Spink has written on a number of contemporary spiritual leaders such as Br. Roger of Taizé and Bede Griffiths. Here she covers Mother Teresa's life from birth through her state funeral attended by dignitaries from around the world, at which her body was borne on the

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same gun carriage that had carried Mahatma Gandhi.

BEYOND THE DARKNESS: A Biography of Bede Griffiths. By Shirley Du Boulay. Doubleday. Pp. 308. \$24.95 paper.

Friend of C.S. Lewis and companion of The Inklings, the English Benedictine monk Bede Griffiths founded an asram in India where he sought to blend eastern and western spirituality. Shirley Du Boulay, biographer of Desmond Tutu, now introduces readers to this extraordinary man, one of the greatest spiritual leaders of the 20th century.

Stories in Words & Images

GOD: Stories. An Anthology. Edited by C. Michael Curtis. Houghton Mifflin. Pp. 416. \$14 paper.

A senior editor of the *Atlantic Monthly* has collected a wonderful cache of stories about spiritual experiences by some of America's best writers: James Baldwin, Mary Ward Brown, Brendan Gill, Robbie Ann Mason and Eudora Welty. Any fiction lover would love to find this under the tree.



WHEN TRUE SIMPLICITY IS GAINED: Finding Spiritual Clarity in a Complex World. By Martin Marty and Micah Marty. Eerdmans. Pp. 110. No price given, paper.

The fourth book that well-known religious writer Martin Marty and his son, Micah Marty, a most sensitive photographer, have teamed up on. Simplicity, looked at through brief meditations and stunning black and white photographs. Across from a porcelain pitcher we find the words "The gift of simplicity is, simply, the gift of grace, gracefully received."

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Mother Teresa
Calcutta, 1979

West Texas Hit Hard by Record Floods



Marjorie George photo

The Rev. Luchy Littlejohn in the ruined office space of Santa Fe Church.

Even while the west Texas town of Del Rio dug out from massive flooding in August, huge portions of the Diocese of West Texas were suffering from unprecedented rains which began falling over the area Oct. 16.

Twenty counties of south central Texas have been declared a disaster area by President Clinton, parts or all of which fall within the Diocese of West Texas. The sprawling diocese covers 60 counties in south central Texas, and 69,000 square miles.

In San Antonio, the see city of the diocese, as much as 20 inches of rain fell in some places. The rain began during the night on Friday, and by Monday morning was officially recorded as more than 16 inches, shattering all previous records. Expressways were closed and residents urged to stay in their homes.

Widespread damage to homes was avoided in the city because of a recently completed flood-relief tunnel that runs under the downtown. But in pock-

ets around the city, residential areas were destroyed.

At Santa Fe Episcopal Church, on the city's south side, a breezeway roof collapsed, ruining the offices of the small, largely Hispanic church. "It's so sad," said the Rev. Luchy Littlejohn, as she dug through the rubble. "We have been praying really hard, and we have been trying awfully hard to be obedient."

Towns surrounding San Antonio were hit even harder, chiefly because of the Guadalupe River, which flows from the Texas Hill Country to the Gulf of Mexico.

As people dig out, they are hauling out and throwing away furniture, refrigerators, everything they own — all covered with mud — and the local health district is dispensing tetanus shots en masse. Twenty-three parishioners of St. Andrew's Church in Seguin had homes partially or completely destroyed.

The total damage in south central Texas is expected to reach \$400 million. The death toll reached 22, with at least four people missing. The Diocese of West Texas is asking for a grant from the Presiding Bishop's Fund for World Relief and is now in the process of collecting money and goods to help flood victims.

Marjorie George

East Tennessee Elects Its Third Bishop



Fr. vonRosenberg

The Rev. Charles vonRosenberg, rector of St. James' Church, Wilmington, N.C., was elected the third Bishop of East Tennessee Oct. 17. The election, at St. John's Cathedral, Knoxville, took about five hours and 15 ballots. On the final ballot, Fr. vonRosenberg, 51, received the necessary two-thirds votes in both orders.

"Thank you, sir. I'm very honored and certainly humbled," Fr. vonRosenberg said to Bishop Robert Tharp when the bishop called to tell him of the election.

Pending the consent process, the consecration will be held as part of the 15th annual convention of the diocese in Knoxville sometime in February 1999.

Ten names were presented by the episcopate committee to the delegates and clergy for nomination. The Rev. Peter Keese, director of clinical pastoral education at the University of Tennessee Medical Center, Knoxville, was nominated from the floor of the convention.

Fr. vonRosenberg has served as rector of St. James' since 1994. Prior to that he served as canon to the ordinary in the Diocese of Upper South Carolina for five years. A graduate of Virginia Theological Seminary, he is married to Ann, and they have two sons, Glenn and John.

Others nominated by the committee were the Rev. Edward C. Chapman, rector, Emmanuel Parish, Cumberland, Md.; the Very Rev. Philip M. Duncan, dean, St. Matthew's Cathedral, Dallas; the Rev. Maurice L. Goldsmith, rector, St. Mary's on the Highlands, Birmingham, Ala.; the Rev. David Hackett, rector, St. Timothy's, Signal Mountain, Tenn.; the Rev. Philip C. Linder, rector, Holy Trinity, Decatur, Ga.; the Rev. Joe Reynolds, rector, Holy Innocents, Atlanta, Ga.; the Rev. Robert L. Sessum, rector, Good Shepherd, Lexington, Ky.; the Rev. Canon Anne Stevenson, canon residentiary, Christ Church Cathedral, Nashville, Tenn.; and the Rev. John Talbird, rector, Church of the Good Shepherd, Lookout Mountain, Tenn.

Alice Clayton



Allison Funkhouser photo

The Rt. Rev. John L. Rabb, left, newly consecrated Suffragan Bishop of Maryland, with the Rev. D. Stuart Dunnan, Jr., headmaster of Saint James' School, following the consecration Oct. 10 in the school's field house, which was attended by about 400 people. The Rt. Rev. Robert D. Rowley, Jr., president of Province 3, was chief consecrator. Bishop Rabb, 53, was elected in March. He and his wife, Sharon, are the parents of two daughters, Alison and Jennifer.

BRIEFLY

On the feast of St. Mary the Virgin, Aug. 15, a shrine of Our Lady of Walsingham was established at **Church of the Good Shepherd, Hemet, Calif.** A replica of the Walsingham statue was installed in the Blessed Sacrament Chapel of the church.

The **Seamen's Church Institute** has announced a new program sending chaplains to towboats which regularly run cargoes on the Ohio and Mississippi rivers. "...this is the first ministry to seafarers working on American inland waterways," said the Rev. Jean Smith, executive director of the institute.

The newest official province of the worldwide Anglican Communion, the **Hong Kong Anglican Church**, comprised of more than 30,000 communi-

cants, was inaugurated Oct. 25. The Rt. Rev. Peter Kwong was installed as the province's primate.

The Most Rev. **Daniel Manase Zindo**, 54, acting Archbishop of the Sudan, was killed in a car accident Oct. 20. He was on his way to Kampala, Uganda, to establish a regional office of the church. Archbishop Zindo was chair of the Sudan Council of Churches and had served on the Anglican Consultative Council.

W. Stewart Gibbons, Sr., of Grace-in-the-Desert Church, Las Vegas, Nev., has been appointed chairman of the board of trustees of St. Jude's Ranch for Children. St. Jude's goal for this year is to expand its facilities to fill the individual needs of abused, abandoned and neglected children.

AROUND THE DIOCESES

The **Diocese of North Dakota** held its annual convention in Jamestown, Oct. 2-4, with the theme, "Sing to the Lord with grace in your hearts" (Col. 3:16). Interspersed between business sessions were presentations on mission and worship by the Rev. Greg Brewer, rector of Good Samaritan Church in Paoli, Pa.

Of major interest were three resolutions. One called for new goals and strategies proposed by the mission strategy committee for adoption by the convention. In the original text, Goal 1 stated "each congregation will identify human needs in the larger community and be involved in outreach ministries," and Goal 4 stated that "Through Bible study, prayer and sharing, we will strive to discern God's will for us and come to a deeper understanding of what it means to follow Jesus." Controversy arose when an amendment from the floor called for reversing these goals so that "Bible study, prayer and sharing" would move to first place. The Rt. Rev. Andrew Fairfield, Bishop of North Dakota, resolved the issue by casting a vote breaking a convention tie in favor of making "Bible study, prayer and sharing" Goal 1.

Another resolution called upon the diocese to reduce its General Convention delegation from eight people (four clergy and four lay deputies) to six persons (three clergy and three lay persons). Though motivated by financial reasons, this resolution was defeated.

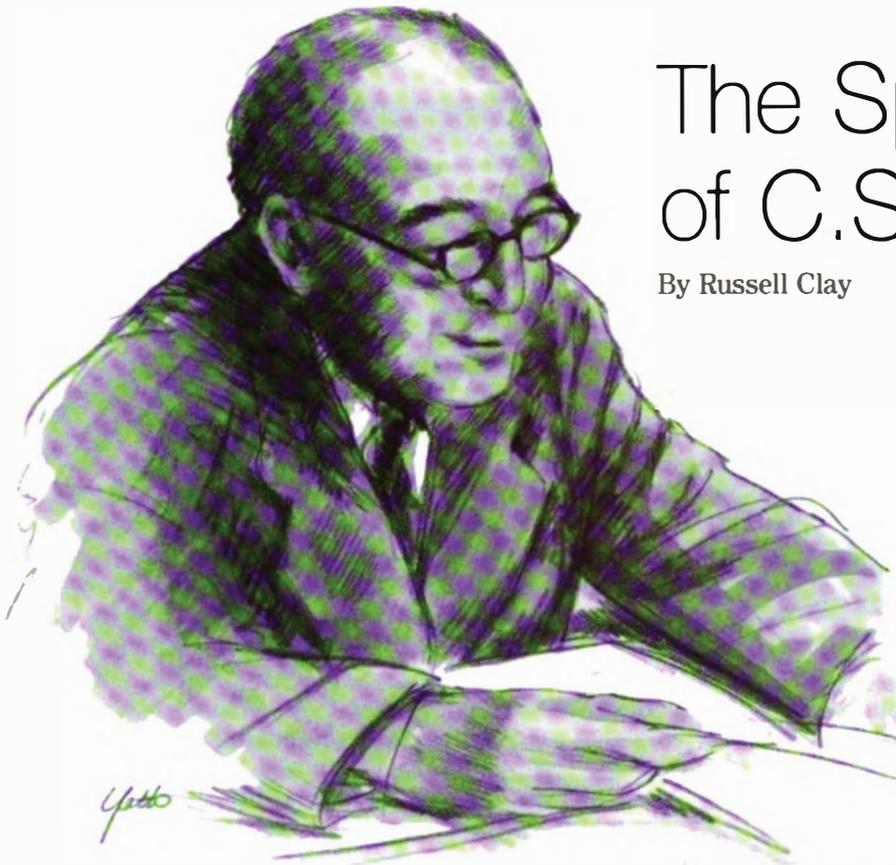
Controversy erupted again when St. John's Church, Dickinson, a small congregation with no ordained persons, proposed a resolution calling upon the diocese to support a change in national canons that would permit lay presidency at the Eucharist. A modified resolution asked that "... mechanisms for providing regular sharing of the Holy Eucharist in congregations without a resident priest, including the possibilities of lay presidency of the Eucharist or the administration of the reserved sacrament by a duly licensed Lay Eucharistic Minister ..." be discussed. The resolution passed and will be forwarded to the national church and to the diocesan commission on ministry for study.

The convention adopted a diocesan budget of \$529,235 and a separate program budget of \$121,147 for the North Dakota Council of Indian Ministries.

(The Rev.) Charles S. Cherry

The convention of the **Diocese of Albany**, which met Oct. 11-12, at the Cathedral of All Saints, Albany, N.Y., began with the enthronement of the Rt. Rev. Daniel Herzog, the eighth Bishop of Albany, and Evensong

(Continued on page 26)



The Spirituality of C.S. Lewis

By Russell Clay

C live Staples Lewis has become much larger than his own life, which tends to reduce biography to mere fact-listing when what one really wants is insight about who this man was. What sort of person was C.S. Lewis? What did he believe, what was his essential, spiritual truth?

I cannot presume to give definitive answers, but I can relate how Lewis's spirituality has encouraged my own inner life. Although Lewis speaks to me, and to millions, through his prose, including *The Chronicles of Narnia*, *The Screwtape Letters*, *Surprised by Joy*, *The Great Divorce*, and other works, it is his poetry which speaks to my heart on the deepest level, and that is where I shall focus my thoughts, particularly on "The Adam at Night," "After Prayers," "Lie Cold" and "As the Ruin Falls."

First, though, I want to say something about Lewis's view of eternal life. From the portion of "The Weight of Glory" [see next page], we see that Lewis believed that all humans are immortal and that we are all moving toward one of two destinies: immortal splendor or immortal horror. To have the life of Christ in one's life is to be on the road to glory. To deny or reject Christ's life is to be on the road to a dark, eternal nightmare. Of course, Lewis would say that you don't have to believe what he believes, but you have got to believe something. Let each one be fully convinced in his own mind, as St. Paul wrote to the church in Rome.

Lewis, a formidable atheist as a young man, gradually came to Christ through the idea that the "Christian myth" might after all be true. It is interesting to see how mythology played a crucial role in his conversion. As related by a close friend, Alan Bede Griffiths: "It will be remembered that the turning point of Lewis's conversion to theism had been

when his friends Dyson and Tolkien had convinced him that in Christ the myth had become history. I think that this understanding of the relation between myth and history was the key to Lewis's conversion to Christianity and in a sense to his whole life."

C.S. Lewis used mythology the way an artist uses color to convey meaning. He believed that mythology was a form of truth, as valid as intellectual truth, yet veiled and unfinished. For example, in the poem "The Adam at Night," Lewis speaks from the mythological idea that Adam and Eve were the original gods of this world, imbued with power to rule with unimaginable glory. Lewis believed in an actual Adam, and he made him strong and beautiful. Adam was, for Lewis, a myth of what humans shall become in Christ. Look at the mythology and the spiritual longing that echoes in the words of "The Adam at Night":

*Except at the making of Eve Adam slept
Not at all (as men now sleep) before the Fall;
Sin yet unborn, he was free from that dominion
Of the blind brother of death who occults the mind...*

*Collected now in themselves, human and erect,
Lord and Lady walked on the dabbled sward,
As if two trees should arise dreadfully gifted
With speech and motion. The Earth's strength was in each.*

Whenever I read this poem something inside shouts "Yes!" very loudly. This is exactly how I imagine Adam and Eve; the key word is imagine. Lewis wants us to imagine, to see an image of something that, whether or not it can be verified in the world's database of facts, is nonetheless real for anyone who believes it. Lewis has created a new medium of communicating truth.

Lewis believed quite literally that Christians are destined to regain what Adam and Eve lost, and more: to become gods, children of the Most High. It is not through ambition or creature cuteness, nor through moralistic effort or good works that this weight of glory shall be realized; rather, it is through a life of discipleship and pain, of submission to God's will even if that will is mysterious or hard to bear. Lewis dares to believe that St. Paul's words are to be taken at face value: "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all" (2 Cor. 4:16,17 NIV).

"Our light and momentary troubles" brings us to the other side of C.S. Lewis. He was a man with many layers of complexity which needed, in his spiritual understanding, to be taken off like layers of an onion until, gradually, the life of Christ which resides at the center of one's life is fully revealed. Rather than cutting away the outer self, Lewis saw Christian discipleship as the wearing away of un-Christian or anti-Christian parts of ourselves. To be a Christian in the real world means being subjected to factors that wear away the outer life and, in time, reveal the precious life of Christ within. Listen to the stern, yet wonderfully compassionate



There are no ordinary people.

You have never talked to a mere mortal. Nations, cultures, arts, civilizations — these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub and exploit — immortal horrors or everlasting splendors. It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or the other of these destinations.

C.S. Lewis preached these words in an address titled "The Weight of Glory" on June 8, 1941, at Solemn Evensong in the Oxford University Church of St. Mary the Virgin. The congregation was one of the largest ever assembled there in

voice in "After Prayers, Lie Cold," of a man talking to himself at bedtime:

*Arise my body, my small body, we have striven
Enough, and He is merciful; we are forgiven.
Arise small body, puppet-like and pale, and go,
White as the bed-clothes into bed, and cold as snow,
Undress with small, cold fingers and put out the light,
And be alone, hush'd mortal, in the sacred night . . .
Drink up the bitter water, breathe the chilly death;
Soon enough comes the riot of our blood and breath.*

We have come a long way from "The Adam at Night." Here Lewis shows us a new image of man: small, cold and weak. For Lewis, the way back to Adam, and beyond, is through the tears that come with repentance and washing.

C.S. Lewis never published a book of verse during his lifetime, and is best known for his popular and scholarly prose. At one point during the war, Lewis was the second most listened to voice in England, after Churchill. He has now been studied to the extent that books about Lewis number many more than books by him, a fact that would make him considerably uncomfortable if he were with us. The weight of glory that Lewis speaks about is not the adulation or recognition of men; it is the singular approval which only God can give. Lewis believed that the highest joy of man is to bring joy to God, and it is God's "well done" that he longed for. May I suggest that is what we long for, too.

It is not Lewis's self-motivated ambition to become a god. He believed it is the destiny of every Christian to become something utterly beautiful. In *Mere Christianity* he writes, "This world is a great sculptor's shop. We are the statues and there is a rumour going round the shop that some of us are some day going to come to life."

The wearing away of the anti-Christian is, of course, painful and often confusing unless one is constantly reminded that eternal realities are filling the events of human experience. His poem, "As the Ruin Falls," is full of candid self-awareness and profound humility:

*Only that now you have taught me (but how late) my lack.
I see the chasm. And everything you are was making
My heart into a bridge by which I might get back
From exile, and grow man. And now the bridge is breaking.
For this I bless you as the ruin falls. The pains
You give me are more precious than all other gains.*

The journey from "The Adam at Night" with two young gods ruling their planet, to a man whose heart is breaking with the realization that he is on the wrong side of a great divide, would be dark with hopelessness except for Lewis's assurance that God means for us to "get back from exile and grow man":

"The command Be ye perfect is not idealistic gas. Nor is it a command to do the impossible. He is going to make us into creatures that can obey that command . . . The process will be long and in parts very painful; but that is what we are in for. Nothing less. He meant what He said."

At a dinner party one night the conversation turned on the interesting question of whom, after death, those present should most look forward to meeting. One person said he would like to meet Shakespeare, another said St. Paul. Then Lewis was asked whom he would most like to meet. "Oh, I have no difficulty in deciding," said Lewis. "I want to meet Adam."

I like to believe C.S. Lewis got his wish. □

Russell Clay, an actor and writer, is a parishioner of St. Thomas' Church, Fifth Avenue, New York City.





"The Kilns,"
C.S. Lewis's home.

REVISITING 'THE KILNS'

AND OTHER PLACES OF C.S. LEWIS'S LIFE

By Elaine
Murray Stone

I was privileged to be C.S. Lewis's guest at his home, "The Kilns," in 1956. So nothing could have intrigued me more than the announcement of a celebration of the centennial of his birth to be held this past summer at Oxford University.

Lewis was born in Belfast, Northern Ireland, Nov. 29, 1898, and died Nov. 22, 1963, in Oxford, where he was a professor of medieval studies over most of his life. The event included visits to Lewis's home, church and grave, where Lewis and his brother, Warren, were interred in the same plot. His wife, Joy, was buried elsewhere.

We were taken first to Holy Trinity Church in Headington Quarry, a small stone edifice, typical of any rural Anglican place of worship. I sat in the Lewis pew, beside the Narnia window etched with Aslan and the other famed characters. Later, the young parson, the Rev. Thomas Honey, entertained us with lemonade in the parish house.

Then the bus deposited us at The Kilns, which was sold years ago and is now in the process of being furnished to the way it looked when Jack and Warren Lewis lived there. In 1993 The Kilns was purchased and

restored by the C. S. Lewis Foundation, which maintains it today.

Douglas Gresham greeted us and led us from room to room, saying "This is where Jack slept. This was my room." The downstairs living room where Lewis (whom he always calls Jack) had entertained me in 1956 didn't appear the right place at all. It seemed too small and neat. But Doug assured me it was the same. He told a touching story concerning the kitchen floor. After Warren sold "The Kilns," the new owners covered the tile floors with linoleum. C.S. Lewis Association volunteers spent weeks on their knees, digging up the ugly covering so as to restore the kitchen to its original state.

Mr. Gresham also commented on the fact that his stepfather never allowed his household the comfort of heating. Often, in winter, admitted Doug, he had to knock the ice off his covers before jumping into bed. C.S. and Warren Lewis were both certain they would always be poor and never spent anything on luxuries.

I had heard and read for years about the Inklings, a literary group including J.R.R. Tolkien, Dorothy Sayers, George McDonald,



The Eagle and Child pub, where Lewis and other members of the Inklings gathered weekly to discuss their writings.

Charles Williams, and others and the pub The Eagle and Child, where they gathered weekly to discuss their writings. With one day left at Oxford, I made it my goal to lunch there after the morning lectures.

I found the pub on foot, across from Magdalen College, and entered the small, narrow eatery built in the 17th century now made famous by the illustrious *literati*. They met in a small room containing

three minuscule tables. I sat down at one and was soon joined by other people equally drawn to this room. After ordering home-made mushroom soup for lunch, I stood up and gazed at the photographs covering every inch of wall space. Pictures of C.S. Lewis, Joy Davidman, Tolkien, Charles Williams etc.

If C. S. Lewis had attended this centennial celebration, he would have been astounded at, and equally humbled by, his world-wide popularity.

Certainly the 500 or more fans from all over the world at the 1998 Oxbridge Symposium consider his fame more than well deserved, and themselves fortunate to have learned so much about the life and spirit of C. S. Lewis. An extraordinary faculty and wide-ranging group of performing artists lifted us to new heights, both historically and spiritually.

Famous Preachers

The opening service was held in the University Church of St. Mary the Virgin. Here had preached Archbishop Cranmer, John Wesley, Cardinal Newman and C.S. Lewis. Two hymns had been specially composed for the centennial. We sang them at this service for the first time, and throughout the week at various functions.

A reception was held at Magdalen College, where Lewis taught over a large part of his life. After the reception, we were invited to attend Evening Prayer in the college's ancient chapel, so often prayed in by C.S. Lewis.

From a selection of smaller group meetings,

I chose "People Who Knew Lewis." The first lecture took place at Oriel College and was given by Douglas Gresham. After his mother, Joy, died of cancer, Douglas, then only 10, was raised by Lewis until his death in 1963.

I supposed the insight of a young boy at such a traumatic time for both would be very valuable in understanding Lewis. Today Douglas is 50 years old, gray, balding, medium height, thin and sporting a white mustache and a clipped beard. He dressed in jodhpurs and boots with a turtleneck sweater, sometimes wearing the jacket of the Royal Australian Reserves.

He has written several books about his tragic childhood, among them *Lenten Lands*, recently reprinted. Around his neck hung a large silver cross and chain. Because of his Jewish background, he wants to be sure others realize he is a professing Christian.

Never Read a Newspaper

He first met Lewis, at the age of 8. Already familiar with the Narnia books, he was disappointed to discover their author was fat and bald with fingers yellowed by cigarettes. Doug came to love and admire Jack very much. As Doug grew older, he realized Jack was totally non-political, never read a newspaper, had no interest in other people's politics or small talk. Lewis thought Tito was the king of Greece.

But Lewis had a light side, admitted Doug. "He often gave me 'father to son' talks at the table. He also was full of jokes and laughter. But at all times he was humble. I think he would have been dismayed by his present fame and success. Jack never spent money carelessly and gave most of his royalties to charity."

Once when Doug asked Jack, "What do you consider the worst sin?," Jack replied, "I think it's pride."

Doug added, "Jack never preached in our household. Rather, he walked the walk. Watching him live the Christian life worked on me. After losing my mother, as I saw Jack's frailty, I was filled with fear. Would I lose him too? But Jack never spoke of dying, he just waited patiently for the end." □

Elaine Murray Stone is the author of several books. She resides in Melbourne, Fla.

As a Student of the Renaissance

I sometimes wonder if the C.S. Lewis I first met and admired has been all but forgotten. To reverse the cliché, perhaps he is forgotten but not gone. Let me say right up front that I never knew C.S.

Lewis personally. So when I say “met him,” I mean through his writing. It was back in the late '60s. I was in graduate school and preparing to take my qualifying exams in English literature.

There would be at least one essay on literary criticism on the exam, we knew, because Dr. Bill Ward had told our bibliography and criticism class. This was in the days before the explosion of literary theory that in decades to follow would all but turn departments of literature upside down.

But nevertheless, what to prepare? I knew the older forms of biographical, historical, moral and psychological criticism probably wouldn't get me too far. I had enjoyed learning about Stanley Fish and Reader Response criticism but wasn't sure how the senior professors in the department would react to that.

So I read Lewis's *An Experiment in Criticism* (1961), its own early look at the relationship between reader and text. And like any good humanities major, I had long ago learned to use whatever information I had under my belt no matter what the question on the exam was. The readers would get Lewis's *An Experiment in Criticism* in some form or another!

Something worked because I was allowed to continue my studies.

Soon thereafter, I decided to concentrate on literature of the English Renaissance and bought Lewis's *English Literature in the Sixteenth Century, Excluding Drama* (1954), a beautifully written survey of the prose and poetry of the Elizabethan era in England. And not too much later I read his little book *A Preface to Paradise Lost* (1942), *The Allegory of Love* (1938) and then, my favorite of them all, *Spenser's Images of Life* (1967).

Yes, I eventually discovered his spiritual autobiography *Surprised by Joy*, and *Mere Christianity* and *The Screwtape Letters* and various essays here and there, which I enjoyed and found provocative even when I disagreed with them. But I confess I've never been a Narnia fan and much of Lewis leaves me cold.

Yet, after all, C.S. Lewis, the centenary of whose birth on Nov. 29, 1898, we celebrate this year, was a professor at both Oxford and Cambridge universities. So it seems rather appropriate that my introduction to this great scholar of English literature was as a student of Renaissance literature in graduate school. And needless to say, I'll always be thankful to him for getting me through my qualifying exams!

(The Rev.) Travis Du Priest,
book editor

Did You Know...

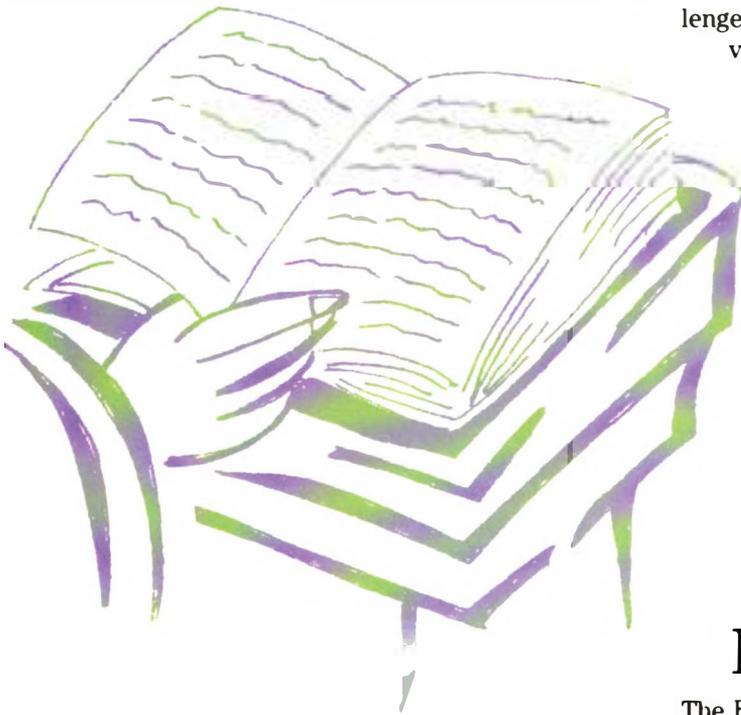
Members of St. Paul's, Grinnell, Iowa, deliver birthday cakes to students at Grinnell College.

Timely Collect

On Sunday, Nov. 15, we pray the well-known collect regarding the scriptures that we may “hear them, read, mark, learn, and inwardly digest them.” In view of some of the major issues facing the Episcopal Church, this collect is of particular importance. The role of scripture became particularly vivid at the recent Lambeth Conference during the discussions and debate which preceded the vote on the well-publicized resolution on sexuality [TLC, Aug. 30]. The bishops who spoke in favor of the resolution referred one after another to scripture as essential in forming their opinion. Opponents of the resolution claimed those on the other side were taking the Bible out of context.

Most of us are mystified by much of the Bible. It may challenge us or perplex us, but through it we can hear the voice of the Lord and the good news of salvation.

By studying the Bible, we can learn that different parts of it were written at different times and for different purposes. Through study we can begin to see how some passages can become misleading. Let us take the words of the collect seriously and hear, read, mark, learn and inwardly digest scripture daily.



Quote of the Week

The Rt. Rev. James Brown, retired Bishop of Louisiana, on authority: “It is because of our total preoccupation with power that we have lost authority.”

Faith of the Giver

The Episcopal Church has been firm in its conviction that the Christmas season shouldn't be rushed. While we are seeing Christmas decorations in homes already in this part of the country, we are aware of the approaching Advent season, which should be experienced before we reach the feast of the Nativity. Nonetheless, Christmas will be soon upon us, and through experience, we have learned that it can be a happier and a holier season if we plan ahead.

With this in mind, we offer this Christmas Book and Gift Issue to help our readers make selections which will be not only welcome gifts, but may also bear witness to the Christian faith of the giver. We hope this issue, in its articles and advertisements, may present ideas for gifts both for the giver and the receiver. Choosing suitable presents well in advance can help us to avoid the often-frantic pressure of last-minute shopping a few days before Christmas.

Forming Christians

By Kevin Francis Donlon

Where have we been in Christian education, and where do we think we are going in this important area of parish life? Are we being what Tom Downs calls in his book by the same title, *A Learning Community*? Does being a learning community shape the thrust of our local Anglican parishes?

The biblical notion of being in the world but not of the world is not a pedagogy that has guided the parish as learning community in these last 35 years. The desire was to engage the culture in a dialogue with the community of faith. The challenge of such an approach is to locate the rudiments of Christianity in the dialogue or what C.S. Lewis called mere Christianity. For while this secular/sacred dialogue has captured the hearts and minds of the many, it did not form a clear mythic consciousness. It would appear that the way catechesis has been attempted that any definition of mere Christianity was welcome except one that suggested there was a normative content to Christianity.

The vocation of the Christian parish community is to call men, women and children to undergo a change of heart (*metanoia*) from the powers of this world to the power of a gracious loving and saving God, and empowered by grace in such a way that they serve as agents of God's reign in the world. Does this idea shape who we are and what we do when people come to us for Christian formation? This is a vital question that must be answered.

Barbara Tuchman, in her 1984 book, *The March of Folly*, suggests three criteria to determine if an approach is folly. First, it must be perceived as counter-productive. Second, a feasible course of action must be available. Third, the course of action must be that which is rooted in the conviction of the group and not of an individual leader. As I have been involved with the forming of catechists/Christian educators/Sunday school teachers, it would appear that the march of folly is under way.

In their desire to be contemporary in forming disciples, many parish communities, sadly, have adopted approaches that were/are clearly counter-productive. They have been brought to near oblivion with the loss of three generations. Alternate courses of action were available, despite the fact that they were thought to be old fashioned (such as using the catechism as a primer). An alternative

catechetical approach would have used the ancient norms of formation attending to the core values of the faith. Instead, this course of action to inculturate Christendom was very much a mindset of the whole group, that is to say, the Episcopal Church leadership.

To be effective vehicles of the gospel message, I suggest to parish communities three alternatives:

1. The frame of reference for all that the parish says and does should be the baptismal vows. They should guide sacramental preparation, budgets and pastoral priorities. Enough of the mission statements and the corporate visioning.

2. Be decidedly counter-cultural. There is no more alternative lifestyle than that of being a disciple. Young people see a church that is secularized and acculturated. They do not see a church that was formed by the blood of martyrs. Why would so many young people seek out service with Mother Teresa's Missionaries of Charity or seek to make a pilgrimage to the French town of Taizé? There they see the possibilities. The parish community must create that environment if it is to be effective catechetically.

3. Establish concentrated ministries. A parish cannot be all things to all people. If parishes hope to empower people for the work of ministry with ever decreasing resources, they need to establish two or three priorities that reflect the baptismal covenant. These priorities are established upon the particular strengths and gifts of a parish. The buckshot approach of doing many small projects that allows people to do that which interests them is not effective in forming disciples or effecting the mission of the church in the wider community. A united and concentrated approach, young and old working together, will result in a strong identity of mission and community which will be effective in attracting those who are not yet part of the church.

There is no need to continue the march of folly and resign ourselves to the drudgery of business as usual. To be a disciple is to dare to be different. If one does not create stories, styles of life, service projects and overall emotional and spiritual environments that are different from the culture, how can we expect young and old to be a part of something that we say is different, but is in fact not much different than what they experience in the culture already? □

There is no more alternative lifestyle than that of being a disciple.

The Rev. Kevin Francis Donlon is the rector of St. Mary's Parish in Tampa, Fla.



Morality Is More

The article by the Rev. Wayne H. Carlson [TLC, Oct. 18] does a great job of presenting the culturally based double-mindedness we engage in when we talk about biblical morality.

On the other hand, I have to ask what it is that makes us think that morality is only about sex.

That question is prompted by those who have chosen to address the third-world bishops who do not agree with them with a series of *ad hominem* arguments, which have included statements that are demeaning, patronizing, and possibly even racist.

I also have a lot of difficulty with what happened at Lambeth. But I think it's time that North America and Western Europe stopped pretending we are the center of the universe and everyone else ought to sit at our feet. It looks as though some of the African churches feel the same way.

Morality includes being willing, with God's help, to "strive for justice and peace among all people, and respect the dignity of every human being." I have seen precious little of that kind of biblical morality on either side of this debate.

So let's keep presenting both sides — thank you for that — but can we confine ourselves to the issues instead of making attacks on the people? That would make for a much more edifying and useful debate.

(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.

Fr. Carlson's thoughtful article comparing the homosexuality debate with remarriage of divorced persons hits home. I am a divorced priest who hopes to re-marry one day, and some of his parallels have merit.

Anyone who has lived through divorce knows that it is gorged with sin that is seldom committed by only one spouse. I have long held that we were following the will of God in allowing a chance for new love and remarriage following repentance and God's forgiveness.

However, there is danger in seeing an exact parallel. Divorce is a past event that may be forgiven so that we may move on to something better.

If homosexual activity is sinful (and that's the question we are struggling with), then we aren't talking about forgiveness and new life, but condoning ongoing behavior that damages the soul.

But I strongly disagree when Fr. Carlson writes, "the issue is not so much homosexuality as it is honesty with oneself." I remember a line from seminary: "There is a difference between honesty and blatancy." Philanderers, for example, may be quite honest about their affairs while still remaining sinful.

(The Rev.) Michael S. Jones
St. Stephen's Church,
Steubenville, Ohio

Wayne Carlson writes, "I agree that the scriptural ideal is lifelong heterosexual marriage as normative with healthy celibacy as an entirely acceptable alternative." There seems to be an additional assumption in the article about monogamy as a biblical ideal. I wonder if it would be possible to point to the biblical texts which speak to these ideals. For the most part, I agree with the article, but I think assuming biblical ideals may lead us into some very dark alleys.

(The Rev.) Rod Wiltse
St. Louis, Mo.

I submit that the best response to the letter from the Rev. James Tasker [TLC, Oct. 18] is contained in the article by the Rev. Wayne Carlson on the preceding page. I hope that Fr. Tasker read, marked, and inwardly digested that article.

I can't help remarking, however, that I tend to discount any argument that relies on revelation as its basis. All too often, what one finds "revealed" in a given text is colored by the mindset of the finder.

George L. Trigg
Clinton, Miss.

Fr. Carlson's article has given me much hope for a resolution to bring our church together in a true communion. His letter should be read by every Anglican who

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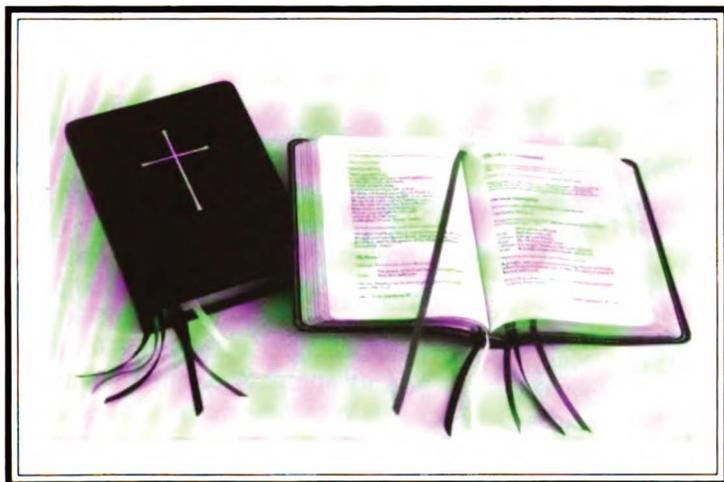
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LETTERS

(Continued from page 18)

might sincerely be searching for guidance on the issue of homosexuality.

*Buddy D. Baker
Iola, Kan.*

It's Forgotten

It is true that "They Are What They Are" [TLC, Oct. 4] and that I am what I am. Unfortunately, God was not pleased with the way they or I were. Fortunately, God sent his son Jesus to forgive and change those who seek him and are willing to submit to his Lordship. The article forgets one very unfashionable and necessary word: repentance.

*(The Rev.) Herbert G. Hand
Church of the Annunciation
Cordova, Tenn.*

It's Too Much

It was disappointing to read Gary Edwards' sentiments [TLC, Oct. 4]. I didn't like the "Goodbye and God-speed" line when the "more outspoken radicals" used it, and I don't like it now. Apparently, the challenge of being decent to those with whom one doesn't agree is too much for us.

My approach to anyone who is pernickety toward me personally is "Tough!", and I haven't the least intention of rushing out to become a pentecostal or a Roman Catholic — or anything else.

*Robert Dorum
Poughkeepsie, N.J.*

A Joy

What a great joy it was to read articles on young people ("Direction for Young Adults"), Lambeth ("Blessed are the Peacemakers"), and our faith ("An American Bishop in Malawi", "Converted by an Evangelical" and "Firm Footing") [TLC, Sept. 27], and not a word, an article or a letter on homosexuality.

Please continue to fill the magazine with articles on the truly significant issues facing the church, the faith, and how that faith is being expressed in the world.

*(The Ven.) Peter Moore
Guelph, Ontario, Canada*

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ON PAGE 29

Gift Ideas for Younger Readers

By John Stewig



DECEMBER. By **Eve Bunting.**
Illus. by David Diaz. Harcourt
Brace & Co., \$15.00.

Bunting once again explores what life is like for outsiders; the child narrator and his mother are living on the streets. But they decide to share what they have when another homeless woman seeks shelter with them. The next morning the woman is gone, but an angel appears to Simon in the doorway. Is it a miracle, or a dream? Diaz's boldly simplified art is set against imaginative collage backgrounds.

SONG OF THE CAMELS: A Christmas Poem.
By **Elizabeth Coatsworth.** Illus. by **Anna Vojtech.** North-South. \$15.95.

In an elegant, tall and thin format (perfectly suited for stretching gawky camels to their full height), artist Vojtech provides darkly rich illustrations which make effective use of tex-

ture. An important writer of her time (for both adults and children), Coatsworth here focuses on a single aspect of the entire Nativity story. Written more than 60 years ago, the poem is still fresh.

THE CHRISTMAS WE MOVED TO THE BARN. By **Alexandra Day** and **Cooper Edens.**
Illus. by **Alexandra Day.** HarperCollins. \$14.95.



the mother's reaction to receiving the letter. From there, the story proceeds, in wide, double-page spreads with Day's typical realistic art, completely wordlessly; some pages are comical — the goat pulling the clothes dryer on a sledge. In the end, there's a strong visual affirmation about the possibility

The motivation for the action (a letter of eviction) precedes the title page, and the only text in the story is

of being happy anywhere, even in the barn.



JONAH AND THE TWO GREAT FISH. By **Mordecai Gerstein.** Simon and Schuster. \$16.

An opening note explains that Bible stories, such as this one, are in the Jewish tradition elaborated by legends which fill in the gaps in the stories. Gerstein's retelling of Jonah's attempts to evade the task God has set for him is accompanied by the author/artist's deeply hued, and imaginatively detailed art. Gerstein's depiction of God is particularly effective.

A CHRISTMAS STAR. By **Linda Oatman High.** Illus. by **Ronald Himler.** Holiday House. \$15.95.

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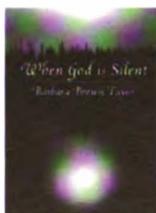
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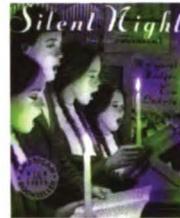
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tradition of the mitten tree is disrupted by someone who doesn't care, but the congregation finds that miracles can happen at this season. Himler's watercolors fill the pages with enough historical detail to evoke the time period.



SILENT NIGHT: The Song and Its Story. By Margaret Hodges. Illus. by Tim Ladwig. Eerdmans. No price given.

This prolific author here retells the well-known story of Father Mohr and Franz Gruber, and how the hymn came to be. At the end, she adds brief anecdotes of where the song has been sung around the world, in times of war, and tells of the annual commemoration in the chapel at Oberndorf, as well as providing the words and music (with piano accompaniment).

AN ANGEL JUST LIKE ME. By Mary Hoffman. Illus. by Cornelius Van Wright and Ying-Hwa Hu. Dial. \$14.99.



A gentle, contemporary story about young Tyler, who wonders why no angels are ever boys, or black, like him. The family's art student friend Carl gives a gift of himself; the affirming message is understated. The artist's watercolor paintings show a loving, middle-class family in whose lives the church is a central part.

ALL GOD'S CHILDREN: A Book of Prayers. Selected by Lee Bennett Hopkins. Illus. by Amanda Schaffer. Harcourt Brace & Co. \$15.

Twenty-two poems, many from anonymous sources, are of different poetic forms, intended for readers/listeners of different age levels. Many are short enough so children will enjoy saying some of the words along with parents. The art, some bordered and other pieces extending off the page, is heavily painted in full color with brush strokes showing.

THE MYSTERIOUS VISITOR: Stories of the Prophet Elijah. By Nina Jaffe. Illus. by Elivia Savadier. Scholastic. \$19.95.



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LONG WAS THE WINTER ROAD THEY TRAVELED: A Tale of the Nativity. By J. Patrick Lewis. Illus. by Drew Bairley. Dial. \$14.99.



A retelling in poetry of just the part of the story from Mary and Joseph's arrival at the stable, until the animals witness the birth. Narrowing the focus lets Lewis elaborate on the variety of animals and how they reacted to the birth. Bairley's art is realistic, full of interesting textures.

ROCKING HORSE CHRISTMAS. By Mary Pope Osborne. Illus. by Ned Bittinger. Scholastic. \$15.95.

The author's sentimental story about the power of imagination, and the rediscovery of the horse Shadow years later, is sure to speak to young readers. Full-page art, which stretches across the wide horizontal rectangle pages, is as softly in focus as the story it depicts.



SILVER PACKAGES: An Appalachian Christmas Story. By Cynthia Rylant. Illus. by Chris K. Soentpiet. Orchard. \$15.95.

Returning to the roots she has so successfully mined in many previous books, the author here tells of an incident which demonstrates, but doesn't preach about, the value of caring. The sense of responsibility for giving back when one has received, is gently exemplified here. Despite the lack of material goods, these people aren't poor in spirit.

A CHRISTMAS DICTIONARY. By Beverly Berras Vidrine. Illus. by Patrick Soper. Pelican. No price given.



Arranged alphabetically, with from one to three entries for each letter, this deals with the secular (elves, toys) and the sacred (Virgin Mary, Nativity). Full-color, realistic illustrations dominate the pages; familiar objects (candles) as well as unfamiliar information (Zillertal is the name of the village in Austria where the composer of "Silent Night" lived).

SAINT FRANCIS. By Brian Wildsmith. Eerdmans. \$19.

This tells in first-person narrative the life of the saint from his delight in the sensory pleasures of the world, through his mystical conversion to the church and subsequent spending of the remainder of his life in good

works. The oversized double-page spreads are done in brilliant colors, in a decorative style featuring many patterns outlined in ink.



GENESIS. By Ed Young. HarperCollins. \$16.95.

Using just the 27 sentences from the story of Creation in the King James version of the Bible, Young expands the account through softly focused art done in chalk and charcoal. Not a literal representation but rather art to stimulate the imagination, this is an elegant presentation appropriate for middle grade children.

John Stewig is professor of children's literature at the University of Wisconsin-Milwaukee.

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Peaceful Vision

KING JAMES VI AND I AND THE REUNION OF CHRISTENDOM

By W.B. Patterson
Cambridge. Pp. 409. \$59.95

W.B. Patterson has provided a new look at King James VI of Scotland, who became King James I of England in 1603. Even though the work is scholarly, it is quite readable and would be enjoyable to anyone interested in church history. This is not a biography; nor is it about the secular politics of the times. It is a detailed study of James' vision of peaceful reconciliation among Christians of many persuasions including English protestants, Lutherans, Calvinists, Roman Catholics and Greek Orthodox.

James, the son of Mary Queen of Scots, ascended the throne of England at the age of 37 following the reign of Elizabeth I. He had grown up in Scotland in the midst of political and religious upheaval. He possessed a great

intellect, and he had received a strong education grounded in the classics and in theology from his tutor, the Calvinist George Buchanan. James brought with him a concept of a world community made up of autonomous sovereign states, and he hoped for close peaceful relationships with other European states.

Throughout his reign James never lost sight of the need for harmony throughout Christendom. James also authorized a new Bible translation, a revised prayer book and an expanded catechism. He sent envoys to Rome and made attempts to ease relations with English Roman Catholics.

Despite many setbacks, including the Thirty Years' War, James devoted his reign to a peaceful ecumenical Europe. James was a moderate Calvinist for whom religion was a personal devotion.

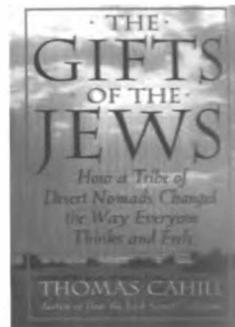
Even though King James ruled more than 300 years ago, this account of his goals and his dedication in spite of disappointments is somehow quite contemporary. This book can be read as history or as a bridge from the past into the world of today

*Charlotte Booth
Nashotah, Wis.*

THE GIFTS OF THE JEWS

How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels

By Thomas Cahill
Doubleday. Pp. 291.
\$23.95.



The subtitle of this book sounds like either a tall order or a tall tale, but it is neither. Thomas Cahill presents a cogent case for perceiving and believing the fact that without the Jewish people and their stories relayed in Hebrew scripture, there would be in the Western world no hope, no faith as we know it, no monotheism, no relationship with a loving God, no sense of looking forward, of seeking the new, no compassion, no social consciousness, no individuality, and therefore, no democracy.

The history of the Jews is contrasted to the ancient worldview, where life was perilous, subject to the ill humors of multiple, distant and quixotic gods, yet with a monotony in the cycles of nature, of the heavens and the changing seasons, of birth, toil and death. We discover the beginning of hope in a brave and foolhardy Avram (Abraham), who dreams of something better, a future, and follows the urgent call of his God.

Cahill has insightful explanations for the more puzzling stories in the Bible, such as the hardening of the heart of Pharaoh; the comparison of circumcision to the cultural context of blood contracts; and the derivation of the gospels' Gehenna from the Valley of Hinnom, where endless fires were stoked for the immolation of children to appease the god Moloch.

While firmly grounded in scholarship — interesting reference sections include notes on biblical studies, the books of the Hebrew Bible, a 2,800-year timeline, and an index of biblical citations — this is not a stuffy intellectual tract, but an engaging and original view of the Bible and its message.

*Eileen Harakai
Chicago, Ill.*





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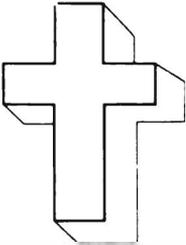
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Judicious Study

C.S. Lewis

Writer, Dreamer & Mentor

By Lionel Adey

Eerdmans. Pp. 307. \$22 paper.

C.S. Lewis: Writer, Dreamer & Mentor is a wise and mature book about Lewis the writer. Lionel Adey, professor emeritus of English, University of Victoria, Victoria, B.C., has published numerous articles about C.S. Lewis in various journals in addition to the book, *C.S. Lewis's 'Great War'* with Owen Barfield.

Adey's *Great War* book is thoroughly researched, balanced and learned, but difficult. This new book, published 20-some years later, maintains the hallmark qualities of his earlier study but, apart from his discussion or Lewis's Milton and Spenser studies, is not as difficult.

Adey's book benefits from a detailed and extensive examination of the annotations which Lewis made in his own books and also from an examination of Lewis's letters, many of which are still unpublished.

Adey shapes his understanding of Lewis the writer around the themes of *Dreamer* — the imaginative side, which emanates from his longing for his lost mother and finds expression in his fantasies and early poems; and *Mentor* — the rationalistic side of Lewis, which, "originating in unwilling identification with his father, a political-minded lawyer, impeded him to tutor and advise students and counsel the many who sought his advice" [p. 21]. Whether or not one fully agrees with this personal, psychologizing approach to interpreting Lewis, Adey's discussion is always insightful and judicious.

Adey's book by one who was himself an occasional correspondent with Lewis, is the best Lewis book to be published in the centenary year of Lewis's birth. Indeed, many of its readers will rank it as one of the best

books about Lewis to date. It is learned, compelling, authoritative, readable and comprehensive. It is one of the handful of "must-buy" books about Lewis published in the '90s.

Roger Stronstad

Abbotsford, B.C.

Canada

(See our website — www.livingchurch.org — for reviews of other recent books about Lewis.)

Life in the Gap

A BLIZZARD OF ONE

By Mark Strand

Alfred Knopf. Pp. 55. \$21

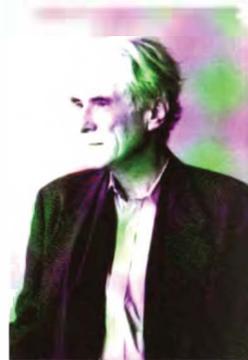
When asked what heaven would be like, Thomas Merton is said to have responded, "Well, there won't be much of you there!" Mark Strand, in his latest collection of poetry, *A Blizzard of One*, appears to be living halfway into Merton's pithy truth. Strand is keenly aware of just how much we are asked to let go of in this life, aware as well of the gap between self and societal role,

experience and language, reality and articulate belief, and his poetry comes out of a life lived in that gap.

These spare, abstract poems create a horizon of detachment and irony in which sensual experience blooms in its spectacular wonder, alerting the mind to the possibility, if never the definite arrival, of meaning. Strand invites us neither to carnival post-modernity nor to desolate despair, but to a fine-tuned waiting on the brink of what cannot be understood.

(The Rev.) Gregory Fruehwirth, OJN
Waukesha, Wis.

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GIFTS OF MUSIC

By Patricia Nakamura



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The notes tell us this is one of the Schola's series of "bridge recordings": "This bridging is a conscious attempt ...to use the music of both churches for the edification and enlightenment of all Christians, Catholic and Orthodox."

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Mr. Shafer plays organ arrangements of 14 mostly familiar Christmas tunes on the marvelous Casavant Opus 2900. There is the brilliant Toccata on *Veni Emmanuel* by Andrew Carter to open, and David Willcocks' Postlude on *Mendelssohn* (Hark, the herald angels sing) to close. Between is the lovely, rocking *March of the Three Kings*, Richard Proulx' zippy *I Saw Three Ships*, and the evocative *Dance of the Sugar Plum Fairy* from Tchaikovsky's *Nutcracker*. For those whose fingers itch upon hearing these delights, the back cover of the CD lists publishers for each.

AROUND THE DIOCESES

(Continued from page 9)

sung by the cathedral's choir of men and boys.

The keynote speaker was the Rev. Canon Mary Haggard Hayes, canon missionary of the Diocese of Pittsburgh. She issued a challenge to the new bishop, and the whole diocese, to "reflect the love of God, even if it makes us uncomfortable."

Unity, she said, is dependent upon "God's glory filling us, and on our openness to be known by God, and to be a visible reflection of God's power and glory and love."

At the convention banquet, Bishop Herzog encouraged the diocese to work at being one united church. "We are not an assortment of scattered churches, but one church with many missionary outposts, moving from membership to ministry," he said.

Everything is falling apart. What a great time to do evangelism!

Fr. Bena

He cited many of the exciting things happening in the diocese, and thanked his predecessor, the Rt. Rev. David S. Ball, for his 14 years of faithful service. Bishop Herzog boldly stated that "A church rigid in style or placid in faith will not survive, but the one committed to glorifying God and carrying the gospel of Jesus Christ, by adapting and growing, will be the vision to lead nations to eternal life. The Diocese of Albany will be part of that dynamic church."

Bishop Herzog said the next convention will be held June 4-6, 1999, at a convention center in the Adirondacks and will include a youth event. The bishop has asked instead of morning services June 6, every parish celebrate the Eucharist at 5 p.m.

A diocesan budget of more than \$1.3 million was adopted. A resolution that "reflection and prayer on the scriptures in small-group settings shall be a significant part of the diocesan convention and of every meeting of each committee and commission of the diocese," was set aside as not appropriate for legislation, but a practice to be encouraged.

The convention ended with a cele-

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bration of the Eucharist, and a homily by the chairman of the evangelism committee, the Rev. David Bena, rector of Calvary Church, Burnt Hills. He reminded delegates that the world is full of people needing to be evangelized and we are the ones God has chosen to do it. "This is a great time to do evangelism," he said. "Everything's breaking, society is breaking down. Culture is breaking. The stock market is falling apart in front of us. Everything is falling apart. What a great time to do evangelism!"

Juanita Pollock

"From Maintenance to Mission" was the theme as the **Diocese of Alaska** met in its annual convention Sept. 30-Oct. 3.

As part of their effort to embrace a new vision of mission outlined by the Rt. Rev. Mark MacDonald, Bishop of Alaska, delegates had to come to grips with the past and the pain that has marked the lives of many native members of the church as a result of their struggle to preserve their native languages.

Sparked by receiving the convention's resolution committee's recommendation that the Rev. Scott Fisher's resolution be discharged without discussion, a long line of native and non-native delegates rose and spoke to the issue in what often proved to be dramatic and emotional statements. Fr. Fisher's resolution asked the diocese to take a public stand against a state ballot proposition which would establish English as the official language of Alaska.

At the conclusion of the presentations, the convention unanimously rejected the committee's recommendation and agreed to oppose the ballot proposition.

In his first address to an Alaskan diocesan convention, Bishop MacDonald outlined four themes that have emerged from his travel throughout the diocese. First, "the diocese is one"; second, there is "a deep desire to see the diocese more regionalized in its focus on ministry"; third, "we need to work on the quality of our connections to each other so that we have a

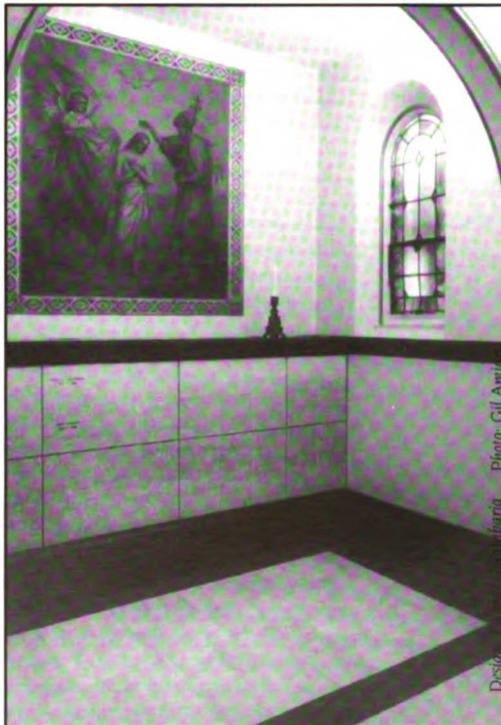


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**AROUND THE
DIOCESES**

better sense of the whole even as we embody the whole on the local level"; and fourth, to be engaged in mission.

The convention approved a 1999 budget of \$988,916. In addition to all the legislative business that had to be attended to, those attending the convention also found time to pray together, honor elders, and learn how to pray in Gwitch'in, Tlinget and Inupiat.

Mary Parsons

Two resolutions approved at the Lambeth Conference were affirmed by delegates to the convention of the **Diocese of Dallas** Oct. 17 at the Episcopal School of Dallas. The resolutions concern human sexuality and the ordination of women as priests.

Delegates voted 155-87 that all the diocese's "agencies, committees, commissions, parishes and missions be guided by the moral authority of the 1998 Lambeth Conference," which voted that homosexual practice is "incompatible with scripture" [TLC, Aug. 30]. Delegates also voted 144-93 to remove recently enacted provisions of the Episcopal Church that require dioceses to make arrangements for the ordination of women into the clergy.

A resolution introduced on the floor was titled Lambeth Assent Resolution I,

authored by the Rev. Robert G. McBride, rector of Good Shepherd, Terrell. It calls upon the diocesan institutions to "not enact or continue in force any policy or take any action in conflict" with Resolution 1.10, as well as Resolutions III.1 and III.5 (of the Lambeth Conference) concerning the authority of the Bible and holy scriptures.

A motion to table the motion failed 133-119, beginning a short but passionate debate. Susybel Gosslee, of St. Michael and All Angels, said she would prefer that parishioners at all churches have a chance to discuss the matter. Daniel Beck, of St. Thomas' Church, asked delegates not to disenfranchise others. "I am a gay man and I am the face of the rejection you would be approving by passing such a resolution," he said, "I would like the opportunity to participate within the life of the church. Please do not apply litmus tests to those who wish to worship with you."

After the resolution's passage by a 64-36 percent vote, the Rt. Rev. James M. Stanton, Bishop of Dallas, asked that both sides "refrain from getting hysterical" about the vote. "We are simply affirming the traditional teachings of the church and this diocese," the bishop said.

Responding to the 1997 General Convention decision on the ordination of women, Fr. McBride introduced a resolution stating that the diocese, its "clergy and all of its respective agencies, committees, commissions, parishes and missions will be guided by the moral authority of the 1998 Lambeth Conference in this matter." It calls upon General Convention to "remove all such provisions of the canons of the Episcopal Church as are inconsistent with Resolution III.2 of the Lambeth Conference and to make such canonical provisions as are consistent therewith." The resolution passed with 61 percent of the vote.

Delegates approved the 1999 diocesan budget of \$2.685 million.

Evangelical Lutheran Bishop Mark B. Herbener of the Northern Texas-Northern Louisiana Synod offered the sermon at the convention Eucharist.

Jim Goodson

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Appointments

The Rev. **Phillip Jackson** is assistant at St. Paul's Cathedral, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **J. Parker Jameson** is associate at St. Luke's on the Lake, 5600 Ranch Rd. 620 N, Austin, TX 78732.

The Very Rev. **Phillip Jones** is dean of St. Clement's Pro Cathedral, 810 N Campbell St., El Paso, TX 79902.

The Rev. **James LaMacchia** is assistant chaplain of St. Mark's School, 27 Main St., Southborough, MA 01772.

The Rev. **William Messinger** is assistant at All Saints', 17 Clark St., Belmont, MA 02178.

The Rev. **Shariya Mologoda**, SSM, is assistant at St. Anne-in-the-Fields, PO Box 6, Lincoln, MA 01773.

The Rev. **Jane Nelson-Low** is associate at St. Barnabas on the Desert, 6715 N Mockingbird Ln., Scottsdale, AZ 85253.

The Rev. **Brian Porter** is assisting at Trinity, 1015 Holman, Houston, TX 77004.

The Rev. **Linda Ricketts** is assistant at Christ Church, 25 Central St., Andover, MA 01810.

The Rev. **Frederick W. Thayer** is rector of Calvary, 123 S 9th St., Columbia, MO 65201.

The Rev. **R. Michael Tuck** is rector of Holy Cross, 4052 Herschel St., Dallas, TX 75219.

The Rev. **Thomas A. Wallace** is rector of St. Luke's, 2103 N Beal St., Belton, TX 76513.

The Rev. **Stephen R. Weston** is rector of St. Mark's, 322 N Horne St., Mesa, AZ 85203; mail: 432 N Whiting St., Mesa, AZ 85213-7723.

Ordinations

Deacons

Bethlehem — Jane Arrington Bonder

El Camino Real — Ann Sullivan, Bob Sullivan

Fond du Lac — Susan Crandall Burman, St.

Paul's Cathedral, PO Box 347, Fond du Lac, WI 54936-0347; **David Drobot**, St. Paul's, 917 Church St., Marinette, WI 54143; **Kay Marie Ischantz**, St. Anne's, 347 S Libal St., DePere, WI 54115.

Resignations

The Rev. **Allan King**, as rector of St. Alban's, Lynn, MA.

The Rev. **Robert A. Nagy**, as rector of St. Mary's, Phoenix, AZ.

The Rev. **James E. Smalley**, as rector of St. Thomas the Apostle, Houston, TX.

The Rev. **Edward M. Sunderland**, as vicar of *glesia de San Pablo*, Phoenix, AZ.

Retirements

The Rev. **Alice D. Babin**, as rector of St. George's, Mt. Savage, MD.

The Rev. **Joseph Burroughs**, as rector of St. Barnabas', Sykesville, MD.

The Rev. **Roger Butts**, as rector of Immanuel, Baltimore, MD.

The Rev. **Warren T. Ernest**, as rector of St.

Luke's, Eastchester, NY; add. 80 Skyline Dr., Groton, CT 06340.

The Rev. **George Gilbert**, as priest-in-charge of St. Mark's, Kimberling City, MO.

The Rev. **Warren E. Haynes**, as rector of St. Mary's, Hampton Bays, NY.

Deaths

The Rev. **Robert Joseph Goode, Jr.**, 61, retired priest of the Diocese of Quincy, died Oct. 1, at Memorial Hospital in Springfield, IL, after a short illness.

A native of Hyannis, MA, Fr. Goode graduated from Bridgewater State College and Nashotah House. He was ordained deacon in 1966 and priest in 1967. Fr. Goode was a friar in the Society of St. Francis, then served as curate of St. Andrew's, Milwaukee, WI, 1968, vicar of St. Bartholomew's, Pewaukee, WI, 1968-73; rector of St. James, Goshen, IN, 1973-81; vicar of St. Mary's of the Snows, Eagle River, WI, 1981-85; rector of St. Mark's, Honolulu, HI, 1985-95; and vicar of St. Paul's, Warsaw, IL, 1997, until shortly before his death. Fr. Goode was a noted spiritual director and confessor and served as chaplain for the Third Order of the Society of St. Francis, American Province. He is survived by his sister, Ruth Gifford of Walleston, MA, and two nephews.

The Rev. **Eldred Wayne Johnston, Jr.**, 90, retired priest of the Diocese of Southern Ohio, died Oct. 4 at his home following a lengthy illness.

Born in Newcastle, PA, Fr. Johnston graduated from Butler University, Oberlin College and Princeton Theological Seminary. He was ordained deacon and priest in 1949. Fr. Johnston served as minister-in-charge of St. Mark's, Dayton, OH, 1949-51; minister-in-charge of St. Mark's, Columbus, OH, 1951-52, and rector from 1952 until his retirement in 1972, at which time he was named rector emeritus. Fr. Johnston also contributed articles to THE LIVING CHURCH. He is survived by his wife, Nancy, and six children.

Next week...

A Visit With Terry Waite

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YOUTH DIRECTOR: Large parish in West Texas city of 100,000 and metro area of 250,000 is looking for a youth director who loves Jesus Christ and children. Experience in youth ministry preferred. Parish has already been blessed by full-time youth director and has an active adult youth worker corps (31 this year), and 120 7th-12th graders on the rolls. Oversee Sunday night big-group, Wednesday night small-groups, youth confirmation, mission and ski trips, and include a ministry of regular visitation at schools, sports, concerts, etc. Send letter of intent and resume to: **Judge Jody Gilles, Y.D. Search Committee, Holy Trinity Episcopal Church, 1400 W. Illinois Ave., Midland, TX 79701. Web site: www.holytrinity.org**

RECTOR: Northeastern New Jersey Anglo-Catholic parish seeks full-time rector to build upon its traditional strengths in liturgy and music, and to expand its Christian education program and to promote parish growth. Please respond promptly with letter and resume to: **Search Committee, Grace Episcopal Church, 9 Harrington Ave., Westwood, NJ 07675.**

CLASSIFIEDS

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION: St. George's Episcopal Church, located in Nashville, TN, seeks a lay minister to oversee the education program for this 3,000-member parish. Responsibilities include: management of volunteer teachers and curriculum for ages 3-10, advisor for youth and adult curriculum, and working in conjunction with large staff of clergy and laity in the programming and liturgy of the church. St. George's offers a unique opportunity for creative ministry in a parish with many resources. Experience preferred. Generous compensation package offered. Send resume to: **The Rev. Rick Sanders, 4715 Harding Rd., Nashville, TN 37201.**

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ASSISTANT RECTOR: St. James Episcopal Church, Alexandria, LA, is seeking an experienced priest to join our staff as assistant rector. We are a program size church and the cardinal parish of central Louisiana. We offer 9 Eucharists each week. Full range of ministry and liturgical duties with primary responsibilities in pastoral care, hospital and home visitation, training of LEM's and lay pastoral visitors. Send resume and CDO profile to: **The Very Rev. Dr. Paul D. Tunkle, Rector, St. James Episcopal Church, 1620 Murray St., Alexandria, LA 71301, office (318) 445-9845, FAX (318) 473-8236, e-mail stjamepis@linknet.net**

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RECTOR: St. Paul's, Schenectady, NY. Hard working and friendly medium size parish, seeking an energetic and enthusiastic rector. Organizational and communication skills a must, as well as an interest in working with youth and the community in promoting continued growth in membership. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Paul's Church, 1911 Fairview Ave., Schenectady, NY 12306.**

ASSISTANT PRIEST: St. Michael and All Angels Episcopal Church, in Albuquerque, NM, is seeking a full-time assistant priest to assist in all forms of parish ministry with specific responsibilities to include: Leadership of Ministries for children and youth; Management of parish programs. We welcome the application of women, persons of color and those with experience in building diversity. Competitive salary, housing and benefits. St. Michael's is a lively, inclusive and progressive parish with a wide variety of ministries. We have recently built a new house of worship, and have grown by 50% in the past two years. Visit our website at <http://members.aol.com/smichea601> for more information about the parish. Resume to: **The Rev. Brian Taylor, St. Michael and All Angels Episcopal Church, 601 Montano Road, NW, Albuquerque, NM 87107, 505-345-8147, FAX 505-343-9042, stmichael-bct@juno.com**

POSITIONS OFFERED

YOUTH DIRECTOR sought for St. Christopher Episcopal Church in League City, TX. Located 10 miles southeast of Houston and part of the support community for Johnson Space Center, we are a medium-sized parish with traditional family values. Qualified applicants will possess experience in youth ministries, a love of Christ, dedication to their ministry and must be active, confirmed Episcopalians. Please send cover letter, resume and references to: **Lisa Meyer, Search Committee Chair, St. Christopher Episcopal Church P.O. Box 852, League City, TX 77574 or call (281) 487-5508.**

DIRECTOR OF CHILDREN AND YOUTH MINISTRIES: dynamic, growing parish, large community of young people (120 enrolled in church school and active core of over 50 teenagers). Strong adult volunteers in place. \$28,000-\$32,000 plus full benefits. Contact: **The Rev. David Anderson, Rector, Trinity Church, Solebury, PA (215) 297-5135; FAX (215) 297-0987.**

RECTOR WATCH. Total ministry parish seeks part-time priest for the next three years or so. If you understand "total ministry," would like to live in Colorado, don't need to preach every Sunday or cover all the ministries, would like to help a lively, established parish get into and up to speed in a brand new facility, contact the **Parish Administrator, P.O. Box 29279, Thornton, CO 80229.**

EXECUTIVE DIRECTOR OF CAMP CROSS and Diocesan Youth Programs: The Episcopal Diocese of Spokane is seeking an individual willing to take the responsibility to ensure the continued successful development and expansion of Camp Cross and the Diocesan Youth Programs. Please respond with cover letter, resume, 3 letters of reference and CDO to: **Office of the Episcopal Diocese of Spokane, Attn: Lyle Krislock, 245 E. 13th Ave., Spokane, WA 99202 or phone (509) 926-0252.**

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The Rev. Michael S. Seiler, c FAX 735-8521
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdays: MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC Tues); Sat C 9:30; Mass 10

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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 Sad Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

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Sun 8, 9 & 11. Weekdays as anno

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