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## Review of *Presences: A Bishop's Life in the City* by Paul Moore

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Schlafer's treatment of the various kinds of occasions is a bit uneven. Some of the earlier sections (e.g., preaching at weddings and funerals, or preaching the lives of the saints) seem overly concerned with definitions and categories, but when he reaches the chapters on the church's great holy days, Schlafer really hits his stride. The chunks of sermons he quotes in this section (including a gem of his own for the Great Vigil of Easter) are particularly evocative, and his commentaries on what is needed at these focal points in the Christian year are rich and readable theological reflections. This section could well serve as an overview for a preacher looking ahead to a specific holy day or planning a preaching series for a whole season.

A beginning preacher will do well to read this book from beginning to end, heeding the advice and using the "include" and "avoid" lists in a fairly straightforward manner. But the experienced preacher should also keep it nearby, to dip into from time to time, when the issues and approaches to a "special" preaching occasion seem clear enough, but that edge, that *angle*, just will not yet reveal itself. As he introduces his reflections on preaching Ash Wednesday, Schlafer states that his reflections "are not meant to be definitive, but are intended as sparks that may help get some sermon fires started" (80). The remark could just as well be applied to the entire book. Plenty of sparks here.

—Linda L. Clader

*Presences: A Bishop's Life in the City.* By Paul Moore. New York: Farrar, Straus, and Giroux, 1997. 344 pages. \$28.00.

Paul Moore provides an autobiographical narrative that leads the reader through the various "presences" and moments of his life. It includes his earliest days, his preparatory school experience at St. Paul's School, his undergraduate years at Yale, his Marine Corps training, and the wound he sustained in combat on Guadalcanal during World War II. The narrative also presents his training for priesthood at General Theological Seminary, his first experience of urban ministry at Grace Church in Jersey City, and his later ministry experiences as dean of Christ Church Cathedral in Indianapolis, suffragan bishop in the Diocese of Washington, and bishop of New York. Much emphasis is given to Moore's involvement in the issues and causes of social justice throughout his ministry—both in the United States and in visits overseas.

Moore's narrative reflects major transitions in his life. He was born into a world of privilege and wealth (his first chapter is titled "A Silver Spoon"). He came to have great compassion for the poor and needy in American society and throughout the world. He was also a platoon leader in the Marine Corps but came to be an advocate for peace and nuclear freeze.

In many respects, Moore's experiences in Jersey City were pivotal for his entire ordained ministry. Moore went to Jersey City with his wife and family and two other Episcopal priests, Robert Pegram and Kilmer Myers. They sought "to reach the people of the city with the love of Christ by ministering to their needs, both personal and social; and to halt the trend in the church at that time of closing down a parish when Episcopalians left the area" (109). Moore brought the Episcopal Church's ministry to those who were most in need, even as he called on the Episcopal Church to embrace and help all kinds of people. He saw this help as the vocation of the Body of Christ in the world, "however inadequately expressed by the very human Church." Anything less presents "a distorted image of God" (261).

Although he is not trying to provide a theology text, Moore draws together his life story and the theological meaning of his faith in a powerful way. His emphasis on social justice and the church's vocation to serve the needy is deeply rooted in his theology of the incarnation and the cross. In the Word of God become flesh, "the qualities of that mystery of being (love, freedom, justice) were lived out in a human body and confronted the world in its broken, sinful, demonic state; persecution, suffering, and death resulted" (317). Yet out of that suffering and death came the resurrection. Similarly, love and evil collide in the world today, resulting in innocent suffering. Out of this dynamic, though, comes the redeeming of the world. In this dynamic is the daily vocation of the church—to share love that collides with evil in the world and to participate in the world's redemption. A comfortable church withdrawn into its own social circles and its own favorite issues will fall short of that vocation.

—Robert B. Slocum

*Healthy Clergy, Wounded Healers: Their Families and Their Ministries.* By Roberta Chapin Walmsley and Adair T. Lummis. New York: Church Publishing Inc., 1997. xii + 164 pages. \$19.95 pb.

This book grows out of the Clergy Family Project, which has as its goal the development of a profile of a "healthy" priest and spouse, the identification of attributes and behaviors that contribute to their health, and assistance to dioceses in instituting "programs, policies, and resources that preserve their health." The keystone of the project is a twenty-four-page questionnaire that is distributed to the clergy and spouses in the participating diocese. The responses to these questionnaires are collated and interpreted, and the diocese is encouraged to develop a plan of action based on the data. This book is a report and analysis of the data gathered from 907 clergy and 572 spouses in twelve dioceses that participated in the project between 1990 and 1993.



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