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## REVIEW OF BRIDGEPORT INTERACT 1 MANUAL

• Unlike Richard Lischer, my preparation for ministry did not include Lutheran prep school. Like him, I came under the influence of some distinguished teachers. One of them recommended I read Reinhold Niebuhr's *Leaves from the Notebook of a Tamed Cynic* yearly. At least that frequently, I pick up the diary this late pastor-turned-professor kept during his thirteen-year pastorate in Detroit early in the last century. Though Lischer's book will not inspire similar devotion, it is valuable. For one thing, genuinely good explorations of parish dynamics are rare and usually fairly technical. For instance, though Edwin Friedman's *Generation to Generation: Family Process in Church and Synagogue* is excellent, a degree in sociology would help one benefit from it most fully. For another thing, reflections on ministry tend to be so spiritual as to ignore the persistence of long-standing patterns of behavior and relationships. Reading Chuck Swindoll or Lloyd John Ogilvie, you'd think neither one ever forgot the Host for hospital Communion or got crossways with a funeral director. Lischer picks a middle way, which is also ultimately unsatisfying. Lischer's approach is to tell the stories, largely unadorned, of his three years in a Lutheran congregation in rural Illinois. The stories are good ones: a hopeless young woman whose life is redeemed through the congregation's love, an adulterous young couple who actually clean up their act, a disastrous funeral redeemed by the sweet notes of a trumpet. Every pastor could chime in. Lischer has been criticized for making himself the hero of his stories, and unfairly: He is as often knave as knight. A better criticism acknowledges that the stories need interpretation. What is their significance in Lischer's formation as a pastor, and ultimately as a professor? How do those events illustrate both the persistence of sin and the fulness of God's grace? Lischer raises issues and then fails to explore them. He alludes to his wife's yearnings but says little else. Those of us who served small, poor parishes with young families know of the pressures. Seeing how the Lischers handled theirs would help us see how God helped us. The funeral episode, complete with the elders' tongue-lashing, raises the issue of boundaries: How involved should a pastor become when s/he is sure a parishoner is making a mistake? I want Professor Lischer (for that is what he is, make no mistake about the gulf between the academy and the parish) to make his book more like Niebuhr's diary. Early on, he comments that his sermons spoke to the people's heads but not their hearts. The irony of this book is that he touches our hearts when we need more food for our heads. Lischer is also disingenuous. His book has the feel of a middle-aged man looking back on his youth with appreciation but without much understanding. I came away with the feeling that Lischer wants us not to notice that his three years in New Cana

were what the people knew they were: A springboard to a "wider field of service," first in Virginia Beach and then in seminary teaching. Are we really supposed to believe that the Virginia congregation approached him without any indication that he might be willing to move? Such things do happen, but they are rare. Tracy Lischer is now an attorney. We put down *Open Secrets* with the feeling that the Lischers decided that parish work was beneath them. It is this attitude that is dooming many congregations to mediocre leadership. Are any pastors who chose to stay in congregations working on books?

• Within the past couple of weeks I re-watched the film "Lost Horizon" (the only real version starring Ronald Colman), and reread the book by James Hilton. I first read the book when I was a teen, so I remembered little about it. But, I have watched the film countless times, it being one of my favorites. And, as I completed the book this time, I discovered that experiencing both media at the same time that I had changed my view about books being turned into movies. By most generous comment about Hilton's book is to give him credit for something we may overlook. When my friends and I talk about reading books by Grishom or Baldacci (for example), we sometimes have trouble remembering one book from the other after time has passed. It's not that they're not wonderful books, but the authors today tend to write in one specific genre for most of their careers. But, like Charles Dickens' "A Christmas Carol", which you don't mistake for any other Dickens work, and which is unique in fiction, "Lost Horizon" is a book of Hilton's which you don't mistake for "Goodbye, Mr. Chips" or "Random Harvest"; or for that matter, its unique story isn't confused with any other author's work. Shangri La holds a unique status in fiction, and it belongs to Hilton for all time. And then you have the film version from Frank Capra in 1937. And here is where my thoughts have changed regarding to translating books into movies. We all know that sometimes it is done well, and sometimes it is a massacre. But I have begun to look at it as evolution in story telling. In my view, Capra changes, but actually improves upon Hilton's story telling. For example, in the Hilton book you get the impression that Conway is a COMPETENT, but MIDDLING person in the British diplomatic corps. So why would the head lama be so enthusiastic about him that he would kidnap an airplane full of people to bring him to Shangri La? Capra painted Conway as the marvel of the British diplomatic corps and explained that the head lama had read books by him and saw a likeness in thinking. That makes more sense in explaining why the kidnapping. Similarly, the book provides no love interest for Conway, while the film does...which gives Conway even more purpose in fighting the odds to return to Shangri La. That's why this is one of those situations in story telling where I suggest you read the book and watch the film...in that order. Both are true gems.