

May 24, 1987

\$1.35

# THE LIVING CHURCH

**Visiting  
the Vietnam  
War Memorial**

• page 8

The Rev Jervis S Zimmerman

291 Candlelight Dr  
Glastonbury CT 06033

steps of St. Paul's Church,  
Jarrow, England, with the tower arch between the  
chancel and nave; preserving the memory of the  
Venerable Bede [p. 10].





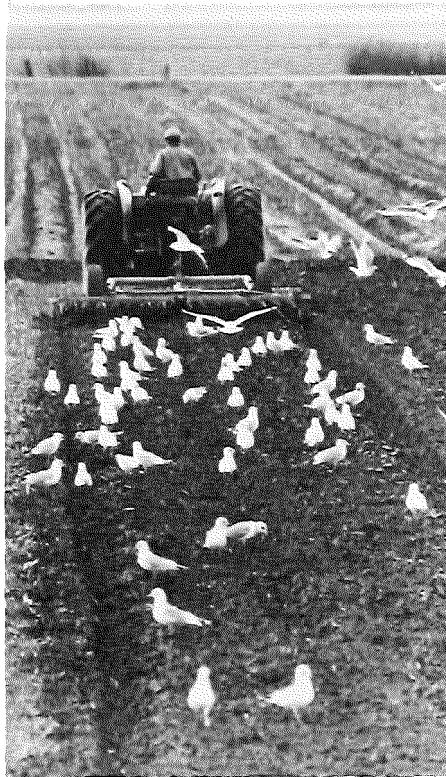
## Feast for this Column

The Rogation season, or Rogationtide to use our customary Anglican term, provides a sort of patronal feast for this column. Monday, Tuesday and Wednesday after the Sixth Sunday of the Easter Season (May 25, 26 and 27 this year) are the traditional Rogation Days. Modern life being as it is, many parishes will in fact have Rogation prayers on the immediately preceding Sunday. In a few places the observance is transferred to another time, in some cases because of the appropriate desire to bless some special local crop or source of food.

In any case, Rogationtide is the point in the traditional church year which is obviously tied with the created world of which we are a part. As this column is dedicated to the doctrine of creation and its many direct and indirect ramifications, we gladly observe this time within the total Easter Season.

The most obvious, conscious and necessary point of human contact with created realities outside of ourselves is in eating and drinking. Religion encourages fasting and discourages gluttony, yet the needs of our stomachs are ever with us. We must pray for our daily bread and also work for it. It comes from grain scattered, grown, harvested, milled, and baked. And it is in broken bread that the risen Christ makes himself known to us. He does likewise in the cup of the covenant of the blood of the Living Vine of which we are branches.

It is with these thoughts, and many others, that we come to Rogationtide. Originally, these days were not so much a part of the Church Year as they were a



are blessed in the Rogation observance. In modern America, many other religious and secular bodies have taken our Episcopal Rogation season and made it into Soil and Water Stewardship Week. We rejoice at this wider observance. A good thing is to be shared!

At one time, this observance was a symbol of the peaceful agrarian life, and of the quiet, God-fearing village communities which dotted the American landscape.

Today the message is not peaceful. Our air, soil, water, and wildlife are in danger on a massive scale. Our farmers and our farming communities are in desperate straits. In the face of these grave problems, which ultimately concern city and suburban people no less than country dwellers, our prayers, our thinking, and our enlightened action are urgently needed, at this time and all year long.

Meanwhile, the Rogation Days retain an appropriate place in the Easter Season. Easter celebrates creation, as well as redemption and new life in the Spirit. The reawakening of nature after winter and the growth of plants expresses to us (at least in the northern hemisphere) the message of Easter as powerfully as do words or music. The grain and the vine were our Lord's own choice of channels through which to reveal himself. What we celebrate at this time is both part of the good news of the gospel, and also a most serious challenge to us as responsible people in this era of the history of this world in which our Creator has placed us.

H. BOONE PORTER, Editor

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# LETTERS

## Selective Demonstration

I never cease to be amazed at how selective our church leadership and some clergy are when it comes to engaging in demonstrations.

Reference the news article April 19, titled, "Contra Aid Protested." Has our church in General Convention ever passed a resolution condemning the Russian takeover of Afghanistan, or any of their other attempts at destabilization? If not, the resolution passed, as cited in the article, against our government would fit the Russian-Afghanistan situation precisely.

The people in the pews would be better served if our clergy would stick to religion and leave foreign policy to our elected representatives. What credentials do our clergy have in that field? Precisely as much as our politicians have in the field of religion.

ELLIS D. BLAKE

San Antonio, Texas

*Do any readers know if resolutions about Afghanistan have been adopted?*

Ed.

## Heavenly Citizenship

I am alarmed that a bishop of the Episcopal Church implies that Christian moral codes are products solely of human societies, subject to change as societies change [TLC, April 26]. If this is true, why does scripture remind us that we are citizens of a heavenly kingdom (Hebrews 11:13-16) and expected to live by that kingdom's laws — not those of this world (Romans 12:2)?

NANCY J. DOMAN

Garden Grove, Calif.

\* \* \*

Thank you for the texts from the debates of Bishop Spong and Bishop Wantland. You have done the whole church a service. The debates clarify this issue that will be voted on in our next General Convention.

Clarification came for me in Bishop Spong's article. He speaks of "either/or, black or white standards of judgment." Therein lies the problem. We are not, nor, in fact, have we ever been an

*Letters for publication are welcomed but selections are solely at our discretion, and may be abridged (100 to 250 words are preferred). Each should be typed or clearly printed and indicated as a "Letter to the Editor." They must be signed and address and phone number are required.*

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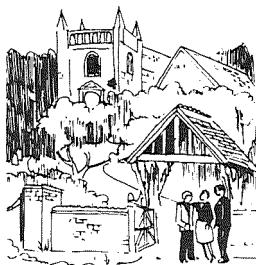
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"either/or" faith, our practices notwithstanding. This is the reason why "the church's response to (moral) depravity has been pitifully weak." We have come to each problem from an either/or position and must speak of either judgment or love.

We have spoken and acted as if our Father could only choose one or the other, judgment or love. If this were the case then he would never even have entertained the idea of giving his Son (love) to pay the penalty (judgment) for our sins. But he is the God of judgment who loved us so much that he gave his only Son....

Each of our thoughts, words and actions that scripture prohibits is judged and found deserving of God's punishment. Only in the love of the crucified God are we free from the penalty.

We are called not to judge, nor simply to affirm, but to approach the whole matter of changing patterns of sexuality with God's judgment and his love. To do less is to betray our Good Friday-Easter faith.

(The Rev.) ALVIN P. BURNWORTH  
Emmanuel Church  
Cumberland, R.I.

• • •

Bishop Spong gives himself away in the final paragraph of his essay when, speaking of the people who have entered what he seems to regard as the promised land and which he describes as "this unknown land of experimental living" he says: "I believe it is time that the church followed them...."

Clearly the bishop believes that it is the function of the church to clarify, to comfort, to follow, but not to lead.

(The Rev. Canon) ROBERT S.S. WHITMAN  
(ret.)  
Lenox, Mass.

• • •

G.K. Chesterton wrote, "We do not want, as the newspapers say, a church that will move with the world. We want a church that will move the world." Bishop Spong's belief that the church should follow them — these young experimenters in living — shows how much confidence he has in the wisdom of this world, and what a comforting voice his must be for those who opt for a "church that moves with the world."

(The Rev.) DANIEL H. GOLDSMITH  
Mission Farm  
Killington, Vt.

## Heading for a Fall

Concerning questions on sexuality, the church leadership seems to think that it is moving dialogue along at a slow, steady, even healthy pace. The national church and at least one diocese have commissions doing year-long studies. That too is thought to be a slow pace. All this debate and study is pushing the

church very rapidly toward some revolutionary and polarizing choices which will create more radical groups who feel disenfranchised.

It would appear to me that most people have already taken a stand on the issue, and the various spokespeople, sensing time to be short, are not talking but screaming in an effort to be heard before the big votes. I, for one, sense panic and exasperation to be key elements in our so-called debate.

I simply wish to voice a caution to our church. We are moving faster than we think and are heading for a fall.

(The Rev.) RICHARD DUNHAM  
Church of the Advent  
Alice, Texas

## Newark Report

Regarding the letters to the editor in your April 5 issue condemning Bishop Spong and the report of the Diocese of Newark's task force on changing patterns of sexuality and family life, your correspondents clearly have not read the report, but are relying on sensational media accounts (including yours). The task force report did not in fact or in intention promote irregular sexual behavior as norms for the Episcopal Church. It held up (as does Bishop Spong) faithful, committed, monogamous, lifelong marriage as the Christian ideal and standard.

The intention of the task force report (two years in the writing, with an interim report to the diocesan convention) was to provide a study document for pastoral purposes: how can the church be faithful to the gospel of Jesus Christ and at the same time be lovingly inclusive toward those of its members who have decided after responsible and prayerful searching that they must maintain their faithful committed, monogamous, lifelong relationship with another person outside the context of holy matrimony? Like it or not, there are such serious, devout Christians in every congregation.

Contrary to the assumptions of your correspondents, the report carefully, respectfully, and at length considers the implications of holy scripture and the traditions of the church. The interpretations may or may not be faulty, but that after all is one reason why one issues a document as a *study document*.

(The Rev.) ALEX H. MACDONELL  
St. Luke's Church  
Haworth, N.J.

## Aura of All Saints

Congratulations on the beautiful cover of your Easter issue [TLC, April 19]. All it lacked was a "scratch and sniff" feature, to capture the aura of All Saints and its century of censing.

(The Rev.) MURRAY L. TRELEASE  
St. Paul's Church and Day School  
Kansas City, Mo.

## Updating Sacraments

I would like to make two comments in response to letters recently published in TLC. The first is in reply to Fr. Corker's recent response to my objection to altering the sacrament of Holy Communion [TLC, April 19]. It would seem that the point I meant to make was misunderstood. My main objection to his suggestion that the common cup no longer be used was *not* that it is impossible to get germs that way (though I would be interested in any documented case of a disease being contracted via the common cup), but rather that he lightly suggests making a significant change in a sacrament instituted by Christ himself.

My second comment is in response to letters which object to the statement of the bishops of Province VII upholding traditional Christian sexual ethics. First, there can be no question that the unbroken tradition of Christian doctrine is that *any* sexual activity outside of matrimony is sinful. Whether homosexual acts are more "sinful" than heterosexual ones seems, in this argument, a moot question. What is clear is that homosexual acts are certainly not *less* sinful than heterosexual ones. And if a single act is sinful, then the confirmed habit of an unchaste lifestyle must also be sinful.

But, as in all questions of Christian morality, what is to be condemned is the sin, not the sinner. Yet even in the case of the woman taken in adultery referred to in Fr. Cutler's letter [TLC, April 26], it is clear that the sinner is called to repent, as witnessed by the words of Jesus, when he told the woman to go and sin no more. If, as Fr. Cutler suggests, it is "legalistic morality" to insist that there exist some clear cut distinctions between right and wrong, then I greatly fear the alternative. Sin is sin; to argue the relativity of sin is to obscure the issue.

I am greatly appreciative of THE LIVING CHURCH as a forum for conversation on these vital topics. Through your publication, many a sane voice is heard that might never be given space in some of the "official" organs of the Episcopal Church.

LISA NICHOLAS  
Arlington, Texas

## Neurosis and Sanctity

The review [TLC, April 19] of the French film, "Therese," dealt with the subject in depth from an artistic or aesthetic point of view, but only most perfunctorily with the spiritual dimension. Reading it, I felt as though I was hearing a clothesless emperor praised for his "exquisite" robes.

I was one of a group of clergy at the College of Preachers who attended the film together. While we were much impressed with the artistic finesse and fine

acting, there seemed to be unanimous agreement that the character of Therese Martin was presented as that of a person both immature and highly neurotic. Even allowing for the culture of 19th century France, the life of Therese and her cloistered convent were shown in a way that we all agreed was more or less repulsive.

The most sympathetic character was a physician who said that he wished he could have the police intervene to take Therese to a hospital. A uniquely memorable scene was when one of Therese's blood sisters, a fellow religious, swallowed her sister's spittle in the hope that she might contract tuberculosis and so escape the convent.

While all of such uncomplimentary material — and there was a considerable amount of it — may have been historical, surely there was more to the saint's life than such. She did after all inspire and help multitudes of people. There was, however, no mention, for instance of her work as mistress of novices nor of her writing, which became a primary basis of her canonization. Instead, we had quotations from the Song of Songs with a strongly Freudian connotation.

I believe that an objective film would have to give a more balanced portrayal of this young woman who, guilt-ridden and depressed as she may have been, was nonetheless able to provide a testimony which made the Little Flower the most popular saint of the French army in World War I. I strongly sense the reality of "missing link" material between the Therese of the film and the woman whose Little Way impacted so positively on the church and the world.

(The Rev.) BENJAMIN AXLEROAD  
Philadelphia, Pa.

## Award of the Year

Every year there is at least one article in THE LIVING CHURCH that (to me, anyway) makes the whole year's subscription worthwhile. I nominate "Music of Mocking" [TLC, April 12] for the 1987 "Justification-of-the-Year" award.

I hope, by the way, that Fr. Hollinger, whose letter appeared in the same issue, reads, marks, etc., the last paragraph of the editorial, "Bedroom Scenes" (also in the same issue) . . . the part about forgiveness beginning with a recognition of what is wrong.

I am, of course, delighted that the woman he mentions has become not only an active Christian herself, but an evangelist of others. But I wonder whether she would have taken her child's baptism so seriously had it not been for the ministry (yes, ministry!) of the clergy of the "two other churches" who refused to attempt to invent a new sacrament: Public Initiation of the Inactive.

(The Rev.) ROBERT A. WINTER  
St. Thomas Church  
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## Sewanee Film Festival

The annual festival of experimental films at the University of the South in Sewanee, Tenn., took place this year in early April. The event last year, organized under the leadership of Prof. Scott Bates, was followed by extended discussion and controversy over the explicitly sexual material. This year's festival, built around the theme of "the Mother Goddess," was marked by greater restraint in the choice of erotic material.

The vice chancellor of the university, Robert M. Ayres, Jr., said, "The university has taken steps to insure that the films shown do not go beyond the bounds of intellectual inquiry or beyond the themes established by the Sewanee Cinema Guild, which sponsors this and some 30 other showings during the year. (It should be noted that this week the Academy Award winning film *The Mission* is being shown on campus in addition to a series of highly-rated Christian films selected by the Student Christian Fellowship.)"

The steps taken, Tom G. Watson, vice-president for university relations, explained to THE LIVING CHURCH, include a committee representing all sectors of the university which must review and approve all films to be shown in this annual event. It is believed, he said, that this procedure respects "both the academic freedom of individuals and the moral standards to which the university is committed."

## Colorado Suit Settled

An out-of-court settlement has been reached in the St. Mark's Parish case in Denver, Colo. almost exactly three years after the dispute arose. In April 1984, the then-rector of St. Mark's, the Rev. Louis Tarsitano, and some members of the congregation refused the request of the Rt. Rev. William C. Frey, Bishop of Colorado, that the church ask annual permission to continue use of the 1928 Prayer Book and that the lectionary from the 1979 Book be used. Noting that these actions could only be interpreted as a refusal to accede to the national and diocesan constitution and canons, and that the "rector and vestry have apparently been pursuing a path designed to lead the parish out of the Episcopal Church," Bishop Frey dissolved the parish, reconstituting it as a mission.

Since that time, the congregation, which remained at 1160 Lincoln St., Denver, the mission (which has been wor-

shipping in St. Martin's Chapel of St. John's Cathedral, using the 1928 Prayer Book) and the diocese have been involved in a complicated series of lawsuits. The case had been scheduled to come to trial in Denver District Court April 20, but a settlement was worked out April 15 following a series of negotiations between the Rev. Cyril Coverley, canon administrator for the diocese, Robert T. Booms, diocesan vice chancellor, and attorneys for St. Mark's Parish and St. Mark's Investment Corporation.

Under terms of the agreement, members of the mission (through the diocese) will regain possession of the historic church building, although the other congregation may lease the property until August 31, 1987, for a net monthly rent of \$1,000. All personal property shall come to the diocese/mission, except for items acquired after April 30, 1984 (unless the donor was unaware the parish had been divided). The diocese/mission will also receive approximately \$127,000 from the St. Mark's Investment Corporation (\$72,000 of which is the amount the church borrowed from the corporation before the funds were placed in escrow in Denver District Court), while the other congregation will receive an amount in excess of \$50,000, plus a residence.

According to the settlement, the congregation which has been worshipping at 1160 Lincoln St. may retain its corporate entity and name, "St. Mark's Parish of Denver, Colorado" unless the diocese decides to incorporate St. Mark's Mission under a similar name. Colorado's Secretary of State refuses to allow this unless the other party releases the name. Furthermore, "St. Mark's Parish" shall not represent itself as an Episcopal Church.

BARBARA BENEDICT

## Increase of Christians

The editor of the *World Christian Encyclopedia* has found that in his latest statistical summary the percentage of Christians in the world population rose from 32.4 to 32.9. This would indicate that the trend of continual decline in this century has been "dramatically halted and reversed," according to the Rev. David Barrett, who is also an Anglican priest. He is based in Richmond, Va., where he is a consultant to the Southern Baptist foreign mission board.

He said the "surprising" growth of Christianity in the People's Republic of China has helped to increase the number

of Christians around the world from 1.57 billion to 1.64 billion. There are now more than 52 million Christians in China and it has become "the fastest expanding nation for church growth ever," he added.

Within Christianity, Roman Catholicism is still the largest church, with 907 million members. Further statistics from the study found 3.6 million Catholics not in communion with Rome, 322 million Protestants, 173 million Orthodox and 51.6 million Anglicans.

Of the major world religions, Hinduism is the only one that is declining rather than growing, Fr. Barrett said. He reported that the number of followers is 658 million, down by three million in the past year.

The researcher said the number of Muslims rose by 17 million last year to a total of 858 million, while the number of Buddhists rose from 300 million to 312 million, and the total number of Jews increased from 18 million to 18.2 million.

There was also an increase in the number of professed atheists, from 213 million to 224 million.

## Central America Conference

A diverse group of people from around the Diocese of Vermont gathered recently at the Bishop Booth Conference Center in Burlington for a conference entitled "Central America: A Time for Understanding."

The meeting was jointly sponsored by the Hispanic Office of the Episcopal Church Center in New York and the Bishop Booth Conference Center Committee.

In his opening remarks, the Rev. Herbert Arrunategui, Hispanic Affairs officer for the Church Center, said the conference was not just to talk about issues but to consider how the Central American situation affects everyone's lives.

The first of a series of speakers, Joseph Kroger, chairman of the Department of Religious Studies at St. Michael's College in Winooski, Vt., argued that God takes the side of the oppressed and exploited members of society. In the course of his discussion, he drew on his experiences as a liberation theology teacher and as a traveler to El Salvador and Honduras.

Susan Kaufman-Purcell, director of the Latin American Program at the Council on Foreign Affairs in New York City, stated that it is in the best interest of the U.S. government to work for the

establishment of democratic governments in Central America. She argued that a complete U.S. pullout from the region would mean the "entrenchment of communism on the mainland."

Guillermo Cochez, vice-president of the Christian Democratic Party and congressman from the National Assembly of Panama, called the promotion of democratization in Central America the only way "to achieve peace and undertake tasks of development on a sustained basis." He urged the U.S. to stop supporting military governments on both sides.

A panel discussion on the last day of the conference featured a number of other speakers, including Melrose Huff, coordinator of the Interreligious Task Force on Central America in Burlington, Vt. She described how people at the Presbyterian Church she attends said they had been "converted" by a family of Central American refugees who sought sanctuary at the church. "For us this is not a political issue — it's an issue of the heart."

## Province I Meets

Representatives from the dioceses of Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont, and Western Massachusetts met in Temple, N.H., April 21 for the Province I Synod meeting.

The Rt. Rev. Arthur Walmsley, Bishop of Connecticut and president of the province, opened the meeting with prayer.

Bishop Walmsley reported that the upcoming House of Bishops meeting will deal with the four theses of Lambeth, and the consecration of a woman bishop, a presentation by the seminary deans regarding the relationship between dioceses and seminaries, and dissolution of pastoral relationships.

Marge Burke, Episcopal Church Women (ECW) provincial president, reported on various issues concerning the women of the church. She informed the synod that at the June meeting of the Provincial Council for Women's Ministries, a new provincial president would be elected. She also indicated her intention to be a candidate for national ECW president at the next Triennial in 1988.

A motion was passed to allow the executive secretary to move the location of

### Correction

In the May 10 issue of TLC, on page 9, the Hallowell Center at St. Matthew's Church is incorrectly identified as being in Portland, Maine. St. Matthew's is in Hallowell, Maine. TLC regrets the error.

provincial office to Concord, N.H.

Stewardship and stewardship development, along with new congregation development, were discussed. Both areas will be explored by the executive secretary and others in an effort to see how the province can be a resource to the diocese in these areas.

## Diaconate Conference

Representatives from seven dioceses in Province I and five dioceses in Province II met at the Mont Marie Conference Center in Holyoke, Mass., in April for the Northeastern Diaconate Conference.

"The Deacon — Evangelist in Action" was the theme, which was highlighted by keynote presentations from the Rev. A. Wayne Schwab, evangelism officer at the Church Center in New York; and Deacon Josephine Borgeson, total ministry coordinator for the Diocese of Nevada.

Fr. Schwab noted that "today's concept of evangelism replaces the conventional picture with a realistic view of the 'Evangelizing Moment.'" He saw this "moment" as bringing new birth and maturity.

Deacon Borgeson presented descriptions of various roles of deacons in the life of the church. Discussion followed all presentations, as deacons tried to incorporate these roles in terms of their own ministries.

The conference was sponsored by the New England Deacons' Network and the North American Association for the Diaconate in Boston. The Rt. Rev. Douglas C. Theuner, Bishop of New Hampshire, celebrated the conference Eucharist and offered a summary reflection on the call to servanthood experienced by participants.

MONA HULL

## BRIEFLY...

Two Chicago parishes decided to consolidate resources and fellowship recently when Christ the King Lutheran Church moved in permanently with Grace Episcopal Church in Chicago's Loop area. To accommodate both congregations, who had worked together on neighborhood projects for years, Sunday services will be held separately. The two congregations will hold joint services on special occasions, according to Chicago's diocesan newspaper *Advance*. The Rev. William L. Casady is rector of Grace Church and the Rev. Jan Erickson-Pearson is pastor of Christ the King.

The Rev. Samuel Wataru Hoyo was consecrated **Bishop of Chubu** March 28 at the Cathedral Church of St. Matthew

in Nagoya, Japan. The Most Rev. Christopher Ichiro, Bishop of Osaka and Primate of the Nippon Sei Ko Kai, presided at the consecration. The service was attended by nine other bishops of the province, including the Rt. Rev. Abraham Juji Uematsu, former Bishop of Chubu.

■

The Rev. Robert V. Parker, executive director of Episcopal Social Services in Wichita, Kan., was presented recently with the Excellence in Service to Mankind award from the Wichita Wagonmasters, a community organization of local business people. Episcopal Social Services operates Venture House in Wichita's inner city. The multi-faceted outreach ministry provides meals, health services and counseling to the poor, the indigent and street people.

## CONVENTIONS

With the theme "Lord, Revise Thy Church," the convention of the Diocese of San Joaquin met at the diocesan conference center in the foothills of the Sierras at Oakhurst, Calif. February 27 to March 1.

In his opening address, the Rt. Rev. Victor M. Rivera, Bishop of San Joaquin, reminded the 200 delegates and many visitors that although revival and growth are in Christ's hands, "we members of his Body must bear our part of the responsibility." "Dreams and visions for the church must become realities," he declared, and cited the establishment of 18 missions, the Venture in Mission program and the building of the large conference center as examples of the same.

Special guests at the convention were the Rt. Rev. Clarence C. Pope, Bishop of Fort Worth, and Mrs. Pope; the Rev. Canon Peter Golden of the Episcopal Church Center; and the Rev. James B. Jones of the Church Divinity School of the Pacific. Bishop Pope was the featured speaker at the Saturday convention banquet and also the preacher at the closing Sunday Eucharist.

In business sessions the delegates elected General Convention deputies and made the following resolutions:

- to call upon all who accept positions of leadership in the diocese to acknowledge the tithe as the standard of Christian giving;
- to condemn as morally and medically wrong the use of abortion as a means of birth control;
- to increase the proposed budget by \$18,000 to provide additional support for ongoing diocesan ethnic ministries;
- to approve a revised diocesan budget of \$789,672.

(The Rev.) DONALD SEEKS

# Visiting the Vietnam War Memorial

*Perhaps it is designed as the war started — a very small triangle leading to the larger and larger tablets.*

By MARK CANNADAY

Looking over my right shoulder from the Lincoln Memorial, I can see the leading edge of the black tablets. They begin with a wedge and continue to enlarge with more and more names inscribed. I wonder about the feelings of the family whose name is first and the family whose name is last. And those still unsure about the Missing in Action and the suspected Prisoners of War. Aren't the families waiting the real prisoners of war? The MIAs: are they ever coming home to a final resting place to comfort those whose minds and hearts are so restless?

The words of Lincoln were inspired. There is no doubt. He must have felt as great a tension as that of the most stressed in American history: the beginning of the American Revolution, the world wars, Vietnam. Perhaps Vietnam was as grueling in some respects. Certainly the loss of life was significant enough. And the dissension within the nation was at a very high level. Riots, protest and marches. The unfortunate killing of college students. The struggle of President Johnson to live with the problem and to solve it — which, of course, he could not do.

There is a sacred moment in approaching the monument, one contrasting with the casual crowd, most of whom are consuming popsicles or cold drinks and strolling in great numbers at the Reflecting Pool. When anyone comes to the entrance walk and pauses at the bronze of three soldiers, a change takes place. Reverence, a slow but definite reverence comes over each visitor. Then to turn and walk.

Perhaps it is designed as the war started — a very small triangle leading

to the larger and larger tablets. Along the stone walkway, people move with a solemn motion. They are deliberate, most, who give respect, with no particular, intimate thoughts, seemingly. They are not simply names but shadows, which cast over thousands of miles and millions of people.

"How old were they?" a little girl asked.

"Oh, 18, 19 years old. They were right out of high school," her mother responded, matter of factly.

Another mother with two daughters, looking to be ten and 13, took a picture with them standing on either side of a name. I assumed that it was that of the father and husband. I wondered if they were "back to normal," if she remarried and the daughters had a father, if not their own, at least in spirit.

One of the ladies helping visitors locate names on the memorial would occasionally bark at a passerby, "Keep off the grass, please." The attempt to keep the memorial looking nice is working, only the way of doing it, even though necessary, doesn't seem to fit. In fact, the orders that most of those who died had to take were probably the one aspect of military life they would have done away with most quickly. Yet, each day, orders continue to be given in front of the memorial. "Keep off the grass, please."

I pause for a moment in no particular place. The heat is unbearable. Too many bodies, too much humidity. The sun through the haze is penetrating deceptively. The name "Garcia" jumps out. We have two Garcias in our battalion. Young man? From the state of Texas? San Antonio? Suddenly, I realize that whether any of the answers are "yes," the man is dead. Death. The common denominator which doesn't recall state or age or city.

The fact that I do not appear on the

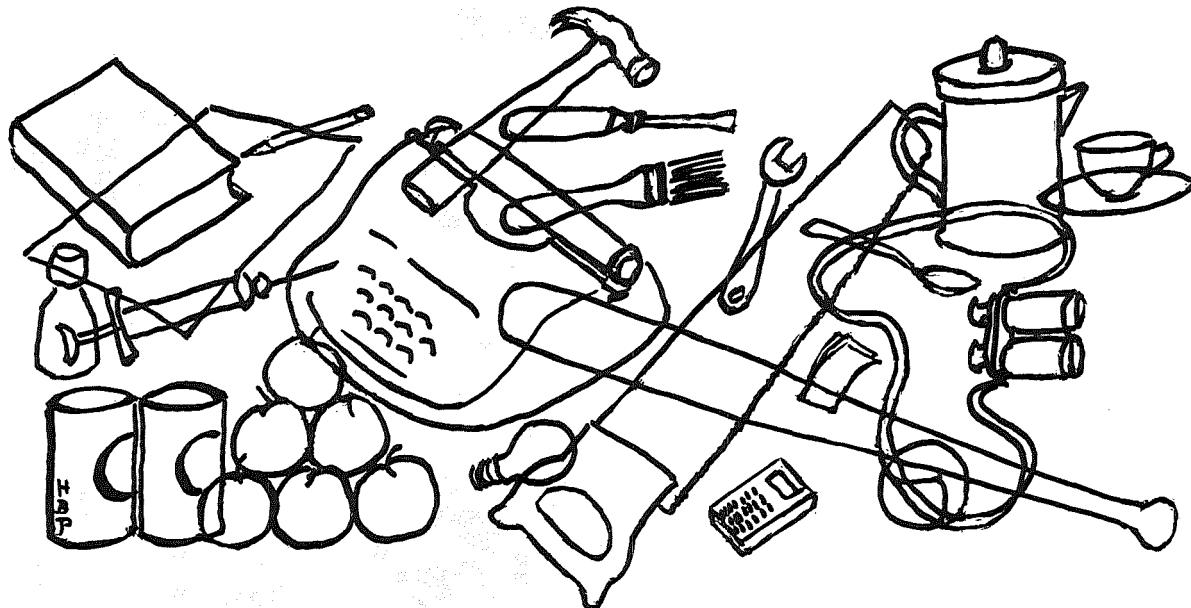
memorial is a blessing I will never overlook. I was in the prime age group, out of high school, able-bodied, subject to the draft. But I joined the Navy. I didn't want to fight on the ground. I didn't think I could do it. Then, assigned to the USS Intrepid, CVS-11, I found out her deployment: Vietnam, the Tonkin Gulf. A quick memory of the fire on the Forrestal reminded me how fortunate I was. It brings tears to my eyes. I stand quietly and mourn the dead, the families who miss their loved ones, remember Doris who waited in fear and trembling, praying, hoping her fiance would come home. I thank God again, after all these years, for her support by which I kept afloat in the oceans of tension and loneliness through which I sailed. I thank God for all who gave that kind of love, showed that kind of special bravery.

A final note. The black marble eventually revealed something other than the names: our faces. The faces of the living. In the background of the names of these new American heroes appeared the faint but definite reflection of those who were curious or who searched in memory. This seemed fitting, that life would still be reflected in the presence of the dead, that indeed life continued in spite of their death and because of their lives. Ascending the incline, having walked the deep valley of the memorial, I felt the breeze, came under the shade of the old Washington trees and having their protection, walked away praying for peace.

## Memorial Day

Pools open up this weekend and we boldly take the plunge on into summer, even though the cold grasp of the water drives us shivering from its clasp into the huddled warmth of poolside conversations. Faces, figures, bathing suits not seen since Labor Day renew their old familiar presence in the corner of the eye. As for all those who took that other plunge, whose faces, figures never found release from icy fingers almost now forgotten, whose bodies, bold, or not so bold, seed Europe, Asia, Arlington with cool, white crosses uniformly sown, their memory will surface, if at all, in corners of the mind where time wipes out the fluid passing scene, removes the screen from death, and sets us at the thankful heart of every given moment blessed with eager breath.

J. Barrie Shepherd



# Rogation Litany

By PHILIP SANDAHL

**O** God our Creator, all things come from you, our lives, our work, our play, our service. Give us the eyes to see your creation fully alive in all that we do each day, and in every person we meet.

*Hear us, O Lord*

Lord God, you call us out into the world to live in the image you made for us; give us the vision, Lord, to imagine ourselves as you imagined us to be, grant us the strength, Lord, to fulfill your love in us.

*Hear us, O Lord*

When we are in schools, Lord, when we are learning, help us to be open to the gift of knowing and understanding; as we teach, Lord, give us insight and skill to reach others, and to share the joy of learning — as we learn from our Lord Jesus who was both an apprentice and our Great Teacher.

*Hear us, O Lord*

Grant, dear Lord, that all of us who work in stores will keep before us, a vision of serving, as your Son served others, gladly; grant that the seeds of our work we plant each day will bear fruit, abundantly.

*Hear us, O Lord*

Almighty God you sent your Son among us to heal and comfort us in our

pain. Grant that as we nurse the wounds, administer healing, care for the sick, our action and words will be guided by your healing power.

*Hear us, O Lord*

Lord, your vineyards today are often plants and factories. Help us to see your creation in the work that we do, help us to build a better world for you.

*Hear us, O Lord*

We worship you, Lord, and give you thanks for the work we do in offices. Help us, Lord, to see our desks as altars where we give you praise in the tasks we do and in the people we serve.

*Hear us, O Lord*

Lord God, you gave your Son a special skill, to work with his hands at Joseph's side. Grant that all of us who work with our hands may see them as your hands, mending, building, making, serving.

*Hear us, O Lord*

Almighty God, throughout history you have entered our lives through the home; give us the certain knowledge of your presence and guidance, Lord, as we work at home, and care for our families.

*Hear us, O Lord*

Lord, the ministry of Jesus crossed many miles of hard road, and the ministry he commanded his disciples to carry out sent them throughout the world on foot, away from their families and friends. Go with us, Lord, as we travel in

our work, show us your presence in the places we visit so when we return we can say, "God is there too."

*Hear us, O Lord*

Abba, Father, you gave your children the gift of playing. Grant that in our play we may experience the joy, fun, and awe of creation.

*Hear us, O Lord*

Lord God, there are times in our lives when we cannot see your will, no matter how we try; we are drifting, Lord, unsatisfied, unfulfilled. We can't see where the path follows. We are in the wrong job or out of work altogether. Lord, take the fear and anger from us and replace it with peace. Help us to serve others in what ever way we are given today, to be open to each moment; grant us patience and the certain knowledge that you want only the best for us. Keep us alert, Lord, so we will hear you, when you call to us.

*Hear us, O Lord*

Lord God, our lives are yours — we give them back to you in our work and in our service; incline your ear to us now, and grant we pray, all of these things we ask for, in your Son's name, who promised us that whatever we asked for in his name you would freely give us.

*Give us grace Lord, to know and do your will. Help us to see your creation in everything we do, and to serve others as Jesus taught us to serve. Amen.*

Philip Sandahl is a free-lance writer and a member of St. Luke's Church, Minneapolis, Minn.

*St. Bede's Day, May 25*

# The Monastery at Jarrow

By JOHN BRADNER

The ancient portion (695 A.D.) of St. Paul's Church, showing one of the original window openings at Jarrow, upper right.

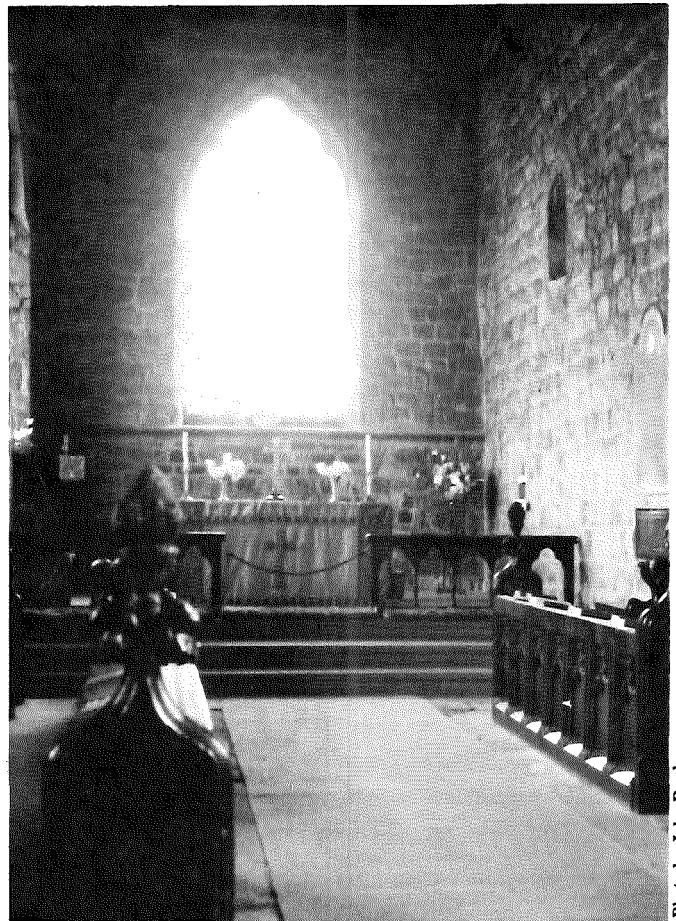


Photo by John Bradner

**T**he birthplaces of famous men are often the object of pilgrimage, but no one knows the exact place where the Venerable Bede (who is commemorated May 25) was born in 673, except that it was near Monkwearmouth. There is an extant building in which Bede attended the monastic hours for many years. This is St. Paul's Church at Jarrow.

On a recent trip to England I decided to make my pilgrimage to this spot. Jarrow is now an industrial town situated on the south bank of the Tyne River between Newcastle and the North Sea. It may be reached by the metro from Newcastle and then a local service bus runs past the church. The metro is boarded at the Newcastle railway station and carries one across the Tyne to Gateshead before going to Jarrow. Gateshead once had a monastery whose abbot Utta was sent to Kent to bring back to York by ship the princess Ethelburga who was to marry King Edwin of Northumbria.

The bus driver in Jarrow asked me, "Do you want to get off at the museum or the ruins?" I chose the ruins and found that these adjoined the church. They were a part of an 11th century successor monastery to the one that Bede

had lived in. To the east I could see "Jarrow Slake," a marsh formerly a bay in the river, and the area where boats would have landed to reach the monastery.

St. Paul's Church consists of three parts, the ancient chapel of Bede's day (which is now the chancel), a Victorian nave, and a tower connecting the two. The present nave replaces an ancient church demolished in 1782. The monastery at Jarrow was founded by Benedict Biscop, abbot of Wearmouth, as a companion monastery to the earlier one at Wearmouth about five miles away. The stone churches at the two places were built by continental masons under the supervision of Benedict. The original dedication stone of Bede's church is preserved above the chancel arch. In Latin it records the dedication of the church of St. Paul on April 23, 685, the 15th year of the reign of King Ecgfrith and the fourth year of the abbacy of Ceolfrith.

Among the present windows of the chancel are two historic small openings in the thick stone walls. One contains colored glass made in the monastery for the monks' refectory about 681, the oldest stained glass in Europe. The other is made of modern glass in memory of Benedict Biscop, the founder of the monastery, whose initials B B are shown in large glass letters at the bottom of the window. This window was unveiled on May 21, 1985 (600 years after church dedication), by the Princess of Wales.

In the nearby monastic rooms Bede

wrote his famous *History of the English Church and People* which he finished in 731 and which with his other books extended his reputation over all of Western Europe. His textbooks and biblical commentaries number over 30. In addition to a modern statue of Bede by Fenwick Lawson, his memory is preserved in the church by "Bede's chair" set against the sanctuary wall. This is a crudely constructed wooden seat and back, but church guides admit that Bede possibly never saw it nor sat in it. The newer chancel stalls (c. 1500) can seat about two dozen persons.

Long after Bede's death in 735 his bones were taken from Jarrow to the Durham church by the sacristan Alfred (about 1022) and placed in St. Cuthbert's coffin. When the Galilee chapel of the cathedral was constructed, Bede's bones were moved there in 1370. His tomb is still displayed in this chapel.

Up a slight incline to the west of St. Paul's stands the Bede Monastery Museum where one can see a slide show about the monastery and models of the scene in Bede's day.

During the second half of the 19th century and the first half of the 20th, St. Paul's was useful as the parish church of a populous industrial town. In more recent years slum clearance and the building of new homes elsewhere has changed this picture considerably. In 1972 the interior of the church was restored and it is now a popular place of pilgrimage.

*The Rev. John Bradner is a retired priest of the Diocese of Connecticut and resides in Wethersfield, Conn.*

# EDITORIALS

## Church's Concern

The Rogation season, traditionally observed just before Ascension Day, brings matters of great moment to our attention. American agriculture is in deep difficulties. In some parts of the world, people are starving. More ominously, human beings now have it in their power to do what God did not do in the biblical flood — utterly destroy life from the face of this earth. This can be done quickly through a nuclear holocaust, or more slowly by continued neglect of the diminishing resources of atmosphere, soil, and water.

No one questions that these are serious matters, but do they concern the church? Instead are these not simply secular concerns with which individual Christians may concern themselves (together with other men and women of good will) if they so choose?

The answer is that all this does indeed have secular aspects, but that it is not *simply* secular. Furthermore, much secular attention has in fact been given to these matters. It is the spiritual and moral aspects on which we need to catch up. The scientists have already done their homework. The effect of destroying the ozone in the upper atmosphere, of destroying oxygen producing tropical rain forests, of contaminating underground aquifers — all this is already known. Unfortunately, reading pages of technical statistics does not motivate individuals or nations to change their ways.

People need a stronger sense of values related to the natural world about us. They need an awareness of the moral imperatives. As Prince Philip said last year in Assisi at the anniversary of the World Wildlife Fund, "We must think of ways of finding a new philosophy for convincing people's hearts . . . we need new motives, religious, moral and emotional" [TLC, Oct. 26, 1986].

As the conference at Assisi, the home of St. Francis, itself demonstrated, such new motives are squarely within the church's field of concern. The building of "new motives, religious, moral and emotional," is a slow process. Ideas and attitudes which have been forgotten for centuries are not reawakened overnight. Yet we believe in the task, and to this end THE LIVING CHURCH carries "The First Article" week after week, as its modest contribution to this slow upbuilding process. We need to see things differently, to see that the material things out there are God's creation, to see that they have beauty, meaning, and worth which God has imparted. Secularists cannot teach that: we can. Happy Rogation Days!

## Ascension Day

The Ascension of our Lord Jesus Christ, celebrated on May 28 this year, is specifically described by St. Luke in the first chapter of the Book of Acts, but it is adumbrated or alluded to in various ways in many parts of the New Testament. The return of the risen Christ to heavenly places, "ascending to my Father and your Father, to my God and your God" (St. John 20:17) is one of the great events of the gospel story.

We all know that holy days coming during the week pose a problem for many would-be churchgoers. For

those of us who can be at the altar this day, it is a solemnly joyful occasion. For those who cannot, there will be, we hope, the opportunity to commemorate it next Sunday. Ascension Day is in many ways the true feast of Christ the King. It proclaims a loyalty not of this world and a kingdom not of this world. It is a message that needs to be heard.

## Looking Beyond "Pearly Gate"

*Our guest editorial is by the Rev. Robert M.G. Libby, rector of Good Samaritan Church, Orange Park, Fla. From 1967 to 1971, he was director of Radio and TV for the Executive Council. He serves as chairman of a special committee on communication for General Convention.*

You know you're going to have a bad day when . . . a *60 Minutes* crew is waiting at your office door on Monday morning, or your favorite TV evangelist makes the cover of *Time* or *Newsweek*. Suddenly, "Iran-gate" is off the front page and "Pray-TV" is on.

Episcopalians, for the most part, are not directly affected by the thunder on the fundamentalist-pentecostal right wing of evangelical Christianity; but before we join the "I told you so" chorus of Norman Lear, et al., here are a few points to ponder.

All those who decry the below-the-Bible-Belt antics of the electronic church are not necessarily our friends, and all those who mourn the moral demise of Jim and Tammy Bakker are not necessarily our enemies.

Despite the fact that the first use of electronic media is credited to the Episcopal Church (Calvary Episcopal Church, Pittsburgh, in the early 20s), we Episcopalians

## POET'S PROPER

### Ascension Day

Rise O mist from earth and sea  
Rise to heights of majesty  
Rise as arms outstretched in praise  
To the Lord of years and days.

Borne by wind God's breath of life  
Incense cloud set free from strife  
Heaven's gathering host arise  
Formed by water from the skies.

Into clouds the Son ascends  
Welcomed there by loving friends  
From the mist his friends become  
Bearers of the blessed Son.

(Tune 530, *Hymnal 1982*)

Bob Graves

have had little commitment and less funding for mass media ministry than almost any other major denomination. The present annual combined budgets of the Episcopal Radio-TV Foundation and the communication department of the (national) Executive Council are not enough to buy three minutes of time on the Super Bowl.

It is an interesting fact that none of the leading religious TV figures have been sponsored by or funded by denominational structures. Their strength and now their weakness have been built around individual personalities.

Episcopalians, along with other mainline denominations, have been willing to accept the occasional public service time slots provided by local stations and some networks. We paid too high a price for the free time we got. The double tragedy of this arrangement was that the media controlled our message and of late there has been less and less time available.

While we enjoy criticizing TV evangelists' fund raising tactics and simplistic theology, we need to note that when the fundamentalists and pentecostals discovered: (a) that they couldn't get their message across through the secular media filter and (b) the vast potential for reaching mass audiences through radio and television, they had the courage and leadership to establish their own alternative communications networks.

Of the top six TV ministries, according to *Newsweek* (April 6), all have budgets far in excess of the total of the national Episcopal Church.

The late Marshall McLuhan was fond of noting that

media revolutions are followed by religious revolutions, i.e., the printing press gave birth to Luther. Anglicans might note that the Oxford Movement was the result of the Tractarians, a dedicated group of zealous churchmen who learned how to use the inexpensive communication technology of the early 19th century to call the Church of England back to its catholic roots. For a communion that got started by speaking in the language "understood by the people," we've been almost speechless in the electronic marketplace.

Come to think of it, we're not doing too well in print either. We no longer have the Seabury Press nor a Sunday school curriculum, and some periodicals are on shaky financial ground.

Episcopalians are very good at confessing other people's sins and passing resolutions to spend other people's money. But before we join the spiritual lynch mob heading for the PTL Club or Oral Roberts prayer tower, we need to examine our own priorities and commitment to mission and ministry through mass media.

If there ever was a time for the Episcopal Church to provide an alternative to what the general public associates with the term "religious broadcasting," this is it.

Bishop Browning and the Executive Council are wrestling with mission imperatives right now. One of them is "to proclaim the gospel, actively, vibrantly, and visibly through all available media." This imperative not only needs our votes, it needs our dollars.

And, by the way, Jim and Tammy Bakker, also, need our prayers.

## Recent Books on the New Testament

By JAMES DUNKLY

THE NEW TESTAMENT IN ITS SOCIAL ENVIRONMENT. By John E. Stambaugh and David L. Balch. Westminster. Pp. 208. \$18.95.

The social world of the early Christian movement is once again receiving something closer to its due than formerly the case. New Testament scholars have been drawing upon the technical literature of sociology and cultural anthropology, looking at early Christian communities in much the same way that communities

of any other kind would be examined. This move has meant increasing communication between biblical scholars and (among others) classicists; the present volume is a case in point: Stambaugh teaches classics at Williams College, while Balch is in the NT department at Brite Divinity School. Here they look at the political and legal world of the NT, how religions operated in that world, economic conditions, the structures of society (demography, languages, class, etc.), city life (work, play, education, family, clubs, cults, etc.), and finally the way Christianity adapted contemporary urban social forms. The urban centers of early Christianity are then surveyed individually to conclude the book. Part of Westminster's impor-

tant series "Library of Early Christianity," this book is a helpful introduction to the current study of Christian origins. A good annotated bibliography is also provided.

FAITH FOR A NEW DAY: The New View of the Gospel of John. By Lamar Cope. CBP Press. Pp. 127. \$8.95 paper.

Lamar Cope has taught for many years at Carroll College in Waukesha, Wis. He has also long been active in adult education in local churches. Here his pedagogical and ecclesial concerns come together with his mastery of biblical scholarship in an introduction to recent work on the Gospel of John. But this is not a dry compendium of books

James Dunkly is the librarian at the Episcopal Divinity School, Cambridge, Mass. He is also editor of the Anglican Theological Review.

and articles by others; rather, it is a lively and enlivening exercise in teaching — complete with study questions and a guide to the lectionary. Cope takes up squarely such literary questions as the sources of the fourth gospel. In Cope's view, the gospel in its present form is called forth homiletically by the wrenching separation of the Christian movement from contemporary Judaism, leading the Evangelist to revise the original — and revered — Signs Gospel he inherited. This is an excellent introduction not only to John but also to modern biblical criticism, one designed to demonstrate — not just assert — why fundamentalism will not work and why biblical texts have to be approached like any other literature if they are to be understood.

**CHRIST THE DIVINE NETWORK:** Reflections on the Gospels for the A-Cycle. By Joseph G. Donders. Orbis. Pp. vi and 218. \$10.95 paper.

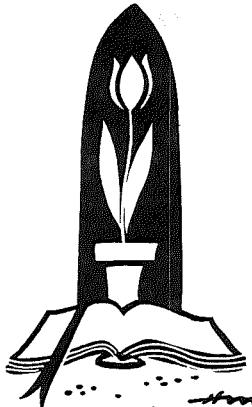
Meditative reflections on the Gospel lections by a long-time missionary teacher in Kenya. Donders has written a number of books, including *Jesus the Stranger*, and he has been active in charismatic circles and in social-justice ministry.

**MATTHEW.** By Jack Dean Kingsbury. Fortress. Pp. x and 133. \$6.95 paper.

A revision and expansion of Kingsbury's 1977 handbook in the Proclamation Commentary series, which has become a standard introduction to the Bible. Kingsbury, a leading expert on Matthew, has added to his discussion of ancient biography and has inserted a comparison of redaction criticism with literary criticism. His chapter on Matthew's understanding of Jesus has been largely recast, along with other changes. The annotated bibliography has been updated, as have the footnotes. Fortress Press is to be commended for endeavoring to keep this important series as current as possible.

**REVELATION IN THE FOURTH GOSPEL:** Narrative Mode and Theological Claim. By Gail R. O'Day. Fortress. Pp. xii and 143. \$9.95 paper.

Gail O'Day teaches NT at Eden Seminary in St. Louis. Based on her dissertation at Emory, this book brings together two concerns: the nature of revelation (and the Bible as revelatory literature) and the literary criticism of biblical texts. Focusing on irony in John, O'Day works on the interrelation of narrative mode and theological claim, arguing again and again for "both/and" rather than "either/or" in interpreting the fourth gospel. In doing so, she seeks to move beyond such scholars as Alan Culpepper and Paul Duke, whom she



finds to polarize the situation in John. O'Day contends for the necessity of considering message and events behind the text and the person behind the text and the proclamation in front of the text in order to get at revelation. This is an important book, well written but demanding some background in biblical study.

**PAUL THE TEACHER: A Resource for Teachers in the Church.** By Kent L. Johnson. Augsburg. Pp. 126. \$6.95 paper.

Looking at Paul as a teacher, in light of such writers as Plutarch and Quintilian, can illuminate not only Paul but also teaching. So argues Kent Johnson, who teaches pastoral ministry at Luther Northwestern Seminary in St. Paul. Paul was a teacher as well as a preacher and organizer. He sought to enable others, and yet he also presented himself as an authority. He looked at people as capable of change, as worthy of his efforts as a teacher. A stimulating and helpful book.

**I, II, III JOHN: Augsburg Commentary on the New Testament.** By Robert Kysar. Augsburg. Pp. 159. \$9.95 paper.

The latest volume in the helpful Augsburg Commentary on the New Testament — helpful because of its inexpensive format and readable style as well as the quality of its authors. Kysar, whose work on John's gospel is highly regarded, is active in parish ministry as well as teaching. Like most scholars today, Kysar sees these epistles as reflecting a situation later than the gospel, and thinks their author was probably not the Evangelist. He takes 2 and 3 John to be real letters, but 1 John to be a kind of homiletic anthology closer to Hebrews than to anything else in the NT. Kysar's introduction is especially helpful in its brief sorting out of early Christian ethical dilemmas — the roots of later moral theology. The verse-by-verse comments are strong on word study, with attention to Greek but without excluding the Greekless. Kysar owes much to Raymond Brown (whose Anchor Bible commentary is the contemporary standard)

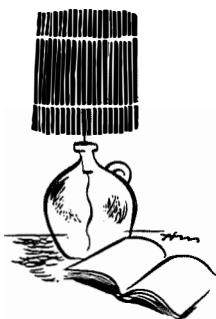
and others, but he has written his own book, not just rehashed others. His guidance is sound and his instincts pastoral as well as scholarly. Highly recommended.

**THE EVIDENCE FOR JESUS.** By James D.G. Dunn. Westminster. Pp. xiv and 113. \$8.95 paper.

A nontechnical introduction to the gospels by a professor of divinity at the University of Durham. Dunn is a moderate in his critical views, and in part his book is a response to a British television series (*Jesus: The Evidence*) at which both "liberals" and "conservatives" were annoyed. In some respects, Dunn is quite traditional, as in his insistence that belief in the resurrection of Jesus can be documented very soon after his death. In other respects, Dunn takes a more radical line, as in his insistence that there were significant differences in belief, organizational structure, and future expectation among the earliest Christians. The thought of Dunn's earlier books (*Baptism in the Holy Spirit*, *Christology in the Making*, *Unity and Diversity in the New Testament*) is here made accessible to a wider readership, both in the sense of reducing technical demands and in the sense of demonstrating the necessity of rigorous scholarship for understanding the New Testament aright.

**FORGETTING THE ROOT: The Emergence of Christianity from Judaism.** By Terrance Callan. Paulist. Pp. vii and 131. \$5.95 paper.

Callan, who teaches at the Athenaeum of Ohio, a Roman Catholic seminary in Cincinnati, here argues that, first, Christianity is not inherently anti-Jewish and, second, Christianity cannot be properly understood apart from its Jewish roots. He traces how the "liberals" (those who denied that Christians had to keep Jewish laws) soon came to dominate the "conservatives" (those who insisted on continued conformity to Jewish law), so that Christianity emerged as a separate religion. This denial of the binding force of Jewish law upon Christians developed all too readily into anti-Jewishness. Callan advocates re-examining the "conservative" documents in the NT itself (e.g. John, James, Matthew) and holding them alongside such "liberal" writings as Luke-Acts and Paul, where the Law gets a less positive image. He would encourage Jewish converts to Christianity to keep up their Jewish practices, and he suggests that Gentile Christians might engage in some elements of Jewish practice (such as regarding the Decalogue as binding). While oversimplified in some respects, as Callan admits, the book will be useful in introducing many readers to this dimension of Jewish-Christian relations.



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## Movies

By ARTHUR LIVINGSTON

**THE SATIN SLIPPER.** From the play by Paul Claudel. Directed by Manoel de Oliveira. French with subtitles. 415 minutes.

The purpose of this column differs considerably from those printed in the newspapers; instead of reviewing whatever commercial distributors happen to offer the public, I search out those films with themes that at least tangentially relate to religious, moral, or strongly social intent. Because many movies, like all contemporary art forms, contain much objectionable material, those readers of this magazine with only a casual interest in film may quite understandably be under the impression that little good work is produced in the way of an artistically valid Christian cinema, an often self-fulfilling prophecy that has left most Christian filmmakers either grossly misunderstood or toiling in obscurity.

The Portuguese cineaste, Manoel de Oliveira, now 71, has labored in such obscurity throughout his career. *The Satin*

*Arthur Livingston, a free-lance writer and poet in Chicago, has written on film for the Art Institute of Chicago Film Center since 1975.*

*Slipper*, easily his masterpiece, will doubtless do little to make him any better known. In fact, his film has at least four strikes against it in a game where two usually suffices.

The first two problems speak well of his movie. Its theme is overtly Christian: we watch the slow working of God's grace in answer to a prayer for the condition of another person's soul. Because so many intelligent Christians shy away from film on principle, only the grandstanding de Mille-like movies get wide distribution if they are obviously religious. Secondly, the film is in a foreign language, which in itself will limit its accessibility in this country.

The third problem is the matter of its length. The running time listed above is no misprint; it lasts almost seven hours. Although designed to run on two evenings, it is a lot of film even for the most ardent buff. The final problem is that Paul Claudel was a symbolist whose imagery is occasionally as nonrational as a poem of Rimbaud. Strike four.

If I have neglected to talk much about the content, I have tried not to whet your appetite; it has received a total of three screenings in the United States so far. This one probably will not even play the art houses. The reason for bringing it up here is to point out that a substantial body of Christian cinema exists. What seems to be lacking is a way to get these films to its proper audience which, in part, is much of the readership of THE LIVING CHURCH. Knowing they exist is the first step.

## BOOKS

### Health as a Religious Concern

**HEALTH AND MEDICINE IN THE ANGLICAN TRADITION.** By David H. Smith. Crossroad. Pp. xii and 103. \$14.95.

Some Anglicans are very Catholic; some are very Protestant; some are quite liberal, others are very conservative. Since the Anglican Settlement under Queen Elizabeth, agreeing to disagree has been a major Anglican characteristic. Thus it is very difficult indeed to write of a topic like "health and healing" in Anglicanism.

But that Anglicanism (in all its forms) is concerned with the human body is undeniable. This is so because of the implications of the doctrine of the incarnation (a doctrine which all Christians hold, of course, but which Anglicanism emphasizes more than some others). Because God, in Jesus Christ, took human nature upon himself, human nature is holy — spirit and body. Anglicanism is a religion of the whole man, not of the spirit only. For this reason, it values sacraments and sacramental symbols more

than some more "spiritual" religions. For this reason, also, it sees the human body as important. Thus health, the ideal state for the body, is of religious concern.

This book, one of a series published under Lutheran auspices, is intended for health professionals, clergy, and others struggling with issues of religion and medicine.

Some Episcopalians will not think that the author has drawn enough on the scriptures in developing his theology, although he does draw on them. Other Episcopalians will think that the author's approach is not rooted deeply enough in Thomism, natural law, etc. (although he does draw on these sources). Still others will find him not sufficiently situational, not liberal enough. Taken together, these criticisms probably mean that he is expressing the Anglican viewpoint very well!

I found this book very helpful in clarifying my thoughts about treatment of the terminally ill newborn. I think it is an excellent and well written book. While not comprehensive, it is a broad introduction. I recommend it.

(The Rev.) W. FOSTER EICH, M.D.  
St. Bartholomew's Church  
Florence, Ala.

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