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## **“No Pain . . .”**

**What happens when we are forced to look at ourselves?**

## **IN THE NEWS:**

**A woman elected bishop in Massachusetts**

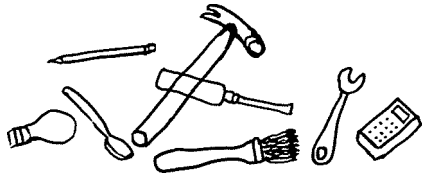
# The First Article



## Lost and Found

**T**he physical world in which we live is filled with many great obstacles to human effort. Yet on the ordinary day-to-day level, nothing is more aggravating than the tendency of small objects to get lost.

On a Saturday morning when a man wants to perform some long-delayed repair in the place where he lives, the necessary tool will not be on the shelf or in the toolbox. When a woman has at last obtained the right colored thread to replace a button on an overcoat, where has the button gone? Or if a long-awaited opportunity is taken to cook some prize recipe, why has the special implement one needs vanished? When one plans, after a lapse of a year or two, to send a Christmas card to an old friend, to find the address, if one can find it, takes longer than addressing 20 Christmas cards to less valued acquaintances. And so it goes.



Some things of course seem to be just made to get lost. Contact lenses for the eyes, small-sized, dull-colored keys, small tools like miniature screwdrivers, collar buttons, extra pairs of shoe laces and things like that — one simply has to plan on unsolvable disappearances. Everyone knows that a high percentage of such things simply vanish. Yet how much more productive and constructive human life could be if one were able to find such things when one needed them!

Is the recurring loss of things we need, and the hours wasted in searching for them, a result of the Fall of Man? Perhaps it is. Dogs, which are lovable but far less intelligent than ourselves, can find bones that were buried weeks before. Squirrels are quick and clever, but with little capacity for thought, yet they can recover long-buried nuts. Various other creatures find various other things.

We would appear to have much better heads than our furred or feathered friends, yet we keep losing the simplest and most obvious things.

There is a final and perhaps ominous question. Do we normal folk, who are constantly losing things, do we envy those exceptional and perfectly organized people who never lose anything, who always know where everything is and can put their hands on it at once? Well . . . yes we often do. But, no . . . in the long run we really don't. A world of losses, surprises and discoveries is in the long run, we suspect, better than a flat earth, in which everything stands in numerical rows. Fall or no Fall, God didn't make the world to be like that.

H. BOONE PORTER, Editor

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After Pentecost/Proper 24

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### ON THE COVER

Liturgical dancers from the Church of the Redeemer in Houston, Texas, performed at the Westheimer Arts Festival near the downtown area. Ten dancers were accompanied by 15 singers and musicians who performed folk and renewal-style music. During performances, church members passed out literature inviting observers to Sunday services and to a Christian coffeehouse operated by the church.

Photo by Julia Duin

# LETTERS

## Last Temptation

I wonder why people are upset about the movie *The Last Temptation of Christ*? Is it because of the violence? Certainly the violence in it is mild compared to other movies offered to the public at home and on the screen. Is it because of the sexual scenes depicted? I doubt it. In this day and time, sexuality is exploited in every medium possible, from deodorant and beer commercials to long distance phone calls where one may talk with strangers.

No. I think that people are concerned and upset about this movie because it has tampered with their belief system. Those who seem to be upset act as though they must protect the Lord of life from anything that might make him "dirty." It's as though this movie might destroy his credibility. And the irony is, of course, that his credibility depends mostly on the way his disciples live.

(The Rev.) THOMAS C. DAILY  
Morganton, N.C.

• • •

Many issues have been fine, especially that of September 18, containing Arthur Livingston's excellent review of *The Last Temptation of Christ*, two superb book reviews and the moving article on Mt. Athos.

(The Rev. Canon) JOHN R. RAMSEY  
(ret.)  
Marblehead, Mass.

• • •

I have no desire or intention to see *The Last Temptation of Christ*. I have read many reviews of that movie; some intemperate, some scholarly. The review by Arthur Livingston strikes me as being weak theologically. But mostly it strikes me as being monumentally arrogant.

Capt. JOHN M. GORE  
Oakton, Va.

• • •

Regarding *The Last Temptation of Christ*, years ago there was a story concerning the senior warden who voted against calling a certain priest to fill the parish vacancy. The interview seemed to have gone very well. When asked to explain his negative vote he replied: "That man knows more about

God than any man ought to know."

I would suggest that Arthur Livingston knows more about the last temptation of Christ than any man ought to know.

(The Rev. Canon) SHERMAN S. NEWTON  
Chester, Va.

## "Theotokos"

*Because of the many reactions to the letter "Unsuitable Expression" by the Rev. Osborne Budd [TLC, Sept. 11], we are only able to use excerpts from representative responses.*

The letter lambasting the use of the term "mother of God" stems from a common misunderstanding among many Anglicans. The controversy is nothing new, but the issue was settled at the Council of Ephesus in 431 AD.

To begin with, "mother of God" (from the Greek, *Theotokos*) does not mean mother of God the Father; that is ridiculous. What the term does mean is mother of God the Son, the word made flesh; that is the Incarnation. Christ is "as regards his Godhead

... begotten of Mary the Virgin, the God-bearer (Theotokos)" (BCP, p. 864). Mary gave birth to him who is God and man inseparable. So, "mother of God" is hardly ridiculous, but its proper use requires a proper understanding of the Incarnation.


Finally, for those who feel that "mother of God" is a misleading translation of *Theotokos* and, thus, a glitch in the *Ave Maria*, I suggest that they simply use the Greek terminology in the prayer.

BRAD POTTHOFF  
Austin, Texas

• • •

The title "mother of God" refers to Mary's motherhood of the person, Jesus Christ. If she is the mother of Jesus and Jesus is God, then it follows that she is mother of God. This title has never had the implication among orthodox Christians that Mary is mother of Jesus' divine nature, which he has from the Father "from before time and forever."

The affirmation made in the use of



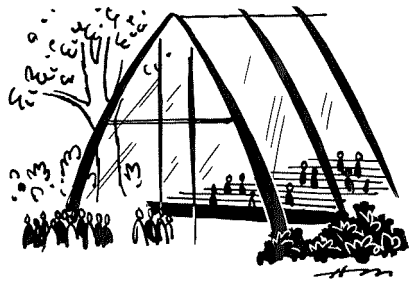
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# LETTERS

the title "mother of God" is Christo-  
logical before it is Mariological: the  
person of the eternal Son, who fully  
shares the divine nature, takes of Mary  
our created human nature and unites  
it in his person to his own divinity  
(thereby divinizing his humanity as  
well as humanizing his divinity). It is  
this divine person who is born of Mary,  
and whose Incarnation gives each of  
those who are made members of his  
body the lively hope that we, too, may  
have our humanity divinized in his.

(The Rev.) SAMUEL L. EDWARDS  
Trinity Church

Henrietta, Texas

• • •

The doctrine of the Incarnation is a  
startling, and to some a shocking,  
thing. The phrase "mother of God" is  
both accurate and an excellent re-  
minder of just how startling and won-  
derful this teaching is.

ROD THOMPSON

Rochester, N.Y.

• • •

Shortly after I had been confirmed  
as an adult convert, and sometime be-  
fore my parents followed me into An-  
glicanism, my father enjoyed giving  
me quite a bit of good-natured kid-  
ding. At one point he said, "If Mary is  
the mother of God, then who is the  
Father of God?" I responded, "God  
the Father," and he saw this as a par-  
ticularly good answer. Whether it is  
deep theology or not, it does remind us  
that Jesus Christ is both perfectly hu-  
man and perfectly divine, and his  
mother is properly referred to as  
*Theotokos* or mother of God.

(The Rev.) RAYMOND E. DAGE

Church of St. Edmund the Martyr  
Arcadia, Fla.

• • •

The orthodox position affirmed by  
the Council of Ephesus and later at  
Chalcedon, is that Jesus Christ is not a  
man indwelt by God, he is God made  
flesh and is truly God and truly man  
from his birth. Therefore orthodox  
Christians have honored Mary with  
the title of *Theotokos* or mother of  
God. This is nothing less than the doc-  
trine of the Incarnation, which I have  
always understood to be the founda-  
tion of Anglican Christology. I will,  
thus, continue to address the Blessed  
Virgin as "mother of God," confident

that if I am ridiculous, I am in very good company.

MARTHA V. MOYERS  
Harrisonburg, Va.

• • •

Classical Anglicanism explicitly accepts this conciliar teaching. Thus John Bramhall, 17th century Archbishop of Armagh, writes "the hypostatical union of the two natures, divine and human, in Christ, is a fundamental truth; that the Blessed Virgin is the mother of God — that Christ had a divine and human will — are evident consequences of this truth."

(The Rev.) CHARLES E.N. HOFFACKER  
St. Peter's Church  
Akron, Ohio

• • •

The phrase "mother of God" is, of course, the English translation of the Latin phrase *Dei Genitrix*, which is itself the translation of the Greek title *Theotokos* (God bearer) given to the Virgin Mary by the Council of Ephesus (431) and Chalcedon (451) and has to do as much with the dual nature of Christ as it does with his mother. While *Dei Genitrix* is not necessarily the translation I would have used, it nevertheless carries the same connotation of pregnancy.

(The Rev.) JOHN K. DEMPSEY  
All Saints Church of the Valley  
Spokane, Wash.

• • •

If the Rev. Osborne Budd honors St. Mary "... as the greatest of saints, chosen by God to bear his son. ..." then where is the problem with the description of her as "mother of God?" How could Jesus be fully human if he did not have an earthly woman as mother? Either God the Son is not fully human, or else Jesus is someone less than God.

DOROTHY W. SPAULDING  
McLean, Va.

• • •

It was a sad day when I felt forced (by the total rejection of the so-called conscience clause of the Port St. Lucie resolution by the Diocese of Ohio) to remove myself to the Anglican Catho-

lic Church. Schism, yes — but also orthodoxy.

Most certainly, schism is preferable to heresy, to being in a church in which a supposedly learned clergyman can describe the *Theotokos* as "ridiculous. . . ." It is precisely this, added to "too little authority" which has rent and will continue to torment the Episcopal Church.

(The Very Rev.) DONALD B. RICE  
Holyrood Seminary  
Liberty, N.Y.

• • •

Anglicans who use the phrase "mother of God" do so with confidence in its unimpeachable orthodoxy and with reverence for the unfathomable mystery it embodies. We are in good company. The 17th century Anglican divine Mark Frank is a good guide to our tradition. "We are not to salute great persons by their names, but by their titles; and the mother of God is above the greatest we meet with upon earth. . . . It is a new fashion of religion, neither taken from saints, nor angels, nor any of heaven or heavenly spirits, to unsaint the saints, to deny them their proper titles."

(The Rev.) MARTIN L. SMITH, SSJE  
Assistant Superior  
Society of St. John the Evangelist  
Cambridge, Mass.

### Cure for Fidgeting

I was interested in the article "Liturgical Fidget" [TLC, Sept. 18]. Ms. McLaughlin has itemized all the complaints I have heard about Episcopalians in my 60 years in the church (well maybe not all!). She implies that all of these things go on in every church.

A suggested solution to some of the problems she enumerates is to study the Book of Common Prayer from cover to cover. If the person is familiar with the various services, it can be determined what rite is being used after three minutes or less. I also recommend the second paragraph on page 317 of the Prayer Book, especially the first two lines. Another suggestion is to determine if her rector reads TLC. If not, she might give him a copy of her article. Perhaps the congregation needs some instruction.

DON S. MOORHEAD  
Estes Park, Colo.

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## Woman Bishop Elected

In an affirmative vote on the eighth ballot, the Rev. Barbara C. Harris, executive director of the Episcopal Church Publishing Company and an assistant at the Church of the Advocate in Philadelphia, Pa., was elected Suffragan Bishop of Massachusetts on September 24. Assuming she will receive consents from standing committees and bishops, Ms. Harris will become the first woman bishop in the church.

Other nominees for the position included the Rev. Canon Burgess Carr, Africa Partnership Officer for World Mission at the national church center in New York; the Ven. Denise Haines, archdeacon for mission and urban ministry in the Diocese of Newark; the Rev. Marshall Hunt, rector of St. Anne's Church in Lowell, Mass.; the Rev. Paul Schwenzfeier, rector of the Church of the Holy Spirit in Mattapan, Mass.; and the Rev. George Welles, Jr., assistant rector of St. Mary's Church in Barnstable, Mass.

Ms. Harris, 58, was born in Mamaroneck, N.Y. and attended Villanova University in Villanova, Pa.

From 1968 to 1980 she worked in various positions with Sun Oil Company and was ordained in 1980. She served in several Philadelphia positions including as priest-in-charge of St. Augustine of Hippo Church in Norristown, Pa. from 1980-84 and in prison



The Rev. Barbara C. Harris

ministries. She has been executive director of the Episcopal Church Publishing Company (an independent corporation which publishes *The Witness*) since 1984.

In a statement distributed to delegates before the election, Ms. Harris said if elected she would contribute "my peculiar gifts as a black woman and as a woman priest. Moreover, I would bring a sensitivity to the needs of different kinds of people including minorities, women, the incarcerated, the poor and other marginalized groups."

A consecration date has not been set.

## Seafarers Ministries

The director of a church agency in Philadelphia which serves 50,000 seafarers and the president of an international maritime ministry, both Episcopal priests, accepted awards recently on behalf of their organizations. The awards were presented by the World Trade Association of Philadelphia before an audience of 300 members and friends.

In making the presentations, Raymond G. Heinzelmann, president of the the World Trade Association, called it a "dramatic departure to give this annual 'Man of the Year' award to an association rather than an individual."

He cited the Seamen's Church Institute of Philadelphia as enhancing the lives of those whose ships dock along the Pennsylvania, New Jersey and Delaware shores of the Delaware River. The Rev. Neale A. Secor is director. SCI sponsors a "Ships Visitation Program" where a multilingual staff boards ships and presents services, and maintains a recreational Merchant Seamen's Center in downtown Philadelphia, among other activities.

Dr. Heinzelmann also cited the work of the International Christian Maritime Association, which contributes worldwide services to the many thousands of merchant seafarers who ship cargo from sea and river ports. Its director, the Rev. James R. Whittemore, also directs the Seamen's

### Massachusetts Election

C=Clergy  
L=Lay

BALLOT NUMBER	1		2		3		4		5		6*		7		8	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
<b>Nominees</b>																
Carr, Burgess	21	32	8	12	2	0	withdrew									
Haines, Denise	24	30	18	21	4	6	0	1	0	1			0	1	0	0
<b>Harris, Barbara</b>	<b>83</b>	<b>60</b>	<b>103</b>	<b>82</b>	<b>126</b>	<b>116</b>	<b>134</b>	<b>111</b>	<b>142</b>	<b>117</b>			<b>138</b>	<b>123</b>	<b>145</b>	<b>131</b>
Hunt, Marshall	91	64	114	100	130	134	133	133	126	132			116	123	108	116
Schwenzfeier, Paul	32	48	16	30	6	8	4	7	2	3			4	3	3	3
Welles, George, Jr.	8	23	3	6	withdrew											

\*Declared null and void because of voting irregularities.

Church Institute of New York and New Jersey.

Fr. Whittemore outlined the history of the church's response to merchant seafarers and described the extent of seafarers' agencies throughout the world today, with particular emphasis on seafarers' rights.

Fr. Secor commented, "Had the Seamen's Church Institute of Philadelphia shared in the World Trade Association's 'Man of the Year' award 45 years ago, it undoubtedly would have been because of our contribution to the war effort. In 1943 we and our sister seafarer agencies of the Allied Nations were housing, feeding and nurturing the tens of thousand of merchant seamen who bravely manned the support and cargo vessels which made up much of the naval strength during World War II.

"Today, 45 years later, SCI Philadelphia continues to contribute to a war effort. . . . The SCI is engaged today in a war for the betterment of ocean-going world trade, and a war against the all-too-frequent exploitation of the merchant labor force, without whom there would be no such trade."

The institute was founded as an Episcopal ministry in 1843 and since 1920 has been an ecumenical, non-denominational organization.

## NAM Appointment

The Rt. Rev. William H. Wolfrum, Suffragan Bishop of Colorado, has been appointed Interim Bishop of Navajoland. The appointment, by the Most Rev. Edmond Browning, Presiding Bishop, follows the May death of the Rt. Rev. Wesley Frensdorff [TLC, June 5], who had been Interim Bishop since 1983.

Bishop Wolfrum will serve in the position until next September when the House of Bishops meets and affirms the Navajos' choice of a bishop.

Before making the appointment, the Presiding Bishop consulted with the Navajoland standing committee, and it is reported that Bishop Wolfrum was first on their list of preferences.

This year's General Convention allowed the Navajoland Area Mission (NAM) further independence by allowing the election of a diocesan bishop. The mission, which was organized in 1977, is comprised of Navajo reservations.

During his tenure in Navajoland, Bishop Wolfrum will continue his duties in Colorado; Bishop Frensdorff had served simultaneously as Assistant Bishop of Arizona.

Among his duties in Colorado, Bishop Wolfrum has been in charge of the Living Waters Indian congregation in Denver.

## Adult Faith Study

A six-year national study says religious institutions often fail their members at the most critical times.

The study, entitled "Faith Development in the Adult Life Cycle," concludes that failure of institutions is particularly noticeable during mid-life re-examination of values. Information is drawn from poll data from the Gallup organization and in-depth interviews of more than 1,000 persons nationwide.

The study shows that adults are more likely to read the Bible alone or share their problems with a close friend or family member before seeking help at their religious institutions. Many people do not seek out churches because they believe they are not places where doubts about faith can be entertained, the Gallup report says.

"There's an unstated norm in a lot of church communities that you don't talk about faith, like politics and sex," said Connie Leean, one of the authors of the study and a Christian education specialist for the Evangelical Lutheran Church in America.

"It's a fearful thing to do because many people have the notion that different experiences of faith may not fit easily into a dogma or confessions of the church," she said.

Ms. Leean noted that the ELCA is incorporating some of the findings of the study into the denomination's adult curriculum.

The Rev. Kenneth Stokes, a consultant in adult learning and faith who directed the study, is taking the results to many institutions around the country.

"People assume faith is something you get as children," Mr. Stokes said. "They don't realize how much it can change in 20 years. Most people are not aware of the potential for growth, change, development and the enrichment of their faith. When I present it to them it is real exciting for them."

## BRIEFLY...

The Rev. Canon Lloyd S. Casson was instituted as vicar of the Parish of Trinity Church in New York, September 13. He is now an executive officer of the Corporation of Trinity Church as well as the second-ranking cleric of the parish. Chief celebrant at the festive service was the Rt. Rev. Paul Moore, diocesan; concelebrant was the Rev. Daniel P. Matthews, rector of Trinity Church. Representatives of Protestant, Roman Catholic and Jewish groups attended, along with representatives of the Zen Community in New York, the Islamic Brotherhood and the American Indians community.



Manuals for "Faith Alive" parish renewal weekends are being translated into Spanish, says the Rev. Richard Kew, executive director of the Society for Promoting Christian Knowledge/USA. The materials should be ready for use by mid-1989. The translation was initiated because of requests for Spanish-language materials in dioceses such as Honduras and Northern Mexico.



The Verger's Guild of the Episcopal Church (VGEC) is now looking for all vergers in the U.S., as the organization was recently given permission to form its own branch from the Church of England Guild of Vergers. The position can also be known by various other titles, such as precentor, sexton or doorkeeper. VGEC hopes to develop a fellowship and network of communications among members. For more information contact William H. Gleason, Verger, St. George's Episcopal Church, 4715 Harding Rd., Nashville, Tenn. 37205.



The Roman Catholic Knights of Columbus have called for a presidential executive order to **bar the use of tissue from aborted fetuses** for medical experimentation and treatment, declaring that "any use whatsoever of human tissue obtained by means of an abortion constitutes an endorsement of the abortion itself."

# America's First Lutheran Bishop

Early ecumenical relationships  
between Lutherans and Anglicans in the  
New World were encouraged  
by a remarkable Swedish bishop.

By RICHARD STETSON

**J**esper Swedberg is recognized in Sweden as one of the most remarkable personalities of his time. He was born August 28, 1653, in Falun. His family had the means to provide a good education for their son both in Falun and later at the universities of Lund and Uppsala. A gifted student, he successfully defended his doctor's thesis in Uppsala in 1682, and was ordained soon afterward.

His personal piety was strongly influenced by a favorite professor. Omens and visions of angels belonged to the spirituality in which Swedberg lived. This mystical disposition became even more pronounced and developed in the life and work of Swedberg's most famous son, Emmanuel Swedenborg.

Swedberg's first position after his ordination was as a military chaplain in Stockholm. His sermons were popular and well attended. He also attracted the attention of the king and was appointed a court chaplain to Charles XI in 1685. In 1690, by royal appointment, he became pastor of prosperous Vingaker parish in Sodermanland. In 1692, Swedberg was appointed professor of theology and returned to Uppsala and finally became dean of the cathedral. He was appointed Bishop of Skara in 1702.

Swedberg's marriage in 1683 to the

daughter of a wealthy family had made it possible for him to make the trip abroad which at the time rounded off the education of any young man who could afford it. In late June, 1684, he began his journey, which included England, France, Germany, and the Netherlands. In Hamburg, he met one of the period's most noted Bible scholars, an expert in Hebrew, Esdras Edzardi. Edzardi's greatest passion was for mission, a concern not widely shared among Lutherans at that time.

Back in Sweden after a little over a year's absence, Swedberg returned to his position as military chaplain, but as a newly appointed court chaplain he was often called on to hold services in the court chapel. Inspired by Edzardi, he became interested in a new Swedish translation of the Bible.

A Bible commission was promptly appointed of which Swedberg was a member. The revision was published as the Bible of King Charles XII, the most elegant edition of the Bible ever issued in Sweden. Because it was expensive, it came to use in church pulpits but not in Swedish homes where Bibles were still scarce. This result displeased Swedberg, who had hoped to make the Bible more readily available to ordinary people.

By the 1690s Swedberg's extra interest and energy was being absorbed by a new project, a hymnbook for the Church of Sweden, which at that time had no official hymnal. Swedberg and others planned a new hymnal with royal approval, Swedberg himself having written a number of hymns. After its publication, the new book was attacked. A short but intense conflict ended with 20,000 copies of the book being recalled and its use in the churches prohibited.

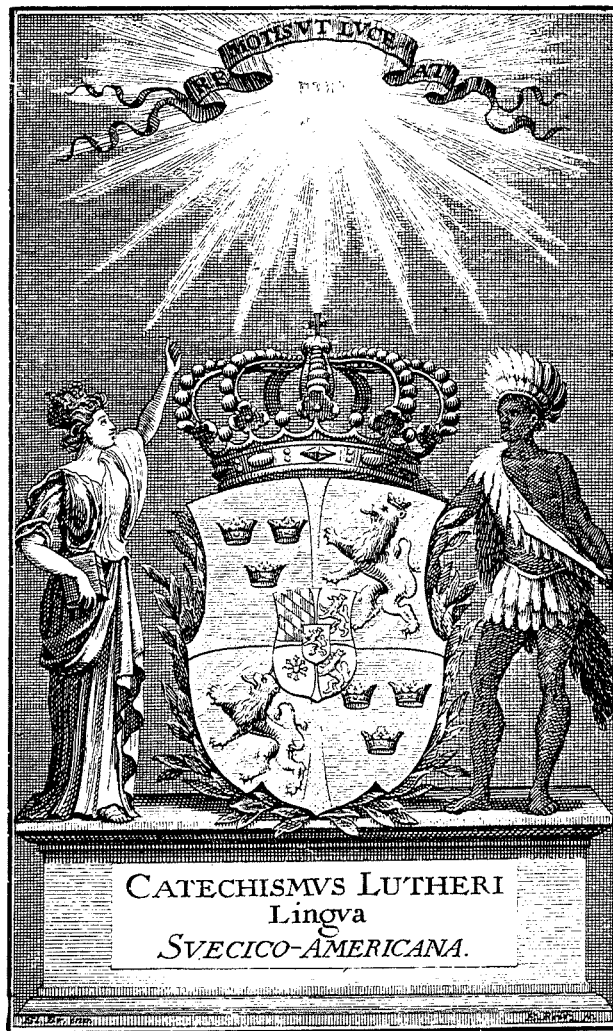
About this time Swedberg first learned about the neglected condition of the Swedish parishes in America. In less than 30 years after the colony had been ceded to the Dutch in 1655 and come under British control in 1667, both Swedish church life and education had deteriorated considerably in the Delaware Valley. The Swedish population was just under a thousand, according to their own reckoning, divided into 139 households. Only 39 residents had been born in Sweden. They had no pastors or teachers and few Bibles or other books in Swedish.

On May 31, 1693, the Swedish community wrote an appeal with 30 signatures to the mother country for assistance. Charles XI took counsel with Swedberg on what could be done. Inspired by the sense of mission he had

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*The Rev. Richard Stetson, of the Evangelical Lutheran Church of Canada, has been at the University of Uppsala in Sweden since 1980, as a graduate student and as chaplain for foreign students. This article is excerpted from an article in Lutheran Forum, Lent 1988, and is reprinted by permission.*





The frontispiece of the first printed book in an American Indian language. Luther's *Small Catechism* was translated into an Algonquian language by the Swedish missionary Johannes Campanius in Delaware in the 1640s. It was not printed until 1696, under the influence of Swedberg. The frontispiece is reproduced from a facsimile edition published in Sweden in 1937.

seen in Edzardi, Swedberg felt it only natural that church and crown should take responsibility for the spiritual welfare of their countrymen abroad. The king agreed to pay the necessary expenses on the condition that Swedberg could find priests who were suitable for the task.

Formally, the responsibility for appointing clergy for the American parishes rested on Archbishop Svebilius, but due to his age and infirmity, Swedberg, then dean of Uppsala, took the necessary practical action and found clergy he thought suitable. Several were particularly talented. The first three were sent out in 1696.

The most gifted of these was probably Erik Bjork. He served as pastor of Christina Parish until 1713. The new parish church, Holy Trinity, was dedicated during Bjork's pastorate in 1699. [Holy Trinity Old Swedes, in what is now Wilmington, is in the Episcopal Diocese of Delaware.]

Andreas Rudman was sent as pastor of Wicaco Parish, just outside Phila-

delphia. During his pastorate Gloria Dei Church was built and dedicated in 1700. Rudman was highly respected and preached among the English and Germans as well as the Swedes. He died in 1708, and is buried in Gloria Dei Church. [This church continues today in the Episcopal Diocese of Pennsylvania.]

Swedberg became Bishop of Skara and moved from Uppsala. He continued to take responsibility for the American parishes, sending them Bibles, books and priests, in accordance with the wishes of the crown, but without any formal appointment. It soon occurred to him that at least some of the stored hymnbooks which could not be used in Sweden might be sent to America. To his great pleasure the crown released a portion of these books for this purpose. Swedberg's hymnbook came into use after all!

The American parishes had no trouble identifying with Swedberg as their bishop. They wrote gracious letters of thanks for contributions and gifts to

their benefactor and "right reverend Father in Christ" as well as to the king. They also turned to Swedberg when controversy arose over whether the people of Racoon-Pennsneck, east of the Delaware River, could become a parish separate from Christina with their own pastor. Swedberg wrote to both parties explaining his decision to allow Racoon-Pennsneck to separate from Christina Parish. He appointed the assistant priest of Christina Parish as pastor of the new parish. A church had already been built in Racoon in 1704, which was replaced by a new structure in 1786 [now Holy Trinity, Swedesboro, in the Episcopal Diocese of New Jersey]. St. George's, Pennsneck, was built in 1717. [It is now St. George's, Pennsville, also in the Diocese of New Jersey, with a building dating from 1808.]

Under Swedberg's direction and care the American parishes prospered. They received 12 priests as well as hundreds of hymnbooks, Bibles, catechisms, primers and devotional books. During the period they built four substantial church buildings. Swedish schools were established, and several teachers were sent, including one of Swedberg's own sons.

One area of church life particularly interested Swedberg: the relationship of the Swedish parishes to the Anglican Church. He specifically instructed his clergy to call upon the Bishop of London when they stopped there on their way to America and to maintain positive relations with the Anglican Church and clergy. Swedberg was honored to have been invited to become a member of the Church of England's Society for the Propagation of the Gospel in Foreign Parts (S.P.G.).

Eric Bjork reported a very good relationship with the Anglicans. After some initial misunderstandings were rectified, they were accepted as brothers by the Anglican clergy and received the sacrament from one another.

The Swedes were included in the meetings of the Anglican clergy and even asked to sign reports and letters sent by the English clergy to their monarch and parliament, the Bishop of London, and the S.P.G. They preached often in one another's churches. Bjork also reports that the S.P.G. gave him a travel grant of 80 pounds when he and his family moved back to Sweden.

Andreas Sandel also reported fraternal relations among the Swedish Lutherans and Anglicans in Philadelphia

and that the English called them their “sister church.” He writes that two years earlier the Anglicans enlarged their church in Philadelphia and could not hold services there several Sundays. The Anglicans asked to use Gloria Dei Church which was located a distance outside the city at that time. Each of those Sundays the Swedish service was held early in the morning, followed by the Anglican service at 11:00 a. m. As a sign of unity a Swedish hymn was sung during the Anglican service. At the request of the Anglican clergy, Sandel preached at their Evensong, also held at Gloria Dei those Sundays. Sandel reports that he often accepted invitations to preach in Anglican churches in the area.

Because of his early interest in mission, Swedberg was curious about the Swedes’ relationship to the native peoples. His first shipment of books to America included copies of Luther’s *Small Catechism* which Johannes Campanius (priest in New Sweden, 1643-48) had translated into one of the local native languages. This is said to be the first book ever printed in a native American language. It is thought that the catechism was used, though converts were few. The Swedish pastors pointed to the bad example set by the European population as the biggest reason that the native peoples were not being converted to Christianity.

Sweden continued to provide for the spiritual needs of the parishes in America for over a half a century after Swedberg’s death in 1735. In 1789, the crown was petitioned by the Swedish parishes in the United States for the right to elect their own pastors.

### Cordial Association

Perhaps due to their long and cordial association with the Church of England, the English-speaking clergy for these parishes came from the Episcopal Church. By the end of the 1840s most of the Swedish parishes had been received into the Episcopal Church and have continued within that communion to the present day and are often referred to as Old Swedes churches. It is certain that much Swedish Lutheran history in the Delaware Valley is recorded today because the imaginative and energetic Bishop of Skara heard their appeal and responded as a caring “Father in Christ” to these small but living Lutheran communities far away.

## The Feast of St. Luke, October 18

# “No Pain...”

By SALLY CAMPBELL

Thinking about “the beloved doctor” St. Luke naturally brought to my mind the subject of pain, since most often it is pain of some sort, either from accident or disease, which impels us to seek help from the medical profession. And that’s exactly what pain is for — it makes us pay attention to our bodies, makes us notice that something is out of whack, and in our desire not to be in pain any more, we get it put right.

Without the warning jab of pain we tend to ignore damage to our bodies — note that in the dread disease of leprosy it is the inability to feel pain which allows such traumatization of fingers, toes, and finally hands and feet, that they are literally worn through, bashed off, broken and burned away. We need pain.

Right there is, perhaps, answer enough to all the cries that go up from so many sensitive, gentle people, deploring all the pain and suffering in the world. They say “*Why, O Lord? Why do you allow such suffering?*” not realizing that it is suffering — sometimes the suffering of others, not necessarily of ourselves, which makes us pay attention, makes us understand how we must help each other, makes us learn things we would not otherwise learn.

Our lives as conscious humans begin in pain. We know about the pain the mother endures — willingly, for the joy that a child is born into the world. But I suspect that the pain of the baby is not inconsiderable too, and the

memory of it is crystallized deep in the subconscious of each one of us.

The more intense the pain, the more intense is our focus on what is happening to us, to the exclusion of all else. We are capable of only one thought, one impression, one dimension of being, when pain is maximum.

I believe this is as true of psychological pain as it is of physical pain, since I believe also that what is true in the body reflects what is true in the spirit, in good sacramental fashion. At either level, physical or psychological, in pain our thoughts are drawn back upon ourselves; we become the center, and indeed, everything else, of existence, and we are forced to look at what’s there. That’s a task some of us have punctiliously avoided, up until the advent of pain, but in this flattening out of our lives there is nothing else to do. We look at ourselves, and at the same time we must look outside ourselves for help; again, something some of us punctiliously have avoided in our lives, nobly thinking that we can do it all by ourselves. In pain we learn we cannot.

So, hardly strangely, it is often out of this state of being in pain that we come to our senses and finally seek God, more deeply, more genuinely, than ever before. Having been forced to look at ourselves, and our lives, by the horrible pain we are suffering, we come to the realization that it is really God who is at the center, not ourselves. Perhaps we can even go beyond blaming him for being so heartless in allowing pain, to a more subtle and profound comprehension of what the Cross means, in the context of reality.

“. . . no gain.” Sad, but much of the time, true.

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*Sally Campbell resides in Cold Spring Harbor, N.Y. and is a frequent contributor to THE LIVING CHURCH.*

# EDITORIALS

## The Last Temptation

A great deal of attention has been directed toward the controversial film, *The Last Temptation of Christ*, based on the novel of the same name by Nikos Kazantzakis. We were pleased to carry a review of it by our experienced film critic, Arthur Livingston, in our issue of September 18. The review was also controversial, and invited readers' comments, which are beginning to come in. A wide variety of judgments are possible. In the meantime, your editor has provided a thumbnail sketch of its contents [p. 12] which may assist readers in deciding whether to see it or not.

In our opinion, the problem with such a movie lies in what we bring, or fail to bring, to it. Many who decide not to see it are well-acquainted with what the New Testament says. On the other hand, many who do see it have little or no idea of what the gospels actually say, and hence they cannot judge what is sheer fiction and what is derived from the authentic account. Such viewers may be gravely misled. Irreverence is encouraged.

Besides what is contained, there is what is missing, namely the powerful presence and preaching of Jesus in Galilee. The harm such a film will inflict will be on people who believe and remember what they have seen in the movie, in contrast with what they hear in church or from other Christian sources. We believe that the most effective public response Christians can provide to such a film is to make it clear to people that it is fiction.

On the plus side, the great amount of interest in this movie does provide an opportunity for us in the church to discuss our faith with people with whom we may not normally do so. We should not squander this opportunity.

## Mother of God

It is not our practice to use the editorial columns to preempt decisions on matters debated in Letters to the Editor. A debate as a whole, however, may be a suitable object of comment. Such is the case with the many letters being received on the title mother of God for the Blessed Virgin Mary [p. 3]. It is a fact that this expression is the recognized English translation for *Theotokos*, the Greek term for God-bearer. The theological authority for the latter is indisputable (see Prayer Book, p. 864).

There remains, however, a two-fold problem. First, although all of this theology is affirmed by our church, it is not often preached from the pulpit. Although we say the Nicene Creed every Sunday, its meaning is remote to many. Yet it is interesting that many responses we have received have been from laypeople who may be more concerned about theology than the clergy recognize.

Secondly, *Theotokos* may roll off the tongue in Greek more easily than does mother of God in English. "God-bearer" is literally correct but is awkward in our language. In our beloved hymn, "Ye watchers and ye holy ones," the second stanza is addressed to Mary ("higher than the cherubim...most gracious, magnify the Lord"). Here *Theotokos* is felicitously paraphrased, "Thou bearer of the eternal Word." Yet, ironically, many worshipers sing

these words year after year without knowing who is meant! If we were to say, "the holy mother of God the Son," the meaning would be clear and acceptable, but that is a lot of words to stuff into a short prayer like the "Hail Mary."

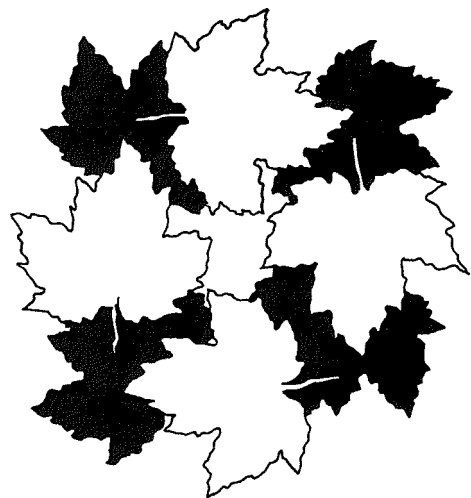
That this debate should take place at all shows that devotion to our Lord's mother is important in the piety of many Episcopalians. On the other hand, it is totally foreign to others. We would wish that all members of this church, and of all churches, would discover Mary, and her important place in the total framework of the spiritual life.

## Calamities Aplenty

The past months have been marked by a severe drought, massive forest fires and Hurricane Gilbert. These may now have subsided, but their impact will be felt by victims for months or years to come. The drought was another blow to many farmers who were already in a precarious position.

The fires of Yellowstone National Park have diminished a unique heritage of our nation and left us all poorer. There and elsewhere the fires have brought desolation to forests, to wildlife and to adjacent human communities. We owe a debt of gratitude to the men and women who have worked tirelessly and at personal risk to control these conflagrations. Credit also goes to the large number of people who worked to arrange the distribution of food, fireproof garments and other equipment to the thousands of firefighters.

Hurricane Gilbert has hit hardest in Jamaica and other places ill-prepared to sustain it. In the Caribbean area, houses are commonly constructed of planks and tin roofs. It requires little imagination to see what this means in a hurricane. Countless families are enduring the loss of home, personal belongings, agricultural produce and the income directly or indirectly derived from the tourist trade. Churches in the Caribbean, of which many are Anglican, will need our prayers and material assistance for a long time to come as they minister to a distressed populace.



## To See or Not to See

By H. BOONE PORTER

Many things have been said about the controversial film *The Last Temptation of Christ*. Readers may wish to know what really happens in the film if they are deciding whether or not to attend. Because it is an undeniable event of religious news, I went to see it the first evening it was shown in this area.

Outside the theater, protesters walked back and forth with placards. In law-and-order-conscious Milwaukee, no one interfered with viewers entering the theater. Some of the protesters, however, would have been surprised to know how closely some of the slogans they were displaying corresponded to the contents of the film — “Christ died for our sins,” “O Sacred Heart of Jesus, pray for us.”

The movie starts with a statement that it is based on a work of fiction, not on the gospels. Hence, one cannot really discuss whether the contents of the film are “accurate” or not. On the other hand, most Americans viewing the film have no basis of comparison between this fiction and the real story. Most people in most audiences, we are advised, cannot even name the four gospels.

The film has a somewhat bizarre atmosphere — the reptiles, tattoos, blood spattered everywhere, exotic jewelry, and lurid fires create an effect, not on the level of *Indiana Jones*, but there is a touch of that.

At the beginning, Roman soldiers are shown skirmishing in the street with natives. Young people are throwing stones at them, just as they are doing today. A crucifixion follows and the audience is warned of what is to come later in this film. The baptism by John the Baptist is visually trivialized in the opinion of this viewer, though the scene is embellished by

shapely young ladies in the buff. The Galilean ministry and preaching of Jesus is also weak and unconvincing. There is, however, no minimization of the miraculous. It is characteristic of this movie that Jesus obligingly takes out his sacred heart and holds it up for his apostles to worship, and that contents of the cup at the Last Supper physically change into blood. Those who are seriously upset by the sight of blood will not be comfortable seeing this film.

With the events of the passion the movie becomes powerful and the silliness of the earlier part is forgotten. There is the uninhibited brutal beating by the soldiers, the crowning with thorns (as in the Shroud of Turin, it covers the entire top of the head), and the Way of the Cross with the grotesque faces of the onlookers evidently patterned on late medieval paintings of the scene (the director thoughtfully stops the action for a few moments so one can appreciate the effect), and the rending spectacle of the crucifixion itself. Had the movie ended at this point we would have considered it impressive.

The fantasies of the dying man then become the last temptation from which the film takes its name. As to the infamous scene in bed, it should be clearly stated in fairness to all concerned that Jesus is not depicted here or elsewhere as engaging in any sexual sin. Within this fantasy sequence, it is made quite clear that he is married to the woman (Mary Magdalene) who becomes a peasant housewife. On the other hand, the teenagers crowded into the theater may not bother to make distinctions.

There is a striking scene at the end of the fantasy when Jesus imagines

himself as a dying old man lying on a bed. In a dramatic change of heart he rolls from the bed, agonizingly drags his body over the floor, and finally crawls up the hill to return to the cross where of course he dies.

Since early Christian times imaginative writers have embroidered on the life of Jesus as well as on the lives of Paul, Mary, Lazarus and other New Testament figures. Some have gone very far indeed from the brief scriptural narrative. Yet the gospel story of the events of the life of Jesus are sacred and should not be lightly distorted, especially for a popular audience unable in most cases to distinguish fact from fiction. Members of the audience, for instance, will at least assume that in the gospels Mary Magdalene is depicted as a prostitute, which is in fact not the case. In the arts and in the media of entertainment, suggestion is often stronger than explicit statement. In this film, Mary Magdalene is shown in an explicit and extremely degrading scene near the beginning and thereafter appears as one of the closest companions of Jesus throughout most of the remainder of the film.

If large numbers of people are offended by this film, they should say so. The movie industry, like any other industry, is appropriately subject to pressure by customers and potential customers. Those who object to the film, however, will be wise to get their facts straight as to its contents. To this viewer, the most offensive part of the film was the weak depiction of the appearance and speech of Jesus. One wondered why they bothered to crucify him. One viewer observed philosophically, however, that the figure of our Lord was weak but was stronger than that in other movies devoted to the same subject.

## Christian Initiation

**BAPTISMAL MOMENTS; BAPTISMAL MEANINGS.** By Daniel B. Stevick. Church Hymnal Corporation. Pp. xxii and 218. \$14.95.

There is no shortage of books on the subject of Christian initiation, but most of them are either straightforward historical studies, or defenses of one particular tradition or rite. This one is special in that it explores the fundamental issues and questions which lie behind different ways of practicing baptism, confirmation and admission to communion, introducing the reader to relevant aspects of culture, history and theology as they are needed in order to understand those issues. Only in the light of this does it then proceed at the end to consider the rites of the 1979 Prayer Book. What is more, though the subject is obviously a deep and complex one, all this is very readable, yet with full notes and bibliography for those who wish to pursue the matter further. This extensive update and revision of the author's 1973 supplement to *Prayer Book Studies 26* is something which both the scholar and the ordinary layperson can read with profit. It offers no slick answers, but much illumination and food for thought about the shape of Christian discipleship we should be advocating today.

(The Rev.) PAUL F. BRADSHAW  
University of Notre Dame  
Notre Dame, Ind.

## Erudition and Intellect

**CHURCH, ECUMENISM AND POLITICS.** By Joseph Ratzinger. Crossroad. Pp. 278. \$19.95 hardcover.

Cardinal Joseph Ratzinger's *Church, Ecumenism and Politics* is a collection of previously published essays which speak at "a high level of reflection." His most trenchant insights pertain to Luther, conscience and freedom. The primacy and necessity of the papacy are never far from his analysis, since synodal or episcopal *magisterium* is derivative from the papacy. Even though he incorporates Orthodox ideas and traditions, he blends them into the larger and sovereign "Catholic" truth.

Ratzinger finds ecumenical progress on the "hermeneutics of unity" as disclosed in scripture and patristics.

He opposes a "hectic do-it-yourself" church void of sacramental unity and considers the authoritative witness of early liturgy essential for achieving unity *in sacris* and thus unity in doctrine. Although he speaks of unity through diversity, his ecclesiology is undeniably and solely Petrine with no "first among equals." He sees the church as a monarchy, not a federation and does not explain how the universal church preceded a particular church in time and space. Pertinent for Anglicans (the ARCIC documents) is his insight that real ecumenical conversation hinges on the issue of dispersed authority and its current crisis in contrast with the Roman model.

For Ratzinger the church can never be identical with any political entity and must guarantee human freedom by protecting the right to believe and by acknowledging human imperfection in any government. Thus, the kingdom of God is not a political program but the call to *theosis* in love and freedom.

These essays reveal Ratzinger's erudition and dogged intellect while demonstrating that he is a formidable theologian as well as an ardent ally in the cause of Christ and his one church.

(The Rev.) LEWIS WARREN  
St. Andrew's Church  
Scottsbluff, Neb.

## Beautiful but Disappointing

**ATLAS OF THE CHRISTIAN CHURCH.** Edited by Henry Chadwick and G.R. Evans. Facts on File (USA); Equinox (Oxford, UK). Pp. 240. \$40.

In many ways, *The Atlas of the Christian Church* is a most valuable work. A fresh effort, its editors include Henry Chadwick, Regius Professor of Divinity at Cambridge University and an authority on the patristic period; and G. F. Evans, Fellow of Fitzwilliams College, Cambridge, and the

author of works on Anselm, Augustine, Bernard of Clairvaux, and Gregory the Great. They are aided by nine other scholars, including Edwin Gaustad of the University of California (Riverside), an expert on American church history.

The book contains some 42 maps and 239 color illustrations, making the volume a work of beauty as well as of scholarship. It presents a running narrative of Christian history beginning with the crucifixion and going down to Vatican II, the World Council of Churches, and liberation theology. There are separate sections on a number of matters, including images of Christ, sacraments, church interiors and exteriors, music, the church calendar, urban Christianity and the church and war. There are also special sections on contemporary church life in such regions as Lebanon, Poland, Italy and Latin America. Narrative is usually competent, though one colors things a bit to call young Luther "a gaunt, wild-eyed figure."

Yet, in other ways, the volume is disappointing. Though the maps are often "explained" through a separate paragraph, there is no real integration of maps and the main body of the text.

Some gaps are quite surprising. The Anglo-Saxons suddenly appear on the scene *sui generis*, as if they came from nowhere. There are no Britons, no Norman Conquest. We have no mention of Aquinas, Anselm, Bonaventura, or Scotus. Reference is made to Dominicans but not of St. Dominic. One would never realize that Augustine of Hippo wrote *Confessions*. Neither Jonathan Edwards nor Samuel Seabury get billing. The Fox sisters, 19th century spiritualists from Rochester, New York, are covered, but George Fox, the founder of the Quaker movement, is not.

In short, the volume is attractive as a "coffee table" book. However, the preface claims it is not merely an atlas but "an accurate outline portrait at least of the main or majority Christian traditions." The book is far too eclectic to offer this portrait.

For comprehensive narrative integrated with superior cartography, we must still wait.

JUSTUS D. DOENECKE  
Professor of History  
New College of the University  
of South Florida  
Sarasota, Fla.





# PEOPLE and PLACES

## Appointments

The Rev. Stephen H. Askew is rector of St. Thomas, Knoxville, Tenn. Add: 5401 Tiffany Rd., Knoxville 37912.

The Rev. Clifford W. Atkinson is now interim rector of St. Peter's, 110 N. Warson Rd., Ladue, Mo. 63124.

The Rev. William Spruiell Blackerby, Jr. is curate of St. Mary's-on-the-Highlands, Box 55245, Birmingham, Ala. 35255.

The Rev. Robert H. Blackwell is rector of St. Peter's, 208 E. North St., Talladega, Ala. 35160.

The Rev. Carl C. Bright is rector of Grace Church, Box 1791, Anniston, Ala. 36202.

The Rev. John B. Carlisto is rector of Christ Church, Box 493, Albertville, Ala. 35950.

## Deaths

The Rev. Robert Allan Laud Humphreys, non-parochial priest, professor of sociology at Pitzer College, and psychotherapist, died on August 23 at the age of 57 after a lengthy battle with lung cancer at Sherman Oaks Community Hospital, Calif.

Fr. Humphreys was a graduate of Colorado

College and Seabury-Western Theological Seminary and received his master's and doctoral degrees from Washington Univ. He served churches in Oklahoma, Colorado, and Kansas before his graduate work and subsequent appointments at Southern Illinois Univ. and the State Univ. of New York. In 1980, he went into private practice. Author of the critically-praised book, *Tearoom Trade: Impersonal Sex in Public Places*, he also wrote a second book and contributed articles to various publications, and issued an important study of 111 homosexual murder victims in 1975. Dr. Humphreys is survived by a daughter, a son, and two brothers.

The Rev. Kenneth Edward Trueman, vicar of St. Luke's, Waldport and St. John's, Toledo, Ore., died August 29 of a heart attack at the age of 65.

A native of Liverpool, England, Fr. Trueman was graduated from Valparaiso Univ., and Nashotah House which in 1977 awarded him the honorary D.D. degree. Ordained priest in 1955, he was an associate of the Order of the Holy Cross and served churches in Indiana and Wisconsin; from 1942 to 1946 he served in the U.S. Navy Reserve. From 1957 to 1966 he was rector of Christ Church, La Crosse and from 1966 to 1981, rector of Trinity Church, Wauwatosa, Wis. He was an active member of the Recovered Alcoholic Clergy Association and organizer of the Diocese of Milwaukee's commission on alcoholism. Fr. Trueman served on the board of trustees of Nashotah House and was sometime secretary of the board of The Living Church Foundation. He is survived by his wife, Patricia, two sons, a daughter, and a grandson.



## BENEDICTION

The author is Sue A. Busch of Pottsville, Ark.

There is a wonderful piece of music called "The Servant Song" which, more than any other I know, embodies the way we can strive to love one another as Christ loved us. Though I often fail, I try to use it as a guideline for all my relationships.

The song, by Richard Gillard, takes its title from the first verse, "Brother let me be your servant . . . Pray that I may have the grace to let you be my servant too." What does it mean to be a servant as Christ meant when he said ". . . the Son of Man also came not to be served but to serve . . ." (Mark 10:45)?

After washing the feet of the disciples, Jesus said ". . . I have given you an example, that you also should do as I have done to you." If we are to follow Christ's example, then we must seek and serve the Father and Christ in all people and in all things. Even the smallest act of service to another is a service directly to God.

But what about allowing ourselves to be served? I have a tendency to run around madly trying to do good things, thinking that this will make me a better Christian, a better servant — when in fact, what happens is I end up feeling pretty pleased with myself. Sometimes the hardest, but most meaningful way to serve Christ is to let others be servants to us. I had this demonstrated to me in a very literal way one day when a friend offered to fix me a cup of coffee. I refused, saying that no one else could get the cream or sugar right. My friend replied in a rather exasperated manner, "Sue, have the grace to let me be your servant!" And so I learned that being a servant, to my brother, as Christ would, doesn't always mean performing self-satisfying acts of Christian charity; sometimes it means having the grace to accept gratefully, a bad cup of coffee!

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Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30-2:45. Hours 10:30-3:30 Mon-Fri, 10-4:30 Sat & Sun

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Canon James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## CLEARWATER, FLA.

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Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

## COCONUT GROVE, MIAMI, FLA.

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Sun MP & HC 8, HC 10. Daily 7:15

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Sun 9:30 Christian Ed; 10:30 Cho Eu — St. Mary's Church, 317 No. New Jersey

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**KEY** — Lightface type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r.em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9, Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

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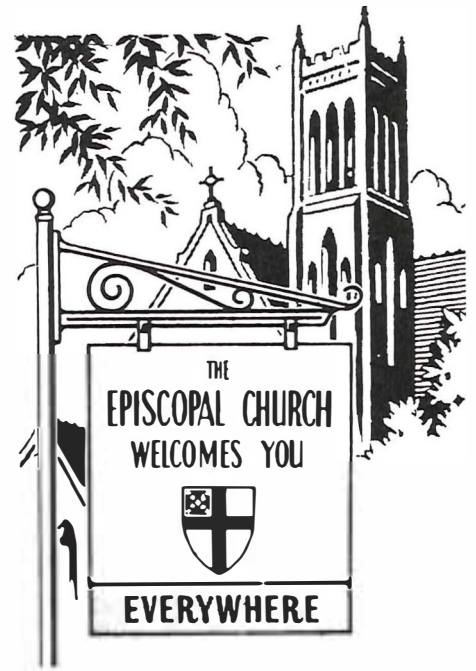
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