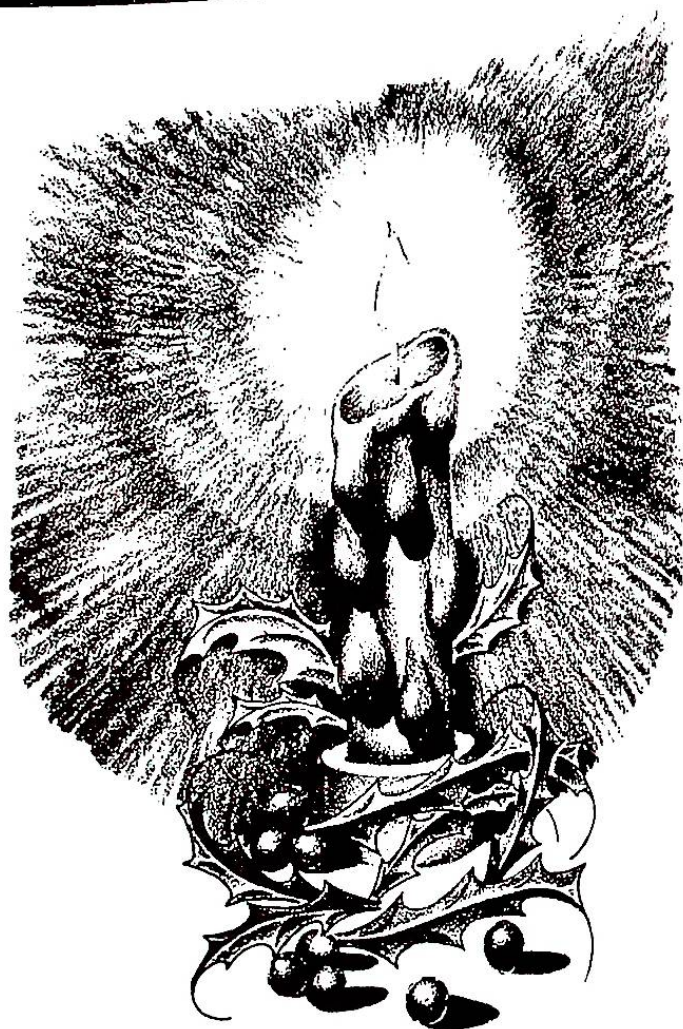


# MERRY CHRISTMAS



## THE Christian Challenge®

A MONTHLY PUBLICATION OF  
THE FOUNDATION FOR CHRISTIAN THEOLOGY  
P.O. BOX 1038 S.M.S., Fairfield, CT 06430

## SEASON'S GREETINGS



DECEMBER 1985

ADDRESS CORRECTION REQUESTED

# THE Christian Challenge



INDEPENDENT WITNESS IN THE ANGLICAN/EPISCOPAL TRADITION

VOLUME XXIV, No. 11  
December 1985



And she shall bring forth a son  
and thou shalt call his name  
JESUS:  
for he shall save his people  
from their sins.

*From St. Matthew's Gospel for the  
First Sunday after Christmas Day.*

*"Madonna and Child," Batik by Sterling Rayburn*

# Christian Challenge



Volume XXIV  
No. 11  
December 1985

## In This Issue

### FEATURES

- A CONVENTION SCRAPBOOK** ..... 6-8, 30  
By Auburn Faber Traycik  
Austin, Texas
- SPIRIT AND CHARACTER** ..... 4-5  
**AGAINST CULTURAL CHAOS:  
ON FORMING A NEW ORDER  
OF ANGLICAN LAYMEN**  
*The Last in a Three-Part Series*  
By T. John Jamieson  
Evanston, Illinois
- AN INTERVIEW WITH** ..... 9-10, 12  
**THE ARCHBISHOP OF CANTERBURY**  
By Mrs. Dorothy Mills Parker  
Washington, D. C.
- THE BISHOP OF LONDON'S** ..... 11-12  
**NEWSLETTER**  
By The Rt. Rev. Graham Leonard  
London, England
- THE BLINDING GLARE:** ..... 13, 30  
**A PERSONAL TRIBUTE TO SOLZHENITSYN  
COOL WINTER READING** ..... 14, 29  
By The Rev. Paul B. Denlinger  
Taipei, Taiwan

### COLUMNS AND DEPARTMENTS

- IN THE FIRST PLACE** ..... 2, 30  
*"What Salvation Is And Isn't"*  
By the Ven. Carroll E. Simcox
- BACKTALK** ..... 3  
*Letters From Our Readers*  
Marion Cater, Fraser Barron, Charles S. Peete Jr.,  
The Rev. Carroll M. Bates, Daniel J. Jones,  
Hampton Earl Elmore, Mrs. Eleanor E. Langlois
- WITHIN THE WORD** ..... 18  
*Studies In The Psalter*  
By The Rev. H. J. Sutcliffe, D.D.
- THE AFTERWORD** ..... 23-24  
*A Further Look At South Africa*  
By Louis E. Traycik

### NEWS AND REVIEWS

- NEWSCLIPS** ..... 19-22, 28  
*Religion — USA and International*
- BOOKMARKS** ..... 15-17  
By Thomas C. Reeves and  
The Rev. Laurence K. Wells

This magazine is supported by The Foundation for Christian Theology and is published ten times each year on a monthly basis, except for July and August, by Anglican Communications, Inc. Opinions expressed in this publication are not necessarily those of the officers or directors of The Foundation for Christian Theology or of Anglican Communications, Inc., or of the supporters of this magazine. Devoted to the defense and proclamation of the Faith and Order of the Church as grounded in Scripture and the 1549-1928 Book of Common Prayer. *THE CHRISTIAN CHALLENGE* was first published in January, 1962 by Dorothy A. Faber, founding editor. All rights reserved. No reproduction of any character may be made from this publication without written permission. Requests for permission to publish articles from or parts of any issue should be directed to the editor.

Published monthly except for July and August by:  
Anglican Communications, Inc.  
**CHRISTIAN CHALLENGE**  
P.O. Box 1038 S.M.S., Fairfield, CT 06430  
Copyright © 1985

#### SUBSCRIPTION POLICY

*THE CHRISTIAN CHALLENGE* is distributed without a fee. The extent of circulation is wholly dependent upon contributions. All those making donations to The Foundation for Christian Theology will receive copies of *THE CHRISTIAN CHALLENGE*. All donations are tax-deductible under the provisions of section 501(c)(3) of the Internal Revenue Act of the United States.

#### MAILING ADDRESSES

*Subscriptions and Contributions:* The Foundation for Christian Theology, P.O. Box 1038, S.M.S., Fairfield, CT 06430; Telephone: (203) 334-2766.  
*Editorial Office and News:* Louis E. Traycik, Editor, 4509A Smooth Oak Drive, Austin, TX 78759; Telephone: Office, (512) 346-4210; Residence, (512) 346-3587.  
*President's Office:* The Ven. Carroll E. Simcox, 8153 Cheryl Drive, Hendersonville, NC 28739.  
*Literary Editor:* Dr. Thomas C. Reeves, 5039 Cynthia Lane, Racine, WI 53406.  
*Location of Business Office:* 554 Tunxis Hill Road, Fairfield, CT 06430. Please use this address for UPS and other non-postal deliveries only.

#### OFFICERS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

*President:*  
The Ven. Carroll E. Simcox  
*First Vice-President:*  
Gordon M. Sears  
*Second Vice-President:*  
The Rt. Rev. Robert C. Harvey  
*Secretary:*  
Louis E. Traycik  
*Treasurer:*  
The Rev. Ross B. Baxter  
*Directors:*  
Dr. Simcox, Bishop Harvey, Louis E. Traycik,  
Gordon Sears, and the Rev. Edmund T. P. Wilson

#### STAFF

*Birth Office:* Louis E. Traycik, Editor, and Auburn Faber Traycik, Editor  
*Fairfield Office:* The Rev. Ross B. Baxter, Editor  
*Chicago Office:* Caroline Marquet, Editor  
*Literary Editor:* Dr. Thomas C. Reeves  
*Special readers:* Auburn Faber Traycik, Editor

#### THE GOALS AND OBJECTIVES OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

To defend the Faith as defined in the 1549-1928 Book of Common Prayer and in Holy Scripture.

To maintain the unity of the Church and to speak for the Faith when it is wrong and what is false in the Church.

To inform the Church to her identity, mission, and to her role in the world.

To provide a forum for the expression of the Faith and to provide a forum for the expression of the Faith.

To provide a forum for the expression of the Faith and to provide a forum for the expression of the Faith.

To provide a forum for the expression of the Faith and to provide a forum for the expression of the Faith.

# In The First Place

A Message From Our President



## What Salvation Is And Isn't

When my father and mother forsake me, the Lord taketh me up. *Psalm 27:12.*

Most of our parents do not forsake us by disowning us but by dying on us. And a good thing this is, a blessed thing, God's own doing. If it were not so, we'd never grow up at all. Even as it is, we may not grow up nearly enough to satisfy God or our neighbor or even our own selves.

Erich Fromm writes as a psychoanalyst but thinks (if I read him aright) as a Christian. In *The Art of Loving* he writes:

Eventually, the mature person has come to the point where he is his own mother and his own father. He has, as it were, a motherly and a fatherly conscience. Motherly conscience says: "There is no misdeed, no crime which could deprive you of my love, of my wish for your life and happiness." Fatherly conscience says: "You did wrong, you cannot avoid accepting certain consequences of your wrongdoing, and most of all you must change your ways if I am to like you." The mature person has become free from the outside mother and father figures, and has built them up inside.

But has he built them up inside, all by himself, consciously? Do we say, if we are more or less mature: "Now that my parental father and mother are no longer in control of me I must be my own father and mother now"? I don't think so. But the thing that comes into being inside us is just what Fromm says it is: the fatherly and motherly conscience. It comes into being, I say, because God causes it to come into being.

I think Fromm would agree with me that we must not draw too fine a line of distinction between the inner compassionate mother and the inner just and demanding father. A good father is compassionate also, a good mother is just and demanding also. Still, compassion *is* feminine and justice *is* masculine. We know that because we know it. Isn't that reason enough? We are thinking here not only about growing up as human beings, but about salvation as God's children by adoption and grace. There's a great deal in the New Testament about this. For example, St. Paul speaks of the old Law of Moses as a tutor to bring us to Christ. God's people in their childhood needed to be under the rod and rule of the Law. The sole purpose of that tutelage was to "grow them up" (how we need a way of saying that in English grammatically!) to the point where the rod could be thrown away and the Law allowed to lapse into what Grover Cleveland called

*The more I listen to the fundamentalists the more I am astounded by their drastically unbiblical dogmas about the fundamentals.*

"innocuous desuetude." No person mature in Christ needs the Ten Commandments; if he needs them he's immature. If at the age of 40 or even 20 you need Mother and Dad to guide your steps they didn't bring you up very well, or perhaps you were and remain hopelessly unbring-uppable.

Jesus in the Sermon on the Mount tells us that what "those of old time" told us about murder and adultery is not sufficient for us if we belong to Him: "I say to you" that he who hates is a murderer, and he who lusts is an adulterer. That is what Fromm is talking about in psychological terms: if we have grown up, the once external moral control of us that was exercised by our parents has been internalized and is now our motherly conscience and our fatherly conscience.

Call it conscience if you will; or consciousness (exactly the same thing); or the Holy Spirit; or Christ in us; no matter. It is God, who started "growing us up" through our parents and then, when we were ready, moved inside us and established His controls at the center of our being. Thus He is getting on with our salvation — saving us from what we were to what we're going to be. Salvation is a becoming: a becoming-in-Christ, a Christification.

That is the basic New Testament idea of salvation, however variously it may be expressed by the several writers. It is hardly compatible with the idea of salvation preached by such revivalists

as Billy Graham and Jerry Falwell when they talk about how one gets "saved" in some miraculous moment of instantaneous total conversion. The more I listen to the fundamentalists the more I am astounded by their drastically unbiblical dogmas about the funda-

mentals. We shall be saved when God has finished His work with us, not before; and He can finish His work with us only with our joyful, sacrificial, unremitting cooperation with His will for us and the grace He gives us, all the days of our life.

But wasn't the Apostle Paul "saved" in that moment when he was blinded on the Damascus Road? Not at all; at any rate he didn't think so himself. To the end of his days he recognized the possibility that he, having preached to others, might himself be found a throw-away (his very word: *1 Corinthians 9:27*). What happened on the Damascus Road was that he was overtaken by the Hound of Heaven, from whom he had been frantically fleeing. The Mercy of God had to arrest him violently, and he surrendered. That salvific phenomenon can indeed take place in a split-second. Somewhere in Britain there is a marker, centuries old, over the grave of a man killed by falling from his horse. The epitaph reads:

*Betwixt the stirrup and the ground,  
Mercy I asked, and mercy found.*

(IN THE FIRST PLACE, continued on page 30)

# Backtalk

## Letters From Our Readers

### "NOTHING TO IT"

What happened to TCC? We just received the September issue, and there's practically nothing to it! What's going on?

Marian Cater  
Cottonwood, Arizona

Our September issue was 16 pages, four fewer than the 20 pages which have been the norm for the last three years or so. However, by the time this note appears in print, you will have found that the October issue, which we have combined with that of November, had 28 pages, which will be usual from now on. While we will — starting in 1986 — only publish ten issues per year instead of 11, the extra pages will mean an actual net gain of about eight percent more than in the past. — Editor

### BISHOP TUTU

You may wish to ponder the appropriateness of revising your position on [Bishop Desmond] Tutu [of Johannesburg, South Africa]. While I'm sure I disagree most vigorously with his views on issues in the Church, insofar as the matter is concerned, I'm happy to associate myself with Tutu quite unreservedly.

Fraser Barron  
Washington, D.C.

See editorial in "The Afterword" and a story in "Newsclips" in this issue. — Editor

### "MORE IN THE MAINSTREAM"

[C]an the declining [Episcopal] Church afford to alienate a majority of the laity whose views on social and political issues are far more in the mainstream than those of the new Presiding Bishop-elect and/or most of our bishops and clergy?

Charles S. Peete Jr.  
Memphis, Tennessee

### THE CHURCH

[I]n one sentence of the Rev. Edgar Johnson's "Reflections of a Latitudinarian Anglican," he states, "If someone so forgot himself as to thunder from the pulpit, 'The Holy Church teaches' you could always find an Episcopal Church where no one had ever heard of that particular teaching." Very true, but most Episcopalians used to understand that when priests or lay people spoke of the Church, they were not talking about The Episcopal Church, but the One, Holy, Catholic and Apostolic Church, of which The Episcopal Church is, or at least was, historically a very small part. No one ever joined an Episcopal Church and no one was ever ordained an Episcopal minister.

(The Rev.) Carroll M. Bates  
Washingtonville, New York

### "SOMETIMES DARKNESS"

The Rev. Duane V. Fifer's letter ("Sometimes Darkness," TCC, September, 1985) has a familiar ring. His is one of the

increasing volume of articles and letters by Episcopal clergymen following the same line of argument condoning homosexuality. What they ignore is the fact that homosexuality is only one of several forms of sexual perversion (pedophiles, pederasts, necrophiles, masochists, algolagnists). If homosexuality is "normal" because "it has been present from the beginning" as Fifer states, then so are the others. Fifer's account of the young homosexual's suicide is indeed saddening, but so are the reports of other teenage suicides. The current clergy obsession with ministering to the well-being of homosexuals overlooks Christian obligation to all others. Homosexuality is debilitating to the entire community. The downfall of many nations was preceded by an increase in sexual perversion, and now, we have AIDS to contend with. Responsible authorities believe that homosexuality can be acquired, and further, that it can be successfully treated by psychotherapy. Instead of the futile effort to change society's inherent revulsion towards homosexuality, the Christian approach should be counseling the individual towards conversion, restraint and therapy.

Daniel J. Jones  
Falls Church, Virginia

### "YOU CAN TALK ABOUT JESUS"

I wish to take exception to an article ["You Can Talk About Jesus"] by the Ven. Carroll E. Simcox [TCC June, 1985]. If the purpose was merely to stimulate the thinking of those who remain in the "Traditional/Episcopal/Anglican Movement" then in the case of this writer he was successful. If on the other hand, Simcox believes part or all of what he suggests are the reasons responsible for our lack of numerical growth when compared to other denominations, I feel his beliefs (if they really are his beliefs) border on heresy. Perhaps it is time we stopped worrying about numbers (or the lack of them) and started to remember the words of our Lord "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (St. Matthew 7:21). The only point in the article upon which I can completely agree is the fact that all of us really do need to talk more about Jesus and His promise of salvation for all sinners, including those who do not understand our "esoterics."

Hampton Earl Elmore

### "DEFEAT THE PURITANS"

[Regarding the Episcopal Church General Convention's defeat of a proposal to include Charles Stuart in the calendar], I believe the most important thing is to spread the truth about King Charles, to remember his feast day, and to get him into diocesan calendars. We can do all these without the acceptance at a general convention. In the meantime, we will continue to work to defeat the Puritans.

Mrs. Eleanor E. Langlois  
Danville, Illinois

Mrs. Langlois is secretary of the American branch of the Society of King Charles the Martyr. — Editor

*The Last in a Three-Part Series*

# SPIRIT AND CHARACTER AGAINST CULTURAL CHAOS: ON FORMING A NEW ORDER OF ANGLICAN LAYMEN

By T. John Jamieson  
Evanston, Illinois

The principal object of an Anglican lay order would be to save souls. But a curious by-product of its rigid discipline would be its cultural conservatism. Thus, beyond any good this order might do for the Church and individual souls, it would also be a positive social force.

Yet what does Christianity care for this dying world? It desires to redeem society, inasmuch as society is a "spiritual corporation" of individuals. It desires a "Christian society" — a society that, as Eliot defined it, does not greatly hinder one from pursuing one's vocation as a Christian.

## CULTURAL REVOLUTION

American society as we find it in 1985 leaves much to be desired in this respect. It is the product of a cultural breakdown in the 1960s, which sociologist Robert Nisbet has called "America's approximation of the French Revolution." One might appraise this revolution's long-term effects in terms of manners, morals, or metaphysics; still, practically every institution, secular or religious, every sphere of values, beliefs, or ideas, was tinkered with and made to totter. It seemed most appropriate in 1969 that Lord Clark should end his BBC series *Civilisation* with this quotation from Yeats:

*Things fall apart; the centre cannot hold;  
Mere anarchy is loosed upon the world,  
The blood-dimmed tide is loosed, and everywhere  
The ceremony of innocence is drowned;  
The best lack all conviction, while the worst  
Are full of passionate intensity.*

Needless to say, The Episcopal Church was among the casualties. And, insofar as the decline of Church and society proceeded together, so must the restoration of both, in some fashion, proceed together.

The point is not to wallow in recriminations against social change, or to make naive assertions on the connection between religion and culture. The point is rather to demonstrate how unlikely it is that a climate favorable to Anglican traditionalism will arise — unless we employ extraordinary means to create one.

## THE INDIVIDUAL: NAKED AGAINST THE CRISIS

In a society that takes satanic delight in drowning innocence, where are the paragons of spirituality and

character, needed to redeem this society, to come from? A remarkable few will spring up spontaneously; but, isolated and unsupported, they will be preoccupied with resisting the pressure to conform and compromise — with the battle for their own souls. They will have no influence. Collected into a movement, however, they will build a spiritual community, from which to carry on an offensive (rather than defensive) war against "spiritual wickedness in high places."

This haven will be, spiritually, a microcosm of the ideal Christian society which secular society has repudiated. Internal grace and discipline will produce outward order: it will form virtuous, disciplined, austere, modest, and dignified young men who conduct their lives resolutely towards well-chosen goals. And the visible effect it exerts on the lives of its members will vindicate it in the eyes of most people. Older citizens will say, quaintly but perceptively, "How refreshing to see such nice, clean-cut, well-bred young men."

Whatever it means to be "clean-cut," these young men would not appear so through affectation, or merely through nostalgia for the 1950s or some other imaginary social utopia. Their outward dignity would derive from a profound inner seriousness, based upon meditation and other devo-

tional practices. Their conservative manner would result from an abundance of reverence which spilled over into reverence for a traditional way of life. It would be unnatural, as well as counterproductive, to discourage this tendency, for the world will recognize the inner riches of traditional Anglican piety only by its outward fruits.

No, this is not the daydream of a frustrated cultural conservative. It's common sense. And anyone who has known members of Roman Catholic secular institutes knows the sort of human being they do in fact produce.

## IN THE WORLD BUT NOT OF THE WORLD

The apologists of our hedonistic society will call any form of self-denial or withdrawal from the world "life-denying." If we are prepared to agree, then perhaps we have not purged ourselves of the spiritually vacuous bourgeois conformism of the 1950s, which gave a socially "respectable" Church its deceptively hollow strength while the middle class still sought "respectability." (Needless to say, this conformism prepared the Church for moral compromise in the 1960s.) Why, then, do we nod in agreement whenever the preacher tells us that the behavior of Christians does not sufficiently

*The notion of "respectability" is obsolete; the "Establishment," against which the "counter-culture" arose, no longer exists.*

distinguish them from other people?

In fact, the notion of "respectability" is obsolete; the "Establishment," against which the "counter-culture" arose, no longer exists. This is the age of subcultures, in which individuals freely associate according to their respective hobby-horses, esthetic obsessions, or sexual proclivities — fulfilling Plato's prophecy in Republic VIII of a licentious society, wonderfully diverse, "like a garment of many colors."

Where does the Christian fit in, among the Yuppies and the Punks? The principle of the secular institute answers: the Christian must withdraw into himself, into the presence of God, and then return to the world to fight God's battles. If we recognize that Christianity stands in nearly the same opposition to a post-Christian society as it did to the ancient pagan societies, then we will see that the secular institute serves as a modern catacomb.\*

Thus the secular institute is "secular" because it is not a monastic community; its members must be "in the world but not of the world." Rather than an end in itself, the contemplative life becomes a source of strength and inspiration for the active life. The traditional Ignatian retreat serves this purpose.

### FOSTERING SPIRITUALITY AND CHARACTER

What do Ignatius's **Spiritual Exercises** have to do with Anglicanism? Actually, they are only a *form*: the Holy Spirit and the individual soul using them provide the *content*. The true tendency of the **Exercises** is to strengthen the inner man — a goal totally in keeping with *via media* Christianity.

One could argue that the natural tendency of the **Exercises** is to produce an "inner-directed" character; and that the particular use made by the Jesuits, to bend "inner-directed" men into "other-directed" men by teaching absolute obedience, created a tension which accounts for the Jesuit order's instability. Anglicanism is not authoritarian, and an Anglican secular institute would depend for its cohesiveness on a spirit of "likemindedness" (*homonoia*), arising from a common vision of the good — thus eliminating the need for obedience and removing that element of instability.

Besides the retreat, an Anglican secular institute would build its intense devotional life around frequent communion, regular use of the Prayer Book offices, and study of own denominational classics, including Taylor's **Holy Living** and **The Worthy Communicant** and Law's **Serious Call**.

This spiritual training would be complemented by intellectual training fitted to the capacity of the members. Hooker's **Laws** would serve as the primary text for a course in philosophical theology, religious anthropology, and classical political philosophy — the latter to serve as an antidote to modern political ideologies. This philosophical training would also illuminate the path from spirituality to character, from the imitation of Christ to conduct of a just man.

Biblical studies are also necessary. But if one eats, drinks, and breathes the Caroline divines, one will be

*If one eats, sleeps, and breathes the Caroline divines, one will be as saturated in Holy Scripture as any modern fundamentalist.*

already as saturated in Holy Scripture as any modern fundamentalist — with the added advantage of having seen God's Word in the light of the primitive Fathers of the Church.

### FORMAT OF AN ANGLICAN SECULAR INSTITUTE

An Anglican secular institute would need a headquarters in which to hold retreats and provide instruction, and from which to coordinate its teaching ministry. Perhaps youths would take a year or two off from college, or after college, to spend half their time in training and half as itinerant representatives of the organization; after that they would either pursue a career in the world, maintaining close contact with the institute, or else, having demonstrated a vocation to the priesthood through their missionary work, enter a traditional seminary. The body of "graduates" of the institute's instruction might form a reserve from which to draw periodically for the lay apostolate. Such an organization, in the Anglican context, would not imitate **Opus Dei's** clandestine or masonic atmosphere. It has a cause to fight within The Episcopal Church (through constructive means rather than controversy), and so must pursue an open teaching ministry.

One cannot deny the ambitious scale of such an enterprise. In order to preserve its "unique foundational charism" (to use a phrase of **Opus Dei's** founder), this

organization must start small and grow gradually; in fact, the corps of "professed" members could never be very large, though it might acquire great influence through a much larger body of sup-

porters and sympathizers, to whose spiritual needs it would minister during this time of ecclesiastical anarchy. It would have in its favor the positiveness of its approach: those whom the traditionalist lobby regards as "the enemy" through their indifference, this organization would regard as "the frontier."

The progress of such an enterprise must be slow, and at times even invisible; but one cannot solve instantly a crisis that was decades in the making. Church history shows that restorations and revivals do occur — but only when the foundations have been laid for them. "Sufficient unto the day is the evil thereof" is a rule that applies to our life as individuals; in the life of institutions, however, the evil is sufficient for generations. As Churchmen, then, we must plan a generation ahead.

---

\* Religion's answer to the modern "life style" is the *rule of life*.

---

T. John Jamieson, M.A. (Northwestern) has written for *American Spectator*, *Modern Age*, *Salisbury Review*, *Anglican Theological Review* and *The Living Church*, as well as **CHRISTIAN CHALLENGE**.

---



# A CONVENTION SCRAPBOOK

## A Collection of Wisdom and Witticisms

### From The 68th General Convention Of The Episcopal Church

Compiled by  
Auburn Faber Traycik

#### ORDERED CHAOS

"There's no time to reflect on the issues. We've run through things so fast that we'll have to spend all of the next convention correcting what we've done at this one!"

The Rt. Rev. Frank Carr  
Suffragan of West Virginia  
As quoted in *Convention Daily*

"We're hearing a fair amount of grumbling about the stiff visitor's fees [for General Convention]. (Shouldn't we at least get a glossy photo of the P.B. or an '815 Decoder Ring' in the package, too?)"

From *Issues*

"When we are dealing with convention, we do not subscribe to the idea that anything done [there] is done of the Holy Ghost. The visible evidence of this is that we'd have a different House of Bishops."

The Rt. Rev. Robert Terwilliger  
Suffragan of Dallas

"I recall at one point [at the 1976 General Convention Bishop John Ashby of Western Kansas] was writing out telegram. I said, 'John, what are you doing?' He said, 'I'm filling out a telegram form.' I said, 'Whom are you sending a telegram to?' He said, 'To the Holy Spirit.' I looked over and he had written, 'Having a wonderful time. Wish you were here.'"

The Rt. Rev. William Wantland  
Bishop of Eau Claire

#### God Only Knows

From a clerical deputy: "I don't think half the deputies know what is going on."

From a veteran Convention-going press representative: "Most of the time when I leave here I don't know 50 percent of what has happened."

"We have outgrown most convention centers. The number of deputies has become so large as to diminish greatly the possibility of deputy participation in the legislative process. The expense of General Convention has gone far beyond the level of good stewardship . . ."

Quoted by *Episcopal Convention Monitor*  
from *The Blue Book*, 1982.

"I haven't had time for worship — I've had a committee meeting schedule while worship was going on."

"I've felt very rushed. It's been hard to sort out one set of handouts before another set was upon us. And I would have appreciated some time for networking and renewing friendships."

"Things haven't run smoothly on the floor. We're under the gun . . . The glitches seem worse than ever."

Some comments about General Convention  
as quoted by *Convention Daily*

"With the press boxes at one end of the Convention Center and the Houses at the other, it becomes difficult, if not impossible, to keep up with the debate while running back and forth for the materials."

From *Episcopal Convention Monitor*

#### THE FEMININE MYSTIQUE

Noticing giggles in the House of Bishops when he said wives would be allowed to stay with their husbands on campus at the 1988 Lambeth Conference, the Rev. Canon Samuel Van Culin of the Anglican Consultative Council quickly changed the word "wives" to "spouses" in recognition of the possibility that there may be women bishops in the Episcopal Church by then.

Reported by *Diocesan Press Service*

"[W]hy did we have to cause pain to the women's movement [at the convention's opening Eucharist] by singing 'Christ is the world's true Light' with those references to Man and Men in the first two verses? Magnificent hymn — 1940 lyrics."

From *Issues*

"I have consistently held the position that there are theological arguments in favor of the ordination of women. I have become quite aware in personal as well as theological terms that women can be priests."

Archbishop of Canterbury Robert Runcie,  
as quoted by *Convention Daily*

"I don't know what all the flap about women bishops is about. Some of the priests I know would *love* to have a woman lay hands on them."

A convention visitor



### 'B' As In Bishopess

"When [someone in the House of Bishops said] 'that resolution is *b* as in *boy*' [and] was greeted with groans, the speaker said, 'No? Well, Bishop, is that better?' . . . No . . . not as long as all the bishops are boys."

From *Issues*

"It is my hope and prayer that every woman present at Triennial will have her horizons enlarged . . . "

Cynthia Wedel,  
one of two women to be elected  
World Council of Churches president,  
as quoted in *Convention Daily*

### BATTLE OF THE SEXES

"Our thanx [sic] to the chancellor who observed, 'If it wants to be ordained, it may!' "

From *Issues*

"If the likeness of God is to appear on earth, one sex cannot carry it."

The Archbishop of Canterbury

"Our Lord is male. There is no way to circumvent that, and as a result, no reason whatsoever to hassle over gender issues in the Church."

Marilyn Ruzicka,  
Editor of the Prayer Book Society's *Mandate*,  
as quoted by *Convention Daily*

"It is becoming a real problem at home," according to Carol Flanagan of the Episcopal Women's Caucus, "that the Church is the only place children hear sexist language."

Reported by *Episcopal Convention Monitor*

### Almighty Parent

"We will have enough to worry about when we must deal in earnest with masculine imagery applied to the Deity. 'Parent, child, and Holy Spirit' will not go down easily!"

The Rt. Rev. Walter Dennis,  
Suffragan of New York,  
in "A Personal Preview  
of the 68th General Convention"

"A non-Episcopal group called *Exodus* is selling a book from their booth in Exhibition Hall called **Healing for the Homosexual**. No, not of AIDS, nor even the common cold but of being . . . homosexual. Thank you, *Exodus*, for your ecumenical participation in our Episcopal circus, but we're all clear that homosexuality is not an illness."

From *Issues*

is very important to make the distinction between the [homosexual] inclination and the act: The inclination is

temptation. It is the act which is sin. This is the distinction which *Integrity* [the gay activist group] is unwilling to make . . . "

Bishop Robert Terwilliger,  
as quoted by *Foundations*

### FOREIGN LANGUAGE

"If I were a member of the American Church . . . and if I were somebody like myself who's got perhaps too much English blood in him to be a good member of the Episcopal Church, I would be in favor of keeping the right to use the 1928 [Prayer] Book."

The Archbishop of Canterbury

"We have a corporate responsibility to accept language that shapes people's understanding of God."

Carol Cole Flanagan,  
President of the Episcopal Women's Caucus,  
as quoted by *Convention Daily*

Of "sexually inclusive" versions of Scripture and liturgy: "This is a solemn asininity that in due time will be laughed away. What is at stake here is extremely serious, though. That is the question of whether there is a God-given idea of God and not a man-made idea of God. This inclusive language business is the final exhibit of making God in our image, and that is not the Christian faith."

Bishop Robert Terwilliger,  
as quoted in *Foundations*

### PRESIDING BISHOP-ELECT BROWNING

"I want to be very clear. This Church of ours is open to all. There will be no outcasts. The conviction and the hopes of all will be honored by me."

"There is no question in my mind . . . the Gospel of Jesus Christ requires a pastoral ministry which leads to prophetic witness and action. And I will pledge to you the exercise of both!"

### Piece Of Cake

"I think the Church has to be obedient to its mission. The mission of the Church is to reach out and seek to ensure the well-being of all people in God's creation."

"One of the exciting things for me in the Diocese of Hawaii has been the opportunities to share with the Buddhists the total outreach to the community."

### THEOLOGY NEW AND IMPROVED

The Consultation on Church Union (COCU) document is "a great milestone and a new way of writing theology."

The Rt. Rev. John Burt of Ohio,  
as quoted by *Diocesan Press Service*

"We are coming to a time when there are products of [ecumenical] dialogues. The church has to make judgments. This will make Episcopalians think more about their faith than they've been accustomed to doing."

The Rev. William Norgren,  
TEC national ecumenical officer,  
as quoted by *Convention Daily*

"[F]or authentic Christian unification that is global and lasting we must be content to wait for the reality of the Church triumphant and purged from all that defiles and corrupts in the glory yet to be revealed."

The Rev. Dr. Philip E. Hughes  
in *Episcopal Convention Monitor*

"The [COCU] study is a subterfuge which will not be taken seriously, but will, however, be presented as the mind of the Church . . . "

The Rev. Jerome Politzer,  
President of the Prayer Book Society

### THAT'S A RELIEF

When it was suggested to convention speaker Governor Deukmejian of California that Presiding Bishop-elect Browning's views were quite different from his own, the Episcopalian governor replied that he was not familiar with Browning's views but that in the Episcopal Church people can practice their faith without being compelled as to what to believe.

Reported by *Convention Daily*

"The answer to what happens at convention is never found at convention."

Bishop Robert Terwilliger

After learning a security operation for him on a previous U.S. trip had been called "Operation Pheasant," Archbishop of Canterbury Robert Runcie said it was suggested the operation's name was given because he was "a multi-colored bird who turned out to be harmless!"

"It's a good thing convention hasn't gotten the social justice it keeps demanding; if real justice was to be had in this world we'd all have been cast into outer darkness a long time ago."

A convention visitor

### They'll Just Want Tennis Courts

An article both lamenting and hailing the absence at General Convention of the "pink-and-green-slacks crowd" which "used to run" TEC was headlined in *Issues* with the suggestion that deputies "Bring a Preppie to Church."

"With the Episcopal Church Convention adopting resolutions on everything from 'Star Wars' to the federal deficit, perhaps the church should call itself TEC-PAC [Political Action Committee]."

A convention visitor

Although it was to precede a fast, one had to look twice at the suggestion of *Issues* that readers consider attending a "Hunger Lunch" at the Hilton at \$20 per person.

### THE GOOD NEWS, THE BAD NEWS

"When General Convention thunders, do the dioceses quiver and obey? Naah!"

From *Issues*

"I think you must remember there have been worse times than this; these things have a power within themselves."

Bishop Robert Terwilliger

"We must die to much that is old to get at the new."

The Rt. Rev. Wesley Frensdorff  
of Navajoland,

as quoted by *Diocesan Press Service*

"People are saying this is an issues-oriented convention; I keep waiting to attend a God-oriented one."

A convention visitor

"I never believed that this Church would elect a Black presiding bishop."

Reaction of a conventioneer,  
as quoted by *Issues*

"Wippell's is the only thing that now binds us [the Anglican Communion] together."

Heard at an ECM  
(Evangelical and Catholic Mission) meeting

### Ponderances

"What is causing the problems that we seek to address within our church is essentially a spiritual sickness, and there's no cure for that by a political remedy. There's got to be a spiritual remedy for a spiritual sickness."

Bishop Robert Terwilliger

"Father Brown laid down his cigar and said carefully: 'It isn't that they can't see the solution. It is that they can't see the problem.' "

G.K.Chesterton,  
as quoted by *Issues*

"A Church interested in the world produces a world interested in the Church."

Heard in the House of Deputies

(continued on page 30)



# AN INTERVIEW WITH THE ARCHBISHOP OF CANTEBURY

By Mrs. Dorothy Mills Parker  
Washington, DC

The following transcript of the Press Conference of the Most Reverend Robert Runcie, Archbishop of Canterbury, during the recent General Convention of The Episcopal Church was sent to us by Dorothy Mills Parker, a sometime contributor to *CHRISTIAN CHALLENGE*. Mrs. Parker, the Washington correspondent for *The Living Church*, did some of the Convention coverage for that publication.

**MRS. PARKER:** YOUR GRACE, WHAT ITEMS ON THE GENERAL CONVENTION AGENDA DO YOU SEE AS HAVING THE LARGEST POTENTIAL IMPACT ON THE REST OF THE ANGLICAN COMMUNION?

**DR. RUNCIE:** I haven't read the agenda as yet, but I know the things that are being discussed. There is, of course, particular interest in your election of a new presiding bishop.

**Q. HOW DOES THE ELECTION OF AN AMERICAN PRIMATE AFFECT THE CHURCH ELSEWHERE?**

**A.** Your retiring presiding bishop is someone for whom I have great respect and affection because his leadership has been sensible and unpushy, while commanding, in this church, considerable resources. There is always the danger that the larger churches, those with a longer history and greater resources, fail to listen to the agendas of those in less privileged parts of the world. Bishop Allin has been a very good listener, and has taken his part on the Central Committee of the World Council of Churches (WCC), and within his own province, reconciliation has been very much his theme. And therefore I think he has worked for the coherence of The Episcopal Church when there is, by reason of the distances and of your constitution, always the danger of gaps between the parish and the center, in particular when there was a need for sensible relationships between church leadership and communal leadership, and when a number of single-issue campaigns have had to be handled sensitively. I think in all these things he has been a quiet peacemaker, and on this sort of foundation I hope his successor will build.

As for the Convention, my impression is that of a very relaxed atmosphere and a readiness to wait upon the Lord in prayer, in order to find the right man for the task ahead. I've seen no evidence of the kind of strident unChristian campaigning that sometimes goes on.

**Q. YOU ARE WELL-KNOWN AS A SUPPORTER OF THE TRADITIONAL PRAYER BOOK. GIVEN THAT A MAJORITY OF OUR CHURCH PEOPLE SHARE THIS FEELING, DON'T YOU THINK THEY SHOULD BE ALLOWED TO USE IT?**

**A.** You have in this Church a revised Prayer Book which has not departed as much from the traditional Prayer Book as our Alternative Services Book (ASB) in England. I regret that in my country, where the old Prayer Book is cherished by the

English people, that its old language has not been much employed by those who use the new services today. I therefore make a point myself of using the old Prayer Book and keeping it alive, for there is something about some kind of museum piece—it must be a living thing, not a museum. It would have been my preference, as a young clergy, if I could have developed more from the old language. I would have been glad to have seen the old language, and I think there are advantages in the old language, and I think the shape of the old language, as they reveal the people, and they reveal the people's participation by the people, and they reveal the people's participation with other new Roman Catholics and Anglicans, and I don't feel as strongly about the old language as I sometimes feel about ours.

**Q. THERE IS A PERSISTENT BELIEF AMONG THE CONVENTION THAT WOULD COMPLETELY BAN THE 1928 PRAYER BOOK. BASED ON WHAT YOU HAVE JUST SAID, WOULD YOU SPEAK TO THIS?**

**A.** I would not presume to speak in detail, but I think that if I were a member of the American Church, which I am not, I would be in favor of keeping the right to use the old Prayer Book.

**Q. WOULD YOU SAY THAT THE CHURCH OF ENGLAND, BY AUTHORIZING TWO PRAYER BOOKS AND ALLOWING THE PARISHES A CHOICE, MAY HAVE AVOIDED THE DISSENSION AND POLARIZATION THAT HAS RESULTED FROM LITURGICAL REVISION IN THE AMERICAN CHURCH?**

**A.** I don't really know the extent of the polarization over here. We have tried to settle the question in England by the use of two books and I believe it is working well. I think that you could say that most congregations use the ASB for a number of reasons. They may be small congregations, in housing estates, they may have a good number of young people, they may be flexible in their activities, so the ASB fits very well. But our cathedrals still maintain and use the 1662 Prayer Book. I don't think you would find a cathedral that doesn't use the Prayer Book as well as the alternative services. I only wish the Prayer Book was more a living thing in the life of our parish churches, rather than something in danger of dying or becoming a literary curiosity. I personally feel we could have made the changes, in effecting a better shape for our liturgy, and new forms of services, without destroying so much of the language. It is very important that liturgy be aimed above people's heads rather than under their feet, and I sometimes feel that the new services are rather more of the latter.

**Q. IT HAS BEEN REPORTED THAT THERE HAS BEEN AN INCREASING EXODUS OF CLERGY FROM THE CHURCH OF ENGLAND TO THE ROMAN CATHOLIC CHURCH, DUE TO THE MOVEMENT WHICH SOME SEE AS LEADING TO THE ORDINATION OF WOMEN TO THE PRIESTHOOD, AND TO THE UNORTHODOX VIEWS OF BISHOP JENKINS. WOULD YOU CARE TO COMMENT ON THIS?**

**A.** A number have left the Church, for a variety of reasons, not just the question of women's ordination to priesthood or the alleged heresies of Bishop Jenkins. But rather because there has

been a general shakeup in the last year, with a good deal of publicity which has made for lively debate, which sometimes enables people to understand more clearly where they are in their faith and where their roots really are. And there are movements in both directions — both from as well as to the Roman Church. The particular case of the vicar of the Oxford University Church naturally attracted some notoriety since this was Newman's church. But increasingly, I think, with the growing understanding between our two Churches and the progress in the ARCIC I conversations, and the refusal on the part of both to proselytize, it is becoming very much a matter of personal pilgrimage, and to look increasingly like moving from one room to another in the same house.

**Q. IN THE DIALOGUE BETWEEN THE ANGLICANS AND ROMAN CATHOLICS, HOW CAN A TERM LIKE PAPAL INFALLIBILITY BE GIVEN A MEANING ACCEPTABLE TO ANGLICANS AND PERHAPS EVEN TO NON-CATHOLIC CHRISTIANS? IS THERE SOME OTHER TERM THAT COULD BETTER SERVE?**

**A.** I think there may be a way comparable to the central position I have in the Anglican Communion but without jurisdiction in other provinces than England. Much thought has been given to the idea of the universal primate, the one who is at the center, and to how the Pope could have what, in the early Church, was called a "presidency of love" — with the recognition of him as Chief Pastor, where he would also be given the grace to articulate the mind of the Church on particular points of doctrine and discipline. Then the question becomes, as to how far does the Pope, in such pronouncements, really articulate what the mind of the Church actually is, by reason of listening to what all the parts of the body are saying; or how far is the Church ruled in doctrine and discipline by the Pope's speaking without having to justify what he says by relationship to the parts? And if the Pope has this spokesman's role, to what extent is it the Vatican speaking? All this has been highlighted in our discussion with Rome over the final report of the ARCIC conversations. The Roman Catholic Church did send the documents to all their bishops, in order to get their opinions, but sent them out from Rome with a note attached from the Congregation for the Doctrine of the Faith, as to how they should be seen. So you've got a slightly mixed impression there of how the Roman Church will react to those documents. Therefore, when I am asked how do Anglicans make up their mind, I say that we have worked out a procedure whereby the provinces will study the documents and their reactions will be sent to the Anglican Consultative Council [a body of clergy and laity] in 1987, which will then shape up the proposals to be considered by the Lambeth Conference in 1988, and we shall then give our answer to the question, which is, fundamentally, "Do you see your faith in these documents?" Meanwhile, further discussions are taking place already, about matters such as the reconciliation of ministries: is our agreement on faith sufficient for us to recognize each other's ministries . . . so it is not a case of waiting for the answer in 1988, but of moving forward all the time.

**Q. WHAT PROGRESS IS ACTUALLY BEING MADE IN THESE CONVERSATIONS? WE HEAR ALL SORTS OF THINGS, AND THIS IS A RARE OPPORTUNITY TO GET A FIRSTHAND REPORT.**

**A.** The first conversations came to an end two years ago, with

the agreements on baptism, eucharist, ministry and authority, and the documents have gone to all parts of the Anglican Communion for study and appraisal. Meanwhile, another committee has been set up to deal with other questions such as justification by faith. There have been some complaints about this issue by the more Protestant elements in our Communion, that this is what caused the Reformation and that it isn't being handled properly in these conversations. There is also the question of the reconciliation of our ministries and the mutual recognition of them, as well as a number of pastoral questions like the matter of mixed marriages. I think it is very important that we move on to these, and hopefully we will have something to look at by 1988. So I see things moving forward, with the theologians discussing the ministerial and sacramental and pastoral questions.

**Q. IT HAS BEEN REPORTED THAT POPE JOHN PAUL II HAS AFFIRMED THE LATE 19TH CENTURY PAPAL ENCYCLICAL ON THE INVALIDITY OF ANGLICAN ORDERS, WHICH WOULD SEEM TO CONSTITUTE A MAJOR STUMBLING BLOCK.**

**A.** You are quite right. That is a stumbling block, but my own view is that you don't deal with such things head on, but try to create conditions of thought and practice and relationships which somehow render them a dead issue. When the Pope came to Canterbury Cathedral and we shared a service celebrating our common baptism and our common loyalty to the Creed, it would have been difficult, I think, for anyone perceiving that occasion (which had an impact far beyond Canterbury) to suppose that I was somehow being regarded, not as a priest, but as a layman. I think that many of the ways that change comes in the Church is not by rejection but by gradual movement forward, which renders such things applicable to the past rather than to the present.

**Q. WHAT IS THE CHURCH OF ENGLAND'S POSITION ON HOMOSEXUALITY?**

**A.** The C of E produced a report several years ago on homosexuality. The question was debated in our General Synod and received a good deal of coverage. Our bishops have produced guidelines for a pastoral way in which people of homosexual orientation should be treated as they present themselves as candidates for ordination. So the answer is yes, we have thought about this very much and tried to deal with it in a pastoral way.

**Q. A QUESTION IN REGARD TO THE MOVEMENT IN ENGLAND TOWARD THE ORDINATION OF WOMEN TO THE PRIESTHOOD. WHAT ARE YOUR OWN FEELINGS ON THIS ISSUE NOW, AND HOW DOES THIS ISSUE AFFECT THE GROWING DIALOGUE BETWEEN ANGLICANS AND ROMAN CATHOLICS?**

**A.** That is a big question. First of all, there is no doubt that the ordination of women to the priesthood in some parts of the Anglican Communion has created a fresh obstacle, because it wasn't there when the conversations started, and because we claim to share the same sort of the God-given priesthood as part of the Order of the Church, and have now unilaterally moved away from this. Nobody can deny that this does constitute an increased obstacle. But it must be said that the C of E has itself moved very slowly in this matter of recognizing women's

(cont. on page 12)

## THE BISHOP OF LONDON'S NEWSLETTER

*The Rt. Rev. Graham Leonard, Bishop of London in the Church of England, writes in his diocesan newsletter for October on the implications for the Church of England of the ordination of women within it and of the Episcopal Church's advancement toward the consecration of a woman bishop.*

The second of the "great questions of passionate importance" which the Archbishop of Canterbury referred to in his Presidential Address at the dissolution of the General Synod was, "Can women be admitted to the presbyterate of the Church of England without claiming an authority within the Catholic Church which we do not possess?"

There can be no doubt about the 'passionate importance' of the question on which views for and against are held very strongly. There are those who so passionately believe that women should be ordained to the priesthood that they think it would be justified whatever divisive effects it might have. It is strange that among their number are those who but a few years ago were urging us in the name of Christian unity not to do anything which might imperil it.

What makes it such an important issue is the fact that it affects the organic life of the Church as a body. As far as purely doctrinal issues are concerned, the Scriptures and the Creeds remain as the official teaching of the Church, whatever views may be held by individuals, and appeal can be made to them. But the ordination of women to the priesthood affects the sacramental life of the Church in a precise way which, once it has happened, means that it cannot still be regarded as a question on which different views can exist side by side. It was for this reason that I said in my introductory comments on the questions in the August Newsletter that it could affect our Anglican coherence in a way two of the questions do not.

At the Lambeth Conference of Anglican Bishops in 1978, resolutions were passed in the drafting of which I had some part, aimed at enabling those autonomous churches and provinces in which women had been or were ordained and those where they had not to co-exist within one Anglican Communion, respecting each others' consciences. The Anglican Communion still remains intact, though serious difficulties have arisen in some autonomous churches, such as the Episcopal Church in the U.S.A., between those who support the ordination of women and those who do not.

At the time of Lambeth, it was recognised that the consecration of women as bishops, which is a logical step if the ordination of women to the priesthood is accepted, would introduce a new dimension and precipitate the issue in a new way. The episcopate, which is meant to be a focus of unity and binds the Anglican Communion together, would itself become a focus of disunity.

The House of Bishops of the Episcopal Church in the United States has just decided by a majority vote of 112 to 31 to consecrate women as bishops. They have, as urged in the Lambeth resolutions, referred the matter to the Primates of the Anglican Communion which meet next in March but it is not clear whether the decision is open to review in the light of such advice as the Primates might give. It is, however, clear that as far as the Anglican Communion is concerned, we are now talking about the consecration of women to the episcopate as well as their ordination to the priesthood.

The Archbishop in his formulation of the question limits the issue to one point, namely, whether the Church of England has

the authority to make such a decision. I, too, shall limit my comments to this aspect of it, though, in so doing, I want to make clear that I believe other theological points of the greatest importance also arise which lack of space prevents me from discussing. I cannot accept that it is simply a matter of authority.

I do not know whether it was intentional or not, but the question itself, as phrased by the Archbishop, does not accord with the traditional Anglican position. Our formularies never refer to the priesthood or presbyterate of the Church of England. The Doctrine of the Ministry held by the Church of England and expressed in **The Book of Common Prayer** and the Ordinal explicitly expresses the intention that the traditional orders of Bishops, Priests, and Deacons in the Catholic Church "be continued and reverently used and esteemed in the Church of England" (Preface to the Ordinal). When I ordain a man to the priesthood, I ordain him a priest in the Church of God 'according to the manner and form prescribed and used by the Church of England' not to a priesthood limited to the Anglican Communion or the Church of England.

The question is, therefore, not whether the Church of England has the authority to ordain women to a peculiar priesthood of its own but whether it has the authority to decide it can ordain them to the priesthood (and consecrate them to the episcopate) of the One Holy Catholic and Apostolic Church of which it claims to be part.

I think there can be no doubt that the Church of England at the time of the Reformation made a distinction between those elements in its Faith and Orders which it inherited from the primitive and undivided Church and which it was its duty to maintain and those aspects which it was free to modify. The former included the Scripture, the Sacraments, the Creed and Holy Orders. Nothing that happened at the Reformation gives any warrant for supposing that the Church of England, as a very small part of the Catholic Church on earth, has the authority to alter anything which is the possession of the whole.

Nor do I believe that it has the authority to make the judgement, implicit in the decision to ordain women, that the priesthood as received by the Church of England and, as it affirms, shared with the Roman Catholic and Orthodox Churches (representing some two-thirds of the Christian world) has been defective for nearly 2000 years. (I should add at this point that I do not see the same difficulties over the ordination of women as deacons, though I regret that the Synod decided to proceed with this before the very necessary reformation of the diaconate. I do not think that in the light of e.g. the **Apostolic Constitution** (4th century) it can be said that the primitive church never ordained women as deacons, nor does the matter seem to me to raise the same theological question.)

As I said earlier, I believe that such a decision depends upon the answers to a number of fundamental theological questions which are, in fact, also raised by some of the arguments which those in favour put forward. They include such questions as "What are the authority and significance of the Scriptures and the image and symbolism they use? What is significant that the differentiation between the sexes is built into the world as created by God? What place does that difference have in the redeemed community? What is the significance of the fact that God was incarnate as a male? What is the nature of priesthood?" Such questions as these cannot be finally decided by one part of the church in isolation nor can they, by their very nature, be decided by a Council or Synod by a majority vote after a few hours' debate. The true answers to such questions cannot be reached

in that way.

I say "finally decided" because if such a decision is made and followed by action, such action commits the Church to that decision. The answer given no longer remains an opinion of some in the Church.

For nearly 2000 years, the tradition of the Church has been not to ordain women. If that is to be changed, there must, in my judgement, be compelling reasons for doing so, reasons which are accepted by the Church as a whole. I have not heard good reasons, and I have heard some bad ones. Some of the bad ones merely reflect the climate of our time, and some question the authority of the Biblical revelation by challenging the ways which God has chosen to reveal himself. Further, both the Roman Catholic Church and the Orthodox Churches, with whom we are in dialogue, have made it clear that women's ordination to the priesthood is a grave barrier to unity.

For some of us, the ordination of women to the priesthood in other parts of the Anglican Communion has been difficult enough and has strained our loyalties as Anglicans. As a Bishop, who believes he is Catholic because he is Anglican, I do not believe that I have the authority to ordain a woman to the priesthood and I do not believe that the General Synod of the Church of England can give me such.

As I have said, the consecration of a woman to be a bishop would be a very serious matter for the Anglican Communion. I would regard those who took part in such a consecration, and the bishops of that part of the Anglican Communion of which she was a member, as having departed from the apostolic episcopate and could no longer regard myself as in communion with them.

It appears to be assumed by many of those who support the ordination of women to the priesthood that those of us who believe that the Church of England should not act unilaterally will either depart or will, in the long run, quietly accept it. That I believe to be a false assumption which is why I believe I must make my position clear, much as I regret having to do so.

† Graham London



"I may be unduly sensitive, but this year, *Amaki and the Night Ministry* just doesn't seem an appropriate title for the choir's Christmas program."

(cont. from page 10)

ministry, in order to try to win broader support for it, and to go about it gradually by introducing women into the diaconate, which we have just done. This is a significant step in England, because the admission of women to holy orders gives them a certain standing in our country, as members of the clergy, which has a theological and also a rather special social significance. As for their ordination to priesthood, we have recently voted in our Synod, by a very narrow majority in terms of what is necessary, to begin the process of producing legislation which would allow them to be priested. There are quite a number of hurdles to be crossed during this time, but you could say that there is a slow but steady movement forward. I myself, who would be a gradualist in such things, am grateful for the pace, for it enables the conversations with Roman Catholics and others to proceed, and it also enables us (as a Communion where it is allowed in some parts and not in others), to stand between the Roman and Orthodox Churches (where it is not allowed) and the Protestant Churches, where they are a recognized part of the full ministry.

#### Q. WOULD YOU COMMENT ABOUT THE CHURCH OF ENGLAND'S STAND ON SOUTH AFRICA?

A. Our Church in South Africa has made itself known for courage, wisdom, and sensitivity. The current situation there has been predicted for 30 years by our church leaders there, who have made their position clear by their pastoral concerns and by joining in non-violent protests. Bishop Tutu has been saying some very sensible things, that responsible meeting between the government and the black leaders must be the goal, and that total disinvestment is not the answer. He has warned them that "You will have a mob on your hands if you continue to lock up our leaders."

#### Q. WOULD YOU COMMENT ON THE RECENT ARTICLE IN THE PRESS, THAT THE EPISCOPAL CHURCH IS ADRIFT, THAT IT HAS LOST ITS SENSE OF MISSION, AND IS IN SEARCH OF DIRECTION?

A. I think that ECUSA is full of liveliness, but it would perhaps be helpful if it more palpably got its act together. I will moderate that statement. Many people's view of the Church is that effectiveness comes from sameness, but unity in diversity can have a strength and encouragement for pilgrim Christians. There are many in the world today who are not committed, and many who have rejected religion. There is an increasing search for meaning in life. The Episcopal Church has a particular responsibility for holding together a variety of styles, but variety is not a weakness if there is mutual love and respect among its leaders, and their commitment to reflect the unchanging Gospel. In this country you have what could be called the tyranny of distance, while in England there is just the opposite. It is important that your leaders be in harmony with each other and in touch with Catholic Christendom throughout the world, for Anglicanism has a special role, and the essentials of the faith must be safeguarded and not eroded. You will remember that Pope Gregory charged St. Augustine, my first predecessor in this office, to preach the Gospel and teach the faith, and not worry too much about local customs. There has been a recovery of this principle throughout the Anglican Communion, of respecting the various cultures represented therein. So I would say, get your act together, so you can hold it together as a member of the Anglican family.

# THE BLINDING GLARE: A PERSONAL TRIBUTE TO SOLZHENITSYN

By the Rev. Paul B. Denlinger  
Taipei, Taiwan

We are the children of the Enlightenment, but the brilliance of its glare has blinded our children's eyes — they cannot even walk, let alone leap and run. Their white canes are a poor substitute for the shepherd's crook. The comfortable compulsions of the Middle Ages have an irresistible attraction over the the license of modernity. Those who audaciously challenged and defied the great unknown have found it in their own hearts. Reason, that philosophical replacement of faith, is corroded by the acids of modernity. Modern man fights a futile resistance piteously, with neither reason nor faith. Unlimited competition, in which all the contestants end up nowhere, is scant improvement over a society in which everyone has a limited place, but to which he truly belongs.

You taunt me that Christianity has been tried and failed; with equal candor I must reply, its replacements have been a much more terrible failure, and the debt is still not paid.

Carl L. Becker, in an essay that runs the gamut from serious scholarship to lurid journalism, skillfully recreates the "climate of opinion" of the "Enlightenment" in *The Heavenly City of the Eighteenth Century Philosophers*. Part of the essay's permanent value lies in the clarity with which he explains the religion of the Enlightenment and the deadly seriousness of its total war with Christianity. Becker explains: "The essential articles of The Enlightenment may be stated thus:

- (1) man is not natively depraved
- (2) the end of life is life itself, the good life on earth instead of the beatific life after death
- (3) man is capable, guided solely by the light of reason and experience, of perfecting the good life on earth, and,
- (4) the first and essential condition of the good life on earth is the freeing of men's minds from the bonds of ignorance and superstition, and their bodies from the arbitrary oppression of the constituted social authorities."

They were fiercely opposed to the "Dark Ages" of ignorance and superstition and tyranny when Christian philosophy exercised undisputed sway. They gleefully trusted the darkness of the Middle Ages with the promise of the future they would create. That future is now here; we are living in it. The promises are all due. Compared with the trauma of "Utopia" the Middle Ages begin to look very comfortable. Gibbon, an English *philosophe*, described the conversion of Rome to Christianity as "the triumph of barbarism and religion." Satire is a two-edged sword. We speak with equal scorn of the Enlightenment's *philosophes* fought a bitter and protracted war with Christianity. Like all religious wars, it was deadly

serious. The *philosophes*, who prided themselves on their liberality and freedom from prejudice, were fanatically prejudiced against the Christian faith. But the intellectuals castigated the Christians for their prejudice but excused the *philosophes* for theirs. In such an unequal conflict, of course, the latter triumphed.

The first great Enlightenment political victory occurred in the French Revolution. Christianity suffered immediate and severe persecution. The "Religion of Humanity" became the official faith of the Revolution and the Reign of Terror which it made possible. A similar political revolution failed in England, but the English Utilitarians, a late-blooming English variety of the French *philosophes*, eventually won their political victories in the dissolution of the British Empire and the uncontested ideological victories of Fabian socialism.

There were even more spectacular political victories in the Russian Revolution. Christian Russia suffered greatly the whiplashes of atheistic communism in a bitter religious persecution that still continues. It is very unfashionable to say so, but the number of Christians who have died from "Enlightened" persecutors is far greater than the number of people who, in the past, died at Christian hands. The bigotry and hatred and persecution of modern times — which we euphemistically call "Ages of Tolerance" — are far fiercer than that of any past period, including the Middle Ages and the Inquisition.

It is the singular merit of Alexander Solzhenitsyn that he has called attention to this epic struggle. By a great tragedy and impossibly good fortune, he suffered through the bitter terrors of Soviet persecution and survived to tell the tale. By an almost incredible feat of memory, and an inspired literary grace, he documents in *The Gulag Archipelago* the misery of the *philosophe* Utopia. Nothing shows more clearly the bankruptcy of the Soviet social experiment, the poverty of the *philosophe* tradition. He scores victories against that tradition as significant as Gibbons's victories for them. He is a fit adversary, and as significant as Voltaire, Diderot, and Hume.

Many of his fondest admirers do him a disservice when they see him as a political anticommunist in their own narrowly-conceived terms. One of the most superficial mythologies of modern times tries to explain current events as the result of rivalry between a communist Russia and an anticommunist United States. This is a dangerous mixture of truth and untruth. Both modern Russia and modern America are post-Christian countries; both countries are basking in the Enlightenment triumph of secularism. Evidently Russia respects Christianity more because it feels compelled to persecute it. The United States can afford to tolerate superficial survivals of Christianity because Christianity is defeated, discredited, and moribund. In this sense, Russia is properly still a more Christian country than the United States.

(continued on page 30)

## COOL WINTER READING: A Nostalgic Review of Two Books

By the Rev. Paul B. Denlinger  
Taipei, Taiwan

Charles Murray: **Losing Ground: American Social Policy 1950-1980.** Basic Books, New York, 1984, pp. i-xii, 1-323, appendix, bibliography, index.

Paul Johnson: **Modern Times: The World from the Twenties to the Eighties.** Harper & Row, NY 1983, pp. 1-817, index.

Charles Murray has written a very exciting account of the social failures of Lyndon Johnson's "Great Society." As Nathan Glazer puts it, "Charles Murray explains persuasively why, despite enormously increased expenditures on job training, welfare, food stamps, crime control and education for the poor during the 1960s and the 70s, the problems of the target populations — principally the black poor — became worse. He deduces rules to explain the failure, and proposes on the basis of them some awesome shifts in our social policies. Everyone concerned with these issues will have to deal with the arguments of this book."

I found it so exciting and so informative that I simply could not sit still. As I raced through Murray's masterly presentation I found myself reflecting over and over again, if only Dotty Faber had lived long enough to have seen this book! There are few things in life that would have given her more pleasure than this. For she was a professional journalist; she knew and valued good, clean, honest writing. She knew what a tragedy for America Barry Goldwater's defeat had been, and the deserved chastisement America received in Johnson's "Great Society." I had often talked with her about the economic consequences of the "Great Society," but neither of us saw as clearly as Charles Murray the cost in human suffering. And both of us would readily admit that Murray's concerns are more humane and more Christian, and therefore more important. We both delighted in such instruction.

### THE OVERTURE

Last year my son sent me an amazing book, Paul Johnson's **Modern Times: The World from the Twenties to the Eighties.** Paul Johnson is a very wise professor of modern history at Oxford University. As I read his account, I kept saying to myself, I lived through this period, how come I did not understand what was going on? How come I learned so little from my experience? And then I realized that, in spite of my distrust of the media, my attitudes have still been shaped by the media. I do not understand because I had been brainwashed, in spite of all my efforts to escape this trap.

Professor Johnson's treatment of the "Great Society" shocked me: "Lyndon Johnson was able to use the emotional response to the assassination, plus his own wonderful skills as a Congressional manager, to push through the greatest and most expensive legislative programme in American history." "In his first State of the Union address, 8 January 1964, Lyndon Johnson announced: 'This Administration today, here and now, declares unconditional war on poverty.' When he signed his first anti-poverty bill, the Equal Opportunities Act on 20 August 1964, he boasted; 'Today, for the first time in the history of the human race, a great nation is able to make and is willing to make a commitment to eradicate poverty among its people.'"

Charles Murray has, in his short book, irrefutable evidence of the colossal failure of Lyndon Johnson's ill-conceived social program.

After Johnson's victory over Barry Goldwater, whom Paul Johnson called "an exceptionally weak opponent," the bills came rolling out. "Tom Wicker exulted in *The New York Times*: 'They are rolling the bills out of Congress these days the way Detroit turns out super-sleek souped-up autos off the assembly line!'" "The first session of the 89th Congress was the most productive in fundamental legislation since the early days of Woodrow Wilson. Johnson had a 68 percent success rate, the highest in history, for his bills, 207 of which were made law, the 'building-blocks of a better America,' as he called them."

"The cost soared: \$30 billion a year in the first poverty programme; then another \$30 billion added toward the end of the term. These sums soon became built into the structure of the Federal outlay and proved impossible to reduce. Between 1949 and 1979 welfare spending rose twenty-five times, from \$10.6 billion to \$259 billion, its share of the budget went up more than half, and the proportion of GNP it absorbed tripled to nearly 12 percent."

"The government's share of all workers doubled and by 1976 one in six (over 13 million) was directly on Washington's payroll."

"The 1960s became the most explosive decade in the entire history of educational expansion." "The ratio between length of education and salary declined sharply. Equalizing educational opportunity, it was found, did not promote greater equality among adults. So the attractions of university declined. The proportion of young men starting college, which rose rapidly to 44 percent in the 1960s, fell to 34 percent by 1974. It leveled off among women, too." "Nor did more education promote stability. Quite the contrary." "What student violence did above all was to damage American higher education and demoralize its teachers." The promotion of student violence by the well-intentioned expansion of higher education was an excellent example of the 'law of unintended effect.' The attempt by successive presidents to obtain justice for American blacks was another. Here again, good intentions produced death and destruction."

"Nor was Lyndon Johnson a victim of lost illusions alone. He was also, in a real sense, a victim of the media, and especially the East Coast liberals who controlled the most influential newspapers and the big three TV networks."

Paul Johnson sums up the 60s pithily: "The Vietnam War and its bitter sequel, the Great Society and its Collapse, the Imperial Presidency and its demolition (Watergate), (were) in combination, a suicide attempt by the superpower of the West. They were powerful factors in ending the great post-war economic expansion and in returning international society to the fear and disarray of the 1930s. Equally important, they undermined the capacity of American leadership to respond to this new instability."

My response to **Modern Times** was the sweet-sour shock of violent edification. How come I was in America and part of it, and did not realize how close America came to suicide? There was manslaughter in my backyard and I did not even know about it. Obviously the media kept this carefully hidden from my attention. How come the "Great Society" was such a monumental and stupid failure and I did not realize it? Obviously the media was protecting a lot of undeserved reputations. How come the British know more about what is going on in America than Americans do? Obviously the American news media have much less effective control in Britain.

When I see America from Paul Johnson's perspective a lot more things make sense. Goldwater's defeat, a victory by the media, was not just a personal disappointment for me, it was a tragedy designed by the media for the United States. God is just; the scourge of the "Great Society" is just what Americans deserved, and it is what Americans got. God is not mocked!

(cont. on page 29)



# Bookmarks

## Book Reviews



Dr. Thomas C. Reeves  
*Literary Editor*

What Will Happen to God? Feminism and the Reconstruction of Christian Belief, William Oddie (SPCK, 1984), 159 pp, L 4.50.

I am surely not alone in finding the standard arguments for and against women's ordination rather tiresome. Those favoring priestesses usually base their case upon women's "rights" and denounce Scripture, the Lord, the Church, and history as hopelessly sexist and unjust. Everyone, including God, was simply wrong about men and women until the golden age of Betty Friedan, Jane Fonda, Carter Heyward, abortion-on-demand, and female weight lifters. Bishop Paul Moore Jr. plumbed the shallow depths of the position by declaring, "whenever you are faced with a difficult choice, go with the future, not the past."

The more conservative-minded have at times been almost as uninspiring. They argue that Jesus appointed only men as Apostles (which carries little weight with those who see the Lord — at least in some degree — as a product of his time and who do not acknowledge Apostolic Succession), that the Catholic Church has always had an exclusively male priesthood (which bores Protestants and those — especially in America — who have little or no respect for the past), and that the innovation would damage ecumenical relations (which means almost nothing to those lacking the desire to be obedient to the Pope).

Recently, however, the issue has taken on new meaning as observers have begun to realize that many radical feminists are attempting, with growing success, to change the entire Christian religion. Writers and theologians such as Rosemary Radford Reuther, Mary Daly, Paula Fredericksen Landes, Elizabeth Clark, Sara Maitland, Una Kroll, and Carol P. Christ are concerned with far more than seeing women in clerical collars. Ms. Reuther says frankly, "the conservatives are correct in recognizing that the revolution represented by the ordination of women threatens the whole symbolic structure."

In this important and lively book, William Oddie, librarian of Pusey House, Oxford, examines the entire spectrum of the women's lib movement and its impact on Christianity. He devotes most of his attention, however, to that small but highly influential group of radicals determined to eradicate all traces of masculinity in our thinking about God and his Son. They are engaged in a battle, he argues, in which there can be no neutral observers, for

here we see dramatically enacted, (in a way capable of producing real changes in belief and practice) the underlying tension within modern western Christendom between, on the one hand, those who believed in a revealed religion, given once for all in God's own way, recorded in Holy Scripture, preserved and proclaimed through the ages in an unending series of languages and in ceaselessly varying cultural conditions by the Church his Body, always inexhaustibly relevant to man's changing needs and, on the other, a view which sees Christianity itself (and not merely its cultural expressions) as perpetually ephemeral, 'remade' for each new generation, relevant only when it mirrors the ever-shifting secular assumptions of the passing age.

How extreme are these radicals? Mary Daly, a former Roman Catholic theologian, views the Annunciation as a cosmic rape scene and labels the Incarnation "inherently sexist and oppressive."

Paula Fredericksen Landes considers Church history one long tale of "sexist oppression" and contends, "To submit to the guidance of traditional religion is to become vulnerable to a kind of spiritual rape . . ." Professor Carol P. Christ and others back a "goddess movement." Neinrad Craighead, a one-time Roman Catholic nun, confesses, "my secret worship of God the Mother has been the sure ground of my spirituality."

What do they want? Power, of course. But that is only the beginning. As Susan Dowell and Linda Hurcombe declare, "female priesthood is peripheral unless it revolutionizes the system." The radicals and their ever-naive liberal followers also want a bowlderized Bible. As Susan Harris puts it, "we can't add to Scripture, but we can maneuver it with women's experience to include us." And they want "non-sexist" hymns, creeds, and liturgies. A eucharistic prayer by Carter Heyward contains, "You hold us in your tender arms like a mother with her newborn infant . . . God our mother, you are the matrix of our power, our tenderness, and our courage." In 1983, the Rt. Rev. Lyman Ogilby, Bishop of Pennsylvania, began offering the prayer of consecration to the "Father of all creation and the Mother of all being."

What's wrong with all of this is, of course, that it clashes completely with Scripture and Tradition. We are commanded to worship God the Father and God the Son; Jesus taught us that God was actually his Father, and actually (in some mysterious way) ours. Our duty is to obey, admitting that we cannot know very much about God and proclaiming without hesitation that in baptism all men and women are one in Christ (*Galatians 3:26-28*).

As Oddie points out in solid detail, Scripture and Tradition (if not Reason, as well) make it clear that men have been assigned leadership in the Church and in the family. In some way we can't fully grasp, this involves the fact that Jesus was a man. But this responsibility does not imply superiority, especially within a community devoted to humility and the suppression of self. Oddie quotes Roger Beckwith: "If the woman is subordinate to the man, the man is subordinate to Christ, which is no degrading relationship; moreover Christ is subordinate to God (the Father), and there is nothing degrading in the internal relationships of the Holy Trinity."

Oddie's book was published in England and is being used in the struggle there to preserve orthodoxy. It can be ordered here through any good bookstore (I would suggest Nashotah House) and should be owned by all concerned Anglicans. This movement to infect the faith with radical feminism will probably be the next fad in The Episcopal Church. So be prepared.

Thomas C. Reeves

From *Berkeley To East Berlin And Back*, Dale Vree (Thomas Nelson Publishers, 1985), 168 pp, \$9.95.

Dale Vree, editor of the *New Oxford Review* and a columnist for the *National Catholic Register*, is a character out of Eric Hoffer's *The True Believer*. Within two decades he has embraced evangelical Christianity, civil rights activism, theological modernism, student radicalism, Marxism, Protestant orthodoxy, Anglican schism, and conservative Roman Catholicism. A passionate, naive, romantic man, Vree is also an intelligent and at times inspired Christian who has learned some important lessons during his travels.

He has observed, for one thing, the emptiness of theological liberalism. For a time, he was enamored of Bishop James A. Pike and thought that a commitment to political and economic justice required the jettisoning of the central doctrines of Christianity. He now knows this to be untrue. Furthermore, he is convinced that, "The logical conclusion of modernism is atheism."

Modernism is a very slippery slope. Once you begin reinterpreting, rationalizing, and demythologizing the faith, no objective criterion exists by which you can distinguish what in Christianity is mythic or symbolic from what is actually true. The only criterion is subjective — what you as the self-appointed spokesperson for modern man find palatable and believable. Whatever fails to pass your private tests, from the Virgin Birth to the deity of Christ, can be considered mythic and reinterpreted in secular terms. This approach is a very convenient one.

Vree also learned that the cultural revolution of the Dreadful Decade (1965-75), still alive and well in the media, the universities, the mainstream Protestant denominations, and the Democratic Party, has always lacked authentic Christian idealism. From the Free Speech Movement of the early 60s to the continued attacks on the family and the cries for gay and abortion "rights," the emphasis has been upon self and instant gratification. Whatever the rhetoric, sex, fun, and drugs have been foremost in the minds of the upper-middle-class proponents of "me-ism." This ethos of self-indulgence, of course, has nothing in common with the commands of Jesus Christ. Indeed, to the serious Christian the ultimate enemy is self; the most dangerous sin is pride.

A great mystery and paradox of Christianity is that when we give, we receive all the more; when we discipline our own desires and commit ourselves to others, we become truly free; when we forgive, we are forgiven; when we die to our selves, we realize our true selves; and when our lives are over, death is but the gateway to a larger life. Self-fulfillment is not sought for its own sake; it is discovered, often unexpectedly, in the midst of self-denial and self-transcendence.

Vree learned about Communism firsthand. In 1965 he and his wife traveled to East Germany in search of the workers' paradise they and their Marxist friends in Berkeley, California, yearned for. What the couple discovered, to their horror, was a mindless materialism and a passion for consumer goods and status that rivaled anything they had seen in the United States. "The ultimate goal of communism seemed to be simply to universalize Beverly Hills, Grosse Pointe, and Scarsdale." A single sermon by a Protestant minister brought the Vrees back to Christianity.

"What we had very unexpectedly bumped into in East Berlin was the primitive church, the 'church of the poor' — a church that was persecuted, unfashionable, and steeped in orthodox belief. Vree became convinced that "the abundant life, in the sense Christ promised it, is discovered in the midst of deprivation."

Vree is as critical of the Right as he is of the Left. Both seem addicted to the same poisons: careerism, consumerism, the love of money, and sexual permissiveness. The Capitalist West, he argues, is becoming increasingly frivolous and decadent; the gospel has been domesticated "into a friendly lapdog." He goes so far as to say that it is ultimately more dangerous for the Christian to live under Capitalism than Communism. "Certainly, the church is healthier when she stiffens her spine in the face of an openly declared enemy such as Marxism-Leninism than when she capitulates to an enemy disguised as a friend and called by the sweet names of Prosperity, Ease, and Freedom."

There is much to question here. If, for example, it is so spiritually uplifting to live in, say, Bulgaria, why does Vree continue to reside in Berkeley? By what authority and to what extent would he curtail prosperity in the Western world? Whom would he rely upon to deprive us of our personal and collective freedoms? Where is it clearly demonstrated in history that human misery necessarily produces holiness? One may also quarrel with Vree's innocent association of the American working class with "the poor" Jesus exalted, scoff at his benign view of Communist totalitarianism, and smile at such pious generalities as, "The life of self-indulgence, the bourgeois life, the life measured out with coffee spoons, to borrow an image from T.S. Eliot, is indeed a bore."

Still, Vree has something important to tell us about the inevitable conflict between true Christians and the world. No church that blows in the wind of fashion will be worthy of its Master. No ideology, system, or utopia can satisfy those who would see Jesus. No crusade will ever be as interesting as the pursuit of personal sanctity. No enemy, after Satan, will be quite as formidable as the one you face in the mirror.

Thomas C. Reeves

**Five Evangelical Leaders**, Christopher Catherwood (Harold Shaw Publishers, Wheaton, Illinois, 1985), 239 pages, \$7.95, paperback.

"Evangelicalism" is a theological position which maintains that Christianity is no less and no more than Gospel: the Good News of God's saving intervention on behalf of His lost and helpless people. It can trace a venerable pedigree beginning with St. Paul and continuing through Augustine of Hippo, Bernard of Clairvaux and Anselm of Canterbury. This particular School of Faith, however, came into full flower in the doctrines of the Protestant Reformation: *sola Scriptura, sola gratia, sola fide, soli Deo Gloria*. Within the broad and indulgent lap of Anglicanism, Evangelicalism became only one of several schools of theology. In England, it was preserved and handed on by leaders such as George Whitefield in the 18th century and Ryle and Simeon in the 19th. In American Anglicanism, however, Evangelicalism sadly declined. The so-called "Low Churchmen" generally were in a liberal limbo. Evangelicalism among American Anglicans became a faith not so much rejected as simply unknown.

For those who would care to learn more about Evangelicalism, this book would be a good beginning. It is a collection of five

short biographies of leading 20th century Evangelicals. Some readers may be surprised to learn that while Evangelicalism has almost disappeared in this country, England has been blessed with a glowing resurgence of Gospel theology. The subjects of this book are John Stott, Martyn Lloyd-Jones, Francis Schaeffer, James I. Packer, and Billy Graham. The author is a young English historian educated at Oxford and Cambridge who happens to be a grandson of Lloyd-Jones.

All five subjects were born in the 20th century and three of them are very much alive and active in their respective fields of ministry. The author, who admires and shares the Evangelical commitment of these men, bases his work not only on a thorough knowledge of their writings (which fill many shelves!) but also on extensive personal interviews and correspondence. This is the strength of his book. Anyone who has feasted on the writings of these ambassadors of Jesus Christ will probably come to feel that they are personal mentors and friends. Catherwood helps us to know them as people, warts and all.

Even if all five share a common understanding of Christianity as the Good News of Jesus Christ, they are five distinct personalities with five different ministries within God's vineyard. John Stott, son of a knight and educated at Rugby and Cambridge, has spent most of his career as Rector of All Souls Parish, Langham Place, London, where indeed he was brought up from childhood. Lloyd-Jones, a Welshman, was trained in medicine but became a Minister of the Welsh Calvinistic Methodist Church. He carried on a long and significant ministry in the pulpit of Westminster Chapel in London. Both of these men were highly gifted in the vocation of preaching and both authored valuable books on homiletics. While one was C. of E., the other was a Nonconformist. In spite of a deep personal disagreement over the possibility of Evangelical Christians remaining within theologically mixed churches which once flared briefly into a public quarrel, they enjoyed a close personal friendship.

Schaeffer was a minister of the Bible Presbyterian Church, but distinguished himself as the founder and guiding spirit of L'Abri, a study center for Christians and searching young people in Switzerland. Of these five he excelled as an apologist for historic Biblical Christianity. "In an age when secular thought seemed to dominate society, Francis Schaeffer fought back. When many Evangelicals cowered in the trenches, he moved out to battle in the front line." Schaeffer is perhaps the most unusual and intriguing personality of the entire quintet. In defiance of the usual unfavorable stereotype of the Evangelical, Schaeffer demonstrated that the Bible-believing Christian can be philosophically alive, artistically alert, and intellectually formidable.

Like John Stott, James I. Packer is an Anglican. We learn from this book how he managed to remain an Anglican when was not easy for him to do so. But unlike Stott, he has given his life to the ministry of Christian scholarship. Trained at Oxford (M.A. and D. Phil.), he has taught at several theological colleges in England and is now professor of Historical and Systematic Theology at Regent College in Vancouver, Canada.

distinguished and voluminous author, he is frequently a platform speaker and preacher at religious conferences and institutes — but, sad to say, not often enough among his Anglican co-religionists.

Packer's many published writings fall into two classes. Many of them were written simply for the nurture of Christian souls. Some include such books as *Knowing God*, *Knowing Man*,

and *God's Words*. Another fine work of this sort is his treatment of the three traditional pillars of Confirmation instruction (Creeds, Decalogue, the Lord's Prayer) entitled *I Want To Be A Christian*. But in other volumes Packer deals head-on with matters of controversy between Evangelicals and modernists, especially the authority and inerrancy of the Bible. His opening salvo, published in 1958, was entitled "Fundamentalism" and *the Word of God*. More recently he has given us *God Has Spoken and Beyond the Battle for the Bible*. The quotation marks around the word "fundamentalism" in his earliest book are significant. Packer took fundamentalism to mean an ignorant and obscurantist distortion of the Evangelical position, which modernists use to misrepresent the real Evangelical position.

Billy Graham is sufficiently well known. For all his admirable qualities, his biography does not seem entirely appropriate in this book. Not only does he lack the scholarly gifts of the other four, but his Arminian revivalist theology sets him sharply apart.

Catherwood makes no claim that these five are the most interesting or important Evangelicals. Instead of Billy Graham, Carl Henry (founding Editor of *Christianity Today*) might have made a better choice. And there are plenty of British or Australian Anglicans he might have included. Such men as Leon Morris, Philip E. Hughes, or Marcus Loane come to mind.

This book ought to be strongly commended to readers of *CHRISTIAN CHALLENGE* and to "Anglican Traditionalists" generally. The 20th century Evangelicals have given us a refreshed vision of a truly traditional and truly Catholic Christianity which will remain viable and resilient when our trials of today have been forgotten. Many old-fashioned Churchmen, hungry for the Biblical faith of their fathers, have been seduced by the mothy mountebanks and shabby charlatans of counterfeit "Catholicism." But instead of ceremonies, the Evangelicals offer us the religion of revelation. They have created for us an up-to-date conservative theological literature which can well serve to teach us that the Gospel of the centuries is the Gospel today.

(The Rev.) Laurence K. Wells

---

Books for review should be sent to our Literary Editor, Dr. Thomas C. Reeves, 5039 Cynthia Lane, Racine, WI 53406, USA.

---



# Within The Word

## STUDIES IN THE PSALTER

By  
The Rev. H. J. Sutcliffe, D.D.

### STUDY VII



We continue our consideration of the place of the Psalms in the worship of the people of God.

The Psalter affords ample internal evidence that both choral and instrumental music was employed in Israel's liturgical services. That the Hebrews used a wide variety of musical instruments in their worship can be shown by the citation of the following examples: "Sing aloud unto God our strength: Make a joyful noise unto the God of Jacob. Take a Psalm, and bring hither the timbrel, The pleasant harp with the psaltery" (*Psalms 81:1-2*). In *Psalms 150*, which has been termed the "Great Doxology," and which has been characterized as the "Grand Hallelujah Chorus of the Psalter," no fewer than eight different instruments are mentioned.

The instruments seem to fall into three classifications. The first group consists of wind instruments. The shofar, or ram's horn, is translated as "trumpet" in the first line of *Psalms 150* (at verse 3). It should be noted that the shofar is not the cornet, which receives a separate designation. A third wind instrument is rendered "pipe" in the Revised Version. This is much more accurate than "organ," as the invention of the keyboard did not occur until centuries later.

The stringed instruments belonged to the second group. It is of interest to note here that the word Psalm — the English title of the Psalter in the Septuagint or Greek Old Testament — conveys the idea of songs to be sung to the musical accompaniment of stringed instruments. Of these, the harp is most frequently cited and there seem to have been several varieties or types under this subclassification. The triangular four-stringed harp was known as the sackbut, and is mentioned in *Daniel 3:5*. It is thought that the term Psaltery embraced an entire class of stringed instruments similar to those in modern use.

The third classification embodied the percussion instruments. Evidently the timbrel was a type of tambourine which was drummed with the fingers. There were several varieties of cymbals which were employed to maintain rhythm (*I Chronicles 15:18*).

To those who may be curious or concerned about such phrases as "sheminith," "gittith," and "mahalath," used in the superscriptions of certain psalms, the most that can be said is that their origin and meaning is uncertain and obscure. In all probability they had musical connotations.

Other terms or phrases such as "neginoth" seem to indicate the kind of musical instruments to be used for accompaniment. Again, let it be emphasized that commentators differ in their interpretations regarding these matters. Some superscriptions are addressed to "The Chief Musician." In all probability this officer occupied a position similar to that of the "Kapellmeister" of Europe's royal courts centuries later. Choirmaster would probably be our nearest English equivalent, although the responsibilities of this officer embraced a wider area. The word "selah" appears approximately 71 times in the Psalter but is of uncertain meaning. Scholars are of the opinion that it was a musical term, possibly suggesting an interlude for the musical instruments.

## December hath XXXI days

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 The 1st Sunday in Advent Violet BCP p. 90	2 Channing Moore Williams, Bp & Missionary	3	4 Clement of Alexandria, Pr. White LFF p. 70	5 John of Damascus, Pr.	6 Abstinence Nicholas, Bp	7
8 The 2nd Sunday in Advent Violet BCP p. 92	9	10	11	12	13 Abstinence	14
15 The 3rd Sunday in Advent Violet BCP p. 93	16	17	18 Abstinence Ember Day Violet BCP p. 260, or LFF p. 17	19	20 Abstinence Ember Day Violet BCP p. 260, or LFF p. 18	21 Abstinence ST. THOMAS (Ember Day) Red BCP p. 228
22 The 4th Sunday in Advent Violet BCP p. 95	23	24	25 CHRISTMAS DAY White BCP p. 96	26 ST. STEPHEN Red BCP p. 99	27 ST. JOHN THE EVANGELIST White BCP p. 101	28 HOLY INNOCENTS Red BCP p. 102
29 The 1st Sunday after Christmas White BCP p. 104	30	31				



"For unto us a Child is born;  
unto us a Son is given."

Isaiah 9:6

# Newsclips

## RELIGION — USA

A CALIFORNIA WOMAN has filed a five-million dollar civil suit against her Episcopal priest charging that he violated the secrecy of her confession that she had embezzled church funds, *The New York Times* reports. In her suit filed in San Francisco Superior Court, 38-year-old Sheridan Anne Edwards of Mill Valley charges that she had a right to expect the confession she made to her priest, the Rev. William Rankin, would be held in strictest confidence. Instead, the suit charges, Fr. Rankin reported what she had said to church officials and eventually to the police. Miss Edwards was arrested and convicted of grand theft and sentenced to seven months in jail. Fr. Rankin testified at her trial. Her case is currently on appeal. The article reported that Miss Edwards had made full restitution to the parish. Fr. Rankin maintains reportedly that Miss Edwards consented to dissemination of the information and that she had not made a formal confession.

THE BISHOP OF CENTRAL FLORIDA, the Rt. Rev. William H. Folwell, has lost a \$200,000 lawsuit he filed against the U.S. government for injuries he suffered in November, 1982, while playing tennis at the Naval Training Center in Orlando. *The Living Church* reports that U.S. District Judge G. Kendall Sharp ruled that the bishop should not have been using the tennis court, even though he was the guest of a retired Naval officer. In dismissing the case, the court said that the bishop had been alerted by other players to the potential dangers of the court. The bishop had charged negligence on the part of the Navy for the presence of a slick patch of algae on the court. A counterclaim by the Navy charging that the bishop had been trespassing, and asking for \$5,200 for past use of the courts over five years, was also dismissed.

ST. CHRYSOSTOM'S CHURCH, HOT SPRINGS, Arkansas, has begun construction of its church building. According to *Pilgrim's Path*, the project began September 16. St. Chrysostom's is a parish of the Diocese of the Southwest of The American Episcopal Church. The Rev. Alan Rosenau is rector.

THE BISHOP COADJUTOR OF MARYLAND, the Rt. Rev. A. Theodore Eastman, has appointed Sally Shoemaker Robinson, a Presbyterian laywoman, as diocesan canon for social ministry. A *Diocesan Press Service* release reported that Robinson is the first laywoman appointed as an Episcopal canon in the United States.

BOY SCOUTS OF AMERICA OFFICIALS have readmitted a youth who was forced out of the scouts after he said he did not believe in God. An *Austin American-Statesman* story reports that 15-year-old Paul Trout of Shepherdstown, West Virginia, was reinstated in October after meeting with an official from the organization's national headquarters in Irving, Texas. The report said that at a meeting in Texas, the organization decided to remove language from its literature that defines God as the supreme being.

TWENTY OUT OF 57 PRESBYTERIAN CHURCH U.S.A. members of Congress have criticized what they regard as liberal trends in the denomination's 1985 general assembly and have charged that the church's leadership is out of touch with its members. According to a *Religious News Service* story in *Christian News*, the largely Republican group sent a five-page letter to the Rev. James E. Andrews, the stated clerk of the 3.1 million-member body. Among other positions, the letter charged that the Presbyterian Church "has not shown adequate concern for religious freedom," and that the Church's stand against U.S. criticism of the Soviet Union was "based on the inaccurate belief that we can expect perfection of countries" and the idea that "we are self-righteous and hypocritical if we denounce even the most atrocious actions of governments who declare themselves our enemies."

DR. J. I. PACKER, A NOTED EVANGELICAL ANGLICAN THEOLOGIAN, has commented on the consecration of Dr. David Jenkins as Bishop of Durham in the Church of England. In an in-person report of remarks made at a theological institute in Pensacola, Florida, this summer, *Branches* reports that Packer said: "I believe Jenkins was foolish to profess his unbelief in public. The Church of England has always had its share of radical bishops and our era is no exception. However, no individual or group can change the historic tenets of the faith: they have always been true and always will. Bishops do not define the Church and they do not live forever. Our sovereign Lord will not permit His Word to be hid from His people — His Truth will prevail."

MEMBERS OF THE CHRISTIAN CHURCH-DISCIPLES OF CHRIST have approved a resolution to form an ecumenical partnership with the United Church of Christ (UCC). According to an *Associated Press* story which appeared in *The Washington Times*, the 1.1 million-member Disciples of Christ denomination is one of the largest Protestant bodies to have originated in America. The story indicated that the United Church of Christ approved a similar resolution at its annual meeting earlier. The UCC, of which President Ronald Reagan is a member, has about 1.7 million members. The two bodies, which are both involved in the Consultation on Church Union (COCU) with The Episcopal Church and seven other bodies, have agreed to appoint a committee of ten members from each church to monitor the effort, which will include theological studies and an effort for increased joint worship. A report on how baptism and the Lord's Supper would be practiced in a future united church is expected by 1989.

A PHILADELPHIA-BASED CHURCH whose principal "sacrament" is spinal manipulation has lost its federal tax exemption. According to a *Philadelphia Inquirer* story, the U.S. Tax Court in Washington, D.C., has ruled that the Triune of Life Church, Inc. functioned substantially as a commercial enterprise, and that the Internal Revenue Service had acted properly in revoking the church's tax exemption. The church was founded in 1979 by Dr. Reginald Gold, a chiropractor. The *Inquirer* story states that the church's chief sacrament is "spinology," described in church pamphlets as an effort to promote bodily harmony by correcting interference with nerve cells that control the body. A pamphlet is quoted as reading, "The spinologist gently applies the hands to the spine, enabling the body to correct any deviations that interfere with the flow of life energy . . . Only when the human body is . . . in harmony with itself can it achieve

ty with others for a better world." The price of a training course in spinology, "an art that bears a striking resemblance to chiropractic," according to the Tax Court, is a \$300 fee. Evidence showed that "... recipients of the sacrament are required to compensate those who administer the sacrament, and the latter, in turn, are required to pay tithes to the church.

THE SOCIETY OF KING CHARLES THE MARTYR has expressed its disappointment over The Episcopal Church's rejection of the inclusion of King Charles I of England and Scotland in the Church's calendar. According to *SKCM News*, the society has learned a lesson about assurances made in the course of lobbying for inclusion of the 17th-century monarch. In an "After The Convention" article, Mrs. Eleanor Langlois, editor of the *News* stated: "We were naive in believing statements made to us by the Standing Liturgical Commission. Bishop Vincent King Pettit wrote me on December 20, 1985: 'The Standing Liturgical Commission received a favorable report from the Calendar Committee concerning King Charles I. The Standing Liturgical Commission voted to recommend to the General Convention that this be included in the calendar.' At our National Meeting at St. Paul's, Washington, we were informed prayers and propers were being prepared for St. Charles' Feast Day. However, in August, *The Episcopalian* stated Charles Stuart was being presented without recommendation because of the favorable vote in the House of Bishops at the last Convention. This is false. It was our letters and not the House of Bishops' vote that brought this action, such as it was. Bishop King had written Bishop Harte earlier that Charles Stuart was not being considered. At the end of this article, the slate of those being considered was shown but Charles Stuart, K.M. was not mentioned. It was then apparent all was not well. We will not be so gullible in the future, and our strategy will be better organized. . . It is surely ironic that if Charles Stuart had not gone to his martyr's death, we would not have bishops — and yet many of [the bishops] turn their back on him and refuse to acknowledge the debt all Anglicans owe him." One factor cited by some observers in the rejection of Charles Stuart in the Episcopal calendar was a critical article circulated by Bishop Allison of South Carolina. Among new names approved for the calendar are: Aelred, Abbot of Rievaulx; David Pendleton Oakerhater, Deacon and Missionary of the Cheyenne; Constance, Nun, and her Companions, commonly called "The Martyrs of Memphis"; Teresa of Avila, Nun; Edmund, King of East Anglia, and Martyr; James Otis Sargent Huntington, Priest and Monk; Kamehameha and Emma, King and Queen of Hawaii; and Martin Luther King Jr.

ST MICHAEL'S EPISCOPAL CHURCH in Broken Arrow, Oklahoma, celebrated its patronal festival September 29 with a sung Evensong service attended by local media and representatives of five Anglican church bodies: The Episcopal Church, Anglican Catholic Church, Reformed Episcopal Church, United Episcopal Church, and American Episcopal Church. The parish, which has been "dissolved" by the Episcopal Diocese of Oklahoma and which refuses to use either the 1979 Prayer Book or the "new" lectionary, has continued to support its rector, the Rev. John C. Pasco, since his inhibition from the ministry earlier that week. Pasco, who consistently refused to be tried for "abandonment of the communion of this Church" in a secret tribunal, walked out of the room in which his ecclesiastical trial was scheduled to be held when his request that the trial be opened



The Editor at St. Michael's Church

to television and press representatives was denied. Pasco was later informed that he had been inhibited by Bishop Gerald McAllister of Oklahoma after a trial found him guilty in his absence. Pasco has ignored the court's ruling and continues to function as rector of the parish. A lawsuit by the diocese to take the parish's property (actually held by St. Michael's Foundation) is pending in a local civil court, along with a countersuit for \$1.1 million filed by Pasco against Bishop McAllister and certain other people, citing alleged attacks in a letter sent by the bishop last year. Pasco, who had 30 days in which to appeal the sentence of inhibition, has filed a notice with the Provincial Court of Appeal. No hearing dates in any of the civil or ecclesiastical court causes had been set at the time of this writing.

CHRIST CHURCH, COLUMBUS, OHIO, has been named pro-cathedral of the Diocese of St. Mark the Evangelist of the Anglican Rite Jurisdiction of the Americas (ARJA). According to *The Evangelist*, the bimonthly publication of the DeKoven Foundation of Ohio, the July 8 action was taken by the vestry of Christ Church and Archbishop G. Wayne Craig, the diocesan bishop. The Rev. Robert Kelley, rector of Christ Church, has become dean. Christ Church was founded as a result of the St. Louis Congress of Churchmen in 1977.

THE ANGLICAN RITE JURISDICTION OF THE AMERICAS (ARJA) has acquired two new bishops. According to *The Evangelist*, Bishop Harold L. Trott of Albuquerque, New Mexico, and Bishop Larry Lee Shaver of Merrillville, Indiana, were received earlier this summer. Bishop Trott, who first served as a bishop of the Reformed Episcopal Church (REC) and American Episcopal Church (AEC), was most recently bishop of the Pro-Diocese of Reconciliation, a merger of two smaller Anglican bodies with members in three states and in Ecuador. Bishop Shaver, who has served most of his ministry as a Lutheran pastor, is a former bishop of The American Episcopal Church. Bishop Trott continues responsibilities over the congregations and clergy of the former pro-diocese, while Bishop Shaver is

in congregational ministry in the ARJA Diocese of St. Mark the Evangelist, whose bishop is the Most Rev. G. Wayne Craig of Columbus, Ohio.

A FUNDAMENTALIST DESCRIBED AS "a moderate without a drop of liberal blood in his body," has been elected president of the 2.3 million-member Baptist General Convention of Texas, a regional division in the Southern Baptist Convention. According to an *Associated Press* story in *The Austin American-Statesman*, 51-year-old Paul Powell, pastor of Green Acres Baptist Church in Tyler, was elected in a runoff at the November meeting. Commenting on the current controversy in the Southern Baptist Convention over biblical inerrancy, Power said, "A lot of people get hung up on words — playing silly word games." In another matter, he was cited as saying he does not believe in ordination of women in his own church, but would not object to another Baptist church ordaining a woman.

MORMON CHURCH PRESIDENT SPENCER KIMBALL, who served for 12 years as "prophet, seer, and revelator" of the Church of Jesus Christ of Latter-day Saints, has died at 90. An *Associated Press* story in *The Austin American-Statesman* reported that Kimball, who had been in failing health for years, was memorialized at a November funeral service broadcast to more than 1,000 chapels in North America by television. Kimball's expected successor as head of the non-Trinitarian religion, started in the 1830s in New York state, is 86-year-old Ezra Taft Benson, who served as Secretary of Agriculture under President Dwight Eisenhower. Benson is the senior member of the "Council of Twelve Apostles," from which all previous presidents have come. During Kimball's reign, black men were permitted for the first time to be ordained to ministerial offices, and church membership nearly doubled to over three million.

PRESIDING BISHOP-ELECT EDMOND BROWNING has emphasized his "liberal" positions as he prepares to succeed John M. Allin as primate of the 2.6 million-member Episcopal Church. According to a *New York Times* story, Browning said, "We are no longer a middle-class white church. We are a church that is multi-cultural, and the leadership of the church is beginning to make that clear." In a surprising note, the *Times* said that Browning, an outspoken opponent of South Africa's government, declined to take a position on divestiture of church-held investments in the African nation. In saying that he liked the openness and diversity of The Episcopal Church, Browning was quoted as saying, "I think the Episcopal [sic] Church has a deep commitment to the community in which it lives. I've always been extremely proud that the church has been involved."

TWO PRIESTS OF THE CHURCH OF ENGLAND have completed a tour of the United States to assess the effects of theological changes in The Episcopal Church in the United States. The Rev. Francis Gardom, assistant curate at St. Helen's, Lewisham, and the Rev. Douglas Perkins, vicar of St. Andrew's Church, Streatham, both in the Diocese of Southwark, returned to New York, Texas, Colorado, and Florida, and met with Episcopal and Continuing Church clergy and lay people. Gardom was involved in production of the "Irenaeus Leaflets," an informal series of tracts printed in London for the British church. Both men met with bishops of the Anglican Catholic American Episcopal Church (AEC), and the Diocese

of Christ the King, and attended the AEC's Diocese of the Eastern United States synod at Orlando, Florida.



The Rev. Douglas Perkins at St. Augustine's Church, Austin/Pflugerville, Texas. Seated, foreground, is the Rev. Francis Gardom.



At the ECM Congress  
From Left: Fr. Geldard, Bp. Terwilliger, Fr. Mead

THE EVANGELICAL AND CATHOLIC MISSION IN THE EPISCOPAL CHURCH (ECM) held a Congress at the Church of the Incarnation in Dallas, Texas, October 25-26. The meeting, attended by some 250 clergymen and lay people, was organized around the theme, "The Obedient Church," and included addresses by the Rev. Paul Waddell Pritchard, rector of the host parish, the Rt. Rev. Robert Terwilliger, suffragan bishop of Dallas, the Rev. Peter Geldard, secretary of the English Church Union, and the Rev. Andrew Mead, rector of the Church of the Advent in Boston, Massachusetts. The ECM's national council met the day before. Among other topics considered in the addresses

and in the question-and-answer period at a luncheon were the implications of the election of a woman as bishop in The Episcopal Church and the application of remnant theology to the present situation. ECM is an organization of members of The Episcopal Church committed to the catholic faith and apostolic order of the Church and is, consequently, opposed to the ordination of women to the priesthood or their consecration as bishops. (For several comments by Bishop Terwilliger, the president of ECM, see "A Convention Scrapbook" in this issue.)

## RELIGION — INTERNATIONAL

AN INTERFAITH GROUP OF 151 CLERGYMEN AND THEOLOGIANS from a variety of South African Christian groups has issued a statement clarifying a "theology of liberation," according to a special report to *The Washington Post*. In a story by Allister Sparks, the statement, called the "Kairos Document," derived from a Greek word meaning the moment of truth, sets out to refute what it terms the "state theology" of the ruling Afrikaners, as well as the "church theology" of the moderate opponents of the Pretoria government, as represented by the churches of the English-speaking community, who number about 40 percent of the white minority. In its criticism of "state theology," referring to the theological system evolved

support of the mainly Reformed Church National Party government, the document says the government misuses Christian belief and biblical texts to justify oppression: "In the present crisis, state theology has tried to reestablish the status quo

orderly discrimination, exploitation and oppression by appealing to the consciences of its citizens in the name of law and order." In describing various uses of the name of God, including explicit references in the country's constitution, the document says "This God is an idol. It is as mischievous, sinister and evil as the idols that the prophets of Israel had to contend with. Here we have a God who is historically on the side of the white settlers, who dispossesses black people of their land and who gives the major part of the land to his 'chosen people'.

Here is a God who exalts the proud and humbles poor, the very opposite of the God of the Bible." In its criticism of the moderates' "church theology," the document says, "To be truly biblical, our church leaders must adopt a theology of direct confrontation with the forces of evil rather than a theology of reconciliation with sin and the devil." In a somewhat surprising observation, the theologians rejected the idea that the South African conflict is simply a matter of race.

THE REV. ARTHUR MALCOLM HAS BEEN NAMED one of two new assistant bishops in the Diocese of North Queensland, becoming the first Aboriginal bishop in the Anglican Church Australia. According to a *Diocesan Press Service* release, the other new bishop is Archdeacon Tung Yep, who is of Chinese descent.

THE ANGLICAN CHURCH OF AUSTRALIA has narrowly rejected a proposal favoring the ordination of women at its general synod in Sydney. According to *Church Times*, the House of Laity exceeded the required votes for a two-thirds majority by eight, while the House of Bishops had three more votes in favor than were required. It was a two-vote deficit in the House of Clergy that turned back the legislation. Had the measure succeeded, the issue would have been turned over to the dioceses for

ratification. In the meantime, the synod approved the ordination of women as deacons, and supporters of women's ordination to the priesthood have petitioned the Australian primate, Archbishop John Grindrod, for a special meeting of general synod in two years to debate the issue again. General Synod holds regular meetings only in every fourth year. There was speculation that some bishops in the Australian Church might "go-it-alone" in ordaining women in spite of the most recent rejection.

THE HEAD OF ECCLESIA, AN ANGLO-CATHOLIC SOCIETY in London, has predicted that more members of the Church of England will defect to the Roman Catholic and Orthodox Churches. The Rev. Francis Bown, chairman of the group, has told members that the Anglican Communion is at war, and, according to a report in *The Living Church*, "the enemy are those who seek to sell out to what he calls the secular ideologies of egalitarianism and feminism." In calling the 1980s the "new Reformation," Fr. Bown suggested that "Cranmer and his henchmen would never have dreamed of denying the Virgin Birth or the bodily Resurrection."

MEMBERSHIP IN THE CHURCH OF ENGLAND IS "STABLE," according to a *Church Statistics* report cited in *The Living Church*. According to the report, figures indicate that the number of people in Anglican churches on a given Sunday fell by 5,000 from 1,205,500 in 1982 to 1,200,600 in 1983. Infant baptisms fell by two percent and youth confirmations continue to decline, though there was a four percent rise in adult confirmations in 1984. Two hopeful notes were an eight percent rise in the number of communicants who made their Christmas communions in 1984, and a nearly eight percent increase in donations in 1983. The report noted a sharp decline in the number of members of religious communities.

THE ROMAN CATHOLIC ARCHBISHOP OF ZAGREB, YUGOSLAVIA, Cardinal Kuharic, has stated that "Albania is a completely atheist State in which no religious observance is allowed." In a lecture in his home country reported in *Church Times*, Kuharic was reported as saying that, "All churches have been destroyed or turned over to other uses. Believers must disguise their religious convictions. We can only pray for this Church of martyrs." The report also stated that the Albanian Catholic Information Center in California lists 130 priests and religious of the Albanian Catholic Church, including two archbishops and seven bishops, as having been martyred since the takeover of the Communists. Roman Catholics were reported to have comprised 13 percent of the population before 1944, when the late tyrant Enver Hoxha came to power. Hoxha "abolished" religion in 1967 and died earlier this year.

ARRESTS OF CHRISTIANS CONTINUE IN THE HIMALAYAN KINGDOM of Nepal. According to a *Response* story printed in *Christian News*, Western complaints, led by Christian Response International, have helped in delaying the prosecution of some prominent Christian leaders. The Rev. Charles Mendies of David Evangelistic Outreach, Campus Crusade national Staff Director Adon Rongong and two others had charges against them dropped in May, but state prosecutors had them reinstated later. It is a crime in Nepal, an officially Hindu nation, to convert someone to Christianity or to proselytize. As it is illegal for a person born as a Hindu to become a Christian, Hindu converts to Chris-

(cont. on page 28)



# The Afterword

Notes From Our Editor



Louis E. Traycik

## A FURTHER LOOK AT SOUTH AFRICA

Fraser Barron's letter in this month's "Backtalk" concerning Fr. Arthur Lewis's September article, "America's New Colony?" and our editorial, "Crisis in South Africa," is the principal cause of two responses on our part. The first is a "Newsclips" excerpt from a thoughtful special report to *The Washington Post* which Mr. Barron sent with his letter, and the second is our intention to go to South Africa for a firsthand look. While it was our original object to conduct interviews with a number of Christian leaders whom we think have been deliberately boycotted by a mindlessly left-wing secular press in this country, we now think it will be worth our while to explore the theological issues raised by the apparent confrontation between the "laager" ("circled-wagons") mentality of Christians in the white-dominated government there, and the non-Marxist Christian opposition, both white and black. We hope, in that regard, that we will be luckier than some conservative American journalists, who have found interviews with prominent anti-government Christian leaders hard to get, but we are determined to try. Our late predecessor, Dorothy Faber, was in South Africa for several weeks in 1974, and reported on the political and religious situation there at some length. Indeed, that visit was only part of a long-standing concern for the region, which has continued since we took over the responsibilities of editing this publication. While we remain firmly convinced of the deep involvement of hostile anti-western political forces in South African church affairs, and equally sure of the slavish role played by western media in a deadly geopolitical conspiracy by the Soviet Union, as an Anglican publication, we cannot help but pause at the prospect of seeming to endorse both current government policy in its entirety or its theological underpinnings.

An uncritical endorsement of the unavoidably racially-motivated prerevolutionary struggle, while tempting in terms of our own American civil rights movement, involves — at least potentially — the tacit acceptance of a political ethic that would give unqualified political rights to the descendants of whatever aboriginal group can demonstrate prior occupation of territory. That such an ethic would seem to require evacuation of Palestine by all Jewish settlers of Israel, and cession of America, Canada, Australia and New Zealand to their native populations seems to have escaped those who look at all questions as "corporate" — that is, that everyone and everything can be judged purely in reference to their groups or classes. This crypto-dialectical view of history and humanity may fit in well with the politics of superpowers, but it is not necessarily supportive of the complete justice of one side over another.

So, we remain supportive of the professed goals of President Botha and of large numbers of conservative and moderate political leaders in South Africa, and are opposed to the insanity of "disinvestment" (why not against the Soviet Union?). But this (as we see it) perfectly moderate

somehow, God thinks them better than their black Christian neighbors. The *CHALLENGE* remains unalterably opposed to secularist tyranny of any sort, whether Marxist or racist.

One of the great frustrations of this writer's life is cavalier manner in which most people treat matters politics and history. It is, in many cases, as if they have little idea of what has happened in the past, or of what is going on now. A simple exercise will demonstrate our point.

On a map of the world, how many people can find Malaysia? A multiracial society — Malay, Chinese, Indian and small numbers of Eurasians, Europeans and native tribesmen — the country, while as "democratic" as nearly any Asian country can be, Malaysia has nevertheless settled on group-based oligarchical system. The Malays run the government, though less than 50 percent of the population, while the Chinese and Indians run the commercial life of nation.

Another example might well be Fiji, where 87 percent the land is reserved for the 40 percent of the population who are native Polynesians. The majority of people who are descendants of indentured servants from India are careful kept from assuming political control.

A third example is closer to home. Mexico, while professing to have the first permanent revolution — the governing political group is even called the "Popular Revolutionary Institutional Party" — is a democracy in only the most tenuous of senses.

The common word for Malaysia, Fiji, Mexico and South Africa, and many others like them, is "authoritarian." While they do not attain to the near-anarchic blessings of unfettered personal liberty so dear to the American psyche, they do not deserve to be mentioned in the same breath with such hells-on-earth as Albania, Romania, Cuba, and Soviet Union. In every country in which Marxism has come to power (with the possible exception of Yugoslavia) unremitting oppression of the human body and spirit has been the result. While the Calvinist rulers of the Republic of South Africa view the world from a perspective alien to Anglican theology, they are professed Christians. The bloody oppressors of the Marxist world make no such pretense. And in the upside-down world of liberal values, the latter totally immune from censure, while the former must be destroyed. One wonders what it is that compels the Christian West to cooperate in the destruction of self-professed allies on the one hand, and discourages it from even defensive measures against enemies who have never hidden their hatred of both Western civilization and God Himself.

God willing, by the time you read these words, we will be in Africa in an attempt to bring you, our readers, a

"... the job of ending apartheid lies essentially in the hands of South Africans ... a serious resolution of South African problems will not take place until leaders of all communities sit down and negotiate their country's future."

U.S. White House spokesman Larry Speakes,  
quoted in Review of the News

"... we will not throw [South Africa] into the Soviet orbit and create another Mozambique or Ethiopia."

The Rev. Jerry Falwell in Review of the News

"[The African National Congress and the United Democratic Front] are also incapable of dealing with the real political issues and they are hiding behind mobs descending on ordinary black South Africans to maim them, to kill them, to destroy their homes and rob them of their possessions."

Anglican layman, Chief Gatsha Buthelezi,  
chief minister of the Zulu nation,  
in Review of the News

## Nostra Culpa

In our editorial notes for August, 1985, our ever-vigilant eyes let an error of incredible proportions sneak into print. On page 13, we noted that Dorothy Faber was *CHALLENGE* editor from "January, 1982 until her death in 1982." Well, that's true enough, but what we meant to say, of course, was that she was editor from "January, 1962 until her death in [June of] 1982." The Dragon Lady was at the helm of this publication for over 20 years, and was active in that role until the very end of her life. In fact, it was that perseverance that is largely responsible for the fact that the *CHALLENGE* has carried on all these years. When, some 30 years before her death at 58, she was diagnosed as having *systemic lupus*, a treatable but incurable disease, she told the priest who administered unction to her that she had asked God for two things, neither of which was healing for herself. The first was that she would see her children raised, and the second was that she would be able to work as long as she lived. In the former wish, she saw both her daughters graduate from college. In the latter, on June 28, 1982, she returned home from the hospital, where she had been confined after her third heart attack. At home, among other things, she balanced her checkbook, talked with the business office, paid the bills and put checks in envelopes and stamped them, sat at her typewriter, wrote letters, and petted her dog. Within an hour she was to suffer a last and fatal attack, and thus fulfill her second wish. And so, our omission of 20 her career in a casual

## A CHANGING TIDE?

David E. Sumner is the editor of *Interchange*, the official publication of the Diocese of Southern Ohio, and, while it would probably not be inaccurate to call him a "liberal" (in terms of Anglican issues), we were pleased to make his acquaintance while he was in Austin a few months ago, and the ongoing pleasure of reading his editorials and his excellent diocesan newspaper.

Thus it was with particular interest that we read, in his "Ordinary Thoughts" column for July, a piece he titled "Abortion: the changing tide." From this rather unexpected quarter came what we think is the most convincing (and calm) discussion of prenatal infanticide that we have ever read.

Mr. Sumner explains himself thus: "About two years ago, my position lay somewhere between neutral and pro-choice. Today, I believe abortion is wrong. As I studied the Bible, I began to see that while it never mentions abortion, it is *overwhelmingly on the side of life*. Job asserts, 'Did not He who made me in the womb make him? And the same one fashion us in the womb?' (Job 31:15). Repeatedly the Bible refers to the child in the womb with the same Hebrew word it refers to the living and breathing child. I am for freedom of choice, but in the case of abortion, freedom and responsibility should begin before conception."

No one in our experience, traditionalist or liberal, has said the plain truth so simply or so well.

## AN EDITOR'S SHORT CUT

One of the more frustrating elements of an editor's job is to keep informed about his subject. Christian journalists are no exception, and in our case, the subject matter — the Anglican world — is, well, vast. How to keep up with it all?

One very simple and (we hope) useful way is the Anglican and Episcopal Media Association. We invite all editors to read the article in this month's issue of the *CHALLENGE*. We look forward to hearing from you.



## MEDIA ASSOCIATION BEGINS OPERATION

The Anglican and Episcopal Media Association, an international cooperative venture of over two dozen periodicals in the United States, Canada, Great Britain, and South Africa, began operation in October with the issuance of a directory listing the first 24 participating publications.

The association, which is comprised of publications supporting apostolic faith and order, represents several Anglican bodies: The Episcopal Church, Church of England, Anglican Church of Canada, Anglican Catholic Church, American Episcopal Church, Anglican Rite Jurisdiction of the Americas, United Episcopal Church of America, and Reformed Episcopal Church, as well as non-Anglican bodies such as the Mariavite Old Catholic Church and Celtic Evangelical Church.

The organization's "Statement of Cooperation" establishes the essential elements of the 1888 Lambeth Quadrilateral (and Christ's selection of "men only to the ministry of Word and Sacrament" in the Church) as a basis for membership. Duties include exchanging copies of issues of each publication with other participants and extending "Christian courtesy to editors of member publications."

In addition to full membership, associate membership is open to publications supporting the purposes of the association, but which are not able fully to subscribe to the doctrinal distinctives of a predominantly Anglican organization.

Full members include: *The ACU News*, *Advance*, *All Saints Newsletter*, *American SKCM Newsletter*, *Anglican News Exchange*, *The Angelos*, *The Boston Stump*, *Branches*, *The Celtic Evangelist*, *Chimes*, *CHRISTIAN CHALLENGE*, *Cross Keys*, *Ecclesia*, *Newsletter of ECCLESIA*, *The Evangelist*, *Foundations*, *Mariavita Monthly*, *New England Anglican*, *Overleaf*, *Parson and Parish*, *Pilgrim's Path*, *The Reformed Episcopalian*, *Saint Michael's Wings*, *The Seabury Journal*, and *Veritas*. *Signposts*, an interdenominational Christian newspaper published in South Africa, is an associate member.

The first convenor of the association, responsible for keeping participants informed, is *CHRISTIAN CHALLENGE* Editor Louis Traycik. In recommending membership to parish, diocesan, jurisdictional and organizational publications, Traycik said, "Those promoting modernist ideas in religion have the advantage of press associations, wire services and a variety of modern equipment. The Anglican and Episcopal Media Association — so called because it brings together Anglicans and journalists from other traditions upholding an episcopal form of polity — is a simple method to bring editors closer together by sharing issues of their publications. The increased flow of news and opinion that will flow through the English-speaking Christian world can benefit those who exercise the ministry of Christian journalism. All Anglican and Episcopal publications able to subscribe to the Statement of Cooperation and editors of other Christian publications which share our concerns are invited to take part, either as full participants or associate members."

Editors wishing to take part should subscribe the Statement of Cooperation on the page opposite and fill out the Information Form and return both to:

**ANGLICAN AND EPISCOPAL MEDIA ASSOCIATION**  
4509A SMOOTH OAK DRIVE  
AUSTIN, TEXAS 78759 USA

# ANGLICAN AND EPISCOPAL MEDIA ASSOCIATION STATEMENT OF COOPERATION

## FAITH:

The undersigned publication holds that the Lambeth Quadrilateral contains a sufficient summary of the essential elements of Christian faith and order as a basis for unity in the Church. It agrees that both the New Testament and the Apostolic church witness to the fact our Lord chose men only to the ministry of Word and Sacrament in His Church.

## DUTIES:

The undersigned agrees, upon being supplied with names and addresses, to exchange with all members copies of each issue of its own publication, to inform the Convenor of any change of personnel or address, and to extend Christian courtesy to editors of member publications.

## STRUCTURE:

The undersigned understands that, unless and until a majority of the members indicates a desire to the contrary, the Convenor will conduct the necessary correspondence connected with informing members of information regarding exchange of publications.

## RIGHTS:

The undersigned understands that each publication is at liberty to determine the class of mail by which it shall send copies of each issue to fellow-subscribers, and that each publication is free to withdraw its subscription at any time.

Date: \_\_\_\_\_, 19\_\_\_\_

\_\_\_\_\_  
(Signature of Officer)

\_\_\_\_\_  
(Name & Title of Signator)

\_\_\_\_\_  
(Name of Publication)

I desire that my publication will be considered:

\_\_\_\_\_ A Full Member

\_\_\_\_\_ AN Associate Member

NOTE: The following are the four points adopted by the 1888 Lambeth Conference of Bishops as "a basis on which approach may be made by God's blessing towards Home Reunion:"

- (a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- (b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- (c) The two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.
- (d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

# INFORMATION FORM

PUBLICATION:

\_\_\_\_\_ *(Name of Publication)*

EDITOR:

\_\_\_\_\_ *(Name)*

MAILING ADDRESS:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

FREQUENCY:

\_\_\_\_\_ Weekly \_\_\_\_\_ Biweekly  
\_\_\_\_\_ SEMIMONTHLY \_\_\_\_\_ MONTHLY  
\_\_\_\_\_ BIMONTHLY \_\_\_\_\_ QUARTERLY  
\_\_\_\_\_ SEMIANNUALLY \_\_\_\_\_ Other \_\_\_\_\_

CIRCULATION:

\_\_\_\_\_

ECCLESIASTICAL  
AFFILIATION:

\_\_\_\_\_ ANGLICAN COMMUNION: \_\_\_\_\_ *(State Province)*  
\_\_\_\_\_ CONTINUING CHURCH: \_\_\_\_\_ *(State Jurisdiction)*  
\_\_\_\_\_ OTHER TRADITION: \_\_\_\_\_ *(State Church Body)*  
\_\_\_\_\_ OTHER AFFILIATION: \_\_\_\_\_ *(Please state)*

FORMAT:

\_\_\_\_\_ Newspaper \_\_\_\_\_ Magazine  
\_\_\_\_\_ Newsletter \_\_\_\_\_ Other: \_\_\_\_\_ *(Please state)*

COMMENTS:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(cont. from page 22)

tianity are subject to indefinite imprisonment unless they recant their conversion. In spite of limitations on the Church, there are at least 20,000 believers in Nepal today. Restrictions on Muslim conversions have been eased in recent years as a result of pressure on the Nepalese government by Islamic nations doing business with Nepal, but no predominantly Christian nation has thus far intervened in the same manner on behalf of Christians charged with violations of Nepalese law. The king of Nepal, in accordance with Hindu cosmology, is considered a god.

THE RT. REV. ROBERTO MARTINEZ-RESENDIZ, former suffragan bishop of the Diocese of Central and South Mexico in The Episcopal Church, has been received into The American Episcopal Church (AEC), a traditionalist body in the United States and Mexico founded in 1968. Bishop Martinez was received into the AEC during the annual synod of the Diocese of the Eastern United States, which met October 24-26 at Orlando, Florida. Receiving him on behalf of the AEC's seven-member house of bishops was the Primus of the Church, the Most Rev. Anthony F. M. Clavier, who is bishop of the Eastern United States. Bishop Martinez was consecrated bishop March 22, 1980, at the Cathedral of San Jose de Gracia in Mexico City by Presiding Bishop John M. Allin. Born March 18, 1938, in San Bartolo Ozocalpan, Hidalgo, he received his education, which included training as a blueprint designer, in Mexico City. He later graduated from St. Andrew's Seminary. He was ordained to the diaconate on December 25, 1971, and to the priesthood October 18, 1972, by Bishop Melchor Saucedo in Templo de Cristo, Guadalajara, Jalisco. He served at Templo de Cristo from 1971 to 1975, when he moved to the Cathedral in Mexico City, where he was named the parish's first rector in 1979. When he became suffragan, he was placed in charge of missionary work in the diocese's six northern states. He took a leave of absence for health reasons in 1981 and resigned in 1982, and has been secularly employed since. In receiving him for the AEC, Bishop Clavier appointed Bishop Martinez as bishop in Mexico. As the ten missions in Mexico constitute a missionary diocese of the AEC, a permanent bishop will be elected for Mexico at the AEC's general synod at San Antonio, Texas in October of 1986. In addition to his relations with the AEC, Bishop Martinez and his diocese are in communion with churches in India and Pakistan. He and his wife, Maria Elena, have four children, and live in a suburb of Mexico City.

REPRESENTATIVES OF MARRIED ROMAN CATHOLIC PRIESTS met at Rome in August at a "synod" aimed at the Vatican's insistence on priestly celibacy. *The Washington Times* reported that 150 men from 15 countries considered a report by West German theologian Heinz Juergen Vogels which said the Latin-rite church has enforced celibacy only since the Second Lateran Council in 1139.

A BRITISH METHODIST REPORT ADVISING CHURCH MEMBERS to reject Freemasonry as inconsistent with Christianity has spurred criticism from United Methodists in the United States. A *Religious News Service* report written by associate editor Jean Caffey Lyles says that letters to the church press in both America and Great Britain are largely negative. Among the comments were letters which included the following: "Don't give way to those who seem determined to turn

Methodism into an exclusive minor sect." "When I consider all the issues that are of concern to the church, it greatly disturbs me to see the church creating a disturbance over something as insignificant as the religious teachings of Freemasons," and "Gossip and false attacks on a person or organization that cause untold harm are about as easily retracted as gathering up feathers released in a high wind."

*If you have ever watched someone linger in a coma or weaken from cancer over weeks, months, and possibly years, you know that some things are indeed worse than death. This is not intended to judge those who do what they think is best for a loved one. This is, however, a personal alarm. Are these so-called mercy killings really designed to end the patient's suffering, or do we need to admit that the killings are going to benefit others as well?*

*I'm getting a little worried that the right-to-die movement is turning into the right-to-kill movement. I think there is a difference.*

*Judith Curtis in The Austin American-Statesman*

*Life is not only desperate, but — in terms of itself — hopeless. Read Ecclesiastes. There you find "life" in the world, this transitory deal. It is a mess. Something has got to happen. For some, what happens is their accommodation. They accept the lie that this world is a nice enough place, spitting in the face of the majority of the earth that exists in poverty, oppression and rational despair. If we live to ourselves, that is where we die.*

*From Pilgrim's Path*

*Even dramatic examples of God working through us are no indication of our own degree of sanctity. A prophecy can be given through Balaam's ass if necessary.*

*Simon Tugwell, OP*

*Whenever I am near a church I go in for a visit. So that when I'm carried in, Our Lord won't ask, "Who is it?"*

*Contributed by Molly Stevenson, Burton-on-Trent, England*

*Not to be upstaged by the Catholic bishops, the nation Episcopalians have chosen a new presiding bishop, Edmond Lee Browning, who opposes hunger, unemployment, racism, and the arms race. He favors the ordination of women avowed homosexuals. He uses words like "openness," "diversity," "commitment," "involved," and "lifestyle." As South Africa — well, do we have to tell you? While they were at it, the Episcopalians edited the Nicene Creed, omitting the affirmation that the Holy Spirit proceeds from the as well as from the Father. If you ask us, they shouldn't meddle in theology.*

*From National Review*

(cont. from page 14)

Americans do not realize the great dangers and the great difficulties they face. Anesthetized by the media, they naively ask: When will things return to normal? And "normal" is understood as it was in 1928 — a constantly rising economy. We have made enormous mistakes and created monstrous wrongs; nothing will be "normal" until they are corrected. Man can deceive himself and be deceived by others, but Heaven is not deceived by the media, and Heaven's laws are just and inexorable. The U.S. will not escape its problems by ignoring them; it merely ensures that it will be destroyed by those same problems. And this is why Charles Murray's book is so important.

### THE MAIN PERFORMANCE

Paul Johnson provides the framework, a very good basic sketch; Charles Murray provides the details. He zeroes in on the "Great Society."

"When OEO was setting up shop in 1965, social scientists of all sorts were reaching out from the campus to become part of the excitement in Washington, bringing with them a tool kit of new methods with which they hoped to help build the Great Society....A partnership between the policymakers and the newly equipped social scientists was sought by both sides. When die-hard southern congressmen ranted that these social programs were leading the country to perdition, the social scientists would have the evidence — cool, impartial, conclusive evidence — that no such thing was happening. Whence the origins of the great experiment that followed."

Charles Murray has created the unpardonable academic sin. In the eternal struggle between the academic wisdom of the social scientists and the popular wisdom of ordinary people, Murray provides scientific and academic evidence to show that the academic wisdom and the programs based on it were failures because they were wrong, and that the conventional wisdom, even that of die-hard southern congressmen, was much more often right.

In Murray's words, "There are three core premises of the popular wisdom that need to be taken into account:

- Premise #1: People respond to incentives and disincentives. Sticks and carrots work.
- Premise #2: People are not inherently hard-working or moral. In the absence of countervailing influences, people will avoid work and be amoral.
- Premise #3: People must be held responsible for their actions. Whether they are responsible in some ultimate philosophical or biochemical sense cannot be an issue if society is to function."

The social scientists were brilliant failures. They had an opportunity to show what they could do and they demonstrated beyond a shadow of a doubt that their programs were failures. Professors flunked their own courses. Murray makes no bones about his hostility to racially prejudiced laws; they are morally wrong and politically undesirable. In most other respects the conservative southern congressmen were not the stupid reactionary idiots of the political cartoonists, the butt of the eastern media's most cruel jokes. They were more right than the leftist oriented social scientists rushed from their campuses to Washington to carry out Lyndon Johnson mandate and help him squander the American taxpayer-provided treasury. Murray is on the wrong side of one of the epic struggles of our time — a professor on the people's side. Murray's book made me think, and that was painful. The conservatives were delighted with Johnson's three to two "slaughter"

of Goldwater. And they wanted to capitalize on their victory. Great hordes of liberal social scientists from colleges and universities all over the United States packed their carpet bags and headed for Washington. They used the national treasury to fund their social revolution. America was different from communist countries in that no communist armies defeated their opponents and then imposed socialist programs. In America, the victory was won by ballot, and the socialist program was imposed without bloodshed. But this socialist program, just as in communist countries, bankrupted the nation. America is a good illustration of the old Fabian dream of a leftist take-over through parliamentary processes. And socialist programs have bankrupted the economy and destroyed the fabric of society in America just as surely as they did in Czechoslovakia or Hungary or mainland China.

This means that all this talk about Russia being "captive" and America "free" is a media morality play, an important component in the brainwashing of America. And the way out of our socialist poverty and social anarchy is not conservatism but counter-revolution.

Conservatives must break the hold on the forces that control the media, control the educational processes, and control the political processes, for these manipulators have very nearly succeeded in destroying a great nation.

The counter-revolution must begin with education. It should shun guns just as completely as the liberals shunned guns when they took control of the country. Military action simply complicates the basic problem. The important thing to me is that Charles Murray, like Hayek and von Mises, in the heart of the enemy-occupied educational establishment, have proclaimed the truth. There are honest voices in the cobweb of lies in the heart of the citadel.


Those who are interested in "affirmative action" should simply buy, read and study Charles Murray's courageous statement, **Losing Ground**, and then spread the word. The media are already alert! Just for fun I asked two congressional aides if they knew anything about **Losing Ground**. They did; they knew it was poisonous right-wing propaganda; the author was a vicious racist. Then I asked them if they had ever read it. Neither had. Neither will. Their brain has already been washed; the media have already tied their hands.

You are more fortunate — your hands are still free. While there is yet the time, buy and read this important book! This is vital ammunition for the important battles ahead.

Father Denlinger teaches at Soochow University in Taipei.

**USED CHRISTMAS CARDS NEEDED**

For the children's year-round crafts project. We recycle them. Please send the front covers of any religious Christmas cards you find too pretty to throw away to us. We depend upon your help to keep this important activity going.



**St. Jude's**  
Ranch for Children

100 St. Jude's Street • P.O. Box 985 • Boulder City, NV • 89005-0985

(continued from page 8)

"Let me get one thing straight. All praise and honor to our Lord Jesus Christ."

The Very Rev. David B. Collins of Atlanta, upon his election as president of the House of Deputies

On Christians and social responsibility: "The first and absolutely essential thing is that the Church must provide the Christian with his principles for actions so that he will know that in making his decisions he is following the Gospel. This is a very difficult matter. It may actually result in different Churchmen doing different things and voting in different ways. But the motivation will be the same, and the principle will be the same, if this work has been done rightly by the Church."

Bishop Robert Terwilliger, as quoted by *Foundations*

"In the year 1653, when all things sacred in the kingdom were either profaned or demolished, this church was built by Sir Robert Shirley, Baronet, whose singular praise it was to do the best things in the worst times and hope them in the most calamitous."

From an English country church, as quoted by *Issues*



(IN THE FIRST PLACE, continued from page 2)

indeed he asked it, we may be sure he got it. What happens in such a moment is that the Mercy finds us because we are ready to be found by it. And it puts us in the way of salvation — makes it possible for God to take us over and re-make us completely. It may well prove in the end to have been the beginning of our salvation, and to call it a second birth is surely appropriate. But it is not salvation any more than the baptism of a saint is his sanctity.

**No mature person in Christ needs the Ten Commandments; if he needs them he's immature.**

What salvation we may have now is not only anticipatory but participatory. Eighteen centuries ago, St. Irenaeus gave us this classic definition: "To follow the Saviour is to participate in salvation, and to follow the light is to perceive the light." Certainly it is to know, joyfully and confidently, that we are walking in the way which leads to life everlasting; we are, in the words of a beautiful spiritual, starting to make Heaven our home. It is to learn by participation in the New Life and New Being in Christ what St. John expresses in these words: "Beloved now are we children of God, and it does not yet appear what we shall be. But we know that, because

(continued from page 13)

The rivalry between the United States and Russia, and it is a genuine rivalry, is more properly the rivalry of thieves — a quarrel over the division of loot. Russian-American problems are more like the problems between Russia and Communist China. Ideologically, Russia and the United States have a great deal in common. Kissinger sees Russia as a rival, but not as an enemy, because his ideological sympathies are so strong. The USSR would have failed many times without massive aid of military equipment, grain, capital and capital goods. Modern American intellectuals dare not permit the Soviet experiment to fail; it would discredit too many of their own presuppositions.

But underneath these ideological affinities there are nationalist rivalries. Each country has its own form of imperialism, nourished by a virile nationalism. All these nationalisms, American, Russian, Chinese, are of a lower order; these are political problems and thus minor frictions. Ideological affinity is on the same plane and of the same importance as religion.

Solzhenitsyn in his writing and in his example has transcended this mundane political plane. He has risen above the petty and addressed the basic problem of our age. His is the first virile response to the *philosophes*' "Reign of Terror" in which we are now living. In this sense, he is a pivot, an intellectual equal of Voltaire, Hume and Gibbon. He may be for Russia and the world what Dante was for Italy and Christendom. *Philosophes*, be on your guard! Even the modern world is not safe from miracles.

*A warning to Roman Catholics, especially those most deeply committed to ecumenism and most hopeful about "corporate reunion" between Canterbury and Rome: Don't be deceived by appearances. When the Archbishop of Canterbury presides in that ancient cathedral, resplendent in cope and mitre and with his crozier held most firmly and magisterially in hand, casual observation might suggest that this is indeed a living branch of the Catholic Church, only separated from Rome by minor differences about jurisdiction and authority. But as soon as you turn your attention to actual thought — to the intellectual basis of faith and morals, to what we mean by "the teaching church" and "the development of doctrine" — you find something very different: a magnificent facade certainly, but with practically nothing behind it. "Corporate reunion?" But with what?*

*From "Thoughts on the Anglican Synod," by Christopher Derrick, National Catholic Register*

*You can't win! I know a kid who was kicked out of parochial school for cursing and out of public school for praying.*

*From The Great Lakes Fruit Growers News*