

March hath XXXI days

SUN	MON	TUE	WED	THU	FRI	SAT
				<small>FEBRUARY 1986</small> <small>S M T W T F S</small> <small>1 2 3 4 5 6 7 8</small> <small>9 10 11 12 13 14 15</small> <small>16 17 18 19 20 21 22</small> <small>23 24 25 26 27 28</small>	<small>APRIL 1986</small> <small>S M T W T F S</small> <small>1 2 3 4 5</small> <small>6 7 8 9 10 11 12</small> <small>13 14 15 16 17 18 19</small> <small>20 21 22 23 24 25 26</small> <small>27 28 29 30</small>	1 Abstinence David, Bp. White
2 The 3rd Sunday in Lent Violet	3 Abstinence	4 Abstinence	5 Abstinence	6 Abstinence	7 Abstinence Perpetua & Companions Red	8 Abstinence Thomas Aquinas White
9 The 4th Sunday in Lent Violet	10 Abstinence	11 Abstinence	12 Abstinence Gregory the Great White	13 Abstinence	14 Abstinence	15 Abstinence
16 Passion Sunday Red or Violet	17 Abstinence Patrick White	18 Abstinence	19 Abstinence St. Joseph White	20 Abstinence Cuthbert White	21 Abstinence	22 Abstinence
23 Palm Sunday Red or Violet EASTER DAY White	24 Abstinence Monday in Holy Week Red or Violet	25 Abstinence Tuesday in Holy Week Red or Violet	26 Abstinence Wednesday in Holy Week Red or Violet	27 Abstinence Maundy Thursday White	28 Fast Good Friday Red or Black	29 Abstinence Easter Even Red or Violet
30	31					



You're *sure* it doesn't look silly?

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THE Christian Challenge®

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

Coming Next Month:

AFRICAN ODYSSEY:

A Report and Commentary by
 the Editor



FEBRUARY 1986

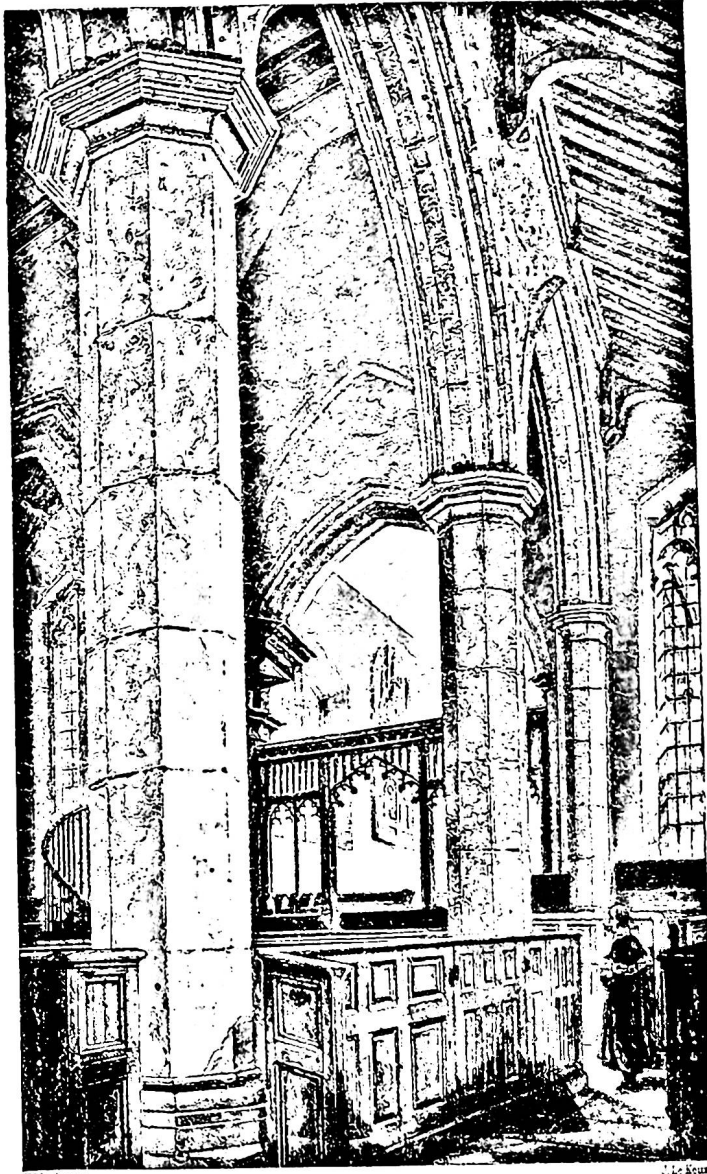
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THE Christian Challenge

AN INDEPENDENT WITNESS IN THE ANGLICAN/EPISCOPAL TRADITION

VOLUME XXV, No. 2
February 1986



F. MacGillivray

J. Le Roux

INTERIOR OF ST BOTOLPH'S CHURCH.

London. Published March 1st 1864, by Tilt & Bogue, Fleet Street.

INSIDE:

New Liturgy and the Church of England

(see page 4.)

Pilgrim

(see page 7.)

THE Christian Challenge

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. Opinions expressed in this publication are not necessarily those of the officers or directors of The Foundation for Christian Theology, 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:
CHRISTIAN CHALLENGE
 P.O. Box 1038 S.M.S., Fairfield, CT 06430
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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.

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To work for the unity of the Church in the South.

To work for the unity of the Church in the North.

To work for the unity of the Church in the South.

To work for the unity of the Church in the North.



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 No. 2
 February 1986

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NEW LITURGY AND THE CHURCH OF ENGLAND

An Interview with C. A. Anthony Kilmister,
Deputy Chairman of the English Prayer Book Society

By Auburn Faber Traycik
Austin, Texas



C. A. Anthony Kilmister

C.A. ANTHONY KILMISTER is deputy chairman of the Prayer Book Society (PBS) in England and an executive committee member of the Anglican Association. The Society, the membership of which "runs into the thousands" according to Mr. Kilmister, has been active in the Church of England for at least a decade. I talked with him about the PBS and the Church of England last summer during a visit to the U.K. and more recently by telephone. The following combines those two conversations.

From the Prayer Book Society's point of view, what are the concerns about the Alternative Service Book, which we understand is now more in use in the Church of England than the 1662 Book of Common Prayer?

I think the ASB is a *bad* book, both on the grounds of banal language and departure from doctrine which the Church of England has upheld over the centuries. Nobody, least of all me, would want to prevent the Church from introducing a sensible, new prayer book in modern-day language if they so wished provided that it didn't alter the doctrine of the Church of England and provided that it was decently-written. But the ASB has been very badly written, and it is so banal. [It could have been] so much better if they had a love of the English language, quite apart [from the doctrinal question]. It was a lost opportunity which they have made such an almighty mess of. Really, it's been written in the language which is better than the language on the back of a corn-flakes package, but...only just.

You probably have seen the book called *Ritual Murder* by Professor Brian Morris [of the University College of Wales at Lampeter]. [At the 1985 annual PBS meeting] he said:

[T]he [1662] BCP is very strong on sin in word, thought, and endless repetition. "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done" ad infinitum. The BCP rubs our noses in our sins.

The ASB, bland and sanitized as it is, de-emphasizes sin at every opportunity. Present-day readers of the ASB can have very little concept of the sinfulness of sin. My generation of Christians was brought up to regard sin as a central doctrine of the faith. We were all sinners and we knew we were. Forty years

on, that certainly has vanished . . . Young, despairing, dereligioned teenagers in Liverpool have nothing left in which to believe. The Church has failed them, and the ASB is the misbegotten child of the permissive society.

The ASB is strange in all its language. The more one would like to remember it, the more forgettable it becomes. It's written in low-speak, no-speak, the dialect of the dispossessed.

For example, before the first Eucharistic prayer, all say, "It is right to give Him thanks and praise." And the president replies, with evident approval (for the sheep have got it right), "It is indeed right. It is our duty and our joy." . . . What a bland, arrogant assumption of child and master stereotypes! If the Liturgical Commission had included in its number one poet, one grammarian, or one professional actor, other such sorry, solemn banalities would have been kicked out of court and hooted from the sanctuary. Such utterances belong in the reception class of primary school, not in the courts of the Lord.

What do you think is the effect of the continued use of the ASB on the churchgoing public?

I think that it's having the effect of robbing the Church of the sense of the numinous . . . We are losing the understanding of . . . the sense of other-worldliness . . . The sense of loss is enormous . . . [It now seems that] the Church and its worship and its whole attitude must be [that] of a fish and chips shop, that it must be in the marketplace, the lowest common

denominator. I am saying that, really, what is so important in worship is being, for a moment, quietly with God, embracing that sense of other-worldliness.

I understand that, unlike the situation in the Episcopal Church, you, at least, officially have a choice on the parish level of using either the ASB or the 1662 prayer book.

You apparently have a choice. In reality you don't have a choice.

The theological colleges are churning out new priests who probably have never even shaken hands with the BCP. They've been brought up on the ASB. You have all the sort of groupiness

Some Church of England clergy tend to get confused between the Third World and the next world.

of synodical government. You must have a Eucharist with everything. In fact, it almost demeans the Eucharist because it becomes too common. And every time you have some aspect of groupiness [it] takes the form of an ASB Eucharist. [It is not uncommon to have] the Eucharist, stop short of the blessing [and then hold] the meeting of the Parochial Church Council. [T]hey do not have any dissension within the PCC because somebody taps the book and says, "We haven't had the blessing; we're still within the confines of the Eucharist." It's disgraceful; it's manipulative.

I understand the November General Synod gave provisional approval to extending the life of the ASB until December 31, 2000.

So far as the ASB is concerned, it could hardly be improved, and perhaps they need more time in order to get something more sensible. Certainly, the thing is an absolute mess as it is. And perhaps they're trying to show that there is some stability in instability.

If you had your way, what would you do with the ASB?

Burn it! And start again.

I seriously feel that the time is very ripe for the Church of England to put its own house in order, because it most certainly is not in order at the present time. [L]iturgically, the C of E is in a mess. Also, I think theologically the C of E is in a mess.

I have produced an open letter [to the Rev. Francis Moss, editor of *Faith and Worship*], the more studious of our two magazines [which I will recap for you]:

I am very well aware of your strong feelings and your concern about "Authority" in the Church. Your chapter on this subject in When Will Ye Be Wise? made them very clear as have other statements and articles of yours.

We share, too, concern that the so-called "Ordination of Women" would cut the Anglican Church off from the vast majority of Christendom. Such "ordinations" would also imply that the Book of Common Prayer (which recognizes a male priesthood only) has been woefully wrong and misguided all these years.

You will know that the Executive Council of the Prayer Book Society is deeply concerned about the Church's apparent crisis of faith which has been dramatised by the utterances of the Bishop of Durham and others in high places. The historic Creeds suffer from "interpretation."

The Archbishop of York, in a sermon at St. Paul's on 22nd May, 1985, said that the fundamental disagreement in the Church of England was over the degree of "simplicity and directness" in answering such questions as the Virgin Birth of Jesus. Referring to the controversy over the Bishop of Durham's interpretations of the Virgin Birth and the Resurrection, Archbishop Habgood said "the root difference lies between those with a questioning, exploratory faith and those who hold that essen-

tially all the answers have already been given."

All this talk of "exploration" versus "certainty" appears to imply that intelligent people cannot be expected to accept any fixed or permanent credal statements. What then are the implications — for surely faith as conviction, motivation and application, relates to the credibility of the object(s) of faith? Need exploration explain away?

In any case, the options pose a false antithesis. The great explorers of the spiritual life have been those whose thoughts have been firmly grounded in the credal certainties whereas those who talk of "exploration" tend to be intensely preoccupied with the socio-political dimension. Either the Virgin Birth is an historical fact or it is not. The Archbishop of York should come off the fence and state quite clearly and without any fudging of the issue whether he believes it to be a fact or a pleasing little fiction. Not to do so is to make a virtue out of ambiguity and is, in my view, a less than honest way of leading the faithful . . .

The Prayer Book Society has tended to argue that the ASB services are less than faithful to the doctrine of the BCP but the General Synod (which is advocate, judge and jury all rolled into one) has decided that in its all-important view they do not depart from BCP doctrine in any essential matter. I suppose that you and I must often have wondered what might be considered "inessential."

Whether the ordination of women is involved or the introduction of a new service, clearly the "powers-that-be" appear to think that there is no need to change the historic formularies. They can be left in place. All that

is necessary is to by-pass them . . .

What sort of recipe is this for honesty, integrity, stability and, above all, faith? Can we please hear from those wishing to save the Church of England from destruction in the future issues of your journal?

You always think the fellow in the sanctuary ought to know what's what — But does he? The clergy used to be well-educated [but now] are not as well-read and are just like everybody else . . . This isn't true of all of them..[but] they tend to get confused between the Third World and the next world. It is the difference between the true Gospel and the social gospel . . . between liberation theology and real theology.

Is it all a process of education?

No . . . I think two things are happening. Their gut feelings are wrong, and somewhat [there is] their lack of education. [The laity are now more educated] and they won't put up with any old buck. If our clergy are going to tell us something, then we want them to tell us something we can take on board. What used to be okay [sometimes] won't wash these days because the laity, [although they are generally unfamiliar with the workings of church bureaucracy], are more wise to it.

Why do you think the level of education for young priests coming up has deteriorated?

All the levers of influence are being pulled in favor of everything that is new and trendy, to the detriment of all that is traditional and tried and true.

I think those who teach them are not as profoundly Christian as they were. I think the raw material in what you call seminaries and we call theological colleges is not the same timber to build the same platform; they're not the same calibre of person. I think that the days when one could have people with private incomes is gone, and maybe that's a good thing anyway. I don't think it was ever right that private incomes should have subsidized clerical incomes.

It seems to me that we are talking about by-products of a loss of true faith and spirituality and, if that's so, why do you think that loss has occurred?

I'll be very surprised if you could answer this question [about America], because I don't think we can answer it. We're getting down to the root of the question. Why has faith and spirituality started to disappear? We can..say that evil has taken over, but is that too simplistic? The C of E has gone through highs and lows in the past, and I imagine that 200 years ago Anglicanism was at a low ebb; it's happened before, it will happen again. But I think it's partly due to secular problems. Let's take it back to the '60s [when there was a social upheaval]. The '60s also brought changes in liturgy. *Lex orandi, lex credendi*; the words we use in worship become what we believe.

I think it was Lenin who said — actually I'm not sure from whom the quote comes — that Christians are a gullible lot, that so long as you can dress up the most materialistic and leftwing view in the right sort of [thing], in Biblical quotations and the right sort of wishy-washy, darling-heart type language, that people will swallow it..and accept it as Christian dogma, even though it's nothing of the sort. Absolute Marxism.

It has been suggested that there is a markedly greater level of concern about the C of E than just two or three years ago.

There's a greater awareness of the sickness. In a sense, maybe David Jenkins [the Bishop of Durham] has done us a good turn. He's been so outrageous that it woke us all up. I think that I've become, perhaps, more cynical; I don't like to admit that. The sheer weight of official power-blocking and heaviness in ramming home their particular way of thinking has become so apparent. All the levers of organizational influence are being pulled in favor of everything that is new and trendy, to the detriment of all that is traditional and tried and true. It's happened in your church; it's happening in ours. In a sense the noiselessness of the powers-that-be drive one up the wall. In fact, whenever you say, look, this is wrong, what do they do? They bring their heads below the level of the rampart..The bullets are flying, the shells are going over and the bombs are whizzing, and [those in power lower] their heads. And if they say nothing, you can't argue with nothing. They absolutely keep quiet. It's a conspiracy of silence..[A kind of] parallel is being drawn between the Episcopal Church in the U.S. and the C of E..[but] I don't think the average member of the C of E is in any way aware of what's

been going on in the Episcopal Church in America [because] they're not interested!

How are you fighting back?

It's not the easiest thing in the world to do. I think in a sense that every parish has to fight its own battle. The PBS can help people, provide them with information, actions packs, kits, folders with suggested ideas, but it can't do their fighting for them. We will do everything we can at the national level on the Parliamentary scene, on the Synodical scene, and with the media. Funny enough, radio and television are not particularly well-disposed towards us, whereas newspapers are.

You can take whole parishes and leave the Episcopal Church and go to the Continuing Church — cross over from one side of the road to the other. [But remember] the C of E is the established church, it's the church of the state, it has the Queen as supreme governor..[T]he bishops automatically sit at the high table at state events; some sit automatically in the House of Lords and are therefore part of Parliament of the realm. It is so interwoven into the fabric [of the country] that unpicking the threads of the fabric is a very much more difficult task in the U.K. than it is in the U.S . . . While your churches are not likely to be more than 150-200 years old, you go down to Gloucestershire,

Dorset or Devon or Cornwall and find there have been generations of people going back to the time of the Norman Conquest. People are not going to leave the church in which, for generations, people have been baptized, married, buried, the rest of it. It's the earth

from which the nation has been nurtured, the soil from which it has grown . . .

It seems the PBS's fight goes beyond just the issue of the prayer book.

Six of one, and half a dozen of the other. I think we are being reasonably comprehensive, although obviously our main line has to do with the Prayer Book versus the ASB. That has to be the platform from which we do anything.

What activity of the PBS have you found most effective?

There's no one particular thing, but we've had a string of successes. [One useful thing] was a petition we presented to the General Synod of the C of E in 1978 which was signed by half the people you've ever heard of, from people on the fringe of the royal family to all cathedral organists and choirmasters. [And] there have been bills we have presented in the Houses of Lords and Commons, books that have captured attention . . .

Obviously your work must occasion a lot of correspondence and contact with church leaders and so forth. Are you primarily responsible for this?

Oh no, all officers of the PBS take a fair share. We do not have a paid staff. All are voluntary. ■

PILGRIM

By The Most Rev. Anthony F. M. Clavier
Deerfield Beach, Florida

It was a sudden decision. Earlier last year I heard a presentation by Father Joseph Rose from California. He urged the assembled bishops to consider joining him on a tour of the Holy Land.

In our Movement such a suggestion, given the political situation in the Middle East, might well have an ulterior motive. It resembles an invitation to the Pope to spend his vacation with Ian Paisley or a suggestion that the new Presiding Bishop of The Episcopal Church might go hunting with Archbishop Falk.

Nevertheless, four intrepid American Episcopalians accepted Good Shepherd Tours' invitation to visit Israel for ten days in mid-November. A week before blast-off, I crashed the party.

The omens were not all good. My friends muttered about terrorists, plane crashes and strange diets. The day before I was scheduled to depart, a hurricane, unaware that the season was over, set its eye on Florida. I left early for New York. Just as the plane was poised to take off, a light aircraft crashed in front of us. Mercifully, no one was hurt, but we were obliged to wait nearly four hours before we finally took off.

Some hours later, I met my fellow pilgrims. Bishop Ed Caudill from the American Episcopal Church (AEC) Diocese of the Southwest, Father Stephen Felkner, rector of All Saints, Fountain Valley, California, Father Joseph Rose, rector of Saint Michael and All Angels, Los Gatos, California, the editor of this esteemed journal and I formed the Anglican delegation. We were eventually joined by two ministers of the Christian church — a somewhat exclusive title — and by over twenty Baptists and a smattering of Pentecostals.

We flew to Israel on Alitalia, Italy's airline. We changed planes in Rome, or to be precise, near Rome. Leonardo da Vinci Airport, the scene of a later tragedy, is near the ocean some miles from the Eternal City. It was a bit of shock to see soldiers armed with submachine guns, stationed at almost every corner, yet in some ways the shock was comforting.

We arrived in Tel Aviv later that day and were glad to find our rooms and collapse. The hotel was on the shores the Mediterranean, a few miles north of Tel Aviv.

The next morning began with the strange diet I had been warned about. In vain did this Gentile search for bacon or a good English "banger" or its curious cousin the American sausage. Instead, I tried some rather bony sardines, some herring, a boiled egg and goodness knows what. Kosher laws discourage the mixing of milk dishes with meat. During the next few days, by a process of trial and indigestion, we all sampled a range of Israeli and

Middle Eastern cuisine and enriched our menu of favorite foods.

The rest of our tour group had flown on another airline via Madrid. Many of them belonged to the United Pentecostal Church. They were accompanied by their wives, who, it seems, are not permitted to cut their hair or wear makeup.

Two buses picked us up to begin our journey. For some reason, the Anglicans gravitated to the back seats of the bus inhabited by our Baptist and Christian Church coreligionists. It seems an Authority higher than ours had decreed that our partially unreformed natures would be less offensive to Southern Baptists than to Pentecostals. At any rate, we were blessed to find ourselves by one Stephen Langfur, a tour guide unlikely to be bettered both for his scholarship and his professionalism.

Our first stop was Caesarea. There began a liturgy which would continue throughout the pilgrimage. Stephen, a Jew, born in America where he taught comparative religion with a better knowledge of the New Testament than most Episcopalians, set the scene, read the relevant scriptural passage and commented on its application.

At Caesarea, we sat in the amphitheater and recreated Saint Paul's trial before Herod Agrippa. I was greatly moved by the experience. Interestingly enough, many of our fundamentalist colleagues were more affected — disturbed, even — by the novel experience of being taught Christianity by a Jew than by the experience of hearing the Word in its geographical setting.

As we traveled from place to place, I came to a more vivid realization about the extraordinary difference between sacramentalism and "verbalism" in the Christian tradition. Our Protestant companions had great difficulty in dealing with tradition. To them the great problem was whether a place was authentic or not. In the holy places, the presence of Roman and Orthodox Catholics, with all the trappings of ritual associated with great Churches of East and West, bothered our faithful Southern and Midwestern evangelicals not a little.

I was reminded of Pope Gregory's comment to Augustine of Canterbury: "For things should not be loved for the sake of places, but places for the sake of good things." As we traveled to Nazareth, Galilee, Capernaum, the Mount of the Beatitudes, the chapel of the loaves and fishes, Jericho, Bethlehem, and the Holy City itself, what mattered was not whether the site was authentic, but that it became an outward and visible sign of the grace given by the event.

Nowhere was this more vividly apparent than at a picnic area outside Tiberias. We were staying at a resort kibbutz. At six o'clock one morning, we struggled out of bed and wandered out into the semi-dark. A round table stood near the waterfront of the Sea of Galilee. We spread a cloth, put on it a little chalice, a paten, some water and a bottle of local wine. Although we were a week or so early, we located the propers for Saint Andrew's Day. Five Anglicans and two Christian Church ministers celebrated the Eucharist. As the elements were consecrated, the sun came up behind the hills on the other side of the lake. None of us had a dry eye.

The place became holy because of the good thing — the Gospel itself. Much later, in a tiny chapel on the roof of the Church of the Holy Sepulchre, we arrived to celebrate the Eucharist, only to find a small party of English pilgrims already prepared to make their communions. They were traditionalists. They used the 1662 Prayer Book, and both knew and appreciated the ministry of our own Church in America. Of course, our both being there at the same time was an accident, one of those accidents God provides for His people.

On the last day of our visit, we made arrangements to celebrate Holy Communion in the only Anglican Church inside the Old City of Jerusalem. Christ Church is very British and very low church. No cross or candlesticks adorned the Holy Table. The celebrants stand at the north and south ends of God's Board. Fathers Felkner and Rose celebrated. How on earth could one have a service without chasubles, bows, ritual acts or elevations?

We could have done as we pleased. The Vicar popped in to say hello, but couldn't stay. We decided to conform to this tradition of Anglican usage as old as the Refor-

mation. And we were all blessed. Our Lord came to His Table just as He hosted the first Supper only a few hundred feet from that spot.

I am converted. We hope to go again next November with a group from our church. But what about the danger? Living as I do, close to Miami, I found the risks hardly more obvious than a trip to my local airport! It has always been a risk to go to Jerusalem. For nearly 2,000 years pilgrims have braved the sea, the land, perils of bandits, political and social unrest and much more, to stand on the ground where He lived and moved and taught.

I have only praise for the people who organized the tour. The day before we left, we were taken to General Gordon's Garden Tomb, that rival site for the crucifixion and entombment, discovered by that eccentric English colonialist nearly 100 years ago. Whether he was in one of his sober periods, I don't know. Perhaps he was right. All is peace and quiet there. But later we walked through the narrow streets, full of hucksters, peddlers and crooks, on our way to the traditional site of the Passion. The ancient Church provided a severe contrast. It is occupied by Roman Catholics, Greek Orthodox Christians, Armenians, Copts and Ethiopians, all hostile to each other, noted for their fist fights and lawsuits.

Whatever may be said for the site's authenticity, it is the more fitting location for devotion. The reality of God's initiative and man's sins come together in that place of incense, masses, devotion, squabbles, fights and commercialism. Jesus died and rose again in such a context, where pilgrims from all parts struggled together amid the money changers, merchants and crowds. The Broken Body bears in Christ the divisions, heartbreaks, tragedies, hopes, sanctity and devotion of the world. So it is in the City of Peace. ■

“The final initiatory vow of the apprentice to truth is to trust and be confident in truth. Truth is sometimes like a flu shot. It may hurt a little and cause a little discomfort. But like the vaccine, it is healing and redemptive. It brings health to our minds and souls, and helps us mend the broken relationships in our lives. Over the past few years, I've learned to have a lot of confidence in truth. It has never let me down, although it has corrected me on occasion.

“The question should never be ‘who's right?’ but rather ‘*what's right?*’ When truth wins, then we all win.”

David E. Sumner, Editor, *Interchange*, Diocese of Southern Ohio.

The Feminist Lectionary Social Comment Or Heresy?

By Fred W. Hall
Nashville, Tennessee

Possibly the greatest crisis facing the Christian Church today, in a crisis-filled world, is the introduction by the National Council of Churches Inclusive Language Lectionary Committee of a new lectionary providing readings to be substituted for Holy Scripture in the worship services of those churches holding membership in the National Council of Churches.

These readings, which have become known as the "Feminist Lectionary," have gained eager acceptance in many of the mainline Protestant bodies which comprise the National Council.

Unlike the many paraphrases published in the last several years which purport to make understanding the Bible easier, and totally removed from the practice of translating the Bible into the language of modern day speech, this new work is, rather, a rewriting of the Bible in an effort to include more feminine gender characterizations and to neuterize other portions of Holy Scripture. As awareness of its content becomes more widespread, it can only further divide an already widely factionalized body of Christian believers. In so doing, it can bring schism between believers in Holy Scripture and others who readily accept any change presented by their hierarchies.

Upon examining its content, it becomes immediately obvious that what is being presented here is a new and radically different theology. The Church, in its doctrine of the Holy Trinity, has used the following model:

GOD
The Father

GOD GOD
The Son The Holy Spirit

Now, the National Council's committee, made up of linguists and feminists, present us with a new model, which might be described as Holy nuclear family:

GOD GOD
The Father The Mother

JESUS
The Human One
The Holy Spirit

Obviously, this new theological concept totally and radically changes the concept of the Holy Trinity accepted since the foundation of the Church.

In this new concept, we are presented with several factors which can only be disturbing to believing Christians. Jesus, no longer the *Son* of God the *Father*, becomes a neuterized child of God (the Father) and God (the Mother).

To illustrate, in the feminist version of the third chapter of the Gospel according to St. John, verse 16, we are presented with this bit of doggerel:

"For God so loved the world that God gave God's only Child, that whoever believes in that Child should not perish but have eternal life."

The substitution of the term "the Human One" for the scriptural identity of Christ as "the Son of Man," a term that has perplexed and mystified biblical scholars since biblical study began, is inadequate and inappropriate. Along with other attempts at neutering Christ, this rewriting over-emphasizes the human nature of Christ, thereby de-emphasizing His Divine Nature.

This is not to suggest here that Holy Scripture is infallible, a position taken by fundamentalist believers which, upon study, becomes untenable. Nor do I take a position

of the "inerrancy" of Holy Scripture, a belief which presently threatens to divide one of protestantism's largest Christian bodies. However, the errors which have crept into the Bible as we know it, certainly may be taken as

honest errors, resulting from inept translation, or perhaps even faulty memory on the part of witnesses in the original writing. They are, for the most part, resolvable errors, and do not challenge belief or faith or the basic truths contained in Holy Scripture.

In understanding what is being presented in the Inclusive Lectionary, we must properly categorize it. It is not presented in the same manner as the recent proliferation of paraphrases, although many of these can be viewed as poor works indeed, frequently presenting the personal and often distorted theology of the writer.

Nor can the Inclusive Lectionary be viewed as a new translation. The history of biblical translation has been one of dedicated scholarship, utilizing the most ancient manuscripts available, in an honest effort to make the Bible more readable and more easily understandable in keeping with changes in the natural evolution of language.

Along with other attempts at neutering Christ, this rewriting over-emphasizes the human nature of Christ, thereby de-emphasizing His Divine Nature.

The Feminist Lectionary, in direct contrast to translation or paraphrase, does not translate, does not attempt to tell a story recorded in Holy Scripture in a modern language commentary as a paraphrase might do, but it is rather a *rewriting* of the Bible in a new and drastically different manner in which Jesus becomes a neutered being and other less consequential people who appear in the stories recorded in Holy Scripture are similarly neutered, frequently with no great purpose served by this change. A good example of this treatment is the story of the man born blind whose sight Jesus restores, recorded in St. John 9:1-41. The Feminist Lectionary rationalizes that "because the one born blind is never identified by name, masculine pronouns have been omitted in order to invite women as well as men to hear their condition addressed in this passage." Must we also, then, replace one of the persons in the beautiful story of Ruth and Naomi with a person of masculine gender so that "men may hear their condition addressed"?

Similarly, the addition of Sarah with Abraham in *Romans 4:1-9, 13-17*, is like elevating Queen Victoria's consort to an equal position with the Queen, a position he never held. Perhaps we should blue pencil the pages of history adding a John of Arc to stand at the stake alongside Joan or give Catherine the Great of Russia a male partner of equal importance. Then both women and men could hear their conditions addressed equally.

Serious theological questions are addressed in the appendix of this book and, invariably, arrive at conclusions at odds with accepted Christian theology. An example, found in the "explanatory" appendix of the Inclusive Lectionary, with no author credit given, presents, after careful study of its intent, new and radical thought concerning the Incarnation, as in this bit of Orwellian "double think":

The relationship which the Father/Son imagery of the New Testament seeks to describe is that of Jesus being of the same substance of God. But if God the Son proceeded from God the Father alone, this procession is both a male and female action, a begetting and a birth. God is the motherly father of the child who comes forth.

We can, it would seem, eliminate Mary from the Incarnation story as being unimportant and unnecessary.

The Feminist Lectionary differs in a very important way from theological thinking in the past which has been determined by the Church to be heretical. Those heresies resulted from misguided and misinterpreted understanding of the Scriptures (i.e., Arianism and Gnosticism). Those were false teachings of Holy Scripture as written and did not involve rewriting Holy Scripture. The feminist rewriting redefines theological concepts held by the

Church. St. Anselm of Canterbury, 11th century theologian, in his *Proslogion*, explained that God is "a being, the greater than which cannot be thought." This apt description has held until now, when we are asked to accept a Father God and a Mother God, not as one being, but as two distinct beings of equal status. A new day has dawned!

If this revision can be accepted, why then cannot any individual or group in promoting its social and political attitudes, simply rewrite the Bible to lend Scriptural credence, and greater acceptance, to whatever cause it wishes to exploit? One has but to imagine the changes which might gain easy and widespread approval through this conditioning. Political philosophers in the past, seeking to change attitudes and effect great social upheavals might more easily have chosen this course than to state their philosophies in their own words. Why not make them divine?

A number of totalitarian societies within our memory have sought to do this by rewriting history. The important difference is that they only rewrite *history*, which intelligent and informed people recognize as revisionism in the promotion of political ideologies. Far more dangerous in its consequences to Christian faith and belief, is this current rewriting of Holy Scripture presented to us in the Inclusive Lectionary.

It may be expected that the immediate result of the introduction of this new lectionary will be divisiveness. Obviously, the fundamentalist Christian groups cannot accept this

tampering with the Bible, nor can the evangelical bodies. Nor will it be accepted by the Roman Catholic Church, the world's largest group of Christian believers. It will, then, gain acceptance only by those mainline American denominations which are member churches in the National Council of Churches. However, even within those denominations, there will predictably be many who will refuse to allow the Bible they love and believe to be altered in this manner. Many of those people will simply leave their churches as this lectionary is imposed upon them.

Perhaps this is only another move in the National Council's promotion of the Consultation on Church Union (COCU), which continues to gain momentum within those Protestant denominations which have, since the '60s, been engaged in a movement toward unity and the formation of a larger Protestant group in which their identities, traditions and practices will be integrated with one hierarchy.

The statements contained in this article are not to be viewed as a denunciation of the reasonable and intelligent aims of feminist groups seeking to achieve equality, a certainly commendable goal. No one feminist organization speaks for all women and it cannot be supposed that Christian women feel the necessity to rewrite Holy Scripture to achieve "equality."

(cont. on page 22)

Far more dangerous in its consequences to Christian faith and belief, is this current rewriting of Holy Scripture presented to us in the Inclusive Lectionary.

AN ANNUNCIATION

By Kathleen Reeves
Racine, Wisconsin

In the holy city of Jerusalem the angel Gabriel appeared to a maiden named Golda. There were complications from the beginning. Golda came from a long line of Sadducees and did not believe in angels.

Gabriel: "Hail, Golda! The Lord is with you . . . "

Golda: "Hail? What kind of language is that? And who let you in here? Can't you see I'm busy writing a speech for the Feminist Sadducees' Network? When I get through there won't be a dry eye in the place. Listen to this, 'We have been the victims of patriarchal oppression and Abrahamic tyranny too long! It's time *we* ran the Temple and gave somebody in the Sanhedrin a fat lip.' "

Gabriel: "My Lady . . . "

Golda: "What's with the 'Lady' stuff? Don't you know that is an oppressive and class-ridden term? In the new Jerusalem there will only be democratic salutation. In the name of Sisterhood, though, you can call me 'Massa.' "

Gabriel: (fascinated in spite of himself): " 'Massa'? Isn't that what the Children of Israel called Pharaoh? "

Golda: "Right. But don't forget that Pharaoh was a *male*. That, by definition, means trouble. We females, while wanting our share in power, don't have all those evil macho hangups about controlling and manipulating. We want power to share nurturing and love and all those things that make us superior beings. In the new Jerusalem, when the FSN is running things, you won't hear about war anymore. Everybody is going to be crazy about everybody else! Or else!"

Gabriel: "To do all that will require a drastic change, perhaps the destruction of the whole structure of the Temple and Israel. Do you think that the Sanhedrin will agree to that? "

Golda: (with steel in her voice): "They'll agree. There isn't a woman in the whole organization worth her salt who can't manipulate that bunch of wimps. We have *ways*, you know. But I shouldn't be revealing strategies. I like your dalmatic. Green is definitely your color."

Gabriel: "I am a messenger of God; the angel Gabriel."

Golda: "Ridiculous! I don't believe in angels."

Gabriel: "Your disbelief does not make our reality any less true. I have been sent to seek a maiden worthy to become the mother of the Son of God!"

Golda: "Well, that lets me out. I'm not into motherhood, except maybe for a female Messiah, though that would be a nuisance too. I'm too busy running the organization to bother with kids, and sons in particular. They get in the way of self-affirmation. No time for spiritual growth. Tell you what, though. A few days ago in the Temple I met someone you might ask. She heard me give a speech on the glories of Judith and how we need hundreds of Judiths to behead the sexist Holoferneses in our midst. Odd person, all dressed in blue. Not too bright, maybe. I thought she was going to say something. Her eyes were like flames — kind of like yours, as a matter of fact. Instead, she put on sackcloth and left the Temple, crying as though the end of the world had come. I couldn't make her understand we are on the brink of a new creation!

"Well, obviously she hadn't had her consciousness raised. No mind of her own at all. Probably oppressed, nauseatingly obedient and self-effacing; all those things male dominance loves. Still, you might try her. I think she lives in Nazareth . . . "■

INSIDE RELIGION

By The Rev. Lester Kinsolving
Vienna, Virginia



CHURCH ACTIVISTS' FAVORITE RUSSELL MEANS DENOUNCES SANDINISTAS

Russell Means is a former Arthur Murray dancing instructor from Cleveland, Ohio, who later achieved international fame (or notoriety) by becoming a Professional Indian. As such, he was one of the star performers at The Episcopal Church's 1970 General Convention.

Mr. Means became the darling of the national headquarters staffers of the United Methodist and Episcopal Churches at a time when those denominations were spending millions of dollars on a form of racial reparations called "minority empowerment."

Means became a leader of the American Indian Movement (AIM). And to the Episcopal and Methodist empowerment engineers, he was a very big power — because he was a man of action.

The action included the trashing of the Bureau of Indian Affairs in Washington, D.C., as well as the town of Wounded Knee in South Dakota. In this latter action, the AIM people were chaplained by a Methodist headquarters staffer. But their destructive vandalism, as well as their being equipped with Soviet AK47 assault rifles, so disgusted Methodist layman George McGovern that that liberal senator deplored it.

Now Mr. Means has taken a position on Central America which is so far at odds with the Sandinista-supporting national church bureaucrats as to resemble the spectacular conversion of former Black Panther Eldridge Cleaver. For Means has become as disillusioned with Marxist Utopia as Cleaver.

Means is now sending food and medicine to the Miskito, Rama and Sumo Indians, who are among the so-called "contras" who are the actual resistance to Comrade Daniel Ortega's Marxist dictatorship in Nicaragua. Means is even recruiting U.S. and Canadian Indians as volunteers for combat against the Sandinistas.

During an interview with *The Washington Inquirer*, Means said:

"The (Sandinista) Army comes to a village to induct the young men and effectively tells them to 'join or die.' If they refuse, then the whole village must flee into the jungle for ten days to two weeks for fear of Sandinista retaliation."

Means is by no means a born-again right-winger. For when asked if he would like to see the Marxist government of Nicaragua overthrown, he replied that he would like to see every government in the Western Hemisphere overthrown and taken over by Indians.

"Marxism is more efficient racism," said Means. "Marxist policies throughout the world have proven this."

He added that he had supported the revolution against Nicaragua's Anastasio Somoza, which was begun, he said, by eleven Indians. But Means became disillusioned when he saw how the Sandinistas drove all non-Marxists out of the government.

"Under Somoza, Indians never saw the soldiers," he recalled. "Under the Sandinistas, we see the soldiers, and now we fight the soldiers."

Means noted that a substantial percentage of the black population of Nicaragua (who call themselves "Creoles") have joined the resistance and are fighting the Sandinistas.

He wonders why those in the United States who are identified as black civil rights leaders are so concerned about black civil rights in South Africa — but not in Central America. "What this has taught me is that liberals and the Left are the friends of no one. I would rather deal with the rest of America than with the Left — there's hope for the rest of America."

In Minneapolis, this heresy of Means was immediately deplored by AIM's Clyde Bellecourt, who disassociated AIM from Means in a press release reaffirming the party line support for Nicaragua's Marxists.

Means laughed at this and declared: "They're the old AIM — they're just way out in left field — pun intended. the Indians down in Nicaragua aren't concerned with politics. They're just defending their homes."

AIDS AND THE COMMON COMMUNION CUP

Is it safe for the nation's 65 million Roman Catholics, Episcopalians, Lutherans and Orthodox Christians to continue receiving Communion wine from a common cup?

If they believe New York's Episcopal Bishop Paul Moore, it is. For this chairman of New York Governor Mario Cuomo's AIDS Advisory Council told his diocesan convention:

(cont. on page 22)

MINDING THE STORE

By Father Ted Tainton
St. Benjamin's-on-the-Brink



IN THE SCIENCE MUSEUM . . .

. . . here in Eugene, we recently mounted an exhibit of the future as viewed from the past, the predictions made at the world's fairs of 1939, the wonders predicted in *Popular Mechanics* and by Buckminster Fuller. They all had one theme: the future was going to be wonderful!

Today such an exhibit (the airplane in every garage, the wonderful electric cars powered by space stations) is an exercise in nostalgia. All those wonderful visions of the future have faded away. Optimism is not in fashion. All who pretend to report on the future see war, pestilence, famine and death, the Four Horsemen of the Apocalypse.

They are trotted out regularly by what I call the pontificators. They appear on "60 Minutes" and on news specials. Public Broadcasting crawls with them (as the Japanese say) like fleas in the tatami.

In truth the glasses with which we view the future are neither rose-colored nor dark. They are opaque. Neither the disasters nor the wonders we anticipate ever quite come to pass. Good things happen and bad things happen but seldom what we expect.

We say, "Gee whiz," (at least I think some people still say "gee whiz"), "didn't science fiction predict space travel and atomic energy and all that good stuff?" But, as one who used to read *Amazing Stories* and its clone, *Astounding Stories*, I can report that for every time science fiction has been on the mark, it has been off a hundred. And when it has "predicted" some invention or social change, the consequences have always been unexpected. 1984 is a year past and it hasn't quite happened. Nor has *Brave New World*. But who in the 1930s would have predicted a great resurgence in wars of religion?

But isn't it true that right now, what the pontificators speak of as "this point in time," everything is a mess and it's all our fault and if we don't do something about it right now, terrible consequences will follow? No doubt, but who can be sure of the consequences of any action or failure to act?

We hold "workshops" and put newsprint on the wall and talk in big round generalities and shake our heads and voice sentiments on the order of "Ah, the sorrow and the pity of it all." But I wonder. The present will soon be the past and like the rest of the past will have mixed reviews. But there is one thing about history so far. We have survived.

I was reading recently about the bread shops in Russia. We have been told over and over again how consumer goods are in short supply, shoddily made, sold by indifferent clerks from nearly empty shelves to people who have waited in long lines. But the bread shops are different. They are well stocked with a remarkable variety of excellent bread, fresh from numerous bakeries. The clerks are friendly, the lines short and the managers concerned with keeping a good stock on hand.

Why? Is this some miracle performed by a government that has failed in most other sectors — excepting espionage and the military?

It is because of the deep folk-feeling of the Russian people that goes beyond Communism or Orthodoxy: Bread is life.

This may be a parable of what holds the world together. This or that face may appear on our television screens, presidents, heads of corporations, communicators, popes, all "talking heads" prognosticating ruin and disaster, until you could believe that one year's pontifications could just as well be re-run next year and the year after. But in the meantime, we get up and go to work or get the kids ready for school, spend our money wisely or foolishly, complain about prices and taxes, retell the current jokes and find some way to get a meal on the table three times a day. Maybe we even go to church on Sunday. I don't know of any occasion when it has done anybody harm.

Bread is life. ■

In the same hour came forth fingers
of a man's hand, and wrote over against
the candlestick upon the plaister
of the wall of the king's palace:
and the king saw the part
of the hand that wrote.

Daniel 5:5

Within The Word

Studies in The Psalter
By The Rev. H. J. Sutcliffe, D.D.



Study IX

In this study we continue our consideration of the use of the Psalter in liturgical worship.

The polity and worship of the first Christian congregations were modeled on their Jewish antecedents — namely, the polity and worship of the synagogue. Psalms, as noted previously, occupied a central position in the synagogue services. It was only natural, therefore, that since the first converts to Christianity were Jews who viewed the new faith as a continuation and fulfillment of Israel's messianic hopes, the use of the Psalter should be perpetuated in the worship of the Christian assemblies. This is substantiated by such verses as *Ephesians 5:19* and *Colossians 3:16*, where reference is made to "psalms, and hymns, and spiritual songs." It should be noted that the psalms are mentioned first, indicating a kind of priority. The origins of "hymns and spiritual songs" is uncertain as is their structure but it might well be that these liturgical and devotional compositions were products of post-exilic piety.

As the worship of the Church became more structured and its parameters more rigidly defined, we see the Psalter again in a position of preeminence, both in the Eucharistic liturgies and in the daily offices, which again had their origin in the daily prayer services of the synagogue.

The Reformation with its emphasis on the primacy of Scripture again saw a renewed appreciation of the Psalms

as valuable vehicles of prayer, praise, and devotion. Much Lutheran and Reformed hymnody was modeled on the Psalter and selections from it. This period also witnessed the composition and compilation of the so-called metrical psalms. This involved the adaptation of the text of the Psalter to the structure and metre of Western poetical style. Of note here is the work of Isaac Watts. He was among the first hymnographers to paraphrase the Psalter into the language of the people. It is reported that he had composed a hymn based on each of the psalms. Reference has been made previously to the majestic music of the Moravian Church, much of which was based on the Psalter. Others, like Charles Wesley, based many of their finest hymns on the Psalter. The use of metrical psalmody continues to the present day in certain branches of Presbyterianism.

The foregoing material has been but the briefest summary of the use of the Psalter in Jewish and Christian worship. The author realizes this, and refers the reader to any of the standard works on this subject found in music libraries. May these studies deepen our appreciation for the Psalms and may they continue to enrich our devotional lives. ■

The Rev. Harry J. Sutcliffe, executive secretary of the Episcopal Guild for the Blind, lives in Brooklyn, New York.



Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness: come before his presence with singing.
Know ye that the Lord he is God:
it is he that hath made us, and not we ourselves:
we are his people, and the sheep of his pasture.

Psalms 100: 1-3

BOOKMARKS



Book Reviews

Dr. Thomas C. Reeves
Literary Editor

The Joy Of All Creation, A.M. Allchin (Cowley, 1984), 162 pp., \$7.50.

Sing The Joys Of Mary: Hymns From The First Millenium Of The Eastern And Western Churches, edited by Costante Berselli and Georges Gharib (Morehouse-Barlow, 1983), 136 pp., \$6.95.

Father A.M. Allchin, a canon residentiary of Canterbury Cathedral, is a distinguished scholar known especially for his ecumenical interests and his expertise on the Anglican religious life. In *The Joy Of All Creation* he turns his attention to "a study of a forgotten strand in the history of Anglican thought and devotion" — the deep love of Anglican poets, from the 17th century to the present, for Mary, the mother of our Saviour. Allchin notes that such a study would have seemed "decidedly outlandish" until very recently. Fortunately, as the new hymnal of The Episcopal Church reveals, Anglicans are beginning to regain a view of Incarnation held by the vast majority of Christians since the early Church. Allchin asserts:

If, as Christian faith has always affirmed, it is in the man Jesus of Nazareth that we find the supreme disclosure, assertion, stepping forward of him who alone sustains our life, our thought, our love, then the person of the woman who was his mother, out of whom, bodily, he came cannot but be a central theme of Christian reflection.

This is a thoroughly Anglican treatise; the author is skeptical about "that other more despairing and authoritarian version of the Roman tradition" (although he accepts numerous Marian apparitions), and he admires the "certain tentativeness of humility" Anglicans employ when approaching God's holy mysteries. Anglican thinkers, Allchin shows, have preferred poetic imagery to abstract theology when discussing our Lady. They have grounded their praise on the Scriptures. And they have joined the majority of the faithful in linking the Virgin Mother with joy.

. . . everywhere in the Christian world where she is known, Mary's name is associated with joy. She is the joy of joys, the cause of our joy, the joy of all creation. Latin, Greek, Russian, Syriac all proclaim the same thing. In her there is a meeting of opposites, of God and man, of flesh and spirit, of time and eternity, which causes an explosion of joy, of a kind of ecstasy.

The incarnation was at the heart of 17th century Anglican theology, and thus it was no accident that Mary became an object of devotion by some. Lancelot Andrewes, Henry Vaughan, Jeremy Taylor, Mark Frank, and Thomas Traherne wrote many eloquent and often moving tributes. With Puritanism a powerful force in England, of course, this was often a risky business. Archbishop Laud was put on trial in part for placing a statue of our Lady on the porch of the university church of St. Mary in Oxford. Little known Mark Frank, Allchin shows, was an especially daring spokesman for "that humble handmaid" whose

childbearing stood at the center of the Church's life and whose humility, chastity, and devotion made her "the type of every Christian in whom the Lord is to be born."

The Church of England tended to ignore its catholicity during the 18th century, choosing to flirt with the Enlightenment and thus to wither away. With the coming of romanticism, however, and the flowering of the Oxford Movement, a renewed sense of the meaning of the Incarnation elevated Mary once again. John Keble in particular adored the Mother of God and went beyond his 17th century predecessors by addressing the Blessed Virgin and the Communion of Saints directly, imploring their prayers. Keble and his followers were definitely out of step with most of their English contemporaries. They were consoled, however, by the knowledge that they stood solidly within the tradition of the Catholic Church.

When discussing the 20th century, Allchin analyzes writings by Euros Bowen, Edwin Muir, and T.S. Eliot. In a stimulating epilogue, the author points to the immeasurable life and courage Mary has given to Christians over the centuries. "She is one in whom powers and dominations are brought down and the insignificance of the humble is exalted; one who makes of this world a place of man's, no less than of God's, habitation."

Anglicans too, Allchin concludes, have long known and loved the Virgin, despite the destructive strictures of rationalists and Protestants. Observing the growing popularity of the Walsingham shrine, he suggests that a Catholic revival is developing within Anglicanism. "If for the scholars and the theologians this has been a time when they have found it difficult to speak of Mary, the people of the church seem to have been given a new boldness to sing her praises and to rejoice in calling her blessed."

Perhaps another example of this trend is the decision by publishers in England and the United States to republish a volume on Mary in the early Church that first appeared in Italy in 1980. *Sing The Joys Of Mary* is a magnificent collection of hymns to our Lady, in chronological order, from Luke 1:46-55 and the Odes of Solomon through the popular "Hail Star of the Sea," which dates from before the year 1000. My favorites are by Hilary of Poitiers, Athanasius, Basil the Great, Acatistus, Cyril of Alexandria, and Eleutherius. Excerpts from the Byzantine celebration of Easter week and the Visigothic Book of Prayer are also fascinating and important.

Anglicans who pride themselves on belonging to a body that rests upon the theological consensus of the undivided Church

(cont. on page 22)

The Afterword



Notes From Our Editor

Louis E. Traycik

Redeeming The Time

Dr. Simcox this month has written just about the best advice we have ever read on what to do with Lent. Oh yes, we have always *intended* to “keep” the season as it ought *next* year, but it’s simply too much to expect. After all — so at least we reason with ourselves — we are very busy, and after all, we’re doing things for the Lord. Surely He’ll understand. But who says we will have a “next year,” anyway? As Phil Ochs would say, I guess we’ll have to do it while we’re here. This Lent.

Watch This Space

We were so excited about our trip to South Africa in December that on the back cover of our January issue we announced that our “Report From South Africa” would be printed in this issue of the Challenge. Not so. Next Month.

Church Wars

Many of our readers have followed the intermittent legal disputes between Traditionalist Episcopal Congregations and Diocesan officials with interest if not alarm. At time of writing, there remained six active civil suits in four states

of the union. The oldest, involving the Diocese of Colorado’s suit against St. Mary’s Church in Denver, took a dramatic and perhaps final turn when the Colorado Superior Court recently granted the Diocese’s appeal from a lower court decision in favor of St. Mary’s. As it was unclear at time of printing whether the parish would pursue a further appeal, we will make a fuller report of the St. Mary’s case (and an update in the other cases) in our April issue.

A Small Step

One of the less comprehensible phenomena of Traditional Anglicanism in America is the persistence of several (about five) continuing church jurisdictions in the U.S. While there has been progress in the past decade, notably the consolidation of several smaller groups, events in California in January may have presaged more solid progress. In next month’s issue we will report on the 10th Annual Synod of the Diocese of Christ the King at San Mateo, California, and the consecration of John Cahoon as Assistant Bishop Robert Morse. ■

THE TAPE MINISTRY

... is yet another activity of the FOUNDATION FOR ANGLICAN TRADITION, INC. Through this ministry you can ship with the 1928 BOOK OF COMMON PRAYER each and every Sunday. Here is how it works:

Every two weeks you will receive a standard cassette tape recording which contains 2-one hour services service on each side), including the sermon and hymns. These services are recorded live and unedited Church as they happened with the congregation (if a baby cries or someone coughs, you’ll probably hear it on the tape and sharing it with your friends, you may return it at any time. (With the cassette you’ll find a return address label which can be placed over your own name on the outside of the envelope; then re-insert the cassette; staple the end of the envelope; and affix 39 cents postage above the return label!)

You are not obligated to return the tapes; however, it does help to defray our costs of \$75 a year if you return them — \$100 if you keep them. If you would like to receive the tapes, or send them as gifts, we ask for a contribution toward this cost. If you would like to support this ministry on behalf of those who request the tapes but cannot afford to make a contribution, we would be most grateful. For many thousands of Anglicans, young and old, the Tape Ministry is the only method by which they can worship in the Traditional Anglican way. If you are interested, please write to us

P.O. Box 1106 S.M.S., Fairfield, CT 06430

Newsclips

Religion — USA and International

RELIGION — USA

A parish of Anglican traditionalists in New Orleans has been formed by The American Episcopal Church (AEC), one of the major Continuing Church bodies. St. Mark's Anglican Church, which held its first celebration of the Eucharist January 19, is in the Diocese of the Eastern United States, whose bishop, the Most Rev. Anthony F.M. Clavier, is primus of the AEC. Services of Morning Prayer and Holy Communion at St. Mark's, held temporarily at the rectory at 6575 Elysian Fields Avenue across from the University of New Orleans, are at 10 a.m. each Sunday. Serving as rector of the new parish is the Rev. Baker J. Turner Jr., a retired Episcopal Church priest, former principal of the Lovitt School, Atlanta, and most recently rector of All Saints American Episcopal Church in Macon, Georgia. Father Turner also celebrates on one Sunday each month at St. Luke's Church, Gulfport-Biloxi, Mississippi. □

The Dead Sea Scrolls, perhaps the most important documentary discovery of Biblical archaeology, will be published in a three-volume project by Princeton University Press. According to a *New York Times* report, all the major texts will be presented in facsimile, in transcription and in a literal English translation. The first volume is scheduled to be released in 1988. □

RELIGION — INTERNATIONAL

The military government of the east African nation of Burundi has arrested the country's senior Roman Catholic bishop. According to *The Austin American-Statesman*, Archbishop Joachim Ruhuna of Gitega was arrested with some of his diocesan priests for defying a ban on holding religious services between 7 a.m. and 5 p.m. on weekdays. According to a Burundian diplomatic official, the reason for the regulation is to cut down on the number of daylight hours people spend in church rather than working. □

Church of England clergy and full-time lay workers feel compelled to leave the Church as a matter

of conscience if the ordination of women priests is approved could receive up to ten years' salary plus a housing allowance if they vacate their posts. According to a *Sunday Telegraph* report, the proposals, which could cost the Church millions of pounds, are contained in an internal Church of England report being prepared by a working party looking at the practical implications of the ordination of women priests. □

The Reverend Roland Palmer, founder of the Canadian branch of the Society of St. John the Evangelist in Bracebridge, Ontario, died August 24 at a hospital in Victoria, British Columbia. He was 94. According to a *Living Church* report, Father Palmer, born in England in 1891, was professed into the society in 1922, and in 1927 travelled with other priests to Ontario, and, after 1928, served some 30 congregations of poor farmers in the area. Palmer was superior of the society from 1927 to 1948 and again from 1963 to 1966. After the Anglican Church of Canada decided to ordain women to the priesthood in 1975, Palmer developed congregations in Victoria and Washington State. Though inhibited by his bishop, Palmer continued to exercise his ministry as a priest in the Anglican Catholic Church of Canada, the Continuing Church body in Canada. A leading figure in the revision of the Canadian Prayer Book in the 1950s, Palmer wrote the hymn "Sing of Mary" in *The Hymnal, 1940* in use in the United States. □

The Rev. Canon Peter Donald Wilkinson, rector of St. Athanasius Church, Victoria, British Columbia, has been elected suffragan bishop of the Anglican Catholic Church of Canada (ACCC). According to *The Rock*, Wilkinson, the first priest in the Canadian Continuing Church, was educated in Victoria, and trained for the priesthood at the College of the Resurrection at Mirfield, England. Wilkinson's consecration, expected at time of writing to be at the ACCC synod at Edmonton, Alberta, in June, will make him the third man to become bishop in the Canadian Church. The first, the late Dr. Carmino J. deCatanzaro, a noted scholar, was the ACCC's first diocesan bishop. The second, Alfred Woolcock, is the current diocesan. □

Six Roman Catholic bishops in Central America, including Nicaragua's Cardinal Obando y Bravo, have accused Nicaragua's Marxist government of persecuting the church and mistreating detainees. According to *The Washington Times*, the bishops, meeting at the Vatican, cited what they termed "interrogations using physical and moral pressure" used on detainees since Sandinista President Daniel Ortega strengthened state of emergency laws in October. □

A commission of the **Church of England** has issued a 400-page report charging the British government with helping the rich at the expense of the urban poor. *The Austin American-Statesman* reports that the report, commissioned by Archbishop Robert Runcie in 1983, urges the government of Prime Minister Margaret Thatcher to spend more on inner city housing, social benefits, and job creation for young unemployed people. Conservative Party House of Commons member John Carlisle said the report showed the state church was run by "a load of communist clerics." □

The first religious service in **communist Albania** since 1967 was held in an old church last Easter, according to *Church Inquirer*. A statement by Open Doors News Service, an evangelical organization, said the service was held only four days before the death of Enver Hoxha, dictator of the communist Balkan state since 1944, was announced. Hoxha's successor as ruler of the "world's first atheistic state" is Ramiz Alia, whom Open Doors describes as being "the one who initiated the program against religion in the first place." Albania officially bans all forms of religious belief and observance, and has destroyed or desecrated all places of worship in the once-predominantly-Muslim nation. About a fourth of the people were believed to be Christians at the time of the communist takeover in 1944, most of whom were Orthodox or Roman Catholic. □

A Nepalese pastor has charged that 65 persons, including two Americans, face danger as they await trial for converting to Christianity. *The Washington Times* reports that Charles Mendies, a citizen of the Himalayan kingdom who is pastor in an orphanage, told a meeting of Christian Response International (CRI) in Washington, D.C., that "There is physical harassment and torture as the police, who represent the Hindu majority government's desire to clamp down on Christian leaders, take action into their own hands." Among the accused are Elizabeth Bowman of Los Angeles and Daniel Bushi of Seattle. The penalty for a person convicted of converting a Hindu to Christianity

is six years in prison, while the convert will usually be required to serve one year in jail, before being offered release on condition he renounces Christianity. Former Hindus who refuse to recant the faith remain in prison for life. □

The **Church Missionary Society**, a mission organization in the Church of England, has endorsed the ordination of women to the priesthood. In a *Church Times* story, CMS has issued a policy leaflet which describes the ordination of women as "a vital step of change within a renewed Church." It says that "there seems to be a genuine implication in the heart of the gospel that women should be allowed to lead, preside or perform any ministry that a man performs." Among factors cited in the leaflet were CMS's involvement with the Churches in Uganda and Kenya, where there are extracanonically-ordained women presently serving, and the fact that Joyce Bennett, a CMS missionary, has been ordained in Hong Kong. ■

For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

I Peter 3:17-18

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 1985 with the issuance of a directory listing the first 24 participating publications. There are now 30 members.

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.

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

(cont. from page 12)

"There is absolutely no reason to be anxious about receiving from the common cup."

A number of the diocesan flock of Bishop Moore appear to be understandably unconvinced. For they are aware that two of Moore's priests (already) have died of AIDS. Moreover, they are aware that this prelate's eye-opening solution proposed for this deadly epidemic is that the taxpayers should provide homosexual bathhouses with an unlimited supply of items which help to prevent the disease.

So he has hedged just a bit on this "absolutely no reason" clause. He added: "However, if someone is nervous about it, they may receive just bread and be assured of the full benefit of the sacrament."

Washington's Episcopal Bishop John Walker has announced a similar policy.

In Newark, New Jersey, Episcopal Bishop John Spong announced in his diocesan newspaper, *The Voice*: "Personally, I shall continue to receive from the common chalice, and I shall continue to consume the unused wine at the end of the service, after all the others have received."

This statement might be evaluated as either an example of ecclesiastical fearlessness or, on the other hand, a reckless declaration of intent to commit sacerdotal suicide — if it applied to Bishop Spong alone. Since the bishop or priest in an Episcopal Holy Communion service is the first person

to sip the consecrated wine, what if he gets AIDS? Should all the faithful be willing to sip from the same chalice?

One answer to this hypothetical (but very serious) question came from the Center for Disease Control in Atlanta, Georgia. For 20 dioceses in the U.S. Roman Catholic Church had written national headquarters in Washington to ask if there is any danger of spreading AIDS through the common cup.

The Center's acting director is Dr. Donald Hopkins. His response was sharply different from the all-is-well attitudes of the Episcopal prelates. Dr. Hopkins wrote that the "potential exists" for contamination from a common communion cup, because the alcoholic content of the wine is not sufficient to kill bacteria. Specifically:

"Laboratory studies have shown that bacteria can contaminate a silver chalice and survive, despite the alcoholic content of the cup and wiping or rotating the cup."

Dr. Hopkins added that while the Center's four years of studying AIDS has produced "no suggestion" that AIDS is transmitted by the "sharing of utensils, including the common communion cup," neither a risk factor nor "absolute approval" could be given to the practice. ■

(cont. from page 10)

If all Christians were students of the Bible, heresies such as this would be identified and rejected. However, such is not the case. Readings in churches during worship fall upon many ears having little knowledge, and even less understanding, of Holy Scripture. After hearing several repetitions of a false and faulty reading, they easily become convinced that the Bible actually says what has been read. The task, then, for the Church, the Body of Christ, is to quickly, forcefully and definitely brand this publication of the National Council of Churches as heresy and refuse to allow it to be read in the place of Holy Scripture.

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(cont. from page 5)

would do well to realize how thoroughly united that Church was in its devotion to Mary. It was the Council of Ephesus in 431 that defended the dogma of the Divine Motherhood of Mary (*Theotokos*).

What a sour face Oliver Cromwell would have made as he read a eulogy by the courageous St. Athanasius (293-373):

*We say that cherubs are sublime,
but you are more sublime than they:
cherubs support the throne of God,
you, on the contrary, support God within your arms.
Seraphs are close to God, but you are closer than they:
Seraphs hide their faces with their wings
unable to look at the perfect glory,
you, on the contrary, not only contemplate his face,
but caress him
and suckle his holy mouth.*

Poor Cromwell.

Thomas C. Reeves

