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remains of an octagonal church, typical of those built by Christians on venerated sites. The construction of the house dates to about 60 A.D., and it contains etched crosses, a boat, and more than one hundred graffiti in Aramaic, Syriac, Latin, and Hebrew written by second- and third-century Christians who venerated the place. Fish-hooks wedged between and under the floor stones indicate that a fisherman lived there. Other archaeological finds not well-known to the general public—and described by Charlesworth as “sensational, breathtaking”—include: the discovery that the rock under the Church of the Holy Sepulchre is a rejected quarry stone, seeming to fulfill I Peter 2:7 (“The stone which the builders rejected, this has become the head of the corner”); the first finding of the remains of someone who had obviously been crucified—the bones of a man named Jehohana, his ankle bone still nailed to the wooden cross piece; the unearthing of the Praetorium, the official residence of Roman governors in Jerusalem, confirming its description by the ancient Jewish writer Josephus; the discovery of the northern or third wall of Jerusalem built by Herod Agrippa and the Essene Gates recorded by Josephus; and the discovery of the double gates and passageways to the Solomonic stables, confirming that the Temple area was larger than had previously been thought (it included stalls for large animals) and lending authenticity to the New Testament account of Jesus’ cleansing the Temple of money changers and driving out the animals. ■

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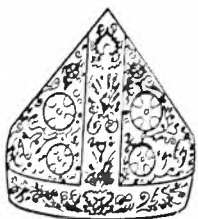
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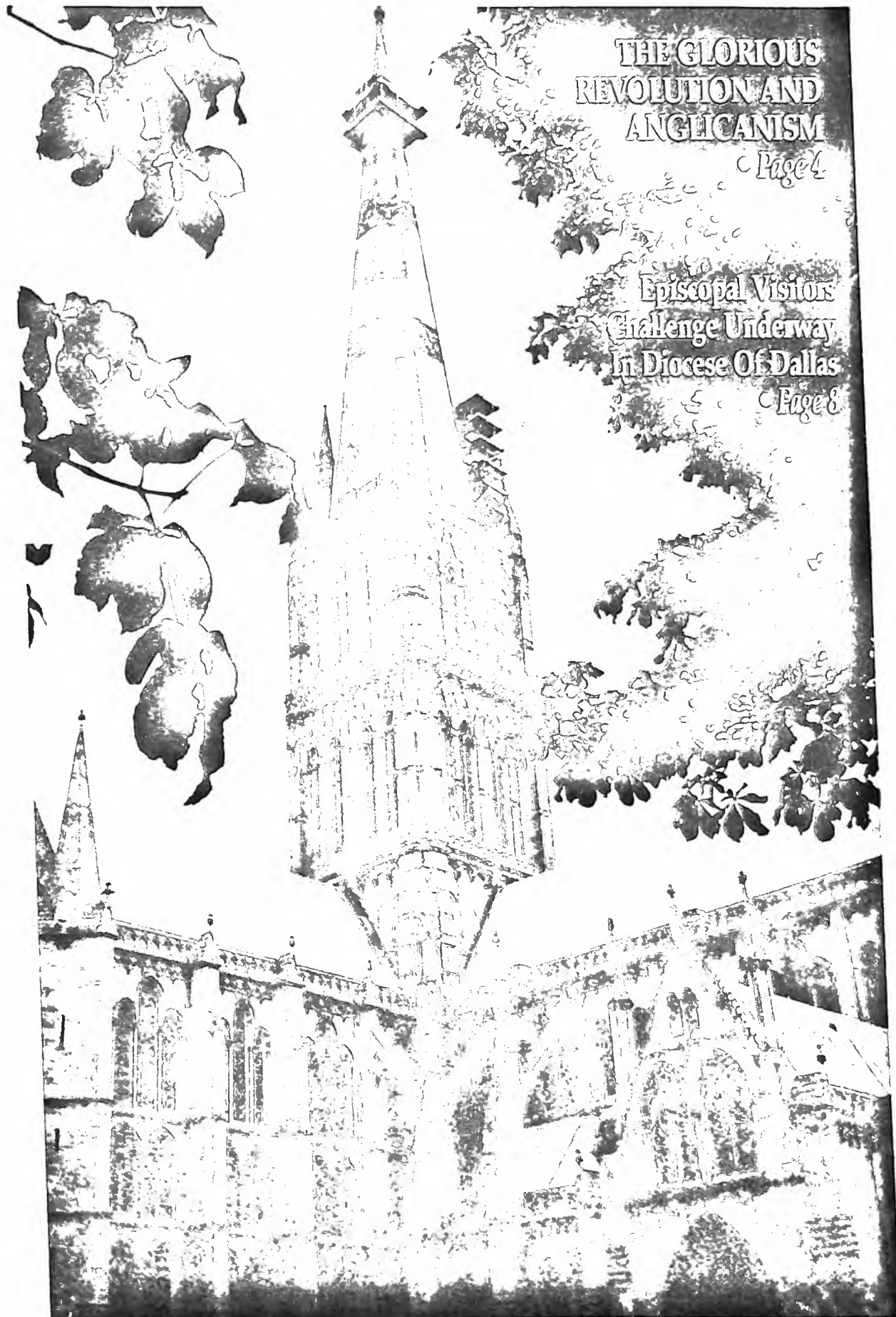
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Volume XXVIII No. 8/October, 1989



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REVOLUTION AND
ANGLICANISM

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Salisbury Cathedral

THE Christian Challenge

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In The First Place

A Message From Our President



The Rev. Dr. William Millsaps

"The Heart Of The Wise"

In any poll of favorite books of the Bible I suppose that Ecclesiastes would rank near the bottom. If the poll were taken among renewal or liberal types I would bet that it would come in dead last, possibly along with Job and Jeremiah. Even among traditionalists it probably would not rank much higher. Yet it is filled with insights, and recently two particular verses caught my attention because they appear to speak to a temptation to which the Church and individual Christians seem especially subject in our time. If we take seriously the insight of these verses we will greatly strengthen our ministry to others, and we will have gained some wisdom for ourselves.

*Sorrow is better than laughter;
for by the sadness of the
countenance the heart is made
better. The heart of the wise
is in the house of mourning;
but the heart of fools is in
the house of mirth.*

Ecclesiastes 7:3-4

Several modern translations try to soften these verses and even to change the meaning. One even speaks of "the house of pleasure," leading some commentators to give this passage as a warning against what used to be called houses of ill repute, like the New Orleans "House of the Rising Sun," where, as the song puts it, many a poor boy has gone wrong. While there are plenty of passages which warn against such places, these verses are in no way related to where wayward boys spend their Saturday nights.

The writer is referring to something else altogether, something that much of the contemporary church seems to have missed. Have you been to any funerals lately? The current fad is to announce that we have come "to celebrate a life." I thought this innovation was limited to Episcopal clergy, but I have recently been present at enough services of other churches that I have decided that it is a plot among professors of liturgics and homiletics crossing all lines. Perhaps it began with the Memphis monsignor who as early as the 1950's was reputed to have included in his requiem masses, "Now as we all know, Holy Mother Church does not allow eulogies at requiems, but if Holy Mother Church did allow eulogies this is what I would say." We do not want to deal with grief except as a "stage" in a seminar on death and dying. But the writer of this passage was talking about something very profound. We do not learn about life by attempting to shut out sadness.

When people are experiencing tragic circumstances the last thing they need is for someone to tell them to "put on a happy

face." Yet in one way or another we have probably all been guilty of this.

It is simply easier not to have to deal with real grief. There are those who have embraced what they call "victorious Christianity" who denounce grief and sorrow as negative emotions. One recent magazine article stated that: "Grief and sorrow are dangerous things. They are part of the devil's bag of misery and death... you don't have to put up with them... when sorrow and grief start bearing down on you, you say, 'Oh no you don't. I've been delivered from the likes of you. So you just get right on out of here.'"

It is too bad St. Paul did not have the benefit of this advice. For he wrote in Philippians that if Epaphroditus had died he would have had "sorrow upon sorrow." Indeed, Our Lord himself stood at the tomb of Lazarus, and this scene has touched many grieving Christians. As St. John wrote in straightforward words, "Jesus wept."

When people are experiencing tragic circumstances the last thing they need is for someone to tell them to "put on a happy face." Yet in one way or another we have probably all been guilty of this.

In Romans 12:15 we are told to "Rejoice with them that do rejoice, and weep with them that weep." It appears that much of the Church has missed both of those messages. To be unable to rejoice is certainly serious, because we are likely to spoil a great many weddings and baptisms, not to mention children's birthday parties. But to be unable to weep, that is even more serious. Because it is in the moments of grief and sorrow that we experience our own brokenness and finitude and our deepest need for God. It may be that there are people whose faith is profound who have never experienced sorrow and "the house of mourning," but I do not believe I have ever met one. ■



William and Mary receive a messenger at court.



The Glorious Revolution And Anglicanism

By The Most Rev. Anthony F.M. Clavier

England's Glorious Revolution of 1688-89 is normally overshadowed by history's more spectacular revolutions, but this tale of religious-political struggle, principles, and the first Continuing Churches has significance for all Anglicans.

The names William and Mary may evoke visions of Williamsburg or even the couple one met at a party last week. Unless one is an alumnus of that distinguished university, it is unlikely that the reference will provoke any singular association.

Yet the accession of William of Orange and Mary Stuart to the English throne three centuries ago this year is significant in that it both helped secure the continuance of Anglicanism as England's established religion and caused the first notable division within it.

There was a time when those who went in for liberal political theory (using the word liberal in its old sense) demonstrated as much emotion as a rationalist might tentatively exhibit when hearing the names of the only monarchs ever to reign in England. Their accession followed the ouster of James II settled the dispute between executive and legislative branches of the English government in favor of the latter, introduced freedom of the press, an impartial judiciary and the famous three freedoms for Parliament: freedom of assembly, election and speech. I remember all this vividly, for, coming unpre-

pared for a test on the subject, the terms of the Bill of Rights were beaten into my bottom by a schoolmaster who proclaimed the action necessary because I had failed to receive the information at the normal end of my anatomy.

The Stuarts were a sorry lot, at least at the art of kingship. James I began a struggle with Parliament which resulted eventually in the execution of his son, Charles I. The latter's son, Charles II, determined to hang on to power and succeeded. However, while he founded a number of noble lines on the wrong side of the bedsheet, he failed to produce an heir. His brother, James, was a convert to Roman Catholicism, a political error roughly comparable to Mr. Bush becoming a Shi'ite Moslem. Yet it was he, of course, who succeeded to the throne when Charles died. James II's first wife, an Anglican, had borne him two daughters, Mary and Anne, both of whom were also Anglican and alive.

The young Mary married a colourless and rather miserable fellow, the Dutch prince, William of Orange. There was no love lost between Englishmen and Dutchmen, but at least William was Protestant. Anne married a rather bovine Danish prince and was kept busy producing a child a year.

James' second wife, Mary of Modena, was a Roman Catholic but was thought unlikely to produce an heir. The political establishment reckoned they could put up with James and his incense. It was improbable that he would reign for a long time.

As a Roman convert and also a Stuart—a dangerous combination if one is looking for moderation and common sense—James II exhibited little of either of the latter qualities. He began advancing Roman Catholics to posts in the universities and the army and kept troops around him in a rather conspicuous manner. He issued decrees exempting

Bishop Clavier, a native of Yorkshire, England, is primus of the American Episcopal Church.

such persons from the laws which normally prohibited Roman Catholics and Dissenters from public office and was daft enough to try and get the clergy to read such dispensations from the pulpit. When the most notable bishops refused his order, he locked them in the Tower of London. Brought to trial, they were, however, exonerated.

Then his wife produced a male child. It was one thing to put up with James, but quite another to contemplate a succession of like-minded Stuarts. In a bloodless coup, James was deposed and Parliament offered the crown to Mary, James' Anglican daughter. In those days before feminist enlightenment, Mary's husband, William of Orange, refused to take a back seat and demanded the crown for himself. A compromise was forged and the crown offered to both jointly.

Little else may be told. Mary shortly thereafter died, leaving William, who was unpopular. One day while out riding, his only form of enjoyment, he stumbled over a mole hill and expired. William was succeeded by Mary's sister, the devout and stodgy Anne, all of whose 15 children died. She was succeeded by the stout George of Hanover, whose Stuart blood was thoroughly diluted.

A strange story for *THE CHRISTIAN CHALLENGE*? I haven't told you all. You remember those bishops who were arrested under James II? They were all High Churchmen, led by William Sancroft, Archbishop of Canterbury, and adorned by the saintly Thomas Ken, Bishop of Bath and Wells, the writer of the Doxology devoutly sung at the Offertory by Anglicans rejoicing in their belief that, unlike other Christians, they don't have to tithe.

These High Churchmen took seriously the fact that, from the time of the Reformation beginning in 1534, Anglicanism had clung to a theory of royal authority which it based on Old Testament texts and bad English history. The theory was termed "The Divine Right of Kings." Thomas Cranmer had appropriated it to justify the actions of that old tyrant, Henry VIII. Cranmer even suggested that a king might consecrate bishops! Henry's father had had no right to the English throne, other than conquest. Henry VIII's only complaint with the papacy was that he couldn't buy an annulment. A godly prince ought to be able to do all things. And when Henry's bright, consumptive son, Edward, ascended the throne, the temptation to compare him with Josiah, the eight-year-old King of Judah who reformed Judaism, was just too great. The king was God's anointed from whom flowed all power political and ecclesiastical.

Forty years before the abdication of James II, a king had been beheaded, his power usurped by republican sectarians. But now the anointed king was to be sent packing. High Churchmen deplored James' papism and his politics. He was, however, the king and his deposition threatened the claims of the Church of England, a Church reformed and protected by divinely-appointed kings, solemnly anointed at their coronation with that oil, mysteriously supplied at the coronation of Edward the Confessor in the 11th century by St. Peter himself, or so the legend went.

So these Churchmen faced a crisis of integrity and conviction. Archbishop Sancroft tried to work a compromise. Surely William and Mary could serve as regents; or better still, Mary alone could so act. James' young heir could be brought up an Anglican. William and Mary and Parliament, the main victor in all this, refused the first sugges-

*James II was a convert to Roman Catholicism,
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Bush becoming a Shiite Moslem.*

tion and King James the second.

The result was that half a dozen bishops and about 400 clergy refused to take the oath of allegiance to William and Mary. They were nicknamed "Non-Jurors."

The Non-Jurors were to find support in their neighborhood to the north. Scotland was a separate kingdom, and its Established Church was a strange creature. It was both episcopal and presbyterian. In the reign of James I, presbyterian ministers had been consecrated *per saltum*—without having been first ordained deacon and priest—by bishops of the Church of England. The attempt to foist a rather High Church prayer book on the Scottish Church was the immediate cause of the English Civil War, during which the episcopacy was abolished in both Scotland and England. When Charles II ascended the throne, episcopacy was restored in both countries. Yet the bishops again functioning in Scotland exercised little jurisdiction. There were "prayer book" parishes which operated in an Anglican form, there were extreme Calvinist parishes which had nothing to do with bishops or liturgies, and parishes in the middle which compromised.

The episcopalian party supported the Stuarts. After an attempted rebellion in 1689, William acted to abolish the episcopacy (again) in Scotland. The bishops and their supporters refused to accept the now thoroughly presbyterian church and became "continuing Anglicans." Unrecognized by Canterbury and the Church of England, the illegal Scottish Episcopal Church naturally made common cause with the English Non-Jurors.

As the later story of the Stuarts had it, the deposed king set up shop in France and sought to stir rebellion in Ireland, Scotland and, half-heartedly, in England. The Non-Jurors and the Scottish Episcopalians were regarded as traitors to the Crown. The union of the two kingdoms during Anne's reign increased Scottish resistance, for largely political (rather than ecclesiastical) reasons. The advent of the Hanoverian monarchs, George I and II, fomented rebellion in Scotland. James II's son, called "the Old Pretender," and his son, "Bonnie Prince Charlie," led serious rebellions in 1715 and 1745. Defeated both times, their Episcopalian and Non-Juring supporters bore the brunt of English displeasure. Laws were passed permitting no more than four Episcopalians to meet together at one time. Many were executed and still more deported to the colonies, taking with them memories of the Hanoverians which would come to life in the American Revolution.

It was then to the illegal, suspect, "continuing Episcopalians" in Scotland that America's Samuel Seabury appealed for consecration. The Continuing Church of today, likewise, is sometimes given little better than pariah status by leaders of the "official" Anglican fold, yet it is a fact that the American Church's episcopate got its start from a continuing church, not recognized by Canterbury. The cross of St. Andrew on the Episcopal Church flag and the old Eucharistic Prayer in the 1928 prayer book are

reminders of these early dealings with the Scottish Episcopal Church.

In England, the Non-Jurors split three ways. Some, like Sancroft and Ken, deprived of their sees, were content to let the movement die out. Others sought to perpetuate the succession of bishops. Having set up rival Anglican thrones, as today's Eames Commission might put it, they took to arguing about liturgy. Some wanted to leave the doctrine, discipline and worship of Anglicanism as it was. They were called the "Non-Usagers." Others—the "Usagers"—wanted to reform Anglicanism and thus produced High Church liturgies. Their numbers gradually dwindled and at length the last Non-Juror bishop died early in the reign of Queen Victoria.

There are those who suggest that the defection of the Non-Jurors weakened the orthodox party within Anglicanism, permitting the "liberals" of their day, the Latitudinarians, to gain ascendancy in the Church. There are others who believe that the Non-Jurors enabled the Faith to burn brightly during the deadly dull days of Latitu-

The Continuing Church of today is sometimes given little better than pariah status by leaders of the "official" Anglican fold, yet it is a fact that the American Church's episcopate got its start from a continuing church, not recognized by Canterbury.

dinarism: there was, for example, William Law, whose works of spirituality helped shape the lives of the Wesley brothers and later the first Tractarians, Bishop Thomas Deacon, whose liturgical research provided invaluable background for the enrichment of Anglican worship, and the bishops of the Usagers, who pioneered ecumenical contacts with Orthodoxy.

After the aforementioned Rebellion of 1745, Non-Juror Bishop Deacon's son was sentenced to death for his part in supporting Bonnie Prince Charlie. On the scaffold he denounced the Hanoverians, lauded the Non-Juror liturgy, and said "I profess to die a member, not of the Church of Rome, nor yet of England, but of a pure Episcopal Church which has reformed all the errors, corruptions, and defects, that have been introduced into the modern Churches of Christendom: a Church which is in perfect communion with the ancient and universal Church of Christ by adhering uniformly to Antiquity, Universality, and Consent. . . This truly Catholic principle is agreed to by all Churches, Eastern and Western, Popish and Protestant, and yet unhappily is practiced by none but the Church in whose Holy Communion I have the happiness to die."

I keep a picture in my office of Bishop Deacon, clad in rochet and chimere, wearing a Stuart rose and a pectoral cross, his pastoral staff propped in the corner. In days when the Anglican Communion echoes with chatter about "recognition," "validity," "regularity," "parallel jurisdiction" and the definition of an Anglican in purely structural terms, the heroism of Sancroft and Ken, Deacon father and son, and the Scottish bishops who defied Crown and Canterbury for principle provide a refreshing dose of perspective. ■

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The Christian Challenge— 25 Years Ago This Month

The October, 1964, issue of the *CHALLENGE* continued to chronicle the "wholesale invasion by . . . Churchmen into the field of politics."

The magazine noted that *Los Angeles Times* religion editor Dan L. Thrapp had predicted that the then-imminent 61st Episcopal General Convention in St. Louis would "face issues of national and worldwide scope," though it would "probably chart no new major course."

Reportedly included among the issues facing the convention were increased urbanization, poverty, race relations, church unity, birth control and family planning, church-state relations and international affairs.

"Mr Thrapp, obviously, is one of those reporters who has come to recognize clearly that the Church today has a preponderant concern with things secular, rather than things of the spirit," the article said. "The question still to be answered is: By what standards are our church leaders deciding such important issues? Theological training would hardly seem to prepare a man to espouse an economic theory or a political belief."

The article, entitled "Ecclesiastical Materialism: Case Study Of A Disease," went on to note the actions of church groups to influence elections or public opinion in a specific way in a number of localities around the country. Involved were issues such as homeowners' rights, fair housing, integration, and international responsibility.

Noted in the same issue were the increased Washington lobbying activities of churches, and that church leaders had even testified before Congress on the civil rights bill.

"The methods of religion are not the methods of politics," the Rev. Edmund Opitz was quoted as having written in *Problems of Church and Society*. "Religion renews and elevates society by enhancing the quality of personal life, by recalling men to a true sense of what it means to be human, by quickening the individual conscience, by increasing our sensitivity to the full range of our environment.

"But some churchmen," he wrote, "are tempted to short circuit this process. They come to believe that if they can only control, or at least guide, affairs of state by manipulating the political machinery, religion, in these circumstances, can make its weight felt directly in human affairs—even though men themselves remain unregenerate.

"Religion must not turn its back on the common concerns of life, nor allow itself to be spiritualized out of all relevance to the issues of freedom, justice and mercy, nor allow evil to go unrebuked. But this is far different from the all-too-common practice of identifying the Church's mission with a program of reform which is temporary at best, and at worst, introduces elements into political life which are destructive of such gains as

we have made in the direction of 'liberty and justice for all.'"

The *CHALLENGE* said that ecclesiastical preoccupation with political movements "is the disease of our day and time, but the inevitable result of it was forecast in *Fortune* magazine more than 20 years ago [more than 40 years ago now]:

"The first result is a rise in materialism. Second, so long as the Church pretends or assumes to preach absolute values, but actually preaches relative and secondary values, it will merely hasten this process of disintegration . . . The voice of the Church today, we find, is the echo of our own voices. And the result of this experience, already manifest, is disillusionment . . .

"The way out is the sound of a voice, not our voice but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost."

Meanwhile, it was a matter of debate whose voice the controversial Episcopal Bishop James Pike of California was hearing when he declared in a sermon in New York City in August, 1964, that "the Trinity is not necessary." The *CHALLENGE* said Pike had been indirectly quoted in *The New York Times* as arguing that the concept of the Trinity was not among the original teachings of Christianity and that it creates confusion. ■

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Focus

First Test Of New "Episcopal Visitors" Scheme Underway In Diocese of Dallas Parish Appeals To Presiding Bishop After Patterson Disallows Visit By Bishop Of Fort Worth

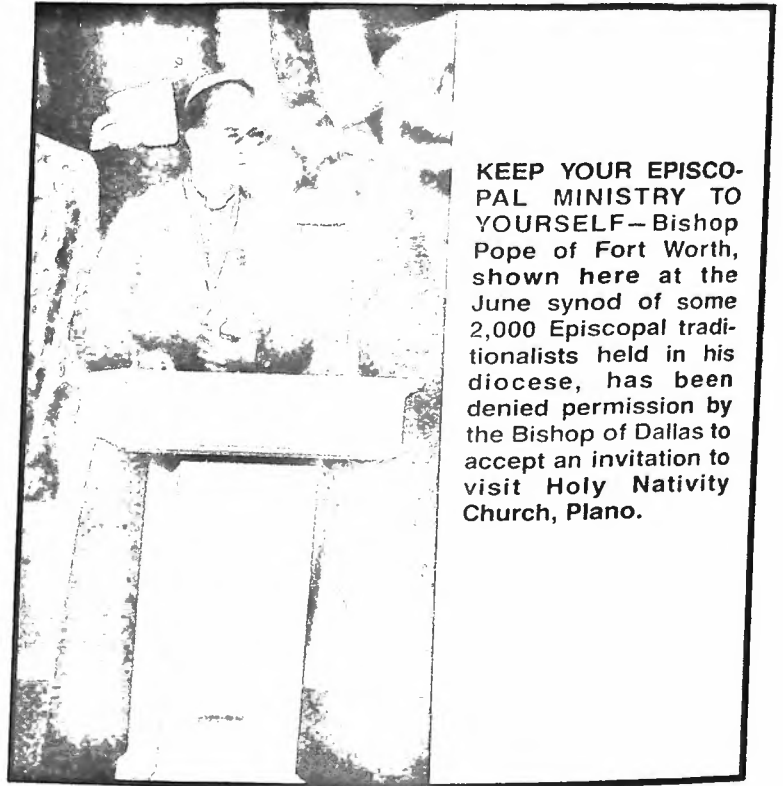
The first test in the wake of the Fort Worth synod of the "episcopal visitors" approach to handling differences over the ordination of women is underway in the Episcopal Diocese of Dallas, where Bishop Donis Patterson has turned down the request of a traditionalist parish to have Bishop Clarence Pope of Fort Worth come for confirmation.

The 600-member Church of the Holy Nativity, Plano—a member of the churchwide traditionalist coalition of parishes, the Episcopal Synod of America (ESA), established at Fort Worth—has appealed Patterson's refusal to Episcopal Presiding Bishop Edmond Browning, in accordance with generally acknowledged guidelines. Until further word, Pope has turned down the invitation, reported the *Dallas Times Herald*.

At this writing (late August), no answer was expected from Browning until or after the late September House of Bishops meeting in Philadelphia, where prelates were due to discuss the report of the international Eames Commission and the Anglican primates, both of which endorsed episcopal visitors as a primary means of respecting differing opinions on women's ordination within the Church. Browning was said to be among those who supported the Eames report and its recommendations.

Episcopal Church News Director James Solheim said the timing of the visitor request—before the bishops' meeting—apparently surprised some, and Patterson himself indicated that he thought the action was "not... appropriate" prior to the meeting, and "not conducive to the broader discussion we seek in this matter." However, (to TCC's knowledge) there had been no explicit expectation of delay. The Episcopal General Convention's resolution on episcopal visitors has been on the books for a year, and the Eames Commission recommendations have been known for some months.

"We most certainly think it's a legitimate thing for us to do," said the Rev. Timothy Church, rector of Holy Nativity. "Even though I don't question the validity of Bishop Patterson's sacramental acts, I think there's something in addition to that that is needed, someone with whom the parish shares a common understanding of the faith." Patterson, of course, supports women's ordination, and the vestry had earlier stated in a resolution that members found themselves "disaffected from the pastoral care" of Patterson due in part to his deviation from the traditional understanding of holy order. "We wanted to be able to cele-



KEEP YOUR EPISCOPAL MINISTRY TO YOURSELF—Bishop Pope of Fort Worth, shown here at the June synod of some 2,000 Episcopal traditionalists held in his diocese, has been denied permission by the Bishop of Dallas to accept an invitation to visit Holy Nativity Church, Plano.

brate the visit of a bishop who was publicly seen as a defender of the orthodox faith, someone who could truly celebrate our common life."

He said it "never entered my mind" that his parish's invitation to Pope, the president of the ESA, to come and celebrate the Eucharist and confirm some 20 persons on September 3 might set off fireworks. "It wasn't contrived" a "political ploy" or an "attack," said Church, adding that "I know they won't believe that." He said the only conversation he had with Pope's office was to check to see if a particular date was acceptable before sending the invitation, which had the support of the vestry and the full knowledge of the rest of the parish. ESA leaders, "didn't encourage us at all," he said. And, contrary to the accusation of Patterson, he said the Sept. 3 invitation had nothing to do with, and was not meant to coincide with, the visit to the area of the Archbishop of Canterbury a few days later. Church said he had a "backlog" of two classes for which to provide confirmation, and it was largely a matter of necessity. In arranging for that, he said he followed the guidelines of the synod in its own episcopal visitors resolution in asking Patterson to allow a traditionalist bishop from outside the diocese to come and confirm in the parish.

The synod's resolution loosely parallels the General Convention resolution in that it envisions the possibility of such visitations with the permission of the local diocesan bishop, and if that is refused, the presiding bishop can be asked to mediate the matter. The synod's resolution goes beyond the convention resolution in providing an assurance that traditionalists felt was necessary for the protection of their convictions: the resolution indicates that, in an extreme situation in which the need of a traditionalist parish is not met through the normal channels, ESA bishops will nevertheless minister as requested. At present, however, the "worst case" situation is nowhere near being tested in the Holy Nativity case. But what some bishops see as a potential challenge to episcopal authority in the synod resolution will

undoubtedly be discussed in Philadelphia in light of Eames report recommendations on episcopal visitors.

Also surely to be considered is the interpretation to be placed on provisions for episcopal visitors. In his response to Church's request for permission to receive Pope, Patterson told Church that "Your citation of the episcopal visitor's resolution adopted by the 1988 General Convention as a basis for your request is not a valid or justifiable reason for the presence in your parish of Bishop Pope or any other bishop exercising episcopal ministry in this diocese without my consent. You know that it is the policy of the Bishop of Dallas to confirm persons presented to him by the clergy of the Diocese of Dallas for incorporation as members of the Episcopal Church. . . Under no circumstances in this case will I authorize or permit Bishop Pope of the Diocese of Fort Worth to exercise his office and ministry in this diocese." In his letter to Bishop Pope, Patterson likewise declared that "I do not believe the episcopal visitors resolution applies to this situation. . ."

"He didn't explain why it (the request) wasn't valid or justifiable," Church said, though he speculated that Patterson may be interpreting the episcopal visitors resolution as applicable only in a circumstance involving a woman bishop—which would mean it could at this time only apply in the Diocese of Massachusetts, where Suffragan Bishop Barbara Harris is now serving.

Church had elaborated on this in a recent parish newsletter, writing that "The episcopal visitors plan provides a way in which traditional parishes could maintain their beliefs and practices in peace with those who oppose them. This plan provides for pastoral care from bishops outside a diocese where the local bishop is in favor of the changes. Some people in the Church believe that this only applies in circumstances where the bishop of the diocese is a woman. This is not, however, in the spirit of the Eames commission." He cited several passages from the Eames report, which state that pastoral provisions should be made for those whose opinions differ from their bishop, and expressly connect such pastoral response to ECUSA's episcopal visitors resolution.

But perhaps more important is the fact, noted by ESA Bishop David Schofield of San Joaquin, that Browning had recently contacted a number of bishops urging them to be more open to requests for episcopal visitors, something that would clearly imply that Browning himself interprets the episcopal visitors plan in the broader sense.

"Bishop Patterson has been pretty publicly known as not supportive of [episcopal visitors]; this was his opportunity to express that," Church said, adding that he hoped Patterson would have the chance to explain his objections at the bishops' meeting.

But Church said Patterson's denial of the parish's request was "extremely disappointing" and "baffling" to the congregation. "We have seen a sign of peace in the Eames Report, but the fact that it has not been honored may signal a further deepening of the crisis for our Church throughout the world." It could only be hoped, he wrote, that the bishops would use the plan to "ensure the peace of our Church."

Solheim said that, in addition to any other actions pertaining to episcopal visitors or the ESA, one of the ways the bishops may choose to respond to the matters at hand is through a pastoral letter to be issued at the meeting.

Patterson "Unethical"?

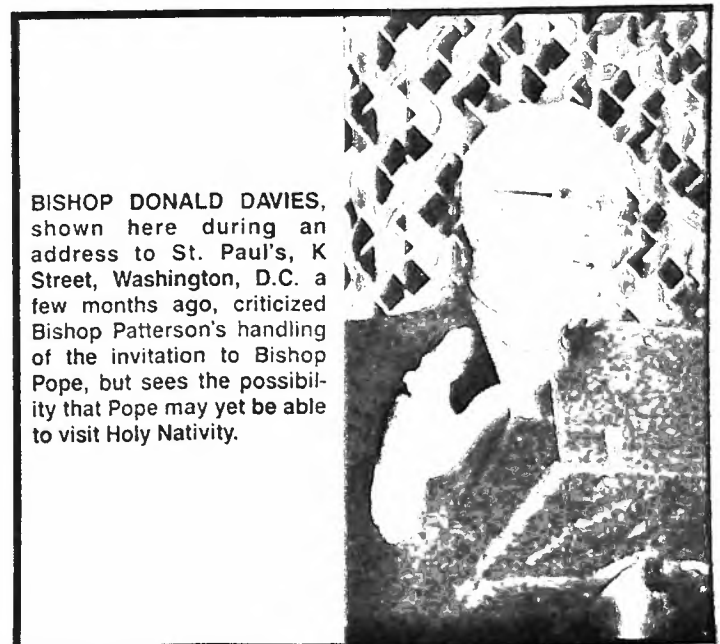
Parish sources indicate that, after Holy Nativity's letter to the Bishop of Dallas regarding the invitation to Pope, Patterson suddenly indicated that he would be visiting the parish October 15, causing a rescheduling of a youth camping trip the congregation had set for that weekend.

In his letter to Church, Patterson said the parish is "on the regular bishop's visitation schedule for this fall, as you have been for the last several years. My office has not been notified that you have had a class ready to be presented for confirmation."

Church stated in his parish newsletter that anyone desiring confirmation on October 15 "will be presented to Bishop Patterson. Those who desire confirmation but would prefer to wait for further news about an episcopal visitor are encouraged to be patient. . . We will not violate the canons of the Church and proceed without the proper sequence of petitions."

Bishop Donald Davies, executive director of the Evangelical and Catholic Mission (ECM), the synod's sponsor, said he thought Patterson's handling of the invitation was "unethical." He said the parish's request was sent almost a month before Patterson responded. Patterson wrote a "negative" letter to Church, a "snotty" letter to Pope, and evidently not only sent copies of the letters to all diocesan clergy, but released the letters to the press before they had a chance to reach the respective addressees. Until Patterson made the issue so publicly known, Church said his parish had decided to proceed quietly without making the press aware of its invitation to Pope.

The Rev. Brien Koehler, executive assistant to Bishop Pope, said his bishop was "surprised and disappointed" by the decision and called the tone of Patterson's letter "rude," according to the *Times Herald*. "But there are many more appeals to be made and avenues to be traveled before reaching a point of total breakdown," he was quoted as saying. Patterson's letter made a reference to the church's constitution and asked Pope to "confine the exercise of your office to your own diocese. You are not authorized to perform any episcopal acts in the Diocese of Dallas by this Ecclesiastical Authority."



BISHOP DONALD DAVIES, shown here during an address to St. Paul's, K Street, Washington, D.C. a few months ago, criticized Bishop Patterson's handling of the invitation to Bishop Pope, but sees the possibility that Pope may yet be able to visit Holy Nativity.

Davies noted that the Presiding Bishop and three ESA bishops, Bishops Pope, Edward MacBurney of Quincy, and Schofield of San Joaquin, were due to gather August 30 in Chicago in a conference preparatory to the House of Bishops meeting.

Bishop Patterson, Davies believes, will probably abide by whatever the House of Bishops decides. The bishops themselves will undoubtedly feel constraints from the fact that the Eames Commission recommended episcopal visitors strongly, and it was accepted by the primates as being part of the solution—though the Episcopal bishops may attempt to put their own interpretation on it, he indicated. He said Bishop Pope is still willing to make the visitation if it can be arranged.

Church also said he hopes the visit from Pope can be rescheduled. But if for some reason the episcopal visitor is even refused by Browning, flanked by the House of Bishops, he indicated that the next step would be to go back to the Eames Commission "with a statement that there has been no intention [by ECUSA leaders] of using episcopal visitors as a means of providing for the peace of the church, and another method has to be discovered." This might include, he said, the "Province 28" plan—the establishment of a separate member church of the Anglican Communion. The idea of creating a "parallel jurisdiction," as that would be, has already been rejected by the Eames Commission.

"There's a lot of people, not necessarily myself," Church said, "who think [the new province plan is] the only workable solution," though the difficulties it would cause over church property are unsettling to all concerned. "We are pursuing this [the invitation to Pope] because we believe episcopal visitors can work."

Even before the existence of the episcopal visitors resolution, Church said Bishop Davies, while Bishop of Dallas, used to permit such visitors frequently under existing church laws for a variety of reasons—if the parish had a special relationship with another bishop, or if Davies was unavailable to confirm at a particular time, for example.

Church said his parish, in a suburb north of Dallas composed mainly of young professionals, is noted for its outreach programs, including a community food pantry housed in a new facility just built by the congregation. In addition, the parish operates two apartments, and a program of recovery, for the homeless. The parish "is used to the '79 prayer book," using mainly Rite I and occasionally Rite II. Recently, Holy Nativity's vestry voted unanimously to affiliate with the ESA, and the parish affirmed the decision by a vote of 95 percent.

Move To Admit Women Priests Defeated Again In Australia

A move to permit women priests in the Anglican Church of Australia was turned back in late August for the third time in recent years, though a separate church court ruling now awaited could allow an individual diocese to go ahead with the innovation.

The defeat of the "enabling canon" became apparent with the failure of a motion to treat the proposal as an ordinary bill rather than a "special bill," a change that would

have required the support of 75 percent in all three houses of the Australian Synod. The question can be brought again to the General Synod, but its next regular meeting will not be held until four years from now.

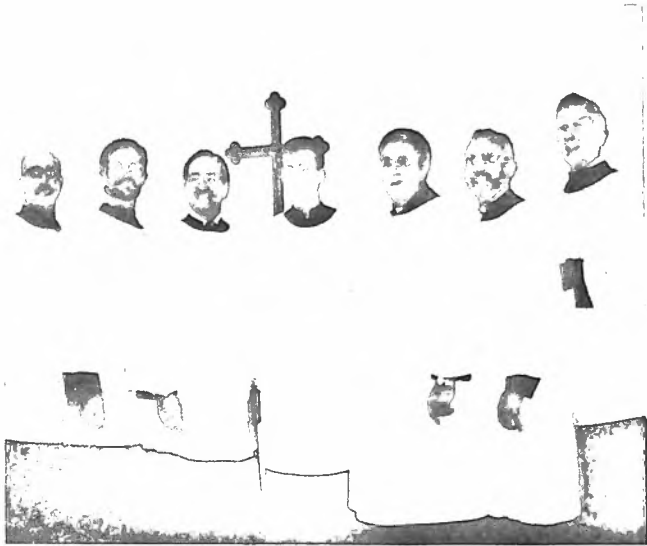
Rather oddly, the canon would have provided for the "ordination of men and women to the priesthood." An Australian General Synod release explained that, according to the present understanding of the ordinal, there has been no necessity to have a canon for the priesting of men, and this bill sought to clarify the eligibility of both men and women.

Archbishop Peter Carnley of Perth, proposer of the canon, was to have been joined in moving the bill by Archbishop David Penman of Melbourne, whose diocese passed legislation to move ahead on its own to admit women priests—legislation which is now being tested for legality by the church's Appellate Tribunal. However, the 52-year-old Penman suffered a massive heart attack before the synod meeting, and at press time unofficial sources said he was still under intensive hospital care. Depending upon the Tribunal's decision, Penman had reportedly planned to ordain Australia's first women priests next February, an event which may now be stalled.

Perth is another diocese which has passed "go it alone" legislation on women priests—believing, as Melbourne does, that it has the necessary legal powers to do this—but the Appellate Tribunal, which met immediately after the synod, will render a decision only on the Melbourne case, based on that diocese's governing documents, General Synod releases say. Reportedly, the opinion cannot be "transferred" to imply legality or illegality for other dioceses which may or may not pursue the ordination of women to the priesthood via legislation at the diocesan level. At deadline, the Tribunal's decision was not expected for several weeks.

While supporters of women priests evidently are not wholly confident that the Tribunal will rule in their favor, the General Synod reportedly passed a resolution, proposed by Bishop Owen Dowling of Canberra/Goulburn, which anticipated the possibility of an affirmative decision and the fact that this could lead to a lack of uniform ministerial practice among the dioceses of the church. It urged Australian Churchmen "to demonstrate the love of Christ within our national church as we seek to pursue our unity in Christ despite this possible new difference between us." General Synod releases quoted traditionalist Bishop John Hazlewood of Ballarat as confirming that all would do their best to come to terms with and live with "our brothers and sisters down the highway."

Also passed during two evenings of debate over the ordination of women was a motion introduced by Bishop Oliver Heyward of Bendigo which reportedly caused considerable confusion. Passed by a show of hands, it affirmed the "ancient authority of a diocesan bishop, subject to such qualifications as are imposed by lawful authority, to ordain by virtue of his office canonically fit deacons to the order of priesthood in his diocese." For some, said General Synod releases, the passing of this resolution signaled the mind of the synod in a way that gave support to a bishop's right to ordain whomever he wished, male or female. To others, the resolution was ambiguous, or inconsequential, in that it lacked the status of law and could only be seen to affirm the powers of a bishop already outlined in canon law.



GRADUATES OF HOLYROOD SEMINARY this year are, from left, Lynn Glenn, Brian Levine, Paul Gregory, Miles Belcher, Michael Marquette, Dennis Sossi, and Eugene Rosenkranz.

HOLYROOD SEMINARY, in Liberty, New York, the theological school of the Anglican Catholic Church, graduated seven men from its intensive one-year priesthood program at commencement ceremonies held at the rural Catskill Mountains campus August 4. Celebrating the Eucharist was the Most Rev. Louis Falk, ACC Metropolitan. The Rt. Rev. William Rutherfordoord preached the sermon on Christ's injunction to the apostles: "Go . . . even so send I you." Bishop Robert G. Wilkes, president of the seminary's Board of Governors, presented certificates of graduation to the seven and an award for the highest grade average—sponsored by the Anglican Guild of Scholars—to Miles Belcher. Holyrood now supplies about half of the new candidates for ordination in the Anglican Catholic Church, employing an intensive 30-hours-per-week lecture schedule over a ten-month period each year. This year's graduates included both married and single men, all of whom are either deacons or are expected to be ordained deacons for parish service this fall.

A predictable range of views were apparently to be found among the more than 20 persons, including four women, who participated in the debate on the main motion moved by Archbishop Carnley, a member of the international Eames Commission charged with seeking pastoral solutions to divisions over women's ordination. In an apparent criticism of proposed actions to ordain women priests by individual dioceses, Carnley reportedly said that the canon was needed because "no responsible bishops" will ordain "without the support of brother bishops and the whole people of the church." He said that "slipping women through the backdoor" will cause dissension and lack of clarity and status for women priests as "not quite legitimate" in their ministry. "We should resist federationism in favour of deepening communion," he reportedly declared.

In the wake of the failed bid for women priests, Dr. Patricia Brennan, president of the Australian Movement for the Ordination of Women (MOW), reportedly said she hoped women deacons would now become radicalized over the issue, and that some dioceses would go ahead with ordaining women as priests (apparently without approval of the Appellate Tribunal if necessary). *Church Times* said Brennan was undisturbed by charges that such actions would be challenged in the courts. "I want to see women on trial, not Bible texts," Brennan reportedly declared.

In other synod action, tribute was paid to the Australian Church's primate, Archbishop Sir John Grindrod, who retires December 4. However, the synod failed to take up his suggestion that the Australian Church may need a full-time primate. Grindrod is also Archbishop of Brisbane and Metropolitan of Queensland.

The Confused And Bemused, The Advisors and Criticizers:

More Reactions To Fort Worth Synod

Despite the fact that the action of the June synod of Episcopal traditionalists in creating the churchwide coalition, the Episcopal Synod of America (ESA), was well-explained

in Fort Worth, *The Living Church* notes that reports on it in the religion columns of the secular press and in certain religious publications "have certainly been misleading."

"The story persists that the synod was creating a new province like the nine existing territorial provinces of the Episcopal Church," the *TLC* editorial continued. "This is simply untrue. Confusion has also been caused regarding the future visiting of traditional parishes by traditional bishops (or, for that matter, the visiting of liberal parishes by liberal bishops)," something which the editorial said is permissible under the canons.

"Finally, why were so many people enthusiastic about the synod? Inspiring sermons, hearty singing, reunions of friends, and a sense of fellowship in the Christian faith were all part of the picture. Whether one agreed or disagreed with all the points of contention, Episcopalians can rejoice in the company of others who acknowledge the lordship of Jesus Christ."

In the same issue, a letter to the editor from the Rev. Nelson MacKie of Greenville, Rhode Island, implicitly pointed to the "provisional" (inconclusive) status of women's ordination within the Anglican Communion, making the the significant point that the "whole purpose of the Fort Worth synod was to make it possible for us . . . to continue to receive valid sacraments"—that is, sacraments which are not in doubt, as they are in the case of women clergy—and to do this ". . . within the Episcopal Church, not in separation from it."

"A Momentary Blip"

Whatever people think the ESA really is, the trendy Bishop of Newark, John Spong—always full of unusual ideas such as "blessing" homosexual couples or "rescuing" the Bible from fundamentalists and patriarchy—has dismissed the ESA as "momentary blip on the EKG chart of church history."

According to a *Charlotte Observer* story in *Christian News*, Spong said that, 25 years from now, "people won't even remember when women weren't priests. These [ESA constituents] are people standing on the beach trying to

protecting consciences of those objecting to their presence or existence in the priesthood—"the more lamentable the thing becomes."

An opponent of women's ordination, Maurice Chandler, also a Synod member and the chairman of the Association for Apostolic Ministry's Steering Committee, said the code was little more than an interim statement. He found it "bland and platitudinous" in parts, and agreed that its provisions for ordination services would be unacceptable to many people.

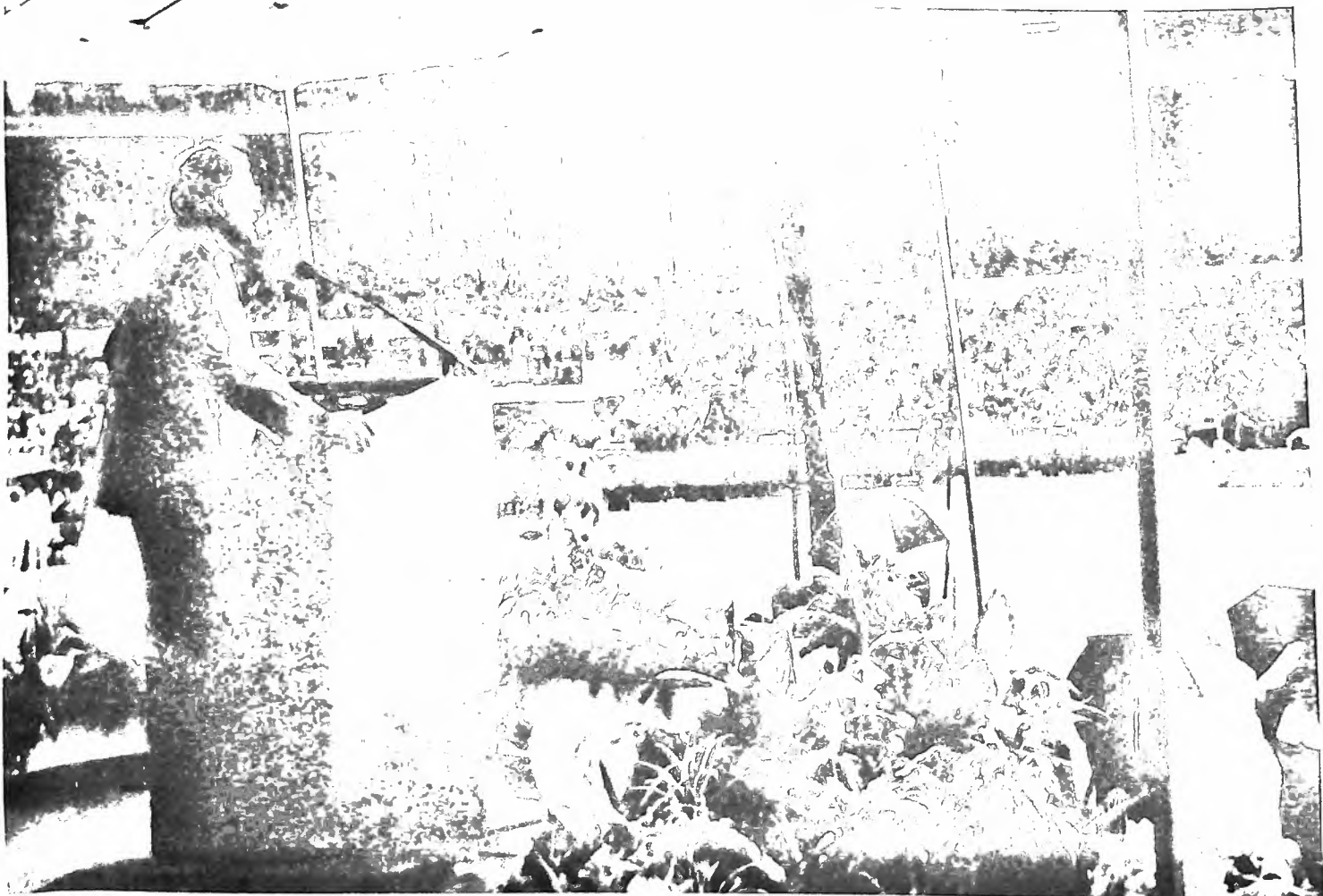
Though supporters of women's ordination seemed generally satisfied with the code's affirmation of the equality of women priests with their male counterparts, one MOW spokeswoman said she was sorry the bishops had not thought about two groups which need protection and pastoral care. Caroline Davis pointed to women deacons who live in a diocese where women priests would not be allowed, such as the Diocese of London, so that they would have to move away if they wished to be priested; and the laity in such dioceses who want the "full ministry of men and women" but who would be denied it by their bishop's refusal to ordain or admit women priests.

However, Dr. Margaret Hewitt, Synod member and national coordinator of Women Against the Ordination of Women (WAOW), maintained that the code gave a very weak protection to objectors. She felt "an informed cynicism about the provisions for what the parish really wants, in view of the way the ASB [Alternative Service Book] has been introduced."

Opponents to the ordination proposal (or "measure") are generally agreed that, should it pass before the General Synod's term ends next year, the provisions offered to those who conscientiously oppose the idea of women priests are pathetically inadequate and unfair, representing a transfer of all of the temporal resources of the C of E to a faction which is grossly unrepresentative of the church or nation as a whole.

The entire debate may, in fact, be academic, as last year's preliminary vote on women priests fell short of the two-thirds vote needed for passage at the final stage among all three houses in the Synod. And, though it is possible that the new Synod could produce a different result, it is considered unlikely that the Synod's constituency would change so significantly in one election.

A FLOOD OF RAIN didn't stop a flood of people from attending the last of Evangelist Billy Graham's London Mission 89 meetings in early July. While slipping church attendance has worried some in the Church of England, Graham packed 'em in in Wembley Stadium, preaching to 73,500 people in a torrential rain which flooded nearby roads. At the close of Graham's message on the "Cross of Christ," 4,091 people came forward on a very soggy field to make a commitment to Christ, according to Graham's *Crusade Information*. England's noted climate has provided a tradition for the Wembley meetings; since 1954, Graham has held 11 meetings in Wembley Stadium, and all but one have been in pouring rain. The 13 meetings of Mission 89 were held at four different locations in London, and included live link satellite transmissions to 250 centers in the British Isles. The total attendance for Britain was 1.2 million, with 80,500 inquiries seeking counseling. Mission 89 was also carried live by satellite several nights to 30 countries in Africa on prime time television, making these meetings Graham's largest single outreach in his 50-year ministry.



Tutu And Other Anglicans Endorse “Damascus Document” That Sees “Right-Wing Christianity” As Heresy

Anglican Archbishop Desmond Tutu has joined more than 90 other Anglicans and hundreds of others in seven Third World countries in signing “The Road To Damascus,” a new “theological” document that identifies “right-wing Christianity” in the seven involved nations as “heresy.”

According to a release from Bishop Tutu's office, the document is being viewed as the international version of the controversial Kairos Document issued a few years ago, a now-widely distributed work which focuses particularly on the Southern African situation with a “liberation theology” approach. Both documents were issued by the Johannesburg-based Institute of Contextual Theology and join other studies of the Institute in the field of liberation theology, which attempts to link Christian teachings about spiritual liberation (i.e., from sin) with particular viewpoints and responses to a given political situation.

The new publication investigates similarities in seven countries in relation to the oppression of Third World Christians, a spokesman told *The Citizen* newspaper in South Africa. The seven nations which participated in drawing up the “Damascus” document were South Africa, South West Africa (Namibia), South Korea, Philippines, El Salvador, Nicaragua and Guatemala. In South and South West Africa alone, there were 539 signatories, including South African church leader Dr. Allan Boesak, the president of the World Alliance of Reformed Churches, and the Rev. Frank Chikane, general secretary of the South African Council of Churches.

In a news conference, Tutu “made no bones” about the fact that he and other signatories were involved in liberation theology, and claimed that the new work is “an evangelical document. . . It is talking about the responsibility of Christians in a situation of justice and oppression, it is speaking about the role of the churches. . . There is no neutrality in a situation of injustice and oppression. If you say you are neutral you are a liar; you have already taken sides. . . with the powerful. . . We are glad to be able to say God has enlisted us to be fellow workers with Him in seeking to transform this country and all of God's world so that it becomes the kind of thing that God longs for.”

Tutu reportedly said he believes that “you cannot be a Christian and support apartheid”—and news reports leave the impression that the Damascus document assumes that all right-wing Christians do support it.

But whatever issue it is applied to, the document reportedly charges that right-wing Christianity generally is “a way of believing that rejects or ignores parts of God's revelation and selects and distorts other parts in order to support the ideology of the national security state. We are convinced that this heretical choice is made for selfish political purposes, although not all the adherents of right-wing Christianity are necessarily aware of this. Consequently right-wing Christianity is the conscious or unconscious legitimization of idolatry.”

The failure of certain Christians to see a political situation, whether in Africa or Central America, in precisely the



ANGLICAN ARCHBISHOP DESMOND TUTU, who helped launch the politically-oriented Damascus document, said he and fellow signers of the document are glad that God has enlisted them to help him transform the world “so that it becomes the kind of thing God longs for.”

same terms as the signatories to this document—and the resultant “heresy” and perhaps even “apostasy” of such Christians—is further noted in the document's lamentation that the participants from the seven nations have in common “not only a situation of violent political conflict, but also the phenomenon of Christians on both sides of the conflict.”

The document's writers evidently see this in black-and-white terms, saying that this phenomenon “is accompanied by the development of a Christian theology that sides with the poor and oppressed [the signators' side] and the development of a Christian theology that sides with the oppressor,” the latter being, evidently, everyone who doesn't agree completely with the signators.

Two Institute spokesmen asserted according to *The Citizen* that features of right-wing Christians include the following:

- They consciously or unconsciously supported the status quo and political structure;
- To promote support for this status quo, they advocated blind obedience to the state;
- They were purposely anti-Communist;
- They claimed to be apolitical;
- They were ecumenical and Biblical fundamentalists;
- They were opposed to so-called liberation and liberation operations; and
- They proposed action against “the poor and the oppressed.”

Interestingly, though, none of the news reports in hand indicates what particular actions, if any, are recommended in the document for “true” Christians to take, although, in the case of South Africa, it is well known that Tutu and some other outspoken church leaders favor heavy sanctions, among other things, though a number of surveys have shown that the majority of South African blacks think they are harmful rather than helpful.

But the *Citizen* story said it is anticipated that a series of conferences, seminars and further research would follow on release of the Damascus booklet, to show, in the words of the story, “what Third World Christians were facing from

the right-wing," and that these studies "should especially investigate their links with 'extraordinary right-wing groups in the United States' and other parts of the world," Dr. Boesak was quoted as saying.

Turnabout?

Meanwhile, a story in the South African Christian publication *Signposts* that caught our eye gives reason to consider what Third World Christians might be facing from the kind of church leaders who endorse the Damascus document and the groups with which they are linked.

The publication noted some interesting players in the "Soweto Day" rally in Washington in June, which featured Dr. Boesak and numerous calls for across-the-board sanctions against his country. The rally, which reportedly drew only about 2,000 people instead of the more than 15,000 hoped for, was part of Boesak's month-long tour of the U.S., during part of which he was joined by other sanctions advocates, including Archbishop Tutu. There were reportedly remarks at the rally threatening serious violence, including that of the African National Congress' Washington representative, who, in contravention of recent statements by ANC leaders, called for armed struggle to be

intensified, and that of a major American trade union president, who said South Africa should be "crushed into oblivion."

Supplying literature for those attending the rally, *Signposts* said, were various radical groups, including the Communist Party, USA; the Workers World Party, described as "hardline Marxists who endorsed the killing of students in Beijing by the Chinese regime"; the Institute for International Cooperation and Development, "a group which raises money for the Marxist regimes of Angola, Mozambique and Zimbabwe"; the American Committee on Africa, "perhaps the most influential American support group for Soviet-backed terrorist organizations in Africa"; and several similar groups.

In addition to raising questions about the interest of these groups in the movement led by leaders such as Boesak and Tutu, *Signposts* believes that this indicates that there is no true anti-apartheid lobby in the United States, "just a coalition of leftists, radicals and Marxists who have joined forces in an effort to destroy South Africa." A recent poll again confirmed that most blacks, as well other population groups in South Africa, desire not violent overthrow but peaceful, negotiated change in the country.

Bookmarks

Holidays in Hell by P.J. O'Rourke (Atlantic Monthly, 1988); 257 pp., \$16.95.

The *Wall Street Journal* has labeled P.J. O'Rourke "the funniest writer in America," and this is surely correct. His books and articles, although often too ribald, are consistently brilliant and hilarious. While writing primarily for *Rolling Stone* magazine, O'Rourke has published widely on a large variety of topics.

Americans have never cared much for O'Rourke's brand of hip iconoclasm, perhaps because of the all-too-obvious fragility of the political and economic myths by which we live (e.g., "all men are created equal," and "wealth is the product of hard work and integrity"). But it is surely healthy to laugh at ourselves and—within limits—at one another. And laughs are on every page of anything written by O'Rourke.

Holidays in Hell is a series of first-rate essays on places around the world O'Rourke has visited and hated. The list includes Lebanon, South Korea, Poland, the Philippines, El Salvador, South Africa, and Nicaragua. He has a special horror of Third World and communist nations. But O'Rourke also traveled to Heritage USA, Harvard University, and the Disney corporation's Epcot Center, finding just as much absurdity, crudity, and general insanity in the beacons of Western civilization (which he somehow professes to admire) as anywhere. Oh yes, he also dislikes Australia and Europe.

Being a journalist and in constant pursuit of a story, O'Rourke got close to the fighting in Lebanon, suffered from pepper gas during student riots in Seoul, smuggled

himself into a Jerusalem mosque during the West Bank uprising, made a fact-finding tour of Nicaragua, went on a drug stakeout along the U.S.-Mexican border, toured the night life in Warsaw, and went to sea during the America's cup race. His vivid and penetrating descriptions of the usually tragic people and places he encountered are often memorable. The effect is enhanced when the author turns to comedy.

After an uproariously funny description of entertainment in a Warsaw nightclub, he writes, "To grasp the true meaning of socialism, imagine a work where everything is designed by the post office, even the sleaze." Of Russian journalists, he observes: "The Sovs are becoming reasonably Western-looking, about like the Munsters, but they still lag in necktie technology and wear dirt-and-lint-colored polyester stripes the width of a bedspread." Of the Jim and Tammy Bakker type of television evangelists, he declares, "They've got their role in life, and I've got mine. Their role is to be sanctimonious panhandlers. My role is to have a good time. They don't pray for cocaine and orgies. I don't go on the tube and ask people to send me \$100." Observing the consistently overweight and polyestered crowds at Heritage USA, he said to a friend, "You know what you've got here? This is white trash behaving itself—the only thing in the world worse than white trash not behaving itself."

On the surface, the book is sheer fun. "I'm not sure this book contains any serious content," O'Rourke writes. But not far into the volume you realize that you are dealing with a superior mind in agony. The author is laughing so that he won't cry.

O'Rourke's general complaints involve the poverty and misery most people suffer on this globe, the stupidity and corruption of totalitarian governments, the mindlessness of endless warfare, and perhaps above all, the role religion and ideology play in bringing catastrophe on the human race. After observing the fierce fighting in Jerusalem, O'Rourke comments:

When I've been in front of the Al-Aksa Mosque and every one was bowing toward Mecca and praying, I prayed too.

And I repeated that prayer when we left Al Ama're. Actually, it wasn't exactly a prayer. It was more a sort of chat with God. I said, "God, the next time you're looking for people, you know, to receive Revealed Truth and everything and be the Anointed of the Lord like the Christians and the Jews and the Moslems are, please, God, don't choose semiagnostic lapsed Methodists from Ohio. Choose somebody else.

O'Rourke is no mere liberal (otherwise he wouldn't be any more interesting than, say Dan Rather or most history professors). Still, at the root of his suffering, I believe, lies a tragic problem shared by almost all of the liberals I have ever known. It is spiritual.

O'Rourke was raised a Midwestern Methodist. He went to Ohio State, majored in partygoing, became involved in the anti-war demonstrations and culture of the 1960's, and lost his religious faith. Today, clinging to his collegiate worldview, he searches the world for disaster, suffering, and cruelty. (Isn't that what "news" is?) In this way, no doubt unconsciously, he persuades himself that God is not love. Biblical references are always made in jest, as are all mentions of church. Personal holiness, humility, selfless devotion—well, he isn't interested. What really matters to P.J. O'Rourke is human pain. Somehow, he senses, God is to blame.

As a substitute (there are always substitutes) for a faith that could give him peace, joy, and hope, O'Rourke has chosen liquor (he is surely an alcoholic), drugs, the endless pursuit of women, and his own style of anguished mockery. "Some people are worried about the difference between right and wrong. I'm worried about the difference between wrong and fun." This Heffneresque outlook on human existence is also, apparently, O'Rourke's solution to world problems: If everyone stayed drunk and practiced birth control, the pain would go away.

O'Rourke is undeniably a major talent. But how sad that his great abilities remain chained to a crude, shallow hedonism. The author is a perpetual frat boy. Still, there may be hope. O'Rourke senses the truth about human nature—a profound stumbling block for most liberals—and sometimes writes about right and wrong in a way that betrays his upbringing.

My prescription would be a careful reading of the autobiography of Malcolm Muggeridge—another acid-penned writer and worldling who, when all else proved worthless, discovered what life was really all about. Muggeridge was turned around in large part by a visit to Mother Teresa. Would O'Rourke find a little less "hell" in the world in pursuit of such a saint?

Thomas C. Reeves

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What's the Word?

By The Ven. Dr. Carroll E. Simcox

Lux Mundi: 1889-1989

It seems to me that only an Anglican and almost certainly an Englishman and possibly a bishop could have said it: "Can you lend me a Bible? I remembered my pipe but I have forgotten my Bible." The speaker was Charles F. Gore (1853-1932). He was speaking to the pious vicar and the curate of a parish before preaching in their church. Some smirking anti-Anglican might remark at this point: "It kinda figures. Anglicans are always forgetting the Bible anyway." With my humble charity of which I am so proud I forbear to retort in kind, and leave him to God. Let *Him* smack the smirker.

I wish I had known Charles Gore, along with G.K. Chesterton, who was his contemporary and close friend. William Temple, when a young priest, was leading a group of slum children to visit a zoo one day when they met Gore. He asked where they were going, and when Temple told him, he remarked: "Oh, I do hate the zoo! It makes me an atheist in 20 minutes." Zoos have the exactly opposite effect upon me. The only thing that troubles me about them is the spectacle of creatures in cages, creatures which God intended and wills to be free. I see in a zoo one more reminder to me of how men pervert, for their own cruel or callous ends, that dominion which God has given them over his other animals. The traditional reading and application of *Genesis 1:26* has made man's "dominion" an outrage that cries to heaven as truly as does the blood of Abel. I'm not sure what Gore's reasoning was about zoos; but what I like is a Christian who sees that everything, zoos or human prisons included, is proper grist for the mill of theological thinking.

One hundred years ago to the year, a volume of essays titled *Lux Mundi* appeared in England. These were written by several Oxford Anglicans, and Gore was one of the contributors as well as the editor. The stated purpose of the book was "to put the Catholic faith into its right relation to modern intellectual and moral problems." That was a century ago, and by now the best of Anglican scholarship has gone far beyond the views expressed in *Lux Mundi*. But the *going beyond* has been a *building upon*. Unfortunately, most Anglican Christians have little or no knowledge of the best work of their scholars. That is why we are mostly illiterate biblically and both unformed and uninformed theologically. The Gores and the Temples and the Lewises whom God has sent us and will, in his mercy, continue to send us, would have it otherwise. But they do come and they do try.

The essay in *Lux Mundi* which created the most malaise, with some deep dismay, among Churchmen was Gore's own contribution. His subject was "the Holy Spirit and Inspiration." There were many in Britain who feared the new methods of scientific critical study of the Scriptures which were coming out of Germany. I haven't a copy of the book at hand and can only paraphrase Gore's thesis from memory; but it was in essence a

contention that the Holy Spirit who guides us into all truth is us to *think fearlessly*, as we have never thought before, a things of eternal moment. If in our age fearless minds are studying with scientific objectivity all things which have been written, or thought, or done in the past, then let us realize that great door is now opened to us which we may pass through nothing doubting. It was implicit in his position that if people will *not* study the Bible open-mindedly and with no presuppositions (a polite word for prejudices) as to what it must say, they must stand self-convicted of faithless fear.

Thus Gore is one of the Anglican pioneers of that freedom of the spirit which is given to all who love the Lord and fear His facts. I am inexpressibly grateful to him for helping me to realize that I can be a fearless thinker about *any* subject and no less a faithful Christian for being so: indeed, more so rather than less.

I am inexpressibly grateful to Charles Gore for helping me to realize that I can be a fearless thinker about any subject and no less a faithful Christian for being so: indeed, more so rather than less so, because all truth comes from Christ.

so, because all truth comes from Christ. I believe what George MacDonald said: "Truth is truth, whether spoken by Christ or Balaam." And I would add, by Balaam's ass, or Socrates, or Charles Darwin, or anybody you might mention. Even fools. Yes. I take counsel from Holbrook Jackson who said: "Suffice it to say that fools gladly—they may be right."

The important thing to Charles Gore, I think, and to myself, to know, is that I must never be afraid to accept and surrender to *any* truth, from *any* source, about *any* subject, the moment that such a truth persuades me that it is what it is. But if I refuse to look into the Bible with open and searching eyes for fear that some frightening and unwelcome and unfamiliar truth may jump out at me, I am in fact saying no to the Holy Spirit of God. And some very stern words are written in the Bible about that great sin. ■



The Oblates of St. Benedict
in
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Newsclips

ANGLICAN—INTERNATIONAL

ANGLICANS WHO DECLARE THEMSELVES "OUT OF COMMUNION" with other Anglicans who support women priests and bishops are on dangerous theological ground, claims the Anglican primate of Canada, Michael Peers. *The Episcopalian* said that Peers, speaking in his opening address to the church's General Synod in St. John's, Newfoundland, said that "The communion with each other we have in Jesus Christ can never be destroyed by human action."

The Rt. Rev. Alfred Woolcock, head of the **ANGLICAN CATHOLIC CHURCH OF CANADA (ACCC)**, and his assistant bishop, the Rt. Rev. Robert Mercer, will soon trade places. Woolcock, at 79, is ready for fewer responsibilities, and a mail vote of clergy and parish church councils gave approval for the enthronement of the 54-year-old Mercer in Ottawa in November, when Woolcock will become assistant bishop. Technically, Mercer succeeds Woolcock as diocesan bishop, though, since the church has only one diocese, the change means a shift in the church's top leadership. The ACCC also has a third bishop, Suffragan Bishop Robert Crawley in British Columbia. The small Continuing Church body has about 40 priests, 30 parishes, and some 400 members. Mercer, a native of Rhodesia (now Zimbabwe), was Anglican Bishop of Matabeleland in that country, within the official Anglican Communion, until his resignation from the see in 1987 after ten years. A firmly orthodox, traditionalist bishop who became interested in the Continuing Church, he was received as assistant bishop in the ACCC in 1988. The enthronement will take place in November at the Cathedral of the Annunciation in Ottawa, though at the time of writing a specific date had not yet been set.

The Anglican Church in Southern Africa launched a **NEW PRAYER BOOK** last June, reports *Ecumenical Press Service*. The book uses inclusive language, and old-fashioned phrases are replaced by the contemporary idiom. **The Anglican Prayer Book 1989**, published by Collins, is the church's first new prayer book in 36 years. To be translated in eight of Southern Africa's major languages by the end of 1989, the volume will eventually be translated into 14 languages.

The committee appointed last February to implement the establishment of a Traditional Anglican Communion has recommended that a **CONCORDAT AMONG PARTICIPATING CONTINUING CHURCH BODIES AROUND THE WORLD** replace original plans for a complete international synodical system for the Communion. *The Trinitarian*, the publication of the Anglican Catholic Church (ACC), reports that the revised plan contemplates an international College of Bishops with a primate, but will not create a legislative synod at the international level and will avoid composition and ratification of an international constitution and canons.

The draft concordat was to have been considered first by the Anglican Catholic Church of Canada in a summer meeting of its synod. The shift in strategy seems to be aimed at allaying concerns that the international entity would be unduly American-influenced and a perceived desire of many church people for a simple way to achieve effective cooperation and union among the expanding family of Anglican churches around the world that continue the traditional faith and order.

The international commission for **ANGLICAN-EASTERN ORTHODOX THEOLOGICAL DIALOGUE** met in its first plenary session in five years June 20-26 in New Valamo, Finland, and decided to focus its attention for the next few years on teaching about the church, reports *Ecumenical Press Service*. A communique issued by the group after the meeting, held at the Eastern Orthodox monastery in New Valamo, said, "New problems have arisen. . . that seem to require study in depth." The announcement referred specifically to last year's meeting of the world's Anglican bishops, during which they acknowledged that women would be ordained as bishops in the Anglican Church. The Eastern Orthodox Church is strongly opposed to the ordination of women as priests or bishops.

Eighteen years of work have finally borne fruit in the dedication of a four-cell hermitage at Shepherds Law, in England's Northumberland. *Church Times* reports that Brother Harold became convinced that God wanted him to restore **THE CONTEMPLATIVE LIFE** lost at the Reformation, and he began to build a hermitage on land given by Sir Ralph Carr-Ellison. Now, with considerable financial support given by parishioners of St. Mary's, Monkseaton, among others, the facility has been dedicated. Officiating at the Eucharist was the primate of all England, Archbishop Robert Runcie.

Church Times also reports the "translation" of **BISHOP DAVID LEAKE**, who had served Paraguay and Northern Argentina for 20 years, to be Bishop of Argentina. Leake, who is Argentinean-born, was ordained in the United Kingdom. He has just completed a five-year term as primate of the Province of the Southern Cone of America, which includes Anglicans in six South American nations.

At its General Synod last June, the **ANGLICAN CHURCH OF CANADA** approved a proposal on interim eucharistic sharing with the 140,000-member Evangelical Lutheran Church in Canada, reports *Ecumenical Press Service*. The 70,000-member Lutheran Church-Canada is not affected by the proposal.

The Archbishop of Canterbury, Dr. Robert Runcie, held a formal reception for the leaders of almost all the **RELIGIOUS HOUSES IN ENGLAND** this summer, says *Church Times*. The event seems to have been in response to neglect of the religious life. One leader pointed out that last year's Lambeth Conference of bishops issued a lengthy report which, he said, made "not one mention of the religious."

"SAFE HOUSES" FOR VICTIMS OF SATANISM are to be set up in England, according to a *Church Times* story. A coalition has been formed under the auspices of the Evangelical Alliance in response to recent cases of child abuse, rape, and animal and human sacrifice in satanic rituals.

THE RT. REV. COLIN BUCHANAN, Bishop of Aston in the Church of England, has given a farewell gift of 1,400 pounds to the Diocese of Birmingham, to help recover losses incurred during April's citywide Christian Celebrations, which featured the visit of Archbishop Desmond Tutu of Southern Africa. *Church Times* reports that Buchanan, regarded as one of the leading Evangelical leaders in the Church of England, said of his future plans: "I have good friends who still express confidence in me and my episcopal ministry, and I hope to be able to announce shortly a job which is clarifying and coming together at the moment." The Tutu appearance resulted in a loss of some 160,000 pounds, about half of which has been repaid. Buchanan, who was instrumental in promoting Tutu's visit, took responsibility for the financial reversal and offered his resignation, which, he told *Church Times*, was accepted "without delay" by his diocesan, Bishop Mark Santer. In passing along his own gift—the sum of a farewell gift from the diocese to him personally—Bishop Buchanan said, "The man who lost the diocese a six-figure sum cannot walk off with a substantial diocesan gift, even of a much smaller sum." As to the Celebration itself, he told a farewell service that he could not "for one minute" regret it.

After resigning from a subcommittee in the Church of England's General Synod in the wake of newspaper reports that he indulged in homosexual fantasies, **CANON BRIAN BRINDLEY**, a leading member of the Synod, also resigned from his parish in Reading—an action which causes his membership in the General Synod and on its standing committee to lapse. Brindley, who earlier said the newspaper accusations were unjust and that his personal morality is based on Christian teaching, wrote to his parishioners at Holy Trinity, Reading, of the "intense pressure" to resign from newspapers and some General Synod members, putting an "intolerable strain" on all concerned. Two synod members identified with this denied applying continued pressure on Brindley, though they had initially called for his resignation after allegations about his private life first appeared in a *News of the World* article. Brindley had served in his benefice for nearly 23 years. *Church Times* said it is understood he will now move out of the Oxford diocese, and is talking of taking a prolonged sabbatical to recover and make new plans for the future. The Bishop of Oxford, Richard Harries, said he is "very sad" about the chain of events leading up to the resignation, saying Brindley has "exercised a ministry of great devotion, creativity and flair. I have had a good number of tributes indicating the respect in which he is held. . ."

AN ANONYMOUS PREFACE, of the type that used to appear in England's longstanding *Crockford's Clerical Directory*, is to be carried on by Churchman Publishing, reports *Church Times*. *Crockford's* tradition of carrying an anonymously-penned article about the Church of England was stopped after the Rev. Gareth Bennett of Oxford committed suicide in the wake of harsh attacks by modernist church leaders against his 1987 preface—a compelling and detailed analysis of liberal trends and operations in the Church of England—and what was described as a "witch-hunt" to learn the identity of the writer. Though Bennett's death was ruled a suicide, curious aspects about it have prompted continued speculation about the circumstances of his demise. His preface, meanwhile, has become a land-

mark document for traditional Churchmen. Churchman Publishing's editorial director Peter Smith reportedly said that the writer who has accepted the invitation to pen the upcoming anonymous preface is "a distinguished and highly-placed ecclesiastic who neither needs nor seeks promotion or preferment." In the words of the story, the "favourite parlor-game of guessing the identity of the writer can continue, but without any tragic consequences this time, says Mr. Smith, who will disclose his author's secret to no one."

The Anglican Bishop of Hong Kong and Macau, the Rt. Rev. Peter Kwong, has resigned from Hong Kong's Basic Law Drafting Committee (BLDC) and the Consultative Committee, **TO PROTEST COMMUNIST CHINA'S RESTRICTED NEWS COVERAGE OF THE DEMOCRACY MOVEMENT** among its citizens. *Ecumenical Press Service* quoted Kwong as explaining that "I resigned from the BLDC due to the blockage of news, with the understanding. . . that the drafting of the Basic Law [preparatory to Hong Kong becoming part of China] was close to the end . . . and [that] matters relating to the protection of religions had already been incorporated in the draft." Kwong told a congregation that the turmoil in China "has shaken the confidence of the people in Hong Kong about its future."

A seven-member delegation appointed by the Archbishop of Canterbury was due to visit **NAMIBIA** in September to lend support to ecumenical church participation in the monitoring of elections in the country as it becomes independent. According to an Anglican Consultative Council release, the action, also aimed at providing a "concrete expression of love. . . and concern" for Namibia (formerly South West Africa) "at this critical moment," followed a request by the primates of the Anglican Communion made at their meeting in Cyprus last spring. The primates themselves were responding to a request from the Council of Churches of Namibia. The delegation was to be led by the former Canadian primate, the Most Rev. Edward Scott, a member of the Commonwealth "Eminent Persons Group" of church leaders which has traveled before to South Africa to investigate conditions there. Other members of the special delegation to Namibia include persons from various points around the globe. The Anglican delegation to Namibia was evidently to join some 400 representatives that *Ecumenical Press Service* reports were to be sent to the country by the World Council of Churches and All Africa Conference of Churches, of whom 60 were to be from 17 African countries.

The Archbishop of Canterbury, Dr. Robert Runcie, recently made a visit to nearby African countries, **ZIMBABWE AND ZAMBIA**. While focusing attention on criticisms against South Africa, urging sanctions and dialogue, Runcie, according to a writer to *Christian News*, reportedly made "no controversial statements" while visiting the two neighboring African countries, "ignoring a number of people [there]—including British citizens—held for more than a year in detention without trial. . ." The writer said Runcie also did not make reference to the ongoing states of emergency in both Zambia and Zimbabwe, which in the latter has gone on for the better part of two decades. "The ques-

tion arises as to why South Africa's neighbours are excluded from the world's moral judgments," said the writer. "It is apparent that different standards of morality are applied whenever South Africa is involved."

British author Auberon Waugh, writing in the *Spectator*, notes that **THE BRITISH SEEM TO BE MORE INTERESTED IN STATELY HOMES AND CASTLES THAN IN THEIR CHURCHES.** The National Trust now owns more than half a million acres of land, 500 miles of coastline, 88 large country houses, and 24 castles. Its membership of 1,750,000 is growing by 2,000 people every week. Membership has nearly doubled in the past ten years. By contrast, the Church of England has closed more than 1,200 churches in the last 20 years; 668 were converted to other uses, and 289 were simply demolished. Nearly a quarter of those torn down were listed as historically significant buildings, but the Church of England is exempt from most zoning, planning, and historical regulations. During the same 20 years, the number of clergymen has fallen almost 20 percent, from 13,600 to 11,000. Waugh claims the losses are caused mainly by failing to remember that religion "is an acutely personal thing concerned exclusively with an individual's relationship to God. Organized religion, which attaches itself to this, concerns itself with many other things—the social joys of belonging to a group, the promotion of self-respect within a community, a feeling of historical continuity and remaining in touch with our predecessors, the solid comforts of coffee and biscuits and also, no doubt, the sensible availability of WC's, should they be required." But he says the National Trust does all this, and does it better, while the church pretends "to take a fashionable interest in pop music, pregnant teenagers," and so on. Waugh concludes: "If the Church of England has any sense, it will start showing less concern with putting up hideous new rectories for its clergy, more in preserving old buildings as an end in itself. Then, at last, it will be seen as a good cause."

PRAYER, TIME, AND EDUCATION—NOT SANCTIONS—are the answer to problems in South Africa, says a newly-emigrated cleric, the Rev. Jan Dijkman. *Anglican Journal*, the publication of the Anglican Church of Canada, confirms that the application of sanctions against South Africa has caused many blacks to lose their jobs. "I saw longer and longer queues of people at my gate asking for food, for help," said Kijkman. "I never hear support for sanctions from people who are really going to be affected."

ANGLICAN—USA

THE FIRST FEMALE RECTOR IN THE DIOCESE OF COLORADO is internationally known priest and social activist Sandra Wilson, reports *Rocky Mountain News*. The 33-year-old Wilson, who the story said became the first black female rector in the entire Anglican Communion in 1982, will take the reins at St. Thomas Episcopal Church, Denver, on October 1, leaving her post as rector of St. Augustine Episcopal Church in Asbury Park, New Jersey. Wilson reportedly said her goal is to be a bishop. "I am a leader," she was quoted as saying. "My style as a priest is to walk beside the people I am called to serve, as we face issues and challenges. . . I really believe God wants us to

work together to make this a better world." She recently became a member of the Asbury Park school board, the story said, and has promoted youth work and evangelism, while also backing abortion rights and expanded ministries to gays and lesbians. Said to have a high-profile ministry and oratory skills, Wilson succeeds the Rev. Marion Hammond, who recently retired after 25 years as rector of St. Thomas, the diocese's second largest parish. During his tenure, Hammond reportedly became known for brash public statements and political activism. The story said he even "endorsed" himself during a 1977 campaign for the Denver Board of Education and, once elected, helped lead school desegregation efforts.

The recent national convention of **INTEGRITY**, an Episcopal organization representing homosexuals, passed resolutions calling for the church to "repent" for its persecution of homosexuals, to bless same-sex unions, to give gay persons equal access to the priesthood and to reject "ex-gay" ministries (those attempting to help gays overcome their homosexuality) as immoral. A *Religious News Service* story in *Christian News* said the San Francisco gathering concluded in a first-time-ever meeting with members of the Episcopal Church's Standing Commission on Human Affairs and Health, during which Integrity members formally aired their concerns. While Integrity president Kim Byham cautioned against exaggerating the significance of



From "Laughter Through An Open Window"
By Ed Sullivan

"How do you like our experimental-parish retreat so far?"

the conference, he said it was a "sign that the church is trying to reach out in the direction of its gay members." Commissioners reportedly appeared to be "sympathetic" to homosexual issues. The Rt. Rev. George Hunt of Rhode Island chairs the commission.

NATIVE AMERICANS ENROLLED IN EPISCOPAL SEMINARIES have increased from only one in 1974 to ten today, according to *Diocesan Press Service*. The story notes that four Indians graduated with master of divinity degrees this spring. Three years ago none were even students. There are some 75 Native American clergy serving more than 160 predominantly Indian congregations.

The well-known Morehouse-Barlow Company has changed its name to **MOREHOUSE PUBLISHING**, reports *Diocesan Press Service*. Editorial offices and a retail outlet will remain in Wilton, Connecticut, but corporate offices are now located in Harrisburg, Pennsylvania. Morehouse has announced that it has established a toll-free order desk and a direct link to their new automated order processing and distribution facility.

A recently established publishing firm has announced its intention to become the world's leader in publishing serious theology in the English language, reports *Religious News Service* in *Christian News*. **TRINITY PRESS INTERNATIONAL** (TPI) plans to publish 50 books a year and was due to have 21 titles ready for this fall. The venture is backed by a \$1.5 million matching grant from Trinity Episcopal Church in New York City. TPI was created by joining SCM Press with a group of U.S. publishing enthusiasts. SCM Press, which published John A.T. Robinson's *Honest to God* and John Hick's *The Myth of God Incarnate*, has been in publishing for 60 years and is the United Kingdom's leading theological publisher. Episcopal Bishop Frederick H. Borsch of Los Angeles, will head the effort, according to *Episcopal News*. "Denominational publishing is experiencing retrenchment as a result of institutional mergers and dislocations, and its future as a dependable source of serious theological works is in jeopardy," said Borsch. The new publishing venture evidently steps in the vacancy left by the demise of Seabury Press. TPI will have divisions in London and Philadelphia and will pursue theological publishing on an international and ecumenical basis.

Some 150 persons gathered at Christ Church Cathedral in Columbus, Ohio, August 26 for the consecration of **THE REV. ROY B. DAVIS, JR.** as bishop ordinary of the Diocese of St. Mark the Evangelist in the Anglican Rite Jurisdiction of the Americas, a Continuing Church body. Bishop Davis, who had served in the Episcopal Church since ordination as deacon in 1945, was, at the time of his retirement in 1987, rector of Grace Church, Louisville, Kentucky, now a congregation of the Diocese of Christ the King, another Continuing Church jurisdiction. Recently, Grace Church triumphed in the last remaining appeal from cases brought against it by the Episcopal Diocese of Kentucky, with an appellate ruling that the parish's change of affiliation did not justify the Episcopal Church's claim that it should retain the parish's property and assets. Taking part in the service were: Archbishop Harold L. Trott, chief consecrator and preacher; Archbishop Emeritus Robert Q. Kennaugh; Bishop F. Ogden Miller; Bishop Jose Delgado; and Bishop

Lafond Lapointe—all of ARJA; and Bishops Albion W. Knight, Jr., presiding bishop of the United Episcopal Church of North America, and Bishop Frank H. Benning of Atlanta, Georgia. Bishop Davis succeeds former ARJA Archbishop G. Wayne Craig, who retired as ordinary in July.

RELIGION—USA

Jeff Johnson, **ONE OF THREE GAY LUTHERAN SEMINARIANS** at the center of controversy last year after they were certified for ordination, is expected to be ordained irregularly later this year for church-sponsored ministry to homosexuals in San Francisco. *Ecumenical Press Service* reports that the eligibility of the three for ordination in the Evangelical Lutheran Church in America (ELCA)—a new, large body composed of three merged Lutheran churches—was later withdrawn when they refused to pledge celibacy. Lyle Miller, bishop of the ELCA synod which includes San Francisco, says church guidelines require the ELCA's pastors "not to be practicing homosexuals." About 40 pastors are among more than 200 people who have signed a "covenant of support." Among other things, it commits them to "participate in the ordination of Jeff Johnson."

The New York Court of Appeals, the highest court in New York state, has broadened the definition of "family" to include **GAY PARTNERS LIVING TOGETHER**. In a 4 to 2 ruling, reports the *Washington Post*, the court allowed a gay man to remain in his deceased partner's rent-controlled apartment, even though New York City regulations permit only surviving spouses and family members to inherit rent-controlled leases. The homosexual partners lived together for ten years, until one of them succumbed to AIDS. The survivor, whose cause was argued by the ACLU Lesbian and Gay Rights Project, claimed to have had a "family life" in the partnership. The court ruled that "the term *family* should not be rigidly restricted to those people who have formalized their relationship by obtaining, for instance, a marriage certificate or an adoption order" which the court called "fictitious legal distinctions."

An admitted witch was invited to speak in the chapel of San Francisco Presbyterian Theological Seminary, reports the *Presbyterian Layman*. "Starhawk," as Miriam Simos calls herself, spoke under the auspices of the Feminist Perspective committee and said that **WITCHCRAFT AS A RELIGION HAS SPECIAL RELEVANCE TO THE WOMEN'S MOVEMENT**. Her organization, a legally recognized church, is called the Covenant of the Goddess. In her speech, she often referred to the Mother-Father God and has written that "since the decline of the Goddess religions, women have lacked religious models and spiritual systems that speak to female needs and experience." Reinforcing that view, a paper on "Theologies Written from Feminine Perspectives," by Dr. Cynthia Campbell of Austin Presbyterian Theological Seminary, states that feminist "experience" and not Scripture is the key norm for theological judgment. "No aspect of traditional Christian theology can remain immune to reconsideration and reconstruction," she said. Feminists reject doctrines that emphasize God's omnipotence, they question the Christian doctrine of sin because it "reinforces a notion of human passivity . . . and

they question whether worship of a redeemer who is male is possible or healthy for women," Campbell wrote. She also noted that feminist theologians were open to non-Christian, even pagan, forms of "women's spirituality," including "goddess religion and 'Wicca,' more popularly known as 'witchcraft.'"

According to an *Associated Press* report in the *Washington Times*, the **PENTECOSTAL OR CHARISMATIC MOVEMENT** now includes some 353 million people worldwide. In this total are 184 million members of Pentecostal churches, such as the Assemblies of God; 133 million charismatics in so-called mainline churches; and 30 million "third wave renewalists." Of the total, 79 million are in the United States; the rest are spread throughout Christian churches around the world, where they form "one of the fastest growing forces in modern church life."

A new national organization dedicated to sound stewardship and **PRESERVATION OF RELIGIOUS PROPERTIES** has been founded, according to *Diocesan Press Service*. Partners for Sacred Places will work on creating a clearinghouse to disseminate information on subjects ranging from fundraising to building repair and maintenance, and will provide technical assistance to aid in developing new regional and local resources. Particularly affected are the historic edifices of urban churches whose congregations have changed because of altered neighborhoods and decline of parish resources.

A U.S. appeals court has ruled that the Army must accept the reenlistment of a homosexual soldier, but declined to rule on the larger question of whether **DISCRIMINATION AGAINST HOMOSEXUALS** is constitutional. According to *The Washington Post*, the Army had compromised itself by accepting Perry Watkins on previous enlistments, even though it knew then of his homosexuality.

A study by three social scientists adds to the already considerable evidence that "elite" leaders of America's "mainline" churches are considerably **TO THE LEFT OF THE PEOPLE IN THE PEWS**. A story in the Charlottesville, Virginia, *Daily Progress* reports that Robert Lichter, co-director of the Center for Media and Public Affairs in Washington, D.C., joined two social scientists at Smith College's Center for the Study of Social and Political Change in sending questionnaires to 178 "influential figures of mainline Protestantism, Catholicism, and Protestant fundamentalism." Their findings: "The ideological polarization is immense," Lichter says. "The differences seem to define the left and right poles of American political discourse. What surprised us is that the mainline Protestant leaders are so far to the left and Catholic leaders also are to the left on economic issues." On family and sexual issues, most mainliners are on the left, but Catholics join fundamentalists on the right. The report shows that leaders of mainline Protestantism, an establishment that historically has set the tone for American society, were found "liberal on every dimension," though members of their churches are fairly conservative. Eighty percent of the leaders say they are political liberals, as do 59 percent of the Roman Catholic leaders; only 10 percent of fundamentalists called themselves liberals. Mainline and Catholic leaders are "much more critical of fundamentalism," about a fourth of them saying the U.S. should

"move toward socialism" with big corporations "faken out of private ownership and run in the public interest."

A new activist movement within Evangelicalism is on the rise, reports *Religion Watch*. It is the "**CHRISTIAN WORLDVIEW MOVEMENT**," which consists of a loosely linked number of publications, organizations, and individuals. *World* magazine is a newsweekly that offers a Christian perspective on current events. *Twin Cities Newspaper* is a hard-hitting Christian newspaper in Minneapolis; other such papers are being established. Crossway Books, in conjunction with the Fieldstead Institute, is publishing a "Christian Worldview Series," offering critiques and remedies to secularism in politics, economics, media, film, and more. The movement includes writers and scholars such as Marvin Olasky, Kenneth Myers, Herbert Schlossberg, and E. Calvin Beisner. According to *Religion Watch*, the Christian Worldview Movement seeks to confront secularism by demonstrating the truth of Christianity across the whole of life. The movement supports the traditional family, pro-life positions, and the free market. It is anti-statist and believes cultural renewal by Christians is possible.

In the ongoing saga of **RELIGIOUS HOLIDAY SYMBOLS** on public or civic property, the U.S. Supreme Court ruled in *Allegheny v. ACLU* that a Christmas creche on the main stairwell of the Pittsburgh courthouse violated the Constitution (because the crib scene stood alone), whereas a Jewish menorah outside the building was legal (because it was flanked by a Christmas tree and a sign proclaiming liberty). In his *Washington Post* analysis of the Court's decision, columnist Michael Novak said that the justices' reasoning was "tortured" and that the Court's handling of religious matters was like that of "rhinoceroses in a greenhouse." Writing for the majority, Justice Blackmun leaned heavily on the concept of the "secular state," which, he said, was "not the same as an atheistic or anti-religious state. A secular state established neither atheism nor religion as its official creed." Novak call this viewpoint "the new secular orthodoxy," a charge that angers Blackmun, who wrote, "It follows directly from the Constitution's proscription against government affiliation with religious beliefs or institutions." But dissenting Justice Kennedy wrote, "Obsessive, implacable resistance to all but the most carefully scripted and secularized form of accommodation requires this Court to act as a censor, issuing national decrees as to what is orthodox and what is not. What is orthodox, in this context, means what is secular; the only Christmas the state can acknowledge is one in which references to religion have been held to a minimum."

Nationally syndicated columnist Cal Thomas thinks **THE SUPREME COURT HAS DONE IT AGAIN** in the *Allegheny* case, misconstruing what the Constitution means regarding the relationship between church and state. In a *Washington Times* column, Thomas quotes Justice Harry Blackmun as he waxed eloquent in his opinion: "The Government may acknowledge Christmas as a cultural phenomenon, but under the first Amendment it may not observe it as a Christian holy day by suggesting that people praise God for the birth of Jesus." He noted that Justice Anthony Kennedy, in his dissenting opinion, wrote that the majority view of the First Amendment's establishment clause "reflects an unjustified hostility toward religion, a

hostility inconsistent with our history and our precedents." Thomas would feel a lot better if the Court would simply stick to the constitution. He writes: "The court should limit itself, as the constitution says, to making sure congress does not establish a state church," he writes. Beyond that, it should allow the free exercise of religion, by whatever group, on public property and on the individual holy days believers wish to observe."

Attorney General Richard Thornburgh put his finger on the ultimate solution to America's drug problem, says Cal Thomas in the *Washington Times*. Thomas reports that Thornburgh, speaking at a news conference in Washington, D.C., said that only the **RESTORATION OF "VALUES"** in America would halt the scourge of drugs in America's cities. Thomas suggests a return to intellectual and moral standards that the now-ultraliberal National Education Association (NEA) once endorsed. In 1941, the NEA published *The American Citizens Handbook*, which contains the following: "The American concept of democracy in government had its roots in religious belief. This ideal of the brotherhood of man roots down into the fundamentals of religion. The teachings of the Hebrew Prophets and of Jesus Christ inculcate the idea of brotherhood. The growth of the idea gave us the concept of democracy in government. It ennobled home life. It emphasized the sacredness of human personality." The NEA stopped printing the handbook in 1968.

Meanwhile, several black leaders have criticized government programs that help government bureaucrats but not the poor. Speaking at a *Washington Times* Forum, these leaders emphasized the need for programs that help the poor help themselves, and they called for **A RETURN TO TRADITIONAL VALUES**. According to the *Washington Times*, Robert Woodson, president of the National Center for Neighborhood Enterprise, said: "We have spent \$1 trillion in the last 25 years on poverty programs and established a huge industry where 70 percent of the money goes to providers of services to the poor, which tend to be middle-income people." Kimi Gray, who directs a Washington, D.C.-area housing development, said government poverty programs have become "very profitable for everyone but us." She also said, "A lot of folks are benefiting from poverty" and these folks are not the poor. Rather, they are the consultants and managers who have gravitated to government programs for the poor. This explains, she said, why "a lot of folks have a tendency to want to keep us there." When Ronald Reagan made similar remarks at the close of his administration—"Reagan got that from me; I told him that," Gray said—he was roundly criticized. Another leader, Maryland Representative Kweisi Mfume, who put himself through college while supporting a family, says the black agenda must give increased attention to traditional values. "We were taught to work hard, play by the rules, to honor our word, to love our family, cherish our nation, respect our faith. I don't see in too many instances those same sort of values being ingrained in young people," he said.

The American Bible Society (ABS) plans to publish this fall its second booklet of **SCRIPTURES DESIGNED ESPECIALLY FOR THE HOMELESS**, according to an ABS news release. Some of the homeless men and women from the streets of New York who helped with the new publication

agreed to have their pictures appear in it, and some "had a hand in choosing the Scriptures in the new booklet," said the Rev. Robert S. House, head of national distribution at ABS. The 40-page booklet, *God is Always with You*, follows the publication of *I Am Somebody Special*, a booklet the society considers a success. The two booklets are part of a growing number of theme Scripture publications produced by ABS in recent years. Previous publications have dealt with issues such as teen suicide, AIDS, families under stress, and singles.

PROTESTANT FUNDAMENTALISM HAS BECOME INCREASINGLY DIVIDED in the 1980's, and such divisions are intensifying. According to a story in *Religion Watch*, "moderates" and "militants" may be fighting over the mantle of fundamentalist leadership. Moderates, such as Jerry Falwell, are fundamentalists who are politically active and seek ties with evangelicals and other conservative Christians. Militants, represented by Bob Jones University, call for separation from evangelicals and disdain political action.

THE SEXUAL REVOLUTION WAS SUPPOSED TO LIBERATE men and women from the bonds of puritanism. "The old taboos are dead or dying," stated *Newsweek* in 1967: "The people are breaking the bonds of puritan society." But the dead or dying today, notes syndicated columnist Patrick Buchanan in the *Washington Times*, are young Americans: 54,000 Americans are dead from AIDS; 44,000 are dying. "Before the '80s end," writes Buchanan, "more Americans will have succumbed to blood-borne terror than died in the Vietnam War." Additional casualties abound, and Buchanan refers to the work of Dr. Gordon Muir to enumerate them. According to Muir, there are more than ten million new cases of sexually transmitted disease (STD) in the United States every year, gonorrhea apparently being the "in" STD. Muir reports that gonorrhea is the "most common reportable disease in school-age children, surpassing chicken pox, measles, mumps and rubella combined." So what went wrong? Muir explains: "What has happened in the rush to sexual freedom was not the discovery of a new, free and imaginative society but the throwing out of the baby (necessary codes of conduct for a healthy society) with the bathwater (Victorian prudery, repression and hypocrisy)."

TELEVISION'S HOSTILITY TO THINGS CHRISTIAN CONTINUES. This time, Michael Landon and NBC aired a *Highway to Heaven* episode that questions whether Christians, and only Christians, should teach Christianity in parochial schools. "Incredibly," writes Reuel J. Schultz in the *Milwaukee Journal*, "Landon promoted on his program the idea that Christian schools should teach the Moslem, Jewish, Buddhist, Hindu, *et al*, faiths, as equally true and saving as the Christian faith." The program's plot, according to Schultz, went like this: Once upon a time, there was a Christian preschool run by a Reverend Tobias. The school was short on teachers when along comes Jonathan the angel with his sidekick, who is an absolute genius with kids; the two are hired on the spot. Then enters the bad guy: the Reverend Kester. He's head of the church council. He demands that the non-Christian teachers be dismissed and that Christianity be taught as *the* truth. Tobias agrees, fires the non-Christian teachers, and lo and behold, the church bell won't ring: divine protest against Kester and

thus against Kester's bigoted insistence that only Christians teach Christianity in a Christian school. But all ends well. The congregation overrules the firings and insists that every religion be taught as equally true. Lo and behold, the church bell begins to ring again. End of story. But, according to Schultz, all things may not end well for the Christian school of today: "If Landon has his way—and his megabucks bankroll enables him to pitch his least common denominator brand of religion to multiplied millions—distinctively Christian parochial schools will be pressured out of existence."

SOME MAJOR PROTESTANT DENOMINATIONS THAT ONCE WIDELY CONDONED A WOMAN'S RIGHT TO ABORTION—and this includes the Episcopal, United Methodist, Presbyterian (U.S.A.), and American Baptist Churches—now either oppose it or limit it, according to an *Associated Press* story in the *Washington Times*. The Episcopal Church, for example, recognizes the legality of abortion, but now allows abortion "only in extreme situations." It "emphatically" opposes "abortion as a means of birth control, family planning, sex selection or any reason of mere convenience." The Rev. J. Robert Nelson, director of the Institute of Religion at the Texas Medical Center in Houston, explains that the "staggering statistics" on the number of abortions performed yearly—1.5 million—plus advances in embryology "have made for second and third thoughts" about abortion. The new embryology shows that the fetus has distinctive characteristics and is not part of the woman's body.

The use of ultrasound pictures in monitoring pregnancy; one development that has evidently made the decision to abort much more difficult, reports Nina Martin in the *San Francisco Examiner*. "**ULTRASOUND HAS REALLY MADE US FACE THE HUMANITY OF THE UNBORN,**" said Laurie Ann Ramsey, director of the Chicago-based Americans United for Life. Dr. Arthur Caplan, director of the Center of Biomedical Ethics at the University of Minnesota, says: "When we see... films like *The Silent Scream*... finding that a fetus can feel pain, seeing it sucking its thumb or doing the things that babies do, this changes the psychology of the morality of abortion." Pro-abortionist Dr. Martin Lasnover of Cupertino, California, an obstetrician who heads the California Medical Association's bioethics panel, remains unpersuaded. And he does so while conceding that "you can say life begins when the egg and sperm meet," without becoming pro-life. The bioethicist explains that preborn "life doesn't have the value that the mother

tery had given the candidate a year to "sort out his reservations."

After a report in our last issue which indicated that Pope John Paul II is in favor of lifting all restrictions on celebration of the old **LATIN MASS** in the Tridentine rite so it can be used "where pastoral need exists," *Catholic News Service* reports that at least two U.S. archbishops have established new schedules for Tridentine Masses in their archdioceses. The previous story indicated that the Pope has postponed an official decision on the rite, something partly due, evidently, to objections from liberal Roman Catholic bishops. Now, Archbishop Thomas Kelly of Louisville, Kentucky, has authorized a Latin Mass in the Tridentine rite at 6 p.m. each Saturday and on the eve of each holy day at St. Martin's Church in Louisville. Archbishop Ignatius Strecker of Kansas City said such masses in his archdiocese would be celebrated twice monthly at St. Mary-St. Anthony Church in Kansas City, and at Most Pure Heart of Mary Church in Topeka. Both archbishops had already permitted the rite to be used in more restricted ways. Papal documents in existence apparently permit limited use of the Tridentine rite as contained in the 1962 Roman Missal and leave it up to the local bishop to set the norms on it for his diocese. Evidently, the action of the two American archbishops followed closed-door discussions on the matter by U.S. bishops in June. Archbishop John May of St. Louis said the bishops had not officially set national norms on use of the rite, but had surveyed all bishops on their views and had compiled them in a report to Rome, from which it was now waiting for a reply.

The apparently loosening attitude toward the Tridentine Mass seems to be in large part a response to the schism created last year by rebel **ARCHBISHOP MARCEL LEFEBVRE** when he ordained bishops for his traditionalist movement against papal orders. A story in *The Catholic Review* in the Archdiocese of Baltimore says Vatican efforts have apparently concentrated on trying to lure back Lefebvre's followers and sympathizers. To that end, the Ecclesia Dei commission was set up by the pope, and the commission's activities have apparently provoked debate over whether too many concessions are being given to traditionalist Catholics in order to keep them in the official Roman fold. Reportedly, one of the "concessions" has been the granting by the commission of "indults" of special permission to priests for celebration of the Tridentine Mass. Some bishops have said they wanted to know more about the nature and mandate of the commission, and were concerned that it has no representatives from local dioceses. Created "to facilitate full ecclesial communion" among followers who might hesitate to follow Lefebvre into schism, Ecclesia Dei, within four months of its inception, had "regularized" four small groups of priests, religious and seminarians. Among them was the Priestly Society of St. Peter, an order of about 20 priests and 30 seminarians, mostly drawn from Archbishop Lefebvre's society. In theory, this order could continue to grow, the story said, but new membership has slowed to a trickle. While some Catholic leaders rankle at perks for traditionalists, Ecclesia Dei head, Cardinal Paul Mayer, has charged that some local bishops have not pushed hard enough in implementing the Pope's plan to bring back Lefebvre's followers, including making a "wide and generous" application of the option for the Tri-

RELIGION—INTERNATIONAL

TWO CASES INVOLVING OBJECTIONS TO THE ORDINATION OF WOMEN IN THE PRESBYTERIAN CHURCH IN IRELAND (PCI) were taken up in a private meeting of the church's General Assembly and ultimately referred to the PCI's Judicial Commission, reports *Ecumenical Press Service*. The first case involved an appeal by more than 100 ministers asking to be allowed not to take part in the ordination of women. The second pertained to an appeal against a decision by East Belfast Presbytery in which a candidate was turned down for ordination because of his reservations about women's ordination. The presby-

dentine Mass. In dioceses where bishops resist the concessions, Mayer said, the schismatic movement tends to retain or pick up members. Lefebvre's headquarters in Switzerland reports business as usual, saying ten more priests were due to be ordained this past summer. Reportedly, the society has made up the number of initial defections back to Rome among priests and seminarians and has even opened a new seminary in Australia.

Archbishop Mzilikazi Masiya, **ONE OF SOUTH AFRICA'S FOREMOST BLACK CAMPAIGNERS AGAINST SANCTIONS**, will have to cease campaigning unless he receives financial support from the business community, reports *The Citizen* (Johannesburg). The leader of the two-million-member United Apostolic Council says his organization is on the verge of being dragged into court for debts incurred last year while obtaining one million signatures to protest against sanctions. "Many companies have promised to help pay for this, but no help is forthcoming," said Masiya. "I am not helping the government with my campaign against sanctions and disinvestment. I am helping my people and the underprivileged," he said.

Scholars in Cairo, Egypt, have discovered a book that may be **THE OLDEST BOOK EVER FOUND**. According to *The Episcopalian*, the 490-page book is the earliest complete copy of the Psalms and was buried under a child's head more than 1,600 years ago. Discovered four years ago, the book is handwritten in an iron-derived ink. The book's parchment pages, written in a Coptic dialect, are bound between wooden covers stitched with leather.

The American Bible Society says that **THE BIBLE IS CURRENTLY BEING TRANSLATED INTO 605 LANGUAGES WORLDWIDE**. This includes translations into 332 languages in Asia and the Pacific, 217 in Africa, 36 in North and South America, and 20 in Europe and the Middle East. India leads the world with 82 translations in progress and is followed by Indonesia, which has 81.

A West German legislator has asked that a small Lutheran denomination in the country be **DENIED A TRADITIONAL TAX BENEFIT BECAUSE IT DOES NOT ORDAIN WOMEN**. *Insight* reports that Social Democrat Edith Niehuis, a member of the West German Bundestag, argues that the 70,000-member Lutheran Church of Schaumburg-Lippe in Lower Saxony should not be given the benefit for violating a provision of the West German constitution that bans discrimination based on a person's sex. Under the country's tax system, church members, when paying their federal income taxes, also pay an additional nine percent tax, which the government then passes to the denomination of their choice. The government so gives the churches access to the financial records of members and is reimbursed for collecting the church fees. The only way a church member can avoid paying the tax is to leave the church officially by filing a statement at a courthouse, the story said. If the finance minister of Lower Saxony denies the tax benefit to the church, it is feared the decision could set a precedent that also would affect Roman Catholic churches, which also, of course, do not ordain women.

Catholic and Protestant church leaders in Zambia are opposing a government plan to make so-called **SCIENTIFIC SOCIALISM A COMPULSORY SUBJECT** in primary and secondary schools, reports *Ecumenical Press Service*. Two Christian groups—the Conference of Roman Catholic Bishops and the 20-denomination Evangelical Fellowship of Zambia (EFZ)—have registered protests with the Ministry of General Education, Youth, and Sport. A participant at the annual EFZ general meeting said the content of the government's syllabus on the subject "will tend to inculcate in our children a feeling of hatred, antagonism to authority, and violence which could easily find expression in acts of violence and delinquency." Another said, "By ignoring the religious element of the human being, this teaching will tend to stunt proper growth in this aspect of life, besides undermining what schools will be trying to teach in religious education." In the late 1970's, Zambia rejected the teaching of socialism in schools after meeting unified opposition from the church.

Representatives of two "families" of Orthodoxy—Eastern and Oriental—have agreed on a **JOINT STATEMENT OF COMMON FAITH** which, it is hoped, will overcome a major obstacle to the restoration of full communion between them after more than 1,500 years of separation. The two groups of churches split in the fifth century, when Oriental Orthodox did not participate in the Council of Chalcedon. *EPS* reports that "a simple, reverent statement" was approved by the committee, which appointed an international subcommittee to explore "pastoral problems between churches," and centered on a common understanding of the two natures (divine and human) in Jesus Christ, as affirmed by the Eastern Orthodox, and one united, divine-human nature, as affirmed by the Orientals. It says, in part: "The four adverbs used to qualify the mystery of the hypostatic union belong to our common tradition—without comingling or confusion, without change, without separation, and without division. Those of us who speak of two natures in Christ do not thereby deny their inseparable, indivisible

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union; those among us who speak of one united divine nature in Christ do not thereby deny the continuing dynamic presence in Christ of the divine and the human, without change, without confusion." The statement includes a condemnation of the "Nestorian and the Eutychian heresies. We neither separate nor divide the human nature in Christ from his divine nature, nor do we think that the former was absorbed in the latter and thus ceased to exist."

After a 50-year break caused by World War II and the communist takeover of Eastern Europe, **POLAND AND THE VATICAN HAVE RESUMED DIPLOMATIC RELATIONS**. The resumption of full diplomatic relations, according to the *Washington Post*, is the culmination of negotiations begun in 1974, accelerated by the election of Karol Wojtyla of Krakow as Pope John Paul II, but suspended in 1981 when martial law was imposed in Poland and the Solidarity trade union was banned. The reinstatement of Solidarity last April improved the situation, but the last barrier to formal relations was overcome in May when the Polish government restored legal status to the Roman Catholic Church in Poland and returned hospitals and other property taken from the church during the 1950's. The new non-communist government in Poland, of course, signals the most important turnaround in postwar Polish history.

LAUSANNE II, a huge international conference on evangelism held at Manila in the Philippines, ended after ten days of confusion and document-drafting. *Church Times* reports that social concerns made it into the "Manila Manifesto" with more prominence than a similar document issued by Lausanne I in 1974. In expressing repentance over indifference to the plight of the poor and preference for the rich, and a determination to preach the good news "by both word and deed," it took care to emphasize that the church should not confuse the Kingdom of God with a Christianized society—"a charge levelled at liberal theology"—but it should respond to the "inescapable social implications of the Bible."

THREE EASTERN ORTHODOX HIERARCHS HAVE BEEN ELECTED TO THE NEW SOVIET CONGRESS, reports *Anglican Journal*. Patriarch Pimen and Metropolitans Alexi of Leningrad and Pitirim of Volokolamsk were among those elected to 750 places reserved in the Soviet Congress of Peoples Deputies for nominees of social organizations. Patriarch Pimen was reportedly nominated by the Soviet Peace Fund. Metropolitans Pitirim and Alexi were nominated by the Soviet Culture Fund and the Soviet Fund for Mercy and Health, respectively. Eastern Orthodoxy is the principle form of Christianity in the Soviet Union.

ALBANIA IS THE WORLD'S WORST ABUSER OF HUMAN RIGHTS, says the Puebla Institute, a Washington, D.C.-based human rights group. According to a *Religious News Service* story in *Christian News*, the institute reported that "There is absolutely no institutionally sponsored public expression of faith of any kind in Albania today." The private organization's 47-page report, *Albania: Religion in a Fortress State*, reportedly says that "Parents listen to foreign

religious radio broadcasters behind closed doors, fearful of revealing their faith to their children or chance passers-by." The institute's report also says friends and family in Albania are encouraged to spy on one another, clergy are afraid to hold services even in secret, and many who try to practice their faith either disappear or are imprisoned.

The Roman Catholic Church has held hearings in Newfoundland, the easternmost province of Canada, in the wake of **SEX SCANDALS** there. In a story datelined Saint John's, Newfoundland, *Ecumenical Press Service* reports that, in the past year-and-a-half, a score of clergy and other church workers (mostly Roman Catholic, but also United, Pentecostal, and Salvation Army) have been arrested and charged with sexual offences against children. The story said the first three hearings, in June in three fishing villages, reflected anger, frustration, and a loss of faith among church members. There have been calls for the resignation of Alphonsus Liguori Penney, the Roman Catholic archbishop of the area.

Christians generally fail to teach **RESPECT FOR ANIMALS**, according to an *Associated Press* report on the findings of a recent World Council of Churches' unit on ethics meeting in France. *The Virginia Episcopalian*, in an account of a *Religious News Service* story, said that meeting participants criticized the use of animals in circuses, stage and aquatic shows, rodeos, bullfights and fights between animals. The conference noted that "animals do not exist for the sake of unbridled pursuit of human avarice and greed." Also cited by the conference were recreational hunting, "needless, duplicative and poorly executed scientific use of animals," killing of rare species and unnecessary use of animals to test and develop cosmetic and household products.

Ecumenical Press Service reports that Soviet President **MIKHAIL GORBACHEV**, whose mother is a practicing Orthodox Christian, told a journalist during his recent trip to France that he had been baptized, adding, "I think there is nothing strange about that."

According to a Princeton Theological Seminary professor, archaeology has substantiated the existence of what is believed to be **THE APOSTLE PETER'S HOUSE IN CAPERNAUM**, where Jesus lived, taught, and conducted healings—including the healing of Peter's own mother-in-law. A *Living Church* story says James H. Charlesworth, chairman of the biblical department at Princeton and a leading authority on Jewish writings of the period before and after the time of Christ, told a news service that the discovery of Peter's house is conclusive. The discovery adds to an already significant body of scholarly knowledge about Christ. "Jesus did exist, and we know more about him than about almost any other Palestinian Jew before 70 A.D.," he said. Though Charlesworth maintained that a "biography of Jesus is, and always will be, impossible," he says there is no doubt that Jesus was a real person who lived in Palestine, growing up in Galilee. What was Peter's house like? Archaeologists know that most first-century synagogues were not separate buildings but large public meeting rooms housed in private homes. Such is the design of the house now identified as Peter's home, located beneath the

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