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EUROPE IS WELL ON ITS WAY TO BECOMING A POST-CHRISTIAN CONTINENT, reports *Anglican Media Mailing*. According to statistics in *Christianity in Europe* by Peter Brierley, 96 percent of the population of Norway are church members but less than three percent actually attend church. The book also reports that in 1980 only 67 percent of British people considered themselves Christian; the figure is expected to drop to 30 percent by 2015. Nearly half the children of nominal Christian parents are said to be nominal Christians themselves and, of these, one quarter are churchgoers and one quarter leave the church. Brierley's study said the aging population of Christians in Europe is creating serious personnel and financial problems within the Church.

For the first time since 1918, **RELIGIOUS RITES WERE CONDUCTED IN THE KREMLIN'S USPENSKY CATHEDRAL**. *The Washington Post* reports that on October 13, Russian Orthodox priests conducted a service in the historic cathedral. The 15th-century cathedral was once the location where czars were crowned and leaders of the Russian Orthodox Church were buried. After the Russian Revolution, atheism became the state religion and the Kremlin churches were turned into museums. But now, says Archbishop Gregory Coghetti, one of dozens of churchmen from around the world to attend the services, "this is no longer a museum. We again gave witness of our faith to the world." Church leaders do not yet know, however, whether the Soviet government will turn the Kremlin churches over to them or even whether they will be able to hold additional services there in the future.

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And his name
shall be called
Wonderful, Counsellor,
The mighty God,
The everlasting Father,
The Prince of Peace

THE Christian Challenge®

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to restore the Church to her primary mission of proclaiming the Gospel.

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In The First Place

A Message From Our President



The Rev. Dr. William Millsaps

Lo! He Comes, To Manger... And Soul

"Advent tells us Christ is near." With these words a charming hymn begins. For Christians in the liturgical tradition the very word "Advent" is rich in imagery. We think of lighting the candles on the Advent wreath. Perhaps it was the custom in our home for a parent to say "Our King and Savior draweth nigh," and for the rest of the family to reply "O come let us adore him." We think of the Advent calendars we had as children and opening a door each day as we anticipated the coming of Christmas Eve when the picture behind the little door showed the Holy Family and the whole manger scene. Perhaps our calendars had bits of chocolate behind the doors which made it very difficult to hold back the urge to rush ahead.

This little jewel of a season has always had to fight for its integrity and ever more so as the world seizes on Christmas as a great opportunity for "getting and spending." Some stores do 75 percent of their business between Thanksgiving and Christmas. And yet the meaning of the season need not be lost. It will not be lost unless we let it be.

Each little act of obedience, of response to the grace of God, of casting away the works of darkness, is a way of proclaiming that we do adore the One who came in great humility and who will come again in glorious majesty. The symbolism of lighting the Advent candles, in fact any candle, is that the darkness will not have the final word. By the grace of God we can light a candle rather than merely cursing the darkness. It is as if the season itself is saying to us, "Don't stumble along in the darkness. Admit your need and reach out toward the light of the world."

Remember also that the season of Advent is not only about the Christ who came long ago and will come again at the appointed time. It speaks as clearly to every moment of our lives. The time of our opportunity is always "now." When we pray the Advent collect let us remember the crucial word "now." The God of history, the God of Abraham and Isaac and Jacob is the God who acts in love at every moment and who calls us to share in the wonderful season of Advent. Will we respond with joy or

will we miss out at least for the present on this gift? "Advent tells us Christ is near." Become as a little child and enter the Kingdom of God.

Peter of Blois wrote in the 12th century, "There are three comings of our Lord: the first in the flesh; the second in the soul, the third at the judgement. . . The first coming was humble and hidden, the second is mysterious and full of love, the third will be majestic and terrible. . . In his first a Lamb, in his last a Lion; in the one in between the two, the tenderest of friends."

In the seasons of Advent and Christmas we are reminded again and again that the first coming of Christ was humble and hidden. "No ear may hear his coming. . ." In the imagery of Advent the storm clouds of the Apocalypse are gathering. "Lo

he comes with clouds descending once for our salvation slain. . ." "When at last he comes in glory and the world is wrapped in fear. . ." In the imagery of Christmas the birth process of the child Jesus is taking place. In the birth of children there is a marvelous sense of anticipation as the child begins to breathe and utter a

first cry. Then the child is no longer coming. The child is here.

"Advent tells us Christ is near. Christmas tells us Christ is here." He *is* here, not he *was* here. Occasionally when we speak of the first and second coming of Christ it appears as if we are saying, "Oh yes, he once was here. . . Oh yes, he will return. But we don't know where he is right now." We must guard against giving such an impression. Jesus Christ is not limited by time and space. He is the Lord of time and space and whatever is beyond time and space. He is the Word made flesh. And yet we can receive him. He comes to us as the "tenderest of friends."

In the seasons of Advent and Christmas it is important to allow ourselves to participate fully in that first coming of the Lamb, "humble and hidden." As we do that we are quite likely to experience that coming which is "in the soul," "mysterious and full of love." May it be so for you in these seasons. ■

Backtalk

Letters From Our Readers

"THREE CHEERS FOR ECCLESIA"

Thank you for printing "Apostates in an Apostate Church," the statement [regarding the Fort Worth Synod] by the English Anglo-Catholic group, Ecclesia [in the October issue]. I believe they have said something that has been in need of being said for a very long time.

Many of us are so obsessed with being "nice" that we tend to forget that when it comes to ultimate questions, questions of the Faith itself, speaking the truth is our only right course. What ever separates itself from the truth separates itself from Him who is Truth Incarnate. Not to face reality because it may offend those who have denied it is, however unintentionally, to deny Reality Himself.

It never ceases to amaze me that so many in the Continuing Church seem to lust after the "respectability" that they believe is to be had by being patted on the head now by those who were only too happy to see us go a few years ago. And can you tell me why there is this obsession to be "recognized" by, or to be in communion with, Canterbury? The Archbishop himself is in favor of female "priests," as is his heir-apparent. Yet here we are, wetting the floor like puppies when one of these Apostates throws us a bone.

Three cheers for Ecclesia.

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EPISCOPAL SYNOD

"Fort Worth Fizzle"?

Somewhere I read that, when author Dorothy Parker was told President Calvin Coolidge had died, she asked, "How can I tell?"

That is the question today about the Fort Worth Synod [the Episcopal Synod of America (ESA)]. How can anyone tell they failed, since the Synod bishops never did anything anyway?

From my understanding that, at Fort Worth, the committees of bishops and laity drafted the resolutions, not the bishops. And the resolution passed by the Synod declared that in situations where neither the diocesan bishop nor the presiding bishop give permission [for an episcopal visitor] "the bishops of the Synod will nonetheless act," etc. In more than four months after that resolution was passed, the bishops of the Synod have not dared to "cross the line," even though they have had offers from traditionalist parishes to do so (including Holy Trinity, Plano, Texas, and three other parishes, according to confirmation). And the last resolution of the Synod had to do

with Continuing Churches and committed the Synod to "establish relationships with these bodies." The bishops have made no substantive movements thus far to indicate that this mandate is being carried out, or will be.

The bishops of the Synod remind me of birds, sitting high in the top of the tree, rather oblivious to the carnage on the ground below: the ordination of women, the loss of the **The Book of Common Prayer**, the perversion of morality. It was only when their own episcopal perch was shaken that they became alarmed and called for a Synod at Fort Worth. . . Then, being assured by Bishop Leonard that they had set a pattern for the entire Anglican Communion, they promptly went back to sleep.

I mention Bishop Leonard specifically because, in my opinion, he was one of the principal architects of The Fort Worth Fizzle. When the bishops of the Synod accepted his cautious advice not to form the 28th province yet—and they were not inclined to argue the point anyway—they gave up the one opportunity they had to make a difference. When they gave up that opportunity, the battle was over; and by the time we left Fort Worth, the Synod was dead in the water.

If the Synod set any pattern at all, it was the pattern for making surrender as painless as possible. And the surrender came, quietly, in Philadelphia, at the meeting of the House of Bishops. There the eagles who had perched in the top of the tree allowed themselves to be thoroughly tamed.

I am grateful that my parish made it possible for me to go as an observer to Fort Worth. I am proud of the encouragement and support that the Continuing Churches and **THE CHRISTIAN CHALLENGE** gave to the Synod. Now, however, it is time for us to face the facts and to lift high the Cross and move on.

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Our report (in "Focus") on the recent ESA Assembly meeting in Atlanta may be of interest.—Editor

Missed The Boat

With a modest puff of hindsight, one might hazard a comment or two about the Episcopal Synod and its aftermath. Conservatives may have let the boat sail without them.

The boat has been missed, I think, because the wrong question is being addressed. The important thing is not how to deal with a female bishop or any bishop of feminist persuasion who might appear in a conservative parish for confirmation. The question is not how to find relief for a harried rector who cannot abide either the sex or sentiments of his diocesan. For such a question the episcopal visitor plan might provide an awkward answer, although the gain for orthodoxy would be small.

Rather, the important question is, what are we to do about the rapid accumulation of invalid orders within the Episcopal

Church? To address this problem there is no point zeroing in on confirmation and the uncertain arrangement of a pinch-hitter for a far-out bishop. The focus has simply got to be on ordination, on doing what is necessary to safeguard the integrity of the apostolic ministry in and for the Episcopal Church.

Perhaps we need to be reminded of the extent of the problem. It goes without saying that the ordination of a woman is invalid. Wrong Subject! But what about the 1979 Ordinal which explicitly accommodates a wrong Subject? What about the corporate intention (a criterion for validity) implicit in the Ordinal itself?

Perhaps we may stipulate that on the surface the new rite embodies a corporate intention to perpetuate apostolic orders. This is the apparent case. But real intention can be measured only by the actions taken on its behalf. If a cobbler's stated intent is to make a proper pair of shoes, and he carries out that intent by attaching soles made of paper, the finished product will have only the *appearance* of a pair of shoes. In point of fact, it denies the intention. If shoes are to be real, the cobbler must do as cobblers have always done: use proper materials. Likewise, the intention to perpetuate apostolic orders must employ "materials" that the Church has always used—namely, baptized males. Otherwise a stated intention is merely a misguided and opposite whim. Certainly the Church cannot intend to do what the Church does, by doing what the Church has never done!

Therefore, in addition to the invalidly ordained women in the church, there are now many men ordained according to a rite with faulty intention. Consequently, the validity of their orders is at least doubtful, and for that reason, of doubtful efficacy.

When one bears in mind that a valid Eucharist (necessary to salvation) can be celebrated only by one who is in fact a priest, the question of validity of orders becomes of crucial importance to all the faithful. How odd that we should take such chances with Eternal Life. Is moral temptation not enough to keep the game alive?

Instead of digging up properly conservative episcopal visitors for confirmations there are, I submit, only two courses of action adequate to deal with the real problem. One is schism—a sin. Perhaps a necessary sin. But it is not necessary to found yet another schismatic body. There are quite enough to go around, if only in circles. Nevertheless, the Continuing Church lives, and would welcome expansion. The other plan is to negotiate a Uniate arrangement with ECUSA, to form an enclave within the Episcopal Church designed specifically to protect the validity of its ordinations, and the integrity of all derivative sacraments. Here, in brief outline, is how it might be done.

1. For the sake of necessary identity, the Uniate enclave would use the 1928 book exclusively.

2. Let each ECUSA province be furnished with an auxiliary bishop of certain credentials. As a uniate bishop he will be answerable to a college of his peers, and with constitutional protection (nowadays a canon will do), to the House of Bishops. Jurisdiction over Uniate priests within the province will be his.

3. Let Uniate priests be assigned to regular congregations as assistants, or to smaller autonomous congregations. . . In the former case, a 1928 Eucharist is added to the service schedule.

4. If youth is not available, let retired bishops and clergy get the ball rolling. Some of us in moth-balls are only waiting in the wings.

In any event, Uniate autonomy should be no greater than required to safeguard sacramental validity. Laity in a given parish should be free to shift between a 1928 and 1979 service and the teaching appropriate to each *ad libitum*, and thus initiate and authentic process of receptionism. Let Uniate bishops be in full

communion with diocesan bishops, ordinations and consecrations excepted, with Uniate confirmations reserved to the discretion of the auxiliary. The resulting "impaired communion" would at once be more definite and more honest than the huff and puff protocol between primates that we now have. Moreover, there is precedent for this sort of thing. Witness the recent Roman approach to Polish minorities. . . .

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CRANMER

The bishop's job description calls for him to be father and shepherd to his people; it seems to this writer that Archbishop Thomas Cranmer stood by and let his people be devoured by the wolves.

"The King can do no wrong" was his motto. He weakly followed Henry VIII in pulling England out of 1,000 years of Catholic unity; he opened the doors to continental heresy which he enshrined in his Prayer Books and Articles of Religion. He surrendered ecclesiastical property to the royal treasury and sat by while the religious houses were sequestered to pay off this nobility and support Henry's wars and lavish lifestyle. He had no more regard for his consecration oath to the Pope than for his ordination vow of celibacy. He permitted the pillaging of the abbeys and parish churches of their gorgeous vestments, gold and silver plate and, yes, even the copper on the roof! And he was so pious about it all!

Granted his marvelous gift of writing prose and the sublime Liturgy he bequeathed to the Anglican Communion, he is pitiful in comparison to St. Thomas Becket, St. Anselm, and Stephen Langton who were not afraid to stand up to the kings of their day in defence of the Rights of Holy Mother Church. He surrendered the church to the King who was many times the tyrant the Pope was alleged to be. Does gorgeous prose and a beautiful liturgy really make up for the complete lack of the *primary* responsibilities of the bishop's task?

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BISHOP SPONG'S BUDDHIST SOJOURN

Here are a few tardy thoughts about Bishop Spong's report [recounted in the April *CHALLENGE*] that he had "worshipped God in a Buddhist temple" as he knelt before three images of Buddha. He went on to say that Christians and Buddhists are united as "holy people" as they "worship a Holy God according to two distinct holy traditions."

It seems that the bishop, for all his good intentions and his bubbling "ecumenism," is overlooking a few facts that should interest all of us, but especially him.

First of all, although Buddhism is a highly developed and intricately woven system of interrelated philosophies and psychologies, expressing itself in a myriad of religious and cultural forms, it has no concept of God. May I refer to Buddhist scholar Trevor Ling, who says "It is often assumed in the West that theistic belief is the only possible way in which a man or a civilization can be spiritually oriented. A major refutation of this assumption is provided by Buddhism. It is possible that Marxism may provide another. . . . What they (Buddhism and Marx-

Continued on Page 30

Who Defines Justice?



Without a doubt, one of the most popular words among Episcopal leaders is justice. But is the "justice" being used in church rhetoric the same as biblical justice?

John Throop

One Sunday morning, I listened prayerfully as a layman read the prayers in the Eucharist. We prayed for the peace of the nations of the world, that there may be justice on earth. On another Sunday morning, baptizing a small child, the congregation prayed that the child have a heart and mind to pursue justice and dignity every human being.

What is this thing called justice? What do we mean by the word in the Episcopal Church today? For the word, and the underlying concept, are used frequently in the rhetoric of public witness.

Nearly every General Convention in the last 30 years, and its bishops and deputies have passed innumerable resolutions on an infinite variety of social questions.

From time to time, the presiding bishop is captured on television participating in demonstrations protesting apartheid or expressing solidarity with mine workers in Virginia and other such activities. Other bishops appear in the news against nuclear facilities, or in picketing corporate headquarters. Diocesan conventions call for the boy-

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cott of various consumer products in support of migrant workers' rights, or to express outrage at the sale of powdered infant formula to Southern Hemisphere peoples whose drinking water is contaminated.

The list could go on, and not just on current concerns. During the second half of the 20th century Episcopalians have taken a leading role in a number of issues—civil rights and the Vietnam War, for example. While there is debate over how this should be limited, if at all, many have felt that the Church should serve as a moral conscience and compass for the nation. An Episcopalian is now president and reaffirms this point, as does his "kinder, gentler" rhetoric.

What's interesting, though, is that George Bush rarely uses the word "justice" when talking about social issues. But the Episcopal Church's leadership uses the word all the time in moral, social, and political teaching and proclamation. Various advocacy and special interest groups demand it for their cause. Liberal preachers have as their favorite text: "But let justice roll on like a river, righteousness like a never-failing stream" (Amos 5:24). The Holy Spirit is invoked for the support of all kinds of causes that look suspiciously like the agenda of the National Council of Churches.

Is it appropriate to have particular programs or ministries of social justice supported by the Church? Is our Episcopal view of justice in line with what the Bible teaches about it? What are the biblical and moral foundations for our witness about justice and injustice in our own and in other cultures? Who's to decide?

What Is Justice?

Americans use the word *justice* in a variety of ways:

Retributive Justice—where a crime has been committed, and there is punishment to fit the crime. This ancient idea was well stated in the Code of Hammurabi: an eye for an eye and a tooth for a tooth.

Distributive Justice—where the fair apportionment of rights and enjoyments is assured. "To each and all their due" would summarize this notion.

Pragmatic Justice—which says that all codes and conventions of law and rights change with the times, and that the criterion for justice is whether the solution to the problem works for those involved. "Something for everyone" might be the creed here.

Natural Law and Justice—while increasingly out of favor, this concept stresses that there are certain inalienable rights to human beings that transcend time or place. The founding fathers said, for example, that those rights are endowed by the Creator, namely, life, liberty and the pursuit of happiness.

Critical Justice—this has emerged in recent years as a new, Marxist-based approach to justice as a force not only to advocate change of past wrongs, but also to press towards a future vision of the just society (which, in this case, happens to be a classless one). This is a step beyond distributive justice to redistribution of resources.

Personalist Justice—with a stress on rights of the individual over and against society. We see this pattern in court battles over life and death issues such as abortion and euthanasia, or battles between smokers and non-smokers, decriminalization of drugs, and advocacy for criminals.

Justice begins as a personal commitment of the heart and mind—as conversion to the way of Jesus Christ.

When we think about worldly justice, then, the image that might come to our minds is that of scales held by a blindfolded figure, balancing our rights and duties. It could be argued that, in our day, critical justice and personalist justice are tilting the scales towards the rights of the individual over the demands of society.

Biblical Justice

The biblical model of justice is far different. When the Law was given to Moses, it was a reflection of God's own nature and will, the framework for living in God's covenant with His people. Justice is part of God's own nature and character, because God is *righteous*. Indeed, the Hebrew word for justice suggests uprightness, firmness, and straightness. Righteousness and justice have to do with integrity and personal character as well as the harmonious and blessed relationships between people.

Richard John Neuhaus points out in his book, **Christian Faith and Public Policy**, that Christians live in the tension of the already and the not yet of the Kingdom of God. Righteousness and justice will prevail, and seeds of that justice are evident even now. But biblical justice is not the same thing as the church sounding like the Democratic Party at prayer.

The New Testament makes this tension clear. Jesus' disciples were ready to "go for broke" after his resurrection. In the 40 days prior to his ascension, Jesus taught his disciples many things about the Kingdom of God, and they responded, "Lord, are you at this time going to restore the Kingdom of Israel?" (Acts 1:6) They were ready to press for the revolution—not just advocacy, but upheaval. Jesus reminded them that theirs is a battle for righteousness on the basis of changed and empowered lives, not political dispensation.

And that has not changed in 20 centuries. The Church is always tempted to trade its great salvation for the mess of pottage that is political manipulation, with Washington lobbyists to press the point. And again we must ask—whose justice do we seek? What do we mean by this word? What are our foundations in the Episcopal Church for this justice we so stridently demand? It's far more than the resolutions we insist on pressing through conventions and councils. It's a personal as well as public way of life.

Justice begins as a personal commitment of the heart and mind—as conversion to the way of Jesus Christ. Jesus frequently stressed the need for us to act justly and to seek the Kingdom of God. But he always looked for individual conversion and change, personal conviction and commitment, not the intricacies of political maneuvering or a wholesale assault against "the System."

To cite a couple of modern examples of biblical justice at work: It is good and right that we should have an Episcopal Church position on abortion, one that is more pro-life than we have ever seen. For the foundation of abortion is a direct disregard for God's creation and provision of life itself. This is at base not a political question; it is a

moral question, and a profoundly religious one. That is the province of the Church. And the Church has every responsibility to advise and direct her members that abortion is a tragic and sinful action. It is also right that we *do not* take a political position on the issue or endorse particular programs or legislation, as if there is a political solution—and a quick one at that—to this terrible tragedy. This is a moral and religious issue that will only be resolved through proclaiming the divine principle that life is sacred, through personal witness, and through conviction and conversion of one who desires to abort. There must be personal justice which results in social justice (*i.e.*, protection of the unborn person), not political sloganeering.

Another example is the grandstanding and politicking regarding *anything* having to do with South Africa. Again, it is right that the Church preach the principle that God wills that we love one other as He has loved us, and that racism, which is really a form of hatred, is not an option for Christians. But the 1988 General Convention, for example, voted by a bare majority to tell Episcopalians to boycott the Shell Oil Company and its products, since its parent, Royal Dutch Shell, is active in the South African economy. Questions about the benefit of such ploys in helping blacks notwithstanding, this boycott was nevertheless supposed to help bring justice for oppressed people of South Africa.

This politicized, institutional self-righteousness obscures the truth that the only social change and social justice that will occur in South Africa to benefit *all* its residents and to dismantle apartheid will be when individual hearts and minds, especially those of the leadership, are convicted and converted. Economic power-brokering as advocated by the Episcopal Church breeds only bitterness, not betterment, for all in that troubled country. It is wrong as an institution to use street guerrilla tactics and bare-knuckled economic pressure.

Let Episcopalians make their own choices. Encourage us to become informed; let us know who to pray for on all sides of the problem. But do not permit a small cadre of professional politicians to use economic arm-twisting, or tell Episcopalians that they are unjust or unChristian if they fill 'er up with unleaded. That's a mockery of the message of the Kingdom of God, and a misuse of God's call to justice.

I think we ought to call a moratorium on all political resolutions at diocesan and national conventions until we can come to a better consensus about what we mean by this word justice. Above all, we must proclaim that social holiness cannot be achieved apart from personal holiness, which is God's gift and not achieved by our politics. ■

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The Christian Challenge— 25 Years Ago This Month

Following a report in the November, 1964, issue on the momentous and colorful Episcopal General Convention of that year, the *CHALLENGE* followed with a report in the December, 1964, edition on the Women's Triennial Convention held simultaneously with the General Convention.

The dominant recurring themes of the 1964 Triennial were, according to the *CHALLENGE*, "the emerging one-world society," and "our affluent society must take the responsibility of sharing."

Notable among the comments of a variety of speakers who addressed the Triennial were those of Mrs. Theodore O. Wedel, wife of the well-known canon who formerly served as president of the House of Deputies.

Mrs. Wedel told her listeners that leaders of the Church should be listening to such persons as Bishop Pike and Bishop Robinson (of *Honest To God* fame) because they are "trying to usher in the Christian era which is yet to come."

She also asserted that "an unholy alliance of ultra-fundamentalists, ultra-conservatives in this country, with great financial resources supplied by well identified sowers are at this moment carrying on a bitter and virulent campaign to discredit the churches of our nation, and especially the work which the churches are doing together through the National and World Councils of Churches.

"We are not their only targets," she continued. "The United Nations and a number of other groups are being similarly attacked through radio, press, and a seemingly endless stream of books and pamphlets."

The report on the Triennial concluded by contending that one thing *not* received at the gathering was spiritual refreshment.

A retrospective on the General Convention asserted that "More than anything else... it was some of the developments of the ecumenical movement—what might be called the direction it appears to be taking—that were responsible for... uneasiness. The great sense of urgency on the part of the ecumenists, and their apparent willingness to sacrifice almost everything in the Episcopal Church in order to 'get along with the other boys,' at last has become so evident that it has awakened many a churchman with a shock."

The church's form of ecumenicity at that time was the program for Mutual Responsibility and Interdependence in the Body of Christ, adopted at the St. Louis Convention. The magazine asserted that the program provided ecumenists with a foundation to reunite Christians of different denominations through the creation of one-world church. MRI, as the program was called, "has a great appeal to those who are mission-minded, as every Episcopalian should be," said the magazine. But "its of it were disturbing to those who had examined it carefully, and some deputies expressed doubts quite openly, including the delegation from the Diocese of Northern Indiana in a statement published in their dioc-

esan magazine. The statement asserted, among other things, that "we have to distinguish between the things we are at liberty to give away and the things we hold in trust," and that MRI proposals therefore require some clarification.

"Perhaps the matter that most needs elucidation is the nature of the change MRI would have us undergo," the statement said. "We are told that 'the ideas, the pictures we have of one another and of our common life in Christ, are utterly obsolete and irrelevant to our actual situation.' Our 'unity and interdependence must find a completely new level of expression and corporate obedience. What precisely does such language mean? Where the document speaks of 'the death of much that is familiar about our churches now,' is it referring to the accidental peculiarities of Anglican discipline and worship or is it suggesting that we surrender things more fundamental than these? If we are to be led into 'entirely new relationships' we are certainly interested in the prospect and perhaps thrilled at it, but may we not, in every case, have explicit information about the relationships that are envisaged?..."

The *CHALLENGE* of that month also noted some less publicized actions of the General Convention—including the passage of a resolution authorizing the "trial use" of a number of prayer book revisions. ■



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SPECIAL REPORT

ACC Provincial Synod Focuses On Unity

"ACC Score In Denver: Unity 12, Legalism 0. It's a whole new ball game," wrote TCC reporter Robert M. Strippy after looking in on the ACC's national church meeting in Denver. Based on what he witnessed there, he here proffers—in his own inimitable style—an in-depth look at what is happening today in this leading Continuing Church body.

The clean-cut son of Anglican Catholic Church Archbishop Louis Falk stepped up to the microphone, was recognized by the chair, then brought down the house with his opening words: "Most Reverend Dad . . ."

Right away, you could tell this wasn't going to be the stuffy type of church convention. It was relaxed, optimistic, warmhearted—sometimes even hilarious. This one had style.

And before its three days in Denver were over, the Eighth Provincial Synod of the largest of the Continuing Anglican bodies in the United States made three things perfectly clear: 1. This is not your grandfather's Anglican Catholic Church; there's a fresh breeze blowing through it. 2. They're serious about unity and evangelism, and understand how the two are related. 3. In a refreshing change from the brand of episcopal leadership many former Episcopalians were used to, the Most Rev. Louis Falk, Archbishop of the Missouri Valley and Metropolitan of the Original Province, is definitely in command of his ecclesiastical ship.

That last part was evident right from the opening Eucharist, which the archbishop celebrated. Seated before the altar, so you knew he was speaking *ex cathedra* and not delivering an ordinary sermon, Archbishop Falk launched right into the subject of unity among the Continuing Anglican jurisdictions. We had it, he said, when we came out of the St. Louis Congress in 1977. "How do we get back to that?" he asked, and then proceeded to suggest some answers. If anybody in the congregation was not committed to recapturing that original state of unity, the rest of the archbishop's address must have made that person extremely uncomfortable.

First, he said, we have to look into our own hearts, to see what animosities and antipathies we have been secretly harboring. People should not expect the Church to be a utopia, because it is made up of fallible people. Traditionalists need to deal with the real, flesh-and-blood world. The Church is in danger of indulging in narcissism. And so he continued, pouring it on, leaving no room in which the smug, self-satisfied type of Anglican could hide.

Indicating that he personally is fully committed to the



Archbishop Louis Falk

Synod Photos By Marjorie Manning Vaughan

unity process, the archbishop conceded that conversations and negotiations are not without risk. But in this world you are supposed to take risks, he said. In dealing with mankind, "even God takes risks." When the address was over, there could not have been any doubts in the mind of anyone present that the theme of this synod was going to be unity.

The synod sessions themselves opened with a procedure unique to the Anglican Catholic Church, a highly unusual way of nominating candidates to the episcopate. In the ACC, a panel of nominees is formed, and then the nominees themselves are vigorously examined. If approved by the entire body, it is from this panel of candidates that bishops are named when a vacancy occurs. Three of the current archdeacons were nominated, and all three promptly declined, so there was no grilling this year. Everyone seemed relieved, not least the nominees themselves.

Traditional Anglican Communion

The next important order of business was consideration of the so-called (because its name, like most of its arrangements, is not final) Traditional Anglican Communion (TAC). This is the shell structure for international cooperation among Continuing Anglicans, with a form sketched out by the Anglican Catholic Churches of the U.S., Canada, and Australia. The plan was advanced at a February meeting in Orlando of bishops of these jurisdictions, joined, among others, by representatives of the American Episcopal Church.

The report of the committee on the Traditional Anglican Communion, as was the case with most of the reports, was made in the form of minutes inserted into the synod delegates' packets. Stepping down frequently from the chair to make comments and answer questions from the floor, Archbishop Falk explained that the largest change in the thinking about TAC was that it would not, as originally

planned as a legislative body, it would not have any jurisdiction over its constituent national or provincial bodies, nor would it have control of its own. The charge appears to be connected to the desire of many church leaders to a simple way to achieve effective cooperation and unity among the expanding family of Anglican churches around the world that continue the traditional faith and order.

The TAC was presented as an orthodox Continuing alternative to the official Anglican Communion, which most of those speaking on the issue saw as "impaired" during the Archbishop of Canterbury, himself, by the problem of women's succession, and other Orders in some parts of Anglicanism. This was explained to the synod by the Rt. Rev. Peter C. Crawley, S.S.C., Assistant Bishop of the Anglican Catholic Church of Canada (ACCC), whose address sparked the proceedings. He explained that the embryonic TAC is embodied in a draft concordat, which the Canadians had already endorsed, outlining a set of agreed principles on which Continuing bodies could cooperate.

The goal is to establish an "unimpaired" Anglican Communion. Bishop Crawley explained and emphasized that ACCC had approved the draft concordat unanimously. A delegate asked for a definition of the term "concordat" and did not receive a thoroughly adequate reply. For the benefit of CHALLENGE readers a "concordat" is the equivalent of a treaty, in which two or more states or a church and a state set forth agreed ground rules for their working relationship. As the name implies, the most significant part of a concordat is that the contracting parties agree to substitute cooperation for indifference, or actual hostility, and start working toward certain set goals.

After considerable debate over what to do about this, the synod agreed to accept it, with certain provisos regarding the autonomy of the ACC. Also, suggested in the language of the concordat will be forwarded to the negotiating bishops. It is expected that final proposals for establishing the TAC will be well in hand before ACCC meets in provincial synod again two years hence.

In addition to Bishop Crawley, was the Most Rev. Woodcock, outgoing ACCC Metropolitan. Woodcock, 79, is exchanging jobs with Bishop Mercer, C.R., who was enthroned as the new Canadian Metropolitan on November 4. Bishop Woodcock will be an assistant bishop, and will continue with his parishes. Bishop Mercer was unable due to pressing business to be at the synod.)

Rev. Albert Haley, Bishop of the Anglican Diocese of the West Indies, brought greetings from Downey, California, referred to as "the center of the world"), which served as a reminder to the synod that the U.S. had not officially established intercommunion with its Australian equivalent. This defect was remedied by a resolution passed by acclamation.

Note: If anyone thinks Anglicans, particularly those who are necessarily formal and stuffy, he should sit at table with Bishops Crawley and Haley. You think the Brothers are good? These two could demolish a television talk show in a matter of seconds.)

A guest was the Rt. Rev. John David Schofield, Bishop of San Joaquin (California). In his very brief remarks to the synod, he brought fraternal greetings

from the Episcopal Synod of America, the coalition working from within the Episcopal Church to preserve apostolic faith and order. His comments were warmly received, with the exception, perhaps, of his mention of Episcopal Presiding Bishop Browning, whose authorization to attend he obtained before coming to Denver and whose "blessings" he said he conveyed. This was a strange note to sound before an audience composed almost entirely of one-time Episcopalians who felt abandoned by their former church and whose conscientious decision to secede, in almost every case, was accompanied by severe emotional and financial sacrifice.

The ACC maintains Holyrood Seminary in Liberty, New York, close to the Pennsylvania line where the Catskills become the Poconos. This institution, which offers an extremely concentrated one-year residence program for clergy training, is a considerable source of pride for the ACC. It is, however, also a considerable financial drain on the church's resources. Only through the strenuous efforts of the school's supporters was a \$20,000 debt resulting from previous operating deficits paid off this year. And although the school graduated seven men last year, the highest number in its history, it has returned to its average enrollment of four students for this academic year—and only three are postulants, the fourth being a woman who is a special student in church history. The result is possibly the highest per-capita operating cost of any postgraduate institution in America. Several delegates, lay and clerical, suggested to this writer that one attractive by-product of any move toward Continuing Anglican unity might be a badly needed increase in matriculations at Holyrood.

Otherwise, the province is in good financial shape. The bursar reported that income during the last biennium was \$5,000 over the \$48,000 budget, and expenditures were \$2,000 under budget. He particularly commended the church's historiographer and archivist, Professor Donald Gerlach of the University of Akron (Ohio), who had spent none of his budget allocation. Nevertheless, the province continued an item in the budget for the archivist—not because he requested it, but because it is used as a contingency fund into which they dip when unexpected expenses occur! (Of such incongruous little touches is the fabric of Anglicanism woven; we are a bundle of anomalies posing as an orderly structure.)

In his own report, archivist Gerlach repeated his longstanding request that all those who had a hand in the St. Louis Congress and in the formation of the Continuing Church, and/or were on the scene during the subsequent fragmentation, donate their papers to the archives which are professionally maintained at his university's library, where they will prove an invaluable resource for future historians of Anglicanism.

The walls of the large ballroom were lined with booths displaying the work of Holyrood Seminary, of the various religious orders, and of publishers of religious materials. The centerpiece of the exhibits, of which the ACC may be justly proud, was the reprinted (and handsomely bound) 1928 Book of Common Prayer in Spanish, Oracion Comun. Produced under the auspices of the International Anglican Fellowship, the missionary arm of the ACC headed by Bishop Robin Connors, the Spanish prayerbook is a memorial to the late Justo Pastor Ruiz of Puerto Rico, the first Bishop of the (slightly grandiosely named) Diocese



THE ESA CONNECTION—The Rt. Rev. John-David Schofield, Episcopal Bishop of San Joaquin, California, brought greetings to the Denver gathering from the Episcopal Synod of America, the new traditionalist coalition in the Episcopal Church. Seated at right next to Bishop Schofield is Bishop Alfred Woolcock of the Anglican Catholic Church of Canada.

of the Caribbean and New Granada. Only a few copies were retained for general sale in this country, the rest having been immediately shipped to parishes in Colombia, Guatemala, and Puerto Rico, and to Hispanic congregations across the southern United States. When those who do not wish the Continuing Church well point to its minor internal wrangling, it may be worthwhile to shift the focus to significant works such as this, achieved by the accumulated little contributions of people both inside the ACC and outside it, including from members of the American Episcopal Church.

On its second day, the synod met with each order (House of Laity, Senate of Clergy, and College of Bishops—the ACC has a positive flair for terminology) gathering separately to transact internal business. The clergy occupied themselves largely with professional concerns relating to their work as priests, and welcomed to their ranks those newly ordained since the last synod, especially the graduates of Holyrood. What the bishops did, if anything (and they were all present, except Bishop William deJ. Rutherford of the Diocese of the Mid-Atlantic, who was advised by his physician not to make the trip), remains shrouded in mystery. The laity re-elected Stuart Casper of North Carolina, a longtime Anglican activist who was for many years treasurer of the American Church Union, as their Speaker.

Reconvening jointly, the three houses adopted a \$57,000 budget which anticipates a ten percent increase in giving over the next two years. A large share of the provincial budget goes to pay for the Metropolitan's office operations and for travel expenses. Lest the latter be viewed as junkets, it should be pointed out that the ACC is the largest and most widespread of the Continuing jurisdictions, and has significant overseas operations in Latin America, as well as strong missionary work in India. There is also a certain amount of travel to and from the sister churches in Canada and Australia, so the mileage piles up.

Evangelism

If unity was the overarching theme of the synod, evangelism was the main sub-theme. In common with the other major Continuing bodies, the ACC realizes that its mission extends much farther than ministering to disgruntled and disaffected Episcopalians. There was in this synod a strong sense, frequently expressed openly, that traditional Anglicanism must reach out to the unchurched, to those who have not yet been reached by any existing branch of Christianity. The spokesman for this concern was Bishop Dean Stephens of New Orleans, whose diocese encompasses the Gulf Coast. At every opportunity, he spoke up for a serious evangelistic effort and for the related cause of Christian education. (It was openly recognized that defects in this area among Establishment Anglicans were among the chief causes of the controversies which resulted in the secession.) His passion for more and better educated church people was rewarded with markedly increased budget allocations.

In speaking with many delegates, this writer was impressed with their conscious realization that this could be the last generation of Traditional Anglicans, if vigorous efforts are not made to attract the unchurched, particularly young people in the typical hiatus between high school and young adulthood. Looking around the meeting room, it was obvious that this was, except for the new clergy, largely an older crowd. This phenomenon is not uncommon in traditionalist circles in which evangelism has not been pushed to the front burner. The synod did not shut its eyes to this problem, but put some real money behind the effort to expand its outreach. (This may have been the most promising development of the entire three days, because it is weakness in this area which has been the undoing of the "mainline" denominations, not excluding the Roman Catholics, all of whose membership losses in the past twenty years are the worst-kept secret in organized religion.)

The evening of the second day brought the main Eucharist of the synod, and for many it was the emotional high point of the whole gathering. It was unusually fitting that, having come to Denver at the invitation of the Diocese of the Holy Trinity (*i.e.*, the Rocky Mountain area), whose bishop, the Rt. Rev. James Mote, rector of St. Mary's Church, was the first bishop elected for the post-1976 Continuing Church, the service should be held at the same Augustana Lutheran Church where the first bishops of the (then unfragmented) Anglican Church in North America were consecrated.

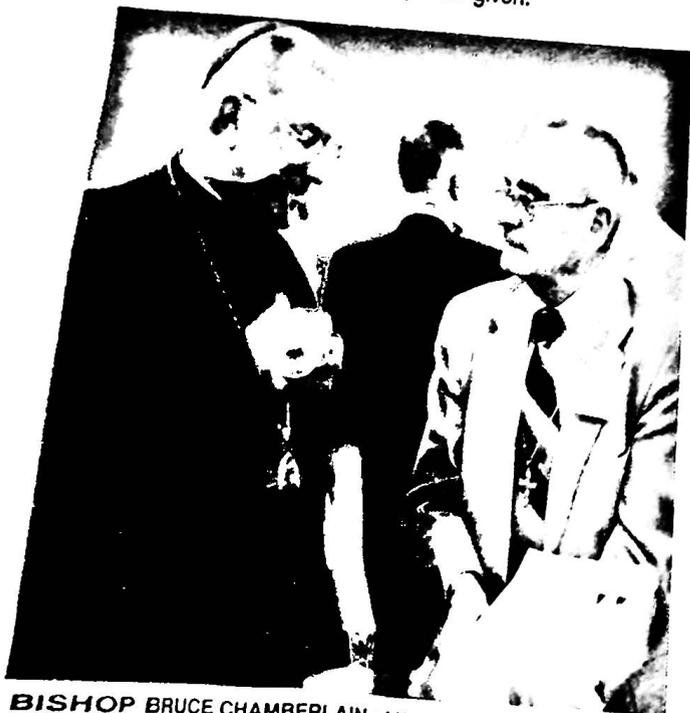
Guess what the theme was. On the front of the service leaflet was a collect in calligraphy, beginning: "O God, pour out thy grace of UNITY . . ." with the key word in huge red letters. Or try the first page: "The Order of Service for the Solemn Pontifical Mass for Unity." And for those misguided souls who assume that the major Continuing jurisdictions don't enjoy intercommunion in its most elemental form, this note signed by the Metropolitan: "All who have received the Sacrament of Holy Confirmation by a Bishop in Apostolic Succession, and who are prepared by prayer and fasting are invited to receive Holy Communion." This wasn't just a liturgical formality; Louis Falk was setting the stage for the rest of the synod, and arranging his targets, especially that tiny faction which believes the ACC's "purity" should preclude reunion with other traditionalists, for the last day of

the shoot. It's always a pleasure to watch a master craftsman at work.

The service itself was splendid. There was excellent organ music, played by an experienced organist who had just graduated from Holyrood. There was a professional brass quintet, drawn from the Denver Symphony. There was a choir which had been exhaustively rehearsed. And center stage was Bishop Mote, looking more worn than last year because of his multiple jailings for participation in Operation Rescue demonstrations.

The ceremonial was unmistakably Anglo-Catholic in tone, but not so extreme that any Anglican (perhaps saving a few of my unreconstructed fellow Virginians) would not be able to follow the service with true devotion. Old-fashioned? Yes, in some ways; not just the 1928 rite, which we would naturally expect, but it was also very likely the only place in America where birettas were being worn that evening. (There's a whole generation of Roman Catholics who have never seen one.) What really mattered is that there was genuine reverence, and singing which shook the walls, and the kind of feeling you get when you're at the winner's headquarters on election night. These were people who worshipped with the proud determination of Marines on parade, and they wanted God to know they meant business.

If the service didn't get you (i.e., if your insides were stone cold dead), the sermon did. Haley in the pulpit is like Ditka on the sidelines: you know where he stands from the first word. The Australian bishop couldn't resist getting in one more crack about his nation's pivotal position in the cosmos. He even used as illustration one of the best lines from "Crocodile Dundee." (I had a soccer coach like Bishop Haley once. You had more healthy fear for him than for anybody on the opposing team. This tended to keep you moving.) His topic was—you guessed it. Using such phrases as the "shame of disunity," Haley spoke straight from the shoulder, gloves off, and no quarter given.



BISHOP BRUCE CHAMBERLAIN of New England talks with the secretary of his diocese, Comdr. Thomas Bush, at the Denver meeting.

Unity Discussions

No wonder, then, that every delegate came primed and ready the next morning for the third day's business, the deferred report of the commission conducting unity discussions with the American Episcopal Church. The AEC, second only to the ACC in size among the Continuing bodies, welcomed the chance to open negotiations with its larger counterpart. Now it was time to hear how the ACC felt about this opportunity for *rapprochement*.

Some fireworks were expected from a small cadre of hardliners, consisting mainly of old-time organizers of the ACC after the triumph of St. Louis and the disaster of Dallas, who it was thought might seize the occasion to unburden themselves of the resentment they felt at what they viewed as unwarranted competition—even though the AEC is the older body, having been established in protest against Episcopal liberalism long before the St. Louis Congress was planned.

However, though there were some initial sparks, the expected fireworks proved to be non-starters.

At first, one clerical delegate moved that the synod go into executive session, which would have barred all alternates, observers, guests, and reporters from the proceedings. When Archbishop Falk, who presided throughout the synod, asked what possible justification could be given for such an extraordinary action, the excuse was made that this was an "internal" matter and that there were "strangers among us."

Well, there were—and there weren't. There was a reporter from the local newspaper. There were the bishops of the foreign (if you can call Canada and Australia foreign, which is really pushing it) Anglican Catholic jurisdictions. There was Bishop John Cahoon, the assistant bishop in the Diocese of Christ the King (another part of the fragmented fallout from the Dallas tantrum), who is now acting rector of an ACC parish in Virginia (see a report on this in "Focus.")

And there was yours truly who, judging by sidelong glances from the proponent of this motion, was its primary target. (Calling this writer a "stranger" is stretching it by a country mile, as it is well known that he was formerly one of the founding members of the ACC, helped found at least two of its parishes, and though now a member of the AEC, moves back and forth between the two as easily as a professional arms limitations negotiator. An Equal Opportunity Offender, he calls them as he sees them, regardless of the characters on stage or the initials of the jurisdiction.) It's sheer folly to want (or even try) to keep secrets from the CHALLENGE, which is doing its gyroscopic best to be fair to all jurisdictions, even those given to chronic feuding.

Not to worry. The archbishop wasn't the only one to heap scorn on the idea of clandestine proceedings; several delegates rose to ask what they had to be afraid of. Executive session was soundly defeated. From then on, you could see that the few isolated opponents of unity were heading for oblivion on a fast track which the archbishop did his level best to lubricate.

The report of the unity commission had been printed and distributed in advance. Briefly, it said that there had been real progress on both sides. As matters now stood, the ACC had identified two areas of concern which they felt needed clarification. One was the validity of the orders of

the American Episcopal Church. (Apologizing to newcomers, we should explain that Roman Catholics love to get all tangled up in the "teaching magisterium of the Church." Lutherans go delirious over "justification by faith." Anglicans, by contrast, get their rush from "validity of orders." This comes from their mania for genealogy, their obsession with ancestry, and their insistence on proper pedigrees and blood lines for their dogs and horses, if not for their children. Anglicans are notorious for their kindness to animals and their cruelty to each other.) The other area of concern was the AEC's marriage canon, which some felt might be too liberal in its canonical possibilities for remarriage. Nobody mentioned its close resemblance to the same provision in the ACC canons, or the fact that a bishop exercising his discretion could come up with any decision he pleased—and that it has happened already.

The archbishop was unable to answer a question from the floor as to whether the AEC would come under the Traditional Anglican Communion's umbrella. He was also unable to provide the details of a forthcoming draft report on intercommunion between the two groups. The debate began to move in circles.

Into the spotlight stepped Bishop Bruce Chamberlain of New England, the chairman of the ACC delegation on the unity commission. He began by making it clear that he had first-hand knowledge of the situation and of the attitudes of both jurisdictions, not only from the unity talks but from the extraordinary degree of ecumenical cooperation among all the Continuing clergymen in New England. (There, as nowhere else in this country, you can see a working model of Continuing Anglican unity.) Then, probably just to see what kind of splash it would make, he tossed in his own personal grenade.

On his own, without any prompting or approval of the rest of his unity delegation, Bishop Chamberlain offered a draft concordat for intercommunion *in sacris*, which means full clergy exchange at both altar and pulpit, and full cooperation in liturgical and sacramental affairs. It was based on the historic 1931 Bonn concordat between Anglicanism, represented by the Episcopal Church and the Church of England, and the Old Catholic Churches of Europe, providing mutual recognition and participation in each other's church life, including ordinations and consecrations.

Bishop Chamberlain later told this writer that he did it because he wanted to get the unity process off dead center. It certainly gave the delegates something to discuss, but it was obvious that they weren't ready for so drastic a move at this synod. In what was probably its last fling, the puritan element, which cannot see anything praiseworthy outside its own limited jurisdiction, sought to hammer the point. One by one, its speakers shuffled up to the microphones and spoke words such as "inopportune," "hasty," and "ill-advised."

In the middle of all this, Bishop Haley rose to repeat his insistence that Continuing Anglicans give each other the benefit of the doubt and recognize the inherent Christianity of those outside their particular circles. (In some ways, Australians have all the virtues of American cowboys, which is a high compliment in Denver.) Then a telegram was read from Father Harold McElwain, retiring rector of St. Paul's, Portland—Maine's oldest parish—which has only recently seceded from the Episcopal Church. Famous for having flown the Episcopal flag upside-down for the ordination of



HANDS ACROSS THE SEES—The ACC's Provincial Synod gave two prelates normally separated by a considerable amount of water—Bishop Albert Haley (left) of ACC-Australia and Bishop Robert Crawley of ACC-Canada, a chance to enjoy some welcome fellowship.

women (and the Jolly Roger when a woman was consecrated bishop) and therefore not shy at speaking his mind, Fr. McElwain asked why everybody didn't get on with it—meaning unity.

The upshot was that the synod voted to continue the talks, and ordered its Ecumenical Affairs department to consult with the unity commissioners and prepare a full report, including the two controverted questions, before the next synod meets in 1991. Among the speakers on behalf of greater and faster unity, two stood out.

One was Sue Scofield, editor of *The Trinitarian*, the ACC's official newspaper, who gave moving evidence of her favorable experiences with AEC parishes after her family moved to Texas.

But the clincher was the short, resonant speech of Col. James Horn, a member of the unity commission and an urbane elder statesman of the Continuing movement. He too spoke from firsthand experience, being no stranger to AEC parishes and people. He said he was tired of all the excuses, of hearing the same old objections, and particularly tired of coming to one synod after another where all they discuss is constitutions and canons and internal legislation, instead of getting on with "Christ's business." When he took his seat, you knew the question would eventually be settled in his favor.

Nobody expected unity between the ACC and the AEC to happen overnight. But the process is working. The machinery of both churches is fully committed to overcoming obstacles. The AEC's Primus, the Most Rev. Anthon F.M. Clavier, is behind it. The Metropolitan of the ACC behind it.

And the handful of opponents? They, it seems, were seceded into a parliamentary ozone. Which brings us back to opening. The clean-cut young man at the microphone, of (and you might say effective skill for) the archbishop almost casually moved a change in the order of business. The separate meetings of the houses bumped the unity report into the next day. The unity report bumped the report of the "infamous" Committee on Constitution and Canons (composed of those who take pleasure in dra-

ever more precise regulations for the governance of the universe) to the end of the synod. It is some of the members of this Committee, plus a handful of other ACC delegates, who are apparently afraid the unity movement would dilute their monopoly of power. They had two dozen pieces of draft legislation to offer, but they didn't get a chance. They got bumped right off the end of the agenda, and into limbo.

For years, resentment had been building against the volume of legislation which was piling up on the books of the ACC. It became their trademark—the church with more laws than people, some said. At this synod, speaker after speaker rose to express his impatience with the whole process, and his determination that wrangling over canons wouldn't mar the synod devoted to advancing the cause of unity. The *coup-de-grace* came when one delegate ingeniously moved to postpone consideration of the report of Constitution and Canons Committee "indefinitely." It passed. In spite of one speaker's impassioned appeals to law and order, citing words attributed to Thomas More in the play "A Man for All Seasons," the delegates made it plain that they'd had enough. Totally unprepared, the legalists sat in stunned disbelief as their Committee went out of business.

And the best part, if you have a taste for irony, is that it was all engineered by the occupant of the glorified office they had worked so hard to create, and which is stronger and more useful than even its creators anticipated. As we said, the archbishop is definitely in command of his ecclesiastical ship. ■

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By The Ven. Dr. Carroll E. Simcox

Obscurity Unto Salvation

Coventry Patmore (1823-1896) was an English poet, an Anglican turned Roman Catholic, and mystic whom I've only recently read thoroughly. He was a neo-medievalist in cast of mind and temper of soul. Some of his mystical obsessions make him seem quite eccentric, but before we dismiss him, or anybody, for any such reason as that let us prudently perpend: Any genius, any seer, any saint, any discoverer, must appear eccentric to the rest of us because he necessarily *is*. Eccentric means being off-center, not just floating along on the mainstream of mediocrity with the rest of us. There has never been any immortal vision of God, never any revolutionary vision of a truth hitherto unknown, that did not come from the mind of some eccentric with a magnificent obsession. To his family and friends and teachers the young Albert Einstein was an odd-ball if ever there was one, and rather a dud at mathematics. By the way, have you ever heard his explanation of relativity adapted to the mental scale of the likes of us, or at least of me? He said: "When you sit with a nice girl for two hours, you think it's only a minute. But when you sit on a hot stove for a minute, you think it's two hours. That's relativity." That's basically it, friends. But whodathunk it before him?

Among Patmore's aphorisms there are two I want to share with you. First, this: "Books are influential in proportion to their obscurity, provided that the obscurity be that of inexpressible Realities. The Bible is the most obscure book in the world. He must be a great fool who thinks he understands the plainest chapter of it. The coming of God is always 'in the clouds of heaven,' and an unclouded God would be wholly invisible and inaudible." I don't know why he finished with those two adjectives. He might better have said, as I'm sure he meant, that an unclouded God would be incredible and inconceivable. The ordinary person wants a God he can understand, feel easy and at home with. He may try to invent one to his own taste or else take up with one whom somebody else has invented. An invented god may be in fact a more or less deliberate caricature, even a cartoon, of the One and Only True God. Most popular Christianity is in fact a cult of one caricature of God or another. But the God of the Bible, of Abraham and Moses, David and

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Isaiah, Jesus and Paul is the *Deus Absconditus*, "in light inaccessible hid from our eyes." Nobody ever invented *him*. And not everybody, by any means, wants him. It is because the biblical writers, and their oral sources before them, try in human language to bear witness to the literally unwitnessable "inexpressible Realities" that their testimonies to God's works and ways are so obscure to us.

There are two kinds of obscurity, and they have nothing in common except the name. One is the obscurity of somebody whose words are muddling because his mind is muddled. That's why he can't communicate. Tom Lehrer said of such: "I wish that people who can't communicate would just shut up!" It may be most unkind to say so, but who does not feel it sometimes? The other obscurity is of the Bible and of the world's greatest minds and deepest spirits. H.G. Wells said of the original apostolic witnesses of Jesus, and their scribes, that our Lord was "over the heads of his reporters" and is to this day "too large for our small minds." That is precisely it. But Patmore declares that "books are influential in proportion to their obscurity, provided that the obscurity be that of inexpressible Realities." Our Lord's pronouncement—so typically incomprehensible—that the meek are blessed and shall inherit the earth is just one of a thousand or more cases in point. It has the obscurity of absolute truth, and we can't take in truth in any of its absolute expressions. However, if we believe in Jesus as the Word of God made flesh and dwelling among us, we know that it *is* true. The best we can do is to reach for it with our pitifully meagre minds, and strive for it in our living, and when the Lord sees us doing that he gives a lift and a hand and a cheerful "Nice try!" to our stumbling souls.

Patmore is right. It is this very obscurity of the Bible that makes it so uniquely influential—to those who read it in the true docility which is child-like in its openness. We can read the Bible at all only as we are docile—which word literally and rightly means "teachable." A teachable person is one who hungers and thirsts to be embraced by what he hears or reads. And that brings us to the second Patmorian aphorism we are thinking about: "Belief in the Incarnation *is* immortality, for it really subsists only with those in whom the Incarnation already is. 'None can say that Jesus is the Lord but by the Holy Ghost' (I Cor. 12:3)."

Only as we are already possessed by the Spirit of Jesus, and only to the extent that we are embraced by him, can we read the Gospel at all. As we ponder the Advent and Nativity Scriptures at this season we can receive Jesus afresh and anew through them if his Spirit has already taught us that Jesus is the Lord all creation and comes to be the Lord of our lives, to exalt and glorify us. What Patmore says is, to me, very deeply striking and cogent: "Belief in the Incarnation *is* immortality, for it really subsists only with those in whom the Incarnation *already is*." Is this possible—can this be—that the Incarnation, enfleshment of the Second Person of the Holy and Eternal Trinity, is actually operative in you, in me? It is, if we know Jesus our most intimate Companion and Guide in our journey through this barren wilderness. The Holy Spirit of God has given birth in us, as he did in the womb of the Virgin Mother. Incomprehensible? Of course, but what "inexpressible Reality" God is not incomprehensible to us—at least for our temporal present? And it needn't make any real difference to us that so. Jesus does not command us to understand him. He invites to love him and follow him. And as we do so, as best we are indeed being immortalized, and we are starting to make heaven our home. ■

FOCUS

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To date, voting in General Synod on this particular measure has been enough to keep the legislation alive, but not enough to provide the two-thirds majority needed to give

final approval. However, the Synod came close to registering that larger majority on this most recent vote, though Fr. Kirk said the decision must be seen as focusing not on the principle of the matter but on whether or not the consideration process was to be continued. While some opponents feel that attempts should be made to stop the legislation at every possible opportunity, Kirk said others believe the matter has more of a chance of being put to rest—one way or the other—if the normal process of deliberation is allowed to continue to completion.

Church Times said the resolve to fight the ordination of women was part of a larger draft resolution, approved without dissent. It began by stating the conviction that the provinces of Canterbury and York had no authority to proceed unilaterally with the ordination of women, "nor could we recognise as priests in the Church of God women so ordained." The resolution described proposed safeguards for those opposed to women priests as "totally inadequate." It also promised mutual support, moral, legal and financial, and visualized a time when it might be necessary to seek episcopal oversight apart from the provisions of the proposed legislation.

Many of the "Conscience" clergy—which include Evangelicals and centrists as well as Anglo-Catholics—will now encourage their parishes to pay their quota (assessment) to C of E dioceses through the Cost of Conscience, reported *Church Times*. The movement will then hand the money on to the dioceses, though it could be withheld in adverse circumstances. The group now has a trust fund, because "To do the fighting we are pledged to do we have an enormous task of education—among our fellow clergy and in our parishes—to be done well and quickly," said the chairman, the Rev. Alan Rabjohns, of the Church in Wales. *Church Times* said he urged each of those present to pledge five pounds a month, and by the end of the day, collections amounted to more than 2,400 pounds in cash, 25,000 pounds in bankers' orders, and pledges amounting to more than 12,000 pounds a year.

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Westminster, responded with a long, standing ovation to the Bishop of London's challenge to "stand for the unchanging Gospel and to proclaim it without compromise in the situation in which God has called us to do so, no matter what the cost.

"If we are to do that, we have to make clear beyond any possible doubt our determination to stand firm and not to be driven out," Leonard was quoted as saying.

While hoping to repel a dubious change in holy order, Leonard said they must also "prepare for our continued existence in what would be occupied territory. Blind resistance alone will not suffice, nor will preparation for the future alone, implying that defeat is inevitable."

Learning From America

Looking to the situation in the United States, Leonard stood by assertions of Episcopal Synod of America (ESA) bishops that the position of traditionalists was strengthened at the recent Episcopal House of Bishops meeting, and thus disagreed with those who felt the ESA bishops acted weakly and lost ground at the meeting.

"We can learn from what has happened in the United States," he said. While noting that the situation there is "very different" than that in England in many respects, he said "one thing is very clear. The atmosphere has changed. The traditionalist position has been recognized as having a legitimate place in ECUSA and its House of Bishops has recognized the need for them to receive pastoral care, including episcopal ministrations," he contended. "What, to my mind, is equally clear is that this change only came about because some 2,000 traditionalist bishops, priests, deacons and lay people made it evident that they would stand firm and would not leave nor be driven out, and did so irenically but very firmly. And may I remind you that the clergy present did so as members of a church in which disobedience to a canon, even on a relatively trivial matter, can lead and has led to deposition from Holy Orders?"

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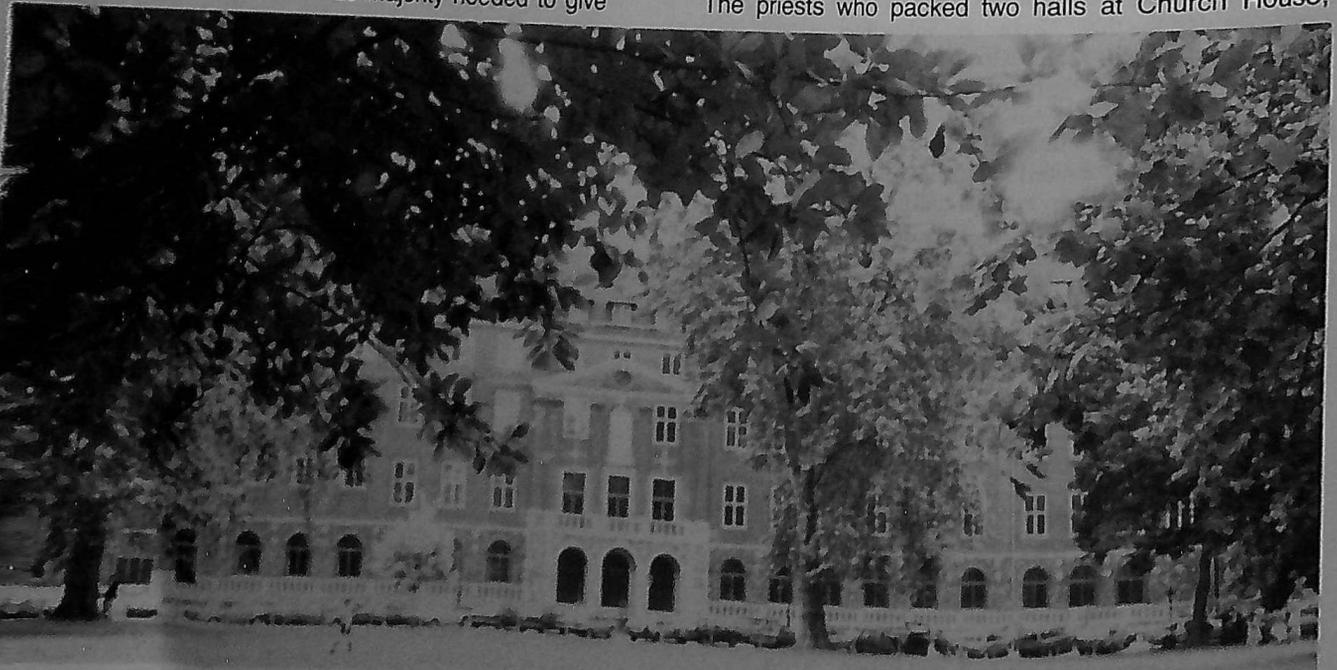
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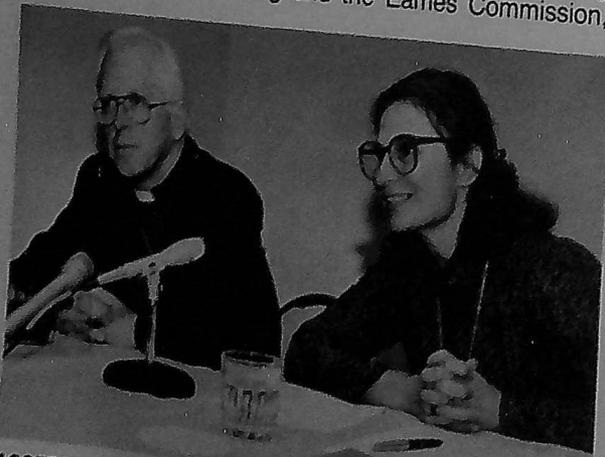
House" statement issued at the Episcopal bishops' meeting, reassuring his listeners that Synod bishops remain "resolute and firm" on the convictions they have always held. He emphasized the fact that the House statement "gave us our necessary place in the American Church and assured our future within the Anglican Communion. For us this was all that mattered since it is the expressed and official position of the Synod that we are to carry out our mission within the Episcopal Church unless we are forced out, a prospect we must never forget." He called the Synod to a mission of "outreach and reconversion with evangelism as the key to our future."

The harmonious and hardworking assembly of some 45 members followed suit by accepting recommendations for the creation of a variety of task forces and commissions to develop ESA activity in such areas as education, doctrine, ministry, liturgy and music, ascetics, public relations, organizational strategy and growth, constitutional structure, and ecumenism (including talks with the Continuing Churches).

Under a \$700,000 operational and program budget for next year, a vigorous campaign of advertising in different markets around the country is to continue, an effort which, among other things, has garnered some 15,000 signatures to date on the ESA's Declaration of Common Faith and Purpose. Assembly members also learned that field work and a national publication are now getting underway to help publicize and encourage growth of the ESA. And, the "Rose Hill" property in Aiken, South Carolina donated to the ESA and earmarked to become a conference center and house of studies was officially received by the assembly.

A significant restructuring plan was adopted whereby "convocations" are created within each of the Synod areas, a move which, among other things, enlarges considerably the number of members on the legislative assembly in order to provide broader representation.

An official response—delivered by the Rev. Jeffrey Steenson of St. Andrew's, Fort Worth—to the presentation at the bishops' meeting of Eames Commission members Mary Tanner and Bishop Mark Dyer on the concepts of "reception" and *koinonia* (communion) was adopted by the assembly. The paper has already been sent to the Archbishop of Canterbury, and is also to be sent to Presiding Bishop Edmond Browning and the Eames Commission,



ASSERTIONS ABOUT "reception" and communion by Eames Commission members Dr. Mary Tanner and Bishop Mark Dyer (Bethlehem, PA), shown above, drew an official response from the ESA Assembly. *Episcopal News Service photo.*

among others.

In another major action, the assembly reaffirmed New Testament standards of sexual morality, and cited the Episcopal Church for violating its own canons and General Convention decisions in accepting seminary instructors, postulants, and ordinands who reject teachings of the church in this area.

Meanwhile, problems still seem to exist for the ESA in regard to episcopal visitors, and how far ESA bishops are willing to go to fulfill their promise to provide them. A committee studying the subject apparently couldn't agree on what constitutes sacramental validity or pastoral need, and in the end the assembly called for a theological paper addressing both topics. Ostensibly, conclusions of the paper are to be used to set guidelines for parishes and clergy in assessing a potential request for a visitor. In the meantime, Bishop Pope contended in response to a question from an assembly member that the ESA bishops are "not paralyzed" in their ability to respond to visitor requests but will simply continue to use their judgment in each case.

Difficulties were also acknowledged in the area of establishing missions in dioceses which may be hostile to the ESA's views. Evidently, it is not easy under canons in force to get missions started in most dioceses even under friendly circumstances, and there are restrictions on sacramental ministry within them by active or retired clergymen which don't exist in the case of a full-fledged parish. So, the assembly called for a task force to examine the question more closely and help determine ways to move forward on missions.

The assembly is to meet again in April next year, in Denver.

A fuller report on the ESA meeting will appear in the next issue of *TCC*.

Pennsylvania Convention Rejects Christ As Only Savior And Authority Of Holy Scripture

The convention of the Episcopal Diocese of Pennsylvania, meeting October 20-21 in Philadelphia, quietly obliterated its reason for existing, but few delegates seemed to notice.

The some 600 persons meeting at Church of the Savior soundly defeated resolutions affirming Jesus Christ as *the* Savior and the authority of Holy Scripture and its teachings on human sexuality.

After the gathering endorsed the "decade of evangelism" to begin next year, the convention was asked in a resolution proposed by the Rev. James Byrum, rector of St. Dunstan's, Blue Bell, to affirm prior to the decade "that Jesus is the Christ, 'the only name given under heaven by which we may be saved.'" According to a clerical delegate to the convention, this failed substantially after debate.

While a number of persons had spoken in favor of the resolution officially titled "Evangelism and Christology," one priest spoke "very warmly" against it on the grounds that it was "simplistic," said *TCC's* source. Other comments contained hints of universalism—the idea that every one is going to be saved, and one therefore should not claim that salvation has to be through Christ alone. One delegate spoke of the "challenge for me to be the good news,"

asserting that if those of other faiths were excluded from salvation by the resolution he could have no part of it. Another told the convention that Jesus has many names. One woman spoke as a former hippie who had come back to the Church after adherence to Buddhism and other religions and contended that the proposed resolution would denigrate her past.

The second resolution, on Holy Scripture and sexuality, was first proposed by John H. Lewis, Jr., the rector's warden of All Saints, Wynnewood, at last year's diocesan convention, but, in an unusual parliamentary maneuver, delegates voted then to postpone discussion of it indefinitely. (A report on this was carried in the December, 1988, *CHALLENGE*.) This year, Lewis' resolution again asked the gathering to declare "that we do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation and that we therefore declare our belief that sexual relations are a gift of God to be celebrated only by a man and a woman who have been united in marriage."

The resolution was originally inspired by the fact that Pennsylvania's deputation to General Convention in 1988 had—with alternate lay delegate Lewis publicly dissenting—put forward a resolution at the Convention in support of stable, loving relationships between same-sex couples. All such proposals were ultimately set aside in favor of study of the national church's Commission on Human Affairs report on sexual morality. That report affirms traditional teachings on marriage and sexuality, but asks church members to suspend judgment about homosexuality and to "listen" to stories gay persons have to tell. Lewis told the *CHALLENGE* last year that he proposed his resolution to clarify the diocese's stand on the matter, to enable the diocese to talk about matters of sexual morality as General Convention had asked, and "to see whether scriptural authority is still present in the Episcopal Church."

At this year's convention, delegates did move ahead to a vote on Lewis' resolution—defeating it by at least two to one after little debate. Among comments that were made on the resolution was one from a representative of Integrity, the homosexual organization, who pointed out that General Convention had asked the church simply to discuss matters of sexuality. He reportedly said his organization was not coming forward with any resolutions of its own at this time, that it was happy with the discussion process underway, and wanted the Lewis resolution to be defeated so the process could continue. Another delegate accused the Lewis resolution of being guilty of "selective fundamentalism," meaning that it is hypocritical since all biblical standards are not equally applied or enforced.

Interestingly, the failure of the Lewis resolution followed the passage in the Episcopal House of Bishops—which also met in Philadelphia—of a resolution proposed by Bishop John Spong of Newark calling for a position paper on the Oath of Conformity. In this oath, given by those being ordained to the ministry, clergymen declare that they "believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation." Bishop Spong explained that he is "concerned that the verb 'to be' be explicated in this context so that those who use the scriptures literalistically cannot use the ordination vows of Episcopal clergy persons as a weapon." The resolution seems to be aimed at reducing the

Continued on Page 20



BISHOP JOHN CAHOON (right) talks with Bishop Robert Crawley of Canada at the recent Anglican Catholic Church Provincial Synod in Denver.

DCK Bishop Goes To ACC Parish

At deadline for this issue, it was learned that the Rt. Rev. John Cahoon, assistant bishop of the Diocese of Christ the King (DCK), a Continuing Church jurisdiction, had become acting rector of a parish in another Continuing body, the Anglican Catholic Church's (ACC) parish of St. Andrew of Scotland in Alexandria, Virginia.

In conjunction with the move—which came after as yet unexplained actions of DCK's presiding (and only other) bishop, the Rt. Rev. Robert Morse—Cahoon's former parish of Christ Church, San Mateo, California, the largest in the DCK, also voted to go to the ACC.

Bishop Cahoon had most recently been serving the DCK's Episcopal Heritage Center in the Georgetown section of Washington, D.C., which apparently has also lost a significant number of members supportive of Cahoon in the shake-up in DCK leadership.

Reportedly, Cahoon is expected to be called as permanent rector by the St. Andrew's vestry on or about January 1. He is slated to succeed the Rev. Stephen Dibble, who wants to retire.

In coming to St. Andrew's, a parish of some 100 members, Cahoon comes under the leadership of Bishop William Rutherford of the ACC's Mid-Atlantic Diocese, who has not yet indicated whether Cahoon will have any episcopal functions, such as (again) as assistant bishop, in his jurisdiction. However, Cahoon indicated he has no expectations beyond the rector's position, and said that Bishop Rutherford has been "very cordial and cooperative."

TCC will attempt to provide a fuller report on these developments as soon as possible.

force of the oath by allowing a broader or looser interpretation of what the Scriptures contain or say. This resolution reportedly passed without dissent in the House of Bishops—meaning that not even the traditionalist bishops expressed opposition to it.

Earlier in the Pennsylvania convention, the Rev. Robert Zimmerman of Church of the Holy Trinity, Lansdale, proposed a successful resolution which he told *TCC* was aimed at putting forward the theological view that neither diocesan convention or even General Convention has the authority to pass resolutions which contradict Scripture or the Tradition of the Church. Zimmerman asked the gathering to resolve that "diocesan convention is not the appropriate forum to discuss and vote on resolutions that concern important matters of faith and morals, and that more irenic avenues be used." Even though this resolution passed overwhelmingly, however, the convention still proceeded to consider and vote on the Byrum and Lewis resolutions because, Zimmerman said, Pennsylvania Bishop Allen Bartlett ruled despite some objections that his (Zimmerman's) resolution could not be deemed to take immediate effect.

Lewis called the convention's defeat of the Christology and Holy Scripture resolutions an "astounding rejection of Christian faith.

"Someone said 'first they threw out the Bible, then they threw out the Lord, then they threw out themselves,'" Lewis told the *CHALLENGE*.

He said he was "upset enough" to ask his vestry at All Saints, Wynnewood, to petition Bishop Bartlett to "issue a pastoral letter to the diocese reaffirming his faith in Jesus Christ and Holy Scripture and giving Godly counsel to the diocese with respect to the apostasy and heresy which is inherent in the defeat of these two resolutions." He has written a letter to that effect to the vestry. The Rev. Canon Harry Krauss is rector of All Saints.

In other action, the convention passed a resolution proposed by Fr. John Scott of Philadelphia which stated that it believes "any no-choice legislation, or further legislation to limit the ability of a woman to freely choose abortion proposed by the state violates the moral right of a pregnant woman to decide between abortion and carrying a non-viable fetus to term." (This last phrase is curious, as if a fetus is non-viable it will die anyway, without the intervention of abortion.) Apparently, this action was aimed at deliberations in the Pennsylvania House, which four days after the convention passed legislation placing further restrictions on abortion. At this writing the legislation had gone to the Senate for consideration.

Delegates also addressed their attention to their Church Foundation, which, while retaining in a primary fund some investments in companies with connections to South Africa, had set up an alternative fund in which parishes could participate which contains no investments in companies having direct links to South Africa. Perhaps surprisingly, delegates voted down a proposal to have the alternative fund exclude investments in even those companies having indirect, non-equity links to South Africa.

Delegates had just decided not to boycott General Electric because the company makes nuclear weapons, when they called attention to the lack of quorum which had existed in the clerical order, and the convention had to be adjourned, *TCC's* source said. In addition to the notable

convention action, the event had also been highlighted by the presence of the Archbishop of Canterbury, who celebrated the convention eucharist and addressed delegates at a banquet.

Reportedly, the convention did not have the opportunity to vote on three other resolutions which had been proposed on homosexual issues. The first urged pastoral help for homosexuals who wanted to get out of their lifestyle and live according to biblical standards. Another supported a 1979 General Convention statement against ordaining practicing homosexuals or any person engaging in sex outside marriage. The third stated disapproval for marriage of, or any union of, persons of the same sex.

Diocese Of Newark Priest "Married" To Man Since 1981

A *CHALLENGE* inquiry about a Diocese of Newark priest who lists himself in the 1989 **Episcopal Clerical Directory** as being married to another man apparently came as a surprise to a diocesan spokesman.

According to the directory, a non-stipendiary priest, Laurence Paul Woodrum—the treasurer of the Episcopal homosexual organization, Integrity—has been married since April 5, 1981 to Victor Anthony Philipse-Challenor.

The entry, which has since been corroborated by a reference in an Integrity newsletter, was news to the Ven. Leslie Smith of Newark, though he acknowledged there had been a rumor, without specific names, of such a case. He said Diocesan Bishop John Spong—known for his liberal views on same-sex relationships—has nevertheless not performed, or given permission for anyone else to perform, any marriages of homosexuals or other blessing of same-sex or non-marital unions.

But, when asked if it was a violation of canons for a clergyman of the Episcopal Church to assert publicly that he is married to a man, Archdeacon Smith pleaded for time. "That's too much to go into now. We'll have to talk about this later." *TCC* wondered whether the conviction just handed down against diocesan priest George Swanson for "conduct unbecoming a member of the clergy"—in connection with a dispute over insurance money—might be a precedent in the case of Woodrum, but Smith once again demurred. "This is news to us. This is the first time I heard a name to go with the rumor." (*Ed. Note: A report on the Swanson case will be carried in the next issue.*)

When *TCC* asked if he intended to communicate our report to Bishop Spong and the diocesan standing committee, Smith added with a laugh, "I think you can figure that out for yourself."

Woodrum, listed as living in New York without parochial cure though he is canonically resident in the Newark diocese, could not be reached by the *CHALLENGE* for comment before deadline for this issue. It was unclear if there had been any violation of civil or ecclesiastical law, as it could not be learned if Woodrum and Philipse-Challenor had been "married" by a civilly-recognized authority (and if the ceremony was listed in some governmental register), or whether a priestly blessing or marriage service of the Episcopal (or other) Church had taken place.

TCC will update this story as developments occur.

St. Michael's, Tulsa, To Consider 'Joining Up'

At deadline for this issue, it was learned that St. Michael's, Tulsa, Oklahoma—the American parish under the oversight of the Bishop of London—was to hold a special congregational meeting in November to consider affiliating, not with the Episcopal Synod of America (ESA) as might have been expected, but with the United Episcopal Church of North America (UECNA), a Continuing Church jurisdiction.

The traditionalist parish and its rector, the Rev. John Pasco, were ostracized from the Episcopal Church several years ago and eventually became independent, and the Bishop of London, Dr. Graham Leonard, agreed to give the parish episcopal oversight in a controversial move which evoked criticism from the Houses of Bishops in England and America.

In a letter to parishioners calling the special meeting, Pasco said the gathering will attempt to assess "our present relationship for the stability of the parish and for our participation in the life of the Church beyond the parish. A proposal will be laid before the membership to affiliate with the [UECNA], under its Presiding Bishop, the Rt. Rev. Albion Knight." The letter noted that informational materials UECNA were being distributed to parishioners.

It might have been thought that the ESA, with which Bishop Leonard has declared himself in communion "come what may," would be the first option considered by St. Michael's. But Pasco's letter asserted that, while a relationship with the ESA "might still be a possibility," "the present picture seems to be that the Synod has much of an internal nature to reconcile before it can proceed with its programs announced this summer at Fort Worth."

Pasco said the affiliation proposal "has had the consideration of [Bishop Leonard], and his advice will be laid before the scheduled meeting. We will always be thankful for the support, advice and guidance of Bishop Leonard. Particularly, we appreciate his strong stand for us" despite the vilification he received from fellow Anglican leaders due to his offer of pastoral care to St. Michael's.

"While we are indebted to Bishop Leonard for declaring his communion with the priest and people of St. Michael's, thus giving us our desired fellowship with the Apostles and our membership in the Anglican Communion, it has been evident that our stability and mission required that we partake of the life of a corporate expression of the Church," Pasco continued.

In an apparent explanation of the reason for the focus on the UECNA rather than on any other Continuing Church body, such as the larger Anglican Catholic Church or American Episcopal Church, Pasco cited his view that the UECNA "seeks only to provide for a continuance of the Episcopal Church as it was prior to its deviations in recent years from the scriptural and historic faith and practice in its Anglican expression. It does not seek to have a body either more 'catholic' or 'protestant' than the Episcopal Church which most of us knew and appreciated in former years. Its presiding bishop and House of Bishops were the first to declare their support for us and communion with us as they were also the first to declare their communion with the Bishop of London in response to "Proposal 3" [a proposal by which Anglican traditionalists from different

church bodies around the world could declare their unity of faith rather than structure). Our union with the United Episcopal Church would be in harmony with our intent to remain the same church with the same teachings and faith as we were before and since the Diocese of Oklahoma rejected us."

Would-Be Pioneer For Women Priests In Australia Dead At Age Of 53

The Anglican bishop who had planned to ordain the first women priests in Australia early next year died October 1 at the age of 53, eleven weeks after suffering a coronary attack from which he seemed to be making a slow recovery.

The Archbishop of Melbourne, Dr. David Penman, was a spokesman for the liberal Evangelical wing of the Anglican Church of Australia, and was known for his involvement in issues of social justice and for his determination to see women ordained, said *Church Times*. The Melbourne synod last year passed legislation to go ahead on its own with women priests without the backing of General Synod, which in a recent vote rejected the admission of women priests for the third time in the last few years. Pending a still-awaited ruling from the church's Appellate Tribunal on whether or not such a move by Melbourne would be legal, Penman had arranged for a hall in which to ordain the women priests in February.

Dr. Penman's death will mean a delay of several months, but if the Tribunal gives permission, the determination to go ahead with the ordinations will not change, said a spokeswoman for the Diocese of Melbourne.

One or two other dioceses in the Australian Church have passed the "go it alone" legislation for women priests, but the Tribunal will only be ruling on the Melbourne case, and the decision is apparently not applicable to the other dioceses.

Dr. Penman, a native of New Zealand, is survived by a wife, three daughters and a son, and seven grandchildren. There was no word as to when the vacancy left by his death would be filled.

VIEWPOINT—

Pornography At Sewanee: Not Over Yet?

Dr. Leslie Archer of Hixson, Tennessee, brings us news and views on recent developments related to the controversy a few years ago over the "Song of Solomon" pornographic film festival at Sewanee, which it was discovered had been an annual feature on the campus of this Episcopal school with the knowledge of its regents. Dr. Archer was primarily responsible for bringing the existence of the festival to wider attention. The festival was ultimately muted somewhat, but Archer fears recent developments could be a forerunner to its full revival.

Professor Scott Bates teaches French and moviemaking at the University of the South in Sewanee, Tennessee. He is picking up where he left off three years and an entire student generation ago. He is sponsoring a revival on cam-

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Newsclips

ANGLICAN—INTERNATIONAL

ELEVEN ENGLISH BISHOPS have challenged claims that any true Anglican Catholic must be opposed to the ordination of women, reports *Church Times*. The eleven, who say in a letter to the newspaper that they have been "nourished in the Catholic tradition within the Church of England," assert that the priesthood and episcopate should be open to women, that this is a right development of the Catholic tradition, and that Anglican Catholics who take this view are loyal to their tradition. Bishop Jim Thompson of Stepney, one of the signatories to the letter, claimed that there are many Anglican Catholics who feel that their wing of the Church has been hijacked over the women's ordination issue. People have the impression that the Anglo-Catholic wing is united in its opposition to the ordination of women, whereas, he claimed, there are many clergymen and laypeople who support the innovation. He said that such people had in a sense been made homeless, and the signatories to the letter wished to reclaim that side of Anglo-Catholicism for the Church. Other of the letter's signers are the Bishops of Bristol, Croydon, Dover, Gloucester, Lincoln, Oxford, St. Edmundsbury and Ipswich, Salisbury, Lichfield, and Worcester.

ORTHODOX TO OLD CATHOLICS: CHOOSE BETWEEN US AND ANGLICANS—An Eastern Orthodox cleric has said that the Old Catholics' communion with Anglicans (some of whom ordain women) is a bar to communion between Eastern Orthodox and Old Catholics. In an ecumenical address at celebrations marking the 100th anniversary of the formation of the Old Catholic Union of America, Eastern Orthodox Metropolitan Damaskinos of New York said closer relationships between Old Catholicism and Eastern Orthodox are blocked by the relationship between Old Catholicism and parts of Anglicanism, reports *Episcopal News Service*. Nearly half a million people are members of Old Catholic dioceses, a church that is the result of three centuries of communion from Roman Catholicism in the late eighteenth and nineteenth centuries over the understanding of papal authority. As a result of a 1931 agreement, much of Old Catholicism is in full communion with Anglicanism. In his address, Damaskinos said that the theology of recent Old Catholicism-Eastern Orthodox texts "clearly differs in parts in important questions" from Anglican theological positions. In the mid-1970s, the Polish National Catholic Church in America, the largest Old Catholic denomination, achieved full communion with the Episcopal Church and the Anglican Church of Canada after those bodies ordained women as priests.

Anglican hierarchs are wont to insist that the test of a real communion is whether or not he or she belongs to a church

that is formally in communion with Canterbury (and vice versa). But Episcopal Presiding Bishop Edmond Browning, speaking in a homily before fellow Episcopal bishops gathered for worship at Christ Church, Philadelphia, has now contended that "**WE ARE IN COMMUNION BECAUSE OF JESUS, NOT CANTERBURY.**" *Episcopal News Service* said Browning's reference to Canterbury "seems to stem from the tension, in parts of the Anglican Communion, over the action taken by the U.S. Episcopal Church in ordaining Barbara Harris as first woman bishop." The statement may also relate to new thought about communion, prompted largely by the Eames Commission report, which contends, among other things, that communion among baptized persons should never be declared broken no matter what disagreements may exist on other fundamental tenets of faith.

At its recent synod in Edmonton, Alberta, the Anglican Catholic Church of Canada (ACCC) unanimously endorsed the proposed concordat forming a **TRADITIONAL ANGLICAN COMMUNION**, according to *The Trinitarian*. The ACCC was the first Continuing Anglican body to act on the proposal. In another notable action, the synod reaffirmed its longstanding opposition to abortion, and endorsed the work of **OPERATION RESCUE** (Rescue Canada). Responding to the question of how the church can justify the breaking of Canadian law by activists who block access to abortion clinics and defy injunctions, Bishop Robert Mercer, who was enthroned last month as head of the ACCC after election to the post by the church's congregations, said: "There is no difficulty whatever in justifying it. The law of the land is always to be obeyed unless the law itself sins against God, in which case Christians are to obey God, not their civil law." In assuming leadership of the ACCC, Mercer succeeds the Rt. Rev. Alfred Woolcock, 79, who will now fulfill Mercer's previous role of assistant bishop. In other action at the synod, delegates also established the new position of financial manager, to handle all business matters under direction of the diocesan council; gave permission for occasional use of the eucharistic rites of the 1549 and 1662 English Books of Common Prayer; and changed their diocesan structure to that of a province, with the bishop becoming archbishop and metropolitan.

THE ARCHBISHOP OF CANTERBURY, Dr. Robert Runcie, received criticism and pressure from various directions before and during his recent visit to the Pope in Rome, including from Roman Catholic and Anglican groups favoring women's ordination. *Church Times* says that Runcie received a letter from the Catholic Women's Network, which stated that "We do not hesitate to describe women's ordination as a matter of justice. It is more profound than respect for longstanding custom, a more radical obedience than observance of currently accepted law." It was signed by the Rev. Catherine Milford, moderator of the (Anglican) Movement for the Ordination of Women (MOW); Alexina Murphy, contact secretary of the Catholic Women's Network; and the Rev. Dr. Janet Wootten, president-elect of the Congregational Federation, a small English denomination. *Church Times* reported that MOW members were angry and disappointed over the Common Declaration signed by the Pope and the Archbishop, which stated that the ordination of women in some Anglican provinces was a barrier to reconciliation. Milford maintained that the Church

did not have to choose between women and unity: they were both essential aspects of the ecumenical movement. A second letter was signed by Prebendary Donald Barnes on behalf of the 2,000 members of (Anglican) Priests for Women's Ordination (PWO). He asserted that failure to ordain women would be a serious obstacle to the Decade of Evangelism, as the gospel was not good news for women when they were excluded from decision-making and the major share of ministry. He asked, "Can the Church defend an unjust practice simply because it has a long history?" The Archbishop was asked to tell the Pope "of the joy our members feel over the ordination of women as it progresses through the Anglican Communion."

THE ANGLICAN CHURCH OF CANADA (ACA) and the Evangelical Lutheran Church in Canada began a relationship of "interim sharing of the eucharist," patterned after one in effect in the United States since 1982. *Episcopal News Service* said that the Canadian churches will sponsor joint programs in evangelism, social action, Bible study, shared facilities and regular intercessions for one another. The two bodies are sister churches of their American counterparts, the Episcopal Church and the Evangelical Lutheran Church of America.

BISHOP COLIN BUCHANAN—who earlier resigned as Bishop of Aston in England's Birmingham diocese after a visit by Archbishop Desmond Tutu for which he chaired arrangements left the diocese in serious debt—has become honorary assistant bishop in the Diocese of Rochester. *Church Times* reports that Rochester has provided him quarters from which to continue his research, writing and publishing. For a year, he also has a program arranged with six theological colleges which will allow him to give lectures on his particular interest, liturgy, while also teaching other subjects, such as Anglican history, identity, structures and establishment. Bishop Buchanan reportedly said he would be treating the year as a "semi-sabbatical," at the end of which he would be looking for something "a bit more permanent." The story said his supporters still hope that the possibilities include a return to an episcopal post.

And, **CANON BRIAN BRINDLEY**, who resigned several months ago from his parish of Holy Trinity in Reading and from the Church of England's General Synod, has been appointed assistant secretary pastoral to the Diocese of Chichester for six months, reports *Church Times*. Working from the diocesan office at Church House, Hove, Brindley is now secretary to three committees. Brindley had resigned from his parish, a move which caused his Synod membership to lapse, because of "intense pressure" from newspapers and some General Synod members after allegations about his private life appeared in *News of the World*.

A MASS USING BREAD AND COCA-COLA, evidently directed at the political situation in South Africa and/or "American imperialism," was held without authorization on the occasion of an Anglican Students Federation (ASF) executive meeting at St. Paul's Theological College in Grahamstown, South Africa, reports a high-ranking South African Churchman. The latter says that it appears that the college's warden and other members of the staff and students were at the service along with executive members. Reportedly, the celebrant was Father Michael Worsnip of

St. Peter's Theological College, Pietermaritzburg, the chaplain of the ASF. The eucharistic liturgy used at the service—highly focused on a politicized Jesus chiefly concerned with an earthly dispensation—stated, among other things, that "Jesus showed us the path to freedom very clearly in the way that he was prepared to listen to people and be moved with anger and pity for them in their oppression; to side with the downtrodden and marginalised. He showed us the way of defiance by his refusal to cooperate with Pilate. He rejected the methods of cooption used by the state by dismissing Herod as 'a fox.' He claimed for himself a higher authority than the state and prophesied the end of unjust rule. But most important of all, he established a community which committed itself to sharing, common life and justice for all. For that community and for that ideal, he was prepared to be arrested and tried and to undergo the horrors of capital punishment and die. But his death was not the end. Victory is inevitable. . . ." After what apparently is a sanctus, the liturgy continues: "Yes, our loving Father and Mother, we sing these songs because we trust you to help us in our struggle for justice and peace. And as we do so we remember Jesus our liberator who on the night that he was informed on and betrayed by Judas, one of his own community, took bread, like we take this bread; He thanked you for food and said to his friends: 'Eat this, and think of it as my body.' And then he took the cup of wine as we take this Coke, and once again he thanked you, and said to his friends 'Drink this in memory of me. It is like my blood spilled for you.'" A concluding prayer read: "Blessed are you, Lord God of all creation, through your goodness, we are able to bring this Coca Cola to share. Made by the workers of this country who see little of the profits which it generates, it reminds us of all sorts of things, like exploitation, American imperialism, and junk food, but also of parties and fun and community. Make it now become for us the cup of salvation." Said our source for this report: "If this is contextual theology, then we are all in for deep pain in the coming years." It was the Johannesburg-based Institute for Contextual Theology that recently produced the "Road to Damascus" document which sees "right-wing" Christianity as "heresy." The document, on which a full report was included in our October issue, focuses on seven Third World countries, including South Africa.

The same South African Churchman reports that **ARCH-BISHOP DESMOND TUTU** is not admired among some Anglicans in the country because they consider him to be "an ecclesiastical opportunist and an incorrigible showman" who is "a menace to the best welfare of the blacks and the peace of the country." He said Tutu's ongoing political pronouncements and activities have caused a corresponding decline in income to the Church in the region. Despite any contrary indications, he said "I really believe that all Anglicans would long for the eradication of apartheid. I believe that most Afrikaner Protestants would want too. A tiny core of extremist right wingers would of course disagree. It's the tyranny to come that bothers most people. I wonder what the response of the Church will be then?"

Couples in the Anglican diocese of Namirembe, Uganda, who want to be married are now **REQUIRED PRESENT MEDICAL EVIDENCE THAT THEY ARE INFECTED WITH THE AIDS VIRUS**, reports the *Ecumenical Press Service*. The diocese advises against marri

one or both persons have the AIDS virus, though the church will bless the marriages of those who wish to go through with the union. "We shall not interfere with one's fundamental right" to marry, says Diocesan Bishop Misaeri Kauma. The policy has been in effect since September 1.

ANGLICAN—USA

THE RT. REV. WILLIAM C. FREY has submitted his resignation as Bishop of Colorado after receiving an invitation to become the president and dean of Trinity Episcopal School for Ministry in Ambridge, Pennsylvania, an institution which has been known for its commitment to the historic, biblical faith. "I want to assure you that this decision has not been taken lightly or hastily," Frey, who has served the Colorado diocese for about 17 years, wrote in a letter to members of his diocese. He said he and his family "have taken counsel with a number of advisors, including our presiding bishop," adding that "it will be difficult and painful to leave this diocesan family and this state." But he said he believed "the missionary strategy of our church will be well served" by his resignation, because it "seems appropriate that we should have fresh episcopal leadership in the diocese which can work with this family throughout the coming Decade of Evangelism." He said he was "challenged by the opportunity of investing the last five to ten years of my active ministry in preparing future leaders for our church." If accepted by the diocesan standing committee and approved by the other bishops in the church, the resignation will take effect next spring, according to *Episcopal News Service*. Frey would succeed the Very Rev. John Hewitt Rodgers, who will leave the office of dean and president but who will continue on the faculty. A leading liberal bishop, Frey was consecrated Bishop of Guatemala in 1967 and expelled by the government in 1971 when he participated in protests over the killing of innocent civilians, says *ENS*. He also served as bishop in charge of El Salvador and Honduras. He was elected coadjutor of Colorado in 1972 and became diocesan bishop a year later. In Denver he has been active in the charismatic renewal movement and lives in a communal "bishop's household" which he established.

THE REV. EMILY GARDNER NEAL, the Episcopal deacon noted for her remarkable healing ministry, died in Cincinnati, Ohio, September 23, reports *The Episcopalian*. Her ministry began over 30 years ago with the publication of her first book, *A Reporter Finds God Through Spiritual Healing*. She went on to author six other books. Over the years, she led healing missions in churches of many denominations throughout the United States and abroad, reports *Episcopal News Service*. In 1987, she was named president of the Episcopal Healing Ministry Foundation, established to promote a broadened practice of sacramental healing throughout the church.

THE DIOCESE OF NORTH DAKOTA'S HISTORIC CATHEDRAL IN FARGO WAS DESTROYED BY FIRE September 12, reports the diocesan publication, *The Sheaf*. A three-alarm blaze swept through Gethsemane Cathedral, the home of the first Episcopal Church in North Dakota, reducing most of its worship area into a gutted shell, the story said. More than 60 firefighters fought the blaze in the 90-year-old wood-sided structure for two hours before they

were able to bring it under control. They did manage to prevent the flames from spreading to the cathedral's education wing, a stone structure erected in 1968. The fire is believed to have been started by a work crew's use of a propane torch to remove old paint from the exterior siding. Witnesses reported seeing two workmen using a propane torch to heat the paint before scrapping it away. One witness said smoke would appear occasionally from behind the wall and the workmen would stop and spray the wall with a garden hose. At some point, though, the flames evidently infiltrated and spread very rapidly. The story said the structure was the only wooden cathedral in the United States and the largest in the world, and was placed on the National Register of Historic Places in 1980. The cathedral has set up an office in a downtown office building in space donated by one of its members, and has accepted a local nursing home's offer of its chapel for worship services until a more suitable location can be found, the story said. Plans call for the cathedral to be rebuilt.

The Rev. Gerald Alan Riley, **A PRIEST IN THE DIOCESE OF NEWARK**, has been deposed by Bishop John Sporck for embezzling funds from the Church of the Epiphany, Allendale, New Jersey, where he had been rector since 1986. *Virginia Episcopalian*, in an account of a story from *The Voice* (Diocese of Newark), said the 46-year-old Riley illegally took funds from the parish by forging the parish treasurer's signature. Last October, vestry members discovered that \$66,115 had been taken. *The Voice* story said that, when confronted, Riley first accused the treasurer of embezzlement, but later admitted to the theft and agreed to make restitution after being dismissed as rector and being charged in a county court with theft by deception. After being found guilty of felony theft and placed on probation for two years, he was allowed to relocate to Virginia where he is receiving counseling.

DID EPISCOPAL MONEY TALK IN ARIZONA? Readers may remember a report in our last issue that the Episcopal Church's Executive Council had asked Presiding Bishop Edmond Browning to reconsider the selection of Phoenix as the site for the 1991 General Convention unless Arizona established a paid holiday for all public employees on the birthday of the late civil rights leader, Dr. Martin Luther King. A move of the convention from Phoenix would have meant a loss of some \$15 million injected into the local economy by visiting Episcopalians. But—while we may not know for sure whether or not the Episcopal Church's financial arm-twisting was a factor—the Arizona legislature did in fact recently adopt King's birthday as a paid holiday. *Episcopal News Service* reports that Phoenix already honors King's birthday as a city holiday.

THE DIOCESE OF MICHIGAN FACES LAYOFFS AS BUDGET CUTS as income fails to keep up with staff and other expenses. According to *The Record*, the diocesan publication, three diocesan employees were to have been laid off this fall, and perhaps as many as another six employees as of January, 1990. The article cited a \$160,000 "shortfall" on what is described as "a budget that is already spare in terms of staff and programs," and said that the diocese's "major problem is that overhead costs have increased dramatically" with rises, some of them staggering, in workers compensation insurance premiums, rent to the Cathedral Chapter for office space, medical insur-

ance premiums and dental premiums over a four-year period. During the same time (1984-88), pledging did not keep up with rising costs, increasing by only 17.5 percent. Bishop H. Coleman McGehee was quoted as saying that "a large number of churches understand and are participating in voluntary giving in a healthy way." However, he went on, a few parishes which have "historically given large sums of money have reduced their giving for a variety of reasons." Among the reasons cited were Bishop McGehee's "emphasis on social justice"; pastor-parish conflicts, including quarrels over the ordination of women, the ban on the 1928 prayer book, and reception of homosexuals; and general economic depression in Michigan.

In the same issue, *The Record* cited numerous reactions and comments of Michigan Episcopalians who took part in or supported the formative meeting of the traditionalist **EPISCOPAL SYNOD OF AMERICA (ESA)** at Fort Worth this past June. "I was overjoyed at what I saw there," said the Rev. David Driver, rector of Trinity, Flushing. "It was the first time in many years that I was in a group of Episcopal clergy and laity and I felt comfortable and at peace. One of the goals of the Synod which excited me was not just to hold fast, but to give those who have left a home to come back to. . . ." The Rev. Charles Lynch, rector of Resurrection, Clarkston, said: "There was no wringing of hands. No attitude of 'poor me.' There was a feeling of bringing oneself into the real world: 'I don't have to put up with this. We know what we're for and we're going to assert it clearly.'" Eleanor Driver said: "I have been concerned about the erosion of faith over the years. Twenty years ago I was right in the mainstream of the Church and now I feel like an outsider. We were appealed to by the liberals, the radicals, the homosexuals, the women, the poor. It seems like we sat down to listen and soon we were talked into making some changes. And now we're told 'You are the minority. Keep quiet or get out.'" Jack Zahn of Transfiguration, Indian River, said: "I had considered leaving the Anglican Church and becoming Roman Catholic. I was persuaded to stay and to fight from within, but how dare these *clowns* try to change the faith that has been passed down through the generations. We've got bishops who worship at the statue of Buddha [Newark Bishop John Spong - Ed.] and no longer try to convert people to Christianity. They doubt the resurrection. They doubt everything we believe in." The Rev. Robert Clapp, rector of St. Andrew's, Livonia, agreed: "As long as we have bishops and priests who deny the incarnation and resurrection, we're all in deep trouble. We've lost all sense of the authority of Scripture. We seem to be becoming a Church of 'what's happening now.' The liberal establishment is acting more like the Nazis than anything else. They are saying 'you'll accept this or else.'" The Rev. Michael Bedford of St. Elizabeth's, Redford, said: "My friends in the Church of England are appalled by the way the American Church has gone off on its own. The word most often used is 'arrogance.'" Lynch added: "This shows up in declining membership. Bishops and executive councils who have manipulated successive General Conventions may pass [resolutions] but nobody in the pews really believes them—those people drop out. Eventually there will be a small elite group and no one in the pews. . . ." David Leak, a member of Resurrection parish, said that the church is getting "much too political. It should be teaching us all how to be better people. . . I started to be discouraged when [Bishop

McGehee] came and started changing the face of the Executive Council which I was a part of. I found myself one of two conservatives in an enlarged Council. The thing was stacked. Conventions were stacked. We couldn't send conservatives to General Convention—we couldn't even get them nominated. . . Then I saw my bishop actively picketing a company. . . Then I lost my prayer book. The church seems to be now a self-righteous body that doesn't care what the [wider] Anglican Church wants or about our canons. I agree with the reference to Nazism. They've turned liberalism into a doctrine."

THE REV. TODD H. WETZEL has been appointed the new executive director of Episcopalians United for Revelation, Renewal & Reformation, reports *The Living Church*. Fr. Wetzel, 43, has been rector of St. George's Church in San Antonio, Texas, since 1987. He succeeds the Rev. John R. Throop, who left the post for personal reasons and has returned to parish ministry.

IT WAS A RUFF, RUFF WEDDING—Inimitable Baltimore-area radio personality Lester Kinsolving, an Anglican priest, called attention to a recent "Dear Abby" column recounting an Indianapolis newspaper report of an unusual wedding held in an unnamed Episcopal parish. It seems the bride's pet dog, a toy Pomeranian, was allowed to serve as one of her attendants during the ceremony. Abby's reaction: "It's a wise girl who know who her best friend is."

RELIGION—USA

A Roman Catholic theologian, Avery Dulles, S.J., recently asserted that the "greatest danger" to Christianity today lies in "the **DEMONIC POWER OF PUBLIC OPINION THAT REFUSES TO SUBMIT TO THE DISCIPLINE OF FAITH**". *Our Sunday Visitor* reports that he added that "the hierarchical magisterium [the teaching authority of the Pope and bishops], generally speaking, has been more effective than the theological community in safeguarding the purity of the Faith against the trends and fashions of the day." The Fordham University teacher made no direct refer-

Like A Bat Out Of . . . Heaven

There was an unexpected guest at the August graduation ceremony of Holyrood Seminary, the Anglican Catholic Church's institution for priestly formation in the Catskill Mountains of New York.

As the procession of bishops and clergy entered the seminary chapel during a hymn, a small furry creature, startled by the voices of the people, organ music and lights, was seen to launch into the air at the rear of the chapel and flutter, butterfly-like, through the midst of the congregation until, buzzard-like, it circled Archbishop Louis Falk's mitered head, and found a convenient niche in a rafter above the altar. There, it seems, it found a comfortable seat and a bird's-eye (if upside-down) view of the service, which proceeded without further incident. A seminary spokeswoman was sensitive to any misimpression that might develop over the unexpected observer, and asserted that "That was a dove, not a bat."

ence to controversy in Europe and elsewhere over last January's "Cologne Declaration," in which 163 German-speaking theologians assailed the Pope on several issues, a similar but more mildly-worded statement by 63 Italian theologians in May, and other attacks around the world on papal doctrinal positions.

Meanwhile, **HOMOSEXUALITY IN THE ROMAN CATHOLIC PRIESTHOOD** is such a hot topic that stories on it are showing up all over, including recently in *Christian News*, *The Washington Post*, the Archdiocese of Baltimore's *Catholic Herald*, and on a Washington, D.C., television talk show, all featuring *Post* reporter Jason Berry, who has been researching the subject for several years. Berry notes that Washington's Fr. George Stallings, Jr., the break-away priest who founded the Imani Temple as an Afro-American variant of Roman Catholicism, has been accused of having had a sexual relationship with a teenage altar boy. According to Berry, "as many as ten to 20 percent of U.S. priests may be homosexually active." Of the 57,000 Roman Catholic priests in the U.S., some 40 percent could be homosexually oriented, according to some bishops. The Rev. Thomas P. Doyle, a Dominican canon lawyer at the Vatican's embassy, said in 1987 that as many as 3,000 priests may be pedophiles. Berry noted that between 1983 and 1987, some 200 priests or brothers were publicly accused of molesting youngsters, usually boys, an average of one case per week. Dioceses have been sued and have made substantial financial settlements to the families involved, with the result that liability insurance for cases of this kind has "evaporated." Berry claims that there is "a mindset of institutional denial toward many aspects of human sexuality that is quite evident in the decision-making process of the hierarchy." He also said that until very recently there was an "unquestioned" policy that "recycles" priests who commit sexual offenses. In his book, **The Search for Celibacy**, Baltimore therapist and former priest A.W. Richard Sipe concludes that only about half of all priests are actually able to remain celibate; 20 percent are homosexual, half of them sexually active; and two percent are sexually drawn to children.

Perhaps ironically in view of the foregoing, **DIGNITY**, the Roman Catholic organization of homosexuals, is fighting back against its church's official condemnation of homosexuality, according to both *Christian News* and *Religion Watch*. During much of its 17-year history, Dignity begrudgingly accepted the church teaching that while homosexual orientation is not sinful in itself, homosexual activity is. But then in 1986, Cardinal Joseph Ratzinger issued an official letter calling homosexuality "intrinsically disordered." As a result, Dignity groups in 17 cities, including New York and Los Angeles, were no longer allowed to hold masses and meetings on church property. After considerable internal debate over how far to go in opposing official church doctrine, which they felt had backed them into a corner, the leaders of Dignity decided to come out swinging. A recently-adopted "manifesto" calls gay sexuality "the holy gift of God. The overwhelming majority of us are able to say we are both sexually active and comfortable in our relationship with Christ. Being sexually active enables us to be more at ease with ourselves, more fulfilled in our relationships, more productive in our work and service." A San Francisco Dignity leader said, "We're sexual Galileos. The

church is saying the world is flat when they say the only morally good sex is within a heterosexual marriage aimed at procreation. Well, the world isn't flat, and everybody seems to know that but the church." Outgoing national president James Bussen said he hopes official church sexual teaching will eventually change in a way that supports gay and lesbian relationships. "Married people," he said, "have already changed the sexual ethics of the church regarding birth control. It's a change accepted everywhere in the church except at the highest level." Meanwhile, Dignity now accepts some practices avoided in the past, such as blessing the relationships of gays and lesbians, and baptizing the adopted children of gay men and the artificially inseminated babies of lesbians.

Congress appears to have pulled in the reins a bit on **FEDERAL FUNDING OF OBSCENE ART** following National Endowment for the Arts (NEA) support of controversial works, including that of Andres Serrano, who presented a photo of a crucifix submerged in his own urine, and a photo exhibition by the late Robert Mapplethorpe, which included photos of anal sex, lesbian oral sex, and a man urinating into another man's mouth. The U.S. Senate has agreed to a House-approved compromise to restrict federal funding of obscene art, after strongly defeating a last-minute attempt by Sen. Jesse Helms (R-N.C.) to strengthen the proposed restrictions. But the action seems to have the effect of sending a message—that future funding of controversial art would be dealt with more harshly—rather than of taking control of NEA purse strings. *The Washington Post* said the language of the final congressional resolution on the contentious issue, based on the Supreme Court's 1973 guidelines on obscenity, prevents the NEA from funding art that its chairman deems obscene and on the whole without artistic value. Constitutional lawyers contend that the legislation appears to be the first prohibition on federal art support based on content. The amendment Helms offered would have taken the decision away from the NEA chairman and prevented funding of works that are "obscene or that depict or describe in a patently offensive way, sexual or excretory activities or organs." Helms argued that by allowing the NEA chairman to decide whether a work is not obscene, the conference report left a loophole "wide enough to drive ten Mack trucks through. . . . It's nothing more than a sop to fool the American people into thinking the liberal majority of the Congress has gotten tough." Helms said he plans to keep raising the issue, and attaching it in amendments to "bill after bill." Opponents of Helms's measure said they think that a strong enough message has already been sent to the NEA and the National Endowment for the Humanities, which also comes under the legislation. "Let's recognize that we have fired a warning shot across their bow," said Sen. Warren B. Rudman (R-N.H.). "If they start funding more obscenities, obviously we'll do what we have to do." The artistic community, which has for the most part lined up on the side of unrestricted access to federal subsidies by artists regardless of their attacks on morality or religion, has branded Helms as a right-wing fanatic who is a danger to freedom of expression and free speech. *The Post* said the final bill allocates \$171 million to the NEA and an additional \$250,000 for a 12-member commission to study its grant-making process to determine whether new standards should be

adopted governing federal support for controversial art. It also cuts \$45,000 (the exact amount of the two controversial Mapplethorpe and Serrano grants) and requires the agency to report to Congress if it intends to fund the two groups that used the grants to exhibit the photographs. The 42-year-old Mapplethorpe, by the way, died in March of AIDS.

Meanwhile, **A U.S. GOVERNMENT-ISSUED REPORT ASSERTS THAT HOMOSEXUALITY IS "NATURAL" AND "HEALTHY."** In August the government released the *Report of the Secretary's Task Force on Youth Suicide*. Several quotations from the report were carried without comment in the *Southern Baptist Advocate*, and here is a sampling: "Gay youth face a hostile and condemning environment. . . Families should be educated about the positive nature of homosexuality. They must be able to accept their child as gay or lesbian. . . Parents should know that homosexuality is a natural and healthy form of sexual expression. They do not need to feel bad about something that is good. . . Families need to take responsibility for presenting homosexuality in a positive context to their children. . . and not try to 'change' them. . . Religions need to reassess homosexuality in a positive context within their belief systems. . . Family life classes should present homosexuality as a natural and healthy form of sexual expression. . . It is important for schools to hire openly gay male and lesbian teachers to serve as role models and resource people for gay youth. . . We need to make a conscious effort to promote a positive image of homosexuals at all levels of society." The full report is available for \$45 from the U.S. Government Printing Office (Department of Health and Human Services Publication No. ADM 89-1621, 4 volumes, 888 pages).

RELIGION — INTERNATIONAL

A group of 125 scholars involved in the controversial "JESUS SEMINAR" project—which has been issuing versions of the Gospels keyed in colors to indicate words they think Jesus probably did or didn't say—have now issued some speculations on his personal character. A *Religious News Service* story in *Christian News* reports that half the group believes that Jesus was not celibate. A paper prepared by Leif Vaage, a Peruvian Lutheran scholar, concluded that Jesus was "a party animal, somewhat shiftless, and disrespectful of the commandment: Honor your father and mother." The group claims that of the 758 parables and sayings attributed to Jesus, only 148 are probably or definitely authentic. Of the 134 reported in the Gospel of Mark, only 17 got positive votes. Among the group's most controversial conclusions: Jesus did not preach much of the Sermon on the Mount, did not predict his own death on the cross, and did not expect to return to earth.

Leaders of the **COUNCIL OF CHURCHES IN NAMIBIA** have held meetings with representatives and former prisoners of the South West Africa Peoples' Organization (SWAPO), the most Marxist-oriented liberation organization operating in the African nation now moving to independence; reports *Ecumenical Press Service*. The Council has been investigating charges that both SWAPO and South African authorities treated prisoners harshly. While mainline churches have tended to decry South African treat-

ment of prisoners while giving uncritical support to SWAPO, the president of the Council, Lutheran Bishop Hendrik Frederik, said: "We have on many occasions expressed ourselves as totally opposed to the abuse of human rights by whoever [sic] and for whatever reasons." He added that "many of the victims of this vicious cycle of wars were innocent, and the time has now come for us all to unite to bring about national healing, reconciliation, and unity."

Large portions of this year's grants from the Special Fund of the World Council of Churches' (WCC) "**PROGRAMME TO COMBAT RACISM**" (PCR) go to groups involved with Southern Africa. A *Church Times* article says that a grant of 103,000 pounds (\$165,000) went to the South West Africa People's Organization (SWAPO), the former armed insurgency which contested in the national elections in the South African-administered territory of Namibia (formerly South West Africa). That grant, the largest single gift ever given by the fund, was followed by one of 62,500 pounds (\$100,000) to the African National Congress (ANC), which is active in South Africa itself. WCC President Emilio Castro defended the WCC action, saying he was "deeply saddened" by reports of torture and continued detention by SWAPO forces, but went on to "reiterate that our support for SWAPO was on the understanding shared by the international community that SWAPO represented the aspirations of the people of Namibia. The churches in Namibia have, of course, been a part of that movement for liberation and justice. . . We have pledged ourselves to maintain a critical solidarity with the people of Namibia and SWAPO, the churches in Namibia and the WCC. Out of that relationship the WCC has at certain times made representations to SWAPO about persons it held as prisoners for security reasons. In the same spirit, the WCC demands today from SWAPO a clear commitment to the upholding of all human rights." *Episcopal News Service* said former prisoners have even charged that some SWAPO detainees died. The terms of the Special Fund state that no check is made on how a grant is spent "as an expression of commitment by the PCR to the cause of economic, social and political justice." In all, the PCR designated 59 grants this year totaling \$600,000 to groups committed to the struggle for racial justice, according to ENS.

Estimates of non-Roman Catholic **CHRISTIANS IN CHINA** start at 20 million and stop at 100 million, according to an article in *Impact*, a magazine published in Singapore. The article, which compares the careers of former Anglican Bishop K.H. Ting, who now heads the official Three-Self Movement, with that of imprisoned "house church movement" leader Wang Ming Dao, notes that Bishop Ting, who has been accused of collaboration with anti-Christian leaders in the ruling Communist Party or even of being a secret party member himself, has stated that there are at least five million members of the official church (a "post-denominational" Protestant merger). Meanwhile, Ting is said to publicly deprecate membership estimates by the unofficial (and partly underground) house church movement. Leaders of the latter claim that there are at least 20 million believers now involved in the house churches, which, for the most part, refuse to register with the government and come under party or state supervision.

Continued on Back Cover

The Afterword

Editorials

Matters Of The Heart

One of the great objections this magazine has made from the day of its founding, including in several issues quite recently, against the upper echelons of the Episcopal Church—and by extension against the other “mainline” denominations and the National and World Councils of Churches—is the abandonment of the Gospel in favor of secular political action. We have never ceased saying that when the Church leaves its own precincts and takes to the streets, the legislative halls, and the lobbies of public buildings, it is in clear danger of losing its soul.

In recent decades, the Church has become involved in battles over “reparations,” corporate profits, the Vietnam war, Puerto Rican independence, Native American rights, and “liberation” in Central America and South Africa, to name only a few. This has all been done in the name of “social conscience” or “justice” which, as John Throop points out for us this month, is frequently not the same as biblical justice, and often demands that one take a particular stand on issues to which Christians of conscience may permissibly respond in varying ways.

Political/social activism by the Church has drained time, energy and money away from the proclamation of the Gospel. Foreign missions were abolished. Evangelism turned into street recruiting and petitioning, demonstrations and confrontations. By the time the St. Louis Congress of Concerned Churchmen was held in 1977, America’s mainstream churches were mired in political activism.

This was something the St. Louis Affirmation addressed. Certainly the document upholds the right and duty of Christians to witness to God’s will and truth “against all manifest evils.” But on the other hand—dealing with longstanding frustration Churchmen felt with religious leaders pretending to be political *savants*—the Affirmation took a broad swipe at the World Council and its local affiliates, condemning them as “humanist and secular in purpose and practice,” and saying firmly that “we cannot be members of any of them.” It was this section that was the first to draw thunderous cheers from the audience as the document was being read to them for the first time.

Is it any wonder, then, that we begin to get nervous when our own brethren start giving institutional endorsements to particular programs or responses—even though they pertain to what is almost certainly the most compelling issue of our time, abortion? We refer to the recent synod of the Anglican Catholic Church of Canada (ACCC), which, as our “Newsclips” report indicates, voted to endorse the work of Operation Rescue (Rescue Canada). Actually, the story doesn’t say so, but Bishop Robert Mercer, the new head of the ACCC, states that the synod resolution also names Action Life, an educational effort to deter abortion, and generally supported those endeavors at whatever level which are dedicated to the fight against abortion. This mitigates the situation somewhat, but we wish the synod delegates had restricted their resolution to declaring the general errancy of

abortion and urging Christians to seek to combat it *as individual conscience dictates* through one or more of the variety of means available—but without naming names.

Obviously, we are not here to argue against the clear principle upholding the sanctity of life recognized by traditional Anglicans, “that the unjustifiable or inexcusable taking of life is always sinful,” (though we would mention that this passage from the Affirmation can be, and is, variably interpreted even among Churchmen who agree on the essential wrongness of abortion). It must also be stated that no issue, religious or political, seems to call forth more heat and confusion these days than the thorny problem of abortion. And, clearly, the response of the Church or Christians to this problem cannot be judged by precisely the same criteria as the actions of liberal church leaders or conventions in supporting, say, the Sandinistas or sanctions against South Africa. Though embroiled in politics, abortion is a moral, life-and-death issue. It can hardly be doubted that this generation will be judged more harshly for the hardness of hearts which have allowed the wholesale murder of innocent millions than for anything like the ordination of women or bad liturgies.

Yet, we still feel uncomfortable enough to ask whether—in going beyond proclamation of the moral principle of the matter to the endorsement of a particular activist program, or programs, to deal with it—the ACCC has taken the first step, even if a mild one, on the same path which has led the Episcopal Church so far away from its primary mission of saving souls and to an emphasis or *m.o.* which attempts to circumvent spiritual regeneration and transform society by other means.

John Throop’s words to us this month are worth pondering. Writing specifically about the abortion issue, he said it is “good and right” that the Episcopal Church should have a position on it, for “the foundation of abortion is a direct disregard for God’s creation and provision of life itself. This is at base not a political question; it is a moral question, and a profoundly religious one. That is the province of the Church. And the Church has every responsibility to advise and direct her members that abortion is a tragic and sinful action.” But, he continues, it is “also right that we *do not* take a political position on the issue or endorse particular programs or legislation, as if there is a political solution—and a quick one at that—to this terrible tragedy. This is a moral and religious issue that will only be resolved through proclaiming the divine principle that life is sacred, through personal witness, and through conviction and conversion of one who desires to abort. There must be personal justice which results in social justice (*i.e.*, protection of the unborn person), not political sloganeering. . . .

“The church,” he says, “is always tempted to trade its great salvation for the mess of pottage that is political manipulation.” But justice begins “as a personal commitment of the heart and mind—as conversion to the way of Jesus Christ.” It is only when this occurs in individuals that change and justice can be brought

many very rowdy.

However, no doubt all these deficiencies could be remedied should this lecture and screening prove to be the opening gun in an attempt to revive the entire Festival.

Bates was frank to say: "We're out to demythologize the fundamentalists and to get at the true religion, which is underlying. . . we've been misled by the Sunday School teachers who take this Bible literally. We aim at a higher hermeneutic, a higher awareness."

In conclusion he asserted that *The Body of the Church* was made to depict student life at Sewanee—student life both religious and non-religious—on its two sides, the pagan side and the Christian side; or, what goes on through Saturday night, and how the student then prepares to enter the (symbolically shaped) church on Sunday morning. Equally so, he continued, there were two Marys in the life of Jesus: his mother Mary and Mary Magdalene, fulfilling the light and dark sides of his life. Scott Bates' final emphatic words were: "The other, the dark Mary is the reigning principle over Sewanee."

Meantime, one still wonders how it is that 28 bishops of the Episcopal Church, the vice-chancellor, the present university chaplain, not to mention the dean and faculty of the School of Theology, countenance teachings at total variance with and in outright mockery of Apostolic and Scriptural Christianity.

LETTERS Continued from Page 5

ism) have in common is that they both begin from a vision of a new civilization which will enable man to grow and develop into a quality of life beyond what he has known hitherto. In neither case, however, does this vision need to be legitimated by reference to belief in a supreme divine being" (*The Buddha*, pp. 37, 38).

Christmas Humphreys, a most easily understood Buddhist writer of the West, states the matter without the least ambiguity: "As between the theist and atheist positions, Buddhism is atheist" (*Buddhism*, p. 79).

As for worship, Trevor Ling says, in the same book, "So far as any cultus of worship is concerned, there would appear to be nothing in the nature of Buddhism itself to require it" (p. 204). He then develops the point that Buddhist temples are not places of worship—certainly not the worship of God. They were developed on the model of early Hindu shrines, which were used by the first Buddhists because they were aesthetically helpful settings for meditation. That is essentially what a Buddhist temple is to this day—merely a beautiful place to meditate. It is true that Siddhartha Gautama, who became the "Buddha," and other Buddhas and Bodhisattvas, have been virtually deified by some schools of Buddhist philosophy—the best example being that of Amida Buddha in Japan—but this does not obscure the fundamental atheism of the Buddhist system. If the Buddhas are deified, they are still essentially the Buddhas and not the "Holy God" to Whom the bishop refers.

The bishop mentioned that the Buddhists to whom he spoke were open to his idea about meeting Christians and having dealings with them. Of course they would be open! Buddhism is, among other things, a missionary religion. They rejoice at any chance to convert Christians, whose world-view they consider inferior to their own. The bishop may have given up trying to convert Buddhists, but they have not given up trying to convert Christians. At the moment, Buddhism is the fastest growing religion in Canada, and perhaps in the U.S. also.

The bishop also said that Christians and Buddhists should "be true to what [they] each are, that [they should] affirm [their] own unique values and explore with integrity [their] own faith systems." This is good advice, and I trust that Bishop Spong himself will take it. It would be a wonderful thing if he would really begin to explore the Christian Faith. He has made it obvious, in this brief encounter of his with Buddhism, that he knows little about either "faith system."

The enthusiasm and applause he detected among the bhikkhus ("monks") may have been of a different sort that he himself thought. With such a pompous figure before them, shamelessly displaying his ignorance and misunderstanding of Buddhism while sanctimoniously pontificating on that of which he knew nothing, would not the applause the bhikkhus gave him be the only logical response?

Gary Prince
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Nostra Culpa

The Rev. Richard W. Ingalls, rector of Mariners' Church, Detroit, calls attention to a possibly misleading reference in *TCC's* account of a story from *The Record* (Diocese of Michigan) contained in our "Focus" section in the September issue.

In a story on the recent crackdown on the 1928 prayer book in the Diocese of Michigan by the then-bishop, Coleman McGehee, *TCC* said that, according to *The Record*, Ingalls had stated that, while he is an Episcopal priest, his congregation does not consider itself a part of the Episcopal Church, or diocese. In a letter to McGehee provided to *TCC*, Ingalls wrote the bishop that "I did not say that: I did comment to you that the Board of Trustees did not consider Mariners' Church to be subordinate to the policies and canons of the Diocese of Michigan. . . ."

The reason for that is that Mariners' was set up as a separate entity under the terms of the will of Julia Anderson and a special legislative act of 1848—facts which have apparently engendered a long-standing conflict between the liberal head of the diocese and the conservative parish on which he has not been able to assert the normal episcopal powers to effect change or control. McGehee apparently had wanted to end all remaining use of the 1928 prayer book anywhere in his diocese before his retirement. Under the terms of the parish's governing documents, though, the parish trustees, among other things, have authority to "regulate the services of the said church. . . ." and continue to allow use of the old prayer book.

Despite a letter from the president of Michigan's standing committee requesting a meeting "to discern your standing as a priest and Mariners' standing as a parish in the Episcopal Church," terming the meeting "a last resort before we move under the procedures as stipulated in canon law," no sign was apparent at the time of writing that legal action was being initiated by the diocese against Ingalls or the parish. Ingalls has been at Mariners' since 1965.

The Christian Challenge Church Directory

CALIFORNIA

Anaheim
St. Luke's
Reformed Episcopal Church
Winston Business Park
2201 E. Winston Rd., Suite Q
Sun. 8:30a SS, 10a MP (HC 1st & 3rd)
Fri. 7:15p Evening Prayer
7:45-9:45p Bible Study
The Rev. Kim Riddlebarger
The Rev. Michael Horton
714/761-3858

Los Angeles
St. Mary of the Angels
(Anglican Catholic Church)
4510 Finley Avenue
Sun Mattins 7:30a, Low Mass 8a,
Sung Mass 9a, Litany 10:15a,
Asperges 10:50a, Solemn High Mass 11a,
Evensong & Benediction 5p;
Daily Mattins 10a, Evensong 7p,
Masses Mon, Tues, Thurs, Sat 10:15a,
Wed, Fri 7:15p
Litany 12 noon
American Missal
The Rev. Fr. Gregory Wilcox
213/660-2700

North Hollywood
Trinity
Reformed Episcopal Church
7615 Lankershim Boulevard
Sun 10a (HC 1st & 3rd)
The Rev. Earl Boldt
818/764-6579

Van Nuys
Community
Reformed Episcopal Church
Van Nuys Seventh Day Adventist
Church Building
14615 Sherman Way
Sun. 11a (HC 1st)
The Rev. Dr. Milton Hood
805/482-9734

MASSACHUSETTS

Boston
St. Botolph's Church
(Anglican Catholic Church)
YMCA Chapel, 316 Huntington Ave.
Sun HC 10a (1928 BCP)
The Rev. Stephen Springer
617/734-7267 or 742-1508

MICHIGAN

Detroit
Mariners' Church
(Autonomous)
170 E. Jefferson Avenue
Sun HC 8:30 & 11a, Sunday School
and Nursery at 11a; Thurs HC 12:10p;
(All svcs 1928 BCP)
The Rev. Richard Ingalls
313/259-2206

MINNESOTA

St. Louis Park *(Minneapolis)*
Anglican Church of St. Dunstan
(Anglican Catholic Church)
4241 Brookside Avenue
Sun MP 8:30a, HC 10a (1928 BCP)
The Rev. William Sisterman
The Rev. Charles Hedelund
612/920-9122; 824-3933

MISSISSIPPI

Jackson
The Anglican Parish of St. George
(Anglican Catholic Church)
Agriculture and Forestry
Museum Chapel (Old Episcopal
Church of the Epiphany)
Lakeland Drive
Sun HC 11a; MP 2nd & 4th Suns
Wed Rector's Class 7p
The Rev. Walter Van Zandt Windsor
601/352-8084

Vicksburg

The Anglican Parish of St. Stephen
(Anglican Catholic Church)
801 Clay Street
Sun HC 8a, 10:30a 2nd & 4th Suns,
MP 1st & 3rd Suns;
Wed HC noon; Thurs Bible Study 7p
The Rev. Walter Van Zandt Windsor
601/638-4850

NEW JERSEY

Orange
St. Mary of Walsingham
(American Episcopal Church)
21 Ridge Street (corner of Main St.)
Sun Spanish Mass 7p
The Rev. Walter Crespo
201/673-8777; 672-9583

NEW YORK

New York
First Reformed Episcopal Church
317 East 50th Street
Sun Adult SS 10a,
Worship Service & Childrens' SS 11a
Fri Bible Study 7p
The Rev. William Holiman
212/755-0995

OREGON

Portland
Covenant
Reformed Episcopal Church
Chapel of Gabels Funeral Home
225 N.E. 80th
Sun 11a (HC 2nd & 4th)
Tu 8p Bible Study
We 8:15p Evening Prayer
The Rev. Richard Adams
503/252-4750

PENNSYLVANIA

Philadelphia
St. James the Less
Episcopal Church
Hunting Park Ave. and Clearfield St.
Sun Low Mass 8a, Sung Mass 10a
(Summer 9a);
Weekday Masses Tues & Thurs 6p,
Wed 10a, Fri 9a, Sat 9:30a
All services 1928 BCP/American Missal
The Rev. Dr. David Ousley
215/229-5767

Quakertown

Anglican Church of the
Incarnation
(Anglican Catholic Church)
44 South Eighth Street
Sun MP 10a, HC 10:30a
Wed EP 7p, Bible Study 7:30p
All services 1928 BCP
The Rt. Rev. Thomas J. Kleppinger
215/538-3787

TEXAS

Dallas
Chapel of the Cross
(Independent)
4333 Cole Avenue
Sun 10:30a, HC 1st Sun, others MP
(1928 BCP)
214/521-6062

Tyler

Good Shepherd
Reformed Episcopal Church
708 Hamvasy Lane
Sun MP 9:30a, SS 9:50a; 11a HC
The Rev. Ray Sutton
214/592-5152

VIRGINIA

Falls Church
Church of St. Matthias
(American Episcopal Church)
6624 Locust Street (at Dunbar Lane)
Sun HC 9a (MP 4th Sun)
The Rev. Siegfried Runge
301/963-5726

NOTICE: Readers will note that we are now carrying ads in the church directory for the Reformed Episcopal Church. The REC is an Evangelical body that separated from the Episcopal Church in 1873 during controversies concerning the Oxford Movement, and today uses a version of the Book of Common Prayer based on the 1783 Proposed Book and the 1662 Book of Common Prayer.