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1894 — AND MEETING — 1994**



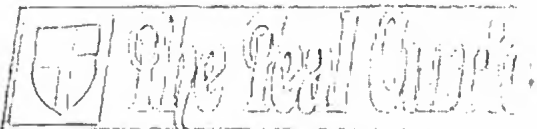
**Saturday 29 January 1994
12 noon SOLEMN HIGH MASS
S. Clement's Church,
Philadelphia**

The Rev'd Canon Barry E. B. Swain, S.S.C., Rector

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A PUBLICATION OF

THE FOUNDATION FOR CHRISTIAN THEOLOGY

Independence Ave. S.E., Washington, D.C. 20003

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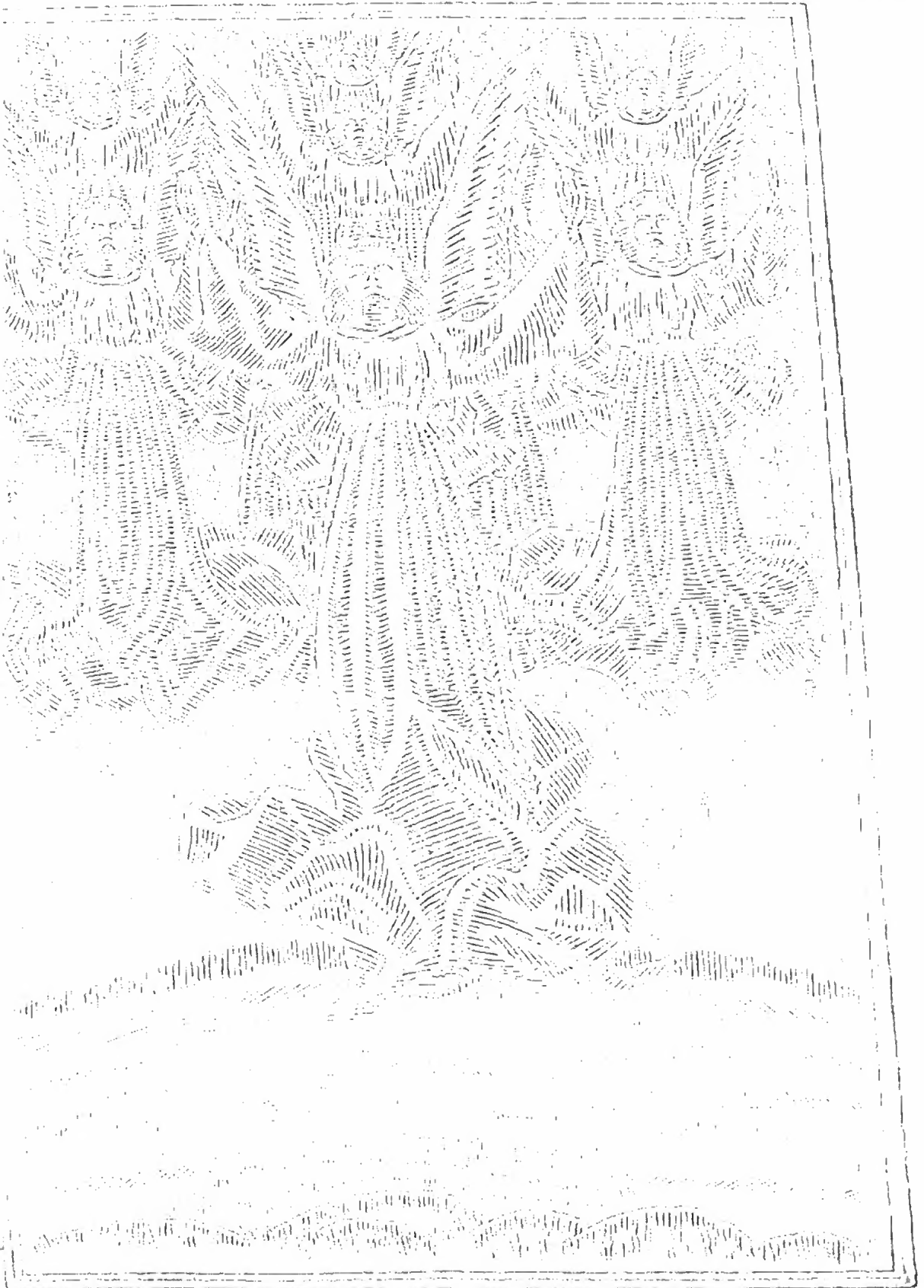
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AUSTIN, TEXAS

Christian Challenge

TRADITIONAL ANGLICANISM — FOUNDED 1952

Volume XXXII, No. 8/December, 1993



Idently there was with the angel a multitude of the heavenly host praising God,
singing, Glory to God in the highest, and on earth peace, good will toward men.

This magazine is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY, and is published nine times each year. Opinions expressed in this publication are not necessarily those of the officers or directors of THE FOUNDATION FOR CHRISTIAN THEOLOGY, or of the supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Faber, founding editor.

THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

- To defend the Christian Faith as embodied in traditional Anglicanism, defined in Holy Scripture, and enshrined in the Historic Book of Common Prayer
- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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A base annual donation of \$20 for U.S. readers, \$25 for Canadian readers and \$30 or equivalent for readers elsewhere is requested to start or renew a subscription to THE CHRISTIAN CHALLENGE. All donations are tax-deductible under the provisions of section 501(c)(3) of the Internal Revenue Act of the United States.

EDITOR

Auburn Faber Traycik

Scripture Editor—Dr. Carroll E. Simcox, 3206 Heritage Circle, Hendersonville, NC 28739

MAILING ADDRESS

Subscriptions and Contributions, Editorial Office and News: 1215 Independence Ave. SE, Washington, D.C. 20003; Telephone 202/547-5409; FAX: 202/543-8704.

DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

The Rev. Garrett Clanton, Dennis Mahoney; Gretchen Clarke; Fraser Barron; Timothy Falk; Auburn Faber Traycik; the Rev. Canon Walter Van Zandt; Windsor; Gregory J. Diefenderfer; Howard A. Hecht; the Rev. Gregory Wilcox; Col. James Horn.

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By Rosemary Ellen Guiley

NEWS AND REVIEWS

FOCUS

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- Vicar Wants To Unload "Clutter" From Past
- Sydney Distances Itself From National Church
- Continuing Church Bishop Has Brush With Death In Alaskan Wild
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- Pennsylvania Ordination Disputed
- Episcopal Bishops Seek "Community"
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- The Press And The Church
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"Our God Immanuel"

By The Ven. Dr. Carroll E. Simcox

THE AFTERWORD

Re-evangelizing In The '90s

CHURCH DIRECTORY

Backtalk

WOMEN RELIGIOUS/ WOMEN'S ORDINATION

How wonderfully the photographs of your lead article in [the October issue, on the impact of women's ordination on women religious] illustrated Matthew 24:15! But alas! those still in ECUSA will not "understand" as the Evangelist indicated...

*The Rev. Peter B. Tomkins
P. O. Box 225
Tilton, New Hampshire 03276*

ORTHODOX CHURCH NOT UNITED

In the September issue of *THE CHRISTIAN CHALLENGE* I read two letters from readers which I found interesting, as they evoke a response from a solid Orthodox perspective.

The letter by Fr. Stephen Walinski, a former Episcopal priest, makes it appear that the Orthodox Church here and around the world is more united than the church he left behind. In his letter he somewhat glorifies his new church affiliation, which is just as

uncanonical (to say the least) than, again, the church he left. To name only two examples of modernistic, innovative and uncanonical Orthodoxy: His Antiochian Church receives heterodox not by baptism, as required by Orthodox Canons, but by Chrismation only, and it follows a non-Orthodox, papal, "new" Calendar in violation of the first Ecumenical Council (325 A.D.), the teachings and the Holy Tradition of the Church. I am afraid the good Father has not really embraced holy Orthodoxy but is still Anglican.

While the second letter by the Rev. George Porthan depicts indeed a deplorable situation when Orthodox fanatics claim to possess elitest legitimacy, we must also point out that the examples he cites are rather unusual and examples of extremist practices not commonly accepted in mainline traditional jurisdictions. These things can be found in any church and should not stop a searching soul to find eternal salvation in the universal Orthodox Church.

*Abbot Michael Seraphim Melchizedek
St. Tikhon-Russian Orthodox Church & Skete
P. O. Box 22237
Lincoln, Nebraska 68542*

"ALARMING TREND"

Am I alone, or have other perceptive readers noticed an alarming trend reported in the columns of *TCC* recently? I am referring to the marked increase in secular litigation between and involving traditional Anglicans.

In recent *CHALLENGE* issues we have been treated to the disgraceful spectacle of:

- disgruntled Anglican Catholic Church members seeking to punish their former bishop and diocese for deciding to join the Anglican Church in America (ACA), by making a legal bid for a major diocesan fund;

- an ACA bishop and his wife suing an ACA priest and parish over a gift the couple made to the parish vestry;

- a traditionalist Episcopal diocese suing a traditionalist parish for its some \$1 million in property after the parish pulled out of the diocese (while previously letting another seceding parish with a larger mortgage go without protest);

- another traditionalist Episcopal diocese which had agreed to negotiate terms for a traditional parish's withdrawal instead cutting off talks with arbitrary demands seemingly aimed at forcing a court fight.

What a wonderfully hypocritical witness this makes to other Anglicans and to the world! We proudly proclaim our fidelity to catholic doctrine, cling tightly to our prayer books and say our liturgies while at the same time we go to law against our fellow Anglican brothers and sisters, in spite of biblical injunctions to the contrary, not to mention restraints which appear in the governing documents of at least one of the church bodies named. We have a right to expect more of those involved in these quarrels and of their superiors in the Faith, especially our bishops, who supposedly know better. Disputes between parties which need to be addressed may and do arise in the Church, but going to court is not the way to solve them; other means of mediation and resolution are available, such as through an internal church panel or Christian-based conciliation services available in various parts of the country.

It is obvious, at least to this writer, that unless these sorts of actions are halted, their ultimate result will be the dilution and even negation of our witness.

Continued on Page 25

Pontius' Puddle





Angels play a prominent role in the story of the Our Lord's Nativity—from the time of the Annunciation of Mary onward. Angels direct Joseph in his dreams, and bring "great tidings of great joy" to shepherds in the fields upon Christ's birth. Based on work in an upcoming book, **Angels Of Mercy**, due out in April from Pocket Books, multiple author Rosemary Ellen Guiley gives us a closer look at these mysterious and wonderful beings in Scripture, history and today.

4

ROBERT S., AN INDUSTRIAL ELECTRICIAN WHO LIVES NEAR TRENTON, NEW JERSEY, OWES HIS LIFE TO AN ANGEL. While working in a mill, he grabbed hold of a killer 440-volt wire that he didn't know was live. As he felt the electricity surge through his body, he thought, "My God, I don't want to die!"

Instantly, he was pulled off the wire by what felt like an invisible pair of hands around his waist. He was hurled violently backwards and fell to the floor. The next thing he knew, he was lying on his back, looking up at a co-worker. He should have been dead.

His co-workers said that his life had been saved by the fact that he was wearing new shoes that day, and the thick rubber soles afforded insulation. Robert believes differently. "I felt something pull me off," he said. "Something saved my life. I thank God I'm alive." That "something," he thinks, was his guardian angel.

He suffered some third-degree burns, and lost a little finger to gangrene. Within two years of the accident, he developed psoriasis. Irritated patches of skin appeared around his waist. One day, he noticed that the patches lined up with the imprint of his hands. The resemblance was eerie, and reinforced his conviction that divine intervention on the part of one of God's messengers had rescued him from death.

Robert has plenty of company. While in the past even some devout Christians had trouble believing in angels, or largely ignored them as mysteries beyond understanding, there is now a general surge of interest in angels, seemingly coinciding with increasing pressures and problems of contemporary life. More than at any other time in modern history, people are believing in angels, and are talking about their encounters with them. Books on angels proliferate. Not only are people intrigued by angels, some want to learn how to communicate with God's emissaries. In the United States, angel workshops and seminars draw large crowds.

In the face of modern-day difficulties largely beyond our control, angels are an appealing form of divine intervention—and not at all imaginary, if one believes Scripture. The latter indicates, moreover, that angels are strong as well as benevolent, fit for the unseen spiritual warfare that goes on all around us, despite our tendency to depict them as rather harmless, gentle creatures, often feminine or baby-like. Dr. Billy Graham, in his book some years ago underlining and exploring the reality of angels, describes them as **God's Secret Agents**.

"Angels," explains Dr. Graham, "belong to a uniquely different dimension of creation which we, limited to the natural order, can scarcely comprehend. In this angelic domain the limitations are different from those God has imposed on our natural order. He has given angels higher knowledge, power and mobility than us. Have you ever seen or met one of these superior beings called angels? They are God's messengers whose chief business is to carry out His orders in the world. He has given them an ambassadorial charge. He has designated and empowered them as holy deputies to perform works of righteousness. In this way they assist Him as their creator while He sovereignly controls the universe. So He has given them the capacity to bring His holy enterprises to a successful conclusion."

Today more people are coming to realize the importance of angels, appreciating especially their roles as our guides, helpers and protectors. But our historical difficulty in comprehending or accepting their existence is not hard to understand.

The Bible has surprisingly little to say about angels themselves, though it mentions them indirectly or directly in both the Old and

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THE CHRISTI

Appearances Of Angels

New Testaments hundreds of times. Only three angels are mentioned by name, but we know there are many of them; David once saw 20,000 coursing through the sky. The Book of Revelation says armies of angels will appear with Jesus at the Battle of Armageddon when God's foes gather for their final defeat. Hebrews says angels constitute an "innumerable company." And in a number of scriptural accounts angels appearing visibly are gloriously and impressively beautiful to their (usually stunned) beholders. But the Bible does not tell us what elements make up angels or give a full explanation or accounting of them, instead providing numerous glimpses of them in the record from which we can make deductions. Not surprisingly, conclusions and views have varied throughout history. Some church figures considered angels to be literary metaphors, not real beings.

Most of what we believe about angels comes from writings that are not part of the canon of Scripture, such as the Books of Enoch and the Book of Tobit. In particular the Books of Enoch describe angels, their nature and duties in great detail. Church theologians such as St. Augustine and Thomas Aquinas also added to angel lore, as have mystics such as Emmanuel Swedenborg.

Do we all have guardian angels? Belief in personal guiding spirits is universal. In Christianity, the Roman Catholic Church has the strongest views on the matter, holding that everyone has a guardian angel from birth. Important people, such as heads of state and church, have two, one for them and one for their office.

Various popes have been open about their beliefs in, and relationships with, their guardian angels. Pope Pius XI was on particularly good terms with his guardian angel, praying to him every morning and evening—and in between, if a day was rough. He did not hesitate to acknowledge this publicly, and even recommended the same to others. He confided to the man who someday would be pope himself, Monsignor Angelo Roncalli (John XXIII), that angels helped him in his many delicate diplomatic dealings. Prior to meeting with someone Pius XI needed to persuade, he would pray to his guardian angel, recommending his argument, and asking him to take it up with the other person's guardian angel. Sometimes the latter would be directly invoked by Pius XI as he sought enlightenment about the other person's viewpoint.

Pius XI's experiences influenced John XXIII, who also maintained a deep and abiding faith in guardian angels. He used his radio addresses to exhort followers never to neglect devotion to their own angels, who stood ready at all times to help. He particularly urged parents to educate their children that they were not alone, but always in the company of these protective beings. And, like Pius XI, John XXIII sought the help of the guardian angels of those with whom he had difficulties. Even if no problems existed, John XXIII always at least acknowledged and paid respect to all guardian angels present at any meeting or gathering. He often told his secretary how his guardian angel had inspired him to do various things, including to call an ecumenical council—Vatican II.

Pius XII did not confide his own personal dealings with angels, but publicly supported belief in them. In a 1950 encyclical, he opined that it was a mistake to question whether angels are "real beings," and that this error in thinking could undermine church doctrine. He urged people to renew their devotion to angels.

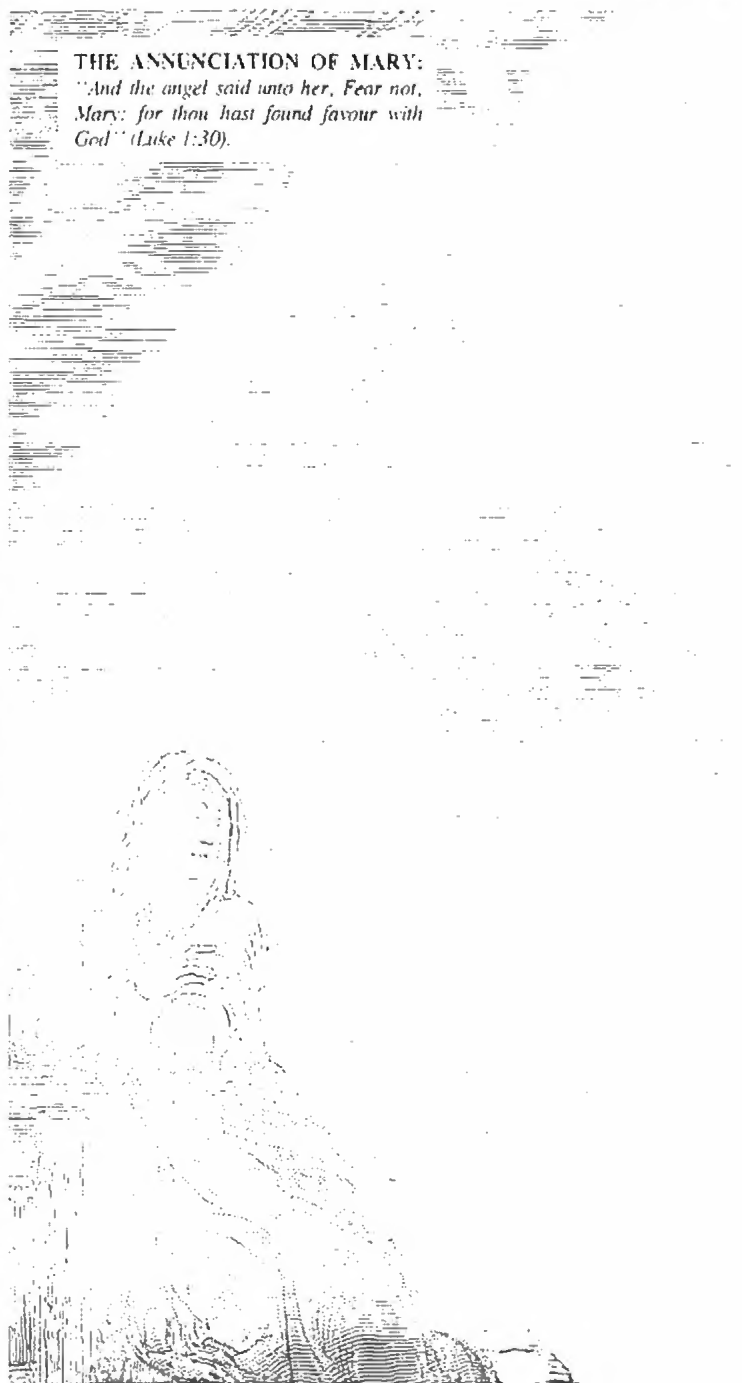
In 1968, Pope Paul VI sanctioned the *Opus Sanctorum Angelorum* ("the Work of the Holy Angels"), a movement intended to renew and bolster belief in guardian angels, and to foster a collaboration between angels and humans for the glory of God, the salvation of humanity, and the regeneration of all creation.

How can we recognize angels? The substance of (or lack of) it in angels has been much debated through history. Some suggest that angels are naturally occurring energies, and if they seem to us to be visible and have form, then it is because we are "seeing" them with the inner eye, and projecting onto them a visible form that is entirely subjective. Saint Thomas Aquinas believed angels are intellect without substance, pure thought-forms. However, it is known that they can take on a physical body if they wish and if it makes their jobs easier.

Early Bible tales depict angels as wingless and humanoid. When they do not appear as humans, angels have been described as beings of brilliant white light. In art, halos and shining lights began to appear on angels by the end of the fourth century. By the eighth century, pagan gods and goddesses were again influencing their image, particularly the winged characters. such

THE ANNUNCIATION OF MARY:

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God" (Luke 1:30).



as Nike, Eros, and Hermes.

But the "fleshiness" of angels returned with the rise of the Renaissance. Angels lost much of their ethereal, transparent quality, and became more solid. Some even lost their wings. Cherubs were reduced to chubby babies—Italian *putti*—an image that is still popular today. Angels were increasingly depicted as feminine.

In modern accounts of angel encounters, they have no standard form or appearance, but take whatever guise seems necessary in order to interact with humans in any given situation. They can appear as human beings of either sex, or be androgynous in appearance. They can be either adults or children. They can even come as animals. Angels also can appear as radiant beings (with or without wings), or balls or pillars of light. They also may be nothing more than voices that whisper or sing to us, in our ears or through our mental "ears."

Steve (a pseudonym), who lives in southern California, was visited by angelic children when he faced potentially serious health problems, as he describes:



TOBIAS AND THE ANGEL: "The angel said, Open the fish, and take the heart and the liver and gall, and put them up safely..." (Tobit 6:4). Here, the angel is depicted in human form.

Several years ago, I drove my car to a doctor's office to review laboratory test results drawn from my blood. This was a very serious condition, and as I sat in the parking lot, my back felt heavy and slightly dull from fear and tension. I did not go forward to the ten-minute walk from the parking lot to the doctor's office, where we would review the test results together.

"While still seated in the car, I suddenly became aware of the presence of little children. They were all around me in the interior of the car. While I did not 'see' these children (aged five to ten years) in the conventional sense through my eyes, I was aware of their various shapes, sizes and faces through an intuitive faculty or inner eye. As one might imagine, I immediately delighted in their presence and my spirits were uplifted.

"We all got out of the car together and began walking toward the elevators in the attached office building where the doctor's office was. Two little girls walked by my side and held my hand, and perhaps another eight or ten were holding onto my arm, all a sense collectively supporting me as we walked. There was a sense of mirth and laughter, and I was consciously aware of the presence of these blessed creatures, though I am sure they were invisible to the eyes of others who may have been in that same physical space at the time.

"They let me know they were the 'orphaned children of God' and that they were here to cheer me and support me. Knowing that I would soon arrive at the doctor's office, I fought back the urge to cry in joy and relief, and settled instead for the blissful, teary-eyed gratitude of their presence.

"As we entered the doctor's office, we all walked up to the receptionist's window to check me in for the appointment. They were still with me, though we all knew we would keep our little secret from others. These divine creatures remained with me. Even now I think back fondly of the children, and immediately connect with their omnipresent energy.

"As this was about three years ago, it is clear to me that the Divine will desired that I remain in physical form and in good functional health. As in all matters, I say to our Beloved Creator, 'Thy Will Be Done.'"

Angels who rescue us from accident, disaster and trauma tend to appear as seemingly real human beings. Perhaps this guise enables us to readily accept their help. Were they to appear in a brilliant body of light, we might be frightened, and crucial time would be lost.

Aimee S. Lacombe of Cambria, California, for example, never expected to encounter a real angel. But when she was hospitalized with a rare throat virus, an angel in the form of a woman came to her rescue one night.

The virus caused Lacombe to cough so violently that she would begin to strangle. One of these coughing fits seized her in the middle of the night, and was so severe that Lacombe feared she could not breathe. She called for a nurse, but no one came. She began to panic.

Suddenly the door to her room burst open and a short, stocky nurse charged in. The nurse boomed in an authoritative voice, "Close your mouth and breathe through your nose." Lacombe gestured that she could get no air through her nose. The nurse clamped her hand over Lacombe's mouth and shouted, "Breathe!" To Lacombe's surprise, she was able to breathe, and she stopped choking. The nurse said, "Just can't understand why they haven't taught you that." And out she went, as abruptly as she'd come in.

The next morning, Lacombe inquired who the nurse was who

had been on night duty, so that she could offer thanks. But when she described the stocky woman, the day nurse looked puzzled and said that description didn't fit anyone on their staff. After talking with Lacombe later, the head nurse confirmed the same thing. She had never heard of the remedy given by the mystery nurse.

Lacombe's doctor said he knew about the method. He whispered in Lacombe's ear, "I think you met an angel." Lacombe was already convinced she had.

A similar manifestation of angels occurs in the "roadside rescue," which is so common in angel lore as to be almost trite. In this scenario, a person has car trouble and is stranded along a lonely road, usually at night. Fears of being vulnerable to violence are high. Suddenly, a vehicle pulls up and a young man gets out. He looks shiny, fresh and very clean-cut. He knows just what to do to remedy the problem, either by fixing the car or taking the motorist to a safe place where help can be summoned. He has little to say, though is polite, even cheerful. As soon as his job is done, the mysterious stranger disappears.

The roadside rescuing angel usually is a young man, but can appear in different guises, such as a more mature man, or in pairs as a man and woman. The guises seem to match whatever will give the victim a sense of calm and security.

Entertaining Strangers

Sometimes God sends angels among us, disguised as humans, to test us. The Bible tells us, in Genesis 18, that when Abraham was camped on the plains of Mamre, three men appeared before his tent. He welcomed the strangers, and refreshed them with food and drink. Abraham was informed that Sarah, his wife, would bear a son. The idea seemed preposterous, for both Abraham and Sarah were quite old, and Sarah had never had children. Soon, she bore a son, Isaac.

In 1946, Ruth Beck, of North Hollywood, California, was visited by a mysterious stranger one day as she was about to leave her house:

"My three children, ages ten, eight and seven years, were waiting for me in the car. I had to close the doors and turn the lights off," she said. Just then, she heard a knock on the front door and went to open it, finding "a very tall, handsome stranger. He was very clean, clothes were pressed, all in black. I took special notice that he wore a cloak with a shoulder-length cape effect.

"He smiled and said, 'Could you give me something to eat? I've been on the road two days and have a long way yet to go.'

"Startled, I thought, 'I'm in a hurry.' Then I pondered, 'What shall I give him?'" She hurriedly scrambled two eggs and buttered two slices of bread to make a sandwich, wrapping it in wax paper and putting it in a paper bag. She took it with a hot mug of coffee out to the stranger. "He smiled and thanked me.

"Then I turned the lights out and went to join the children in the car. They said, 'What took you so long?' I replied, 'Why, didn't you see, I fed that man on the porch. They said, 'What man?'

"He would have had to pass the car twice to get on the porch. I said, 'Let's go look.' They hopped out of the car, and we all stood a few paces from [it]. It wasn't dark yet. There were no trees, houses or anything to obstruct our view. We could see no one!

"I believe God sent this to me as a test to see if I were too much

THE ANGEL APPEARING TO BALAAM: "And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him... Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand; and he bowed down his head..." (Numbers 22:23, 31).



in a hurry to stop and assist one in need. I also believe that someday, as a token of remembrance, the cup will be returned to me."

Dream Angels

We can look to the Bible for some of the earliest stories about how angels appear to us in dreams. Genesis relates to us the story of Jacob, son of Isaac and Rebecca, who was hunted by his twin brother, Esau. Jacob escaped to his uncle. En route, he had a dream of angels ascending and descending a ladder to heaven. God promised him and his descendants the land upon which he slept. "I will not leave you until I have done all that I promised you," God said.

Joseph, husband to Mary, the mother of Jesus, similarly was given important messages by angels in dreams. We are told in the Book of Matthew. These showed him the truth about the Child Mary was carrying and enabled him to go through with his marriage to her, and prompted him to flee to Egypt with his family

after Jesus' birth, in order to escape Herod's intent that the Child be found and destroyed.

That angels appear in dreams suggests that dreams have a significance and a reality of their own that is just as valid as our waking consciousness. In dreams, it seems we may leave the boundaries of the physical world behind and travel to higher, more subtle planes. Plato called this realm "the between." Whatever terminology is used, it seems to be a place where angels can give us information or inspiration while we sleep. They may appear as angels, or as mysterious beings, or be disguised as human beings, just as they sometimes are on the physical plane.

Dream literature provides numerous accounts of writers, poets, scientists, musicians and inventors who were directly inspired by dreams. Many arrived at answers to questions and solutions to problems that had eluded them in waking consciousness. Were they given those inspirations by angels, who used the fertile medium of the "between" to plant ideas?

Dreams gave physicist Neils Bohr the model for the atom, and 19th century Russian chemist Mendeleev a vision of the periodic table of elements. Artist William Blake was shown a process for copper engraving in a dream; the inexpensive production technique then enabled him to make a living from his mystical illustrations. A dream inspired author Robert Louis Stevenson's *The Strange Case of Dr. Jekyll and Mr. Hyde*, and poet William Coleridge's fragment, *Kubla Khan*; Coleridge might have completed the word-for-word transcription from his dream had he not been interrupted while committing it to paper. When he returned to his task, he discovered, unhappily, that it had evaporated from memory. Dreams are fleeting—they must be recorded immediately upon awakening if we are to retain and benefit from their content.

Patricia P. of Harrison, New York, is a born-again Christian who believes the Bible's word that angels are all around us. Angels, she said, helped her rescue her little niece from drowning one day. The experience began with a dream while she was in bed at the home of her brother and his wife.

In the dream, Patricia "felt led by the Word—an inner feeling that I believe is Jesus Christ—telling me to pray that there would be angels around the swimming pool outside." The above-ground backyard pool is used by neighborhood children, including her niece and nephew, she said. "So, I prayed as directed. I envisioned angels standing around the pool's ledge facing inward. They looked like Roman guards, ready for protection. I don't know why they had that appearance, that's just how they popped up. I didn't anticipate that there might be an accident," and wondered why she had been asked to pray about this.

"A day or two later, I found myself in the pool with the little children. I don't know why I got in—I usually don't use it. Mostly, it's for the kids. They splash around with floaters on their arms to keep them up. I was standing in the water at one edge, and a friend came over and started talking to me, diverting my attention."

Patricia's sister, who was "nearby but out of sight," suddenly felt led to call out to Patricia to check on her toddler, Lisa, but had to call twice before Patricia heard her. "I...turned around just in time to see my little niece step off the ladder into the pool at the other end without her little floaters on," Patricia said. "She sank immediately under water. 'Oh, My God!' I shouted, and I started running towards her in the water. But [it] was heavy, and it seemed like I couldn't get to her in time. Then I heard an authoritative masculine voice, about a foot away from my right

ST. PETER DELIVERED FROM PRISON: "And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off."



ear, say, 'Swim to her!' I felt a presence, as though someone were standing near to me.

"I swam to Lisa, and I scooped her out of the water by her arms. Her eyes were open so wide they almost seemed to pop out of her head. By then my sister had reached the pool, and she took Lisa and began banging her on the back. Water spurted out of her mouth, and she coughed and began breathing again. She was all right!

"I thank the Lord that her life was saved. Lisa didn't suffer any damage. Truly, it was a miracle. Later, I asked the Lord whose voice I'd heard" commanding her to swim to Lisa. "It wasn't the voice of Jesus, because I know that voice. The answer was given to me that it was an angel. And I know it was."

"Believers look up—take courage. The angels are nearer than you think," Dr. Graham confirms. "We must be aware that angels," whose "knowledge of earthly matters exceeds that of men...keep in close and vital contact with all that is happening on the earth," in a loving surveillance extending from little girls in swimming pools to the destinies of men, churches and nations. "We must attest to their invisible presence and unceasing labors. Let us believe that they are here among us," urges Dr. Graham. "...For after all, God has given 'his angels charge of you, to guard you in all your ways. On their hands they will bear you up, lest you dash your foot against a stone'" (Psalm 91:11-12). ■



What's The Word?

By The Ven. Dr. Carroll E. Simcox

Our God Immanuel

And the light shineth in the darkness; and the darkness comprehended it not. - John 1:5

This is for me the richest and deepest of all Christmas texts, and I want to tell you why. Incidentally, I have added "the" to "darkness" in the first part of the *KJV* text I have quoted, because it belongs. I don't know why his Majesty's translators omitted it. For the Christian writer, "darkness" was a very definite thing, not just the time of the day. To him, "the light" is Christ the eternal Word of the Father, and "the darkness" is the world to which the Light comes, and it rejects Him.

There are two points we should well understand and rejoice in that St. John is declaring. He is talking about an event in the past: the birth, life, and death of Jesus. But he doesn't speak of it in the past tense. He says "shines," not "shone." Most scholars believe that this gospel was actually reduced to writing not much less—if any—than 100 years after Christ was born. The Light began to shine on earth at Bethlehem. But, says the writer, it *still* shines: the darkness was (past tense) not able to extinguish Him. It surely tried when it crucified Him. It had kept on trying by persecuting the followers of the Light to the death. But still it shines. c. 100 A.D. And still it shines, in 1993 A.D. It shines in what used to be the Soviet Union more and more strongly and brightly—more so, indeed, than in Britain or America, if we see it rightly.

But to me the most haunting word is "comprehended" (*KJV*); "mastered" (*NEB*); "overcome" (*RSV*); "understood" (*NIV*). Of all these translators it may be said, as was said of the six blind men who tried to describe an elephant, that each was partly in the right and all were in the wrong. And this is because John's Greek word, *katalambanein*, is very multi-faceted in meaning. Here are a few things you can say with it: "to seize upon, lay hold of;" "to overpower;" "to seize with the mind, apprehend, comprehend" (Plato used it in this way): "to catch, overtake, catch up with." The darkness tries to do all these things to the Light, and fails.

So what does the text say to us in our own language? In one way or another, all of the things I have itemized above. The world tries to overpower the Light by crucifying Him. It kills Him but He doesn't stay dead.

It seems odd but it's true that the darkness tries to catch, overtake, catch up with Jesus. Fools of the darkness think He's a back number. Wiser minds of the darkness know that Jesus is far ahead of us. Even good Christians, many of us, don't see it this way. If you don't, think a little harder. Why is there so much hatred among men and nations? Because they're so far behind Jesus.

To my own mind, the way that Plato used that Greek word to mean "to seize with the mind, apprehend, comprehend" is what hits deepest home from John's use of the word. Two modern men of letters—neither of them conspicuously Christian, by the way—

have said some things that say exactly what I think of as I read our text.

In his *Ballad of the Goodly Fere*, Ezra Pound represents Simon Zelotes as saying of his Master shortly after the Crucifixion:

*They'll no get him a' in a book I think,
Though they write it cunningly.*

Matthew, Mark, Luke and John were surely not men of the darkness. But did they "get him a' in a book"? Not by a million miles, and they'd be the first to say so.

In his famous book, *Outline of History* (1920), H.G. Wells said some very interesting, controversial, and I think sound and right things about Jesus, the Gospels, and Christianity from then till now. One of these is: "Jesus was the seed rather than the founder of Christianity." I'll not be surprised if that draws some flak, but I believe it.

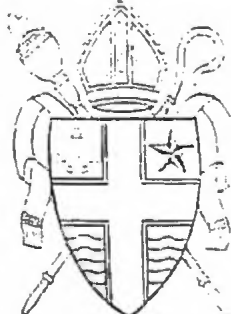
It seems odd but it's true that the darkness tries to catch up with and overtake Jesus. Fools of the darkness think He's a back number. Wiser minds of the darkness know that Jesus is far ahead of us.

Of the Gospels he wrote that Jesus was "over the heads of his reporters." As I've said, I think this is most importantly true. Nobody has ever come close to capturing the Light by getting Him "a' in a book." And then Wells added: "Is it any wonder that to this day this Galilean is too much for our small hearts?"

All this is for our hope, not for our despair. It is by His very strangeness to us, rather than any imagined levelness and old-comfy-shoe-ness on His part, that we are saved. Phillips Brooks struck exactly the right note about Immanuel and us in these words of his beloved hymn:

*O holy child of Bethlehem
Descend to us, we pray,
Cast out our sin, and enter in,
Be born in us today.*

As the old patristic aphorism has it: "He becomes what we are in order to make us what He is."



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Focus

C of E Women Priests Measure Survives Legal Challenge, Gains Parliamentary Approval

Despite a first-round victory, a legal challenge to the Church of England's move to ordain women priests has been lost, and the women priests measure swiftly and soundly approved by both houses of Parliament.

The dramatic series of events sealing the C of E's departure from catholic order all took place within about two week's time (aided—some observers claimed—by a push from liberal church leaders and members of Parliament (MPs) to rush the measure through Parliament, thus cutting short time for opposition forces to more fully make their case). The measure received the Royal Assent within three days of final Parliamentary action, and the women priests canon is due to be "promulgated" (put into effect) at a special meeting of the General Synod February 22. The ordination of the first woman priest is expected in March, according to



THE REV. DAVID STREATER, Director of the Church Society, felt the High Court's decision was colored by the judges' desire not to interfere in the Parliamentary process, and that, had the judicial review been allowed to go forward, the Society would have won its case. Photo by Nicholas Spurling

The Daily Telegraph.

Traditionalists' hopes rose October 22 when the High Court agreed to consider an application by the (Evangelical) Church Society for a judicial review of the legislation allowing female priests—thereby rejecting a challenge to the court's jurisdiction in the matter from the Archbishops of Canterbury and York.

The court agreed that there was a need to address the Society's claim that the General Synod's late 1992 vote to admit women priests is a "fundamental change" to the C of E's doctrine exceeding the powers delegated by Parliament to the Synod's forerunner body, the Church Assembly, under a 1919 act. The Society contended the women priests measure was *ultra vires* (beyond legal authority), and only Parliament could initiate legislation for women priests.

Society Director, the Rev. David Streater, said the 1919 act "specifically precluded [the Church] Assembly from changing the doctrines of the Church of England," and that the admission of women priests constitutes a change unsupported by other key parts of the church's legal formularies—Scripture, Tradition, the Articles of Religion, the **Book of Common Prayer** and the Ordinal. Representations to this effect were submitted for consideration when Parliament's Ecclesiastical Committee took up the measure, but the committee allowed no formal testimony on the matter. The Society's lawyers contended "that the matter was inadequately dealt with by the [committee] and that [that] should be the subject of a judicial review," according to Streater.

The court's decision to hear the application for review came just three days before the measure was to come before Parliament, and, in light of it, the vote on the measure was temporarily postponed. If the Society's action had succeeded, the ordination of the first women priests would have been seriously delayed, or possibly sidelined altogether—though it was considered likely that the ultimate result would have been Parliamentary action to clarify Synod's powers so as to permit such a measure to succeed.

But on October 28, the C of E's right to admit women priests was upheld when the High Court rejected the Society's claim that the Synod had no power to decide "fundamental" questions, reported *The Daily Telegraph*.

After less than five minutes' deliberation, judges ruled against allowing a judicial review of the matter, saying the vital question was the interpretation of the words in the 1919 act, which gives the Synod's predecessor body the right to decide "all matters relating to the Church of England." Siding with the position advanced by counsel for the two Archbishops, Lord Justice McCowan, one of the two judges, dismissed the argument made for the Society by Charles George QC, that these words were not intended to cover "fundamental changes to the doctrine, customs, conventions and practices" of the C of E, subject to Parliamentary veto. He said: "Mr. George is saying, in effect, that these words do not mean any matter relating to the Church of England. But I should think that in the plain meaning of the words that is exactly what they do mean."

The court also refused the Society leave to appeal.

The ruling was scored by the Rev. Stephen Trott, rector of Pitsford with Boughton in the Diocese of Peterborough, who wrote an affidavit for the Church Society setting forth some of the doctrinal arguments employed by the Society in building its case, which in its final form was strongly

analogous to another paper Trott wrote on the subject, titled "A New Elizabethan Settlement?"

"It was thought that we had a strong case to argue in the High Court," Trott told *TCC*, "but the judges appear to have failed to take into account the Synod's own self-understanding until recently, that there were limitations on its powers stemming from the 1919 Church Assembly (Powers) Act. The result of the court case is that, as a matter of law, the Synod can do anything it likes, subject to Parliamentary approval," he explained. "The general feeling during and following the House of Commons debate" which followed shortly thereafter "was that the Parliamentary role should itself be abolished" — which would mean further or total dis-establishment of the Church of England. "I understand there is a possibility of an archbishops' commission on church and state being set up to look into that," Trott said.

He predicted that the enactment of the women priests canon February 22 would prompt a race among bishops "in competition to be the first to commit this particular heresy."

TRADITIONALIST JOHN GUMMER, environment secretary, warned the Commons that revisionism will not cease with women priests; rather the C of E will be led farther away from the orthodox position.



Society Director David Streater termed the outcome of the case "less than satisfactory," and "coloured by the court's desire not to interfere in the parliamentary process." Also influencing the judges' decision, he thinks, was the failure of another recent attempt to gain a judicial review over the Maastricht Treaty. Streater believes that, had the Society been allowed to appeal, and the matter had reached the House of Lords, the highest court in the land, its case would have been won.

The Society fears the women priests decision puts the church "in danger of becoming a voluntary association of equal standing with any other lawful sect in England, whether Christian or not," according to *The Times* of London. With the women priests issue lost, Streater indicated the Society now anticipates revisionism to continue as it has elsewhere in the wake of the admission of women priests, and will be looking particularly for changes regarding homosexuality and the fatherhood of God.

Though it ultimately failed, the press deemed the judicial review effort as the most successful challenge to women priests so far, and the more notable because it came not from the Anglo-Catholic wing, more readily associated with opposition to women priests, but from the church's most senior

Evangelical body. The Church Society was formed to maintain protestant ideals against the growth of high church ritualism, but found itself on the same side as those it once strenuously opposed, noted *The Times* of London.

Cheers As Commons Approves Measure

The Archbishops of Canterbury and York and members of the Movement for the Ordination of Women (MOW), of course, welcomed the court's judgment, looking forward to action by Parliament, which came in short order.

On October 29 the House of Commons endorsed the women priests measure by a 194-vote majority, breaking out in cheers at the outcome.

The Daily Telegraph said opponents, despite a powerful address from well known traditionalist John Gummer during a four-hour debate, mustered only 21 votes.

Gummer, environment secretary, and Ann Widdecombe, employment minister, were the only two members of the government who voted against the measure; Widdecombe's opposition earlier led her to leave the C of E for the Roman Catholic Church.

Speakers for the measure reportedly concentrated on chiding the prejudice and discrimination they see in a male-only Holy Order and upholding the idea of sexual equality. One, actress Glenda Jackson of the Labour Party, MP for Hampstead and Highgate, said that although she is an agnostic she felt women's "spiritual energy" should be released. However, the story said that even many traditional Anglicans among the ranks of Conservative MPs were thoroughly committed to the change, with one maintaining that there was "immense support" for women priests in the church.

The Commons also voted 195-19 in favor of a compensation package for clergy who feel they must leave the C of E over women priests, despite doubts about its generosity voiced by Labour's Frank Field, MP for Birkenhead, who voted for women priests but against the financial provisions.

In his strong address, Gummer cautioned the house "that this won't be the only step along this road. There are a whole series of other measures that come behind this. The Church of England will move further and further away from the orthodox position." He warned that Parliament was "participating in a position in which the Church of England has arrogated to itself a hitherto unknown power, either in the [C of E] or any other part of the Catholic Church, which is that a province can, in fact, decide unilaterally things which are contrary to the long, historic teaching of the Church." On that basis, he said, many will be forced out of the C of E.

Gummer, son of a C of E clergyman, said he had to oppose the measure "for a very fundamental reason, which is about authority and not about the ordination of women," about which he said he was "entirely agnostic... I don't know whether women can be ordained or not. What I do know is that the [C of E] cannot unilaterally make that decision."

The speaker following, Tony Benn, contended that Gummer's speech must have been made many hundred times over many hundreds of years against the admission of Roman Catholics and Jews into Parliament. Women moved to service in the church, he claimed, had been waiting patiently for 70 years or more.

On November 2 (at deadline for this issue), the House of Lords approved the measure "without division" clarifying

those in favor and opposed; a vote on an earlier related proposal (to delay the legislation until adequate safeguards for opponents had been secured) was so soundly defeated, it was determined (as sometimes happens) unnecessary to hold a vote on the measure itself, but to receive it generally.

The Queen is thought to be personally strongly opposed to the women priests measure, but, as earlier stated, the Royal Assent has been given.

"Grim" Outlook For Traditionalists

The events advancing the measure came at a time when even a proposed Act of Synod designed to mitigate conditions for women priest opponents by making special provisions for them was in danger of being weakened or even defeated by liberals, or rejected by many traditionalists as inadequate. A Synod vote on the Act was to come at a mid-November meeting.

Some traditionalists now see options for those desiring to

remain Anglicans narrowing to separated, Continuing Anglicanism, or a more elaborate system of alternative episcopal oversight within the C of E, though further provisions are highly unlikely to be formally granted by the wider church.

The overall outlook for traditionalists, said one source, is "grim," though the C of E itself faces large potential losses of clergy and laypeople as well as serious financial reversals, as earlier reported.

Sydney Distances Itself From National Church

In notable actions distancing itself from the national church, the synod of the strongly conservative Diocese of Sydney decided in October to end its contribution to the General Synod's Special Fund, and implicitly asserted greater freedom for bishops to minister in dioceses other than their own.

The Anglican Church in Australia (ACA), which approved women priests last November, uses the Special Fund to pay its yearly contribution of \$190,000 (Australian) to the Anglican Consultative Council, an international advisory body within Anglicanism, as well as its contribution to ecumenical bodies, including the World Council of Churches and the Australian Council of Churches, reports *Church Times*. Sydney's assessed contribution of \$63,357 to the (voluntary) Special Fund amounts to more than a fifth of the fund total, \$288,000, and is \$10,000 more than the assessment levied on the second largest diocese, Melbourne, the story said.

However, the staunchly Evangelical Sydney, the largest and most powerful jurisdiction in the ACA, will continue to meet its 1994 commitment of \$94,000 to the General Synod Statutory Fund, as required under the terms of the national church's constitution.

At the diocesan synod, a succession of speakers defended the diocese's decision to reallocate the Special Fund money to non-specific "gospel purposes."

The Rev. Philip Jensen, a candidate in the election of a new Sydney archbishop earlier this year, thought it "reasonable...to ask whether we want to stay in the national church." He was quoted as saying: "Let us spend the money on the kinds of ministries we believe in, on Evangelical ministries lacking money because they do not fit the ethos of dioceses of which they are a part." Jensen said he had lost confidence that the General Synod in any way reflected Sydney's priorities and policies, while another speaker, Prof. Chris Bellenger, argued that "probably the people in Sydney would do a better job of spending money for the gospel than people in General Synod."

"Respectful Dissent"

In addition, the Sydney synod "respectfully dissented" from comments made by Australian Primate Keith Rayner to the effect that "principles of Catholic order" demand that "no bishop...accept an invitation to minister in another diocese other than with the permission...of the bishop of that diocese." Rayner's comments were made during the special ACA synod last year which voted to allow women priests.

One speaker in the Sydney meeting, Dr. Stuart Piggitt, said the primate's points were "not applicable to the Church

"We Don't Want To Be Cluttered With Things From The Past"

A vicar in Wakefield, England, who wanted to get rid of some gifts given to his church as memorials, calling them "general clutter," has been given a legal okay from the diocesan chancellor, reports *Church Times*.

The "clutter" from St. Anne's, Wrenthorpe, the Rev. Jim Butterworth wants to unload includes an eagle lectern, the bishop's chair, the altar—which he proposes to refashion into a wall cross—and the Victorian pulpit—which he suggests should be destroyed by fire.

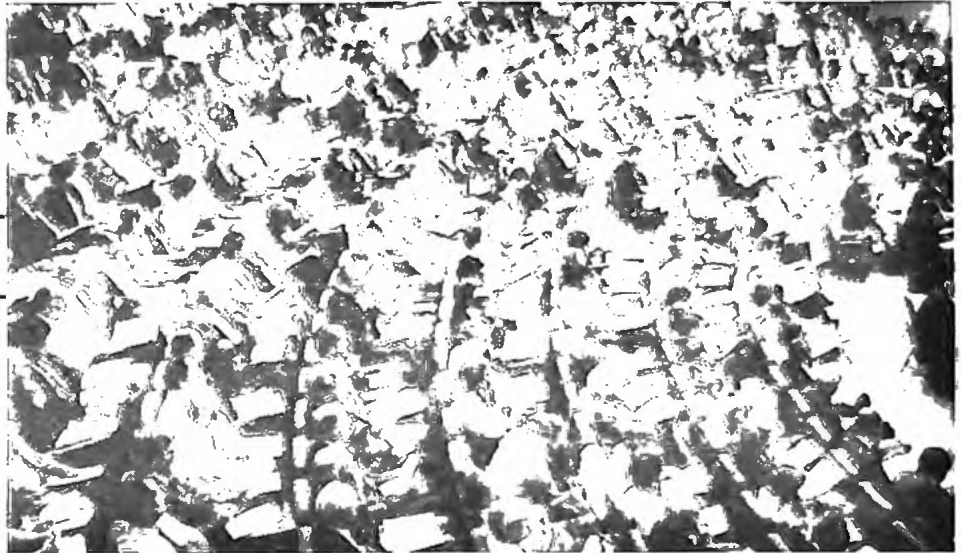
It seems more space is needed in the 19th century church for Butterworth's kind of worship, which one protester called a clapping, hand-raising affair with some people prostrating themselves on the floor. Butterworth denies the latter, saying, "there is no falling in the aisles at the ten o'clock service." The vicar was keen to get on with the job, however, having already demolished the choir stalls to make room for "guitarists and Sunday-school plays." A "mobile" altar will be brought in. He said that, despite opposition from some parishioners, his renovation plans were supported "100 percent" by his parochial church council.

"If we're going to present worship as it should be, we don't want to be cluttered with things from the past," Butterworth said.

Butterworth asked the diocesan chancellor, Peter Collier QC, to determine the legal status of gifts given to churches as memorials; whether they can be disposed of or must be kept forever. Recently, Collier ruled that 33 items of church furniture given over the years to St. Anne's are owned by the vicar or the churchwardens unconditionally and may be disposed of by them.

***ARCHDEACON JON RICHARDS OF EXETER HAS CALLED FOR DEMOLITION OR ALTERNATIVE USE FOR REDUNDANT CHURCHES** as a means of countering the "appalling escalation in the cost of church repair. I do believe we should seek to retain a universal coverage in the nation, pastorally, but that does not require that we keep 16,000 buildings in use," he said. - *Church Times*

THE SYNOD OF THE DIOCESE OF SYDNEY,
in its October session.



as a whole," and his principles of Catholic order "probably not principles of eternal validity."

However, Professor Michael Horsburgh, secretary of the General Synod's Social Responsibilities Commission, claimed that the dissent motion was "an attempt to assert the right of Sydney diocese to plant churches in other dioceses."

Horsburgh is seemingly referring to earlier speculations that Sydney's more isolationist policy in regard to the national church would extend to evangelizing and congregation-building in other dioceses, thereby perhaps creating a *de facto* overlapping traditional Anglican church in Australia. The synod's action suggests such aims—thought sidelined when a moderate conservative, Harry Goodhew, was elected Archbishop of Sydney earlier this year—may be resurfacing in the diocese.

The Sydney synod also adopted a resolution affirming that "God the eternal Son also took human nature in the womb of Mary, a virgin; he suffered, died and was buried to reconcile his Father to us and to be sacrificed for our sins, and he rose again from death, taking again his body, with flesh and bones." The synod said it was the "solemn duty" of all ministers of the gospel to believe, teach and defend those truths, being ready to drive away all false and strange doctrines contrary to God's word.

Rush On Prayer Book Revision Scored

Meanwhile, Archbishop of Sydney Harry Goodhew has written his fellow diocesan bishops suggesting the revision of the 1978 Australian prayer book is too rushed.

According to *Church Times*, a member of his standing committee, the Rev. Robert Forsyth, has been quoted as saying that the Anglican Church of Australia is "more doctrinally divided and diverse today than ever before. How then," he asks, "can we come to a common mind? Anglican Evangelicals are divided about whether they want to have any form of liturgical uniformity at all." Forsyth said the hurry to produce the new prayer book has "the potential to divide the church," and predicts it is "heading to disaster."

The chairman of the General Synod Liturgical Commission denies the new book will cause division or that it is being rushed through. Canon Laurence Bartlett accused Sydney of only recently taking notice of the revisions and, unlike other dioceses, of not taking part in trial use of new

services. "We are glad to have a response now, but it would have been more helpful earlier," he complained. Canon Bartlett said the changes evident in the newest prayer book would be far less unsettling than the changes confronted with the introduction of the 1978 Australian prayer book.

***THE DIOCESE OF SYDNEY'S LINES WILL BE REDRAWN TO ADD A FIFTH EPISCOPAL REGION.** Archdeacon Ray Smith of Canberra will be consecrated bishop of the new Liverpool-Bankstown region, reported *Church Times*.

Continuing Church Bishop Has Brush With Death In Alaskan Wild

In retrospect, it appears to have all the makings for a great sequel to *National Lampoon's Vacation*. But during the actual event, Bishop Leo Combes of the Episcopal Missionary Church felt not a bit like Chevy Chase.

What was to be a dream vacation in Alaska, a *real men's* one-on-one with that state's majestic, unspoiled wilderness, soon became a near-deadly nightmare, a test of the bishop's faith and endurance.

Fortunately both he and his sense of humor passed the test—as was evident in the report of the incredible ordeal he gave *TCC*.

"It all began innocently enough," said Combes, as he and his five fellow adventurers arrived around 6 p.m. Alaska time August 30, following a 13-hour flight from Richmond, Virginia, to Anchorage, via Detroit and Seattle. "All equipment arrived with us intact and we went to our motel for a good night's sleep. It was raining."

The next morning "we went to Ketchum Air Service on Lake Hood (the largest seaplane base in the world). We discussed the trip, checked equipment, loaded up an Otter seaplane and took off about 2 p.m. for Half Cabin Lake," where they would begin their unguided journey. "It was still raining," the bishop continued.

"The idea," Combes said, "was to 'float' in twelve foot rubber rafts down a lazy river (the Mulchatna) to its confluence with the Nuyakuk River. An old burned-out village, Stuyahok, stands there. We had ten days, lots of time; all six of us are seasoned outdoorsmen. We had licenses for two moose, two caribou and two bears." And the group was loaded for bear, as they say, carrying a full complement of



THE POWER OF PRAYER: When asked by fellow travelers stranded with him in the Alaskan wild to "do something," Bishop Leo Combes of the Episcopal Missionary Church said that, as a clergyman, he "was only in sales, not management. Fortunately, I do know Someone in management, so went to work praying—hard." Help came shortly thereafter.

high-powered, sophisticated weaponry for the hunt. "We could stop freight trains in their tracks with these guns; mine is an elephant rifle," Combes said. "We weren't scared. This was going to be a lark; a serene, restful holiday.

"The first hint that this might be a bit more dangerous than we thought was the flight to the lake," as the group peered down from the plane (flying just 100 feet above ground) on aircraft wreckage littering the mountainsides and glaciers of the Lake Clark Pass. Asked about this, the pilot said the average number of crashes is 20 a year, and there had been six already. Seldom were there survivors, and not even the wreckage can be recovered, though the glaciers should move them down in time. "Our pilot had been in several [wrecks] himself, he informed us with pride. This induced the first twinges of anxiety in us," Combes said.

The group set down at small, desolate, Half Cabin Lake about 5 p.m., and proceeded to unload and set up camp. "Clouds of mosquitoes greeted us," recounted the bishop. "It was raining, naturally. It was always raining. For ten days and nights it rained continuously. It was hard to start a fire. We poured on 100 percent DEET bug repellent, but the skeeters just drank it for an appetizer. We had become part of the food chain and were being eaten alive."

The group found it had to wait an extra day to get started for a plane to fly in with pumps to inflate the rafts, which had been forgotten. Once that was done, though, the rafts were loaded, and the group "headed down the river in high spirits. Oh yes," the bishop recalled, "it was pouring down rain.

"And it had been raining for weeks, so the water table was full," he went on. "The river was two or three feet over flood stage and raging. Trees were floating everywhere in the swift current and some hung over the river. The strong current hung us in the trees and we barely got the boats off them. Water poured into the rafts, swamping them. Everyone's clothes were soaked as well as all the equipment. We then went over 'the ledge' (white water rapids) we didn't know was there and almost lost one raft. The next day we crashed our boat into a tree, losing all our food. We almost drowned that day, twice. The third day (or fourth—we'd lost track of time) we washed ashore on a gravel bar—bedraggled, wet, exhausted, scared and hungry. It was pouring down rain, and we were in the middle of Alaska.

"The others asked me to do something about the situation, and I had to admit to them that as a member of the clergy, I was only in sales, not management," Combes quipped. "Fortunately, I do know Someone in management, so went to work praying—hard.

"*Voila!* Suddenly appears a bearded man with a big black Labrador named 'Sapa' in a jon boat. Andy Paule traps furbearers in the interior of Alaska and he saved our

miserable lives. Andy is a great man."

However, though their rescue would ultimately come, the group would have much to endure in the meantime.

"We had washed up at Dummy Creek—how appropriate—and Andy's cabin was close by," Combes said. "He had a ham radio and could get Ketchum Air out to us"—once the weather cleared in the mountain passes. "He brought us vegetables, coffee, salt, sugar, and showed us where to fish (we caught rainbow trout, graylings and silver salmon). We shot some grouse and managed to get by for several days.

"One day Andy came by and told us to break camp and move up the bluffs into the forest," Combes remembered. A "wind" was coming (registered at 80 miles per hour at one location). "We immediately began to move camp, no small feat, and spent the night huddled in tents as the hurricane blew the tents flat over us. We were terrified, but survived. It turned very cold then."

Sinking Fast

"We could see vast herds of caribou grazing on mountain pastures, maybe three miles away," the bishop said. "Four of us struck out toward them across a mile-wide field. A band of trees stretched up the mountain after the field. The caribou were in the open just past the trees. A few steps into the field and we were puzzled. When one person stepped, four or five feet of ground bounced, swished, then sank. We were walking on a mat of grass on top of a lake. With every step we'd sink to our knees. We should have turned back, but we thought it would get firmer and we went on. It didn't. This is muskeg—and it is exhausting to attempt to walk on it.

"We finally made the tree line, but collapsed, exhausted. The caribou caught wind of us and stampeded over the crest of the mountain. We just sat in the water with zillions of mosquitoes eating us and rain pouring down. Eventually we headed back across the treacherous muskeg to camp, dreading every step and sure we'd drown in that flood plain. It took hours, but we all arrived back at camp before dark and turned in for the night." The very next morning "a herd of caribou thundered through camp, almost trampling us," Combes said.

"Having survived all of this, we believed our luck was changing," that the weather would lift and clear the mountain passes so a plane could get through to them. "Andy brought us some food, but something came the next night and took it. Andy thought it was a grizzly who lives there. Our luck hadn't changed after all.

"We had no dry clothes to change into, so lived in the same clothes for ten days," he went on. "We were getting irritable and one man hadn't spoken at all for two days. We decided to unload his gun, just in case. All our toilet paper was wet (it's impossible to dry out). We all had colds now, too. No roads, no villages, no telephone, no 911—only bears, clouds of ferocious mosquitoes as big as Virginia turkeys, and endless rain. We were not happy campers."

Rescued

"We had lost track of the days and were reduced to boiled water when an airplane flew low overhead. It circled and landed; we were rescued! But it was a small craft and couldn't take us all," Combes said. "Three went and three stayed. I tell you it was a terrible feeling watching that airplane leave.

Soon he came back and took the equipment. An hour or so later he was back for the last of us. He flew us to a big lake where a larger plane could land and take us all out.

"As two passes were closed and the other was marginal, it was tricky getting back through the mountains. But we did make it through and landed in Anchorage safe, if not completely sound. Days of sleeping on hard rocks in the rain and cold had taken their toll on us. I was grateful just to be alive. I'd lost weight, both legs were in pain, and I needed medical attention, still I was alive." One problem was taking a much-needed shower; after Alaska's unrelenting rain, the "sound of running water made the hair on the back of my neck stand on end."

In light of the harrowing experience, Bishop Combes proffers some observations: "Six Southerners should never go unguided into the wilds of Alaska. Caribou-on-a-stick cooked over an open campfire tastes like wet dog. Always keep your toilet paper dry. A 375 H&H rifle is not a good fishing tool (chunks of fish rain down for several minutes when shot by one). The state bird of Alaska is actually the mosquito. Sushi is not wondrous cuisine to the Virginia palate. Hipboots are not good swimwear. And should anyone from Alaska phone and invite you for a visit, just hang up!"

*THE EPISCOPAL MISSIONARY CHURCH (EMC) was expected during its November convention to act on a proposal to establish four dioceses in the U.S. and elevate bishops to lead them, as well as to elect a coadjutor to Presiding Bishop A. Donald Davies, who would like to retire again. Davies, now 73, was already a retired Episcopal bishop when he led the movement to form the Continuing Anglican EMC in late 1992, in reaction to departures from catholic faith and order within "official" Anglicanism. According to the *Richmond Times-Dispatch*, no one has been mentioned for the top post, though the next most senior prelate is Suffragan Bishop S. Patrick Murphy of Houston. Suffragan Bishop Leo Combes is expected to be placed in charge of a ten-parish Northeastern diocese.

Push For Sanction Of Homosexuality Gains With Jelinek Consecration, Results Of Local Studies

Consent from the majority of diocesan bishops was in doubt until just two days before the event, but the consecration of the Rev. James Jelinek as Episcopal Bishop of Minnesota came off as planned October 29—complete with protests against the new bishop's willingness to ordain practicing gays and "bless" same-sex unions.

Though the Episcopal Church (ECUSA) has not officially sanctioned homosexual practice, Jelinek's elevation is one more sign of a growing *de facto* acceptance in the church: at least four other Episcopal bishops (most recently the Bishop of Pennsylvania) have ordained practicing gays or lesbians, and some clergy have performed rites for same-sex unions, usually amid protest but ultimately with impunity. It is generally believed that more such ordinations or unions are taking place than are publicized.

More recently, another key installment in the homosexual debate came when retired Utah Bishop Otis Charles publicly admitted he is gay. In addition, ECUSA's official press has publicized preliminary results of questionnaires on the

sexuality issue, even though the responses represent only about one percent of ECUSA's total membership. According to *Episcopal News Service*, "some surprisingly open attitudes" are evident in the surveys completed by nearly 20,000 Episcopalians in 75 dioceses who have taken part so far in parish-based studies on sexuality mandated by the 1991 General Convention. Of those, for example, three-quarters said that one can be faithful and live with someone of the opposite sex without marriage, and 70 percent said it is possible to be a sexually active gay or lesbian person and still be a faithful Christian.

Responses will continue to be received by a committee in charge of the study until January, when work begins on an official report for the 1994 General Convention—which some now think may formally sanction homosexual practice, at least in "committed" relationships.

Protests

Having already received approval from a majority (59 out of 117) of ECUSA's diocesan standing committees, Jelinek received the 56th episcopal vote needed to put him over the top on October 27; two days later, he was consecrated by Episcopal Presiding Bishop Edmond Browning, retiring Minnesota Bishop Robert Anderson, and his Suffragan Bishop, Sanford Hampton.

NEW MINNESOTA BISHOP JAMES JELINEK is prepared to bless behavior the church still considers "ungodly," charged a protester at his consecration.



While two other bishops were present at the event, including retired Southern Ohio Bishop John Krumm, who preached the sermon, a notable absentee was the president of the province, Bishop Roger White of Milwaukee. The service was held in the Abbey of St. John's (Roman Catholic) University in Collegeville, Minnesota.

The consecration of the San Francisco priest had been preceded by a churchwide campaign by the conservative Episcopalians United (EU), joined by the Episcopal Synod of America, urging diocesan standing committees to oppose Jelinek because of his position on homosexual practice—which the new bishop has described as "probably the emerging view of the church." According to EU Associate Director Roger Boltz, the campaign garnered an almost unprecedented number of signatures—from over 8,000 Episcopalians—on petitions opposing the consecration, and to date, EU knew of over 30 standing committees and 21 bishops who had voted against the candidate.

At the consecration itself, protests were voiced by Boltz as EU's official representative, and John Winslow on behalf of a local ad hoc group which opposed Jelinek.

In a short statement, Winslow said in part that he represented "a number of communicants in the Diocese of Minnesota as well as over 33 standing committees who, at this point, regard this consecration as highly irregular."

In his protest Boltz asserted, *inter alia*: "The clear teaching and doctrine of this church is now and has always been that genital sexual relations are only appropriate within the bonds of holy matrimony between a man and a woman, and that anyone who refuses to be bound by the commandments as understood by the church does not live a godly, righteous and sober life, and is therefore unqualified for holy orders, according to the canons of the church. This understanding is set forth in the liturgy of the prayer book as well as official teachings of the House of Bishops and has been repeatedly affirmed by the General Convention. It is obviously acknowledged by its opponents, in their vigorous efforts to persuade the church to change it.

"Father Jelinek has repeatedly and publicly stated that he will allow his priests to bless behavior that the church still declares to be ungodly...and that he will not hesitate to ordain persons who engage in it," Boltz continued. "How

can you bishops, who yourselves have sworn to guard the faith, unity and discipline of the church, consecrate one who scoffs at your authority to establish and enforce church teaching under the canons?...If you consecrate this man," Boltz said—notably adding "before you and your fellow bishops change church teaching to approve his promised actions"—"you will be endorsing a renegade episcopate..."

Browning said the issues involved were known and aired from the time of Jelinek's nomination, yet the diocese and wider church had given their approval for his consecration through ECUSA's constitutional processes; thus the rite would proceed.

Following the passing of the peace at the ceremony, the protesters, with the exception of Boltz, departed, despite an invitation from Browning to stay and "remain part of the church."

Afterward Boltz said many of those attending the service approached him to express appreciation for his objection, stating they were unaware of the serious issues involved. "Instead of just a knee-jerk objection to homosexuals," which is what they thought the protesters were about, he said, they got an objective view of the problem which "gave them...second thoughts."

EU feels confident it met the objective it set in opposing

Pennsylvania Ordination Disputed

Episcopal Bishop Allen Bartlett of Pennsylvania has ordained a man in a "committed relationship" with another man, claiming the action does "not violate any canon of this diocese or the Episcopal Church" (ECUSA).

About a dozen protesters showed up for the ordination of James B. Robertson in the vocational diaconate October 9 at St. Asaph's, Bala Cynwyd.

Speaking at the point in the service where objections may be made, the Rev. David Moyer, rector of the Church of the Good Shepherd, Rosemont, told Bartlett, the ordaining bishop, that his intended action was "in direct violation of your ordination vows, God's Word written and received by the Church, and the teaching of the Episcopal Church." According to *Episcopal News Service*, four laymen also joined in protesting the consecration, as an act that would flout the "discipline of the church." Bartlett prayed that the protesters would come to believe that "the compassion of Christ and the compassion of the church encompass both you and what we do here today...There is no impediment to what we are about to do...the ordination will proceed."

An earlier letter to clergy from Bartlett had attempted to address "questions" that had been raised about Robertson, whom the bishop noted "has been in a stable and committed relationship with another man for more than 20 years, and has been discreet but honest about this from the outset..."

The bishop said Robertson is "a graduate of the Diocesan School for the Diaconate and has passed the necessary written and oral examinations administered by that school for those seeking ordination. He has passed the necessary physical and psychological examinations required by the canons. He has received the endorsement of the [diocesan] Commission on Ministry and the Standing Committee, as well as receiving my approval for ordination." These bodies and Bartlett "do not believe that questions about the sexual orientation of persons seeking holy orders should be addressed in the public arena," the bishop wrote. "Recogniz-

ing that sexuality is only part of what makes us whole persons, we believe that it is the responsibility of the authorized diocesan and parish bodies to ascertain that persons seeking ordination are living as faithful Christians in both their personal and professional lives.

"It is our belief, validated by many people in this diocese, that [Robertson] has been called by God to ministry as an ordained deacon, and we believe that, with God's help, he will exercise that ministry faithfully and responsibly."

A source in the diocese—known for its convention's repeated refusal to affirm Christ as the only Saviour—said the action is also significant in that Bartlett said several years ago that he would not pre-empt any national church policy change on homosexual ordination. He said some parishes were "extremely upset" about the ordination, and some were withholding tithes and disallowing the bishop's visit—including Moyer's parish, where the vestry is solidly backing his refusal to permit Bartlett to preach as planned on December 12.

"The diocese is in an uproar" over Robertson's ordination, Moyer told *TCC*, adding that Bartlett's action seemed deliberately injurious to the spirit of tolerance that had been forged in the diocese. In a letter to parishioners, Moyer said when he asked Bartlett in a recent phone conversation why he had taken the action, "he said that he simply had to proceed with the ordination because of the pressure on him from 'the other side,' and that there would be great disfavor for him from them if he didn't proceed. My question is, when Scripture and Tradition are dismissed, what determines what is right?..."

Moyer said the "eight [Episcopal] Synod rectors" in the diocese, rectors leading eight conservative parishes in the jurisdiction, were meeting with Bartlett November 3 to try to arrange permanent alternative episcopal oversight. In addition to Good Shepherd, Rosemont, the rectors represent All Saints, Wynnewood; St. John's, Huntingdon Valley; St. John's, Norristown; St. Luke's, Newtown; Church of the Resurrection, Southampton; and St. Clement's, and St. James the Less, both in Philadelphia.



EPISCOPAL BISHOPS MEET IN SMALL TABLE GROUPS during their Panama gathering to consider draft pastoral teachings on racism and sexuality. *Episcopal News Service photo by James Solheim*

Jelinek's consecration. While EU leaders felt it unlikely they could gain the support of sufficient standing committees or bishops to effect the outcome of the approval process, they do feel they gained ground on shifting the standing committee consideration of bishops-elect from a *pro forma* assent to a serious consideration of candidates placed before them.

And despite the forces lining up against Scripturally-based sexual morality in ECUSA, Boltz thinks "Christ is reforming this church... Little by little we're seeing the church awakening," and recent incidents such as Jelinek's election and the ordination of a gay man in Pennsylvania are "outraging people" in a way that will ultimately work against purveyors of the gay agenda. Boltz believes "absolutely nothing" will happen in the way of formal acceptance of homosexual practice at the '94 convention, and by 1997 "positive changes" will begin to be seen.

Bishops Meet Behind Closed Doors, Looking For "Community"

The bishops of the Episcopal Church (ECUSA) held their annual meeting in Panama in late September to work on pastoral teachings on the topics of racism and sexuality, and to prepare to meet legislatively at the triennial General Convention set for Indianapolis in the summer of 1994.

To keep a lid on their doings and to foster a "developing sense of community," the sessions, including plenary sessions, were closed to others, including the press and staff, and again much of the discussion was concentrated in small groups, with 15 tables set up for Bible study, prayer and talk.

The bishops have been using that format in their meetings for the last two years, as a means of dealing with deep

riffs exposed in the house at the 1991 General Convention. Whether the new process will actually produce a house more united and able to speak with one voice on various issues facing the church remains to be seen, though there seems to be general appreciation for the approach among the bishops. But some see the small groups as a "divide and conquer" method of wearing down unwanted (conservative) factions, while others fear the process is simply masking irreconcilable views that will again become evident at the '94 convention.

Afterward, Presiding Bishop Edmond Browning told *Episcopal News Service* that "we walked out of our session with a lot of confidence that we would produce something of value to the church." He suggested that the bishops had moved beyond a feeling that the discussions were being manipulated.

The methodology was tested on the draft pastoral on racism. Bishop Edward Lee of Western Michigan, co-chairman of the committee, admitted that while some bishops think the issue has been adequately dealt with already, he was still "excited about what happened here," and "convinced the church is ready to deal with the sin of racism."

The small group technique was also used to approach sexuality issues. The chairman of the committee working on the draft pastoral, Bishop Richard Grein of New York, was pleased with progress on it. However, without disclosing any of the still-embargoed pastoral's content, Grein cautioned that "we still have a long way to go." The stage for the discussions was set by a sex therapist from Philadelphia who urged the groups to consider "sexual health rather than sexual sins. These times are fraught with issues that tempt us to respond reflexively rather than reflectively," said Dr. Julian Slowinski. Slowinski described the Judeo-Christian heritage as a "legacy of conflicted understanding of our sexual nature."

Gay Revelation Shades Discussion; Integrity Hosts Bishops

The bishops' deliberations were affected by the earlier disclosure of one of their own, former Utah Bishop Otis Charles, that he is gay, despite 40 years of marriage and five children. It was the first time a bishop of any mainline denomination has declared his homosexuality.

Bishop Charles, the former dean of Episcopal Divinity School in Massachusetts, said the last General Convention led him to the conclusion he needed to go public with his struggle with sexual identity. "Phoenix moved me into another space and I began to disclose myself in a different way." Charles, now separated from his wife, recently announced that he will move to San Francisco, where he plans to live with a community of Episcopal Franciscans and pursue a ministry emphasizing spirituality and ritual. According to the *San Francisco Chronicle*, Charles said his choice of San Francisco "was to be close to my grand children and to live in a city with an active and articulate gay community."

In his letter to his colleagues (noted in the last issue), Charles admits his choice has "deeply affected Elvira (his wife) and our children.... We are all experiencing the death of our family relationship...there is anger, grief and loss." He admits that a great deal of time in counseling for both has

wife and himself was not able to mitigate the "knowing that in some sense our relationship could never be whole again." His colleagues made no formal response to the letter in Panama.

Bishop Tom Ray of Northern Michigan said "it is hard to read silence, because you cannot read into what people don't say." But Suffragan Bishop Barbara Harris paid tribute to Charles as a retiring bishop on the final evening of the meeting, saying, "I want personally to thank you for shedding the sunlight of your reality into this house by opening a long-closed door."

The Rev. Todd Wetzel, executive director of Episcopalians United, was not timid in his assessment of Charles. "Here is another leader who supported the gay agenda for a self-serving motive. I believe he has betrayed his wife and family. I pray that Bishop Charles will seek the Lord's forgiveness and affirm celibacy as a lifestyle..."

The bishops also had to contend with a surprise visit by the homosexual Episcopal group Integrity, reported *The Living Church*.

Some bishops complained to Bishop Sam Hulse of Northwest Texas, who heads arrangements for bishops' meetings, that a social reception for bishops hosted by Integrity members during the Panama gathering violated a house agreement excluding outside interest groups from bishops' meetings during the triennium (between conventions). Integrity had registered with the General Convention office in July to be present in Panama, but Presiding Bishop Browning and Hulse said there had been a snafu, and the office should have vetoed Integrity's plans to host a reception there.

In a meeting between the two bishops and Integrity representatives, the latter offered to cancel the reception, but the bishops felt it best to consider the time and money Integrity had invested in the event, which evidently went ahead as planned.

"I think I owe those who have been disturbed by this an

apology," Browning told the house. "And I owe Integrity an apology that this had to go on this way, since they went through the approved channels."

Two other ECUSA bishops recently had interesting comments on the homosexuality issue. The liberal Bishop of the San Francisco-based Diocese of California, William Swing, told the *San Francisco Chronicle* he believed about 95 percent of his fellow bishops will *not* ordain practicing gays. "Most bishops will tolerate the actions of the five percent of the bishops as long as those five percent do not set out to exploit the issue," Swing said in a letter to his clergy.

But maybe one bishop in the five percent can go a long way toward changing the ministerial constituency of a diocese and church. Newark Bishop John Spong, speaking in London recently, said there are 15 homosexual priests living in "partnerships" in his New Jersey diocese. The ministry of these "out-of-the-closet" gay and lesbian priests is appreciated, Spong claimed, according to *Church Times*. In his lecture to the Lesbian and Gay Christian Movement in St. Botolph's, Aldgate, Spong said true monogamy as the "total union" of equals was only a recent Western possibility, owing to the historical status of women. He urged the adoption of "radical monogamy" by Christians as an ideal that could include both marriages and homosexual relationships.

Bishops In Tennis Shoes, Running After Bishop Davies

The bishops' confab was capped by a celebratory Eucharist in honor of Panama's 140 years of Anglicanism. A parade through the streets of Panama City led to the convention center, where a three-story quilt hung behind the altar. Bishops in tennis shoes with festive red rochets and chimeres, mitres and baseball caps (?) were joined by native dancers, some with incense pots on their heads, in the procession to the convention center, where a "symphony" of central American percussion instruments,



MARY ADELIA MCLEOD at her consecration as Episcopal Bishop of Vermont — ECUSA's first woman diocesan — November 1.

"Happy" Crowd Greet Consecration Of ECUSA's First Woman Diocesan

The consecration of Mary Adelia McLeod as Episcopal Bishop of Vermont took place November 1 amid heavy snow, and in a remodeled theater, engaged after a Roman Catholic college in Burlington withdrew its offer for the Episcopal Church to use its chapel for the ceremony.

Despite the weather, though, some 2,000 well-wishers and at least one protester attended the event, where Presiding Bishop Edmond Browning was joined in consecrating McLeod by Suffragan Bishops Jane Dixon of Washington and Barbara Harris of Massachusetts; the retiring Bishop of Vermont, Daniel Swenson; and a group of incumbent and former bishops from Vermont, Alabama (McLeod's home state), and West Virginia (where she served a parish). Notably, Archbishop Michael Peers of Canada was also present, and joined in the laying on of hands.

Bishop Harris preached a "stirring, evangelistic" sermon during the service, according to Episcopal Church News Director Jim Solheim.

At the appointed time in the service, one protester, Jane L.E. Shipman, objected that the ordination of women to the priesthood or episcopate is contrary to Scripture and the

xylophone, brass, accordion, organ and choirs, met them.

In other business, the bishops gave consent to the deposition of the retired bishop of Fort Worth, Donald Davies. In 1992, Davies formally resigned his ministry in ECUSA to found the Episcopal Missionary Church, a Continuing Anglican body. Nevertheless, his resignation to the presiding bishop was rejected, and this vote of deposition the consequence of the presiding bishop's action. At press time Bishop Davies had not been served with any papers regarding the deposition and chose not to comment about the unusual action.

New Papal Encyclical Calls Bishops To Combat "Crisis In Moral Teaching"

By Charlotte Hawtin

Secular press headlines have been reverberating with the Pope's uncompromising insistence that the Roman Catholic Church uphold its moral doctrine, as reaffirmed in his new encyclical, *Veritatis Splendor*, or "The Splendor of Truth."

While saying the encyclical made little mention of specific sins, the press noted an "unmistakable subtext" relating to sexual themes, undoubtedly referring to such issues as contraception, premarital sex, homosexual acts and abortion.

In the new encyclical, one which the Pope clearly considers one of the most important of his papacy, the pontiff asserts that there is a basic morality that transcends all eras and cultures and forbids certain actions.

"If acts are intrinsically evil, a good intention or particular circumstance can diminish their evil, but they cannot remove it," the Pope said. "Circumstance or intention can never transform an act intrinsically evil...into an act 'subjectively' good or defensible as a choice."

Addressed to bishops of the church rather than the

Tradition of the Church. "No one questions that there is a canon that permits the ordination of women or that this woman was duly elected," she said, but Holy Orders in the Church of God must conform to apostolic order, and are "not a matter for majority votes of...General Conventions." Noting that McLeod had just stated she believes the Holy Scriptures of the Old and New Testaments to be the Word of God, she pointed out a few texts she would have to alter, including one from I Timothy: "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife..."

But the rite was going forward, spurred on by the "boisterous, happy" crowd that was "ready to celebrate," Solheim said.

He said McLeod was "poised" at the press conference following the event, covered by local as well as several major media agencies, such as CNN.

McLeod does not hold an undergraduate degree but did study three years at the University of the South's School of Theology in Tennessee, earning a licentiate in theology. Before her election to Vermont she was serving a West Virginia parish as co-rector with second husband, the Rev. Henry Marvin McLeod. Days before her election in Vermont she underwent surgery for cancer, and a subsequent procedure seems to have insured against its recurrence.

Prayer Book Society Survey Ignored By Most ECUSA Bishops

A survey conducted by the Prayer Book Society to learn the views of 100 Episcopal diocesan bishops on use of the 1928 prayer book as well as on women's ordination, same-sex marriages and the ordination of practicing homosexuals brought a response from only 42 prelates (less than half of the total), including five who said they would not respond and two who said they were on sabbatical.

Twenty of the episcopal respondents were in favor of giving ordination and/or placement to priests who preferred the 1928 *Book of Common Prayer*, objected in conscience to the ordination of women, and did not approve of the ordination of known homosexuals or the "blessing" of same-sex unions.

Thirty bishops agreed with an affirmation of the primacy of Holy Scripture, "against which all teachings of the Church must be tested and to which they must conform."

Asked how the Society could be supportive of their ministry the bishops were, with only four exceptions, negative in their responses. "Disband," said one. "Let the past die and stop raising money," said a second. Tell people the 1979 prayer book is the "official and authorized" one. "Relax more."

"We will not, of course, be silenced, perverted or disband as some suggested," said Society President, the Rev. Garrett Clanton. "What we shall do, in praise of our Lord, in protest of apostasy within our church, in proclamation of the revealed truth, in advocacy of traditional and historic liturgical expression, is uphold that faith which finds its expression in the 1928 *Book of Common Prayer*."

Sources: *Mandate*, *Christian News*

church at large, the encyclical is a three part study, responding to "a genuine crisis" in the church and society, an "overall calling into question of traditional moral doctrine." The first part insists Christian morality based on the Ten Commandments is a requirement for salvation, the second part dismisses the new relative moral theology, and the third part examines how moral principles apply in the world. "Only a morality which acknowledges certain norms as valid always and for everyone, with no exception, can guarantee the ethical foundation of social coexistence, both on the national and international level," writes the Pope.

In urging bishops to insure that the faithful are guarded from every doctrine or theory contrary to official church teaching, the Pope appears to take particular aim at theologians and Catholic-connected academic or other institutions which seriously deviate from sound doctrine.

The encyclical was six years in the making, and involved considerable controversy and tussle within the Vatican and without. It comes at a time when the moral weathervane among some Catholics has been swinging in the wind, at times captive to a new moral theology which is called the "principle of proportional good." This principle coupled with a notion called the "fundamental moral option," in essence puts man and his conscience in the driver's seat, cushioned with cultural and situational overlays which allow actions previously deemed irretrievably immoral to be less bad or even good, as the circumstances and human conscience



POPE JOHN PAUL II signs his new encyclical, *Veritatis Splendor*, October 5. CNS/Arturo Mari

together might dictate. "The Splendor of Truth" rejects these theologies categorically and enforces the concept of natural law in which "beings and acts have an essence or a nature dictated by God."

The Pope challenged "a new situation [which] has come about in the Christian community itself, which has experienced the spread of numerous doubts and objections. It is no longer a matter of limited and occasional dissent...."

Rare RC Diocesan Synod Pushes For Married Clergy, Women Priests

An October synod in the Roman Catholic Diocese of Rochester, New York — only the seventh such meeting in the diocese's 125-year history — came out strongly for married and women clergy, according to the *Brooklyn Tablet*.

By a vote of 1,020 to 199, delegates urged their bishop, Matthew Clark, to ask U.S. bishops and the Holy See to end mandatory celibacy for Roman Catholic clergy. In another vote of 945 in favor to 277 against, delegates urged Clark to press the Holy See to admit women to the diaconate and to "prayerfully reconsider" the 1976 instruction on the admission of women to the ministerial priesthood.

A Roman Catholic source in New York told *TCC* that synods are rarely held in Roman dioceses generally, and thus this action is significant. He indicated that Clark, priested in 1962 and the Bishop of Rochester since 1979, is supportive of both issues advanced by the synod, and would undoubtedly carry out the gathering's wishes. He is among perhaps ten bishops, out some 300 in the U.S. Roman Catholic Church, who openly support women's ordination.

the basis of anthropological and ethical presuppositions." He cites a "lack of harmony" between church teaching "and certain theological positions, encountered even in seminaries and faculties of theology," according to *The Times* of London.

Because "the Pope's condemnations explicitly refer to concepts and labels associated with some of the church's most eminent moral theologians," *The New York Times* thought "the encyclical could ignite bitter conflicts among Catholic bishops and theologians and within Catholic institutions."

Frances Kissling, president of Catholics for a Free Choice, said the Pope was smart to send his encyclical to bishops only. "Lay Catholics would simply stamp it 'return to sender' and completely reject it." Some clerics too are lukewarm on the Pope's ideas. "There is an awful lot of relativism in our culture," said the Rev. Richard McCormick, a professor of Christian ethics at the University of Notre Dame. "But it is a misfire to think that going after Roman Catholic theologians on absolutes is the way to combat this."

The Pope counters that "Freedom itself needs to be set free," reasserting the maxim that deviation from God's laws is destructive to self and leads not to freedom but captivity. Believers, he says, "can find...freedom" by adhering to the church's moral doctrine. It could be difficult and may at times lead to martyrdom. Nothing less than an "heroic commitment, suffering and grave sacrifice," may be required of a modern Christian who would be true to the church's moral standard.

***AMONG ANGLICAN BISHOPS WHO HAVE GIVEN THE POPE'S NEW ENCYCLICAL A FAVORABLE NOD** are Richard Harries, who taught moral theology before being appointed Bishop of Oxford, and Bishop David Sheppard of Liverpool, reports *Ecumenical Press Service*. Harries welcomed the text, saying its message that moral values belong to the objective order "desperately needs to be heard by the modern world." Bishop Sheppard underlined the Pope's concern, which he said he shares, about growing individualism in a society which has replaced traditional moral norms by personal moral ideas.

Sources for the foregoing also included *The Washington Post*, *The Washington Times*

Italian Bishops Forbid Sex For Remarried Wanting Communion, While German Bishops Lighten Up

A conference of Italian bishops has told its Roman Catholic flock that remarried divorcees, unmarried couples and separated Catholics will be allowed to receive church sacraments only if they promise to give up sex.

Across Italy, where most people call themselves Roman Catholic but often diverge from church edicts, a common reaction was outrage, according to an *Associated Press* story in *The Washington Times*.

"This sets the church back at least 200 years," said a popular television host who is divorced and remarried. "This seems to me to be something from the Middle Ages," said a female fashion designer. "It's rubbish," declared a television entertainer who is to be married for a second time.

The bishops' "Pastoral Familial Directorate" was issued three days after Pope John Paul II issued his encyclical,

Veritatis Splendor.

According to the bishops, remarried divorcees can take full part in church life only if they "interrupt their sexual life and transform the bond into one of friendship, esteem and reciprocal help."

"What is it supposed to mean, to live like brother and sister? And isn't procreation the idea behind a religious marriage anyway?" asked anchorwoman Rita Della Chiesa.

Despite its strictness, the paper noted that the church "must be more open to families in difficult or irregular situations."

Meanwhile, three German bishops have told their priests to accept the decision by some divorced and remarried Catholics to receive communion—even if the first marriages are still valid under church law.

A *Catholic News Service* story in the *Brooklyn Tablet* says that, while such Catholics may not generally be allowed the sacraments, "in individual cases the persons concerned should be helped to make a decision within their own conscience," said the three bishops' pastoral letter. If the person is convinced that the first marriage was not valid, "the church and parishioners should accept this decision," it said.

While the bishops told priests to fight "the trend that considers divorce and remarriage to be normal," the letter said that divorced and remarried Catholics are not automatically excluded from the church, and greater pastoral care should be given "to help clarify their situations."

It stated that "we have to make a distinction between someone whose partner has left and someone who has destroyed the marriage," and suggests that a second, civil marriage could in some cases be not only morally justifiable, but become a "new moral obligation" with respect to the second spouse and the couple's children.

A spokesman for Bishop Karl Lehmann of Mainz, one of the letter's signers, said it was a pastoral approach to the growing number of divorces in Germany and not an "official permission" by the bishops for civilly remarried Catholics to receive communion.

The approach of the three bishops brought "relief" in other dioceses, but Vatican officials would not publicly comment about the letter.

The Press And The Church: Growing Hostility Or Just Indifference?

By Charlotte Hawtin

Ever since the Pope's recent visit to Denver, Catholicism and religion in general seem to have gotten more media attention than usual. On August 15, the day the Pope addressed some 375,000 gathered for mass in Colorado, most of the *The New York Times* op-ed page, for example, was covered with a thoughtful exploration of the role of religion in public life by Stephen Carter of Yale University. Momentum on the topic has been maintained with interest in the Pope's new encyclical.

That theme also seems to be occupying the nation's 50 newspaper religion editors as they engage in the thankless task of getting their stories into print. Gus Niebuhr, *The Washington Post's* new national religion editor, says his brief is to cover religion "broadly and analytically." He and other panelists at an April meeting in Indianapolis agreed that the coverage of religion in the secular media has changed

dramatically over the years, shifting from denominationally-based news stories to a deeper look at religion as a force in American culture that should be examined as it interacts with other forces. That kind of coverage is "a great way to illuminate what is happening in society at large," Niebuhr said.

This is perhaps putting the best face on what some churches have experienced as (at the least) a growing marginalization of their beliefs in the media.

Notably, Niebuhr's colleague at Minnesota Public Radio, Michael Moss, said it is commonly agreed that the media has replaced the church as the prime communicator of values in America. Maus called media executives "tone deaf" because most do not live with people of faith nor understand the role of religion. "Most journalists will focus on behavior, not beliefs," said Maus, "because that is tangible and observable."

The New York Times' commentator, Yale Law Professor Stephen Carter—the author of a new book, *The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion*—traces the fall of the church from the media's good graces to public whipping boy to one issue: abortion. Before *Roe v. Wade*, Carter argues, most church causes were synonymous with so-called "liberal causes."

"This is an America which once gloried in the smart show of religion in the public square, most notably and most recently in the '60s when the civil rights and anti-war movements were awash in openly and unapologetically religious rhetoric which politicians fell all over themselves to endorse, emulate and amplify."

Since the '70s, argues Carter, "liberals have been shedding religious rhetoric like a useless second skin." In 1981 the president of Yale told freshmen that Christian evangelicals (who were also politically active) were the "peddlers of coercion." An openly religious political candidate today, according to Carter, is treated as one with an "unfortunate malady."

Cardinal John O'Connor was called a "fanatic" for suggesting Catholic politicians who supported abortion were "at risk of excommunication." A hail of complaints rained down upon him, with *The New York Times* suggesting that to comply with O'Connor on abortion or not to comply, was to make the politician look like a stooge or a heretic.

Carter reminds his readers that excommunication was also the punishment suggested for Roman Catholic legislators who supported segregation in Louisiana in the 1950s. And when, in the '60s, several segregationists were excommunicated, there was "no liberal outcry that the Catholic bishops who commanded their flocks to take a public political position against segregation or risk separation from the sacraments were wrongly interjecting their religious views into politics."

Stewart Hoover of the University of Colorado thinks today's news media look at religion with "benign indifference," as something which detracts from the public discourse on moral issues. But Nancy Bernhard of Harvard Divinity School thinks the media view of religion is anything but benign. "They presume religion is a cloak for fanaticism, weakness, stupidity, selfishness or prurience."

"I see another dangerous tendency" said Cardinal James Hickey of Washington D.C. in a recent interview with *The Washington Times*, "in lumping together the excesses such as we've seen at Waco with organized religion...In many quarters there seems to be a push to marginalize religion,

Continued next page, right column

ANGLICAN WORLD BRIEFS:

*BISHOP PENELOPE JAMIESON OF DUNEDIN, NEW ZEALAND, the Anglican Communion's first woman diocesan bishop, "capitivated" audiences during her first visit to New York in mid-September. She preached at the Cathedral of St. John the Divine, attended the clergy conference and diocesan council meeting, and met with other American women bishops. Among her comments reported in *The Episcopal New Yorker*, she said she believes "It is easier to be a woman diocesan bishop. Then you are the bishop. If you are a suffragan, then you are a woman bishop." She thinks recent elections prove that the number of women bishops will grow faster in America; of the 17 current New Zealand bishops, only three were elected before her and there are no other women. Asked about issues facing women clergy, she warned female colleagues against abusing power as it had been abused in the past by men against women. Asked the greatest issue facing all Christians, she said she thinks it's "authentic Christian ministry in an increasingly secular and skeptical world."

*CREDO CYMRU '94, a group of clergy and laypeople opposed to the ordination of women priests in the Church of Wales, has gotten underway, with plans to take a "gentle, positive" stand, said its chairman, the Rev. David Thomas, vicar of Newton in Swansea. The church will vote on a bill enabling women to become priests next April. - *Church Times*

ANGLICAN U.S. BRIEFS:

*GENERAL COLIN POWELL SAYS HE'S A "DYED-IN-THE-WOOL, UNREFORMED EPISCOPALIAN OF THE 1928 PRAYER BOOK," in his new biography, *Sacred Honor*. - *The Living Church*

*A FIRE CAUSED SIGNIFICANT DAMAGE TO GENERAL THEOLOGICAL SEMINARY'S RARE THEOLOGICAL BOOK COLLECTION September 23. No one was hurt, but damage from the fire, which started in an area where renovation workers had been using an acetylene torch, was primarily to the New York seminary's 17th- and 18th-century French and Latin Bibles; an estimated 300 volumes were affected. Conservation experts have been called in to help in handling volumes not totally burned. The incident occurred only a couple of days after former South Dakota Bishop Craig B. Anderson was installed as GTS's new dean and president. - *The Living Church*

*A PRIEST CANONICALLY RESIDENT IN VIRGINIA HAS BEEN DEPOSED FROM THE ORDAINED MINISTRY. The sentence against the Rev. B. Bruce Newell, found guilty by a church court of violating his ordination vows, was imposed October 15 by Bishop Cabell Tennis of Delaware, serving because the Virginia Bishop Peter Lee had recused himself from the case. The trial of Newell stemmed from allegations of sexual impropriety with several women from the Falls Church near Washington, during the time Newell was assistant rector there. Now on the staff of Trinity Episcopal School for Ministry in Pennsylvania, Newell had the right to appeal the verdict, but the deadline for appeal passed October 7. - *Episcopal News Service*



WITH A THREE-STORY QUILT OF CHRISTIAN SYMBOLS painted by Panamanian children serving as a backdrop to the altar, Episcopal bishops join hands and sing at a festival Eucharist in celebration of the 140th anniversary of Anglican presence in Panama, during the 1993 annual meeting of the House of Bishops. Shown are, from left, Lemuel Shirley, retired Bishop of Panama, Presiding Bishop Edmond Browning; and Bishop James Ottley of Panama. *Episcopal News Service photo by James Solheim*

PRESS Continued from previous page

not just Catholic, but of all types. Hickey called the "secular thrusts" against traditional faith an "organized effort" by government, media and the legal system.

Sources for this story also included *Episcopal News Service*

New Lutheran Report Allows For Change On Sexuality Teachings To "Enhance" Word Of God

A just-released Lutheran sexuality report claims the "Gospel message of freedom allows [a] change in positions...when such change enhances the ministry of the Word of God, as part of the ongoing reformation of the Church."

Accordingly, the first draft of the major report for the Evangelical Lutheran Church in America (ELCA) upholds traditional marriage, and abstinence until marriage, as the norm, but calls for members to view sex as good and treat it more openly, suggesting sex education for "young children" and condoms for sexually active teens, and "compassion" toward the sexual activities of singles and homosexuals. It condemns all sexual abuse, whether in marriage, prostitution or pornography, according to *The Washington Times*.

"I don't like the word compromise, but essentially that's what the document is," said the Rev. Paul G. Hansen of Oakhurst, California, who is on the 17-member human sexuality task force that drafted the document. Four years in the making, the report will now be sent to congregations in the 5.4 million member ELCA for comment until June, 1994.

A final draft will be prepared for debate and adoption as an official social statement at the 1995 churchwide assembly.

Hansen said "about a dozen" task force members wanted to state a "forthright" acceptance of homosexuality, but didn't "because there are such strong feelings against it in the [ELCA]."

However, the report said it is "unloving to insist upon lifelong abstinence" for persons of homosexual orientation. And in a passage that could include homosexual unions, the report said, "Where a legal marriage is not feasible, communities of faith may need to consider other ways of publicly affirming and communally supporting a loving, binding commitment between two people."

The report adds that a binding commitment, which it says is the proper basis for marriage and sexual relations, can take place without a marriage "license or ceremony."

"Because we live with the continuing presence of sin, we need reliable sexual boundaries that protect us and others," the report asserted. But those boundaries "cannot become more important than the love that human relationships are to embody as a witness to God's love for us."

The church's 67-member Conference of Bishops expressed appreciation but also some reservations about the draft, according to *Episcopal News Service*. The bishops were particularly troubled by an apparent equation of any loving, committed relationship with marriage.

***COLORADO BISHOP JERRY WINTERROWD HAS VOICED FRUSTRATION OVER 1994 BUDGET PROJECTIONS** that funding requests would once again far outpace the pattern of congregational support to the diocese. At a September meeting, the diocesan executive council tried to identify reasons for the \$200,000 budget discrepancy, evident despite cutbacks worked into the budget based on recommendations from diocesan departments, commissions and committees. Many parishes and missions are meeting the minimum 15 percent funding expectation set at diocesan convention last year, while other congregations are pledging below that level and some have not yet detailed their plans to do so, the story said. - *The Colorado Episcopalian*

OF GENERAL INTEREST:

***BISHOPS OF THE (LUTHERAN) CHURCH OF SWEDEN SAY THEY WILL ORDAIN ONLY THOSE WHO "DO NOT DISAVOW" THE VALIDITY OF OTHER CLERGY**—presumably women priests, which the church has been ordaining for some years by government order. The last bishop opposed to women clergy retired not long ago. The October 6 statement (as translated, with some difficulty, into English) reads: "As bishops we have responsibility for the unity of the Church and to make it possible for all to feel absolute confidence in the soul care of the Church. That means that we will ordain only those who do not disavow the validity of the ordination of other priests and their sacramental acts in our church. Every priest is in life and ministry called to seek deepened and visible unity in confession and liturgy." - *English sources*

***"GOD MAY BE OUR MOST INTERESTING IDEA"**, a product of human imagination, is the assertion of a story titled "How Man Created God" by *Time* magazine writer

John Elson. The story reviews a book called *A History of God* written by Karen Armstrong, a former Roman Catholic nun. Armstrong, a British feminist and self-avowed "unaffiliated monotheist" (according to Elson) believes the "anthropomorphic personal God of monotheism is obsolete (hence dead) as is the remote Supreme Being posited by religious philosophers."

***AN INFLUENTIAL JESUIT JOURNAL WHOSE STORIES ARE REVIEWED BY THE VATICAN HAS CARRIED AN ARTICLE ADVOCATING THE USE OF CONTRACEPTIVES** by women in circumstances where they are more likely to be threatened with rape. The article in *La Civiltà Cattolica*, which repeated traditional church teaching, urged the use of contraceptives where women are working in dangerous missionary areas. It cited the recent problems in Bosnia where nuns reportedly have been impregnated by rapists. - *The Washington Post*

***IN A SURPRISING TURNAROUND, THE WORLD COUNCIL OF CHURCHES ENDED UP IN THE BLACK** for the second year in a row, according to the Geneva-based Council's 1992 financial report. Three years ago, the Council confronted a \$2 million deficit after three years of smaller deficits. Part of the improvement came through staff reductions. - *Religious News Service/Christian News*

***BRITISH METHODISTS HAVE DECIDED NOT TO BAR PEOPLE FROM THE CHURCH ON THE BASIS OF SEXUAL ORIENTATION, WHILE VOTING TO UPHOLD TRADITIONAL SEXUALITY MORALITY**, and condemning all sexual practices which are promiscuous or exploitive. - *Anglican Journal*

***FORMER ROMAN CATHOLIC PRIEST JAMES A. PORTER PLED GUILTY TO 41 COUNTS OF SEXUAL ASSAULT** of children in a Massachusetts case which detailed charges dating back to the 1960s while Porter was still in the active priesthood. Porter, who is married and has four children, is on probation in Minnesota and has two suits lodged against him in New Mexico for child molestation. - *The Washington Times*

***A CATHOLIC PRIEST IN BOSTON HAS TOLD SEVERAL FAMILIES THAT BAPTISMS HE PERFORMED WERE DECLARED INVALID**, because he altered the wording of the Holy Trinity to delete gender references. Parents of children involved are now being contacted to offer the option of having the baptisms done again. Instead of using "Father, Son, and Holy Spirit," the Rev. William Larkin, attempting to be "more sensitive to women," baptized children "in the name of God our Creator, through Jesus the Christ in the power of the Holy Spirit." After the altered use was discovered by a visiting priest at the Paulist Center, Auxiliary Bishop John P. Boles wrote the Paulist Fathers that if the report were true, "then the baptisms would be invalid." One parent of a child Larkin had baptized was upset, not with Larkin, but with Roman officials. "The Holy Trinity was invoked," he said. "In my mind it was a semantics thing." - *Associated Press/The Washington Times*

***CARDINAL JOSEPH BERNARDIN HAS URGED "A CHANGE OF HEART" RATHER THAN LEGISLATION**, new spending or new programs, to save an America "threatened with destruction and ruin by the forces of violence and narrow self-interest." Speaking before President Clinton, eminent lawyers and several Supreme Court judges at the annual "Red Mass" at St. Matthew's Cathedral

in Washington, Bernardin urged efforts to seek "the common good." This would not conflict with respect for individual rights, he said, because "individual concerns are inherently contained in consideration of the common good," which requires a commitment to both personal morality and social justice, he said. - *The Washington Post*

***ON SEPTEMBER 19, A SAN FRANCISCO CHURCH WAS "STORMED BY A MOB OF RIOTING HOMOSEXUALS"** protesting the presence a representative of the Traditional Values Coalition. Dr. David Innes, pastor of the Hamilton Square Baptist Church, said that "Because of the political stranglehold that the homosexual community has on this city, they were allowed to commit numerous criminal violations with impunity...What has happened here will be happening all across America if God's people do not establish a beachhead, draw the line and take a stand." The crowd of some 75 to 100 gays and lesbians blocked entrances to the church, and committed acts of vandalism, terrorism and assault, said the story. Police appeared overwhelmed, and were unable to control the situation. - *Christian News*

***AMERICA'S GIRL SCOUTS HAVE VOTED OVERWHELMINGLY TO MAKE THE REFERENCE TO GOD OPTIONAL IN THEIR PLEDGE,** officially known as the Girl Scout Promise. Spokeswoman Ruth Utley said the September secret ballot followed more than four hours of debate among the some 2,000 youth and adult delegates attending the Girl Scouts National Council session in Minneapolis. The action does not delete the reference to God from the official wording of the promise, but permits an individual scout to substitute wording appropriate to her own spiritual beliefs, such as "Allah," "Creator," or no word at all. - *The Washington Times*

***SOUTHERN BAPTISTS WILL SPEND THE FIRST 40 DAYS OF 1994 PRAYING FOR PRESIDENT CLINTON,** whom only six months ago some members tried to pry from the denomination. Instead, delegates at the Southern Baptist Convention in June passed a resolution condemning Clinton's support of homosexual rights. Now, "Pray for the President," a tiny booklet containing a 40-day intercessional prayer plan, has been mailed to 40,000 Southern Baptist pastors, for use by them and their congregations. On Day One, for example, the booklet suggests praying for wisdom for Clinton and Vice President Al Gore, enabling them to be models of Christian leadership. On Day 36, participants are asked to pray for Clinton to resist temptation and for Gore to have self-control. - *Memphis Commercial Appeal/The Washington Times*

***MEANWHILE, A SOUTHERN BAPTIST CONVENTION ESTIMATE OF WHO IS BOUND FOR HELL IN ALABAMA** has drawn fire. The study took each county's population and subtracted from it the membership of all churches. After that, Baptist researchers used a secret formula by which they concluded that 46.1 percent of the people in Alabama risk going to hell. "It is the pinnacle of presumptuousness to construct a formula for quantifying the unsaved," said one of about a dozen irate letters to the editor published in the *Birmingham News*. Spokesmen for the Southern Baptists said they have done such demographic research for years, and the numbers were only a guide on where to establish new churches and find more followers. - *Episcopal News Service*

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The Afterword

Re-evangelizing In The '90s

Both the Pope's encyclical and our look at media treatment of religion in this issue point to an increasingly adverse situation in modern society for any individual or church body that believes in objective truth and universally valid principles of morality. Very simply, the idea that any such things exist is becoming more and more unintelligible to greater numbers within a citizenry far more pluralistic in its beliefs and values than in the past.

And it is not only that the historic moral teaching isn't getting through—due largely to the breakdown of both churches and families—but that there is a growing hostility toward it, and especially toward "values" considered most alien to contemporary life.

One of the most striking examples of this occurred recently in an episode of what is otherwise one of our favorite TV shows, *Picket Fences*. In the show, Roman Catholic teaching on birth control was ridiculed and criticized, and church handling of the matter misrepresented, in the story of a married couple in atypical circumstances—leading to a scene in which a judge threatens judicial interference to bring the church into line on the matter. Whether or not one thinks the Catholic view on the subject is on the mark, it is something that church holds as part of its moral beliefs, and supposedly there should be freedom for all Christians to follow and promote truth as they believe it has been revealed by God. Yet when the character playing a Catholic priest affirms his church's teaching, the judge says: "Tell the Church to go to hell." Adds the judge: "You cannot continue to oppose both abortion and birth control, not when the number-one threat to this planet is overpopulation. The last thing anyone wants is for judges to start legislating religion, but if the Church stays rigid on some of these rules, that day is coming."

Since it comes from Hollywood, this may represent the extreme of animus toward (especially) the Roman Church, but nevertheless it is astonishing and appalling—and a warning to believing Christians—that such a fascist assertion should be made in a country built on the principle of religious freedom. It is not enough, it seems, to disagree with a believer's opinion; the believer must be brought to heel.

And the hostility is not just toward Roman Catholics, but toward just about any person or body holding forth traditional, hard truths. Those holding that homosexual practice is wrong, for instance, are at times met with pressure not just to tolerate but to fully accept such behavior as normal and proffer special "rights" for it, perhaps to the detriment of their own rights in some cases. The move to forbid disapproval is again seen in this issue's report (in "briefs" section) of the gay mob that stormed a San Francisco church to prevent a meeting there with a someone from the Traditional Values Coalition.

Pat Buchanan sees a "cultural" or "religious" war underway, and the battle lines do seem to be drawn. The politically organized evangelical right is considered by some liberal groups (the ACLU comes to mind) to be so insidiously dangerous as to be akin to evil itself. That

Mississippi's governor was criticized not long ago for calling America a Christian nation shows how far things have gone. Reports from Europe similarly indicate the rise of moral relativism and individualism.

WHAT'S WORST is that believing Christians must contend with a lack of welcome not only in the general populace but in some of their own churches, whose shift away from the spiritual to the socio-political has abetted present confusion. There is a knock-on effect, seemingly in both directions, from the secular PC (Politically Correct) agenda, which in ECUSA takes the form of affirming "diversity" while vigorously stifling non-conformity; "diversity," it turns out, is exclusivism.

Many, as we know, attempt to fight these trends both within churches and without. In fact the best hope for the (albeit unlikely) reform of mainline churches may lie outside them. America, growing in its religious pluralism, now encompasses 700 to 800 "nonconventional" denominations in addition to Judeo-Christian bodies, according to *Time*, and some of these, such as the Asian religions, are "as uncomfortable as Middle American Protestant Fundamentalists with the sort of secularization that U.S. intellectuals have fostered in education, law, politics, entertainment and the arts."

Yet, says the article, while proponents of secularism and separation of church and state believe they are advancing religious toleration, believers often feel that the practical result is intolerance toward religion as a whole. That view is vigorously expressed by Yale's Stephen Carter in his book *The Culture of Disbelief*. He claims America's cultural leaders "increasingly treat religious faith as a somewhat embarrassing or purely private affair that should be allowed to have no impact on society—unlike all other modes of thinking."

So what is it that believing Christians—especially traditional Anglicans—should do to re-assert not only their freedom to proclaim the Good News but moral truth in society? We commend this topic to our brethren as worthy of a good deal of prayer and reflection. But, by way of preliminary thoughts, it seems we must first have the courage to exercise the freedom legally ours more actively than in the past. **Second**, let us note again that what is at stake here is not just the triumph of one set of beliefs over another—*our* way rather than *theirs*—but truth itself, and consequently freedom and happiness. What the Pope seems to be reiterating—and what we think traditionalists need to stress—is that departure from God's moral truth in our lives leads not to freedom but captivity; it is self-destructive. The proof of that is all around us—in city streets where youth daily gun each other down, or among most of the AIDS patients in hospital wards.

And all of society, even the innocent, becomes in some way captive or victimized as well when truth is abandoned; again, rising crime confronts us all, for instance, and abortions are certainly the supreme example of victimized innocents. While modernity has been big on freedom, now "freedom has been untethered from truth," writes Richard John Neuhaus in his commentary on the encyclical. "License, in turn, is the undoing of freedom, for then...all personal and social life becomes simply the assertion of power. If freedom is to be secured, power—and freedom itself—must be accountable to truth."

Somehow this is the message that must be gotten out again. But Society has drifted enough that simply asserting that something is "wrong" or "a sin" will no longer do; people will (again) have to be persuaded of that fact. Christian truths are, sadly, no longer self-evident, and some serious square-one apologetics are needed. Nor is it enough to try to legislate morality. Society is only really changed when individuals within it are changed. The Church must do its job of evangelizing and converting, preaching the Gospel anew to each generation within its own context.

And this situation demands, we think, that we appeal from the standpoint of love for people to consider their own best interests, emphasizing that God's laws, in speaking honestly about the natural law of our world, are intended to secure their greatest happiness, freedom, fulfillment and dignity, and not inconsequentially, their salvation. Let us seek to demonstrate in *positive* terms that God's is the best and most ennobling way, born of His boundless love for us.

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(Province of Christ the King)
 717 Clinton Ave.; Sun HC 11a; SS
 10:45a-noon; Adult Study following 11a
 service; Wed HC 7:30p; 1928 BCP; The Rev.
 Rocco Florenza; 203/330-1928

FLORIDA

Gainesville
St. Andrew's
(Episcopal Missionary Church)
 5321 NW 37 Terrace; Sun HC 12:30p; The
 Rev. Robert Pagano; 904/867-5373;
 354-4365, 462-5943

Jacksonville/Orange Park
Church of St. Michael
& All Angels
(Episcopal Missionary Church)
 Lake Shore Drive West, Orange Park; Less
 than 10 min. off I-295; Sun HC 10a; Holy
 Days as announced; The Rev. Laurence K.
 Wells; 904/388-1031

Orlando (Goldenrod)
St. Alban's
(Anglican Church in America)
 3348 W. State Road 426; (Aloma Avenue);
 Sun HC 8a (said) & 10a (sung); SS 9a
 (Nursery at all services); Thurs Bible Study
 7:30p, 1st Sat of month; Sacrament of Penance
 11a; 1928 BCP; The Rt. Rev. Walter
 Grander; The Rev. Clayton Bullock;
 407-657-2376

GEORGIA

Columbus
St. George's Anglican Church
(Anglican Church in America)
 422 Broadway; Sun 8a HC; 10:30a HC (MP
 2nd & 4th); Sunday School-Adult Study 9:30a;
 Nursery from 9:30a on; Holy Days as
 announced; 1928 BCP; The Rev. Louis
 Farinano; 706/322-3010

Savannah

St. John's Church
(Episcopal Church)
 1 West Macon St. (Madison Sq.); Sun Services
 8a; 10:30a; noon; Adult Classes 9:30a;
 Church School 10:30a; 1928 BCP; The Rev.
 William Ralston; 912/232-1251

ILLINOIS

Quincy
St. John's Parish
(Episcopal Church/1928 BCP)
 701 Hampshire Street; Sun Low Mass 7:30a;
 Family Choral Eucharist & SS 9:30a; Mon
 HC 5:15p; Tues HC & Healing noon; Wed &
 Thurs HC 9a; Fri HC noon; Sat HC 10a; The
 Very Rev. Garrett Clanton; SSC: 217/222-3241

IOWA

Des Moines
St. Aidan's Anglican Church
(Anglican Church in America)
 4911 Meredith Drive; Sun MP 9:10a, HC
 9:30a; Tues & Thurs EP 5:45p, HC 6p; The
 Most Rev. Louis W. Falk III; The Very Rev.
 Roger Rovelstad; 515/225-7808

Dubuque

St. Thomas of Canterbury
(Anglican Church in America)
 1480 S. Grandview Ave.; Sun MP 9:40a, HC
 10a; Weekdays and Holy Days. Call For
 Information 319/582-3264

KANSAS

Prairie Village
Trinity Anglican Church
(Anglican Church in America)
 3920 W. 63rd St.; Sun 8a HC; 10a SS, 10:15a
 MP-HC; The Rev. Robert Hill Porter; The
 Rev. James Krehmer; The Rev. Gerald
 Claudius; 913/432-2678; 816/421-1970

MICHIGAN

Detroit
Mariners' Church
(Autonomous)
 170 E. Jefferson Avenue; Sun HC 8:30 & 11a,
 SS 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 Church in America)
 4241 Brookside Avenue; Sun HC 8:30a (MP
 1st Sun); HC & SS 10a; (Nursery care 10a);
 Tues 7p Bible Study; All services 1928 BCP;
 The Rev. William Sisterman; 612/920-9122

MISSISSIPPI

Jackson
The Anglican Parish
of St. George
(Autonomous)
 Chapel—Agriculture and Forestry Museum,
 Lakeland Drive; Sun 8a; 10a; Daily & Holy
 Days HC 8:30a; SS 10a; (Nursery care 10a);
 Tues 7p Bible Study; All services 1928 BCP;
 The Rev. William Sisterman; 612/920-9122

MISSOURI

Springfield
St. Luke's
(Anglican Church in America)
 2654 W. Republic Rd.; Sun MP 9:30a, HC
 10a; Holy Days as announced; The Very Rev.
 W.R. Hudson; 417/887-3713

NEW HAMPSHIRE

Conway
St. Margaret of Scotland
(Anglican Church in America)
 85 Pleasant St. (Rt. 153S); Sun MP & HC
 9:30a; Wed HC 6:45a; Fri HC, Healing, Bible
 Study noon; The Rt. Rev. Bruce S.
 Chamberlain; The Rev. Angelo D'Onofrio;
 Clergy: 603/367-4788, 603/447-5956; Office
 & FAX: 603/447-1399

NEW JERSEY

Matawan
St. Joseph of Arimathea
(Episcopal Missionary Church)
 Hook and Ladder Firehouse; Broad Street;
 Sun HC 10a; 1928 BCP; The Rev. Dr. Herbert
 M. Groce; 908/583-0077

OHIO

Columbus
Christ Church
(Independent)
 43 W. Fourth Ave.; Sun 8a HC; 9:30a Adult
 & Children's Education; 10:30a HC (MP 4th
 Sun); 1928 BCP; The Rev. Michael Cochran;
 614/294-6233

OREGON

Scotts Mills (rural area)
St. Nicholas Chapel
(Anglican Church in America)
 22605 Milk Ranch Rd. NE; Sun Solemn Sung
 Mass 10a; The Rev. Kent Haley;
 503/393-8270; For information and directions
 call no. above or 503-873-5029

PENNSYLVANIA

Philadelphia
Church of St. James the Less
(Episcopal Church)
 3227 W. Clearfield St.; Sun Low Mass 8a;
 Sung Mass 10a; (Summer Low Mass with
 Hymns 9a); Weekdays Masses; Tues & Thurs
 6p; Wed 10a; Fri 9a; Sat 9:30a; American
 Missal; 1928 BCP; The Rev. David Outley;
 215/229-5767

RHODE ISLAND

Newport
Church of St. John the Evangelist
(Episcopal Church)
 Washington & Willow Streets; Sun MP 7:30a;
 Low Mass 8a; Sung Mass 10a; Weekdays MP
 7:10a, Low Mass 7:30a; EP 5:30p; Sat MP
 8:30a, Low Mass 9a; Additional Holy Day
 Masses 6p; Anglican Missal 1928 BCP; The
 Rev. Jonathan Ostman; 401/848-2561

SOUTH CAROLINA

Florence
The Anglican Church
of Our Saviour
(Anglican Catholic Church)
 2210 Hillmeier Road; Salvation Army
 Chapel; Sun 7:30p MP 1st, 3rd; EP 4th, 5th
 HC 2nd; Contact: Louise Sallenger;
 803/669-6615; The Ven. W.W. Foote;
 919/933-6956

Greenville
Holy Trinity Anglican Church
(Anglican Church in America)
 717 Bancroft St.; Sun 11a HC (MP 2nd &
 4th); 1928 BCP; The Rev. Jack Cole;
 803/232-2582

TENNESSEE

Franklin
Holy Cross Anglican Church
(Anglican Church in America)
 4119 Marwood Rd.; Sun SS 9:15a; HC
 10:30a; Holy Days as announced; The Rev.
 Michael Gilstrap; 615/794-6936; 791-9106

TEXAS

Alpine
Holy Cross Anglican Church
(Anglican Church in America)
 N. 2nd at Brown; Sun HC 9:30a; Wed HC
 noon; Holy Days HC noon; 1928 BCP; The
 Rev. A. Saxton-Williams; 915/857-7465

Katy
St. Matthias Anglican Church
(Anglican Church in America)
 20701 Kingsland Blvd.; Sun HC 11a;
 Adult Children's; SS 10a; Other services as
 announced; The Rev. Gus Thompson
 713/579-6316 or 579-7557

VIRGINIA

Arlington
Church of St. Matthias
(Anglican Church in America)
 2425 N. Glebe Road; (St. Mark's U.
 Methodist Church); Sun HC 9a (MP 4th Sun);
 The Rev. Siegfried Runge; 301/963-5726

Outlands (near Dulles Airport)
Historic Church
Preservation, Inc.
(Serving traditional Episcopalians, analyzing
add. Box 540, Hamilton, VA 22068). For
Sunday Services contact The Rev. Eliphaz
ESU, 703/318-4265

AUSTRALIA

Melbourne
St. Mark's, Fitzroy
(Anglican Church of Australia)
 250 Cove Street; Sun HC 9:30a; Sat
 Benediction 7p; Mon-Sat Daily Mass; The
 Rev. Ivo Noble; 03-417 2751