

AONEN_CC_2_-3-(C e,

ChristianChallenge

lenge

- Volume XXXI, No. 9/December, 1992

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM â\200\224FOUNDED 1962

~ The â\200\234Bleak Midwinterâ\200\235

- Of Anglicanism

~ Report Â® Page6

Comment Â® Page 32

ISSN 0890-6793

ChristianChallenge

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

e To defend the Christian Faith as embodied in traditional Anglicanism, defined in Holy Scripture, and enshrined in the Historic Book of Common Prayer

e 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

e To resist false teaching within the Church

e To restore the Church to her primary mission of proclaiming the Gospel -

Copyright © 1992

SUBSCRIPTION POLICY

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 Editorâ\200\224Dr. 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. 200083; Telephone
202/547-5409; FAX# 202/543-8704.

DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

The Rev. Dr. Allen C. Guelzo; Peggy (Mrs. Gordon A. T.) Heath;
Timothy Falk; the Rev. George B. Fincke; Auburn Faber Traycik; the
Rev. Canon Walter Van Zandt Windsor; Gregory J. Diefenderfer;
Howard A. Hecht; the Rev. Gregory Wilcox.

REPRINT POLICY

Where an outside copyright is indicated, permission to republish or reprint must be procured from the copyright holder. In all other cases, permission is hereby granted to reprint articles or portions of articles on the following conditions:

A) In cases in which entire articles or substantial portions of them are used, credit should be prominently displayed and should read as follows: Reprinted by permission from THE CHRISTIAN CHALLENGE, 1215 Independence Ave. S.E., Washington, D.C. 20003.

B) In cases of quotations or other brief extractions, attribution should be given to THE CHRISTIAN CHALLENGE within the context of or adjacent to the section wherein the quotation or extraction appears. Overseas publications are asked to cite the source as: THE CHRISTIAN CHALLENGE (USA) or THE CHRISTIAN CHALLENGE (Washington, D.C.).

A copy of any complete or substantially complete articles reprinted from the CHALLENGE should be sent to the Washington, D.C. office.

Volume XXXI
No. 9

1JIN TH]IS]SSUE December, 1992

FEATURES

THE LIGHT (STILL) SHINETH IN DARKNESS
By CIRE YA Gy AL 71 BRSPS S 4

NEWS AND REVIEWS

SPECIAL REPORT:
SRREAS @NIONEIEIERNEIATVIES SR 6

FOCUS
This issueâ\200\231s stories:
e Vice President Of ECUSA Deputies
Resigns Amid Sexual Abuse Charges
e More Homosexual Union Services Held
e Former Archbishop Says Waite â\200\230â\200\230Misledâ\200\231â\200\235 Him
e â\200\234Disintegrationâ\200\235 Seen In Australia Over
Women Priests
e Move Underway To Block
Fort Worthâ\200\231s Coadjutor
e Fort Worth Takes Hard Line
With Seceding Parish
e Talks Fail In St. Lukeâ\200\231s Dispute
e ACC Group Sues For ACA Northeast
Diocese Funds
e St. Michaelâ\200\231s, Tulsa, Rector Resigns
e Bishop Of Durham Strikes Again
e Making Traditional Voices Heard
ehibuteilof Al@olleague w1 ST SIS 10

INEWSEIPS (Sindf R â\202-y - aan B s 25

COLUMNS AND DEPARTMENTS

BACKTALK

Letters From Our Readers: This month,
an open letter from Bishop Robert Crawley;
and letters from Frank Gentsch and James
Danicliehes o - T SRt ot e N LS G 3

WHATâ\200\231S THE WORD?

â\200\234â\200\230Is Wisdom Feminine?â\200\231â\200\231

ByaliheiREyAD M @ainolliers i coX NS 23

THE AFTERWORD

â\200\234A Communion Gone Coldâ\200\235

EditonialÂ@es Shade iassiee o TG0 e SR 32

EHURECGHIBDIRECE@ORY: "2 it tiasue. & 7 78 LS 34

R R S o e e S L S a a A A ARSEE

Backtalk

R A e e S e St e e S S S S

AN OPEN LETTER
TO BISHOP SESSFORD

Note to Readers: A few months ago, 50 Anglican prelates met in London as the International Bishops' Conference on Faith and Order, participating shortly afterward in the huge '90 Festival of Faith' in Wembley Arena. They appealed to the Archbishop of Canterbury to cooperate in maintaining 'unity' in the already-impaired Anglican Communion by making such provisions as will allow those opposed to women priests and other innovations to remain within the Communion or return to it. As reported by Church Times, the chairman of the bishops' meeting, Bishop George Sessford of Moray, Ross and Caithness in the Scottish Episcopal Church, claimed that he and fellow traditionalist bishops 'deplored the fact that the continuing churches...had broken unity,' adding that 'We have a unanimous feeling against the continuing Churches.' He said the bishops' group may have some sort of reconciling role, making it possible for them to be received back. 'This prompted the editor of The Rock, a bishop within the Canadian Continuing Church, to write an open letter Bishop Sessford in the September edition of his publication. Said Bishop Robert Crawley of British Columbia: 'I certainly have no desire to get into any sort of fight with Bishop Sessford, whom I met at the ESA Fort Worth Synod in 1989. I do, however, want to ask him some blunt personal questions, because I cannot believe he is thinking at all clearly.' We thought his letter was worthy of publication here as well, with slight abridgement, not really because we would wish to single out Bishop Sessford, but because Bishop Crawley's letter contains some questions that 'official' Anglicans may wish to ask themselves in light of the recent General Synod vote in England. - Ed.

k &i- Pontius' Puddle

B1 DEAL. UP HERE
WE ALL KEEP GOING
AND GOING AND GONG

g
g
=
3
&
H
Â®<

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

Letters From Our Readers

Dear Bishop Sessford:

When you made that statement, were you not aware that at least four of your fellow Conference bishops have declared, in writing, that they consider themselves to be in full communion with us? And one of the bishops who attended at Wembley, when visiting Canada, both celebrates and preaches exclusively in our jurisdiction?

Will you kindly explain exactly what you mean by â\200\230â\200\230breaking unityâ\200\231â\200\231? Do you mean â\200\230â\200\230organizationalâ\200\231â\200\235 *â\200\230institutionalâ\200\231â\200\231 unity, or â\200\234â\200\234â\200\230doctrinal unity,â\200\235â\200\235 or both, or what, and with whom? This is crucial for me to be able to understand your statement. In this vein, I must ask you these further questions to help you tackle the full implications of what you said.

Dear Bishop Sessford, had you been living in 1534 and following, and had been an English Bishop (for a good Scotâ\200\224an awful thought!), what would you have done? Refused to * â\200\230break unityâ\200\235â\200\235â\200\231 with the Pope? Or if you became part of the English Reformation body, how would you have justified your * â\200\230breaking unityâ\200\231â\200\235 with the Roman Catholic Church?

Had you been living in Scotland in 1689, when your own jurisdiction, the Episcopal Church of Scotland, was formed, in institutional separation from the Kirk in Scotland, precisely over a fundamental change in the Sacred Ministry, what would you have done? I think I know the answerâ\200\224but my question is still â\200\234*how do you justify that â\200\230breaking unityâ\200\231?â\200\231â\200\231 This question is germane, because that situation is exactly what we have had to face, since 1976.

Had you been living in the fourth century, how would you have reacted to St. Athanasiusâ\200\231 ordaining and consecrating in other bishopsâ\200\231 dioceses in order to maintain the Catholic Faith you and I both profess?

What would be your response to the injunction of the Council of Ephesus (431) that the faithful must â\200\234â\200\230break unityâ\200\231â\200\235 with heretical bishops and attach themselves to the nearest orthodox bishop?

Now, we in Canada have a particular problem. You are probably unaware of this, but every single archbishop and bishop holding jurisdiction in the Anglican Church of Canada not only approves of priestesses, but has them, and in addition voted unanimously in favour of bishopesses. But the ordination of women is but a symptom of heresy, not the root disease, which is the claim that any province, or even diocese (vide Australia), can change essential doctrines of the undivided Catholic Church by the process of majority voting. You want to *â\200\230reconcileâ\200\231â\200\235 us to a body which both believes and practices this novel idea? Take a look at the following â\200\230â\200\230creedâ\200\231â\200\231 used officially instead of the Nicene Creed, in the Eucharist, at one of the major downtown parishes in Ottawa, Canadaâ\200\231s capital. (Yes, it has a priestess.) Hold on to your mitre!

[believe in a God of creation
who paints our earth with the colours of the rainbow,

who thunders in a cloudburst and whispers in a breeze,
Continued on Page 33

-+ InDarkness

. Biitishi-boin cleric Guy Hawtin finds that -+

L

. - Christmas may.yet come to England,.and . -
- - faithful Anglicans, agqin. .- - o

: BRITAIN WAS BLESSEDLY FREE from commercial
reminders about â\200\230â\200\234so many shopping days left until
Christmasâ\200\231â\200\231 when I was growing up just after World War
IL. It is not that people were more spiritually inclined in
those days. It was merely that there was nothing in the
stores worth buying. Almost everything Britainâ\200\231s factories
produced was earmarked for export to pay for post-war

S construction.

But this didnâ\200\231t mean Christmas took children by
surprise. Not a bit of it. We had something much more
effective than television and radio commereicals to tell us
that Christmas was coming. Back then, children were able
to develop a sense of intuition with a freedom thatis, sadly,
denied to kids in this pre-packaged, homogenized age. We
didnâ\200\231t need to be told Christmas was on the way. We knew

{ it. The atmosphere was charged with it.

By this, I donâ\200\231t mean to imply that we relied entirely
upon extrasensory perception. It was simply that we were
adept at reading the signs that heralded Christmas. For
me, the first sign was always my mother and grandmother
counting small brown paper packages of dried fruit and
candied peel hoarded from the familyâ\200\231s wartime rations.
This meant that the kitchen would soon be filled with the
humid fragrance of steamed Christmas pudding and
freshly-baked fruit cake and traditional mince pies.

The next sign was the furtive air with which adults
hustled children off to bed immediately after supper. No
amount of whining or pleading could persuade even
grandfather to allow one to so much as listen to five
minutes of â\200\234â\200\234Itmaâ\200\231 or â\200\234Much Binding in the Marsh,â\200\235â\200\231

popular British radio shows of the time. (Yes, Virginia,
children also whined and pleaded in the olden days, albeit
with notably less success.) Kids enterprising enough to
sneak downstairs for a peek around the kitchen door
would be rewarded with the smell of paint, the sounds of
sawing or nails driven by a hammer and, perhaps, the

| glimpse of something that looked remarkably like a dollâ\200\231s
house or even (what rapture!) a large wooden tractor.
After this, the signs of Christmas came thick and fast: a

() S o : Âç Â° 3
4 S e ;

(Johr 1:5).

change of tempo at the Salvation Army Citadel on band
practice night as traditional carols replaced the revival
hymns in the bandsmenâ\200\231s repertoire; the annual talent
search for Joseph and Mary for the church Christmas

pageant; Advent music at choir practice, soon to be followed by carols and Christmas anthems; the competition tore through the chorister's lesson for the Service of Lessons and Carols; wild rumors about Mervyn Miller, the genius boy soprano. (His voice was breaking/He was coming down with laryngitis/He had been recruited by St. Paul's Choir School/His mother had fallen out with Mr. Jones, the choirmaster, and was refusing to let him sing). Christmas services at the village church wouldn't be the same without that bell-like treble pealing In Dulce Jubilo.

It was at this point for us children that Christ came into Christmas. Our games changed by some unspoken consensus. Collective games like tag were far less frequent. Instead, we met in smaller groups to play Mary, Joseph and Jesus. (One of Mr. Dovey's goats was usually co-opted to play the part of the donkey. This, in turn, meant that Julia Dovey got to play Mary, since she was the only girl sufficiently foolhardy to attempt to ride the beast side-saddle. The part of Jesus invariably fell to a member of the Buckley tribe, which always had a ready supply of newborn babies.)

But all this was mere anticipation. Fulfillment came on Christmas Eve when it was scrubbed, and muffled in woolen scarves and scratchy winter underwear we would be taken to church for the grand Christmas Pageant and

o SUS TS A J7~ Wi N\ ve s

S A A A e 0 M s

S o 3 S N AIE N I PO X2 2% ffâ\200\230ï¬\201";\?

The Catholic Faith in its traditional Anglican expression will survive perfectly well, thank you very much. And so, too, will Thomas Cranmer's sublime liturgy. They will survive, by the Grace of God, because they encapsulate divine and eternal truth in a way that speaks to men's hearts.

"o THE CHRISTIAN CHALLENGE, 'D.ECEMBER, .Â»-1 992 -

Eucharist. The flint church, with its Roman arches, glowed golden in the light of candles and low-wattage wartime bulbs, engraving an image so deeply in my mind that I always picture the stable in Bethlehem with the vaulted interior of that old East Anglian church.

The very little children would unsteadily carry freshly-painted, carved wooden models of the shepherds, the angels and the Christ Child to the old wooden creche. Then, a youthful Joseph, grave-faced beneath his gray crepe beard, would tenderly lead Mary on her â\200\234â\200\231donkeyâ\200\235â\200\231 into a Saxon chancel, ancient even when the Conqueror arrived. It was a moment that clutched the hearts even of us, choirboys fidgeting in our darned serge cassocks, heavily starched ruffs and crisp white surplices.

All too soon it would be over. The congregation would have sung Silent Night, the final prayers would have been said, and the churchyard would be echoing with hearty â\200\234â\200\234Merry Christmasesâ\200\231â\200\235 as the congregation went home for mince pies and tea, or something just a little stronger. We would all be back for Christmas Morning service, which was as joyous, but in a different way. The sense of anxious anticipationâ\200\224that ever-recurrent expectation that something mysteriously wonderful was about to happenâ\200\224was replaced with the rosy glow of assurance that Christmas hadindeed come and that, for one day atleast, all was right with the world.

THIS, OF COURSE, IS HOW THINGS SHOULD BE. For Christians, no matter how beleaguered, Christmas is a time of assurance and reassurance. Not only does it focus our minds on the boundlessness of Godâ\200\231s love for the world, but also the surety of His providence. No matter how vulnerable and isolated we might feel, God will watch over and care for us as He watched over and cared for the Holy Family.

Christmas, say the critics, plays upon the emotions. So it does. And there is nothing wrong with this. Reason is not an entirely trustworthy guide when it comes to grappling with questions about God. After all, original sin is our predisposition to wish to decide for ourselves what is good and what is evil, to usurp Godâ\200\231s prerogatives. As we all know too well, this is nowhere more evident in these times than in the challenges and changes which have been brought to bear on fundamental aspects of the Church itself, in contravention of the guidance of Scripture and the Tradition of the Church affirmed for two millenia.

As distressing as this is, the Catholic Faith in its traditional Anglican expression will survive perfectly well, thank you very much. And so, too, will Thomas Cranmerâ\200\231s sublime liturgy. They will survive, by the Grace of God, because they encapsulate divine and eternal truth in a way that speaks to menâ\200\231s hearts. And it is primarily through our hearts that we communicate with God. Our tiny finite

_ THE CHRISTIAN CHALLENGE, DECEMBER, 1992

Â°

.

Eternal truths are not decided by majority vote no matter what synods and general conventions might contend. Nor are we saved by virtue of membership within a longstanding church institution.

Only Christ saves.

1775 Y 5 \Yy/ AT ! RIS SoNASN QA

77 Q0 2% AT 'b(*:):,::fâ\200\231: 51' WS TINNS PR A A ;:\xf}*
Â¢ 5& S R S A e SR

minds are far too limited to comprehend His infinite intellect. The modern liturgies will, thus, ultimately fail because they appeal to our intellects rather than our intuitive emotionsâ\200\224what we â\200\234â\200\234knowâ\200\235â\200\235 is right about God.

The emotions we feel at Christmasâ\200\224the sense of Godâ\200\231s boundless love and the assurance of His Providenceâ\200\224 should tell us something we all too easily forget. It is that the Church is not the balliwick of bishops, priests, deacons or even the laity. Eternal truths are not decided by majority vote no matter what synods and general conventions might contend. Nor are we saved by virtue of membership within a longstanding church institution. Only Christ saves. As Dr. Carroll Simcox has written, â\200\234â\200\234We are not saved by being in communion with the Pope or the Archbishop of Canterbury any more than by being in communion with the Rev. Mr. Moon. We are in the way of being saved by being in constant loving communion with Him who is Truth, from whom we receive His saving health by learning of Him, obeying Him, feeding on Him in our hearts with thanksgiving, and thus growing in His likeness.â\200\235â\200\235 In short, our Lord Jesus Christ is in charge of

His Church and He is very much better at running things than we are.

This is not a mere pious platitude. It is a self-evident truthâ\200\224and a truth nowhere more obvious than in the Â\$ history of the 20th century. Who, even five years ago, honestly imagined that the Christian Faith would be so gloriously restored in Russia? And, believe, me, if God protected His Church through 70 years of the most ruthless persecution the world has seen since Nero, He will protect it from the ignorance, indifference and arrogant g idiocy of contemporary revisionists.

The Rev. Guy P. Hawtin is rector of St. Stephenâ\200\231s United Episcopal Church, Baltimore, Maryland. Also a journalist, Hawtin served as a correspondent in Germany and Central Europe and on the editorial staffs of The Financial Times and The Times of London. He and his wife, Charlotte, a regular writer for THE CHRISTIAN CHALLENGE, live with the younger two of their three children in Glen Arm, Maryland.

Treason On The Thames

James B. Simpson's eyewitness account of the momentous hours leading to the Church of England's cave-in on women priests

WEDNESDAY, NOVEMBER 11, dawned cold and wet, familiar London weather marking a date destined to be writ large in the history of Anglicanism at its greatest crisis since separation from Rome 458 years ago; in secular annals, it was the 74th anniversary of the end of World War I.

Under pewter skies the members of the General Synod, the Church of England's chief legislative body, joined by many of the 1,300 women deacons hoping for priestly ordination, streamed past the centotaph in Whitehall; a driving rain turned its memorial ribbons and wreaths of crimson poppies, emblems of Flanders field, into a red river of sacrifice.

The gathering crowds carried with them considerably divergent opinions and advice, including the insightful counsel of a leading scholar, Geoffrey Rowell, that "we do not invent ministries; we receive and hand them on, and the apostolic ministry so handed on is an integral part of the Christian's assurance of sacramental grace."

In the tiny Anglo-Catholic parish of St. Matthew's, Westminster, early worshippers joined countless others throughout the world in pleading the eucharistic sacrifice with the special intention that the creedal structure of the Mother Church would not be shattered.

At Church House close by, nerve center of the day's events, the Archbishop of Canterbury, George Carey, a paper poppy in the lapel of his crumpled suit, slumped in a front seat in the well of the circular meeting hall. He bent studiously over notes for his opening address, carefully prepared to avoid one of his major bloopers, the characterization of "serious heresy" that had brought him personal

SPECIAL REPORT

condemnation when laid at the door of women's ordination opponents.

Big Ben chimed 10 o'clock, an hour dreaded by many, excitedly anticipated by others. The Archbishop rose to address the 563 Synod delegates and hundreds more in the galleries and adjoining rooms linked by closed circuit television.

"We must draw on all our available talents if we are to be a credible church engaged in mission to an increasingly confused and lost world," Carey declared. "We are in danger of not being heard if women are exercising leadership in every area of our society's life, save the ordained priesthood."

The motion was formally proposed by Bishop Michael Adie of Guildford, while the Archdeacon of Leicester, David Silk, spoke for the opposition.

"It shall be lawful for the General Synod to make provision by Canon for enabling a woman to be ordained to the office of priest if she otherwise satisfies the requirements of Canon Law," said the motion before the assembly. "Nothing

in this Measure shall make it lawful for a woman to be consecrated to the office of bishop.â\200\235

In other words, priesthood was the current goal even though the initial discussions, originating at the tenth Lambeth Conference in 1968 in the same hall, had from the first spoken of â\200\234ordination of women to the priesthood and the episcopate.â\200\235

The seemingly limited priesthood proposed by the measure, however, â\200\234is just a way of getting the principle approved,â\200\235 said a veteran observer. â\200\234Once ordained, they'll press for the right to episcopacy; at least three have already been singled out as bishop material. The long drawn-out, damaging, exhausting fight hardly ends today; they feed on controversy.â\200\235

Archdeacon Silk, focusing criticism on the legislation itself, charged that â\200\234the invaritable practice of 2,000 years is terminated in a single sub-clause.â\200\235 He said the â\200\234plain truth

THE MAIN SPEAKER FOR THE WOMEN
PRIESTS MEASURE was Bishop Michael
Adie of Guildford (left); the Archdeacon of
Leicester, David Silk (right), was the principal
speaker against the legislation. Photos by
Nicholas Spurling

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

SPECIAL REPORT

is the ordination of women to the presbyterate is not described by Holy Scripture nor may it be proved thereby. It is a new orthodoxy.

The to-ing and fro-ing of the debate continued with more than two dozen speakers alternating in affirmative and negative views.

One of the first, Synod member Anna Fessey, a deacon, grimly cried for change because the plain fact is that the church is in an awful muddle, just hanging on by its fingertips.

Another deacon, June Osborn of London, felt the reception that women deacons had had in the last five years should give the Synod courage to go ahead.

The Rev. Peter Geldard, leader of the Synod's Catholic Group, said in speaking of the three-fold apostolic ministry that "We cannot improve on what has been given by God, and to change it would destroy it."

Other areas of argument all the familiar stances on scripture, faithfulness to catholic tradition, avoidance of schism, preservation of ecumenical harmony, the uneven quality of the canon were reviewed by the Bishop of Portsmouth, Timothy Bavin, one of the 13 on the 52-member episcopal bench who had voted as late as last July against women priests.

Siding with Bavin, the Bishop of London, David Hope, said he was totally committed to the full-time ministry of women but "not yet convinced that this should necessarily be in the context of the ministerial priesthood," especially as provided for in what he saw as flawed, inconsistent, and divisive legislation. Whatever the expressions of tolerance, he predicted, opponents will find themselves marginalized.

Adjournment for lunch allowed last minute politicking among members of the House of Laity, in which summer voting showed a handful of votes could withhold or swing the two-thirds majority needed for passage.

The afternoon session, internationally televised by the BBC, had the chairman of the Laity, Prof. David McClean, warning against "squandering God's gifts and making evangelism harder." He called for "brave pioneering in catching up with our Anglican brothers and sisters [in other provinces]."

Next came the Bishop of Sheffield, David Lunn, who

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

THE CROWD OUTSIDE CHURCH HOUSE, WESTMINSTER, goes wild when the results of the Synod vote on women priests are announced. A few held up (see woman at center) signs saying "R.C. (Roman Catholic) Women Next." Photo by Nicholas Spurling

THE VOTE AT A GLANCE
For Against

Bishops 39 13 75%

Clergy 176 74

Laity 169 82

70.4%

67.3%

good-humoredly presented his reasons for opposing the measure, the same reasons which, he had said earlier, could bring him to consider resigning if the legislation passed. He felt approval of the measure meant â\200\234the authority of scripture in the decisionmaking process of the Church would be inexorably lost.â\200\235

The afternoon wore on with a gaggle of speakers, including the Dean of St. Paul's, who said schism was a real danger, the pro-priestess Archbishop of York, who assured there would be no discrimination, and various laypersons, one of whom warned in strongly negative terms of the tremendous financial costâ\200\224an estimated 60 million poundsâ\200\224in settling with as many as a thousand priests threatening to leave.

It was the controversial Bishop of Durham, David Jenkins, who shook the house from mid-afternoon lethargy.

â\200\234Can we not throw ourselves on the mercy of God by choosing to go ahead in humility, confusion, distress and togetherness?â\200\235 he asked. â\200\234We are not trying to square an impossible circle but to live open to one another by the possibilities of God's enabling grace.â\200\235

As the clock edged towards 5 o'clock, the tentative time for voting, Archdeacon Silk spoke again and Bishop Adie returned to the microphone for a summing-up, which he began on a light note, â\200\234As Henry Vil said to his wives, â\200\230| will not keep you long.â\200\235

Whatever his light touch, he nonetheless had the last word because he was the proposer of the motion, and he seized the moment to cogently review the dayâ\200\231s affirmative arguments. â\200\234Womenâ\200\231s ordination is not counter to tradition in the sense of truth as it has been handed down to us,â\200\235 he insisted.

Moreover, he claimed, women deacons were already well accepted â\200\234and 30 years from now the arguments against them will seem weak; the world thinks we are making heavy weather even though we know that what we are doing affects relationships of men and women in the Church of England,â\200\235 something â\200\234deep in the fabric of our being.â\200\235

He concluded with a single plea: â\200\234I ask the Synod to take a step into the futureâ\200\224 Godâ\200\231s future.â\200\235

At 4:37 p.m., Archbishop Carey called for the pre-vote formalities, the reading of the names of tellers and

_â\200\224

doorkeepers.

â\200\234Ring the bell!â\200\235 he ordered. â\200\234Close the doors!â\200\235

Moments later he asked for silent prayer â\200\234to seek Godâ\200\231s will,â\200\235 a quiet moment after which the Archbishop prayed aloud for â\200\234Godâ\200\231s wisdom, giving us your discernment, guiding us into history.â\200\235

He raised his head. â\200\234The peace of the Lord be always with you,â\200\235 he declared.

Synod members, in keeping with their unusual way of deciding key issues, began moving toward separate doors for voting and were counted as they passed beneath the exits marked â\200\234Ayesâ\200\235 or â\200\234Noes.â\200\235 A scattering of abstainers remained on the floorâ\200\224including the gray-habited Bishop of Gloucester, Peter Ball, CGA. By 4:55 members were returning to their seats, as all of Church House and the Anglican world waited uneasily for Carey to read the tally.

In July the bishops had voted 31 for, 13 against. Now it was a fuller representation, and the vote was 39 for, 13 against.

The clergy vote had been 164 for, 74 against; now it changed to 176 for, 74 against.

The pivotal lay vote had stood at 148 for, 93 opposed, short of the amount that would be needed for final passage. Now it moved to 169 for, 82 opposed. By a narrow margin of two votes, the crucial two-thirds majority had been achieved among the laity.

Quiet, controlled reaction to the result varied from broad smiles to quiet tears.

The assembly turned at once to approving financial provisions already worked out to accommodate the vote. It was not a full crew that fell to work; more than a few slipped

Reactions To The Vote:

Laity

Christine Cavanagh-Mainwaring, Synod member for Lichfield: â\200\234We have seen the death of the Church of England. | am now unchurched because the church in which | was christened, married and hoped to dle...is no longer.â\200\235

Joanna Monkton, also of Lichfield: â\200\234/ am now out of communion with the Archbishop of Canterbury. The church has moved the goal posts and we are off side. The women who sang the Jubilate Deo after the vote were singing the death knell of the Church of England.â\200\235

John Gummer, Synod Member and Englandâ\200\231s Minister of Agriculture: â\200\234In ordaining women the Church becomes a sect and | cannot therefore be a member of a sect.â\200\235

Ann Widdecombe, MP and Minister for Social Security: â\200\234There will be grievous division which | do not see resolving itself; after 27 years | am leaving.â\200\235

Anthony Kilmister, Prayer Book Society Chairman: â\200\234The dramatically narrow margin by which the innovators got their way shows what a lack of consensus exists in the Church of England and how divisive all this is.â\200\235

Lady Olga Maitland, MP: â\200\234/ will be rallying support across

the chamber to make sure it is defeated.â\200\235

D. Laslett, Alton, Hampshire: â\200\234They voted on what they thought they heard God say to them. But | do not believe God

SPECIAL REPORT

out to join the curiously contrasting groups of rejoicers and mourners.

There were tears on both sides but generally a mood of triumph reigned in the crowded corridors, in Deanâ\200\231s Yard, and the streets beyond. The victors repeatedly assured that approval of women priests would move without problems through the final steps of parliamentary approval, royal assent, and public declaration, toward the first ordinations in July, 1994.

At St. Matthewâ\200\231s, the special 6:30 p.m. mass, again in a ritual no doubt repeated at numerous locations around the world, went forward with the intention for Godâ\200\231's guidance through the dark days ahead.

At Faith House, headquarters of the Anglo-Catholic Church Union and gathering spot for the Cost of Conscience movement, consoling drinks were offered to obviously shell-shocked traditionalists. Telephones rang with word of people who were already leaving the church. A few spoke of the dim chance of defeating the measure in a largely uncaring, unchurched parliament, but no immediate public mention was made of the Conscience groupâ\200\231s contingency plan for an internal realignment grouping orthodox bishops, clergy and parishes within the C of E. A TV set blared the Vaticanâ\200\231s instant condemnation. Soon came an early edition of The Times, its lead editorial bearing the headline: â\200\234Eve Ordained: The Church must now build consensus on the ruins of division.â\200\235

So the day ended â\200\224and with it went Anglican traditions of catholicity and collegiality focusing on Canterbury as a center of a now plundered unity. The early winter dusk enveloped London and the poppies of the day lay discarded

S e e T L i o B B O B . N R T B R o P A o e B L e i

would tell one group of people one thing and another the complete opposite.â\200\235

Clergy

Episcopal Presiding Bishop Edmond Browning: / am thrilled almost beyond words.â\200\235

David Silk, Archdeacon of Leicester: â\200\234Bishops opposed...will be only tolerated as mere druids.â\200\235

Peter Moore, Dean of St. Albans: â\200\234Televised euphoria notwithstanding, we now have a hung General Synod. A majority of two is scarcely the basis for adventurous living...[and] it is singularly perverse to launch out with hundreds of new people when parishes are being [merged], jobs are disappearing and there is a general sense of financial crisis.â\200\235

Henry Chadwick, Emeritus Professor of Divinity, Cambridge: â\200\234Despite assurances to the contrary, experience elsewhere enforces the conclusion that safeguards for opponents are of no lasting value...[yet] to resign is to relinquish hope of influencing the discussion, and neither

group will want to make life easy for opponents by taking to the lifeboats.â\200\235

Basil Cardinal Hume, Archbishop of Westminster: â\200\234We shall continue to pray and work together despite the new and additional obstacle created by the Church of England.â\200\235

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

SPECIAL REPORT

in the gutters, gradually darkening into another red river of sacrifice as symbolic of the defeat at Westminster as that false armistice, also purchased at a heavy price, more than seven decades ago.H

LATE-BREAKING DEVELOPMENTS:

FAITH IN THE FUTURE? is the tentative name for an umbrella structure formed a few days after the vote to serve half a dozen traditionalist groups in England, reports Church Times. The emphasis appears to be on caution, study and unity in finding away forward in or from a now-divided church. The bishops are in shock at the damage they've wrought, said a spokesman for one of the traditionalist groups, the Cost of Conscience.

THE FORMER BISHOP OF LONDON, GRAHAM LEONARD has announced plans to lead thousands of C of E clergy and laypeople opposed to women priests into what could be a semi-autonomous jurisdiction within the Roman Catholic Church which would retain some Anglican character and usage. Local Roman Catholic officials were said to be interested in the proposal, now under negotiation, but the Pope has final word on the matter, according to The Daily Telegraph.

Media

The New York Times: Not since Henry VIII...has a debate left such deep fissures among clergy and laity...argued with a barbed ferocity not often seen in theological discussions.

Time: Despite plans for prayer and calm the controversy will echo throughout the Anglican Communion and reverberate through all of Christianity for years to come.

The Daily Telegraph, London: The price of introducing this change which is intolerable to the profoundly held convictions of some of the most loyal lay and clerical members of the church threatens to be very high...[and] could permanently alter the face of the Church of England.

Evening Standard, London: The issue cannot be decided until a mixed group of atheists, agnostics, Catholics, Jews and Dissenters has given its approval to the measure...the House of Commons...a ragbag of politicians.

Matthew Hoffman, columnist, The Independent, London: When the first woman priest becomes Archbishop of Canterbury, a much deeper restructuring of our society will be seen to have occurred than when Margaret Thatcher became prime minister.

Libby Purves, columnist, The Times, London: The collective woodman listened politely and lovingly, sharpening its axe. By teatime, the oak was down and the veil of the temple rent in twain.

English Church

Furnishings For Sale

Eagle lecturn in oak (\$1,500); statue of the BVM & Child finely painted (\$1,000) and other items from historic Victorian church in Leicester, U.K. Other offers considered; photographs on request. Inquiries to: S Matthewâ\200\231s House, Kamloops Crescent, Leicester LE1 2HX, U.K. (phone 0533 623038).

& St. James 2
& School of Theology

Â® Bachelors, Masters
7 and Doctoral degrees

Recognizing Life Experience Credit, Transfer Credit, Credit by Examination and with work in Individualized Study Programs, Correspondent and Directed Home Study

For more information contact
The Rev. Robert L. Rector, PhD, Provost
1410 Lake Tarpon Avenue, Tarpon Springs, FL 34689
Phone (813) 938-5924 Fax (813) 942-1278

The St. James School of Theology is a religious degree-granting institution K authorized by the Florida State Board of Independent Colleges and Universities /)

FOR SALE
AUTOGRAPHED BOOKS

Copies of my new book, 4400 Quotations for Christian Communicators, are now available for \$17.95. I shall be happy to fill orders by mail for this or any other of these titles: 3000 Quotations on Christian Themes (\$9.95); Best Sermons 4 (\$17.95); Prayer: The Divine Dialog (\$4.95); and The Eternal You (\$8.95). I will sign or inscribe them as you request. Please make checks payable to me and add one dollar for each book for postage and handling.

The Rev. Dr. Carroll E. Simcox
3206 Heritage Circle
Hendersonville, NC 28739

THE AMERICAN MISSAL
Last Printingâ\200\224 Limited Supply

Were \$275

NOW \$ 150
Plus U.RPS. Charge Of \$5

All Saints Press

Robert Elmore
3871 Northside Dr. TG
Macon, GA 31210

AN

15

7

S

oSl =5~ = bl el o o S0 S bbb e

AN

Vice President Of Deputies,
Key Figure In 1991 Sexuality Debate,
Resigns Over Sexual Abuse Charges

The man elected vice president of the Episcopal House of Deputies at the 1991 General Convention where he served on a committee which dealt with sexuality issues has resigned following charges that he sexually abused young men in his upstate New York congregation, church officials have announced.

The Rev. Wallace A. Frey, rector for 28 years of St. David's Church in the Syracuse suburb of DeWitt and married with two adult children, has now been deposed by the Diocese of Central New York's standing committee, because of sexual misconduct over a lengthy period of time with some male young adults and a teenager under his pastoral care, Bishop David B. Joslin was quoted as saying by The New York Times. The bishop said it was believed that less than ten young men were involved.

The 56-year-old Frey, who chaired the House of Deputies Committee on Ministry at the 1991 Phoenix General Convention, helped fend off a proposed canon directing clergy to abstain from sex outside of marriage (whose main sponsor was, oddly, another man named Frey Bishop William Frey, the evangelical dean of Trinity Episcopal School for Ministry). Instead, an ultimately successful compromise resolution was put forward which acknowledged sexual abstinence outside heterosexual marriage as the ideal, admitted discontinuity between church teaching and the experience of many members and the convention's inability to resolve these differences through legislation, and called for further study of the issue at the local level. The resolution was seen as favorable to homosexuals.

The Frey resignation stunned church leaders and delivered a blow to whatever credibility might be attached to the church's current study process, through which parishes are now confronted with such questions as ordaining active homosexuals and allowing same-sex marriages. In a statement, Episcopal News Director James Solheim said that Frey's prominence, not only as one of the top elected officials of the whole denomination, but also because of his primary role in helping the church wrestle with the issue of sexuality, could shake the confidence of some people. It might make the whole discussion at the local level more difficult.

But Pamela Chinnis, President of the House of Deputies, said it would be an even deeper tragedy if this situation diverted our attention from the dialogue on sexuality at the local level mandated by General Convention. | don't believe it diminishes our need to confront all the complex issues surrounding sexuality.

Results of the parish-based study are to be reported at

the 1994 General Convention.

10

THE REV. WALLACE FREY, former vice president of the Episcopal House of Deputies â\200\224 not to be confused with Bishop William Frey, dean of Trinity Episcopal School for Ministry, who at the 1991 General Convention proposed the unsuccessful canon directing clergy to abstain from sex outside of heterosexual marriage. Episcopal News Service photo

Both Chinnis and Presiding Bishop Edmond Browning, though, said in a joint statement that sexual misconduct and betrayal of pastoral trust by clergy and lay leaders cannot be tolerated, and they called for compassion for those who have been affected, reported Episcopal Life.

â\200\234The critical thing was that we took action immediately,â\200\235 said Bishop Joslin, who lamented the violation of ordination vows and the â\200\234breaking of pastoral trustâ\200\235 by Frey. Joslin said he received testimony from the alleged victims of the sexual abuse and â\200\234objective documentationâ\200\235 of Freyâ\200\231s misconduct. Episcopal News Service reported that Frey had been sent to a residential diagnostic and treatment center prior to his resignation. At least ten days after the news broke no criminal charges had been filed.

Frey, whom several of the shocked parishioners lauded for his care, talent and intelligence, has been a trusted leader in Episcopal circles for many years. He has been a deputy to General Convention since 1970, has served on the Board of Theological Education, as a member of the Executive Council, as vice-chairman of the Standing Commission on World Mission and as a trustee of the liberal trend-setting Episcopal Divinity School in Cambridge, Massachusetts. Reportedly, there is no canonical provision to fill a vacancy in the vice presidency of the House of Deputies, so a new vice president will not be named until the next General Convention.

â\200\234With the unequivocal stance taken by the presiding bishop and the president of the House of Deputies regarding Freyâ\200\231s behavior,â\200\235 said one observer who asked not to be named, â\200\234it is hard to fathom why both the bishops and the deputies had so much trouble accepting the proposed canon law put forward by Bishop William Frey at the last convention.â\200\235 For his part, Bishop Frey was earlier reported

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

to have said that he would probably be back in three years with a similar canon. Perhaps with some prescience, he said, "My guess is that by that time we'll have enough experience to make it more attractive."

More Homosexual Union Services
Play "Semantic Games" With
Lack Of Church Approval

Or, If It Looks Like A Duck,
And Quacks Like A Duck...

A service of "affirmation" for a lesbian couple has evidently been held in Detroit, after Michigan Episcopal Bishop Stewart Wood told the couple the church could not "bless" their "lifelong commitment," but sent them to a priest he felt might be responsive to the request within the limits still in place.

The Rev. Ervin A. Brown did have some specific policies in dealing with the two women, ages 31 and 29, though none of them addressed the fact that the Episcopal Church

has never given any express official sanction or recognition to homosexual unions.

"He has a policy that if a couple is going to be married, they have to be active in the church," one of the women told The Detroit News, apparently overlooking the fact that church spokesmen had insisted the women's service would not be a wedding. "So we attended services all summer, and he made us go through his counseling sessions for engaged couples. He helped us think a lot of things through."

But, even though the women would also be exchanging rings, Fr. Brown insisted according to The Living Church that the service "doesn't look like a wedding and it's not a paraphrase of the wedding service." In addition, for those who see some distinction in omitting it, he said the service would not include a "blessing," in deference to Bishop Wood's request that clergy not bless same-sex unions, at least until a study of human sexuality is completed by a diocesan committee. "I would not go against the bishop," Brown was quoted as saying by TLC, though he admitted he would like to include a blessing.

Bishop Wood, another who evidently sees fine distinc-

tion

New Book: Former Archbishop
Says Waite "Misled" Him

A new book about the Lebanon hostages contains the startling revelations that Anglican envoy Terry Waite was about to be dismissed when he was kidnapped in Lebanon, and that former Archbishop Robert Runcie believes Waite "misled" him and compromised his status as a negotiator for the church.

Waite was seized by gunmen in January, 1987, on a mission to free foreign hostages held in Lebanon, and was not released until November, 1991. He resigned from the staff of the Archbishop's office (which had passed to Archbishop Carey) early this year to write a book about his hostage experience.

London's Sunday Telegraph, publishing excerpts from Con Coughlin's Hostages: The Complete Story of the Lebanon Captives, quoted the former spiritual leader of the world's 65 million Anglicans as saying that Waite had not kept him informed about his activities and that the problem came to a head in 1986.

A Washington Post account of the story says the book reveals that Runcie had been led to believe that Waite was a significant factor in the release of American hostages Benjamin Weir, Lawrence Jenco and David Jacobsen.

I was misled about the degree to which he was in direct contact with the kidnappers, Runcie was quoted as saying. Runcie said Waite never told me that in December, 1985, the kidnappers had given him 24 hours to leave the city or die.

But even though Waite's direct line to the kidnappers had been cut, in public he continued to give the impression that his mission was continuing and that he was directly involved in the release of the hostages, even though in reality each release was preceded by [Lt. Col. Oliver] North's arms shipments to Tehran, the excerpts said.

Jenco was freed following U.S. arms shipments to Iran. North sought out Waite to be in Damascus, Syria, to meet Jenco, and the impression was given that Waite was responsible for the release, the English newspaper said.

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

In December, 1986, following revelations about North's arms-for-hostages scheme, it was believed that Waite's position as an independent negotiator might be compromised.

The newspaper quoted Runcie as saying, "We both agreed that he would not be working for the church once the [last] Beirut trip had been completed.

It was all rather unpleasant, really, and I was annoyed that it had reached this stage," former Archbishop Runcie was quoted as saying in an account in The New York Times, based on a Reuters report. "But I had to have him in and thrash the matter out."

The basic fact of the matter was that he had been working independently of me, which is something he should never have been allowed to do," he continues. "I think both Terry and I recognized that we would have to part company."

Dr. Runcie says he agreed to allow Waite to make one final trip to Lebanon in 1987 before he was removed from his post.

Waite was said to be unavailable for comment to the reporting news organizations.

TERRY WAITE (right) and Archbishop Runcie, together in Toronto in 1986, about a year before Waite was taken hostage.

tions to be made, reportedly supported the plan, contending according to the Detroit Free Press that a congregation needs some freedom in responding to its own people and that "there will be no confusion between this and a so-called marriage or blessing."

Though the service was planned for Christ Church, Detroit, it was moved to an undisclosed location at an unspecified date in order to prevent it becoming a spectacle, according to TLC.

"Pm sorry it had to be this way," Fr. Brown was quoted as saying, "but neither I nor the two women want this to be interrupted. I started out with the intention of being open about this."

Opponents began to speak out as soon as plans for the service were announced, said TLC. The Rev. Richard Kim, rector of St. John's, Detroit, was angered by Wood's encouragement of the service, saying Wood had "broken trust with me and others on this issue. It is a tragedy to see this question trivialized by semantic games." The Rev. Michael Bedford of St. Elizabeth's, Redford, reported that people in his parish were "very upset." He said "It's sinful. They're making a mockery of evangelism." Fr. Brown admitted that there had even been some opposition in his parish, including a petition that the ceremony not be held at Christ Church, though he said it came from a small minority of parishioners and was overshadowed by the amount of sup-

Women Priests Canon Rejected By
Australia's Most Prominent Diocese,
Though Synod Approval Is Probable

"Disintegration" Foreseen

The synod of Australia's most powerful Anglican diocese, Sydney, has decisively rejected a provisional General Synod canon which would clear the way for women priests.

In a secret ballot vote in October, 65 percent of clergy and 57 percent of laity dissented from a provisional "clarification" canon of the Australian General Synod which seeks to repeal any law or tradition inherited from the Church of England that prevents women's ordination. Church Times said the vote came after a debate centered on the unity of the Anglican Church of Australia.

It was doubtful, however, despite Sydney's vote, that there would be much unity left in that church after November 21, when it appeared likely that General Synod would muster the majority necessary to allow dioceses to ordain women priests if they wish. The diocesan votes help gauge church sentiment on the issue but have no legal effect on the canon's future. But at least 14 Australian dioceses have approved the canon, with three dissenting, with the outcome in another six still not known at the time of writing. A number of jurisdictions in the church had already set December dates (a few without regard to the Synod outcome) to continue with what Archbishop Peter Carnley of Perth started last March when he ordained ten women as priests, amid great controversy over his authority to do so in light of church governing documents.

According to The Age (Melbourne), the Archbishop of Sydney, Donald Robinson, said in his charge to the diocesan synod that, if the provisional canon is passed, the Australian Church will face "further weakening, if not disin-

port which had been forthcoming from inside and outside the congregation, including from two dozen priests who signed an open letter affirming Brown and Wood.

The story revealed that a similar service took place August 8 at All Saints's Church, East Lansing, where the Rev. Ted Rice held a ceremony for two gay men, with the support of Bishop Wood.

The blessing of a lesbian union was also reported recently in the Diocese of Maryland, performed by the Rev. William W. Rich, chaplain at Goucher College. Bishop Theodore Eastman has now told clergy not to bless any more homosexual unions, reported The Baltimore Sun. In a letter he wrote that because the Episcopal Church has made no official provision for the blessing of same-gender covenants, and because there is clearly no consensus locally or on the wider scene about the significance of these rites, | have directed the clergy of the Diocese of Maryland to refrain from such blessings. A group of concerned local Episcopalians said Bishop Eastman's action was a completely inadequate response to the scandal which occurred, and accused the bishop of evasiveness about details of the service, saying, in all respects, to any reasonable person, it looked and sounded like a wedding. In a letter directed to Eastman, the group called for Rich's removal from the exercise of any priestly duties in this diocese.

tegration...as a national church united in doctrine and order...[The Australian Church] will no longer be a credible witness and keeper of holy writ, no longer unequivocally apostolic, catholic and reformed.

Dioceses that did not conform would be islands of traditional Anglican order within a broader association, he said. There will still be much in common, he said, but the church will lose a ministry recognized by all Australian Anglicans.

Robinson said he was greatly puzzled by a New South Wales Court of Appeal judgment which said women's ordination was not a matter related to church property, and that the consensual compact binding Anglicans should not have the effect of a common law contract like other public agreements.

He said this had led to an extraordinary situation where the church's constitution, canons and rules were binding or enforceable only when they were related to property.

And he disagreed with the court's view that the ordination of women was not a matter involving property. It cannot canonically be performed by a bishop except in a church building and with the use of certain ornaments and furnishings of the church, all of which are church trust property.

The immediate significance of the court's judgment is the gap it reveals in our church's capacity to resolve the present issue of the powers of diocesan synods or bishops to ordain women apart from due authorization by General Synod.

As it relates to a matter fundamental to the church, ministry, Robinson said, The provisional canon now before us is...far-reaching, with far more potential to divide the church, he said. Moreover, we are seriously divided as to whether what it allows for is consistent with the fundamental

declarations and ruling principles of the constitution.â\200\235

In Sydneyâ\200\231s deliberations on the Synod canon, the Rev.
Dr. Bill Lawton was the leading speaker in favor, noting his

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

While media reports of unauthorized homosexual union ceremonies are increasing, it is widely believed that these are far surpassed in number by the unpublicized services of this nature which are being quietly conducted in liberal parishes throughout the Episcopal Church on a fairly regular basis.

â\200\234Self-Destructive Addictionâ\200\235

Father Kim gave further analysis to the events in Michigan in a commentary published October 16 in The Detroit News, saying that, â\200\234Like a person in the grip of a self-destructive addiction, the Episcopal Church seems caught in a syndrome of denial as its situation grows steadily worse.â\200\235

In light of the â\200\234denialâ\200\235 that the â\200\234affirmationâ\200\235 services amount in fact to church sanction of homosexual unions, often with rites remarkably close to the marriage service, Kim wrote that â\200\234The sophistries and tortured reasoning being used to twist the plain meaning of scriptural passages dealing with homosexual behavior find almost no acceptance outside the circles of those with an interest in justifying such behavior.

â\200\234The Christian message is...that we must hate the sin, but love the sinner. Those who would go beyond this to extend acceptance, even love, for the sin itself are not somehow

ARCHBISHOP
DONALD ROBINSON
OF SYDNEY says
that, with the advent
of women priests, the
Anglican Church of
Australia â\200\234will no
longer be a credible
witness and keeper of
holy writ, no longer
unequivocally apos-
tolic, catholic and
reformed.â\200\235

1,

concern for the future of the Australian Church if the canon failed. Canon Peter Jensen, principal of Moore Theological College, spoke in opposition, saying that the canon would not create unity in diversity but would divide the church further. That view prevailed, said Church Times.

However, though it was not clear why, Sydney did approve without dissent an alternative constitutional amendment which also would allow women priests, though a higher level of agreement is demanded for the amendmentâ\200\231s approval â\200\224 a level which it is already clear will not be reached. This alternative bill provides for a devolution of power over matters of â\200\234disciplineâ\200\235 from General Synod to diocesan synods. This amendment would effectively give power over ordination to each diocese. According to CT, the constitutional amendment comes into effect only if three-quarters of Australiaâ\200\231s dioceses, including each of the five metropolitan sees, agrees to it. But at present it is technically dead, because the Brisbane synod (one of the five) defeated it narrowly. However, the question could be reopened at a later

stage, a likely course if the clarification bill is rejected by the General Synod.

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

more Christian, but unChristian. The Church cannot bless what God condemns, and it is very hard to see how it can affirm what God condemns either...

Such actions clearly contrary to any traditional understanding of Holy Scripture and Church teaching have been carried out by the same [diocese] that has tapped its funds for planting new parishes in order to harass with lawsuits a parish that chose to leave rather than fight the decline or be dragged down with it," wrote Kim, who also noted that the Diocese of Michigan had lost over a third of its membership in the last 20 years.

Bishop Wood and those around him, as well as some priests and prominent laypeople, have apparently become so isolated from mainstream thought that they continue to take the Episcopal Church in this direction without realizing the harm being done. It's as if an addicted person had made a fool of himself at his daughter's wedding, lost his job and wrecked his car, but has a circle of drinking buddies and facilitators unwilling to confront him with the brutal facts of his situation.

He said Episcopalians must speak openly against the church leadership out of love for our Church and those officials who are leading the Church to destruction. We are unwilling to be facilitators and enablers as the Church self-destructs.

*HUNDREDS OF FEMALE CHURCHGOERS IN AUSTRALIA ARE STRONGLY OPPOSED TO WOMEN BECOMING PRIESTS, according to a spokesman for a group of women who lobbied the Sydney synod on the matter, reported the Brisbane Courier-Mail. "I support a woman's right to equality in every other sense," said Patricia Judge, "but in the church it is a totally different ball game. The ordination of women as priests runs counter to God's teachings." She said the Bible gave males a distinct responsibility within the church and family. "Men and women are equal in status but have different functions and responsibilities," she said.

*MEANWHILE, AUSTRALIAN ANGLICANS WERE GIVEN A NUDGE ON WOMEN PRIESTS RECENTLY by Anglicanism's only female diocesan bishop. On a visit to Australia protested by traditionalists, Dr. Penny Jamieson, Bishop of Dunedin, New Zealand, said according to Church Times: "God's Church survives, even thrives, on women's ministry. I hope I can reassure you that women priests will be a rich blessing to your Church."

*ON ANOTHER FRONT, THE TRADITIONALIST BISHOP OF BALLARAT, AUSTRALIA, HAS ANNOUNCED HIS RETIREMENT. One of the now-predictable aspects of the fall-out from the advent of women priests in a provincial Anglican Church is the steady disappearance of orthodox bishops. Bishop John Hazlewood of Ballarat has said in Church Chronicle that he will go on a long service leave next July 20, appointing a vicar general to take charge of the diocese until December 10, when he will formally retire after

a Eucharist in the diocesan cathedral. It is hoped a new bishop can be elected while Hazlewood, who will have served as diocesan bishop for 17 years, is on service leave. It has already been noted that Australia's leading orthodox voice, Archbishop Robinson, also plans to retire, early next year.

THE REV. JACK L.
IKER, Bishop Coad-
jutor-elect of the Epis-
copal Diocese of Fort
Worth.

Call To Withhold Consents
Follows Choice Of
Coadjutor In Fort Worth

With the election of another supporter of historic Holy Order to succeed Bishop Clarence Pope when he retires, it appears the Diocese of Fort Worth will remain one of the five Episcopal dioceses maintaining a firm public stand against women priestsâ\200\224if adequate consents for the new bishop coadjutor are forthcoming from the wider church.

The election October 3 of the Rev. Jack L. Iker, a 43-year-old priest from Sarasota, Florida, was seen as a setback for some Episcopaliansâ\200\224including some within Popeâ\200\231s own dioceseâ\200\224who had hoped to topple the dioceseâ\200\231s firm catholic stance in the person of Popeâ\200\231s successor and bring Fort Worth into the mainstream of Episcopal dioceses, the vast majority of which accept female ordination. Such an outcome also probably would have pulled the plug on the struggling Episcopal Synod of America (ESA), the tradition-al church group Pope heads.

Pope, 62, has not announced when he will retire, and lker will serve alongside him until he decides to leave.

In order for the consecration of Iker to proceed, consents must be received from the majority of the standing committees and diocesan bishops in the rest of the Episcopal Church (ECUSA), something not necessarily guaranteed in light of the prevailing climate in the church. The Living Church reported â\200\234threatsâ\200\235 that consents might be withheldâ\200\224now being pressed by a lay group based in the diocese â\200\224but Bishop Pope said in his convention address that he expects the larger church will accede to lker's consecration. â\200\234We have not yet reached the point in the American Church where differences over major issues have been decided in such away as to exclude the minority,â\200\235 Pope believes.

Pope said he will continue to minister in ECUSA â\200\234until it has been made impossible for me, a prospect made highly unlikely since the House of Bishops unanimously passed a resolution in Philadelphia just three years ago that those who share my traditional theological position hold a legitimate Anglican interpretation and are loyal members of the Episcopal Church.â\200\235

But the lay organization within the diocese is openly opposing lkerâ\200\231s election, and says it will lobby other diocesan authorities throughout the church to withhold approval for his consecration, according to Episcopal News

Service. The Council of Laityâ\200\224formed to demonstrate support for national church positions, including womenâ\200\231s ordinationâ\200\224had nominated from the floor its own local

candidate, the Rev. John D. Payne, 55, of Wichita Falls, the only nominee who was viewed as favoring women's ordination. Though Iker's lead was significant, Payne had the best showing against him, running ahead of three other official candidates opposed to women priests. Iker was elected on the sixth ballot at the Fort Worth diocese's annual convention, receiving 48 clergy and 81 lay votes, thus achieving the necessary majority from both groups to be elected. Payne received 26 clergy and 40 lay votes. Through most of the balloting Iker and Payne vied more closely in clergy voting, but Iker had quickly gained a commanding lead among the laity.

This election shows there is a definite split in the diocese, contended Floyd McKneely, former president of the Council of the Laity.

But Elton Murdock, executive for administration and assistant to the bishop, pointed out that democratic processes were followed and the majority prevailed.

The Rev. Courtland Moore, rector of St. Alban's, Arlington, evidently referring to ordained women in ECUSA, argued that the issue is simply whether the Episcopal Church will allow one of its bishops summarily to discount the ministry of 1,150 of its priests. He said it was a matter of recognizing the authority of the church.

However, Bishop Terence Kelshaw of the Rio Grande (who in our last issue scored ECUSA's failure to fulfill promises not to discriminate against those opposed to women's ordination) praised the Fort Worth election. We ought not to withhold consents simply because the elected bishop doesn't happen to hold to our own particular criteria, said Kelshaw, an evangelical who has ordained several women deacons and one woman priest. Giving consent is about whether the proper canonical procedures have been followed. We should put aside our prejudices, because | don't think we have the right to deny consent in this case.

The early Christians were the ESA of Jerusalem, Kelshaw added, urging Fort Worth to continue its witness for orthodoxy in ECUSA.

Fr. Iker, rector of the Church of the Redeemer, Sarasota, has served as president of the Diocese of Southwest Florida's standing committee and as a deputy to the past three General Conventions, reports The Living Church. A Cincinnati, Ohio, native and married with three children, Iker received his M.Div. degree in 1974 from General Theological Seminary. He became an assistant at Redeemer in 1976 and rector in 1978. If consecrated as expected next year, he will become the first new bishop in the Episcopal Synod of America since the Synod's formation in 1989, says Foundations. His consecration will also mean the continuance of a special connection between the Fort Worth diocese and the Synod. The Rt. Rev. Donald Davies, who now leads the ESA's Missionary Diocese of the Americas, was Fort Worth's first bishop.

*In other news from the Fort Worth convention, delegates approved a 1993 budget of more than \$1.1 million and continued the local option allowing vestries to choose whether to send a portion of their diocesan assessment to support the national church.

Fort Worth Takes Hard Line,
This Time, With
Another Seceding Parish

A 425-member Fort Worth parish previously affiliated with the traditionalist Episcopal Synod of America (ESA) led by the diocese's bishop, Clarence Pope, has voted to seek parish status within a western rite Orthodox jurisdiction, prompting some surprisingly heavy-handed, liberal-like responses from Pope and diocesan officials.

The vestry of the Church of the Holy Apostles voted 11-0, with one abstention, October 4 to seek parish status in the Western Rite Vicariate of the Antiochian Orthodox Archdiocese of North America. The action has been supported by the rector, the Rev. M.L. McCauley, and more than two-thirds of the active, enrolled adult members of the parish, according to a parish release. The release termed the ESA as "dying." The Antiochian Orthodox Church is one of 14 Orthodox jurisdictions in the United States, and its western rite jurisdiction allows an expression of historic Christianity in the familiar words, forms and worship patterns of classical western Christianity, said one release.

Bishop Pope contends that McCauley began a campaign early this year to lead parishioners out of the Episcopal Church and unlawfully stacked the vestry with people who agreed with him, according to Religious News Service. The parish release says that Holy Apostles was considering several options since late last year, during which visits from Orthodox representatives, in particular, are mentioned.

The day after the vestry vote, the parish claims, the Fort Worth diocesan standing committee failed to win a temporary restraining order in a local court to expel the congregation from its building, a surprising move, as the Fort Worth diocese not long ago relinquished all claims to parish property. Additionally, the parish asserts, Bishop Pope "excommunicated" the rector and all twelve members of the parish vestry including the one vestryman who abstained from voting according to the pleading by diocesan attorney Robert Randolph. Other stories indicate, rather, that

CHURCH OF THE HOLY APOSTLES, Fort Worth.

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

McCauley was suspended or inhibited. A standing committee statement said the priest had "openly renounced the doctrine, discipline and worship of this church by attempting to take himself and the people and property of Holy Apostles to the Orthodox jurisdiction. Pope was also said by RNS to have declared in the suit that lay officials seceding from ECUSA are no longer Episcopalians.

The diocese, continuing its efforts, has now initiated a suit against the "schismatic and purported Church of the Holy Apostles." The adverse responses of the diocese "reminiscent of liberal/conservative disputes such as that between the Diocese of Southern Virginia and St. Luke's, Richmond" are unusual because two conservative parties are involved. The diocesan reaction was also vastly different from more irenic response given to last year's departure of St. Mary the Virgin in Arlington, Texas, for the Roman Catholic Church. One informed observer noted that Holy

Apostles is significantly larger and apparently was the flagship congregation in the western part of the diocese, which, if missing, would leave a conspicuous "hole" geographically and financially.

Elton Murdock, Pope's assistant, saw a difference between the St. Mary's and Holy Apostles cases, according to The Living Church. "With St. Mary's, at the time it was presented to us in a low-key manner. We were told the congregation was 100 percent behind the move. We chose to let them go their way. Later we found out it was not 100 percent." With Holy Apostles, he indicated the diocese had received "repeated inquiries" from concerned Episcopalians. "In fact," he said, "on September 2 (before the parish's vote) 35 current and former members formally filed charges against Fr. McCauley," though he did not cite the substance of the charges. Murdock could not be reached before deadline for further comment. Bishop Pope himself did not respond to a request from TCC for further comment or explanation of his view of the case.

A small group of parishioners which dissented from the majority action were due to meet with Bishop Pope's encouragement on Sunday, October 11, to "reconstitute the parish," according to a diocesan mailer. Oddly, the parish release said reports suggested that this group had been calling former parish members who had left over the last several years because of the congregation's support of Bishop Pope and the Episcopal Synod. TLC noted that the Rev. Canon Brien Koehler of Fort Worth had been named priest-in-charge, and that for now the remnant parish group would continue to meet at the All Saints' School chapel, about two miles from Holy Apostles. Koehler said more than 100 persons attended the reconstitution meeting, 54 of whom identified themselves as members in good standing of Holy Apostles. On the same Sunday, Holy Apostles had an attendance of 265, about 40 larger than normal, according to parish chancellor Jonathan Kerr.

Senior Warden Albon Head Jr., in his statement to the parish October 4, referred to the fact that Holy Apostles has been fighting "to remain catholic in the midst of the Episcopal Church's capitulation to societal changes and "situational" theology." The RNS story said McCauley and his supporters object to ECUSA's liberalism, including the ordination of women priests and decisions by some bishops to ordain gays and lesbians. Though Pope shares those views, the release claimed the bishop had not made a pastoral visitation to Holy Apostles in about three years, and

"224

had refused to meet with the vestry during the summer, as the rector and congregation publicly declared their intention to explore western rite Orthodoxy as an option of escape from the domination of the national church's theologically liberal and socially activist hierarchy. Tension between ECUSA and the ESA was cited as another source of concern among parishioners.

The rector and parishioners reportedly began discussing seven possible options open to the congregation as far back as last December. These included simply surrendering the parish's Anglo-Catholic heritage and becoming a mainstream ECUSA (Episcopal Church) parish, remaining within ECUSA and fighting with a dying ESA, seeking independent status, aligning with one of the continuing Anglican churches that have broken with ECUSA in the last several years, becoming an Anglican-rite Roman Catholic parish, staying in bed on Sundays or going to the lake or golf course, and finally becoming Western rite Orthodox. Notably, no specific consideration of the ESA's Missionary Diocese of the Americas is mentioned.

In January, the congregation hosted Father Peter Gillquist, the evangelism officer of the Antiochian Archdiocese, who spoke to over 150. The following month, former Episcopal priest, the Rev. Justin McFeeters, visited the parish to tell of his Anglican rite Orthodox parish in Dallas. Then in March, the vicar general of the Western Rite Vicariate of the Antiochian Archdiocese, the Very Rev. Paul Schneirla of New York, spoke to over 130 in the nave of the Texas parish.

Finally, throughout the summer months, Fr. McCauley and several vestry members conducted ten small group meetings on Orthodoxy that averaged 10 to 25 adults.

Asked about the timing of the decision, just after the diocesan convention at which a new bishop coadjutor, the Rev. Jack Iker, another traditionalist, was elected, McCauley said Holy Apostles had been a Synod parish and had been very supportive of Bishop Pope. We didn't want to upstage him at convention.

According to TLC, McCauley hopes to be ordained in the Orthodox Church, along with three others who will be permanent deacons, and that members of the congregation then will be chrismated, though presently there is no timetable for these events.

California Parish United
To Western Rite Orthodoxy

Meanwhile, a former ESA-aligned parish in California which earlier resigned from the Episcopal Church was to be formally united with the Antiochian Archdiocese's Western Rite Vicariate October 24-25.

On March 29 this year, the Rev. Eric Heers and 80 parishioners of St. Michael and All Angels Episcopal Church in Concord, California, departed ECUSA and petitioned Metropolitan Philip, leader of the Antiochian Orthodox Archdiocese of New York and All North America, for union with Holy Orthodoxy, a parish release said. Heers had served as an Episcopal priest for 28 years.

The group became St. John Provisional Orthodox Mission under the auspices of the Western Rite Vicariate and has been preparing for its formal reception into the Antiochian Archdiocese since then. The congregation now

consists of some 125 members, ranging in age from two

16

months to 80 years, says the release. Members include not only former Episcopalians but former Mormons, Roman Catholics and evangelical Protestants, as well as several lifelong Orthodox Christians.

With His Grace Bishop Antoun, Auxiliary Bishop of the Antiochian Archdiocese of New York and North America, due to preside, the members of the mission were to be chrismated into the Orthodox Church October 24 at St. Francis of Assisi Catholic Church in Concord. In the Divine Liturgy immediately following, Bishop Antoun was to ordain Fr. Heers, and Fr. Charles Dinkler, the mission's rector and assistant, respectively, as deacons.

On Sunday, October 25, at a Martinez, California, elementary school, Bishop Antoun was scheduled to celebrate a Hierarchical Liturgy at which Fr. Heers and Fr. Dinkler were to be ordained priests in the Holy Orthodox Church.

Talks Fail In
St. Luke's Property Dispute

A failed attempt to reach an out-of-court agreement in the property dispute over St. Luke's Episcopal Church, Richmond, brings the matter one step closer to being decided in Virginia courts.

We are saddened that the [issue] will not be resolved amicably, but [Episcopal Bishop Frank H. Vest, Jr.] and leaders of the Diocese of Southern Virginia have again become [inexplicably] rigid, asserts Patricia Sneed, senior warden of St. Luke's, which last April realigned with the traditionalist Missionary Diocese of the Americas (MDA), the non-geographic fringe jurisdiction for orthodox Episcopalians, the canonical status of which is itself in dispute among church leaders.

Sneed said St. Luke's was willing to meet Vest half way but he has reversed himself by returning to his position of last May. Because the parish would not return to his episcopal oversight, Vest earlier inhibited St. Luke's rector, the Rev. Canon Leo Combes, and laid claim to the parish property, saying the rector and parishioners had left the Episcopal Church (ECUSA). The matter became a legal dispute in July, when Bishop Vest's diocese filed a challenge to a proceeding initiated by parish trustees, by which they

PATRICIA SNEED,
senior warden of St.
Luke's, sees a complete rollback of
progress made in
negotiations with
Bishop Frank Vest.

ACC Group Makes
Legal Bid For ACA Funds
In Northeast Diocese

By Louis E. Traycik

A group of four laypeople loyal to the Anglican Catholic Churchâ\200\231s (ACC) Missionary Diocese of New Englandâ\200\224 comprised of a small group which dissented when the original ACC diocese in the region voted to join the Anglican Church in America (ACA) last fallâ\200\224have filed suit in a Boston court to get \$80,000 in funds they believe belong to the ACC.

The suit against the ACA Diocese of the Northeast and its bishop, the Rt. Rev. Bruce Chamberlain, followed weeks of negotiations between attorneys representing their then-anonymous ACC clients and ACA representatives. The action is in apparent conflict with the â\200\234no-suitâ\200\235 principles â\200\224 rooted in the scriptural admonition against Christians suing one anotherâ\200\224laid down for the Continuing Church movement in the 1977 Affirmation of St. Louis. The Affirmation is accepted by both the ACC and ACA and embodied explicitly in their canons. But as the ACA diocese is not a parish, as mentioned in the Affirmation, a loophole which would permit the diocesan suit was evidently seen by the ACC group.

The dispute involves the corpus of a trust fund for the support of the episcopate which was originally given to Bishop Chamberlain personally, but given by him to his then-ACC-affiliated diocese. An immediate result of the suit is that, pending trial, the ACA diocese will have access to the interest on the fund but not the fund itself, a development which could have a negative impact on the jurisdiction.

The restriction comes at a time when Bishop Chamberlain said, â\200\234weâ\200\231ve had to give our own attorneys a \$5,000 retainer to defend us in court.â\200\235

Asked what he thought the real goal of the suit might be, he said, â\200\234Well, so they'd have a fund to support an ACC bishop, but also, so that we wouldnâ\200\231t have one. But we won't stop our work or go away just because of this.â\200\235

Following Bishop Chamberlainâ\200\231s transfer from the ACC

BISHOP BRUCE CHAMBERLAIN of the now-em-battled ACA Diocese of the Northeast.

to the ACA at the 1991 Deerfield Beach Conference uniting the former American Episcopal Church (AEC) with about 40 percent of the ACC, a legal meeting of the ACCâ\200\231s New England diocese voted almost 3 to 1 to become part of the ACA as the newly-renamed Diocese of the Northeast, which includes congregations in the six New England States, plus New York. A minority of congregations and clergy, however, remained loyal to the ACC and have formed a reconstituted Missionary Diocese of New

England under the episcopal oversight of Bishop Thomas Kleppinger of Pennsylvania.

Another former ACC diocese which â\200\234switchedâ\200\235 was Missouri Valley, the majority of which followed its bishop, Louis Falkâ\200\224 former head of the ACC and now primate of the ACAâ\200\224into the latter body.

No suit was filed by ACC adherents in that transfer, nor when the Diocese of the Southwest withdrew from the ACC in 1982, to go (later) to the AEC.

The New England suit is almost certainly reflective of the anger and betrayal felt, after the uniting action at Deerfield Beach, by ACC leaders, who had effectively rejected unity efforts aimed at the AEC which had been underway for several of the preceding years under the direction of Archbishop Falk.

At press time, no hearing or trial date had been set in the case.

ST. LUKE'S Continued

sought court confirmation that the congregation owned the property.

â\200\234All Bishop Vest would have had to do was to let the parish go peacefully and â\200\230without rancor as he promised publicly in March. Instead, he insists upon challenging St. Lukeâ\200\231s in court, a proposition which is likely to cost the Diocese of Southern Virginia more than the actual value of [the parish] property,â\200\235 Sneed remarked. Not only would the action be costly for both parties, she noted, but it occurs at a time when Vest is facing a shrinking diocesan budget.

The negotiations, which got underway in August at the initiative of Vest, reached a dead end in mid-October, according to a parish release. Negotiators from both sides meeting in Williamsburg August 25 arrived at what Sneed described as an informal understanding. â\200\234The basis for our optimism was Vest's apparent receptivity to a balanced proposal which St. Lukeâ\200\231s had laid on the table. We believe it represented a fair compromise,â\200\235 she added.

The parish â\200\234had been willing to give way on a number of

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

issues, but we did insist upon retaining our connection with the Missionary Diocese, keeping [Fr. Combes] as our priest and rector, and of course holding onto the church property which our congregation purchased and built with its own funds.â\200\235

Bishop Vest's position again hardened in mid-September, according to Sneed, after his return from talks with Presiding Bishop Edmond Browning and the House of Bishops, who met in Baltimore. â\200\234When all was said and done, Vest had not moved from his original demand that St. Lukeâ\200\231s go back to his episcopal oversight as a condition for dropping his challenge to St. Lukeâ\200\231s ownership of its property. And that, of course is totally unacceptable to us,â\200\235 Sneed explained.

Vest's action seems a little discordant in light of the Episcopal bishopsâ\200\231 meeting, where Vest and bishops of the

Episcopal Synod of America, which created MDA, seemingly adopted an irenic tone which stressed a pastoral approach to the St. Luke's/MDA dispute involving some mediation by ESA bishops and an indication from Vest that

he had no current plansto initiate disciplinary action against MDA episcopal director, Bishop Donald Davies, for entering his diocese to visit St. Luke's. However, as TCC noted earlier, the gentlemen's agreement said nothing about the diocesan legal bid for St Luke's property.

The dispute between the diocese and parish is expected to be argued before Virginia courts by the end of the year, reported Episcopal News Service, though at deadline parish spokesman Frederick Erb said no date had been set.

By overwhelming vote of its congregation, St. Luke's earlier elected to leave the Diocese of Southern Virginia only after 24months of agonizing over Vest's ultra-liberal policies and tactics at Diocesan Council and elsewhere that we felt were most unfair, Sneed said.

The nearly-unanimous vote of the congregation made it the first established ECUSA parish to shift its episcopal oversight to the Missionary Diocese, scorned by church leaders as a schism from ECUSA. St. Luke's parishioners believe they are part of ECUSA and the Anglican Communion through their link with ESA bishops, who are bishops in good standing in ECUSA.

The ESA established MDA to meet the present and future needs of traditionalists gradually being obliterated within the main body of ECUSA, and, said the parish release, to facilitate the return to the Anglican Communion of some 1.5

St. Michael's, Tulsa, Notable
Resigns Suddenly As Rector,
Fellowship Head

Well known Continuing Church priest, the Rev. John C. Pasco, hasresigned as rector of the Tulsa-area St. Michael's Anglican Church and as president of the Fellowship of Concerned Churchmen (FCC), a group of Continuing Anglicans and Episcopalians supporting traditional faith and order.

While an announcement to Tulsa World gave no reason for the sudden departure of Pasco, now said to be on retreat and unavailable for comment, the general consensus was that Pasco had undergone a protracted period of stress, beginning with his and his 80-family parish's conflict with the Episcopal Diocese of Oklahoma during most of the 1980s over liturgy, women's ordination, property rights, and other issues. Pasco was deposed and his parish disenfranchised from the Episcopal Church as a result of the dispute, and he and his flock later made history and evoked critical pressure from Anglican bishops in the U.S. and elsewhere when the now-retired Bishop of London, Graham Leonard, took Pasco and St. Michael's under his episcopal oversight. Major transitions in the parish continued with St. Michael's affiliation with the United Episcopal Church of North America, and finally last year with the Anglican Church in America (ACA), formed to help unite all Continuing Anglicans in the U.S.

Recently, Pasco had been issuing his weekly St. Michael's Wings, the widely-read parish bulletin which dealt largely with current issues within Anglicanism, and was serving not only as president of the FCC but as editor of its publication, The North American Anglican Review. Sources close to the congregation say that financial problems in the parish also had prevented payment of Pasco's full salary in the last few months.

million former Episcopalians who, starting in the late 1960s, left ECUSA because of its revisionist policies,â\200\235 which now include trends toward the ordination of active homosexuals and women bishops, and sanctioning same-sex marriages.

*THE MISSIONARY DIOCESE OF THE AMERICAS, which now has 30 congregations with a couple dozen in the pipeline, was to hold its second convention in Houston November 17-19. In what may be further signs of trends in the relationship between ESA and MDA, The Northwest Anglican noted that delegates would be confronted with the fact that the Synod, though pledged to major financial support of MDA, is unable to meet this obligation, evidently due to financial difficulties of its own. In addition to tithing by MDA congregations, committed individuals will likely also be sought to help meet the need. The story revealed the fact that the dollar amount would be moderate due to â\200\234the volunteer status of [Bishop Davies, technically a retired Episcopal bishop], and the two clergy on his personal staff, who are supported financially by their pensions alone. The one paid staff member works for far less than his abilities and experience would net in secular employment.â\200\235 Davies was quoted as saying that â\200\234If MDA is to become independent of ECUSA and ESA, the matter of financial support will be crucial in arriving at such an important decision.â\200\235

Pasco did issue a press release announcing his resignation to Tulsa World before leaving, saying that letters had been sent to the senior warden of St. Michaelâ\200\231s and to the vice president of the FCC, the Rev. Garrett Clanton, rector of St. Johnâ\200\231s Episcopal Church, Quincy, Illinois, who will now succeed Pasco as president of the group. However, the newspaper said the senior warden was away, and Junior Warden Sam DuVall was â\200\234very surprisedâ\200\235 when informed of Pascoâ\200\231s move, saying that no one in the congregation expected it. None of the ACAâ\200\231s bishops or clergy had been aware, either, of Pascoâ\200\231s plans.

ad

THE REV. JOHN PASCO

â\200\234After 20-plus years of hard work on the front lines of the traditional Anglican movement, John was exhausted,â\200\235 said the Rev. Canon Walter Windsor of Jackson, Mississippi, rector of the ACAâ\200\231s Parish of St. George there, who was called in to take services and care for Pascoâ\200\231s family and flock in the days immediately following his resignation. As it appears Pasco may need an extended period of retreat as he considers future moves, parishioners and friends in the areaâ\200\224including, notably, from the Episcopal Churchâ\200\224 were said to be rallying to help Pascoâ\200\231s wife, Rosanne. (The coupleâ\200\231s three children are grown and no longer live at home.) Pasco reportedly had taken several steps to make

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

Bishop Of Durham Strikes Again

What does an English bishop who likes to dance close to the fires of heresy do when the Archbishop of Canterbury helps quash the SPCK's plan to publish a homosexual prayer book called *Daring to Speak Love's Name*?

Why, write the preface for the book, of course, now to be issued by the secular publisher Hamish Hamilton.

In his preface, Bishop David Jenkins of Durham commends the book as helpful in better understanding human

BISHOP JENKINS: Up to his old tricks

financial provisions for his wife in the interim, but more will likely be needed.

Mrs. Pasco, equally stunned by her husband's action, told TCC that life in the household had been pretty normal and gave no particular signs of Pasco's impending action, though she said she had noticed her husband had been anxious and somewhat "frantic" in the days preceding the resignation, adding that financial pressures stemming from the parish situation had been felt. She said she had urged ACA leaders to pay more attention to problems of clergy isolation and burn-out, made sharper by the fact that some disunity remains in the Continuing movement, and to try to accelerate efforts to fully bring the movement together. Divisions "do not need to be as severe as they are," she said. "We have a good cause," she added, and for it to continue "petty differences" and personal ambitions must be set aside. "This can't happen to other men," she declared. But she urged fellow Churchmen not to be "so hurt" by what had happened that they lose heart. "I want everybody to keep the faith," Mrs. Pasco said.

"John was under a lot of pressure for a number of years. I think he was very brave in protecting the parish from the Episcopal onslaught, and in leading it through the major transition which followed," Windsor said. "Even while he was under heavy scrutiny, there was no question about his integrity."

"John was a man of great character, not given to emotionalism. In writing the letter to the Tulsa World and resigning so irrevocably, it was easier for him," Windsor believes.

Windsor also speculated that if Pasco had mentioned his intentions, "it would have created quite a stir and members of his church would have tried to talk him out of resigning."

Fr. Clanton said he was "very sorry Fr. Pasco found it necessary to resign" and that he was "very concerned about him."

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

relationships and sexuality, and calls its prayers and litur-

gies â\200\234wistful longing for some sort of acceptance and public recognition, including the blessings of the Church, which promotes the possibilities of stability, responsibility, and permanence which marriage enjoys â\200\224or should enjoy.â\200\235

He claims the book rejects the same status for homosexual commitments as for marriage, reported The Tablet.

However, he did have a few criticisms, questioning the bookâ\200\231s title as perhaps an example of â\200\234gay imperialism.â\200\235

â\200\234Having laid claim,â\200\235 he said, â\200\234to a lively and lovely adjective like â\200\230gayâ\200\231 they now seem to be making some dominant claim for the idea of â\200\230loveâ\200\231 and certainly for the concept of â\200\230friendship.â\200\235

According to the St. Petersburg Times, Dr. Jenkins has also recently endorsed a book by Geoffrey Parrinder, Son of Joseph, which calls belief in the virgin birth a â\200\234misplaced piety.â\200\235 The book goes on to state that early Christian teaching on the birth of Christ is â\200\234historical distortion.â\200\235

â\200\234There is clear biblical evidence that Jesus was conceived of sexually active parents,â\200\235 argues Parrinder. The author and his apologist, Jenkins, pit themselves against the leaders of the early church in making their claims about an un-virgin birth, saying the inclusion of the notion in early creeds â\200\234flies in the face of provable historic facts.â\200\235

Typical of Dr. Jenkins after he has caused an uproar over something, he assured the faithful that his endorsement is just for purposes of discussion. â\200\234The Christian way is to bring these upsets out and discuss them with tolerance.â\200\235

At least one fellow Anglican disagrees. Though traditionalist General Synod member John Gummer surely cannot be surprised at anything the predictably radical Jenkins says by now, he said he was â\200\234appalled by Jenkinsâ\200\231 approval of such unorthodoxies.â\200\235 Bishops, he went on, are supposed â\200\234to teach the doctrine of the church,â\200\235 and not to support â\200\234a view of the virgin birth that is contrary to the creeds.â\200\235

Not To Be Upstaged...

...Jenkinsâ\200\231 American counterpart has delivered on his promise of a new book which seeks to demonstrate that the Virgin Birth of Jesus is not historically credible but rather part of the early churchâ\200\231s interpretive fabrication.

Born of a Woman: A Bishop Rethinks the Birth of Jesus by Episcopal Bishop John Spong of Newark was seemingly found wanting, â\200\234at best...only half a book,â\200\235 by a reviewer for Episcopal Life, the Rev. Walter Brueggemann, professor of Old Testament at Columbia Theological Seminary, Decatur, Georgia, a multiple author himself.

Brueggemann indicates the book takes up â\200\234two unequal themes,â\200\235 one which evidently maintains the impossibility of a virgin birth, and therefore views all who take the Bible â\200\234literallyâ\200\235 as uninformed and irresponsible. The second point, he says, is that the â\200\234churchâ\200\231s interpretive work of â\200\230turningâ\200\231 Mary into a virgin in fact denies the rightful significance of the woman (all women?) by placing her on a pedestal in the service of oppressive patriarchy. This point is asserted several times, but is in fact not argued.â\200\235

Brueggemann, while offering some compliments here

and there, found the two categories of argument â\200\234unhelp-
ful,â\200\235 and hoped Spong would move beyond the question of
historicity â\200\234to the issues of hermeneutics that would work to

P -

his advantage and to the well-being of the church.â\200\235

In Defense Of â\200\234Single-Issueâ\200\235 Bishops

While in England to promote his new book, Bishop Spong challenged critical comments about â\200\234single-issueâ\200\235 bishops made by the Archbishop of Canterbury during his recent U.S. visit (see the November issue for details).

Citing feminism, biblical fundamentalism and homosexuality, Spong â\200\224 speaking at a service to â\200\234celebrateâ\200\235 gay and lesbian relationships which used some of the homosexual prayer book liturgiesâ\200\224said that calling these crucial themes single issues â\200\234designed to achieve media interest is, in my opinion, to suggest that they can be relegated to the status of minor irritants on the periphery of the churchâ\200\231s life.â\200\235 According to Episcopal News Service, Spong told the crowd of 400 in the Methodist Central Hall, Westminster, that he disagreed â\200\234profoundlyâ\200\235 with that judgment.

Charging that â\200\234homophobia is still too deeply embedded in the ranks of the church,â\200\235 Spong contended that â\200\234the great anxiety of ecclesiastical leaders is that the unity of the church would be too threatened if honesty were to prevail. So to preserve unity, the church plays to the fears and prejudices of its peopleâ\200\224and those bishops who speak out on justice and honesty for gay and lesbian people are dismissed as single-issue ballerinas.â\200\235

Making Traditionalist Voices Heard

â\200\234Massachusetts Projectâ\200\235 Finds
New Ways To Bug The Liberals

Commentary Report
By Charlotte Hawtin

Little did Alaska Episcopal Bishop Steve Charleston know when he was confronted by 35 stunningly orthodox resolutions at his recent diocesan convention that he and his diocese were the curtain-raiser for a plan called the Massachusetts Project.

Given the way that the Alaskans immediately discharged all 35 in one fell swoopâ\200\224apparently taking a cue from the Episcopal House of Bishops, currently sweeping its disagreements under the rugâ\200\224one might think the Project was a nuclear threat.

The Alaska diocese was hit with resolutions that deemed euthanasia, pedophilia, homosexual intercourse, adultery, abortion and fornication as sins; resolutions that opposed the ordination of women to the priesthood and episcopate, any support for the idea of reincarnation, funding to non-Christian entities, and clergy and lay participation in pagan worship practices; and resolutions which affirmed the Virgin Birth, the Trinity, the supremacy of God over ideology, the bodily resurrection of Jesus Christ, faithfulness in marriage and distinguishing God from creation.

It was all just too much for a â\200\234frontierâ\200\235 diocese blazing a liberal path. â\200\234How legalistic,â\200\235 said the Alaskans, whereupon the diocesan clergy, according to Charleston, proposed dismissing all 35 resolutions and â\200\234letting the Bible take over.â\200\235 In a pastoral letter, they advocated â\200\234not looking at the resolutions, but getting on with the good news.â\200\235 With the convention endorsing the clergyâ\200\231s view 117 to 3, it was smooth sailing from there on in.

So Alaska considered no resolutions at all. Instead it

20

devoted its time to small group Bible study, just like the churchâ\200\231s bishops did in September, the method evidently now employed when you canâ\200\231t agree and itâ\200\231s all much too painful to discuss. â\200\234We donâ\200\231t ask your hearts agree,â\200\235 commented Charleston, who nevertheless said the convention exhibited â\200\234an incredible sense of unity, joy and renewal.â\200\235 The gathering just â\200\234rolled along with the Holy Spirit...Scripture is motivating us to be more compassionate and loving.â\200\235

So how did a project spawned in Massachusetts make it all the way to Alaska? It seems that back in March some stalwarts at All Saints, Ashmont, near Boston, a parish affiliated with the Episcopal Synod of America (ESA), decided to craft a number of resolutions they thought would improve their diocese. Though they probably had limited chance of success in the present climate, it was a way to keep the traditionalist voice heard among church members, and also to test the liberalsâ\200\231 oft-touted â\200\234tolerance.â\200\235 They came up with 31 in all and sent a copy of their proposals to ESA headquarters, from which they were disseminated around the country to Synod chapters. Their appearance in Alaska, before they even saw the light of day at the November diocesan convention in Massachusetts, was'a result of that round-robin.

So now most of the same resolutions were put to the Massachusetts diocesan convention November 7-8 â\200\224this time by a triple-whammy coalition involving ESA, Episcopalians United (EU) and the National Organization of Episcopalians for Life (NOEL). Each group is sponsoring portions of the 31 resolutions, since they may not wholly agree with others of the resolutions supported by their co-sponsoring organizations. The ESA supports all 31, while EU has trouble with the womenâ\200\231s ordination resolution, for example.

To get their resolutions before their fellow Episcopalians, the three organizations took out a full-page ad in the diocesan newspaperâ\200\224but not without pressure from their attorneys to be able to buy the space. â\200\234We have a real sense that the diocesan leadership has gotten out of sync with the people,â\200\235 said All Saints member and Project organizer Tom Lloyd, in something of an understatement.

The Project coordinators were pleasantly surprised, though, to find more openness in Massachusetts to the idea of actually allowing the convention to consider some of the resolutions, albeit some oddities in handling were inevitable. A diocesan committee accepted all but two of the resolutions. The first, put by EU, took an opposing position regarding liturgy for same-sex unions. The committee already had one favoring the liturgies and so they lumped them together and referred them to the liturgical committee. Resolutions opposing pedophilia, and homosexual ordination, also were referred, because the committee thought such sensitive matters should not be discussed at the local level when they were already being considered by the national church. This despite the fact that the last General Convention referred questions like these to the local level for further study!

The committee also said the womenâ\200\231s ordination resolution could not be considered as church canons had â\200\234already been adjusted,â\200\235 and so it was declared out of order, as was a resolution that barred the diocese from engaging in and

financially supporting heterodoxyâ\200\224on the grounds that
local canons allow this!

Thus the remaining resolutions were due to make it to

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

the convention floor for consideration although it appeared the initial receptiveness to the resolutions might be cancelled out by a lack of time to deliberate them. The real surprise came, however, when, despite a bid to sideline the resolutions, a sense of fair play prevailed. After an All Saints parishioner pointed out that six months of serious work had gone into preparing the resolutions, the convention, in a rare move, voted 200-160 to hold an extra session of the convention December 18-19 to consider both the conservative proposals as well as 16 liberal resolutions.

While the outcome of that session is awaited, it's a good bet that these resolutions will not be put for the last time in Massachusetts. Though Bishop Steve Charleston may hope this is the last hurrah for the old legislative approach, who's to say that a process that so easily supported change cannot be employed to advance more orthodox notions? One has to admit the spunk of the traditionalist Episcopalians in Massachusetts and Alaska, who may have been down in just about every round to date, but are far from out!

Tribute To A Colleague By The Editor

Veteran Anglican journalist Dorothy Mills Parker of Washington, D.C. has been awarded the honorary degree of Doctor of Humane Letters by Nashotah House Seminary in Wisconsin.

The degree was conferred November 7 during a weekend of events marking the sesquicentennial anniversary of the traditionalist seminary, during which Nashotah Dean Gary Kriss said the school sought to recognize and celebrate some of the special contributions made by faithful Christians, both lay and ordained, to the glory of God and the building up of His Church.

Kriss wrote Mrs. Parker that your long service to the Church as a journalist has exemplified in a special way the ideals of sacrificial and catholic witness which Nashotah House has always held dear. For that we wish to honor you...

A past contributor to the CHALLENGE, Dr. Parker's extensive experience in religious journalism includes coverage for both the church and secular press of a wide variety of issues and events, including the last three decennial Lambeth Conferences, as well as several Episcopal General Conventions and Church of England Synods. She has interviewed numerous church personages, including four Episcopal presiding bishops and the three immediate predecessors of present Archbishop of Canterbury George Carey. (She is well-remembered by the two still living of those three Lords Runcie and Coggan who were among the scores of church notables who have written to congratulate Mrs. Parker). She has been the Washington correspondent for The Living Church, the Episcopal Church's weekly magazine, for 24 years. Her degree citation written by the longtime former editor of TLC, the Rev. H. Boone Porter says of her that: While unflinchingly upholding orthodox and catholic traditions within Anglicanism, she has always reported controversial issues, events, and persons with fairness and objectivity...

A Jacksonville, Florida, native who studied art and language at Florida State University, Mrs. Parker also has a broad knowledge of church music, in which she has lectured extensively, and was a founding member of the famed

DOROTHY MILLS PARKER addresses the Nashotah sesquicentennial audience.

Washington National Cathedral Choral Society, singing in it for 36 years. She designed its logo, organized its Women's Board, wrote its 45th anniversary history, and long served as a trustee and press officer. She is now a member of St. Paul's, K Street, in Washington, also known for the quality of its music program.

By her writing and her support of fine church music and other activities, Dorothy Mills Parker has enriched the entire Episcopal Church and the city in which she lives," said the degree citation.

Asked to make a response as a representative of the laity, Dr. Parker expressed appreciation for the honorary doctorate and spoke of the many laypeople who see Nashotah as a sign of hope amidst all the controversy and division in the Church.

Noting a recently-consecrated bishop whose stated goal is to help create a just society," Mrs. Parker told seminarians, faculty members and others in the audience that Bishops and priests are not ordained so much to change society as to change lives. And laypeople look to this seminary, not to be a center for social action, but as the maker of priests faithful, disciplined, dedicated priests who show forth Christ, and who by their life and witness can change the lives of men and women and draw them to God...

Perhaps it is Nashotah's vocation," she reflected, to be a faithful remnant in a troubled Church. How often have I heard these heartening words from laypeople, at times of near despair: Well, they say, there is still Nashotah. Just these few words, but what portent they carry. For you can also be the saving remnant, to give strength, encouragement and hope to many who have all but lost it to be the center of spirituality that is the wellspring of the social outreach. The Jesuit theologian Fr. Avery Dulles, in a recent lecture, said the Church makes its best contribution to society by simply being the Church, by being itself...by

nurturing personal faith and morality.

In these times, she said, when the Church is â\200\234by schisms rent asunder, by heresies distressed,â\200\235 she bid her listeners to remember the next line of the hymn: â\200\234Yet saints their watch are keeping.â\200\235

Recall, further, all â\200\234the dauntless priests and bishops who founded and built this seminary, all the holy people who have studied, taught, and worshipped here, from the founding fathers to the late great Archbishop of Canterbury Michael Ramsey,â\200\235 she said, and â\200\234all those who for 150 years have gone out from this place to teach and uphold and do battle for the Catholic Faithâ\200\224all this blessed company of faithful people. What a wondrous heritage. And what an awesome challenge.â\200\235

In concluding remarks which were followed by a standing ovation, Mrs. Parker said â\200\234...So we, the laity, say to you at Nashotah, â\200\230Put on the whole armour of God...and having done all, continue to stand fast, for all that has made you a beacon of light, a strength and bulwark for the clergy, an inspiration and hope for the laity, a mighty fortress of faith that may yet save the Church...â\200\235

Dr. Parker was among several others to receive honorary degrees during the Episcopal schoolâ\200\231s 150th-year convocation. Also receiving Doctor Of Humane Letters degrees were the Reverend Mother Catherine Grace of the All Saints Sisters of the Poor in Catonsville, Maryland, and the Rev. Daniel H. Goldsmith, a retired priest of the Diocese of Vermont now living in upstate New York.

Beginning her career as a nurse, Mother Catherine Grace was drawn more deeply into her spiritual journey, and found her way to the All Saints Sisters in 1964, through contact with two priests who had graduated from Nashotah. Her inspiration and collaborations with others have resulted in the founding of the Hospice-Church Hospital, modeled on Englandâ\200\231s St. Christopherâ\200\231s Hospice, and the Joseph Richey House to provide â\200\234a loving home for the terminally ill,â\200\235 said her degree citation.

Fr. Goldsmith, though not until now a â\200\234sonâ\200\235 of Nashotah, was honored for exemplifying the qualities the school has sought to foster: â\200\234holiness of life, pastoral sensitivity, sacrificial service, and catholic witness...â\200\235 The Church of Our Saviour in Sherburne, Vermont, which Goldsmith served for 25 years, â\200\234sits in the middle of a working farm, where the parish priest is the farmer and the Benedictine pattern of ora et labora, prayer and work, still maintains its rhythm. It is not possible to romanticize the vocation of this priest-farmer who was called to the hills and rocky soil and uncertain climate of Vermont...â\200\235

The degree of Doctor of Divinity was awarded to Bishop Herman of Philadelphia of the Orthodox Church in America, and the Rev. Theron R. Hughes, a graduate of Nashotah.

Born to a Russian immigrant family in Pennsylvania, Bishop Herman, as â\200\234a man of prayer, as a pastor, administrator, teacher, ecumenical leader, and spokesman for Orthodoxy on the great issues of our day, is unflagging in his zeal to serve the People of God and all people and to make known the timeless message of salvation in Christ,â\200\235 said the Nashotah degree citation.

Fr. Hughes has distinguished himself as a faithful pastor of souls, as an energetic and effective leader of the church, and as a loyal and devoted alumnus of [Nashotah] for nearly 40 years," said his citation. Serving in the Dioceses of Quincy, Northern Indiana, Milwaukee, and Western Kan-

22

sas, caring for all sorts and conditions, Hughes has borne the burden in the heat of the day in ministries which have not always been easy and in places many would have chosen not to go...

Given an honorary Doctor of Music degree by the seminary was Lloyd E. Cast Jr., organist and choirmaster of the Cathedral of All Saints in Albany, New York. A church choral singer from boyhood, during which he also studied piano and organ, Cast holds the degrees of Bachelor of Music in Organ (with honors) and Master of Music in Organ Performance from Indiana University. He has provided musical training to literally hundreds of children, and not a few adults, inspiring in them high standards, a love of music and the unique tradition of Anglican church music, and most important of all, a love of the God who is praised in their singing...

We congratulate our distinguished colleague, Dr. Parker, and Nashotah House for such a fine selection of honorees all around.

LATE-BREAKING NEWS BRIEF:

*SIGNS OF LIBERAL INTOLERANCE CAME EVEN BEFORE THE ENGLISH GENERAL SYNOD MET, IN SUGGESTIONS THAT THREE OF THE CHURCH'S BEST KNOWN THEOLOGICAL COLLEGES ANGLICO-CATHOLIC AND ONE EVANGELICAL SHOULD CLOSE, with one objection being the colleges' attitudes to women's ministry. The College of the Resurrection, Mirfield, West Yorkshire; Oak Hill College, north London; and Salisbury and Wells Theological College face effective closure if a General Synod report is given final approval in January, reports The Daily Telegraph. The report, by a working party chaired by Bishop Robert Hardy of Lincoln (who supports women's ordination), says drastic rationalization of the Church's 14 theological colleges is needed because of falling income and a shortage of candidates for ordination. But several bishops are dismayed by the proposals, which target the only college with an Anglo-Catholic monastic tradition (Mirfield) and the only college firmly in the conservative evangelical tradition (Oak Hill). Mirfield, which recently celebrated its centenary with the Archbishop of Canterbury in supportive attendance, is run by the Community of the Resurrection, the order to which some noted traditionalists belong, including Bishop Anselm Genders, and Bishop Robert Mercer, who now leads the Anglican Catholic Church of Canada.

The Franciscan Order
Of The Divine Compassion
...is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar to Brother John-Charles, F.O.D.C., P.O. Box

317, Monmouth, IL 61462-0317. For men and
women who wish to be Tertiaries or Associates to

The Franciscan Order of the Divine Compassion,
P.O. Box 6054, Rock Island, IL 61204.

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

What's the Word?

By The Ven. Dr. Carroll E. Simcox

Is Wisdom Feminine?

Over the past summer I have devoted much of my Bible study to the writings called the Wisdom books in the Old Testament and the Apocrypha: notably Proverbs, Job, Ecclesiastes, Wisdom of Solomon and Ecclesiasticus. It is one of my favorite grazing fields. In it my mind is illumined and my soul takes delight. The thought often comes to me, as I am grazing, that if eternal in the heavens there is a coffee house where great souls meet for genial conversation I'd love to be a waiter at a table where seated and talking would be Socrates, Jesus son of Sirach the author of Ecclesiasticus, Confucius and Samuel Johnson. I think I'd be content simply to listen and to speak nary a word, though my closest friends, beginning with my wife, would doubt that I'd be able to keep my mouth shut for longer than 45 seconds at the most.

In the biblical idiom Wisdom is personified, beatified if not quite deified, and feminized. Jesus in His time speaks of her as feminine: e.g. "Wisdom is vindicated by her own actions" (M. 11:19, my translation).

Wisdom must be sharply distinguished from knowledge. . . . Wisdom is a loving spirit. Wisdom is the way in which knowledge is held.

I'm trying right now to tell you precisely why I think calling Wisdom "she" rather than "he" or "it" is eminently right, and I'm not at all sure I can succeed in being clear and cogent about it. It's not a coolly rational judgment. It's a gut feeling, an esthetic rapture with perhaps a touch of eroticism, though I'm much too old for even platonic romancing. The femininity of Wisdom is a matter of gender, not of sex. Gender is metaphysical, sex is physical.

May we say that we woo Wisdom whereas we pursue knowledge? Or that we surrender ourselves to Wisdom while we try to seize and subject knowledge to our use, as a tool of power? We may say so and when we do we are facing in the right direction.

Wisdom must be sharply distinguished from knowledge. These are far from being synonyms. In the 17th century John Wilmot, Earl of Rochester, said of King Charles II: "He never said a foolish thing, and never did a wise one." Whether that was a just judgment or not, it makes the true point that one can be possessed of great knowledge and be totally void of wisdom.

Here are some right and relevant words: "Wisdom is a loving spirit" (Wisdom of Solomon). "Her (Wisdom's) ways are ways of pleasantness, and all her paths are peace" (Proverbs). By the way, are there many more beautiful sentences in all English than that? "Wisdom is the way in which knowledge is held" (Alfred

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

North Whitehead). "Wisdom has its roots in goodness, and not goodness its roots in wisdom" (Ralph Waldo Emerson).

Wisdom is a loving spirit. Wisdom is the way in which knowledge is held. Her ways are ways of pleasantness, and all her paths are peace. Why do these truths about Wisdom seem to me so obviously feminine rather than masculine or neuter? I'm still trying to find my own answer to the question.

My father was much stronger in knowledge than in wisdom, my mother much stronger in wisdom than in knowledge, and I believe my debt to her is greater. Can this be it? I can't say it isn't. Gender and sex must be distinguished, but they are correlative, and a good woman seems to signify Wisdom more than does a knowledgeable man.

I know some eminently knowing people and some eminently wise people. The former are not unwise, the latter are not fools. But to whom am I more strongly drawn? Unquestionably to the wise. Whom do I more long to be like? At the age of 80 I will say most emphatically that to me wisdom is the pearl of incomparably supreme price; I should not have said this at 20 or 30 or 50. No masculine symbol could ever draw me with any such power. One of the few immortal dicta I know in German is Goethe's last line: Das Ewig-Weibliche zieht uns hinan. Eternal Woman draws us upward.

Maybe that's the word I'm groping for: my reasons for thinking that femininity is the divinely ordained gender of Wisdom; divinely ordained because divinely right to the human heart at least, the only heart for which I can speak. But the biblical writers seem to have been of the same mind. Knowledge I respect, admire, and salute. Wisdom in all her appearances I revere, adore, try to embrace; and at her bidding I lift up my heart unto the Lord.

THE ANGLICAN MISSAL
(American Edition)

In BOTH the Altar (\$180 postpaid)
and People's (*\$18 postpaid) editions

(Write for special terms on carton purchases)

The Anglican Parishes Association
P.O. Box 5901, Athens, GA 30604

*Increase regrettably due to rise in printer's costs for second printing.

THE ORDER OF ST. ANDREW

A Religious Order of men and women,
both married and single,
not living in community.

For information, contact:

The Father Or Mother General
The Order of Saint Andrew
2 Creighton Lane
Scarborough, New York 10510
914/941-1265; 762-0398

Conservativeauth 4
Â¢ or of the best sellin
Wealth And Poverty" has to say aboftliiï~\201(e)k

Rose Hill Forum

Dear Fellow Believer,

Christians, | can only say, IT'S ABOUT TIME!

As a charter member of The Rose Hill Forum, America's first and only on-line computer network for traditional

When | wrote *Wealth and Povertyâ\200\235 | predicted that America's investment in computer technology

about an explosion of freedom.

That prediction is coming true. The Rose Hill Forum employs existing computer technology to create a lively community of souls reaching outto each other from across the country and the world (our latest member is an Anglican priest from London). We can communicate instantly through live conferencing, hold ongoing meetings on the greatest theological and spiritual questions, or take substantial courses in Chris

doctrine. You can even receive individual spiritual direction, privately and with anonymity . All of this is available to you for as little as \$20 per month.

That is freedom at work!

|f you are an orthodox Christian, either Anglican, Roman Catholic, or Evangelical, then you will feel at home in

the forum.

it you are still searching for a spiritual home, and have no particular religious affiliation,

ou might begin to find your moorings right here, as long as you are willing to give

traditional Christianity a chance.

if you are a mature and spiritually fit Christian, the Rose Hill Forum will be a great place for you to share God's

blessings with others.

I utilize the Rose Hill Forum almost every day. First I go to the daily meditation for spiritual guidance and to start my day with God's will as the most important thing in my mind. Then I check to see if I have any messages from the new friends that I have made in the last few months since the Forum first came on line.

After downloading my mail -- some of the letters I get are pretty substantial -- there are a lot of bright, energetic Christians out there with good things to say -- I take my seat in the meeting room and catch up on

all of the intellectual activity that has taken place since the last time I dropped in.

This is a very dynamic system! It's as if all of this spiritual and intellectual dialogue were taking place in my own living room -- with some of the most difficult and important problems of our time being addressed. You won't get this high level of discussion during your church coffee hour. In my new book, "Life After Television" (1993), I predict that computer chips will allow us to break the monopoly of liberal power in the communications

industry. Rose Hill Forum is a step in that direction.

Now that's a dose of freedom that's good for all of us!

I encourage you to be a part of this new and growing movement, and use it to your personal advantage.

It's Easy to Sign Up! Here's how.

: Call Town Hall Rose

eg "

Hi qu"; l n afm iat " "HaV'Ã@' fgy()ur'. Mas: tã\200\230 car: 2; jã\200\231 l@ d ;

: e 2 e A T VIS rea yã\200\230

ly time ~ right on y o o n . e

ã\200\234 choose the JOIN option, and you'll b mkiĩ~\201'o,, ' Sh; (zs.tgg). (;.ã\200\230 ts__ 96
4 on

When prompted for an AD CODE, s fton

S e Sl e â\200\234

, you'll receive a Memb: : i Â\$ S

password and user-name - your key merm?i¬\201ie w}l{lh simple log on instructions from' - S
3 PRGN .

se Hill Forum on Town Hall. If you ney) aszri:aza 3rcld .nps on how to get started, plus a
e in securing the proper equi
quipment,

call T i i

own Hall Executive Director Jeanne Allen at 1-(800)-441-4142

AL AL AL A AR AN S AR AL SR NS

Newsclips

AN NAAANNCANLANALANY

ANGLICAN â\200\224INTERNATIONAL

A bill to admit WOMEN PRIESTS IN THE WELSH ANGLICAN CHURCH which has been introduced with the support of all but one active bishop is to be debated next April, according to Church Times. The process of considering whether women could become priests began in 1975, when the Governing Body decided there were no fundamental objections to the move, but that it would then be â\200\234inexpedientâ\200\235 for the Church in Wales to act on its own. Last year, voting in the churchâ\200\231s six dioceses showed that 49 percent of the clergy are opposed. But a bill to enable women to serve as priests has now undergone a first reading, to be debated upon second reading next April, according to Episcopal News Service. Even if the bill were passed then, there still would be no date set for the introduction of women priests. The last clause of the bill states that its provisions would begin â\200\234on such a day as the bishops shall appoint.â\200\235

A TWO-PART INQUIRY IS TO BE MADE INTO THE MANAGEMENT OF ASSETS BY ENGLISH CHURCH COMMISSIONERS, following criticism of heavy borrowing to fund investment in property, reports Church Times. The Lambeth Palace announcement said an initial report by a London firm of accountants will be taken further by an eight-man group under the chairmanship of the Bishop of Chelmsford. Meanwhile, MORE ENGLISH DIOCESES ARE REPORTING FINANCIAL PROBLEMS, with part of the problem being the decline in investment income. The Diocese of Norwich, for example, is operating in the red. In 1991, the operating budget was short 15,000 pounds, and the deficit for 1992 may be as much as 300,000 pounds. Reserves are rapidly being exhausted, and one consequence of the financial situation is that parishes are being left vacant because, Bishop Peter Nott says, â\200\234we cannot afford to pay the number of clergy.â\200\235 Employed members are being asked to contribute five percent of their income to help solve the problem. The Diocese of Bath and Wells, former see of Archbishop George Carey, is also in trouble, with clergy facing job cuts if churchgoers fail to increase giving. In that diocese, church members give an average of just 1.78 pounds per week, compared to a national Church of England average of 2.21 pounds. The diocesan target of 4.30 pounds remains only a distant dream at present, reported Church Times. Bishop Jim Thompson said of the situation that the church could no longer afford a â\200\234heavily subsidised life,â\200\235 and that â\200\234If we are going to maintain the ordained stipendiary ministry at the present level and pay a salary commensurate with other dioceses, we face a stark choice and we must tackle the financial situation.â\200\235 Other dioceses with similar problems include Lincoln, where one in ten clergy jobs are to go, and Chelmsford, where 20 jobs are to disappear through â\200\234natural wastage.â\200\235

Traditional Anglican Communion (TAC) Primate Louis W. Falk, who heads the Anglican Church in America (ACC), the

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

leading Continuing Church body in the United States, was due to travel to SOUTH AFRICA in November in response to invitations from traditionalists there to investigate prospects for a Continuing Church on the African continent. A group calling itself â\200\234The Traditional Anglican Trust Society,â\200\235

which dissents from the recent Provincial Synod vote in favor of women priests in the Church of the Province of Southern Africa (CPSA), invited Falk to visit Johannesburg. Chairman Gilbert Briscoe, who said the synod vote told Anglo-Catholics in CPSA to "like it, lump it or leave," commented that the Trust "is wasting no time in researching the various options" and said, "This is a sorry period in the history of our church, as I firmly believe the ordination of women to the priesthood heralds the beginning of the end of the Anglican Church as it is known today." In a related story, TAC's Australian constituent, THE ANGLICAN CATHOLIC CHURCH IN AUSTRALIA (ACCA), was due to host a prelate from its sister Continuing Church in Canada, Bishop Robert Crawley, for a several-week tour Down Under in October. Crawley was to meet with traditional Anglicans in eight cities around the country, in which the "official" Anglican Church is undergoing an internal split over women priests. Crawley, who resides in Ladysmith, British Columbia, is part of the Anglican Catholic Church of Canada (ACCC), led by Bishop Robert Mercer, C.R., the former Anglican Bishop of Matabeleland, Zimbabwe.

IN BRIEF "24

*THE COUNCIL OF THE ANGLICAN CHURCH OF BANGLADESH HAS DECIDED TO ORDAIN WOMEN PRIESTS. The academic success of women taking part in an theological program over the past four or five years helped to make the idea acceptable, though there was opposition to be overcome, said the Rev. John Webber, now back in London after 15 years in Bangladesh, where the population is 85 percent Muslim and 13 percent Hindu. - Church Times

*A MAJORITY OF MEMBERS OF THE BRITISH PARLIAMENT BELIEVE THE CHURCH SHOULD BE DISESTABLISHED, according to a routine monthly survey of 100 Parliamentarians. Sixty percent of Labor MPs favored the move, while only 40 percent of Conservatives did. Historic non-conformist strongholds, Scotland and Northern Ireland, were the constituencies with the strongest backing for disestablishment. - The Times

*MEANWHILE, A JUST-PUBLISHED REPORTS SAYS THE PRIME MINISTER SHOULD LOSE POWERS OVER THE APPOINTMENT OF DEANS AND SUFFRAGAN BISHOPS, with names going instead directly to the Sovereign from the Archbishop of the province concerned. The names would come to the Archbishop from a formally-constituted Appointing Group within the diocese involved. The report, produced by a working party set up five years ago by the Church of England General Synod's Standing Committee, is entitled Senior Church Appointments: A review of the methods of appointment of area and suffragan bishops, deans, provosts, archdeacons and residentiary canons. - Church Times

*THE CHURCH OF IRELAND (TRADITIONAL RITE) HAS SPREAD FROM NORTHERN IRELAND TO THE IRISH REPUBLIC. The Irish Continuing Anglican body gained another priest earlier this year: the Rev. Ivan Cosby,

who will serve the church, a branch of the Traditional Anglican Communion, in his native Ireland in addition to teaching duties at Aichi University in Japan and work in Cornwall. - St. Aidan's Parish Newsletter

*CHURCH LEADERS IN LONDON ARE BEING ASKED TO SUPPORT AN APPLICATION FOR A LICENSE TO RUN A RELIGIOUS RADIO STATION. Lord Brentford and Peter Meadows, a communications consultant, are leading a group that wants to see churches bid for one of three new medium-wave frequencies that will be made available by the Radio Authority in the spring. - Church Times

*A SPECIAL INITIATIVE FOR THE DECADE OF EVANGELISM CALLED 'SPRINGBOARD' IS GETTING UNDERWAY IN BRITAIN, the Archbishops of Canterbury and York have announced. Bishop Michael Marshall and Canon Michael Green will tour Anglican parishes at home and abroad for the next several years. Twenty-nine U.K. and eleven overseas dioceses have already signed up to participate. The two men will train clergy, lay leaders and work with universities and local business communities in a broad evangelism program. - Church Times

*THE DIOCESE OF LONDON HAS GONE AS FAR AS IT OUGHT IN CLOSING CHURCHES IN THE CITY OF LONDON, asserts Lord Blake, president of the Friends of Friendless Churches. Some of the diocese's churches have in recent years been declared 'redundant' and closed to be converted to other uses. He questioned the need to appoint 'yet another commission' which would undertake further study and recommendations on the future of the city's churches. - Church Times

*RECIPROCAL RECOGNITION OF THE OFFICE OF PASTOR BETWEEN THE CHURCH OF ENGLAND AND LUTHERAN CHURCHES IN THE NORDIC AND BALTIC COUNTRIES MAY BE THE RESULT if a document now being drafted is accepted by both churches. Dialogue partners have taken part in a series of meetings, and a fourth plenary meeting was to consider a proposed common statement. A spokesman said the pastor's office in the Lutheran churches of Denmark and Norway are not in the tradition of apostolic succession as was understood in the Church of England. The talks, begun at the Council of Europe's prompting in 1988, follow upon a 1957 agreement between the English Church and Nordic Lutheran churches, which allowed members of the respective churches to participate in the Eucharist in each others' churches when they could not get to their own church. - ELCA Newsbriefs/Christian News

*AN EXTENSION OF ENGLAND'S LAW AGAINST BLASPHEMY IS BEING URGED, IN WHAT COULD END UP AS ENGLAND'S ANSWER TO A 'HATE CRIME' LAW. The Commission for Racial Equality says the present blasphemy law, which protects only the established Christian religion, should be expanded to cover as many religions as possible, or else be completely abolished. It also wants religious discrimination and incitement to religious hatred made illegal. - Church Times

*ACTS OF VANDALISM AND DESECRATION HAVE BEEN TAKING PLACE IN CHURCHES IN COVENTRY, the only English medieval city to lose its cathedral in World War II bombings. Incidents have included the smashing of stained glass windows, use of a 12th century pulpit as a urinal, people smoking cigarettes during weddings and having fights with kneeler cushions, and the theft of priceless furnishings. A group of churches and the police hope

to deter the vandals and thieves by marking valuable items and installing video cameras. - The Living Church

*ARCHBISHOP DESMOND TUTU OF SOUTH AFRICA HAS BEEN HONORED WITH A CIVIL RIGHTS AWARD PRESENTED AT THE MEMPHIS, TENNESSEE, SITE OF THE DEATH OF DR. MARTIN LUTHER KING. Upon the occasion Tutu said he is "in the very serious business of bringing about the kingdom of God for God's children...Nothing is so revolutionary, so radical, as the Bible. It is subversive of all injustice, corruption and oppression." - Episcopal News Service

*PAUL HANDLEY SUGGESTS THE SLOGAN "JOIN THE C OF E AND WIN A BUS PASS" TO RESURRECT THE LACKLUSTER DECADE OF EVANGELISM. The tongue-in-cheek suggestion came after a Methodist boy was denied a bus pass by the Kent County Council, which said the youth had to be part of the Church of England to get a free ride to the Archbishop's School in Canterbury. "What are the Church's publicists waiting for?" asked Handley, suggesting the bus pass slogan. "The forces of darkness won't know what hit them." - Church Times

ANGLICANA-USA

LONGTIME CONTINUING CHURCH LAYMAN-TURNED-CLERIC, THE REV. CANON E.J. MICHEL LAROQUE, IS TO BE MADE A SUFFRAGAN BISHOP to focus on hispanic work within or having some connection to the Anglican Rite Jurisdiction of the Americas (ARJA), a Continuing Church body which encompasses perhaps nearly 1,000 members. LaRoque said that ARJA has at least three hispanic parishes of some 50 persons each in New Jersey, with more such congregations forming, and has taken on the main episcopal responsibility for the Hispanic Synod formed late last year, an overlapping jurisdiction grouping hispanic parishes (some of which may be or have been connected with other Continuing bodies) along the east coast of the U.S., including Florida, as well as in Central America, the Dominican Republic, Guatemala, Colombia and Ecuador. In light of the evidently expanding hispanic work, ARJA bishops, upon a petition of the clergy, voted September 18 to tap LaRoque to help shepherd it. Educated for the Anglican priesthood in his home state of Maryland and in Canada, LaRoque, fully functional in Spanish, has already had some experience in the special ministry, and has composed service music in Spanish. The episcopal care will be mediated through ARJA's see of Puerto Rico, where the ordinary is Bishop Jose M. Delgado, who will now have assistance from LaRoque, based in Mobile, Alabama, as Suffragan Bishop of Puerto Rico. LaRoque was due to be consecrated at the Cathedral of St. Francis of Assisi in Richardson, Texas (outside of Dallas) at 10 a.m. November 28. The chief consecrator was to be ARJA Archbishop Stephen Clark, assisted by Bishops Delgado, Roy Davis of the ARJA mid-western Diocese of St. Mark, and Robert Kennaugh, a retired ARJA bishop who lives in Texas. Other bishops of the church include Bishop Frank Benning of Atlanta, whose diocese extends north to New York, and Archbishop Clark is also ordinary of the Diocese of St. Luke, based in Richardson. Of his new appointment, LaRoque said there had been some casual talk of it in the past "which I never took too seriously," so when the call came it was an "unexpected"

pected tap on the shoulder.â\200\235 Asked about his approach to the episcopal role, LaRoque said, â\200\234Regnare est servireâ\200\224to reign is to serve.â\200\235 ARJA is an offshoot of the Continuing Anglican movement which grew out of the 1977 Congress of Concerned Churchmen in St. Louis. Asked if ARJA planned to get more involved in the move to bring greater unity to the Continuum, in which some significant advances have been made over the last year, he said he felt that that was a probability following a necessary time of regrouping within ARJA to meet new challenges.

DR. DONALD D. HOOK, writing in Lex Orandi, a publication of the Prayer Book Society, predicts that during this decade the national Episcopal Church will (1) â\200\234proposeâ\200\224 and possibly passâ\200\235 legislation focused on legally ordaining practicing homosexuals of both sexes to all three orders (deacons, priests and bishops); (2) sanction same-sex â\200\234marriageâ\200\235 and authorize a service for it, initially in a supplement to the 1979 Prayer Book and later in the Prayer Book itself; (3) â\200\234approve or acquiesce in heterosexual live-in relations, even between a priest of either sex and a partner of the opposite sexâ\200\235; 4) â\200\234continue to de-emphasize all sacraments other than Baptism and the Holy Eucharistâ\200\231; 5) â\200\234first join Confirmation to Baptism, and then eliminate the formerâ\200\235; 6) â\200\234allow selected laity, by the authority of the diocesanâ\200\224but sometimes delegated to the parish priestâ\200\224to celebrate the Eucharist under special circumstancesâ\200\235; 7) â\200\234relegate the Nicene and Apostlesâ\200\231 Creeds to the back of the new, revised 1979 Prayer Book (1997), making their use optionalâ\200\231; 8) â\200\234establish full intercommunion with the lesser members of COCU (the pan-Protestant covenant consortium, the Consultation on Church Union), but not with the Presbyterians and the Methodistsâ\200\235; 9) â\200\234eliminate all tests of faith for membership in ECUSAâ\200\235; and 10) â\200\234dismiss by fiat potentially schismatic elements and pursue legal avenues to retain parish real estate and investments.â\200\235

Word has it that notice of the traditional tenets of faith put forward by THE BALTIMORE DECLARATION and arecent convocation of its supporters in Baltimore have not gone unnoticed by the Archbishop of Canterbury, George Carey. While he has called for a church with â\200\234blurred edges,â\200\235 Carey it is said, has endorsed many of the rather explicit ideas expressed in the Declaration, issued last year by concerned Episcopal clergy in Maryland, and is in sympathy with it. An outgrowth of the Declaration was the recent Baltimore Convocation, sponsored by the Irenaeus Fellowship of Priests and Deacons in Maryland, which served as the counterpoint for the Episcopal House of Bishopsâ\200\231 September meeting in the same city. â\200\234I was very, very pleased,â\200\235 said the Rev. William McKeachie, a co-author of the Declaration and rector of Baltimoreâ\200\231s Old St. Paul's Parish, the host for the convocation. The intent of the meeting was to â\200\234witnessâ\200\235â\200\224 particularly to the assembled bishopsâ\200\224and to affirm doctrinal truths, many of which have come under attack. About 100 people attended all the sessions of the convocation with a dozen or so individual bishops participating to one degree or another. Speakers, according to The Living Church, included the Rt. Rev. Maurice Benitez of Texas; the Very Rev. David B. Collins, the retired Dean of St. Philipâ\200\231s Cathedral, Atlanta, and the former president of the Episcopal House of Deputies (quoted in the last issue); the Rt. Rev. William Frey, Dean of Trinity Episcopal School for Ministry; and theologians from the Roman Catholic,

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

Methodist and Lutheran churches. Collins was â\200\234terrific on an overview of the Episcopal Churchâ\200\235 and its â\200\234spiritual

condition,â\200\235 said McKeachie. Calling Collinsâ\200\231 analysis â\200\234in-
cisive, trenchant and winsome,â\200\235 McKeachie underscored
Collinsâ\200\231 appeal â\200\234to those who were willing to be renewed in
their faithfulness in the core gospel. A lot of Episcopalians
are unwilling to commit themselves to that...â\200\235 he said.

The new dean of Washington National Cathedral has
popped up again, this time saying that it may be the ROLE
OF THE NATIONAL CATHEDRAL TO BE THE â\200\234VOICE
AND FACEâ\200\235 OF ECUMENICAL PROTESTANTISM. Evan-
gelicals have Dr. Billy Graham, fundamentalists the Rev.
Jerry Falwell and Roman Catholics their outspoken
American cardinals, said an article in The Washington
Times. â\200\234What's missing is a voice and face that repre-
sent...Protestantism,â\200\235 said the Very Rev. Nathan Baxter,
and the cathedral â\200\234can be that national icon,â\200\235 he added.
Baxter wants to define the cathedral with major preachers,
conferences and a foray into national broadcasting. Nation-
al advisers will review his plan in January, with a final draft
expected by April. Meanwhile, during the four Advent Sun-
days before Christmas, Baxter will bolster the pulpit with
prominent voices in liberal Protestantism â\200\224the Rev. William
Sloane Coffin; National Council of Churches head, the Rev.
Joan Campbell; and the dean of Harvard Divinity School.
The cathedralâ\200\231's Advent theme is â\200\234The Coming of God in
Troubled Times,â\200\235 which Baxter says will be guided by a
broad theology. â\200\234I think there are persons who are very
desirous to have something that honors the authenticity of
Scripture,â\200\235 he admitted. But the liberal Protestant view is
that there is â\200\234no canon of answers.â\200\235 He said this questioning
appeals to â\200\234people who are struggling with having some
anchor of faith,â\200\235 and who want to hear from â\200\234someone (a
minister or teacher) who is vulnerable but is holding on to
faith.â\200\235 The voices from the cathedral, he contended, must
be Christians who have â\200\234integrity in their own faithâ\200\235 but
appreciate other religions and value systems. â\200\234The issue is
not to find a watered-down version of Christianity,â\200\235 Baxter
said. â\200\234You do have a certain amount of risk that someone
will step into the pulpit and say something crazy.â\200\235 In a related
story, a cathedral circular announcing other more traditional
events for the Advent season revealed that the Christmas
Eve Family Pageant would portray the birth of Christ â\200\234with
a host of animals and clowns in attendance.â\200\235

IN BRIEF â\200\224

*FATHER JEAN-BERTRAND ARISTIDE, HAITI'S EX-
ILED PRESIDENT, HAS HELD DISCUSSIONS WITH EPIS-
COPAL BISHOP ORRIS WALKER OF LONG ISLAND
ABOUT BECOMING AN EPISCOPAL PRIEST. Fr. Aristide
was expelled from the Roman Catholic Salesian order be-
cause of his continued political activity. Following his election
as Haitiâ\200\231s president, he was overthrown in a military coup.
Aristide, who now lives in Washington, D.C. and Venezuela,
is still recognized by the UN and U.S. as Haiti's rightful
president. Aristide acknowledges papal authority, but when
asked about the popeâ\200\231s opposition to priests serving in politi-
cal office, laughed and remarked, â\200\234The pope is a chief of
state; | am a chief of state.â\200\235 The Long Island diocese has a
large Haitian community. - Catholic Review/Episcopal Life

*PRESIDING BISHOP EDMOND BROWNING HAS
URGED YASSER ARAFAT TO PURSUE PEACE WITH
ISRAEL. The American primate met with the chairman of
the Palestine Liberation Organization for two hours in Sep-
tember in Tunisia, and said that Arafat "was open and
genuinely pleased we had come because it represented
Western interest in the Palestinian cause." - Episcopal Life

THE ATLANTA-BASED EPISCOPAL RADIO-TV
FOUNDATION IS LAUNCHING A SERIES OF TV ADS TO
DRAW LAPSED CHRISTIANS BACK TO CHURCH. The
30-second spots urge viewers to "Rediscover your
religion, the Episcopal Church." Louis Schueddig, execu-
tive director of the Foundation, said: "We want to make a
concrete, tangible contribution to the Decade of Evan-
gelism, and we know of no better way to do that than by
using electronic media." - Ecumenical Press Service/Epis-
copal News Service

*BISHOP FRANK CERVENY WILL SUCCEED RETIR-
ING BISHOP ALEXANDER D. STEWART as executive
vice president of the Church Pension Fund, valued at \$2.5
billion. He joins the fund after 18 years as Bishop of the
Diocese of Florida. - Episcopal Life

*AMID FIERCE DEBATE OVER CHRISTOPHER
COLUMBUS, MORE THAN 3,000 PEOPLE GATHERED IN
WASHINGTON CATHEDRAL ON COLUMBUS DAY TO
CELEBRATE 500 YEARS OF SURVIVAL BY NATIVE
AMERICANS. The October 11 celebration in the nation's
capital, itself named in honor of Columbus, did not laud the
Italian explorer nor his discovery of the New World, but
instead paid tribute to Native Americans in a service of
prayer, music and preaching. Alaska Bishop Steven Char-
leston, a Choctaw Indian, saw "a new community of God's
people forming in the conciliatory event, to start afresh
and anew for another 500 years as Americans...dedicated
not to greed and violence but reconciliation, peace, hope,
justice and love." - Episcopal News Service

RELIGION "USA

THE UNITED STATES IS CAUGHT IN A "CULTURE
WAR" THAT THREATENS THE NATION'S POLITICAL
HERITAGE, according to a leading Roman Catholic
theologian and author, who terms it a "major crisis of our
day," reports the Associated Press in The Washington Post.
Two visions of the American political experiment are strug-
gling for supremacy," said the Rev. Avery Dulles, a veteran
of ecumenical affairs who has taught at a dozen leading
Catholic and Protestant universities. At a recent public
lecture at Fordham University, his present venue, the Jesuit
priest said the once-prevailing view that democratic rule
depends on people recognizing God-given principles of
justice and morals is now pitted against a view that the
nation is not bound to any fixed truths or morality. This rising
"hostile ideology" at times takes on aspects of "a new bar-
barism," he added, especially at a time of "heated campaign
rhetoric." Such debate, he said, "is always in danger of
sinking into passion and prejudice, appealing to the lowest
human instincts," such as putting economic interests above
higher values and material quantity above quality and ex-
cellence. Expanding on his remarks in an interview, Dulles,
the son of former secretary of state John Foster Dulles,
maintained that a past, pervasive recognition that healthy
self-government relied on general acceptance of common

moral standards is withering away. Ultimately, this could bring the collapse of democracy. It's gone pretty far," he said. The trend may be due in part to the impact of technology, which rejects as an obstacle to progress any restraints moralists might want to place on what it can do. People want as much as they can get as quick as they can get it," remarked Dulles, a World War II veteran who studied law at Harvard before switching to theology. He said the loss of moral consensus also results partly from elimination of religion from state-controlled schools and other public institutions under the slogan of separation of church and state. "Anything funded by the government has to be stripped of religious conviction," he charged. "You can believe in Marx or anything else, but you can't mention God. In effect, we're establishing secularism. That's what makes it difficult to maintain any moral climate in the country as a whole." In his lecture, he contended that spirituality and politics are distinct but not separable. Political judgments are inevitably permeated with moral and religious assumptions. He asserted that, although the church seeks to inject its social principles into public policy issues, it makes its best contribution to society by being itself by nurturing personal faith and morality. Democratic political order is not self-sustaining and cannot succeed without a morally responsible society, and that morality cannot be established in the absence of religious faith, he explained. The church, Dulles said, should work at raising people's sights above the sordid quest for pleasure, wealth and power and restrain the drives of hedonism, ambition and pride that everywhere threaten civil peace and order.

The Twin Cities Area Presbytery, which had approved the ORDINATION OF ANOTHER PRESBYTERIAN LESBIAN, Lisa Larges, has been prevented from ordaining her by the Permanent Judicial Commission of the Synod of Lakes and Prairies, which ordered the presbytery to rescind its certification of Larges. The issue over acceptance of self-professed, practicing homosexual persons as ministers continues to bedevil the Presbyterian Church (U.S.A.), despite the denomination's repeated refusals at the national level to relax standards. According to The Presbyterian Layman, the earlier case of the Rev. Jane A. Spahr, a lesbian called to a Rochester, New York, congregation, was appealed to a (national) General Assembly body for final decision, after Spahr won round two in her bid to be recognized as qualified for a pastoral post, with a nine-to-one decision in her favor by the Permanent Judicial Commission of the Synod of the Northeast. However, at deadline The Washington Times reported that the Assembly blocked Spahr's appointment, declaring it improper because she is a self-affirmed, practicing homosexual. The decision was not an anti-gay kind of thing," said one spokesman, but rather the church's policy has been very clear, that unrepentant homosexual practice is a sin. Meanwhile, PRESBYTERIAN YOUTH LEADERS LISTENED TO PRO-HOMOSEXUAL SPOKESMEN at an Indiana meeting, sparking protests from people opposed to giving a forum to people who are opposed to the church's policy. The Presbyterian Layman said two representatives of the New York congregation which had called Spahr as minister were given exclusive control of the podium for a 90-minute meeting. Damage control in response to protests includes calling a second session of the forum on homosexuality which will include a panel representing

â\200\234various points of view.â\200\235 The youth leadersâ\200\231 conference reflects the activities of other Presbyterian groups, including the â\200\234Justice for Womenâ\200\235 committee, which recently invited lesbian/gay lobbyists to lead a seminar for their group.

Some senior church leaders and leading politicians are acting as strong proponents of gay rights initiatives. Leading the list is Republican California Governor, Pete Wilson, who has reversed his earlier opposition to controversial legislation barring job discrimination against homosexuals. The Washington Times reports Wilsonâ\200\231s waffle has heightened the struggle between pro-family and homosexual forces. The newspaper also reports similar gains in Massachusetts. There, Republican Governor William Weld has signed an executive order extending state employee bereavement and sick leave benefits to unmarried couples, including homosexual ones. Across the board, ADVANCES IN THE GAY AGENDA have been startling. Homosexual strategy has been three-fold. First, seek protection under â\200\234hate crimeâ\200\235 laws (which, though one such local law was struck down by the Supreme Court earlier this year, still remain, unchallenged, on the books of a number of localities in the U.S.). Next, rescind sodomy laws. Last, gain civil rights as a class, like racial minorities and women. Significant headway has been made on the first and second objectives. Twenty-six states have nullified sodomy laws for consenting adults. These gains have occurred in just six short years since the Supreme Court upheld a Georgia sodomy law. In 1986, the court denied equal protection to homosexuals under a right to privacy, throwing the contest back to the states. According to a spokeswoman for the National Gay and Lesbian Task Force, over 130 communities around the country have added â\200\234sexual orientationâ\200\235 to their discrimination codes. In Oregon and Colorado, efforts to reverse the tide of pro-gay legislation on the November ballot were thought likely to fail. Robin Kane, speaking for the Task Force, billed their opponents as â\200\234far right.â\200\235 According to Episcopal News Service, defeat of the Oregon initiative was being promoted by Episcopal Bishops Rustin Kimsey of Eastern Oregon and Robert Ladehoff of Oregon, who said that â\200\234serious moral issues and concern for basic justiceâ\200\235 were at stake. Despite the gains, there is the occasional setback. The Washington Times pegs anti-incumbency jitters as the cause of the recent defeat for the Washington D.C. â\200\234domestic partnersâ\200\235 law. Both the House of Representatives and the Senate turned down the law, which would have allowed city employees to extend health benefits to unmarried adults they cohabit with. Mindy Daniels of the Gay and Lesbian Activists Alliance termed the result a â\200\234fearâ\200\235 vote which will â\200\234backfire.â\200\235 Though all three presidential candidates described their view on homosexual rights in code, it was broadly thought that Bill Clinton and Ross Perot were leaning toward further rights gains for homosexuals, while President Bush was seen as opposed.

â\200\234AND THERE SHALL COME A GREAT PROFIT THROUGHOUT THE LANDâ\200\235: New Age guru-ette, J.Z. Knight, has built a multi-million dollar empire by acting as the flashy blond channeller for the spirit of a 35,000-year-old Cro-Magnon warrior called Ramtha. These days Ramtha is getting extra publicity as a prominent figure in an unusual arena: Ms. Knight's protracted divorce dispute. According to The New York Times, Ms. Knight's AIDS-positive ex-husband, Jeffrey Knight, is accusing his ex-wife of using Ramtha to bully him into accepting a paltry settlement, and he wants

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

a much bigger slice of her domain than he got in their 1989

divorce agreement. Ms. Knight, whom experts call the most successful New Ager, charges as much as \$1,000 a person to share Ramtha's sayings. Followers have thrown over career, family and all else to move to the Pacific northwest, which was billed by Knight as a safe haven from natural disasters and space invaders. The Times reports that one Knight devotee, Nancy Barr Brandon, has forked out over \$100,000 at the Ramtha School of Enlightenment. Ms. Knight maintains a 50-acre ranch for her New Age school, a dozen staff members, a palatial house, and a fleet of jeeps. The trial has put a spotlight on the whole New Age movement and its celebrity spirits. The deep guttural Ramtha voice Ms. Knight employs when in a trance-like state has enthralled Shirley MacLaine and Linda Evans. Miss MacLaine said in her book *Dancing with Light*, "I want to prove that spirituality is profitable," and Knight's operation certainly lends credence to her assertion. In the book she claimed Ramtha helped solve personal problems. Now, MacLaine has moved on to other explorations. But others are less sanguine about the effect of Ms. Knight's still-thriving ministrations. Carey Bowen, a former follower, told the Times, "She raped my soul, I used to think she was a good fake, but now I think she has a split personality." Judges in the Pierce County Superior Court have had no success in compelling Ms. Knight to put Ramtha on the divorce court witness stand.

IN BRIEF

*THE ACLU HAS SUED OVER THE REMOVAL FROM SOME LOUISIANA SCHOOL LIBRARIES OF A BOOK ON VODOO HISTORY THAT CONTAINS RECIPES FOR CASTING SPELLS. A Tammany Parish school board member leading the fight against the book called it a "how-to manual for sexual perversion and killing." The school board voted in June to remove the book from school libraries in the parish north of New Orleans. - The Washington Times

*A CALL FOR THE ATTORNEY GENERAL TO END THE AMERICAN BAR ASSOCIATION'S (ABA) ROLE IN THE SELECTION OF JUDGES FOR FEDERAL COURTS has come from several conservative Christian groups. Over 20 organizations, including the Southern Baptist Christian Life Commission and the National Association of Evangelicals, said that the ABA's recent vote endorsing abortion rights showed it "has chosen to be a political interest group rather than a non-political professional association." - The Washington Times/Baptist Press

*PENNSYLVANIA GOVERNOR ROBERT CASEY ATTEMPT TO SPEAK AGAINST ABORTION WAS PREVENTED BY HECKLERS IN NEW YORK OCTOBER 2. Casey was due to deliver a speech entitled "Can a Liberal Be Pro-Life?" at Cooper Union for the Advancement of Science and Art, a private college, with joint sponsorship by The Village Voice, which editorially supports legal abortion. Arranged in the interest of ensuring the right of all views to be heard, the event was to give Casey, an abortion opponent and Roman Catholic, a chance to make the speech he was not allowed to deliver at last summer's Democratic Convention in New York. Protesters' signs and chants accused Casey of "killing" women as well as of being racist, sexist and anti-gay. Demonstrators included members of such groups as Women's Health Action and Mobilization

(WHAM), and AIDS Coalition to Unleash Power (ACT-UP). Police were present but did not intervene. The hecklers evidently were not deterred by Casey's statement that he respect the First Amendment rights of everyone in this audience, and ask that you respect my First Amendment rights. - Our Sunday Visitor

*DEMOCRATS IN CONGRESS ABANDONED A BILL THAT WOULD HAVE LIFTED THE FEDERAL MORATORIUM ON FETAL TISSUE RESEARCH, due to the expiration of time on the life of the current Congress. Though only 12 Senators voted against a motion to limit debate on the bill in that house, there was insufficient time to conclude debate on the issue, causing Democratic Majority Leader George Mitchell of Maine to comment, "It is a deplorable state. It is a terrible circumstance." - The Washington Times

*MEANWHILE, THE HOUSE OF REPRESENTATIVES HAS APPROVED A BILL ALLOWING ABORTIONS AMONG ACTIVE DUTY SERVICEWOMEN and their dependents at military hospitals overseas, if they pay for the procedure themselves. The vote was 220 to 186. The bill seemed to be drawing support from some generally pro-life representatives. - The Washington Times

*FOR THE SECOND TIME, A HOMOSEXUAL ORGANIZATION HAS ATTEMPTED TO MEET REGULARLY AT A CATHOLIC FACILITY DESPITE CHURCH REGULATIONS, AND, FOR THE SECOND TIME, IT HAS BEEN EVICTED. After holding just one mass at St. Stephen's Catholic Church in Minneapolis, where the Twin Cities chapter of Dignity, a Roman Catholic homosexual group, had been invited to gather, Archbishop John R. Roach ordered the group out, on the basis of a 1986 Vatican directive which bars homosexual organizations from occupying any Catholic space unless they agree with the church's teaching against homosexual practice. A few years ago Roach ordered the chapter to leave the Newman Center near the University of Minnesota campus. Dignity filed an ultimately successful discrimination complaint with the state's human rights commission, but the decision was overturned by the Minnesota Court of Appeals in 1991, when a three-judge panel ruled that the First Amendment to the U.S. Constitution prevented the city of Minneapolis from enforcing its ruling. Dignity will return at least briefly to the Lutheran-Episcopal Center near the university, which it had been using since its eviction from the Newman Center across the street. - Religious News Service/Christian News

*THE NUMBER OF U.S. ROMAN CATHOLIC BISHOPS SPEAKING OUT ON WOMEN'S ORDINATION HAS PICKED UP A BIT LATELY. Bishops like Detroit's Auxiliary Thomas Gumbleton, and New Ulm, Minnesota Bishop Raymond Lucker call for study of the question, while their colleagues Bishop Kenneth Untener of Saginaw, Michigan, Michael Kenny of Juneau, Alaska, and Baltimore's Auxiliary, P. Francis Murphy, implicitly or straightforwardly favor the idea of women priests. Recently, Murphy and his boss, Archbishop William Keeler, had a public dust-up on the topic. Murphy criticized the upcoming pastoral letter on women and openly endorsed ordaining females. - The Baltimore Sun/Catholic Review/The New York Times

*MEANWHILE, MARIAN CONFERENCES ARE A BOOM BUSINESS in Roman Catholic circles these days, with crowds of 5,000 to 10,000 drawn to such events in cities

all around the country. Some attribute the rise in popularity of Marian veneration to the growing number of charismatics within Roman Catholicism, some to recent apparitional sightings at places like Medjugorje, and some to â\200\234post-literacy.â\200\235 - Our Sunday Visitor/Catholic Review

*CONSERVATIVES ARE SAID TO HAVE TIGHTENED THEIR HOLD on the Southern Baptist Convention by their recent election of the Rev. Morris Chapman, pastor of a 7,700-member church in Wichita Falls, Texas, as their new president and treasurer. - Washington Times

*THE FIRST BLACK FEMALE CLERIC TO SERVE AS MODERATOR OF THE PRESBYTERIAN CHURCH (U.S.A.) HAS RESIGNED THE PASTORATE OF HER PHILADELPHIA CONGREGATION. Racism, sexism, classism, as well as theological differences were among the reasons cited by the Rev. Joan Salmon Campbell for her resignation as pastor of Society Hill's prestigious Old Pine Presbyterian Church after 21 months of ministry there. - Christian News

*FOR THE SECOND TIME, LEGAL PROTECTIONS FOR RELIGIOUS ORGANIZATIONS FACED WITH IRS AUDITS HAVE BEEN CONFIRMED by a federal appeals court. In light of the 1984 Church Audit Procedures Act, the 9th U.S. Circuit Court of Appeals in Los Angeles upheld a lower court ruling that the Church of Scientologyâ\200\231s rights were violated by the IRS. The act requires the IRS to show just cause to audit a church, to show why its request for particular documents is necessary and give the religious organization adequate time to respond. The IRS inquiries are usually made to determine the tax liability or tax-exempt status of a religious body. - The Washington Times

*THOUSANDS OF AMERICAN CHRISTIANS FROM 70 DENOMINATIONS went door to door in late September with a â\200\234Census of Believersâ\200\235 employing a four-question poll: â\200\234Do you believe in God? Do you pray? Have you had a prayer answered? Have you had a life-changing experience with Jesus Christ?â\200\235 Organizers hope the effort will bring thousands of people to Christ. - The Washington Post

*DOUBLEDAY HAS PUBLISHED A SIX-VOLUME, 27-POUND BIBLICAL REFERENCE BOOK WRITTEN BY 1,000 SCHOLARS WHO WERE ASKED TO â\200\234CHECK THEIR FAITH AT THE DOOR.â\200\235 The seven-million-word Anchor Bible Dictionary, which retails at \$360, was written by Roman Catholics, Protestants, atheists, Jews and Muslims. - The Washington Times/Associated Press

*GUARANTEED TO â\200\234OFFEND EVERYBODY,â\200\235 said Newsday, is Gore Vidal's new book Live from Golgotha. The novel visits the crucifixion as though NBC were present to film the event, Anchor, St. Timothy, a bi-sexual, is linked to bedmate St. Paul, a tap-dancing homosexual. - Our Sunday Visitor

RELIGION â\200\224 INTERNATIONAL

THE ROMAN CATHOLIC CHURCH IN LATIN AMERICA IS NOT AN ENGINE FOR CLASS STRUGGLE OR SOCIALISM, Pope John Paul II told bishops in the Dominican Republic during a visit there in October, in an apparent critique of liberation theology. Though the church must renew its role in a region with 395 million Catholics and boost social development, â\200\234new evangelization is not a new

Gospel,â\200\235 the pontiff said in his opening speech to the Fourth General Conference of Latin American Bishops, according

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

to The Washington Times. After citing a tendency of some theologians to â\200\234rivalâ\200\235 the teaching authority of the Holy See, the pope said recent world changes prove the futility of mixing the faith with political ideology. He also urged the clergy to fight the advance of fundamentalist Protestant groups in the region. Also in the Dominican Republic, reported The Washington Post, the Pope walked a careful line on the CHRISTOPHER COLUMBUS quincentennial, praising the evangelization of the Americas that resulted from Columbusâ\200\231s voyages but acknowledging that abuses had occurred.

A potentially nasty struggle between bishops loyal to the Russian Orthodox Church and those promoting an autonomous UKRAINIAN ORTHODOX CHURCH seemsto be looming. According to Anglican Journal, the struggle has been provoked by the Russian churchâ\200\231s attempt to depose Metropolitan Filaret of Kiev as head of the Ukrainian church, and to elect Metropolitan Vladimir of Rostov and Novocherkassk as the new metropolitan in place of Filaret, who is alleged to be married and the father of several children, in defiance of Orthodox discipline for prelates. Ecumenical Press Service reported that Russian Orthodox Patriarch Alexy Il had appealed to the World Council of Churches for helpin combating the formation of a completely independent native Ukrainian Church under the leadership of Metropolitan Filaret. The ownership of numerous churches and other ecclesiastical properties is under hot dispute between churches loyal to Alexy and the Moscow Patriarchate, the Filaret faction, and the â\200\234Uniateâ\200\235 Catholic Church, which follows Orthodox forms of worship, but is under the jurisdiction of the Roman Catholic Pope.

ETHIOPIA'S NEW ORTHODOX PATRIARCH WAS IL-LEGALLY ELECTED, according to a bishop who has fled to Canada. According to Anglican Journal, Bishop Melkesedek says the election of Abuna Paulos as patriarch, the first election held since Ethiopia was liberated from harsh Marxist rule last year, was arranged by the government at a secret synod, and is part of a plan to expand Islamic fundamentalism in the half-Christian, half-Muslim east African nation. There is apparently still doubt whether Patriarch Aba Merkereos, Paulosâ\200\231 predecessor, who disappeared a year ago after being forced to resign, is actually dead. The bodies of Patriarch Theophilos, Merkereosâ\200\231 predecessor, and other churchmen have been discovered in the grounds of the Rass Kass palace. They had been abducted, tortured and murdered by a government death squad under the authority of dictator Mengistu Haile Mariam, who escaped into exile just before the ouster of Marxist rule. In a related story, The New York Times reports that American leaders of the Ethiopian Orthodox Church have declared themselves independent of the church in Ethiopia because of the appointment of Paulos. The American branch, which includes some 40,000 faithful, is headed by Archbishop Abba Yesehaq, who supervises some 30 congregations nationwide.

IN BRIEF â\200\224

*NOT A WOMAN BUT A WEMAN: Though earlier reports said a woman might be chosen for the post, a male bishop, Gunnar Weman, has been elected the new archbishop of the (Lutheran) Church of Sweden, to succeed

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

Bertil Werkstrom, who retires next April 1. Weman is currently bishop of Lulea. - Ecumenical Press Service

*THE EXISTENCE OF THE FIRST FEMALE LUTHERAN BISHOP WILL PUT A BRAKE ON BUILDING DIALOGUE WITH THE ROMAN CATHOLIC CHURCH, says Msgr. Piero Pennsacchini, director of the Vatican press office, of the recent consecration of Maria Jepsen in Hamburg, Germany. He reacted similarly to the Anglican Communion's women clergy, reiterating Rome's assertion that the innovation made dialogue harder. - The Tablet/Ecumenical Press Service

*THE POPE HAS APPROVED A CATECHISM WHICH LISTS WASTAGE OF NATURAL, MINERAL AND ANIMAL RESOURCES, WHICH BELONG TO EVERYONE AS WELL AS MORE TRADITIONAL SINS AS IMPERILING PEOPLE'S ETERNAL SALVATION. Among sins added to the Roman Catholic Church's official teaching document the first official revision in four centuries are tax evasion, drunk driving, reading horoscopes, accepting bribes, and passing false checks. - The Washington Post

*PROTESTS OF CHRISTIANS WERE IGNORED, BUT THOSE OF MUSLIMS HEEDED by the producers of an English satirical television series 'Spitting Image,' who have now withdrawn the subject of the complaints: a rubber puppet of a hippie-style Jesus which appeared on the show. Muslims revere Jesus as a prophet, and when the British Action Committee for Islamic Affairs reacted with fury to the misrepresentation of Jesus, producers said the puppet would not return, only days after saying that 'only nutters' (British for nut cases) would be offended by the program. - The Washington Times

*A RETURN TO IRELAND IS CONSIDERED POLITICALLY DIFFICULT FOR BISHOP EAMONN CASEY, former Bishop of Galway, who resigned after confirming that he fathered a child. Casey has been staying in the U.S. since his resignation. Irish voters have been wrestling with abortion and divorce questions recently, and Casey's notoriety was considered detrimental to the church's efforts to prevent the weakening of Irish law on these matters. - The Washington Times

*A NEW PHENOMENON OF HOMOSEXUAL DIVORCE HAS APPEARED IN DENMARK, which has been a world leader in permitting homosexual and lesbian marriages. In the last few years some 35 homosexual couples had their lifelong union dissolved by divorce. - Religion & Society Report/Northwest Anglican

*AN ONTARIO JUDGE HAS RULED AGAINST A LAW DISALLOWING ANAL SEX WITH OR AMONG TEENAGE MINORS. Saying there is no proven harm from having anal sex, Judge Marie Corbett ruled that the law restricting anal intercourse to adults is unconstitutional. Corbett then found a 27-year-old man not guilty of anal intercourse with a 14-year-old girl. Ironically, because of the Canadian Youth Protection Act, the teenage defendant was not identified. - Christian News

*TIBETAN WOMEN ARE BEING FORCED TO UNDERGO ABORTION AND STERILIZATION BY THE OCCUPYING CHINESE, the president of Campaign Free Tibet told an English pro-life audience in September. Not only are substantial fines being levied on families with more than one child, but eyewitnesses say tents have been set up in villages where abortions and sterilizations

Continued on Back Cover

AN

The Afterword

R\ GG G O G G O O O W S
Editorials

A Communion Gone Cold

WE CANIMAGINE no greater example of the * â\200\230bleak midwinterâ\200\231â\200\231 into which the old carol says our Lord is born than the action taken on November 11, 1992, by the Church of England, by which *â\200\230officialâ\200\235â\200\231 Anglicanism at its highest level separated itself from the Universal Church. With the die now cast by what was Anglicanismâ\200\231s Mother Church, we are faced with the final sundering of the Anglican Com-
munion and its descent into sectarian status. Neither Parliament nor the Sovereign is expected to prevent this schism from catholic Christen-
dom, wherein the Anglican Church has until recently stood alongside Roman Catholics and the Orthodox.

For schism is what it is. About this traditionalists should be clear. The action in London created a counterfeit Church of England, popu-
lated by an archbishop, certain members of the General Synod and others who believe one branch of the historic Church, or indeed an individual Anglican province, can defy the express example of Christ and unilaterally change Holy Order, calling something clearly alien to Church Tradition an â\200\230â\200\230extensionâ\200\231â\200\231 of it. We are left with a situation in
which Archbishop Carey and his supporters are no longer, well, Anglican. Any reason for serious traditionalists to seek communion with or recognition from Canterbury is now gone.

The real C of E consists of those in the General Synod and others who opposed this move as disobedient and unauthorizedâ\200\224those who remain connected by common faith to the many saints and believers gone before them in centuries past who helped build a peerless Church rich in knowledge and learning as well as the beauty of holiness, a Church which showed forth the majesty of the Lord in a uniquely splendid way, much beloved of us here and in countless places around the world. If it were not so the Anglican Communion never would have been. Part of the profound grief of traditionalists, especially outsiders who have marveled at the English Church, stems from the probably-
correct judgment that the Synodâ\200\231s action portends the exchange of an incomparable heritage for a mess of pottage. If the North American experience is any example, Englandâ\200\231s decision will, if nothing else, further endanger or doom the continued use of the churchâ\200\231s Cranmerian prayer book, for, perhaps rather tellingly, the advent of women priests seems to militate against the co-existence of a superior liturgy cherished by millions.

All of the foregoing will no doubt be dismissed by liberals as doomsaying, change-resistant nostalgia with anti-female overtones, but of course, as oft-said before, that is not it (see especially our editorials in the last two editions). The real issue is one of apostolic authenticity and the fact that this innovation, cruelly divisive in itself, has already been shown to lead to further revisionism and error under which the Church begins to become undone. If one may arbitrarily change something so fundamental as ministry, other parts of the framework of revealed Christianity, girded by Scripture, become vulnerable to assault, and the edifice begins to crumble. What better example of utter breakdown can there be than Episcopal bishops so at odds with one another that there is nothing left but to gather meekly in remedial Bible study groups in an attempt to find some common ground? And what of a high ECUSA official kicked out of the priest-
hood for demonstrating a logical outcome of the liberal hierarchyâ\200\231s campaign to gain church acceptance for homosexual practice? English brethren should also note that formerly slow-going revisionist trails are now well-blazed. The homosexual and inclusive language lobbies appear to be lined up in England right behind women due to become

priests there, and following that could be such things as lay presidency (effective abolition of priesthood), nature/goddess worship, and universalism, definitely the sorts of things to yield a change in the

whole Christian landscape one English feminist foresees . Synod

members won over to the idea of women priests as a simple justice issue unconnected with any other revisionist agenda will, we fear, find out that there is a connection.

Experience elsewhere also shows that any tolerance promised

will begin to fail in practice, and any conscience provisions are in

effect a phase-out plan to rid the church of traditionalism. This is where we come full circle, to the point about which we ask our brethren to be very clear. Those rejecting the C of E's new ministerial order are endangered species, their witness stifled so long as they remain subject to the structures of the established church. Unfortunately, as we said in October, the only long-term hope for protecting the survival and unhindered proclamation of classical Anglican faith in this situation is by entering Continuing Anglicanism or by establishing some sort of operational autonomy in relation to the official church, along the

lines of what the Missionary Diocese of the Americas has done, or the Cost of Conscience's (original) realignment plan would do in England (it not being clear at this point whether this plan is still *on*).

ALL OF US NOW ARE CONFRONTED with the full force of Anglican realignment which has been gaining momentum in recent years, and we know and respect that difficult, conscientious decisions will be made. But we hope traditionalist brethren in England, Australia, South Africa and elsewhere in the former Anglican Communion will recall that there can be opportunity in crisis, and will give prayerful consideration to what is essentially a matter of truth. There is no real unity in a church body without truth without agreement in faith and ministry. And, as the great hymn says, to each one of us has or will come the moment to decide between truth and falsehood, for or against Truth Himself. We do not, as we have said, advocate precipitous departures from one's church, but responsibility to the faith and the flock, to the Divine Commission, must ultimately take precedence over institutional loyalty. Moreover, we hope that those who find they are, in their deepest hearts, classical Anglicans, will remain distinctively so, establishing whatever means are necessary to do that. All that is really needed for traditional Anglicanism to continue is for faithful bishops, priests and people to come together and continue it.

In saying this, we are all too aware that what we are suggesting may seem a hopeless or problematic prospect when the very worst has happened, everything is falling apart, and things will never, ever be the same again. But several things are sure. One is that, if the calls we have received here are any example, our overseas traditional brethren should be assured of how many orthodox Churchmen in the U.S. and Canada (at least) share the burden of their grief, and continue to stand firmly with them, ready to offer any assistance or cooperation possible. Some of these are among the thousands of people around the world who have already established the means to continue in the true Anglican faith, and have been doing so in some cases for over two decades. Again we admit there are drawbacks to this, though they exist in all the present options. All we can say is that a good number of already-disenfranchised Anglicans have found, in considering the questions of truth we pose above, that there was only one answer. In stepping aside the tragic ruins of their own churches many have found fresh evangelistic opportunities and a rebirth of truly spiritual faith.

But most importantly, we can be assured, as England-born cleric Guy Hawtin says in this issue, that He will come again to us at this

blessed season, that He is with us now and always. His truth is not defined by or dependent upon archbishops, synods or manmade institutions; it will ultimately triumph, for our Lord already has the victory. If the Russian Church survived 70 years of persecution, there is reason to think that those who remain faithful Anglicans can not only survive but in due course flourish. It appears we are in a time when many will not endure sound teaching, but...will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths (2 Timothy 4:3). Our job in such a time, and in all times, is to show forth Christ and His truth until He comes again, to continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (Acts 2:42). Let us do that, brethren, together, in visible as well as spiritual unity.

who springs forth in the dawn
and shines glorious in a sunset
who dances at a baby's birth and rejoices in all things new.

I believe in a God who comes in the stillness of the night,
who enters the manger of our lives,

who walks beside us on the dusty roads of our journey,
who sets banquets to satisfy our hunger,

who triumphs over the trials we encounter,

who rolls away the stones which imprison us,

who rises in glory through the darkness which surrounds us,
whose only language is LOVE.

[believe in a God who graces our lives,

who comforts our sorrows,

who stirs our hearts to respond in deeds of love,
who binds us to one another in peace,

whose Spirit fills the whole world. Amen.

Again, let me emphasize that this excrescence is instead of,
not in addition to, the Nicene Creed. It is their profession of faith.
Whatever else it is, it has absolutely nothing to do with the Mighty
Acts of God, nothing to do with the Incarnation, the Cross and
Resurrection, the forgiveness of sins, or life Everlasting, or
anything at all to do with the Christian Faith. But that's the faith
proclaimed by the church with whom you are happy to be in full
communion. Do you approve of this creed? Would you authorize
its use [in your diocese]? Lest you think this an individual-parish-
aberration, I assure you I can provide you with a compendium of
similar horror stories. The official Canadian [Book of Alterna-
tive Services] (BAS) (equivalent to [England's] ASB) specifical-
ly allows for readings in the Eucharist other than from Holy
Scripture; and you have seen the new New Zealand liturgy...It's
doubtful if it is even Christian, let alone Anglican.

...Sorry, Bishop Sessford, but I would much prefer to be in
unity with those who hold to the Faith of our Fathers, even if it
makes the present institutional unity a bit messy. It is far more
important to be in full communion with Athanasius and Com-
pany, would you not agree? I suspect that, like so many
traditionalists from Britain, you have only a fleeting knowledge
of conditions in North America, and that is concentrated on the
U.S. When you (and they) visit across the pond you confine
yourselves to the (very) few 'safe' parishes and dioceses
there,
and thus get a very distorted picture and no picture of Canada
at all! Then you return to the U.K. and pontificate on our
wickedness for 'breaking unity.' You will perhaps now un-
der-
stand why we Canadians are sometimes a bit testy. The point
really is: How much is THE FAITH worth? What is the cost of
conscience? What definite actions have you personally taken to
stem the tide of heresy, especially since 1972 Or did you think
it would 'only affect the Colonies?' (as I was told on se-
veral
visits to U.K.)

The latter is a bit blunt, even brash, but I hope not deemed to
be unkind. Traditionalists cannot afford to be personally an-
tagonistic. But, again bluntly, the time for sheer 'niceness'

\235 is

long past; clear thinking, speaking, and action is needed. I would appreciate your answers to the questions I have posed...I leave you with a quote from Hilaire Belloc:

There is no such thing as a defensive battle or a defensive campaign, save in the sense that one may begin on the defensive, but only with the fixed object of turning to the offensive at the right moment. An ingrained habit of the defensive is a prime condition of defeat.

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

Bishop Sessford, donâ\200\231t you think it is time to recognize that the war is not just over female ordination, but about the Incarnation itself, and is in fact even more perilous than that danger St. Athanasius faced? And donâ\200\231t you think it is time to take some positive â\200\230â\200\230offensiveâ\200\231â\200\235 actions, while you still have a chance to help, rather than denigrate the only people who, so far, have actually put their lives (or, at least their livelihoods) on the line?

Your friend and brother bishop,

The Rt. Rev. Robert Crawley
Anglican Catholic Church of Canada
10989 Hilsea Crescent

R.R. 4

Ladysmith, BC VOR 2EO

Canada

ECUSA

I am one of those delighted traditionalists who has found reading THE CHRISTIAN CHALLENGE most encouraging. It is really wonderful to know that there is a voice for those of us not in lock-step with ECUSA.

{Recently} I had a need to contact â\200\230815" (the Episcopal Churchâ\200\231s national headquarters in New York) for the Armed Forces. When I identified myself as being from Texas, the scorn began. Then when I inquired if there were any of the Vietnam-era military prayer books (i.e. 1928) available, I was told to get with the 'new.â\200\235 Frankly, the conversation was not very helpful, but I did learn, and very quickly, how greatly despised those of us who believe in Holy Scripture and Tradition are. For the first time in my life, I was really sorry that I considered myself a member of ECUSA. {I am now planning} to transfer to the Missionary Diocese of the Americas. I believe I can have a home there even if it means driving 50 miles to find an ESA/MDA church...

Frank M. Gentsch Jr.
802 Crossbow Drive
Woodway, Texas 76712

SUPERB

As a retired writer/editor (Scripps-Howard, Time, Readerâ\200\231s Digest), may I say, on the basis of my first issue, that you are a superbly-edited, -written, and (judging from the October letters column) -read magazine, covering an important aspect of news.

The [*â\200\23425 Years Agoâ\200\231 columns] illumine the 1992 national political scene. As you say somewhere, some of the worst (as well as best) developments in popular culture originate in church movements.

Keep up the good work.

James Daniel
183 Good Hill Road
Weston, Connecticut 06883

Nostra Culpa

When we goof, we do it big. On Page 31 of the November issue, there is a â\200\230â\200\230briefâ\200\231â\200\231 stating that â\200\234â\200\234 Over 6,000 people witnessed the installation of the worldâ\200\231s first Lutheran bishop...â\200\235â\200\235 which, if true, definitely would have implied a rather profound oversight by the Lutherans up to that point. We meant, of course, â\200\230â\200\230the worldâ\200\231s first female Lutheran bishop.â\200\235â\200\231

Christian Challenge Sponsoring Parishes

COLORADO

Colorado Springs

St. Athanasius

(Anglican Church in America)

2425 N. Chestnut St.

Sun HC 8a; MP 9:30a; Sung HC 10a
Childrenâ\200\231s SS 10a

Wed MP & Intercessions 9:30a, HC 10a

The Rev. Robert Grassberger

The Rev. Roscoe Reed

719/473-7950

CONNECTICUT

Fairfield

Trinity-St. Michaelâ\200\231s Parish
(Province of Christ the King)

554 Tunxis Hill Rd.

Sun HC 8a; SS 9:45a-11:30a;
HC Sung 10a; Bible Study 11:45a
Wed HC (Lady Chapel) 7:30p
Daily MP 7:30a

All services 1928 BCP

The Rev. Rocco Florenza

The Rev. Daniel Griffin

The Rev. Robert Haux

203/576-0303

DISTRICT OF COLUMBIA

Church of The Ascension & St. Agnes

(Episcopal Church)

1217 Massachusetts Ave., NW
Sun Said Mass 8a and 12:30p;
Solemn Mass 10a;

Mon-Fri Mass 12:10p

Sat Mass 9:30a

Anglican Missal

The Rev. Perry Michael Smith

202/347-8161

FLORIDA

Goldenrod (Orlando)
St. Alban\200\231s

(Anglican Church in America)
3348 W. State Road 426
(Aloma Avenue)

Sun HC 8a (said) & 10a (sung)
SS 9a (Nursery at all services)
Wed HC 7:30p; Bible Study 8p
1st Sat of month: Sacrament
of Penance 4:30p

1928 BCP

The Rt. Rev. Walter Grundorf
The Rev. Canon Robert Miller
The Rev. Kenneth Horne
407/657-2376

Jacksonville/Orange Park

Church of St. Michael & All Angels

(Anglican Church in America)
Lakeshore 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

34

Vero Beach

St. Mark\200\231s Anglican Church
(Anglican Church in America)

2345 14th Ave.

(while church building is in progress)
Sun HC 8a, 10a

1928 BCP

The Rev. Richard Smith
407/461-9667

GEORGIA

Atlanta

St. Barnabas Anglican Church
(Anglican Church in America)

4795 N. Peachtree Rd., Dunwoody
Sun HC 9:30a; HC-MP 11a

1928 BCP

The Rev. William Weston

The Ven. Carroll Simcox
404/483-6511

404/457-1103

ILLINOIS

Quincy

St. John\200\231s Parish

(ESA/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\200\231s 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 IIT
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 The Rev. Alexander George

319/582-3264

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

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 Krehemker

The Rev. Gerald Claudius
913/432-2678; 816/421-1970

MAINE

Portland
Old St. Paul's Parish

(Anglican Church in America)
279 Congress St.

Sun Low Mass 7a; Church School 9:15a;
High Mass 10a

Tues HC 9a; 5:30p

Thurs HC 9a

1928 BCP

The Rev. Harold A. McElwain
207/773-8208

MICHIGAN

Detroit

Mariners Church

(Autonomous)

170 E. Jefferson Avenue

Sun HC 8:30 & 11a, Sunday School
and Nursery at 11a; Thurs HC 12:10p;
(All sves 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
(Anglican Church in America)

Chapelâ\200\224Agriculture and

Forestry Museum, Lakeland Drive
Sun 8a; 10a

Rectorâ\200\231s Office and Wednesday
Study Fellowship At Church House,
653 Briarwood Drive

The Rev. Canon Walter V. Windsor
The Rev. Canon Donald Lloyd
601/956-3425

St. Stephen\200\231s

(United Episcopal Church)
3000 Old Canton Rd., Suite 275
Sun HC, SS & Nursery 8:45a
(MP 2nd & 4th)

Wed Bible Study 10:30a; 7:30p
The Rev. J. Nathaniel Reid
601/981-0228

MISSOURI

Springfield

St. Luke\200\231s

(Anglican Church in America)
2654 W. Republic Rd.

Sun 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

Holy Days HC 7p

The Rt. Rev. Bruce S. Chamberlain
The Rev. Angelo D\200\231Onofrio
Clergy: 603/367-4788/447-5956
Office & FAX: 603/447-2404

OKLAHOMA

Tulsa/Broken Arrow

St. Michael\200\231s Church

(Anglican Church in America)

8837 S. Garnett

Sun MP & HC 8a; Choral Euch 10:10a
Wed HC & Unction 7p

All services 1928 BCP

The Rev. John Pasco

918/252-1211

OREGON

Scotts Mills (rural area)
St. Nicholas Chapel

(Anglican Church in America)
22605 Milk Ranch Rd. NE

Sun Solemn Sung Mass 10a
Major Holy Days as announced
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 Ousley
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 Hoffmeyer Road

Salvation Army Chapel

Sun 3:30p MP 1st, 3rd;

EP 4th, 5th;

HC 2nd

Contact: Louise Sallenger
803/669-6615

The Rev. EH. Holck
704/859-2264

Greenville

Holy Trinity Anglican Church
(Anglican Church in America)

717 Buncombe St.

Sun 11a HC (MP 2nd & 4th)

1928 BCP

The Rev. Jack Cole

803/232-2882

TENNESSEE

Franklin

St. Dunstanâ\200\231s Church
(Anglican Church in America)
4119 Murfreesboro 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
915/837-7463

Katy
St. Matthias Anglican Church

(Anglican Church in America)
20701 Kingsland Blvd.

Sun HC 11a; Adult/Childrenâ\200\231s
SS 10a

Other services as announced
The Rev. Jacob Feldhacker
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. Markâ\200\231s U. Methodist Church)
Sun HC 9a (MP 4th Sun)

The Rev. Siegfried Runge
301/963-5726

Oatlands (near Dulles Airport)
Historic Church Preservation, Inc.
(Serving traditional Episcopalians;

mailing add. Box 540, Hamilton, VA 22068)
For Sunday Services contact

The Rev. Elijah White (ESA)

703/338-4265

WASHINGTON

Bellevue
St. Paul Anglican Church

(Anglican Church in America)
16637 NE 30th

Sun MP 9:45a, HC 10a

Holy Days HC 7p

1928 BCP

The Rt. Rev. Richard Boyce
206/881-2598; 525-1618

Bothell

Christ Church

(Reformed Episcopal Church)
Meeting at Bothell Funeral Home
18224 103rd Ave NE

Sun HC 11a; SS 10a

The Rev. Richard Jones
206/641-0948

AUSTRALIA

Melbourne

St. Markâ\200\231s, Fitzroy
(Anglican Church of Australia)
250 George Street

Sun HC 9:30a

Sat Benediction 7p

Mon-Sat Daily Mass

The Rev. Tony Noble
03/417-2751

Want to find out how your congregation can become a
CHRISTIAN CHALLENGE SPONSORING PARISHâ\200\224and
get a FREE AD in this directory? Call the CHALLENGE office
for details at 202/547-5409.

THE CHRISTIAN CHALLENGE, DECEMBER, 1992

are forcibly carried out. - Church Times

*INDONESIAâ\200\231S RELIGIOUS LEADERS â\200\224 CHRIS-
TIAN, MUSLIM, HINDU AND BUDDHIST â\200\224HAVE LOST
THEIRBATTLE TO STOP PASSAGE OF ALAW ALLOW-
ING ABORTIONS TO SAVE A MOTHERâ\200\231S LIFE. Passage
of the bill, part of a comprehensive national health act,
ends nine months of discussion in Indonesiaâ\200\231s House of
Representatives. The bill included a compromise replac-
ing the term â\200\234abortionâ\200\235 with the phrase â\200\234certain medical
proceduresâ\200\235 (to be performed only by doctors in govern-

ment-approved facilities, and after wider consultation),

which was preferred because explicit use of â\200\234abortionâ\200\235
could lead to misunderstandings that the procedure is
lawful in any circumstances. According to the new law,
violators of the abortion regulations face up to 15 years
imprisonment and a fine of up to 500 million rupiahs (about
\$246,000). - Ecumenical Press Service

*SERBIAN ORTHODOX PATRIARCH PAVLE has
blamed atheistic Serbian, Muslim and Croatian military
leaders for the bloody ethnic violence that racks the former
Yugoslavia. The prelate met with Cardinal Franjo Kuharic,
the Roman Catholic primate of Croatia, before his visit to
the United States, and the two leaders issued a joint appeal
to secular leaders for an end to the violence, condemning
â\200\234ethnic cleansingâ\200\235 and the â\200\234blasphemous destruction of all
prayer and holy places, Christian and Muslim.â\200\235 - The
Washington Post/The New York Times

*AND, AN APPEAL FORINCREASED HUMANITARIAN

AID TO REFUGEES AND VICTIMS OF WAR IN CROATIA
AND BOSNIA-HERZEGOVINA has come from U.S. Chris-
tian, Jewish and Muslim leaders. Unless aid is increased,
said a report, thousands of people will die of starvation and
cold. The leaders also appealed to those with political and
religious influence in the former Yugoslavia to help protect
civilian lives and prevent further atrocities. - Ecumenical
Press Service

*STRONG PROTESTS WERE MADE AT A RECENT
INTERNATIONAL MEETING OF ORTHODOX LEADERS
INISTANBUL, that dissent from liberal Protestant pronoun-
cements of the World Council of Churches should have
been stepped up, reported Bishop Isaiah of the Greek
Archdiocese of North and South America. - Religious News
Service/Christian News

*AN INTERCHURCH MONITORING EFFORT IS UN-
DERWAY TO HELP REDUCE VIOLENCE IN SOUTH

FOUNDATIONS

N

Reporting the news of Anglicanismâ\200\231s.
largest traditionalist organization, the
Episcopal Synod of America, with

articles by the Rev. Dr. Peter Toon, the
Rev. Dr. David Ousley, Dr. Thomas
Reeves, the Rev. Samuel Edwards,
Kathleen Reeves, the Rev. Dr. Jeffrey
Stenson, and others. Edited by
William Murchison; published ten
times a year. :

Send \$15 to:
ESA, 6300 Ridglea Place,
Suite #910, Fort Worth, TX 76116

AFRICA. The program is a joint effort of the World Council
of Churches and an ecumenical Christian forum in South
Africa, and has been endorsed by the Vatican. The action
follows a tour to South Africa in September by a five-mem-
ber ecumenical â\200\234Eminent Persons Group.â\200\235 - Church Times

*ROMAN CATHOLICS IN ENGLAND AND WALES
may no longer be under a serious obligation to attend
mass on major feast days other than Sundays and
Christmas, if a proposal to change the rules governing
days of obligation is approved. The proposal won the
endorsement of the National Conference of Priests (NCP),
whose delegates represent the 6,000 Roman Catholic
priests of England and Wales, at its 23rd annual meeting
in Birmingham in September. The proposal was put for-
ward by the bishopsâ\200\231 liturgy committee, and is to be dis-
cussed by the bishopsâ\200\231 conference. - Church Times

ChristianChallenge.

A PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY

Address Correction Requested

DECEMBER 1992

1215 Independence Ave. S.E., Washington, D.C. 20003

NON PROFIT
ORGANIZATION
U.S. POSTAGE PAID
PERMIT NO. 2862
AUSTIN, TEXAS

