

-
TOvEmL
S

ChristianChallenge

AN INDEPENDENT WITNESS IN THE ANGLICAN/EPISCOPAL TRADITION

Volume XXVI No. 3 April, 1987

ISSN 0890-6793

ChristianChallenge.

This magazine is supported by The Foundation for Christian Theology, and is published ten 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. Devoted to the defense and proclamation of the Faith and Order of the Church as grounded in Scripture and the 1549-1928 Book of Common Prayer. THE CHRISTIAN CHALLENGE was first published in January, 1962 by Dorothy A. Faber, founding editor. All rights reserved.

Copyright © 1986

SUBSCRIPTION POLICY

THE CHRISTIAN CHALLENGE is distributed without a fee. The extent of circulation is wholly dependent upon contributions. All those making donations to The Foundation for Christian Theology will receive copies of THE CHRISTIAN CHALLENGE. All donations are tax-deductible under the provisions of section 501(c)(3) of the Internal Revenue Act of the United States.

MAILING ADDRESSES

Subscriptions and Contributions: The Foundation for Christian Theology, 1215 Independence Ave. S.E., Washington, D.C. 20003.

Editorial Office and News: Auburn Faber Traycik, Editor, Louis E. Traycik, Contributing Editor, 1215 Independence Ave. S.E., Washington, D.C. 20003, Telephone 202/547-5409

President's Office: The Rev. Edmond T. P. Mullen, Holy Trinity Church Inwood, 20 Cumming Street, New York, NY 10034; Telephone: 212/567-1177

Literary Editor: Dr. Thomas C. Reeves, 5039 Cynthia Lane, Racine, WI 53406.

OFFICERS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

President

The Rev. Edmond T. P. Mullen

Vice President and Treasurer

The Ven. Jean Pierre Meshew

Secretary

Louis E. Traycik

Directors

Fr. Mullen, Archdeacon Meshew, Peggy (Mrs. Gordon A. T.) Heath, Marguerite (Mrs. Walker) Pendleton, Dr. Thomas C. Reeves, The Ven. Dr. Carroll E. Simcox, Auburn Faber Traycik.

THE GOALS AND OBJECTIVES OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

* To defend the Faith as defined in the 1549-1928 Book of Common Prayer and in Holy Scripture.

* To work for the unity of the Church under Christ.

* To resist what is wrong and what is false teaching within and without the Church.

To restore the Church to her primary mission of preaching and teaching the Gospel of Jesus Christ.

The Foundation champions no particular philosophy. It does advocate responsible Christian commitment to the Gospel of Christ and to the effective support of foreign and domestic missions of the Church. It rejects Church involvement in secular politics or financial support of

politically oriented groups.

MEMBER

Anglican and Episcopal Media Association
Episcopal Communicators

*

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 provided that a copy of such reprint is sent to the Washington, D.C. office, and that credit is given as follows: THE CHRISTIAN CHALLENGE, (month and year), published by The Foundation for Christian Theology, 1215 Independence Ave. S.E., Washington, D.C. 20003 USA, reprinted by permission.

On Our Cover: The verse is from Lamentations 1:12â\200\224Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow... .

Volume XXVI

IN THIS ISSUE 'Xĩ-â\201ĩ-â\201f 1987

FEATURES

MY PERSPECTIVE OF THE RELATIONS
OF CHRISTIANS IN SOUTH AFRICAN SOCIETY
By Mangosuthu Gatsha Buthelezi 7

THE CHURCH OF ENGLAND VOTES TO BEGIN
LEGISLATION FOR WOMEN PRIESTS
ByslhetEditors Â« oieiin o Lot o 800 o 10

PROVISIONS FOR TRADITIONALIST VIEW
SOUGHT IN LANDMARK EPISCOPAL CHURCH
MEETING
ByglhesEditors o wie s & d R ol o e S 14

REARRANGING THE FURNITURE
IN THE CHURCH OF ENGLAND
Byalhe RevalohniKing e - L 80 S OS8 S e 0 S 15
UPDATING SEXUAL MORALITY

IN THE EPISCOPAL CHURCH
By Dorothy Mills Parker And The Editor 17

COLUMNS AND DEPARTMENTS

IN THE FIRST PLACE
A Message From Our President
â\200\234Ecumenism And Rome (Continued)

BysilthefReyAEXIPPSNV] lcn it e S 2
BACKTALK
LettersiErom Â@OUEReaders s e 3

MINDING THE STORE

â\200\234Sometimes God. . .â\200\235

ByShelRevailcd STaimto N s 31
THE AFTERWORD

Editorials

â\200\234The Unoriginal Sinâ\200\235, â\200\234This Gathering Witnessâ\200\235,

EDeadlyi@hicEsilihelleEaSEIETHC Al S A 32

NEWS AND REVIEWS

FOCUS (coo e 8 ol g Fin o5 s e 19
NEWSELEIPS â\204ç =1 . T 8 S0 s G S 21
BOOKMARKS

â\200\234The Turn Of The Tide,
Christian Belief In Britain Todayâ\200\235
Reviewed by Dr. Thomas C. Reeves..... 30

In The First Place

A Message From Our President

By the Rev. Edmond T. P. Mullen

Ecumenism and Rome (Continued)

Last month, we discussed the reaction of some Anglicans to the "Final Report" of the first Anglican-Roman Catholic International Commission, particularly in reference to its treatment of the papacy, and its place in any scheme of union. One obstacle to any proposed union with the Roman Church is its doctrine of the universal jurisdiction of the Bishop of Rome. The second enormous boulder is its doctrine of papal infallibility, defined as required dogma at the first Vatican Council in 1870 which taught and defined as a dogma divinely revealed that the Roman Pontiff, when he speaks ex cathedra, (that is, when fulfilling the office of Pastor and Teacher of all Christians, on his supreme Apostolical authority, he defines a doctrine concerning faith or morals to be held by the Universal Church), through the divine assistance promised him in blessed Peter, is endowed with that infallibility, with which the Divine Redeemer has willed that His Church - in defining faith or morals - should be equipped: And therefore, that such definitions of the Roman Pontiff of themselves - and not by virtue of the consent of the Church - are irreformable. If any shall presume (which God forbid!) to contradict this our definition; let him be anathema.

This direct quotation from the First Vatican Council has been the official, de fide teaching of the Roman Catholic Church since 1870, and remains such. In the years that have passed since the Second Vatican Council, which began a quarter of a century ago, the present Bishop of Rome and his predecessor, Paul VI, have reaffirmed this teaching of their Church on many public occasions.

In the light of the above, one wonders how any Anglican who takes his or her religion seriously can possibly entertain any serious hope for union with Rome, since the only real union in which the Latin Church is interested is absorption. In an age when nothing shocks, this writer must confess to great surprise, at least, when he hears some of the glowing reports of how union with the Church of Rome is just around the corner, and, is moving ahead very swiftly. How can such naivete exist? One way that it can, I have discovered, is by some of our clergy being flattered because some Roman ecclesiastic pats them on the head and addresses them as Father. Another way is by having a vivid impression on the part of some who have never really been Anglicans at heart, (though not adverse to taking their salaries from Anglican sources), and who have always pined for everything Roman except the discipline, and who have aped that Church so much that some people wondered whether we were apists or papists! I have constantly to remind myself that some of our clergy are living in a land of make-believe.

Probably the greatest mind in the Anglican Communion a generation ago was that of the sometime Lord Archbishop of Armagh and Primate of All Ireland, Dr. John Allen Fitzgerald

THE CHRISTIAN CHALLENGE, APRIL, 1987

Gregg. He used to teach his clergy a formula: "Study your ground; know your ground; hold your ground." Our ground, in these and all other matters of faith is scriptural and Catholic. What is the test of Catholicism? It was ably put, in the fifth century, by St. Vincent of Lerins: "Now in the Catholic Church itself we must take the greatest care to hold that which has been

believed everywhere, always and by all. And there you have it
- antiquity, universality, and the general consent of the faithful.

In an age when nothing shocks, this
writer must confess to great surprise
when he hears some of the glowing
reports of how union with the
Church of Rome is just
around the corner.

If a doctrine passes this test, then it is truly Catholic. If it fails
any one of the three conditions, it is not. Another great Irish-
man, who lived before Dr. Gregg, was the sometime Provost of
Trinity College, Dublin, George Salmon, who wrote the defini-
tive book on papal infallibility, entitled Infallibility. It was an
extremely scholarly work, but its basic message was exceed-
ingly simple: when engaged in theological conversations with
members of the Roman Church, don't bother to talk about any-
thing except infallibility, since the entire system hinges on that
claim. Antiquity? Universality? The Consensus Fidelium? Do
some homework.

Father Mullen has served for more than a decade as an ecu-
menical commission member in the Diocese of New York, and is
particularly well-informed on the Church of Ireland and Roman
Catholicism. - Editor

Backtalk

e B o o S o o L o o

THE JAN./FEB. ISSUE

Dr. Strippy's Article

[As I am formerly] a priest of the Diocese of Oklahoma, I found Dr. Robert M. Strippy's article on the Broken Arrow affair remarkable for its insight. When future generations write the history of this period, the alleged financial mismanagement of Father John Pasco's congregation will probably not appear even in the footnotes. The historical analogy to Graham Leonard that will come most readily to mind will be, I suspect, Gregory Nazianzen going to Constantinople in 379.

The Rev. Patrick Henry Reardon
Trinity Episcopal School for Ministry
311 Eleventh Street

Ambridge, Pennsylvania 15003

Fiits's

The January/February issue was one of the best yet. I am sure it gave fits to the Episcopal House of Bishops, from the Blue-eyes Browning's on down.

Wesley Dreher
Rosedale, New York

Ask Any Priest's

The statement in Alastair Kyle's letter (January/February issue) that The Episcopal Church cancels priests' pensions for the heinous crime of worshipping in the old way is entirely erroneous and needs to be corrected. Too many people believe it. The Church Pension Fund could not legally cancel a pension for any such cause even if it wanted to, and there is no reason to suppose that it does. That pension is a legal contract. Ask any lawyer. Ask any priest who has qualified for the pension and has left the ministry of The Episcopal Church - such as the undersigned.

(The Ven.Dr.) Carroll E. Simcox
3206 Heritage Circle
Hendersonville, NC 28739

The Gadarene Slide

I have read with deep interest and some pain your last two issues dealing with Minneapolis ez seq. I came home from that General Convention in a state of depression that has not wholly left me.

The Gadarene slide of the Episcopal Church had begun long before. If I had to suggest a beginning date it would have been the meeting of the House of Bishops at Wheeling which refused to admit or censure heresy. The slide continues and

Letters From Our Readers

accelerates priestesses, no marriage discipline worth the name, an ambiguous Prayer Book, proposals to bless homosexual marriages on and on.

I continue to believe with all my heart what the One, Holy, Catholic and Apostolic Church teaches. I cannot believe what General Convention or meetings of the House of Bishops say

when they contradict or ignore that teaching.

I do not agree with everything in the pages of THE CHRISTIAN CHALLENGE, but I value it for reporting matters that no one else does.

The Rt. Rev. Paul Reeves

VII Bishop of Georgia, Retired
Route 4, Box 320
Hendersonville, N.C. 28739

Father Mullen

Father Mullen hits the nail on the head (In The First Place, January-February TCC) when he talks about the lack of education received in our former ecclesiastical alliance. What he neglects to say, however, is that the lack of education in [The Episcopal Church] has perpetuated itself in Continuing Anglicanism by those who were never taught, and think they have no need to learn; who stumble along with the half-baked, half-hearted concepts that they have learned (or not) for years. His examples, i.e. referring to the priest as Father, failure to realize that we are, in fact, a Catholic Church, and ignorance concerning fasting, abstinence, and the Creeds could have been written about my most recent pastoral charge, where I was referred to as the "minister" by about half of the parish, and heartily disapproved of whenever I mentioned the fact that we left [The Episcopal Church] for theological and catholic, not personal reasons. And this was a six-year-old Anglican Catholic parish!

We need to make every effort to teach our people the great and beautiful lessons about our Faith and Practice. And, even more important than our willingness to teach, is the understanding of our lay people that they have been cheated out of so much good, truth and beauty; and their willingness to learn, read, mark, and inwardly digest what Anglican Catholicism has to teach.

The Rev. Stephan Heimann

St. Francis Anglican Church
(ACC)

373 Buford Avenue

Gettysburg, Pennsylvania 17325

THE CHRISTIAN CHALLENGE, APRIL, 1987

TAKING ISSUE WITH
BISHOP WANTLAND

â\200\234Entirely Mistakenâ\200\235 On ACU

One unfortunate remark by the Rt. Rev. William C. Wantland, Bishop of Eau Claire, in his reminiscences, â\200\234â\200\234Strangers On The New Road,â\200\235 is fiercely revealing of the difference between his â\200\234stay and fight on in the Churchâ\200\235 position and the stand taken by us in the Continuing Church movement.

He states that â\200\234the old American Church Union (ACU) literally sat on its hands, doing absolutely nothing to help CAM in this crucial fight,â\200\235 meaning the battle over priestesses at the Minneapolis fiasco of 1976.

I was then on the council and the executive committee of the ACU, and was in charge of public relations for the organization. I wish to state that Bishop Wantland has entirely mistaken the position of the ACU then, and of the various organizations which formed the Coalition of Concerned Churchmen, later known as the Fellowship of Concerned Churchmen (FCC), which was under the general chairmanship of Perry Laukhuff, the ACUâ\200\231s â\200\234ambassadorâ\200\235 charged with establishing rapport among all the conservative groups opposed to the innovations afflicting The Episcopal Church.

Bishop Wantland makes two mistakes. One is in thinking the ACU was doing nothing about the critical issue. The other in in believing anything could have been done to stop the vote for priestesses.

In the first place, as I pointed out in the November/December issue, the question of female ordination was a foreclosed issue. Once female deacons are permitted, the whole business goes down the drain. Female priests and female bishops are not only the inevitable outcome, but the logical development.

In the second place, nothing could have been done to stop the vote as it went in Minneapolis. The liberals had the votes going in. (They didnâ\200\231t at Louisville in 1973, and they learned their lesson.) Bishop Wantland, in his own way, was as bad a prophet as Bishop Powell. It amazes me that the conservative faction can be so ignorant of the way power politics are played in the Church. The position of the ACU was not to waste money and energy fighting an already-lost cause. But to say we did nothing at Minneapolis, when we exerted every known channel of publicity to expose and embarrass the liberals and force them into admitting what they really wanted in the Church, is untrue.

Third, what the ACU was doing was constructive. It was preparing the way for the St. Louis Congress the following year, for the establishment of the dioceses which went into the formation of Continuing Anglicanism. (That Canon DuBois himself went off on his own Romeward path is irrelevant. By that time, the ACU was dissolving into organizations more useful to the establishment of a valid Church structure, rather than forming a group such as CAM which can do nothing more than cry endlessly over milk spilled long ago.)

Bishop Wantland is correct in saying that â\200\234the Catholic party was already splitâ\200\235â\200\235 between the come-outers and the stay-inners, but that was not the fault of the ACU. We did everything we could to get his party to see the futility of their cause. If anyone thinks that evaluation is unjust, I challenge him to point out just one achievement of the stay-in-and-fight party.

After priestesses, the 1979 BCP. Now the question of female bishops. It is one embarrassment after another, illuminated by a trail of flaming legal cases and lost properties. Even Bishop

Wantland sees a glimmer of the awful truth when he writes,
â\200\234The only difference is there is little hope of any legal change.

THE CHRISTIAN CHALLENGE, MARCH, 1987

What seemed inconceivable then appears virtually inevitable
now.â\200\235

What Bishop Wantland is really saying is that the ACU didnâ\200\231t want to waste its time kicking a dead horse. We had to get on with launching lifeboats, not arguing about the unsinkability of a ship which was up to its stacks in sea water. What we are now seeing is the last blazing gasp of a once mighty church which got so fat and sassy it thought it could substitute its agenda for Godâ\200\231s. It will struggle along for a while longer, apparently prosperous, living on its endowments, until there is no more fuel to sustain it. Then it will consume itself, and burn out.

What we were doing at Minneapolis was not campaigning against the forces of evil in their newly-adopted domain, because thatâ\200\231s what St. Paul meant by â\200\234beating the air.â\200\235â\200\235 W hat we were doing was reading Revelation 4:15-18 and realizing to whom it now applied.

Dr. Robert M. Strippy
Ravenwood Place 6-204
2100 Sawmill Road

River Ridge, Louisiana 70123

An update may be due here: Bishop Wantland is reportedly involved with other traditional bishops, some of whom are investigating possible courses of action in the expectation that women bishops will soon appear on the scene. See story elsewhere in this issue.

â\200\224Editor

Another View

I take issue with Bishop Wantland (7CC, Jan/Feb 1987) in his article entitled, â\200\234Some Personal Reminiscencesâ\200\235 and his denigrating remarks about what he says the American Church Union (ACU) did not do at the 1976 General Convention; also his remarks about the â\200\234absenceâ\200\235 of Canon DuBois at the CAM headquarters as well as the absence of Fr. Morris whose actual name is Morse, now Bishop Morse of the Diocese of Christ the King.

I cannot recollect just when the Committee for Apostolic Ministry (CAM) was formed but I remember traveling to the Church of the Ascension, Chicago, for their first meeting which I believe was in December of 1976. Having been a Board member of the ACU for many years (up to the very end), we had been carrying on the fight against the liberal, secular movement in [The Episcopal Church] for many years/decades prior to the inception of CAM. I was at Minneapolis working on the ACU Episcopalians United daily paper and we carried on the battle against both the female ordination protagonists as well as those determined to scuttle the Faith of Anglican Catholicism through Prayer Book revision. Needless to say, as the ensuing years have revealed, most of the CAM ([later] to become the Evangelical and Catholic Mission - ECM) members have accepted and hailed the new prayer book as Godâ\200\231s gift to [The Episcopal Church]! I remember one ECM priest in our Diocese chiding me for putting so much time and energy into fighting the proposed prayer book, rather than joining him and others in attacking the female ordination issue. I was actually fighting against

both but I was more concerned about the scuttling of the Faith;
Wantland and the ECM have consistently defended the new
book as continuing the historic Faith but that is where they and I
differ. I have never accepted the ECM's evident exaltation of the
new book and have never joined them for that reason.

I also take umbrage with Wantland's claim that in September
of 1976 there were those Catholics who were already deter-

_

mined to leave [The Episcopal Church] and those who were going to stay in and fight. Sadly, we should probably say, tragically, those who have stayed in have made no dent on the liberal, secular, humanistic powers that dominate and control the present and foreseeable future life of [The Episcopal Church]. I, for one, will not accept the validity of Wantland's statement that the split between Catholics in 1976 was between those determined to leave and those who felt they should stay and fight. It just doesn't wash in my mind as being true; the division did come later but it was not present at that time.

Bishop Wantland speaks of taking thousands of legal briefs to Minneapolis to support a Constitutional change re female ordination rather than a Canonical change; he should know perfectly well that the General Convention of [The Episcopal Church] is the judicial, executive, and legislative bodies of The Episcopal Church all rolled up into one. The liberal airheads...were determined to follow the Zeitgeist both in the area of female ordination as well as in decimating the historic Faith through an ersatz prayer book. Just as Humpty Dumpty declared, "When I use a word, it means just what I choose it to mean," so General Convention declared that the Episcopal faith and ministry is just what we define them to be! Words/titles should convey integrity and honesty, and the national Church previously known as The Episcopal Church should change her name for she no longer teaches or represents the Faith for which The Episcopal Church once stood!

In closing, I would declare my admiration and esteem for Canon Albert duBois in the fight for the Anglican Catholic Faith that he waged over the past decades; in my mind he deserves a heavenly crown for the lifelong labors he gave in upholding the historic Faith of Anglicanism (even though he never visited the CAM headquarters in Minneapolis). He foresaw the long-range outcome of that Minneapolis Convention with much more spiritual insight and perspicacity than CAM, or its successor, ECM. Surely, before long [The Episcopal Church] will presume to consecrate some female to Episcopal Orders and then we will see what will happen to those who weren't able to decipher the 1976 handwriting on the wall!

(The Rev.) Gerald L. Claudius
Rector, St. John's Church
517 South Kensington
Kansas City, Missouri 64124

KEEPING ANGLICAN FAITHFUL
TOGETHER

I would like to put forth two questions for your readers which may reflect more gut reaction than fact (and this is one of the things I want to determine by so doing).

First, as far as external relations for orthodox Anglicans go, why this great desire for communion with Canterbury even by various continuing bodies? It would seem to me that the Durham affair has demonstrated the spiritual corruption of the Church of England, not only among those who agree with Durham but also among most of the relatively orthodox majority, which acquiesced in his consecration (from the Archbishop of Canterbury on down). Would not some sort of uniate status with Eastern Orthodoxy be preferable? At least this should be the case for those more concerned with Christian Truth than with cultural compatibility.

Second, the impending consecration of a female bishop will be another landmark event which has all the prospects of

further splintering the Faithful. Isn't this thus now the time for

all orthodox Anglican leaders in America both within and without the Episcopal Church, to come together in love and real humility to seek an organic unity which is, no doubt, Our Lord's will?

My motivation for writing this is a strong desire to keep the Anglican Faithful together (feeling that they do have something to offer Christianity as a whole) and to allow them to function within an historically authentic Christian framework (both theologically and organizationally).

Wallace Spaulding
1206 Buchanan Street
McLean, Virginia 22101

See our editorial "This Gathering Witness" in this month's
"Afterword." - Editor

DON'T EXPORT
U.S. DIVISIONS

In view of the current delicate situation obtaining in the Anglican Church of Australia and the sad likelihood that a Continuing Anglican Church will prove to be the only solution for faithful Anglicans in Australia, we address the following to all American Anglican groups:

The scandalous divisions which exist in the Anglican groups in the USA are in danger of being exported to Australia. We therefore plead with leaders and activists in these groups to resist the temptation to extend their groups to Australia.

While Australian Anglicans are in agony of decision, faced with the imminent abandonment of the catholic nature of their Church, they are vulnerable to the influences of proponents of the various small groups in the USA. Surely none of us would see the divisions of the USA repeated in Australia?

Support the faithful Anglicans in Australia, by all means, but please avoid trying to sell them your group's particular point of view about other groups in the USA.

The Rt. Rev. Robert Mercer
Bishop of Matabeleland

12 Duncan Road, Suburbs
Bulawayo, Zimbabwe

Michael Mansbridge-Wood
22/8 St. Leonard St.
Mosman,

Perth, Western Australia

WHAT'S HAPPENING
IN ANGLICANISM?

Doubtless you are aware of an Antipodean readership, and are therefore not entirely surprised to receive a comment from one of that body.

As each number arrives it is read with interest, irritation and mixed feelings. What is happening in Anglicanism, and its offshoots? Especially those claiming to be maintaining the authentic, historic, catholic, reformed and protestant stances. What sort of continuing Church is emerging? A fragmented spectrum from the obviously extreme ritualistic "catholicism" (in 57 varieties) through to the thoroughly Protestant, if somewhat dour Reformed Episcopal Church without any "smells & bells" -

candles or copes.

THE CHRISTIAN CHALLENGE, APRIL, 1987

Although all seem to be agreed in rejection of ordination of women, and in the fundamental importance of Holy Scripture and The Book of Common Prayer, an amalgam would be impracticable. There would seem to be irreconcilable opposites in understanding of sacraments and the ministry, and I suspect, the understanding of Justification by Faith - the doctrine enshrined uncompromisingly in the New Testament (especially Romans and Galatians), obscured by a clutter of tradition during the Middle Ages - rediscovered at the Reformation, and challenged all along by various elements - especially since 1833 and the Oxford Movement's beginnings.

In your [November/December issue] is a generally excellent article on Thomas Cranmer...It is widely recognised that Cranmer's genius produced The Book of Common Prayer - but which? The differences between 1549 and 1552 show a marked development of understanding in Cranmer's latter years - in a Reformed direction! The unreformed tendencies creeping back subtly by 1662 were corrected by 1689 - the book which (with minor changes needed for the new circumstances) was presented by Drs. White and Provoost when they sought and obtained consecration by the Archbishops of Canterbury and York, and the official inauguration of [The Episcopal Church].

By this time, of course, the Scottish book of 1637 was in existence and later, with Seabury's rise to influence, became influential in the American church.

Undoubtedly Cranmer and his associates had, before their deaths, reached a thoroughly reformed position, as seen in the 39 Articles of 1562. Theology of the English Reformers by P. E. Hughes, is a thorough investigation of the thought of those involved and leaves one in no doubt as to their understanding.

How then can those who honour Cranmer and the B.C.P. which he designed ignore the doctrinal position indicated by the replacement of altars by communion tables, and all that that implies? Why is the term priest most favoured for the ministers - or presbyters, when it is thoroughly inconsistent with any New Testament teaching on ministry in the Christian church? (Why are they referred to as Father?)

Let us not paper over the cracks but diligently check our understanding with the teaching of the Scriptures and allow them to correct us. By all means let dialogue occur, but for me the clearly protestant, evangelical position of the Reformed Episcopal Church is Scriptural, sufficient and sane.

(The Rev.) Clifford G. Pearce
Presbyter, Reformed Episcopal
Church/Free Church of England
6 Palm Avenue,

Stoke, Nelson, New Zealand

CURIOUS ACTIVITY

Morality By Majority Vote

What a curious activity The Episcopal Church is about to undertake; namely, a public discussion of fornication, promiscuity, homosexuality, adultery. . .as acceptable Christian behavior in this modern age.

Is morality merely a matter of majority vote? If such were the case, the worshipers of the Golden Calf would have carried the day, and Moses would have been banished to outer darkness!

THE CHRISTIAN CHALLENGE, APRIL, 1987

Can we not learn from history the outcome of licentious living?
As a friend commented recently, "These days I'm ashamed to
admit that I am an Episcopalian."

Pauline S. (Mrs. James E.) Sinclair
Waverly House
Sewanee, Tennessee 37375

Brain Dead?

I suppose you've heard about the recent action of the Diocese
of Newark in accepting the radical task force report on human
sexuality and family life. . . I hope some of the more conserva-
tive believers (if there are any left) will sit up and take notice.
Sometimes you wonder if everyone sitting in the pews isn't
brain dead or something!

Carol Pusztay
P. O. Box 69
Highland Lakes, New Jersey 07422

Mrs. Pusztay is the author of the series on the cults printed in
the CHALLENGE in 1985. - Editor

"DISTURBED"

Please cancel my subscription to THE CHRISTIAN CHAL-
LENGE . . . After reading an issue of the CHALLENGE I found
that my liberal views were not reflected in your magazine, and
most of what was presented in the January/February 1987 issue
disturbed me.

I was offended by Rev. [sic] Kinsolving's "Inside Religion"
report on Archbishop Hunthausen. I doubt Rev. Kinsolving has
had much involvement or first hand information of the arch-
bishop. Having lived in the Seattle area my entire life, I feel jus-
tified in saying the archbishop is a very Christian priest, in that
he acts in a Christ-like manner. He has hardly "scandalized all
but the most radical of his flock" by his actions (as Rev. Kin-
solving puts it), but in reality has their approval as is evident by
the rallies and protests to Rome on their part for him. How do I,
an Episcopalian, know this? My husband is a Roman Catholic
and so we are involved in both denominations.

Also, I found Rev. Kinsolving's remark of "Seattle's Korps of
Kooks" offensive and a prime example of East Coast mentality.
Perhaps he should come visit us some time.

Charlene Evelyn Lynch
12700 N.E. 8th St. #E202
Bellevue, Washington 98005

See our reaction in "The Last Liberals?" in the "Afterword"
section of this issue. - Editor

NOT DISTURBED
"Bravo!"

Bravo! Keep up the good work. It is encouraging to those of
us who cherish the Bible and traditional teachings of the
Church. God bless you!

Russell & Cleo Meals
3846 St. Johnswood Dr.
Woodland Hills, CA 91364

Continued on Page 34

My Perspective Of The
Relations of Christians
In South African Society

And Why | Believe Christianity
Can Be A Factor for Reconciliation

By Mangosuthu G. Buthelezi
President, Inkatha
Chief Minister, KwaZulu, South Africa

Chief Buthelezi

I write as an Anglican South African of Zulu extraction who believes there is a crisis of leadership in our churches and that the time has come for us to table these realities and put a name to them.

Christ is and always should be at the centre of each Christian's life. We now have a situation in my country in which a political ideology is rapidly being manipulated into the centre of the people's religion.

This crisis of leadership in South African Christian churches has given licence and latitude to individual radicalism in the name of the church. (This same radicalism is evident in the World Council of Churches and its actions in regard to South Africa have, over many years, caused incalculable damage.)

Various individuals gather in organizations like the South African Council of Churches (to which the Anglican church is affiliated) and present their thinking to the world as consensus South African Christian thinking.

This is not the case and it has resulted in deep and bitter divisions among congregations (both black and white) who, now more than ever at this crucial time in our history, are needed to move out among the people and show that our Lord is a God of mercy who loves and forgives and who desires reconciliation and unity of Christian commitment to good overcoming evil.

Earnest and prayerful Christian endeavour is at present clashing with earnest and prayerful Christian endeavour.

There are those of us who see our Lord as the Prince of Peace. There are others who say: 'Christ tells us to turn the other cheek. . . ' but then they quote St. Matthew 10:34: 'Think not that I come to send peace on earth: I came not to send peace, but a sword.'

Earnest and prayerful Christian endeavor is at present clashing with earnest and prayerful Christian endeavor.

In my commitment to peaceful (but radical) change in South Africa and to a united, non-racial, democracy I try to hold on to the teachings of love and brotherhood. Hope rather than despair. At the same time, I understand black anger. I am as angry as anybody else about the evils of apartheid and what it has done to my people. I also try to understand white fears. Anger can be constructively channelled to a noble end and fear can be over-

come.

I do not believe that there are no alternatives to violence. I do not believe that all peaceful negotiations have failed.

And yet we have men of God like Archbishop Desmond Tutu (whose calling and high office I deeply respect) who is now, by his own admission, expressing his "personal opinions" and in doing so is saying that "non-violence calls have not worked. . ." and that "there is a point where I would support armed struggle. . .there is a point where the church will support armed struggle..." (Reports: SAPA, Reuters, Sydney, Australia, January 1987)

Archbishop Tutu talks of a "just" war. In another interview he told reporters he would "support until death" the aims of the External Mission of the African National Congress. (Report: SAPA, Associated Press, Melbourne, Australia, January 1987)

Whatever the ultimate aims of leadership groups within the ANC are (and these have yet to be clearly defined because, according to U.S. Intelligence Agency reports, half the execu-

THE CHRISTIAN CHALLENGE, APRIL, 1987

tive are black nationalists while the other half are known or suspected communists) the fact remains that it now receives arms and ammunition from the Soviet Union and the Eastern bloc for the specific political purpose of killing and maiming.

Its stated intention is to create a situation of â\200\234â\200\230ungovernabilityâ\200\235 so it can â\200\234seize powerâ\200\235 in South Africa. (All quotes from ANC documentation and radio broadcasts.)

The Archbishop of Durban and the chairman of the Catholic Bishopsâ\204¢ conference, the Most Rev. Denis Hurley, reports that executive members of the pro-violence External Mission of the ANC told him that they believe they have â\200\234Christian tradition of their side. . .â\200\235 He conceded that this was a position accepted in traditional Christian theology.

I do not believe that there are no alternatives to violence.

Archbishop Hurley added that in his meeting with the ANC they justified their recourse to the so-called â\200\234armed struggleâ\200\235 because they had got nowhere after 50 years of attempted peaceful persuasion.

The Archbishop thereafter announced that . . .although we do not approve of violence...we have to respect the consciences of people who have come to a different decision from church leaders in this matter. . .â\200\235

The question needs to be raised as to whether a holy war can be declared by default? The church must surelyâ\200\224by nowâ\200\224 believe that a â\200\234justâ\200\235 war is being fought or that a â\200\234justâ\200\235 war is not being fought. How can one separate, as Archbishop Tutu attempts to do, the aims of the External Mission of the ANC from its methods?

In their open support for the External Mission of the African National Congress (ANC) are Archbishop Tutuâ\200\224and other political churchmen like the General Secretary of the SA Council of Churches, the Rev. Beyers Naude and the President of the World Alliance of Reformed Churches, the Rev. Allan Boesakâ\200\224 wittingly or unwittingly legitimising violent revolution in South Africa?

Have some church leaders come to personal decisions on this subject out of the sight and knowledge of the laity?

When Archbishop Hurley writes that â\200\234we have to respect the consciences of people who have come to a different decisionâ\200\235 regarding violence, does this also mean that the church will leave it to individual consciences to decide whether they tolerate â\200\234necklacingâ\200\235, bombs in shopping malls, and other barbaric forms of violence perpetrated for political gain?

More than 600 people have been burnt to death since the escalation of violence in South Africa two years ago, following a call by the External Mission of the ANC to make South Africa â\200\234ungovernableâ\204¢ and to â\200\234eliminate enemies of the people. . .â\200\235 (British Broadcasting Corporation, transcript of world broadcasts, Radio Freedom.)

Official reports show that 348 were killed by the â\200\234necklaceâ\200\235 method of placing petrol-filled car tyres around a victimâ\200\231s neck and setting them alight. Another 275 were murdered through

other burning methods.

Of course the racist policies of successive SA governments are primarily to blame for this horror. There is State violence

THE CHRISTIAN CHALLENGE, APRIL, 1987

and counter-violence and we now have an upward spiralling of violence in which both sides cry â\200\234foul,â\200\235 for their own reasons. Black democracy has been shackled and black disunity is a national tragedy. We have un-Godly barbarism abounding for all quartersâ\200\224and precious few attempts at reconciliation from church leaders of influence.

I constantly ask whether or not the church has been intimidated by violence in South Africa. I ask where the overwhelming support is (which has not been forthcoming) for those blacks who cling to non-violent and democratic opposition to apartheid.

Christians not only here but throughout the world are receiving conflicting messages.

I often ask of my fellow Christian South Africans: are we really moving towards that kind of quagmire of blood in which there are only accusations and counter-accusations about who are the villains and who are the saints?

The Anglican and [Roman] Catholic Churches (among many others) in South Africa recognise that there is gross injustice in South Africa. They recognise the right of black individuals to struggle for their liberation from this injustice. They also recognise and speak out against the hideousness of apartheid.

But neither church (or any other I know of) has blessed the External Mission of the ANC as the premier liberation organisation. No church has supported sanctions and divestment. No church has had a mandate from its congregations to do so.

And yet men like Archbishop Tutu and the Rev. Boesak extensively travel the world saying just the oppositeâ\200\224as does the South African Council of Churches in its consultations with international church bodies!

They plead for sanctions and divestment in the name of the black South Africa. They say that blacks are â\200\234prepared to sufferâ\200\235 and yet few question exactly what mandate they have to articulate these political tactics.

There has been no general poll of church members on this issue. Significant numbers have, of their own volition, totally rejected sanctions and divestment.

Archbishop Tutu went so far as to cable the Archbishop of Canterbury at the summer session of the General Synod in York which was debating (and then overwhelmingly approved of) economic sanctions against South Africa.

â\200\234Please, please help us. . .â\200\235 he said.

The pro-sanctions resolution was strongly endorsed by Archbishop Robert Runcie.

The ANC's stated intention is to create a situation of â\200\230â\200\230ungovernabilityâ\200\235â\200\231 so it can â\200\230â\200\230seize powerâ\200\235â\200\231 in South Africa.

The Church of England leaders then, amazingly, also refused to support an amendment condemning acts of violence by the SA Government and the African National Congress. The ANC received what appeared to be approval from delegates for resorting to violence after â\200\234trying for a long time for a peaceful approach...â\200\235

And then there is the Kairos document, an unsigned â\200\234â\200\234Challenge to the Churchâ\200\235 compiled by â\200\234concerned Christians,â\200\235 most of whom are known to be closely involved with the South African Council of Churches.

The Kairos document, in essence, justifies the violence of the

â\200\224_â\200\224

External Mission of the ANC because in its view the ANC is fighting tyranny and it is opposing a regime which is inherently evil, beyond redemption, and the politics of negotiation.

It calls for a confessional church and talks about there being three theologies: â\200\234â\200\234State Theologyâ\200\235 (which justifies apartheid), â\200\234Church Theologyâ\200\235 (which addresses the oppressor and not the oppressed) and â\200\234Prophetic Theologyâ\200\235 (the only true theology).

It does not mention the External Mission of the ANC by name but, in the introduction, says: â\200\234In opposition to tyranny and oppression Christians may be required to take solidarity action or join significant political movements working towards the overthrow of tyranny where clear Christian choices may not be possible or available. . .â\200\235

The document pleads for a prophetic faith which needs â\200\234spirituality in combat.â\200\235

It goes on to say that there are â\200\234strong liberation movements which have received support from the ecumenical community because they are the representatives of the suffering people. . . the time has come for the churches to declare their alliance with the forces of liberation against the apartheid regime.â\200\235

Clearly the authors of the document are identifying with the External Mission of the ANC and nowhere do they discuss the criteria which Christians should use to decide which political organisation is â\200\234the representative of the suffering people.â\200\235

The Kairos document. . . invites Christians to take revolutionary action. . .

The Kairos document negates political reality. It invites Christians to take revolutionary action within a framework it establishes. It screams out against the politics of negotiation.

This, then, is the climate within which rank-and-file Christians in South Africa are seeking solutions and the wisdom of their spiritual leaders.

We need our churches to boldly proclaim Christian responsibility in this time of crisis. Christians need the guidance of their churches.

If, in the view of the Anglican and [Roman] Catholic churches (as well as others including Presbyterian and Methodist), a â\200\234justâ\200\235 war is now being waged, then their Archbishops and Moderators should say soâ\200\224boldly and simply.

If, indeed, there is not a â\200\234justâ\200\235 war being waged, then the External Mission of the ANC needs to be condemned for resorting to violence. Others need to be praised for not succumbing to the temptation of seeking recourse against injustice through violence.

Churches, as I have already pointed out, need to ask themselves whether they are bound by the Gospel to stand by the poor and the oppressed who have not yet turned to the use of violence for political purposes.

Now is not the time for theological semantics.

I see little encouragement from many church leaders for the millions of black South Africans who cling tenaciously to the

view that it is right to continue employing democratic and non-violent means to bring about radical change.

I write from personal experience. I lead a non-violent national cultural liberation movement, Inkatha, which has 1.3 million members as well as numerous other supporters. We received

precious little national and international Christian succour.

Church money is not channeled to our development projects; we are not encouraged to train community leaders committed to peaceful change. Our offices are not equipped by overseas donors and sufficient funds for scholarships for our deserving young men and women are not forthcoming.

It is as though some churchmen and organisations are more concerned about being seen to be alienated from some black factions than they are by the dictates of the holy calling.

But the assistance we do get (from time to time) from our brothers and sisters in Christ is cherished and we will continue to nurture ourselves from within and to worship our Lord and the sanctity of the lives He has created because we believe it is right.

It is not too late for sanity to prevail and, above all, He will deliver us from evil. He has shown us a way and there is absolutely no doubt in my mind that the vast majority of South Africans are men, women, and youth who understand violence and know why they must condemn it. @

PRIEST NEEDED

The Anglican Church of St. Dunstan
(Traditional Episcopalâ\200\224Established 1977)

Partial stipendâ\200\224many and diverse secular employment and cultural opportunities in the metropolitan Twin Cities area.

Please send inquiries and resumes to:
4800 Dupont Avenue South
Minneapolis, MN 55409
Phone: (612) 824-3933

S S T e R R
QUEEN OF PEACE HOME
P. O. Box 18372
Spartanburg, South Carolina 29318

A Residential Home for Asian and Amerasian Children

of War, sponsored by The Anglican Catholic Church
and administered by St. Francis Church.

The Rev. R. B. Connors, Director
Mrs. A. G. Anderson, House Mother

Your support is needed in this work of Mercy and your
inquiries are welcomed. Newsletter available upon
request.

Licensed by The Department of Social Services of
Spartanburg County, South Carolina.

THE CHRISTIAN CHALLENGE, APRIL, 1987

The Fraying Tapestry

Church Of England Votes
To Begin Legislation
For Women Priests
By The Editor

Despite a pre-synod furor over new warnings from the Bishop of London of a split in the Mother Church of the Anglican Communion, the Church of England's General Synod accepted a House of Bishops' report on women priests and strongly voted to begin drafting legislation to provide for them.

If the legislation is not delayed or defeated, the ordination of women to the priesthood in the C of E could begin in the early 1990s, probably in 1992.

The Main Question: When To Panic?

The Bishop of London, the Rt. Rev. Graham Leonard, made many headlines before the synod with warnings that C of E traditionalists should prepare to split perhaps (since Leonard has expressed doubts about a Continuing Church in the American sense) to form some connection with the Roman Catholics or Orthodox. That suggestion caused some concern among traditionalists on both sides of the Atlantic.

But behind Bishop Leonard's remarks is this: the bishops' report, made in response to last summer's McClean report on possible safeguards for dissentients, accepts division and separation as an inevitable consequence of any synodical decision to legislate for the ordination of women to the priesthood, Leonard said in a statement issued to some 18,000 bishops, other clergymen and laypersons included on his register of those who stand for the traditional priesthood. The bishop's report says, Leonard's statement notes, that once the Archbishop of Canterbury, together with the College of Bishops of the Church of England, has proceeded to ordain women to the priesthood, those who could not remain in communion with the See of Canterbury would need to find other ways of continuing their existence within the Universal Church and would be entitled to explore such ways. (See adjacent story for more on the bishops' report.)

While the Church Times reported that Leonard reiterated that he did not want to create or lead a breakaway church, the Rev. Norman Hood, Leonard's press officer, noted Leonard's view that he, and those who hold his views, have not chosen to go but have been told to go by the bishops' report if the C of E admits women priests. For Leonard, it was, perhaps, not too soon to begin reaching for the panic button.

But the Archbishop of Canterbury, Dr. Robert Runcie, evidently convinced the members of General Synod that it would be just as well to panic later.

It is too early to be taking the tarpaulins off the lifeboats,

THE CHRISTIAN CHALLENGE, APRIL, 1987

or even signaling to other shipping to stand by to take on

board some of the passengers,â\200\235 Runcie was quoted as saying in a Washington Post story. He said the issue of women priests had caused â\200\234premature panic,â\200\235 stressing that a final decision on the matter would probably not be made before July, 1991.

Surprisingly, Runcie was joined in his pleas for Churchmen to remain calm by the Anglo-Catholic organization, the Church Union, among others.

â\200\234[The fight is not yet over and there is a long way to go before legislation can be enacted,â\200\235 said Arthur Leggatt, acting general secretary of the Church Union, in Church Times. â\200\234We are saying that people should keep cool and renew their efforts to oppose legislation.â\200\235

Thus, one observer reported that a calm, gentlemanly mood prevailed in General Synod February 26, when members received the bishopsâ\200\231 report and voted to invite the Standing Committee to bring forward legislation for the ordination of women along the lines of the report, as follows: bishops, 32-8; clergy, 135-70; laity, 150-67. While only a simple majority was needed to initiate legislation, it is interesting to note that the two-thirds majority which would be needed for final passage of women priests legislation was obtained in each house except that for clergy, which fell short of the larger majority by only two votes. There was an overall 68 percent majority in favor of initiating legislation. While it is still generally believed that the leniency shown the start of legislation would not be forthcoming in this Synod for the legislationâ\200\231s final approval, there is one fact to ponder: women deacons, okayed by General Synod and recently approved by Parliament, are to have a â\200\234special constituencyâ\200\235 in the House of Clergy for the remainder of the synod term, which ends in 1990, when women deacons can stand equally with male deacons and priests for election to General Synod. Thus, the new influence of women deacons and the probable eventual rise in their numbers should be factored in to any assessment of the future.

The first women deacons in the Church of England â\200\224 15 of them â\200\224were ordained by the Archbishop of Canterbury in Canterbury Cathedral February 27, according to Fr. Hood. (See â\200\234Bishop Boycotts Women Deaconsâ\200\235 in this issue.)

â\200\234Appallingâ\200\235

Still, given the Bishop of Londonâ\200\231s protestations and the contrast of last summer's General Synod at York, when the cohesion and strength shown by the various traditionalist groups and adherents essentially held the line, one is left to wonder a bit about why things were quite so laid back in the recent synod meeting.

The Rev. Geoffrey Kirk of the traditionalist Irenaeus Publications, who is vicar of St. Stephenâ\200\231s, Lewisham, in the Diocese of Southwark (south London), found it â\200\234appallingâ\200\235 that the traditionalists failed to register any significant opposition at the synod, and that some of the members actually believed Dr. Runcieâ\200\231s assertion that it was â\200\234not time for a showdown.â\200\235 An observer at the synod, Kirk said that â\200\234virtually nobody actually spoke about the bishopsâ\200\231 reportâ\200\235 which he said is â\200\234full of holes. Point after point was passed over. They could have challenged things time and again but didn'tâ\200\235 He acknowledged that these factors could have

â\200\224_â\200\224

been part of a tactical move, but if so, he termed it a tactical error.

But Leggatt explained further that, simply, it was known that there weren't sufficient votes to muster the simple majority needed to block the report or the start of the legislation. Thus, the comparative passiveness toward the report â\200\234wasnâ\200\231t necessarily plannedâ\200\231 although â\200\234we didn't exert ourselves to have the report defeated.â\200\235 In addition, he said the report itself provides material to support the traditionalist view, for example, that theological difficulties over women priests remain. It was also felt that it was important to confront and deal with the issue in a final way rather than to act in such a manner that it comes back again and again, he indicated. Plans were, he said, â\200\234to save the main ammunition for the legislation.â\200\235

But there seem to have been, as Fr. Kirk indicates, some troubling undercurrents at the synod. From his point of view, the leadership of the 550-member General Synod has been taking some parliamentary lessons from Episcopalians. The recent meeting was â\200\234a consummate piece of synodical management,â\200\235 he claimed. He charged that, though some of the key traditionalists, such as Dr. Margaret Hewitt of Women Against the Ordination of Women (WAOW) did speak, it was â\200\234very noticeable,â\200\235 for example, that the outgoing general secretary of the Church Union, the Rev. Peter Geldard, an excellent orator, was passed

over though he had been scheduled to speak. Geldard will now serve a parish in the London area of Highgate. Since he presently resides in Faversham, Kent, it is unclear at this stage whether Geldard, who has provided strong leadership for traditionalists, will be able to retain his seat in General Synod.

Several sources noted that, while the Archbishop of York said last summer that the bishopsâ\200\231 response in February would likely be an interim report, some were evidently caught by surprise when the report appeared merely a fortnight before the synod as the final report on which action would be taken.

The Bishop of London, Dr. Leonard, did speak at the synod. The Washington Times quoted him as saying that:

â\200\234Twenty years ago, I remember standing in this chamber and being told that unity was the most important thing that the church had to achieve and nothing must stand in its way.

â\200\234Now we are told that one issue, and one issue alone, is to assay the church. We are presented with a matter so urgent, and so important, as the report recognizes, it will lead to separation.â\200\235

Leonardâ\200\231s comments, according to Kirk, seemed to draw little or no response, which might mean nothing. Then again, it might mean something. The Rev. Dr. William Oddie, writing in the Sunday Telegraph, asserts that there

The Bishop's Reportâ\200\224
Sort-Of Safeguards

This writer has not yet received the complete text of the 30-page report unanimously approved by the House of Bishops, The Ordination of Women to the Priesthood,

which, presumably, is to be a major basis on which legislation for women priests is to be prepared. But Church Times reports that, in response to last summer's alarming McClean Report, which shocked members by its scenario of a splintered Church. . . in its examination of possible provisions for those who could not accept women priests, the bishops have effectively rejected most of the McClean options, especially those affecting the role and function of the episcopate.

Instead, they propose two measures—one dealing with the principle and safeguards, the other with financial provisions for dissentients and a code of practice for matters best handled by pastoral rather than legalistic methods; the newspaper says.

The clergy are mostly safeguarded by already-existing legislation; but the bishops think that the new measure should have provisions for laypeople who wish to prevent a woman from officiating as a priest in their parish, Church Times says.

An Associated Press story in the Washington Post said the report noted that full-time clergymen who resign over the women priests issue will be due severance pay, but this need not be considered in detail until all church authorities approve women priests.

So where's the catch? Read on:

The Bishops say that a dissentient bishop should not be compelled to ordain, institute or license women priests. But they also imply that once it becomes lawful to ordain

11

women as priests, men should not be ordained who are opposed to the idea. Church Times says. And, while the bishops repeatedly express concern for church unity, they believe that any safeguards granted must be temporary provisions, in order to avoid continuing disunity.

It would be unwise to draw up legislation which permanently upheld the non-recognition of ministries within a single province and in so doing legislated for the continuation of impaired communion and disunity, Church Times quotes the bishops' report as saying.

Thus, it is not surprising that the bishops dismiss suggestions of a non-territorial diocese for traditionalists, and evidently of any plan for a parallel or separate jurisdiction. Also reportedly dismissed was any talk in the study of the situation which would arise should the Church of England decide not to proceed to ordain women to the priesthood. We recognize that such a decision would also present a strain on our life together, St. Michael's Wings quotes the report as saying.

The Post story said the report stated that, For some groups not to recognize lawfully ordained ministers would inevitably threaten the inner communion of the Church of England. Supporters and opponents would need at the very least to respect the church's order and decisions and to act within the safeguards provided.

The study does not discuss the possible future of the ARCIC (Anglican-Roman Catholic International Commission) talks in light of a decision to ordain women priests, the Post story said. The report concedes that, once the C of E

has women priests, it will be â\200\234very difficult to sustain an argumentâ\200\235 against having women bishops.

Reaction

For its part, Time magazine rather tellingly described the purpose of the bishopsâ\200\231 report as being â\200\234to simplify the

THE CHRISTIAN CHALLENGE, APRIL, 1987

has been a concerted effort by the Establishment to isolate Leonard. With the St. Michael's-Pasco affair, he said, a campaign of disinformation had been mounted, not least through the agency of allies in the Church Times and the BBC's religious broadcasting department. The campaign's success was temporary, he said, but while it lasted Bishop Leonard had been successfully isolated not only from his fellow bishops but from many of his natural supporters. . He said the campaign was joined again when Leonard came out strongly and announced he agreed with the bishops' conclusions against a separate Anglican jurisdiction and for the right of those who could not agree with women priests to find some way of remaining in the Universal Church. Reports included reactions from the Archbishops of York and Canterbury, which appeared to make Leonard seem a turncoat and duplicitous.

According to St. Michael's Wings, an Anglican Consultative Council representative termed an "accidental" and a "coincidental" the fact that the council distributed at the time of the synod in late February a January 30 news release from Oklahoma Bishop Gerald McAllister's press office on Father Pasco's parish of St. Michael's in Tulsa and the recent court settlement in that case. Wings said the release of the statement was seen in the U.S. and in England as an attempt to discredit Leonard as debate was about to begin

on the women's issue. Fr. Hood said a statement from Pasco was distributed within 24 hours of the appearance of McAllister's release.

But is what Oddie called "genteel mayhem and discreet skullduggery" from the Establishment Leonard's only real worry? While Oddie maintained that Leonard's natural constituency is once again solidly behind him, Father Hood said it was exceedingly difficult to assess the strength and support for Leonard's stand, particularly regarding his rejection of a Continuing Church in England and his suggestions that traditionalists forced out of the C of E might pursue talks with the Orthodox or Roman Catholics with an eye toward establishing some sort of, perhaps "uniate," relationship with one of those bodies. Dr. Margaret Hewitt of WAOW was said to be one of many Anglo-Catholics and Evangelicals who oppose women priests but who were "angered" by Leonard's remarks.

His intervention has been counter-productive. A lot of people find it wholly distasteful. My telephone has been ringing ever since with protests from irate men and women, mostly Anglo-Catholics. I am not going anywhere. I am staying around to be awkward," Dr. Hewitt was quoted as saying in The Observer.

Thus, one wonders if there will continue to be common ground between the game plans of Leonard and the vari-

â\200\224_â\200\224

complicated and divisive process that may authorize female clergy for the Church of England by the early 1990s and to soften any disruptions in church life that such an action would cause. Interestingly, the magazine noted that, because there has been a 15 percent drop in Sunday attendance in the Church of England over the past 15 years, the overriding problem for the [C of E] is not only to prepare for the ordination of women but also to somehow manage to hold all its members togetherâ\200\235

It is hard to see how the bishops could have given us a better report," said an editorial in the Church of England Newspaper. "The sad fact, however, is that we are still gazing at a minefield. More than cool heads and good reports will be needed if the Church of England is to come through this protracted debate and the resultant trauma in the shape needed to serve its Lord and its nation. . ."

An article in the Daily Mail suggested that the report and attendant move toward women priests threatened "the deepest schism since the Reformation" which could "engulf the Queen in a constitutional crisis."

Speaking of the bishops' recommendation that, once women's ordination is established policy, no bishop who disagrees should be appointed, The Times of London, in an article revealingly entitled "Call It Disestablishment", charged that "a disputed point of doctrine, concerned with church order rather than with the substance of the faith, would be elevated to the very first rank of priority, becoming the only laid down official qualification for episcopal office. Eligible churchmen may dispute the Virgin Birth and be bishoped, may question the Resurrection and be bishoped, may reject the infallibility of Scripture and accept the infallibility of the Pope or vice versa and be bishoped; but if they oppose the ordination of women they will not."

In a straight-talking commentary in the Daily Telegraph, the Rev. Dr. William Oddie said that the report's purpose "is

|
i THE CHRISTIAN CHALLENGE, APRIL, 1987

to hold together the Church of England if women are ordained. But as the Bishop of London has now made clear, what it has actually done is to make it even more inevitable than before that women's priesthood will lead to a bitter conflict ending in division and open schism. . . The fact is that the bishops simply do not want compromise with those who disagree with them on this issue. The "safe-guards" for the minority are openly described as "temporary. The possibility that the Church might one day discover itself to have been "mistaken" is simply excluded. . . The dissidents are being told, quite simply, to take themselves off."

He called attention to a striking statement in the report, which says, "It is realised that some who could not accept the ordination of women would claim that they represented the traditional faith and practice of the Church of England and would therefore believe themselves entitled to a share in its resources." It could well be, Oddie said, that the bishops' report "will prove to be a timebomb, placed unknown to them beneath their own intentions and ambitions."

A Blackburn representative of Women Against the Ordination of Women, Jean Oddy, said in Church Times that she regarded "the suggestion that | find other ways of continuing within the Universal Church as an arrogant insult."

While a study of theological issues has evidently been called for, the Rev. Geoffrey Kirk pointed to the reports acknowledgement of persisting theological difficulties over women priests but its accompanying willingness to admit them. He said the report is ambivalent as to whether you should solve the question before you act.

"A new theory has been invented that the theology of

[ordaining women to the priesthood] will never be solved,
so you ought to do it,â\200\235 he said.

London House,
8 Barton Street,
Westminster SW1P 3NE
England

13

approaching other churches, such as the Roman Catholics and Orthodox, who represent the vast majority of Christians in the world. If these churches say "sorry . . . then | shall have to think again."

Noting a scheduled meeting among some of the traditionalist groups, including the AAM and WAOW, the Church Union's Mr. Leggatt said no fragmentation had occurred among traditionalist organizations, "you can be assured of that" He said one focus of efforts would be the deanery and diocesan elections to be held this year. And he said preparations will be made for tackling women priests legislation, which he said is likely to come back to General Synod in November.

Meantime, a dozen priests from the provinces of York and Canterbury met in Manchester shortly before the synod, and announced the formation of a group called Solidarity. Fr. Kirk, one of the members, says the group will soon canvass all Anglican parishes in England to compile a list of those clergymen or parishes which believe they would have to leave the C of E if women priests are admitted. He said preliminary studies in a few areas had shown surprisingly high numbers who feel they would have to follow that course of action.

He was quoted in Church Times as saying that, "We do not believe that for the bishops to say simply, "Take it or leave it, is the right attitude. We are certainly not in the business of creating other Churches, and we do not feel that the ordination of women is an issue which should drive us out of the Church of England." After the recent synod meeting, Kirk said he is convinced that "the battle is not one which can be fought or won in Synod, but must be pursued outside of it by clearly revealing the fact that the price will be greater than they are prepared to pay. | can't see that this thing could go on if it was clear that perhaps a third of the clergy in the Church of England will have nothing to do with it," he said. m

Ecclesia

Published by the
AMERICAN Episcopal Church

This quarterly publication offers news about the church, parish activities and significant developments in continuing Anglicanism. Comments by learned clergymen, including the Ven. Carroll E. Simcox, Editor, round out each issue.

To subscribe, send your name and address (please print) to:

Ecclesia
c/o St. Peter's Cathedral

1416 S. E. Second Terrace
Deerfield Beach, FL 33441

10 help defray production and mailing costs,
a voluntary contribution will be welcome.

THE CHRISTIAN CHALLENGE, APRIL, 1987

Provisions For Traditionalist View Sought
In Landmark Episcopal Church Meeting

While across the Atlantic a Church of England bishops' report recently accepted by General Synod seems to indicate traditionalists who could not accept a C of E decision to admit women priests would ultimately have to find a new church home, Episcopal traditionalists here recently met with a special church committee to explore all possible ways of maintaining communion between proponents and opponents of the ordination of women to the episcopate.

A press release issued from the office of the Rt. Rev. William L. Stevens, Episcopal Bishop of Fond du Lac, Wisconsin, noted hope and commitment to study alternatives among those who attended the March 9 meeting in Chicago: representatives from the Presiding Bishop's Special Committee on Women in the Episcopate and bishops and others (primarily members of the Evangelical and Catholic Mission) who signed or supported a May Statement of Witness opposing the ordination of women to the episcopate.

Bishop Stevens told 7CC that the meeting was the continuation of a process begun with consultations last summer and continued at the House of Bishops' September meeting, at which the Rt. Rev. Clarence Pope, Bishop of Fort Worth, presented a paper which asked what accommodations could be made in the Episcopal Church for those who could not accept women bishops. According to Episcopal Church Presiding Bishop Edmond Browning, the March 9 meeting in Chicago grew out of an expressed desire of the House of Bishops to avoid the possibility of a division within the Church, the press release stated.

Though acknowledging that women bishops had been canonically authorized at the 1976 General Convention, members of the joint committee expressed mutual respect for those whose convictions have differed on the issue, the release said.

We had a good beginning of what will be a series of meetings, Stevens told 7CC. He said the joint group is seeking ways we can all continue to live together in the Episcopal Church with dignity and honor.

A church-within-a-church, a separation jurisdiction, all of the above and more, were among ideas discussed at the Chicago meeting, according to Stevens.

All of the options we could think of were laid out on the table, he said. Ideas were explored in a general way, he said,

3

because this is just the beginning of the process. Another meeting of the joint committee is planned for May 7 in Chicago.

Asked why it had taken both traditionalists, especially those represented by the ECM, and other Episcopal leaders so long to address matters now before the joint committee with reason and charity, Stevens noted that militancy which forced the issue through in 1976 diminished aims toward peace at that time. The ECM, he said, has objected to women priests, but has viewed the episcopate as the height of Christian unity. The admission of women to the episcopate was viewed as more serious, he said, because it could lead to the possible break-up of the Anglican Communion. He conceded that there has been some element of an ostrich's head in the sand, but believes the reality of the coming of women bishops has now become very clear to traditionalists.

Women bishops introduce the possibility of some bishops being universally recognized and others not, Stevens said. Such a situation would put an intolerable strain on the Anglican Communion.

One informed source said Episcopal traditionalists now have greater grounds for optimism about the potential success of the joint committee's talks. Accordingly, Stevens discounted rumors that involved traditionalists are now threatening a total break with the Episcopal Church if their expectations are not met. We have not reached that conclusion, Stevens said.

He said the joint committee is to report to the next House of Bishops meeting in September, also in Chicago. That house may, in turn, possibly present General Convention with a proposal or series of proposals in 1988.

According to the release, those attending the March 9 meeting were Episcopal Bishops Stevens; Clarence Pope of Fort Worth; Victor Rivera of San Joaquin; Stanley Atkins (retired) of Eau Claire (all signatories to the May Statement of Witness); Mrs. William Swinford of Lexington, Kentucky; Samuel Edwards of Dallas; and the Rev. Brien Koehler of Fort Worth (supporters of the Statement); and Bishops Edward Jones of Indianapolis; Roger White of Milwaukee, John Coburn (retired) of Massachusetts, and Dr. Patricia Page of the faculty of the Church Divinity School of the Pacific (all of whom serve as members of the Committee on Women in the Episcopate).

Leonard To Be Among Panelists

The Bishop of London, the Rt. Rev. Graham Leonard, is to be among seven panelists to take part in a theological conference entitled Rebuilding the House of God to be held May 21-23 at the Church of the Good Shepherd in Rosemont, Pennsylvania, outside of Philadelphia. Interested churchmen are invited to attend the conference.

A circular announcing the meeting states that the panelists for the conference will include Leonard; the Rev. Dr. Phillip E. Hughes, noted new testament scholar and visiting professor at Westminster Theological Seminary; the Rev. Dr. Robert Crouse and the Rev. Dr. Wayne Hankey, professor and assistant professor of classics, respectively, at the University of Kings College, Halifax, Nova Scotia; the Rev. Dr. David Ousley, rector of St. James the Less, Philadelphia; the Rev. Patrick H. Reardon, associate professor of biblical studies at Trinity Episcopal School for Ministry in Ambridge, Pennsylvania; the Rt. Rev.

THE CHRISTIAN CHALLENGE, APRIL, 1987

For Pennsylvania Conference

Stanley Atkins, retired Bishop of Eau Claire; and the Rev. Dr. Jeffrey Steenson, adjunct professor at Lutheran School of Theology in Philadelphia and rector of Church of the Good Shepherd, Rosemont.

All sessions are to be held at that parish, located at Montrose Avenue and Lancaster in Rosemont. Sessions will be held on the evening of May 21, throughout the day and into the evening May 22. The concluding session Saturday, May 23, will begin at 10 a.m. and will include a general discussion and summary by Bishop Leonard.

The registration fee for the conference is \$30, single, and \$50 for a couple. For information on the conference and accommo-

datations, call 215/229-5767, or write: Theological Conference,
3227 W. Clearfield St., Philadelphia, Pennsylvania 19132.
Arrangements should be made as soon as possible.

Â»>

ST. PETER'S, Birkdale, looking west.

Rearranging The
Furniture In The
Church Of England

By The Rev. John King
Boston, Lincolnshire, England

The ordination of women and sanctions against South Africa catch the headlines as far as debates in General Synod are concerned, but there is another contest that rumbles on in the Church of England, causing just as much pain and grief as anything else. That contest involves the reordering of church interiors.

On one side in this contest are the devotees of the numinous. â\200\234The appeal of a great cathedral lies in its silence and emptiness,â\200\235 says the Rev. Henry Thorold. His excellent Guide to Cathedrals, Abbeys and Priories just published by Collins castigates those who introduce notices about toilets, gift shops and restaurants into a cathedral. â\200\234A cathedral is the House of God, the house of prayer: nothing should be allowed to detract from its religious, its supernatural atmosphere.â\200\235

But it is the reordering of cathedral interiors that provokes an unbridled sense of outrage in Thorold. â\200\234A nave altar is understandable and permissible,â\200\235 he says of the Worcester rearrangement, but here we are faced with â\200\234cheap wooden furniture of poor design, the usual â\200\234kitchen tableâ\200\235 altar, a semi-circle of choir stalls behind, an organâ\200\224it is an extraordinary affair.â\200\235 And of Ely Cathedral, he says: â\200\234It seems a pity to fill this marvellous space, this marvellous octagon, with all the clutter of a â\200\230central

15

altarâ\200\231â\200\224a â\200\230kitchen tableâ\200\231 of the starkest kind, with choir stalls like packing cases set awkwardly around.â\200\235

Perhaps we in the UK have more reason to think about the numinous in church architecture than those who lack a medieval inheritance. But it is far from true to say that everybody agrees that a sense of Godâ\200\231s presence is the first consideration. There are those who take a functional view. And for this reason reordering proceeds apace.

For example, the medieval parish church of Woughton-on-the-Green, Milton Keynes is likely to shock the casual visitor. Approaching this exquisite church, he may expect a conventional interiorâ\200\224east-west alignment, pews filling all available space, stone paving. Not a bit of it. He will find that the interior has been stripped and the entire furnishings are movable. The communion table is usually placed against the north wall and the chairs are arranged on the carpeting in a semi-circle around it.

Or take Clenchwarton parish church (in the Ely diocese). Four years ago, the new rector, Ian Smith, suggested a reordering scheme to his parochial church council. They liked it. The choir stalls were removed, and for 3,000 pounds, the parish now has a chancel with movable furnishings that is adaptable for

drama, Lent study groups, etc. as well as a Eucharist attended by families.

St. Peter's Church, Birkdale, Southport, Lancashire, was built in 1872 to seat 600 tightly-packed worshippers. Thirteen years ago, Alan Dawson, the vicar, found himself sitting up and

John King, former editor of the Church of England Newspaper, is a priest in the Diocese of Lincoln, where he teaches Religious Studies at Boston Grammar School. He is a frequent contributor to such publications as the Church Times.

THE CHRISTIAN CHALLENGE, APRIL, 1987

ST. MARGARET'S CHURCH, Clenchwartonâ\200\224the reordered chancel.

taking noticeâ\200\224with encouragement from his wife, Jeanâ\200\224of the views of architect Giles Blomfield. Eventually, Mr. Blomfield was called in to advise on a reordering plan. The new interior was ready by September, 1981. The scheme had not gone through without opposition; there had been a consistory court hearing. The interior has been transformed, the central feature

being a hexagonal dais with communicants able to kneel on five sides at the Eucharist. The colour scheme has been carefully thought through.

Not all reordering schemes are expensive or ambitious. But in town and country parishes they are finding favour and making an indelible mark on the procedures of the worshipping church.m

The Christian Challenge
25 Years Ago This Month

In Search Of Amalgamation

â\200\234The pressure for unity continues almost unabated, but its proponents do have their occasional setbacks.

â\200\234At almost the same time that leaders of the Methodist and Episcopal, United Church of Christ of Christ and Presbyterian denominations were meeting in New York recently to discuss a proposal for merger, Christians in another part of the world were acting against a similar plan.

â\200\234In Asia, the Synod of the Anglican Province of India, Burma, Pakistan and Ceylon voted overwhelmingly to reject the North India Plan for Church Unity. The North India and Ceylon plans were also rejected by the Diocese of Rangoon.â\200\235

So said the April, 1962 issue of CHRISTIAN CHALLENGE, which even in its first year of publication reflected the editorâ\200\231s keen interest in church-union schemes. Of course, as events turned out, the Church of North India scheme for merger of several churches,

THE CHRISTIAN CHALLENGE, APRIL, 1987

including the Anglicans, was to gain approval in 1970, along with sister-churches for Pakistan and, following a civil war between East and West Pakistan, Bangladesh. A united church for South India had come into existence in 1947. In the 1970s and 1980s, information would come trickling into the West (and into the pages of the CHALLENGE) that the blissful unions in South Asia were not all that successful, and now, in the 1980s, there are â\200\234Continuingâ\200\235 Anglican as well as Presbyterian churches in India, as well as Pakistan.

Also in the April issue of this publication was an analysis of a then-current publication of the National Council of the Churches of Christ in the United States, A Christianâ\200\231s Handbook on Communism, which, as Christianity Today was reported to have observed, was â\200\234spongyâ\200\235â\200\231 in its analysis of socialism, and in which â\200\234The exposition of Christian doctrine is sketched in strokes so broad as to be almost brittle.â\200\235

And, finally, a reader wrote the CHALLENGE: â\200\234Studies reveal that the NCC, in the name of Protestantism, and with all the respect and prestige which this affords, is attempting to advance the cause of world-wide social-

Continued on Page 18

Updating Sexual Morality In The Episcopal Church

Actions among Episcopalians on opposite coasts are currently at the forefront of trends in The Episcopal Church which seriously challenge the Church's traditional standards of sexual morality.

The Rt. Rev. John S. Spong, Bishop of Newark, has endorsed the recommendation of a diocesan task force that the Church recognize and bless committed nonmarital sexual relationships between homosexuals, young adults, the divorced and widowed, according to a recent Associated Press story. The report criticized the Church for "suppressing our sexuality." One Episcopal Church organization, The Prayer Book Society, has responded to Spong's statements by calling for his immediate resignation.

In the Diocese of California, meanwhile, delegates to a recent diocesan convention passed, by a vote of 169-156, a resolution calling on their bishop to develop a liturgy for the blessing of same-sex couples, noting that the 1979 Prayer Book gives the bishop authority to initiate special liturgies to cover various pastoral situations. For his part, the bishop, the Rt. Rev. William E. Swing, has made a cautious and thoughtful response to the call.

And on America's Third Coast last fall, the Episcopal House of Bishops, meeting in San Antonio, referred the concerns expressed in a resolution which asked for reaffirmation of traditional standards on sexual morality to the national church's Joint Commission on Human Affairs and Health for the development of an "appropriate statement" on the subject. A progress report from the commission, of which Bishop Spong is a member, is due at the interim House of Bishops meeting in Chicago this year.

Going To The Dogs?

"I find it difficult to believe that a church that blesses dogs in a Virginia foxhunt can't find a way to bless life-giving, lasting relationships between human beings," Spong was quoted as saying in response to the landmark report of his diocese's 13-member Task Force On Changing Patterns of Sexuality and Family Life. According to the Associated Press story, the report, ordered two years ago by the "liberal" and "outspoken" diocese, "aims to ignite a new debate on sexual ethics" among church leaders in the hope that they will amend church doctrine to "embrace all believers."

After an evidently divided debate, the 600-member convention of the diocese recently voted to receive the 15-page report for a year-long study by parishes and other groups in the diocese, which includes some 130 congregations and 55,000 Episcopalians, according to a Religious New Service story in Christian News. Discussion on the issues addressed in the report

has appeared in the diocesan newspaper, The Voice, and in The Episcopalian, and The Living Church reported that the study has been circulated to all bishops in The Episcopal Church.

17

i

By Dorothy Mills Parker and The Editorâ\200\224!

â\200\234The churchâ\200\231s teaching is centered on God, not changing social customs,â\200\235 charged the Rev. Fleming Rutledge of Grace Episcopal Church in New York City in one report. Likewise, the Rt. Rev. Hugh Montefiore, Bishop of Birmingham and chairman of the Church of Englandâ\200\231s Board for Social Responsibility, said the C of E makes no provision for any other association outside marriage and that the board â\200\234has never discussedâ\200\235 the subject â\200\234and is not likely to.â\200\235 The Rt. Rev. William Wantland of Eau Claire, in another report, said, â\200\234You cannot bless that which is contrary to Godâ\200\231s purpose.â\200\235

But the Christian News news story said drafters of the New-ark report complained that the churchâ\200\231s refusal to accept the living-together arrangements of unmarried couples had driven sexually active singles away from the church. The report states that sexual relationships should be accepted if they â\200\234manifest marks of the Realm of God: healing, reconciliation, compassion, mutuality, concern for others,â\200\235 but not if they are based on â\200\234promiscuity, self-aggrandizement, or any other selfish feelings.â\200\235 It argues that cohabitation and pre-marital sex should be accepted, because of changed attitudes toward marriage as more women delay or reject it for careers.

Premarital sex should also be acknowledged because changing social mores have separated puberty from marriage by ten to fifteen years, says the report.

â\200\234When you separate ethics and biology, you sort of have to expect one to be violated,â\200\235 says Spong. He also advocates the Churchâ\200\231s acceptance of committed homosexual relationships, because not doing so â\200\234would contribute to promiscuous gay behavior.â\200\235

An Associated Press report said Spong claims that a small number of Episcopal priests already are unofficially blessing unions of homosexuals, young adults and divorced and widowed couples who cannot or do not wish to marry.

â\200\234It is our conclusion,â\200\235 says the report, â\200\234that by suppressing our sexuality and by condemning all sex which occurs outside of traditional marriage, the church has thereby obstructed a vitally important means for persons to know and celebrate their relatedness to God.â\200\235

According to the Christian News report, diocesan leaders say the study could pave the way for liturgies to recognize and bless responsible non-marital sexual relationships, including those of homosexuals.

Episcopal Presiding Bishop Edmond Browning said the New-ark report was an â\200\234important contributionâ\200\235 to debate, but admitted that it would create â\200\234deep divisions,â\200\235 just as the ordination of women had a decade ago, according to a report in the Sunday Star-Ledger (Newark).

â\200\234An Endorsement Of Sinâ\200\235â\200\231

The board of directors of the Prayer Book Society has acted
to dampen Bishop Spongâ\200\231s enthusiasm for his dioceseâ\200\231s sexual-

THE CHRISTIAN CHALLENGE, APRIL, 1987

ity report by calling for his immediate resignation.

A board statement says that the report Spong supports openly endorses violation of the laws of nature, the laws of God, and the laws of this Church. Bishop Spong thus openly violates his sacred obligation for moral leadership.

The House of Bishops, likewise, has no honorable alternative in this matter, other than to begin the process of bringing presentments against Bishops Spong, for advocating the open violations of moral, spiritual, and criminal law.

A statement by both the board and executive committee of PBS states that the Newark report, sanctioning non-marital sexual relationships of all types is, on its face, totally absurd. It is an endorsement of sin.

Bishop Spong has a sad record of irresponsible, heretical, unpatriotic actions and decrees.

What is important in this issue is the immediate reaction of Episcopal Church leadership.

If Bishop Browning and the House of Bishops fail to take immediate and decisive action to repudiate this totally immoral report, they deserve condemnation by the Church as a whole.

A More Serious Matter

In response to the California diocesan convention's call for the development of a liturgy to bless same-sex couples, Bishop Swing was not quite as ebullient as his brother bishop on the other side of the country.

Swing emphasized that the blessing of such couples is vastly a more serious matter than should be decided on a convention floor after a 35-minute debate . . . It certainly did not grow out of a deep dialogue and does not represent a clear statement of the mind of this diocese or of the National Church.

He noted that the resolution presupposes a universal pastoral sensitivity that would not exploit the issue, and would leave it quietly to the discretion of the parish clergy. But he recognized the deep divisions in the Church on this matter, and that voices on both sides would be quick to mobilize around victory or defeat, which could easily be exploited. And, in view of the diocesan vote to study issues related to homosexuality, and the announced focus of the next General Convention on human sexuality, I do not intend to pre-empt this Church and lead us into an arbitrary stance.

Swing stated his conviction that homosexuality is not synonymous with promiscuity any more than heterosexuality is with monogamy, and rejoices, in the midst of the AIDS epidemic, to find same-sex couples who are faithful and responsible. On the other hand, he continues, If there were an appropriate liturgy or affirmative action for same-sex couples, I think it deserves the Church's best consideration and debate, but so far everything seems to resemble a second class or derivative marriage. . .so that blessing a same-sex union is only a euphemism for marriage.

Swing's aim, therefore, is to encourage the hard questions and to direct us back to the basics. . .to what Jesus is saying to us. . .about male and female created He them. . .and the two shall become one. ~ He likewise intends to face the agony of homosexuals who are created by God, despised by the Church, and rejected in their most responsible and exemplary faithfulness.

Yet withal, he adds that, "I am not going to labor very hard to produce diocesan liturgies to cover the vast pastoral possibilities we meet. I'm deeply appreciative of our Prayer Book and not very excited about creating books of individual pastoral liturgies."

THE CHRISTIAN CHALLENGE, APRIL, 1987

Plans call for studies and consultations on the subject within the diocese and discussions of it in the diocesan press.

Swing pledged, in conclusion, that, with the guidance and wisdom of the Holy Spirit, "we will enter more deeply into dialogue and vote again another day."

The difference between genius
and stupidity Is that genius
has its limits.
Unknown

TCC
Continued from Page 16

ism. In virtually all matters or issues pertaining to national affairs, the Council invariably aligns itself with the socialist view. With alarming consistency, it is also either an apologist for, or is in sympathy with, communist views and objectives in world politics. . . Let me try to lay down a basic principle on which a solution, in my opinion, should rest...When Church bodies at any level are concerned about social, political or economic problems, the function of the Church is to shed light, not to lead the fight for particular solutions. . ."

Especially for Lent. . . TRADITIONAL
STATIONS OF THE CROSS

The original Fr. Stanton Stations previously published by the Order of the Holy Cross - now may be obtained from:
St. John's Press

517 South Kensington
Kansas City, Missouri 64124

Only 50 cents per copy postpaid, minimum order of 10 at this price.
An excellent edition: Satisfaction guaranteed!

Is there a common Anglican Ethos
which runs through all its many
expressions? Or is the Anglican

Ethos only a subjective definition,

subject to the spirituality and
background of the definer?
- The Wild Olive Shoot

&9&9&9&9&2&9&9&2&9&&&9&9&9%&3&9&9%

N
7
7 7
2 Focus Â¢

Drug Store Morality

The Rev. Carl Titchener of the Unitarian Universalist Church of Amherst, New York, recently distributed condoms during a Sunday sermon in an effort to prevent the spread of AIDS, reports a St. Louis Post-Dispatch story reprinted in Christian News.

The action drew a standing ovation from his congregation, while outside picketers protested with signs that read, â\200\234Only Chastity Will Stop AIDSâ\200\235 and â\200\234Just Say No.â\200\235

â\200\234We're protesting the Rev. Titchenerâ\200\231s policy that it's all right to be promiscuous as long as you put a condom on,â\200\235 one of the picketers was quoted as saying.

The incident occurred as television stations across the country were beginning to air, or considering the airing of, condom ads, primarily in response to the AIDS crisis. National television networks have evidently refused to carry the ads, according to one report. In Great Britian, the government has sent mass mailings to its citizens and has put condom advertising on national television.

A recent Religious News Service report in Christian News says debate on the condom ads among churches seem to fall â\200\234along predictable lines, with Catholic leaders opposed and many Protestant groups either tolerant or supportive of the ads.â\200\235

Meantime, the conservative, pro-life U.S. Surgeon General, Dr. C. Everett Koop, surprised some by telling a House of Representatives panel that he believes network television advertising of condoms would help prevent the spread of AIDS. The Washington Post had reported a week earlier that Koop had emphasized that young people should be taught to abstain from sexual relations in order to avoid the disease, although he called for explicit AIDS education to children as young as nine. Christian News also reports Koop has suggested â\200\234indoctrination of pre-teens on safe sex through the use of a condomâ\200\235 and â\200\234wider distribution of birth control drugs and devices for adolescentsâ\200\235

A Missouri state representative has stirred controversy by drafting a bill which would encourage school districts to distribute condoms to high school students, according to Christian News. Rep. Charles Q. Troupe said, â\200\234We must get young people into the habit of protecting themselvesâ\200\235 He added that schools which distribute condoms should put them â\200\234ideally in restrooms where a child could get them discreetly without the whole world knowing.â\200\235 And he added, â\200\234Too many people donâ\200\231t want to admit that teenagers have sex.â\200\235

A poll taken by Parents magazine showed 77 percent of adults surveyed favor sex education in public schools, and two-thirds approved of the availability of contraceptives (with parental consent) in the schools, reported Christian News. Only 29 percent said students should be taught to save sex for marriage; 66 percent said sex should be an individual choice.

Sol Gordon, professor emeritus of child and family studies at Syracuse University, commented: "That reflects what's happening in reality. Very few couples wait for marriage; 80 percent of women and about 85 percent of men have had premarital sex," he stated.

Secretary of Education William J. Bennett, speaking to a convention of school administrators, said sex education courses should teach children not to engage in sexual intercourse.

For more on the challenges of sexuality today, see our feature on the Diocese of Newark's look at the subject in this issue.

"Mother Wolf" Is First Female Cathedral Dean

The 39-year-old vicar of a black mission in Philadelphia's inner city, who is known as "Mother Wolf" to her parishioners, is the new dean of Christ Church Cathedral, Louisville, Kentucky.

According to a report in The Washington Post, GERALYN WOLF, vicar of St. Mary's in Philadelphia, is the first known woman dean of any cathedral in the Anglican Communion.

Bishop David B. Reed of the Episcopal Diocese of Kentucky said that Ms. Wolf's election as dean was the result of a year-long search by the cathedral chapter. He denied that the feminist issue was involved. "She was not chosen or blocked because she was a woman." He predicted that she would be "an exciting leader for the cathedral."

Ms. Wolf fills the post vacated by the previous dean, Allen L. Bartlett, Jr., now bishop coadjutor of Pennsylvania. She is reportedly a graduate of the Episcopal Divinity School, Cambridge, Massachusetts, and was ordained in 1978.

As vicar of St. Mary's for the past five years, Ms. Wolf operated a soup kitchen which feeds 250 people every Saturday, as well as a parish thrift shop and a food cooperative.

The Rev. William Dearnaley, spokesman for The Episcopal Church at its New York headquarters, said the new dean has a reputation as a great pastor. "Noting that more than 1,000 women have been ordained but only a handful have been chosen as parish rectors, Dearnaley said Ms. Wolf's election to the deanship is a sign of real acceptance."

Bishop Boycotts Women Deacons

"Bishop Plans To Boycott Women Deacon Service. . ." begins a Daily Telegraph report filed by reporter Jonathan Petre on February 17, just before the latest General Synod session.

Petre writes, "The Rt. Rev. Brian Masters, Bishop of Edmonton, yesterday went one stage further than Dr. Graham Leonard, Bishop of London, by declaring his opposition not only to women priests but also to women deacons. . ."

Noting that there remained no obstacle to implementing last year's synodical decision (since ratified by Parliament)

to permit women to become deacons, the article continued, "a\200\234A spate of ordinations is expected to follow [the synod] immediately starting at Canterbury Cathedral.

THE CHRISTIAN CHALLENGE, APRIL, 1987

Bishop Masters, a consistent opponent of female ordination, said he was planning to boycott the service that Dr. Leonard would be holding for women deacons in St. Paul's Cathedral early next month. He said he had already informed a group of women wanting to become deacons in his diocese that he would not be prepared to ordain them, but he added he would not prevent them carrying out their ministry. . .â\200\235

The article is a reminder that, while many if not most â\200\234traditionalâ\200\235 Anglicans in England, as in America, seem to regard the ordination of women as deacons as a matter distinguishable from that of their ordination to the priesthood or episcopate, there are those, including bishops, who feel otherwise. At last Julyâ\200\231s session of General Synod at York (see â\200\234The Shifting Winds of York,â\200\235 TCC, September, 1986) the canon permitting women to become deacons was passed by nearly a 90 percent vote of synod members and later approved overwhelmingly by the British parliament. One voice arguing against the measure, however, was then-general secretary of the Church Union, the Rev. Peter Geldard, who asserted that holy order was, in the view of Anglo-Catholics, at least, not a question capable of artificial division, and that ordination to one order implied the possibility of ordination to the others. In Canada, the United States, and other countries where Continuing Church structures have been formed, the issue of women in the diaconate has been seen as just as doctrinal as the question of their ordination to the higher degrees of the ministry. All Continuing Church bodies assert that the orders of bishop, priest and deacon are reserved to men, and all have acted to revive the Order of Deaconess as an ecclesiastical office exercised in the ancient and historic Church.

Unity Among Three Continuing Bodies Proposed

Unity among American Continuing Church groups received a boost in January, in connection with the consecration of Robert H. Voight of El Paso, Texas, as suffragan bishop in the Anglican Episcopal Church of North America (AECNA).

According to The Evangelist, the publication of the Anglican Rite Jurisdiction of the Americas (ARJA), ARJA Archbishop G. Wayne Craig of Columbus, Ohio, introduced a proposal â\200\234for the unification of the Anglican Rite Jurisdiction of the Americas, the Anglican Episcopal Church in North America, and the United Episcopal Church of North America [UECNA]â\200\235

The proposal was made at a meeting of ARJA, AECNA and UECNA bishops, following the consecration. The Evangelist said in its February 1987 Issue that â\200\234it is hoped that by the end of this year, some real progress in Anglican unity can be realizedâ\200\235

Sanctions: Just For The Record

In our last issue, the Rt. Rev. Albion Knight described sanctions against South Africa, recently imposed by Congress, as destructive and unChristian. We thought we should report that it appears that the U.S. government has also discovered its own â\200\234down sideâ\200\235 to sanctions, and has made a few changes.

THE CHRISTIAN CHALLENGE, APRIL, 1987

According to a story in South African Digest, the U.S. has

â\200\234tacitly acknowledged it cannot do without South Africaâ\200\235 and certain of its minerals. Therefore, an â\200\234unexpected â\200\230bonusâ\200\231 of more than four million rand [South African currency] will be injected into South Africaâ\200\231s revenue following a decision by the United States to exempt ten strategic minerals from sanctions.â\200\235

â\200\234The Americans seem to be waking up to the realities of sanctions and the position of South Africa in the western worldâ\200\231s mineral supply,â\200\235 Dr. Louw Alberts, the director-general of mineral and energy affairs, was quoted as saying in the Digest. Danie Steyn, the minister of economic affairs, described the U.S. decision as â\200\234very selfish.â\200\235

The decision also caused a flurry of editorial comment in South African newspapers. Die Vaderland said that, â\200\234As the saying goes: now the Americans are busy giving dirty politics a bad name. Their latest action in the sanctions campaign against South Africa is not only proof of their crooked morality, it is simply detestable. ..Therefore, if Minister R.F. Botha says, as he recently did, that the countryâ\200\231s credibility is collapsing, then he is putting the problem rather sympathetically.â\200\235

Beeld said: â\200\234Nobody can pass a more damnatory judgment on the USâ\200\231s sanctions campaign against South Africa as the one which that country recently passed on itself. Shamelessly, it strikes a string of South African minerals from its black listâ\200\224not because it has found irrefutable justification to exempt these materials from its ban; for example that it will harm the people which it is mean to help. No, it is far simpler. The ban is abolished because this powerful nation finds that it can hardly do without those minerals. . . But while the American government has now already encountered one large South African reality, it can safely extend the mental effort and try and imagine what the position would have been if South Africa were in enemy handsâ\200\224such as those of a communist-controlled ANC [African National Congress]. Where would it then have found its strategic minerals?â\200\235

The Sunday Times said that South Africans now â\200\234have the ultimate evidence that Americans will get all the moralistic kicks they can out of sanctionsâ\200\224so long as it does not discommode them. . .Congress will cheerfully kick South Africans, mainly blacks, out of work to demonstrate their moral superiority . . . but, please, not to the extent of imperiling the great US economy and its defenses. True, duplicity and humbug exist everywhere, but why dignify it by calling it a foreign policy?â\200\235

Die Burger said that: â\200\234All the high morality preached initially so loudly and with such a devout attitude of American superiority has, for the moment, conveniently been forgotten.â\200\235

The opening statement of The Citizen editorial sums it up: â\200\234What a bunch of hypocrites!â\200\235 m

)

INTERNATIONAL

The principal theological barrier separating Anglicans from Lutherans is the doctrine of ordained ministry, and especially the ministry of bishops, reports Anglican Media Mailing, distributed by the Anglican Consultative Council (ACC). That conclusion came from the Anglican-Lutheran International Continuation Committee (ALICC) at its meeting last October in London. The episcopate will be the main subject of a joint consultation in September, reported Mailing. ALICC is sponsored by the ACC and the Lutheran World Federation (LWF) and its mandate is to carry on the work begun in 1983 by an Anglican-Lutheran Joint Working Group. The ALICC meeting cited Tanzania, Canada, the U.S., Europe, India and Australia as areas where highly significant steps are being taken. . .to promote ever-increasing closeness of [Anglican-Lutheran] relationships.

The Zululand Council of Churches (ZCC) has taken a stand against economic sanctions or disinvestment, according to Anglican Media Mailing. The executive committee of the ZCC, a regional ecumenical organization in the South African black homeland of KwaZulu, said it would announce a plan of action to counter sanctions, including strategies for encouraging overseas business groups to increase their investment in the country. Canon P Ntombela of the Anglican Church, explaining the resolution, said that millions of black people had already suffered because of unemployment and that it was people in safe jobs who pushed for sanctions. He said that an overwhelming majority of blacks oppose even selective sanctions. The decision represents the first time a mainline anti-apartheid church group in South Africa has expressed itself strongly against sanctions, according to Mailing. The action is in conflict with the pro-sanctions stance taken by the South African Council of Churches and in agreement with the anti-sanctions stance taken by Mangosuthu Buthelezi, an Anglican, the chief minister of KwaZulu.

In what the Church Times termed the boldest gesture towards political dissent since Mikhail Gorbachev came to power, the Kremlin announced recently that 140 political prisoners had been pardoned and freed in the Soviet Union, and that a similar number of cases were under review. A considerable number of those released are believers, though not all had been arrested for religious activity, said Keston College sources. A Soviet Foreign Ministry spokesman said that all the prisoners released had either applied for pardons or promised not to continue anti-state activities after their release, according to Church Times. However, he added that the law under which they were convicted Article 70 of the Criminal Code which deals with anti-Soviet agitation and propaganda was being reviewed and might be repealed. A Keston spokes-

21

man said that some of those still imprisoned under Article 70 had been transferred to prisons in their home cities and were now under pressure to recant as a condition for their release.

In what is described by the Christian Aid organization as a man-made disaster, an estimated four million people face famine and disease in Mozambique, and several charitable organizations have mounted campaigns to avert

an Ethiopian-type catastrophe in the country, reports Church Times. Christian Aid said that, as Mozambique, which borders South Africa, recovers from years of drought, people have been displaced from their farms by the activities of rebel troops, and deliveries of food and other supplies to many parts of the country are blocked. The formerly productive and stable country occupied by cooperating blacks and whites (many of them originally from Portugal) has now become a beleaguered nation which spawned numerous refugees and economic hardship after years of violence and the transfer of power to a black, Marxist-oriented dictatorship. Mozambique's long-time dictator, Samora Machel, was recently killed in a plane crash.

A quiet revolution in teaching and assessment methods is beginning in the Church of England's theological colleges, according to Church Times. The present procedures, traditionally centrally drawn up and intended to be universally applied, are to give way over a five-year period to a position of greater diversity, the story said. Colleges and courses will now devise their own programmes, though these will have to be approved by the Advisory Council for the Church's Ministry (ACCM). News of what was termed the 'radical move' which represents the first real shift in basic theological education since the 1920s, emerged through a recently-issued ACCM 'occasional paper.' However, the story noted that the General Synod had not yet had a say in whether or not the report should be accepted and its proposals put into effect.

The Ministry of Home Affairs of the Indian government has recently taken two actions which will seriously hamper church work in India, reports Anglican Media Mailing, based on a report from the North India Churchman. The first was a circular letter addressed to agencies receiving foreign grants asking them to close down any newspapers they run. This includes most Christian magazines. The letter advises agencies wishing to publish a newspaper to form a separate body, which would not be able to receive foreign donations. The second action was to tell some agencies who received foreign grants that prior permission from the government is needed if they want funding from outside India. The story said the Christian Conference of Asia News commented that the 'present crackdown must be seen as one more turn of the screw that the government

THE CHRISTIAN CHALLENGE, APRIL, 1987

will keep turning. The latest move of the government is not a casual reaction but yet another indication of the strength of the ever-recurring foreign-hand syndrome in the government's perception of the causes of some of the country's problems in the socio-political and religious spheres. A change in attitude being unlikely, Christians in India cannot be complacent about the dependence of so much of their work on resources from overseas.

At this writing, there had still been no word on the whereabouts of Anglican envoy Terry Waite. According to the Washington Post, the Archbishop of Canterbury, Dr. Robert Runcie, said that, despite rumors and countless reports that [Waite] has been sighted in various areas of Lebanon. . . we have no information which concerns any particular report that Terry Waite is being held against his will. However, he is obviously in a position where he cannot communicate with us. Waite, whom Runcie emphasized is a humanitarian negotiator, whose only bargaining power is that he represents a religious leader, had not been seen since January 20, when he left his hotel in west Beirut in the company of armed militiamen. It was believed at the time that he was on his way to make direct contact with those holding foreign hostages, the story said. Following his disappearance, no group has claimed to be holding him. The trip to Lebanon was the fifth that Waite had made over the past year, representing Runcie and, more recently, Pope John Paul II, to try to secure the release of hostages there, the Post reported. Following previous visits to Beirut he had been credited with helping to arrange the release of three American captives.

Meantime, Terry Waite has been nominated by all-party group of MPs in England for the Nobel Peace Prize, reports Church Times. Though the nomination may have come too late for this year's award, the Archbishop of Canterbury, Dr. Robert Runcie, said the nomination illustrates the all-round respect for Terry Waite. Such an honour would be a fine tribute to a courageous man.

Pope John Paul II's budgetmen recently froze spending at last year's levels throughout the Curia, the body that governs the Roman Catholic Church, reports Time. The budget of the Holy See, which is said to have shocked the Pope when he first examined it in 1979, is a well-kept secret, but church officials estimate that it ran a deficit of \$56 million last year.

The Pope and Episcopal Presiding Bishop Edmond Browning recently met privately in Rome amid two days of cordial talks on church unity and peace and justice work between Roman Catholics and Anglicans, reports Diocesan Press Service. Browning and the pontiff spent more than half an hour in private conversation in January in the papal study before they exchanged greetings in a service of worship and gifts in an audience that included all of Browning's party. The Rome visit was the third in a five-nation, 30-day tour which began Browning's second year as presiding bishop.

While there were some 4,000 chapels in Wales at the turn of the century, only around 500 chapels remain today, reports a newsletter of the International Christian Network (ICN), based on a report in the Daily Mail. There is a move

THE CHRISTIAN CHALLENGE, APRIL, 1987

afoot to spend money preserving a few chapels not for people to pray in, just for them to look at, the story said.

Conversely, there were only three mosques in Britain 33 years ago, but today there are over 500, according to a story from The Flame in the ICN's newsletter. The Islamic Foundation claims there are as many as 1,500 mosques in Britain, the story said. There are hundreds of koranic schools. A Muslim missionary training college has been established in Bradford, Yorkshire. A site has been purchased in Bolton, Lancashire, for the building of a Muslim university. Evangelistic Muslims are reportedly required to give 16 percent of their income to spread Islam in England.

An Anglican missionary in Sri Lanka reports to the ICN that aggressive Moslems are visiting Christians in the country, quoting the Bishop of Durham, David Jenkins, as the authority on which they can abandon their belief in the Resurrection of Christ. They argue that, since Moslems and Christians now both see Jesus as merely a prophet, adherents to both religions should worship together in a mosque. "They are killing us with our own bishop's words," the missionary concluded.

Some 8,000 Christians are in jail for their faith in Ethiopia, among them ten members of the imperial family, according to the ICN newsletter. Included in those reportedly imprisoned is Princess Tenagne Selassie, who, at 70, is very sick.

The Anglican Church of Canada's executive council has approved plans to develop a new hymnal, according to a report in The Living Church from the Canadian Churchman. The council directed that planners of the new book should draw on a variety of styles and traditions and use inclusive language as much as possible. Neither the church's 1933 hymn book nor the 1971 Anglican-United Church of Canada joint hymnal meets these requirements, the council was told, nor do they reflect "current theological emphasis," the story said.

After years of "often hostile separation," Anglican Evangelicals sat and talked with members of the House Church Movement in a day conference in London recently, reports Church Times. Anglican theologian, the Rev. Dr. John Stott, said at the evidently cordial gathering that renewal movements must be seen as a vote of no confidence in the traditional Church, and mainstream Churches needed to face the challenge of the House Church Movement. The latter has shown considerable growth in England in recent years. Equally, he said the House Church Movement needed to understand Evangelicals within the mainline Churches and to face the uneasiness some felt over aspects of the Movement. House Church leader Gerald Coates challenged leaders to formulate strategies for the coming decade. He said that, if the British Church was to reverse its decline and become credible, more people with evangelistic and prophetic gifts must be given responsibility at the local church level.

A move in defense of the Book of Common Prayer was the basis of a debate of two-and-a-half hours in the British House of Lords recently, reports Church Times. Lord Sudely, asking the government's attitude toward the English Prayer Book Society's report, "Theological Colleges and the Book of Common Prayer: A Survey," noted

â\200\224_â\200\224

that the Church of England's promise to Parliament over the teaching and use of the Prayer Book in theological colleges has not been fulfilled. The traditional prayer book, along with the newer and more modernist Alternative Service Book, is an official option in the Church of England, but has been overshadowed by the newer liturgy in theological colleges and in the C of E generally.

The Bishop of Durham, David Jenkins, has suggested that some new system is needed to replace industrial capitalism, which he sees as a force that is almost spent, reports Church Times. In delivering an address at the 1987 City New Year service at St. Michael's Church, Cornhill, Jenkins reportedly presented suggestions on ways to live under God with a system which is running down, may blow up or collapse inwards but is not yet replaceable.

The seventh meeting of the Anglican Consultative Council will be held in the Regional English Language Centre in Singapore April 26 through May 9. The some 80 members due to be there are elected representatives from the Churches of the Anglican Communion, and also from the Church of South India, the Church of Pakistan, and the Church of North India, which are Churches in full communion with those of the Anglican Communion. There will also be participants from other non-Anglican Churches. Among topics to be addressed at the meeting are ecumenical relations, the subject of authority, the ordination of women to the priesthood and episcopate, AIDS, and Christian initiation and the reception of children at Holy Communion. This meeting of the ACC is seen as particularly important, as many of the topics for discussion will be taken up a little over a year from now at the 1988 Lambeth Conference. The ACC was formed in 1971, following a resolution of the 1968 Lambeth Conference, when it was agreed that once-a-decade meetings of Anglican bishops were not adequate to meet the needs of a growing and developing Communion, ACC information explains. The ACC meets every two or three years to facilitate ongoing debate and consultation and to initiate studies and development.

Four states in Southern Africa, South Africa and three others whose existence is largely denied by Churches which have disinvested or urged sanctions the former homelands which are now the Republics of Transkei, Venda, and Ciskei, have signed a major multilateral agreement to form a central coordinating body, called the Secretariat for Multilateral Cooperation in Southern Africa (SECOSAF). South African Digest reports that a total of six initial agreements on cooperation in different areas were signed between the participating states. One of the most important cooperative projects relates to joint incentives for regional industrialization. A building for the new body is to be erected near Johannesburg on land provided by the South African government. Another homeland republic, Bophuthatswana, has not signed but will continue to take part in the proceedings, which cover a wide socioeconomic development field on an informal basis. A multilateral development council of ministers some 30 from the group of states was due to begin functioning last fall.

Black Sash, a South African anti-apartheid monitoring group, claims young people up to age 18 are being detained and mistreated or tortured by South African authorities, although the South African police have chal-

â\200\234unsubstantiated.â\200\235 According to Anglican Media Mailing, Black Sash says the mistreatment is radicalizing black youths. Meantime, a government investigation into prison conditions for juveniles has been announced, the report said.

A moderate black leader in South Africa has implicated African National Congress head Oliver Tambo in the atrocities committed against fellow black Africans. According to the Washington Inquirer, John Gogotya, director of Operation Advance and Upgrade, a 260,000-member South African organization which promotes peaceful change, testified against the ANC before a hearing sponsored by the Coalition Against ANC Terrorism. Protesting a simultaneous visit of Oliver Tambo to the U.S. and meetings between Secretary of State George Shultz and the ANC leader, Gogotya claimed that a song about Oliver Tambo is chanted at â\200\234necklace partiesâ\200\235 where blacks are burned alive. He said ANC operatives also engage in mutilation, disembowelment, and â\200\234pregnant women cut open. We have seen the violence that has been perpetrated by so-called â\200\230liberatorsâ\200\231 against their own black people,â\200\235 Gogotya testified. He said the ANC goal was to stamp out all black moderate opposition to ANC revolutionary aims, but that the state of emergency imposed by the South African government has allowed moderates to sleep peacefully for the first time. â\200\234Prior to that,â\200\235 he said, â\200\234we had to guard our homes, our property and our familiesâ\200\235 against radical attacks.

The World Council of Churches is taking steps â\200\234to initiate a new global program for limited Christian-Marxist dialogue, says a Religious News Service report published in Presbyterian Layman. The Rev. Wesley Ariarajah, a WCC official, said this move is justified because of a â\200\234softening in attitudes toward Christian churches in the German Democratic Republic and Hungary, as well as in Cuba.â\200\235 He also said there were new developments in countries such as Zimbabwe and Nicaragua, â\200\234where leaders of Marxist-oriented governments have Christian roots while often being at odds with some church authorities.â\200\235 He claims that Marxism in Asia and Africa is â\200\234now not the same as it was.â\200\235 The view that Marxism is anti-religious in some Eastern European countries is â\200\234gradually falling apart,â\200\235 and he said â\200\234there is more eagerness by those motivated by Marxist convictions to see a role churches can play in the search for peace and disarmament. There is common ground between Christians and Marxists who are concerned about these issues,â\200\231 Ariarajah asserts.

A 12-day visit by Archbishop Desmond Tutu of Cape Town, South Africa, to Australia resulted in â\200\234strongly polarising public opinion in Australia on the South Africa question,â\200\235 according to South African Digest. Tutuâ\200\231s visit was strongly protested by local officers of the influential Returned Servicemenâ\200\231s League, a veteransâ\200\231 group with tens of thousands of members. The Victoria secretary of the RSL, Bruce Ruxton, called Tutu a â\200\234witch doctor in bishopâ\200\231s clothesâ\200\235 who had come to Australia to â\200\234breathe hatredâ\200\235 He said Tutu supports the African National Congress, â\200\234which is a Soviet-supported organisation of thug-gery, murder and terrorism.â\200\235 Tutu met with aboriginal activists who are engaged in a land-rights struggle with the

Australian government. The most popular talk show on Sydney radio reported 29 of 38 callers expressed support for Ruxton's views and opposition to Tutu's. The archbishop was accused by Bible Presbyterian Church members in Australia as being a false prophet and a deceiver. A church spokesman accused Tutu of promoting violence rather than opposing it; he said Tutu did not speak for the majority of black South Africans.

Back home in South Africa, reports the Washington Times, Tutu's calls for economic sanctions against South Africa's government is causing an exodus of black and white parishioners from the Anglican Church of the Province of South Africa. The story, reprinted in Christian News, said that, while departures for the conservative, evangelical Church of England in South Africa are gathering momentum, Tutu's Church of the Province is facing a financial crisis as disgruntled parishioners protest through the collection plate and by withholding their tithing, the story said. Interestingly, the report said the exodus knows no color bar. Many blacks, as well as whites, have become disillusioned over the archbishop's promotion of sanctions. Increasing unemployment, advanced by disinvestment and boycotts, is putting pressure on black families. The wife of a black worker who recently lost his job, speaking of Tutu, was quoted as saying: "It's all very well for him; he lives in a palace and his income is guaranteed by the church. . . But what do we say to our children when they cry for food?" And a parish priest in South Africa was quoted as saying, "Every time Archbishop Desmond goes shooting his mouth off, I get flak from the pews. My parishioners are not at all happy about what is happening in the church. They dissociate themselves from his call for sanctions."

In an unpublicized speech in Tashkent late last fall, Soviet Communist party boss Mikhail Gorbachev reaffirmed a firm and uncompromising struggle against religious phenomena, according to Religious News Service story in Christian News. Speaking in the Uzbek city on his way to a visit in India, Gorbachev's remarks indicated that his widely publicized reforms in civil rights do not include an increasing tolerance of religion. He said, "We must be strict above all with Communists and senior officials, particularly those who say they defend our morality and ideals but in fact help promote backward views and themselves take part in religious ceremonies." Observers theorize that Gorbachev's speech showed that the officially atheist Soviet government's campaign against religion has not been working. Also, the speech may be a warning against Islamic fundamentalism, which Soviet leaders fear may spill over from neighboring Iran into the fast-growing Muslim republics of Soviet Central Asia.

"If family trees were charted indefinitely backward, they would eventually converge on a small group of ancients who were ancestors of us all." So begins a story in Time, which continues, "Now biologists suggest in a report to Nature that a single female living between 140,000 and 280,000 years ago in Africa was an ancestor of everyone on earth today." With tongue in cheek, many scientists are calling her "Eve." But the report hastens to add that she was not the only ancestral mother of all humans, unlike her Biblical counterpart. She is the only one who appears in everyone's genealogy, specifically in the mitochondria

THE CHRISTIAN CHALLENGE, APRIL, 1987

found in the cells of humans the world over. The genetic material in the mitochondria (small cell substructures) is

inherited only from the female side. Calculating backward, the scientists found that the mitochondrial DNA in all sampled humans could be explained by assuming the existence of one ancestral source, which they have fixed in sub-Saharan Africa. Biologist Rebecca Cann of the University of Hawaii said that genetic materials are a way of tracing relationships between populations in general. Sometimes fossils are misleading. We're trying to build better pictures of how humans evolved.

The signature of a major author of Old Testament books is found on a clay seal no larger than a small fingernail, according to Richard Friedman, professor of Hebrew and comparative literature at the University of California at San Diego. In a Dallas Morning News story reprinted in The Washington Post, Friedman says that a tiny clay seal obtained by an Israeli archeologist from an antiquities dealer in the late 1970s bears the personal stamp of Baruch ben Neriyah, the scribe who wrote down the prophecies of Jeremiah some 2,600 years ago. In addition, basing his theory on a trail of evidence, mainly similarities in writing style as analyzed by computer comparisons, Friedman holds that Baruch also wrote or edited Deuteronomy and the historical books of Joshua, Judges, and the two books of Samuel as well as both books of the Kings. Baruch lived during the reign of the popular king Josiah, 622-609 B.C. Friedman is one of a number of researchers attempting to identify the authors of the books of the Bible, and will publish a book, Who Wrote the Bible?, this spring. Until the last century, he says, it was always assumed whoever's name was on the book of the Bible wrote it. Many fundamentalists still hold this position. But Friedman says no major scholar now believes that the first five books were written by Moses, or even by one person. The authorship of every book is now being questioned, even the single-page Obadiah, he states. His colleagues have identified four authors of the Pentateuch, the earliest of whom lived about 300 years after Moses. Their analysis claims to show that as many as 150 people had a hand in the authorship of the 39 books of the Old Testament.

The Eglise Orthodoxe Apostolique Haitienne, a diocese of the Anglican Rite Jurisdiction of the Americas (ARJA), has completed organization of its diocesan government. According to the Rev. Canon E. J. M. LaRoque, who has assisted Bishop Lafond Lapointe in reestablishing the diocese in recent months, a four-member diocesan standing committee has been appointed. It consists of the Rev. A. Mews Saint-Vil, president; Alexandre Abellard, vice-president; Mlle. Edith Holly, daughter of the late Bishop Holly, secretary-treasurer; and Alexandre Abellard, register.

The ordination of women to the priesthood is seemingly inevitable, according to a survey conducted by The Independent newspaper in England. Church Times reports that the poll, taken late last year, reveals that only four percent of both clergy and laity still think it will never happen. According to the CT article, the report reflects real fears of a lasting and damaging split over the issue. The paper's religious affairs correspondent commented that It seems to me that the bishops are conducting . . . a debate, one

largely concerned with concealing from the outside world the divisions within the Anglican Communion.â\200\235 Mr. Brown was backed by a leading article which warns that to split an Established Church is to risk ending with no Church at all, a standpoint which Church Times says Brown said means â\200\234that we accept that the wider Anglican Communion persists in a state close to anarchy.â\200\235 While the poll includes the results of interviews of 42 serving bishops and 300 Church of England clergymen chosen at random, it also said the 2,527 laypeople over the age of 15 were, for the most part, not churchgoers.

The Mirfield, England, based Community of the Resurrection (CR), a menâ\200\231s religious community whose members include Bishop Robert Mercer of Matabeleland, has elected a new superior. A Church Times article says that the Rev. Silvanus Berry succeeded Fr. Eric Simmons, who had served since 1974. The community chooses its superior for three-year terms. Berry, 62, was born in New Zealand and joined the Community in 1964. He was ordained in 1957. He was warden and prior of CRâ\200\231s house in Leeds, England, from 1968 to 1975, and since 1975 had served as prior at the main house in Mirfield, a town in Yorkshire.

A report commissioned by the South African Catholic Bishopsâ\200\231 Conference claims that the international economic sanctions imposed on South Africa are having the opposite effect from what was intended. A United Press International story in the Washington Post quoted the report as saying that â\200\234the whole sanctions issue has consolidated the government in its retreat from meaningful and, indeed, any reform.â\200\235 The bishops have made no statement as yet on the report, which still has to be evaluated. It predicts that the sanctions â\200\234will become very hurtful to the economic and social fabric of the country,â\200\235 and that â\200\234the whole issue of economic pressure has clearly had a totally counterproductive effect on government thinking, and the early change in government policy anticipated by the pro-sanctions lobby. . .is not likely to materialize.â\200\235 It also noted that, while informed blacks have expressed pro-sanctions views, â\200\234support among most blacks ends when it reaches their pocketbooks.â\200\235

USA

A Center for Jewish-Christian Studies and Relations, the first of its kind at a Christian theological institution in the United States, has been established at General Theological Seminary in New York. According to a Religious News Service story which appeared in The Virginia Episcopalian, Dr. James Carpenter, director of the center, said it â\200\234is intended to go beyond the common moral, social and cultural values of Jews and Christians to focus on religious and theological levels where acute and decisive differences occur and where significant dialogue can take place.â\200\235

Oklahoma Baptists withdrew an invitation to a Tennessee minister to speak at their state convention after it became known that his congregation has recently elected three women deacons. According to a Religious News Service story which appeared in The Virginia Churchman, the Rev. Charles Page was to have preached in November at the Baptist General Convention of Oklahoma, a regional

unit of the Southern Baptist Convention (SBC), at 14 million members, the largest Protestant denomination in the

United States. Though Page himself opposes the ordination of women, the chairman of the convention's program committee said of its withdrawal of their invitation: "We were trying to stay away from making waves."

St. Michael's Episcopal Church in Broken Arrow, Oklahoma, which recently reached a settlement in its dispute with the Diocese of Oklahoma, and is now under the spiritual oversight of the Rt. Rev. Graham Leonard, Bishop of London, has undertaken its first parochial mission outgrowth since dissolution of its relations with The Episcopal Church. On February 22, St. Gabriel's Church, Fayetteville-Springdale, Arkansas, held its first service with 83 persons present. The Rev. John C. Pasco, rector of St. Michaels, described the congregation as a "wholly independent mission," in response to the efforts of local Episcopalians. The congregation, named for the angel who will announce the second coming of Christ, is ministered to by Pasco and a staff of five parish lay readers.

An organization of conservative United Methodists has launched a campaign to remove liberal executives from top posts in the church's mission agency, oust a homosexual Denver clergyman from the ministry and put a stop to official church approval of "inclusive" language when referring to God, reports a Religious News Service story in The Washington Post. Evangelicals in the 9.3 million-member denomination are reportedly "fixing to get a little more militant," said a spokesman for the unofficial Good News caucus. The story said the 40-member Good News board of directors voted at a recent meeting to support congregations and pastors who withhold donations from regional and national church budgets to protest what have been called "mounting signs of unfaithfulness."

The atmosphere of a congregation, rather than its denomination or doctrine, is that in which churchgoing members of the baby boom generation are more interested, according to a new study by the Lutheran Church in America. The Washington Post reports the study showed that such church members seem to prefer simply "a community of believers that helps them feel wanted and needed, offers a friendly atmosphere, accentuates the positive [and] at times challenges them physically, spiritually, intellectually and financially, the report said.

Roman Catholic Bishop Francis Mugavero has directed priests in the Brooklyn Diocese to refuse homosexual groups the use of church facilities, but says homosexuals should continue to attend Mass. The Washington Post said the instructions, relayed by letter to 850 priests in early February, were prompted by a Vatican document issued last fall which said that "all support should be withdrawn from any organization which seeks to undermine the teaching of the Church, which are ambiguous about it, or which neglect it entirely," a diocesan spokesman said.

The Church of Christ, Scientist continues to decline, according to a Los Angeles Times report printed in The Presbyterian Journal. The Times study showed that local groups have now fallen below 2,000, and that "practitioners," who head the local congregations, have declined from

about 8,300 in 1956 to 3,700 today. Christian Science, founded by Mary Baker Eddy a century ago, denies the deity of Christ and asserts that sickness and disease are not real. When it last published statistics in 1936, the body claimed 269,000 members.

Shirley MacLaine's recent mini-series, "Out on a Limb," and her books on the paranormal get much credit for the new "psychic chic," which involves "channeling," according to a story in Christian News, based on a story in USA Today. The latter's story says, in part: "Reaching out from Southern California the golden land where fads and fancies are born spirits are becoming corporate entities across the USA, holding workshops, writing books and appearing on radio and TV talk shows. They may be billed as an 'off-planet being from Pleiades' or a female consciousness of our future reality." What's actually afoot is a new breed of mediums called "channels," who claim to enter a trance and speak as "entities" or "energies" from the spirit realm. . . Believers insist all spirits say hauntingly similar things. Skeptics say it's only a rehash of occult and mystical themes sometimes called 'New Age' thinking. . . Most believers are in their 30s and 40s, affluent professionals with college degrees. They say old religions have failed; man has now evolved to the point of using telepathic communication and can have an eternal life.

And, some New Age thinkers have found it easier to believe in rocks than in God. Emerging among some of them is a new "crystal consciousness," the "pseudo-scientific belief that such natural gemstones as quartz crystal, citrine, tourmaline and amethyst have paranormal healing and restorative powers." Time reports that "[t]he crystal craze is part of a loosely linked spiritualism gaining ground on both coasts. Called [you guessed it] 'New Age' thinking, it is an esoteric blend of computer-age jargon and ancient religious practice. . . Besides channeling and rock power, Time says some 'other curious elements' of the New Age faith include reincarnation and psychic predictions. 'For not-so-New Agers,' the magazine said, 'these prayer rocks are a way to update their Pet Rocks. To the skeptical, the burgeoning fad may give new meaning to the word stoned.'

The National Conference of Catholic Bishops (NCCB) announced in Washington recently that the Vatican's Congregation for Divine Worship has approved a translation of the Mass in Navajo, reports The Living Church. Half of the estimated 15,000 Navajo Catholics are expected to use the translation, said an NCCB spokesman. A translation of the Mass in Choctaw awaits Vatican approval.

The spiritual leader of Greek Orthodox Christians in the Western Hemisphere says what has been called a "weeping madonna" in a Chicago church is an "inexplicable sign" of deep religious importance, though he stopped short of declaring it a miracle. The Washington Post reports Archbishop Iakovos recently presided over a special prayer service attended by 200 worshippers in the small St. Nicholas Albanian Orthodox Church, which houses a painting of the Virgin Mary. Some 300,000 visitors have come to the church since early December to view the icon, which reportedly appears to shed tears.

Television evangelist Pat Robertson, a 1988 presidential hopeful, has suggested that the U.S. government form

counter-terrorism squads to assassinate kidnappers and killers of American citizens abroad, according to an account of a Los Angeles newspaper report in The Washington Post. Robertson was quoted as saying that assassination â\200\234may not appeal to our Anglo-Saxon sense of justice, but it certainly is an appropriate response to war. And this is warâ\200\235

According to The American Spectator, â\200\234aspiring Casanovasâ\200\235 in Ohio â\200\234let out a yellâ\200\235 when the Governor's Task Force on Adolescent Sexuality and Pregnancy announced plans to have school districts identify young people who

are â\200\234 â\200\230at riskâ\200\231 â\200\235 of becoming pregnant so that the â\200\234frolicsome young ladiesâ\200\235 can be â\200\234 â\200\230aided with special programs. â\200\235

The National Organization of Episcopalians for Life (NOEL) sponsored its second annual national convocation at Truro Episcopal Church in Fairfax, Virginia, January 20-22. The Fond du Lac Clarion reports, in a story by Sister Mary Clare, SHN, that the focus of this year's convocation was on providing viable alternatives to abortion. Among speakers at the event were Dr. C. Everett Koop, M.D., surgeon general of the U.S.; Kay James, director of public affairs for the National Right to Life Committee and president of Black Americans for Life; Peg Luksik, founder and director of Momâ\200\231s House in Johnstown, Pennsylvania; the Hon. Henry Hyde, congressman from Illinoisâ\200\231 6th District; and the Rev. Dr. Jerry Falwell. Despite a heavy snowstorm at the time, at least one bus from Truro reached Washington, where those on board joined with some 5,000 persons who gathered on the steps of the Supreme Court to declare their belief in the sanctity of life, the story said.

Although Episcopalians make up only about one percent of the U.S. population, a recent survey by Forbes magazine says they account for some 19 percent of the leadership in the nationâ\200\231s 100 largest corporations, according to a story in The Fond du Lac Clarion.

An award of more than \$24,000 to a Grand Rapids woman who was fired after refusing to work on Sundays has been upheld by the Michigan Court of Appeals, which also ordered her former employer to cover the \$2,975 she had spent on attorneyâ\200\231s fees, reports Insight. The Lansing-based appellate court ruled in favor of Jane Scholz, who was fired in 1983 from a salesclerkâ\200\231s job at a Montgomery Ward & Co. store. The court pointed to evidence that she informed her employer when she was hired in 1970 that she had been raised in the Christian Reformed Church, which prohibits work on the Sabbath, the story said. The store did not open on Sundays until 1972; in 1977, she was informed that she was expected to work those days.

The good news is that 11 percent of Americans read the Bible daily, reports NFD (National Federation for Decency) Journal. The bad news is that 89 percent of us don't. A Gallup poll of 1,159 representative adults showed the percentage of Bible readers has dropped from 15 percent in 1982. Those more likely to be daily Bible readers are women, Blacks, the elderly, Protestants (particularly evangelicals), and Southerners, the poll reported.

Rebecca Higgins, age 12, got an unforgettable lesson in free speech the hard way. Making a short book report at Venice Area Middle School in Sarasota County, Florida, Rebecca chose the Bible because, â\200\234I believe the Bible is a

very important book which can serve as a guide for daily living.â\200\235 NFD Journal reports she then handed out copies of the New Testament to her teacher and any classmates who wanted them. An hour later, during a social studies class, a teacher demanded that the Bibles be turned over to him. After a year-long suit over constitutional issues, the Higgins family was vindicated by a stipulation written into the U.S. district courtâ\200\231s order that public schools can include a study of the Bible if it is â\200\234presented objectively as part of a secular program of education.â\200\235 The school district said it â\200\234regrettedâ\200\235 that its misinterpretation of school policy resulted in a â\200\234limited abridgmentâ\200\235 of Rebeccaâ\200\231s rights.

The U.S. Supreme Court has upheld a ruling by the Washington Supreme Court which prohibits picketing and name-calling in front of abortion clinics, reports Christian News. A St. Louis lawyer called it â\200\234the farthest-reaching opinion limiting the rights of anti-abortion protesters.â\200\235 The director of the Pro-Life Action League protested the ruling, saying it â\200\234impinged on the First Amendment rights of pro-life people.â\200\235 And the state coordinator of Missouri Citizens for Life said the ruling is â\200\234in violationâ\200\235 of the basic rights of â\200\234freedom of speech and freedom of assembly.â\200\235

Americans are still fairly evenly divided on the subject of abortion, and have shown â\200\234little change in sentiment toward the abortion issue in the past decade, according to a poll by George Gallup, Jr., reported a Christian News account of a Los Angeles Times story. While Americans are concerned about drug abuse (eight percent) and crime, fewer than one percent of those polled attached any priority to â\200\234changing abortion laws.â\200\235 Opinions of abortion vary widely by religious affiliation, Gallup found. Opposition to the 1973 Supreme Court ruling legalizing abortion is â\200\234strongest among Southern Baptistsâ\200\235 (59 percent), while Roman Catholics, â\200\234whose church officials oppose abortion,â\200\235 are opposed by 49 to 41 percent. By contrast, support for abortion is found among Episcopalians, Presbyterians, Methodists, Lutherans, and Jews, where pro-abortion supporters have majorities. Overall support for abortion over the past 14 years â\200\234has ranged between 45 and 50 percent,â\200\235 while opposition to abortion registers â\200\234between 43 and 46 percent.â\200\235

A woman driving down a car pool lane on a busy Southern California freeway received a \$52 ticket for driving alone where only autos with â\200\234more than one passengerâ\200\231 were permitted, says Time. But Sue Ann Yasger, 29, promptly went to municipal court in Santa Ana, where the case was dismissed when Yasger testified that she was five months pregnant when the highway patrolman pulled her over. She reminded the court that â\200\234Californiaâ\200\231s child support law considers a fetus to be a child.â\200\235 The judge â\200\234threw out the ticket rather than rule on the legal status of a fetus.â\200\235 The highway patrol says it will â\200\234continue to write similar tickets,â\200\235 saying its â\200\234officers are not qualified to determine whether a lady is with child.â\200\235

Controversial activism is still aliveâ\200\224and not just in political groupsâ\200\224on college campuses, at least at the University of Pennsylvania. According to C.A. Perspectives, the newsletter of the Christian Association at the university, the new assistant director of the organization, Florence Gelo, is a Unitarian Universalist minister who has served as part of

â\200\234a study team made up primarily of womenâ\200\235 who â\200\234investi-

gated the impact of liberation theologyâ\200\235 in Nicaragua. The new executive director, formerly of the General Board of Global Ministries of the United Methodist Church, reportedly plans to maintain the associationâ\200\231s â\200\234focus on issues of international justice, human sexuality, race, and community life.â\200\235 He said he also supports â\200\234efforts which will end apartheid in South Africa and U.S. intervention in Central America.â\200\235 The associationâ\200\231s Gay and Lesbian Peer Counseling program, now 11 years old, has 25 trained counselors under the direction of Dr. Mary C. Cochran, a psychologist described as â\200\234a longtime local activist, a mother and a Quakerâ\200\235 The walls of the association are being used for an art exhibit â\200\234on such subjects as war in Central America, racism, apartheid, economic exploitation, oppression of sexual minorities and women, and the impact of high technologies on human community.â\200\235

Nicaraguan Cardinal Obando y Bravo, the Roman Catholic primate of his Marxist-ruled Central American country, was tied up, beaten, verbally abused and robbed in Miami, while visiting relatives in the United States. The New York Times reported that the assault on the prelate, who is the leading force for resistance to the Sandinistasâ\200\231 program of secularization and centralization, was called a â\200\234home invasion robberyâ\200\235 by â\200\234three Latin malesâ\200\235 by the Metropolitan Dade County Police Department, a characterization that was rejected by the director of the main anticommunist exile group, United Nicaraguan Opposition. Arturo Jose Cruz was quoted as saying, â\200\234I think it was the Sandinistas who sent people to beat him up and make him afraid.â\200\235 The January incident followed government action against two other Roman Catholic leaders, Msgr. Bismarck Carballo and Msgr. Pablo Antonio Vega, the vice president of the nationâ\200\231s bishopsâ\200\231 conference, who were expelled from the country.

A year after the Vatican sent Auxiliary Bishop Donald Wuerl to Seattle, Washington, to bring greater orthodoxy to Roman Catholics in the archdiocese, the new bishop has begun to assert his authority. A New York Times story reports that Bishop Wuerl, who technically works under Archbishop Raymond G. Hunthausen, has celebrated a â\200\234Mass for Life,â\200\235 condemning the 1973 Supreme Court decision that legalized abortion, and led an anti-abortion rally to the State Capitol steps in Olympia. While Wuerl was given authority over moral issues, ministry to homosexuals, marriage tribunal matters, training of priests, and liturgy, his presence in the first year was described as â\200\234minimal,â\200\235 until his pro-life appearances in January, and most priests and nuns were said to have insisted through petitions that Hunthausen is still their spiritual leader. Archbishop Hunthausen is known for his opposition to nuclear armaments, his support of the peace movement, and his sympathy to gay Roman Catholics.

The Rev. Charles Curran, the Roman Catholic moral theologian who has been disciplined by the Vatican by being forbidden from teaching at Catholic University in Washington, D.C., has called for a â\200\234truly American Catholic Church.â\200\235 According to a Religious News Service story which appeared in Christian News, Curranâ\200\231s remarks were made in December at the university after his discipline was announced. He is quoted as saying that tensions between

Rome and the United States will be more present and effective in the near future as Roman Catholics continue to work toward a distinctive American church. He said that the Roman Catholic tradition has consistently recognized that the word and work of Jesus must be made relevant and meaningful in the light of the historical and cultural circumstances of the day. Among issues which he names as conflicting factors between the Vatican and American believers are the role of women in the church, and sexual ethics. He termed women's role at present as mostly tokenism. Despite his new status, Curran says he intends to teach three classes anyway. He has a contract with the university to teach and will be there. As a tenured faculty member, how can they keep me from teaching my courses? University Chancellor, Archbishop James A. Hickey of Washington, formally suspended Curran from teaching in the theology department until final action is taken on revoking Curran's church license to teach Catholic theology. The Vatican's August, 1986 ruling approved by Pope John Paul II said that Curran was not suitable or eligible to teach Catholic theology because of his dissent from church teachings on abortion, contraception and other sexual issues. (In March, as this issue was being prepared for printing, The Washington Post reported that Curran had filed suit against Catholic University for suspending him from teaching theology, charging that the university violated a contract with him, and that his suspension is contrary to various provisions set forth in the Faculty Handbook, which, he said, has the status of bylaws adopted by the Board of Trustees in its corporate capacity. Authorities cited in favor of the university's position include Canon 810 of the Roman Catholic Church, which requires that anyone who teaches theology in any Roman Catholic college or university must have a mandate from the competent ecclesiastical authority.)

A Gallup poll shows most Americans favor public schools offering religion studies as well as making school facilities available for use by student religious groups. A Religious News Service report in Christian News said that the poll found that 75 percent of adult Americans would not object to the use of the Bible in literature, history and social studies classes; 79 percent would not object to teaching about the major religions of the world; and 75 percent would not object making facilities available after school hours for use by student religious groups or organizations. The survey also found that 33 percent of adult Americans read the Bible at least once a week, with one in nine a daily reader.

Hopes for commemoration of King Charles II in the official calendar of The Episcopal Church appear to have been dashed by recent developments. Mrs. Eleanor Langlois, American secretary of the Society of King Charles the Martyr (SKCM), reported that the Standing Liturgical Commission (SLC) has approved propers for six additional commemorations to be presented to the 1988 session of General Convention, of which five are women, in response to a 1985 General Convention resolution: Julia Chester Emery, executive for women's work at The Episcopal Church national headquarters for 40 years; Brigid, Abbess of Kildare in Ireland; Florence Nightingale; British spiritual writer Evelyn Underhill; and Lucy, a 4th century Sicilian martyr whose December feast day is a prominent

THE CHRISTIAN CHALLENGE, APRIL, 1987

part of Nativity observance in Scandinavia. The male notable is Thomas Gallaudet, known as the apostle to the

deafâ\200\235 In a letter to Presiding Bishop Edmond Browning, Mrs. Langlois wrote, â\200\234These are all probably very worthy individuals but please tell me why there is a set, biased refusal to consider Charles Stuart? He was an Anglican layman, a devoted Christian who gave his life for the Church. In all probability, we would not have bishops if Charles had not died to make their existence possible. | have written the Standing Liturgical Commission on this but have had no reply. | know you are concerned with all facets of our Churchâ\200\235 In a reply to Mrs. Langlois, the Primate said that he had spoken with Bishop Vincent Pettit, â\200\234Chairâ\200\235 of the SLC, and reminded Mrs. Langlois that a resolution to add Charles | at the 1985 General Convention in Anaheim, California, was tabled â\200\234by a substantial majority,â\200\235 and that Bishop Pettit advised him that â\200\234at this time, there are no plansâ\200\235 to reintroduce the resolution for King Charles, and that â\200\234The Commission apparently senses that the mind of the House of Bishops in its previous decision to lay the matter on the table is still operable.â\200\235 He concluded, â\200\234Given the history of this matter, which | have endeavored to summarize here, | do not plan to take further action on this matter. | trust you will accept this as my considered response, after careful reflection upon your request and upon the action of the House of Bishops in 1985.â\200\235 No clear substantive reason for exclusion of the 17th-century king has yet come to light. (SKCM, c/o Mrs. Eleanor E. Langlois, 814 South St., Apt. 3A, Danville, IL 61832.)

Diocesan Press Service reports significant progress in the third round of the Lutheran-Episcopal dialogue. Work continues on â\200\234The Gospel and its Implications,â\200\235 a document which will come before the two bodies for study and approval at the next meeting. The paper approaches the Gospel as a vision for the future and the mission of the Church in the world, rather than with the usual focus on sin and justification. The Very Rev. John Rodgers, dean of the Episcopal School of Ministry in Ambridge, Pennsylvania thinks the paper â\200\234will perhaps challenge the churchesâ\200\231 institutional complacency.â\200\235 Rodgers has participated in previous national and international Anglican-Lutheran dialogues. The Rev. Dr. Walter Bouman of Trinity Lutheran Seminary in Columbus, Ohio, hopes it will â\200\234help some insoluble problems to look different. This. . . might be the place where the log is pulled out of the ecumenical logjam.â\200\235 The main question is whether the historic episcopate is essential for full unity. Episcopalians believe that it is. Lutherans, except for the Swedish and Finnish Churches, do not claim the historic episcopate nor think it essential, though the national leaders of the three merging American groups are called bishops. They â\200\234might be willing to accept it if it were not insisted upon as necessary.â\200\235 Anglicans, so far, have not entered into full communion with any body which lacks it. Episcopal Bishop William G. Weinbauer of Western North Carolina, a member of the commission, asks â\200\234Can we dare leap forward?â\200\235 but said he â\200\234wouldnâ\200\231t want to guess the odds.â\200\235

The Rev. Dr. Bruce V. Rigdon, in Washington to lay the groundwork for the 1988 international celebration of the 1000th anniversary of Russian Orthodoxy, was the keynote speaker at a recent gathering at Washington Cathedral of

Continued on Back Cover

â\200\224_â\200\224

ANl sy
Wz s lias

NEHR i~\202 !i~\201@%i~\201)

5

Will You Help?

You may have read (in the January/February CHRISTIAN CHALLENGE) about the visit of Dr. Graham Leonard, the Bishop of London, to St. Michaelâ\200\231s Church, Broken Arrow, Oklahoma, where he provided for the spiritual needs of our congregation. Now, with settlement of our lawsuits with the Episcopal Diocese of Oklahoma, by which we keep our church building and property, we find it necessary to raise enough money to pay off previously received gifts, an obligation which, unless discharged, will force us to delay plans to break ground for our new church building. We hope that friends and supporters of the traditional faith will wish to help us put the past behind us and move on to an even more active mission in the greater Tulsa community. We still owe some \$85,000, a debt which must be paid first. Will you help? Please send tax-exempt contributions to:

St. Michaelâ\200\231s Church Foundation
8837 South Garnett Road
Broken Arrow, Oklahoma 74012

May God richly bless you all as you respond to this need!

Bookmarks

A A A A A A A A A A A A A A A A A A A G ACAC A A A

The Turn of the Tide, Christian Belief
in Britain Today, Keith Ward (BBC
Publications, 1986), 176 pp., 3.50
British pounds.

In a recent Newsweek article revealing the decline and
fall of the seven American mainline denominations, |
learned that there are more Mormonsâ\200\224and Muslimsâ\200\224
than Episcopalians in the United States. Indeed, there are
more Anglicans in Uganda than in this country. | had sus-
pected for some time that | belonged to a sect. (Catholics
don't like that. The Rev. William Olnhausen wrote recently,
â\200\234The Episcopal Church has become the Church in which
â\200\230anything goesâ\200\231 and nobody cares.â\200\235) Newsweek has con-
firmed the fact. The Episcopal Church (TEC) has lost
almost 25 percent of its membership since 1966.

Of course TEC is not disintegrating in a vacuum. The
Methodists are losing 1000 members a week, and there are
currently two million fewer American Methodists than there
were in 1965. Northern Presbyterians have lost nearly a
third of their members over the past two decades. The
Christian Church (Disciples of Christ) has lost 40 percent.
The two most liberal Lutheran denominations, soon to
merge, show a combined loss of only 260,000 adherents â\200\224
meaning, in this context, that they are successful. Since
the mid-1960s â\200\224the beginning of a decade of left-wing frolic
and evilâ\200\224the liberal mainliners have collectively lost more
than 4,778,000 members

The liberal-led Protestant churches in Great Britain and
elsewhere are comparatively in even worse shape. Only 17
percent of the population of the United Kingdom are mem-
bers of Christian churches. A mere 1.2 million people in
England, out of a population of 55 million attend a Church
of England service on a given Sunday. The Roman Catho-
lic Church in the country does better. Indeed, there are
more Muslims in England than Anglicans who worship on
an average Sunday.

Keith Ward, a leading Church of England liberal, is
unhappy about these statistics. He writes, â\200\234All those huge,
half-empty churches, with signs outside asking for money
to keep them from falling down, give more an impression of
a religion in decay, than anything vital and alive.â\200\235 He admits
that the cultural patterns emerging from the 1960s have
had something to do with the downfall of his Church and
acknowledges, â\200\234Institutional Christianity is, indeed, in trou-
bleâ\200\235 But Ward contends that new developments bring hope
for religious renewal in England. Thus the title of his book.

Unfortunately, the author, a trendy priest, academic, and
media personality, gets things upside down and succeeds
onlyâ\200\224and unintentionallyâ\200\224in reflecting much of the sick-
ness haunting the heart of the Anglican Communion.

Ward argues that much of the public apathy toward the
Church of England and Christianity in general stems from
the disparity between scientific knowledge and traditional

THE CHRISTIAN CHALLENGE, APRIL, 1987

Book
Reviews

Dr. Thomas C. Reeves

Christian dogmas. For several generations, he observes, leading thinkers have sneered at the miracles on which faith is based. This attitude, he contends, has made Christianity intellectually disreputable and unpopular. "Here, in a way, is the heart of the matter. Religious beliefs just do not seem to fit into the scientific world-view." The fundamentalists, he warns, make things worse because their blind faith threatens the reign of reason and "We can never go back, as if the Enlightenment had never happened. . . No, the only way to save Anglicanism, he contends, is to align Christianity and respectable modern thought. He sees this alignment in the works and labels it a "quiet revolution."

The evidence is far from encouraging. Interviews with several leading British scientists and philosophers reveal them merely to be open to the possibility of God. Modern physics, the author declares, "is actually very sympathetic to a certain kind of theism, even if it does not compel acceptance of it." One professor of physics who inspires Ward is quoted as saying, "I don't go to church, or pray or anything of that sort...I'm one of these people who believes that there is more in the world than meets the eye, that there is some meaning behind existence; but I prefer to approach that meaning through my scientific work, not through any type of collective worship."

What about the Bible? What about Jesus? Ward's scientists and philosophers have little to say about these controversial matters. The theologians and Biblical scholars interviewed seem to have tempered their radicalism slightly, and one might chalk that up to progress. (There is apparently yet another quest for the historical Jesus getting underway.) Ward himself is a bit embarrassed about the old-fashioned stuff in the creeds, preferring to emphasize the glories of liberation theology and theobabble from the likes of Don Cupitt, Dean of Emmanuel College, Cambridge. Bishop David Jenkins of Durham, who doubts the Virgin Birth, is a good guy. The orthodox Edward Narman Dean of Peterhouse, Cambridge is not. Ward describes the Church of England today as on the "cutting edge" of moral and theological exploration. . .and all that.

It is somehow fitting that the author concludes the book by proclaiming the glories of other religions. "Maybe other religious traditions can help show things about Christ which are obscure to us." "The influx of Muslims, Sikhs, Hindus

Continued on Page 33

Minding the store

FHHH++++H+H+HF ittty ++

St. Benjaminâ\200\231s-on-the-Brink

TYE

SAFE Wa â\200\231%

By Father Ted Tainton

Tue RECTOR IS

SOMETIMES GOD. . .

Can be downright pathetic.

Come now, and let us reason together, he asks.

But what religious person is ready to reason?

Reasonable religion: One may imagine a white New England church with clear glass windows flooding the interior with winter sunlight and an apostle of Emerson in the pulpit discussing transcendentalism reasonably and critically. There no longer seems to be a demand for that sort of thing. The minister is much more likely to be taking some sort of advanced social position, possibly calling down anathemas on his congregation for hoarding Kruggerrands or eating quiche when millions of Africans are starving. (An argument that brings to mind the versicle and response: Close the window, itâ\200\231s cold outside. So, if | close the window it will be warm outside?)

This is not, on the whole, a day of reasonable religion. All the way from the human potential movements with their close, but unrecognized kin, the charismatics and the New Age groups, to the Shiite with a bomb and his close but unrecognized kin, the people who are blowing up pubs in Ulster and birth control clinics in the United States, there seem to be very few people ready to reason together, or, more importantly, to reason with God.

Recently fundamentalist Christians won a suit to ban reading instruction books that taught what they believe to be secular humanism and, what is worse than them, Roman Catholicism and non-Christian religions. It is a Catch-22 situation. If the books have no moral content, they are atheist. If they try to inculcate morals without religion, they are secular humanist. If they incorporate religion, the broad view appropriate to a pluralistic society, that is even worse.

How can you design a reader that will be acceptable to the Two-Seed-in-the-Spirit Predestination Baptists, the Duck River and Kindred Association Brethren, and all the

tiny denominations that make up the deep south and are penetrating more and more into other parts of the country? For it is these who are protesting along with a very conservative but growing fringe element of the main-line denominations.

Conservative Christian groups are acquiring the power to take over education in this country because everywhere reasonable religion is retreating.

The fundamentalists may object to The Wizard of Oz or to folk tales because the stories contain witches and wizards and trolls and goblins, but at the same time there is a rising tide of "spiritual consciousness" that takes these

31

things perfectly seriously. When Stanford University's prestigious Graduate School of Business offers a course that includes the use of Tarot cards, something is afoot.

When the gods depart, the half-gods arrive.

There is in each soul a "God-shaped blank" and it must be filled.

The God of Abraham, Issac and Jacob said to Ezekiel, "Stand on your feet, O Man!" and to Isaiah, "Come now. let us reason together!"

But there is precious little face-to-face reasoning going on in the world. The supply of explosive is far greater than the supply of reason. Books are banned. Synagogues are blown up. Fire is exchanged across the "Green Line" in Beirut and diplomats are murdered in the streets of London.

These actions are not taken on any pretense of reason but on deeply held, inarguable beliefs following a kind of Gresham's law of faith: the less rational a belief, the more firmly it is held.

There was a time, and not long ago, when these murderous actions might have been regretted as the kind of thing that might take place in the Balkans or the near East, but not, thank the Lord, in civilized countries. These were the countries that had felt the influence of the "enlightenment" of the eighteenth century and taken part in the American and French revolutions and felt themselves the leaders toward a new and better life for human kind. The upsurge of violence, the rise of crack-brained spiritual movements even within the church indicate that the vision has been lost, that what Barbara Tuchman called the "Proud Tower" of European civilization has been destroyed.

Is it too late to hear God's call? Too late to join with Him in reason? Too late to face Him, standing on our feet as men and women of His own creation, of His Son's redemption, of His Holy Spirit's sanctification?

Or must we go back and begin all over again with narrow sectarian beliefs, with the animal head gods, the magic and wizardry of the dark Germanic forests?

Is it too late to stand upon our feet, face God, and reason together?

The Afterword

The Unoriginal Sin

NEWS FLASH: At its recent meeting in Geneva, the World Council of Churches Central Committee, among other things, remembered Dr. Martin Luther King, Jr., reaffirmed condemnation for apartheid, and expressed support for the communist-backed SWAPO (Southwest Africa People's Organization) as the "authentic representative of the people of Namibia," and approved statements urging reduction of strategic weapons, prevention of space weapons and that the U.S. and Soviet Union immediately halt nuclear testing.

Real interesting, guys, but it's been done. Ad nauseum. Can't these people think of anything but toeing the myopic, disinformed party line with incredibly minute precision? A fundamental focus on God and the Gospel might do for starters. Beyond that, if the WCC just can't resist underwhelming us with its wisdom, perhaps it could issue a statement on the sin of stupefying unoriginality.

AFT.

"This Gathering Witness"

Not quite ten years ago at the great Congress of Concerned Churchmen, at which the American and Canadian Continuing Churches got their major start, I was privileged to be asked to read The Affirmation of St. Louis on the eve of a separation we felt was necessary for us then. Among the phrases of the Affirmation were these words:

In this gathering witness of Anglicans and Episcopalians, we continue to be what we are. . .

The enterprise begun so modestly in 1977 in St. Louis, and anticipated by yet others in the decade prior to the Congress, is, we believe, within the providence of God, and, just as He preserved our forefathers in past centuries when the existence of Anglicanism was in doubt, so (we trust) He will preserve us now. We need no permission to be or remain what we are.

We do not relish the unfolding disaster that is besetting Anglicans (and indeed, almost all Christians), but once it becomes necessary or prudent for Christians to carry on their lives in separation from those with whom they cannot in conscience agree, there ought to be no long faces. If we are candid, I believe we might admit that constant defense of basic Christian doctrines and values against our own church leaders is, to put it mildly, depressing, and that, if nothing else, the psychological and spiritual relief of not fighting with fellow-Christians is profound.

Then, too, there is the renewed opportunity for mission and ministry which the cessation of conflict will bring. Think of all the work we can get done!

What we are coming to, in fact, is the continuation of

THE CHRISTIAN CHALLENGE, APRIL, 1987

Editorials

what an American priest has termed "The Anglican Communion of Faith," as the logical consequence of the division of Anglicanism into what C. S. Lewis foresaw as supernatu-

ral and secular parts. And, with the increased militancy of traditional Anglicans all over the world, and with the 1988 Lambeth Conference of bishops on the horizon, what better time than now for all traditional Anglicans to make common cause and to unite into what must be, when our liberal contemporaries have formed their new Superchurch, the Continuing Anglican Communion?

In the past year or so, and especially since the March, 1986 Fairfield Conference, traditionalists - those in the official Anglican provinces and those who were already Continuing churchmen - have been rapidly catching up with their liberal counterparts, in the exchange of news and information (such as through the Anglican and Episcopal Media Association), and in the formation of those friendships that are so necessary to what the trendy world calls networking.

As this issue goes to press, there are at least two interchanges underway toward closer ties in the American Continuing Church: one between the Anglican Catholic Church and the American Episcopal Church, and another among the Anglican Rite Jurisdiction, the Anglican Episcopal Church and the United Episcopal Church. And, too, the actions of traditional Episcopal bishops in the United States (in seeking positive ways of maintaining the faith), and the cooperation of Anglican bishops in Australia, England and South Africa, and the increased alliance of Evangelicals and Anglo-Catholics, are heartening. And then, too, there is the bold stand taken by, among others, the Bishop of London, in preparing for what is being seen as the increasing likelihood of separation by traditional believers from the Church of England itself.

What all this means is that there is an increasing desire for unity on the one hand, and a need for bold and positive action on the other. A few short months ago, even we did not believe that progress toward such unity and action could be anywhere as rapid or extensive. And while we rejoice in what is developing around us, we urge our leaders to take their responsibility seriously.

Specifically, we call on the bishops and leaders of all traditional Anglican churches and provinces, and the leaders of all traditional Anglican organizations to join in uniting all who support the traditional Anglican faith, in every country, and from every shade of believing churchmanship. For as the Christian world slowly slides into every sort of heresy and immorality, we should be laying the foundation now for the continuation of what is now, and will, please God, remain, the Anglican Communion of Faith.

LT

Deadly Chic

I've heard a dear friend, a Continuing Anglican bishop, say that every effort should be made to ensure that, when people come to worship in our parish, they see Jesus, and are touched by Him. The fact that people are seeking (and have always sought) to be touched by something beyond and bigger than themselvesâ200\224and the fact that mainstream churches have largely become too busy with other things to focus on their important role of helping man commune with God through Christâ200\224is an explanation for what was reported in this issueâ200\231s Newsclips to be the new â200\234psychic chic,â200\235 which is nothing more than occultism made â200\234respectableâ200\235

With its undercurrent â200\234man is Godâ200\235 message and its elements of â200\234channeling,â200\235 (talking with spirits from beyond), reincarnation, psychic predictions, and such like, the new â200\234psychic chicâ200\235 is, from the Christian point of view, fashionably deadly. Since it primarily seems to inspire self-centredness and trips through the Twilight Zone, it is still unclear how this â200\234New Ageâ200\235 cult is to make individuals or the world better. Yet, though some of the spirits which present themselves through mediums seem patently ridiculousâ200\224are we really supposed to believe in â200\234an off-planet being from Pleiadesâ200\235 or â200\234a female consciousness of our future realityâ200\235? â200\224believers are buoyed by a thereâ200\231s-something-to-this feeling because spirits say â200\234hauntingly similar things.â200\235 Of course they do; our enemy is a deceiver. It would be interesting to see if one could get any of these wayward spirits to confess Jesus Christ.

In the meantime, Anglicans, Christians everywhere, might reassess their priorities. We do indeed wrestle, not against flesh and blood, but against â200\234principalities, against powers, against the rulers of the darkness of this world. . .â200\235 Let us pray God to help us to help others to see the Light which dispels all darkness.

AET.

The Last Liberals?

While the CHALLENGE is sent free of charge [on an exchange] basis to all Episcopal diocesan and general circulation publications that desire it, we have never claimed that it is compulsory for people who disagree with our views. People still have a right to say â200\234No thanks.â200\235 We find it odd, nevertheless, that some (but by no means all) theological â200\234liberalsâ200\235 seem to believe that if they donâ200\231t read about what traditionalists are doing we will simply go away.

So, in spite of the unwillingness of habitual â200\234networkersâ200\235 to network with people with whom they disagree, we are pleased to say we remain quite open in this regard. We maintain a professional relationship (including exchange of issues) with publications as diverse as The Witness on the left, Anglican Opinion in the center, and Anglican Catholic securely on the traditional side of the spectrum. We regret that a few â200\234liberalâ200\235 Episcopalian journalists have been offended in some indefinable way (they almost never say) by this publication, and write something like what someone from Cross Currents, a diocesan publication, wrote us recently: â200\234Please cancel immediately. Thanks.â200\235 We think it is a little ironic that, when it comes to freedom of thought

and expression, conservatives in the church where (as

Edmond Browning says) there are to be no outcastsâ\200\231â\200\235 sometimes seem to be the only â\200\234liberalsâ\200\235 left.

ISENTE

BOOKMARKS

Continued from Page 30

and Buddhists into Britain in this century has forced to our attention the diversity of human religious responses, and made clear some of the ways in which Christianity has been unduly restrictive or limiting in its perception of the Divine.â\200\235 Forget about John 14:6.

There is surely no genuine hope for Anglicanism as it continues to water down the Christian faith, wink at such unspeakable immorality as abortion-on-demand, and chase frantically after respectability. Authentic Christianity has always been a scandal, of course; it was meant to be. Endorsed by the learned of this wicked era, its impotence is guaranteed.

â\200\224 Thomas C. Reeves

It is said, it was because Adam ate the apple that he was lost, or fell. I say, it was because of his claiming something Jfor his own, and because of his I, Mine, Me, and the like. Had he eaten seven apples, and yet never claimed anything for his own, he would not have fallen. Theologia Germanica (c. 1350),

Ch. III

SEND US YOUR MAILING LISTS!

You can make it possible for friends and fellow parishioners to become acquainted with THE CHRISTIAN CHALLENGE at no charge to them or you. If you have a parish mailing list or can provide a list of particular persons you know whom you think may be interested in this magazine, all you have to do is send it to us. We will send those persons a sample issue and provide materials with which they may subscribe to TCC. Send your list to THE CHRISTIAN CHALLENGE, 1215 Independence Avenue S.E., Washington, D.C. 20003. Thank you!

THE CHRISTIAN CHALLENGE, APRIL, 1987

BACKTALK

Continued from Page 6

â\200\234Gratefulâ\200\235

Iâ\200\231'm 94 years old and grateful for the part the CHALLENGE has [had] in the growth of my spiritual life and [in]. . .keeping me in touch with the religious happenings. . .the world over.

Mrs. Annie Hasell
22 Tradd St.
Charleston, SC 29401

â\200\234The Only Sane Reportâ\200\235

Thank you for sending me your informative magazine. I am a former Episcopalian [and now a seminarian here] and think your publication is the only sane report coming from Anglicans in the U.S.

Paul Hons

Holy Trinity Russian Orthodox
Monastery

PO. Box 36

Jordanville, New York 13361

Enjoyable

I so enjoyed the Nov/Dec issue, especially the Cranmer article and most particularly, the Christmas Homily . . . Keep up the good work!

Gary W. Amyx
251 N. Cooper Ave.
Cincinnati, Ohio 45215

â\200\234Good Jobâ\200\235

Thanks for the good job on [the] CHALLENGE

Mr. & Mrs. George T. Atkins Jr.
Box 304, RD #1,
Oley, Pennsylvania 19547

â\200\234If Not For Herâ\200\235

Your mother [Mrs. Dorothy Faber, editor 1962-82] was a very wonderful person and kept many people in The Episcopal Church. If it had not been for her, I think I would have left it!

Mrs. Robert Pemberton
7654 St. Martin
Philadelphia, Pennsylvania 19118

â\200\234The Good Fightâ\200\235

Great job. Keep up the good fight. We need it in this wasteland.

Glenn Wilhide, Jr.
North Street.
Litchfield, CT 06759

The young man who has not wept
as a savage, and the old man who

will not laugh is a fool.
George Santayana

Everything has been figured out
except how o live.
Jean-Paul Sartre (1905-1980)

E Pontiusâ\200\231 Puddle
By Joel Kauffmann

Hl, ITS PONTIOS.

e
YOO'LL BE ARDUCTED AND
FORCED TO JOIN A
LITORGICAL DANCE GROULR
U\zow. GO BACKTO SLEEP

nEf il el oY)

I JUST HAD THAT
HORR\BLE
NIGHTMARE AGAIN.

S~ : A
a \ n
%/x" o
\$

Ã©//

some 92 representatives of Episcopal dioceses, presided over by the Most Rev. Edmond Browning. The Living Church reports the conference was held to examine ways in which American Christians can support the Church in Russia and help celebrate its millenium. Dr. Rigdon, an ordained Presbyterian minister and Visiting Fellow at the cathedral, is professor of church history at McCormick Seminary in Chicago, and chairman of the US/USSR Church Relations Committee of the National Council of Churches.

A group calling itself Fundamentalists Anonymous, whose members claim to have suffered emotionally from their religious experiences, has named several prominent television evangelists to its first annual Hall of Infamy awards. According to a Religious News Service story in Christian News. The purpose of the awards is "to focus public scrutiny on habitual religious malpractitioners" and "to protect the millions... who may be victimized by religious malpractice." Oral Roberts, who prophesied his own death if sufficient funds were not forthcoming from his followers, was given an "E" for "spiritual extortion." People were warned against Pat Robertson, and Jerry Falwell rated a "B" for "bullying" the group. Jimmy Swaggert received an X rating for perhaps "being more dangerous to minors than violence or sex." The organization claims 26,000 members in some 40 chapters. James Luce, former Wall Street banker and one of the founders, reports that his nephew was still having problems caused by statements made to him by a fundamentalist baby-sitter.

The Society of St. Stephen, an American organization involved in intercession and practical help to Christians imprisoned in the Soviet Union, has changed its address. Inquiries, including requests for "appeal post cards" to assist in efforts to ameliorate conditions for prisoners, can be directed to: Society of St. Stephen, 806 North Market Street, Marion, Illinois 62959 USA, telephone 618/997-2515. Other member organizations of "Aid to Russian Christians Organization" include: ARC, England - P. O. Box 200, Bromley, Kent BR1 1QF, England; and ARC, Australia - P. O. Box 120, Noble Park, Victoria 3174, Australia.

All visions, revelations and impressions of heaven, however much the spiritual man may esteem them, are not equal in worth to the least act of humility: for this brings forth the fruits of charity, which never esteems nor thinks well of self, but only of others. John of the Cross (1542-91), Spiritual Maxims, 316

~ 7 4
<IXOYEIBZL
S

ChristianChallenge.

A MONTHLY PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY

1215 Independence Ave. S.E., Washington, D.C. 20003
ISSN 0890-6793

APRIL 1987

Send Form 3579 to Above

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