

them in court first.

In another southern diocese, the bishop told a small mission church that, if they persisted in their complaints, he would find a way to give the property to the local Baptists.

Perhaps the biggest explosion occurred in the Diocese of Oklahoma when it became known that the Bishop's Search Committee had produced the names of four candidates for the office of Bishop Coadjutor — but not one of them was opposed to women's ordination, and nobody could be nominated from the floor.

At the diocesan convention — which preceded the election by about a month — 149 people supported an effort to add names to the list of candidates, but their proposal failed by ten votes. Several clergy and their delegates walked out of the convention in disgust.

Shortly thereafter, the Very Rev. H. Paul Hadley, Dean of St. Paul's Cathedral in Oklahoma City, wrote to Bishop Chilton Powell, Bishop of Oklahoma, to resign every position he held on every diocesan commission, board and department. In his letter, which he later made public, Dean Hadley declared, "This action is in protest against the insensitive nature of this last convention and to the insensitive nature of the Bishop's Search Committee . . . The integrity and credibility of the Bishop's Search Committee and its influence on the convention makes it intolerable for me to support by my time and talent the work of the Diocese previously enjoyed.

"I regret very much this action, Bishop. As you know, it is diametrically opposed to any previous stance that I have had. But I am now having the ordination of women foisted upon me by a supposedly sensitized group of people."

In another letter sent to both clergy and laity throughout the Diocese of Oklahoma only five days before the Nov. 20 electing convention, Dean Hadley said in part: "I have been disenfranchised, and will thus have to vote negatively in whatever way I can. This conviction is based on the fact that a priest who is willing to ignore the historical, the theological, and the scriptural basis for a male priesthood reflects by this willingness a flaw in his Christian theology sufficient to render him unfit for consideration for the episcopate.

"One of the basic essentials of the Apostolic Ministry is to keep the Faith whole, universal, so it will meet the needs of all people at all times and in all places — the Catholic Faith . . . We are electing a bishop who is to be a Guardian of the Faith. The House of Bishops is now fraught with several who would chuck the Faith and substitute for it an emotional experience, or a psychological substitute for self-improvement with no regard for Christian moral responsibility in marriage and other areas of life, or some sort of quasi-political 'involvement' scheme which is designed to take over all the welfare programs of the world.

"What would be helpful in our Diocese and in the House of Bishops are men of God who know the Bible, the historical Christian Faith, and have a theology that they will strive to live out in their lives that is consonant with the Faith and History of the Church and its Holy Scriptures.

"I have been told that we need to accept this action because a majority of General Convention approved it. IT WAS A BARE MAJORITY of a group that had not the authority in the first place to change the Apostolic Ministry. WE DO NOT HAVE TO ACCEPT THIS, and I do not, any more so than any other flagrant violation of Christian Faith Doctrine . . .

"I have been told that this ministry distortion has to be

accepted just like the Prayer Book has to be accepted, like it or not. This is not true. The Church was without an English Prayer Book for 1550 years. It was without any Prayer Book — Latin or whatever — for over 400 years. It has never been WITHOUT the Apostolic Ministry, because it is of the essence of the Church. Without it, there is no Church . . .

"Finally, we were counselled in (diocesan) convention after the defeat of the ordination issue to all be friends since there were no 'winners or losers.' I heard that same speech at General Convention following the vote on ordination of women. I don't understand it any better now than I did then! I lost! The Church Catholic lost, and I hurt very much because the Church lost. The Church lost, and I don't know who won — but somebody lost whether the 'winners' realize we 'losers' are still around or not."

OPPOSING VIEWPOINTS

Those who cannot and will not accept the decision of
(See LOVE, Next Page)

SECESSION BEGINS

St. Mary's Church, Denver, voted on Nov. 28 to become the first Episcopal parish to withdraw from the Church because of the decision to ordain women to the priesthood and the episcopate.

The Rt. Rev. William Frey, Bishop of Colorado, had notified the parish in advance of its special meeting that they had the right to leave the Episcopal Church if they wished to do so, but "St. Mary's will continue as a congregation of the Episcopal Church in this diocese."

After a four-hour meeting, from which the Bishop was barred, the members of the parish acted to amend its article of incorporation, deleting its acceptance of the constitution and canons of the diocese and the national Church. With 158 votes — or two-thirds of those present — needed for passage, the final tally was 197-79 in favor of secession.

Bishop Frey called the meeting "illegal," and acted promptly to inhibit St. Mary's rector, the Rev. James Mote, from functioning as a priest in the Diocese of Colorado. But Fr. Mote indicated that he no longer considered himself to be under Bishop Frey's jurisdiction. The Rev. T. Raynor Morton, curate at St. Mary's, reportedly resigned and left the parish.

The Bishop also announced that he would appoint a vicar for St. Mary's to minister to those individuals who wished to remain in the parish — presumably those who voted against changing the articles of incorporation — but at last report, parish members were guarding the church property to prevent this, and Fr. Mote was continuing to function as the rector.

John Archibold, a Denver lawyer and a member of St. Mary's, told reporters that the "diocese is interested chiefly in the 'concrete'" and though he hoped there will be no litigation, "we will stand up vigorously against any legal action the Bishop might bring."

According to the Papers

A Brief Look At Current Religious News

"JACQUELINE MEANS, who calls herself 'God's favorite lady,' became a priest of the Episcopal Church" on January 1 at All Saints' Church, Indianapolis, according to the Associated Press. She is "the first woman to be ordained since the Church authorized women priests."

Ms. Means, who frequently wears a T-shirt on which is printed, "Mother Means," was also reported to have said "it would be kinda neat" to become the Church's first woman bishop.

A large group of Episcopalians protested the ordination, including several vestrymen from All Saints' Church, where Ms. Means has been serving for the past year. Two women vestrymen have resigned in protest and have left the parish, and a growing number of parish members are said to be following suit.

THE EPISCOPAL DIOCESE OF COLORADO and the Rt. Rev. William C. Frey appear for the moment to be taking a conciliatory stance toward the secession from the Episcopal Church of St. Mary's parish in Denver.

Rejecting a challenge on the basis of a ruling by the state's Attorney

General, the Colorado Secretary of State has approved for filing the parish's amended Articles of Incorporation, from which acceptance of national and diocesan constitutions and canons were deleted by a majority vote of the parish.

The Executive Council of the diocese has condemned the secession and pledged its support for St. Mary's parishioners who opposed the action, but no litigation has been instituted to have the amendments to the Articles of Incorporation declared illegal.

According to Denver newspapers, Bishop Frey has announced that discussions would continue and that his primary concern was for a ministry to members of St. Mary's wishing to remain in the Diocese of Colorado. He also indicated that parishioners opposed to secession might sue at a later date to invalidate the majority action or to evict the present occupants of St. Mary's property, including the rector, the Rev. James O. Mote.

"The diocese has no sanctions and no way to enforce laws," the Bishop explained. "I assumed Father Mote would know by his actions that he would have to abandon the property. I figures he understood the consequences

of his action."

Fr. Mote, however, has declared that he and the parish have withdrawn from the diocese, and that Bishop Frey now has no authority over him.

THE VERY REV. H. PAUL HADLEY, Dean of St. Paul's Episcopal Cathedral in Oklahoma City, announced to his congregation on December 12 that he would resign as Dean on December 31 because he cannot support the new Bishop Coadjutor, the Rev. Gerald McAllister of San Antonio, Texas.

THE DAILY OKLAHOMAN quoted Dean Hadley as saying, "I really don't know what to say to explain this, except a situation has been created which would make it difficult to remain here and support my bishop 100 per cent," since Fr. McAllister is in favor of women's ordination and the Dean is opposed to it.

Dean Hadley had tried unsuccessfully at the diocesan convention in Oklahoma to open up the nominations for bishop in order to give delegates a choice. All four candidates presented to the convention by the nominating committee had indicated they did not object to the ordination of women.

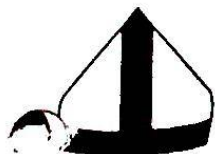
In a letter to the communicants of St. Paul's, Dean Hadley said he is resigning after five years "with utmost reluctance."

"However, because the diocese does not choose to remain in the ancient Catholic tradition of the apostolic ministry by espousing the ordination of women, my conscience will not allow me to be a part of that heresy."

NOTICE TO ALL SUPPORTERS OF THE FCT: We have been advised by Postal Officials that all financial statements to contributors must be sent by first class mail, rather than by non-profit mail as they have in the past. Because of this large cost increase, we will, henceforth, mail out financial statements only once a year. We hope our contributors will understand the necessity of this decision and will accept their cancelled checks as receipts until such time as the financial statements are mailed.

The Christian Challenge

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FEBRUARY, 1977

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According to the Papers

A Brief Look At Current Religious News

TWO WOMEN EMPLOYED at the Episcopal Church Center in New York City have been ordered to testify before a Federal grand jury investigating terrorist bombings attributed to a Puerto Rican group called the F.A.L.N., which is believed to be responsible for the bombing of historical Fraunces Tavern in New York. Four persons died in that incident.

According to the Feb. 6 NEW YORK TIMES, Federal Judge Lawrence W. Pierce rejected a motion to quash subpoenas for Maria Cueto, director of the Episcopal Church's National Commission on Hispanic Affairs, and Raisa Nemikin, a secretary for the Commission. The Federal grand jury will question both in their effort to obtain information about Carlos Alberto Torres, a member of the Hispanic Commission in 1976 who is now a fugitive being sought on a Federal warrant accusing him of possession of explosive devices in Chicago. Another former member of the Hispanic Commission, Oscar Lopez, is also being sought by federal authorities. Neither man was ever employed as a staff member at the Episcopal Church Center.

Robert Potter, an attorney for the Episcopal Diocese of New York and former chairman of the Episcopal Church's Committee on Social Responsibility in Investments, filed papers on behalf of Bishops Paul Moore of New York and Francisco Reus-Froylan of Puerto Rico, supporting a motion by Cueto and Nemikin to invalidate the grand jury subpoenas. The TIMES reported on Feb. 3 that Bishop Moore said the subpoenas were an "invasion of confidentiality" necessary for a religious body and that the Federal Bureau of Investigation was attempting to harass religious groups that had fallen into the Government's disfavor.

According to Religious News Service, Potter stated in court that the Episcopal executive for administration, Bishop Milton Wood, and Presiding

Bishop John M. Allin, had allowed federal investigators "two or three weeks" to search for evidence among "confidential files" on "four floors" of the Episcopal Church national headquarters. He attributed their failure to ask the FBI to be more specific about what it wanted to "naivete" or "unwitting bureaucratic procedures." He asked the court to order the evidence be returned to the Episcopal Church Center instead of being turned over to the grand jury.

But Kenneth W. Greenawalt, a lawyer for the national Church, stressed in court papers that the Episcopal Church was not seeking to have the material evidence returned because "the position of our clients is that they should cooperate in every reasonable way with the governmental authorities in their investigation of those alleged crimes."

Judge Pierce ruled that the material evidence — described as "travel documents, financial records and other information about the Church's Hispanic Commission" — be given to the grand jury.

The TIMES quoted Bishop Wood as saying the Episcopal Church's Executive Council "desired to cooperate fully with the F.B.I. in helping to locate Carlos Torres," who was last reported to have visited the Episcopal Church Center on October 26, 1976, about a week before F.B.I. agents raided a house he occupied in Chicago and found bomb-making equipment. Torres reportedly had expressed an interest in enrolling in an Episcopal seminary to study for the priesthood. While serving on the Hispanic Commission, Torres had been on its theological task force, which developed liturgical materials for Hispanic parishes.

"THE VESTRIES OF AT LEAST THREE CHURCHES in the Episcopal Diocese of New York have voted to withhold their diocesan assessments in

protest against the recent ordination of a lesbian to the priesthood," THE NEW YORK TIMES reported on Feb. 4. "And nearly a score of churches are planning either to take similar action or to chastise Bishop Paul Moore, Jr. for ordaining early last month Ellen Marie Barrett, an acknowledged homosexual."

The three parishes were identified as Christ Church of Ramapo in Suffern, N.Y., Church of the Holy Communion in Mahopac, N.Y., and St. Mark's Church, Yonkers.

ST. MARY OF THE ANGELS PARISH in Hollywood, Calif., and its rector, the Rev. John D. Barker, "retained temporary control of their church" in a hearing on Feb. 4 before Los Angeles Superior Judge Charles S. Vogel, according to the LOS ANGELES TIMES. They were restrained, however, from selling property or spending money.

Judge Vogel granted a partial temporary restraining order requested by the Episcopal Diocese of Los Angeles and Bishop Robert C. Rusack, but refused to give Bishop Rusack immediate control over the church. The ruling was considered to be a victory for the congregation, which voted on January 23 to amend the parish's articles of incorporation, in effect "seceding" from the diocese and the Episcopal Church. The same action was taken the same day by the congregations of the Church of Our Saviour, Los Angeles, and St. Matthias' Church, Sun Valley.

The civil suit against St. Mary of the Angels, which was filed by the diocese to contest the parish's right to maintain control of the church building and other property, was considered a test case.

Five days after the three parishes had voted to secede, Bishop Rusack issued a "Special Cathedra Commentary" to all clergy in the diocese, advis-

(See PAPERS, Next Page)

ing that he had asked the parishes to rescind their actions, and then declaring those actions to be null and void. At the same time, he announced that, "having received the necessary certificates from the Standing Committee at a special meeting in our office on Thursday, January 27, with all eight members voting in favor of the said certificates," he had notified the four clergy involved that they were inhibited from exercising their priestly functions. The four named were Fr. Barker and his assistant, the Rev. Elwood B. Trigg; the Rev. William T. St. John Brown, rector of St. Matthias', Sun Valley; and the Rev. Forrest C. Miller of Our Saviour's, Los Angeles.

But TIMES religion writer Russell Chandler reported that Canon Nicholas Kouletsis, chairman of the diocesan Standing Committee, admitted during a business session of the diocesan convention on Feb. 4 that the Committee had not met with any of the four priests before acting against them.

According to Chandler, Bishop Rusack's action against the four priests was labeled as "little more than a Star Chamber proceeding" by the Rev. George Clendenin, a leader of the Fellowship of Concerned Churchmen and rector of the Church of the Holy Apostles, Glendale. Fr. Clendenin was also quoted as saying that Bishop Rusack's "attempt to seize the church property (of St. Mary's) through a restraining order" was the first case of "punitive, autocratic action by a bishop against priests and parishes." He predicted the "beginning of a long and bitter fight" and "continued turmoil in the Church" over the ordination of women as priests.

The Congregation of Fr. Clendenin's parish, he reported, had also voted to alter its charter in an effort to maintain control of its property, but "stopped short of severing its relationship with the diocese." The TIMES quoted him as saying, "I have not abandoned the ministry of this Church."

ONE EPISCOPAL PARISH and two priests and sixteen lay members of another parish in the Diocese of Massachusetts have announced their decisions to leave the Episcopal Church.

THE BOSTON GLOBE reported on Jan. 31 that the congregation of Trinity Church, Bridgewater, Mass., had

voted 185-13 to break its ties with the Episcopal Church and become a part of the Syro-Chaldean Church of the East.

The Rev. Freedom Wentworth, III, rector of the parish was quoted as saying the changes in liturgy approved at the 1976 General Convention were what upset his communicants the most. "Over the years," he said, "it was harder and harder for the people in this church to admit they were Episcopalians. We've not known where we stand for an awfully long time."

In the same issue, the GLOBE reported that the Rev. James T. Dutton and the Rev. Joseph W. Upson along with sixteen communicants of St. John the Evangelist Church, Beacon Hill, sent an open letter to their fellow worshippers on Jan. 10, stating: "We cannot, in conscience, remain in a church which we believe to be in apostasy. Being led, we believe, by the Holy Spirit, we are entering the Roman Catholic Church."

For the present, the GLOBE said, the two priests are seeking to enter the Roman Church only as laymen. Members of the group range in age from 23 years to retirement age.

THE REV. GEORGE F. REGAS, rector of All Saints' Church, Pasadena, Calif., and co-chairperson of the National Coalition for the Ordination of Women, was married in January in his parish church to Mary McCaslin Smith. The Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, officiated, according to the LOS ANGELES TIMES.

Both the bride and groom are divorced, and the Episcopal Clerical Directory indicates that Fr. Regas is the father of four children by his first wife, whom he married in 1952.

"A WELL-KNOWN EPISCOPAL THEOLOGIAN — who raised ecclesiastical eyebrows by publishing a spicy story about a priest falling in love with a parishioner — has been fired after announcing his intention to get a divorce and marry a seminarian," THE NEW YORK POST reported in late January.

The Rev. Robert F. Capon, 51-year-old Dean of Mercer School of Theology in Garden City, L.I., and author of several books, including a best-selling cookbook entitled "Supper of the Lamb," has been relieved of his duties at the school and at Christ Church, Port Jefferson, L.I.

According to the POST, the

"spicy story" by Dean Capon is titled "Exit 36," and he is also trying to publish another book, this one about an English professor in love with a student.

The Dean "announced his marriage plans at a wine and cheese party at the seminary, and said that his six children — most of whom are grown — have been 'terrifically supportive.'"

The article concluded: "The diocese refused comment, but here in New York the 'scandal' was greeted with a yawn by one church observer, who asked only, 'What sex is the seminarian?'"

According to an article in THE NEW YORK TIMES, Father Capon has been forbidden from carrying out priestly functions in the Church, but he will continue on the payroll for six months. The TIMES quoted the Dean as saying his treatment by the Bishops of Long Island "raises many questions" about how clergy in similar circumstances are dealt with by superiors. "They usually do it by sweeping the guy under the rug in a hurry," he said.

An Associated Press report said the unnamed bride-to-be is divorcing her husband to marry Fr. Capon, who was the prime mover of the successful effort at the 1973 General Convention to alter the marriage canons so that divorce and re-marriage are now easier and more acceptable in the Episcopal Church.

THE CHURCH OF THE INCARNATION, a 200-member, 100-year-old parish in Detroit, and its rector, the Rev. Lester W. Angwin, have been received into the Antiochian Orthodox Church. At a service held on January 9 at St. Mary's Orthodox Church, Brooklyn, N.Y., Fr. Angwin's Episcopal ordination was "validated."

The Antiochian (Syrian) Orthodox Church of North America has a provision for "Western Rite" parishes, of which the Church of the Incarnation will now be one.

The parish existed independent of the Episcopal Diocese of Michigan for several years before joining it in 1885. But in 1975, it came to a "friendly but firm parting of the ways," with the approval of Bishop H. Coleman McGehee, the standing committee and the steering committee.

At that time, the diocesan publication, THE RECORD, reported, "The parish has firmly and irrevocably decided that its best and wisest course is

to become free from the Episcopal Church with its pressures regarding changes in liturgy and matters of ordination."

After amending its charter and laws, the parish became simply the Anglo-Catholic Church of the Incarnation, and retained ownership and control of its property.

Following the service at St. Mary's, which was conducted by Metropolitan Philip Saliba, Fr. Angwin said that "relations between the parish and the Episcopal Diocese of Michigan, as well as with Bishop McGehee, continue to be excellent."

When questioned about the possibility of other "disenchanted" Episcopalians following this course, Fr. Angwin replied, "Orthodoxy can accommodate only old-fashioned Anglo-Catholics, so this would be a solution for a relatively small number of church-people."

ST. ANDREW'S EPISCOPAL CHURCH, Clifton Forge, Va., has announced its ^{succession} ~~secession~~ from the Episcopal Church. By a vote of 64 to 1, the parish adopted a resolution stating that because PECUSA "has made change or changes in the Faith, Practice and Doctrine" of the Church, St. Andrew's "will not follow PECUSA in her new ways, but will remain as we are and have been, retaining the religious beliefs and practices of ourselves and our forefathers . . ."

The resolution, which was not made public until late January, resolves that the parish "will no longer be under the control of authority of PECUSA after the thirty-first day of December, 1976, A.D. (or the date of the deposition, deprivation, suspension or inhibition of the present rector, whichever comes first), nor will we support the programs, financial or otherwise, of PECUSA after the above date."

According to the ROANOKE TIMES AND WORLD NEWS of January 30, Bishop William H. Marmion of Southwestern Virginia has said that no effort would be made to urge the parish to remain within PECUSA because diocesan officials recognize "the sincere convictions" on the part of the rector, the Rev. Robert Hunt, and members of St. Andrew's congregation.

Bishop Marmion was, however, quoted as adding, "In accordance with canonical requirements . . . we must attempt to secure the property of

St. Andrew's . . . for the diocese, and this we are proceeding to do."

NINE EPISCOPAL CLERGY in the Diocese of Michigan have signed a statement endorsing "the Congress for a Continuing Church as proposed by the Fellowship of Concerned Churchmen."

The statement, dated December 6, 1976, declared that the 65th General Convention of the Episcopal Church, in approving the ordination of women to the priesthood and episcopate, had "acted contrary to 2000 years of the Church's following of the Dominical example," had "rejected the truth that a communion of the Church is incapable of altering anything basic and fundamental to the faith and order of the Catholic Church," and had hindered future progress toward union with the Roman Catholic and Orthodox Churches.

The statement also stated: "We believe that the Church has neglected to explore and provide other ministries which women could fulfill legitimately and by Divine calling."

THE REV. RICHARD INGALLS, rector of historic Old Mariners' Church on Detroit's waterfront, has charged a story in 'The Record,' an Episcopal newspaper which claims there is a serious rupture between his church and the hierarchy of the Episcopal Diocese of Michigan, is 'largely sensational,' THE DETROIT NEWS reported on Dec. 11.

"The Record,' whose masthead claims it is 'published for the Episcopal Diocese of Michigan,' acknowledged in its story about the alleged split between Fr. Ingalls and Michigan Episcopal Bishop H. Coleman McGehee that Fr. Ingalls refused to comment on its story."

According to "The Record," the division was caused by Bishop McGehee's votes in favor of women's ordination and adoption of a new Prayer Book at the recent General Convention of the Episcopal Church. The article stated that Fr. Ingalls had written Bishop McGehee that he would no longer be welcome at Old Mariners' Church on official business, such as Confirmation, and that the parish would not provide any future financial support to the diocese.

The NEWS quoted Fr. Ingalls as saying there was an "honest disagreement" between himself and Bishop

McGehee over the action of the General Convention.

"But we're not leaving the Church," he said. "We are in the Church sacramentally and faithfully. And as far as not pledging support, that's not new. We already had refused to pledge for 1977."

Fr. Ingalls also serves as President of the Foundation for Christian Theology.

BISHOP JOHN OF THERMON, head of the 8th Archdiocesan District of the Greek Orthodox Church, said in an interview that the vote of the Episcopal Church to approve women's ordination to the priesthood is 'divisive rather than decisive,' according to THE LIVING CHURCH. It "causes a stumbling block on the road to Christian unity," said Bishop John.

The Orthodox leader said that ten priests of the Episcopal Church have talked with him about joining the Greek Orthodox Church, but that he advised them to remain in their own Church and bear witness to the apostolic tradition.

THE VERY REV. CHARLES A. HIGGINS, Dean of Trinity Cathedral, Little Rock, Ark., has announced plans for his early retirement on Sept. 8, which will be his 65th birthday, seven years before he is required to do so under canon law.

The outspoken Dean, who once served on the Executive Council of the Episcopal Church, is widely-known for expressing his opinions — often on controversial issues — in "The Message," a weekly newsletter of Trinity Cathedral, which he has edited for twenty years. His reports on the quarterly meetings of the Executive Council were once a feature of THE CHRISTIAN CHALLENGE.

According to the January 25 ARKANSAS DEMOCRAT, "In one of his most recent forays, Higgins came out in opposition to the ordination of the Rev. Peggy Bosmyer of Little Rock 'or any other woman' to the Episcopal ministry. This put him in opposition to his bishop, the Rt. Rev. Christoph Keller," who ordained Bosmyer at Trinity Cathedral on January 29.

There seems to be little doubt that the Dean's decision to seek early retirement was based in part on the General Convention's decision to allow

(See PAPERS, Next Page)

PAPERS, Cont., from pg. 20

days later, Miss Cueto was also found to be in contempt of court and was sentenced to jail for the 14-month life of the grand jury or until she agrees to testify.

✓ "DEFYING THE ORDERS OF ITS BISHOP, an Episcopal church in Glendale Sunday became the fourth parish in the Diocese of Los Angeles to sever all connections with the three million-member denomination," THE LOS ANGELES TIMES reported on February 14. "Voting 115-0, with two abstentions, members of the Church of the Holy Apostles adopted a resolution that disassociated the 333-member parish from all 'canonical, ecclesiastical, moral or spiritual' authority of Bishop Robert C. Rusack, the diocese and the Episcopal Church . . ."

According to the TIMES article, Holy Apostles' congregation had joined with those of St. Mary of the Angels Church, Hollywood; St. Matthias' Church, Sun Valley and Our Savior Church, Los Angeles, in opposing the action of the 1976 General Convention of the Episcopal Church in deciding to permit the ordination of women to the priesthood.

Although it had changed its legal papers to give the congregation control over church property, unlike the other three parishes it did not act to secede from the diocese and the Episcopal Church until Bishop Rusack notified the Rev. George H. Clendenin, rector of Holy Apostles, that unless the parish acted to "recognize the church's authority and the bishop's spiritual jurisdiction over the parish and its property by returning to the communion of the Protestant Episcopal Church or by surrendering control of the parish corporation and . . . property to the bishop" by 5 P.M., Feb. 14, he would take court action.

In a letter he required to be read at the Sunday, Feb. 13, service at Holy Apostles, Bishop Rusack declared, "Unless . . . one of these alternatives has been adopted, the Diocese will utilize all available civil and ecclesiastical remedies to protect and preserve the church's interest in the parish and its property."

The bishop and attorneys of the diocese have filed suits in Los Angeles Superior Court in an effort to gain physical control of the property of the other three dissident parishes. On

February 4, a Los Angeles Superior Court judge refused to grant Bishop Rusack's request for temporary control of the property of St. Mary of the Angels Church, Hollywood, but restrained the parish from selling or indebting the property.

Similar requests by the bishop for restraining orders against St. Matthias, Sun Valley, and Our Savior, Los Angeles, were denied. Hearings on all three cases and another since filed against Holy Apostles, Glendale, are scheduled for April 1. Bishop Rusack, with approval of the diocesan Standing Committee, has inhibited all the clergy involved with the four parishes.

CLIFFORD P. MOREHOUSE, former president of Morehouse-Barlow Co. who served from 1961 until 1967 as president of the House of Deputies of the General Convention of the Episcopal Church, died in Sarasota, Fla. on Feb. 18 following an automobile accident in which his wife, Ellen Louise Morehouse, was killed instantly. The driver of the other car was also killed.

The 72-year-old Morehouse had a long and distinguished career as an editor and publisher. From 1926 to 1932, he was managing editor of THE LIVING CHURCH magazine, and from 1932 until 1952, he served as its editor. He was vice president and secretary of Morehouse-Barlow Co., an independent, Episcopal Church-related publishing firm, from 1932 until 1964, when he became company president. He retired in 1970.

"THE STATE DEPARTMENT CORRESPONDENTS Association has voted to oust one of its members, an Episcopal priest and Washington journalist, on the grounds that he had accepted improper payments from the South African government," Diocesan Press Service reported on Feb. 15. "The Rev. Lester Kinsolving, who is widely known as a syndicated columnist, White House and State Department correspondent and radio commentator, was expelled from the 350-member association by a vote of nine to seven."

Fr. Kinsolving was accused of accepting stock from South African agents in return for defending that country at corporate meetings in the U.S. when stockholder resolutions were filed in an effort to end American business involvement in South Africa because of the country's policies of

separate development of the races. The Episcopal Church has frequently joined with other church bodies belonging to the National Council of Churches' Interfaith Center for Corporate Responsibility in filing such resolutions.

A report filed with the Justice Department by a Washington law firm that also represents South Africa indicated that on March 19, 1976, Fr. Kinsolving was paid \$500 for expenses, \$225 for a fee, and \$1,629.50 in stock purchase. The columnist said the firm arranged for him to attend stockholder meetings, but made no effort to control or dictate what he would say. He said he was paid expenses and a speaker's fee, and received enough stock in the relevant company to allow him to speak out against what he termed the "very serious hypocrisy" and "selective indignation" of the National Council of Churches.

Calling conditions under which black people live in South Africa "utopian" when compared to their existence in other African countries, Kinsolving said in another news report that his acceptance of stock shares as lecture fees was published in detail by THE WASHINGTON POST on July 5, 1975.

"More than one year after this POST story, and only after I had exposed the fact that an alleged Nazi war criminal was on the governing board of the NCC, did the Washington representative of the Council of Churches circulate a letter suggesting that acceptance of such stocks made me a foreign agent. He sent copies of his letter of July 19, 1976, to the White House Correspondents Association and to the Standing Committee of Correspondents on Capitol Hill, but neither group took any action."

Fr. Kinsolving said the president of the State Department Correspondents Association, Richard Valeriani of NBC, "has apologized to my attorney for what he termed 'an oversight' in that his organization never notified me that such a meeting (at which he was expelled) would take place, never invited me to be present to defend myself, never identified my accusers and never informed me of the nature of my charge."

The columnist added that Marvin Kalb of CBS, former president of the Association and one of the seven members to vote against his expulsion, has resigned from the organization to protest the vote against Kinsolving. The

expulsion does not prevent Fr. Kinsolving from continuing his reporting duties.

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BY A VOTE OF 98% of the parish, St. Peter's Episcopal Church, Oakland, Calif., decided on Feb. 27 to secede from the Diocese of California and the Episcopal Church. It is expected that at least two other parishes in the diocese will soon take similar action.

The Rt. Rev. C. Kilmer Myers, Bishop of California, indicated recently that he might not initiate civil suits against any parishes in his jurisdiction that voted to leave the Diocese of California.

"A NEW AMERICAN DENOMINATION composed of breakaway liberal congregations of the Lutheran Church-Missouri Synod has been formed at a meeting" in Rosemont, Ill., a Chicago suburb, according to THE PRESBYTERIAN JOURNAL.

"Some 172 delegates represented approximately 150 congregations at the founding convention of the Association of Evangelical Lutheran Churches (AELC), most of them from the 6,200-congregation Missouri Synod. The

new denomination is grouped into five regional synods."

Convention delegates approved a resolution expressing a desire to maintain a full altar and pulpit fellowship "with all with whom we share subscription to the Scriptures and confessions of the Evangelical Lutheran Church." The resolution specifically named the Lutheran Church in America (LCA) and the American Lutheran Church (ALC). The resolution also directed the new Church's board to seek membership in the Lutheran Council in the USA and the Lutheran World Federation, and to study possible relationships with the National and World Councils of Churches.

A BOOK OF SECRET SOVIET laws on religion has been leaked to the Western world, according to a British journal. The LOS ANGELES TIMES Service reported that the existence of the lawbook, entitled LEGISLATION ON RELIGIOUS CULTS, had been revealed in a recent edition of RELIGION IN COMMUNIST LANDS, the journal of Keston College, a center in Kent, England, for the study of religion and communism.

The college journal said the book provides the legal basis for many Soviet acts of persecution which are reported regularly in the West. For example, the law banning religious meetings in private houses was passed secretly in 1962.

"A CANADIAN JESUIT PRIEST recently expelled from Saigon after 19 years of missionary work says between 15,000 and 20,000 Vietnamese have committed suicide rather than live under communism," according to a report from Paris by AP.

"There was no independent confirmation of the estimate, which the priest said he calculated from figures he got from dozens of hospital officials and hospitalized survivors in Vietnam."

The 52-year-old priest, the Rev. Andre Gelinas, also told of extermination of South Vietnamese officers and anti-Communist guerrillas and mass transfers of city dwellers to dreaded "New Economic Zones." He said the Communists have mounted a pro-Soviet propaganda blitz and an anti-church campaign but, despite the hardships of life under Communist rule, the churches

(See PAPERS, Next Page)



FATHER ABSURDIUS

Changing Wine Into Water

One of my parishioners Ivan Wondring came to me recently. "Father," said he, "I've been thinking for some time about those women who were ordained last year in Philadelphia and Washington, and there is one thing I still haven't been able to understand."

"Only one?" I queried.

"One in particular. How could the House of Bishops declare that these women's ordinations were invalid, and these same bishops later declare that these women didn't have to be reordained, but could have their 'priesthood' recognized through a service which a local bishop could design however he pleased?"

"My son, to men this is impossible, but to God all things are possible."

"But Father, I'm not talking about men or God, but the of Bishops."

The best I could do at that point was to tell Ivan that I

would look into the matter and give him an answer in the near future. Two weeks later I saw Ivan again and told him, "It is clear that the bishops realized that they made a mistake in their first declaration, and that the women were validly ordained after all. In order to give everyone else the same insight that they received the second time around, a public ceremony was necessary to enlighten those laymen who had heard only what the bishops had said the first time."

"But if the bishops could err in proclaiming valid ordinations invalid, might they also have been mistaken about the whole issue of women's ordination? Perhaps they were in error when they voted to permit women to be ordained."

Having no ready response, I told Ivan I would see him again soon.

When next I saw Ivan I told him, "I now feel that the reason the bishops believed the first ordinations were invalid was that they were not performed in accordance with the mind of the Church. Once the Church changed its mind, everything was all right."

"But if the women were not priests to begin with, then how could their 'ordination' consist of a vote of the General Convention and a simple recognition by some bishop of an ordination previously ruled invalid? And if the Church can change its mind in the first place, how can we be sure what is really true to begin with?"

I told Ivan I would see him again soon to discuss these weighty questions, but somehow I never seem to see him anymore.

*Fr. J. Overley Absurdus
St. Benjamin's-on-the-Brink*

According to the Papers

A Brief Look At Current Religious News

MARIA CUETO, FORMER HISPANIC OFFICER at the Episcopal Church Center in New York City, and her secretary, Raisa Nemikin, both of whom have been involved in a federal grand jury inquiry into activities of a Puerto Rican terrorist group, have been placed on leave of absence without pay. Both were sentenced to 14 months in jail on a contempt of court ruling after they repeatedly refused to testify on the grounds that the grand jury's questioning violated their religious freedom.

Diocesan Press Service reported on March 14 that Presiding Bishop John M. Allin has offered the two women his assistance in the matter of their basic expenses, such as rent, health and utilities. Bishop Allin also revealed that the Church has provided for funds to enable Miss Cueto and Miss Nemikin to employ legal counsel, although their refusal to testify, even with guaranteed immunity from prosecution as a result of their testimony, "was contrary to the policy of the Church, since no pastoral confidentialities were involved."

Subpoenas were served on the two in connection with the federal government's search for Carlos Alberto Torres, a former unpaid member of the Episcopal Church's National Commission on Hispanic Affairs. Torres is being sought on a federal warrant accusing him of possession of explosive devices. Police and FBI agents raided his Chicago apartment last Nov. 3 and reportedly found a "bomb factory" and letterheads connecting him to the Church's Hispanic Commission. He was last seen at the Episcopal Church Center in Manhattan on October 26, when he allegedly made contact with Miss Cueto and Miss Nemikin.

Torres is believed to be involved with the Fuerzas Armadas de Liberacion Nacional (F.A.L.N.), the Armed Forces of National Liberation, a Puerto Rican independence group which has claimed credit for more than 40 bombings in the U.S.

Subsequent investigation has shown that three organizations at the same Chicago address — 1520 N. Claremont — received a total of \$96,188 in grants from the Hispanic Commission between 1973 and 1976, and almost \$54,000 of this amount went to a private Puerto Rican high school founded by Torres' father, the Rev. Jose Torres.

"AN EPISCOPAL PRIEST says he 'felt it was an honor' to be suspended after his congregation broke with the national church in protest of ordaining women priests," the Associated Press has reported from San Francisco.

The statement was attributed to the Rev. Robert S. Morse, rector of St. Peter's Episcopal Church in Oakland, whose congregation voted overwhelmingly to secede from the Diocese of California and from the Episcopal Church. Bishop C. Kilmer Myers announced on March 18 that, "with great personal pain and anguish," he was inhibiting Fr. Morse from exercising his priestly functions.

Similar action is expected to be taken against the Rev. Jerome F. Politzer, rector of St. John's Church, Monterey, which voted to disassociate itself from the Diocese of California and the authority of the Bishop of California. The reasons leading to the March 25th decision were "the Prayer Book, priestesses and perversion — and not necessarily in that order," according to Fr. Politzer.

The resolution also stated that St. John's would continue to uphold and propagate the historic faith, order, doctrine, and sacraments of the Episcopal Church. (For information on Trinity Episcopal Church, Hayward, Calif., see boxed article.)

THE REV. MAURICE H. FREEMYER, Vicar of St. Andrew's Episcopal Church, Mountain Home, Ark., is the first Episcopal priest to announce his resignation from the Church in order to

organize a new mission church without connections to the Episcopal Church. At least seven other new congregations have been formed in several dioceses since the 1976 General Convention voted approval of women's ordination to the priesthood, but all were prompted by action from laypeople.

Fr. Freemyer is now in charge of St. Mary's Anglican Church, which started with 25 families as charter members. The first worship service was held in a motel in Mountain Home on March 13, with 41 persons in attendance.

A FORMAL WRITTEN PROTEST, signed by 21 Episcopal priests in the Diocese of Chicago, was sent to the Rt. Rev. James W. Montgomery and members of the Diocesan Standing Committee prior to the March 20 ordination of the Rev. Alice Memmer at Church of the Holy Spirit, Lake Forest, Ill.

According to a report from the Episcopal News Bureau, Chicago, the ordination service itself, conducted by the Rt. Rev. Quintin E. Primo, Bishop Suffragan of Chicago, was not interrupted by a verbal protest or by demonstrations.

The protesting priests are members of the Chicago Chapter of the Catholic Clerical Union, a national organization of priests founded in 1887 to "promote Catholic principles and practice."

At the General Convention of the Episcopal Church in Minneapolis last September, Bishop Primo voted in favor of women's ordination and Bishop Montgomery voted against it. Although he has refused thus far to ordain a woman, unconfirmed reports have indicated that Bishop Montgomery may soon concelebrate with the Rev. Ms. Memmer at a service of the Holy Eucharist as a way of acknowledging her priesthood.

THE REV. ALFRED L. DURRANCE, rector of the 750-member (See PAPERS, Next Page)

PAPERS, Cont. from pg. 20

Grace Episcopal Church, Ocala, Fla., has excommunicated the Rev. Ellen Marie Barrett, a self-admitted lesbian, and Bishop Paul Moore, Jr., of New York, who ordained her to the priesthood.

According to the Orlando, Fla., SENTINEL STAR, Fr. Durrance said, "I had three alternatives. I could condone the action, which I couldn't do in good conscience; I could leave the Church, and I didn't want to do that; or I could, by excommunicating them, separate myself from the action . . . I doubt that either (Barrett or Moore) would come to this church, but if they did, they would not be admitted."

The Rt. Rev. William Folwell, Bishop of Central Florida, explained that canon law permits an individual priest to excommunicate anyone he considers an unrepentant sinner, but the excommunication applies only to that priest's church, and requires no action by the bishop. He said, however, that he would support any action of the 70 churches in his jurisdiction to condemn the ordination of known homosexuals.

DELEGATES TO THE ANNUAL COUNCIL of the Diocese of Texas voted 342 to 188 for a resolution calling for the resignation or removal of the Rt. Rev. Paul Moore, Jr., Bishop of the Diocese of New York, for his ordination of an avowed lesbian to the priesthood. The resolution also called on Presiding Bishop John M. Allin to ask for Bishop Moore's resignation.

A RESOLUTION DECLARING HOMOSEXUALS and adulterers unfit to be ordained as priests was approved by delegates to the annual convention of the Episcopal Diocese of Georgia. By a vote of 138 to 30, the convention resolved that "... along with the compassion and love which should inspire a Christian attitude toward the homosexual as a child of God . . . we shall continue to regard homosexual actions themselves as objectively offensive to God."

TRINITY EPISCOPAL CHURCH, Bridgewater, Mass., "has turned down the appeal of the Episcopal bishop of Massachusetts to stay in the Episcopal Church," THE BOSTON GLOBE reported on Feb. 16. The Rt. Rev. John B. Coburn visited the parish on Sunday, Feb. 6, to ask the congregation to

reconsider its 185-13 vote to leave, but the congregation decided to stand by its decision.

Shortly after, the GLOBE reported, the rector of Trinity, the Rev. Freedom Wentworth II, was received as a priest by Archbishop John M. Stanley of the Syro-Chaldean Church in Santa Barbara, Calif. Archbishop Stanley also ordained Trinity's two assistant rectors, the Rev. Gene Wallace and Thomas R. Bacon.

The Church of the East has 1.5 million members, most of them in Syria and Iraq, and it dates from the earliest period of Christianity.

"Bishop Coburn said he would consult the diocese's standing committee on what other steps to take."

According to the GLOBE article, the parish was unhappy over the Episcopal Church's approval of ordaining women as priests and about adoption of the Proposed Book of Common Prayer. Fr. Wallace was quoted as saying the January ordination of a woman priest who acknowledged she was a homosexual was the factor that precipitated the congregation's break with the Episcopal Church.

"FLOODED BY REQUESTS from priests who can't find work, the Episcopal Bishop of North Carolina, the Rt. Rev. Thomas Fraser, has decided to continue a moratorium on ordinations in the diocese," according to Diocesan Press Service.

Bishop Fraser said current figures show that some 6,000 priests have either no work in the Church or can find only part-time work, and that he does not know when the supply and demand might begin to balance. "We're just constantly besieged by people looking for work," he added.

Asking if the moratorium means that no women will be ordained in the diocese, Bishop Fraser replied, "I suppose it will happen, but there's no one on the horizon."

THE COMMISSION for the Elimination of Racism of the New York City Council of Churches has charged the Cathedral of St. John the Divine with "the virulent practice of racism" in excluding blacks from its choir, THE NEW YORK TIMES reported on March 10.

"Richard Westenburg, the Cathedral's director of music, distributed a statement at a news conference of the

commission at the Interchurch Center on Riverside Drive denying the charges. According to Mr. Westenburg, the cathedral is actively recruiting blacks, and hopes eventually that five to seven of the choir's 20 members will be black."

The discrimination charges were brought against the choir by two black singers who were dismissed in October along with three white choir members. A predicted demonstration at the Cathedral never materialized.

"THE ELEVENTH LAMBETH CONFERENCE, which will be held at the University of Kent, Canterbury, from July 22 to August 10 next year, may be the last of its kind," THE CHURCH TIMES, London, reported on March 11.

"Bishop John Howe, Secretary-General of the Anglican Consultative Council and Secretary of the Lambeth Conference, told a press conference at Church House, Westminster, that future Conferences might well be representative and composed of bishops, clergy and laity."

Bishop Howe said this had been the view of the late Archbishop of Uganda, the Most Rev. Janani Luwum. "I think," said Bishop Howe, "that is a fair statement of Anglican thinking, and my own thinking is very much in sympathy. We are going into a state of transition." He admitted however that this was not necessarily the view of the Church as a whole, especially in Africa and Asia.

FIVE OF THE 18 ANGLICAN BISHOPS who have publicly criticized Pres. Idi Amin's ruthlessness have fled Uganda since the murder while in government custody of Archbishop Janani Luwum on Feb. 16.

One of these is Bishop Festo Kivengere who arrived in the U.S. in early March and was interviewed at a press conference at the Episcopal Church Center in New York City, an event described by one columnist as "an absolute disaster which left Richard Hottelet of CBS as apparently disgusted as other reporters, in particular Tex Harris of Harlem's NEW AMSTERDAM NEWS."

For the Bishop announced, "We are not enemies of President Amin" because "you can't preach the Gospel when you are an enemy."

Although he claimed to have been in the same room with the archbishop when he was arrested, Bishop Kivengere

defended Pres. Amin throughout the press conference, saying the self-proclaimed President for Life is not solely responsible for the widespread slaughter in the central African country. He said Amin is surrounded by "corrupting elements of (unidentified)

agents from (unidentified) neighboring countries," and that the killings "are a little bit beyond President Amin's control."

He also stated: "I am defending Amin because I know Amin. I am condemning evil because evil is bigger

than Amin. I think he's human as you and I, and every human being has elements of weakness."

ROMAN CATHOLIC CARDINAL Emile Biayenda, Archbishop of Brazzaville, Congo, was kidnaped and killed on March 22 by three members of the family of President Marien Ngouabi, who was assassinated on March 18. According to the UPI, a spokesman for the Congo's ruling military junta said the murder of the Archbishop, who was one of the Roman Church's eight black cardinals, was a "family vendetta," and was not directly linked to Ngouabi's assassination.

THE REV. CANON JEFFREY CAVE, the controversial assistant at the National (Episcopal) Cathedral in Washington, D.C., has been fired by Dean Francis B. Sayre, in the wake of a financial crisis "virtually unprecedented in Episcopal Church history," according to syndicated columnist Lester Kinsolving.

"Cave's ouster came . . . following a meeting on January 5th of the Cathedral staff with Robert Robinson of New York, who is chairman of the Ad Hoc Committee on Cathedral Finances," and President of the Church Pension Fund.

Fr. Kinsolving reported in the GLOBE newspapers, circulated in Northern Virginia, that Robinson cited a Cathedral deficit of \$760,000, with a \$1,250,000 operating budget for the current fiscal year, which ends June 30. According to the columnist, the Cathedral also has an accumulated building debt of \$8.3 million.

"Robinson also called for a straight-across-the-board reduction in budget and told the Cathedral's four full-time clergy that the cuts should not come from the lower echelon of the Cathedral staff where 26 people have already been terminated."

Canon Cave — whom Dean Sayre has described as "a liturgical genius" — attracted national attention last year when he warned potential Bicentennial visitors in a sermon to stay away from Washington which he described in a sermon as a "slaughterhouse." Shortly thereafter, he made headlines again when his plan to import six clowns and a unicycle act from Barnum and Bailey Circus, for an Easter service, had to be cancelled because the clowns refused to

(See PAPERS, Next Page)

THE BISHOP'S MEMORABLE VISIT

It was a meeting that members of the congregation are not likely to forget. It had been arranged at the request of the Rt. Rev. C. Kilmer Myers after parishioners at Trinity Episcopal Church, Hayward, Calif., had voted overwhelmingly on March 4 to repudiate the "divisive actions" of the 1976 General Convention, such as approval of women's ordination and "validation" of the Philadelphia ordinations of eleven women in 1974.

The resolution also disassociated the parish "from any and all invalid ecclesiastical actions" stemming from the changes made by the General Convention, and it empowered the rector, wardens and vestry "to enter into negotiations with representatives of like-minded parishes for the purpose of preserving and maintaining the lawful structure, Apostolic Faith and Disciplines of the Episcopal Church, U.S.A."

From the moment Bishop Myers arrived after the March 27 Sunday morning worship service, it was obvious there could be problems. He made it clear he was displeased to find television camera crews and reporters ready and waiting in the parish hall. But the Rev. Graham N. Lesser, rector of Trinity, refused to ask them to leave, despite the bishop's objections.

Bishop Myers began the meeting by asking the congregation, "Am I your bishop? Are you members of the Episcopal Church?" The general response indicated a degree of uncertainty about this due to a feeling of concern and even displeasure about several recent events in the Church.

In reply to a question about the ordination of an avowed lesbian to the priesthood and Bishop Myers' licensing her to function as a priest in the Diocese of California, he defended the action by saying that, for several hundred years, homosexuals had been ordained secretly — "in the closet" — and this, in effect, "is a great step forward, to have it come out in the open."

Asking about General Convention's vote to approve women's ordination, one Trinity member reminded the bishop that Jesus had called only men to be His apostles. Responding, Bishop Myers said, "Jesus did not really become God until the Resurrection. Prior to that time, He was acting as a man and, therefore, what He did then was not eternally binding."

During an exchange on the subject of morality, Bishop Myers declared that "Jesus released His followers from the Old Testament rules and regulations."

At length, Fr. Lesser — who had sat quietly throughout the question-and-answer period — rose to tell his people: "Last night, this godly man, who is supposed to be my Father-in-God and is supposed to be our shepherd, phoned me and threatened me and accused me. He was very angry."

"I am still angry," Bishop Myers interjected.

"He also called me a slimy snake," Fr. Lesser continued.

"An eel," the bishop interrupted.

"A slimy snake," Fr. Lesser repeated.

"An eel," the bishop insisted.

During the conversational furor that followed, with everybody trying to talk at once, Bishop Myers stalked out of the meeting.

Outside, he told reporters that the people of Trinity Church and their rector "actually represent a kind of fundamentalistic, Pentecostal, un-Anglican type of churchmanship."

Television news reports in the Bay area of California headlined the Hayward events for the rest of the day and well into the following day.

Three nights later, the vestry of Trinity Church met to consider the situation — and voted to secede from the Diocese of California and from the Episcopal Church.

"FOR IF THE TRUMPET GIVE AN UNCERTAIN VOICE,
WHO SHALL PREPARE HIMSELF FOR WAR?" (1 Cor. 14:8)

THE CERTAIN TRUMPET

The Newsletter of the Fellowship of Concerned Churchmen

Ed. Note: As a member of the Fellowship of Concerned Churchmen, THE CHRISTIAN CHALLENGE has agreed to publish within its own pages all issues of THE CERTAIN TRUMPET, the official newsletter of the FCC, as a means of keeping readers informed about the activities and plans of the Fellowship. The author of this Newsletter is Mr. Perry Laukhuff, president of the Fellowship, who may be contacted at the following address: The Fellowship of Concerned Churchmen, Box 505, Amherst, Va. 24521.

VOL. I, NO. 2, April 1977

THE ST. LOUIS CHURCH CONGRESS IS GATHERING MOMENTUM. Every mail delivery brings letters from clergy and laity saying they plan to attend. Many are coming simply as individual concerned churchmen. Some will represent parishes. Large numbers already have confirmed reservations.

We urge all who want to have a part in this historic event to reserve rooms NOW, while they are still available. (See advertisement on the Church Congress in this issue for details.) When making hotel reservations, either by phone or by mail, BE SURE TO SPECIFY that you will be attending the Church Congress called by the Fellowship of Concerned Churchmen.

We know of a number of bishops who plan to attend the Congress. Some will be sympathetic, and others will be present as observers, waiting to see what emerges. The question is often asked of us: "Will you have bishops with you in the continuing Church?" We make no exaggerated claims, and it is premature to publish names at this stage. But we can assure the Church that, thanks be to God, WE WILL HAVE BISHOPS. The Church will continue to be apostolic, with Anglican bishops validly consecrated.

There will be some fine speakers at the Congress, dealing with those concerns which tear at the hearts of so many Episcopalians. Some speakers already have been selected and have accepted. Their names will be announced in a future issue of this newsletter.

During the afternoon session of the second day of the Congress, there will be an opportunity for any properly registered participant to speak, within the limits of the time available.

There will also be Eucharistic and other services of worship and thanksgiving, all conducted according to the historic Book of Common Prayer. Anglican clergymen who come to the Congress should bring surplice and stole so that they may join in the procession at the Holy Eucharist on September 15th. This Congress will bring together American and Canadian and other churchmen who are deeply conscious of the tremendous solemnity and spiritual importance of this moment in the life of the Church, and who want to join together in supplication to God to guide all of us and to send His Holy Spirit to aid us. First and foremost, the occasion will be spiritual in nature and tone.

With a spiritual foundation, THE CONGRESS WILL BE DEVOTED TO ACTION. It is our clear resolve to present to Anglicans a structure for the continuing Anglican Church in North America into which they can enter with relief and thanksgiving. This Church will be apostolic, traditional, soundly Catholic (in the broad sense of that word and in no party spirit), and it will be Anglican.

In due course, the FCC will announce the full schedule and program of the Congress.

PATIENCE WAS URGED IN THE LAST ISSUE OF THIS NEWSLETTER. Some people misunderstood what we were saying. We are by no means counseling a do-nothing policy. Nor are we suggesting that we sit indefinitely in a Church which has renounced some essential parts of its heritage and faith. WE SIMPLY DO NOT BELIEVE THAT IS POSSIBLE.

The Episcopal Church of the Minneapolis General Convention has turned away from the faith of THE Church in many respects. It endorses officially the ordination of women to the priesthood and episcopate, and has in fact "ordained" more than half a hundred priestesses (the coming of a bishopess cannot be long delayed). They are not valid priests, of course, and therefore cannot administer valid Sacraments, whether the Holy Communion, Holy Matrimony or other sacramental rites. Moreover, the Episcopal Church has endorsed and is using (often exclusively) a Proposed Book of Common Prayer which is full of error and untruth, by all previously accepted standards.

The Church has left us and gone off down a side track. Churchmen who accept and believe in and value the Faith of the ages cannot long exist in this newly-created General Convention Church. They will not long be permitted to practice the Faith as they

(See CERTAIN TRUMPET, Next Page)

CERTAIN TRUMPET, Cont., from pg. 6

have received it. They cannot remain forever in communion with the new Episcopal sect without endangering their immortal souls and compromising their beliefs. These are the convictions of the FCC.

Patience is indeed needed. Time is required for the facts to become clear to all and for proper preparation to be made. A year seems not too long for these purposes. Christians can surely endure limbo and pain for a year. We must march forward in unity to a mighty response at the St. Louis Church Congress.

AND THERE WILL BE A RESPONSE. We cannot wait longer than September. We must provide a home for ourselves in a true Anglican Church, from which we can reach out to our fellow Episcopalians and to the world. The dwelling place once more secure, we can get on with our work of worship and evangelization.

THE "SAFE PARISH" LIST GROWS. We thank all those who have sent and are sending the names of parish churches which completely reject the attempt to introduce women into the sacred priesthood and which continue to use the Book of Common Prayer. The list, partial though it still is, has already helped us to direct distraught churchmen to parishes in their areas where they can worship.

However, our reference to "safe parishes" can also be misunderstood. These parishes are "safe" only in the sense that they are temporary refuges. They cannot continue to be safe if they remain permanently in communion with the official Episcopal Church and remain subject to the authority and pressures of a bishop who has embraced error as to the priesthood or the Book of Common Prayer.

They are temporarily useful as places of sound worship and valid priesthoods. In the long run, they cannot hope to survive if they adhere in their allegiance to a Church and to bishops who are in error. New liturgies will be forced on them. Their priests will be disciplined or forced out; and in any event, priests are mortal and will retire and die. New priests – or priestesses – will have vowed to uphold the new beliefs of the Church. They will have come out of seminaries where the strange doctrines which now enslave the Episcopal Church have been taught. In the opinion of many, there is not a sound seminary in the Episcopal Church today.

No, there is no permanent safety in isolation. Nothing will keep out the flood of novelty and disbelief. A choice will have to be made, either to submit and accept (it is called "reconciliation" these days!) or to provide ourselves with bishops and laws and a structure that uphold the Faith and give us fresh credibility in the world as Anglicans with the real Gospel message and with the great comforts and strengths of valid Sacraments.

TRUTH CANNOT BE CHANGED. Truth was revealed in Jesus Christ and the Holy Scriptures. It is popular today to proclaim that truth is relative and that God changes it constantly, especially by new revelations granted providentially to the General Convention of the Episcopal Church!

The Fellowship of Concerned Churchmen chooses to rely on Christ, the Holy Scriptures and the Holy Catholic Church as the sources of truth. Dorothy Sayers, as usual, says it very well: "We cannot, after all, have it both ways. If all truths are period products, then our own standards offer no secure basis for passing judgment on those of former ages."

DID YOU KNOW THAT:

- * Nine parishes in the West have separated from the new General Convention Church? They are in the Dioceses of California, Colorado, Los Angeles and Nevada. ✓
 - * At least three parishes have separated in the East? They are in the Diocese of Massachusetts, New Jersey and Southwestern Virginia. ✓
 - * Large numbers of parishes all over the country have all but separated by refusing to permit their bishop to visit and confirm, or by withholding all or a large part of their diocesan assessments? ✓
 - * Aroused churchmen are forming new worshipping congregations in many places, separate from the new Church, served by devoted priests (some retired), waiting for a new structure to emerge in St. Louis in which they can once more find a place as apostolic, orthodox Anglicans? This is happening in such places as Long Island, Manitoba, Ohio, Connecticut, California, Indiana, Minnesota, Arkansas and elsewhere.
 - * Five priests in the Diocese of Los Angeles, one in the Diocese of California, and one in the Diocese of Long Island have been inhibited (that is, forbidden to exercise their priestly functions) by their bishops because these priests refuse to bow to the decisions made by the Minneapolis General Convention?
 - * At least two bishops are reported to have informed members of their flocks (what "shepherds"!) that, by refusing to accept the decisions of General Convention, they have excommunicated themselves?
 - * Priests in several dioceses have written to say their bishops have recommended they resign their rectorships if they cannot accept the doctrine and worship of the General Convention Church?
 - * A bare but determined majority of the Diocesan Convention in Oklahoma recently refused to allow even the nomination of any candidate for bishop who was opposed to the ordination of women?
- Does all this tell us something about the state of the Episcopal Church and the pressures which are going to be used to

squeeze out any opposition over the course of time in the new Church?

THE FELLOWSHIP OF CONCERNED CHURCHMEN is becoming the focus of those who look for help in extricating themselves from the tragic nightmare which the new Episcopal Church has become to so many.

Letters and contributions have been pouring in to the FCC from literally every diocese of the Episcopal Church, and from most dioceses of the Anglican Church in Canada. Letters have also come from the British Isles, Europe, Australia, South America and South Africa. This correspondence is the most moving we have ever experienced. The anger, sadness, pain, loneliness, frustration and confusion which now reign among Anglican worshippers is unbelievable. The call to save the Faith which means so much to so many is loud and clear. The messages cause us to weep, and they bring us repeatedly to our knees to plead for divine guidance and strength. If Presiding Bishop John M. Allin and others of his sincerity could read our mail, they would not soon again know a good night's sleep.

It is imperative that all churchmen examine their consciences. What shall we do? Do we put unity ahead of truth? Can we look at our parish churches and at the Episcopal Church and the Anglican Church in Canada – as they were and as they are – and still put our cherished ties with them above our ties to a sound Faith and a sound worship? Were we baptized and confirmed into the Episcopal Church and the Anglican Church – or into the one Holy Catholic and Apostolic Church?

Each person must decide what is the true basis of his Christian religion – the old ties or the ancient Faith revealed to us by God the Son. Time is running out.

One Church, Two Theologies ?

*Reprinted with permission
from THE LIVING CHURCH*

We have been told by people with respectable theological credentials that the question of women in priesthood is not, strictly speaking, a theological question – one which must be resolved by reference to our doctrine of God. Bishop John Coburn of Massachusetts, who favors the priesting of women, disagrees with that position, and so do we. He deals with it theologically in a sermon he preached recently at the ordination to priesthood of the Rev. Elsa B. Walberg. It is a pleasure to be able to agree with him at least about the proper category of the question itself: theological, not cultural, psychological, anthropo-gynecological, sociological or political.

There is theology in his sermon, but it has to be the strangest theology that has come our way since Bishop Pike. It comes as a disheartening reminder that the theological cleavage and distance between those who reason as he does about the will and purpose of God in this matter of ordination, and those who reason as we do, is hopelessly wide and deep. We don't see how there can be any bridge between them. And we don't see how the two theologies can coexist within the same household of faith, if it is to remain in any meaningful sense a single household of faith.

The difference lies in the initial assumptions, the working premises. Bishop Coburn obviously regards the biblical revelation of God as sound and true, worthy of all men to be believed. His own commitment to it is unquestionable, although it is patently not the exclusive commitment that we expect, or at least hope, to find in a bishop of the One Holy Catholic and Apostolic Church.

In his sermon he quotes a Hindu prayer to "Goddess" alongside the Christian *Gloria in Excelsis* as expressing a vision of God (or Ultimate Reality as he prefers to call It) as if both

visions of God – one as Father and the other as Mother – are equally sound and right. According to the bishop, we may quite properly address Ultimate Reality either as "Lord God, heavenly King, almighty God and Father" or saying to Him-Her-It: "Oh Goddess, who takes away the sufferings of those who take refuge (in you), be gracious; be gracious, oh mother of the entire world."

Bishop Coburn evidently sensed that what he was saying must create some malaise in the minds of even moderately orthodox Christian hearers, so he explained: "I am not here equating Hinduism and Christianity. The person of Christ reveals a different God than (*sic*) the one revealed in Hinduism... But I am stating that when we deal with Ultimate Reality, particularly in our worship and praise, male and female characteristics are irrelevant."

He continues: "From the perspective of Ultimate Reality, these differences, such as God and Goddess, are caught up, made whole, and define the One with whom we have ultimate dealings as the creator who dwells with us, within us and empowers us to live with one another 'in heaven and ultimate freedom.'"

This language about "the One" and "Ultimate Reality" is in fact the language of what is sometimes called the Perennial Philosophy. In this century its most eminent spokesman was Aldous Huxley. In the last century Shelley and others had some beautiful things to say about the One. (Also in the last century Mrs. Mary T. Baker Eddy taught us to address God in a phrase which ought to be highly acceptable to Bishop Coburn: "Our Father-Mother God.") Through the ages this Perennial Philosophy has preserved something of the

(See TWO THEOLOGIES, Next Page)

WOMEN'S MINISTRY, Cont., from pg. 16

of the *Diaconate*, which was fully open to women during the first centuries of Christianity. In the New Testament there are indications of the existence of women in the diaconal role: the chief example is Phoebe, said by St. Paul to be a *diakonos* of the Church of Cenchrea and to have helped many, including St. Paul himself (Romans 16:1-2).

The ritual of the ordination of deaconesses in the practice of the Orthodox Church during the 6th-8th centuries was as follows. Exactly parallel to the ordination of deacons, deaconesses received liturgical ordination through the laying-on of hands by the bishop. It took place before the Litany that precedes the Lord's Prayer: "Having remembered all the saints . . ." Until then the future deaconess, like the future deacon, stood before the iconostasis; she wore a veil. She was then led through the Royal Doors to the bishop. The prayer of ordination began: "O holy and almighty God, thou hast sanctified the female sex through the birth according to the flesh of thine only-begotten Son from a Virgin, and thou hast bestowed the grace and power of thy Holy Spirit not only on men but on women . . ."

After other prayers of ordination the bishop placed on

A BISHOP FOR THE SECEDED PARISHES

The Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, Ill., has agreed to take the seceded parishes in the Southwestern United States under his temporary "spiritual jurisdiction," it was announced on May 1 from Los Angeles.

At the same time, the Diocese of the Holy Trinity has been established on a non-geographical basis for the seceded parishes. Bishop Chambers will exercise temporary authority over the new diocese until permanent authority can be developed after the Church Congress of Concerned Churchmen, to be held in St. Louis Sept. 14-16.

The announcement came at the start of an extended visit by Bishop Chambers to parishes in the diocese of Los Angeles, California, Colorado and Nevada, all of which have taken legal steps to leave the Episcopal Church. Bishop Chambers, who now resides on Cape Cod, Mass., was to confirm in all the seceded parishes.

The retired bishop's visit to southern California came in spite of the express disapproval of the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, who requested — both by telephone and by mail — that Bishop Chambers not visit his diocese. But the former president of the American Church Union rejected these requests and arrived in Los Angeles on April 29 in time to preside at a patronal celebration of the Holy Eucharist at St. Mary of the Angels Church in Hollywood.

During the service, the congregations and clergy of the severed parishes pledged their loyalty to Bishop Chambers as their "interim ecclesiastical authority, pending the lawful restructuring of the Episcopal Church at a later date."

The seceded parishes in the Southwest include: St. Mary of the Angels, Hollywood; St. Matthias Church, Sun Valley; Church of Our Saviour, Los Angeles; Church of the Holy Apostles, Glendale; St. Peter's Church, Oakland; St. John's Church, Monterey; Trinity Church, Hayward; St. Mary's Church, Denver; and St. Christopher's Church, Boulder City, Nev.

her the *orarion* (stole), such as deacons wear. Later she received Communion from the bishop in the same way as the deacon; then he placed the Holy Chalice in her hands. She took it and placed it on the Holy Table (but did not in those times bring the Chalice out for Communion: this was done by the deacons, who were much more numerous than the deaconesses). The ordination of deaconesses is thus evidently envisaged as ordination to a *major* order. Deaconesses were forbidden to marry after ordination and in Byzantine civil law were regarded as members of the clergy (*kliros*).

The duties they performed were many-sided. Liturgically, they assisted priests at baptisms and took communion to sick women. Apostolically, they instructed women catechumens and prepared them for baptism; they supervised the religious education of orphans and helped with catechism classes for children. Pastorally, they were generally responsible for the good behaviour of Christian women and children in their parishes, both inside and outside the church, advising them over the problems of family life. Deaconesses consecrated their lives to works of mercy, looking after the sick, helping the poor and visiting the prisoners. In all these functions they acted in a very real sense as assistants to the parish priests, along with the deacons. But, like the deacons, they did not preach in church, nor did they baptize (except in emergency), nor celebrate the Eucharist; and so it is clear that they did not have priestly duties.

Deaconesses played a great part in the life of the early Church, as can be seen from the striking examples of deaconesses canonized as saints. St. Olympias (410 A.D.), the most gifted and celebrated of the deaconesses, was a close collaborator with and friend of St. John Chrysostom, whom she so gallantly supported. In his letters to her he speaks of "the virtues of her saintly soul, of her humility, her patience, the power of her love, capable of conquering the resistance of stone, diamond and steel." The deaconesses of those times often came from noble families. They would renounce the remuneration due to them from church funds and offer their wealth to the service of the Church and for deeds of mercy. St. Olympias' philanthropy stretched far beyond Constantinople into Greece, Asia and Syria.

The majority of deaconesses were virgins, but married women could be ordained deaconess after being separated from their husbands, either by death or by mutual agreement. Such were St. Nonna (374 A.D., nearly 100), the mother of St. Gregory the Theologian, and St. Theosevia, the wife of St. Gregory of Nyssa, who was ordained deaconess when her husband became bishop. At her death, St. Gregory the Theologian sent a letter of consolation to her husband, calling her "truly holy, the glory of the Church, the adornment of Christ, a gain to our generation, a cause of boldness and assurance to all women."

The order of deaconesses continued almost to the end of the Byzantine Empire. Later there were very few deaconesses, and these mostly in the monasteries. Unfortunately this order gradually disappeared in the Orthodox Church; but in our times there are signs of its restoration, and there are no theological or canonical reasons against its revival. In modern Greece a special school for deaconesses was founded in 1957. Deaconesses are trained there for social and teaching functions, but there are not as yet ordained. In Russia before the Revolution there were several plans for the full restoration of the Order of deaconesses, but the Revolution stopped this process and one hopes for its revival.

PARTNERS IN MISSION, Cont., from pg. 20

the local culture and to seek opportunities for evangelism among the ethnic minorities."

In its ecumenical relationships, the Episcopal Church was asked to guard against a "strengthening of Anglican self-consciousness at the expense of partnership with (its) neighbors in Christ, both in America and internationally." In ministry, the attention of the Episcopal Church was called to the recognition and strengthening of its ethnic mission.

In all areas, there was an obvious pointing to the image of the Episcopal Church as a middle-class, white, suburban institution. The plea of the overseas Partners was for a breakdown of that image and for an abiding concern for

people in every community, of all races and in every economic strata.

The final report of the overseas Partners cautioned the Episcopal Church to take a long hard look at its structure and its sources of authority. "We sense a growing awareness of the need for re-assessment of existing structures to improve relationships and communications at all levels," the report stated.

"I sympathize with the Executive Council's task," said the Rev. Canon John Arnold of England's Board for Mission and Unity. "As I understand it, it's like carrying the can from one General Convention to another. That is, it is operating under a policy that has been set for it by a triennial body which allows it little flexibility. That must be frustrating."

According to the Papers

A Brief Look At Current Religious News

"FOUR EPISCOPAL PRIESTS who seceded from the Los Angeles diocese Friday won the temporary right to continue operating their parishes with church funds," the GLENDALE NEWS-PRESS reported on April 2. "The priests, who seceded over the ordination of women as priests, are embroiled in a court battle over their right to administer church property and funds in their parishes.

"Episcopal Bishop Robert Rusack suspended the four in January, and efforts were underway to remove them from church property. Superior Court Judge Charles Vogel ordered a preliminary injunction late Friday, under which the dissident priests are barred from selling or mortgaging any church property. However, current income may be used for church operations and endowment funds may be used to pay legal fees in the upcoming permanent injunction battle.

"The rectors and parishes involved in the suit are the Rev. Forrest Ogden Miller, Church of Our Saviour, Los Angeles; the Rev. William St. John Brown, St. Matthias Church, Sun Valley; the Rev. John D. Barker, St. Mary of the Angels, Los Angeles; and the Rev. George Clendenin, Church of the Holy Apostles, Glendale."

Judge Vogel also ruled that the Bishop should not be a party to the lawsuit, and that the Diocese must serve as the

plaintiff in the case. A trial date for a permanent injunction sought by the diocese against the four parishes is expected within a year.

"A SUSPENDED EPISCOPAL PRIEST, who faces probable removal from the ministry because he opposes women priests in his church, has vowed to continue performing priestly functions," the UPI reported from Lexington, Ky., on April 11.

The Rev. Canon Albert J. duBois, 70-year-old president of Anglicans United, was quoted as saying that the Episcopal Church, "as presently constituted," had betrayed its ancient heritage by allowing women's ordination and was therefore powerless to remove his priesthood.

Canon duBois, who is canonically resident in the Diocese of Long Island, N.Y., but has been teaching at the Episcopal Theological Seminary in Kentucky until recently, was inhibited from functioning as a priest in the Diocese of Long Island by Bishop Jonathan G. Sherman of that diocese.

According to Canon duBois, the official Certification for Deposition sent to him by Bishop Sherman on behalf of the diocesan Standing Committee charges him with failure to accept the changes in doctrine, discipline and worship made by the 1976 General Convention, thereby constituting "abandon-

ment of communion with the Episcopal Church as presently constituted."

He also said that "attorneys are presently studying to determine whether there is any judicial avenue within the Church to deal with this issue, or whether only recourse to secular courts will provide a way to bring these basic matters out in the open."

"A WOMAN PRIEST of the Episcopal Church said recently Pope Paul's statement that priests must be men because Jesus was a man is 'outrageous,' according to THE LIVING CHURCH.

"The Rev. Patricia Park, assistant rector of Immanuel Church, Alexandria, Va., expressed belief that the growing pressure within the Roman Catholic Church for women priests will bring about a change. But the question of women priests will not be a hindrance to ecumenism, she said."

Ms. Park was also quoted as saying that the Pope's prohibition of women priests indicates that "sexually he is very naive. I think he doesn't know what he's talking about (concerning) women."

"A HEATED DISPUTE involving the Hispanic Affairs Commission of the Episcopal Church is creating deep splits within the national office and threatens to divide further the church's 2.8 mil-

PAPERS, Cont., from pg. 22

"belt-tightening" at Sewanee. He told reporters that one of the items on his agenda will be a drive to increase annual giving and financial support from the Episcopal Church, which he said "is lower than it should be here."

"A CONGREGATION of the United Presbyterian Church USA which could not buy its freedom at any price, and which pulled out of the denomination leaving its property behind, now has been offered its own property for sale, according to the pastor," THE PRESBYTERIAN JOURNAL reported on May 18.

"Chapel Hill church of Baltimore — now Chapelgate unaffiliated Presbyterian church — tried to negotiate with the Presbytery of Baltimore for the 'purchase' of its own property," the Rev. Robert C. Smoot, Jr., was quoted as saying. The presbytery's commission first indicated a willingness to negotiate such a purchase, but then announced the property was not for sale at any price.

But after the congregation left the UPCUSA on March 20, the pastor was invited by the presbytery to repurchase the property. "Our position," said Mr. Smoot, "was that we were not prepared to purchase stolen property," and the matter remains stalemated for the present.

"FOR THE SECOND TIME IN A

✓
LITTLE OVER A YEAR, a Texas jury has told the Presbytery of the Covenant that, as far as Texas law allows juries to determine such questions, congregations leaving the Presbyterian Church US have a right to take their property with them," THE PRESBYTERIAN JOURNAL reported on May 25.

After nearly four days of testimony, a Circuit Court jury in Dallas ruled in favor of the John Knox Presbyterian Church on all questions submitted to it. Now a member of the Presbyterian Church in America, the John Knox church withdrew from the PCUS at about the same time as the First Presbyterian Church of Paris, Texas, whose case was tried with similar results in March, 1976.

THE GOVERNING BOARD of the National Council of Churches ended a three-day meeting in Cincinnati on May 6 after passing resolutions attacking the use of grand juries as instruments of investigation, urging passage of the Equal Rights Amendment, and calling for the support of a comprehensive nuclear test ban treaty.

According to an NCC press release, the Governing Board established procedures that the National Council will follow in responding to government inquiries, procedures which will also be recommended to the Council's 3-member church bodies and include a proposal that the churches should provide "moral and material support" for employees who refuse on principle to

testify before grand juries.

The Governing Board also authorized the appointment of a special commission to assist the Presiding Bishop of the Episcopal Church, the Rt. Rev. John M. Allin, "in securing the early release, restoring the salaries and paying the legal expenses of two Episcopal employees imprisoned for refusing to testify before a New York City grand jury" which is investigating bombings by the FALN, a Puerto Rican terrorist group.

The grand jury has been seeking information on the whereabouts of Carlos Alberto Torres, a suspected FALN leader who is a former member of the Episcopal Church's National Commission on Hispanic Affairs. The two Episcopal Church employees who were jailed for refusing to testify before the grand jury were employees of the Hispanic Commission.

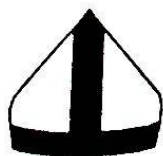
"THE RT. REV. ANTHONY F. M. CLAVIER has returned to the American Episcopal Church only a few months after leaving it to study at Nashotah House and prepare for ordination to the priesthood of the Episcopal Church," according to THE LIVING CHURCH.

"He said his prime reason for returning to his prior situation was 'the conviction' he should remain with his people and share their fate whatever that may be in this fluid situation, 'and their unanimous call to me to return to head the Eastern Diocese served as a seal.'"

NOTICE TO ALL SUPPORTERS OF THE FCT: We have been advised by Postal Officials that all financial statements to contributors must be sent by first class mail, rather than by non-profit mail as they have in the past. Because of this large cost increase, we will, henceforth, mail out financial statements only once a year. We hope our contributors will understand the necessity of this decision and will accept their cancelled checks as receipts until such time as the financial statements are mailed.

The Christian Challenge®

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AUGUST, 1977

SEND FORM 3579 TO ABOVE ADDRESS

SCHEDULE OF EVENTS
FOR THE CONGRESS OF CONCERNED CHURCHMEN
TO BE HELD IN ST. LOUIS, MO.
Sept. 14-16

WEDNESDAY, SEPT. 14:

- 1-5 P.M. — Registration
- 5 P.M. — Service of Evening Prayer
- 8-10 P.M. — Keynote addresses:
 - "Our Theological Imperative" by The Rev. George Rutler, rector, Good Shepherd Church, Rosemont, Pa.
 - "Our Biblical and Moral Imperatives" by the Rev. Dr. Carroll E. Simcox, editor of THE LIVING CHURCH
 - "The Future of Anglicanism" by Thomas Barnes, Ph.D., Professor of History, The University of California at Berkeley

THURSDAY, SEPT. 15:

- 7:30 A.M. — Service of Morning Prayer
- 8 A.M. — Service of the Holy Eucharist (Clergy who wish to process should bring cassock, surplice and red stole)
- 9-10 A.M. — Buffet breakfast provided
- 10 A.M.—12:30 P.M. — Workshops:
 - "Clergy Pensions and Group Insurance"
 - "Legal Problems and Property Security"
 - "Forming New Congregations"
 - "Clergy Placement"
 - "Theological Education"
- 2:30-4:30 P.M. — Open discussion (speakers must sign up in advance)
- 4:30 P.M. — Summarizing Address by The Rev. Robert C. Harvey, rector, All Saints' Church, Bergenfield, N.J.
- 5:30 P.M. — Service of Evening Prayer
- 8-10 P.M. — Presentation of the structure of the continuing Church

FRIDAY, SEPT. 16:

- 9 A.M. — Service of Morning Prayer
- 10 A.M. — Further deliberation on structure of the continuing Church
- Noon — Service of the Holy Eucharist

THOSE ATTENDING THE CONGRESS SHOULD BE PREPARED TO REMAIN THROUGH FRIDAY AFTERNOON IN THE EVENT THAT DELIBERATIONS HAVE NOT BEEN CONCLUDED AT NOON. PARTICIPANTS REPRESENTING PARISHES OR NEW CONGREGATIONS SHOULD BRING THEIR OWN TAPE RECORDERS SINCE NO PROVISIONS ARE BEING MADE TO RECORD SESSIONS OF THE CONGRESS FOR LATER SALE.

ROOM RESERVATIONS SHOULD BE MADE BEFORE SEPTEMBER 1, by contacting directly:

*The Chase-Park Plaza Hotel
212 N. Kingshighway Blvd.
St. Louis, Mo. 63108
Phone 314/361-2500*

Single Rooms: \$24-36 per night / Double rooms: \$30-42.

CONGRESS REGISTRATION FEE: \$15 per person or \$20 per married couple. Sponsor: The Fellowship of Concerned Churchmen, P.O. Box 505, Amherst, Va. 24521.

According to the Papers

A Brief Look At Current Religious News

EPISCOPALIANS FROM SEVERAL PARISHES in and near Minneapolis have formed a new congregation, the Church of Saint Dunstan, which is holding worship services at the Fort Snelling Memorial Chapel with the Rev. John E. Holman of Milwaukee as the celebrant. According to a spokesman for the Metropolitan Committee for the Continuing Episcopal Church, which organized the congregation, about 50 persons were present for the inaugural service on May 22.

A letter from the Committee, sent to Episcopalians in the area, stated: "No longer are we in exile but under Episcopal sanction (for we know there is no church without a bishop). We have drawn together in resolute love to maintain and keep alive our cherished Anglican traditions as a faithful remnant of One Holy Catholic and Apostolic Church. Our exile, our anguish is ended."

The Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, Ill., has agreed to take the new congregation under his temporary spiritual jurisdiction, as he has also done with several other such groups.

A MEMORIAL DAY FIRE, believed to have been set by two young men witnesses saw running from the scene, caused an estimated \$50,000 in damages to St. Christopher's Church, Boulder City, Nev., a parish that seceded from the Episcopal Church some months ago.

Since the fire was started near the altar, the greatest damage occurred in the sanctuary, but structural damage to the building was estimated at only about \$10,000. The congregation has been given the use of Christ Lutheran Church, Boulder City, for worship services until repairs can be made to St. Christopher's. The Rev. Clark A. Tea, pastor of the congregation, has made an appeal for financial gifts and for copies of the 1928 Book of Common Prayer

and the Hymnal.

A similar fire on May 25 damaged the 215-year-old Chippendale altar and the surrounding chancel area of historic St. Peter's Episcopal Church in Society Hill, Philadelphia. According to the PHILADELPHIA INQUIRER, church officials believe the fire was set.

Frank Riepen, secretary to the rector, said he had no idea of the cost of the damage. "How do you put a price on something made by Colonial craftsmen? Washington took Communion here. Four Declaration of Independence signers were married at that altar. How can you put a price on that?" he asked.

The Rev. F. Lee Richards, rector of St. Peter's, said, "It's like trying to put a value on something in Independence Hall."

THE REV. BEVERLY MESSENGER-HARRIS, who was ordained an Episcopal priest early this year, has accepted a call to become the first woman rector in the Church. According to an AP report, the 30-year-old Messenger-Harris, who was baptized a Roman Catholic, was called by Gesthemene Episcopal Church, a 100-member parish, in Sherrill, N.Y.

Mr. Messenger-Harris (nee James Lowell Harris) is a Presbyterian minister now working as a furniture maker and carpenter. The couple plan to buy a house in Sherrill.

THE REV. IAN L. SCOTT-BUCCLEUCH, former vicar of the Anglican Cathedral in Montreal, Canada, has been accepted into the Polish National Catholic Church by the Rt. Rev. Joseph I. Nieminski, Bishop of the PNCC Diocese of Canada.

Fr. Scott-Buccleuch took part in the first Anglican Rite service held at the PNCC Cathedral Church of St. John in Toronto on Pentecost Sunday, the same day the first woman priest, Marjorie Pezzack, was ordained in the Anglican Diocese of Toronto.

"DISAPPOINTED BY CHANGES OCCURRING nationally in the Episcopal Church, the Episcopal priest of churches in McComb and Magnolia, Miss., has decided to leave his ministry and join the Orthodox Church," according to the New Orleans STATES-ITEM.

The Rev. Norval Yerger was quoted as saying his decision came about over a period of two years when he became convinced the Episcopal Church had turned away from Holy Scripture and catholic tradition as the source of authority and guide for daily life.

"Specifically, he says the Church has become more interested in serving humanity than glorifying God and He is disappointed with decisions to ordain women as priests and not to take a meaningful stand against homosexuality and abortion."

The 34-year-old priest, who has a wife and three daughters, indicated he would become affiliated with a group of Orthodox Church members, some of them dissatisfied Episcopalians, who are attempting to organize an Orthodox Church congregation in Jackson, Miss.

THE REV. HUBERT M. DYE, vicar of St. Aidan's Church, Olathe, Kans., has resigned and entered the Orthodox Church in America, along with his family. In a letter to the people of St. Aidan's, Fr. Dye said:

"As a Catholic and Orthodox Christian who considered himself a member and priest of the Episcopal Church, I could, before General Convention 1976, glory in experiences of renewal while being concerned about unofficial utterances and movements toward heterodoxy. When these were made official by the Convention, the situation became for me impossible. I could not teach what the General Convention Episcopal Church officially believes about Apostolic Ministry and

(See PAPERS, Next Page)

THE ARCHBISHOP OF CANTERBURY and the Orthodox Ecumenical Patriarch Dimitrios broke into public dispute in Istanbul, Turkey, in early May over the issue of women priests, according to a report from Reuters News Agency.

During a welcoming speech for Archbishop Donald Coggan, the Patriarch said: "We declare that in order to be fully honest and sincere toward the Anglicans and other western churches that we, together with other Orthodox churches, reject the movement aimed at the ordination of women."

The Archbishop replied that women are being ordained in certain parts of the Anglican Communion, and "we hold that those who see this to be right should be free to act accordingly."

 "THE CHURCH OF ENGLAND'S HOUSE OF BISHOPS has decided that it will be proper to test the opinion of the Church's General Synod in November, 1978, on the question of ordaining women to the priesthood," according to DPS. "The Synod meeting will follow the Anglican Communion's Lambeth Conference at Canterbury in the summer of 1978."

 THE EPISCOPAL CHURCH should move toward having fewer full-time parish clergy but more trained ministers, in the opinion of the Rt. Rev. John M. Allin, Presiding Bishop.

In an interview published in the April issue of THE VIRGINIA CHURCHMAN, Bishop Allin was quoted as saying, "I would see in the future an increasing minority of the full-time, professional clergy."

The Presiding Bishop pointed out that the trend in recent years has been toward providing better and better wages for clergy throughout the country, and the result was that many jobs in the Church simply vanished.

"The trend now ought to go back the other direction," he told a press conference in Richmond, Va. "It would be a great thing now if 60 percent of the ordained clergy who are now gaining full salaries should get into 'tent' ministries. We've got a lot of clergy who've been to seminaries who, unless they are put in the structure of the congregation, don't know what to do."

 ONE OF THE JURORS who found Episcopal priest Claudius I. (Bud)

Vermilye guilty of seducing and prostituting young boys was quoted by UPI as saying that "no person in his right mind could have made any other decision." Terrill Counts, a printer, said the jury panel of 10 men and two women agreed immediately and unanimously on Vermilye's guilt at the end of the four-day trial in Winchester, Tenn., in early June.

The deposed priest, who is 47 years old and the divorced father of five children, was sentenced to 25-40 years after being found guilty on 12 counts of crimes against nature and aiding and abetting such crimes.

The prosecution had charged that Vermilye turned Boys Farm, near Winchester, into a "house of horrors and depravity" where he served as the "ring-master." Young residents of the home for wayward boys, several of whom testified against Vermilye during the trial, were said to have engaged in homosexual acts at the priest's instruction so he could photograph them for profit.

Vermilye will be eligible for parole in 12½ years, according to prosecutor J. William Pope, who asked for the maximum sentence of 165 years.

 THE UNIVERSITY OF PEN-

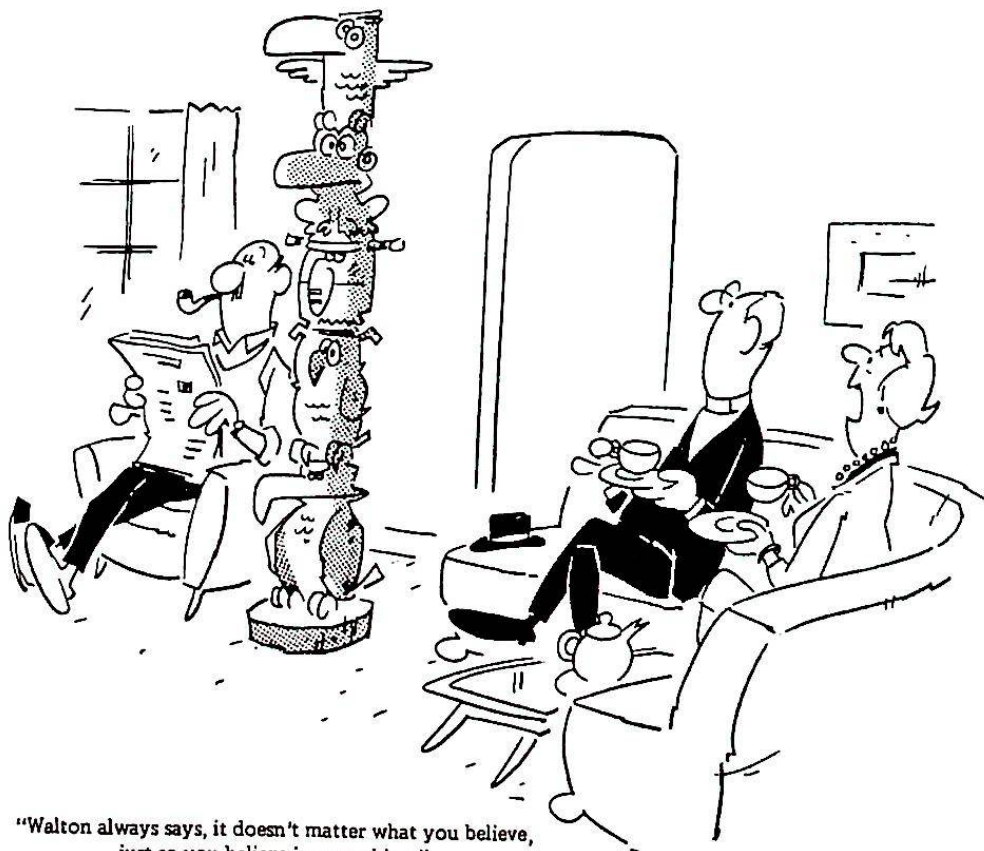
NSYLVANIA has agreed to buy the old Philadelphia Divinity School which has been sought by the Unification Church of the Rev. Sun Myung Moon.

According to the NEW YORK TIMES, the purchase price for the property is \$608,000. A spokesman for the Unification Church said his group had offered \$1 million for the former Episcopal seminary. The purchase includes a chapel, a dormitory for 43 students, and four other large buildings on a 5-acre campus.

 "THE NEXT YEAR will be crucial for the University of the South as a Texas investment banker tries to balance the school's ailing budget," THE NASHVILLE BANNER reported on May 3. "The university, owned by the Episcopal Church, suffered a \$456,000 loss this year, officials said. And in the face of growing financial pressure, Vice Chancellor Dr. J. Jefferson Bennett is resigning June 30."

Dr. Bennett's temporary replacement will be Robert M. Ayers, Jr. of San Antonio, an alumnus of Sewanee and the vice president of an investment banking firm. Ayres has agreed to serve up to a year in an effort to bring about

(See PAPERS, Next Page)



"Walton always says, it doesn't matter what you believe, just so you believe in something."

MAINTAINING THE FAITH, Cont., from cover

Orders to be valid, in direct opposition to the bull of invalidity, "Apostolicae Curae," issued by Pope Leo XIII in 1896. Rome also has indicated that this action by the Anglican Church of Canada and the Episcopal Church in the U.S. calls into grave question her future relationships with the Anglican Communion.

But what is even more significant and contradictory is that most other Churches of the Anglican Communion — including the Church of England — do not recognize those women in the U.S. and Canada who claim to be priests, and will not permit them to function as priests in their jurisdictions.

The "continuing" Episcopal Church, which has been forming for many months, will be proclaimed officially in September in St. Louis. It is expected to offer a means whereby Episcopalians may hold to the Faith shared by 90% of the world's Christians.

There is no concern that, in time, the "continuing" Church will be recognized as the true Episcopal Church in the United States by the Eastern Orthodox, the Roman Catholics and the Old Catholics (represented in the U.S. by the Polish National Catholic Church).

And if the Archbishop of Canterbury will

refrain from leading the Church of England into the same heresy, then Canterbury, too, will finally recognize the "continuing" Church, as opposed to PECUSA-Minneapolis. If the Church of England chooses to follow the lead of PECUSA-Minneapolis, then recognition by Canterbury will be meaningless.

After all, the "continuing" Church will hold the position in which Eastern Orthodox and Old Catholic bodies recognized Anglican orders and, in some cases, practiced open communion. It will hold the position in which Rome faithfully participated in talks aimed at the eventual reunion of Catholic Christendom.

PECUSA-Minneapolis is the body which will be searching for someone's recognition other than her own. The only Church body which now fully recognizes PECUSA-Minneapolis is Canterbury (the dichotomy being that Canterbury refuses to acknowledge the women who think they are priests) — not terribly impressive. And not even all the Churches of the Anglican Communion extend full recognition to PECUSA-Minneapolis.

It may appear at present to be a struggling infant, but the facts stand clearly in favor of the "continuing" Church, for the future of Anglicanism in North America as the valid expression of Christ's One Holy, Catholic and Apostolic Church.

Anglican Traditionalists Unite

Several groups of Anglican traditionalists, after many months of division, appear to have set aside their disagreements and come together in a united effort to establish a "continuing" Episcopal Church which has been provisionally titled the Anglican Church of North America.

Following a mid-July meeting in Estes Park, Colo., the largest and most comprehensive of the organizations, the Fellowship of Concerned Churchmen, announced it had closed ranks with Anglicans United and with two dioceses established by parishes which have separated from the Episcopal Church.

Both the Diocese of the Holy Trinity and the more recently formed Diocese of San Francisco also include several congregations created by Episcopalians who have rejected many actions of the General Convention of the Episcopal Church in September, 1976, including the decisions to permit the ordination of women to the priesthood and to replace the Book of Common Prayer.

The Fellowship of Concerned Churchmen, an umbrella group representing 15 organizations and publications related to the Episcopal Church, has called a Church Congress for Sept. 14-16 in St. Louis as the first major step toward the establishment of the Anglican Church of North America.

Also involved in the Fellowship's effort is the Council for the Faith and COMMENT Magazine, both connected with the Anglican Church of Canada, which has also ordained women to the priesthood.

The first parish to secede from the Episcopal Church — St. Mary's Church, Denver — hosted the first meeting of the Diocese of the Holy Trinity which preceded the gathering of the Fellowship in Estes Park. The Diocese, which was organized in late April, now has a membership of about 4,000 persons.

The Rt. Rev. Albert A. Chambers, the retired Episcopal Bishop of Springfield, Ill., is the spiritual advisor to both the Diocese of the Holy Trinity and the Diocese of San Francisco, which was formed in June. Bishop Chambers has conducted confirmation services in most parishes which have separated from the Episcopal Church, in others that have either "broken fellowship" with their dioceses or have refused to invite their diocesan bishops to confirm, and in several of the newly-formed congregations.

Bishop Chambers is also president of Anglicans United. Leaders of another Episcopal Church organization, the Evangelical and Catholic Mission, signed a joint statement with

leaders of the Fellowship of Concerned Churchmen in late June.

The statement expressed agreement from both groups that the General Convention had acted improperly and without authority in voting to ordain women to the priesthood.

In an obvious rejection of the Episcopal Church's stand on abortion, the joint statement also declared that "the Church must proclaim that human life from the moment of its conception is inviolable by man, allowing those narrow exceptions which moral theology has made."

The statement also opposed a relaxed view toward homosexuality, declaring that the Church "must preach . . . the practice of sexual activity only within the bounds of Holy Matrimony . . ."

However, the statement concluded by saying the two signing organizations might be "compelled to pursue different courses in acting to maintain their common beliefs . . ." But they agreed to "make common cause" in teaching them and "in seeking to recall the Episcopal Church and Anglicanism to

the path of the revealed Catholic faith . . ."

But Perry Laukhuff of Amherst, Va., Fellowship president, said he has been advised by many ECM members in both the U.S. and Canada that they will attend the Church Congress in St. Louis.

"Some of these people," Laukhuff said, "have indicated they no longer feel there is any hope of reversing the present humanistic and secular trends in the Episcopal Church, and the only solution is the formation of the Anglican Church."

He added, "We also anticipate, of course, that the Congress will be attended by some Episcopal bishops and clergymen who hope to persuade us to remain in the Episcopal Church in the U.S. and the Anglican Church of Canada.

"But they may find their efforts frustrated," he continued, "because the Congress is being structured so they will have no opportunity to address the meeting. Most people who plan to attend will be in no mood to listen to speeches from anybody who wants to defend or rationalize the current destructive and divisive trends in the Episcopal Church."

Leaders Of ECM And FCC Make Common Cause

June 22, 1977

Members of the Evangelical and Catholic Mission (ECM) and the Fellowship of Concerned Churchmen (FCC) have reviewed together the state of the Episcopal Church in the United States and jointly issue the following declaration of position:

1. The Episcopal Church is part of the One Holy Catholic and Apostolic Church received by us from Jesus Christ and the Apostles, which is one in faith, although now divided.
2. The Episcopal Church is based on and bound by the Authority of Jesus Christ, which is expressed within the authority of Holy Scripture, and the Tradition of the Church Catholic, including the decisions of the Ecumenical Councils.
3. The Episcopal Church's life and witness are dependent on the validity of its Sacraments and upon the integrity of its Faith as definitively set forth in the Nicene Creed, elucidated in the Apostles' Creed and expressed in the Creed commonly named that of St. Athanasius.
4. The Episcopal Church acting alone has no authority whatever to alter the Faith and Order of the Church Catholic which it inherits and shares with others. This includes the Ministry instituted by Christ and established by the Apostles. The Church's Priesthood, to be apostolic, must be male. Any action to the contrary, whether through Canon Law or the Proposed Book of Common Prayer, must be rejected as invalid and without authority, as putting the Episcopal Church in opposition to the

Holy Church Universal.

5. The Episcopal Church, if it is to be an authentic agent of God's redeeming love on earth, must, by virtue of its Catholic heritage, be true to the teaching of Jesus Christ and the authority of Holy Scripture and Christian Tradition, declaring a message higher and purer than that of the world in all matters of human conduct.

The Church must proclaim that human life from the moment of its conception is inviolable by man, allowing those narrow exceptions which moral theology has made.

The Church must preach the God-given sacramental bond in Marriage between man and woman, as God's loving provision for procreation and family life, and the practice of sexual activity only within the bonds of Holy Matrimony.

The Church must also preach the message of repentance for sin and the Gospel of forgiveness after that repentance.

The Church must proclaim the message of Christian morality as against all secular standards of behavior.

The Evangelical and Catholic Mission and the Fellowship of Concerned Churchmen see themselves obligated by conscience to be loyal to the above principles of Faith and Order, yet may be compelled to pursue different courses in acting to maintain their common beliefs. However, they emphasize that *they do share these common principles and beliefs*. They will

(See COMMON CAUSE, Next Page)

strive by every avenue of the written and spoken word to teach these common beliefs. They make common cause in seeking to recall the Episcopal Church and Anglicanism to the path of the revealed Catholic faith and to the duty of living and preaching that faith in purity and with Evangelical fervor.

The Rt. Rev. Stanley Atkins
(President, ECM)
The Rt. Rev. Charles T. Gaskell
The Rev. James C. Wattlely
Perry Laukhuff
(President, FCC)
The Rev. Richard W. Ingalls
The Rev. Carroll E. Simcox

Not present but approving:
The Rt. Rev. A. Donald Davies
The Rt. Rev. William H. Folwell
The Rt. Rev. Addison Hosea
The Rt. Rev. Paul Reeves
The Rt. Rev. William C.R. Sheridan
The Rt. Rev. Robert E. Tervilliger

Relevance – It's Awful

by William Murchison

Reprinted with permission from THE DALLAS MORNING NEWS

TO DICKINSON, Texas, of all places, "Rebel French Archbishop" Marcel Lefebvre – as the press normally denominates him – came for the dedication of a traditionalist Roman Catholic sanctuary.

The archbishop has a number of bones to pick with the Roman hierarchy, but one above all has become symbolic of his protest. Defiantly, he cleaves to the 400-year-old Tridentine Mass, celebrated wholly in Latin, not in the vernacular tongues that have replaced Latin since Vatican II.

What a priceless old fogey! some will exclaim. The archbishop and his followers, who are a minority among Roman Catholics but nevertheless have numerous sympathizers, could not disagree more. They understand with no difficulty that it matters, deeply matters, how God is addressed. If only the rest of us understood so well!

THE TREND in worship since the late '60s has been to brush out the liturgical cobwebs and buff the old prayers to a shiny modern gloss. The trend is to be trendy; it is to be, y'know, with it.

Out, then, from the Roman Catholic rite has gone the stately Latin; in has come a bald, anemic kind of "modern" English that reads and sounds not unlike my third-grade textbooks.

I have attended, as a spectator, several of these vernacular masses. They have been uniformly drab and depressing. No wonder growing numbers yearn, with Archbishop Lefebvre, to hear the good old Latin of yore.

Not that the Roman Catholics suffer uniquely from bad liturgies. Such liturgies are all around us today.

Among the more "relevant" practices presently going is the desexing of religious language. Traditional liturgy is replete with such sexist terms as "mankind." Further, there are shocking references to God as "Father." These must be expunged, the modernists say. I gather there is within the Lutheran churches a movement to do just this, and various of the trendier Episcopalians are talking likewise in this vein.

SIMILARLY I have noted creeping you-ism in the invocations pronounced at public gatherings. Fewer "thees" and "thous" are heard nowadays than was the case half a dozen years ago. To be sure, old habits die hard. Determined as a minister may be to address God as though the two of them were seatmates on a city bus, an occasional "thou" will slip into his discourse. Not that such antiquated habits cannot be exorcised through practice.

Worst of all, of course, is what the Episcopalians are in the process of doing to their Book of Common Prayer, than

which there is no richer, no more beloved religious resource save the Bible itself.

The Church's General Convention voted last fall to phase in by 1979 a wholly new Book of Common Prayer, the most radical revision in the book's 400-year history. It is as though a splendid old Christopher Wren church were being remodeled by I. M. Pei.

Relevance is wanted, is it? Well, here is one relevant book. The noble old Psalm beginning, "Why do the nations so furiously rage together, and why do the people imagine a vain thing?" has become – take a firm grip on your chair, please – "Why are the nations in an uproar? Why do the people mutter empty threats?"

Good question, perhaps. Why mutter empty threats when there are so many meaty and valid threats to be uttered – like the threat to chuck this illiterate rubbish down a manhole?

There are numerous similar barbarities in the proposed new prayer book. As a contemporary alternative for the great General Confession, "We have erred and strayed from thy ways like lost sheep," we are given, "We are truly sorry, and we humbly repent."

Seemingly the principal qualification for membership on the drafting committee for the proposed prayer book was contempt for sublime, majestic English prose. Of such prose there is not much to be found in the committee's gauche production.

But does any of this matter? it will be asked. It is not how we talk to God; it is that we talk to God. But language is not simply words. It is content as well as sound. To change words is to change meaning. To substitute for an elevating sentence one that is merely silly is to forfeit elevation itself.

THAT IS surely part of Archbishop Lefebvre's objection to the contemporary Roman rite, and surely also it is the objection of those numerous diehards, Protestant, Roman or Anglican, who see the high, noble, solemn words of the old liturgies disappearing from sight and hearing.

To be replaced by what? Warm feelings of relevance and spontaneity? Perhaps; I cannot speak of course for all. But a likelier replacement is further alienation from what already, for the keepers of tradition, is an alien world.

Perhaps before all is lost those keepers should emphasize to the apostles of relevance a certain universal truth. A truth never better expressed than by a 20th-century dean of St. Paul's, London, William R. Inge – that "Whoever marries the spirit of today will be a widower tomorrow."

THE HEN, Cont., from pg. 20

hens ruled the roost!

The cockcrow of her installation approached. With a minimum of fluttering and primping, but with infinite care indeed, did Henowud don the vesture of coxcomb, wattle and tail feathers.

Proudly, she paraded from coop to fence through ranks of sympathizers and news reporters. In the pre-dawn steely-grayness, she could hear, but not quite see, the chicks being bundled out behind her to witness this unprecedented spectacle. She relished every waver of her wattle, every crackle of her coxcomb in the applauding breeze. Authoritatively, she assumed her perch upon the Holy Rail.

And as Sunrise gradually asserted Himself over the chilled, benighted world, Henowud raised her wings and emitted several ecclesiastical crows — slowly and distinctly rehearsing the progression of chickenhood from the primitive times of the barbaric chopping block through their redemption by Lord Chanticleer and continuing to this present astounding occasion when hens, at long last, became cocks too. In a glorious finale, co-ordinated with Sunrise's full appearance, she fulfilled her dreams in the crowing of the sanctifying *Cock-A-Doodle-Do* and the distribution of corn.

Surprisingly, the mass media said nothing about all this priestly labor. But they did report that right on the Holy Rail, splendidly, magnificently, hen-like, and to the accompaniment of a cackling cacophony, she had laid an enormous egg.

According to the Papers

A Brief Look At Current Religious News

TWO MORE EPISCOPAL PARISHES have seceded from their dioceses, and more new congregations have been formed. On July 10, St. Mark's Church, West Orange, N.J., voted to separate from the Diocese of Newark, and a week later, the congregation of Epiphany Church, Ozone Park, N.Y., announced it would secede from the Diocese of Long Island.

The Rev. Robert Pearson has resigned as rector of St. James' Church, Long Branch, N.J., effective October 1, and has announced plans to form a new congregation that will have no connection with the Episcopal Church. A similar mission has been established in McAfee, N.J., and will be called St. Athanasius' Church. Another new mission church is presently worshipping in a private chapel in Fairfield, Conn., owned by a retired priest of the Episcopal Church.

"SIX MONTHS AFTER the ordination of Jacqueline Allene Means as the Episcopal Church's first official woman priest, she is without a parish or a job offer she feels her title merits," the UPI reported in July.

An article by UPI writer Ed Stattmann quoted Ms. Means as saying, "You know you can't say that you should give women a job over the men. But if the Church is going to ordain

women, then they're going to have to be supportive until women can prove they can do the job."

Ms. Means, who insists on being called "Jackie," is a prison chaplain as she was while serving as a deacon. She said she has had an offer for a secular job that "I could have gotten anyway," but word of diocesan job openings reach her by hearsay instead of formally.

"Several places have opened up in our area that don't have rectors or vicars, and I've not been called or interviewed or anything... I think I can walk in and run a church. Who wants to push for the rest of their life in order to be an assistant someplace?"

Admitting the Church has a problem over ordination of women to the priesthood, Ms. Means said, "If people start leaving the Church because a woman's there, it's going to be difficult."

"THE GOING HASN'T BEEN EASY at the University of the South for Tennessee's only woman Episcopal priest — but she says she likes the challenge," began a report by Mike Coleman in the July 6 NASHVILLE BANNER.

"Some at this conservative campus walked out during services conducted by the Rev. Ms. Carlyle Gill shortly after her ordination in April.

But Rev. Gill, assistant university chaplain, says that no longer happens. Slowly but surely, she feels she's fitting in."

Ms. Gill was quoted as saying, "Some of those most violently opposed to the ordination of women are women. Most of them are older. They're angry about all the changes in the Church. It's completely alien to their own upbringing."

Coleman said those rapid changes are illustrated by the growing number of women who are being ordained across the country — 125 at the latest count, with the number steadily growing.

"Still out-of-the-ordinary at this campus, however, Rev. Gill said she gets 'a lot of attention. There are a lot of goodies to the position,' she said."

THE REV. DR. H. BOONE PORTER, former director of the now defunct Roanridge Training and Conference Center in Kansas City, has been selected as the new editor of THE LIVING CHURCH Magazine, to succeed the Rev. Dr. Carroll E. Simcox.

Dr. Porter will take over the editorial position on September 1, Dr. Simcox, who edited THE LIVING CHURCH for 13 years, will become a part-time instructor at the Episcopal Theological Seminary in Lexington, Ky., after January 1, 1978.

How The Scots Did Their St. Louis In 1843

by The Rev. Dr. Geddes MacGregor
Los Angeles, Calif.

We all knew priestesses were but the rash, not the measles. Now is the time for reflection on the cure rather than on the aetiology of the disease. A look at a comparable historic situation may help.

On May 18, 1843, the General Assembly of the Established Kirk of Scotland (Presbyterian) met in St. Andrew's Church, Edinburgh. (St. Andrew's is, by the way, an interesting eighteenth-century oval church surmounted by a dainty classical steeple designed by Major Andrew Fraser, a neighboring resident who had preserved his amateur status, a fact not wholly irrelevant to our present concerns, by declining any fee for his work.) Not only did a large multitude fill the building; outside was a great concourse of people, for all knew that an historic moment was in the offing.

When Dr. Welsh, the retiring Moderator (who according to the Order of Precedence for Scotland ranks after the royal dukes and before the Prime Minister of Great Britain, being accounted of archiepiscopal status) had taken his seat, he announced that, in view of the non-acceptance of the *Claim of Right* (a manifesto of the party that believed the Established Kirk had apostatized), he felt it impossible for him and for those who concurred with him to continue in that house.

Having read and laid on the table a lengthy document, signed by the majority of those who were concurring with him, in which they claimed to be accounted the true General Assembly of the Kirk of Scotland, he bowed to the Royal Commissioner (the King's representative) and left the building. He was instantly followed by practically the whole of his party who (to the amazement of the crowds outside who had long accustomed themselves to the vulgar notion that the backbone of the clergy is removed at ordination) walked three abreast down hill through the eighteenth-century area of the city for a mile or so to Canonmills, where a large hall had been prepared to accommodate what was now claiming to be the General Assembly of the National Church.

Dr. Thomas Chalmers, one of the most eminent Scottish churchmen of his day as well as one of the most powerful preachers, whose adhesion to the cause had done much for its support, resulting in the historic demonstration it had now just made, was elected Moderator. Immediately he gave out a metrical version of the words of the Forty-Second Psalm, the same that is traditionally said by the priest at the foot of the altar at the beginning of Mass, *Emitte lucem tuam et veritatem tuam*:

*O send thy light forth and thy truth;
Let them be guides to me;
And bring me to thine holy hill,
Even where thy dwellings be.*

The day had been so heavily overcast that it was at first

difficult for the participants to see one another's faces. Then suddenly, as the roar of a thousand excited voices joined in the psalm, the sky cleared. An exceptionally brilliant sunshine filled the hall. This circumstance was interpreted by many as a mark of divine approval, as was to be by some, a few decades later, the thunderstorm in Rome at the opening of Vatican I.

Be that as it may, what had begun as a churchy protest swelled quickly into a movement that soon commanded the admiration of the whole nation. Many who had no particularly strong religious beliefs of any kind (and were probably in some cases better described as having none at all) were overcome with admiration for the moral stamina of the men, including many of the most outstanding parish clergy in the city, who had shown themselves prepared to resign voluntarily their very good livings and all their worldly possessions in order to follow the voice of conscience. It was the most edifying spectacle the country had ever witnessed within living memory or heard of for long before. It filled the hearts of the people (including, if more reluctantly, even the antagonists) with a deep sense of national pride. It is not easy to ignore a man who responsibly walks out of social and financial security with his wife and children into an unpredictable wilderness. Whether you are or are not disposed to applaud his reasons, you see in him something that makes it easier for you to appreciate the grandeur of Abraham, who also went out not knowing whither he went.

The organizers of the Disruption, as the movement came to be called, had indeed triumphed. Neither the fact that, out of 1203 clergy, 451 proceeded to form what they claimed to be the True Kirk of Scotland, nor the fact that among the laity the proportion was even greater, gives us any adequate notion of the nature of the spiritual triumph. Many of the most thoughtful, the most learned, the most spiritually-minded, had chosen the hard way, that people commonly said (no doubt with considerable exaggeration) that both all the talent and all the piety had gone out of the Establishment. The people rallied to the support of the clergy who had so bravely walked out.

In those days churchpeople had not been much trained in giving. They had depended both on the Kirk's patrimony and on the munificence of the wealthy few to attend to its financial needs. Their offerings had been usually mere symbols of Christian almsgiving. Now families all over the country, spurred by the needs of the movement, gave till it hurt.

True, the story is not all grandeur and glory. Probably not all the clergy suffered equally from "going out," and some may even have benefited somewhat in worldly gain. The schism also naturally produced some backlash, causing a slight revival among the old parishes that had seemed lifeless till threatened



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by the schism. Moreover, contrary to the expectation of those who had "gone out," the Establishment did not quickly collapse. Indeed, it never did, though it eventually sought the welcome Union of 1929, after nearly a century of bitterness. Nor, however, did the movement burn itself out as the Establishment so smugly predicted.

By and large, the spectacular success of the movement may be judged by the fact that within a few years, by dint of a Herculean struggle, the Free Kirk of Scotland, as it was now calling itself, had duplicated the whole organization of the Establishment, building not only churches but manses, schools, colleges, missions, and all the other agencies that were needed in those days for the work of a vigorous, missionary-minded National Church. Soon the Free Kirk was sending its better candidates for the ministry to the great German

universities for part of their training, to ensure that the Scottish theological colleges would not lag behind those of any other nation in the rigor of their scholarly discipline or fall behind those of any Church in the quality and up-to-dateness of their theological preparation. Without its zeal in such matters (perhaps sometimes harmlessly exaggerated), the standards of biblical and theological learning in Scotland could never have acquired the fame they came to enjoy.

What were the causes of the Scottish Disruption of 1843? As must be expected, they were more complex than superficially appeared at the time, though even on the surface they were by no means simple. We need not much concern ourselves today with them, except perhaps to note that the

(See HOW THE SCOTS DID, Next Page)

main thrust of the protest was against the intrusion of pastors contrary to the will of a majority of the parishioners, which was held to be (not without reason) unscriptural. (The local laird would sometimes present to a parish of which he was patron his favorite drinking companion.)

Far more instructive for us today is the moral significance of that historic walk from St. Andrew's to Canonmills,

Notes From The Dragon Lady

By Dorothy A. Faber



THE MIGHTY SPLAT

What was touted at its conception as a noble Venture in Mission that would involve every member of the Episcopal Church may, by the time this appears in print, have been acknowledged as a mighty splat. A major item on the September 16-18 agenda of the Executive Council is a discussion of the multi-million-dollar capital funds drive, and whether it should be trashed completely or simply delayed in the hope of better times coming.

In the April, 1976, issue of THE CHRISTIAN CHALLENGE, this column commented:

The plan is well-intentioned. But in his anxiety to prevent a massive split in the Church and to act as a reconciler, there is a very real danger that the Presiding Bishop may begin to come across like a vacillating equivocator who is trying to substitute process and program for doctrine, tradition and Biblical revelation.

What is needed in the Episcopal Church at the moment — more than another program or project or hobby horse — is a restoration of the trust between the folks at home and the national Church leadership. For almost ten years, this confidence has been deteriorating, and all too frequently it has taken the form of withholding funds as a means of protest, which most Episcopalians resorted to only after they became convinced they were expected simply to "pray and pay" — when they were being asked to pay for things they didn't want and couldn't, with a clear conscience, support with their time or money.

Unfortunately, this feeling of frustration has not dissipated with Bishop Allin's administration. There are still countless numbers of churchpeople who feel — and with good and logical reason — that their bishops and/or the national Church leadership "aren't listening to me and don't care what I think."

Until that widespread feeling can be corrected, there is little chance that a massive fund-raising project — of the type presently under consideration — will have much chance of success with the man in the pew. The only way that kind of money can be raised at present is to get it from foundations and a few wealthy donors.

But if Bishop Allin truly means it when he says, "I am

where it seemed to many that the Lord had passed by through the desert. From that we can learn much, not least for the current situation that has been imposed on the Anglican Communion in America.

Not only the inevitable ecclesiastical fence-sitters, but also the world in the wings of the ecclesiastical stage are watching to see what happens when Moses stands presently in the gate of our camp and asks: "Who is on the Lord's side; Let him come unto me."

not just talking about you and me, I am talking about the whole Church," when it comes to involvement in raising \$50-100 million, no matter how worthwhile the cause, he would do well to face the reality of the present situation: Many Episcopalians are skeptical or completely disillusioned about the past use of their financial support of the Church. The present turmoil over Prayer Book revision and women's ordination has increased that skepticism.

And there is no hope of an improvement in that condition if the coming General Convention fails to take these people into account when it votes on the major issues. They are waiting quietly to see what happens in Minneapolis. And if they feel, when it is over, that the General Convention has once again tried to force on them something they do not want and cannot accept, it is unlikely that they will give much thought to Bishop Allin's personal appeal and warmth and concern when they make their personal decisions as to whether they will "stay and pray and pay."

But the Presiding Bishop and the Executive Council plunged ahead in the euphoric belief that the project would bring about "renewal" in the Church and might even bring about a lessening — if not a complete cessation — of talk about a division in PECUSA.

The first overt sign that the proposal might be in big trouble came at General Convention when a group of sixteen bishops whose dioceses contain large urban populations issued a prepared statement calling for the Church to give priority attention and funding to the crisis they believed was coming for the nation's major cities.

The group has since grown to 19 bishops who met in June and rejected the guidelines the national Church had issued on VIM. While insisting they favor the Venture plan — particularly if it could raise some money for their own pet projects — the bishops said they would support it only if 50% of the funds collected in their dioceses remained at home. Their demands represented a major disagreement with a basic aspect of the Venture in Mission scheme — the challenge gifts program. And the challenge gifts program represents a major alteration in VIM as it was originally envisioned and presented by the Presiding Bishop, who insisted that the project was being designed to involve the man in the pew and would not emphasize fund-raising among the super-wealthy and the big foundations.

Now, however, it seems the VIM leaders have changed their minds about this and have obtained a computer print-out of all the Episcopalians in the country who happen to be millionaires. Starting on October 1, national VIM representatives will contact those on the list and encourage them to select the projects they would like to support. The list of projects, of course, will be supplied by the national VIM office at the Episcopal Church Center in New York, which now hopes to raise about half of its goal through these challenge

According to the Papers

A Brief Look At Current Religious News

THREE PUERTO RICAN BROTHERS, two of whom have served on the National Commission on Hispanic Affairs of the Episcopal Church, were ordered to jail by a Federal judge on August 22 for refusing to provide their fingerprints, palm prints, handwriting samples and voice samples for a grand jury investigation into terrorist bombings attributed to a Puerto Rican nationalist group known as the F.A.L.N.

According to the NEW YORK TIMES, the men were identified as Julio Rosado, a 38-year-old warehouseman and former reporter for THE SAN JUAN STAR, who served on the Hispanic Commission from 1972-73; Luis Rosado, 26, a porter who served on the Commission in 1975 and was a Commission consultant in 1976; and Andres Rosado, 32, a family counselor a poverty program.

This brings to seven the number of people linked to the Hispanic Commission whom federal investigators have either sought to question or named as suspects. Three previous witnesses summoned by the Manhattan grand jury refused to testify and were sent to jail. They are Maria Cueto and Raisa Nemikin, two employees of the Hispanic Commission, and Pedro Archuleta, a former member of the Commission. All of those jailed, including the Rosado brothers, were ordered held there until they were willing to testify or until the grand jury's term expires on May 8, 1978.

“FIVE PRIESTS WHO HAVE SEPARATED from the Episcopal Church because of certain decisions made by the 1976 General Convention met on Aug. 17 with Presiding Bishop John M. Allin to discuss several problems related to that separation,” according to Diocesan Press Service. “The five who accepted Bishop Allin's invitation to attend the all-day meeting are: the Rev. John D. Barker of Hollywood, Cal.; the Rev. William T. St. J. Brown of

Sun Valley, Cal.; the Rev. George H. Clendenin of Glendale, Cal.; the Rev. Maurice H. Freemyer of Mountain Home, Ark.; and the Rev. James O. Mote of Denver, Colo . . .

“Bishop Allin told the priests that he had not invited them to Seabury House ‘to try to sell them on a particular plan or course of action.’ He said he did not intend to try to talk them out of their decision to separate from the Episcopal Church.

“Fr. Mote told the Presiding Bishop that in his opinion, the Episcopal Church is no longer part of the One Holy Catholic and Apostolic Church because of General Convention decisions to approve a revised marriage canon, to permit the ordination of women as priests and bishops and to fail to take a hard line against abortion. Fr. Mote invited the Presiding Bishop to join with the five in leaving the Episcopal Church. Bishop Allin replied that he had no reservations whatsoever about being able to serve as a catholic bishop within the Episcopal Church.”

“BISHOP DMITRI, wearing old Russian Orthodox vestments and a jeweled crown implanted with ikons, faced the congregation in the chapel of St. Michael's school here Saturday and questioned three white-robed monks who stood before him,” NEW YORK TIMES religion writer Kenneth A. Briggs reported from Picayune, Miss., on August 7.

The article described the service by which the Congregation of St. Augustine moved from the Episcopal Church into the Orthodox Church in America.

Three monks, two priests and a religious brother “thus became part of a spreading backlash against the Episcopal Church that has been aimed chiefly at the church's recent authorization of women priests. With them into Orthodoxy they took St. Michael's School and its chapel.

“Protest leaders are reluctant to estimate the size of the revolt but claim a ‘groundswell’ of dissent that could bring about a sizable exodus in a church already suffering membership declines.”

FIVE EPISCOPAL PRIESTS whose parishes in the Diocese of Los Angeles have seceded from the Episcopal Church have been deposed by the Rt. Rev. Robert C. Rusack. All were inhibited from exercising priestly functions by Bishop Rusack immediately after their parishes voted to sever relations with the Episcopal Church earlier in the year.

Under canon law, deposition of a priest cannot occur until six months after he has been inhibited by his bishop.

The defrocked priests are the Revs. John D. Barker and Elwood B. Trigg of St. Mary of the Angels, Hollywood; William T. St. John Brown of St. Matthias, Sun Valley; Forrest O. Miller of Church of Our Saviour, Los Angeles; and George Clendenin of Holy Apostles, Glendale.

Shortly after their depositions were delivered to them by personal courier from Bishop Rusack, three of the men went to New York at the invitation of Presiding Bishop John M. Allin to discuss their decisions to leave the Episcopal Church.

DECLARING THAT THE “EPISCOPAL CHURCH has abandoned us,” the 178 members of St. Paul's Episcopal Mission Church in Payson, Arizona voted to secede from the Diocese of Arizona and the national Episcopal Church, becoming the first Episcopal congregation in that diocese to make such a move.

According to THE ARIZONA REPUBLIC, the Rev. Robert Donovan, vicar of St. Paul's, has been relieved of his ministry “and the church has be-

(See PAPERS, Next Page)

come embroiled in a legal battle over its property ..."

THE PAROCHIAL COMMITTEE of Holy Cross Church, Acapulco, Mexico, voted unanimously on June 16 to disassociate itself from the ecclesiastical jurisdiction of the Episcopal Diocese of Central and South Mexico.

Because all churches in Mexico are owned by the national patrimony, the document of separation was presented to the local government. The diocesan bishop, the Rt. Rev. Jose G. Saucedo has announced he will fight the action. According to the Rev. John P. Black, rector of the parish, Bishop Saucedo also indicated he would attempt to have him expelled from the country, although he is a legal resident.

"REVERSING A DECISION made late in the spring, the newly-constituted board of directors of the Society for the Preservation of the Book of Common Prayer voted at a recent meeting to continue the Society under new leadership," according to Diocesan Press Service.

"In May, a letter to the founders and sponsors of the Society, signed by Walter Sullivan, then president of the organization, announced the intention of the executive committee to dissolve the organization by mid-summer, 1977. However, at the July meeting of the board, Sullivan, president, Dr. John M. Aden, vice president, and Dr. H.L. Weatherby, secretary, offered their resignations which were accepted, Sullivan's to take effect immediately, Aden's and Weatherby's to become effective as soon as their successors have been duly elected."

The new president of the Society is Clyde H. Turner, a Charleston, S.C., attorney who has long been active in SPBCP affairs. Turner has subsequently announced that headquarters for the Society will not be moved to Charleston, as originally planned, but will remain in Nashville.

A MAJORITY OF THE FACULTY at Virginia Seminary in Alexandria has requested the Episcopal Church's Standing Liturgical Commission to complete the task of removing from the Proposed Book of Common Prayer "all of the generic uses of male nouns and pronouns," according to THE LIVING

CHURCH.

In a letter to members of the SLC, the faculty members said they recognized that many changes were made in the book before it was adopted at the 1976 General Convention, and they also recognized the difficulty of finding and eliminating all such references (i.e., male nouns and pronouns). But, the letter said, they believe the effort should be made "since so many women and men find it difficult if not impossible to worship when this kind of language is used."

Because the requested changes "are merely the carrying out in further detail of something already begun before the presentation of the Proposed Book," the letter continued, "they could be regarded as editorial changes and would not, therefore, have to delay the final approval of the new book. If, however, that is not possible, then we believe that it would be worth waiting the additional three years in order to deal with this problem ..."

"NASHOTAH HOUSE, traditionally one of the Anglo-Catholic seminaries of the Episcopal Church, has decided not to admit women who are candidates for holy orders, or to allow women priests of the Episcopal Church to celebrate the eucharist on its campus," THE VIRGINIA CHURCHMAN has reported.

"The seminary is located near Milwaukee, in the midst of some of the dioceses who most strongly opposed priesthood for women and whose bishops now have said they will stay with the church and fight it. The trustees said they did not want to stifle open discussion of the issue at the seminary, and expressed their belief that 'the ultimate resolution of this question will be expressed by God at some future time in the form of a consensus of the Church,' meaning the Anglican Communion together with other Catholic churches."

"FREEDOM OF RELIGION and rights of believers, the ordination of women to the priesthood and the 'filioque' clause in the Nicene Creed were among topics discussed during an eight-day visit by the Episcopal Church's Presiding Bishop John M. Allin to church leaders in the Soviet Union in July," according to a DPS report by the Rev. Richard J. Anderson of the Episcopal Church Center staff.

"The conversations were held in

Moscow and in Armenia against the background of fears that the Russian Orthodox Church would cease all ecumenical talks with Anglicans due to the growing acceptance of women into the priesthood of the Anglican Communion. Leading bishops and theologians of the Russian Orthodox Church participated in the discussions."

The Presiding Bishop was accompanied on the trip by Dr. Peter Day and the Rev. William Norgren, ecumenical officers on the staff of the Episcopal Church Center, and by Dr. Paul Anderson of Black Mountain, N.C., described as an authority on Russian Christianity.

In explaining the Episcopal Church's decision to permit the ordination of women to the priesthood, Bishop Allin was quoted as saying to the Russians: "Can God today call women to be priests? The Episcopal Church is divided on this question. The Episcopal Church found no progress was being made through argument. So permission was given by our General Convention for the church to test by experiment that which could not be settled by argument. It was an effort to proceed in faith. It does not suggest that the Episcopal Church is correct and that other churches are wrong."

In reply, Prof. A.I. Osopov of the Moscow Theological Academy said that "women in the priesthood is out of the question for the Orthodox Church. Priesthood is more than pastoral. It is a sacrament of special vocation. It cannot be a social development. No human condition can change it."

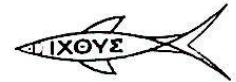
Bishop Kyrill, rector of the Leningrad Theological Academy, was quoted as saying, "Women's ordination is not a problem of social or anthropological interpretation of the Gospel. For us, we can say with all sincerity that women's ordination is not an experiment in church practice. It is a heresy."

Metropolitan Juvenaly, who heads the Department of External Church Affairs for the Moscow Patriarchate, said that some Russian Orthodox would like to cease ecumenical conversation with Anglicans because of the women's ordination issue, but that he thought the talks would be continued.

"DEADLOCK OR EVEN COMPLETE BREAKDOWN seems to threaten the already protracted Anglican-Orthodox Joint Doctrinal Discussions Commission over women's ordina-

The Christian Challenge

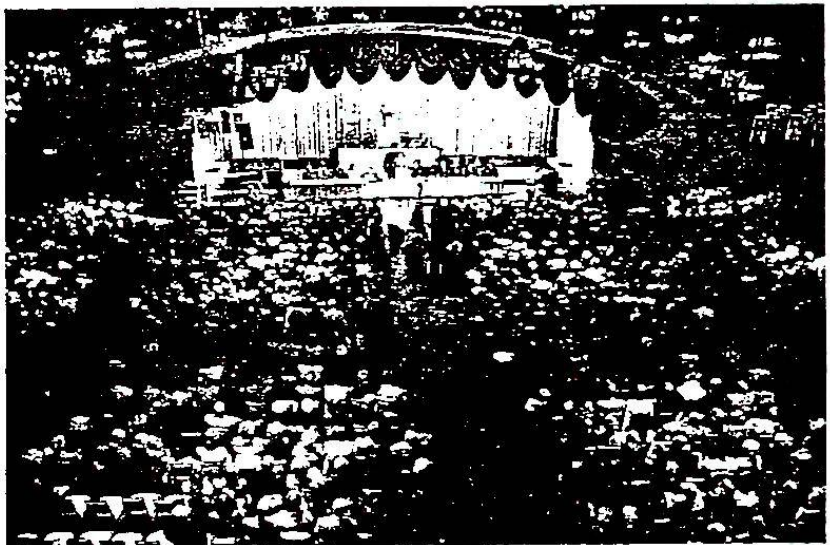
A MAGAZINE FOR RESPONSIBLE CHRISTIANS



VOLUME XVI, NO. 10
NOVEMBER, 1977



The Spirit Of St. Louis



A Special Issue

PAPERS, Cont., from pg. 30
as their priest.

"The parishioners at St. Paul's, the COURANT said, "reportedly are split between those loyal to the Diocese of Colorado and the dissidents who favor breaking away from the mother church because of what they regard as radical new doctrines." But at Calvary, the parishioners have filed incorporation papers, a move "made in anticipation of things to come," in the words of a spokesman for the group.

On Sept. 23, Bishop William Frey of Colorado sent an ordained deacon, Harold Hancock of Denver, to Idaho Springs as his emissary to meet with the dissident group and to obtain the keys to the church property, but the parishioners refused to give them up, the COURANT reported.

The following Sunday, "a large crowd of loyalist Episcopalians from as far away as Fort Collins, Denver and Pueblo" arrived at Calvary Church in Idaho Springs for an 11 A.M. service and found it locked, since Fr. Buck's service there is held before he goes to Central City to conduct worship services. "The Idaho Springs Episcopalians, however, viewed the 'pray-in' — if it could be called that — as a 'demonstration' designed to 'intimidate' them," according to the COURANT.

Both sides had adopted a wait-and-see attitude by the end of the

month, but "the diocese... showed signs of having a steel fist beneath its velvet ecclesiastical glove, and indicated a willingness to go to court, if necessary, to affirm its control over the church property in Idaho Springs." The Idaho Springs parishioners were quoted as saying, "We just want to be left alone."

THE RESULTS OF A court-supervised vote by members of St. Paul's Episcopal Church, Columbus, Ohio, as to whether or not the parish should secede from the Diocese of Southern Ohio, may not be known until early November.

According to a spokesman for the St. Paul's parishioners who favor leaving the Episcopal Church, Common Pleas Court Judge Tommy L. Thompson will receive challenges on the voting "for several weeks," and the results will not be announced until various questions of civil law have been determined.

What will happen if the majority of members vote to secede is not certain since the St. Paul's vestry has voted 8-7 against secession, and by the same vote terminated a contract with the rector, the Rev. G. Wayne Craig, effective Oct. 12. The vestry also agreed to pay Fr. Craig's salary for two years, a matter of about \$40,000.

In a Sept. 13 report from UPI, Fr. Craig, who was inhibited by Bishop

John M. Krumm in late August, was quoted as saying it was "sort of an anomaly" that he was fired because he had promised earlier to resign if the parish voted to remain within the Episcopal Church. "This has cost them my salary and all by acting now," he said.

Leaders of the secessionist group have announced their intention of starting a new congregation as part of the forming Anglican Church in North America, if the parish vote goes against them. Fr. Craig is expected to be rector of the new church.

The disagreement at St. Paul's made national headlines in early September when the secessionists barred Bishop Krumm from entering the church. The bishop was quoted by AP as saying at the time, "To a bishop, this is devastating."

Acknowledging that he had voted for both the ordination of women and for adoption of the Proposed Book of Common Prayer at the 1976 General Convention of the Episcopal Church, Bishop Krumm added, "But I can't imagine what issue is so serious as to bring about this split."

The secessionists then asked the court for a restraining order to prevent Bishop Krumm from entering the church the following week, but an accommodation was reached by which both the bishop and Fr. Craig were able to conduct separate services at St. Paul's.

NOTICE TO ALL SUPPORTERS OF THE FCT: We have been advised by Postal Officials that all financial statements to contributors must be sent by first class mail, rather than by non-profit mail as they have in the past. Because of this large cost increase, we will, henceforth, mail out financial statements only once a year. We hope our contributors will understand the necessity of this decision and will accept their cancelled checks as receipts until such time as the financial statements are mailed.

The Christian Challenge

A MONTHLY PUBLICATION
the FOUNDATION for CHRISTIAN THEOLOGY
403 N. Main — P.O. Box 2624 — Victoria, Texas 77901



NOVEMBER, 1977

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But St. Louis DID occur – a “squeaky wheel” that spoke loudly and clearly to the House of Bishops. This is not to say that the bulk of the message was understood. To the contrary, it was obvious that most of the bishops believed the only real complaint of the “dissidents” was that they might be coerced into accepting the ordination of women if they remained in PECUSA.

The bishops seemed unable to grasp the fact that the “dissidents” are convinced they cannot remain in the Episcopal Church (Conscience Statement or not) so long as the ordination of women remains a fact of official teaching and practice in that body. They also cannot comprehend that divorce and remarriage without qualification, approval of abortion on demand, doctrinal deviation in the Proposed Book of Common Prayer, tinkering with Scriptures and a “desexed” Psalter, and other concerns remain insuperable barriers to the “return home” of those who have left PECUSA. Further, the bishops can't seem to get it straight that a body in which the opinions and convictions of the “dissidents” are simply tolerated is no longer “home” for them.

St. Louis was mentioned a number of times, first in Presiding Bishop John M. Allin's opening speech to the House. He gave every evidence of having had his “consciousness raised” by his attendance at the St. Louis Congress. The bishops were stunned when he declared with trembling voice that “to date (I am) unable to accept women in the role of priests . . . Thus far, my understanding of Christian priesthood, of the inter-relatedness of the Christian ministry, of New Testament imagery and symbolism, of the roles and inter-relations of human sexuality prevent my believing that women can be priests any more than they can become fathers or husbands. At the same time, my mind holds no question or doubt as to the rights and abilities of women to be elders, rulers, executives, generals, presidents, judges or queens.”

He then declared: “If it is determined by prayerful authority that this limitation (his inability to accept women as priests) prevents one from serving as the Presiding Bishop of this Church, I am willing to resign the office.”

(The following morning, the majority of the bishops closed rank around Bishop Allin, indicating their support of his leadership, and he responded by saying he had no intention of stepping down. “In spite of hell and high water, I enjoy this job,” he declared.)

In an apparent desire to reach out to the disaffected, Bishop Allin went on to request the bishops to assure that use of the 1928 Prayer Book would be allowed after the 1979 General Convention. He even went so far as to suggest that reconciliatory actions toward the “dissidents” might “include offering episcopal orders if their needs can be met.”

With regard to current lawsuits over bricks and mortar, Bishop Allin remarked, “In accordance with scripture, let us go ‘the second mile’ many times over to avoid delivering one another to the magistrates (of the civil courts).”

Needless to say, none of these proposals met with any significant support from the bishops in their subsequent deliberations. In fact, the next day a caloric Bishop Robert C. Rusack of Los Angeles told the House that the Los Angeles priests “started the legal fight first” because they had acted to change their parish charters legally, so he said he had no recourse but to retaliate in court.

In the first plenary session of the House, there was further admission that PECUSA has problems. “We need to discuss the divisive issues,” said Bishop William C. Frey of

Colorado. “We can discuss other things in normal circumstances. These are not normal circumstances.”

Bishop Stanley Atkins of Eau Claire added, “We must deal amply with the developing schism among us . . . We must tackle the issues directly, and give at least the impression that we are not afraid.”

Bishop Allin, in his opening speech, had repeated his constant call for “unity” without regard to differences of conscience, “so we can get on with the mission of the Church.” If there is any proposition held dogmatically in the House of Bishops, it is this one. Again and again, in episcopal comments and documents, it is evident that underlying them is the presupposition that it really doesn't matter what you believe as long as you love Jesus and are faithful to the organization known as the Episcopal Church in the United States. We must, we are told repeatedly, sublimate our differences in order to get on with “mission” – but nowhere do the bishops attempt to explain how it is possible to do this if the people of the Church do not agree wholeheartedly in the Faith.

But this same mindset was apparent in an “Appeal to those who have separated themselves from our Church,” issued by an ad hoc committee of bishops formed after Bishop Allin's opening speech in which he appealed for a “means of healing, restoring or creating a new relationship with the distressed and the separated members of this Church.”

The Appeal, read to the bishops in the final session, declared that “it is not necessary for you to leave the Episcopal Church in order to live with your Christian conscience and witness . . . We pray earnestly that you will decide to remain with us, and so we make this appeal to you. A Committee on Restoring Relationships has been established by the House of Bishops for the healing of all broken

(See BUSINESS, Next Page)

FLORIDA PARISH SECEDES

The House of Bishops, already disturbed by the evidence of a major split in the Episcopal Church, received another jolt on the third day of their meeting in Port St. Lucie, Fla., when members of the Church of the Holy Spirit, West Palm Beach, Fla., voted 185 to 14, to secede from the Diocese of Southeast Florida and the Episcopal Church.

The move had been unanimously recommended by the 9-man, 4-woman vestry, and only four persons abstained from voting at the Oct. 2nd parish meeting.

According to the AP, Bishop James Duncan paid an unannounced call to the Rev. Peter F. Watterson, rector of Holy Spirit, just minutes before the start of the 10 A.M. service to request permission to make his annual visitation to the parish and to hand the priest a final letter of appeal.

“I feel sad and hurt,” he said as he emerged from the church and explained that his request had been rejected. Fr. Watterson is reported to have reminded Bishop Duncan that a 30 days notice is required for his annual visitation, and this was not given.

According to CBS-TV News, Bishop Duncan indicated that he intends to initiate court action in an effort to retain ownership of the parish property by the Diocese of Southeast Florida.

According to the Papers

A Brief Look At Current Religious News

MEMBERS OF ST. DAVID'S Episcopal Church, Oklahoma City, met on Sept. 26 and voted 85-40 to amend the parish's articles of incorporation, in effect seceding from the Diocese of Oklahoma and from the Episcopal Church.

Five days before the parish meeting, the Rev. Ralph R. Pressley, rector of St. David's, was notified by the Rt. Rev. Gerald N. McAllister, who became the Bishop of Oklahoma only last spring, that he was inhibited from continuing with his priestly duties. At the same time, six members of the St. David's vestry received notices of excommunication from Bishop McAllister and the diocesan standing committee, who charged the six with having "abandoned the communion of this Church."

According to the OKLAHOMA CITY TIMES, Fr. Pressley said he would ignore the bishop's order and continue serving the people of St. David's, adding, "I will say Mass on the hood of my car if I have to." The TIMES also quoted "excommunicated" vestryman J. M. Robertson as saying, "We are seeing the beginning of the persecution of dedicated churchmen."

Bishop McAllister told the TIMES: "I have no other alternative but to obey the canons myself, but the intent is not to drive them out of the Church, but an attempt to get them realigned."

The article quoted Fr. Pressley as saying that the only action taken by the vestry was to call for a parish vote to decide if the parish articles of incorporation should be amended. At a meeting of the congregation with Bishop McAllister on September 25, one of the "excommunicated" vestrymen quoted from a legal opinion received from the Rev. Francis W. Read, a priest and widely-known canon lawyer of Oakland, Calif.

Calling Bishop McAllister's attempt to remove from office and excommunicate certain members of the St. David's vestry "a vain and empty

threat," Fr. Read's opinion was that "there is no provision in either the national canons or those of the Diocese of Oklahoma whereby a bishop may remove wardens or vestrymen from office."

The statement continued: There is no canonical provision whereby a bishop may excommunicate anyone in an 'ex parte' proceeding. The only means of excommunication is that set forth on pages 84-85 of the Prayer Book. Further the Certificate of the Standing Committee is without canonical sanction. The only authority therefore is the National Canon, Title IV, Canon 10, which applies only to the clergy. Even if it were applicable, this action would be in violation of constitutional rights as there was no due process or opportunity to face the accusers, and the same body was prosecutor, judge and jury. My advice is that you ignore the bishop's purported action."

In apparent contradiction of his earlier statement that he had no other alternative "but to obey the canons myself," Bishop McAllister, with the backing of the diocesan standing committee, notified Fr. Pressley nine days after his inhibition that he had been deposed on the grounds that he had renounced the sacred ministry — which Fr. Pressley had specifically told the bishop by letter he was not doing. Under the national canons, a six-month waiting period is required after inhibition before a priest can be deposed by the bishop.

Fr. Pressley indicated his intention of returning the deposition notice to Bishop McAllister along with a covering letter "suggesting that it would be better if he adhered to canon law in this matter."

Legal action by the Diocese of Oklahoma is expected against St. David's Church in an effort to retain ownership of the parish property.

NEITHER OF THE TWO BISHOPS of Arizona — the Rt. Rev. Joseph

Harte and the Rt. Rev. Joseph Hiestand, Coadjutor — was permitted inside St. Paul's Mission, Payson, Arizona, when they attempted to enter on the last Sunday in August. THE ARIZONA REPUBLIC reported that members of the mission church acted to bar the bishops and a priest who accompanied them by locking the chapel doors.

The religious confrontation came as a result of an overwhelming vote by the congregation a few days earlier to secede from the Diocese of Arizona and the Episcopal Church.

According to the REPUBLIC, Bishop Harte arrived at St. Paul's shortly before 10 A.M. but was stopped in an outside corridor by Warren Thomas, warden, who said the bishop was not welcome. When Bishop Harte asked to see the Rev. Robert Donovan, the vicar, Thomas told him the priest had been inside the church chapel since 7:30 A.M. praying for the bishops.

The REPUBLIC quoted the bishop as saying, "I'm sad I cannot come in and that we cannot worship together." He embraced Thomas and asked him to pray for the Church.

As Bishop Harte was leaving, he told reporters that the diocese "would take whatever action was necessary to regain possession of St. Paul's." (See "St. Paul's Explained" in this section.)

Next, Bishop Hiestand arrived and was also confronted by Thomas, who said, "I think it's pretty sneaky for Bishop Harte to show up at the back door and for you to show up at the front."

The REPUBLIC quoted Bishop Hiestand as replying that he had come to turn the church over to the Rev. William B. Van Wyck, associate rector of All Saints' Church, Phoenix. The congregation reportedly shouted to the bishop and priest to go away, saying they would accept nobody but Fr. Donovan as their vicar.

The bishops and Fr. Van Wyck then went to a nearby restaurant to conduct services, which were attended

by five people, who received communion from the bishops.

Doug Irish, chancellor for the Diocese of Arizona, was quoted as saying a civil action would be filed, and he was confident the court would uphold the diocesan claim to title of the church. But Richard Johnson, attorney for St. Paul's, said he is sure the court will recognize that local members built the church themselves, and the diocese is only holding the title in trust.

HOLY CROSS CHURCH, Acapulco, apparently is in a state of siege between members of the congregation together with the vicar, the Rev. John P. Black, and the Rt. Rev. Jose G. Saucedo, Bishop of the Missionary Diocese of Central and South Mexico.

According to sketchy reports, the disagreement has continued for many months and grew out of the congregation's opposition to the actions of the 65th General Convention of the Episcopal Church, prompting their decision to cut off financial support to the diocese. In June, Bishop Saucedo registered the Rev. Lionel Montes as priest-in-charge of Holy Cross without consent of the parochial committee. The registration took place at the Acapulco City Hall since Mexican law requires that all clergy and church property be registered with the government.

Fr. Black then was reported to have been visited by another priest, acting for the bishop, and was told he had been inhibited by Bishop Saucedo. But the inhibition was lifted the same day after the parish committee acted to challenge the bishop's claim that the church was his.

In August, Fr. Black was advised that Bishop Saucedo had denounced him to the local government and presumably asked for his deportation, but no government action has followed.

Then, in late August, Bishop Saucedo was reported to have arrived in Acapulco to take possession of Holy Cross Church, but was prevented from doing so by a group of laypeople who came from Mexico City to assist members of the Acapulco congregation. On August 30, however, the bishop and a small group of people managed to gain entry to the church, changed the locks on the doors, and refused to permit the Holy Cross congregation to enter.

At last report, the church was still under the bishop's control, and the Holy Cross parochial committee had

asked the local court to expel the bishop and close the church until government officials could determine legal ownership of the building.

"A DISPUTE WHICH IS RAGING nationally within the Episcopal Church over marriage, divorce and the ordination of women and homosexuals has come to Idaho Springs and Central City (Colo.), with the result that members of the local parishes apparently are defying their bishop," the CLEAR

CREEK COURANT reported on Sept. 30.

According to the COURANT, the Rev. William C. Buck, who has been vicar of both Calvary Church, Idaho Springs, and St. Paul's Church, Central City, for the past six years, submitted his resignation at both churches on Sept. 18. But the members of Calvary Church refused to accept his resignation and adopted a resolution retaining him

(See PAPERS, Next Page)

ST. PAUL'S EXPLAINED

The following letter appeared in the Sept. 17 issue of THE ARIZONA REPUBLIC:

Editor:

When I joined St. Paul's Church in Payson, there was only a handful of members meeting Sunday evenings in the Payson Women's Club. Our minister held services in Winslow in the morning, Williams later on, and then drove to Payson for our services. After church services he drove back to Winslow. He missed services in Payson twice in three years, once when he was in bed with the flu, and once when the roads were closed because of snow and ice. When he left Payson on a dark, snowy, icy night we often prayed that he would arrive home safely, and I'm sure his family did, too.

In those days Rev. Bob Donovan's only pay from us was gas for his car, and dinner before he left, which we shared with him in friendship and love of the Lord. During this difficult time in getting our little congregation together we never heard from the Diocese of the Episcopal Church in Phoenix offering financial help, in fact as soon as we could we filled out the forms they sent and gave them as much money as we could possibly spare.

In 1972 we finally built our church, and Rev. Donovan moved to Payson. I say our church, because every bit of the money the congregation put into the Building Fund was for our church in Payson. In a way I always thought it was built because of Rev. Donovan and his unflinching steadfastness and faith that kept him coming the preceed-

ing years, so that we might have a place to worship our Lord. We never have been able to pay him a full salary — both he and his wife worked to support their family — and he always insisted that we wait until we could afford to pay him — "get our place of worship first," he would say. The Arizona Diocese of the Episcopal Church did not put one cent into our church.

The members of our church want to keep the ways of the old Anglican Church, the old morals and faiths, not the new souped-up modern version, and we have sent delegates to conventions of the church and told them how we feel. We were ignored too many times. Now we feel we cannot belong to a church which has left us.

My question is, does the Arizona Diocese of the Episcopal Church want to help save our souls, or do they just want our material properties? Are they making a big fuss to discourage other churches in taking a stand with us? "You will lose your church if you do," they seem to say. It must be very expensive for the Diocese to sue each member of our church, and I can't help thinking how much better to put that money to use helping some struggling mission, trying to get a start as we did in 1969. But then that would be the Christian way — and that is old-fashioned. A church building does not make a church, but the true spirit of loving our Lord and worshiping him can happen anywhere. I am thankful we have our congregation and Rev. Bob Donovan to lead us — we can't lose.

*Kathryn J. Loftfield
Payson*

The NCC has been on record since 1975 as supporting Panamanian sovereignty over the Canal Zone.

"THE CARTER ADMINISTRATION can expect strong support from major Churches in the United States in its efforts to win public approval and eventual Senate ratification for its new Panama Canal treaties," according to Religious News Service.

"Formal demands for U.S. recognition of the sovereignty of Panama over its entire territory have been made by the 31-member National Council of Churches, the U.S. Catholic Conference, the Episcopal Church, the United Methodist Church, the United Presbyterian Church, and the Church of the Brethren."

HARVEY COX, the Harvard University theologian whose book, *THE SECULAR CITY*, has been used as a Christian education text in many churches, was a guest speaker at the Hare Krishna festival held this summer in New York, and led an estimated crowd of 7,500 in chanting the Hare Krishna mantra.

According to the *PRESBYTERIAN JOURNAL*, Dr. Cox, a Baptist, described himself as a "fellow traveler" who has been familiar with the

Krishna movement and has known members for some ten years. He also rode in one of three 50-foot high chariots, pulled by chanting, dancing devotees, that were featured in the Festival of the Chariots parade down Fifth Avenue, prior to the start of the Krishna festival at Washington Square Park in Greenwich Village.

The *JOURNAL* reported that Dr. Cox has supported the Krishna movement on several occasions. In April, he testified in Boston against a proposed Massachusetts bill to probe activities of "cults."

THE REV. ROBERT HUNT, rector of St. Andrew's Church, Clifton Forge, Va., which seceded from the Diocese of Southwestern Virginia and the Episcopal Church early this year, died of a heart attack on Sunday, Sept. 25, as he was preparing to celebrate Holy Communion.

The parish is being sued by the standing committee of the diocese, which is claiming ownership of the St. Andrew's property, and a spokesman for the parish said that "many of us feel the lawsuit was a contributing factor in Fr. Hunt's death."

OPPOSITION TO WOMEN AS PRIESTS by the nation's Roman Catholics has declined since 1974, but the majority still remains opposed, according to pollster George Gallup. About

one Roman Catholic in three — or 36% — believes it would be a good thing if the Church permitted the ordination of women, and 57% object to the idea. The remaining 7% had no opinion.

The proportion who approve of women priests has grown from 29% in 1974.

STABILITY AMID CHANGE

It is a truism now and quite conventional to assert, truly enough, that we live in an era of great change. It is all the more important therefore that we hold securely to those things and values which are permanent, and have stood the test of time.

We Episcopalians are the heirs of a great tradition. The Christian faith, as we have received it, is set forth in the Prayer Book and in the Holy Scriptures. The Prayer Book is quite rightly revised from time to time, but the faith remains the same. The Bible is given us in new translations, but all of this indicates its fundamental vitality.

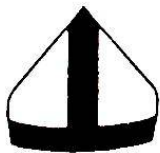
We need to become increasingly imbued with the Christian religion as we have received it. This will enable us the better to become adjusted to many changes without losing our sense of direction. It will help us all the better to serve the present age of which we are so much a part. We need to give more, not less, attention to the Prayer Book and the Scriptures.

The Rt. Rev. William Paul Barnds

NOTICE TO ALL SUPPORTERS OF THE FCT: We have been advised by Postal Officials that all financial statements to contributors must be sent by first class mail, rather than by non-profit mail as they have in the past. Because of this large cost increase, we will, henceforth, mail out financial statements only once a year. We hope our contributors will understand the necessity of this decision and will accept their cancelled checks as receipts until such time as the financial statements are mailed.

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The Developing Church

by The Editor

The rapidly developing Anglican Church in North America is expected to have two additional provisional dioceses by early 1978 — with possibly two more in the making.

At a meeting in Columbus, Ohio, on Oct. 22, some 75 clergymen and laypeople — from Michigan, Kentucky, Indiana and Ohio — gathered to take steps preparatory to the establishment of the Diocese of the Midwest. About 15 congregations were represented at the meeting. A steering committee of 19 people was elected, and a spokesman for the group indicated that canons for the new diocese may be ratified before the end of the year.

Two days later, 15 priests — representing seceded parishes and new congregations in Florida, Georgia, Alabama, North and South Carolina — met to initiate the Diocese of the Southeast. A meeting that will include lay representatives from each of the congregations was planned for late November.

Similar meetings that may in time lead to the establishment of the Diocese of the Northeast and the Diocese of New England are also being planned.

Meantime, new congregations continue to form around the country. In Winter Haven, Fla., 60 members of the 200-member Episcopal Church of the Holy Cross have broken away to form St. Mary's Anglican Church, with the Rev. Sterling Rayburn, former vicar of Holy Cross, as their priest.

After many months of discussion and debate about the possibility of St. Matthew's Church, San Mateo, Calif., seceding from the Diocese of California, a large group of communicants recently left the parish to form Christ Church (Anglican). Their priest-in-charge will be the Rev. John T. Cahoon, Jr., who has been one of the assistant rectors at St. Matthew's.

In San Antonio, Texas, All Saints' Anglican Church has been established by a group of laypeople, and St. Hilda's Anglican Church has been started in Atlanta, Ga., by Episcopalians who have left their local parishes. The Rev. George W. Murdoch will serve as their priest.

The Church of St. Thomas of Canterbury has been started in Chapel Hill, N.C., with the Rev. George D. Stenhouse, former rector of St. Mary's-of-the-Hills, Blowing Rock, N.C., as priest-in-charge. And in Fayetteville, N.C., Episcopalians have left PECUSA to found Church of the Incarnation.

St. Timothy's Anglican Church in Charleston, S.C., which was started by some 300 Episcopalians a few months ago, is presently meeting in the historic Huguenot Church in Charleston — unlike many of the new congregations which are holding worship services in private homes and in rented meeting rooms.

On Oct. 16, members of Good Shepherd Episcopal

Church — the second oldest Episcopal Church in Columbia, S.C. — voted 104-48 to accept the Affirmation of St. Louis (issued at the Congress of Concerned Churchmen in September) and to separate from the Episcopal Church and the Diocese of Upper South Carolina. The Rev. William L. Gatling, Jr., rector, and the Rev. William D. Ladkau, assistant rector, along with ten of the twelve-member vestry went with the majority to form Good Shepherd Anglo-Catholic Church, which will hold worship services at the YWCA in downtown Columbia rather than become involved in a court fight with the diocese to retain ownership of the property.

In Harvard, Mass., the (Anglican) Church of St. Alban has been established with the Rev. C. David Burt as priest-in-



Portrait of St. Therese



Fr. Meshew

charge, and the Church of the Incarnation, under the leadership of the Rev. Frederick E. Preuss, II, holds worship services each Sunday at The Little Valley House, a restaurant south of Montpelier, Vt. Some members of the congregation travel as much as fifty miles to worship every week.

The Church of the Holy Faith has been established in West Branch, Mich., and the congregation has rented space in an office building and set up a chapel for regular worship services.

And in Columbus, Ohio, the Rev. G. Wayne Craig, former rector, and the majority of the active members of St. Paul's Episcopal Church have withdrawn from the parish to establish Christ Church (Anglican), which is presently meeting in a Columbus hotel.

In the Diocese of Dallas, the Rev. Jean Pierre Meshew, vicar of St. Matthew's Episcopal Church, Comanche, Tex., returned from the Congress of Concerned Churchmen on September 16, and sent his letter of resignation the following day to the Bishop of Dallas. In another letter sent to clergy

(See DEVELOPING CHURCH, Next Page)

DEVELOPING CHURCH, Cont., from pg. 6

and laypeople, the 49-year-old priest declared.

"PECUSA, without our consent or the consent of the majority of the faithful, has set its course away from the historic Faith, and from the Gospel. It is my fondest hope and most fervent prayer that she may be turned around. But I have been fighting this battle for the entire eleven years of my ministry in her. I believe that now the most effective thing I can do is to join with the many others who will form a continuing Anglican Church. Perhaps a mass exodus will get the attention of our leaders. Nothing else has."

The salary of the average vicar in the Episcopal Church is not large, so it was a real act of faith that Fr. Meshew moved to a Fort Worth suburb, rented a meeting room in a nearby Holiday Inn, and ran an advertisement on the Saturday religion page of a Fort Worth paper to announce the formation of a new Anglican congregation — all paid for from his own pocket.

"I don't know if I'll have six, 60 or 600 at the first service," he admitted at the time. To his delight, there were about 60 at his first celebration of Holy Communion, many of them from Dallas, Irving, Plano and communities as far away as fifty miles. Not only have they continued to come each Sunday, but the congregation is growing, has incorporated as St. Bede's Anglican Church, and has voted to give at least 10% of its monthly income to help with the development of other

Anglican congregations.

There is probably only one church in the entire Anglican Communion whose patron is a saint that has actually been photographed. That church is the Mission of St. Therese of the Child Jesus in Santa Ana, Calif.

The patroness, St. Therese of Lisieux or St. Therese of the Child Jesus — often referred to as "the little flower" from her famous autobiography, *STORY OF A SOUL* — died in 1898 at the age of 24, and was canonized in 1925.

The Mission of St. Therese was started last March by a group of laity, which began meeting in a private home. Over a period of months, the living room of the home of Mr. and Mrs. William Musgrove has been converted into a chapel, with an altar, altar hangings and all the necessary items for worship services. The Rev. G. Russell Touchstone has become vicar of the Mission.

In August, the Rev. James Parker, SSC, vicar general of the Society of the Holy Cross, Albany, Ga., loaned the Mission a rare negative of a picture of St. Therese, the Patroness of missions. The negative was used to prepare an enlargement of the picture, which was then framed and hung on a wall in the chapel-living room of the Musgrove home.

The Musgrove family has reported that many people have come to visit in order to see the little shrine to St. Therese — and have stayed to worship with the growing congregation.

Notes From The Dragon Lady

By Dorothy A. Faber



"RESTORING RELATIONSHIPS" —

Strange, indeed, are some of the statements and comments being made by a number of Episcopal bishops these days — especially when viewed in conjunction with the "Appeal to those who have reported themselves from our Church" issued by the House of Bishops at the conclusion of their annual get-together.

"The Episcopal Church," said a Pastoral Letter from the Bishop of West Texas on September 29 (as the bishops were arriving in Port St. Lucie, Fla., for the start of their 1977 interim meeting), "is the missionary field for a small group of dissidents who have left the Church to start a new one. A group of 28 priests, most of them deposed, and 1400 laymen from 23 congregations represent themselves now to be 'The Continuing Episcopal Church.' The intent was made clear in the recent St. Louis meeting — separation through schism, persuasion of others.

"We will be deluged with a request for funds from the schismatic church through the mailing lists of the Society for the Preservation of the Book of Common Prayer, the Fellowship of Concerned Churchmen, and THE CHRISTIAN CHALLENGE. The instructions have gone out to withhold funds from dioceses, to change Charters of Incorporation in

order to eliminate any reference to the Episcopal Church in title to property, to withhold clergy pension premiums, and to repudiate the bishop's ministry and authority if he holds differing opinions."

It is impossible to say where Bishop Scott Field Bailey obtained the peculiar statistics used in his Pastoral — "28 priests, most of them deposed, and 1400 laymen from 23 congregations." At the time of the Congress of Concerned Churchmen, perhaps six or seven priests had been deposed and an equal number inhibited by their bishops. As for the 1400 laypeople who came to St. Louis, most at their own expense, they were from every state in the Union, so they could hardly be said to represent only 23 congregations. If this were true, it would mean that each congregation had dispatched at least 60 delegates to the Congress!

The tone of the Pastoral would indicate that it is somehow wrong for those determined to make the continuing Church a reality to ask for money. How else does any church pay its bills? If the Diocese of West Texas, for example, were not able to appeal to its parishes — or levy an assessment on them — could it depend on voluntary contributions to operate in the black?

Bishop Bailey also seems to be unaware that it is no longer necessary to issue "instructions" to people about withholding funds from the collection plate since they learned long ago this was the only "message" the bishops (and many of the clergy) ever seem to hear from the folks in the pews.

But nowhere at any time has there been a suggestion about withholding clergy pension premiums — which is not only impossible as long as a parish remains within the Episcopal Church, but would also be hurtful to the priest whose pension premiums were withheld. To the contrary, many of the priests who have been inhibited or deposed have reported the remarkable alacrity with which their diocesan

DRAGON LADY, Cont., from pg. 8

subject to suffering then beyond it, Jesus Christ our Lord." (From EARLY CHRISTIAN FATHERS, edited by Cyril Richardson, published by MacMillan and Co.; pg. 89.)

It is, perhaps, worth recalling the story of John Huss, a Bohemian priest who was said to have great moral courage, and was steeped in the ideas of his English predecessor, John Wyclif, who had stormed against the growing corruption in the Church. Wyclif was permitted to die in good standing in the Church, but his bones and books later were publicly burned. This did not prevent his ideas and arguments from spreading, and they found their way to the fertile brain of John Huss.

In THE DIVINE COMMISSION, the Rt. Rev. Frank E. Wilson, the late Bishop of Eau Claire, wrote: "By the time Huss got into action, conditions in the Church had become steadily worse and he had the temerity to say so in plain and simple language. He was forbidden to preach; but he continued, in spite of orders to the contrary, defending Wyclif and denouncing the shocking morals of his fellow clergy. He was excommunicated, and some of his friends were murdered; but his excommunications continued to heckle Pope John until he became something of an international problem."

The Pope finally called for a Council for Church Reform, but he carefully packed the Council with his own followers, so nothing was accomplished. The European monarchs continued to insist that something had to be done to correct the chaos in the Church.

At last, Sigismund, the recently-crowned Emperor of the Holy Roman Empire, forced Pope John to call another Council that would truly represent the Church. The result was the Council of Constance (Switzerland) in 1414 A.D., with thousands in attendance, including cardinals, bishops, priests, doctors of theology, and large numbers of nobles and knights from all the countries of Europe.

One of the important issues to be discussed was the irritating matter of John Huss, whose teaching had become an indictment of the entire papal system. The cardinals of the Church realized that if Huss' arguments were not repudiated, their own standing in the Council would be in serious jeopardy, and they threatened to boycott the gathering if they could not do as they pleased with this "heretic."

Huss was persuaded to come to Constance by the assurance of the Holy Roman Emperor that his safe conduct would be guaranteed. When he arrived, he was quickly condemned to death, and was burned at the stake.

But the teachings of Huss did not die with him. They were perpetuated by his Bohemian followers, who suffered persecution for holding to their beliefs. Their descendants remained a sympathetic minority when the Reformation movement began in earnest a century later, and some 350 years after the death of Huss, his convictions were responsible for the establishment of the Moravian Church.

The recounting of this event is not for the purpose of suggesting that the Bishop's "Committee on Restoring Relationships" is bent on burning anybody at the stake. But it should serve as a reminder that offers of "safe conduct" from those whose leadership is being challenged should not always be taken at face value by those who are the challengers.

THE PRESSURE ON BISHOP ALLIN —

The most interesting repercussion from the House of

Bishops meeting, without any question, is the campaign to pressure Presiding Bishop John M. Allin to carry out his offer to resign.

During his opening address to the bishops, he announced that he could not accept the ordination of women, and he went on to say that, under the circumstances, he would step down as Presiding Bishop if his position on this issue made him unfit to serve the whole Church.

When they had recovered from their astonishment, the Bishops responded by affirming Bishop Allin's leadership and declaring they respected his right to hold a personal conviction about women's ordination while trusting him to uphold the laws of the Church and the decisions of the General Convention.

But this was only the beginning of the response.

According to TIME Magazine, Bishop Allin's speech, "apparently designed to calm the dissidents, served to inflame supporters of women's rights . . . A caucus of women activists in New York and New Jersey, including the wife of Newark's assistant bishop (the Rt. Rev. John S. Spong, Bishop Co-adjutor), sent a telegram urging the acceptance of Allin's resignation offer."

From the Diocese of Ohio went a Western Union Night Letter to Bishop Allin from the Deputation to the 1976 General Convention saying that "we believe your responsibility as the Presiding Bishop of the entire Episcopal Church to uphold its Constitution and Canons creates serious conflict with your personal convictions. We believe that major consequences of your conflict will be: The process of healing within the church stifled; our role as reconcilers in society inhibited; our resources and energies deflected from the pressing needs of the world."

To make certain their message would be "heard," the Ohio Deputation sent a similar but much longer Night Letter to the House of Bishops. This communication asked, "Will the same freedom to dissent without penalty apply to all who, for reasons of conscience, cannot uphold or dissent from implementing the Constitution and Canons of the Church?" It also declared that the willingness of the House of Bishops to refuse the Presiding Bishop's offer to resign would jeopardize the credibility of "any General Convention action," and would make ambiguous the role of the Presiding Bishop as chief pastor of the entire Church.

Next came the news that Bishop Robert C. Rusack of Los Angeles had telephoned his office from Port St. Lucie to dictate a letter, addressed to the clergy in his diocese, the morning after Bishop Allin's opening address. Bishop Rusack's letter said in part: "It is with great sadness that I report to you my dismay at the remarks made by the Presiding Bishop in his opening address to the House of Bishops Friday night . . . Many of us were distressed beyond telling to hear him say that he cannot accept women as priests, and his offer to resign if we cannot accept him as Presiding Bishop on that account . . . As Bishop of Los Angeles, I am deeply distressed at the interpretation communicated from the Presiding Bishop's remarks. I wish to assure my brothers and sisters in Los Angeles that we are working toward unity within the House of Bishops, but our position on women's ordination stands."

Subsequently, Bishop Rusack rose in the House of Bishops to take the Presiding Bishop to task for his willingness to look with charity upon the "dissidents." He objected particularly to Bishop Allin's suggestion "that we even give consideration to sharing episcopacy with those who have

THE CHRISTIAN CHALLENGE, DECEMBER, 1977

consistently rejected episcopal authority," adding that "many of my flock ask, cannot the Presiding Bishop support the faithful even as he has sympathy with those who have left us?"

In a letter to the Presiding Bishop, dated October 3, Bishop Charles E. Bennison of Western Michigan (who left the bishops' meeting shortly after it started) said in part: "I, for one, have been terribly concerned with the content of your address to us . . . As one who has always done his utmost to be faithful and obedient to the authority of General Convention, and who has given direct Episcopal leadership to his diocese relative to liturgical and prayer book revision from the very outset, I am disturbed.

"While it is true that we have had some reluctance on the part of a few of our people here in Western Michigan to follow liturgical directions out of my office, these have been greatly in the minority, so that today we have very few congregations, possibly as many as five at the most, who would rather hang onto the old 1928 Prayer Book . . .

"The other thing that deeply disturbs me in your address was your own statement that you could not personally accept the action of General Convention a year ago which amended the ordination canon on priesthood to allow for women as well as men. One's personal feelings of course are not to be violated, but when you serve as the Chief Pastor of the Church, and when General Convention has taken the action it has in both of our Houses of Convention, it is most unsettling, to say the least, to have the Presiding Bishop state that he is unable to give his support to that action.

"I see you as a very gracious, warm and loving person, and I think that this in many ways is the motivation of your ministry. These are qualities that cannot be faulted except that as any parent knows, there are times when the greatest word in love is 'No.' The dissident element in the Church is indeed a minority group (and I hope that I am not being too judgmental here) of those people who have always, over the years, been the most Protestant group in the Church. Many of them claim to be the representatives of true Catholic and Apostolic Faith and Order.

"Both of us know that these people frequently are the worst kind of Protestants and that the only authority they want and understand is their own. Their devotion to the Book of Common Prayer has been such that they have really used books that have not been authorized by the entire Church for the use of the liturgy. (Ed. Note: This refers to the Missal, which was used frequently in the Cathedral Church in Kalamazoo, Bishop Bennison's see city, until Dean Benjamin V Lavey accepted a call to serve a parish in the Diocese of San Diego three years ago.)

"Their own personhoods stand in the way of their being able to open up to women the fulness of the Christian life. *Many of them are people who have never made a commitment to Christ, but rather to the institution of the Church, and now that they have seen some of the traditions and practices of the institution changing, they have chosen to separate themselves from their spiritual home.* (Emphasis ours. Ed.)

"What concerns me deeply, and many of us, is that we see you aligning yourself more and more with this dissident element and forgetting about the hurt that this causes to us who have been faithful and loyal to the Church, its Doctrine, Discipline, and Worship "

But even more harsh was an editorial that appeared in the October issue of THE RECORD, official publication of the Diocese of Michigan, which dealt with the fact that Bishop

Allin attended the Congress of Concerned Churchmen in St. Louis. It read in part:

"What was the Presiding Bishop of the Protestant Episcopal Church in the United States of America doing hob-nobbing around with a bunch of soreheads who are bent upon the piece-by-piece dismantling of that very church? Allin would have to have known beforehand that such intransigence as those people demonstrated before and since Minneapolis would be the leitmotif of their assembly. So what did he hope to accomplish?"

"To be kind we will assume that Presiding Bishop Allin did not really know what he was doing in St. Louis, namely: lending unwitting support to an essentially destructive, inward-looking, negative, self-serving ecclesiastical danse macabre because he is closer in mind and heart to the ideologies represented there than those of his own General Convention.

"Bishop Allin is entitled to believe what he pleases: but he is, in the meantime, sworn to uphold the Constitution and Canons of the church – and part of that burdensome task must be the occasional denunciation of the church's enemies.

"Bishop Allin did his church no favors by being seen at the St. Louis congress. It is just plain stupid to try sweet reasonableness on the cobra poised to strike. And St. Louis was crawling with them."

Next came a "Response to the Episcopal Bishops' Conference" held on Oct. 16 during what was advertised in the NEW YORK TIMES as a "Eucharist & Press Conference" at St. Clement's Church in Manhattan. The advertisement listed the following as participants and contributors: The Revs. Malcolm Boyd, Carter Heyward, Daniel Berrigan, Ellen Barrett, William A. Johnson, David Garcia, Gil Lincoln, Frederick B. Williams; Dr. Charles V. Willie, Mary Beckman, Bishops C. Kilmer Myers, Lyman C. Ogilby, Daniel Currihan, Robert L. DeWitt, and the Very Rev. Harvey H. Guthrie.

Preacher for the occasion was the Rev. Henry H. Sturtevant, and the advertised topics for discussion were: "Leadership of Presiding Bishop John Allin, Ordination of Women and Homosexuals; Urban and Rural Social Concerns; Homosexuals – Civil & Church Rights; Secession from the Episcopal Church."

That same evening, CBS-TV News showed a film clip in which the speakers were attacking the continued leadership of Bishop Allin because of his opposition to women's ordination.

There is little doubt that Bishop Allin was affected by what he saw and heard at the Congress of Concerned Churchmen. It is also likely that he has been coming to understand the deep distress of hundreds – possibly thousands – of Episcopalians who have written him over the past year.

All of these must have prompted him to make the statements and proposals which caused so much consternation among the bishops at Port St. Lucie – a plea for continuation of the 1928 Book of Common Prayer; the suggestion that the Episcopal Church should "share with those who claim our inheritance, even if they are separated from us," including the offering of episcopal orders "if their needs can be met", and the declaration that the bishops should go "the second mile" to avoid going into civil court.

It is even possible that Bishop Allin was deeply moved

(See DRAGON LADY, Next Page)

DRAGON LADY, Cont., from pg. 10

by a letter he received shortly after the St. Louis Congress from the Rev. John R. Leatherbury, who explained that he had been rector of St. John's Church, Fort Worth, Texas, for 30 years, and that he had attended the Congress as an observer and had spoken briefly there with the Presiding Bishop.

"My reason for writing you," the letter continued, "and I am sure that you have had many letters but mine is in Christian charity and as a loyal and faithful priest, is to ask that the House of Bishops at least intercede and allow the use of the Book of Common Prayer along with the Proposed Book. I have many older people who are infirm, some are blind, who know the 1928 Book of Common Prayer by heart. Am I supposed to go to these people who are faithful members of the Church and tell them we can no longer use the 1928

Book that they know and love? As their priest and rector, I WILL NOT DO IT, and in clear conscience I can justify my feelings.

"At this time we need love and understanding from the House of Bishops. My people, about 600 in number, are awaiting such love and leadership from you and your brothers. Failing to get this, I have no choice but to advise them that the continuing church of St. Louis is a valid and catholic group and bid them go there.

"I will not leave the Church. I shall stay until I am 72 and retire. Nor do I plan to use the Proposed Book of Prayer that has come to us from General Convention.

"Thank you, and my prayers are for you and may you have strength and courage in the days that are ahead."

Bishop Allin seemed to be listening. His brother bishops were not.

"I Am Ready, The Lord Being My Helper"



THE RT. REV. ALBERT A. CHAMBERS

Ed. Note: For many months, the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, Ill. has been serving as a spiritual adviser to those people and parishes that have seceded from their dioceses and the Episcopal Church. He has celebrated Holy Communion and he has confirmed in these parishes in spite of the fact that several bishops in whose jurisdictions they are located have told him he was not welcome.

During the House of Bishops meeting in Port St. Lucie, Fla., the "matter of Bishop Chambers" was placed on the agenda for discussion, and Bishop Chambers was allowed to speak to the House. Following are excerpts from his prepared statement to his brother bishops.

What advice can I give on the matter of my apparent disobedience beyond saying that earnest and faithful people of this Church called for my pastoral care, and I gave it? The vows and promises I made when I was consecrated a Bishop in the Church of God required that I do no less.

My brothers, ask yourselves what you would do. Or perhaps it would be better to consider the questions surrounding the whole situation.

Many of our people are loyal adherents to the Catholic and Apostolic Faith which for so long our Church has embodied and taught. Can any of us expect that these people can and will change their faith and beliefs because some of us here say they must?

Can any of us here impose on those people actions or ideas which those well-informed people, devout people, hold to be heretical and repugnant? Can any of us exercise such power that, having advocated new ideas and instituted new actions, we can then punish those who resist them?

Are any of us here appointed to punish our people for their desire to hold to the traditional tenets and practices of our Faith? Should any of us here, under any circumstances, exercise our Episcopal authority by withholding pastoral care to individual or whole congregations?

My answer to each of these questions is — NO.

All of us bishops in the Church of God are ordained to be pastors, to care for the sheep, to nourish and strengthen them. Having put my hand to the plough, I could not turn back after 45 years in the priesthood and 15 years in the episcopate, during which time the pastoral call of Christ has been — or I have tried to make it be — the dominant emphasis of my ministry.

Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." The ploughman's need for concentration on his task is proverbial in many languages. "Fit for the kingdom" means fit to work for it.

There is no need for me to debate the many issues that are involved in why these parishes have severed their diocesan

...connection. been explained, documented, argued, illustrated – all by more learned men than I. I am in sympathy with them and deplore the many divisive actions of the General Convention, individual bishops and many clergy, which I consider illegal and a betrayal of the doctrine, discipline and worship of the Episcopal Church.

In giving pastoral care to these parishes and missions, I have been happy to serve them in their need for episcopal ministrations. I have confirmed, celebrated, preached and given pastoral counsel. I have NOT assumed any jurisdiction, presided over any meetings, or headed any new dioceses – despite newspaper statements to the contrary.

The parishes and groups that I have visited had withdrawn from the jurisdictions of their former bishops by vote of the rector, vestry and lay people of the congregations, or had formed new groups without a resident priest. In reality then, I cannot be accused of confirming in another diocese, unless you take the narrow view that the diocese is entirely a geographic area. And if you take that view, what of the Episcopal Church's ministrations in the past to parishes and dioceses that broke from their former jurisdictions and to whom we gave Apostolic Orders? For example, the Philippines, Portugal, Spain, and the present plan for a Navajo diocese?

Of course, the situations are not entirely parallel. Neither is the witness of St. Athanasius in the 4th Century. I do not have his intellect, stamina or vigor, but I derive some comfort from the pages of history. He refused to compromise with Arianism – which could be called the *zeitgeist* – and incurred the wrath of the powerful and popular Arianizing party of his time. They procured his exile in 336 A.D. but he returned to his See in 337, only to be forced to flee in 339 to Rome, where he established close contacts with the Western Church, which gave him support.

He was restored in 346, but ten years later was forced into exile. He endured another expulsion, but finally returned to his See in 366 where he spent the rest of his life building the new Nicene Party. He died in 373, eight years before the Council of Constantinople in 382 finally triumphed over Arianism.

C.S. Lewis, in his introduction to a 1946 publication of a new translation of St. Athanasius' second great treatise, *De Incarnatione*, says this:

St. Athanasius has suffered in popular estimation from a certain sentence in the "Athanasian Creed." I will not labour the point that that work is not exactly a creed and was not by St. Athanasius, for I think it is a very fine piece of writing. The words, "which faith except everyone keep whole and undefiled, without doubt he shall perish everlastingly," are the offence. They are commonly misunderstood.

The operative word is "keep"; not "acquire" or even "believe," but KEEP. The author, in fact, is not talking about unbelievers, but about deserters, not about those who have misunderstood and refused to accept Him, but of those who, having really understood and really believed, then allow themselves, under the sway of sloth or of fashion or other invited confusion, to be drawn away into sub-Christian modes of thought. They are a warning against the curious modern assumption that all changes of belief, however brought about, are necessarily exempt from blame.

St. Athanasius' epitaph is *ATHANASIUS CONTRA MUNDUM*, "Athanasius against the world." We are proud that our country has more than once stood against the world.

Athanasius did the same. He stood for the Trinitarian doctrine, "whole and undefiled," when it looked as if all the civilized world was slipping back from Christianity into the religion of Arius – into one of those "sensible" synthetic religions which are so strongly recommended today and which, then as now, included among their devotees many highly cultivated clergymen. It is his glory that he did not move with the times; it is his reward that he now remains when those times, as all times do, have moved away.

My point is: PECUSA is moving with the times, not adhering to its vocation to witness to the Apostolic Faith, and is accepting secular standards and ideas. Those times will move away – as all times do. Where will the Church be then?

When I was the active Bishop of Springfield, Bishop Pike scheduled two lectures in my diocese, both in universities where we had splendid college work. I asked him not to come into my diocese because I was convinced that he was presenting interpretations and ideas of the Christian religion which I believed were bordering on or were actually heresy (again, the *zeitgeist*). He replied that, since he would not be speaking under my auspices or in a church in the diocese, there was no inhibition to his coming into the diocese. My chancellor agreed with this.

I would remind you that I was the ONLY bishop at the General Convention in Seattle in 1967 who voted "no" on the motion to adopt and urge the Church to study the Bayne Report, which in effect exonerated Bishop Pike. Heresy trials, we were told and in fact said, were out of style. The Church accommended itself to Bishop Pike.

Now, in 1977, the pressing question with some of my fellow bishops is how to stop me from fulfilling what I consider my pastoral commitment: To care for the sheep, to shepherd the flock. I seem to need exoneration or excuse for the pastoral actions I have fulfilled. But there is no Bayne Report to support me.

BUT, there is the vow which I made at my consecration (and which most of us made at our consecrations, but alas, it is deleted from the new Consecration Rite in the Proposed Book of Common Prayer) – and that vow should be support enough.

The question we were asked.

"Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly call upon and encourage others to the same?"

Most of us made this answer: "I am ready, the Lord being my helper."

Are you?

Ed. Footnote: The following day, the bishops adopted a resolution stating that "this House decries and repudiates the intervention of the Rt. Rev. Albert Chambers into Dioceses where he had been specifically requested not to perform or had not been authorized to perform episcopal acts, and cannot accept his stated reasons for having done so."

The resolution also said that "this House supports and sustains Bishops whose jurisdictions have been affected by such invasions of their episcopal jurisdiction," and that "this House appeals to the Rt. Rev. Albert A. Chambers and other members of this House to refrain from performing any episcopal acts in any Diocese without the expressed approval of the ecclesiastical authority of that Diocese, and in any church no longer in communion with this Church so long as he is a member of this House."

According to the Papers

A Brief Look At Current Religious News

"AN AMERICAN EPISCOPAL PRIEST has defied the Church of England by becoming the first woman to administer holy communion at a public service in Britain," the NEW YORK TIMES reported on October 17.

"Carrying out a longstanding, secret plan, the Rev. Alison Palmer administered the sacrament to a congregation of 17 men and women in Manchester last Tuesday, an occasion that went generally unnoticed until it was reported in THE GUARDIAN this morning. Her action was immediately denounced by a number of Anglican clergy and officials while Britain's two top churchmen, both of whom favor ordination for women, were said to be privately unhappy. They are the Archbishop of Canterbury, Donald Coggan, and the Archbishop of York, Stuart Blanch."

The TIMES report said that Miss Palmer, in addition to the service in Manchester, had administered communion to about 100 people in Newcastle the day before the story appeared in THE GUARDIAN. She had been invited by the church council, which put what it called "natural justice" ahead of obedience to authority.

Miss Palmer is one of the "Washington Four," illegally ordained by resigned Bishop George W. Barrett in Washington, D.C., in September, 1975. Her ordination has since been "regularized," after the General Convention voted in 1976 to permit women's ordination.

THE ISSUE OF EQUAL HIRING of women priests has been put on the agenda for action by the American Civil Liberties Union, according to Kathleen Peratis, director of the women's rights project for the ACLU.

Peratis was quoted in the Oct. 16 issue of the New York DAILY NEWS as saying that the ACLU will not sue until someone walks in the door saying, "I want to sue." Job discrimination by a

church, unless it falls under religious grounds, is "clearly illegal," she said.

"THE ANNUAL CONVENTION of the Episcopal Diocese of Chicago has voted 295 to 136 not to consider a resolution asking for a ban on ordination of admitted homosexuals," according to the Oct. 15 CHICAGO DAILY NEWS.

Convention delegates sent the resolution to two diocesan commissions which will report back in a year. The resolution directed the diocese to ask the Episcopal Church's General Convention to ban ordination of those who "as a matter of course engage in homosexual activity."

In the Diocese of Western Michigan, delegates to the annual convention voted 113-71 to request a moratorium on the ordination of avowed homosexuals until the General Convention "shall have discussed and made a statement concerning this aspect of human sexuality."

In the Diocese of Ohio, a task force appointed by the Commission on Ministry has recommended that practicing homosexuals be ordained and married in the Church. According to RNS, the report asserted that "sexual orientation has no relevance in consideration of a candidate for ordination... unless there is well documented evidence that the 'sexual orientation' is a 'symptom of some underlying personality problem or psychiatric illness' which, unless treated, would interfere with her or his professional performance as a clergyman."

The task force, which included three priests, a psychologist and a physician, also said that, by refusing to accept homosexuality, the Church forces celibacy on those homosexuals it ordains without knowing of their homosexuality.

"INVITED EPISCOPAL CLERGY" from across the country gathered in Sewickley, Pa., on October

6 and 7 "to think together as Evangelicals about problems facing the Episcopal Church today," according to a press release from the Fellowship of Witness.

Expressing concern about the issues that are causing individuals and congregations to withdraw support of and affiliation with the Episcopal Church, the group adopted the following statement: "As Evangelical clergy, we reaffirm our loyalty to the Episcopal Church. While being sensitive to the feelings of others, we are opposed to secession or schism. Being deeply thankful for the nurture we have received in this communion, we set our sights upon the center, Jesus Christ, from whom all worthy ends draw their integrity, and we seek to be obedient to His Word for the reform and renewal of His Church."

Among the 36 priests signing the statement were: C. FitzSimons Allison, Ph.D.; Philip E. Hughes, Ph.D.; John H. Rodgers, Ph.D.; John W. Howe, Peter C. Moore, Fleming Rutledge, John P. Lambert, Wayne B. Williamson, and Carol Anderson.

AN INHIBITED EPISCOPAL PRIEST, the Rev. Stanwood E. Graves, was ordered by a Superior Court judge on September 30 to stop conducting worship services at St. Stephen's Church, Plainfield, N.J., and to use the church, where he is the rector, only for worshipers "loyal to the modern-thinking diocesan leaders," according to the New York DAILY NEWS.

At the request of the Diocese of New Jersey, Judge Harold A. Ackerman issued a temporary restraining order against Fr. Graves and the congregation of St. Stephen's parish, but attorneys for the parish said his order would be appealed.

The 150-member congregation voted last spring to secede from the diocese and from the Episcopal Church. The DAILY NEWS article quoted Fr.

(See PAPERS, Next Page)

PAPERS, Cont., from pg. 20

Graves as saying, "Obviously the bishop is not interested in our salvation, but rather our property."

Since Judge Ackerman's order, the congregation reportedly has been worshipping in a nearby parish of the Polish National Catholic Church, although Bishop Albert Van Duzer has continued to send a priest from the diocesan office to conduct worship services at St. Stephen's each Sunday.

A "COVENANTING CEREMONY" held in Cincinnati in early September with All Saints' Episcopal Church and Nativity Catholic Church "resulted in some controversy, centered on the presence of the pro-abortion Bishop John Krumm (Episcopal Southern Diocese) at the ceremony, and on the nature of the covenant between the two parishes," THE WANDERER, a Roman Catholic publication, reported on Oct. 13.

"The ceremony marked the beginning of a covenant relationship between the Anglican and Catholic parishes, involving 'support in preserving the traditions of the other,' working 'to remove any impediments in the way of closer unity,' welcoming 'the people of each congregation to the services of the other,' and working together 'in programs for the community good.'"

At the covenant ceremony, pickets met Archbishop Joseph L. Bernardin of Cincinnati and Bishop Krumm outside Nativity Catholic Church with signs objecting to the Episcopal bishop's stand in favor of legalized abortion.

SOME 200 CHRISTIAN AND JEWISH ethicists have called on religious leaders to more forcefully support abortion rights, and called the Catholic Church's anti-abortion effort a serious threat to religious liberty, according to UPI.

"The increasing urgency of the issue of abortion rights requires us as teachers and writers of religious ethics to speak out," the statement said. The signers also said they support the 1973 Supreme Court decision as being "in accord with sound ethical judgment," and that it is wrong to deny Medicaid assistance to poor women seeking abortions.

"FIVE BRITISH CHRISTIANS

have joined the battle over the divinity of Christ with a new book defending the belief that Jesus was the son of God," according to the AP.

"The five scholars — four Anglicans and a Roman Catholic — contest the theory of seven British Protestant theologians who recently argued that Jesus should be regarded as a great teacher, not a supernatural miracle worker. Marshalling their defense in a book . . . called THE TRUTH OF GOD INCARNATE, the traditionalists contend Jesus was accorded divine status from the earliest days of the Christian church.

"Their book was written quickly to counter the contrary theory, argued in a book called THE MYTH OF GOD INCARNATE," published in Britain by the SCM Press, publishing arm of the Student Christian Movement, and now being brought into print in the United States by Westminster Press, an agency of the United Presbyterian Church that is charged with promoting the cause of Christ through books.

Canon Michael Green, an Anglican authority on the New Testament, is the editor of THE TRUTH OF GOD INCARNATE.

JAMES E. GROPPi, the Roman Catholic priest and civil rights activist who was married last year, is entering the Episcopal Church, and has applied to become a priest in the Diocese of Milwaukee.

In a letter to the 46-year-old Groppi, however, Bishop Charles T. Gaskell revealed that an agreement was made by his predecessor, the Rt. Rev. Donald H. V. Hallock, and Roman Catholic Archbishop William E. Cousins that a priest wishing to transfer from one Church to another would not be permitted to serve in their jurisdictions. Groppi, who is now a Milwaukee bus driver, and his wife, the former Margaret Rozga, have been worshipping at St. Andrew's Episcopal Church for a year.

"DISSIDENT" EPISCOPALIANS who attended the Congress of Concerned Churchmen in St. Louis in mid-September have been advised to "stay in the Church" by Dr. John Macquarrie, a top-ranking theologian in the Church of England.

Speaking at the Church of the Ascension in Chicago at the time of the Congress, Dr. Macquarrie was quoted by

the CHICAGO DAILY NEWS as saying he regarded the St. Louis meeting as "fraught with a great deal of danger for the Church."

Theologically, the Scotch-born former Presbyterian who teaches at the University of Oxford finds no difficulty with the ordination of women, and he feels the best approach for those who disagree is to wait and see what happens.

"If women priests and bishops win wide acceptance, we'll know the right thing was done. If not, we'll know a mistake was made."

THE GENERAL SYNOD of the Anglican Church in Australia has approved in principle the ordination of women priests and consecration of women bishops, according to Diocesan Press Service.

The Synod is now seeking advice from the Canon Law Commission, Appellate Tribunal and other bodies of enabling legislation to put the measure into effect — which is expected to take from eight to twenty year.

Chances are neither you nor I will ever be famous. But don't let it upset you. You can live a happy, useful and influential life outside the ranks of the renowned. God doesn't care at all whether you make the honor roll of the famous. He wants to see you make the honor roll of the faithful. His word doesn't say, "Well done, thou good and famous servant," but "Well done, thou good and faithful servant."

From a parish bulletin

THE WEEKLY NEWSLETTER of the First Unitarian-Universalist Church in Nashville, Tenn., reported on Sept. 9 the marriage of the editor's son in a Knoxville U-U church. The "beautiful ceremony," said the newsletter, was performed by the Rev. Mr. John Buehrens, a Unitarian Universalist minister, "AND his wife, herself an Episcopal clergywoman." The Episcopal Clerical Directory identifies Mrs. Buehrens as the Rev. Gwen Langdoc Buehrens, who was ordained to the diaconate in 1972 by the Bishop of California.

TRADITIONAL CONDEMNATION of homosexuality by Western Christianity stems from misinterpretation of the Bible together with "the traditional economic necessity for pro-

creation within the family unit, in the opinion of the Rev. Neale Secor, rector of St. Mary's Episcopal Church in New York City.

Speaking to a national meeting of "Integrity," an organization of gay Episcopalians, Fr. Secor was quoted by the Philadelphia EVENING BULLETIN as saying, "Those who torment us for our 'own good' will torment us to no end, for they do so with the consent of their own conscience."

The BULLETIN reported that Episcopal Bishop Lyman C. Ogilby of Pennsylvania attended a part of the meeting, which was held at St. Mary's Episcopal Church, Hamilton Village, a suburb of Philadelphia.

A NEW NATIONAL COMMISSION for Social and Specialized Ministries in the Episcopal Church has been formally established and appointments to the new structure have been made by Presiding Bishop John M. Allin, according to Diocesan Press Service.

Some of the priority concerns expressed by the commission, which was actually formed following a meeting in Zion, Ill., in May, are family life, ecology and energy, reform of the nation's criminal and juvenile justice systems, health care problems, and full employment.

At the meeting in Zion, the commission adopted a statement which said that "the new national Administration brings hope for a new openness to grapple with the problems of social justice and human need," and the Episcopal Church "has an opportunity and urgent responsibility to participate in the discussion and formulation of national public policies which address these concerns."

The statement also said the group "believes it critical to have an effective and consistent presence of the national Episcopal Church in Washington" in order to keep its concerns before Congress and the Administration.

IT WAS A \$2.8 million grant from the United States Agency for International Development (USAID) that finally put the \$3.1 million Cuttington College campaign by the Episcopal Church over the top.

Until he left earlier this year to become president and chief executive officer of the National Council on Anthropology, the campaign to fund a Development Center on the cam-

pus of the Liberian college was headed by Oscar C. Carr, Jr., as director of Development and Stewardship for the Episcopal Church.

In a recent report to the Church's Executive Council, Mr. Carr said, "I doubt if many council members would have thought I was spending the church's money wisely when I bought a plane ticket for Washington many, many months ago to commence this process by testifying before the Senate Subcommittee on Foreign Operations."

The five-year grant, according to DPS, is the largest the State Department has ever made to a private institution overseas. Prior to news of the government grant over \$1 million had been raised for the Cuttington College Development Fund, making a total of more than \$4 million now available for the Episcopal Church institution in Africa. The remaining \$2 million needed in the original campaign will be sought through the Venture in Mission program, which has a total capital funds goal of more than \$96 million.

"GROWING PRESSURE from Canadian businessmen, many of them active Christians, and from conservative elements within the clergy could force the Anglican Church of Canada to take another look at its social action programs, which they criticize as being too left-wing," the Toronto GLOBE AND MAIL reported on Aug. 15.

In what was described as a "verbal free-for-all at a weekend session of the church's 28th General Synod" in Calgary, W.J. Hemmerick, Chancellor of the Diocese of Toronto, was quoted as suggesting the Church should be involved in far fewer social causes, and he warned against a tendency "to constantly involve ourselves as a corporate body in every issue."

The Rev. Malcolm Hughes of Pointe Claire, Quebec, told the Synod that since he disagrees with the Church's policy on bombarding the banks and business about apartheid in South Africa, "then I am supposed to be racist, which I deny."

According to the GLOBE AND MAIL, Fr. Hughes criticized the Church's inconsistencies on South Africa by saying, "On the one hand, we condemn a legally constituted government for its racism," but on the other decline to condemn and even give financial aid to SWAPO guerrillas who "kill and maim in the name of freedom" in

their attempts to overthrow that government "by violent means."

Said Fr. Hughes: "I can't rationalize handing over money to guerrilla movements by quoting scripture."

"IF THE AMERICAN FEDERATION of State, County and Municipal Employees (AFSCME) has its way, the National Council of Churches (NCC) could become the first major national Protestant or Orthodox organization to be unionized," THE CHICAGO TRIBUNE reported on August 27. "That became a real possibility this week when the NCC agreed to a union election among the council's 340 non-management personnel after a AFSCME union petitioned the National Labor Relations Board for a hearing regarding a union election."

A NEWSLETTER FOR FORMING CONGREGATIONS!

A newsletter aimed primarily at the new forming congregations of the Anglican Church in North America will be launched in the near future by the Rev. Jean Pierre Meshew, founder and rector of St. Bede's Anglican Church, Bedford, Texas.

"We have our own special problems and concerns," Fr. Meshew explained, "and there is no question but we can give aid, comfort and good ideas to one another. This type of newsletter could be of special help to congregations being formed by laypeople who have no priest to conduct worship services for them."

To help with mailing costs, send \$2 for your new Anglican congregation to: The Rev. Jean Pierre Meshew, St. Bede's Anglican Church, P.O. Box 136, Bedford, TX 76021.

"THE EXECUTIVE COMMITTEE of the governing board of the National Council of Churches says the recently signed Panama Canal treaties 'represent an important direction in U.S. foreign policy which deserves the support of U.S. churches,'" THE CHRISTIAN NEWS reported in late September.

In a statement urging early ratification and implementation of the treaties, the committee said they "symbolize the understanding that true security for our nation rests on the power of respect for justice rather than on the power of armed might."

(See PAPERS, Next Page)