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of administration denies that anything significant is happening, as equivalent to the Mystery of Chrismation?

Remember how you used to go about your dioceses administering the Sacrament of Confirmation? Now all your new rite lets you do is bless and pray for those who wish to confirm their baptismal vows. The denominational Pentecostals attribute infinitely more efficacy to their laying-on-of-hands than your new Prayer Book does! We had to leave PECUSA, among other reasons, so that our children might continue to be confirmed by the Holy Spirit in that Holy Sacrament.

You identify yourselves, in paragraph three, with the One, Holy, Catholic and Apostolic Church. How is it you saw fit to violate the unanimous practice of that Church with regard to Holy Orders? Who are you kidding? We are not indulging in political semantics when we claim it is you who have left us, not the other way around. It is obvious to any man of good will and clear sight that you have departed from the universally accepted norm with regard to Holy Orders and other essential questions – not us. And, speaking of political semantics, you ought to stop fooling yourselves, and trying to fool us, that the “ordination of women is an experiment” and “not an official doctrine of PECUSA.” Come on! It is either an official teaching or it is not!

“We do not question your motivation nor your desire to be led by the Holy Spirit alone.” When did we claim such a special revelation in the Spirit? We base our actions on the Spirit’s clear revelation of his Divine Will in the living Tradition. You are the ones who claim He has established a new order of business for the 1970’s!

Then you quote St. Ignatius of Antioch in two of his letters: why did you leave out the parts that apply to *you*? Did Saint Ignatius have women priests? Did he countenance permissive abortion? Seventh marriages? The equivalent of Shinto shrines? Bishops who don’t profess the divinity of Jesus Christ? Some of you do. How do you quote Saint Ignatius to us? Do you think St. Ignatius would remain in Communion with Bishops who tolerate, and indeed, foster such teachings? Imagine the letter he would write to you!

“We ask you to remember with thanksgiving the goodly heritage which has nurtured and sustained you.” Bishops of the Protestant Episcopal Church (as modified at Seattle, South Bend, Houston, Louisville, and Minneapolis), WE DO REMEMBER OUR GOODLY HERITAGE. And since you tried to take it away from us, we had to part company with you in order to keep it! When and if you want it back as your *official* Faith, we will, by the grace of God, endeavour to keep it intact for you.

*The Rev. Sterling Rayburn
Winter Haven, Fla.*

The Legal Problems Of Secession

by The Rev. Francis W. Read
Oakland, Calif.

Ed. Note: Fr. Read is probably the best-known canon lawyer in the United States, and is chairman of the Legal Committee of the American Church Union. He is a retired priest of the Diocese of California and an active member of the State Bar of California.

More and more parishes are now withdrawing from the Minneapolis General Convention Church, and still more are contemplating this action. Guidance as to the appropriate procedural steps therefore is increasingly being sought from the Legal Committee of the American Church Union.

The primary and overruling concerns which will dictate such withdrawal are, of course, theological and moral. If the dictates of conscience tell the rector, vestry and parishioners that they must so act, then they have no other course open to them. It may be that the parish will lose its house of worship and all of its property, real and personal, including endowment funds, if it has them, and liquid assets. It may be that services will have to be held in a store front or in private homes. It may be that the rector, having been inhibited and later deposed by his bishop in proceedings which he cannot accept as valid, will be caught up in a financial bind and must minister to a destitute congregation. It may be that the parish will be plunged into litigation and compelled to go into debt for legal fees. It may be that the press and the community will side with the bishop, subjecting the congregation to ridicule, scorn

and contempt.

Any or all of these things may happen, in which case rector, vestry and congregation will suffer martyrdom. But martyrdom is the consequence of following conscience, and those who follow the dictates of conscience must expect it and will not shrink from it.

While conscience must be followed at all costs and no parish should ever hold back out of concern for bricks and mortar or for fear of losing its financial assets, prudence and the fiduciary relationship of vestry to congregation dictate that extreme care must be taken to protect the temporalities of the parish if at all possible.

CONSULT AN ATTORNEY

Counsel must be given at the outset to consult a local attorney. Each jurisdiction in which property may be situated has its own set of laws and there are 51 jurisdictions – the 50 states and the District of Columbia. Neither the present writer nor any other lawyer can have them all in mind. It would be well to find an attorney who is conversant with the Constitution and Canons of the national Church and the ecclesiastical jurisdiction in which the property is situated.

As there are 93 dioceses, each with its own Constitution and Canons, as well as the national Constitution and Canons, considerable variation may be found. But if no local attorney is conversant with the Constitution and Canons, the Legal

Committee of the American Church Union should be consulted. If it is at all possible, the attorney retained should be an Episcopalian, and preferably a member of the parish. But this would be a plus if possible and is not essential.

SEARCH FOR PROPERTY TITLE

The first step to be taken is that of ascertaining the state of the title to the parish realty. Whether this is done by title search through a title company, an abstract search by an attorney or some other method depends on the laws and procedure in the particular state. Title may be found to be vested in (a) the parish corporation, (b) trustees for the parish, (c) either of the above with a reversionary clause by the grantor, (d) the diocese, or (e) the bishop as corporation sole in states where the same is possible. In any or all of these cases there may be some encumbrance, such as a mortgage or deed of trust which must be paid off before the title is clear.

If (a) or (b) are found to be the case, then the parish has a good chance of holding onto the property. However, if there is an encumbrance, every effort should be made to pay it off. If the diocese is mortgagee this could be a bit sticky. And if there is a reversionary clause in the deed, probably it could only be enforced by the grantor or his heirs. But it would be well to clear this matter up if at all possible, obtaining, if it can be had, a quit claim.

But if the title is found to be vested as described in (d) or (e) the parish could be in considerable trouble, and could only prevail if the diocese or the bishop were held by the court to be a trustee for the parish. This might depend on the extent to which the parish had actually paid for the property and the extent of diocesan contributions thereto. Property being held as in (d) or (e) would usually be the case with mission congregations.

What has been said above is in no way to be considered as an absolute legal opinion in any case, and cannot be substituted for the opinion of competent counsel. It is merely illustrative of the possibilities.

Inquiry must also be made as to the legal status of all bank accounts, whether commercial or savings and whether they involve operating, building, endowment or other funds, and also of certificates of deposit, stocks, bonds, or other securities. While laws may differ from state to state, the interests of the congregation would seem to be the best protected if the same stood in the name of the parish.

AMEND THE ARTICLES OF INCORPORATION

In most cases a parish will be incorporated as a legal entity. This is allowed by the laws of most states, and is provided in the Constitution and Canons of many dioceses. Corporation laws differ from state to state, and for this reason a local attorney's opinion is essential. Incorporation in some states was (and sometimes still is) under a special act of the legislature, but in most states it is accomplished by preparing and filing Articles.

It is sometimes the case that Articles of Incorporation incorporate by reference the Constitution and Canons of General Convention and those of the diocese. Incorporation by reference means that the matter so incorporated is deemed to be a part of the document the same as though set forth in full. If this is the case it would mean that the parish corporation is bound by the Constitution and Canons and that they might have to be enforced by a secular court as part of the Articles. This might severely prejudice the case of the

parish in a number of respects.

Suggestion has been made in at least one state that such incorporation by reference might not be valid, particularly where the "rules, regulations and discipline" of the Episcopal Church are so incorporated as well as the Constitution and Canons, since the incorporation by reference is so broad as to render uncertain what is included. It is also suggested that if valid, the incorporation by reference would only go to the Constitution and Canons in effect at the time of the incorporation and not to later amendments, as if later amendments were deemed to be so incorporated by reference the Articles of a parish would in effect be amended by General Convention or the Diocesan Convention without action by the parish. The above suggestions have been made by the Legal Counsel for the Secretary of State of California. The matter has not yet been litigated.

Regardless of the above suggestion, it is advised that the Articles be amended so as to eliminate such incorporation by reference and all references to PECUSA. Bishops have suggested that this cannot be done except with their consent, but unless there is a definite statement to this effect in the diocesan Canons, this claim seems groundless. Even if there is such a provision in the diocesan Canons, the validity thereof is questionable, and attempts to amend should not be abandoned on this account.

It must be remembered that action in amending the Articles is taken as a corporation. For this reason a local attorney should supervise the process.

The form of the amendment may vary from jurisdiction to jurisdiction, but one clause has been hammered out by this Committee and used in a number of parishes. Therein the purpose of the corporation is described as:

"To maintain a parish which shall be a constituent part of the Holy Catholic Church in the Anglican tradition, worshipping according to the traditional liturgies of the Anglican Churches."

This wording avoids any reference to the Episcopal Church or to the legitimacy of any Episcopalian structure — a matter into which few secular courts would venture. It might not be appropriate in every jurisdiction, and the advice of the local attorney should be taken as to the exact wording.

As the parish is still a part of PECUSA as well as the diocese when this amendment process is undertaken, the diocesan Canons should be complied with in calling any meeting. And since it is a corporate action, the state corporation laws must be complied with. Usually the vestry (which is the board of directors of the corporation) must act, recommending the amendment to the parishioners, who are members of the corporation. The minutes and ballots at the elections should be carefully preserved as they may be called into question in subsequent litigation.

Furthermore, extreme care must be taken to comply both with the diocesan Canons and the corporation laws of the state in the matter of the persons allowed to vote. A list of qualified voters should be prepared and each one should be checked off as the ballot is cast. The matter of whether absentee ballots are allowed will depend on diocesan Canons and state corporation laws, and perhaps also on the corporate by-laws. The necessity of taking extreme care in this matter is emphasized because there are now pending legal actions against certain parishes on the basis of allegations that there

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might have been impropriety herein.

Amendment of the Articles does not necessarily constitute withdrawal from the diocesan and national structure. But if both the parish and the diocese so interpret it, this may be its effect. If both the parish and the diocese consider that withdrawal is so accomplished, no further steps by the parish are necessary. The parish, however, may desire to take further action.

SEPARATE FROM PECUSA AND THE DIOCESE

There must be a resolution separating from the diocese and PECUSA if it has not been necessary to amend the Articles, and such action is also followed by some parishes which have previously amended their Articles. It may also be necessary or at least desirable in the case of a parish organized as a "free church," subject to the opinion of an attorney.

The resolution separating from PECUSA and the diocese may, if desired, be passed at the same meeting at which the Articles are amended, provided proper notice is given. In other words, the matter may be handled in two steps or one, depending on local circumstances.

The resolution of separation must be passed first by the vestry (the corporate board of directors) and by that body recommended to the parish. There should be due legal notice, and, even if the Articles have been amended, notice should also be given as required by the diocesan Canons. Care, as above mentioned, should be taken as to eligibility to vote and in preserving the ballots.

A form has been worked out by the Legal Committee and used by a number of parishes. Other forms may suffice, but this is set forth for the guidance of any who may desire it:

(First, there may be a series of whereas clauses) and then:

1. _____ Parish, _____, in meeting of its members duly convened on _____ (date) _____ repudiates the actions of the 65th General Convention and declares the same to be schismatic from the Episcopal Church.

2. This Parish also repudiates all acts of the Diocese of _____ and of the Rt. Rev. _____ taken under authority of said General Convention.

3. We do declare the present ecclesiastical offices, organs and structures of The Episcopal Church to be void, illegal and invalid, and having no authority whatsoever, whether canonical, ecclesiastical, moral or spiritual.

4. _____ Parish disassociates itself from any and all such invalid ecclesiastical structures which adhere to the authority of the 65th General Convention, and particularly from the jurisdiction of the Diocese of _____ and Rt. Rev. _____, and we declare that neither these ecclesiastical structures nor said bishop has any authority whatsoever over this parish, whether it be canonical, ecclesiastical, moral or spiritual.

5. This parish can no longer maintain communion in sacris with said bishop or any who follow or adhere to the said 65th General Convention.

6. The Vestry of _____ Parish is hereby empowered to enter into negotiations with representatives of likeminded parishes for the purpose of reconstituting the lawful structures of the Episcopal Church.

It would be well to send a copy of such resolution to the bishop whose authority has been renounced.

FOLLOWING FORMAL SEPARATION

Once the separation from PECUSA and the diocese is accomplished, either by the resolution last mentioned or by amending the articles of both, care must be taken to safeguard the parish property.

If there is any question about the bishop or diocese trying to take possession of the real estate by direct action, steps must be taken to prevent this. Locks should be changed and either some parishioners should be on the premises at all times or else private guards should be retained. The reason for this is that the party in possession need only sit tight and wait for the party out of possession to take action — and there are legal advantages to being the defendant rather than the plaintiff in such an action.

In all events — even if title is in the diocese or the bishop as corporation sole — it is suggested that the parish (and even if a mission is involved, the mission) remain in possession and force the diocese or the bishop to sue for possession. That is, this is recommended if the local attorney feels that a trust on behalf of the parish or mission could be established.

There will be cases, of course, where there is a division in the vestry, and where even some of the canonical and legal officers take an opposite view and cast an opposite vote from the majority. Problems will arise here as to the practical handling of some of the above matters, and as to possession of assets in the hands of these parties. In any such case the advice of local counsel should be taken. Subject to certain qualifications, such as particular diocesan canons and particular state laws, it would seem that in the long run the parish should prevail over these vestrymen.

There will also be cases where there is a sharp division at a parish meeting. In such an event the vote of the majority will usually prevail. The dissidents may, in such case, bring legal action to void the vote at the meeting. The only advice that can be given in such case is to act as advised by the attorney the parish has retained.

The bishop may gather some dissidents together and claim to continue the parish through them. However, if the majority of the parish is in possession of the property and constitutes the corporate structure, this may be meaningless.

LEGAL QUESTIONS

It must be pointed out that any challenge must come from diocesan sources. The national Church, under the Canons of General Convention, has no interest in or claim to parish property. That much can be said without fear of contradiction.

While actual decision as to ownership of parish property and other parish assets, if contested by legal action, must be made by the court, and while no prediction can ever be made absolutely as to what any particular court, may do, it may be said that the parish corporation holding title to its property is in a favorable position.

The Supreme Court of the United States in the recent (1969) case of *Presbyterian Church in the United States v. Mary Elizabeth Blue Hull Memorial Presbyterian Church* 393 U.S. 440 has said that the restraints of the First Amendment prevent a secular court from determining questions of religious doctrine, discipline or worship, and that when church property is in dispute there must ordinarily be applied neutral property concepts — that is, the instruments and laws pertaining to legal title which would be looked to if no religious institution were involved must govern.

In *Maryland and Virginia Eldership of the Churches of God vs. Church at Sharpsburg*, 396 U.S. 397 there is language which might indicate that the secular courts could not go deeply enough into the allocation of power in any church to decide where religious law placed control of the property.

The most recent Supreme Court decision is *Serbian Eastern Orthodox Church v. Milivojevich*, 44 U.S.L.W. 4927 (June 1976) in which it was held that the decision of the highest judicatory body in the church structure is binding on secular courts. But it will be noted that the Episcopal Church has no judicatory body to which such a matter could be referred.

Questions may arise as to whether a trust exists in favor of the diocese, as to whether an instrument of dedication (the ecclesiastical document) has any legal significance, and as to other matters. These would have to be decided by the

particular court handling the matter. They bishops and dioceses in certain cases now pending, but no final decision has yet been handed down.

As above stated, the parish seems to be in a favorable position, but the outcome of any case is uncertain until finally decided. There is an element of risk in all litigation.

CONCLUSION

But whether or not the parish temporalities or any of them can be retained, separation from the diocese and PECUSA must be accomplished in cases where the theological and moral convictions of rector, vestrymen and parishioners would otherwise be compromised. And in all events, whether there is or is not parish property to protect, the steps set forth above should be meticulously followed in order that there be no question as to what the parish has done.

Notes From The Dragon Lady

By Dorothy A. Faber



GOING LIMPING —

A parish bulletin recently recalled that the Lambeth Conference of 1867 issued the following statement:

"We, bishops of Christ's Holy Catholic Church... solemnly record our conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught by the Holy Scriptures, held by the imitative Church, summed up in the Creeds, and affirmed by the undisputed Councils."

If the bishops and the General Conventions of the last two decades had been reminded of that declaration, it is possible that the division of the Episcopal Church might not be taking place today.

Throughout the history of the Anglican Communion there have been major differences of opinion and gradations of churchmanship. But the glue that kept the factions together under one roof was the simple fact that the Churches of the Anglican Communion, in spite of intermittent internal squabbling, continued to hold to the Faith, Practice, Order and Tradition of the One, Holy, Catholic and Apostolic Church.

All that was changed at the 1976 General Convention when the Episcopal Church — that very tiny portion of Catholic Christendom — became officially secularized.

It was to be expected that the more liberal and radical bishops and clergy of the Episcopal Church would not take seriously the warnings of traditionalists that a split might occur if the Minneapolis Convention approved women's ordination and took the first constitutional step toward adoption of the Proposed Book of Common Prayer. That unique trait known as "Anglican compromise" had always managed to prevent a splintering of the Church in the past, and they couldn't seem to believe it wouldn't do so again.

But the past differences of opinion in PECUSA had always been ones of fundamentally political or sociological nature. The differences confronting the Minneapolis Conven-

tion were completely theological — and there is no way to compromise a theological position. One either believes something or rejects it.

The present dilemma in the Episcopal Church now is centered on those who view women's ordination as a sociological matter (civil rights and justice for women) and those who maintain it is a theological aberration that cannot be accepted. Those who reject it, but argue that they can remain within the Episcopal Church, find themselves in the unhappy situation of trying to speak in terms of Catholic theology with those who do not understand Catholic theology or believe that theology is inconsequential to the issue.

It is somewhat like trying to talk about apples to a person who persists in discussing lemons.

The question then remains: What CAN be done to turn the clock back to the pre-Minneapolis condition of the Church? Is it realistic to hope that the 1979 General Convention might return the canon, changed to permit women's ordination, to its original state? If this should happen, what could be done about those women who have been priested in the intervening three years?

Is it possible the Convention might choose to permit the continued use of the 1928 Book of Common Prayer? But if it allows for this and, at the same time, adopts the Proposed Book of Common Prayer, which has the concept of women priests written into it (along with other aberrations of Catholic Faith and Practice), would this not leave the Episcopal Church as divided as it is today?

Is it possible to stop the radicals in the Church from their pell-mell and determined push for the ordination of practicing homosexuals — and perhaps even for church approval of the "union" of homosexuals? Is it reasonable to think the 1979 Convention might reverse the recent trend in the Church toward moral laxity in such things as liberalized abortion, divorce and remarriage?

In spite of all that might be said to the contrary, the General Convention of the Episcopal Church is a political gathering because it is the number of votes on any given issue that determines the outcome. The key question, then, is: Are we expecting the impossible by hoping that those who hold the traditionalist position will make up the majority of the House of Bishops and the House of Deputies in 1979?

Dr. Carroll E. Simcox, retired editor of THE LIVING CHURCH, provided an answer in his keynote address to the

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vote out women priests."

Now that is a clear and factual statement, easily understood. And to follow it to its logical conclusion, the Suffragan Bishop of Dallas might have added, "We will remain in PECUSA, and urge others to do so, and pretend there are no women priests because there is no way to reverse any of this d, therefore, no solution."

When Elijah the prophet confronted the wicked Ahab (I Kings 18), he accused him of troubling Israel by forsaking the commandments of the Lord and following Baal. He then ordered Ahab to gather all the people of Israel on Mount Carmel so he could speak to them. Fearing Elijah, Ahab did as he was told.

Verse 18 says, "And Elijah came unto all the people and said, How long will you go limping with two opinions? If the Lord is God, follow him? but if Baal, then follow him. And the people said nothing."

One translation of this is even more colorful: "How long will you be hopping on two legs?"

It is a question that must be answered by all who claim to hold the Catholic Faith. It is a question already answered by those who have left or are leaving PECUSA — not with jubilation, but because they could not continue to go limping with two opinions.

Writing of the growing division in both the Anglican Communion and his own Roman Catholic Church, columnist William Buckley has said:

"Perhaps it was ordained that the Episcopalians, like their brothers the (Roman) Catholics, should suffer. It is a time for weeping, and a time for rage. Do not go kindly into the night. Rage, rage against the dying of the light. That would be the advice of this outsider to my brothers in the Anglican Church. They must rage against those who bring upon Christianity not only indifference but contempt."

PAY CLOSE ATTENTION —

Secession from the Episcopal Church without a court fight is now impossible in the Diocese of Colorado. Thanks to a revised canon adopted at the recent diocesan convention, any parish that secedes can be dissolved by the bishop, and its property seized by the diocese.

The action was taken after it was realized that the previous canon prevented the diocese from acting against St. Mary's Church, Denver, when it seceded in late 1976.

The revised section of Canon 18, Diocese of Colorado, now reads: "When a Parish has ceased to accede to the Constitution and Canons of the National Church and the Constitution and Canons of the Diocese of Colorado, the Bishop, with the advice and consent of the Standing Committee, may dissolve the organization thereof. Upon such dissolution, the Bishop may organize the defunct Parish as a Mission or leave it unorganized."

In other dioceses with loosely-constructed canons concerning parish property, it has been reported that bishops and standing committees are moving swiftly to revise the wording in order to prevent parishes from seceding with their property.

One diocesan convention was told such change was needed in order to give the bishop more authority to prevent a woman priest from serving in the diocese. The resulting alteration gives the bishop almost total control over all parish property in his jurisdiction.

Similar actions are expected to occur in several diocesan

conventions to be held in early 1978.

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ECCLESIASTICAL GROUP-SMOOCHING —

A recent column by the Rev. Lester Kinsolving should give pause to those parishes that are enthralled with the handshakings and huggings that are the modern sequel to the ancient "Kiss of Peace."

Fr. Kinsolving reported on a problem created in a Presbyterian Church in a posh Washington suburb by the "constantly hugging and kissing pastor."

It seems he came down with a severe case of infectious hepatitis, and a warning letter had to be sent to everybody in the parish because he had bussed so many of them.

CAPSULE BIBLE STUDIES

by The Rev. H. J. Sutcliffe, D.D.



STUDIES IN SECOND TIMOTHY

In our last study we began the consideration of the question: "What was the Apostle's anchor, and what was the source of strength which empowered him to be such a remarkable witness for the faith he professed?" We saw that Paul was not ashamed even when all around him cried, "Shame!" Why? It was because this valiant apostle knew something and someone that his detractors did not know.

Hear him as he declares courageously and confidently: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12) Here is the key! Note that the apostle affirmed, "I know *whom* . . ." not *what*.

The basis of Paul's faith was not some complex ethical or philosophical system; not a number of nebulous nostrums nor a plethora of pious platitudes. No., the Apostle's religion was centered in a person — THE person of history. Paul's trust was rooted in the firm conviction that the Lord of history was his Lord and Saviour. Paul's faith was centered in the changeless Christ in a changing world — the Christ for every crisis — whom he knew through a life of deep and intimate experiential relationship, and not merely from information about His precious Lord and Master.

Ever since that memorable confrontation on the Damascus Road, the one great purpose of Paul's entire life and total being was to love and serve Him whose name had once been contemptuous to his very soul inasmuch that he zealously and tirelessly persecuted all who confessed Jesus as their Messiah. Thus the story of Paul's life from that time forward had been one of courageous consecration and commitment to the cause of Christ — a steadfast devotion and dedication from which no persecution, deprivation, or opposition could dissuade him.

Regardless of the fierce attacks of the adversary, Paul

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word said with affection, the act which was thoughtless and ill-conceived or the act which was kindly and loving, we are causing good things and bad things, blessed effects and evil effects to be wrought upon every individual person with whom we have contact.

Tragically, much of what we say and do causes irreparable damage to the lives of others. The damage is our own doing and our own fault. And we have no excuse, nor ought we to try to make excuse.

Some would have us blame God or the gods or fate or chance for everything which happens. But that is not what Christianity teaches. Almost everything around us is affected by what we do and what we do not do, because He gave us free wills. And God holds us personally responsible for the results of our actions.

It is horrifying to be so much at fault, so grievously

much at fault. And if we haven't received the full message of Christ, we can live fear-filled lives. For Christ does not assume our responsibilities for us. Nor does He step in and right the wrongs that we cause. What He promises — ALL that He promises — is that our sins will be forgiven if we truly repent.

This doesn't eliminate our own responsibility, nor does it absolve us of our duties toward God and our neighbor. The world around us is affected for good and for evil by the things we do and the things we do not do. And we must answer to God for every evil we cause and every good that we fail to bring about.

Christianity is not a "no-fault" religion. The promise of the Gospel of Christ is not forgiveness from responsibility or absolution from blame. What we are promised is that, as long as we are trying to do what is best and repenting our mistakes, God will forgive our mistakes. The faults are still ours, but if we repent of them we will be saved.

I can't imagine a better deal than this.

According to the Papers

A Brief Look At Current Religious News

NEW CONGREGATIONS that are expected to become a part of the Anglican Church in North America continue to form at a rapid rate.

IN VICTORIA, B.C., the Mission of St. Athanasius has been organized with the Rev. Peter Wilkinson as priest-in-charge. He is being assisted by the Rev. Canon R.C. Henstock, the retired rector of St. Stephen's Church, Plainfield, N.J.

IN DALLAS, TEX., St. Thomas a Becket Church has been formed by a group of laypeople with the help of the Rev. Jean Pierre Meshew, who also founded St. Bede's Anglican Church in Fort Worth. The congregation of the Dallas church is presently worshipping in the Wildwood Chapel of Restland Memorial Park.

IN DAYTON, OHIO, All Saints' Anglican Church has been started by a group of laypeople, and in ALBUQUERQUE, N.M., the Mission Church of St. Thomas the Apostle was formed in late October.

IN ST. LOUIS, MO., a group of laymen organized the Church of the Holy Apostles, and the congregation is presently worshipping in a Lutheran Church.

IN BOULDER, COLO., a group of former Episcopalians from several parishes has established the Anglican Church of St. Teresa of Avila. The Rev. Kent Boman, curate of St. Mary's Church, Denver, is serving as priest in charge, and the new congregation is worshipping at the University Lutheran Chapel until a more permanent location can be found.

IN COSHOCTON, OHIO, a group of former parishioners of Trinity Episcopal Church, including the Senior Warden and the Treasurer, have organized St. Paul's Anglican Church, and the Rev. Larry A. Snyder, rector of Trinity, resigned on Dec. 31 to serve the new congregation.

IN STATE COLLEGE, PA., three members of the 12-member vestry of St. Andrew's Episcopal Church resigned to organize St. Alban's (Anglican) Church. For the present, the new congregation is worshipping in the community room of Cedar Court Townhouses, and is being assisted on a temporary basis by the Rev. Henry Johnson, who is also a professor of education at Penn State University.

IN RICHMOND, VA., the (Anglican) Church of Christ the King has been

formed, with the Rev. E.B. Kyle Boeger as rector. Services are being held for the present in rented quarters at 2330 Buford Road, Richmond.

IN ROCHESTER, NEW YORK, Holy Cross Anglican Church has been formed by a group of laypeople. The new congregation is presently worshipping at St. Casimir's Polish National Catholic Church in Irondequoit with the Rev. David Ambuske as priest in charge.

Plans to establish a Diocese of the Virginias are being made by representatives of new congregations that have been started in the State of Virginia. At a recent meeting in Charlottesville, an estimated 125 people gathered to begin organizing the proposed diocese. The Rev. A.F. McCammond of Christiansburg, a retired Episcopal priest, was chosen to head the steering committee.

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"THE NATIONAL CLAMOR in the Episcopal Church over recent changes in church policy" has now erupted in the Diocese of Connecticut with the announcement that Grace Episcopal Church intends to withhold funds — an estimated \$1,200 — from the national Church, according to the HARTFORD COURANT.

"Distressed over such breaks from tradition as ordination of women as priests, a new prayer book and the softening of church attitudes toward homosexuality," the rector, wardens and vestry of Grace Church have written the Rt. Rev. Morgan Porteus, Bishop of Connecticut, of the parish's "deep feeling of anguish."

The letter said that Grace Church will send only about 52% of its Minimum Proportionate Share to Diocesan House, and the withheld funds will be "committed to extra-parochial missionary work in our neighborhood of Parkville, the city and for the general mission work within the catholic Church."

The Rev. Bruce Chamberlain, rector, was quoted as saying that his congregation is still "a long way" from other parishes around the country that have seceded from the Episcopal Church.

THE ORDINATION OF MAINE'S first woman priest led to a written protest to the Rt. Rev. Frederick B. Wolf, Bishop of Maine, by St. Paul's Church, Portland, and an unusual public display of dissatisfaction.

According to the PORTLAND PRESS, the Episcopal Church flag was flown upside down and at half-mast as a sign of distress and mourning throughout the day of December 16, when Elizabeth Ann Habecker was being ordained at St. Luke's Cathedral in Portland.

The Rev. Harold A. McElwain, rector of St. Paul's, was quoted as saying the letter to Bishop Wolf, which was signed by the wardens and vestry of the parish, called the ordination of Mrs. Habecker, who recently moved to Portland from New Jersey with her husband, "no less than one of the most tragic events in the history of our diocese."

THE FIRST MARRIED COUPLE in the nation to be ordained together into the priesthood — Ann and Michael Coburn — were ordained on Dec. 17 at Danbury, Conn., by the Rt. Rev. John B. Coburn, Bishop of Massachusetts and father of Michael Coburn.

According to the NEW YORK TIMES, Mrs. Coburn became the 90th woman to be ordained to the priesthood.

When Bishop Coburn asked the 300 people gathered at St. James' Church "if any of you know any imped-

iment or crime because of which we should not proceed, come forward and make it known," the Rev. William D. Loring, rector of St. John's Church, Sandy Hook, Conn., rose and said he was reluctant to speak because he felt both respect and affection for Mrs. Coburn.

"It is not my nature to seek out controversy and I do not expect to alter the course of today's events. I am convinced," said Fr. Loring, "that Ann Coburn's womanhood is, in fact, an impediment to priesthood."

Bishop Coburn thanked the priest for his "dignified" objection and proceeded with the service.

A PROMINENT FORMER JESUIT priest, John A. Fitterer, was married in Boston just before Christmas to an Episcopalian divorcee for whom he left the Roman Catholic Church.

According to the AP, the 55-year-old former president of Seattle University and the Association of Jesuit Colleges and Universities, married 33-year-old Barbara Trombley, who is studying to become an Episcopal priest, in a service at Trinity Episcopal Church, with the Rev. Thom Blair officiating.

"FIVE BISHOPS have been appointed by Presiding Bishop John M. Allin to a special Committee on Church Relations called for by the House of Bishops to 'establish and maintain relationships' among parties in the Episcopal Church holding divergent viewpoints, especially regarding the issues that were the focal points of the 1976 General Convention," said a report from Diocesan Press Service.

Appointed to the committee were Bishops Stanley Atkins of Eau Claire, John B. Coburn of Massachusetts, Albert W. Hillestad of Springfield, John M. Krumm of Southern Ohio and James W. Montgomery of Chicago. At a late-November meeting with the Presiding Bishop in New York, the committee decided to begin its work by offering to meet with several of the individuals and groups who have written to Bishop Allin in response to the House of Bishops' resolution on restoring relationships. In the initial conversation with groups who have separated from the Episcopal Church, no effort will be made to do any negotiating or attempting to restore relationships.

"IN AN ACTION which may set a

limited precedent for the Episcopal Church," a circuit judge in Clifton Forge, Va., has ruled that the Diocese of Southwestern Virginia should retain control of all property of St. Andrew's, Clifton Forge, the majority of whose almost 100 members withdrew from the Episcopal Church in December, 1976.

According to a report from C. Richard Lovegrove of THE SOUTHWEST EPISCOPALIAN, Judge R.B. Stephenson, Jr., said he would enter an order transferring the title of the property to the only parish trustee who opposed secession. The congregation is now affiliated with the United Episcopal Church, led by the Rt. Rev. Thomas Kleppinger of Chantilly, Va. Through their attorney, the defendants said they expect to appeal the ruling to the Virginia Supreme Court.

TWO SUITS have been filed in Denver District Court against St. Mary's Church, the first Episcopal parish to secede from the Episcopal Church. The plaintiffs have asked the court to divide St. Mary's property between "loyalist" members and those who voted to leave PECUSA.

The complaint alleges that the meeting held in November, 1976, at which the secession vote was taken, was improperly conducted. The suits ask that the court appoint a trustee to carry out the division of property, including the furnishings of the church.

"CONTROVERSY that has persisted throughout the Church since last year's General Convention surfaced at the Nov. 5 diocesan convention via a resolution — later withdrawn — which at one point led Bishop (Robert R.) Spears to remark that contention in the Church is 'fundamentally healthy,' and 'it is the way in which we arrive at many of our conclusions.'" reported the November issue of DIOCESE, official publication of the Diocese of Rochester.

The resolution, offered by the Rev. David Edman, rector of Grace Church, Scottsville, N.Y., and the Rev. Donald Stivers, rector of All Saints' Church, Irondequoit, asked the Convention to recognize "the moral right of any congregation . . . to sever its relationship from the Diocese and the Protestant Episcopal Church in the United States of America without fear of reprisal . . ."

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After the diocesan chancellor called the resolution "illegal," Fr. Edman withdrew it and told convention delegates, "The loyalty of individuals and parishes is not something to be taken for granted . . . Nothing — neither resolution nor constitution nor canons nor religious corporation law nor civil courts nor bishop nor chancellor nor standing committee nor trustees — can command or coerce the loyalty of those who feel they have more basic loyalties still."

"DESPITE AN ENCOURAGING RESPONSE by Ohio's 116 congregations to the Regional Vestry Meetings' appeal for higher Diocesan Mission Fund goals in 1978, the gap between expected income and anticipated expenses is still \$121,000 wide," according to CHURCH LIFE, published by the Diocese of Ohio.

The situation has forced the diocesan council to cancel plans to include a \$30,000 overpayment of its 1978 quota to the General Program Budget of the Episcopal Church, the article explained. If this is not changed, it will mark the first time in 20 years that the Diocese of Ohio has not overpaid its quota to the national Church. The diocesan council has directed the Program, Budget and Evaluation Committee to cut \$60,000 from the \$121,000, and authorized Bishop John Burt to conduct an appeal to raise the remaining \$61,000.

Among the trimmed budget items are 29 ecumenical and community programs, Christian Education, Youth Ministries and Evangelism.

"BISHOP OF CALIFORNIA C. Kilmer Myers has licensed Ellen Barrett, a priest who admits publicly she is lesbian, to function in his diocese," THE VIRGINIA CHURCHMAN has reported. "Ms. Barrett is a full-time graduate student at the Graduate Theological Union in Berkeley, and assists at St. Mark's, Berkeley.

"The executive officer of the diocese, the Rev. George Hunt, said there were many homosexual priests in the Episcopal Church whose sexuality was known to their bishops, and many others whose sexuality was secret. He said there were about 450 Episcopal clergy in the Bay Area, only 175 with

license."

According to the article, the diocesan Standing Committee had advised Bishop Myers not to license Barrett.

A GROUP OF LIBERAL Episcopal clergy and laypeople have announced in New York City that they will push for more rights for women and homosexuals in the Church, and a stronger clerical commitment to the urban poor.

According to the AP, the Rev. Malcolm Boyd, a priest without pulpit and author of several books who announced last year that he is a homosexual, accused the hierarchy of the Episcopal Church of being hypocritical

BISHOP COLE MARRIES AGAIN

In a letter sent to all the members of the House of Bishops of the Episcopal Church, the Rt. Rev. Ned Cole, Bishop of Central New York, announced that he wished to "share with you our great joy" — the news that "Marti Murphy Tottey and I were married on Christmas night by one of our clergy, a dear friend of us both."

The letter explained: "We have known each other for over a dozen years, and began going together after both our legal separations nearly three years ago . . . Some of you know Marti already. I hope you will get to know her better. I hope it will not be too long before others of you get to know her . . ."

where homosexuality is concerned. He was quoted as saying, "I know several homosexual bishops."

The Rev. Henry Sturtevant of New York, in announcing formation of the Committee for Justice in the Episcopal Church, said, "Our statement is one of disgust and anger." The statement expressed the group's opposition to the three major positions outlined in the pastoral letter issued by the House of Bishops at its meeting in Port St. Lucie, Fla., in September.

The bishops said that practicing homosexuals may not be ordained, that homosexuals may not be married in the church, and bishops who, as a matter of conscience, oppose the ordination of women are not required to ordain them.

"THE URBAN COALITION OF EPISCOPAL BISHOPS have set themselves on a collision course with their middle and upper-middle-class constituencies," CHICAGO DAILY NEWS religion writer James H. Bowman has reported.

At a public hearing on city problems in Chicago, "they heard from one aggrieved segment of society after another, each with a story to tell of trouble. But they heard nothing from those who, in the main, will financially support Episcopal Church urban programs."

Bishop John D. Coburn of Massachusetts, who chaired the hearing, was quoted as saying he knows how planners for urban mission can get ahead of Church membership. "The real problem of the '60s was that the whole Church was not behind (the Church's urban programs)."

The real problem of the '70s, Bowman's article said, will be the same if the 48 bishops from urban areas do not take Bishop Coburn's advice and get some people in their hearings besides what one witness called "lumpen proletariat."

At stake for Episcopalians is how to spend a projected \$100 million in "Venture in Mission" (VIM) funds to be raised by the Episcopal Church nationally.

"THE INCREASING INCIDENCE OF DIVORCE among Episcopal clergy and the need to address the problem constructively was the subject of a two-day conference held recently in Louisville, Ky.," according to Diocesan Press Service.

After committing themselves to action, the 42 Episcopal clergy, lay men and women who attended the conference identified several key areas for continuing inquiry. These include the need to develop further a ministry to divorcing clergy, wives and families. Research of literature on clergy divorce will be conducted and made available in a report, and papers on the process of divorce and on the theme of spirituality in relationship to marriage and divorce are also in preparation.

THE BISHOP OF NEWCASTLE, the Rt. Rev. Ronald Bowlby, has followed the Bishop of Manchester in issuing a pastoral letter to his clergy condemning the recent illegal celebra-

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took control of the property in August, 1977, after voting to sever ties with the diocese and the Episcopal Church. The Diocese of Arizona filed suit to recover the property.

Shortly after the court ruling, the Rt. Rev. Joseph T. Heistand, Bishop Coadjutor, announced that the diocese would not assume control of the embattled property until after Christmas.

In January, the congregation was given a piece of property in Payson on which a new church will be built.

NEW ANGLICAN CONGREGATIONS continue to form around the country, and at least 100 have been established since the Congress of Concerned Churchmen in St. Louis last September.

In Alexandria, Virginia, the Church of St. Margaret of Scotland was organized by a group of laypeople who are now seeking a priest.

In Ft. Lauderdale, Fla., the Anglican Church of St. Michael the Archangel has been established with the Rev. James G. Monroe, Jr., as priest-in-charge.

In Bridgewater, Virginia, Holy Cross Anglican Church was started by the Rev. Dale E. Mekeel and a group of laypeople.

In Grand Junction, Colo., a new

congregation is being formed by a group of laypeople.

The Mission of St. George the Martyr, the first Anglican congregation in the state of Illinois, has been formed with the help of the Rev. R.B. Dibbert in Oakbrook, a suburb of Chicago. And the first Anglican congregation in the state of Louisiana is being started in New Orleans.

DR. JANE CLEVELAND BLOODGOOD became Oklahoma's first woman priest of the Episcopal Church on Jan. 29, despite a formal protest and a petition bearing 659 signatures against her ordination, according to the DAILY OKLAHOMAN.

"The Rev. William Wantland, rector of St. John's Episcopal Church in Oklahoma City and vice chancellor of the Oklahoma diocese, made the protests just after Bishop Gerald McAllister asked if any person knew of any 'impediment or crime' to cause the ceremony to stop."

Fr. Wantland told the bishop, "None claim crime," but added that many had "valid objections" to Dr. Bloodgood's ordination. The objections stipulated in the petition, which also bore the signatures of 25 members of the clergy, dealt with the question of the 78-year-old woman's health, with whether canon law was followed in Dr. Bloodgood's application for the priest-

hood, and with whether a woman can be a priest.

Fr. Wantland was quoted as saying "there is good reason to believe" that Dr. Bloodgood was being "rewarded" by the Church for her long and loyal service, but he stressed that the priesthood was not a matter of reward but calling.

According to the OKLAHOMAN, Bishop McAllister replied that he knew the protesters' objections were "thoughtful and deeply held," but he had to deny their requests to stop the ordination.

THE EPISCOPAL DIOCESE OF ROCHESTER, New York, which claims about 19,400 members, has lost some 1,700 communicants in the last two years, according to the ROCHESTER TIMES UNION of Jan. 4.

The feature story quoted the Rev. Marilyle Sweet Page, the first woman to be ordained to the priesthood in the diocese, as saying, "Jobs in the Episcopal Church are hard to find anyway. But it is more intense (for me) because I was born female rather than male."

Mrs. Page was appointed a priest associate at St. Stephen's Church in Rochester, but the appointment expires at the end of the year. At present, the TIMES UNION reported, she is being paid about \$11,000 a year, plus housing and travel allowance, with the diocese paying about 80% of the total.

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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the FOUNDATION for CHRISTIAN THEOLOGY
403 N. Main - P.O. Box 2624 - Victoria, Texas 77901



MARCH, 1978

SEND FORM 3579 TO ABOVE ADDRESS

"My own hunch is that the Roman Catholic Church will turn towards healing completely the schism with the Orthodox. After all, there are no problems over orders, and few over discipline and doctrine. The Orthodox Churches, with some 150 million members, united with a Roman Catholic world-wide membership of some 717 million would indeed be a formidable force amounting, if my arithmetic is right, to about a fifth of the present world population.

"The Orthodox have made it only too clear to Anglicans that, when it comes to women priests, they just don't want to know, now or ever. And 'ever' in Orthodox terms means just what it says. Anglican moves towards the priesting of women have been depressing for the Orthodox - rather like being let down by a favourite relation. To quote the Bishop of St. Albans, Dr. Robert Runcie, co-chairman of the talks between the two Churches: 'They believe we are drifting apart from Apostolic Order and

Faith, and that our theological and synodical life is at the mercy of fashionable Western cultural movements.' "

We must never succumb to the temptation to put our trust and confidence in a mere external ecclesiastical apparatus called the Anglican Communion. There are those who would lead us to believe that the external bureaucratic institution has an essence of its own which should command our loyal adherence, irrespective of what that external institution may do or say. *Our loyalty is, and should be, to the inner Truth and Reality of the Catholic Faith.* When the external institution abandons the Catholic Faith, then it must be discarded. It becomes an empty shell of bureaucracy, often utterly preoccupied with the shrill demands of secular humanism.

Indeed, we are striking out into the unknown of ecclesiastical polity, but we cling to the known Revealed Truth, the "Apostles' Teaching and Fellowship" as we have merited the same.

"Here we stand. We can do no other."

Notes From The Dragon Lady

By Dorothy A. Faber



INHIBITIONS, DEPOSITIONS, LAWSUITS AND OTHER ACTS OF "RECONCILIATION" -

A letter to the editor of THE LIVING CHURCH, published in the January 1 issue, deserves additional distribution. It said:

With increasing dismay I read and hear of depositions of the clergy who have affiliated themselves with the Anglican Church of North America. This form of retaliation on the part of the bishops, while canonical, strikes me as unnecessarily harsh.

The work of the Presiding Bishop's task force on reconciliation with ACNA is a difficult assignment at best, and punitive depositions will only drive the wedge deeper.

I am currently studying the Non-Jurors in some depth, and one salient fact arises. In spite of schismatic acts and clearly seditious political affiliation, none of them were ever deposed - deprived, exiled, and harassed certainly, but NOT deposed.

I offer a canonical alternative to the bishops involved. The clergy in question can be declared non-parochial and, when they have failed to submit reports of official acts for two years, then transferred to the list of the Secretary of the House of Bishops. This is a course that has been followed for countless reprobates, and so perhaps it can be used charitably with those who suffer for conscience sake.

*The Rev. James L. Steele
St. Thomas' Church, Morris, Ill.*

While his position may not be typical of all the bishops in the Episcopal Church - which is why his identity will not be revealed - a letter from the bishop of one large diocese to a

priest who was considering leaving PECUSA is significant.

Written in early December, it said in part: "... you are right in recalling that I said that if you or any priest cannot faithfully obey the doctrine, discipline and worship of the Episcopal Church as enshrined in the canons, he or she should resign the ecclesiastical post he or she occupies. This is because a condition of the trust imposed on any of us when we are named to a church post is obedience to church law, the law we then exercise on behalf of others.

"At the same time, it is quite possible to disagree with portions of that law and to work seriously for its change. Indeed, it is quite appropriate to voice strong conscientious dissent to aspects of Episcopalian doctrine, discipline and worship provided such protest does not involve us in disobedient acts. Should our 'conscientious objection' lead us to disobedient acts we are obliged to bear the penalties for such disobedience with an understanding spirit.

"Thus, the Presiding Bishop is quite free to voice his disagreement with Episcopal Church policy on women's ordination. But he is not free to use the power of his office to bar the ordination of women. Should he do the latter, he should either resign or face the imposition of discipline.

"It is generally agreed that the intent of the 1976 General Convention, in authorizing the priesting of women, was to write a 'permissive' and not a 'coercive' canon. This permits a bishop, for example, to abstain from laying his own hands on a woman's head in the priesting rite or even from accepting her as a postulant. It would not permit him to bar her election as a Rector in one of his parishes, however, if the vestry of said parish elected her - for the parish conscience has to be respected also."

Although it is not necessarily pertinent to the point under discussion, the bishop's final statement makes it clear that there is no such thing as a "safe" diocese which will never have priestesses because the bishop's ability to keep them out of his jurisdiction is extremely limited.

What is more to the heart of this discussion is the fact that the priest to whom this letter was directed replied to the bishop several weeks later by saying:

After much prayerful consideration I realize that I am no longer able to function in good conscience and faith as a

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DRAGON LADY, Cont., from pg. 14

priest within the Protestant Episcopal Church in the United States of America, for I cannot vow obedience to bishop, canons, doctrine or discipline that are in conflict with the faith and practice of the undivided Church. I believe that PECUSA has removed itself from the One, Holy, Catholic and Apostolic Church, and my faith and conscience demand that I therefore remove myself from the councils and governmental system of PECUSA.

In taking this action, I believe that I am fulfilling my priestly vows made at my ordination, and am in no way breaking any of them. Following the Examination the bishop asked: "My brother, do you believe that you are truly called by God and his Church to this Priesthood?"

Answer: "I believe I am so called."

Bishop: "Do you now in the presence of the Church commit yourself to this trust and responsibility?"

Answer: "I do."

Bishop: "Will you be faithful in prayer, and in the reading and study of the Holy Scriptures?"

Answer: "I will, for in God's Word is my trust."

Bishop: "Will you look for Christ, and serve him, in your fellow men?"

Answer: "I will."

Bishop: "Will you do your best to pattern your life and that of your family in accordance with the teachings of Christ, so that you may be a wholesome example to your people?"

Answer: "I will, God being my helper."

Later the bishop prayed: "Therefore, O Father, through Jesus Christ your Son, give your Holy Spirit to fill him with grace and power, and make him a Priest in your Church."

Later the bishop said: "Receive this Bible as a sign of the authority given you to preach the Word of God and to administer his holy Sacraments. Forget not the trust committed to you as a Priest of the Church of God." (Service for Trial Use, 439-442)

As I was made a Priest by God to serve in the Church of God, I remain a Priest and shall continue to fulfill my priestly vows and responsibilities, but outside the governmental system of PECUSA.

The Bishop's response was almost instantaneous. He replied in part: "I take note of your belief that you still remain a priest of the One Holy Catholic and Apostolic Church and that you feel you have not broken essential ordination vows. But, in frankness, I must point out that you are revoking your promise of obedience to the first of the ordination vows required of you - the Oath of Conformity as enshrined in Article VIII of our Church's Constitution.

"It appears to me that your present letter fits the circumstance described in Title IV, Canon 8, Sec. 1 entitled 'Of Renunciation of the Ministry.' Accordingly and hereby I am, as of this date . . . performing my 'duty . . . to record the (your) declaration and request so made.'

"In further conformity with said canon, I shall 'lay the matter before the clerical members of the Standing Committee' for 'their advice and consent' before pronouncing that your renunciation is accepted and that you are 'released from the obligations of the Ministerial office and (are) deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on (you) in

(your) Ordination.'

" It is a grave (and to my mind unnecessary) step you are taking - cutting yourself off from the world-wide Anglican Communion, turning your back on the Church which nurtured you and conferred Holy Orders upon you, participating in the further splintering of God's Holy Church because of an unwillingness to respond to the Holy Spirit's call to lift the centuries-old barriers of sexual discrimination against women.

"So pray again before you force me to depose you. A new Church built on one particular version of an English Prayer Book and on yet one more attempt to stifle the liberating power of the gospel for half the human race who are female can hardly have a future, or so it seems to me."

It is evident from this reply that the bishop was "listening" but not "hearing" what the priest was saying. In reminding the young man of the 'Oath of Conformity' taken at his ordination, the bishop failed to admit that the "Doctrine, Discipline, and Worship of the Protestant Episcopal Church" which he vowed to conform to was changed dramatically at the 1976 General Convention. So the bishop was, in a sense, saying that no matter what changes have been made or will be made in the future, a priest is expected to conform to them.

Suppose for a moment that this same bishop had made a contract with a lending firm to borrow \$10,000 which he was to pay back over a ten-year period at 8% interest. Suppose also that the lending firm, five years after the contract was signed, advised the bishop that the decision had been made to shorten the contract to eight years, and the interest rate had been increased to 10%. What do you think might be his reaction to the news?

But what is really shocking about the bishop's letter is the implication - indeed, the charge - that the priest who cannot accept the ordination of women is a sexist who is unable or unwilling to respond to the call of the Holy Spirit, and that he is attempting to stifle the power of the Gospel.

Of what value then is the "Statement of Conscience" issued by the House of Bishops in Port St. Lucie, Fla.? And how can the "Bishops Committee on Reconciliation" hope to accomplish anything when a bishop makes such insulting assumptions about anyone who disagrees with his own position?

The footnote to the story came a short time later.

When the priest announced to his parish that he was resigning, and that he would become the rector of a new Anglican congregation formed by the Senior Warden, the Treasurer and the Clerk of the Vestry, the remaining members of the Vestry - in a real gesture of Christian love and "reconciliation" - voted: To permit their former rector and his family to continue to occupy the rectory for another month, giving him adequate time to find another place to live; to indicate their appreciation of his service by giving him \$1,500; and to authorize the expenditure of \$250 for an appropriate gift to the new Anglican congregation.

A final thought: In another letter to the editor of THE LIVING CHURCH, also in the January 1 issue, the Rev. Homer F. Rogers, rector of St. Francis' Church, Dallas, said:

"I have read with amazement some of the recent letters regarding the Presiding Bishop's statement and the conscience clause that came out of the House of Bishops meeting. I cannot let them pass without comment.

"It now seems that Bishop Allin should resign if he cannot support the constitutional and canonical position of

the Church after Minneapolis. Bishop Hines made no secret of his disagreement with the canons before Minneapolis, and no one suggested that he resign.

"Before Minneapolis the Holy Spirit was plainly speaking through the minds and actions of a lawless minority and constitution and canons were the work of mere men. Now,

mirable dictu, the canons are the voice of the Holy Spirit and the disaffected are opposing human wisdom to the voice of God. What a difference a less than 51% majority makes!

"Before Minneapolis those who opposed General Convention were prophets; now those who oppose are scoundrels."

Building A Church

The Rev. Ralph R. Pressley,
Oklahoma City

Ed. Note: The following appeared in the parish bulletin of St. David's Church, Oklahoma City, as a message from the rector to his congregation shortly after their decision to secede from the Diocese of Oklahoma and from the Episcopal Church in order to become a part of the movement to establish the Anglican Church in North America.

We have embarked on a course of building a Church. True enough, it is nearly without plans, without financing, and in some ways, without leadership. Perhaps that's where you come in.

We are not talking of building an edifice which "will seat as many as 500 people." That is merely a building that houses a church. What God needs before He needs any such thing is an *ecclesia* — in ancient Greece, an assembly of people for political purposes. The word means "called out." English uses the word "church." But again, we are to understand, "called out" — from the rest of society. Churchmen are to be "different"; if they are not, they cannot be very good churchmen.

Many who are called — and it is a vocation — resist because they do not want to do what is required of them. What is required is, above all, surrender. That word has a hateful ring to free men. We do not even like to consider surrendering any of our precious freedoms to anyone, not even to Him Who gives them in the first place. But whether we like it or not, there are many instances of surrender required in our lives if we are to enjoy the things we would most appreciate.

When a young man and woman marry, they must each surrender absolutely to the other. Each must begin to put the spouse above personal desire and ambition. New purchases, new jobs, vacation trips, plans for the future — all must give way to another person first. If this is not willingly done, usually there is little hope for either a successful marriage, or enjoyment of *things* either.

When our country is in danger, when it is attacked and war accosts us in our pursuit of happiness, many young men must surrender their freedom to serve in the forces. Even if drafted, they must then serve willingly, or defeat is more likely than victory, for reluctant soldiers win few battles.

If our secular occupations, by which we earn our daily bread, demand that we work overtime, or in a place not of our

choosing, few of us refuse. Most people are realistic about these things. Some may not like the way things happen — no one would like war — but when necessary, the job is willingly done. After, it is even done enthusiastically.

Building His Church calls for us to become Christians. Christianity means following a strict way of life. It calls for a striving for righteous living. It calls for *working* for the good of others. It calls for giving *all*, if necessary, to help others. It calls for surrender to God, and to His Church.

No wonder so many people are reluctant to venture very far into the Way. It seems to be hard! Contrary to the modern evangelists' urging, surrendering our lives to God's service pretty obviously is no guarantee of affluence, sex-appeal, and easy living. Our society today does little honor to the rigorous life, so many cannot understand an appeal to such a vigorous regimen as Christ and His Church demand.

In Tennyson's "Idylls of the King", King Arthur describes the requirements laid upon his knights:

*I made them lay their hands in mine and swear,
to reverence the king, as if he were
their conscience, and their conscience as their king;
To break the heathen and uphold the Christ,
To ride about redressing human wrongs,
To speak no slander, no, nor listen to it,
To honor his own word as if his God's,
To lead sweet lives in purest chastity,
To love one maiden only, cleave to her,
And worship her by years of noble deeds.*

Christ and His Church require no more than was required of Lancelot, Gawain, Galahad and company. Everyone looks back fondly to "the days when knighthood was in flower." But many believe the Church's day is past also.

In about 625 B.C., the nation of Judah was endangered. The ten tribes to the north had degenerated from the stalwart followers of God that they had been centuries before when the Israelites had settled in the promised land, and the powerful Assyrians had conquered and destroyed their land. Now the remaining people of Israel, separated into the nation called Judah, had also become heathen-like. They found lying, cheating, adultery, stealing, and idolatry more attractive than the Way of God. He was about to let the barbarians destroy them, but He would give them one last chance. He determined to send to them a prophet, a man called Jeremiah. As with us so often, he attempted to deny his vocation. But as always, God would have His way. He told Jeremiah, "Before you were born, I had set you apart for this work. You go do what I say!"

The Church led this country into the glory it has enjoyed. Departure from her vocation by the Church has served the U.S. — and the world — badly. But God is a merciful God, and provides every opportunity for His children. Before the barbarians are allowed free hand in our time, He will appoint other prophets to lead the multitude back to Him. Can you hear Him saying to you, "Before you were even born, I had set you apart for this work. You do do what I say!"?

that few laymen really understand or care about."

"But what about the problem with doctrine PECUSA faces today?" I countered, hoping to find an area in which priests might be important enough to be worth a lawsuit.

My hopes were shortlived. "PECUSA adheres to so little of the way of doctrine nowadays, and so few clergy stand firmly on anything that is likely to be construed as doctrine that such a suit will probably never be brought. Furthermore,

you would have to try such a case in an ecclesiastical court and everyone knows that that never leads to any resolution of the issues."

I went away from that discussion feeling that my professional status had been demeaned. I wonder who I could sue to get even?

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

According to the Papers

A Brief Look At Current Religious News

"TWO WOMEN employed by the Episcopal Church in New York have been released from jail after serving more than 10 months for their refusal to answer questions in a grand jury's investigation of the Puerto Rican terrorist group known as the F.A.L.N.," according to the NEW YORK TIMES of Jan. 25.

"The women, Maria Cueto and Raisa Nemikin, were freed on Monday night under an order by Judge Robert L. Carter of Federal District Court in Manhattan. The judge explained in a decision filed yesterday that it would serve 'no legitimate purpose' to keep them in jail longer."

The women were jailed in March, 1977, after refusing to answer the grand jury's questions about the 1975 bombings of Fraunces Tavern, which killed four people, and the whereabouts of Carlos Alberto Torres, a former member of the Hispanic Commission of the Episcopal Church who is being sought by the FBI.

In a 24-page decision, Judge Carter said the two women were "clearly misguided in their continued refusal to adhere to their legal obligation to testify before the grand jury, since their defiance cannot be justified under any recognized or accepted First Amendment ground."

Miss Cueto has been director of the Hispanic Commission since 1972, and Miss Nemikin has been her secretary. Both have been on official "leave of absence" from their jobs at the Episcopal Church Center since they were sent to jail.

Several other persons connected

in the past with the Church's Hispanic Commission have also refused to testify before the grand jury and are still being held in jail.

"REPORTERS WHO COVER RELIGION in the United States have voted the schism in the Episcopal Church as the top religion news story of 1977," UPI reported in early January.

"The schism in the church began taking shape in late 1976, but by Sept. 1977 was proceeding rapidly. Although it is widely believed that the schism results only from the Episcopal General Convention's 1976 decision to ordain women, Bishop-elect James O. Mote of the breakaway Anglican Church in North America says there were more than a dozen issues that brought about the division."

"AT THE CLOSE OF THE FIRST YEAR in which women have been permitted to be ordained priest in the Episcopal Church, more than 90 women have taken that step and about two-thirds of those are in some sort of stipendiary position," the Diocesan Press Service reported on December 21.

A survey by DPS of the 93 domestic dioceses, to which 73 dioceses responded, showed that 60 of the women hold positions in Church institutions or in secular institutions such as college, prison or hospital chaplaincies. Twelve of the women have charge of congregations as either interim minister, vicar or rector.

The report said that in the 73 dioceses responding, there are 92 women deacons and that 62 women —

including deacons and candidates — are preparing for the priesthood.

The DPS questionnaire also sought information about the number of priests under some form of discipline or restraint growing out of the ordination issue, and the number of parishes actively dissenting, as well as the causes of dissent and discontent. But DPS reported that "information about the causes and effect of dissension are far more incomplete and certainly not as reliable as the information about ordinations." This, the report said, was because Episcopal Church statistics run at least a full year behind, making it difficult to prove figures, and also because many of the questionnaires were returned in the early fall, "and situations have changed as Church people make decisions."

The survey did indicate, however, that 32 priests or deacons "were under some form of inhibition or restraint as a result of the ordination issue," and it showed that 18 congregations had voted to withhold funds. Ten had declined episcopal visitation and 13 congregations had actually voted to leave the Episcopal Church.

The survey total showed that about 3,400 people had elected to leave the Church in 1977. It is significant, however, that of the 20 dioceses failing to respond to the questionnaire, five contain parishes that have voted to secede from the Church, and at least ten have one or more newly-formed Anglican congregations started by Episcopalians who have left PECUSA.

A PERMANENT INJUNCTION against the congregation of St. Paul's Episcopal Mission Church in Payson, Arizona, was issued in late December by a Superior Court judge, ordering that the congregation turn the church property over to the Episcopal Diocese of Arizona.

According to THE ARIZONA REPUBLIC, 86 members of St. Paul's

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Convention as well as the professional staff of the Episcopal Church Center."

OTHER ACTIONS

There is no longer much controversy in evidence at Council meetings, since such issues are usually thrashed out in the various committees and the results brought to the full Council for its vote.

One of the few proposals that provoked much discussion by Council at the New Orleans gathering was a plan to establish a National Staff Officer for Washington Affairs who will live and work in Washington, D.C., and who will "serve as liaison between the entire Episcopal Church and the U.S. Government." He/she also will "aid more effective participation of Episcopal Church people in the Government of the U.S. so as to maintain and strengthen our republican form of government and to make more effective the Christian witness in its conduct and processes."

Total cost of the new Washington office for the first year was estimated to be \$50,000, and Council was asked to appropriate \$157,600 from the Julia A. Gallaher Fund over a three-year period for its financing. The Gallaher Fund, it was explained, was established for the purpose of promoting the republican form of government, and Council was assured that lawyers for the Church have said "that this interpretation meets the intent of the Gallaher Trust Fund."

Presiding Bishop John M. Allin was quick to explain that the new Staff Officer for Washington Affairs "will not be a

lobbyist but an ambassador." The resolution finally passed with no dissenting vote.

Two proposals from the Committee on Social Responsibility in Investments were also adopted. One involves the Episcopal Church in shareholder action against IBM, and requests the company to investigate the use of IBM computers in Chile, Argentina and Brazil to determine if they are being used "in any way that aids police repression or abridges human rights," and to develop criteria for the sale or lease of such computers to minimize their possible use "for repressive purposes in these countries."

The second proposal will involve the Episcopal Church in shareholder action against General Electric Corp., calling on the company to adopt the following corporate policy: "In its deliberations on foreign military sales/servicing agreements, the Corporate Policy Committee shall: (1) evaluate the human rights situation in any country with which a contract is contemplated, reviewing available information from public and private sources; (2) establish criteria below which a country cannot fall and still remain a General Electric customer; and (3) decline any sale to a country which does not meet these minimal standards."

Council was also advised that there are now 618 projects of various kinds and in various parts of the world that have applied for grants from the projected Venture in Mission capital funds drive. The total requests for financial help amount to \$193,213,367 — almost double the amount of the VIM goal.

Episcopal Diocese And The Law

Ed. Note: The following Letter to the Editor was published in THE ARIZONA REPUBLIC on Jan. 9, 1978.

News items in your paper recently mentioned the legal victory of the Episcopal Diocese of Arizona over the insurgent congregation of St. Paul's Episcopal Mission at Payson. By court order an injunction was authorized against the mission. The Payson church property of the mission was ordered transferred to the control of the Diocese.

I have never been an Episcopalian. I am not interested in the arguments of the doctrines of the Episcopal Church or the Diocese of Arizona. My only interest is in the ethics and honesty of Christians who would dispossess a group of God's followers of a mission church which they built to the glory of God, only to have it taken from them to satisfy the hierarchy of the Episcopal Church in Arizona.

My late husband and I have been supporters of several churches for years. Since coming to Sun City we have been regular contributors to the United Church of Sun City. Before my husband's death we built a summer home in lovely Payson North, "Little Switzerland in Arizona." We enjoyed the fellowship of the St. Paul's Episcopal Mission which had been fostered by the loving ministry of the Rev. Robert Donovan since 1969.

Following my husband's death, I gave the mission funds to build Crawford Hall in his memory. In recent years a summer visitor to St. Paul's Church, I also purchased pews for

the sanctuary. A final indebtedness on the church of over \$12,000 was liquidated when I offered to match funds given by members of St. Paul's.

After several church summer school sessions attended by many children from the entire Payson community, it became evident that more space was needed. In 1976 I gave funds for the addition to Crawford Hall which doubled its capacity. My primary interest was to benefit a community we had come to appreciate.

At no time has the Diocese paid any money for the construction or purchase of this property. Honesty and generosity, evidently, has no place in the consideration of the Episcopal Diocese of Arizona. The Rt. Rev. Joseph Harte, Bishop of the Diocese of Arizona, assured me personally and the members of St. Paul's, at the celebration following the burning of the Church mortgage in 1976, that the ordination of the Rev. Robert Donovan was imminent. His promise was never fulfilled.

In my estimation the sad events of recent months involving the awarding by legal action of a lovely House of God from a group of His followers to the Arizona Diocese, provides a sad travesty on our religious orders of the present day.

I only hope that future visitors to Crawford Hall, and those who view the plaque of dedication in memory of my

(See EPISCOPAL DIOCESE, Next Page)

husband, may somehow be shamed by the knowledge that the hall is part of an appropriated property, and the very souls of the church officials will be seared by their burning consciences.

As so aptly stated by a Payson newspaper editorial:

"People throughout the world today are looking for the basics of religion. By this we mean teachings from the faith of the Bible — not the modern man-made mandates of so-called modern theologians.

"To this end, Fr. Bob Donovan and his flock have won — the Diocese of Arizona has lost."

Mrs. Jessie Crawford
Sun City

Exactly twenty days after Mrs. Crawford's letter was published in THE ARIZONA REPUBLIC, the Rev. Robert Donovan, for more than eight years a deacon, became the first to be ordained to the priesthood in the emerging Anglican

Church of North America. It was the first episcopal act of the new Bishop of the Diocese of Christ the King, the Rt. Rev. Robert S. Morse, who flew from Denver to Payson, Arizona, a few hours after his consecration.

The ordination service on Sunday, January 29, was an ecumenical one. It was held in St. Philip's Roman Catholic Church. The Pilgrims Quartet, a gospel singing group from Phoenix, and the choir of the First Southern Baptist Church of Payson provided the music for the occasion. The Rev. Byron Banta, pastor of the Baptist Church, read the Epistle for the ordination.

Since the St. Paul's congregation lost its property to the Diocese of Arizona, they have reorganized as the Anglican Church of the Holy Nativity and have been holding services at St. Philip's Roman Catholic Church. But immediately after Fr. Donovan's ordination, land — donated by a local developer, Barney Swartwood — was dedicated for a new church.

At the same time, Mrs. Crawford contributed \$50,000 to the new congregation to start construction on a new church building.

Notes From The Dragon Lady

By Dorothy A. Faber



SOME IMPORTANT CHURCH HISTORY —

Recent developments in the Church are producing a renewed interest in the history of the Anglican Communion and, specifically, of the Episcopal Church in the United States. On January 29, a priest in a northern diocese — who presently labors in the vineyard of a bishop with a less than charitable attitude toward those who disagree with him (which is why the priest's name will not be mentioned) — gave the following sermon:

Tomorrow is the Feast of Charles Stuart who, on January 30, 1649, exchanged his earthly crown for that of martyrdom, having been sentenced to death by Oliver Cromwell and his Puritan gang. Some historians are critical of St. Charles for what they consider his failures as a sovereign, and that is certainly their right, but it is his victory as a Catholic Christian that we celebrate today.

He was the only person officially canonized by the Anglican Church since the Reformation. He lived in a century in which it was quite the common fashion to put people to death for their religious convictions, a practice from which we — in an enlightened way — recoil in horror.

And yet one thing must be said for that age: At least people did take religion seriously. There was a religion of conviction and not, as is so common today, one of convenience. King Charles' Archbishop of Canterbury was also murdered by the henchmen of Cromwell's illegitimate government four years earlier because he, too, upheld the religion of the Church as it had been handed down from the beginning, without additions or subtractions.

Yesterday, in Denver, Colorado, four priests were consecrated as bishops for the purpose of continuing the religion of what has been called — in Scotland and the United States of America — the Episcopal Church. The reason why they were consecrated was because, in September, 1976 at its General Convention in Minneapolis, the Episcopal Church passed legislation which changed the religion of that Church.

The present Archbishop of Canterbury, whose place in Christendom is misunderstood by most people and especially Episcopalians, announced on the eve of these consecrations that he would not recognize these bishops nor the Anglican Church of North America which they are to represent as part of the worldwide fellowship of self-governing Churches known as the Anglican Communion.

The Archbishop of Canterbury, be it well noted, has no jurisdiction outside his own diocese and province. The only position he holds in the Anglican Communion is an honorary one, by common consent, of the first bishop among other equal bishops. He has no authority to speak for the entire Anglican Communion.

The present Archbishop, Dr. Donald Coggan, has in fact quite a history of giving his agreement to some of the strange, new, un-Anglican doctrines to which the Episcopal Church has fallen victim. He does not stand in the great tradition of such Churchmen as William Laud. He did everything in his power to stop yesterday's consecrations. But let us remember that his word is not authoritative for us.

The decision of an Archbishop of Canterbury not to provide Apostolic Orders for faithful overseas Anglicans is not new. In 1783, before the signing of the peace treaty ending hostilities between Great Britain and the American colonies, Samuel Seabury, a Connecticut priest, spent over a year in England at his own expense trying to persuade the then Archbishop of Canterbury to recognize his election by the clergy of that State as the first bishop of the fledgling Episcopal Church in America.

The Archbishop declined, but at least it was on the grounds that the civil law forbade such consecration because it required the oath of allegiance to the Crown, which Seabury

(See DRAGON LADY, Page 15)

Letters From Our Readers...

Ed Note: Because of space limitation, the editor reserves the right to abridge any letter. Anonymous letters will not be published, but names and addresses of writers may be withheld upon request, if this information is provided for the editor.

PENSION FUND BENEFITS

I cannot recall if I ever sent any money to the Foundation to pay for my monthly copy of THE CHRISTIAN CHALLENGE. If I did not, the omission was caused — or non-caused — by the complications and trauma of entering retirement, and learning to cope with the meager assistance of the Church Pension Fund's blithely unrealistic notion of Fund "benefits."

I should not complain; I brought it on myself. As foolishly as any Galatian, I failed the Pecusan test of excellence by not accepting any calls to that "greater sphere of Christian influence and service" so many of the brethren seem to seek and always find at the beginning of the Fund's consecutive (best and always last) ten years of "covered service" — the years of highest remuneration that are the basis of Pension calculations.

I served a poor, disadvantaged congregation, came to love the people as they served their Lord and Church with such sacrificial devotion, and remained their priest for the last seven years of my active ministry.

So if you have never received any money from me, it was because I didn't have all that much. But fair is fair; I am grateful every time I receive an issue of THE CHRISTIAN CHALLENGE. It is a source of information, instruction and much spiritual comfort, and I must support your admirable efforts to produce such an excellent publication. Herewith is my small gift.

*The Rev. Whitney Church
Deerfield Beach, Fla.*

TWO LETTERS FROM MR. McFADDIN

I am staying in PECUSA and fighting, but statements have been made in your magazine that the ordination of women is irreversible. With this I cannot agree. I have been a lawyer for many years and look at this from a legal viewpoint.

Has it occurred to you that a method adopted by the Minneapolis Convention of changing the Canons only violates our own Constitution? The Constitution of the Church clearly indicates that priests and bishops can only be male, the male pronoun being used in regard to bishops fifteen times and to the ordination of priests five times, and this has been the accepted interpretation for centuries. A change in the Canons cannot change the Constitution, which can only be amended or changed by the method stated in the Constitution itself — which was not done.

Therefore, it is my opinion, this being a violation of our own Constitution, that a group of priests and laymen could apply to a Federal Court for an injunction against the ordination of any woman in that we are denied a right under the Federal Constitution to have our own procedures followed, and for the Church to fail to do so impinges on our standing in the Church, and especially in its Councils.

This is especially true where priests, by virtue of their ordination, become voting members of the Council, which therefore decreases the value of other members. A case of this kind, if brought to Court and upheld, would automatically void the ordination of all women already ordained as well as stop further ordinations. It is certainly a thought to be investigated.

*J.L.C. McFaddin
Beaumont, Texas*

In regard to my earlier letter, I doubt if the suit I contemplated will be brought. An attorney friend, also an Episcopalian, briefed the matter as to whether or not the Federal Courts would entertain such a suit, and he was of the opinion that they probably would not, citing several cases.

This was very disappointing to me because I thought it would be an excellent way to solve the matter and force the women's ordination advocates to go through the process they should have gone through of amending the Constitution.

You may have noticed that, in the recent Diocesan Council in Texas, a resolution was introduced to have this Canon reversed on the grounds that it should have been handled in the Constitutional way. But this was defeated two or three to one. The liberals are definitely in control.

I am sorry that our decision was disappointing.

*J.L.C. McFaddin
Beaumont, Texas*

UPHOLDING THE 1928 BCP

The action of the recent congregational meeting of the Parish of the Holy Cross, Stateburg, S.C., may be of interest to other parishes. A resolution was passed calling on the Church to permit the 1928 edition of the Book of Common Prayer to continue as a fully authorized liturgy of the Episcopal Church, and that rubrics of the Proposed Book apply to the 1928 Book. Also passed, with only one dissenting vote, was a resolution requiring that, for the year 1978, one-half of the services be conducted from the 1928 BCP and one-half from the Proposed Book.

Three years ago, at the annual meeting of this parish, we voted 100% to retain the 1928 BCP. That same year, the Diocesan Convention voted 8 to 5 in favor of continued use of the 1928 Book, with a few changes. The General Convention of 1976 evidently ignored this vote.

*Robert F. McLellan
Sumter, S.C.*

IRKED WITH ST. MARY'S

With regard to an article by Rev. G.L. Claudius, in your February issue. The information regarding St. Mary's, Denver exit from the Diocese of Colorado is misleading and also full of falsehoods. The parish was split on the decision to leave the Diocese. Meaning those of the parish who voted No were actually ousted from the property. The Bishop of Colorado and the members who chose to remain in the Episcopal Church made no threatening advances to march in and take over anything.

Now that a year has passed and after many, many attempts to contact their vestry as to a viable and fair solution to the property settlement differences between the two factions and having the door shut in our faces, (a very Christian attitude?) four parishioners on their own decided to join a class action suit since there was no other way to deal with the secessionists. The Diocese of Colorado or the Episcopal Parish of St. Mary's have prosecuted the secessionists to any degree.

It really irks me for people to make these people out as martyrs. When after all who came out of this smelling like a rose? We certainly didn't.

I don't imagine you'll be printing this letter in your magazine, as the only letters I read are ones in sympathy with your ideas. But my conscience wouldn't let this rotten article go unanswered.

*Carla F. Parnell
Aurora, Colo.*

A BETTER NAME?

Now that people within and without the Church are beginning to realize continuing Church people are loyal to the Faith, and therefore loyalists, it seems we should begin thinking seriously about a wise selection of legal names for continuing Anglicans in this land and in Canada.

Let's hope and pray that our new Fathers-in-God will consider carefully and prayerfully the decision to be made on this, for on it a monumental amount of our future welfare will depend. That is manifest when one recalls the misunderstandings, inaccuracies and gross unfairness foisted on Church people in the past because those about us who didn't know any better — from the armed services across the national spectrum to other religious bodies — categorized us falsely.

Therefore, this Churchman proposes we act simply and unequivocally by drawing the best possible word from the Christian creeds which is universally understood. Let us be known legally and in Faith as The Anglican Catholic Church in the Americas — and no nonsense to the

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Doren of Pittsburgh and Peter Watterson of West Palm Beach issued a statement affirming that their faith 'is rooted in the Holy Bible and follows the guidelines of the 1928 Book of Common Prayer.'

Bishop Watterson was quoted as saying, "The young people are not impressed by the materialism nor the liberalism being expressed by liberal churches. They seek a strong example and doctrine."

UPI said the bishops declared that "a practicing homosexual" may not serve as a priest but would be welcome to the Church to learn the teachings of Christ. Asked if women would be permitted as priests in ACNA, Bishop Doren said, "No. We are following the examples set by Jesus."

In their statement, the bishops stressed their belief in the "sacredness of Christian marriage . . . We hold that human sexuality is holy and sacred, and only finds its purpose and fulfillment in holy marriage. All sex outside of marriage is illicit."

The statement also said: "We believe in the sanctity of life. We oppose with every fiber of our being the aborting of God's holy innocent unborn babies . . . We abhor the casualness with which life is now destroyed."

"THEY ARE NOT BISHOPS of the Anglican Communion; they are not part of the Anglican Communion; as to whether they are acceptable as consecra-

tionists, that seems very doubtful. What they are, I don't know, but it doesn't mean anything much."

This was the opinion of the Rt. Rev. John Howe, secretary general of the Anglican Consultative Council, as published in THE CHURCH TIMES (London), when he was asked about the recently-consecrated bishops of the Anglican Church in North America.

The TIMES article quoted Bishop Howe as saying he did not doubt the validity of the consecration because only two consecrators were present, because only one would have been sufficient, and a retired bishop may consecrate if he has been authorized to do so by his church. But he said that neither Bishop Albert A. Chambers, retired Bishop of Springfield, Ill., nor Bishop Francisco J. Pagtakhan of the Philippine Independent Church had been given such authorization.

"This is all very sad, a tragic sort of thing," Bishop Howe said. "They are getting further and further into remoteness. They have expressed the very sincere wish to be in the mainstream of Anglican and Catholic religion, and they are doing just the opposite."

"DESPITE THE ARCHBISHOP OF CANTERBURY'S hope that this summer's Lambeth Conference will emphasize prayer and study, it will almost certainly pass a resolution on the ordination of women to the priesthood," THE CANADIAN CHURCHMAN has reported.

"This was the projection of Bish-

op John Howe, secretary of the international gathering of bishops, in an interview here last month."

The CHURCHMAN said that Bishop Howe added that any resolution would probably deal only with the principle behind such ordinations, explaining that Lambeth Conferences are advisory only, and though their statements carry considerable "moral weight," they are not able to make Church law.

"We have to take into account," said Bishop Howe, "that women priests exist, and this is not likely to be undone."

"THE PRIMATE OF THE ARMENIAN Church of America has said he 'deplores the action taken by the dissident group of Episcopalians' who recently split from the parent Church to form what is called the Anglican Church in North America," according to a report from Diocesan Press Service.

"His Eminence Archbishop Torkom Manoogian, Primate of the Diocese of the Armenian Church of America, in a statement issued by his office, noted the 'friendly relations' between his Church and Anglican and Episcopal Churches in Europe and North America for more than a century."

His statement also said: "It is the hope of His Eminence that, with the guidance of the Holy Spirit, the dissidents will return and be reconciled with the duly constituted bodies of the Episcopal Church and the Anglican Com-



THE "GOOD SHEPHERDS" NEED YOUR HELP!

Since the "Good Shepherds Fund" was established by the Foundation for Christian Theology in January, it has received several medium-to-small contributions — enough to enable the Foundation to make one grant to a priest who found it necessary to mortgage his home in order to step out into the unknown and begin forming a new Anglican congregation. It was gratifying to be able to give him a little help until the new congregation is large enough to provide him with an adequate income.

There are other men like this — and we'd like to be able to help all of them when that kind of help is needed.

If YOU would like to make this possible, please send a special contribution, earmarked for "The Good Shepherds Fund," to:

Foundation for Christian Theology
P.O. Box 2624
Victoria, Texas 77901

munion."

IN A SUPERIOR COURT DECISION on Feb. 10, the Episcopal Diocese of New Jersey won control of the property of St. Stephen's Church, Plainfield, N.J., after Judge Harold Ackerman ruled that dissidents may leave a church of a denomination, but the church property belongs to the denomination.

According to THE NEW YORK TIMES, Judge Ackerman also barred the Rev. Stanwood E. Graves from entering the rectory, the church, the parish hall or any other St. Stephen's property "except as a worshipper."

THE WORLD COUNCIL OF CHURCHES is considering moving its headquarters from Geneva, Switzerland, to another country because of the drop in the value of the dollar and the resulting increase in operating costs. According to an article in THE DALLAS MORNING NEWS, a recent executive committee meeting noted that the Council expects to lose about \$2 million in currency exchange rate deficits because of the decline of the U.S. dollar and the West German mark.

An earlier EPS report said the WCC budget is financed by its 293 member churches situated mainly in the dollar, sterling and deutsche mark zones. The new financial crisis comes after the WCC had recovered from a 1976 crisis, at which time the Council has been able to surmount its problems because of a substantial increase in contributions from its member churches, primarily those in North America and Germany.

"SCIENTISTS HAVE COME TO BELIEVE that they will never penetrate the ultimate mystery of creation, even though they now concede that evidence corroborates the Bible in concluding that creation began with a single act," according to a report from RNS.

That is the opinion of Robert Jastrow, founder and director of NASA's Goddard Institute for Space Studies.

Dr. Jastrow, one of the nation's preeminent space scientists, was quoted as saying, "In science, as in the Bible, the world begins with an act of creation. That view has not always been held by scientists. Only as a result of the most recent discoveries can we say with a fair degree of confidence that the world has

not existed forever; it began abruptly, without apparent cause, in a blinding event that defies scientific explanation."

Dr. Jastrow said the second great

ANGLICAN CONGREGATIONS CONTINUE to form around the nation. Among those recently organized are:

St. Charles-the-Martyr Anglican Church, Millersville, Md., to serve the Annapolis-Baltimore area. Col. Geoffrey T. Cowell and E.J.M. LaRoque are part of the acting Vestry.

All Saints' Church, Battle Creek, Mich., with George M. Spriggs, Jr. as warden.

St. Stephen's Church, Sewanee, Tenn., with Reginald H. Helvenston as contact person.

St. Anselm of Canterbury, Sequim, Washington; the Rev. R.C. Henstock is serving as priest, and John H. Merscher is lay reader.

St. Paul's Anglican Church, which will serve the Big Spring-Midland-Odessa, Texas area. Priest-in-charge is the Rev. Jean Pierre Meshew of Bedford, Texas.

St. Augustine's Anglican Church, Austin, Tex. James C. Fish is senior warden, and Miss Auburn Faber is secretary-treasurer. The congregation is being served by the Rev. Jean Pierre Meshew and the Rev. Mark Holliday, rector of St. Bede's Anglican Church, Euless, Texas, and St. Charles-the-Martyr Anglican Church in Grand Prairie, Tex.

St. Mary the Virgin, Evansville, Ind. The Rev. William E. Stark is priest-in-charge.

St. Andrew's Anglican Church, Salt Lake City, Utah. Robert W. Sperling is warden and lay reader.

The Anglican Church of Our Saviour, Florence, S.C. The Rev. William D. Ladkau, Columbia, S.C., is priest-in-charge.

Christ Anglican Church, New Orleans, La. Priest-in-charge is the Rev. Jean Pierre Meshew, Bedford, Tex.

The Church of St. Mary Magdalene, Orange County, Calif. The rector is the Rev. Anthony F. Rasch, former rector of the Episcopal Church of the Blessed Sacrament, Placentia, Calif.

St. Peter the Apostle Anglican Church, Grand Rapids, Mich. The Rev. Steinman E. Stephens, rector of St. Philip's Episcopal Church, announced his resignation on April 9 to accept a call to become rector of the newly-formed Anglican parish.

mystery that is defying science is the origin of life. "The record of the first

(See PAPERS, Next Page)

New Anglican congregations are being formed by laypeople in Hot Springs and Little Rock, Ark., with the help of the Rev. Alan Rosenau, who resigned on April 30 as vicar of St. Michael's Church, Arkadelphia. Fr. Rosenau is also assisting with the formation of an Anglican congregation in Greenville, Miss.

All Saints' Anglican Church, San Antonio, Texas, has called a rector after only six months of existence. He is the Rev. F. Ogden Miller, former rector of Church of Our Saviour, Los Angeles, Calif.

THE EPISCOPAL DIOCESE OF LEXINGTON, Ky., is permitting the Anglican Parish of St. John the Evangelist, Dayton, Ky., to continue using its buildings after the parish seceded from the Episcopal Church to become a part of the Anglican Diocese of the Midwest.

An exchange of letters that occurred over many months between the Rt. Rev. Addison Hosea, Bishop of Lexington, and the Rev. James W. Bjorkman, rector, as well as with the Vestry of St. John's was published in the March issue of THE CHURCH ADVOCATE, official diocesan publication. It revealed that the Standing Committee had recommended to Bishop Hosea that the break-away congregation be allowed to remain on the property "so long as said parish maintains and not encumbers" the buildings.

In a letter to Mrs. Charles Bowman, secretary of the Vestry, dated March 17, Bishop Hosea said he concurred with the Standing Committee, and he was granting permission for the Anglican parish the use of the church, the parish house and the rectory, "with the understanding that you will maintain the property properly, and that you will not encumber nor alienate it, and that you will continue to keep adequate insurance coverage."

The bishop's letter said the Standing Committee would review annually this agreement.

Bishop Hosea has since inhibited Fr. Bjorkman from serving as a priest in the Diocese of Lexington, and said he would act to depose him after a period of six months.

calls "the spirit of adoption" — the spirit of the trusting child. When that spirit rules and animates our communion with God we approach Him, not to ask for "the answers," but happily trusting that because He knows them we don't need to know them: Because He is our Father He is already applying those "answers" to our needs in ways beyond our knowing. When we can rely upon the Father's infallibility, we need not seek it in any creature.

To live in that trust is to walk by faith, to be justified by faith. If we seek or demand infallibility in any creature it is actually because we lack sufficient faith, or right faith; belief

in papal or ecclesial or episcopal or biblical infallibility is in fact disbelief in God as Christ reveals Him to us.

God grant that in this our day Christians will be given the courage of faith we need to cast off all craven, false, faithless trust in those pseudo-infallibilities. When we have done this, but not before, we can enter the glorious liberty of the children of God. Let the Church say to itself, and to the world: We offer you no infallible Bible, no infallible Vicar of Christ, no infallible episcopate, no infallible theologians; we offer you free and full access to the infallible God, through His Son Jesus Christ — whose body we are!

According to the Papers

A Brief Look At Current Religious News

THE RT. REV. ROBERT MERCER, Anglican Bishop of Matabeleland, Rhodesia, has made it known that he no longer feels able to receive Communion in those national Anglican Churches that have ordained women to the priesthood.

In a letter published in the June issue of THE CANADIAN CHURCHMAN, Bishop Mercer declared that, should he visit the United States, Canada or New Zealand, "I should feel obliged to 'assemble together' with the schismatics."

The bishop's letter concluded: "What should happen at Lambeth is a problem of conscience I have not yet resolved."

FOUR LOS ANGELES AREA PARISHES that broke with the Episcopal Church more than a year ago have lost their first round in court in an effort to retain their property.

According to the LOS ANGELES TIMES of June 22, Superior Court Judge J. Wesley Reed, ruling in the four cases brought by the Episcopal Diocese of Los Angeles, said the parish property was "impressed with an implied charitable trust" requiring its use for the benefit of members or congregations of the Protestant Episcopal Church.

Judge Reed also ruled that the Episcopal Church is a hierarchy giving the diocese control over individual parishes "both in ecclesiastical matters and temporal matters."

The four parishes sued by the

diocese were: St. Mary of the Angels, Hollywood; St. Matthias, Sun Valley; Church of Our Saviour, Los Angeles; and Church of the Holy Apostles, Glendale. Thus far, only Holy Apostles has indicated it will appeal the decision to a higher court. The rector, the Rev. George H. Clendenin, was quoted by the TIMES as saying, "This has got to be decided by a higher court because it is a national test case."

Only a month before, the Episcopal Diocese of Nevada won a District Court decision giving it control of St. Christopher's Episcopal Church, Boulder City, which withdrew from the Episcopal Church in early 1977.

The LAS VEGAS SUN reported on May 24: "A fire destroyed the church building last Memorial Day, and a fund drive to raise \$250,000 for a new structure . . . was launched." According to the SUN, District Court Judge James Brennan ruled that title to the property as well as the insurance proceeds resulting from the fire damage were owned by the Diocese of Nevada.

THE VERY REV. WILLIAM F. BURNS of West Orange, N.J., has been elected to become the first Bishop of the Anglican Diocese of the Resurrection, which presently spans the states of New York and New Jersey and the northeastern section of Pennsylvania.

Dean Burns, who is also rector of St. Mark's Church, West Orange, is expected to become the fifth bishop of the Anglican Church of North America,

although a time and place for his consecration have not yet been announced.

About two weeks after the election of Dean Burns, the Rt. Rev. George E. Rath, Episcopal Bishop of Newark, deposed the bishop-elect, and sent an Episcopal priest to St. Mark's Church to conduct services. The congregation rejected his offer, and invited him to join them in worship.

FUNDS TO HELP DEFRAY COURT COSTS are being sought by the small congregation of only twelve persons at St. Paul's Church, Central City, Colo., since it was announced in mid-June that the Episcopal Bishop and Diocese of Colorado had filed suit claiming ownership of the St. Paul's property.

According to a letter of appeal for the St. Paul's Legal Defense Fund from the Rev. William Buck, rector, "this small flock of faithful Churchmen have already drawn from their personal savings account \$5,000," and "there is no other resource to draw from" in order to keep from losing the lawsuit by default.

The St. Paul's congregation, which holds title to the property, voted to withdraw from the Diocese of Colorado and the Episcopal Church last September.

"A DISENCHANTED GROUP OF EPISCOPALIANS" in Tonopah, Nevada, "are threatening to make his-
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toric St. Mark's Church the second body to split from the Diocese of Nevada," according to a report in the LAS VEGAS REVIEW-JOURNAL.

"In a petition sent to Nevada Episcopal Bishop Wesley Frensdorff, about a dozen members and former members of St. Mark's protested several recent actions they claim are aimed at 'eliminating' the church in Tonopah . . .

"The group claims the diocese has taken control of the church and mismanaged it financially. The two recent actions that spurred the group to take the action were: The transferring of Tonopah's traveling priest to Hawthorne; the order the Tonopah vicarage be rented out with the proceeds sent to Hawthorne to help pay for the traveling priest."

According to the article, William Roberts, a former church officer and member of St. Mark's, indicated that if Bishop Frensdorff does not reply to their petition in a satisfactory manner, moves already have been planned to secede from the diocese and attempt through the courts to take the church property from the diocese.

"STATISTICS COMPILED by the Episcopal Women's Caucus show that 73 of 113 women Episcopal priests are

servicing in church-related positions," according to a report from Diocesan Press Service.

The figures were compiled by the Rev. Suzanne Hiatt of the Episcopal Divinity School, Cambridge, Mass., who reported that there are 256 women in the Episcopal Church's eight domestic provinces, residing in 74 dioceses. Only 19 dioceses reported having no women clerics at all. Province III — which includes dioceses in the states of Delaware, Maryland, Pennsylvania, Virginia, West Virginia and Washington, D.C. — has the largest number of women clerics with 30 women priests and 24 women deacons.

"ON A GLOOMY, rain-swept Easter, Episcopal Bishop Paul Moore, Jr., used his Easter sermon yesterday to comment on the plight of New York and singled out banks, insurance companies and other large institutions for biting criticism," the New York DAILY NEWS reported on March 27.

Bishop Moore, speaking to an estimated 5,000 persons who packed the 11 A.M. Easter High Mass at the Cathedral of St. John the Divine in New York City, was quoted as saying, "We build the glittering towers of Manhattan surrounded by a sea of misery." He said the "sea of misery" was caused by "the

redlining of banks and insurance companies investing outside the city and the ignoring of arson — the flames of our city that lick closer and closer to the glittering towers.

"Worst of all is the widening of the gap between the rich and the poor, splitting wide our common humanity: Christ's flesh."

According to the NEWS, this was the third Easter in a row that Bishop Moore has preached on the city's woes.

SISTER MARY MICHAEL SIMPSON, an Anglican nun from New York's Cathedral of St. John the Divine, became the first woman priest to preach at Westminster Abbey in London when she spoke during Evensong services on April 2.

According to the New York DAILY NEWS, Canon Simpson, who is also a nun in the Order of St. Helena, is touring England to meet as many worshipers as possible and to "win support for the ordination of women to holy orders, an issue which will be taken up soon at the Lambeth Conference and General Synod" of the Church of England.

"ON JAN. 1, 1977, a bit of history was made in Indianapolis when JACQUELINE MEANS, a nurse and (See PAPERS, Page 23)



FATHER ABSURDIUS

Gender Bender

It has become obvious, at least to such clear thinkers as myself and those who agree with me, that most of the present problems in PECUSA stem from one source: Sex. At least two issues which divide PECUSA, ordination of women and homosexuality, explicitly deal with sex, while a third, the Prayer Book, includes the task of rewriting our grammar so that prayers, worship, references to God, etc., are basically neuter. Though many will say that the issue of rephrasing our liturgy in terms of "he/she" or "s/he" is just a lot of "bull/cow," the point remains valid: The real issue in PECUSA today is sex.

Having put my finger squarely on the prime source of PECUSA's troubles, I now propose a solution. Let us have a moratorium for at least three years on sex. This will give

passions a time to cool and also give an interval in which to work out a neutral accommodation without having to refer to that ugly three-letter word. How can this be accomplished? I have several steps that should be implemented at once.

First, have all those in positions of responsibility in the Church (clergy, delegates to conventions, etc.) dress in such a way that gender cannot be determined from their appearance. Since one cannot then ascertain readily whether the speaker or celebrant is a man or woman, many disputes will be obviated. Lest this idea seem too preposterous, a mere glance around you today will tell you that many have already gone far toward implementing it.

Second, use the pronoun "it" for all genders. This will avoid the awkward "he/she" and save much paper and ink. No one can feel offended if everyone is treated equally.

3) Obliterate all inquiries to sex on questionnaires, clergy deployment forms, hotel reservation slips, etc. Use only initials, of course, to prevent the identification of the sex of the respondent. This will insure equal treatment for all and some added interest at diocesan conventions as each person waits to see who its roommate will be.

4) Take away all statues from churches which depict Christ as a man or Mary as a woman. Replace "realistic" church art with modern art where sex (and everything) is indistinguishable.

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

DRAGON LADY, Cont., from pg. 16

have been appointed by the Presiding Bishop. Their membership has changed, as has their stated purpose. Top officers have been hired and then changed."

But more to the point is that Episcopalians, for lo these many years, have watched helplessly as their financial gifts to the Church have been turned over to questionable groups for questionable purposes.

Their attitude at present seems to be exemplified by the old saying, "Fool me once, shame on you; fool me twice, shame on me."

FRENZY AND CONSTERNATION —

Reports continue to arrive from Episcopal dioceses that have bishops who appear to be in a state of frenzy over the departure from PECUSA of increasing numbers of people to

help with the formation of new congregations that will affiliate with the Anglican Church of North America.

One of the more curious ones came from the Diocese of Western Michigan, date of May 18, in a letter to the clergy from the Rt. Rev. Charles E. Bennison, who wrote:

"Clergy, please note there are to be no letters of transfer given to the ACNA schismatic group, nor are any communicants of the Church to be transferred to any congregation of the diocese for reasons other than the usual — namely, moving into a new community. In consultation with the Standing Committee, it is our feeling that should anyone in your congregation lean toward the schismatic group, you are to contact me at once and alert me of the situation. I will then call together the Chancellor of the Diocese and the Standing Committee for their counsel and advice so that appropriate steps may be taken to meet the situation."

What those "appropriate steps" might be is unclear.

Stop Tearing Up My Bible!

by J.B. Mattingly,
Hyattsville, Md.

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THE PRESBYTERIAN JOURNAL

I have had enough. I am sick and tired of efforts to shred my Bible to pieces along with my faith.

By what right do some ministers select what words in that wonderful book they will believe and preach, casting aside as meaningless the ones they do not understand, do not believe, or feel "aren't for today"? Maybe they have never read the holy Scriptures from cover to cover; maybe in seminary they used a kind of Reader's Digest Condensed Version of the Word of God. Or perhaps their seminary professors used books about the Bible and never looked inside the covers of the Bible itself.

This little story, whose source I do not know, illustrates the point. A dear little old lady lay dying. When her pastor came to visit her, she requested him to read some of her favorite Bible passages. He readily agreed and asked for the Bible. She handed him a tattered, cut up, skinny, shredded remnant of Bible pages inside familiar black covers.

The preacher, astonished, asked, "Why, Annie, what's this? Why is your Bible in this condition?"

Annie replied sadly, "Well, pastor, it's like this. All through the years I've cut out the parts of the Bible you have said were not important or only symbolic or were not relevant today — things like miracles, healing, the virgin birth, the second coming, many aspects of sin, the work of the Holy Spirit, the position of women in the Church, the existence of Satan, God's wrath against sinners. I've cut them all out, one by one, and this is all that is left."

What a wistful, poignant story! It's unmistakable message brings to mind Paul's words: "For the time will come when they will not endure sound doctrine, but wanting to

have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires and will turn away their ears from the truth and will turn aside to myths" (II Tim. 4:3-4, NAS).

To say that I am confused is putting it mildly; I am also angered. I don't want my "ears tickled"! I am tired of half truths from the pulpit. I am tired of denials of undeniable facts in the Bible. I am tired of "modern thinking" and watered down interpretations of certain passages. I am also tired of explaining to my children why they hear one thing in Sunday school and another thing from me, as I try to unteach false teaching.

I come to church to worship God, to hear His Word, to pray to Him, to receive His sustenance, love and grace. I also come to learn more about Him and what He requires of me — that is what the preacher is supposed to be helping me do. The Holy Spirit leads us into all truth, and I expect the preacher to be one of the channels He can work through.

Sometimes I get so angry at what is done to the holy teachings of God that I cannot concentrate on worshipping Him, praying, meditating on His Word, singing His praises, enjoying His presence, loving my Christian brothers, and ministering to and serving the Lord. I have sat in the pew tied in knots of anger and other emotions, a prisoner in bondage to Satan's use of the preacher in the church of my precious Lord. I seemed always to go home unsatisfied and unfilled.

But those days are over. No more will I sit idly by and listen to half truths. My time spent with the Lord is too important to be wasted like that. I am "freeing up." I am casting off the bondage. I want to hear the full truth of God

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lesbian at the meeting was quoted as saying, "A bloc of 5,000 lesbian votes in Bay Ridge would change the course of Brooklyn politics, and thus the entire Gen. Co."

The official announcement also said: "Test-tube babies is the single most dramatic event in the history of our cause. By having children, gay women can eliminate nearly all criticism leveled at them. At the same time, we feel it is the only feasible way to use

sperm from homosexual men. Sperm banks, of course, would be provided by members of various gay male organizations . . . Now we understand that the only way for us to overwhelm the opposition is to simply breed our way to victory."

"AN ECUMENICAL CONFERENCE has agreed that Christians are urgently called to explore a more radical alternative — including 'humanistic socialism' — to the prevailing western

capitalistic system and, at the same time, to confront more deeply the challenge of the Gospel to struggle for social justice," according to a report by RNS from New York.

Entitled "New York '78: A Statement of Challenge," the document was the summation of working papers and table discussion of 200 Roman Catholic and Protestant educators, social and political scientists, social activities and theologians from both North and South

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The Anglican Congregations

A CONVOCATION TO CELEBRATE the first anniversary of the Congress of Concerned Churchmen — often called "The St. Louis Congress" — was held at the Airport Ramada Inn in Birmingham, Ala., on September 15-17 under the sponsorship of the Diocese for the Southeastern U.S. of the Anglican Church in North America.

Speakers for the occasion included the Rev. George W. Rutler, the new evangelism officer for the Anglican Church in North America; Mr. Perry Laukhuff, President Emeritus of the Fellowship of Concerned Churchmen; and the Rt. Rev. Peter F. Watterson, Bishop of the Southeastern Diocese.

The official announcement of the gathering said: "The 'Mini-St. Louis' Convocation of Christian Witness and Fellowship is established to recall and give thanks for the great FCC Congress of St. Louis, which began on Holy Cross Day, September 14, 1977. At this memorable gathering, thousands of disappointed and disillusioned Churchmen joined hands in a common movement to restore and perpetuate the One, Holy, Catholic and Apostolic Church in the ancient Anglican Tradition."

THE ANGLICAN CHURCH OF THE GOOD SHEPHERD has been founded by a group of former Episcopal laypeople in Huntington, Long Island, N.Y. It is the second Anglican congregation to be established on Long Island.

MOST OF THE COMMUNICANTS of St. Andrew's Church, Clifton Forge, Va., have withdrawn from the parish and organized St. Stephen's Anglican Church. Their action came after a Virginia judge ruled that the property of

St. Andrew's should be turned over to the Diocese of Southwestern Virginia, which had instituted a lawsuit after the congregation voted to secede from the Episcopal Church.

OUR LADY OF WALSINGHAM Anglican Church has been established in Asheville, N.C., with the Rev. Will Dunstan as Deacon-in-charge. It is the fourth Anglican congregation to be started in the state.

THE REV. CHARLES AUSTIN ANSELM DINKLER was formally instituted as the rector of the Anglican Church of St. Alban, Mystic, Conn., on June 23 at the Mystic Seaport. The service was conducted by the Rt. Rev. Dale David Doren, Bishop of the Anglican Diocese of the Midwest.

The setting for the institution of Fr. Dinkler, a former member of the staff at St. Paul's Episcopal Cathedral in Detroit, resembled a chapel, with a makeshift altar. But the building, which is a marine museum, was appropriate for the occasion and place since the walls are adorned with the figureheads of ships. A reception followed at the Seamen's Inn.

A RECENT PARISH NEWSLETTER from the Anglican Church of St. Mary Magdalene, Anaheim, Calif., included the following report on the May Synod of the Diocese of the Holy Trinity, held in Houston, Texas:

"The Diocese . . . had great difficulty procuring a church building for a Pontifical High Mass . . . We are indebted to the Methodist Bishop of Houston for lending us the use of St. Andrew's Methodist Church, with the gracious

cooperation of the Rev. Mr. Roberts, pastor.

"The Protestant Episcopal Bishop of Texas, the Rt. Rev. James Milton Richardson, contacted the Methodist Bishop prior to the Synod and asked him to rescind his offer for the sake of ecumenical relations. The Methodist Bishop replied that, in the name of ecumenical relations, he was surprised that the Protestant Episcopal Bishop would make such a request. Whereupon, Bishop Richardson informed the Methodist Bishop that he knew many influential Methodists in Houston who would not be pleased. The Methodist Bishop countered that he knew even more influential Methodists in Houston than did the Protestant Episcopal Bishop!"

THE REV. JAMES AMOS LAFOND LAPOINTE, a native of Haiti who now lives in Chicago, is serving as visiting priest to the Anglican Church of the Holy Apostles in St. Louis, Mo., and is also priest-in-charge of St. Jude's Anglican Church, Chicago, a congregation comprised largely of French-speaking Haitians.

The people of St. Jude's are presently holding services in Tabor Lutheran Church, 80th Street and Escanaba Avenue.

CORRECTION: The August issue included an erroneous report that Ascension Church of Lexington Parish, Clifford, Va., had voted to secede from the Episcopal Church. Ascension Church DID indeed vote to secede, but it is located in Amherst, Va., rather than in Clifford. This is one of those curious Virginia situations with two churches in different locations comprising the parish. The other church in Lexington Parish — St. Mark's, Clifford — voted not to secede.

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is satisfied with. In both these countries — whose present power structures and policies the WCC takes proud credit for having brought into being — Marxism is the official doctrine of the state, and public propagation of Christian truth is increasingly impossible."

Mr. Shaw downplayed the role of race relations in the current tensions in Rhodesia and South Africa, saying, "It is not a struggle between black and white, but a struggle between Marx and Christ."

A TWO-YEAR-OLD LAWSUIT filed by the Presiding Bishop of the Anglican Orthodox Church against a congregation in Memphis was dismissed in a recent local court proceeding.

According to the Memphis COMMERCIAL APPEAL, Bishop James Parker Dees filed suit to get the assets of St. Stephen's Anglican Orthodox Church, including a \$6,000 bank account, after the 50-member congregation withdrew from the denomination he founded and heads. The Memphis

church has been renamed Church of the Nativity, and is now associated with the American Episcopal Church of North America.

"AN EPISCOPAL PRIEST rose to the pulpit to proclaim his own homosexuality before a supportive San Francisco congregation yesterday, declaring that 'the evil again afoot in our land can

BISHOP: Servant of the people.

PRIEST: Servant of the Servant of the people.

DEACON: Servant of the Servant of the Servant of the people.

COMMUNICANT: Man with a servant problem.

From a parish bulletin

only now be met by love,'" the SAN FRANCISCO CHRONICLE reported on Oct. 23.

Three successive groups of parishioners at the Church of St. Mary the Virgin heard the Rev. William H. Barcus III make his surprising revelation during a sermon he preached against Proposition 6, an issue affecting gay rights on

the California ballot.

Fr. Barcus said he believed he was called by God to stand up for "my beloved people" and to "stand as one of them."

THE BISHOP OF WOOLWICH, the Rt. Rev. Michael Marshall, has suggested that the center of England's spiritual life was no longer Lambeth Palace but had moved to the Archbishop's House, Westminster, the home of Cardinal George Basil Hume.

THE CHURCH TIMES (London) reported that the Bishop, speaking at a Catholic Renewal Rally, also told his audience, "The world does not listen when Dr. Coggan opens his mouth, but it does when Cardinal Hume and the Roman Catholic Church speak."

Later in his hour-long speech, Bishop Marshall said, "When Temple died, England knew. But I suspect — and I hope that I am not being disrespectful to my employer — that, when the present Archbishop of Canterbury dies, some will know but England will not."

The TIMES article said the Bish-

CAPSULE BIBLE STUDIES

by The Rev. H. J. Sutcliffe, D.D.



STUDIES IN SECOND TIMOTHY

The principle thought which seems to have emerged so far in our study of this Second Chapter of the Epistle seems to be that the true Christian will encounter suffering especially because of his commitment to Jesus Christ as Lord and Saviour. Thus, as a parting reminder, Timothy is exhorted to keep constantly before his mind's eye the example of our Blessed Lord. Thus the Apostle counsels: "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel, Wherein I suffer trouble as an evil doer, even unto bonds; but the Word of God is not bound. Therefore, I endure all things for the elect's sakes, that they also may obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2:8-10)

A similar thought is expressed in Hebrews 12, where the believer is exhorted to look "unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) "Remember Jesus Christ." This admonition rings with sacred solemn significance as the aged Apostle in his stirring valedictory urges

the young pastor to keep his priorities straight!

Remember Jesus Christ! For He and He alone is the source and center of our faith and hope. Remember Jesus Christ! For He and He alone holds the keys to our eternal destiny. Remember Jesus Christ! For He it is who has redeemed us, not with gold or silver but with His holy and precious blood and with His innocent suffering and death in order that you and I, totally undeserving as we are, may be His very own and live under Him in His Kingdom and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, and lives and reigns through all eternity, throughout all ages world without end!

What a marvelous word of apostolic counsel — one that if heeded by the young pastor, would be a source of constant courage, comfort and strength. Is not this word of exhortation similarly vital and valid for us today? When temptation, trial and testing come our way, let us remember Jesus Christ and all He did for us. Let us remember that He has walked this way of sorrow, sadness and suffering before us. He knows the way through the wilderness of tribulation and He will direct us if, in simple sweet surrender, we place our hand in His.

"Seeing then that we have a great high priest, that is passed into the heavens Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:14-16)

Heavenly Father, in all of our adversity, help us to remember thy Son Jesus Christ; and, looking unto Him, obtain strength for the battle and ultimate victory. Hear us, as in His precious Name we pray. Amen.

tance to gay Christians.

The 1978 Integrity award for "outstanding service to the gay community" was given to the Rev. Malcolm Boyd, a gay Episcopal priest and author of such books as TAKE OFF THE MASKS and ARE YOU RUNNING WITH ME, JESUS?

"NEARLY EIGHT YEARS be-

fore the first birth this summer of a baby conceived outside the mother's womb ('in vitro'), the Joint Commission on the Church in Human Affairs (of the Episcopal Church) published its position fully supporting this manner of conception," according to Diocesan Press Service.

A report to the 1970 General Convention on Ethics of Technology of

Medicine began with the assertion that Christians must use their knowledge for the betterment of mankind and welcome the technological advances made by health scientists.

The report concluded: "Finally, we believe that employment of artificial insemination by husband and wife is

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The Anglican Congregations

THE REV. C.J. DECATANZARO, former rector of St. Barnabas' Church, Ottawa, who left the Anglican Church of Canada earlier this year to found the Parish of the Annunciation as part of the emerging Anglican Church in North America, has been elected as Suffragan Bishop for Missionary Work in Canada for the Anglican Diocese of the Midwest. A date for his consecration has not yet been announced.

During the September synod of the Midwest Diocese, three Canadian priests were also received, and announcement was made of the establishment of two new Anglican congregations in Ontario, one to serve the Brampton-Kitchener area, and the other held Glengarry.

Two of the former ACC priests to seek admission into the diocese are the Rev. W. Bruce Parry of Cobourg, Ontario, who will serve St. Mary's Mission in that community, and the Rev. Maurice W. Helston, now assisting at the Parish of the Annunciation in Ottawa. The third priest is the Rev. Fr. George Thekedah of the Antiochian Orthodox Church in India, who has been operating under the authority of the Anglican Church in Canada, but who will now function under the Rt. Rev. Dale David Doren, Anglican Bishop of the Midwest.

Dr. deCatanzaro, a native of North Carolina, served in the Anglican Church of Canada for more than 35 years, and was a lecturer at Trinity College, Toronto, and then an Assistant Professor in Near Eastern languages from 1946 until 1959. He is also widely-known in the United States since he was Professor of Old Testament and Semitic Languages at Seabury-Western Theological Seminary, Evanston, Ill., from 1959 until 1965.

pap THE REV. WILLIAM F. BURNS,
shop-lect of the Anglican Diocese of

the Resurrection and rector of St. Mark's Church, West Orange, N.J. was temporarily barred from entering his church — even to worship — for a brief period in early September by an order from Superior Court Judge Arthur Dwyer, Newark.

Before the temporary order was overturned by a higher court, Fr. Burns celebrated Holy Communion from the front porch of his home to a congregation that filled his lawn and overflowed into the street.

The Rt. Rev. George Rath, Episcopal Bishop of Newark, filed suit on behalf of the diocese to evict the congregation and Fr. Burns, and to gain control of the property. Defense attorneys have argued that the property belongs to the parish, which was established before the Diocese of Newark was formed.

The consecration of Fr. Burns as Bishop of the Diocese of the Resurrection is expected to take place on November 11.

In a letter to Bishop Rath, dated July 31, the Rev. William R. Wetherell, rector, and the officers of the Vestry of All Saints' Episcopal Church, Orange, N.J., protested the civil court action by the diocese against St. Mark's Church. The letter said in part:

"What can be achieved by this action? Already the Episcopal Church has been sadly divided and filled with bitterness by controversial decisions of the 1976 General Convention. Through these legal actions against protesting parishes, only greater divisions and deeper bitterness have resulted; more Church members are alienated; and those outside the Church are confirmed in the contention they often make that the 'institutional Church' is more interested in money and property than in people and the Gospel. Legal action against St. Mark's will do just these things.

"Have we not learned anything from the folly of other diocesan authorities who have gone to civil courts? We are also scandalized that the Church's money is being wasted in these deplorable legal cases. This is especially true in our Diocese where finances are a problem. We would be particularly distressed if we learned that money given through parochial assessment was being used for such legal action."

THE REV. RICHARD E. LOCKWOOD, former priest-in-charge of St. Wilfred's Episcopal Church, Huntington Beach, Calif., is now the rector of the Anglican congregation of St. Therese of the Child Jesus, Santa Ana, Calif.

THE FIRST ANGLICAN CONGREGATION in the Kansas City area was formed on September 5, and has incorporated as St. James' Anglican Church.

Services are presently being held at the home of the Lay Reader and Secretary, James S.L. King, Jr., 3702 East 72nd St., Kansas City, Mo., until a more permanent location can be found.

OUR LADY OF WALSHINGHAM Anglican Church has been established in Asheville, N.C., with the Rev. Will Dunstan as Deacon-in-Charge.

THE ANGLICAN CHURCH OF THE TRANSFIGURATION has been formed in Monett, Mo., and the Rev. Robert R. Freed of Ft. Scott, Kans., is priest-in-charge.

CAPT. WALTER SWINDELLS, Eureka Springs, Ark., editor of the Newsletter of the Fellowship of Concerned Churchmen, has reported there are now 162 Anglican congregations in the United States and Canada, with an estimated membership of about 25,000 persons.

op's remarks were "well received by an enthusiastic audience of nearly a thousand Anglicans" from three dioceses.

In reply to a question, Bishop Marshall was quoted as saying that if the General Synod of the Church of England approved women's ordination, the Church would be split wide open. He said he would not receive the sacrament at the hands of a woman priest, and if his resignation as Bishop of Woolwich were requested, he would give it.

"NINETY-ONE PROJECTS throughout the world will benefit from United Thank Offering grants totalling \$1,767,799.54 which were awarded in a late summer meeting of the UTO committee," Diocesan Press Service reported on Oct. 18.

"The grants are the 1978 offering for work in 1979. The actual offering of \$1,694,152.24 represents an increase of \$132,065.23 over the previous year. The rest of the total is produced from interest and reallocated funds."

TWENTY-FOUR PARISH CLERGY gathered recently in a conference center near Asheboro, N.C., for what was probably the first Episcopal-Southern Baptist formal dialogue ever held in the country.

With twelve clergy from each denomination present, according to DPS, the group met in fellowship, study, worship, and discussion. Basic planning of program and personnel was done by Bishop William G. Weinbauer of Western North Carolina, Ernest C. Upchurch of Raleigh, and Claude U. Broach of Charlotte, N.C., Director of the Ecumenical Institute.

SOUTHERN BAPTIST and Roman Catholic editors in Raleigh, N.C., have charged that the high rates now being assessed by the U.S. Postal Service to deliver non-profit publications threatens the future of religious magazines and newspapers, according to an RNS report.

"The rates, raised annually and due to continue rising until 1987, have caused 'havoc' with their budgets, the editors say.

"J. Marse Grant, Editor of the BIBLICAL RECORDER, weekly newspaper of the Baptist State Convention, described the situation as 'unreal.' His paper, with a circulation of 120,600, is the third largest newspaper in North Carolina."

Mr. Grant was quoted as saying, "By next year, our postage costs will have grown from \$25,861 in 1973 to an estimated \$134,000 in 1979. And that's with very little increase in circulation. It really knocks our budget cockeyed."

"BECAUSE OF AN INTERNAL REVENUE SERVICE ruling which has had 'a chilling effect on religious publi-

cations' freedom to publish,' some Catholic publications have refrained from stories that might be unfavorably interpreted by the IRS, the Catholic Press Association reports," according to CHRISTIAN NEWS.

"James A. Doyle, CPA executive director, is advising editors to use 'cau-

(See PAPERS, Next Page)

The Anglican Congregations

The formal inauguration of the Anglican parish of St. Charles the Martyr, Mount Dora, Fla., was conducted on Sept. 30 by the Rt. Rev. Peter Francis Watterson, Bishop of the Diocese of the Southeastern United States. The service was held at St. Patrick's Catholic Church, and it included the sacrament of confirmation.

Rector of the new Anglican congregation is the Rev. Walter B. Peterson, former rector of St. Edward's Episcopal Church, Mount Dora.

Six new Anglican congregations

were recently admitted into the Anglican Diocese of the Midwest. They are: St. Francis' Anglican Church, Ava, Mo.; St. Matthias', Hastings, Mich.; St. Patrick's, Kalamazoo, Mich.; Church of the Holy Spirit, Muskegon, Mich.; Church of the Resurrection, Euclid, O.; and Church of the Sacred Heart, Cleveland, O.

A new Anglican congregation — as yet unnamed — was formed in Kingsport, Tenn., in late October. According to reports, the first worship was attended by more than 50 persons.



**YOU MEAN TO SAY YOU
LIVED AN EXEMPLARY
LIFE, REplete WITH
ACTS OF GOODNESS AND
MERCY, JUST SO YOU
COULD COME HERE AND
DROP THINGS ON PEOPLE?!**

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