

The Anglicans

"THE PROPERTY OF ST. PAUL'S EPISCOPAL CHURCH, Central City, Colo., has always been held in trust by the Diocese of Colorado, and it must be returned to the diocese," Diocesan Press Service has reported.

"That was the ruling of District Judge Winston Wolvington of Gilpin County on Oct. 12. The suit, in which the diocese successfully sought to recover the historic mission property, seized by dissident members of the congregation in 1977, was tried in Central City, Oct. 10-12."

According to DPS, history of the suit goes back more than two years, beginning in June, 1977, when members of the church decided to incorporate. In September of that year, the Rev. William Buck, then vicar, left the Episcopal Church. "Factions in the 20-member congregation polarized, some wished to 'secede'; others remained loyal. The secessionists, possessing the key, locked loyalists out of the building.

"In December, a deed was recorded, purporting to transfer the church property to the new corporation, then controlled by the secessionists. Thereafter, the group amended the articles of incorporation to take St. Paul's out of the Episcopal Church. The diocese filed suit to regain possession and title.

"As time went on, a building-sharing arrangement was worked out between the two parties. The Rev. Billy Grissom of Denver is now the Episcopal vicar and has been holding services for the loyalists on Sunday evenings. The secessionist group has met Sunday mornings."

"SATURDAY'S MEETING of the Anglican Fellowship of the North Country at St. Stephen's Church in Schuylerville, N.Y. was part of what an Episcopal minister was talking about three years ago when he looked at the changing doctrines of his church and said the near future would 'be painful,'" began an article in the Troy, N.Y., SUNDAY RECORD on Oct. 28.

"The Anglican Fellowship of the North Country is part of the two-year-old Anglican Catholic Church. And the Anglican Catholic Church is a splinter group, former Episcopalians who objected to the ordination of women, acceptance of homosexuals and modern-

ization of the Book of Common Prayer approved at the September, 1976, convention in Minneapolis, Minn."

The article quoted David Bullard, a Schuylerville resident who acted as convener for the meeting, as saying that, for him and the 20-30 people who traveled from as far as Saranac Lake and Williamstown to join him, the issue was an ethical one. "Unlike some traditionalists, he could not be appeased by the fact the Albany Diocese (of the Episcopal Church) did not enthusiastically get behind the national organization's reforms."

Bullard said: "Around this part of the country, support for the Anglican Church has been a little different because the Episcopal Church has been very reluctant to change. People still feel comfortable with the church to a large degree. They haven't been exposed to women priests and the other nutty things that have been going on."

According to the RECORD, what is most unusual about this meeting of the Anglican Fellowship of the North Country — only its third — was that they were given permission to use St. Stephen's Episcopal Church. Fr. Franklin Huntress of St. Stephen's was quoted as saying, "I don't consider the Anglican Catholics as a splinter group of the Episcopal Church per se. They will be using a version of the Anglican Book and they believe in essentially the same doctrines I do. I am actually in hope that some day they will rejoin us."

E.J. MICHEL LAROQUE, junior canonist to the Anglican Catholic Church's College of Bishops, was ordained to the diaconate on November 3 by the Rev. C. Dale David Doren, Bishop of the Diocese of the Mid-Atlantic States, at a service held in Millersville, Maryland, where he will minister to St. Charles the Martyr Anglican Catholic Church, a parish he helped to found.

The Baltimore resident was trained for the ministry in Canada, where he also served as a missionary among the Cree and Ojibway Indians of the far north country. He later served in the slums of Toronto as a missionary and a part-time welfare worker.

A student of ancient liturgy, he adapted for his ordination service the

oldest surviving settings of the *Sanctus* and *Agnus Dei*, two hymns whose melodies are believed to date back to the 2nd or 3rd Centuries. The Rev. Mr. LaRoque also served on the Committee on Constitution and Canons which provided a complete revision of the code of canon law for the Anglican Catholic Church.

FOUR NEW ANGLICAN CONGREGATIONS, in three different states, have been formed in recent weeks.

Beginning with a congregation of about 25 people, St. Andrew's Anglican Catholic Church, was organized in Kingsport, Tenn. The Rev. A. Fraser McCammond of Abingdon, Va., is priest-in-charge.

The third Anglican parish in Houston, Texas, has been formed to serve the northern suburbs of the city. Adopting the name St. Margaret's of Scotland, the congregation will be served by the Rev. David H. Marion-Davis. And in Ennis, Texas, St. Anne's Anglican Church has been organized with the Rev. William Buck as priest-in-charge.

St. Elizabeth's Anglican Catholic Church has been established in Henderson, Ky., as a mission of St. Mary's Church, Evansville, Ind. The Rev. Pavel Soucek, the new rector of St. Mary's, will serve as priest-in-charge.

THE REV. THOMAS McDONALD of Anaheim, Calif., has become the new rector of St. Dunstan's Anglican Church, Minneapolis. Fr. McDonald, who has a B.A. degree in Philosophy from the University of California, and began studying for the priesthood in 1972 at the Bloy Episcopal School of Theology in Clairmont, Calif., while continuing a business career, was received into the Anglican Catholic Church at services held in St. Louis on Nov. 26 by the Rt. Rev. C. Dale David Doren, Prime Bishop of the College of Bishops of the ACC.

"A BISHOP OF THE BREAKAWAY Anglican Catholic Church said he hoped the St. Mary's congregation would vote to appeal a district court ruling that \$450,000 worth of church property belongs to the Episcopal Church," the UPI has reported.

The Rt. Rev. James O. Mote, Bishop of the Diocese of the Holy Trinity and rector of Denver's St. Mary's Church, was quoted as saying he was not surprised that District Court Judge John Brooks, Jr., an Episcopalian, had ruled

that the Episcopal Diocese of Colorado should have the parish property because it is a hierarchical Church.

The St. Mary's congregation was the first to secede from the Episcopal church after the 1976 General Convention voted to ordain women and to adopt a new Prayer Book.

The Rt. Rev. William Frey, Episcopal Bishop of Colorado, has announced that the St. Mary's property — which includes the church, the clergy house

where Bishop Mote lives, and three houses near the church used by an assistant priest, the choir director and a convent of Anglican Catholic nuns — would remain in the hands of Bishop Mote and his congregation until all litigation is completed.

Two weeks earlier, a lower court judge in Amherst, Va., ruled against a breakaway congregation that has continued to maintain their ownership of Ascension Church since the majority of

the people and their rector, the Rev. John A. Pedlar, voted to leave the Episcopal Church and become part of the Anglican Catholic Church.

In this instance, however, the local Episcopalians were declared to be the owners of the parish church rather than the Diocese of Southwestern Virginia, which had instigated the lawsuit claiming title to the property. Attorneys for the ACC parish have indicated the ruling will be appealed to a higher court.

According to the Papers

A Brief Look At Current Religious News

SUPPORT FOR "LIBERATION GROUPS" and strong criticism of "so-called black majority rule" in Zimbabwe-Rhodesia, voiced by the Rt. Rev. Lewis Garnsworthy, Anglican Bishop of Toronto, Canada, have drawn fire from the Anglican Dean of Salisbury, the Very Rev. John da Costa.

According to the BULAWAYO SUNDAY NEWS, the verbal battle began when Bishop Garnsworthy returned to Toronto last July after a brief tour of Southern Africa, and the TORONTO STAR published an article in which he defended the World Council of Churches, saying that grants to "liberation groups in Africa" were the only proper Christian response to a tragic situation. He also was quoted as saying that, based on what he had seen in Zimbabwe-Rhodesia, he did not believe that economic sanctions against the country should be lifted.

Bishop Garnsworthy told the STAR that he had spent a week there and had talked to "hundreds of black clergy and other leaders" and "they all say that the so-called black majority rule of Bishop Abel Muzorewa represents merely cosmetic change."

After reading the TORONTO STAR article five months later, Dean da Costa fired a return broadside in an open letter addressed to Bishop Garnsworthy through the Toronto paper. In his reply, the Dean recalled his meeting with Bishop Garnsworthy and gave details of a four-day visit to Zimbabwe-Rho-

desia. He said there are not 100 black Anglican clergy in the entire country, adding, "I am worried about your memory, Archbishop. Perhaps it is due to the number of countries that you visited in such a short space of time."

The Dean also referred to the continual dangers faced by clergymen and black teachers in the Anglican Diocese of Matabeleland, including the murder of one recently. "This was not," he said, "the work of forces of the elected government, but by people you call 'freedom fighters.' The freedom that they have brought about is the freedom of 250,000 children to stay away from schools which they have closed, often destroying the premises in the bargain."

Referring to Bishop Garnsworthy's advice to the churches to continue their support of the "liberation movements" lest they meet the same fate in Rhodesia as they have in Mozambique "where they are now paying the price of their silence," the Dean wrote: "But you would not be the first archbishop to be on the side of the Marxists, nor the first Canadian, either."

In his letter, the Dean wondered if the Canadian bishop had "made a few mistakes" in what he reported to the people of Toronto, asking if he had talked to children in Rhodesia to determine from which schools they had been abducted. He added that Bishop Garnsworthy should have checked out his "facts."

The Dean concluded by saying he

hopes to come to America in 1980, and asked if he could visit Canada for a week and be taken to Vancouver, Ottawa, the Arctic, Yukon, Newfoundland and Medicine Hat, so he could tell the people of Zimbabwe-Rhodesia about the tensions that exist in Canada.

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"THE VELVET GLOVE IS OFF and the iron fist revealed," began an editorial in the November, 1979, issue of THE CANADIAN CHURCHMAN. "Pope John Paul II has shown the Roman Catholic Church and the world just what sort of spiritual leader they have."

Becoming the first widely-distributed religious publication to make a strong and open attack on the Pope since his visit to Ireland and the United States, the CHURCHMAN acknowledged that Pope John Paul II had spoken out against the use of violence, in favor of human rights, urging particularly at the United Nations that politicians in the Middle East forget their differences for the betterment of mankind.

The editorial charged that the Pope was using his skills as an actor to make people see him as he wishes to be seen — as "a man of the earth, a man who has not forgotten the frustrations of youth, a man who grew up under Naziism and preached the gospel under the eyes of the Communists." And now, having "created this backdrop, he has begun to reveal himself and the type of papacy

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paration. He expressed disappointment that he did not know any of them. "I would have thought that . . . they might have come to our association or people with experience for help."

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"I HAVE SCANT FAITH in the efficacy of the Anglican-Roman Catholic Commission in issuing statements that represent agreements between the two communions," said Paul H. Hallett, a Roman Catholic theologian writing recently in the NATIONAL CATHOLIC REGISTER.

"One of many of its 'agreed' conclusions," said Dr. Hallett, "illustrates the commission's futility: 'When the bread and wine become the Body and Blood of Christ, no material change is implied.' If 'material' is taken for 'visible,' this is an elaboration of the obvious: if the word is meant for 'substantial,' meaning the conversion of the substance (reality, essence) of the bread and wine into the substance of the Body and Blood of our Lord, it is heresy."

Dr. Hallett revealed that Bishop Alan Clark, the Roman Catholic co-chairman of the commission, has stated he would like to dismantle *Apostolicae Curae*, the document of Pope Leo XIII in 1896 which declared Anglican Orders to be "absolutely null and utterly void."

"It appears to me," he observed, "that Anglicans who reject *Apostolicae Curae* are divisible into two camps, one of which circumvents the question of validity by declaring it irrelevant, because all Christians are priests and they simply commit priestly functions to ministers who have no sacramental power communicated to them by the sacrament of priesthood; the other of which holds the Catholic idea of a ministerial priesthood as an institution founded by Christ, which confers powers over His Body and Blood which are not given to the rest of the faithful . . ."

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"JOAN CLARK, dismissed last April by the United Methodist Board of Global Ministries after she announced she is a lesbian, has received a resolution of support from a unit of the National Council of Churches," according to Religious News Service.

At its Fall meeting in Chevy Chase, Md., the NCC Commission on Women in Ministry adopted a statement reading: "We resolve as her sisters on the Commission on Women in Ministry to con-

to be in solidarity with her in our

ongoing struggle of confronting homophobia in all churches."

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"THE BOARD OF TRUSTEES of Seabury House, an Episcopal Church conference center in Greenwich, Conn., has entered into a purchase agreement to sell the property to Life Care Services Corporation, Des Moines, Iowa, pending zoning and other approvals," according to Diocesan Press Service. Life Care Services specializes in the development and management of life-care retirement facilities.

The Rt. Rev. John M. Allin, Presiding Bishop, was quoted as saying, "WE feel a retirement community is the best possible use for the land as it will continue to serve the community, while at the same time preserving the spiritual and physical character of Seabury House," which is one of six buildings on 50 acres of land located on Round Hill Road, north of Merritt Parkway.

The 75-year-old structure was purchased in 1947 by an Episcopal Church group under the leadership of the Rt. Rev. Henry Knox Sherrill, then Presiding Bishop. Under terms of the Seabury House charter, assets from disposal of the property would be turned over to the Executive Council. According to Bishop Allin, the \$3.5 million realized from the sale "could be used to set up a Henry Knox Sherrill trust fund, the income from which would help finance meetings of the Executive Council and related committees and commissions."

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ANGLICAN BISHOP DESMOND TUTU, secretary-general of the South African Council of Churches, has urged all countries to halt imports of South African coal, even if it jeopardizes the jobs of Black workers, according to a South African-Associated Press report.

Speaking at a news conference held during a World Council of Churches meeting in Copenhagen, Bishop Tutu said it was "disgraceful" for Denmark and other Western countries to buy South African coal and thus "more or less directly" help prop up the South African government.

R.C.E. Bird, managing director of the Transvaal Coal Owners Association in South Africa, was quoted as saying that about 40,000 Black workers in 27 mines would suffer if overseas countries stop importing South African coal.

"Bishop Tutu has probably never been to a coal mine," said Mr. Bird. "He should visit one of the new coal mines

and see what is being done to benefit the workers."

The Rev. Fred Shaw, chairman of the Christian League of Southern Africa, accused the Anglican bishop of sentencing Blacks to starvation and unemployment, according to the RAND DAILY MAIL. He challenged Bishop Tutu to be sincere in his call by accepting a 90% cut in his own salary.

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TWO FORMER MEMBERS of the National Commission on Hispanic Affairs of the Episcopal Church, both of whom are already under indictment in connection with a series of bombings in Chicago, are now being sought by police in the October 17 bombings at the Cook County Building in Chicago and the Great Lakes Naval Training Center, as well as the planting of a third bomb, found before detonation in a Loop building.

According to the CHICAGO TRIBUNE, police determined that dynamite in the unexploded bomb, came from the lot of dynamite found in a "bomb factory" in 1976 in a building owned by one of the men being sought, Carlos Alberto Torres, 27.

"Although the Federal Bureau of Investigation and police haven't identified any suspects, both agencies have begun circulating pictures of Torres; his wife, Marie Haydee Torres, 24; and Oscar Lopez, 36."

The three have been identified as members of the Armed Forces of National Liberation (FALN), a group of Puerto Rican nationalists seeking independence for that country. The group has claimed credit for more than 50 bombings in recent years, most of them in Chicago and New York City.

Torres and Lopez have been under indictment since 1977, and Mrs. Torres has been sought for more than two years in connection with a fatal bombing at the Mobil Corp. building in Manhattan that killed one man and injured eight other persons.

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"THE EXECUTIVE COMMITTEE of the World Council has approved a grant of \$35,000 to the Patriot Front delegation taking part in the peace talks on Zimbabwe-Rhodesia now being held in London," according to a report from Religious News Service.

"Funds for the grant came from the WCC's Special Fund to Combat Racism, and were allocated to help the guerrilla

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According to the Papers

A Brief Look At Current Religious News

"THE FIRST-EVER SUMMIT of Anglican Primates ended its five-day session at Ely last week-end with the conclusion that 'the tide was not flowing strongly' in inter-Church conversations; but it warmly encouraged perseverance," THE CHURCH TIMES (London) reported on Dec. 7.

The TIMES said the Archbishop of Canterbury and the other Anglican Primates had given special attention to the work of the Anglican-Roman Catholic International Commission — ARCIC — and to the talks with the Orthodox in the statement they issued to the press at the close of the meeting. "At a news conference, the Primus of the Episcopal Church in Scotland, Bishop Alastair Haggart, said that they were suffering from a certain weariness — a weariness in well-doing — and from misunderstanding."

According to the TIMES, Bishop John Howe, the Secretary-General of the Anglican Consultative Council, indicated that the "weariness" would not have been so extensive, nor the talks slowed down so much, "if some provinces of the Anglican Communion hadn't gone it alone over the ordination of women."

The Primates also issued guidelines that broadly warned women priests ordained in such provinces as the United States, Canada and New Zealand that they must not flout local rules by trying to celebrate Holy Communion in provinces that have not yet voted to permit women in the priesthood, nor to permit the Eucharist to be celebrated by visiting women priests.

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"WIDE AREAS OF IGNORANCE, especially in the factual and objective knowledge of the Bible and church history," presently exist among seminary students in the Episcopal Church, according to the General Board of Examining Chaplains.

THE LIVING CHURCH reported that the Board devoted much of its fall

meeting, held at the College of Preachers in Washington, D.C., in comparing the results of the multiple-choice General Ordination Examination, which has remained virtually unchanged in the five years it has been used to test 786 candidates for ordination.

According to TLC, only 44% of the candidates recognized David as the person who uttered the famous cry, "O my son Absalom, Absalom my son, my son!" The famous statement of Ecclesiastes — "Vanity of vanities . . . All is vanity" — was thought by a greater number of students to come from Leviticus. Less than 40% knew that St. Paul's conversion is described in Acts; more thought it was in the Book of Ephesians. About one-fifth of the students knew that the incident of Jesus and the adulterous woman is found in St. John's Gospel; more than twice that number attributed it to St. Matthew.

In history, a majority of the students said the doctrinal "Six Articles" were "relics of St. Thomas More said to cure illnesses if touched all at one time," and about one-third thought the Society of Jesus was a name for "Jesus Freaks." Few were able to identify the first four bishops of the Episcopal Church in the U.S., and only 45% knew that the LAWS OF ECCLESIASTICAL POLITY were by Richard Hooker, but almost as many attributed them to Richard Baxter. Nearly half the students thought that a superfrontal is a sleeved vestment sometimes worn by deacons.

"A statement reporting this situation is being sent to bishops, seminary deans, and others," said TLC. "The chairman of the general board, the Rt. Rev. William B. Spofford, Jr., emphasized that the publication of this information is not an attack against our seminaries, but rather an indictment of the church as a whole and a revelation of the inadequacy of its entire process of teaching."

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THE REV. JAMES SHARP, rector of St. Paul's Episcopal Church, Grand

Rapids, Mich., said Mass on Sunday, Dec. 16, defying an order from his bishop, the Rt. Rev. Charles Bennison of Western Michigan, to cease practicing his ministerial duties, according to the GRAND RAPIDS PRESS.

Later at a champagne brunch, held to burn the mortgage on the church, the priest's letter of inhibition also was burned, to the applause of the congregation.

"The bishop notified Sharp Dec. 10 that the diocese was banning him from the altar. Bennison claimed in a letter then that the rector has 'renounced the doctrine, discipline and worship of the Episcopal Church.' According to Sharp, the bishop, in another letter Saturday, said the order to stop ministering was the result of changes made in St. Paul's bylaws at a parish meeting Dec. 2," at which time the parish voted to extend Fr. Sharp's contract for three years — until Dec., 1982.

Both Fr. Sharp and Richard Jennings, senior warden, were quoted as saying the parish bylaws were changed to comply with Michigan law and the laws of the Church of England, rather than the Episcopal Church of America.

"Last summer," said the PRESS, "the bishop charged that Sharp violated his ordination vows through his relations with the Anglican Catholic Church which split from the Episcopal Church in 1976 . . . Jennings and Sharp deny the parish is leaving the Episcopal Church," and Fr. Sharp declared he remains faithful to the Church to which he "swore allegiance when I was ordained," adding that the Episcopal Church has changed "radically" since that time.

"In August," the PRESS reported on Dec. 13, "the bishop notified Sharp that a presentment was filed against him by a church investigating committee. The committee's report to the bishop lists five instances in which Sharp violated his ordination vows. All of the allegations concern his relations with the

Anglican Catholic Church. A copy of the committee report was sent to Sharp with the bishop's letter (of inhibition). The committee charges that he allowed a group of Anglican Catholics of the 'mystic church' to meet at St. Paul's in April, 1978. It alleges that Sharp allowed a former Episcopal priest, William O. Lewis, who is now Bishop of the Diocese of the Midwest of the Anglican Catholic Church, to participate in a requiem liturgy at St. Paul's and conduct a Seder meal at St. Paul's. It also charges Sharp with playing the organ at the consecration of Lewis in 'direct disobedience to his Bishop and the counsel of his rural dean.'

Jennings was quoted as saying the St. Paul's vestry had written Bishop Bennison asking for specific, signed charges against Fr. Sharp but no formal reply has been received by the group. According to Episcopal canon law, a presentment requires signed, written charges to be made against a priest before he is investigated.

On Dec. 16, the PRESS reported, Bishop Bennison sent the Rev. Hugh S. Hostetler of Three Rivers, Mich., to conduct Mass at St. Paul's, but he was twice turned away — at the 8 A.M. service and again at 10 A.M. — by the parish vestry. Bishop Bennison wrote to members of St. Paul's congregation on Dec. 18 to say he had arranged to send the Rev. John L. English, former St. Paul's rector, now rector of St. Andrew's, Big Rapids, Mich., to take services for the parish on Dec. 23 at the chapel of St. Mark's Church, Grand Rapids. "As faithful members of the Episcopal Church," said his letter, "I know that you will want to be at this service, holding firmly to your communicant status and bearing true witness to the Faith."

"THE CHURCH OF ENGLAND has been told bluntly that it should bring the resonances of the Book of Common Prayer and the Authorized Version of the Bible back to centre stage and stop trying to replace them with trendy rewrites," the Toronto GLOBE AND MAIL reported on Nov. 9. "The demand was made this week in a remarkable petition signed by 600 distinguished Britons. The petition was presented to the General Synod, the Church's Parliament," which was meeting in London.

The petition declared that current church policies are responsible for a "great act of forgetting" by their neg-

lect of two masterpieces of the English language. What made this more than "just another rant against modernism" was the range of signatories, which included Foreign Secretary Lord Carrington, Home Secretary William Whitelaw, 28 Privy Councillors, the Chief of Defence Staff, High Court judges, Lord Olivier, Henry Moore, Glenda Jackson, Sir John Gielgud, Poet Laureate Sir John Betjeman, editors, dukes, industrialists and countless professors of English.

The petition, which was accompanied by 50 pages of supporting material drawing "devastating comparisons" between the 17th Century books and their modern versions, declared: "The common poetry of English life is now being abandoned, in church and in school. This will be a national loss comparable to the wholesale destruction of our churches and cathedrals."

In spite of the petition, the General Synod voted 225 to 3 to approve the Alternative Services Series, which is the result of a 10-year rewriting process. The modernized services are not compulsory, and the English clergy are free to use the old liturgy if they prefer to do so.

"A VATICAN THEOLOGIAN has delivered a sharp reminder to Anglicans that homosexual relations 'have been condemned in the holy scriptures,'" THE CHURCH TIMES (London) has reported. Writing in the Vatican newspaper, *L'Osservatore Romano*, Fr. Gino Concetti, a Franciscan, criticized the Church of England's recently-released working report on homosexuality, commissioned by the Board for Social Responsibility.

"We do not know," wrote Fr. Concetti, "how the conclusion was reached that homosexual relations are to be justified. It certainly does not derive from the holy scriptures, which clearly oppose if not definitely condemn homosexual relations."

According to Fr. Concetti, the report challenged the teachings of Christ on virginity and purity, and "morality cannot be rescinded from doctrine. They are both basically immutable."

THE BISHOP OF THE ANGLICAN CHURCH IN IRAN, the Rt. Rev. Hassan Barnaba Dehqani-Tafti, narrowly escaped an assassination attempt on Oct. 26 when three gunmen broke into his home and fired five shots into his

bed, according to THE CHICAGO TRIBUNE. He said his wife Margaret, the daughter of British missionaries, threw herself across him as the gunmen stormed into their bedroom.

She was hit in the hand by a bullet, but not seriously wounded. Other shots peppered the pillow where the bishop had been laying. A spokesman for the bishop said, "It was miraculous that they managed to miss at that point-blank range."

The gunmen escaped, and their motive is unknown, but there have been several previous violent incidents involving the Anglican Church since the February, 1979, takeover of the country by Moslems. A week after the revolution, the Rev. Arastoo Syah, vicar of the Anglican Church in Shiraz, was found brutally murdered, according to Diocesan Press Service. Then two church-owned hospitals were taken over by revolutionaries and converted into Moslem institutions, followed by the expropriation of an Anglican school for blind boys and men in Isfahan.

Now the revolutionaries are demanding that Bishop Dehqani turn over to them all Anglican Church funds, estimated at \$1-1.5 million. The bishop was quoted by DPS as saying, "We have been largely self-supporting as a result of this fund, and if it is taken away from us, I do not see how we can survive."

"AT LEAST TWO EPISCOPAL PRIESTS and a bishop are upset about a book on human sexuality published last year by a church-related publishing house," according to Virginia Culver, religion editor of THE DENVER POST.

One of the priests, the Rev. Edward Gray, rector of St. Mark's Episcopal Church in Denver, said the book, THE SEX ATLAS, "claims to be a textbook, but it seems to be an apology for any aberrant sexuality." Fr. Gray was quoted as saying he wanted to send a copy of the book to Presiding Bishop John M. Allin, "but I knew I couldn't be sending that kind of stuff through the mails."

The book, which was published in 1978 by Seabury Press, an official publishing arm of the Episcopal Church that receives no money from the Church, "has more than 500 pages and explains in detail birth, the sex organs, menstruation, reproduction, contraception, masturbation, abortion, heterosexual and

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bears no resemblance to the Christian understanding of sex."

"A 34-YEAR-OLD EPISCOPAL PRIEST who comes from a family that rarely attended church has become the first woman rector in New York City's history," according to the UPI.

The Rev. Carol Anderson, who was recently installed as rector of All Angels' Church on the Upper West Side of Manhattan, said that men in the ministry harbor no resentment over her appointment.

"I've gotten tremendous support from the male members of this diocese," she said. "First they looked at me as a woman, then a priest. At first it was a woman's issue and then it wasn't an issue at all."

"THE SCIENTISTS who led the team that investigated the Shroud of Turin last year says evidence so far indicates the linen did in fact wrap the crucified body of Jesus Christ," the AP has reported.

Thomas D'Muhala, president of Nuclear Technologies Corp. of Amston, Conn., was quoted as saying, "We all thought that we'd find it was a forgery and would be packing up our bags in a half hour. Instead, all of us who were there, at least all those I talked to, are convinced that the burden of proof has shifted. The burden is now on the skeptic."

D'Muhala said there is mounting circumstantial evidence to suggest the three-dimensional image on the cloth is that of Jesus and was "projected" on the surface, perhaps by a burst of some kind of radiation emanating from all parts of the body in a two-thousandths-of-a-second flash.

"REACTION TO THE LATEST GRANT by the World Council of Churches (WCC) to the revolutionary groups fighting the Rhodesian government seems to resemble the reaction which followed the first grant in the amount of \$85,000: Slow in coming, but critical as well as supportive," THE PRESBYTERIAN JOURNAL has reported.

Heralded by most major Church bodies, the most recent grant of \$35,000 to the Patriotic Front of Zimbabwe-Rhodesia was announced as being given to help with the expenses of the Front at the peace conference held in London. But Britain's largest Roman

Catholic newspaper, the *Universe*, accused the WCC of "furthering violence" in strife-torn Southern Africa.

"The WCC," said the editorial, "has now contributed more than a million dollars to various terrorist groups. It claims that the grants have been solely for 'humanitarian' purposes, but its officials have on many occasions admitted that they exercise no control or supervision over how the money is spent. Even if it is the case that such grants are spent on peaceful purposes such as hospital care — a doubtful proposition — then the effect is simply to release equivalent sums of terrorist cash for the purchase of arms.

"The 'humanitarian' argument therefore is meaningless. In practice, the WCC's money is being spent directly on the furtherance of violence."

The grant was welcomed by top-level officials of the Church of England and of the British Council of Churches.

THE PATRIOTIC FRONT of Zimbabwe-Rhodesia and the South-West Africa Peoples Organization (SWAPO) — two black guerrilla groups that have received funds in the past from the Special Fund to Combat Racism of the World Council of Churches — were

omitted from the 1979 grant list issued recently by the WCC's office in Geneva, Switzerland. A few months earlier, however, the Patriotic Front received a special grant of \$35,000 from the WCC to help with the expenses of its representatives at the peace talks being held in London under the supervision of the British government.

While excluding the two Southern Africa groups, the WCC approved allocation of \$349,000 to 33 organizations on all continents, bringing to \$3,412,500 the amount given out since 1970, when the Special Fund was established.

Groups included on the grant list were the U.S.-based International American Indian Treaty Council and the National Indian Youth Council; the Dene Nation — formerly known as the Indian Brotherhood of the Northwest Territories — of Canada; and Ropu Tomkia, a Maori group operating in New Zealand and other Pacific islands.

A DEPOSED EPISCOPAL PRIEST, the Rev. Chester Olszewski, 37, who split with his Church over a statue of Jesus he claimed had "bleeding hands," has now announced he smashed the

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The Anglicans

THE REV. WILLIAM DEJARNETTE RUTHERFOORD, who resigned as rector of St. Mark's Episcopal Church, Fincastle, Va., and entered the Anglican Catholic Diocese of the Mid-Atlantic States only last May, was elected unanimously to become the Bishop Coadjutor of that diocese during its December 15 synod, held in Amherst, Va.

Fr. Rutherford, who is now the rector of St. Thomas of Canterbury Anglican Church, Roanoke, was nominated by five parishes, and was the only candidate for the position. A date for his consecration has not yet been announced. The Rt. Rev. C. Dale David Doren is Ordinary of the diocese.

ST. HUGH'S ANGLICAN CHURCH, which will serve north Harris County and Montgomery County, is the fourth ACC congregation to be founded in the Houston, Tex., metropolitan area. Priest-in-charge of the new church is the Rev. David H. Marion-Davis of Houston, who is also priest-in-charge of St. Margaret of Scotland Anglican Church,

organized recently to the northern suburbs of the city.

ATTORNEYS REPRESENTING ANGLICAN congregations presently involved in lawsuits with their former Episcopal dioceses over ownership of parish property view a recent Supreme Court decision as a hopeful sign.

In what is said to be the first property dispute in the United Presbyterian Church ever to be finally settled in favor of a local congregation, the Supreme Court refused to receive an appeal from a California Court of Appeals. The property is thereby awarded to the Community Church of Palm Springs, Calif., which withdrew from the UPCUSA in 1968.

The congregation's right to its property was upheld in the lower courts and also in the California Court of Appeals. The appeals court ruled that "trust" language in church corporation charters clearly refers to the congregation rather than the parent body. If there is an "implied trust" attached to the local property, the court said, it would be in favor of the people to whom the property belonged.

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statue at God's command.

The Associated Press quoted Fr. Olszewski as saying that "God commanded me, as the vicar of Christ," to destroy the statue by wrapping it in an altar cloth after celebrating Mass and throwing it on a carpeted floor. He said the statue was destroyed "because the sign had been complete," and that the shattered pieces are buried somewhere on the church grounds.

As rector of St. Luke's Episcopal Church, Eddystone, Pa., the priest gained national attention in 1975 after he declared the statue to be a miracle and installed it in his church. The statue was owned by Anna Poore of nearby Boothwyn, who later proclaimed herself to be Sister Della Marie Poore of the Order of the Sisters of the Sorrowful Family.

Fr. Olszewski was deposed in January, 1978, by Bishop Lyman Ogilby of the Diocese of Pennsylvania, and a Delaware county judge, acting at the request of the diocese, recently ordered the priest to be removed from St. Luke's. Diocesan officials will meet soon for a final consideration of the parish's status.

Our Mailing Policy

There are no subscription fees for THE CHRISTIAN CHALLENGE. The magazine is published solely through tax-exempt contributions. At present, we estimate that it costs the Foundation for Christian Theology about \$18 a year to mail eleven issues (we do not publish in July) to an individual.

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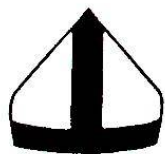
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NOTICE TO ALL SUPPORTERS OF THE FCT: We have been advised by Postal Officials that all financial statements to contributors must be sent by first class mail, rather than by non-profit mail as they have in the past. Because of this large cost increase,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

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FEBRUARY, 1980

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viewed "because ordination may be an inappropriate response for the gifts that are being presented, the calls being heard and the forms of ministry already exercised." It adds that "it would be good to have much wider ordinations among certain groups on an experimental basis to embody the truth that 'all the Lord's people are priests.'"

"IF ONE ACCEPTS THE FIGURES of a recent denominational survey," said a recent issue of THE EVANGELICAL OUTLOOK, "the Episcopal Church led all other 'mainline' churches in the proportion of its lost members between 1977 and 1978."

The official publication of the Evangelical Education Society of the Episcopal Church said the drop in membership is alleged to have been 7%, "a figure disputed by an officer of the Executive Council who claims the drop was less than 1 percent.

"But either way, the 'mainline' churches, according to *The Christian Century*, have been 'blind to the needs of their unique constituency.'"

IN AN APPARENT EFFORT to gain control of St. Paul's Episcopal Church, Grand Rapids, Mich., the Rev. Charles Bennison, Episcopal Bishop of Western Michigan, called and presided over an "annual meeting" of the parish on Jan. 7, which was held at St. Mark's Episcopal Church in Grand Rapids.

Although no current members of the parish were reported to have received official notification of the meeting, six were present along with seven members of other parishes in the area, six lapsed members, five clergymen, five friends of the parish and five newspaper reporters.

According to the GRAND RAPIDS PRESS, nine people were elected to the vestry. The bishop was quoted as telling the group, "Undoubtedly we will have to go to litigation. It's not an immediate thing, but we will regain our property. I want you to know that."

The impasse between Bishop Bennison and St. Paul's began in December when the bishop inhibited the parish rector, the Rev. James Sharp, claiming in the notification that the priest had "renounced the doctrine, discipline and worship of the Episcopal Church." According to the PRESS, Fr. Sharp said he thought the order to stop practicing his ministerial duties was the result of the parish changing its by-laws on Dec. 2 in order to "comply with Michigan law

and the laws of the Church of England, rather than the Episcopal Church. . ."

On Dec. 16, following worship, the congregation gathered for a champagne brunch and to burn the church's mortgage. At the same time, Fr. Sharp's letter of inhibition was burned, to the applause of about 100 parishioners.

Twice Bishop Bennison has sent other priests to take services at St. Paul's, but they have been turned away by the members of the parish vestry.

"THREE WOMEN PRIESTS now serve as rectors of Episcopal Church congregations in the Diocese of Newark," according to Diocesan Press Service. "The Rev. Martha Blacklock, former editor of THE VOICE, diocesan newspaper, and founder of the North Porch, a women's center in Newark, was recently installed as rector of St. Barnabas Church in Newark.

"Two weeks earlier, the Rev. Abigail Painter, former associate rector of St. Paul's Church in Morris Plains, was in-

The Anglicans

THE REV. FRANK RUSSELL KNUTTI was consecrated on January 12 as Assistant Bishop in the Vicariate General of the Patrimony of the Anglican Catholic Church with all the bishops of the ACC taking part.

The service, which was held at the First Evangelical Lutheran Church in West Palm Beach, Fla., was the same Order of Consecration used by the Scottish non-juring bishops when they consecrated the first bishop for the Episcopal Church in the United States, the Rt. Rev. Samuel Seabury.

THE REV. WILLIAM D. RUTHERFOORD, rector of St. Thomas of Canterbury Anglican Church, Roanoke, Va., will be consecrated Bishop Coadjutor of the Diocese of the Mid-Atlantic States in Roanoke on March 8, becoming the sixth member of the ACC College of Bishops.

"MEMBERS OF THE EPISCOPAL RENAISSANCE, a 15-year-old movement that has opposed many official activities of the Diocese of Pennsylvania, which it sees as diluting the faith, this week announced establishment of the Church of the Holy Sacraments to serve the Greater Philadelphia area,"

stalled as rector of St. Andrew's Church in the Clinton Hill area of Newark. Both of these urban parishes are predominantly black congregations which have experienced declines in membership over the past two decades. The first woman rector in the diocese was the Rev. Katrina Swanson, who was installed at St. John's Church in Union City in 1978."

A BID TO CLOSE THE GAP between the Church Union and other Catholic societies in the Church of England was set in motion recently when representatives of the various groups — invited to meet the Church Union in London — were asked to put aside old hostilities and suspicions and listen to proposals which might eventually bring them under the Church Union umbrella.

According to THE CHURCH TIMES (London), those at the meeting heard a strong appeal from the Abbot of Nashdom, Dom Wilfrid Weston, OSB, to rise

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THE SUBURBAN AND WAYNE TIMES reported on Dec. 20.

The new parish, which will be a part of the Anglican Diocese of the Resurrection, began services on January 6 with the Rev. Canon Kennedy K. Roberts as priest-in-charge. Worship will be held at a hall located at 630 Clothier Road in Wynnewood, a suburb of Philadelphia.

TRINITY CHURCH is the second Anglican congregation to be established in the Kansas City area — this one on the Missouri side of the city.

With about 25 people present, the first service was held on Epiphany Sunday, January 6. The congregation is presently holding services at 6425 Wornall Road. For further information about the time and place of service, call: 432-0787 or 383-1457, or write to P.O. Box 7024, Kansas City, Mo. 64113.

ST. ANDREW'S ANGLICAN CHURCH, serving the Kingsport-Johnson City, Tenn., area since it was established last November, is now worshipping each Sunday at 10:30 A.M. at the Kingsport Seventh-Day Adventist Church, 3025 Fort Henry Drive. The parish is presently being served by the Rev. A. Fraser MacCammond, rector of the Anglican Church of the Good Shepherd, Abingdon, Va.

mean we may need to ask Congress to guarantee loans to PECUSA, or perhaps even start some kind of membership draft if we are to remain vital and newsworthy."

"Membership draft? You mean you want the government to ask people to join PECUSA? What about the First Amendment?"

"The First Amendment, my friend, only prevents the Government from establishing a state religion. PECUSA has

gone far beyond religion. It has become an American Institution. It would simply be like preserving an historical monument."

I had to admit I could see Needgelt's point. Chrysler, Congress and Canterbury, as American as apple pie. I wonder how much of the billions PECUSA will get I can ask for.

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

According to the Papers

A Brief Look At Current Religious News

ST. JOHN'S CHURCH, Savannah, Ga., has become the first Episcopal parish to denounce the action of the 1979 General Convention in adopting a new canon law concerning the properties of congregations in the Episcopal Church.

According to the parish bulletin, the St. John's Vestry "considered the implications" of the new canon, which "was passed in Denver by voice vote without prior circulation or subsequent publicity." They concluded it is "as revolutionary in its alteration of the discipline of the Church as was the ordination of women in respect to the ministry."

The new Section added to Title 1, Canon 6, according to the bulletin, says in effect "that the sacramental communion of any congregation with the Episcopal Church implies a trust on behalf of the Episcopal Church in the properties of the congregation," and that "this brings the Episcopal Church in line with the polity of the Roman Catholic and Methodist Churches," but is "foreign to our tradition."

Said the bulletin: "No doubt it was introduced because of the recent conflicts at law with congregations who have accepted communion within the jurisdiction of the new Anglican dioceses. Nonetheless, it represents yet another encroachment on the freedoms of the people of the Church in their particular congregations, and is a clear example of the 'conglomerate' idea of the Church which is offered today as an equivalent for 'unity in the Body of Christ.'"

The resolution adopted by the St. John's Vestry charges that the amend-

ment to Canon 6 was "conceived in collusion" and "enacted in confusion," and that all Episcopal parishes, missions and congregations were "denied due process of law" because of "the secretive manner" in which the amendment was presented and "its passage engineered." The resolution also states that the amendment "restricts the liberties granted under the First Amendment of the U.S. Constitution, and that it is contrary to the Canon 27 of the Diocese of Georgia."

It concludes with the declaration that the amendment cannot be applied to St. John's Church, and that copies of the Vestry's resolution will be sent to the Presiding Bishop and to the Bishop of Georgia.

A HOTLINE HAS BEEN ESTABLISHED, an information paper published, and registration procedure set up by the Episcopal Church in its response to the proposed resumption of military conscription, according to Diocesan Press Service.

"The hotline and the information newspaper are products of an ecumenical project sponsored by Education in the Society division of the National Council of Churches. They are designed to answer the pressing need for information that President Carter's draft registration plan has raised.

"The hotline provides a taped message on the President's plan and on congressional action on registration, and is updated at least every week and more frequently when major actions are taken. A prime-time call to the Detroit hotline number will probably cost well

under \$1 from anywhere in the country. The number is 313/995-0966."

The information paper, entitled "Registration and the Draft: A Time for Decision," is available in bulk for \$25 per thousand copies plus shipping cost, and can be ordered by calling 212/870-2278.

"CALLING THE CREATION of a sperm bank, intended to produce exceptionally bright children, 'depersonalized fornication,'" the Rt. Rev. Robert Terwilliger, Suffragan Bishop of the Episcopal Diocese of Dallas was quoted by THE DALLAS MORNING NEWS as saying the reported effort to create a "superhuman race" appalls him.

Said Bishop Terwilliger: "Any kind of deliberate dehumanized manipulation of human reproduction is contrary to the Christian way of life," referring to the recently revealed attempts of a California businessman to artificially inseminate intelligent women, preferably those with infertile husbands, with sperm donated by Nobel laureates.

A GROUP OF 34 Cuban former political prisoners and their families reached asylum in Miami, Fla., in early March aboard a freedom flight sponsored by the Episcopal Church.

According to Diocesan Press Service, the 111 people — ranging in age from 1 to 75 — were the latest of 3,500 Cubans to come to the U.S. since the "freedom flights" were first permitted by Fidel Castro. But they were the first to be

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Keston College indicated that a series of arrests and house searches represents the "harshest crackdown on dissidents since 1975." Keston College operates a monitoring program on human rights in the Viet Union.

ANGLICAN BISHOP PAUL BURROUGH said in a letter published in mid-March in the LONDON TIMES that Patriotic Front leader Robert Mugabe won the election in Zimbabwe Rhodesia because the blacks in that country believed that "only by appeasement could peace be restored."

Denouncing the February balloting as a "free poll but an unfair election," Bishop Burrough said Rhodesian blacks had decided, like the British election organizers, on "peace at any price."

Said Bishop Burrough's letter: "In effect, the country was handed to those trying to take it by force, who had made it abundantly clear that murder and destruction would continue unless this were done." Mugabe's victory, the Bishop declared, meant there is now a "pro-Marxist bloc from coast to coast across Africa."

Bishop Burrough concluded by asking that, if there were a poll in Britain on whether to hand over Northern Ireland to the Irish Republic, while thousands of heavily armed Irish Republican guerrillas were in England, "would the English people, with not a gun between them, hold out against handing over Northern Ireland?"

"RHODESIA - ABOUT TO BECOME ZIMBABWE - could become 'another Congo' without the steadying influence of a peace-keeping force, a Church of England expert on international affairs warned this week," the CHURCH TIMES (London) reported on March 7.

"Another Churchman, a priest with a wide experience of the country, spoke of the Church's uncertain future there, saying: 'We must be prepared to support the Rhodesian Churches with our prayers and in any way they see fit.'

"And the British Council of Churches, after receiving reports from its own observers, came to the conclusion that there was intimidation by all the parties during the election."

TAKING LEAVE of the press a few days before he left the See of Canterbury, the Most Rev. F. Donald Coggan spoke of two disappointments of his

primacy, the lack of progress towards union between the Anglican and Free Churches and the rejection for the time being of ordination of women in the Church of England," according to the TIMES of London.

"There have been other disappointments too, though he might not be so ready to admit them," said the TIMES. "There was the mixed reception and modest impact of his one venture into religious populism: his call to the people in October, 1975 to consider the nation's moral and spiritual condition by reference to two questions, 'What sort of society do we want? What sort of people do we need to be in order to create it?'; his encouragement to discussion in small groups meeting in pubs, clubs and parlours; and his open invitation to write to him about it.

"And there was the lack of response he received from Pope Paul VI and from Cardinal Hume when he proposed with unmistakable depth of emotion that members of the two churches should embark on reciprocal communion."

SEVERAL CHURCH BODIES are disturbed about a U.S. Supreme Court position - ostensibly regarding conflict

over church property - that seems to them to undermine their religious rights, according to a recent report by George Cornell, Associated Press religion writer.

"To try to guard against intrusions, some denominations are taking steps to tighten up their own constitutional prerogatives. While on the surface the issue involves disputes over control of congregational buildings, church leaders say the high court's approach has cast a shadow over supervision of ministry and doctrine. . . . At stake are not just property titles, but internal church governance, with bearings on rights to free exercise of religion. . . ."

What triggered the concern was a ruling by the Supreme Court last July that state courts need not necessarily heed denominational patterns in resolving congregational property disputes. So-called "neutral principles" of civil law may be applied, said the court, unless denominational law specifically mandates that property reverts to the denomination in case of a congregational schism.

A MAJOR MEETING OF THIRD
(See PAPERS, Next Page)

The Anglicans

ST. PAUL'S CHURCH, Coshocton, Ohio, is the first church in the Anglican Diocese of the Midwest to be fully paid for, and on March 2, was consecrated by the Rt. Rev. William O. Lewis, Bishop of the Midwest.

The service of consecration was followed by a celebration of the Holy Eucharist, with the Ven. Grover B. Tipton, rector, as both celebrant and preacher.

THE COLLEGE OF BISHOPS, meeting in Daleville, Va., on March 8, authorized the acquiring of an option to purchase property in Liberty, N.Y., for use as a seminary and as provincial headquarters for the Anglican Catholic Church.

The building, located on a large piece of land in the Catskill Mountains, was formerly the Loomis Hospital.

THE RT. REV. WILLIAM O. LEWIS, Bishop of the Midwest, was part of an ecumenical delegation invited to St. Louis for the March 25, Feast of the

Annunciation, installation of the Most Rev. John L. May as seventh Archbishop of the Roman Catholic Archdiocese of St. Louis.

Also in the procession at the St. Louis Cathedral were five of the seven American cardinals, some 80 Roman Catholic bishops, hundreds of priests and religious, and Archbishop Jean Jadot, the Vatican's apostolic delegate to the U.S., who installed Archbishop May as head of the Roman Church in St. Louis.

MORE THAN 100 people from the Atlanta, Ga., area turned out on March 9 for a lecture and slide show presentation on the Holy Shroud of Turin by the then Bishop-elect of the Anglican Diocese of the Southwest, the Rev. Robert C. Harvey, rector of St. Timothy's Church, Charleston, S.C. It was his final appearance in the Patrimony of the Anglican Catholic Church before moving with his wife to Texas, where he was consecrated on April 19.

The Atlanta meeting was sponsored by St. Barnabas Anglican Church. Bishop Harvey's interest in and study of the Holy Shroud has continued for more than twenty years.

grown because of its nature. The smallness of its beginnings is of no consequence. Its growth is.

A parish or a national Church that is not growing has,

somehow, lost its God-given character — or may never had it. It is dead. It will cease to be unless, by some miracle of grace, new life in Christ is infused into it.

According to the Papers

A Brief Look At Current Religious News

MEMBERS OF ST. PAUL'S EPISCOPAL CHURCH, Grand Rapids, Mich., voted unanimously on May 11 to withdraw from the Episcopal Church, the Episcopal Diocese of Western Michigan and the authority of Bishop Charles E. Bennison, declaring their "intention to place ourselves under the spiritual jurisdiction and care of the Rt. Rev. William O. Lewis, Anglican Catholic Bishop of the Midwest."

By the 116-0 vote, the parish became the first in about two years to withdraw as a congregation from the Episcopal Church to become a part of the Continuing Church movement. The action has been expected since last December when St. Paul's rector, the Rev. James Harp, announced that the congregation "no longer was under the "spiritual direction" of Bishop Bennison.

On May 13, Bishop Bennison filed suit against St. Paul's, claiming ownership of the parish property for the diocese, and a Circuit Court judge issued a temporary injunction to prevent St. Paul's from transferring legal title away from the diocese.

According to the GRAND RAPIDS PRESS, Bishop Bennison formed a new St. Paul's congregation last January. It is now meeting in another local Episcopal parish.

THE REV. PAUL WASHINGTON, rector of the Episcopal Church of the Advocate in Philadelphia, was one of ten Americans to go to Tehran in June to participate in a "Crimes of America" conference, in defiance of a U.S. Justice Department ban on travel to Iran. Fr. Washington is a former member of the Executive Council of the Episcopal Church.

According to wire service reports, U. S. State Department spokesmen holding Carter called the four-day conference "a propaganda circus." The

Americans, who joined delegates from 50 nations in denouncing the U.S. as "oppressors," were led by former U.S. Attorney General Ramsey Clark. Included in the group were George Wald, Nobel Prize-winning biologist; the Rev. John Walsh, chaplain of Princeton University; the Rev. Charles Kimball, a Harvard theologian; May Anderson of the American Friends Service Committee; and Kay Camp, president of the Women's International League for Peace and Freedom.

At its June mid-year meeting, the Executive Council of the Episcopal Church passed a resolution expressing to Fr. Washington "its appreciation and concern for his sincere efforts in the cause of justice and peace."

"NATURALLY, THE FUSSBUDGETS of the National Council of Churches and 20 other mainline religious groups . . . denounced the "Washington for Jesus" rally as 'political,'" commented Nick Thimmesch recently in his nationally-syndicated column reporting on the Washington gathering of some 200,000 Christian charismatics and evangelicals who "came to pray for America."

Said Thimmesch: "What these pharisees of liberal propriety were really saying was, 'We don't like what these charismatics say because their politics don't conform with ours.' Their liberal partners of the National Association of Social Workers also denounced 'Washington for Jesus' day as a 'New Far Right' enterprise which must be fought by every good social worker in the Republic.

"Well, what are the Christian charismatics saying that bothers the priggish mainliners? They are saying that abortion, homosexuality, the super welfare state, government-run child care and the Equal Rights Amendment are wrong,

and that people must straighten out their own lives and live by God's laws."

Among those signing the statement denouncing the "Washington for Jesus" rally were William L. Weiler, Washington Affairs Officer of the Episcopal Church; Rabbi David Saperstein of the Union of American Hebrew Congregations; Warren W. Hoover, Executive Director of the National Interreligious Service Board for Conscientious Objectors; Robert Z. Alpern, Director of the Unitarian Universalist Association; and Edward R. Killackey, MM, of the Maryknoll Fathers and Brothers.

THE REV. LLOYD CASSON, president of the Church and Society Conference, was elected chairman of the recently-formed Episcopal Urban Caucus by the group's governing board.

According to Diocesan Press Service, the EUC board members also gave tentative approval to a draft budget of \$250,000, and moved toward implementation of action strategies at the local level.

Fr. Casson, who is Canon Missioner of the Washington Cathedral and assistant to Bishop John T. Walker for community and ecumenical affairs, was quoted as saying, "The Caucus has the responsibility to move the Church into involvement with and action for the poor in cities large and small across the nation. Education is one of the EUC's biggest problems — helping the Church understand the nature of the urban crisis and helping Church members understand that we are all part of that crisis.

"But our principal goal is to make explicit how the Church can and should respond — to move the Church to action."

In addition to Fr. Casson, board

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**IT'S NOT
OUR FAULT!**



A series of rapid price increases — including one for postage that is expected around the first of next year — has forced us to re-examine our cost of publishing *THE CHRISTIAN CHALLENGE* and mailing it to readers eleven months of the year.

The result of that study shows that we have no choice but to request that readers henceforth contribute at least \$20 to the Foundation for Christian Theology in order to remain on the mailing list for a full year.

Compared to current subscription rates for most magazines — and ALL of them have announced increases in recent months — we hope you will agree that \$20 is not an outrageous expectation, and *THE CHRISTIAN CHALLENGE* is still a good buy in the field of religious publishing.

Please remember that without your tax-deductible gift, sent faithfully at least once each year, we would not be able to continue. So when you receive word that "the current issue will be your last" unless you make a contribution to the Foundation, **DON'T IGNORE IT!** Sit down immediately and send your check to:

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The Anglicans

THE REV. CANON ALBERT J. DUBOIS, who served as Executive Director of the American Church Union from 1950 until he retired in 1974, died in a Los Angeles hospital on June 6 after a long illness.

Canon duBois, who was known throughout the Anglican Communion, was Professor of Liturgics and Church History at the Episcopal Theological Seminary in Kentucky for two years after his retirement from the ACU. In 1975, he became the national coordinator of Episcopalians United and, more recently, organized the Pro-Diocese of St. Augustine of Canterbury, which was formed to seek uniat status within the Roman Catholic Church.

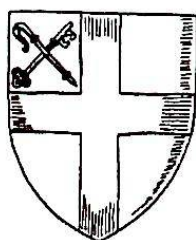
Canon duBois, whose death came three days before his 74th birthday, was buried in Neenah, Wisc., where he was born in 1906.

THE EPISCOPAL CHURCH OF NEVADA and its Bishop, Wesley Frensdorff, won their battle in the Nevada Supreme Court on April 30 to gain control of St. Christopher's Church in Boulder City, according to a report in the LAS VEGAS SUN.

Led by the rector, the Rev. Clark A. Tea, the congregation broke away from the Episcopal Church about three years ago, and recorded a quitclaim deed of the church property. Bishop Frensdorff then deposed Fr. Tea and filed suit claiming ownership of the parish property for the diocese.

The SUN reported that Chief Justice John Mowbray, who wrote the unanimous opinion, said the church hierarchy has control over the property as well as the insurance proceeds paid after fire damage to the church.

The St. Christopher's congregation is a part of the Pro-Diocese of St. Augustine of Canterbury, which is seeking uniat status with the Church of Rome.



A SHIELD AND FLAG for the Anglican Catholic Church has been adopted by the College of Bishops, based on the work of Leland Hilligoss, a member of the Anglican Church of the Holy Apostles, St. Louis.

The colors and their arrangement on both the shield and flag are identical to

those of the Episcopal Church. Saint George's cross — red on white — is retained, and the crozier and key in saltire — white on blue — preserve the allusion to Scotland from whence came the Orders of the American Church. The key and crozier, with the key on the dexter and the crozier on the sinister, were in the arms of Bishop Samuel Seabury, the first Bishop of the American Church.

A CHURCHWIDE CAMPAIGN to raise \$100,000 is presently underway in the Anglican Catholic Church in order to purchase and refurbish property located near Liberty, N.Y., for the establishment of Holyrood Seminary.

Situated on 17 acres of land, the two buildings formerly were used as a private hospital. The 40-bedroom facility will be converted into the main seminary building, and the six-unit apartment building — once the nurses' residence — will be used for faculty and/or married students.

According to the Rev. Richard A. Stevens, seminary coordinator, it is hoped that the seminary will be ready to accept Postulants for Holy Orders by the Fall of 1981.

Contributions should be sent to: Anglican Seminary Fund, Holyrood

Seminary, P.O. Box 707, Liberty, N.Y. 12754.

THE ANGLICAN CHURCH OF THE ASCENSION in Amherst, Va., which lost its property to the Episcopal Diocese of Southwestern Virginia in a court suit earlier this year, is now worshipping in a former funeral parlor — and looking for a church building because of a large increase in membership.

In order to expand the parish building fund, the Anglican Churchwomen have launched a campaign to collect S&H Green Stamps, which will be redeemed for cash at the conclusion of the drive.

A NEW ANGLICAN CONGREGATION has been formed in Blacksburg, Va., with the Rev. H.B. Scott III as priest-in-charge. Information about place and time of worship for St. Francis Anglican Church is available from Stuart Kent Cassell, Jr., M.D., 215 Cork Drive, Blacksburg 24060.

ST. TIMOTHY'S ANGLICAN CHURCH, Charleston, S.C., which recently voted to ratify the Constitution of the Anglican Catholic Church and become a parish of the Patrimony of the ACC, is seeking a full-time priest for its 50 members who worship at the his-

toric old Huguenot Church in the center of Charleston.

Anglican priests who might be inter-

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members elected to the executive committee include Lydia Lopez of Los Angeles, vice chairman; Sr. Arlen Margaret of Central New York, secretary; Bishop Richard Trelease of the Rio Grande, treasurer; and Julio Torres of Massachusetts, Mattie Hopkins of Chicago, the Rev. George Regas of Los Angeles, and Deborah Hines of Tennessee, all members-at-large.

AUTHOR KURT VONNEGUT, JR., who identified himself as a "fourth-generation atheist," was the guest preacher at St. Clement's Episcopal Church in Manhattan on Palm Sunday, according to the NEW YORK TIMES.

The author of JAIL BIRD admitted to extreme nervousness, but said he thought he could "rise to the occasion."

THE MOST REV. JOHN M. ALLIN, Presiding Bishop of the Episcopal Church, has — for the second time in recent months — pressed the United States government to renew protest to the government of South Africa, after it was reported that Anglican bishops Timothy M. Bavin and Desmond Tutu

ested should contact Clyde H. Turner, Senior Warden, 68½ Queen St., Charleston 29401.

were among 53 religious leaders jailed overnight after a protest march in Johannesburg.

Charged with violating the Riotous Assemblies Act, the clergymen were freed without bail, and their hearing date was set for July 1, although many were from other countries and have since returned to their homes.

Their arrest came during a march demanding the release of the Rev. John Thorne, a Congregational minister who was charged under the Internal Security Act two days earlier for his part in a demonstration over a school boycott. Thorne was released from jail several hours before the clergymen who had protested his arrest.

"ENOUGH NUCLEAR WEAPONS!" was the cry issued from a disarmament conference held in May in Pittsburgh by the Governing Board of the National Council of Churches, which called on the churches to make their role as peacemakers a priority.

According to DPS, 70 representatives of member churches and senior NCC staff people met for three days and

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CAPSULE BIBLE STUDIES

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



STUDIES IN SECOND TIMOTHY

Following Paul's cataloging of the events and climate of opinion which will be characteristic of the closing days of this present dispensation, he elaborates further on the religious aspect of the end-times. Verses 6 through 9 treat of the spiritual and religious counterfeits. Certainly in these days, in which cults and sects abound, the believer would do well to take heed to the apostolic warnings.

The astonishing and alarming aspect of the subject matter of these verses is that all of the assaults of these alien ideologies and ideas do not come from without the ranks of professing Christians! Within the very heart of the Church these strange teachings are born and nurtured. How aptly and discerningly this is illustrated by Bishop Robert C. Harvey in a recent book in which the allegory of the beehive is employed with telling precision!

The methods employed by these propagators of false teaching are not open and overt but covert and cunning. Secretly and subtly the inroads are effected. Orthodox vocabulary is initially used and only gradually is replaced by the code words and buzz words which are an integral part of the so-called "New Theology."

The utmost degree of prayerful and careful discernment is absolutely imperative if the faithful are not to be seduced and deceived. Indeed, it has been rightly affirmed that methodology is often the first clue to the authenticity of religious doctrine. Such teaching may indeed appear initially sound and superficially acceptable. The appeal is to the intellect, evoking much obfuscation and questioning of the historic tenets of the Faith.

What a pity it is that so many, young and old alike, prefer to spend years dabbling in abstract and vain philosophical systems and the so-called "New Thought" while deliberately avoiding commitment to the only source of true light, hope, knowledge, joy and peace. Rather than condemning these benighted erring ones, let our hearts reach out to them in prayerful concern. Let the believers exemplify the validity and vitality of the Christian faith in lives which reflect the radiance of Christ the only true light and Saviour of the world — proclaiming and affirming the one true faith once delivered unto the saints by work as well as word, by creed as well as deed.

This grant us, dear Heavenly Father, through Jesus Christ thy beloved Son. Amen.

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can asking to be reunited, and more than half of these are married.

"Barker said his movement, the Pro-Diocese of St. Augustine of Canterbury, numbers more than 63 priests and six congregations totaling just less than 1,000 people."

Presumably the plan will also permit entire Episcopal congregations to join the Roman Church, although it is unlikely such a congregation would be allowed to retain the parish property since the Episcopal Church has established a precedent of filing lawsuits in such instances, claiming ownership on behalf of the diocese.

ROMAN CATHOLIC PRIESTS who resigned to get married hailed the announcement that the Roman Church is willing to accept married Anglican priests into the Roman Catholic priesthood, according to a report in THE CHICAGO TRIBUNE.

Frank McGrath, a leader of the Corps of Resigned Priests United for Service (CORPUS) said his group is happy with the decision and hopes it will lead toward accepting married Roman Catholic priests who want to continue to serve

the Church.

"The decision indicates the Vatican and the bishops acknowledge there is no basic incompatibility between functioning as a priest and being married," he said. "This probably is a step toward accepting us."

But McGrath, who resigned the priesthood in 1972 and now teaches in the Chicago City Colleges system, said he and other members of CORPUS "find it strange" the Church has reached outside the faith, where there are so many inside willing to work. He said there are an estimated 12,000 resigned priests in the U.S., most of them married.

"CLOSE TO DEATH, the Roman Catholic priest-scholar wrote to Pope John Paul II: 'It is difficult to grasp how by your course of action you wish to defend the truth . . .'" began an article by George W. Cornell, Associated Press religion writer.

"The letter, sent by a Swiss theologian-historian, the Rev. August B. Hasler, shortly before he died last month, had to do with the dogma of papal infallibility and the pope's rebuke to questioning it. How, asks the letter, does shutting off research into the mat-

ter illuminate it?"

Cornell reported that Hasler, a 43-year-old church historian of the University of Munich, Germany, and an authority on origins of the infallibility dogma, died July 1, about two weeks after he wrote the "open letter" to the pope.

In his letter, Hasler said the pope, in upholding the recent condemnation of Swiss theologian Hans Kung of Germany's University of Tubingen, sought "authoritatively and definitively" to close discussion of papal infallibility. It was Kung's foreword to Hasler's book, HOW THE POPE BECAME INFALLIBLE, issued last year in German, that was singled out in declaring Kung not Catholic in his theology, chiefly for questioning the infallibility definition.

Cornell quoted Hasler in his near-death letter as saying, "Holy Father, we find it extremely regrettable that you have not made the slightest attempt to openly address the real problems (about infallibility) which press upon many Christians today. It fills us with profound concern that you . . . place so little value on historical truth, in the face of which, however, Pope Leo XIII claimed the church need not fear."

In addition the letter said the pope has not removed the "manifold hindran-

The Good Shepherds Need Your Support!



Two years ago, the Foundation for Christian Theology established the Good Shepherds Fund to help meet the financial needs of priests who had broken their ties with the Episcopal Church and moved out on faith to establish new Anglican congregations.

Most of these men have not had an easy time of it, since they had no financial guarantee of any kind from a parish or a diocese.

The Good Shepherds Fund has tried to help when these priests have asked for it. We have helped replace dilapidated cars with newer used ones. We have contributed to their moving expenses, to travel expenses, to pay their rent, to pay medical insurance, and to help them meet unexpected financial emergencies.

During the last year, we have given away \$4,700 to nine priests — and would like to have done more. But that will be possible only if you are willing to help.

If you would like to support this effort, please send a special tax-deductible gift, earmarked for the Good Shepherds Fund, to:

THE FOUNDATION FOR CHRISTIAN THEOLOGY
P O. Box 2624, Victoria, TX. 77901

ces" to research into the First Vatican Council which decreed the infallibility dogma in 1870. After 110 years, "the archives of the most important Curial offices of that period remain closed," the letter said. "Holy Father . . . How can a church appear credible . . . when it is so concerned with structures of power . . . and so little with the triumph of divine truth?"

 "A WORLD COUNCIL of Churches conference on racism has affirmed that organization's Program to Combat Racism and a continued emphasis on southern Africa, but the only Native American at the conference feels there is much work against racism that member churches should be doing at home," according to a Diocesan Press Service report.

"Steve Charleston, staff officer for Indian work at the Episcopal Church Center, was one of 20 delegates from American churches at the June 16-21 consultation held in the Netherlands. Seventy countries were represented by 100 delegates to the Consultation entitled 'Churches Responding to Racism in the 1980s.' A major focus of the Consultation was an evaluation of the controversial Program to Combat Racism."

A concluding statement issued by the

group applauded the Racism Program, especially the funding of "liberation movements" in Rhodesia, now Zimbabwe, and praised the "prophetic nature" of the financial grants to such African groups as the Patriotic Front.

 THE REV. JAMES C. WATTLEY, executive secretary of the Council of the Evangelical and Catholic Mission, has resigned his position, and the steering committee of the ECM has appointed a search committee to find a successor, according to DPS.

The ECM was formed in 1977 "to call the Episcopal Church and the Anglican Communion to the evangelical and catholic order, with emphasis placed on the apostolic ministry of a male priesthood as traditionally received by the catholic church and upon New Testament and universal Christian tradition in the areas of behavior and morality."

 THE RT. REV. HENRY KNOX SHERRILL, Presiding Bishop of the Episcopal Church from 1946 until 1958, died at his home near Boston on May 11. He was 83 years old. Bishop Sherrill was the first president of the National Council of Churches, and later served a term as a president of the World Council of Churches.

The Anglicans

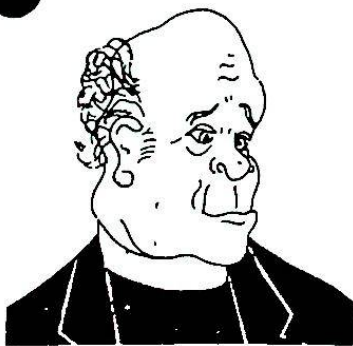
MEMBERS OF EPISCOPAL congregations do not own their local church or parish buildings and cannot continue to use those facilities after seceding from the Episcopal diocese, according to a recent ruling by the New Jersey Supreme Court.

The Newark, N.J., STAR-LEDGER reported on July 26 that the court divided sharply 4-3 in the case of St. Stephen's Church, Plainfield, N.J., and St. Mark's Church in West Orange, whose congregations voted more than two years ago to break with the Episcopal Diocese of Newark.

Writing for the four-man majority, Justice Mark Sullivan said that any group of worshippers is free to disassociate itself from the Episcopal Church and affiliate with another religious body. "No court," he said, "can interfere with or control such an exercise of conscience . . . The problem lies in defendants' efforts to take the church property with them. This they may not do."

The AP reported that the dissenting opinion by Justice Sidney Schreiber

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FATHER ABSURDIUS

In Fallibility

It is not generally like me to get involved in the goings on of my brethren and sistern denominations, but I cannot help but notice what is happening to that brilliant priest, scholar and heretic across the sea, Hans Kung. I do not wish to scandalize my readers, but I must publicly confess to having read two of Father Kung's books, INFALLIBLE? and ON BEING A CHRISTIAN, and, if the original German is a good translation of the English versions, there is no doubt in my mind that the Vatican was right in calling Kung on the carpet. Kung is assuredly a great theologian. The Vatican was simply concerned that he is not a Roman Catholic theologian, and the Vatican may well be right. But then, I pondered what PECUSA does in a similar situation. Probably in PECUSA, Hans Kung would be made a bishop.

It is very hard to be a heretic in the Episcopal Church. To be guilty of teaching false doctrine, there must be true

doctrine against which the false is judged. It no longer seems to be a question of what is true or false, but what one can get away with. And what one can get away with is not so much a question of beliefs, but of politics. The modern PECUSA heretic is not one who disbelieves, but one who does not have the votes at General Convention. Hans Kung's problem is that he is generally too abstract and speaks on issues that are hard for the common person to identify with. Those who rally to support Kung against the Vatican are probably doing so in the general interest of academic freedom or against the "Inquisition" rather than because they really understand and support Kung's ideas. ON BEING A CHRISTIAN, at least in English, is painfully slow and rocky ground to plow through.

But those who do wish to oppose traditional Roman Catholic doctrine should take lessons from those who have blazed the way in PECUSA. There is a right way and wrong way to put forth novel teachings. Hans Kung's was all wrong (in perhaps more than one sense). He published his views in a reasoned, literate style that appeals to the mind and not the gut. His views were intended to enlighten, not enflame.

O, that he had followed some of the simple rules one gleans from the teaching of such able scholars as Bishop Paul Moore and he would not have gotten himself in hot water. In fact, he would probably be a leading contender for the Papacy. What are these rules? You must wait for my next column to find out. In the meantime, make up some of your own and see next issue if great minds run in the same circles.

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