

would still have to be determined.

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CHURCH LEADERS attending a recent World Council of Churches meeting in Dresden, East Germany, issued a joint statement acknowledging their countries' responsibility for the firebombing of the city during World War II, according to a report from RNS.

The statement, which was read to the Council just after it had adopted a resolution on current threats to peace, said: "We recognize with deep sadness that in pursuance of the war and as an act of reprisal, the countries of which we are loyal citizens were responsible for the bombing of this city and the death and suffering of its people. We wish again to assure the church in Dresden, and indeed all the people of this city that we do remember and that we will remember."

Among those who signed the statement were Arie Brouwer of the Reformed Church in America, Avery Post of the United Church of Christ, Presiding Bishop John M. Allin of the Episcopal Church, Robert C. Campbell of

American Baptist Churches, James R. Crumley, Jr., of the Lutheran Church in America, David Preus of the American Lutheran Church, and William P. Thompson of the United Presbyterian Church.

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SALVATION ARMY members in Zimbabwe have been protesting withdrawal by the international Salvation Army from the World Council of Churches because of its aid to black guerrilla fighters for independence of Namibia from South Africa.

According to Associated Press, about 75 Salvationists recently marched in front of the group's Salisbury headquarters, urging a return to council membership.

Col. David Moyo, the Salvationists' territorial commander in Zimbabwe — formerly Rhodesia — was quoted as saying that "we see no conflict" between liberation movements that "fight for human rights" and the "gospel of love, charity and the liberation of the total man."

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IRISH CATHOLICS and Jews earn the most money among white religious

groups in America, according to a study recently released by the Ford Foundation. Baptists make the least.

The survey also found that Episcopalians are the most prosperous among the Protestant groups, but less well off than Italian, German, and Polish Roman Catholics.

One major denomination believed to be the richest in America — the Mormons — refused to take part in the study.

## The Anglicans

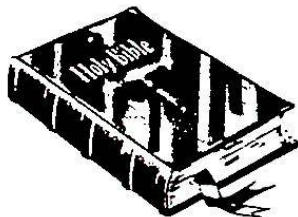
"A WELSH DIOCESAN CONFERENCE has criticized St. Michael's Theological College, Llandaff, for accepting ordinands from the breakaway Church in the USA and has called for a review of college policy on the matter," CHURCH TIMES (London) reported in early November.

The TIMES had reported earlier that one student destined for ordination in the Anglican Catholic Church was already at St. Michael's and another was due to arrive shortly.

According to the TIMES, the Bangor

## The PARABLES OF JESUS

by The Rev. R. Allen Lewis  
Tulsa, Okla.



### THE LABORERS IN THE VINEYARD

Matthew 20-1-16

St. Peter asked, "Behold, we have left all and followed thee. What shall we have therefore?" He was like many of us in later times, needing to be taught that a place in the Kingdom of Heaven is not a reward to be merited or earned. It can only be received as the gift of God's love and grace.

Our Lord answered and instructed in this parable. It began before sunrise, when the owner of a vineyard went, as was the custom, to the marketplace to hire laborers to work for him. The season was either that of the vine-dressing (spring) or the harvest (fall). In either case, day laborers were needed.

For some reason, the vintner was unable to get as many workers as he required. But with those available, he made an agreement to pay them one Denarius, the standard scale. One Denarius was a Roman soldier's pay for a single day, and was equal to less than 20 cents. The men went willingly to begin their day in the vineyard at sunrise.

At the "third hour" — 9 a.m. — the vintner noted that the work was lagging because there were too few laborers, and he again visited the market place where he found a few more

men whom he sent to the vineyard, promising "what is right" for their three-quarters of a day's work.

The same thing occurred at noon and again at 3 p.m. Each time, he hired more men with the promise of "what is right" for that portion of the day they would work. At about 5 p.m., he passed through the marketplace and saw a few men whom he hired with the same promise for the one hour that remained of the day.

At sunset, as the law required, the laborers gathered to collect their wages. The employer instructed his foreman to pay them all, beginning with those who had worked just one hour, and to pay each the same amount — one Denarius.

All of the laborers were surprised by the amount of payment. Those who had begun at sunrise were angry, saying, "We won't accept this injustice. We've worked the whole, long, hot day, and now these fellows who worked only the last cool hour are paid as much as we."

In our materialistic thinking, we are inclined to agree with them. We have all experienced the same anger and disappointment when others, whom we think have done less than we, seem to receive equal recognition with us. The crux of the matter is that the Lord Jesus was not talking about earned wages. He was explaining the working of Divine grace, the way God gives salvation to men. The power and scope of redemption is the same for each person who asks it of God, whether in his very early years or in the last hour of his life.

It makes no difference how long or how strenuously one has worked at being a Christian. God's love and mercy are such that every soul that asks for salvation will receive it. The judgment of the Christian for his works is another matter. That evaluation may be implicit to the closing words of the parable: "Many that are first shall be last, and the last first."



Diocesan Conference, held in late October, passed a resolution stating that it "deplores the decision to accept men from a schismatic Church for training at the Church in Wales' only theological college and asks the college council to view the decision."

The resolution went on: "We believe that the acceptance of these men gives implicit recognition to a schismatic body and is in fundamental breach of the trust deed of the college."

Copies of the resolution were sent to the Bishop of Llandaff, the Rt. Rev. John Poole-Hughes, chairman of the college council, and to the secretary, the Rev. Gordon James, so that the matter could be discussed at the next meeting of the council.

The resolution was proposed by the Rev. Barry Morgan, a former lecturer at St. Michael's and now a chaplain at University College, Bangor.

One week later, CHURCH TIMES reported that the college council had discussed the matter but would be "telling the Bangor Diocesan Conference only that they decided to note the letter of complaint from the conference."

THE CONGREGATION of Saint Anne's Anglican Church, Columbus, Ohio, voted unanimously to withdraw from the Anglican Catholic Church and Diocese of the Midwest to become an independent parish.

The vote came at the annual parish meeting in early November, and included a decision to ask for episcopal oversight from the Most Rev. C. Dale David Doren, formerly of the Anglican Catholic Church and now Archbishop of the United Episcopal Church.

In a letter to the Rt. Rev. William O. Lewis, Bishop of the Diocese of the Midwest, William M.S. Dunn, parish secretary, said, "The consensus of the parish was that in light of recent developments on the parochial, diocesan and provincial levels that this action would be in the best interests of St. Anne's. It is our hope that the various groups within the Continuing Church movement will eventually be able to agree on a unified purpose and a united course of action compatible with Anglican tradition in this country."

The congregation is presently holding 11 a.m. services each Sunday at 3199 Indiana Ave., in Columbus.

ST. MARY'S ANGLICAN Church, [location], Texas, has left the Diocese of the

Southwest of the Anglican Catholic Church, and has requested admission into the Diocese of Christ the King.

At a special meeting on Nov. 8, the congregation voted unanimously to approve a resolution to withdraw from the A.C.C. adopted by the vestry on Nov. 2. The Rev. Thomas Collins, rector, has advised Bishop Robert C. Harvey of the Diocese of the Southwest that he will also seek admission into the Diocese of

Christ the King, whose bishop is the Rt. Rev. Robert S. Morse.

THE U.S. SUPREME COURT, on October 5, denied the petition of the Church of the Holy Apostles, Glendale, Calif., and that of the Episcopal Diocese of Los Angeles to make a final determination as to the legal ownership of the

(See ANGLICANS, Next Page)

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ANGLICANS, Cont., from pg. 18  
parish property. The case has been in litigation for three years.

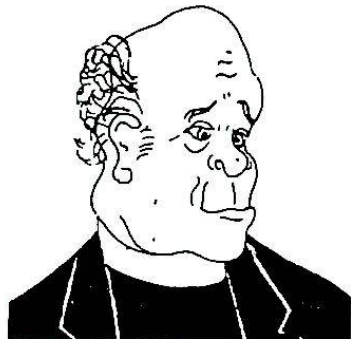
The Supreme Court's refusal to hear the appeal leaves the property in the hands of the diocese under an earlier ruling by a California appellate court. On Sept. 4, Judge Wesley Reed denied the parish's petition for a stay of execution until the case could be heard by the U.S. Supreme Court, and the congrega-

tion was required to vacate. The congregation has since moved to Church of Our Saviour in Los Angeles, and the Rev. George H. Clendenin, rector of Holy Apostles, has been elected rector of Church of Our Saviour, which has requested admission into the Diocese of Christ the King.

The Episcopal Diocese of Los Angeles had appealed the appellate court decision because it included a ruling that three other former Episcopal

parishes which had left the Episcopal Church at the same time as Holy Apostles were given title to their property on the grounds that they were incorporated prior to a change in the diocesan canons that would have allowed the diocese to take title. Holy Apostles was organized after that change was made.

Two other court cases over parish property are still in litigation — one in Colorado and one in Michigan.



FATHER ABSURDIUS

## Strike (Non)Force

It seems a lot of workers who are not supposed to go on strike have recently walked off the job, or seriously thought about doing so. The air controllers struck, even though their action was illegal. The baseball players left the field just as the race for the pennant was beginning to get lukewarm. The opening of school always brings a number of teachers' strikes, illegal, and by persons who once prided themselves on being professionals with little use for union action.

"Well," thought I to myself while watching the tenth TV rerun of "Gilligan's Island," made necessary by the screen writers' strike. "If screen writers, baseball players and air controllers can go on strike, why can't we clergy? We are paid less than air controllers, do not get the public credits that screen writers do, have far less free time than teachers, and much less excitement than baseball players. Surely we have just grievan-

ces that our flocks would understand if they but saw us picketing in front of the church!"

My enthusiasm was shortlived, however, for I soon broached my idea to my good friend, the labor leader, Moore Forless. "No, J. O.," Moore chided me, "you can't strike. First, what would you strike for?"

"More pay for one thing."

"Exactly, but then your congregation would have to raise their pledges in order to pay your higher salary. Do you really think they are going to do that? They will probably just go to another church where the clergy are more reasonable."

"Then the clergy will have to stick together like you union people and go out on strike as a group."

"That's where they have you again. Most people would welcome the excuse not to come to church. In fact, once they stopped coming, they might not start again. People have to really want something for a strike to be effective. Do you think they want you enough that if you went on strike they would negotiate to get you back to work?"

My dreams of higher pay and better working conditions were thus quickly shattered by the realities of supply and demand. Oh well, it would have been very unprofessional of me to strike, so I might as well make a virtue of a necessity. Still, it is very hard on one's ego to wonder whether, if you went on strike, anyone would notice.

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

## The Christian Challenge®

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JANUARY, 1982



## The Anglicans

ST. PETER'S ANGLICAN CHURCH, Oakland, Calif., has become the Pro-Cathedral of the Diocese of Christ the King. The action was taken by the Diocesan Synod in February after the diocesan chancellor, John Den Dulk, reported that recent opinions of the higher courts of California and the failure of the Episcopal Diocese of California to sue St. Peter's in a "timely fashion" indicated that the property was no longer under threat of litigation.

Acting on a recommendation from the Diocesan Standing Committee, delegates voted unanimously to declare St. Peter's the Pro-Cathedral, pending approval by the parish Vestry and Wardens.

THE MEMBERS OF St. Michael's and All Angels Anglican Church, Orange Park, Fla., voted on March 21 to leave the Anglican Catholic Church and seek admission into the American Episcopal Church. The parish has been a part of the Diocese of the South of the ACC.

THE NEW CONVENT BUILDING in Cobourg, Ontario, was recently blessed by the Rt. Rev. C. J. deCatanzaro, Bishop of the Anglican Catholic Church

of Canada. The special service was attended by friends of the Convent Society from such places as Alexandria, Toronto, Ottawa, and Peterborough.

While many things have been given or made for the new convent building — such as a new pine altar, constructed by a layman in the area — much is still needed to complete the furnishings. Contributions to the Convent Fund should be sent to: Mr. Frank Shearer, 567 Daintry Cres., Cobourg, Ont., Canada K9A 4X9.

ALL SAINTS' ANGLICAN CHURCH, Charlottesville, Va., is seeking a rector. The parish, which was founded in the summer of 1981, is located in a growing community, and this has been reflected in the growth of the parish.

Inquiries should be directed to: All Saints' Anglican Church, P.O. Box 117, Charlottesville, Va., 22902.

WILLIAM MUSGROVE, Senior Warden and a founder of St. Therese's Anglican Church in Santa Ana, Calif., died on March 1 after a brief illness. He was also a founding member of the Diocese of the Holy Trinity, and served on its first Standing Committee.

RICHARD S. HART, JR., of Riverside, Conn., died on Feb. 20 after a lengthy illness. He was the Bishop's Warden of the Anglican Church of the Holy

Spirit, and had served as a member of the Standing Committee of the Diocese of the Resurrection and as a delegate to the Provincial Synod.

A BOOKLET OF DAILY DEVOTIONS, compiled and enhanced with her own drawings and silk screened designs, is now available from Mrs. Paul H. Walker, 21 Milton Road, Brookline, Mass. 02146. The price is \$2.50 per copy, including postage. Mrs. Walker, whose professional name in the art field is Yvonne, will contribute all proceeds from the booklet to St. Botolph's Anglican Catholic Church, Boston, Mass.

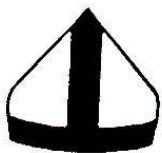
EPISCOPAL PARISHES wishing to contribute copies of the 1928 Book of Common Prayer and/or Hymnals to congregations in the continuing Church movement may call collect to (602) 998-0500, or forward the books to W. A. Shaller, 6702 E. Sunnyvale Road, Paradise Valley, Ariz. 85253.

All shipping costs will be paid by Mr. Shaller when the books are received, and they will be made available to needy congregations at no cost. Any parish requesting books may pay all or part of shipping charges from Phoenix to destination, but if the parish cannot afford such expenses, the books will be sent prepaid.

According to Mr. Shaller, no financial contributions will be accepted.

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MAY, 1982

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## CHRISTIAN BURIAL, Cont., from pg. 16

sence of Almighty God, nor are we so unworthy, we pray, as to be cast into everlasting Hell." Historic Churchmen have always believed — and say so in the catholic creeds of the Church — that there is a place of further growth preceding the final Judgment and entrance into Heaven, a place where our love and devotion to God is cleansed by Him so that at the last day we will be permitted the Beatific Vision.

A belief in the intermediate state is soundly Scriptural, and the Church has believed and taught it for centuries. There are some occasions in the worship of the Church where the action, as well as the color, is fully anticipatory — a looking forward to that which will happen (the Holy Week ceremonies and rites are one example, as are the vigils of greater Feasts).

But is such anticipation valid regarding the state of human souls? I would argue that it is improper to so project in the area of death and burial, for psychological as well as theological reasons. Physical death and burial are traumatic events in the life of every soul in relationship to God; it is here that we enter into the next phase of life in God, a life we hope and pray will culminate with entrance into God's immediate presence. But all the benefits of our Saviour's Resurrection are not to be applied at the moment of death or the occasion of our burial, but to the final day of judgment.

The totality of catholic Christendom has always taught that at death we enter into a phase of life closer to God, to a place where we will continue to grow in grace and be cleansed by Almighty God — hence, the term Purgatory, meaning to be

purged, cleansed — and that the proper color for that intermediate state is black, implying mourning and mortality. For centuries it was taught that white was to be used only for baptized children who died before the age of discretion. But now the master theologians and liturgiologists have decided that everyone is to be buried with white.

This sudden change of colors emphasizes man's strong attachment to colors and use of them in everyday life. We drive our cars, for example, observing the colors of red, green and amber used to control traffic flow. When the stoplight is red, we must halt and wait for the light to become green. By legal fiat, this could be reversed overnight. In a very real sense, this is what the Roman Church did in directing that everyone shall now be buried using the color white, arbitrarily reversing what had been the custom for centuries. The choice of color for the stoplight was a simple human decision. But the Church's action includes more important theological determinants that must be considered.

As a concluding note, it is interesting to see many present day Episcopal priests following the practices of the Roman Catholic Church. Some 30 years ago, those who did were jeeringly referred to as "spikes" or "Romanists" or "papalists." Now the pendulum seems to have to swing to the other extreme, and it has become fashionable and ecumenical to do as Rome does.

Perhaps the day will come that sanity and stability will return to the Episcopal Church, and we will once again act out in the proper color what our fundamental doctrines teach us about physical death and Christian burial.

## *According to the Papers*

A Brief Look At Current Religious News

THE CHURCH OF IRELAND has deferred the question of the ordination of women to the priesthood, according to a Religious News Service correspondent's report printed in the CANADIAN CHURCHMAN. According to the article by Tom Leitch, the Irish Church's general synod approved the principle of women's ordination in 1976, and authorized women deacons in 1981. This year, however, the house of bishops withdrew the legislation for women priests on short notice, on what critics called a legal "technicality". The Church of Ireland has some 300,000 members, of whom a majority live in British-administered Northern Ireland.

SWEDEN appears to be deepening, according to a report in CHURCH TIMES (London). Two more High Church groups in southern Sweden have announced the intent to form themselves into "dekanats" — conservative regional groupings. They join three other such groups already formed. When there are five such groups, the report states, they intend to organize themselves into an independent organization within the Church of Sweden, called the Church of Sweden Free Synod. The dissenters oppose the ordination of women (first approved in Sweden in 1958), but also criticize the State Church's "theological climate," which they contend is not conducive to a revival. The Church of Sweden broke from Rome at the Reformation and adhered to the (Luther-

an) Augsburg Confession, but, unlike other Lutherans, retained the apostolic succession.

ENGLISH ANGLICANS have endorsed "progressive disengagement" from South Africa as "the single, most appropriate corporate policy" for the Church of England. In a SOUTH AFRICA FOUNDATION NEWS report, the decision by General Synod aligned the State Church with the "now militant British Council of Churches, which is canvassing financial disinvestment as the way to change South Africa." Bishop Graham Leonard of London, chairman of the Board of Social Responsibility which issued the report on which the formal action was based, opposed the resolution, along with Sir

THE RIFT IN THE CHURCH OF



Ronald Harris, First Church Estate  
Commissioner.

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ST. MARY'S CHURCH, Denver, Colorado, still has not been evicted from its property after six years of litigation by the Episcopal Diocese of Colorado. St. Mary's, now a parish in the Anglican Catholic Church, seceded from the Episcopal Church in 1976 because of objections to the ordination of women. In a story published in THE LIVING CHURCH, St. Mary's faces several more months of indecision while a three-judge panel considers an appeal from a 1979 victory for the Episcopal Church in trial court. The property of St. Mary's Church is valued at \$700,000, and includes the church, parish house, education wing and two homes.

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WOMEN PRIESTS will not be approved in the Anglican Church of Australia, according to a report by CHURCH TIMES (London). The synod of the Diocese of Adelaide rejected an enabling canon designed to permit the ordination of women in Australia, and without approval by Adelaide and four other metropolitan dioceses, the General Synod cannot consider constitutional revisions to effect the change. Australian procedures for such amendments require endorsement by three-quarters of the dioceses, plus the extraordinary requirement of approval by those dioceses whose bishops are automatically archbishops of the five ecclesiastical provinces in the Australian Church. The clergy rejected the canon by 36 in favor to 70 against, and the laity rejected by a vote of 73 for and 110 against. The Archbishop of Adelaide, the Most Rev. Keith Rayner, voted in favor of the legislation. The Australian Church's General Synod decided in 1977 that the "theological objections raised did not constitute a barrier to the ordination of women to the priesthood or their consecration as bishops." General Synod will not meet again until 1985.

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THE READER'S DIGEST BIBLE, an abridged version of the Scriptures released this fall, is the center of controversy, according to a U.S. NEWS & WORLD REPORT story. The new Bible includes 767 pages and roughly 480,000 words, down about 320,000 words from the Revised Standard Version, on which the condensed version was based. The

Old Testament was cut by half and the New Testament by a quarter. Among the passages cut was one from Revelation: "If any one takes away from the words of the book of this prophecy, God will take away his share in the tree of life."

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EPISCOPAL CHURCH deputies disavowed creation science at the 67th General Convention, according to a DALLAS MORNING NEWS article. In rejecting "the rigid dogmatism of the creationist movement," the House of Deputies said "We affirm our support of the scientists, educators and theologians in the search for truth in this creation that God has given and entrusted to us." Supporters of creationism challenge the Darwinian theory of evolution and hold that mankind did not evolve from lower orders, but was specially created by God, in accordance with Biblical accounts.

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PRAYER IN PUBLIC SCHOOLS lost in the U.S. Senate, according to an account in the DALLAS MORNING NEWS. A constitutional amendment, sponsored by North Carolina Senator Jesse Helms, which would overturn a Supreme Court ruling forbidding voluntary prayer in government schools, was the subject of a liberal filibuster. Defeat for the prayer measure came on two unsuccessful attempts to limit debate. The limiting motion, which required 60 affirmative votes for "cloture," led opponents 50 to 39 on the first test, and 53 to 47 on the second.

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MORE THAN HALF OF EPISCOPALIANS are converts, according to a State of the Church Committee finding reported in the VIRGINIA CHURCHMAN. The survey, prepared for the 1982 Episcopal General Convention, showed that 58% of adult Episcopalians used to be members of another denomination or were unchurched. According to figures cited, the proportion of adult converts was higher than in a 1979 survey, when only 48% of adult Episcopalians were converts.

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THE UNITED PRESBYTERIAN CHURCH was the biggest loser of members in the 1970s, according to a University of Connecticut survey reported in THE PRESBYTERIAN JOURNAL. According to the report, the UPC lost over 572,000 members in the 1970s, or 16.1% of its total membership. Other

big losers included the Presbyterian Church in the United States (PCUS) whose 108,000-member loss amounted to 9.5% of membership; the United Church of Christ, losing 175,000 or 7.7%; and the Episcopal Church, losing 208,000 or 6.9%. The fastest-growing churches in the decade were the Church of God (Anderson, Indiana), 37%; the Church of God (Cleveland, Tennessee), 28%; the Church of Jesus Christ of Latter-day Saints (Mormons), 26%; and the Seventh-day Adventist Church, 25%.

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TRADITIONALIST ARCHBISHOP MARCEL LEFEBVRE, founder of the Priestly Society of St. Pius X, a Roman Catholic organization which rejects the reforms of the Second Vatican Council, has sought permission to consecrate a successor. The 77-year-old prelate, who is seeking a personal reconciliation with the Vatican, is the only bishop in the Society, which continues the Tridentine Latin Mass. According to an account in the CANADIAN CHURCHMAN, Lefebvre is said to have met with head of the Congregation for Doctrine, Josef Cardinal Ratzinger. Abbot Franz Schmidberger of Saarbrücken, West Germany, was previously elected to succeed Lefebvre.

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THE WORLD ALLIANCE OF REFORMED CHURCHES has suspended two white Dutch Reformed churches in South Africa for their support of South African government policies, according to a South African Press Association report published in the PRETORIA NEWS, and reprinted in SOUTH AFRICAN DIGEST. All but 12 of the 400 members of the alliance's general council meeting in Ottawa, Canada, supported the resolution. The ban affects the Nederduitse Gereformeerde Kerk (NGK) and the Nederduitse Hervormde Kerk (HNK). The NGK has almost 1.5 million members in the European population, and the HNK has over 200,000. In a related action, the alliance labelled apartheid a "heresy" and unanimously elected Dr. Allan Boesak, a theologian of the NGK's Coloured Sending Kerk (a missionary jurisdiction for persons of mixed race). The result is that the two white churches will not have the right to send delegates to future general councils and not be able to exercise membership in the alliance's committees and commissions. Nearly half of all whites in South Africa are members of the suspended bodies.



# The Anglicans

THE RT. REV. FRANK R. KNUTTI of West Palm Beach, Fla., Assistant Bishop of the Patrimony of the Metropolitan, who has more recently been Episcopal Administrator of the new Diocese of the South of the Anglican Catholic Church, formed out of the Patrimony, was elected the first bishop of the diocese at a synod held in Atlanta on January 23-24.

The delegates also named the Rev. Walter F. Hendricks, Jr., Nashville, Tenn., as Chairman of the diocese's first Standing Committee. Others chosen to serve on the Committee include: The Rev. Robert B. Bradley of New Orleans; the Rev. Dr. Carroll E. Simcox of Hendersonville, N.C.; the Rev. Steven R. Head of Charleston, S.C.; David Gauthier of Pensacola, Fla.; Arthur West of Tallahassee, Fla.; Clyde Turner of Charleston, S.C.; and Fred Christianson of Aiken, S.C.

THE U.S. SUPREME COURT has rejected appeals brought by members of former Episcopal Church congregations in West Orange and Plainfield, N.J., who left the Episcopal Church and then claimed ownership of the parish property.

According to the NEWARK STAR-LEDGER on Jan. 27, the justices, without comment, refused to disturb the 1980 New Jersey Supreme Court ruling which said that parish property belongs to the general church organization and not to local church members.

The dispute involved parishioners from St. Stephen's Church in Plainfield and St. Mark's Church in West Orange, whose rector, the Rev. William F. Burns, is now Bishop of the Diocese of the Resurrection of the Anglican Catholic Church. The rector of St. Stephen's was the Rev. Stanwood E. Graves, who is now a priest in the Antiochian Orthodox Church. Both Bishop Burns and Fr. Graves were deposed and told by diocesan officials to stop using parish facilities.

The New Jersey Supreme Court decision, which was challenged in the rejected appeal to the U.S. Supreme Court, said the Episcopal Church is a "hierarchically structured organization which by virtue of its constitution and

canons exercises pervasive control over its constituent parishes and missions."

THE CHURCH OF ST. PETER THE APOSTLE, Christiansburg, Va., has purchased a new church home. The brick building, located on First Street, was formerly a Pentecostal Holiness church. A house immediately adjacent to the church was included in the purchase and will serve as a parish hall.

St. Peter's, the first Anglican Catholic parish in Montgomery County, Va., was established in January, 1978. Church services have been held in the Fellowship Hall of the Main Street Baptist Church.

Purchase of their own building will permit an expanded number of services for parishioners. The Rev. Harry B. Scott III, rector, has announced there will be two celebrations of the Eucharist each Sunday in addition to Morning Prayer, and Holy Day services, which have been held in the homes of members of the parish, can now be held in the church.

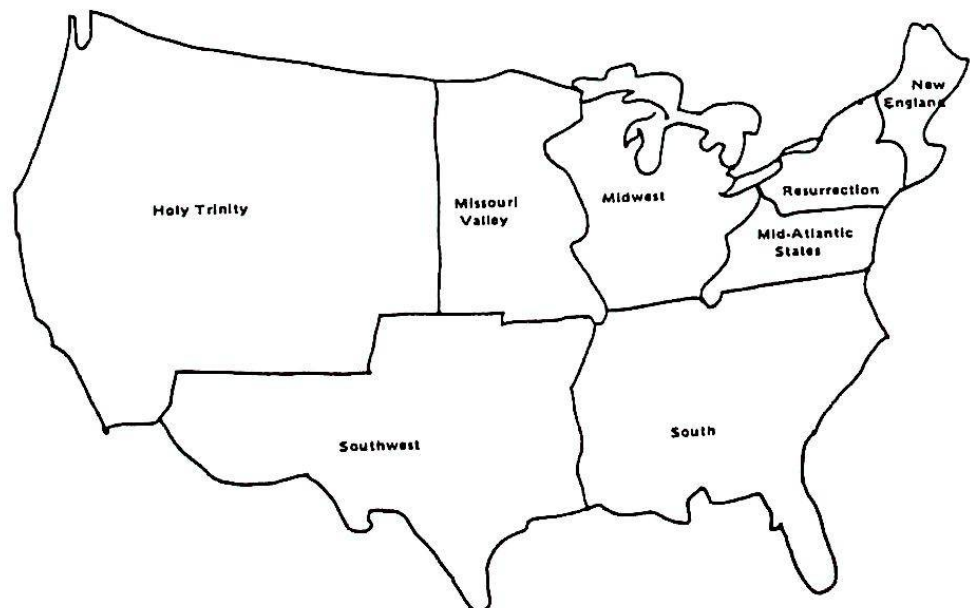
NEW DIOCESAN BOUNDARIES for the Anglican Catholic Church were established at the recent Provincial Synod, held in Mobile, Ala. At the same time, the Synod created the Missionary Diocese of the Missouri Valley, approved the established by the College

of Bishops of the Missionary District of New England, and approved the request of the southeastern parishes of the Patrimony to become the Diocese of the South.

A CALIFORNIA COURT OF APPEALS has decided that three Los Angeles parishes that broke away from the Episcopal Church may take the church property and assets with them, the LOS ANGELES TIMES reported on Feb. 3. But the justices, in a 2 to 1 decision, said the property of a fourth breakaway congregation, Church of the Holy Apostles in Glendale, belongs to the Episcopal Diocese of Los Angeles.

The decision reversed an earlier ruling of the Los Angeles Superior Court that the property of St. Mary of the Angels in Hollywood, Church of Our Saviour in Los Angeles, and St. Matthias in Sun Valley belong to the diocese and the denomination, according to the TIMES. The majority appeal concluded that "no express trust exists" for the property of the three parishes "which would preclude the local churches from keeping church property held in their own names and require them to deliver such property to the General Church."

The property dispute began in 1977 when the four parishes broke their ties with the Episcopal Church after its General Convention voted to permit the ordination of women to the priesthood and took the first legal step toward adopting a new Book of Common Prayer. The TIMES said the California litigation has been watched closely by other national religious bodies since





many of them, like the Episcopal Church, follow a hierarchical ascending order of authority rather than a congregational one.

The State Court of Appeals justices in their ruling said church property disputes can be decided "on neutral principles of law" without having to inquire into church doctrine and thus running afoul of the First and Fourteenth Amendments. The Church of the Holy Apostles, the Appellate Court found, however, is "specifically identified as a subordinate body of a national body" and was "subject to express trust in favor of the diocese on revocation of its charter." Further, the Court said, a church law (canon) adopted by the Diocese of Los Angeles in 1958 provided that "on dissolution of a church, its property shall revert to the diocese." The three victorious parishes were incorporated before 1958, while Holy Apostles was incorporated in 1963.

Presiding Justice Lester B. Roth, in a dissenting opinion, argued that the property of all four parishes should remain within the diocese on the grounds that "if an express trust existed for any of the parishes, then it should apply to all of them."

The GLENDALE NEWS PRESS quoted the Rev. George Clendenin, rector of Holy Apostles, as saying that "this is only one step in the long process of litigation," and that the parish "always knew this was going to end up in at least the State Supreme Court and, at most, the U.S. Supreme Court." He said he expected both sides to seek a hearing in the California Supreme Court — the Los Angeles Diocese because of the decision affecting the other three churches, and his own parish because of the inconsistency of the Appellate Court decision.

The GLENDALE DAILY NEWS quoted Fr. Clendenin as saying the split decision "pretty well assures us that the State Supreme Court will hear the case." He also pointed out that this is the first instance in the ongoing church property controversy that a higher court has thrown out "hierarchical" as an argument, as well as "implied trust," and has followed the majority opinion, based on "neutral principles of law," handed down in the landmark case of the Presbyterian Church in the United States vs. Blue Hull Memorial Presbyterian Church (Georgia, 1969), in which a local congregation was awarded title to its property.

## PAPERS, Cont., from pg. 20

priests and lay men and women, in an effort to set up procedures to aid women whose own dioceses place barriers in their regular canonical path.

"In response to the need expressed by women in these dioceses for alternatives to their isolation and denial of conscience, the ad hoc committee will seek to develop structures in which women may have an opportunity to test their callings in a more open and affirming environment," DPS reported.

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"THREE WORLD COUNCIL OF CHURCHES' consultations on the subject of the place of men and women in the Church have now, according to a WCC press release, 'spelled out and challenged the widespread misuse of theology and biblical texts to justify women's subordination,'" according to a report in CHURCH TIMES (London). "This problem, the press release claims is 'a big factor in driving women from the Church.'"

The TIMES said that a common feature of all three gatherings — the first in August, 1979, in France; the second a year later in West Germany; and the final one last December in The Netherlands — was the participants' concern that Christian teaching about the male image of God and the use of exclusively "male" language was contrary to the vision of human wholeness. Many, including both women and men, felt alienated and excluded by it.

Recommendations going to an international consultation in July suggest ways of building women's perspectives and their participation into many spheres of Church life — exegesis, worship, theological training, Bible translation and interpretation. The Churches, it was also stressed, "have much to learn from, and to share with, the secular women's movement."

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"THE REV. EDWARD SCHILLE-BEECKX, a controversial Catholic theologian in the Netherlands, has been absolved of "heresy" and "errors" after a yearlong inquiry by the Vatican.

According to THE CHICAGO TRIBUNE, the 65-year-old Dominican priest had been summoned to Rome in late 1979 to answer questions about his interpretation of the nature of Christ in his book, JESUS, AN EXPERIMENT IN CHRISTOLOGY.

The Belgian-born scholar, who has

taught for many years at the University of Nijmegen, has been the target of much criticism for his insistence on developing a new understanding of Jesus as an historical figure, arriving at a belief in His divinity after a painstaking journey into His humanity.

— — —  
"THERE WAS 'PUZZLEMENT' at the London headquarters of the United Society for the Propagation of the Gospel last week over an advertisement in an American journal inviting 'independently wealthy' clergy in the USA to serve as priests in the Diocese of Matabeleland," CHURCH TIMES (London) reported on Dec. 26.

The advertisement said the Rt. Rev. Robert Mercer of Matabeleland was "in great need of clergy willing to embark on an adventurous and risky challenge." Then came a warning: "Be advised: Your job in Zimbabwe might last six months at the worst, 4-6 years at best, depending on 'the situation,' the Rhodesian term for the general imbroglio of living in black-ruled Africa, over which you have no control."

"The advertisement appeared in the journal of the Foundation for Christian Theology, THE CHRISTIAN CHALLENGE, which as well as being distributed to Episcopalian dioceses, circulates in the breakaway Anglican Catholic Church in the USA among priests and laity who have severed their ties with the Episcopal Church there. The breakaway ACC — a refuge for disaffected Anglicans who split from the Episcopal Church over such issues as the ordination of women, the new Prayer Book, abortion and homosexuality — has never been recognized by the Church of England," the TIMES said.

The advertisement was placed by the Rev. Herbert G. McCarriar, Bishop Mercer's commissary for recruitment, an American who is still an Episcopalian. The ad promised "stress, anxiety and boredom" with limited potential and no guarantee of re-employment. Single men, it said, would be preferred, and it would help if they were "independently wealthy." Married clergy "looking for an adventuresome experience must bring their wives for a prospective visit before making a commitment (at your own expense, of course)."

Bishop Mercer, speaking from Bulawayo, told CHURCH TIMES, that he had not yet seen the advertisement

(See PAPERS, Next Page)



gram management unit, and will be reviewed at an upcoming program committee meeting.

"The outlook is bleak," said the C' SCHMAN article, "because it is not only existing work that is being affected; none of the major decisions of General Synod which have a price tag attached will be implemented either. This affects work in at least five areas" — human rights, energy, mission development, lay training, and the International Year for the Disabled.

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U.S. SENATOR CARL LEVIN of Michigan, along with more than 50 co-sponsors, has introduced a bill to make members of two Soviet families living in refuge in the American Embassy in Moscow since June 27, 1978, eligible for American citizenship.

East/West News Service quoted Sen. Levin as saying, "This bill will not guarantee them freedom, but our bill will guarantee them protection under the United States Constitution while they continue to reside in the embassy, and it will ensure that they are accommodated as well as possible under the circumstances. Certainly, the bill is also significant indication of the strong support the families have in the United States."

enacted, the legislation would grant permanent resident status to Maria Chmykhalov and her son, Timofei, and Peter Vashchenko and four members of his family and make them eligible for American citizenship five years from the date they entered the embassy. The group, all Pentecostal Christians, fled to the embassy seeking religious freedom. Sen. Levin visited them there in 1979 during a congressional trip to the Soviet Union.

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LEGAL ABORTIONS in the United States totaled an estimated 1.5 million in 1979, a new record, according to a recent report by the Alan Guttmacher Institute, which is affiliated with Planned Parenthood.

Religious News Service said the new total represents 30.2 abortions per ,000 women of reproductive age.

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"THE TRANSFIGURATION and Temptation of Jesus are 'legends,' according to Dr Arland Jacobson, a clergyman and professor of the American Lutheran Church," said a report in CHRISTIAN NEWS.

Commenting on the gospel for Trans-

figuration Sunday, March 1, in THE SUNDAY PAPER, the Lutheran professor said it "would be improper to treat the Transfiguration story as an incident in the life of Jesus. It is best to treat it as a legend. This genre designation is not meant to consign it to the category of false reports. Rather, the genre 'legend' is constituted by its function. A legend is a story which communicates perceptions foundation to a community. Legends communicate meaning, not facts. Legends, indeed, are more powerful and symbolically rich than doctrines, flat statements, historical reports. It is

## The Anglicans

THE CHURCH OF THE HOLY APOSTLES in Glendale, Calif., is going to the California Supreme Court in an effort to prevent a takeover of its property by the Episcopal Diocese of Los Angeles.

The Glendale church was ordered to relinquish its property in an appellate decision on January 30. At the same time, the appellate court ruled that three other former Episcopal Church parishes — Church of St. Mary of the Angels in Hollywood, Church of Our Savior in Los Angeles, and St. Matthias Church in Sun Valley — could retain their property because they were incorporated before 1963, when the Los Angeles diocese adopted a corporation code section requiring that the property of individual churches be returned to the diocese upon dissolution. Holy Apostles was incorporated after the 1963 canon took effect.

Both the diocese and Holy Apostles petitioned for a rehearing in the appeals court, but both were denied. Ruth Nicaastro, a spokeswoman for the diocese, was quoted by the DAILY NEWS as saying the diocese also plans an appeal to the state Supreme Court.

"Heaven knows how far down the road this whole thing will go now," she said.

The Rev. George Clendenin, rector of Holy Apostles, told the NEWS he felt that the diocese had "underestimated our tenacity in the courts" and that it could "frighten us" into "walking off the property."

The four churches broke from the diocese after the 1976 General Convention of the Episcopal Church voted to permit the ordination of women to the

the function of legends to initiate the members of a community into the mysteries that constitute its very essence."

Dr. Jacobson maintains that the account of Jesus showing His glory in Matthew 17:1-9 never really happened in history but is rather a legend, just as is the story of the Temptation of Jesus.

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Aunt Minnie reads the obituary column each morning and can't understand how people always seem to die in alphabetical order.

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priesthood.

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FORMAL DISCUSSIONS that could lead to "a closer union" have been instituted between the American Episcopal Church, which was established in 1968, and the Anglican Catholic Church, which was formed in 1978.

According to the Rt. Rev. William O. Lewis, Ecumenical Officer for the Anglican Catholic Church and Bishop of the Diocese of the Midwest, the first meeting between ACC representatives and the Rt. Rev. Anthony F.M. Clavier, Primate of the AEC, was held in Deerfield Beach, Fla., in mid-January. Bishops from both jurisdictions were present, and the discussion focused on the Orders, doctrine, discipline and worship of the two Church bodies.

The final decision with respect to an intercommunion agreement or possible merger of the two Churches will rest with their respective Synods. In the meantime, Bishop Lewis said, conversations will continue in order that a plan may be developed to present to both bodies.

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A CLERICAL DIRECTORY of the Anglican Catholic Church has been published by the Fellowship of Concerned Churchmen, and can be ordered for \$1.50 — which includes three updates during the year — by writing to: Fellowship of Concerned Churchmen, Box 252, Eureka Springs, Ark. 72632.

The Directory is designed to fit into a 7x9 three-ring binder. A Parish Directory of the ACC will be published by the Fellowship later this year.

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ST. ANDREW'S ANGLICAN CHURCH in Tallahassee, Fla., has purchased a large home located on a two-acre lot at a major intersection in the (See ANGLICANS, Next Page)



ANGLICANS, Cont., from pg. 22  
ly received \$620 through the redemp-  
tion of 310 books, received from other  
parishes and individuals in nine states, as  
well as from members of their own con-  
gregation.

According to Dorothea T. Uzzell,  
chairman of the drive, the effort will  
continue. Those wishing to help should  
mail stamp books to: The Rev. John A.  
Pedlar, Box 552, Amherst, Va. 24521.

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"THE CALIFORNIA STATE SU-  
PREME COURT has decided not to  
hear the appeals of either the Diocese of  
Los Angeles or Holy Apostles Church  
(Glendale) in the litigation regarding the  
property of four parishes which broke  
away from the diocese and the Episco-  
pal Church because of decisions of the  
1976 General Convention," according  
to EPISCOPAL NEWS, official publica-

tion of the diocese.

"Thus the property of St. Mary of  
the Angels (Hollywood), St. Matthias  
(Sun Valley), and Our Savior (Los  
Angeles) is awarded to those parishes  
under an appellate court reversal (issued  
in March) of the 1979 Superior Court  
decision in the case, while the property  
of Holy Apostles will belong to the  
diocese."

Holy Apostles will appeal the de-  
cision to the U.S. Supreme Court.

#### HIDDEN MEANINGS

The teachers' bulletin from a  
Toronto high school offers definitions  
in plain English for tactful remarks that  
may be noted on a student's report  
card, such as:

"Shows difficulty in distinguish-  
ing between imaginary and factual  
material." - He lies a lot.

"Needs ample supervision in order  
to work well." - He's lazy.

"Needs guidance in developing  
good habit of hygiene." - He's dirty.

"Has qualities of leadership but  
needs help in learning to use them  
democratically." - He's a bully.

*From a parish bulletin*

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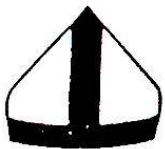
#### NEED SOME PRAYER BOOKS?

Does your parish need some copies  
of the 1928 Book of Common Prayer  
and an Altar Book?

If so, Holy Trinity Episcopal Church,  
8201 N. Karlov, Skokie, Ill. 60076, has  
80 pew-size copies and the Altar Book  
to sell for only \$60 plus the cost of  
shipping. Write directly to: The Rev.  
Steven M. Giovangelo, Rector.

# The Christian Challenge

A MONTHLY PUBLICATION  
the FOUNDATION for CHRISTIAN THEOLOGY  
403 N. Main - P.O. Box 2624 - Victoria, Texas 77902



AUGUST, 1981

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## LETTERS, Cont., from pg. 4

Society of the Holy Cross (SSC) being the first married Episcopal priest to be received into the Roman Catholic Church under the new Vatican plan: There is no intention on the part of the vast majority of our members to submit to Rome or any other judicatory not to seek reordination at the hands of anyone.

The Society of the Holy Cross is committed to the corporate reunion of the Anglican provinces with the Apostolic See. In accordance with general Anglican thought, we recognize that there can be no genuine ecumenical movement which does not include "the Great Latin Church of the West." At one time this position might have been characterized as "Anglo-Papist," but in contemporary understanding of the ecumenical imperative most responsible authorities take this for granted. The Society is dedicated to corporate reunion, not schism or individual defections, which most of us regard to be counter-productive for the process leading to the ultimate reunion of the Universal Church.

The vast majority of Society of Holy Cross priests are dedicated to remaining firm in the Catholic faith and in the Communion of the Episcopal Church. The insignificant number of persons who may enter the Roman obedience should never be mistaken for the loyal, disciplined, firmly convinced Anglo-Catholic clergy who are members of the Society of the Holy Cross and will remain as priests and pastors in this portion of the Lord's vineyard.

*The Rev. Charles Lynch  
St. James Church  
Milwaukee, Wisc.*

### CHURCH PROPERTY

I've been thinking about the decision of the U.S. Supreme Court to let stand the 1980 New Jersey Supreme Court ruling that stated that parish property belongs to the general church organization and not to the local church members.

We are very familiar with both churches involved in this dispute,

having been members of St. Stephen's Church, Plainfield, N.J., before our move South.

If ever there was a politically motivated miscarriage of justice and confiscation of property, this was it. In both cases the deeds to the parish properties were in the names of the Rector, Wardens and Vestry, with no mention made of the Episcopal diocese. This, I understand, caused a great flurry in PECUSA to have deeds amended in order to include the name of the diocese.

I am not a lawyer, but common sense tells me that the question that should have been asked was, "Who paid for it?" From what I learned during that period, the flow of money was always from the parish to the diocese, never the other way.

It is quite obvious that PECUSA had to have a ruling in their favor or the defections would have been devastating. Now it will take a little longer. Long live the ACC!

*Austin J. Moessner  
New Bern, N.C.*

### HUMANISM BOOKLET

The booklet by Mrs. Dorothy A. Faber, "Stranger In the Pulpit: A Study of Humanism," should be on the shelf of every Christian seminary, regardless of denomination. Bible study groups and concerned Christians should read it in order to more readily recognize how the many facades of pseudo-religion are at work and are just as anti-Christ as the obnoxious but more forthright Madalyn Murray O'Hair, the professional atheist. The sneakiness of the humanists almost makes Madalyn look good!

For those of us who have been wishing somebody would expose the Goddess "isms" for what they are, this booklet is the answer. Further, it is an attractive contribution to the coffee table and, more importantly, a very interesting addition to the bedside table. Thanks, Mrs. Faber.

*Mrs. Bertha S. Dibble  
Panorama City, Calif.*

# Foundation News



THOMAS LORD  
HONORED

Mr. Thomas Lord, Chairman of the Board of the Lord Corporation, Erie, Pa., and a Director of the Foundation for Christian Theology for more than ten years, has received Polytechnic Institute of New York's highest academic honor, the degree of Doctor of Engineering, *honoris causa*. During graduation ceremonies held in June at Carnegie Hall, New York, Mr. Lord was presented the honorary degree by Polytechnic's president, Dr. George Bugliarello. The following citation described the special qualities that qualified him for the distinction:

"Not all who till the vineyards of technology are visible among the vines. And not all who grasp the tillers of industry are seen standing on the decks. Some... without fanfare or commotion, away from the public gaze... labor at nurturing the vintners and guiding the pilots. Often these are the

ones most responsible when vintage and vessel are safely in.

"You are such a nurturer and guide. Your quiet, but steadfast commitment to excellence and to people has presided over a very significant period of growth in one of the nation's most highly innovative private companies. Lord Corporation typifies the kind of research and development in American high technology that have constituted, over the years, its moral as well as its material strength.

"The company you have built cares about its employees as well as its products, husbands its creative energies as carefully as it profits. Its technological contributions cover a wide field of applications, ranging from dock fenders to transit car suspensions, from noise abatement materials to biomedical prostheses. At the same time, its concern for the physical, intellectual and emotional well-being of the corporate family has set standards that are a model for the community at large. Its appreciation of higher education and its interactions with universities have likewise been exemplary.

"The style and personality of Lord Corporation are defined by your own character... and are primarily and conspicuously your achievement.

"For your distinguished service to technology and your dedication to the quality of human life, we are happy to confer on you the highest academic honor that Polytechnic Institute of New York affords, the degree of Doctor of Engineering, *honoris causa*."



## The Anglicans

THREE BISHOPS of the American Episcopal Church and three bishops of the Anglican Episcopal Church of North America were conditionally consecrated on September 26 by Bishops Francisco Pagtakhan, Sergio Mondala and Lupe Rosete of the Philippine Independent Catholic Church. The service was held at the Church of Jesus the Nazarene, a P.I.C.C. parish in San Diego, Calif.

Following the consecration, Bishops Anthony F.M. Clavier, Primus; Walter H. Grundorf and G. Raymond Hanlan of the A.E.C., and Bishops Walter H. Adams, Primus; John Hamers and Frank Benning of the A.E.C.N.A. issued the following statement:

"We, the undersigned, Bishops in the Church of God serving in the American Episcopal and Anglican Episcopal Churches in North America, have this day submitted to conditional consecration at the hands of the Right Reverend Fathers in God: Francisco J. Pagtakhan, Sergio Mondala and Lupe Rosete, Bishops in the Church of God serving within the jurisdiction of the Philippine Independent Catholic Church. We wish to make the following observations.

"We are utterly convinced that the Orders and Sacraments of our jurisdictions have always been valid and we in no way wish to imply by our action this day any insecurity on our part as to the episcopal rites performed by us before this day.

"Nevertheless, we are conscious of the problems which exist in the Continuing Anglican Movement today. We have been obliged to spend a great deal of time, labor and money defending the validity of our Orders and Sacraments, and many laymen have been placed in the position of defending our claim to Apostolic Succession.

"We are also conscious that many people within our Continuing Anglican tradition have been exercised by this issue, and barriers have been erected to Godly unity and concord. We have taken this step to quieten and assure tender consciences, to advance the cause of unity and to consecrate our ministries anew to the service of our Lord. We fully realize that this action may be misinterpreted and will not settle the question of the probity of our witness as separated and continuing Anglicans. Our action is not intended to threaten any other Christian community. We believe strongly that Christians should seek amicable relationships with each other in all areas where rightly informed consciences allow.

"We invoke the blessing of God in

Trinity upon our action this day."

BY ORDER OF AN APPELLATE Court judge, the Church of the Holy Apostles of Glendale, Calif., surrendered its property to the Episcopal Diocese of Los Angeles on Friday, Sept. 4. Judge Wesley Reed denied the parish's petition for a stay of execution until the case could be heard by the U.S. Supreme Court.

The congregation is now holding 8 a.m. Sunday worship at the chapel of the United Community Church in Glendale, and 10 a.m. services at The Church of Our Saviour in Los Angeles, until a permanent location can be found.

A MICHIGAN JUDGE has granted permission for a group of breakway Anglicans to continue using the parish property in Grand Rapids until they complete an appeal of his previous order to vacate St. Paul's Church.

Circuit Court Judge Woodrow Yared ruled earlier this year in favor of a suit brought by Bishop Charles E. Bennison of Western Michigan to prevent a transfer of the parish property from the diocese to the Anglican Catholic Church.

The congregation was ordered to return the church property to the Episcopal Diocese of Western Michigan by July, 1981. Under the new order, they may continue using the property until the appeals process is completed.

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