

by the church in huge vaults located in a carved-out mountain at the mouth of the Little Cottonwood Canyon in Utah.

The Mormon concept of God is extremely anthropomorphic. Joseph Smith once stated, "God Himself was once as we are now, and is an exalted man . . ." (Documentary History of the Church, by B. H. Roberts, Vol. 6, pg. 305). The Christian concept of the Holy Trinity is rejected, and the Father, Son and Holy Ghost are regarded as three separate gods. God is said to have a body of flesh and bone, and any concept of a God "without body, parts or passions," is totally repudiated. Only the Holy Ghost is regarded as being a personage of spirit.

According to Mormonism, Elohim is the God of this world, and Jesus Christ was the first spirit child born to Elohim and his goddess wife, who is referred to as the Heavenly Mother. It is also taught that Elohim had a father, and that father had a father, and so on. Elohim and his wife (or wives)

While Christians are monotheistic, Mormons are polytheistic.


have had billions of spirit children. These spirits are reared in heaven by their heavenly parents before coming to earth to receive temporal bodies.

Some of Elohim's children rebelled and followed Lucifer, who is also a spirit son of Elohim and the spirit brother of Jesus. These rebellious spirits were cast out of heaven to the earth along with Lucifer and are forever denied

the opportunity of obtaining human bodies and progressing to godhood.

The Mormon Jesus, it is believed, "attained unto the status of Godhood while yet in premortal existence." (What the Mormons Think of Christ, published by the LDS Church, pg. 22, my emphasis). As the first spirit child of Elohim, Christ has preeminence, but is not uniquely a son of God since he is only one of Elohim's many spirit children. The orthodox concept of Christ's Virgin Birth is denied. It is believed that Elohim associated with Mary in the capacity of a husband and that Jesus was begotten by the normal sexual process. Many Mormons believe that Jesus was a polygamist, having the two Marys and Martha as his wives. Such beliefs indicate that the Mormon Jesus is "another Jesus," a "false Christ," and we do well to heed the counsel of Scripture in this regard. (See 2 Corinthians 11:4, Matthew 24:23-28.)

Mormonism is a clever and dangerous counterfeit of Christianity. Its missionaries use terms familiar to Christian ears (such as "God," "salvation," and "the miraculous conception of Jesus the Christ"), but in reality these terms have an entirely different meaning. Mormonism is, in fact, a cultic religious system masquerading as the "restored" Christian church. As Christians, we must rise to the challenge presented by this cult and defend "the faith which was once delivered unto the saints" (Jude 3).*

*(For an extensive, in-depth study of Mormonism, see *Mormonism - Shadow or Reality?*, by Jerald and Sandra Tanner, Utah Lighthouse Ministry, Box 1884, Salt Lake City, Utah, 84110.) 

THE DEATH OF A PARISH

By Jean M. Frost
Monterey Park, California

Women priests - 1979 Prayer Book - known homosexuals accepted as priests. For many of us these are horror stories of happenings in the Episcopal Church that are well known throughout the nation. There is one more horror story - a little known story that must be told that further illustrates the sickness that exists in our Church.

On December 5, 1982, the Rev. Raymond G. Frost, rector of Holy Spirit Episcopal Church, Monterey Park, California, had his last celebration of Holy Communion. It really should have been a Requiem Mass for the death of the parish. The death was caused by the actions of the Rt. Rev. Robert C. Rusack aided by the apathy of other clergy and laity. It was a slow agonizing death, something like a cancer that couldn't be stopped until the final devastating blow. And yes, like a cancer, it had a tearful ending with much sadness over the loss for those who had battled so long and yet relief knowing the battle could not have been endured much longer.

Ray and I arrived at Holy Spirit in 1962. Having been recently married, I was a new "minister's wife," and I quickly found great enjoyment in working with my husband in his vocation.

There were some happy, growing years which included a change from mission to parish and the building of a lovely church. We were very optimistic about Holy Spirit's future, but an ethnic change in the community halted the growth and caused a gradual decline which continued unabated even though much effort was made by Father Ray and his parishioners. The diocese was kept well aware of the decline but never had any suggestions other than "you must meet the needs of the community." Obviously, we would not have turned to the diocese if we knew how to meet the needs of our changing community.

The situation came to a head in January, 1975. Our diocesan, Bishop Rusack, visited Holy Spirit for the first and only time, and made known certain decisions concerning the parish. All of the suggested changes were acceptable to the parish except the removal of Father Frost, at age 55, with no other position available to him in the diocese. The church members felt that this decision was completely devoid of Christian principles and was totally unacceptable. Thus began an eight-year battle for a church and for the rector who was so loved.

For ten months an all-out effort was made to try to

combat the bishop's actions through church channels, only to discover that there was no way. Frequently heard from other clergy and laity was "we're behind you 100 percent," but we discovered that, when needed, they were so far behind that they were completely out of sight. Finally, in desperation, a lawsuit was filed by Father Frost and his congregation against the bishop and the diocese. There were grounds for a suit due to an earlier improper evaluation and it was hoped that something this strong would at least make the bishop want to talk to us so that an attempt could be made to settle our differences. No one wanted to take church problems into a civil court but we had no other place to turn once our Christian brothers and sisters had turned their backs on us. But in court we were for the next five unbelievable years.

Our decline continued but, by the grace of God, Holy Spirit managed to stay alive. Sometimes we wondered why, but it seemed that God kept telling us we had to keep going. When even the strongest efforts from our small group of workers didn't bring us enough money to pay legal and operating costs, God would find a way for us. There always had been much love among us, and this continually grew, and as God continually revealed Himself to us, our understanding and love for Him became stronger and stronger.

Over the five-year period, the bishop made no effort to settle our differences nor, to the best of our knowledge, did anyone else. Our only contact with the diocese came in the form of harassment — jabs here and there perhaps meant to unsettle us enough to make us quit. No matter how weary we became and how futile our efforts were, we could not give up. By keeping the lawsuit going and thus preventing the bishop from using stronger tactics to stop Holy Spirit, we knew that we could continue to worship and to work towards our major goal. By this time, I think we were actually trying to revitalize Christianity in the entire diocese. We were originally fighting for ourselves but as the battle grew, we could easily see that ours was not an isolated situation. All too often, it appeared that Christianity was simply not being practiced in the Los Angeles Diocese. As small as we were, we were fighting for the diocese, but no one seemed to care.

The lawsuit ended in January, 1980, with an out-of-court settlement. There really was no winner or loser. No one ever expected that there would be and even our hope for some conversation with the bishop never materialized. Five years had passed and all we could say was that Holy Spirit was still alive — just barely — and Father Ray was still the rector. Perhaps that was a large accomplishment in itself, but we had hoped and prayed and worked for so much more.

"If this is Christianity, I'm glad I'm a Jew."

At this point, we thought our battle was over. How wrong we were. We were grateful for a few peaceful months until the war broke out again. The following are just a few of the happenings in 1980 and 1981. In October, 1980, Canon Garver, the bishop's executive assistant, informed the vestry that the future of Holy Spirit depended on the rector vacating the church and rectory and the members voting to return to mission status. The total membership overwhelmingly voted to retain their parish status and Father Frost. Not accepting the outcome, in January, 1981, the bishop appointed the Rev. Spencer Edwards as priest-in-charge of Holy Spirit Parish. Even though told by the members that he was not wanted, he belligerently

erently disrupted our worship service on several occasions. When asked by a bewildered parishioner whether he obeyed God or man, Mr. Edwards stated that he obeyed his bishop. In March, Mr. Edwards attempted to take over the church's bank account. He informed the bank president that the rector and treasurer were no longer in the community, which he knew to be untrue. Fortunately his efforts failed.

In May, 1981, some discussions took place between our wardens and two representatives of the diocese. Our wardens attempted to find some common ground on which to negotiate in order to end the hostilities. Even though the diocesan representatives had to agree that the problems could well have been solved with early discussions with the bishop, they still felt that the bishop was entirely in the right and Father Frost was entirely in the wrong. When informed of the Rev. Spencer Edwards' actions, our wardens were told that he had only been sent to harass the Frosts. After the discussions concluded, the recommendation was made to the bishop to just leave Holy Spirit alone — just leave us alone to eventually die a natural death.

The thought of being left alone was magnificent. It seemed like a huge weight had been lifted. All felt that we could once again spend our time and efforts towards constructive things rather than fighting. Everyone was thrilled but we soon found that the bishop wasn't willing to leave us alone.

In November, 1981, Father Ray was refused admittance to Diocesan Convention. He was told that he was no longer a priest of the diocese and had been transferred to the House of Bishop's list. In contacting the secretary of the House of Bishops, Bishop Bailey, Ray discovered that Bishop Rusack had transferred him the previous July. The reason given was that he had no knowledge of Ray's whereabouts. Ray presented absolute proof of Bishop Rusack's lie to Bishop Bailey but this proof was ignored. The secretary of the House of

It's not too late. Only battles have been lost, not the war.

Bishops simply stated that he had to obey national canons. Our senior warden also attempted to correct this illegal transfer but was given the same response. It appeared that Bishop Bailey was not the least bit interested in the truth.

Early in 1982, we found that the church and rectory were "for sale." A call was immediately made to the diocese protesting the attempted sale of parish property. Yes, as broke as we were, we were still a parish and therefore, a sale would be illegal under canon law. Canon Garver told our senior warden that they weren't concerned about canon law on the sale. He appeared certain that once a judge heard that we still owed money on the property, the judge would rule for the diocese. He added that the diocese had plenty of money to take this matter to court and he was sure that Holy Spirit did not. On this point, Canon Garver was very accurate so all we could do was hope that a buyer would not be quickly found.

Our senior warden contacted the president of the Standing Committee, the Rev. Douglas Vest, concerning the property sale and Ray's illegal transfer. The answer given was that the bishop was on proper canonical ground on the property sale and that the committee had given their advice on the transfer. We were never able to find out what canon was being used or what advice was given.

In national canons, under Title III, Canon 18, Section

2(b), it states that a bishop must visit each church in his jurisdiction at least every three years. If this is not done, a request can be made to the presiding bishop to appoint a Council of Conciliation. The vestry made this request in July in hope that Presiding Bishop Allin would fulfill his obligation. We badly needed and wanted an investigation into the problems of our church and the diocese. In November, we received a response from Bishop Allin's assistant, the Rev. Edward B. Geyer Jr. He stated that the presiding bishop had been involved in a lengthy discussion with his advisors in regards to the situation at Holy Spirit Church. He then said, "It is their considered opinion that there are no canonical avenues open for him to address this matter."

It was becoming very obvious that canons were just for lowly priests and not bishops because, for bishops, there is no enforcer. Where could we turn next? Was there any help any place in the church? Surely there was some way to stop illegal happenings in this Episcopal Church of ours. We loved this church and we knew that God loved His Church but we feared for its survival if bishops ignored illegal happenings and if other priests and laity preferred to turn away.

Our next encounter with Bishop Rusack came in October. Apparently the church property wasn't selling quickly enough to rid himself of Ray so he resorted to eviction. A parish and a parish vestry are supposed to have some rights, but we continually found that was only true if the bishop would allow those rights. On the eviction case, the bishop was also fortunate enough to have a judge who ruled strictly on the civil aspect. Ray and I were evicted from the rectory and moved into an apartment on November 1, 1982. Worship services continued at Holy Spirit with Ray as the rector, but we found this would only be true for a very short time.

In the middle of November, Ray received a call from our ^Stry nervous lawyer who had just been served with papers charging him and our entire vestry with contempt of court. How could this be? We found that the charges were based on legal actions that had been taken by the vestry to hinder a possible property sale. This had been done to try to protect the property of our parish and the action was taken before our eviction. Now our lawyer, a Roman Catholic who was devoted to our cause, and our wonderful people were charged with contempt which could result in large fines and even jail. Understandably the vestry members were frightened. I heard Ray say, "Continue to take your vindictiveness out on me if you must, bishop, but leave these beautiful people alone."

The vestry members and Ray and I were present in the court room on December 3. Even though our case was being heard by the same judge, we felt very optimistic because our lawyer had absolute proof that no one was guilty of contempt. We didn't have to wait long that morning since our case was the first to be heard. Actually it wasn't heard, because the judge immediately ruled without giving our lawyer a chance to say a word and his ruling indicated that he hadn't paid any attention to the written response. In a very belligerent manner, the judge ordered that *all members* of the church vacate the premises in five days and anyone not doing so would have to answer to the marshal. It seemed that the contempt hearing got turned into eviction for the entire church. There was an abundance of grounds for an appeal, but this could not be done. There was no money left and at that point, not much strength left either.

We found that there were many mourners in the commu-

nity. Over the years, many people had followed the battle at Holy Spirit and had frequently been aghast at the happenings, but none seemed to be prepared for the eviction of an entire congregation. One Jewish businessman said, "If this is Christianity, I'm especially glad I'm a Jew."

Yes, the bishop has his church but all he really has is an empty building that was once filled with love. The love cannot be stopped and we are presently holding services in the chapel of a local mortuary.

Holy Spirit Church succumbed to a disease that went unchecked. The decline, with proper treatment, could have been halted or at least slowed but with no help, there could be only one eventual outcome. Our final ending cannot be reversed. It's too late for Holy Spirit, but it's not too late to begin to take steps to prevent other deaths. If the whims of a bishop are allowed to go unchecked, no parish or priest is safe.

It took a long time for the Episcopal Church to deteriorate to this extent and to some degree we have all allowed it to happen. Are we going to wait for more horror stories or have we heard and seen enough? Are we finally ready to start fighting for God so that He can be brought back into the Church? It's not too late. Only battles have been lost, not the war.



Newsclips

RELIGION — USA

THE NEW BISHOP COADJUTOR OF CHICAGO, the Rt. Rev. Frank T. Griswold, will ordain women to the priesthood, according to a *Religious News Service* story in *Christian News*. Griswold, 47, was reportedly elected on the third ballot, and will eventually succeed the Rt. Rev. James Montgomery on the latter's resignation or retirement. Montgomery has himself refused to ordain women candidates for the priesthood, but has permitted his suffragan, 71-year-old Quintin Primo, to do so on his behalf. Griswold's elevation emphasizes the growth of an overwhelming consensus in Episcopal dioceses in favor of the General Convention's decision in 1976 to open the priesthood and episcopate to women. As few as 15 of the 110 domestic dioceses may still have no women in the priesthood or reject the practice.

VIRGINIA SOUTHERN BAPTISTS have voted to uphold the "right and responsibility of women to engage in any ministry to which God has called them." *Church News* published a *Religious News Service* special story filed by Carl Cahill, in which the state association's 602 to 200 vote is noted to be "in direct opposition to a non-binding resolution adopted in June by their national organization, the Southern Baptist Convention." The association's vote is one of several to dissent from the national ruling and reveals a widening breach in the once-fundamentalist protestant body's teaching on the nature of the ministry as Baptists understand it.

THE PEOPLE'S BAPTIST CHURCH of Corpus Christi, Texas, has been ordered to submit three children's homes to state regulation if it wants to continue operating them, accord-

membering something which is past and over, but bringing to bear now something which has happened, the effects of which live because He Who came and died and rose again lives now and forever. In the Eucharist we are united with the living Christ in the way He taught. A fundamentalist may deny the eucharistic implications of this teaching, but affirms the reality in worship and preaching and in the effect of preaching which is conversion. The problem for the modernist is that he, in effect, makes Christ as dead as Uncle John. As a Christian he may believe that Uncle John lives. But to worship Uncle John formally would either be idolatry, or spiritualism. If Christ was merely a man, albeit a special Man, even the most special Man, He remains man, and our attempts to communicate with Him are intellectualized spiritualism, and the Eucharist is a seance.

A Christian belongs to a company of people who believe that Jesus is true God and true Man, Who took our flesh to redeem the world and Who lives forever as our available Saviour. Holy Scripture, written in many ways, employing many methods, is the written communal account of His Coming, of what lead up to His Coming, and of the result of His Coming. Since then, in many ways, the Church has continued to record in words, in songs, in poetry, in literature, in biography and in social contact, the works of Christ through our Lord the Holy Spirit. The Church is the company in which the mighty works of God have been seen, are now seen and shall be seen until He comes again. It is only when the timeless, supernatural aspect of the Church is ignored that people get locked into time vacuums and produce false Gospels based on myths anchored in negative experiences.

Richard Hooker concluded that the presence of Christ must ultimately be detected in the lives of those who receive the Sacrament.

But both the fundamentalist and the modernist exist for a reason. There is in fact a prophetic aspect to both movements. The fundamentalist points us to the personal when the collective seems to become totally institutionalized and formal, when either prelates or theologians imply that the truth may only be seen clearly by a self-appointed intelligentsia, anointed either by a cult of overseers or academic and philosophical establishments.

On the other hand the modernist stands against the idolatry of forms and words when they become ends in themselves rather than windows to God. The modernist warns against a Church which exists for itself and for its converted initiates. It warns against sacraments and dogmas which become tests of conformity rather than means of grace, and against a moralism which becomes both a symbol of cultic purity on the one hand and a rod of oppression and censor on the other. It warns against a materialism which believes that the poor are poor because they are wicked or shiftless or lacking in moral fibre.

Like all iconoclastic prophets, the modern prophets fail because at heart they hate the body to which they belong and seek substitutes which are not magnifications of the Church but attempts to produce substitutes for the Church. They fail not because they produce in Churchmen inquisitors bent on their destruction, but merely because the Church is and stands in time and space as a company against which the gates of hell will not prevail. They fail because their Gospel is less than

human and the Lord continues to go to parties, continues to love sinners and continues to work in ordinary folk in ordinary ways.

This last point is essentially Christological. At the Reformation, the major bone of contention was the Church. To the Catholic, the Church was a divine society, and thus indefectible if not infallible. To attack the Church was to attack God. To the Protestant, the Church was in error and apostasy. It was a corrupt human institution which had to be reformed root and branch. Neither was prepared to see the Church as both divine and human. Both sides wanted a pure religion, and that implies that Christians must be pure or not Christian at all.

Today the scene has shifted from the Church to the Bible and Revelation. Fundamentalists want Divine Scriptures untinged by humanity. Modernists believe they detect error in the Scriptures and therefore cannot believe that they are divinely inspired. Neither can see that only Christ Himself is true God and true Man, and that the link between the divine and human in man and all his works, however faithful, is imputed and not actual. The very fact that at the Reformation, both sides were capable of maiming and killing each other in the name of purity, and that today, both sides are capable of defaming and unchurching each other in the name of purity indicates the fallibility and essential humanity of the Christian community. It is here that perhaps a classical Anglican approach may still be of value. Richard Hooker in his fifth book of the *Ecclesiastical Polity* examined the bitter divisions of Christians over the eucharistic presence, and then concluded that finally the presence of Christ must ultimately be detected in the lives of those who receive the Sacrament. He was not denying "real presence" but rather looking at its purpose. Our arguments about the "how" of biblical inspiration might be better addressed if we concentrated on the effect of Bible study on the people to whom Holy Scripture is addressed, those who now make up the Visible Church.



Newsclips

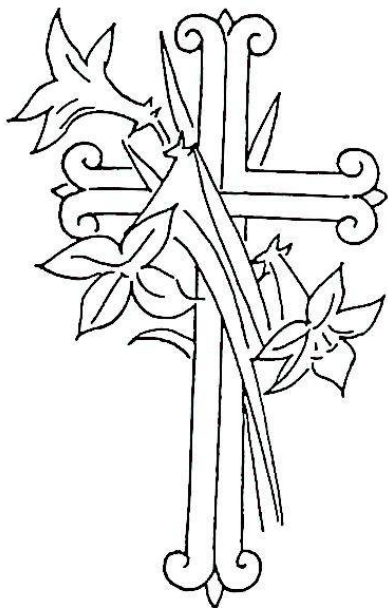
RELIGION — USA

THE OLD TRIDENTINE ROMAN CATHOLIC MASS, banned since the Second Vatican Council in 1963, is coming back into limited use. *The Washington Times* reports that the Vatican has required that bishops who wish to permit the use of the Latin mass must state publicly that the priest and worshippers involved recognize the legitimacy of the new Mass, promulgated as a result of Vatican II.

GRACE EPISCOPAL CHURCH, Louisville, Kentucky, has severed ties with the Episcopal Church and the Diocese of Kentucky. According to a *Louisville Times* report, the vestry of the 132-year-old church took the action January 13. Grace Church leaders have been at odds with diocesan Bishop David

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The Advent of Easter



EASTER MESSAGE 1985

By the Most Rev. John M. Allin
Presiding Bishop
The Episcopal Church

My mother departed this life at the end of November last year as another Advent was beginning, the hope of a coming again. Entering the new year, the events experienced and the events anticipated stimulated reflections, memories and hopes. Remembering love experienced and love that is, is to believe in love to be.

Do you at times remember frightful experiences in your past, especially in the middle of some night when you longed for the morning light to come?

During dark nights in childhood when possibly aroused by fever or an upset stomach, we remember the cool cloth in the reassuring hands of mothers placed on our fevered brow and the comforting words which steadied our world. Frequently, in the loving personal presence, who ministered to us, finally sleep would come and some peace with the promise of being better in the morning.

An epitaph on a gravestone I often visit proclaims: "Say not good night, but in some brighter clime bid us good morning." The risen Lord's greeting recorded in the Gospel according to St. Matthew (28:9) can be translated "Good Morning."

Hope experienced and expressed is enlightened by the reflected glimmer of the coming new day. As the light of the sun penetrates the dark spaces and energizes this physical world, so the love of God, manifested in God's Son, can enlighten minds and empower the human spirit.

So comes Easter, memories of expectation, hopes for the future, held together in the enlightened experience of continuing love.

The day is coming

NEWSCLIPS, Cont. from pg. 12

B. Reed and Episcopal Church officials for years over Prayer Book revision and other issues. The congregation has refused to use the 1979 edition of the Prayer Book and, since 1984, has failed to pay its assessment to the diocese or send delegates to the diocesan convention. In an effort to seek reconciliation, Bishop Reed and members of the diocesan standing committee met with the parish vestry October 31. The Rev. Roy B. Davis Jr., rector of the parish, is reported as saying that the final break came in a dispute over appointment by diocesan officials of a homosexual to an administrative position in the church. Davis was not present during the vote to sever relations with the Episcopal Church. "They asked me to leave," he said. David has retired and has not taken any step to alter his status as a priest in good standing in the Episcopal Church. Since then, Fr. Davis has continued to perform ministerial duties at the church, in spite of an anticipated move to depose him from the ministry of the Episcopal Church. In the meantime, Grace Church has moved to affiliate with the Oakland, California-based Diocese of Christ the King, a Continuing Church body headed by Bishop Robert S. Morse.

RELIGION — INTERNATIONAL

THE RT. REV. SAMUEL P. PRAKASH, Anglican Bishop of Lucknow, has been appointed metropolitan's commissary, succeeding the Rev. F. Andrew Stahl, who has returned to the United States. According to a January 22 letter to members of the Church of India, Bishop Prakash announced his appointment by Anglican Catholic Church Metropolitan, Archbishop Louis W. Falk. The Indian Church, which now has three diocesan bishops and one assistant bishop in several northern Indian states, is in communion with, and received the episcopate from, the Anglican Catholic Church in the United States. Bishop Prakash also announced the February 10 ordination at Vikasnagar, District Dehradun, of a priest and eight deacons. In asking for prayer for the ordinations, the bishop wrote, "God wants you to rejoice in the riches of your salvation. The work of the Lord is done by the few. Ask God what part He would have you to do."

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of Ecclesia, announced that members of The Episcopal Church would no longer be accepted as members of Ecclesia, which would, in the future be restricted to members of the Anglican Catholic Church (ACC), and that ACC Bishop William O. Lewis had become chairman of the society's U. S. branch. Bown was quoted as saying, "The opposition [in the United States] has withered. [The Evangelical and Catholic Mission] is all but defunct — and Bishop Spong of Newark can now confidently predict that 'the American Episcopal Church will elect a woman to the episcopal office before 1990.' The truth is that you cannot both remain a Catholic and also remain a member of an apostate body."

SIX TRADITIONAL CHURCHES FACE INCREASING PRESSURE from Episcopal bishops, while their priests are in varying degrees of difficulty. *St. Mark's Church, Denver, Colorado*, a parish of the Diocese of Colorado, was "dissolved" last year and "reconstituted" as a mission by Bishop William Frey, one of the four finalists for Presiding Bishop, following the refusal by the Rev. Louis Tarsitano, rector of *St. Mark's*, to adopt the new lectionary and the 1979 Prayer Book. A rival mission of the same name has been established by the diocese with a small minority of *St. Mark's* members. Though Tarsitano has not renounced the ministry or given allegiance to any other church body, he has since been suspended by Frey and faces deposition for "abandonment of the communion" of The Episcopal Church, in spite of denials of the allegation. In a related action, over \$150,000 in funds held by a corporation separate from the parish has been impounded by an investment corporation, resulting in filing of legal action by corporation officers. A July deadline for Tarsitano's deposition has been set. Tarsitano, who succeeded the late Edward Gray as rector three years ago, notes that Bishop Frey had administered confirmation according to the 1928 Prayer Book rite in 1984, and baptized the Tarsitanos' son by the Prayer Book baptismal office two years ago. In *Louisville, Kentucky, Grace Church*, whose vestry has voted to withdraw from the Diocese of Kentucky and affiliate with the traditional Episcopal Diocese of Christ the King, is being sued by Bishop David Reed after passage of a resolution at the annual diocesan convention earlier this year. The lawsuit asks that the property of *Grace Church* be taken from the parish and given to the diocese. The Rev. Roy B. Davis Jr., who retired as rector earlier this year, continues to exercise priestly duties at *Grace Church*, but has not changed his ecclesiastical affiliation. Davis is president of the 700-member Federation of Episcopal Priests, a traditionalist organization. In *Broken Arrow, Oklahoma*, the Rev. John Pasco is under suspension and his parish, *St. Michael and All Angels*, has been removed from the diocesan rolls and another priest appointed as "vicar," though at time of writing, no rival services of a "St. Michael's Mission" had yet been attempted. As the real estate occupied by *St. Michael's Church* is held by an independent corporation and the parish does not have title to its own church building, it is still unclear whether Bishop Gerald McAllister and the Diocese of Oklahoma will make any attempt to take possession of the property used by the parish. The parish's rector has not taken any action to change its jurisdictional affiliation. In *Dayton, Kentucky*, it was reported that the Diocese of Lexington had initiated action against the *Church of St. John the Evangelist*, now a parish of the Diocese of the Midwest in the Anglican Catholic Church, for alleged violations of an agreement

worked out between the two dioceses at the time of *St. John's* transfer out of The Episcopal Church. The Rt. Rev. Addison Hosea, a traditionalist, is bishop of Lexington, while the Rt. Rev. William O. Lewis is *St. John's* diocesan. In *Brooklyn, New York, St. Joseph's American Episcopal Church*, sued twice by the Diocese of Long Island, has won a round in a six-year struggle to retain its property. *St. Joseph's*, which joined the American Episcopal Church in 1977 after being separate from the Episcopal diocese for several years, was formerly known as *Trinity Church, East New York*. In recent court action, a local trial judge granted *St. Joseph's* motion to set aside an eviction order sought by the Diocese of Long Island, pursuant to a three-year-old judgment awarded to the diocese. In granting the defense motion, the court denied Long Island's motion to take possession of the property from its mostly-poor, West Indian black congregation, and vest it in the predominantly white Episcopal diocese. Preceding the court hearing at which the parties' arguments were heard, parishioners picketed several locations to draw attention to their case. With the judgment vacated, it would be necessary for the case to begin all over again. At press time, neither party had yet revealed what, if any, action would be taken to revive the case or carry on the dispute. The legal dispute follows an Episcopal-American Episcopal agreement for dialogue, which was concluded last October. The effect, if any, of the local conflict on future dialogue between the two church bodies is not yet known. *Trinity-St. Michael's Church, Fairfield, Connecticut*, which refuses to use the 1979 Prayer Book or the new three-year Eucharistic lectionary, is also under pressure from Bishop William Walmsley. The parish's rector, the Rev. Ross B. Baxter, is editor of *The Seabury Journal*, a staunchly traditional theological magazine. Baxter has come under fire by Walmsley, who drew attention to Baxter's opposition to modernist trends in The Episcopal Church at the recent diocesan convention, and has taken part in intermittent correspondence with Baxter, regretting at one point what he terms Baxter's "separation" from the communion of The Episcopal Church. Baxter denies that he has left The Episcopal Church and has not made any change in his status as a priest of the Diocese of Connecticut. In addition to the six congregations listed, *St. Mary's Church, Denver, Colorado*, which withdrew from The Episcopal Church in 1976 and is part of the Diocese of the Holy Trinity in the Anglican Catholic Church, is awaiting the results of an appeal of a court of appeals decision to the Colorado Supreme Court. After a local trial court ruled against the parish and awarded its property to the Diocese of Colorado, *St. Mary's* appealed and was granted a reversal of the lower court decision. The present appeal results from action by the Diocese of Colorado to pursue the matter to the state's highest court. Over the past eight years, there have been several other court cases involving lawsuits by Episcopal dioceses against congregations which left The Episcopal Church for doctrinal reasons. In *California*, four of five parishes sued were awarded their property, while Episcopal bishops prevailed in other cases in the states of *Michigan, Ohio, New Jersey, and Virginia*. In two cases, involving parishes in *New York and California*, local Episcopal bishops did not go to court against the traditionalist congregations, while in *Ohio*, a Cleveland parish signed an agreement resolving the matter without recourse to the civil court.

(See NEWSCLIPS, pg. 18)

Backtalk

Letters From Our Readers

WOMEN AND PRIESTS

Why not (TCC, November, 1984) "Episcopal women titled 'priest' by The Episcopal Church"?

(The Rev.) A. R. Taylor Denues, Ph.D.
Bonifay, Florida

Our solicitation of some way to be both polite and accurate in our description of Episcopal women who have been promoted to clerical status in The Episcopal Church has had mixed results. On the one hand, we do not wish to appear surly to persons with whom we disagree, and on the other, we have no intention of appearing to acquiesce to the "idea" that a woman can be a priest. Dr. Denues's suggestion appears to be a good way of handling this situation. So that our position is perfectly clear, this magazine is of the firm conviction that it is absolutely impossible for a woman to be a priest in the Church, period. If we had any doubts on the matter, we would likely long ago have capitulated. But we recognize that the same confusion over gender manifested in the matter of ministry is apparent in both the modern feminist and gay liberation movements in general: a failure to accept the manner in which it has pleased God to make us in His image and likeness.

Editor

DR. REEVES

This is just a note to say how much I admired Thomas C. Reeves's splendid review of President Reagan's book [Abortion and the Conscience of the Nation, Thomas Nelson, 1984, 95 pp. \$7.95]. Reeves's first sentence, first paragraph, and indeed his entire article are models of what good writing in the service of truth and justice should be.

(The Rev.) Ian Boyd, C.S.B.
Editor, The Chesterton Review
Saskatoon, Saskatchewan

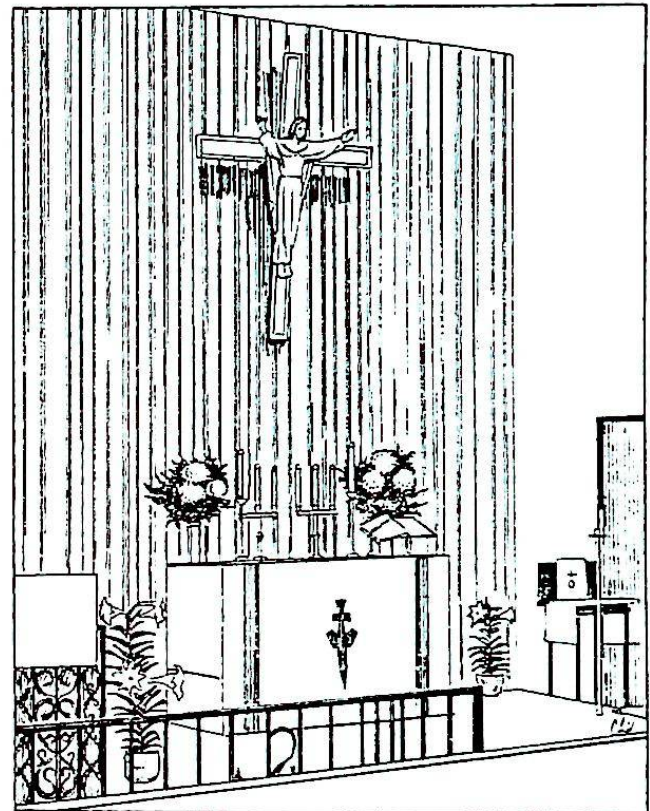
See our review of the tenth anniversary and George Grant issues of The Chesterton Review in our next issue.

Editor

ST. MICHAEL'S MISSION, WHERE ARE YOU?

As for depositions and abandoning [See "Newsclips," May, 1985 — Editor] in my case, the Bishop does not claim that I have abandoned [the communion of The Episcopal Church], just that I am ministering against his orders in "St. Michael's Mission." I have no knowledge where St. Michael's Mission is, and neither does the priest whom the Bishop named "vicar." I do know that I am ministering in Saint Michael's Episcopal Church of Tulsa, Oklahoma in buildings provided by St. Michael's Church Foundation, Inc. No one at St. Michael's Episcopal Church has any knowledge that they are not members of it. The Foundation has given St. Michael's Episcopal

Letters to the Editor should be addressed to: Christian Challenge, 4509A Smooth Oak Drive, Austin, TX 78759. Because of space limitation, the Editor reserves the right to abridge any letter. Anonymous letters will not be published, but names and addresses will be withheld upon request.



Saint Michael's Episcopal Church
8837 South Garnett Tulsa, Oklahoma

Church permission to use the buildings and grounds, but has denied their use to "St. Michael's Mission." How about them apples?

(The Rev.) John C. Pasco
Rector, St. Michael's Church
Tulsa, Oklahoma

The writer was scheduled for a "trial" before Bishop Gerald McAllister of Oklahoma on May 27 and could be suspended or deposed from the ministry of The Episcopal Church as a result. Countercharges brought against the bishop by Pasco and persons from nine dioceses have yet to be scheduled for preliminary hearing or trial.

Editor

PATIENCE

How dreadful that some of the situations in today's Church of England have brought *THE CHRISTIAN CHALLENGE* "to the edge of (its) patience."

I am sure my friends in England will shake in their shoes when they hear of it.

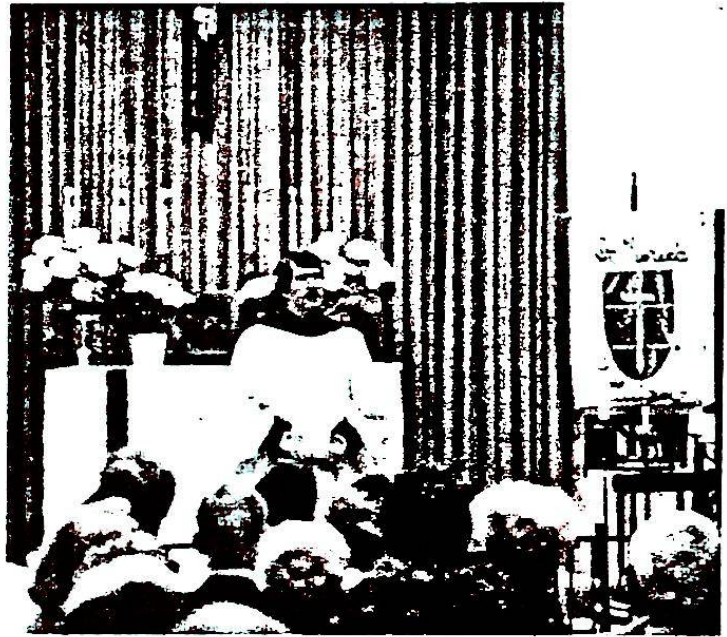
Auriol Birkmyer
Editor
The Pacific Churchman
Diocese of California
San Francisco, California

(See BACKTALK, Page 18)

harmony with others for a better world." The price of a training course in spinology, "an art that bears a striking resemblance to chiropractic," according to the Tax Court, is a \$3,000 fee. Evidence showed that "... recipients of the sacrament are required to compensate those who administer the sacrament, and the latter, in turn, are required to pay tithes to the church.

THE SOCIETY OF KING CHARLES THE MARTYR has expressed its disappointment over The Episcopal Church's rejection of the inclusion of King Charles I of England and Scotland in the Church's calendar. According to *SKCM News*, the society has learned a lesson about assurances made in the course of lobbying for inclusion of the 17th-century monarch. In an "After The Convention" article, Mrs. Eleanor Langlois, editor of the *News* stated: "We were naive in believing statements made to us by the Standing Liturgical Commission. Bishop Vincent King Pettit wrote me on December 20, 1985: 'The Standing Liturgical Commission received a favorable report from the Calendar Committee concerning King Charles I. The Standing Liturgical Commission voted to recommend to the General Convention that this be included in the calendar.' At our National Meeting at St. Paul's, Washington, we were informed prayers and propers were being prepared for St. Charles' Feast Day. However, in August, *The Episcopalian* stated Charles Stuart was being presented without recommendation because of the favorable vote in the House of Bishops at the last Convention. This is false. It was our letters and not the House of Bishops' vote that brought this action, such as it was. Bishop King had written Bishop Harte earlier that Charles Stuart was not being considered. At the end of this article, the slate of those being considered was shown but Charles Stuart, K.M. was not mentioned. It was then apparent all was not well. We will not be gullible in the future, and our strategy will be better organized. . . . It is surely ironic that if Charles Stuart had not gone to his martyr's death, we would not have bishops — and yet many of [the bishops] turn their back on him and refuse to acknowledge the debt all Anglicans owe him.'" One factor cited by some observers in the rejection of Charles Stuart in the Episcopal calendar was a critical article circulated by Bishop Allison of South Carolina. Among new names approved for the calendar are: Aelred, Abbot of Rievaulx; David Pendleton Oakerhater, Deacon and Missionary of the Cheyenne; Constance, Nun, and her Companions, commonly called "The Martyrs of Memphis"; Teresa of Avila, Nun; Edmund, King of East Anglia, and Martyr; James Otis Sargent Huntington, Priest and Monk; Kamehameha and Emma, King and Queen of Hawaii; and Martin Luther King Jr.

ST. MICHAEL'S EPISCOPAL CHURCH in Broken Arrow, Oklahoma, celebrated its patronal festival September 29 with a sung Evensong service attended by local media and representatives of five Anglican church bodies: The Episcopal Church, Anglican Catholic Church, Reformed Episcopal Church, United Episcopal Church, and American Episcopal Church. The parish, which has been "dissolved" by the Episcopal Diocese of Oklahoma and which refuses to use either the 1979 Prayer Book or the "new" lectionary, has continued to support its rector, the Rev. John C. Pasco, since his inhibition from the ministry earlier that week. Pasco, who consistently refused to be tried for "abandonment of the communion of this Church" in a secret tribunal, walked out of the room in which his ecclesiastical trial was scheduled to be held when his request that the trial be opened



The Editor at St. Michael's Church

to television and press representatives was denied. Pasco was later informed that he had been inhibited by Bishop Gerald McAllister of Oklahoma after a trial found him guilty in his absence. Pasco has ignored the court's ruling and continues to function as rector of the parish. A lawsuit by the diocese to take the parish's property (actually held by St. Michael's Foundation) is pending in a local civil court, along with a countersuit for \$1.1 million filed by the Foundation, and a \$4 million slander and libel suit filed by Pasco against Bishop McAllister and certain other people, citing alleged attacks in a letter sent by the bishop last year. Pasco, who had 30 days in which to appeal the sentence of inhibition, has filed a notice with the Provincial Court of Appeal. No hearing dates in any of the civil or ecclesiastical court causes had been set at the time of this writing.

CHRIST CHURCH, COLUMBUS, OHIO, has been named pro-cathedral of the Diocese of St. Mark the Evangelist of the Anglican Rite Jurisdiction of the Americas (ARJA). According to *The Evangelist*, the bimonthly publication of the DeKoven Foundation of Ohio, the July 8 action was taken by the vestry of Christ Church and Archbishop G. Wayne Craig, the diocesan bishop. The Rev. Robert Kelley, rector of Christ Church, has become dean. Christ Church was founded as a result of the St. Louis Congress of Churchmen in 1977.

THE ANGLICAN RITE JURISDICTION OF THE AMERICAS (ARJA) has acquired two new bishops. According to *The Evangelist*, Bishop Harold L. Trott of Albuquerque, New Mexico, and Bishop Larry Lee Shaver of Merrillville, Indiana, were received earlier this summer. Bishop Trott, who first served as a bishop of the Reformed Episcopal Church (REC) and American Episcopal Church (AEC), was most recently bishop of the Pro-Diocese of Reconciliation, a merger of two smaller Anglican bodies with members in three states and in Ecuador. Bishop Shaver, who has served most of his ministry as a Lutheran pastor, is a former bishop of The American Episcopal Church. Bishop Trott continues responsibilities over the congregations and clergy of the former pro-diocese, while Bishop Shaver is

THE REVEREND WILLIAM D. DEARNALY has been named news director of the Episcopal Church Center in New York. *The Living Church* reports that Dearnaley, 37, succeeds Walter H. Boyd, who retired last March for health reasons. Among other responsibilities, he will direct the Diocesan Press Service, a weekly program providing over 300 clients with news, photos and features on the Episcopal Church.

PRESIDENT RONALD REAGAN has been awarded the John Paul II Religious Freedom Award by the Catholic League for Religious and Civil Rights, according to *National Catholic Register*. Orlan Love, Catholic League director of publications, was reported as saying that Reagan received the award for his advocacy of the right to life of unborn children, his advocacy of the rights of parents to have financial aid to educate their children in private schools and to direct their sex education, and for his advocacy of the rights of handicapped newborns.

A NEW JERSEY ROMAN CATHOLIC archbishop has cancelled a simulated baptism ceremony for Cabbage Patch dolls, according to *The Austin American-Statesman*. Archbishop Peter Gerety of Newark, spiritual leader of 1.3 million faithful, was quoted as saying that the event, to have been held at St. Benedict's Church in Newark, was cancelled because of inquiries about its orthodoxy. He said, "The baptism of dolls is totally unauthorized and can lead to scandalous misinterpretation."

NORTH CAROLINA SOUTHERN BAPTISTS have upheld the right of congregations to ordain women pastors, according to a *Religious News Service* story in *Christian News*. A resolution at the Greensboro meeting held last fall passed by a vote of 921 to 724. The text, which originally called for "undiminished support of the commitment, ordination and employment of women" in every part of the Southern Baptist ministry, was amended to recognize "freedom of conscience" and uphold "the right of the local church to ordain all persons who are called to a church-related ministry."

THE PRESIDENT OF THE SOUTHERN BAPTIST Convention, the largest American protestant denomination, has called for a four-point Baptist creed. *Christian News* reports that the Rev. Jimmy Draper said that Southern Baptists should have "some minimum things" they believe and "not go beyond them." The creed, according to Draper, should include belief in the full humanity and deity of Christ, substitutionary atonement by Christ for the sins of mankind, justification of God's grace through faith and the bodily resurrection of Christ.

ST. PAUL'S ANGLICAN CHURCH, Grand Rapids, Michigan, has lost its court fight to retain its property. *Church Times* (London) reports that after three years of litigation, the Episcopal Diocese of Western Michigan has retaken possession of the congregation's church building and rectory, dispossessing the parish, which withdrew from the Episcopal Church over three years ago on doctrinal grounds. A new Episcopal congregation, bearing the same name, which has been meeting in another location, has taken control of the facilities. Heading the litigation effort on behalf of the Episcopal Church was Diocesan Bishop Charles E. Bennison. The present rector of

the dispossessed Anglican parish is the Rt. Rev. William O. Lewis, Anglican Catholic Church bishop of the Midwest. The priest who led St. Paul's into the Anglican Catholic Church (ACC), the Rev. James R. Sharp, has since left the ACC and was ordained April 7 as a priest of the Roman Catholic Church in Dallas.

AN EPISCOPAL BISHOP opposed to the ordination of women to the priesthood has changed his mind. *The Living Church* reports that the Rt. Rev. William H. Folwell, Bishop of Central Florida, wrote in *The Diocese*, his diocesan newspaper, that he is "now committed to the decision of our church that all canon laws pertaining to the ordination are applicable equally to male and female." In a theological statement supporting his decision, Folwell is reported as citing the 1968 Lambeth Conference declaration that found no theological bar to ordaining women.

THE EPISCOPAL CHURCH-OWNED Seabury Press has shut down after 32 years of book publication, according to *The Dallas Morning News*. The *News* reports that the church's executive council decided in November that Seabury's annual deficit of \$250,000 was too high to bear any longer.

"PROGRESSIVE" ROMAN CATHOLIC BISHOP James W. Malone, of Youngstown, Ohio has been elected president of the National Conference of Catholic Bishops, *The Dallas Morning News* reports. Malone, 63, succeeds Archbishop Jon Roach. All previous presidents have been archbishops.

THE LUTHERAN CHURCH-MISSOURI SYNOD (LCMS) has reaffirmed its stand against abortion, except to save a mother's life, *The Dallas Morning News* reports. The *News* report said that the resolution passed unanimously at the 55th synod convention last summer said "abortion is not a moral option."

THE PRESBYTERIAN CHURCH IN AMERICA (PCA), the third largest Presbyterian denomination in the United States, has the largest overseas missionary program of American presbyterians, *The Presbyterian Journal* reports. That *Journal* says that PCA now has some 350 missionaries in 30 countries.

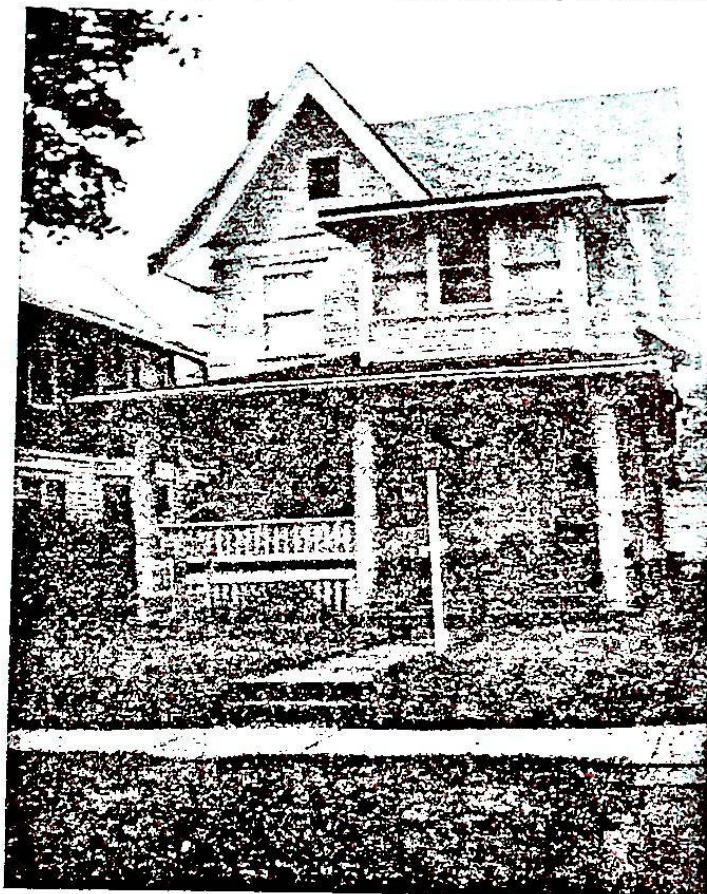
THE NATIONAL COALITION OF AMERICAN NUNS has criticized Mother Teresa of Calcutta in a newsletter attack, "Mother Teresa: A Patriarchal Woman." Sister Jane Boyer, editor of the publication, charged that Mother Teresa's style of ministry "reflects the church at its worst — noncollaborative, authoritarian, hierarchical and tunnel-visioned." *The Chicago Tribune* article also quoted Sister Jane, a chaplain at St. Xavier College, as wondering what it is that "makes a nun in a habit so appealing [and] what makes subservience . . . so damned attractive?"

THE DIOCESE OF ST. MARK THE EVANGELIST of the Anglican Rite Jurisdiction of the Americas (ARJA), now consists of five congregations, according to *The Evangelist*. They include: Christ Church, Columbus; St. John's, Portsmouth; Transfiguration Chapel, Akron (all in Ohio); St.

(See RELIGION, USA, Page 14)

A member of the Executive Council of the Episcopal Church since 1979, she currently chairs the council's dispatch of business committee. She has been active for many years in educational and ministry development work on diocesan, provincial and national levels and has served as a deputy to two General Conventions.

VILLA AVERY, a supportive residential living ministry for men in Cedar Rapids, Iowa, has completed its first year of operation. According to the Rev. Steve Heimann, pastor of St. Mark's Anglican Church, the Villa, modeled after a Roman Catholic program in Wisconsin, ministers to young adult men between 18 and 25 "who feel an emptiness in their lives and seek positive, affirmative answers and support." Over a dozen men have taken part in the residential program, in addition to an outreach program, by which men not living at the house



participate in counseling, program and planning activities. Villa Avery has been instrumental in bringing three current or former residents and the girlfriend of a former resident to confirmation. St. Mark's Church is a parish of the Diocese of the Missouri Valley in the Anglican Catholic Church. [Inquiries and donations may be sent to: Villa Avery, 1720 Grande Avenue S.E., Cedar Rapids, IA 52403. — Editor]

A SECOND EPISCOPAL BISHOP has acted to seize parish assets, according to officers of St. Michael's Church, Tulsa, Oklahoma. According to the Rev. John C. Pasco, the Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma, issued what he termed a "godly admonition" demanding that the parish turn over its books to the diocese (despite a recent \$2,500 raise in parish support for the diocese) and that the property used by St. Michael's be "bound forever to the Episcopal Diocese of Oklahoma." St. Michael's Church does

not itself own any real estate, but uses facilities purchased and owned by St. Michael's Church Foundation of Tulsa, Oklahoma, a nonprofit Oklahoma corporation not under the authority of the Episcopal Church. Earlier this year, the Bishop of Colorado acted to declare St. Mark's parish in Denver a "mission" and attempted to seize its property on unsubstantiated charges that the rector, the Rev. Louis Tarsitano, was determined to leave the Episcopal Church and had arranged to be consecrated bishop by, as Bishop Frey put it, "some wandering minstrel."

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Notes From Our Editor

Looking At Today From Yesterday

"Today, we are witnessing a systematic, powerful drive upon the Christian Faith. The forces behind these efforts are attempting to substitute a religion of humanity for a Christ-centered religion. It is an all-inclusive program which denies the natural law and the Absolute. It is essentially atheist. It recognizes no Supreme Law Giver or any principle of responsibility or accountability. Man, instead of being created in God's image, is created only in the image of his environment.

"These are the forces to whom the Cross was a failure because His sacrifice failed to eradicate earthly inequalities. These are the forces that would 'de-throne' God by making Man the Supreme Being. From without and from within, these forces have been at work on the Church, the Body of Christ, and their impact can be seen only too clearly. Thus far, their progress and triumph may be reckoned in terms of intellectual capture and imprisonment. Therefore, any measures of correction must be in terms of release.

"For too long we have remained silent and permitted the National Council of Churches of Christ in the USA to have its say. The National Council of the Episcopal Church has had its say. The Bishops of the Episcopal Church have had their say. Now it is up to us. We must begin to have our say, and we must start by talking with one another."

It was 21 years ago this month that Dorothy Faber presented to readers this Christian Challenge, and in so doing founded a magazine which has, all these years, tried to respond effectively to that challenge.

Dorothy Faber is no longer with us in this life, but her

words (thankfully) remain with us, and these words, though written in 1962, remind us of the challenge we yet face today.

Still, we have only to look around us to see the tangible results of that "talking with one another" that began two decades ago. Many clergy and laymen within the Episcopal Church yet fight for the faith, while others have left beloved Episcopal Church homes and endeavored to preserve the faith in what is now called the Continuing Anglican Movement. Meanwhile, this publication has tried to be that medium in which those concerned about the Church could "have our say" and exchange ideas. It has also tried to inform, to draw the faithful together, and — most importantly — to touch many lives with the Gospel of Christ. Still others no doubt endeavor in quieter ways which God alone may see.

Many, then, have responded to the challenge. Yet God still calls us to meet it. As we begin 1983, let us answer Him anew.

In this issue we have our third offering from scholar T. John Jamieson in his series on "The Classical Age of Anglicanism", in his "Anglican Baroque".

On more basic themes, "Back to the Bible" will likely be satisfying for those who have thirsted for articles on Holy Writ. In that article, our old friend and faithful pastor William H. Ralston, Jr. does not disappoint.

And if you read nothing else in this issue, may we suggest you not skip over "A Message from our President" this month? Dr. Simcox' message, "The New Song", should delight any Christian with a song in his — or her — heart in this Year of our Lord (and of our Redemption) Nineteen Hundred and Eighty-three.

In Memoriam Harold Baxter Liebler



Canon and Mrs. Liebler

The Rev. Canon H. B. Liebler, longtime Episcopal priest in the Navajo Nation, died November 21 at a hospital near his Monument Valley, Utah home. He was 92.

Canon Liebler was born November 26, 1889, at Brooklyn, New York. He was a graduate of Horace Mann

High School and Columbia University in New York, and Nashotah House seminary in Wisconsin.

Ordained deacon and priest in 1914, Fr. Liebler served churches in Wisconsin, New York and Connecticut before founding St. Christopher's Mission, Bluff, Utah in 1943. His work among the Navajo (or Diné) people continued there and at the Hat Rock Valley Retreat Center until his death.

A requiem Eucharist was celebrated according to the 1928 Book of Common Prayer by permission of the Rt. Rev. Frederick Putnam, Bishop of the Navajoland Area of the Episcopal Church, who officiated at the burial office. The funeral was November 27 at St. Mary of the Moonlight Church in Monument Valley. He was buried near the site of St. Christopher's, where he had served within sight of a statue of Our Lady of the Navajos.

It was reported that 200 persons attended the rites. Notable at the funeral was a letter read by the Bishop of Utah, the Rt. Rev. Otis Charles, Fr. Liebler's former diocesan, designating November 21 as a perpetual day of remembrance in his diocese.

Survivors include Fr. Liebler's wife, Joan, and sons George, John, and Robert, all of Florida; eleven grandchildren and one great-grandchild. Fr. Liebler's first wife died in 1977. One grandson, the Rev. John Stephen Liebler, is an Episcopal priest.

PAPERS, Cont., from pg. 16

name of God in vain and commanding Sabbath-observance received the support of 90 percent or more of Americans surveyed. But the commandment to keep the Sabbath holy is regarded as applicable by only 57 percent, while 68 percent so regard the commandment against taking the Lord's name in vain.

Although strongly endorsing the Ten Commandments, Americans tend toward situational ethics with 59 percent believing there "can never be clear absolute guidelines about what is good and evil."

THE BISHOP OF THE DIOCESE OF LIBERIA has been enthroned as Archbishop of the Anglican Province of West

Africa. According to a *Church Advocate* story, Bishop George D. Browne was enthroned for a ten-year term at the Liberian capital city of Monrovia. He succeeds Archbishop Ishmael LeMaire of Accra, Ghana. The Diocese of Liberia, which comprises the entire west African republic, was transferred from the Episcopal Church to the West African Province earlier in 1982.

The Traditionalists

News of traditional Episcopalians and Anglicans

ST. BOTULPH'S ANGLICAN CATHOLIC CHURCH, Boston, Massachusetts has remained as a congregation of the ACC Missionary District of New England, despite the resignation of its priest, the Rev. C. David Burt. The Rev. James Livingstone, Rector of St. Barnabas, Concord and St. John Chrysostom, Nashua, both in New Hampshire, has been appointed priest in charge. The former rector, Fr. Burt, left the ACC in 1982, and has made his submission to the Roman Catholic Church.

THE ANGLICAN CATHOLIC CHURCH COLLEGE OF BISHOPS has issued a statement of regret at the departure of the Diocese of the Southwest last September. The statement, issued at the bishops' October meeting at Denver, Colorado, reaffirmed the College's "invitation for discussions at the earliest mutual opportunity, with the goal of re-establishment of formal Intercommunion" between the ACC, the Diocese of the Southwest, and other "Continuing Anglican" groups.

THE UNITED EPISCOPAL CHURCH has announced plans for formation of a new parish in Rochester, New York and that preliminary work is underway for establishment of one in New York City. It has also been reported that UEC Archbishop C.D.D. Doren, formerly ACC bishop of the Midwest and Mid-Atlantic States, plans to visit Virginia to ordain a deacon for his jurisdiction.

A MISSIONARY DISTRICT OF ALASKA has been established in the Anglican Catholic Church. Bishop Louis Falk of the Diocese of the Missouri Valley has been appointed episcopal visitor to the 49th state. The Rev. Terrill Heaps, who lives in Anchorage, is in charge of mission work.

BISHOP FALK has also been appointed Chairman of a special Survey Committee by the Anglican Catholic Church College of Bishops. The committee, which also includes Dr. James Lipsey and the Rev. John Kress, is charged with submission of the ACC Constitution and Canons to various outside authorities for scrutiny. In a related action, the College rejected the resignation of the Rt. Rev. William deJ. Rutherford as chairman of the College's Committee on Constitution and Canons.

THE EPISCOPAL HERITAGE CENTER in Washington, D.C. is scheduled to open in April. The Center, a project of the Diocese of Christ the King, a traditional continuing Episcopal Church, reportedly cost \$500,000, and will serve as a center

for worship, education and other activities for the diocese. Announcing conclusion of the purchase of the historic church property in the nation's capital was diocesan bishop Robert S. Morse of Oakland, California.

THE ANGLICAN CATHOLIC CHURCH is planning an official ACC Directory of Clergy and Congregations. Appointed to compile pertinent clerical and congregational information was the Rt. Rev. William O. Lewis.

A NEW MISSION IN TEXAS has begun under auspices of the Rev. H. Edwin Caudill, rector of All Saints' Church in San Antonio. St. Stephen's Mission at Lockhart will be served by Fr. Caudill, who is also priest-in-charge of St. Joseph's Chapel in New Braunfels. The new congregation is under the spiritual jurisdiction of the Rt. Rev. Robert C. Harvey, bishop of the Diocese of the Southwest.

THE ANGLICAN CATHOLIC CHURCH's College of Bishops has adopted a statement on "The Inherent Authority of the Office of Bishop". The statement, prepared by Missouri Valley bishop Louis Falk, concluded that episcopal authority "... is God-given, neither bestowed nor withdrawn by mortal assemblies."

A SECOND AMERICAN INDIAN CONGREGATION has been formed in the Anglican Catholic Church. The group, worshipping at Ethete, Wyoming, referred to as the "Bethlehem Household", is served by the Rev. Kenneth Kinner, of Church of the Holy Family in Casper.

ST. MARK'S ANGLICAN CATHOLIC CHURCH in Orange, New Jersey has acquired a 350-seat Congregational Church. St. Mark's, which had been worshipping in the local Swedenborgian Church since ouster from their own property by a New Jersey high court decision, will now have space for church hall, worship and classrooms. Rector of St. Mark's is the bishop of the ACC Diocese of the Resurrection, the Rt. Rev. William F. Burns.

THE DIOCESE OF CHRIST THE KING has added six congregations recently. In addition to Holy Spirit, Scottsdale, Arizona, which previously was admitted after leaving the Diocese of the Southwest, St. Paul's Church, Hampton, New Hampshire has been admitted. New congregations recently formed include: St. Luke's, Redding, California, Our Lady of the Lake, Salt Lake City, Utah, and as-yet-unnamed congregations in Hanover, New Hampshire and Gadsden, Alabama.

(See TRADITIONALISTS, Page 21)

RELIGION USA

A Review of News and Viewpoints in American Religion

THE EPISCOPAL CHURCH TREASURER has been directed to vote the Church's shares in the American Telephone and Telegraph Company against AT&T's continued operation of the Sandia National Laboratory, the main U.S. source of nuclear weapons technology. According to *The Virginia Churchman*, the move had been recommended by the Executive Council's Social Responsibility in Investment Committee. The Council approved the measure by a 21-10 vote after extensive debate.

THE EPISCOPAL RADIO-TV FOUNDATION has a new president. The Rev. Louis C. Schueddig, rector of St. Michael's Church, Grand Rapids, Michigan, succeeds Theodore Baehr, who resigned last year after differences with the Foundation's Board of Trustees. According to *The Virginia Churchman*, Schueddig worked for KNOX radio in St. Louis and WGN-TV in Chicago before attending Virginia Theological Seminary. Baehr's resignation involved his protest against removal of a key resurrection scene in a movie version of C.S. Lewis's *The Lion, The Witch and the Wardrobe*.

THE CHURCH OF THE HOLY SPIRIT, Phoenix, Arizona has "severed its connection" with the Diocese of Christ the King, according to a parish spokesman. The congregation, which had been in the then Anglican Catholic Diocese of the Southwest before joining Christ the King, will remain unaffiliated. At present, services are being provided by a priest of a local continuing church body and by a parish lay reader.

CONSERVATIVE RABBIS IN THE UNITED STATES have narrowly rejected the admission of a woman as a member of the Rabbinical Assembly of America, according to a report in *The Austin American-Statesman*. Rabbi Beverly Magidson of St. Louis, who attended Hebrew Union College, a seminary of the liberal reform movement of Judaism, had asked to transfer to the conservative branch, but fell 4 votes short of the 75 percent needed for approval. The roll call vote for Magidson was 210-75. The most conservative branch of Judaism, Orthodoxy, does not admit female rabbis.

THEOLOGIAN OF THE NATIONAL COUNCIL OF CHURCHES have failed to reach a conclusion on the admissibility of a pro-homosexual denomination to the interchurch organization. *The Dallas Morning News* reports that the Council's Commission on Faith and Order was asked to judge not the morality of homosexuality but whether the Universal Fellowship of Metropolitan Community Churches fits the National Council's definition of a church. The Fellowship, formed in 1968, now has 30,000 members. It accepts homosexuals and endorses a homosexual way of life. In returning the dispute to the Council's 180-member governing board, the Commission said that the Council's rules "could be interpreted to allow for either a positive or a negative vote on this matter"

(Editor's note: *The Austin American-Statesman* has

carried a report that the NCC board failed to act on the theologians' report at its May meeting, and that it now appears that body is unlikely to approve membership for the Metropolitan Community Churches at the next NCC meeting in November.)

CONVERSIONS TO JUDAISM ARE RISING in the United States, according to *The Washington Times*. The *Times* cites a report by Egon Mayer, a Brooklyn College sociology professor, who states that several studies show "the rate of conversion has not only gone hand in hand with increases in intermarriage but has, in fact, surpassed them." Mayer is also quoted as saying that the rate of conversion into Judaism during the past 30 years has increased by about 300 percent. He estimated that there are at least 100,000 "Jews by choice" (converts) in the United States today.

THE OLDEST BISHOP IN THE EPISCOPAL CHURCH, the Rt. Rev. Henry Wise Hobson, has died at the age of 91. *The Virginia Churchman* reports that Hobson, a recipient of the Distinguished Service Cross in World War I, attended Episcopal Theological School and was ordained in 1920. He served as bishop of the Diocese of Southern Ohio from 1931 to 1959, and was founding chairman of Forward Movement Publications.

TRINITY EPISCOPAL CHURCH, Hayward, California has regained possession of its church building after nearly two years of litigation. Trinity Church, now a parish of the traditional Episcopal Diocese of Christ the King, had been dispossessed after losing a lower court case brought by the Diocese of California. Because the parish did not post an appeal bond, Trinity was required to vacate the premises in favor of a minority of parishioners loyal to the Episcopal Church. Now, according to a parish officer, the California Court of Appeals has unanimously reversed the trial court's decision, though the Diocese of California has taken action to appeal to the state Supreme Court. In the meantime, the pro-Episcopal Church minority has begun reorganization under the name of Holy Cross Episcopal Church. Trinity's rector, the Rt. Rev. Graham Lesser, formerly a bishop of the Anglican Episcopal Church of North America (AECNA), is now assistant bishop to the Rt. Rev. Robert S. Morse, bishop of the Diocese of Christ the King.

TWO FORMER EPISCOPAL CHURCH WORKERS were found guilty February 16 of criminal contempt of court for refusing to testify before a grand jury. According to *The Episcopal News* (Diocese of Louisiana), Maria Cueto, former staff director for the National Hispanic Commission, and Steven Guerra, board member of the Episcopal Church Publishing Company, were convicted with Julio Rosado, Andres Rosado and Ricardo Romero. The five were cited for con-

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Notes From Our Editor

In this issue, TCC is pleased to feature a display on our sister publication, *The Seabury Journal*, together with the remarks of TSJ's editor, the Rev. Ross B. Baxter. The CHALLENGE has long been a spokesman for traditionalists both within and without the Episcopal Church, and *The Seabury Journal* admirably carries on that work in a ministry to faithful Episcopalians. In the center of this issue of TCC, readers will find how to subscribe to TSJ. We urge all our Episcopal readers, especially, to look into a journal which upholds the faith in interesting and important discussions of the issues behind events in the Church today. While TSJ is *not* a news magazine, as we are (at least in part), it provides invaluable analysis of the root causes of the Church's current travail. today. It is worth every cent of the low subscription rate.



This month we are also offering to all readers and friends the opportunity to buy (in time for Christmas) copies of our Christmas booklet, *A Homily or Sermon on the Nativity and Birth of our Savior Christ*, which was first printed as part of the second book of homilies of King Edward VI in the Reformation. Edited in spelling and punctuation to more modern usage and slightly abridged, we feel that this meditation on the meaning of Christ's birth at Bethlehem will be an inspiration to anyone who reads it. The fact that it was written for delivery as a sermon more than *four hundred* years ago is a reminder that, in the communion of saints, all believers are one in the Headship of the Child whose Nativity we celebrate once more this month.

And lest we forget, one of the kindest things you can do for your Episcopal or Anglican friends and relatives is to give them a subscription to *this* magazine. THE CHRISTIAN CHALLENGE has been on guard since 1962 as an *independent* witness in the Anglican/Episcopal Tradition. See page 2 for the address. We will be glad to hear from you.

And now for a few words about the time you are reading this: once more, by the mercies of God, we have been given another New Year, by Christian reckoning, in the recurrence of the Advent season, the time we prepare for the remembrance of Christ's first coming, and the time when we ought better remember the fact of His *second*. We live (especially in this part of the country) in a land where those who think and talk about such things (eschatology, the "end times," the conclusion of time) tend to be one or another sort of "millennialist," the sort of person who feels compelled to explain what is plainly meant to be a mystery. On the opposite end of the spectrum (including, alas, many Episcopal and Anglican Christians) are those who, by prudently refraining from excess speculation on the times and seasons, have, *de facto*, come to believe that Christ is not coming at all! In the middle (in that blessed *via media* wherein it has pleased God that we should walk) is the truth, found in three simple facts: first, "and he shall come again with glory to judge both the quick and the dead"; second, "no man knoweth" the hour; and third, "watch and pray." In short, Christ is coming, we can't possibly

find out exactly when (so don't try), and we had better be ready. May we all prepare ourselves to meet our Lord as He comes this Christmas in the celebration of His Nativity, and in His good time, to meet Him as He comes in glory to fetch us home.

The second collect for Christmas puts it this way:

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen*.

From the Directors, Editor and Staff, we wish you all a very merry Christmas and a blessed and happy new year.

EDITORIALS

PEACE AT LAST?

The Anglican Catholic Church (ACC), the largest and most widespread of the continuing Anglican churches since its beginnings in 1977-78, recently held its fifth provincial synod at Orlando, Florida. History professor (and Foundation for Christian Theology board member) Dr. Don R. Gerlach has filed his report, "The Spirit of Orlando," which appears in this issue of the CHALLENGE. Dr. Gerlach's article, which is careful to point out the positive aspects of that meeting, bears a close look.

The ACC has been surrounded by controversy and a seemingly endless series of defections, including that of the entire Diocese of the Southwest. At the bottom of all these things (over and above the matters of personality and human pride) lie some important issues which deal with the critical question. what does it mean to be a "continuing" Anglican/Episcopalian?

The major result of Orlando was this: there is apparent peace in the household of faith which many in the continuing movement feel is the central, if not the only, vehicle for the continuation of faithful Anglicanism in North America. The reason for this peace, of course, is the final departure of what many have termed "dissidents" (and less kind names). Among the "dissidents" who have felt compelled to "continue" elsewhere is this writer. The distance between the views of the ACC on the authority of bishops, for example, and that of those with whom I agree, is just too great to overcome, at least for now.

So, the ACC (and the whole Continuing Church) now have an opportunity for consolidation and evaluation, undistracted by internal struggles of the sort that have bedeviled it for five years. It is the hope of TCC that the leaders of the ACC (including its new archbishop, Louis Falk) will work hard to make their system work. Nothing succeeds like (or is as attractive as) success.

In the past, Archbishop Falk has proved to be a careful and pastoral man, without sacrifice of his firmly Anglo-Catholic vision for the Church. He is evidently a man of intelligence, and in electing him, the ACC has done the wisest thing. The

placing of its confidence in Falk is an act of great trust: the authority of the metropolitan archbishop is (potentially) vast. We hope the metropolitan will prove all of his, and the ACC's, critics wrong, and succeed in making the ACC an attractive and truly Anglican church body.

THE LONGEST WAY 'ROUND . . .

. . . as C. S. Lewis once noted, is sometimes the shortest way home. Such would not be an inappropriate way of describing the journey the Diocese of the Southwest has taken over the past five years.

Formed in July, 1978, seated (and then unseated) at the Anglican Catholic Church's Dallas synod in October of that year, brought in nonetheless the next year by its ratification of the constitution proposed at Dallas, and (more or less) an accepted part of the ACC until 1982, the Southwest never really seemed to fit in.

And so, when personal and doctrinal quarrels rose to a peak at the ACC's June, 1982 provincial synod, diocesan leaders in the Southwest, feeling they had had enough, voted to recommend withdrawal from the ACC, a recommendation which was followed up by the diocesan synod three months later.

After that action, the diocese embarked on a study of the options for reaffiliation (and reconciliation) with as many Anglican bodies as might prove possible. Mid-year came the consecration of a bishop coadjutor, H. Edwin Caudill, to whose ordination only the bishops of the American Episcopal Church (AEC) were ultimately willing to take part unconditionally. In time, through investigation, the Southwest came to view the AEC as a stable Anglican body with which there was a high potential of successful union.

On November 11, the ninth synod of the Diocese of the Southwest, having received unanimous recommendations of its bishops, standing committee and Commission on Unity, voted without dissent to enter into union with the American Episcopal Church on terms stated in a resolution which had received advance clearance of the AEC's leaders. While union is a present fact, it is also a process involving a future responsibility: consideration and ratification of a mutually-agreeable canonical document in the fall of 1984.

Since the Anglican Catholic Church seems to be settling down to a period of internal building after a long period of internal conflict, it would seem that the uniting American Episcopal Church-Diocese of the Southwest can do the same. Both developments are signs of consolidation and of positive action. The next year will reveal much about the ability of the leaders of both bodies to achieve their goal: a united and positive witness for Anglican Christianity. Nothing could be more attractive to our Episcopal traditionalist friends (and to an unsaved and lost world) than the spectacle of (at least) two groups of Christians at peace with themselves and with each other, pursuing the same goal: lifting up Christ and showing forth the joy of His salvation.

Earlier this year, TCC made a suggestion that traditionalists might well begin the process of reconciliation among themselves by practicing a civility which was long a hallmark of Episcopalians. If we are commanded to *love* one another, we could certainly start by being *polite*. In the past few months, there is increasing evidence that the hearts of many in our movement are responding to what we can only term the working of the Holy Ghost, for the task of ensuring that "they all may be one" surely involves the necessity for us to "love

one another."

What better way for Christians, some of whom haven't spoken to each other for a long while, to begin a new Christian Year this Advent? Or, what better to celebrate the Birth of the One by whose Name we are called?

IN MEMORIAM

LESLIE GORDON WARREN

The Very Rev. Leslie G. Warren, 70, retired dean of the Cathedral Church of St. Paul, Detroit, Michigan died September 10. He was born in Manchester, England, and was educated at Manchester College and Durham University. In 1942, he emigrated to Saskatchewan, Canada, served as a chaplain in the Royal Canadian Air Force after ordination, and lectured at St. Chad's College in Regina. Warren worked in American parishes from 1954 through 1958, when he became a canon of the Detroit Cathedral. He served as dean from 1965 until his retirement in 1979. He is survived by his wife, a son, two daughters and four grandchildren.

ADIEU, MR. DEAN

Something told me to "let my fingers do the walking" in my desire to look up a man who had a great deal to do with my return to the faith in 1969, and the fact that I am a (Continuing) Episcopalian today. So, in early August (as best I can recall) I tracked down the retired dean of St. Paul's Cathedral, Detroit, in his hospital bed. Though we had a good conversation (having to do with a face-to-face encounter he and J. B. Phillips had with Elizabeth the *First**,) there was something about his manner that warned me that this was no ordinary hospital stay. And so I kept it brief, and learned through *The Living Church* and friends in Detroit of his death by lung cancer in September.

Leslie Warren was special. Educated in business (he had a Bachelor of Commerce degree), and self-taught in theology (he read for orders in Canada), he was dean of Detroit Cathedral when (in 1969) I enrolled in law school, and one day got off the wrong bus at the wrong place. I found myself in front of what was, to me, an awesome neo-gothic structure which in time became my church home.

The preaching of Leslie Gordon Warren was seemingly effortless and utterly orthodox. He absolutely refused to, as he termed it, "run cap in hand after the world." He took very seriously the injunction of our Lord that we be not conformed to the world.

I will miss him. Perhaps one day some enterprising writer will get hold of his collected sermons and produce a volume of what, in my opinion, are the equal of those of his old friend, the famous Bible translator J. B. Phillips.

He was a man who knew what the Hong Kong priestess ordinations meant over a decade ago. (I brought him the news in the cathedral sacristy one Sunday morning.) And in spite of what he saw coming, he never viewed the "inevitable" as "irresistible." He knew what he knew, and that was that.

Rest in peace, Mr. Dean, and, when you see them, give my love to two people dear to you as to me, Kingsley Docksey (your canon minister) and Brother Paul (and Lady - his little Basenji dog -) as well. For I expect us all to have, as Thomas

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More once put it, "a right jolly reunion" in heaven.

Given For You, a publication of the Foundation for Christian Theology written by Dean Warren, is still available by writing and enclosing payment of 75 cents (postage included) for each copy to:

FOUNDATION FOR CHRISTIAN THEOLOGY
P. O. Box 2624, Victoria, Tx. 77902

*Dean Warren's story goes like this. In 1944, Warren had returned to London from Canada at the time Nazi Germany had started using the "V-2" rocket, a weapon which could be launched from the Continent and which gave little warning before landing. While the future dean was at tea with J. B. Phillips in the clergy quarters of Westminster Abbey, a V-2 rocket fell nearby, shattering centuries-old stained glass and doing damage to one side of the Abbey itself. Rushing to the scene, the two men looked inside to the place where the two Tudor queens, Mary I and Elizabeth I, had been laid side-by-side in death. Atop each sarcophagus was an effigy, a life-size image of the body of the person which lay beneath. On this

day, however, something was radically different. The force of the blast having dislodged Elizabeth's effigy, there before them, visible to mortal eyes for the first time since 1603, was the embalmed body of the Virgin Queen. Warren describes her as having been in a remarkable state of preservation. Apart from a general darkening and wrinkling of the skin not covered by clothing and a small patch of mold on her elaborate ruffed collar, it was as if they were at her funeral. She wore a great red wig and a full-length green silk gown, both covered with pearls. In her right hand, crossing her left atop her breast, was placed a crucifix. And near the body was found a book describing the efforts of the undertaker to prepare "the Queen's most sacred person" for burial. What makes this account remarkable is the absence of reference to it in the biographical literature about Elizabeth I, and in the controversy concerning the accuracy of portraits done in life or after. Surely, if photographs had been taken (or released) of the Queen in 1944, there would be no such controversy. But both J. B. Phillips and Leslie G. Warren are now gone. It would be most fortunate if someone were able to corroborate the story at this late date.

Editor

Letters From Our Readers...

Editor's Note: Because of space limitation, the editor reserves the right to abridge any letter. Anonymous letters will not be published, but names and addresses will be withheld upon request to the editor.

"THOSE TROUBLESOME ANGLICAN CATHOLIC CANONS"

The article by Perry Laukhuff in your August issue ["Those Troublesome Anglican Catholic Canons"] criticizing the proposed canons of the ACC tells me that its author fails to understand the philosophy of the ACC and its Constitution. Instead of "peace and unity," one-sided public airings such as his, even when clothed in humility, are more apt to turn sparks into flames, e.g., the Kansas City—[Diocese of the Southwest] debacle, which as I recall was another of Mr. Laukhuff's scenarios. I, for one, will refuse to return to the effete stance and ambiguity of the Episcopal Church of some 20 years ago which Mr. Laukhuff seems to idolize. The theory that "all you need is love" has been tried for several decades now and has succeeded only in producing ethical and moral chaos! Our churches need to return to theological law and order no matter how many words, lines, or volumes need be enacted to make the picture clear. An idyllic church can exist only in an idyllic world.

The "Constitution and Canons" is a beautiful concept containing a comprehensive theological system for which the ACC should be justly proud. We are very fortunate to have in our church persons of such learning and vision as those on the drafting committee, and we should be grateful to them. Naturally there are terms and references which are unfamiliar, but I like to think that I have not yet reached the point where I can no longer learn and grow. Perhaps Mr. Laukhuff feels he has reached that point.

Mr. Laukhuff's big bugaboo appears to be the office of the metropolitan, a position that exists in every major church in the Anglican Communion except [the Episcopal Church]. The quotation he gives, purporting to give unlimited power to

the metropolitan, is taken from the electoral procedure and when read in its context says only that after the election and formal proclamation, the bishop immediately takes on the full authority of the metropolitan — the authority which has been defined previously. If there are concerns about the canonical authority of the metropolitan, these should be directed to the committee or discussed on the floor of the next synod, but statements such as Mr. Laukhuff's are not in the interests of harmony and understanding among Anglicans. If you will allow some homely advice in this respect, "If you don't dream and can't build, please have the courtesy not to stand in the way of those who do."

Mary Dupont
Augusta, Georgia

MR. LAUKHUFF REPLIES:

Miss Dupont and I will just have to disagree about the Canons and the nature of the Anglican Catholic Church. If my article in the August issue didn't get my point of view across to her, I am sure no comments in brief response to her letter will do so. We are just poles apart in our understanding of the ACC and of each other. If the ACC is the kind of church she wants and loves, I can only wish her joy and peace in it. It is not for me.

I must however call "shame" on Miss Dupont for the monstrous lie that "the Kansas City debacle . . . was another of Mr. Laukhuff's scenarios." It is of course very flattering to think that everything that happens in the ACC has been planned and orchestrated by me. It happens to be a lie. I had no inkling of the intention of the delegates from the Southwest to walk out of the Kansas City Synod until midnight the night before, after their decision was taken. Together with one or two others, I roused Bishop Falk at dawn the next morning to plead with him to get the bishops to try to head off the walk-out, which I thought would be a tragedy. Bishop Falk made a well-meant gesture; otherwise, the bishops did nothing. I should be used to this. My motives have been lied about and my words and actions misrepresented ever since the Dallas