

FAMILIES OF NOW-DECEASED MINISTERS WHO WERE DEPOSED after having attained vested benefit rights under Episcopal Church Pension Fund rules are now entitled to benefit payments, *Diocesan News Service* reports. The new benefit rules additionally stipulate that a surviving spouse who was married to a former minister at the time of deposition will be eligible for one-half of the minister's vested benefit, or last pension, but not less than \$360 a year; and that children born prior to deposition, who are still dependent and under the age of 22, will be eligible for a surviving child's benefit of \$360 a year. □

MODERATES retained firm control of the Southern Baptists' largest regional organization with the recent election of the Rev. Paul W. Powell of Tyler, Texas, as president of the Baptist General Convention of Texas. A *Religious News Service* story in *Christian News* said the 51-year old minister will succeed the Rev. Winfred Moore of Amarillo as president of the 2.3 million-member state convention, which is related to the national Southern Baptist Convention. Like Moore, the new president is reportedly a theological conservative who disagrees with the SBC fundamentalist faction's contention that liberalism is affecting Baptist colleges and seminaries. □

VACATION BIBLE SCHOOL material published this year by the American Lutheran Church's Augsburg Publishing House praises Marxist foreign minister of Nicaragua Miguel D'Escoto as a man of prayer who is obedient to God, reports *Christian News*. D'Escoto, a Maryknoll priest and strong supporter of communism, made no defense of the Christian faith while he was traveling with Nicaraguan President Daniel Ortega in the U.S. last October, the newspaper charged. The ALC church school program also promotes Bishop Desmond Tutu and Martin Luther King Jr. as great Christian men of prayer. The newspaper asserted that Tutu is "a theological modernist who rejects the inerrancy of the Bible and the scriptural doctrine of creation," while King "never affirmed such Christian doctrines as the virgin birth, deity and physical resurrection of Christ." □

MORE THAN THREE DOZEN national Catholic organizations and religious orders have begun a drive

to draw attention to the highly-sensitive issue of homosexual priests and nuns, despite strong objections by Archbishop James Hickey of Washington, according to a *Religious News Service* story in *Christian News*. A representative of the Sisters of Mercy of the Union, a sponsor of a two-day symposium in Maryland which drew about 125 representatives of Catholic groups, said that "we need to be educated about the needs of increasing numbers of acknowledged gays entering the communities of priests, nuns and brothers." The public discussion launched by the gathering will extend at least into the next year, with two more conferences planned for St. Louis and San Francisco. □

A RABBINICAL COURT'S announcement that it had excommunicated New York Mayor Edward Koch due to his support for gay rights reportedly did not bother the mayor or prevent him from winning a sweeping reelection to a third term, says a *Religious News Service* story in *Christian News*. However, since the election Koch has obtained a court order closing an underground gay sex club on the fringe of Greenwich Village, and sent letters to ten other gay establishments warning that they also might be closed as part of a state crackdown on sexual practices that spread AIDS. □

CHURCHES AS A GROUP are among the major culprits in destroying faith in man and faith in God, charges the editor of *The New American* in an interview in *Review of the NEWS*, which has now been replaced by the *American*. Citing the "craze to modernize," he said, "I see it in my own Catholic Church. I see it in the destruction of the Anglican Book of Common Prayer and the casting aside of the King James Bible with its beautiful lyrical language. Everywhere there is the substitution of pedestrian language and liturgy — to the point where little remains that is uplifting and ennobling. And, because the churches have lost their own faiths, they have turned to politics . . . Predictably, their politics [are] leftwing, the seeking of a heaven on earth by those who have lost the faith they once held." ■



NEWSCLIPS — USA

Sources at St. Mary's Church, Denver, which in 1976 seceded from The Episcopal Church and is now a parish of the traditionalist Anglican Catholic Church, say parishioners plan to carry on the fight to retain their church property after an unfavorable ruling from the Colorado Supreme Court recently. As a formality, the parish has petitioned that court to rehear the case brought by the Diocese of Colorado to take the St. Mary's property. But, presuming the state's high court will not rehear the case, the parish will appeal to the U.S. Supreme Court, although lawyers reportedly say there is only about a "five percent chance" the High Court will take up the case. But the people of St. Mary's are "not going to give up 'til the bitter end," said Bishop James O. Mote, rector. □

A satanic sacrificial ritual is suspected in the shotgun death of a 17-year-old killed on "Witches' Sabbath" February 2. According to an *Associated Press* story, the Monroe County slaying touched off an investigation, which led police to an abandoned house, where the interior windows and walls had been painted black. Among objects seized were a black robe and hood, a dagger, a chalice and a bottle containing a red liquid. County Sheriff's Lt. Michael Davison, in reporting that a 15-year-old boy

faces murder charges in the slaying, said, "It's not against the law to worship Satan, but we want the parents to be aware of what that might lead to." □

Ordination of women is "expressly prohibited by the Scriptures," according to a new report by the Lutheran Church-Missouri Synod's theological commission. A *Religious News Service* story says that the report, "Women in the Church," states: "The idea that God desires man to be the head of woman and woman to be subordinate to man is rooted deeply in the Old and New Testaments . . ." The LCMS has some 2.6 million members in the United States and other countries. □

Charges against a homosexual Methodist minister have been dropped in Colorado. According to a *Religious News Service* report, the Rev. Julian Rush, 49, will continue as associate pastor of a Denver parish after a six-hour meeting of a regional board of pastors decided that Mr. Rush does not fit the definition of a "self-avowed practicing homosexual." The generally liberal 9.4 million-member American denomination has declared persons fitting that description to be ineligible for the ministry. In Mr. Rush's case, he declined to answer any questions regarding his personal life or sexual activities. □

Helen Hope Sturges, who devoted most of her life to missionary service in The Episcopal Church, has died in Sun City, Arizona. She was 88. Born in 1897 in Shelton, Connecticut, she is survived by a niece, a nephew and a goddaughter. A direct descendant of Philo Shelton, the first Episcopal priest ordained in the United States by Bishop Samuel Seabury, Miss Sturges grew up on a farm which had been part of a royal land grant to her family before the Revolutionary War. After graduating from the Connecticut College for Women in 1920, she studied religious education, social case work and field work at St. Faith's Training School at the Cathedral of St. John the Divine in New York City, Dr. Adelaide Case's Teachers' College and the New York School of Social Work. She served as executive secretary and case worker for the Church Mission of Help in the Diocese of Connecticut, and spent nine years working with Manhattan congregations before responding to an appeal for help with a mission to the Navajos along the San Juan River at Bluff, Utah. She joined the Rev. H. Baxter Liebler and four other volunteers in 1943 there and was to spend the next 40 years of her life at three mission centers there. She was teacher, religious instructor, and assisted with medical and other needs. Following the death of Father Liebler in 1982, Helen retired, and, at the age of 86, settled in Sun City, where she became a member of St. Christopher's Church. According to her niece, Nancy de Hemricourt, she died July 17, 1985, after receiving last rites at her Sun City home. The funeral was held July 22 at St. Mary's Church in Phoenix, with burial in Glendale, Arizona. —

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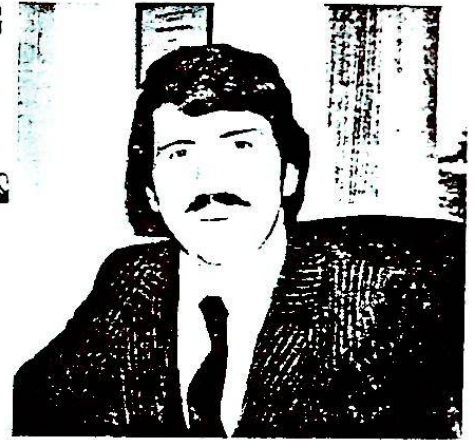
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The Afterword



Louis E. Traycik

Notes From Our Editor

WHY NOT NOW?

In his article, "Still Anglicans?", Bishop Anthony Clavier expands on remarks he made to the Fairfield Symposium reported on in April, defining some of the issues involved in inter-Anglican contacts, and particularly the stance the Continuing Church should take with fellow-believers "still in" the Anglican Communion.

This is not an easy subject to discuss, but it has served to raise (yet again) a considerable, though largely unexpressed, concern among many traditionalists on the whole subject of contacts with The Episcopal Church or the Anglican Communion in general. Specifically, what is the American Episcopal Church, alone among Continuing Church bodies, up to? What does its 1984 "dialogue" agreement with the House of Bishops of The Episcopal Church mean?

We have written before in these columns ("Of Caution and Hope," January, 1984, and "Coming Home," in February, 1985) on the matter of the AEC's ongoing contacts—stretching back to 1977—with The Episcopal Church. Generally, we have expressed cautious approval of the concept of contact. We are more confident now.

Bishop Clavier's remarks, both at Fairfield and as printed in "Still Anglicans?" in this issue, may help set the matter in perspective. Also useful might be a review of the events which led up to the present AEC stance.

In 1984, after several meetings with representatives of then-presiding bishop John Allin, a draft agreement for a process of dialogue between The Episcopal Church and the American Episcopal Church was presented to the House of Bishops of The Episcopal Church and to the AEC's General Synod. The former body approved the draft at its annual meeting in September, while the AEC followed suit the next month. This is the text:

The Episcopal Church and the American Episcopal Church recognize the common bonds that exist between them through their mutual subscription to the formularies resident in the Chicago-Lambeth Quadrilateral (1886-88) and the Articles of Religion.

They further admit their common roots in the ancient liturgies as expressed through the Books of Common Prayer.

Each Church recognizes the independence of the other and retains its own. Said recognition does not require from either Church the acceptance of all doctrinal opinion, sacramental devotion or liturgical practice characteristic of the other.

Even in light of the above common roots, The Episcopal Church and the American Episcopal Church find themselves grievously divided. This separation has occurred because of perceived differences in discipline and worship (practice) which have emerged in the past two decades.

By these presents, The Episcopal Church and the American Episcopal Church give testimony of their intentions (by God's Grace) to embark upon a course of continuing dialogue between the two Churches within a framework of similar dialogue within

the Anglican Communion and between the Anglican Communion and other jurisdictions.

Specifically it is recognized that this dialogue grows out of the response more than six years ago made by the American Episcopal Church to the 1977 invitation of the House of Bishops of The Episcopal Church at Port St. Lucie, calling for dialogue and exploration of ways and means to heal intra-Anglican divisions in the body of Christ. As the Bishops said then:

"We recognize that you have taken the decision to leave The Episcopal Church in response to what you believe to be the action of the Holy Spirit. We do not wish to question your motivation nor your desire to be led by the Holy Spirit alone. We do wish to point out, however, that there are many Church people who share your anxieties who cannot agree with you. It is for this reason that we want to talk with you, particularly in the light of our meeting in Florida, which makes it clear that the opportunity for dialogue on these questions remains open within The Episcopal Church. [After quoting Ignatius of Antioch, the Bishops continue:] The Episcopal Office of which he speaks is held by each bishop as a member of the College of bishops. This is the authority in which the priests share. This is the collegial oversight from which we speak to you. We believe that you need and want this oversight. We wish to extend it to you, and we are ready to sit down with you to discuss ways and means."

This concern for dialogue was reflected the following year by Lambeth Conference in Resolution 21, which spoke of the fact that such divisions of matters have "caused distress and pain to many on both sides. To heal these and to maintain and strengthen fellowship is a primary pastoral responsibility of all, and especially of the bishops." Therefore, Lambeth went on to say, "we hope the dialogue between these other Churches and the member Churches of our Communion will continue because we believe that we still have understanding of the truth of God and His will to learn from them as together we all move toward a fuller catholicity and a deeper fellowship in the Holy Spirit."

Therefore, each Church, through its own canonical processes, commits itself to create a continuing commission whose purpose it shall be to explore ways and means whereby the tensions which now separate these two jurisdictions may be eased and greater understanding of our differences may be reached.

As we reported in our December, 1984 report on the AEC's general synod, Bishop Clavier stated: "The draft agreement, even when finally adopted by the appropriate legislative bodies of each Church, does not take us to the end of the journey. It is not a concordat. It does not establish any formal relationship

between this Church and the Anglican Communion or the Episcopal Church."

The Episcopal Church's House of Bishops approved the draft nearly unanimously. Following questions and discussion of less than an hour, the AEC General Synod "received" the draft on a voice vote without audible dissent.

That, however, is not the whole story from the AEC's point of view. Many churchmen not in the AEC may not know that the AEC reinforced its position in a second resolution passed the same day as the first. The result was unanimous adoption of the following statement:

We note that the report on the discussions between The Episcopal Church and The American Episcopal Church which this synod has earlier voted to receive, clearly states that each Church recognizes the independence of the other and retains its own. We fully endorse this statement of mutual independence and resolve to maintain the complete independence of The American Episcopal Church, including its independence from any pastoral oversight and any actual spiritual, or honorary, primacy of The Episcopal Church or other ecclesial bodies or the officers thereof. In obedience to God's will and call, we acknowledge our Christian duty to seek reconciliation and the resolution of substantive differences with other Christian bodies on matters of faith and morals, in conformity to the faith once delivered to the saints, and we resolve that our contacts with The Episcopal Church shall be directed to that end.

In the meantime, the American Episcopal Church's position on the ordination question is crystal-clear. At the same general synod at which dialogue with The Episcopal Church's committee was approved, the AEC adopted a revised set of canons. In a new canon drafted by delegates who had a hand in the composition of the Affirmation of St. Louis of 1977, the AEC acted to confirm its position that the male character of the ministry is a matter of doctrine and not merely one of discipline. In Chapter X ("Of The Clergy"), Canon 9.1 ("Proper Matter") reads:

This Church recognizes, accepts and receives the Dominical Institution and the Apostolic Tradition of the Holy Orders of bishops, priests and deacons, and acknowledges that the proper matter for receiving any of these orders is a baptized and confirmed male person.

Yet, while the American Episcopal Church's contacts with The Episcopal Church are evidently not intended to compromise on doctrinal matters, nor still less to take people "back" to The Episcopal Church, we might still ask: why is the AEC bothering?

To answer this very legitimate question (which we have heard from people both within and without the AEC), we asked Bishop Clavier (who, as primus, is canonically in charge of the ecumenical policy of the AEC) to explain what is behind the "dialogue" process.

CHALLENGE: *What use is there in contact with a Church which, by the American Episcopal Church's own doctrinal position, adheres to heresy?*

We have attempted to act as Christians rather than terrorists, to look on the people of The Episcopal Church as victims, many of their bishops and people as co-religionists and their heretics as people to whom we must witness.

Why witness?

Our act of separation, as I keep saying, is the most formidable act of dissent open to Christians. If we are wrong, we have committed one of the gravest sins. Our faith obliged us to break communion. Our faith demands that we continue to witness to those with whom we have broken communion; no Christian act is for

the Christians who do the acting, but for the Lord and for those to whom the action is aimed. If it is not done in love and does not create observable love, it is of the devil.

Can the Continuing Church "go it alone," that is, do without contact with the Anglican world?

I think not. If we walk some isolationist road, it will inevitably lead to more bitterness, strife and reaction.

Does the Continuing Anglican Church need the support of traditionalists within the Anglican Communion?

As I said at the symposium, yes, for several reasons.

First, there is danger in complete isolation. Insularity leads to death. Small bodies are largely concerned with survival and become inbred clubs. The world passes them by.

Second, lacking contact with people of theological breadth, small churches become anti-intellectual. As more and more clergymen with indifferent theological educations assume positions of leadership, the temptation to reject scholarship becomes the more pervasive. In short, ignorance becomes bliss and erroneous and strange opinions are used to combat erroneous and strange doctrines.

Third, the influence of individuals grows. Strong personalities tend to take over. Cronyism is but one result.

Fourth, small churches tend to shrink to encompass only congregations with stable financial investments, and the will to grow is countered by a fear that new people will contaminate the Church, and its particular ethos and structure. Thus, the best and brightest tend to leave them.

Fifth, a lack of exterior influence and recognition makes such sects self-authenticating. Apostolic succession is personalized. Schisms become inevitable. Stubborn individuals quarrel among themselves and found rival bodies. Thus, the original purpose of separation is lost, while each rival group becomes more concerned with self-justification.

Sixth, in the end, such groups become no more sound a vehicle than the body they originally left, if as sound, and in any case, they will have ceased to influence the body they oppose or even to be a viable alternative for those seeking an alternative.

Why has the American Episcopal Church agreed to talk with representatives of The Episcopal Church?

Because we were invited to do so.

What is on the agenda?

I haven't the foggiest idea. The Episcopal team is to meet—no date has been set. They will get back to us and together we will agree on an agenda. When I know, I will release the information.

Does the election of Edmond Browning as presiding bishop make a difference?

No. The views of the presiding bishop have nothing to do with anything. The Episcopal Church hasn't changed. It decided that a woman could be made bishop in 1976. If we could talk with them in 1977, we can talk with them now.

Could you decide to break off the talks?

That is the decision of General Synod. I can't break off the talks even if I wanted to.

There are presently six active lawsuits by Episcopal Church bishops against local traditionalist parishes, including a parish of your own diocese. Does this affect the question?

The lawsuits make talks the more necessary.

The argument has been made that we are in a "state of war" with The Episcopal Church and the official structure of the Anglican Communion, and that talks such as yours are premature.

Peace before an armistice? Wrong way around!

How would you defend the dialogue process?

On the most formidable grounds: our duty, in Christ, to tread

the path of suffering, to stand in the court of our detractors, to speak peace to those who are far off and to those who are nigh.

The American Episcopal Church, in The Episcopal Church talks, has a sort of "foreign policy." What about a "domestic policy"? For example, at the Fairfield Symposium, a proposal was made for bishops of the Continuing Church to meet to discuss a way to handle transfers of clergy and people from one jurisdiction to another and to generally work for better relations. Will you go?

Yes.

At the Fairfield Symposium, you outlined a proposal for Continuing Church reunion, which even called for bishops to resign the authority they presently possess. Some, however, have suggested reunion is premature, and even that it will take "a few funerals" for union to be achieved.

I realize that such a proposal is idealistic. However, as most of the factors dividing the Movement refer to events in the past and as no possibility exists for time travel, the only way forward is in such a proposal, or in the hope that the future will remove memories of the past. It is now a decade since the Quebec General Synod and the Minneapolis General Convention. There is no time to waste.

A Way Forward

A positive result of the Fairfield Symposium was the invitation by Bishop Alfred Woolcock of the Anglican Catholic Church of Canada to hold an initial meeting of Continuing Church bishops in Ottawa. We hope two factors, in particular, will not stand between the invitation and the desired event.

Again, there is this matter of the AEC's talks with The Episcopal Church, a subject which has excited creative if not informed speculation. We are confident that personal contact will disabuse anyone from the notion that the AEC is a "front" for "815" or that the AEC is part of a plot to drag the Continuing Church back to The Episcopal Church. It should also have the effect, if we are not mistaken in our judgment of character, of being the start of amity among men who should not only be allies, but friends.

Also, there is an incipient conflict between the Diocese of Christ the King and the Anglican Catholic Church. It seems, as we report elsewhere, that the former has received Bishop Tillman Williams (lately Bishop of the South) from the latter. Will congregations and clergy of Bishop Williams's diocese follow him into the DCK? Will this latest schism from the ACC further delay reunion?

This magazine is called *THE CHRISTIAN CHALLENGE*, and that is what we are issuing to Continuing Churchmen in North America, and particularly to our spiritual fathers. Our unity is not only important but, indeed, may be vital to the future of traditional Anglicanism throughout the world. Take heed of Bishop Mercer's words to us at Fairfield:

We need you. We need your help, but you cannot give it to us. Not only are you destroying yourselves, but you are going to destroy the rest of the Anglican Communion, if you cannot or will not unite.



"A LOOK TOWARD LAMBETH"

The March meeting of the Anglican primates in Toronto, Canada, is now history. Briefly, the conference, and its companion group, the Anglican Consultative Council, were much concerned (as all such bodies must be) with their own consultative process, and even the next meeting.

But, more than the usual bureaucratic agenda-mongering, the 1986 Toronto Conference looked ahead to an even more important event: the 1988 Lambeth Conference of Bishops.

Lambeth, the thing that every Anglican bishop hopes he will get an invitation to, and live to attend. Lambeth, the closest thing to a world synod of Anglicanism. And Lambeth, the place where the Anglican Communion may well come to a crashing conclusion two years hence.

Why all the excitement? Well, there is a change since the last one (in 1978): *women*.

And this time, not just a handful of "priests" in a couple of North American provinces, but the imminent prospect that one of the Lambeth "fathers" will be a "mother."

The Episcopal Church in the United States, it seems, is the only one of the five Anglican provinces (Canada, New Zealand, Brazil and America)—eight if you count Hong Kong, Kenya and Uganda, where individual dioceses have acted—to approve the ordination of women to both the presbyterate and episcopate. And, having approved the consecration of a woman bishop in principle, it seems the Americans are more or less honor-bound to carry out their threat in practice.

Will there be a boycott or walkout by large numbers of "conservative" bishops? We doubt it, though a couple of dozen may do so. Will there be a split in the Anglican Communion? We doubt that, too, though the North American Continuing Churches may have some company as a result. In short, we feel that the "ultimate" doctrinal deviation—women in the episcopate—will be successfully absorbed into the quintessentially erastian *psyche* of Anglicanism. There *are*, after all, lots of things more important than gospel truth, at least to some people.

But when we predict that not much will come of reaction to women bishops—it may take a while for them to catch on elsewhere, but there remains no logical reason to expect a successful quarantine once one has sat at Lambeth—we do not mean to suggest that there will be no "fallout." In fact, proportionally, we expect that the number of people who find themselves expelled from the "official" Anglican provinces around the world because of this issue will far exceed the number of those who have left to date. While many others, especially those in the Continuing Churches, have felt compelled to separate because of a myriad of issues in the past two decades, they remain relatively few, perhaps a few tens of thousands worldwide. So, even 50 or 100 thousand new recruits will add up to a considerable, and even overwhelming, influx of "new blood."

What concerns us most is whether those already "out" can successfully coalesce with the newest refugees, or, if one prefers, whether the new people can fit in with those who are already part of the Continuing Church in as many as seven countries? For, while most of those already in the Continuing Church found quick agreement on the basis of traditional liturgy and practice, there is a greater variety of opinion among some still "in" than among those already

ANGLICANISM'S SCARLET PIMPERNEL

This job occasionally does have some fringe benefits, and one of the most recent ones was meeting the person whom the Archbishop of Canterbury called a sort of "Scarlet Pimpernel," the fictional character who rescued aristocrats sentenced to death in the French Revolution.

Anglican envoy Terry Waite's actual rescue missions have included, of course, those in which he successfully negotiated the release of hostages in Iran and Libya. And, among other activities, he was sent by Archbishop Runcie last November to try to gain the freedom of four missing Americans in Beirut.

He also rescued this, and, no doubt, other reporters from getting too bogged down with covering the primates' meeting in Toronto with his warm friendliness and great good humor. He seemed to look after the press, talking at one point about getting some food sent in, and actually did see to it that we got some "liquid refreshment" while the primates were having dinner.

Now, this was doubly delightful in view of the fact that this writer had the idea, based on Waite's grim-faced television appearances and newspaper photos, that he was total stuffed shirt—a misimpression that drew uproarious laughter from Waite himself.

No doubt, I had made the the conclusion because I had never seen Waite when he wasn't about some serious business, business which, according to Waite, is probably going to get a lot *more* serious.

"What I fear is that we're in for a long, long haul" of hostage-taking and terrorist situations that have marked recent years unless something is done, he said. He added that new ways must be found to deal with international terrorism.

For the time being, though, England's gentle giant (Waite is very tall) is doing his part, which in his case means actually putting his life on the line, for crisis management of the world. In this writer's view, the competent and good-natured Waite is completely right for that part. Godspeed!

Auburn Faber Traycik



The associate editor with Terry Waite.

"out." For instance, is there room for worship in other than Elizabethan English? What about the apparent acceptance of women as readers and even deacons in many "traditional" Anglican Communion circles? (This latter point has been brought forcefully to the fore in last summer's Church of England General Synod debate over women deacons, in which—almost alone—Fr. Peter Geldard of the Church of England warned that it is the *diaconate* that constitutes the compromise of the ministry, and not the priesthood, as so many have assumed.)

We suggest that the leaders of the Continuing Church think about these things long and hard *now*, lest even the slightest "wave" of "new traditionalists" create new division in the Continuing Church. (The *last* thing we need is another "Continuing Church," thank you.) In particular, we think it important that Continuing Church bishops get acquainted with the natural leaders of those most likely to be driven out by the consecration of a woman bishop in the United States, and see if some consensus can be reached *in advance* of what we think is an inevitability. Otherwise, the present Continuing Church might find itself as a seemingly reactionary wing, and not at the center, of Anglican tradition as we believe it is.

To whom should they talk? Well, for openers, some (not all, of course) of the leaders of the Evangelical and Catholic Mission have awakened to the implications of a woman bishop. To them, it is rapidly becoming a matter of "put up or shut up," and (as during last fall's ECM Congress in Dallas) there is (at last!) talk of "remnant theology" in ECM. But, to expect some mass-movement of bishops and dioceses into the Continuing Church (or, alternately, into their own, slightly trendier Continuing Church) is, we think, wishful thinking. Maybe one or two, but, as the countdown to Lambeth shortens, we believe we will see more of the same: one by one, as the pressure of conscience becomes unbearable (and as the possibility of being un-invited to Lambeth comes to their attention) new groups of churchmen, clergy and lay, will find it is impossible to remain Anglicans and "stay in" the Anglican Communion, and will discover that, as Continuing Churchmen have asserted for years, the only way to stay in the Church is to leave the one they're in.

The Lambeth Conference—to which the primates have referred the woman bishop issue—is just over two years away. We suspect those two years will be very short indeed, if for no other reason than that, as modernists hope and traditionalists fear, she will already be among us.

We are not unaware that all the social pressure of this Age are against us, but our opponents have chosen their point of attack well: the sacred ministry of Word and Sacrament. Once that is thoroughly adulterated, no one can ever be sure that grace is conveyed in any of the Church's ministerial life. And that is that.





“THE ANGLICAN COMMUNION OF FAITH”

Eng

The Bishop of London Undertakes Care of Episcopal Outcasts

An Interview with the Reverend John Pasco St. Michael's Church, Broken Arrow, Oklahoma



The Rev. John Pasco

The CHALLENGE spoke with the Rev. John C. Pasco, rector of St. Michael's Church, Broken Arrow, Oklahoma, on May 12. Fr. Pasco and his suburban Tulsa congregation have found themselves involuntarily excluded from the Episcopal Diocese of Oklahoma and have cultivated ties of fellowship and communion with like-minded traditional Anglicans in this country and abroad. At present, they are under the spiritual care of the Rt. Rev. Graham Leonard, Bishop of London. The edited transcript of our interview follows.

CHALLENGE: Fr. Pasco, when did you enter the ministry?

I was ordained deacon in 1955 and 1956 in the Diocese of Connecticut.

Where did you serve before going to Tulsa?

I served in the Diocese of Connecticut, then in the Army Chaplaincy in Ft. Sill, Oklahoma, then at Ft. Campbell Air Force Base Chaplaincy, then overseas in Germany and then back in the Diocese of Oklahoma, where I had a mission at Prior, and then came to St. Michael's, acquiring a family along the way, starting at Ft. Campbell.

Would you tell our readers about St. Michael's parish?

St. Michael's was founded originally in 1970 as a mission of the Diocese of Oklahoma, and subsequently became a parish. There were a lot of ups and downs, all centering around the idea of "traditional." In 1972, the chairman of the department of missions called me one night and told me it had been determined there was no room in Oklahoma for another "traditional" church. Until that time, the word "traditional" hadn't been used. The Episcopal Church was pretty traditional, but the changes were starting. Apparently, there would be no more traditional churches in Oklahoma. That was a day or so ahead of a meeting where I was allowed to be present at my request, from which a report was sent in that simply dissolved St. Michael's Mission, and ordered our interest in the property we then used to be sold. Since it was a mission, we felt we could not continue without the support of Bishop (Chilton) Powell, and we acceded to the order and did disband. There was pressure brought on diocesan officials, especially on Bishop Powell, to rescind that order, and within a week he had declared we were not indeed dissolved, and could have services the next Sunday, but not in our old location. We had to go outside the city limits and hold them there. From that time on, St. Michael's grew to its full strength. We never thought of ourselves as traditionalists: we thought of ourselves as Episcopalians,

but when they said there could not be another traditional church, we saw what we were. We started making use of that title in our description. We continued as a mission until 1980, when we became a parish. By that time, we had moved to the property we're at now.

St. Michael's parish or mission has never owned its own property. As a mission, we began in a nursing home, then a school, then a swim club (where we were ordered to dissolve in 1972) owned by the "St. Michael's Presbyterian-Episcopal Association," then a leased warehouse space. At that point we discovered there were individuals, not only Episcopalians, who would like to support our endeavor—historic, biblical Christianity. At about that time, St. Michael's Church Foundation was formed. When it became clear that St. Michael's Episcopal Church needed to move from the warehouse, St. Michael's Foundation acquired a building and property and made it available to St. Michael's Church, so there is a very close relationship, but they're not the same thing. The Foundation also supports other charities. St. Michael's Church did not want to own property.

What type of ministry is there at St. Michael's?

Besides myself, there is no staff. There are all the dedicated laymen doing normal dedicated laymen tasks. There are five acres of grounds here, and the maintenance is all done by our members. We support "Project Get-Together," not a Church-related organization, which helps those who are needy in the local community. We give support to St. Michael's Farm for Boys in Picayune, Mississippi and are able to contribute somewhat financially, but even more important, each one of the boys at St. Michael's Farm has what we call an "angel mom." Our congregation thought there was a real need for overseas missionary outreach and were disturbed that there were not any Episcopal Church missionaries overseas that are really preaching Christ, so I promised that I would do my best. When I was at one of the church conferences back East, Bishop (Anthony) Clavier was there and I mentioned their desire and he suggested the work of the American Episcopal Church in Mexico. We would like to expand that overseas outreach.

How long has the conflict been going on between the Diocese of Oklahoma and your parish?

There were really two phases. There was one in 1972 when they declared no room for a traditional church—that took about a year until they relented in 1973—until the diocese retroactively agreed to everything we had done for the past year and said everything was okay. Things went along smoothly until Gerald McAllister was elected bishop. When

he was elected, I met with him before his consecration, told him the whole story of St. Michael's and how we intended to continue our traditionalist path within The Episcopal Church, made clear to him that this was a way The Episcopal Church could continue to minister to traditionalists and explained to him that the (St. Michael's) foundation provided a way for the church to receive support from people who otherwise couldn't support the church. He was quite agreeable to that. I believe that in this period of relative calm that the new Bishop of Oklahoma thought he could win over the people of St. Michael's to the new religion, the new theology, the new liturgy, and that about two years ago, he became convinced that he could not win us over and wanted to drive us out. In that time, I had one visit in his office when he suggested that I was "unhappy" in The Episcopal Church and would be happy to "help me out," and I explained to him that I did not want to go out and would not be put out and asked what would happen to the people here if I were to agree to leave, and he said, "Well, we'd be better off without them." I explained that that was not going to happen, that my job was not driving people from the Church but providing for them within the Church. That was the end of that conversation, but following that, I kept hearing rumors from the other clergy that there had been a meeting where they had been told or had the impression that "something had to be done about St. Michael's." And, sure enough, something was done: first, they decided to increase our assessment well beyond the possibility of our meeting it. What they attempted to do was assess the income of St. Michael's Foundation, which is not an Episcopal Church organization, as well as St. Michael's Episcopal Church, and that was not successful. So the next thing we heard was that they simply declared on November 2, 1984, that St. Michael's reverted to a mission from a parish. In an order signed the same day, the Bishop ordered that I be removed from the ministry at St. Michael's, and all the lay officers as well. From then, the struggle was more direct, in the courts: ecclesiastical courts as well as civil courts. But the turning point was somewhere within a year prior to November 2, 1984. Apparently the something that had to be done to St. Michael's (they could not win us over to the new religion) was to drive us out of the Church by declaring that we weren't here and to seize the property.

It depends on whom you're talking to. I don't believe Bishop McAllister is a theologian, so I do not believe that he is troubled by many theological issues at St. Michael's. I think he sees a threat to his power as bishop. In a deposition taken in the present case, he refused to state whether he believed that his salvation was in Jesus Christ—he declared a constitutional privilege to not declare that publicly, and refused to affirm a number of things under oath, such as the Ascension of Christ and the inerrancy of Scripture, because it would violate his constitutional immunity. He has ordered that all churches in Oklahoma cease using the 1928 Prayer Book—this we refused to do. He has permitted disagreement with him on the ordination of women as priests, though he is very intolerant of anyone refusing their ministry. St. Michael's does believe that the Bible means what it says, the Creeds are in fact true.

So far as the diocese is concerned, what is your status now?

I'm not really sure. Their public relations officer has

issued various statements: that we are Episcopalians if we choose to be, that I am a layman in The Episcopal Church. At the same time, they indicated that if the people here do not put themselves under the ministry of the bishop's vicar, who is some miles distant from here, that they can't consider themselves Episcopalians. They have sent a number of formal notices to the vestrie here, saying that I am not a valid priest. Sometimes they say we're members of their diocese and sometimes they say we're not. They believe that there is a St. Michael's mission somewhere and that all the people here belong to it.

Is there in fact a rival St. Michael's?

No, there is no St. Michael's mission functioning anywhere except in their minds. There is a bishop's vicar of St. Michael's mission: however, it submitted no reports to the last diocesan convention at all. It has never announced services anywhere, and in fact if you call and ask where the services are, they'll say we're not having any. Now he refuses to receive calls. It is fiction that there is a St. Michael's mission somewhere. There isn't any functioning. There's no member of this parish who claims to be a member of St. Michael's mission at all. All they have is a priest and a church is supposed to be more than a priest, but it's not here. The Bishop, the bishop's vicar, the regional dean and the diocesan comptroller made a trip out here once—they wrote a letter and announced that they would be at St. Michael's property to meet with all the people. They neglected to arrange to use the property and there was no one here to meet them. The congregation was aware, but chose not to be recognized as "St. Michael's mission" and deliberately did not attend. That's from the Bishop's point of view.

From our point of view, we have no relation whatsoever with the Diocese of Oklahoma, and quite possibly if we have no relationship with the Diocese of Oklahoma, neither do we have a relationship with PECUSA. We regard the fact that on St. Mark's Day this year, I was declared deposed by the Bishop of Oklahoma—or rather the assistant bishop—and we regard that as separating me personally from the Diocese of Oklahoma. The congregation accepted with reluctance their *de facto* separation from the Diocese of Oklahoma and did so by formal resolution. They did not separate from the diocese, but had to recognize that since the Bishop would not visit them and would not treat them as a parish that they had been separated from the diocese, and so from our point of view, we have no relationship with the Diocese of Oklahoma at all, and since it appears that Episcopalians under the national canons must be associated with the diocese in which they are geographically present, we must have no relation with PECUSA either.

Since that March 18 congregational resolution, what is your status?

We are an Episcopalian parish which believes the Book of Acts is quite right in saying that we should continue in the apostles' doctrine and fellowship, in breaking of bread and the prayers. We are indeed continuing in the apostles' doctrine, breaking of bread and prayers, but with our separation from the Bishop of Oklahoma, we did not feel we had what is intended, fellowship with the apostles maintained through the episcopate, and so, not wanting even to appear to depart from the Anglican Communion, we sought support or assistance from Bishop Graham

Leonard of London, and as a bishop of the one, holy, catholic and apostolic Church, he heard our spiritual need and has agreed to provide for spiritual ministrations. So we are a parish in union with Graham Leonard, the Bishop of London, as a bishop of the Church, not as part of the Church of England.

What did you ask him to do?

We asked him to provide us unity with the apostolic office of bishop, and to provide episcopal ministrations for us. His response was, "I will not leave you comfortless," that we would be provided for. He is making arrangements now to provide us with episcopal ministrations, in other words, with the service of confirmation.

When and by whom?

I anticipate we will have confirmation this year. There are many possibilities the Bishop must consider. I have suggested to him there are a number of Continuing Church bishops who, at his invitation, would be glad to assist. There are also bishops of The Episcopal Church who would like to assist but are fearful of what this would do with their present relationship with The Episcopal Church.

Last fall, a remarkable range of Episcopalians and Anglicans came to St. Michael's Church on St. Michael's Day to a "service of witness." Has any good come of that?

Yes, good for us, certainly, because we felt we are part of the Continuing Church. We didn't feel we were standing alone: we felt that the Continuing Church—the Anglican Catholic Church, United Episcopal Church, American Episcopal Church, Reformed Episcopal Church, or whoever, were standing with us in the faith. We intended by that to indicate a unity in the Faith and not a corporate unity. Since then, there have been other things that have come from that—the Fairfield Conference was a good example of what could happen.

For example, the Rev. Professor Allen Guelzo of the Reformed Episcopal Church said in a letter to me: "I want you to realize that, whatever encouragement we may send to you, that pales by the encouragement you give us. This Continuing Movement is made up of some very different types of Anglicans, some of whom can't quite get through their heads that they ought to be fighting the Devil rather than each other. But your case has caused us all, high and low, Anglo-Catholic and Evangelical, to stop quarreling, to raise our heads and our voices together. Out of the agony and the integrity of your struggle, you have given us something our enemies predicted never could happen: a moment of purpose, of common cause. It might, of course, only be for that moment, but if it somehow clicks for one moment, then that means it can click again and again until it becomes a roar rather than a click. And for that potentiality, I am grateful to you."

I think that says pretty well what I think came out of the service of witness here, and the meeting at Fairfield (March 10-11). What we hope is that all these factions—high and low, Anglo-Catholic and Evangelical—really would realize what the common cause is. I happen to be an old-fashioned Anglo-Catholic in the Connecticut Seabury tradition, but underlying all our differences is a common bond of unity in the basic faith which is being severely threatened by secular humanism and there needs to be a strong affirmation of the many things we hold in common, not battling among ourselves. After what happened here, I see this

coming about. I see a similar thing in England, in *Veritas* magazine, for instance, where they speak of an association of "high" and "low" groups.

As I indicated to our people yesterday in the sermon, the battle here is not an attack on the priest, and not on the property: it is an attack on the scriptural faith and practice of St. Michael's, and the building and property are really a smokescreen. The Bishop, on the other hand, says that our insistence that it is a theological problem is a smokescreen to hide the fact that it really has to do with property. I don't think five acres of land and one steel building is the issue here: the issue is the faith.

What supportive action have you had?

There has been supportive action from the bishops of the Anglican Catholic Church, American Episcopal Church and United Episcopal Church, as well as individual Episcopal parishes (as well as Bishop Lionel Renfrey of Adelaide, Australia, and Bishop Graham Leonard of London). I felt it was necessary for me and St. Michael's to be as formally associated as possible with the rest.

Is the ecclesiastical court phase over with?

Yes, since I am no longer a part of the Diocese of Oklahoma, there is no longer an ecclesiastical court that can do anything. The Episcopal Church provides only for an ecclesiastical court and an appeals court. The national canons provide that there *can* be [a higher court] but have never established one. The appeal from the Oklahoma ecclesiastical court was carried to the provincial court and was denied there, so that's the end of that.

What is the status of your civil litigation?

There are two civil cases pending. One deals with the property, and the Bishop and Diocese of Oklahoma have brought suit, seeking to acquire the property owned by St. Michael's Foundation, the building and five acres of land, and that case is still waiting to be heard in Tulsa District Court. The diocese instituted that suit in January, 1985, and they have not done anything except ask for documents. We are planning to take some action on it ourselves rather soon, and I anticipate a decision in our favor. The other is my slander and libel suit, my case as an individual. I'm not suing a church or a bishop of the Church—I'm suing him as an individual for statements he made as an individual. We have begun taking depositions in that case in Oklahoma County District Court, the county of residence of the chief defendant.

How is St. Michael's doing through all this?

We're doing rather well. We have two services on Sunday. The question has been asked quite often, but we have not had one defector. No one has left. There are 135 families.

What is the cost in time and money to St. Michael's?

It's cost a great deal of time. Financially, we've encouraged anyone who wants to support our legal struggle to send their contributions to the Foundation for Anglican Tradition [FATI, P.O. Box 1106 S.M.S., Fairfield, CT 06430—Editor] and it, from those contributions, has been able to pay all our legal expenses, which are around \$15,000. Of course my civil suit is my own—the Church is not handling that.

Have you ever considered giving up?

Oh, no. I was accused in my ecclesiastical trial of violating my ordination vows, but I would consider that if I were to give up I would violate my ordination vows. I recall very well

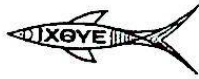
the words of the Bishop when I was ordained about how "horrible the punishment that would ensue" if anyone was hurt by my negligence.

Is there a future for traditionalist Episcopal congregations who take the same kind of stand you do?

I think there's no future if they *don't* take this kind of stand.

What do you see for the future?

I foresee a future for the Anglican Communion in which we will take a part. I believe in very short order there will be in fact two groups, each claiming to the Anglican Communion. One will be a Church of Faith. One will be a Church of Unfaith. We intend to be a part of the Anglican Communion of Faith. I think that process is happening much more rapidly than I had earlier thought. What has happened in the relationship of St. Michael's with the Bishop of London is the beginning of an Anglican Communion of Faith.



NOSTRA CULPA

In our March issue, we published "Doing What God Wants Us To Do," which was "A Look At St. Jude's Home for Children In Bulverde, Texas." The writer of the article, Kirsten Reeves, was listed in the byline on page 15, but without further identification, either of herself or of the source of her photographs. Therefore, the CHALLENGE gratefully acknowledges the use of some photographs from *The Living Church* magazine, of which Kirsten Reeves is News Editor, for that story. (*The Living Church*, a weekly publication serving The Episcopal Church since 1878, is located at 816 E. Juneau, Milwaukee, WI 53233.)

Also, on page 4 our April issue ("The Fairfield Symposium") we completely omitted all reference to the presence of seven representatives of the United Episcopal Church (UECNA), who are very much a part of the Continuing Anglican Church, active in the movement for cooperation and unity, and who comprised over ten percent of those at Fairfield. They are: Bishops Albion W. Knight Jr. and John C. Gramley, the Rev. Messrs. Bell, Metz and Kinsolving (plus the Rev. Dean Steward, under license) and Dr. George Conner, a member of the International Advisory Council of the Foundation for Anglican Tradition, Inc. (FATI), which sponsored the Fairfield Symposium. Our apologies to all!

Newsclips

NEWSCLIPS—INTERNATIONAL

The new English organization **Women Against the Ordination of Women (WAOW)** had its official beginning at a meeting in London in late April. A *Church Times* report says that five diocesan representatives of WAOW met with the national coordinator, Exeter General Synod member Dr. Margaret Hewitt. Present at the meeting was Mrs. Dorothy Rogers of Dallas, Texas, who is the founder of a WAOW organization in the United States. Mrs. Rogers is a member of The Episcopal Church. Among other projects, WAOW produced prayers for the apostolic ministry and have called for a day of prayer on June 22, in advance of the Church of England's consideration of a proposal to license women ordained priest abroad.

Negotiations for union between two Scottish church bodies began in April, according to *Church Times*. The **United Reformed Church and the Congregational Church of Scotland** hope to have a detailed report by September of this year, with a plan for union in September of 1987.

The Commission of the Covenanted Churches in Wales has adopted a report on "steps to be taken by the

Covenanted Churches to achieve a complete interchangeability of ministers." A *Church Times* report says that the CCW, which includes the Anglican, Baptist, Methodist, Reformed (Presbyterian) and United (United Reformed) Churches in Wales, makes suggestions about "inaugurating a new pattern of ministries" and learning from "mistakes" made in attempts in 1968 and 1982 to unite English protestant bodies with the Church of England. Responses are being solicited through the end of 1987. In the meantime, local "acts of reconciliation" and "parallel ordinations" (perhaps using a common ordination service) are commended in the commission's report.

Bishop Gilbert Baker, the man who ordained the first Englishwoman to the priesthood in China, has died in Dorking, England at age 75. Baker, who was bishop of Hong Kong and Macao from 1966 until 1981, acted on Advent Sunday, 1971 to "ordain" Miss Joyce Bennett of the Church Missionary Society (CMS), the action which prompted the later successes of the women's ordination movement in several Anglican provinces in the 1970s and 1980s. Baker's predecessor, R. O. Hall, who ordained

Baker in 1935, "ordained" deaconess Florence Li Tim Oi in 1944, but Hall's action was repudiated by the 1948 Lambeth Conference of bishops, and Miss Oi's orders were unrecognized until Bishop Baker's 1971 decision to ordain Miss Bennett.

"pretty good uproar" has been going on in England after a Canadian priestess was allowed to concelebrate the Eucharist at a parish in the London area, where it is illegal, sources say. Reportedly, the Rev. Barry Naylor, priest-in-charge of St. Swithin's, Hithergreen, allowed Kate Merriman, a priestess from the South Yukon, to concelebrate in his parish Sunday, April 27, without the knowledge of the Bishop of Southwark, the Rt. Rev. Ronald Bowlby. The Rev. Francis Gardom of St. Stephen's, Lewisham, which is in liaison with St. Swithin's according to a diocesan plan, said his parish has broken off relations with its sister parish and that protest has mounted in the country both against Father Naylor's action and the refusal, at this writing, of the Bishop of Southwark to do anything about the incident. Since it is still both against Church of England doctrine and against national law for a woman to celebrate the Eucharist in the country, protests have also been directed to members of Parliament, Gardom said. He added that Father Naylor reportedly took the controversial step because "he didn't see any reason why he shouldn't." Gardom said Naylor believed it would be a courtesy to extend to the visiting priestess, and that the issue was strictly one of sexual discrimination. Gardom said Naylor's action had caused some traditionalists in the country to conclude that proponents of the ordination of women to the priesthood plan on going forward with their aims irregardless of decisions by the Church of England as a whole.

The Movement for the Ordination of Women (MOW) in the Church of England has issued a new campaign magazine called *Chrysalis* because a chrysalis is the pupa of the golden butterfly. The magazine says that the name "seemed a good image for the sort of new life we want to see growing in the church."

The Anglican and Roman Catholic bishops of Wales have pledged themselves to "grow together in faith and love," according to *Church Times*. The pledge was contained in a pastoral letter read in all involved churches at the Eucharist on Easter Day, the report said.

The Church of England's 1662 Book of Common Prayer, which, along with the Alternative Service Book, is still authorized in the C of E, nevertheless has been virtually displaced by the ASB in theological colleges, according to an (English) Prayer Book Society survey. The *Church Times* reported that the survey, which showed that 60 percent of the respondents "seldom or never" worshipped according to the Prayer Book at Holy Communion, was conducted in 1984 in the wake of a House of Bishops recommendation that the Prayer Book be used in the preparation and worship of theological colleges. The report said the enjoinder was not being taken seriously, and that efforts to find out about Prayer Book use caused irritation. Of the 878 questionnaires sent out, a "satisfactory" but small 292 forms were returned. The *Times* said that "[h]ostility in the shape of college policies of 'no information' and some abusive letters" were responses encountered by the Rev. David Martin, professor at the London School

of Economics, and Dr. Roger Homan of Brighton Polytechnic when questionnaires were sent out. "There is no place in the provision of theological education for someone who wishes to experience the Prayer Book as a *spiritual* system, distinct from the Prayer Book got out and dusted down as an occasional concession," Dr. Martin concluded.

Names of some 4,000 Church of England bishops, other clergy and laypeople had been added by press time (early May) to the Bishop of London's register of those supporting the apostolic ministry, according to sources in London. And, names were reportedly being added to the list at the rate of about 300 a day. The register, started recently by Bishop Graham Leonard and actually compiled by the Rev. Robert Gould of Windsor, includes those who believe that the ordination of women to the priesthood in the C of E would endanger the doctrinal basis of the Church. *Church Times* noted that Dr. Leonard has envisaged a separate but "parallel" Church of England which could come about if the issue of women priests is advanced. "Although by no means all of those who enter their names on the register will be potential members of an English Continuing Church movement, the list is intended to show the strength of opposition to the ordination of women," the *Times* stated. The C of E's General Synod is due to take up the "Women Ordained Abroad Measure" in July.

Two hundred women who have applied to join the Church of England's Guild of Servants of the Sanctuary were recently told there are no female servers in the GSS, according to *Church Times*. The idea of admitting women to the guild, which has caused controversy within the body, is apparently not supported by the guild's constitution nor recent votes by membership, but has been supported by the guild's General Council. A GSS member in London, Julian Litten, accused the council of acting against the constitution in the matter and using it "to their own ends."

A "small but steady stream of clergy" is reportedly leaving the Church of England for the Roman Catholic Church over the issue of women priests, says the *Canadian Churchman*. The Church Union estimates at least two dozen clergymen became Roman Catholics last year, among them the former administrator of the Anglican Shrine of Our Lady of Walsingham.

Plans for a world conference to "assemble all Christians for the cause of justice and peace and against the destruction of God's creation" were contained in a statement recently issued by the World Council of Churches' Executive Committee. *Church Times* said the statement said the proposed presumably anti-nuclear conference would take place in conjunction with the next WCC Assembly in 1991.

The founder of the unofficial "Christian Seminar" movement in the USSR has been sentenced to an additional two years in strict-regime labor camps, according to *Church Times*. According to Keston College, the 36-year-old Alexander Ogorodnikov, who founded an informal Christian discussion group while still a student after his conversion to Christianity in 1973, has served two terms of imprisonment for "parasitism" and "anti-Soviet agitation and propaganda." Ogorodnikov was due to begin a period of five years' internal exile at the end of 1985, but was rearrested and charged with a violation of camp discipline,

Within The Word

STUDIES IN THE PSALTER
By the Rev. H. J. Sutcliffe, D.D.



Study VI

Of the 150 psalms that comprise the present Psalter, 73 contain within their superscriptions or introductory notations the phrase "of David." Though it is probable that David composed a great percentage of these liturgical poems, it is also likely that many were collected and collated by "the Sweet Singer of Israel" with the assistance of his principal court musicians, such as Asaph — the leader of one of the Levitical guild-choirs. That this is a valid assumption can be substantiated if we remember that the expression in the Hebrew, "Mizmor le-David" (a Psalm of David) can also be translated "a Psalm to David." The preposition "le" can be rendered "of," (meaning, "belonging to") or to (meaning, "dedicated to David"). Thus, even if it should be discovered that a given psalm, ascribed to David, was actually written by someone else, no contradiction in the historicity or authenticity of the text could be allowed. A few of the Psalms were written after the return from the Babylonian exile. Psalm 90 is ascribed to Mosaic authorship and probably is the most ancient of the Psalms. As was noted above, the collecting and collating of the Psalms was a continual process, terminating only after the return from the Exile.

The eight names of individuals occurring in the superscriptions to the Psalms appear to be those of authors, compilers, contributors, musicians or others in some way associated with the composition, compilation and use of Hebrew Psalmody and with the liturgical worship of Israel. The names are: David, Asaph, Korah, Moses, Ethan, Jeduthun and Solomon.

Approximately one-third of the Psalms bear no superscription and their authorship remains veiled in anonymity and they are characterized as "The Orphan Psalms." It has been conjectured that among the composers of these so-called "Orphan Psalms" were such luminaries as Isaiah, Jeremiah, Ezekiel, Ezra and Haggai.

In this and previous studies, reference has been made to the Levitical guild-choirs. A further word about these would be in order at this point in our study. These were actually families. Certain families which possessed natural musical talent were prominent in the congregational worship of the Hebrew people for generations. Among these were the families of Asaph, Ethan, Heman and Jeduthun — names associated with the direction and oversight of Israel's liturgical services. A contemporary counterpart of this practice is that followed by the Moravian Church. If one is fortunate enough to be in or

The Rev. Harry J. Sutcliffe, executive secretary of the Episcopal Guild for the Blind, lives in Brooklyn, New York.

near Bethlehem, Pennsylvania or Winston-Salem, North Carolina at Christmas or Easter, it is possible to attend magnificent programs given by musical families of this Church. The majestic cadences of Moravian Psalmody and hymnody are unsurpassed.

In summary, then, we can say that the process of composition, and compilation of the Psalter extended over about 1,000 years — from Moses to Ezra. Authorship — David, 73; Asaph, 12; Sons of Korah, 12; Solomon, 2; Heman, one; Ethan, one; Moses, one; anonymous, 48. The Septuagint (Greek translation of the Old Testament) ascribes Psalms One and 119 to Ezra, the great priest-scribe to whom tradition attributes the codification and completion of the Canon.



Newsclips

RELIGION — USA

ORAL ARGUMENTS IN THE DIOCESE OF COLORADO'S SUIT to take the property of St. Mary's Church, Denver, were heard by the Colorado Supreme Court in February. *The Colorado Episcopalian*, official publication of the diocese, reported that the case was brought "by the Diocese and loyal members of St. Mary's Church to regain the property at 2290 So. Clayton Street which is being occupied by the Rev. James O. Mote (... now a bishop of the new Anglican Catholic Church) and members of the parish who voted to 'secede' from the Episcopal Church in 1976." The report notes that a Denver district court found in favor of the diocese and "loyalists" in 1979, but that the Colorado Court of Appeals reversed the decision in 1979, upon which the diocese took an appeal to the state's high court. Another Denver parish, St. Mark's, is also under attack by Bishop William Frey and the Diocese of Colorado for refusing to use the 1976 Prayer Book and revised lectionary.

A SCHENECTADY, NEW YORK, PRESBYTERIAN CHURCH has won its battle to retain title to its property. *The Presbyterian Layman* reports that First Presbyterian Church won a one-line order from the United States Supreme Court saying that it is not subject to the jurisdiction of its presbytery or of the Presbyterian Church USA (PCUSA). The battle began in January, 1977, when the local membership voted 334-4 to sever relations with the denomination over doctrinal differences, after which the Presbytery of Albany appointed a commission to replace the local session, roughly equivalent to a vestry. In other rulings, a state district court in Texas ruled against a dissident majority of members of the Casa Linda Presbyterian Church in Dallas, though the ruling will be appealed. In that case, some 500 members later voted to join the theologically traditional Presbyterian Church in America (PCA), while about 130 remain loyal to the more liberal Presbyterian Church USA. In Missouri, a unanimous state Supreme Court ruling let stand a lower court decision awarding to the congregation of the Memorial Presbyterian Church in St. Louis all of the church's property. Memorial

BISHOP OF LONDON IN COMMUNION WITH OKLAHOMA CHURCH

The Rt. Rev. Graham Leonard, Bishop of London and third-ranking prelate in the Church of England, has declared himself in communion with the Rev. John C. Pasco, and the parish of St. Michael and All Angels, Broken Arrow (Tulsa), Oklahoma, after they were ejected by the Episcopal Church for not accepting women's ordination and the new prayer book. In a letter of June 1, Dr. Leonard followed up oral assurances that he "would not leave you comfortless" with a written commitment that "for our lifetime" both Fr. Pasco and St. Michael's Church "are in communion with us." Our interview with Fr. Pasco appeared in the June *CHRISTIAN CHALLENGE*. The text of Bishop Leonard's letter follows:

To the Rev. John C. Pasco and the faithful
of St. Michael's Church, Tulsa

Grace and Peace be to you in Our Lord Jesus Christ.

Whereas the Reverend John C. Pasco is no longer regarded as a priest by the Episcopal Church of the United States of America within which he was ordained a priest in the Church of God, and whereas St. Michael's Episcopal Church, Tulsa is neither a parish nor a mission in the Diocese of Oklahoma and therefore of the Episcopal Church of the United States of America, and whereas both Father Pasco and the faithful of St. Michael's are earnestly desirous of continuing in the fellowship of the One, Holy, Catholic and

Apostolic Church within the Anglican tradition, and whereas according to Apostolic faith and practice, such fellowship requires communion with a bishop, duly consecrated, and whereas Father Pasco and the faithful of St. Michael's are deprived of such communion.

Now we, Graham Douglas Leonard, consecrated bishop in the Church of God on the Feast of St. Matthew, 1964 in St. Paul's Cathedral, London by Michael, Lord Archbishop of Canterbury and ten other bishops, and presently Lord Bishop of London, do, by virtue of such consecration and of our episcopal office in the Church of God, not by our occupancy of any particular See, hereby declare for our lifetime that you are in communion with us within the fellowship of the One, Holy, Catholic and Apostolic Church and that we do recognize the priesthood of the said Father Pasco and the congregation of St. Michael's as faithful Anglicans, and promise you such spiritual and pastoral assistance as is within our power to give.

Invoking the blessing of Almighty God and praying for the grace of Our Lord Jesus Christ and the guidance of the Holy Spirit, we have subscribed this declaration on the first day of June in the year of Our Lord one thousand nine hundred and eighty six and in the twenty second year of our Consecration.

+ Graham Londin:

A Paper By the Rt. Rev. and Rt. Hon. Graham Leonard Bishop of London

Note—Dr. Leonard's paper was issued in conjunction with his letter to the Rev. John C. Pasco and the people of the Church of St. Michael and All Angels in Tulsa, Oklahoma, regarding the continuation of a relationship of communion between himself and them. The section headings in the text of Dr. Leonard's paper and certain appropriate italicizations of foreign words or emphasized phrases are ours.)

As Bishop Stephen Neill observed in his book **Anglicanism** in 1959, the Anglican Communion had grown up without planning and without observation. Generally speaking, until that time, its coherence was based upon two characteristics. First, the constituent churches accepted that a particular honour and respect should be given to the Archbishop of Canterbury. This was reflected particularly in the expressed desire of the United Church of England and Ireland in Canada in 1865 that the Archbishop should convene a Synod of the Bishops of the Anglican Church at home and abroad to take counsel, thereby initiating the process which led to the first Lambeth Conference. Secondly, the Lambeth Conference in 1920 recognized the doctrinal basis of Anglicanism by adopting the "Quadrilateral" which had originally been put forward in 1870 by an American Episcopalian, William Reed Huntingdon, and had been affirmed by the American Church at its General Convention in 1886. As is well known, this statement affirmed that the essentials for unity are the acceptance of

the Holy Scriptures as containing all things necessary to salvation, the Nicene Creed as the sufficient statement of faith, the Sacraments of Baptism and the Holy Communion as instituted by Christ Himself and the Historic Episcopate.

Nevertheless, no precision was given to the way in which the Archbishop of Canterbury was to exercise his peculiar position. Nor was sufficient account taken of developments in thought and practice, particularly with regard to the authority of Scriptures and the Creeds, in spite of the fact that they had already presented problems to the Church, for example, in the controversies over Lux Mundi and J. M. Thompson. The invitation sent out by Archbishop Longley to bishops to attend the first Lambeth Conference expressly stated that "such a meeting would not be competent to make declarations or lay down definitions on points of doctrine. But united worship and common counsels would greatly tend to maintain practically the unity of the faith: whilst they would bind us straiter in bonds of peace and brotherly charity."

During the last, say, thirty years, developments have taken place which have threatened and now threaten the unity of the Anglican Communion, of which the following would seem to be among the most important.

"The Autonomy of Individual Churches"

1. There has been a growing emphasis and insistence upon the autonomy of individual Churches within the Anglican Communion. So, in 1978, the resolutions of the Lambeth Conference relating to the ordination of women to the priesthood recognized the "autonomy of each of its mem-

ber Churches, acknowledging the legal right of each Church to make its own decision about the appropriateness of admitting women to Holy Orders."

"The Will of the Majority"

2. This recognition of autonomy has gone side by side with a view of the competence of national Synods or Conventions, which is based more upon an understanding of the powers of assemblies, having its origins more in the philosophy of the Enlightenment in the 18th century than in the theology of the Body of Christ. Such a view identifies the will of the majority with what is true and right. A body adopting such a philosophy not only rejects the judgment of the Word and of Tradition, but also feels justified in demanding that its views are accepted by others. Provisions for conscientious objection are anathema to such bodies and conscience clauses if initially provided, are frequently disregarded in practice. This process is illustrated in the attitude taken to the resolution of 1978 quoted above. Some bishops at that conference were only able to accept them as a way of coexistence within the Anglican Communion because, not only did they urge respect for the convictions on both sides, but did not make a judgment about the rightness of the ordination of women. Resolution 7 simply recognized the *belief* of those who had taken part in such ordinations that they had been [ordained] into the historic ministry of the Church as the Anglican Communion had received it. In practice, great pressure has been and is being exerted to get other Churches in the Anglican Communion to accept them.

"The Increase of Nationalism"

3. The belief in the omnicompetence of Synods and Conventions referred to above has gained support from the increase in nationalism in recent years, which has put great strain upon the coherence of the Anglican Communion.

"Developments in Theology"

4. Likewise, it has been intensified by developments in theology and in New Testament scholarship. Many of these also reflect the influence of the Enlightenment (which is also being recognized in other disciplines such as science, art and politics). The effect is to minimise the significance of the particularity of the Incarnation and to justify interpretation of the Scriptures by the cultural outlook and attitudes of today, whereas the traditional belief of the Church is that it was "in the fulness of time," *i.e.* at the time of God's plan and choosing, that the Incarnation took place when it did. The crucial question which has to be asked is why God chose that time with its particular culture and what is its significance for today. It was that kind of question which was asked by the early Church, as it sought in the Creeds, to express the significance of the Biblical events.

"Adoption of Moral Stances"

5. Both the belief that Synods are autonomous and the relativist attitude to Scripture have led to the adoption of moral stances which many find impossible to reconcile with the teaching of Our Lord, in such matters as remarriage in

church after divorce, even when the first marriage was unquestionably between Christians, abortion and homosexual practices.

"Abandonment of the Book of Common Prayer"

6. The virtual abandonment of the **Book of Common Prayer** has meant that it is no longer a unifying influence in the Anglican Communion. Moreover, changes of doctrine expressed in some of the new liturgies mean that they do not provide any substitute.

"An Occasion of Disunion"

7. Whereas Holy Baptism and Holy Communion had both been a basis of unity, with unrestricted intercommunion and recognition of ministers, the ordination of women meant that this was no longer the case as far as Holy Communion was concerned. At Lambeth 1978 some supported and advocated the ordination of women, some were doubtful in varying degrees, some opposed it, and the Holy Communion became an occasion of disunion. It was not simply a question of differing views and opinions being held, against which appeal could be made to the official formularies. It involved action which had either happened or not happened and could not be disregarded.

"Episcopate as a Basis of Unity"

8. Insofar as the priesthood derives from the episcopate, the ordination of women diminished the role of the Historic Episcopate as a basis of unity. A far more grave situation would arise if a woman were consecrated to the episcopate. A source of division would have been introduced into the heart and source of the ministry.

"Great Difficulty and Distress"

These developments have led to situations in which Anglicans who do not believe in the autonomy of Synods in doctrinal and moral matters and who wish to remain faithful to Catholic and Evangelical truth as received by the Church of England, [are] in situations of great difficulty and distress. Some continue in communion with their present church, albeit with troubled consciences. Some have departed, either for another Communion or to a continuing Church. Some, both priests and congregations, have been dispossessed.

"Being a Guardian"

Any bishop in the Anglican Communion, who believes that he has the responsibility of being a guardian of the apostolic and traditional faith has to consider how he should relate to those in such distress, if for no other reason, [than] that he believes himself to be a Bishop of the One Holy Catholic and Apostolic Church not merely of a particular national Church. He has also to consider his relationship to his fellow bishops if he believes that they have departed from the apostolic ministry. The latter situation is not a new one. It arose over the Colenso controversy in South Africa in 1865 when Bishop Gray excommunicated

Bishop Colenso. The question arose for Bishop Frank Weston both over the Kikuyu controversy in 1914 and Bishop Henson's consecration in 1919. In the 1950s Archbishop Fisher declared he was not in communion with Bishop Morris who left his diocese in North Africa to take charge of the Church of England in South Africa. In the 70s, the then Archbishop of Canterbury, Dr. Coggan, declared himself out of communion with the Continuing Churches in the U.S.A., though in this case, it was those who sought to stand for the traditional faith whom he excommunicated. The fact that he was Archbishop has particular significance which will not be considered here. The point to be made now is that he regarded himself as free to take such action.

"The Courses I Should and Must Take"

I have given much thought to how, as a bishop, I should relate to those in the three categories mentioned above, and I believe that the courses I should and must take are as follows:

1. *Those continuing in their present Churches albeit with troubled consciences:—*

I do not believe that an individual bishop has any right to establish any pastoral or juridical relationship with members of another Church. Should an individual write for spiritual guidance, he might feel free to give it, but it should be given privately and on the basis of personal counseling.

Should a bishop be asked to function liturgically in a Church, the priest or congregation of which has expressed its unease with or opposition to national or diocesan actions, he should do so only after obtaining the good will of the diocesan bishop.

2. *Those who have departed for another Communion or a continuing Church:—*

Should anyone who has departed for another Communion seek his pastoral advice, he should give it, but should follow the usual practice of not taking any action without prior consultation with the person's episcopal superior in his new Communion.

In the case of those who have joined a continuing Church, he should follow the rules of his own Church with regard to members of other Communion. When for example, a bishop of a continuing church visited me when I was Bishop of Truro, I treated him exactly as I would have treated an Orthodox or Roman Catholic Bishop giving him a seat in choir but with no *communio in sacris*.

At the same time, I believe that conversations with responsible bodies or individuals of the Continuing Churches should take place as they do with other bodies with whom we are not in Communion, in the pursuance of truth, unity and concord.

3. *Those whether priests or congregations who have been dispossessed:—*

Priests and people who have been dispossessed because they wish to remain faithful to traditional Anglican belief wish, for that very reason, to be in communion with a bishop and a bishop who is within the Anglican Communion. They do not wish to become congregationalists. I believe that any bishop in the Anglican Communion is not only free to offer them that communion but has a duty to do so. He should not offer them such communion until they have ceased to be recognized by their original Church

within the Anglican Communion.

The resulting situation would not be without precedent in the Church of God. A similar solution was used during the Fourth Century at the time of the Arian Controversy, particularly for the period between the Councils of Ariminum and Seleucia in 359, and the Council of Constantinople in 381. No doubt it will be said that it is confused and muddled but such a situation is inevitable if part of the Church acts in an unorthodox and unilateral way. The situation is already confused. For example, as a bishop of the Church of England, I am in communion with the bishops of the Union of Utrecht (Old Catholic Churches). The Polish National Catholic Church in the U.S.A. [and Canada] which is a part of that Union has suspended Communion with ECUSA but as a bishop of the Church of England I am still and for the present, in communion with the latter.

In such a situation the bishop would not attempt to exercise jurisdiction, though he would offer counsel as and when sought. What the bishop does is to recognize that though expelled, they are orthodox in faith and practice and [to] be in communion with them.

Canonical Grounds for Expulsion of the Faithful

Note, I have not in this paper sought to examine the particular grounds under national or diocesan canons which may be used to depose a priest or expel a congregation which desires to remain orthodox in faith and practice. Suffice it to say that the provisions of some Canons, which I have examined, appear to adopt an uncatholic approach to unity, to give unwarranted authority to superiors, and to offend against natural justice.

Graham Londin:
3rd June 1986

September hath XXX days

SUN	MON	TUE	WED	THU	FRI	SAT
	1 Giles White	2	3	4	5 Abstinence	6
7 The 15th Sunday after Trinity Green	8	9	10	11	12 Abstinence	13 Cyprian Red
14 The 16th Sunday after Trinity Green	15 Holy Cross Day Red	16 Ninian White	17 Abstinence Ember Day Violet	18	19 Abstinence Ember Day Violet	20 Abstinence Ember Day Violet
21 St. Matthew Apostle Red	22	23	24	25	26 Abstinence	27
28 The 18th Sunday after Trinity Green	29 St. Michael & All Angels White	30 Jerome White	<small>AUGUST 1986</small> <small>OCTOBER 1986</small>			

The Afterword

Notes From Our Editor



Louis E. Traycik

COMMON PRAYER

Our correspondent and friend, the Rev. B. W. Coggin of Cleburne, Texas, who writes so complimentarily about our coverage of progress in the Continuing Church (see our June issue) raises another and potentially divisive issue: *which Prayer Book?*

We refer, of course, to the seeming bottomless chasm of perception that divides churchmen who, otherwise agreed on matters such as the masculine nature of Christian ministry, nevertheless completely disagree on the liturgy.

On the one hand, there are those who see the 1979 **Book of Common Prayer**, now overwhelmingly dominant in the American Church, as a wholly heterodox *collage* of second-rate literature and fourth-rate theology: in short, little good, and much bad, if not blasphemous.

Others, however, wax lyrical about the new book's virtues: it has a form for confession, it moves the *Gloria* to the front, it has a mandatory "sign of peace." And, moreover, it is *catholic*, which is to say that it copy-cats the rite in use by post-Vatican II Roman Catholics. And, for them, *that is that*.

There are, however, positions in between the extremes. We personally do not think it blasphemous for Christians to worship in ordinary English, though we think that in dropping the "thou" pronoun and verb forms in English—alone among civilized Western languages—we impoverish ourselves, both in the accurate conveyance of the divine intimacy which the second-person singular permits, and by having perpetually to guess whether "you" means "thou" or "you all" by the context. Tiresome, at the least. However, we are sufficiently in agreement with 1979 Prayer Book critics to refrain from endorsing it without reservations. To us, it is a little like the proverbial curate's egg: excellent in parts.

To put the matter in perspective, it might be helpful to recall C. S. Lewis's warnings on the matter of liturgical revision. First, he noted that it is not honest or safe to undertake doctrinal revision under the guise of liturgical enrichment. And second, he noted that it is possible to "modernize" the words of an old rite without "revising" it. We ourselves personally know that such a Communion rite (italicizing all the "old" pronoun and verb forms) was produced for the benefit of the Standing Liturgical Commission over a decade ago. The answer was a rather snippy letter from the SLC's chairman to the effect that the committee had already decided to phase out the old liturgy and there was no place for outmoded theology in today's church. I have read that the work of the old Prayer Book Society was given similar short shrift. Apparently in post-liberation Anglicanism, literates need not apply.

Nonetheless, we concede that the Standing Liturgical Commission's product was not a uniquely wicked composition or even unique in modern Christendom. One has only to attend any Roman Catholic mass to see the results of modern liturgical iconoclasm. Give us pre-Vatican II hocus-

pocus any day: at least ultramontanism had *class*.

Our objections to the 1979 Prayer Book, which we acknowledge *can* be used devoutly, center on the as-yet-unanswered doctrinal objections which critics, such as the current leaders of the Prayer Book Society, still make. A simple example is the matter of Confirmation, which, so far as we can figure out (from reading the simple English of the rite and its rubrics) has not been administered for years in The Episcopal Church. But because we think the baptismal order is valid, an objection to the rite for confirmation, while serious, does not affect the validity either of baptism or the Eucharist.

Neither are we overly-disturbed by the seeming androgynous language of the ordinal: after all, the 1928 rite uses the term "persons" several times in referring to the men to be presented to receive Holy Orders. And, secure as we are in the knowledge that only men *can* be admitted to the threefold ministry of the Catholic Church, the mere fact that the SLC anticipated the feminization of The Episcopal Church's ministry does not bother us. Besides, as Bishop William Wantland has pointed out, the new ordination rite was used (on a trial basis) for years before women's ordination, and was actually passed *after* the vote on women in the priesthood in 1976.

What disturbs us most (next to a handful of doctrinal errors which we perceive in the 1979 text, and in other modern Anglican rites, such as the Alternative Service Book in England) is not the low-class English or the near-insolent way in which God is approached. (Chatty lectures are not our idea of that reverent intimacy appropriate to children's approach to their heavenly Father.) What disturbs us, rather, is the abandonment of the very principle of "common prayer" itself. Until the post-World War II era—and particularly the 1960s and 1970s—wherever an Anglican went, he would find the Church worshiping in essentially the same way. Either he would have the very same book in his hands—English 1662 or American 1928 in most cases—or a provincial edition which was so close to either the English or Scottish orders that it was well-nigh identical. Even if the congregation prayed in some other language, the rite was a translation of one of the prayer books, which were in turn substantially (90 percent or more) the same as the books of the 16th century. And, regardless of differences in ceremony and churchmanship, an Anglican could almost always count on being able to follow the service, and know the people's parts by heart. And it is this last feature—the ability of the people to follow a

service even in poor light or odd ceremonial—that has fallen by the wayside. On a Sunday in a suburban parish near Pretoria, South Africa, this past December, I was expected to be able to juggle six different books, not counting a 15-minute extemporaneous intercession composed by the priest on the spot.

When I was growing up, our Presbyterian minister had to give his congregation "stage signals" - gesturing with his hands to rise or sit, and telling people when to bow their heads in prayer. Not only was there a dearth of tradition (in the sense of settled "house manners") among my co-religionists, but there was scarcely a liturgy at all. For how could there be any custom or meaningful congregational participation when the service was changeable from one week to another, and when the details of what would be said and done were completely in the discretion of the minister?

Now, not only do Episcopalians find themselves completely at the mercy of their bishops (in their newly-invented office of "chief liturgical officer") and local priests—without any sort of redress against what the clergy want to do in "their" church—but there is no really settled order at all.

C. S. Lewis once wrote that he could get used to almost any service so long as it *stood still*. The problem with the new liturgies—Roman, Anglican, Methodist, or Lutheran, to name but four—is that they never stand still. And with their changeableness—the church of "what's happening now" - is jettisoned the very idea of "common prayer" (for "liturgy" is Greek for "people's work"). Even such devices as the almost-universally-mandatory "passing of the peace" - would anyone *dare* to suggest mandatory genuflection?—are not so much restorations of the people's role in the Eucharistic offering, as awkward attempts at nostalgia.

"You *vill* shake hands, and you *vill* enjoy!") N.B., While we concede the propriety of *passing* the Pax from celebrant as ministerial Priest to the people, somehow all that seems to happen is that the people greet one another, which is something polite people do before and after prayer anyway.

But we do not expect many (or even any) of our traditional Episcopalian friends to sympathize with our views, and scarcely hope that they can even understand what it is that bothers us about the "new" way. What is to them the highest expression of corporate adoration of God is to people like us both a cultural disaster and an overt assault on traditional theology and the idea of corporate worship itself. As flawed and imperfect as the 1928 Prayer Book (or any other human liturgy) is, we think that something *ought* to have been done differently in the revision process, and even propose that something new and better be done in the future.

Inasmuch as a 1928-versus-1979 quarrel among traditional Anglicans can bring only bitterness and strife—exactly as those who devised the new Book planned it, in our opinion—we hope that both sides back off from the present impasse (which was after all, not of their making) and look for a way out, a plan to "finesse" the liturgical divisions among us in anticipation of the time when we all find ourselves reunited. (This, of course, could come about either as a result of the final apostasy of the Anglican Communion as a whole—the more likely event, we think—or by a corporate recantation of its recent errors, as our friend Fr. Oggin and many others hope and believe.)

For there is a practical reason for our concern about the way we pray in 1986. If, as we think quite possible, a priestess is elected bishop in the United States or Canada in the next year or two, the 20,000 or 30,000 members of the Continuing Church in North America will be joined by enough new "dissenters" to produce its own crisis: will they go along with the traditional liturgy of those who are already "out," or will we be faced with yet another Continuing Church, because they can't, or won't, fit in with them? Would it not make sense for traditionalists to concede, as principles for the future "settlement" of the liturgy among themselves, something like the following:

1. That previous editions of The Book of Common Prayer (such as the American 1928 or Canadian 1962) may be accepted as lawful uses in the Church;

2. That "modern" spellings of pronouns and verbs may be allowed;

3. That a committee of scholars and theologians should review both the liturgies in use today and their lectionaries (this last almost as important as the first) to make whatever adjustments are necessary to remove doctrinal objections to particular rites or rubrics; and

4. That a new edition of the Prayer Book, incorporating *all* the text of the 1928 edition, together with all acceptable portions of the 1979 Book (with certain parts of previous editions omitted in revisions between 1549 and 1928), be compiled, with the *whole* book suitably *italicized* so as to be useable in either "traditional" or "modern" form.

Such an edition—a compilation, rather than a revision—could then be available for use among traditional Anglicans, and a potentially divisive issue—which book?—would be removed, before it does any damage to the already-frayed unity of the Continuing Church, which, despite its faults, is (miraculously) growing.

We worship—as *all* Continuing Anglicans that we know - according to a traditional Prayer Book which has been enriched by custom. If the 1979 book had turned out differently, the occasion for disagreement might have been avoided entirely and much time and breath saved that have otherwise been wasted on "what we do in church."

We are *not* Prayer Book fundamentalists. Neither do we think that 1979 represents the high point of theology or literature. We *should* have done better—and would have, if our spiritual betters had listened to the peasantry in the pews—and *can* do better in the future if, when, and as Anglicanism completes its long slide into stylistic mediocrity and theological agnosticism. For either side—those who like the "old" and those who like the "new"—to be satisfied with where the Standing Liturgical Commission left us a decade ago is self-deceptive and unrealistic. Rather, we look forward to the time when, freed from our ecclesiastical present, we can, in good will, sit down and settle how we pray as a people in a scholarly, devout, and charitable manner, remembering whose Church it is, and how blessed we are to be Christians in a land where we have a *right* to worship God.

Focus

Bishop of London To Visit Tulsa

While it had been announced that the Church of England's Suffragan Bishop of Fulham, the Rt. Rev. John Klyberg, would conduct confirmations October 12th at St. Michaels in Tulsa (Broken Arrow) on behalf of the Bishop of London, it was reported at press time by the Rev. John Pasco, rector of St. Michaels, that *the Bishop of London, the Rt. Rev. Graham Leonard, would himself make the visitation at the parish* at a date to be set later in October. Along with the change was an unconfirmed report that the Episcopal Church House of Bishops, meeting in San Antonio, has issued a critical statement about the new relationship between Leonard and Pasco and his parish. Leonard's action follows his move earlier this year to declare himself, as a bishop in the Church of God and in terms of his own life, in communion with the traditionalist St. Michael's and its rector, after they were ejected from the Episcopal Church for, in the parish's belief, not accepting the ordination of women or the new prayer book. The Episcopal diocese maintains Pasco was deposed for financial irregularities. The declared communion was sought and given so that, in keeping with Anglican tradition, the parish and rector could be in communion with a bishop and, as Bishop Leonard said, would not be totally isolated.

Leonard Criticized For "Adoption" of U.S. Parish

Bishop of London Graham Leonard's communion with and provision of pastoral care to the Tulsa, Oklahoma, congregation of St. Michael's and its rector, Father Pasco, has been criticized by Canon Bryan Green, a noted evangelist and former rector of Birmingham in England, who charges Leonard has betrayed his trust by "adopting" a church which, in Canon Green's view, is now a congregational one. *Church Times* reported that Canon Green called Leonard's action "provocative and confrontational" and one which fails to fulfill the bishop's vow to show due reverence and obedience to the Archbishop of Canterbury. Green further challenged Leonard's independent action and urged a resolution at the next Church of England General Synod to censure Bishop Leonard's activities in the matter.

Bishop Leonard Responds

In a recent letter printed in *Church Times*, The Bishop of London, Graham Leonard, made a three-point response to statements by others about his relationship with St. Michael's, Tulsa. Excerpts of the letter's text follow:

1. In fairness to Fr. Pasco, I would point out that the charges against him concerned a matter which, under the

national and diocesan canons of the Episcopal Church... was not his responsibility: namely, the finances of the parish in relation to the diocese. This is the responsibility of the vestry and the treasurer, who can be subject to discipline under the canons. I am told that the diocese, which denies knowledge of the foundation established in the parish, has accepted money from it over a number of years.

Even if Fr. Pasco be guilty of the offences, they are such as in this country would not conceivably be taken as grounds for the extreme penalty of deposition. In ECUSA [The Episcopal Church] it appears to be regarded as the normal penalty for any act of canonical disobedience, whereas in this country and elsewhere it is quite exceptional and restricted to cases of extreme gravity. The power given to bishops in ECUSA under the canons is frightening.

I cannot accept that Fr. Pasco's traditionalist views are not an element in the affair. The Bishop of Oklahoma himself, in a letter to the parish of October 19, 1984, said that the real issue for him "concerned obedience to doctrine, worship and discipline."

2. I am astonished that the Bishop of Oklahoma says that I have written "not really commenting on anything"... I wrote at considerable length to him on June 4... I have heard no more...

3. I have kept the Archbishop of Canterbury informed and sent him copies of my correspondence with the Bishop of Oklahoma... He thanked me for them and raised no objections.

When all is said and done, the fact remains that Fr. Pasco and his people are no longer in ECUSA. Is no one to care for them?

Archbishop of Sydney's Link With England Attacked

The Anglican Archbishop of Sydney's link with the Association for Apostolic Ministry within the Church of England has been attacked by angry members of the Australian Movement for the Ordination of Women (MOW), reports *Church Times*. The Most Rev. Donald Robinson, co-chairman, with the Bishop of London Graham Leonard, of the English AAM, a coalition of Anglo-Catholics and Evangelicals opposed to the ordination of women to the priesthood, has been asked by the Australian MOW to resign from the Australian Church's Appellate Tribunal, the judicial body which is currently considering the constitutionality of women's ordination in preparation for a special session of the church's General Synod in 1987. Robinson's liaison is reportedly viewed by his country's MOW as a conflict of interest damaging to the credibility of the Tribunal. National Australian MOW President, Dr. Patricia Brennan, objected because the Archbishop of Sydney and the Bishop of London have joined forces "to present an image of strength." Though Robinson represents a large diocese, "he by no means represents the majority opinion in Australia," she asserted. No response by Robinson was reported.



Dallas Episcopalians Leave National Church; Continuing Church Parish "Disaffiliates"

In an unexplained action communicated by a parish letter, **St. Jude's American Episcopal Church in Ft. Worth, Texas**, voted in August to "disaffiliate" with the Diocese of the Southwest and the American Episcopal Church. The congregation, whose rector is the Rev. Walter A. Gerth, had ten members as of December 31, 1986, the day the last official annual parish reports were announced. Gerth was among those proposed by action of parish vestries in the diocese for consideration as nominees for suffragan bishop in the Diocese of the Southwest, but was not among those approved by the AEC's "bishops with jurisdiction" as required by AEC canons. Former diocesan chancellor Charles L. Bucy is among parishioners taking part in the decision.

In an unrelated action, the **Chapel of the Cross**, Dallas, Texas, a group of over 50 former parishioners of Incarnation Episcopal Church, have been received into the Diocese of the Southwest and the American Episcopal Church, while another Dallas parish, the **Church of the Holy Communion**, withdrew from The Episcopal Diocese of Dallas after a settlement was made in its dispute over the use of the 1928 **Book of Common Prayer**. Holy Communion, which is independent for the present, has been ministered to by priests of the Diocese of the Southwest, and has received clerical visits and assistance from Bishop Albion Knight of the United Episcopal Church of North America, and from the Rt. Rev. Clarence Haden, retired Episcopal Bishop of Northern California and patron of The Prayer Book Society of The Episcopal Church, who now lives in Dallas. Holy Communion parish was listed as having over 400 members in the 1986 edition of the **Episcopal Church Annual**, which makes it the largest parish to withdraw from The Episcopal Church in the last two decades. A payment of some \$30,000 from the parish to the diocese was reported involved in the agreement between the parish and diocesan bishop, the Rt. Rev. Donis Patterson. Both congregations dissented from the bishop's announced policy decision that use of the 1928 prayer book would no longer be permitted on a regular basis in the Diocese of Dallas, a view which critics charged was a reversal of his previous position.

Oxford University Press To Resume Publishing 1928 Prayer Books

A strong demand for the 1928 **Book of Common Prayer** has resulted in a decision by Oxford University Press to resume publication of that prayer book. The Prayer Book Society of The Episcopal Church reported that Oxford Press spokesman Hargis Thomas Jr. said of the decision that "Oxford has heard the call for choice." Oxford's market research on the subject showed the venture "economically viable," and sales of at least 10,000 1928

Prayer Books are anticipated between October and March. PBS field representative Larry Thompson said strong response to the announcement may cause Oxford Press to increase its initial production to cover demand. As a comparison, Oxford Press expects to sell between 19,000 to 21,000 1979 prayer books during the next fiscal year, or also about 10,000 during the same six-month period. The 1928 editions, which should, at this writing, already be available or due to come out shortly, can be acquired both through Oxford University Press or The Prayer Book Society Publishing Company, which will market about 25 percent of the 1928 books produced. Both personal and pew editions will be provided, although prices for the same had not been announced at press time. Thompson said a combination 1928 BCP/1940 Hymnal may be printed in the future. The Prayer Book Society can be contacted at 120 Village Square, Suite 2, Louisville, KY 40243-1420, telephone 502/245-8811.

One Continuing Church Bishop Withdraws; Another is Removed

In a relatively rapid succession of events, the ecclesiastical status of two Continuing Church bishops has changed significantly in recent weeks.

Anglican Catholic Church (ACC) **Bishop Walter Hollis Adams** of Palo Alto, California, diocesan of the extraterritorial Diocese of St. Paul (formerly of the Anglican Episcopal Church of North America (AECNA)), has left the ACC after only a few months of formal union with that body. The AECNA, or that part of it which has remained loyal to Bishop Adams, reportedly has resumed autonomous status.

In leaving the ACC, Adams, through a letter circulated by Archdeacon Edward L. Waggoner of Deming, New Mexico, cited moves in the ACC leadership to break up the nongeographical diocese and to undermine Adams's leadership. In an ACC press release, ACC Metropolitan, the Most Rev. Louis Falk of West Des Moines, Iowa, noted that, in June and July, seven congregations and ten clergymen of the Diocese of St. Paul had sent petitions to him, asking "that they be placed under the Metropolitan's immediate oversight and pastoral care. . ."

It was not clear how many of the 15-odd congregations of the diocese would follow Bishop Adams's lead, and how many would remain part of the ACC. In a telephone discussion, Adams indicated he had received assurances that the "great majority" of both clergy and people would remain in communion with him as primus of the AECNA. Among diocesan clergymen staying with the ACC is the Rt. Rev. Robert Wilkes of Tucson, Arizona, suffragan bishop of the diocese.

At press time, it was unclear whether Bishop Adams's jurisdiction would remain independent; one report suggested that an understanding with the Anglican Rite Jurisdiction of the Americas had been sought or achieved.

Meanwhile, some sort of an appeal or attempt at reconciliation may be in the offing in the complex and stunning case involving **Bishop John M. Hamers**, diocesan of the American Episcopal Church's (AEC) Diocese of the West,

thing" about Christmas-time might not hurt either!) For the task of this, and of every publication that calls itself Christian is the promotion of truth, in obedience to that Truth Who alone can set us free. ■

Louis E. Traycik



Auburn Faber Traycik

THE UNEXPECTED ROAD

Chances are I am far more surprised than readers are to find that I am the new Editor of the *CHALLENGE*.

At a very early age, a great love of music overtook me, and I was *absolutely sure*, into my early college years, that all I really wanted in this world was to teach choral music in high school or college. But for quite unexpected reasons, I later graduated from college with a journalism, not a music, degree. Although it had not been my first love, I nevertheless found journalism useful and rewarding, and I went forward in my pursuit of it.

Even so, though I had grown up around the *CHALLENGE* and was already involved in church work when my mother, the founding Editor of this publication, died in 1982, I declined to accept the editorship then offered to me. Readiness and desire simply were not there at that time, and I continued to direct my communications work elsewhere.

Thus, it was startling to find myself, over the course of the last year, drawn more strongly to the ministry of the *CHALLENGE*. It was good timing—God's timing, I presume—since my new willingness to take the helm of the *CHALLENGE* meant our outgoing Editor, Louis Traycik, could finally begin to fulfill his longtime aspiration of attending seminary.

So here I am, willing and excited and *scared to death!* I imagine I shall need the prayers and patience of our readers. I know I shall also need a great deal of help from Our Lord; but I think I can safely presume that, if it truly is Our Lord Who prepared me for this job, I will probably get it.

The latter implies an important truth which I pray always to remember: that the Almighty God is the real Head of this publication. May we all, under His leadership, continue to go forward from strength to strength to proclaim the traditional Anglican Faith. ■

Auburn Faber Traycik

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service with a woman celebrant was held in a Diocese of Southwark (south London) parish.

The General Synod's legal adviser, Brian Hanson said, citing an opinion of Chancellor Arthur Phillips, that he concludes that "there can be no circumstances in which an overseas woman priest can be lawfully authorized under English canon law to exercise a priestly ministry in the Church of England, whether in a consecrated building or on private premises," *Church Times* reported.

MOW members were said to prefer the judgment handed down by the Dean of the Arches in 1977, which, they say, said that it would not be uncanonical for a woman priest to celebrate in an unconsecrated part of Coventry Cathedral. The question of private services, MOW members claim, is a "grey area" which they believe is open to differing interpretations.

Bennett, who one source said is involved with ministry to Chinese at St. Martin-in-the-Fields, London, as a pastoral assistant without priestly functions, was said to have shown no remorse about her action, saying that she was a priest in the Church of God, not just in Hong Kong.

Meanwhile, Oswald Clark, chairman of the Council of the Corporation of Church House and a senior member of the General Synod, said he had sent the Queen an expression of the Council's "great concern" over the event. "In particular we deplore the use for an illegal purpose of the Bishop Partridge Hall, which lies within the area subject directly to Her Majesty's personal jurisdiction."

Episcopal Bishop Of Washington, D.C. Urges Corporations To Retain Their South African Holdings

Some surprisingly conservative statements came recently from the liberal Episcopal Bishop of Washington, D.C., **The Rt. Rev. John Walker**, who, in testifying in a congressional hearing, suggested adoption of certain limited sanctions against South Africa while also calling upon corporations to stay in South Africa to prepare a better future for blacks there.

St. Michael's Wings reports that, regarding the stand he expressed to the Senate Foreign Relations Committee, Walker said he is "feeling naked right now. Few church leaders are standing with me, but I'm convinced I'm right." He went on to arrange for a meeting of corporate executives to help them increase their activity in South Africa.

The newsletter said "no report of the liberal bishop's rather conservative stand" was found in the secular or Episcopal Church press, but that the *United Methodist Reporter* had said that Bishop Walker, a nominee in last year's Episcopal Church election for presiding bishop, said "sanctions should not include U.S. corporate activity. He testified that U.S. corporations must retain their South African holdings so they can 'move boldly and swiftly in breaking down the barriers of apartheid through actions that are highly visible.'"

The *Reporter* said Walker stated that he is convinced apartheid will be abolished, but fears black South Africans will not have the experience to run the country satisfactorily first. He reportedly said, "We in the religious community have been so busy trying to take the 'morally correct posi-

tion' that we haven't looked beyond the tearing down of apartheid."

Louisville Parish Wins Suit

Grace Church, Louisville, Kentucky, formerly in the Episcopal Diocese of Kentucky, has won a lawsuit brought against it by the diocese.

According to news reports, a Kentucky trial court ruled in favor of the parish's claim to its building and grounds and to two of three trust funds (worth over \$400,000) involved in the litigation, while the diocese was awarded a third fund, worth nearly \$800,000.

In a 27-page ruling on the case, Jefferson County Circuit Judge Richard A. Revell said that "... neither the Episcopal Diocese of Kentucky nor PECUSA [the Episcopal Church] has any legal or equitable interest in the real properties. . . all such property being fully and solely owned by the Rector, Warden and Vestry of Grace Church, Louisville, a corporation, without any express or implied trust imposed thereon."

The parish withdrew from the diocese in 1985 and joined the traditionalist Diocese of Christ the King, a Continuing Church body, in 1986. It was unclear at the time of publication whether either party would seek to appeal Judge Revell's ruling.

In a related story, **the Rev. Roy B. Davis, Jr.**, who earlier retired as rector of Grace Church, announced his resignation from the parish, where he had continued to minister following the parish's 1985 decision to join the Diocese of Christ the King. The action, coincidental with Davis's decision to "close out" the Federation of Episcopal Priests (FEP), was taken as Davis, who has moved to his Michigan country home, prepared to "start a journal that will attempt to explain true Episcopalianism or Anglicanism."

Noting in a letter his gratitude to FEP members for their help (almost \$40,000 worth of it) to the Grace Church struggle, Davis invited those wishing "to be a part" of his new undertaking to write him at P.O. Box 1257, Brighton, MI 48116. Davis's wife and son are with him in the family's former vacation home, from which Davis has begun a ministry to area Episcopalians in need of a traditional priest.

Runcie Receives Communion From Lutheran Bishop; Pan-Lutheran Merger Scheme Given Final Approval

In a small but highly symbolic step, the Archbishop of Canterbury, **Dr. Robert A.K. Runcie**, received communion from Lutheran Church in America (LCA) Bishop **James R. Crumley, Jr.** August 25.

In a *Diocesan Press Service* release, Runcie was described as being gospeller at a two-hour service which opened the LCA convention at Milwaukee, an event attended by 3,600 people. Joining Runcie were Episcopal Presiding Bishop Edmond Browning, former Presiding Bishop John Allin, and the Rt. Rev. Roger White, bishop of Milwaukee. The Anglican bishops joined 30 Lutheran bish-

In 1983, he was also a visiting instructor in Old Testament at the ACC's Holyrood Seminary in Liberty, New York. Northup hails as another sign of a "thawing process" between Continuing Church jurisdictions the fact that he has been asked by Holyrood Dean Donald Rice to provide instruction for the next academic year beginning in the fall of 1987.

Northup said there are now two other AEC clergymen in Rhode Island—the Rev. Walter Hotchkiss, a priest who had retired from the Episcopal Church after 49 years, and the Rev. Dwight Irons, a former Methodist minister who was ordained deacon by Clavier on August 23. The three are planning to start an AEC parish: St. Augustine's, Providence, Rhode Island.

Meanwhile, in another sign of that "thawing process," traditional Anglican clergymen of various jurisdictions have come together for fellowship and mutual support in the **New England Clericus**, a group formed by Father Stephen Springer. Northup said the group first met in 1985 and is composed of clergymen in the area who support traditional Anglicanism as expressed in the 1549-1928 Books of Common Prayer. Members of the group, who number around ten on a regular basis and who hail from the ACC, AEC, Diocese of Christ the King, and the Episcopal Church, have met, prayed together, and have discussed—particularly at weekend meetings held once every other month—common pastoral concerns, Northup said. The clericus also sponsored a youth camp this past summer as well as a barbecue for clergy and wives.

"Through the clericus, all of us want to foster a way continuing jurisdictions can work together for the spread of the Gospel and the continuation of Anglicanism," Northup commented.

"Our hope is that, in other areas of the country, continuing Anglicans will decide to meet on a regular basis as we have been doing" for worship and fellowship, he said.

Anyone desiring more information about the New England Clericus can contact Fr. Stephen Springer at R.D. 1, Box 98, Randolph Center, VT 05061.

Baxter Inhibited; Civil Suit Filed

In separate actions in early September, the Rev. Ross B. Baxter, rector of Trinity-St. Michael's Church, Fairfield, Connecticut, was inhibited from exercise of the ministry of the Episcopal Church by the Rt. Rev. Arthur Walmsley, the Bishop of Connecticut, and a civil action was filed demanding an accounting of a parish trust fund.

Baxter, a founder of the Foundation for Anglican Tradition, Inc. (FATI), which was named in the suit, is editor of *The Seabury Journal*, a traditional monthly theological journal, which supports orthodox positions on doctrinal, moral and liturgical issues.

Diocese of Connecticut sources cited as the cause of Baxter's September 2 inhibition his violation of the canons through his appointment of the Rev. Rocco Florenza, who is not an Episcopal priest, as curate of the parish. Florenza is a priest in the Diocese of Christ the King, a Continuing Church jurisdiction, whose bishop, the Rt. Rev. Robert S. Morse, administered confirmation at Trinity-St. Michael's September 28. The inhibition and suit are the latest steps in a pattern of conflict between the theologically conservative

parish and the more liberal diocese, bishop and national church. At press time, no date for hearing in either the civil or ecclesiastical case had been set.

Appeal For Traditionalists Made To Episcopal Bishops; Women in Episcopate Statement Issued

Ten years after the Minneapolis General Convention, when the Episcopal Church decided to admit women as priests and (eventually) bishops, some of the "more liberal" bishops are finally realizing that there "really is a deep division" over the issue—even now, said the Rt. Rev. William Wantland, Bishop of Eau Claire and a member of the Evangelical and Catholic Mission, which opposes women priests or bishops.

Though the Episcopal House of Bishops, meeting recently in San Antonio, issued a statement on women in the episcopate which essentially reiterates a House of Bishops statement last year and a slightly weakened version of the stand taken by the Anglican primates in Toronto, serious discussion was given to a **statement which asked what provisions could be made for those bishops, dioceses and "hundreds of isolated parishes and clergy" who could not accept women bishops.** Wantland said a committee to further examine the question—something a little similar to the Church of England's McClean Committee—is to be appointed and report back at or before the bishops' next meeting in September, 1987.

The four-clause bishops' statement on women in the episcopate, passed by a vote of 78-50, culminated considerable discussion "both ways," said Janet Vetter, the Episcopal Church Center's deputy news director. The statement, in part, noted again the bishops' declaration last year that they do not intend to withhold consent to the consecration of a bishop on the grounds of gender—except Wantland noted the fact that this version says on the grounds of gender *alone*; in other words, if there were other factors, such as the view that the timing was inappropriate, a woman elected to be bishop may not gain the house's approval. Another clause says that, *"while recognizing the right of any diocese to proceed with episcopal elections, the House of Bishops acknowledges the concern of the primates for restraint in proceeding to the consecration of a woman as a bishop before the 1988 Lambeth Conference."* Vetter noted that the word "acknowledges" in the latter was changed from "affirms and supports." The last clause says the action of the house is *"in no way intended to imply that any Lambeth Conference could decide such a matter for any autonomous province."*

Before the statement was approved, the Rt. Rev. Clarence Pope, Bishop of Fort Worth and one of at least 16 bishops who recently signed a statement affirming loyalty to the Catholic faith and order of the Church, presented the two-page statement and inquiry to the bishops. The statement was said to have been the result of a meeting, which followed issuance of the statement of loyalty, between Pope, Fond du Lac Bishop William Stevens, San Joaquin Bishop Victor Rivera and Episcopal Presiding Bishop Edmond Browning.

In asking what provisions could be made for those who could not accept women in the episcopate, the statement presented by Pope said that:

We are in severe pain and anxiety and represent many within the Church who have been holding on since 1976 trying to live with the decisions of the Minneapolis General Convention without compromising firmly held beliefs. The time is rapidly approaching when this will be impossible.

It is because of our love of and devotion to the Episcopal Church that we ask your help to seek a solution to our dilemma. We have remained faithful to the Episcopal Church and have not followed the path of schism . . . that is not what we want . . .

What we are asking for is a mode of accommodation for our position within the Episcopal Church. To quote my brother, Jack Spong, . . . "it is important that the leaders of the Church be aware of those who cannot accept the decision of the body, but who want to continue as part of the body and assist them in finding ways to do just that."

But we hope for a more positive solution—one which will allow for the nurturing and growth of those who are called to our position and one that does not have to be maintained by mace and moat.

Is there a way we may maintain a covenant of fellowship even though we must differ fundamentally on this issue concerning the episcopate? Is there a way of satisfying the consciences of all parties and trespassing upon none while keeping lines of communication and bonds of common service open? Is there a way of laying the foundation of good will which will greatly ease future reconciliation once the mind of Christ in this matter has been made clear to us all? Could not solutions grounded in pastoral principles be seen as a gift from God which would greatly enhance Anglican comprehensiveness, end the siege mentality of the past decade, bring peace, and strengthen this Church's witness? It is our hope that you will help solve this grave problem.

The bishops reportedly reacted with concern and in a more conciliatory fashion than had been noted in the past. Wantland—who said he voted for the bishops' statement because of the reference to consultation—said that, ten years ago when the Church was polarized over the issue, it became a political and legal battle, but now there is a chance the matter could be dealt with pastorally. He also noted that one of the facts of the situation is that there has been "virtually no change in ten years" in the opinions of church members about the ordination of women. Whereas a survey in 1976 showed 49 percent in favor and 51 percent against, Wantland said preliminary figures from a recent *Living Church* survey revealed that only 51 percent are now in favor of the ordination of women. Around a third, he said, are adamantly against it, but, in terms of Episcopal Church membership, that means at least a million people who haven't left but "can't buy it."

While the bishops' response to Pope's inquiry has not been determined, ECM members and other traditional bishops have, meanwhile, already been exploring with the knowledge of Episcopal Presiding Bishop Browning and the Archbishop of Canterbury, Dr. Runcie, some possibilities for the future. **The "configuration may well be a new jurisdiction,"** Wantland said. A separate jurisdiction, he noted, was suggested more than once during discussion of Pope's statement at the recent bishops' meeting. He also

suggested the possibility that there may be two communions after Lambeth.

Much Ado About Nothing—Temporarily?

While the women bishops question continues to be a reliable source of heat, the Episcopal Church's Bishop of Newark, **The Rt. Rev. John Spong**, sought to lower the temperature a bit with an analysis he had done which shows the narrow possibility of a woman bishop before Lambeth.

According to the Episcopal Church Center Deputy News Director Janet Vetter, Spong noted at the recent Episcopal bishops' meeting that, based on experience with assimilation of blacks, it was likely the first woman bishop would be a suffragan rather than a diocesan. In addition, he identified around eight dioceses in which it would be politically realistic at present to expect that a woman might be elected. Of those only one—Connecticut—has plans to elect a suffragan within the next year or so.

The London-Oklahoma Link: Lambeth Keeps Quiet; Episcopal Bishops Don't

Lambeth Palace has, at this writing, issued no official statement about a recent meeting between the Archbishop of Canterbury, Dr. Robert Runcie, and the Bishop of London, the Rt. Rev. Graham Leonard, about Leonard's connection with St. Michael's, Tulsa, and its rector, the Rev. John Pasco.

However, sources say Leonard was urged in the meeting not to send anyone to make a visitation to the parish on his behalf. *Church Times* indicated Leonard was believed to have taken time following the meeting to think deeply about his *in communio* relationship, as a bishop in the Church of God (rather than as Bishop of London) and in terms of his own life, with Pasco and St. Michael's, a traditionalist priest and parish shunned by the Episcopal Church, their former parent body. Pasco and his people believe they were cut off from the Episcopal Church due to their traditional stand on matters of doctrine and worship. The Episcopal diocese maintains the matter involves financial irregularities and/or a property dispute.

Leonard reportedly granted the parish's request for communion only after Pasco and St. Michael's had exhausted all appeals and avenues of reconciling differences between them and the Episcopal Church and so they could, in keeping with Anglican tradition, be in communion with and receive pastoral care from a bishop, and would not be "totally isolated." No jurisdiction involving the Tulsa group was claimed by Leonard.

Despite the Lambeth meeting, the mood of Leonard's thoughts can be seen in the fact that he decided to make a visitation to St. Michael's himself in October rather than to send the Bishop of Fulham, the Rt. Rev. John Klyberg, as had earlier been announced. At press time, Leonard was expected to visit the parish and conduct confirmations there at an unnamed date later in October. In addition, Leonard has issued a pastoral letter on the matter which one bishop said is "pungent and to the point" in regard to his position on the case.

Leonard reported earlier that he had kept Runcie apprised of the case both before and since the communion was sought by the Tulsa group and declared by Leonard. But the Leonard-Oklahoma link has troubled and even angered some on both sides of the Atlantic, and *Church Times* noted Runcie had talked with Episcopal Presiding Bishop Edmond Browning about the matter recently.

The growing debate of the matter on both sides of the Atlantic has been heartily joined by the **House of Bishops of the Episcopal Church, who expressed sound disapproval of Leonard's actions in a statement said to have been unanimously adopted by approximately 128-130 bishops of the 275-member house** who were present on the last day of a recent meeting of that house September 25 in San Antonio. (Though the numbers voting do not represent a quorum of the total membership, the Episcopal Church Center's Deputy News Director, Janet Vetter, explains that 122 retired bishops of the house have voice and vote but do not count toward a quorum. That leaves 153 active bishops, some three of whom are resigned or who are, in any case, no longer members. The remainder totals 150, of which 76 would constitute a quorum. The Rt. Rev. William Wantland, Bishop of Eau Claire, chairman of the House of Bishops Constitution Committee and a member of the Evangelical and Catholic Mission (which opposes women in the priesthood or episcopate), said he felt there was no question about the presence of a quorum on the meeting's last day because there were only a handful of retired bishops among active bishops attending).

"I never thought I'd see [Bishops] Paul Moore and Bill Wantland on the same side," said one observer of the bishops' overwhelming agreement on the jurisdictional statement, which does not mention Bishop Leonard nor Pasco of St. Michael's by name but refers to actions in the Diocese of Oklahoma and otherwise leaves little doubt about whom the statement is directed to.

One source said the statement approved replaced another more harsh draft which would have plainly declared Bishop Leonard *persona non grata* in the Episcopal Church. Had the first version passed, the situation might have been even more strained: sources close to Leonard say he has some longstanding invitations to make visitations to a few Episcopal parishes (at least one of which (in Pennsylvania) is evidently scheduled in conjunction with the Tulsa trip). Had a declaration of his *persona non grata* status been made, Leonard reportedly would have refrained from visiting those parishes, respecting the decision of the U.S. bishops. As it stands, however, Leonard reportedly has sought and was cordially granted from the bishops of jurisdiction the permission to enter their respective dioceses for the visitations, while evidently a different procedure was followed regarding Oklahoma Bishop Gerald McAllister, although Leonard earlier wrote to McAllister about the case.

Thus, Leonard's actions illustrate a distinction he makes: to make visits to congregations still in the Episcopal Church, with which Leonard's province is, of course, at least officially in communion, he observes an established code of courtesy which demands that permission for such action be granted by the bishop of jurisdiction. But because Pasco has been deposed and his congregation essentially communicated from the Diocese of Oklahoma, Leonard apparently sees them as no longer part of the Episcopal

Church; thus, different actions and responses are seen by him as allowable. Apparently, though, there is some disagreement in other quarters as to whether or not Pasco or his congregation are still a charge or concern of the Episcopal Church. But Leonard's views on the subject were, after study and investigation, elucidated in a recent paper, a copy of which was printed in the September TCC.

It is very clear, though, that the Episcopal House of Bishops does not see eye-to-eye with Leonard, whose actions they called "deplorable, destructive and irresponsible." Noting their belief that the Oklahoma case was properly handled and tried according to canons, the bishops' statement said that the "deposition was pronounced and this person is no longer recognized as a priest in good standing of the Episcopal Church or of the Anglican Communion. The members of the vestry of the parish served by this deposed priest have been placed under discipline by the Bishop of Oklahoma. The ownership of the property of this parish is being litigated in the civil courts of Oklahoma." Offering some history about the development of dioceses within the Episcopal Church, the statement went on to say, in part:

Articles V and VI of the Constitution of The Episcopal Church make the geographical nature of our church explicit and clear . . . Bishops in the Episcopal Church are required to respect the integrity of diocesan boundaries and are not allowed to perform episcopal functions in a diocese other than their own except at the invitation of the bishop in whose diocese that function is to be performed. This would be the case whether or not such functions take place in an Episcopal church. Indeed, if a bishop is found to be "exercising episcopal acts in and for a religious body other than this Church . . . without the express consent and commission of the proper authority in this Church," he would be subject to trial and deposition on the grounds of abandoning the communion of this Church . . .

*It is the expectation of this House of Bishops that the autonomy of the Episcopal Church will be respected by the other branches of the Anglican Communion and all their bishops. It is inappropriate for a bishop in another jurisdiction to assume that he has the authority to judge the competency of our canonical process or to contradict this process. It is equally inappropriate for a bishop to claim the authority which belongs to a province to establish dialogue, enter into communion, or otherwise recognize schismatic groups that style themselves "Episcopal" or "Anglican." **We expect the Primate and House of Bishops of the other branches of the Anglican Communion to challenge, correct and discipline any bishop of that branch of our communion who attempts by his physical presence or his episcopal office to enable a deposed priest of our church or a removed vestry to circumvent the canons.***

As bishops of the Anglican Communion we are convinced that the episcopal office is not a personal possession. It is the gift of grace recognized by the whole Church to the life of a particular diocese in a particular province. The separation of Holy Orders and their exercise from jurisdiction strikes at roots of catholic faith and polity. Episcopal trust and collegiality are at the heart of our corporate life. If a bishop of one province can take under his pastoral and ecclesial care a deposed priest, a dismissed vestry, or a schismatic church, the order of the Church is compromised, trust and collegiality are violated, and the integrity of the

decision-making process of every province is destroyed. We regard these consequences with gravity, and hold these activities to be deplorable, destructive, and irresponsible.

We support the Presiding Bishop of the Episcopal Church in his efforts to communicate these convictions to those who might be predisposed to act contrary to these procedures and to the Primate and House of Bishops of that province in which the offending bishop is canonically resident. A pastoral concern can be expressed only through acceptance of a common discipline under canonical authority. . .

Bishop Wantland was one who conceded that the mutuality addressed by the statement refers to a communion which, while still legally operating, has probably been weakened in a practical sense due to limitations resulting when, for example, a few provinces ordain women to the priesthood while others don't. Hindrances to real communion among Anglican provinces worldwide are growing in number and would be advanced considerably by the consecration of a woman bishop.

Possibly in response to the Episcopal bishops' statement, the Archbishop of Canterbury was said to have scheduled a special meeting of the Church of England's House of Bishops on October 21 to discuss the transatlantic controversy.

Within the English Church, the Pasco case also continues to draw sharp reactions: in a recent *Church Times*, the Rev. A.T.J. Salter was one who suggested the action Leonard has taken in "adopting" the Tulsa parish is not without precedent.

"Lord Plunkett, when Primate of Ireland, not only adopted but handed on the episcopal succession to the Spanish Reformed Church, which is now in full communion with the Church of England, although the Primate of Ireland had no jurisdiction in the Iberian peninsula," Salter said. "Lord Plunkett was helping a group of Christians who, for conscience's sake, could not place themselves under the jurisdiction of the Primate of The Spains." Mentioning a few other pertinent cases in the communion, he said it should not be forgotten that "the Episcopal Church in the USA is the daughter not of the Church of England, but of the Scottish Episcopal Church; and also that traditionally, since 1633, the Bishops of London have been responsible for the Anglicans of the Diaspora and their spiritual needs. Bearing in mind the historical role that the See of London played before the establishment of the Anglican Communion, it seems natural that a group of Anglicans-with a crisis of conscience who are unable to remain in communion with the local hierarchy should turn for help to the Bishop of London."

H. L. Speagle, an Australian member of the International Advisory Council for the Apostolic Faith, wrote *Church Times* that, "Whatever the technicalities of the Oklahoma

Continued on Page 35

Say That Again?

I do not condemn digamists or even trigamists or, if such a thing can be said, octogamists.

St. Jerome



Bishop Lafond Lapointe in Haiti.

Behold, the Lamb of God!

But will Christ be there when they need Him?

The mission-fields are ripe for the harvest; but will there be priests to bring the harvest to Christ? to bring Our Lord in the Blessed Sacrament to His people?

The traditionalist Anglican Church of Haiti already has nine postulants for the priesthood! The first visit by its bishop saw 42 baptisms in two days! A parish school is now open, and a second is planned. A seminary will open this January, and a sound program of studies will prepare men for Christ's Sacred Priesthood. And, medical and dental clinics are planned as well.

But Haiti is economically underdeveloped; the people cannot support all this alone. They need *your* help: your donations of money, medicines, clerical vestments and Mass supplies, school books and supplies, theological textbooks, *and* your fervent prayers! All who help will be included in the Diocesan Prayer Cycle. **Won't you help Christ to be with His people? Won't you help bring His people to Him in the Most Holy Sacrament?** For the love of Him, please say, "Yes, Lord, I will help!"

Yes, Lord I will help, by sending: (check one)

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