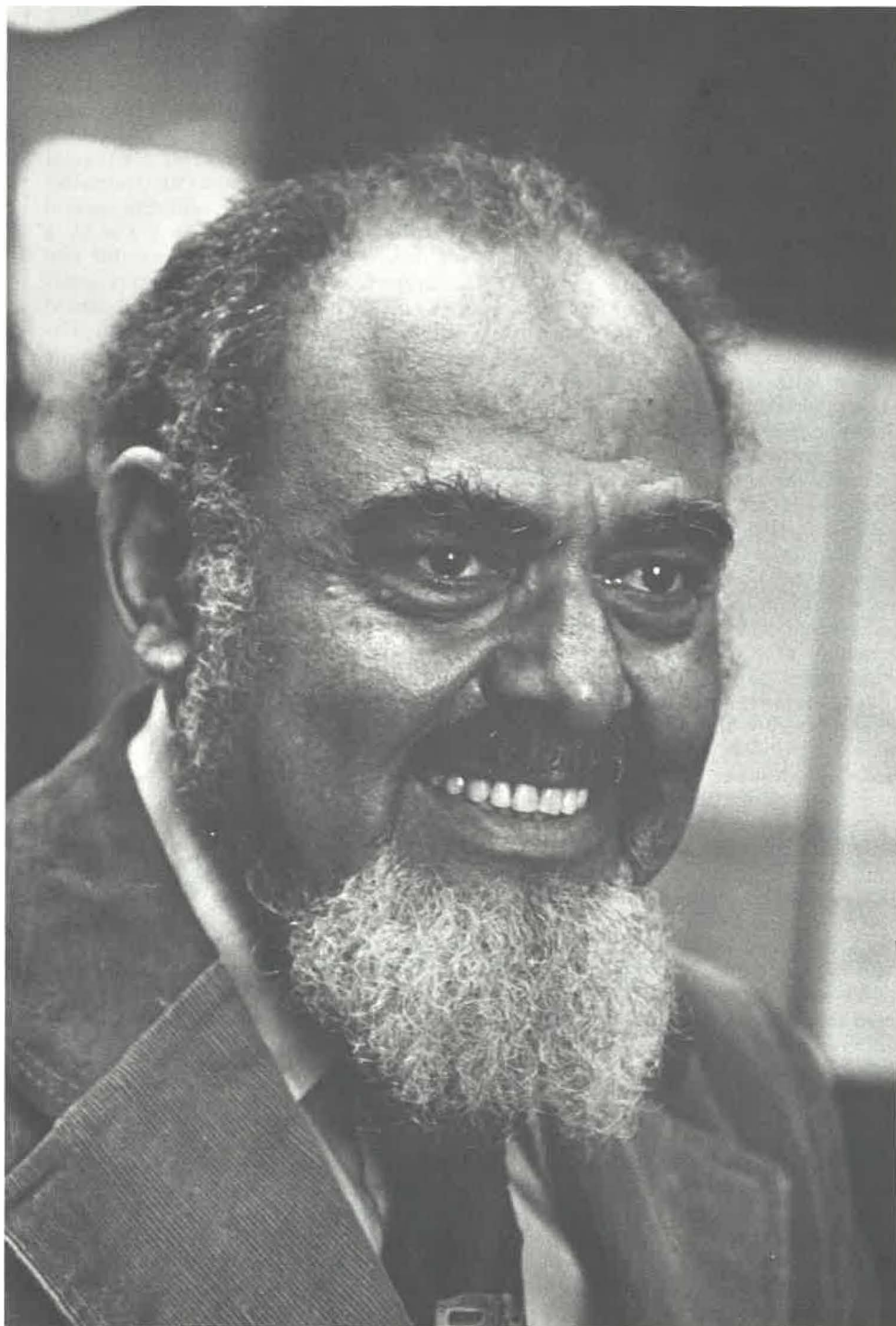


October 10, 1976

35 cents

The Living CHURCH

**General
Convention
News**



Dr. Charles Lawrence, newly elected president of the House of Deputies [see p. 8].

AROUND & ABOUT

With the Editor

I sometimes think that I must be the last person in the world to learn some things, such as — to give the most recent example — that a cretin is not only an imbecile, he is, originally and etymologically, a Christian. If by any chance you've missed this one too, here is the story:

The first so-called Cretins were victims of imbecility accompanied by goitre; they were specially labeled *Chrétiens* by the French-speaking mountain folk of the Alps because, being baptized, they were cleansed from original sin and, being idiots, were prevented from actual sin by their mental incapacity. It is for the same theological reasoning that idiots are sometimes called innocents. Good theological reasoning it is, too: both logical and loving. (Cretin is, of course, a corruption of "Chrétien.")

And by the way, if you object to the legal term "act of God" as commonly understood — or misunderstood, I sympathize with you and I agree; but behind the term itself is no intent to attribute such catastrophes as hurricanes and earthquakes to the intentional will of God — as the phrase "act of God" seems to suggest.

It is a medieval term, and the original maxim was that "an act of God does injury to no one." But whoever first said that must have been talking about God's intentions and not about the consequences of such "acts." In law, the term refers to happenings that are clearly outside human control, for which therefore there can be no legal redress, e.g. losses caused by flood, hurricane, earthquake, etc. If that's what an act of God is, it would seem rather difficult to argue that if a flood carried you off to a billowy grave, and the flood is an act of God, it did you no injury.

Undoubtedly there has to be some term to designate the kind of event for which no suable person can be brought to account in court, but it seems rather unjust to God to attribute to him all those mishaps we suffer for which we can't recover damages from somebody else. It's another example of how some of the worst slanders against God's good name and character come from his friends. It's hard to imagine a hard-bitten atheist attributing any of his calamities to acts of God. But a devout Christian may well do so, if his lawyer tells him that there's nobody under heaven whom he can take into court with any hope of success. Thus God becomes in his sight the unsuable Antagonist.

We seem to be stuck with the term. But we can remind ourselves and be prepared to remind others that it's a purely legal one, not a theological one.

NOTE TO MRS. C.K.:

You ask my opinion about your rector's statement in a recent sermon that America was discovered by accident. That is right, as a historical assertion, but wrong as a theological assertion. (You didn't say that he made it as the latter, but it was in a sermon so it should have been a theological assertion if it wasn't.)

I can quote to you what I consider two very sound comments on the matter — the first historical and the second theological. The first was made by a man who was both a great scholar and a great Episcopalian, who died recently at an advanced age: the late Admiral Samuel Eliot Morison, *R.I.P.* In *The Oxford History of the American People* he wrote: "America was discovered by a great seaman who was looking for something else; when discovered it was not wanted; and most of the exploration for the next fifty years was done in the hope of getting through or around it. America was named after a man who discovered no part of the New World. History is like that, very chancy."

Not only history, but personal life is like that: "very chancy." But is chanciness all? My second quote is this, from the 18th century French aphorist Nicolas Chamfort: "Someone said that Providence is the Christian name of Accident and someone devout may say that Accident is a nickname of Providence."

There is no contradiction between Morison's view — as a historian — of the great American accident that happened in 1492, and the assertion of the "devout" that "Accident is a nickname of Providence." I'm sure that the late Dr. Morison would be numbered with the devout on that score. When we see past events from our strictly human point of view we see them as historians. When we see them from God's point of view, in terms of his loving and eternal purposes, we see them as theologians; and every Christian is called to be a theologian about such matters. If he isn't, it can only be because he has not, in St. Paul's phrase, "learned Christ." For it is by having the mind of Christ in us that we are enabled to enter into God's own point of view; and when we do that, for us Accident becomes a nickname of Providence.

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The "Power for Abundant Living"
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CALENDAR

October

10. Seventeenth Sunday after Trinity/Eighteenth Sunday after Pentecost
15. Joseph Schereschewsky, B.
16. Hugh Latimer, Nicholas Ridley, and Thomas Cranmer, BB.
17. Eighteenth Sunday after trinity/Nineteenth Sunday after Pentecost
18. St. Luke the Evangelist

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

For the Record

Your news story [TLC, Apr. 25] on the non-sexist mass at Washington Cathedral has just come to my attention.

The words, "in the name of the Mother, Daughter, and Holy Ghost," were not used as an invocation. I used the phrase in my remarks not as a prayer to a supreme being, but merely to point out the impact that language can make. My comments were also made to further emphasize that God is neither male nor female.

The service was under the rubrics of "An Order for Celebrating the Holy Eucharist" and no parts of the service prescribed by canon law were altered. Those persons who revised where possible the language of the liturgy were very careful not to vary our theology or the meaning of our worship. Creator does not deny Father; Child, Redeemer, Savior do not deny that Jesus was Son.

The service offered an opportunity for people to experience and evaluate a text which changed customary male references, where possible, to all-inclusive terms.

SUSAN RICH, President
Episcopal Churchwomen
Diocese of Washington
Washington, D.C.

Seminary Support

Why are Episcopalians so reluctant to support adequately their theological seminaries? Is it niggardliness or apathy or disloyalty or inability or some of each? I do not believe so. I believe it is because the laity, by and large, do not have the degree of confidence in the seminaries that one could wish. Nor do many of the clergy.

Whenever I have occasion to discuss the matter, which is often and in various parts of the country, I find attitudes ranging from open hostility to vague uneasiness. These are based upon experience with rectors who browbeat their congregations from the pulpit, who preach so poorly that it is painful to listen, who have espoused the most extreme "contemporality" in politics, economics, theology, liturgics,

dress and facial adornment, and, in short, who seem to believe that "the enemy" is in the pews.

I am confident the laity would respond with zeal and generosity to any reassurance that the seminaries seek to produce dedicated priests, preachers and pastors who love their flocks as well as the Lord and who have not been persuaded that they know all the answers to every question in every realm of life. The elimination of the condescending "Papa knows best" attitude of the clergy toward the laity would result in loyalty and cooperation from the latter of the most generous sort.

(The Rev.) FREDERICK M. MORRIS
New Canaan, Conn.

The Abortion Issue

Your editorial "Republicans Grab an Issue" [TLC, Sept. 12] misconstrues the positions taken in the platforms of the two parties.

Republicans promise support for an anti-abortion amendment. The purpose and effect would be to restore to the individual states a legal right to prohibit or control abortions. It would *not* make abortion a federal crime. It would serve to reverse various decisions of the U. S. Supreme Court which struck down state statutes or regulations under which some women were denied abortions.

The Democrats' platform proposes to do nothing by refusing to support a proposed amendment. The party would let stand the Supreme Court decisions and continue to deny states any substantial rights in this area. It is, incidentally, an odd posture for the party which once traditionally espoused the broadest possible states' rights.

Governor Carter takes another position. Stating he is personally opposed to abortions, he would deny federal funds to finance such operations. Federal money comes into the picture through Medicaid (assistance for the indigent) and various welfare statutes. Bearing in mind that the Democrat-controlled Congress has consistently refused to reduce in any way federal appropriations for the poor, it would be interesting to watch what the legislators might do with a Carter proposal.

FRANK J. STARZEL

Denver, Colo.

• • •

In your editorial you maintain that the "Democrats commit themselves to the principle of leaving legislation on the matter [of abortion] to the states." That statement is simply incorrect. The Democrats officially oppose *any* constitutional amendment dealing with abortion. The fact is that some sort of

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constitutional amendment would be necessary for states even to legislate on the matter!

Under the present Supreme Court guidelines, states are not permitted to legislate to protect the unborn child until the last three months of pregnancy, and even then the state may choose not to protect the unborn for the full term of pregnancy. That the states are unable to legislate on this matter under present conditions is clear from the recent Supreme Court decision that state laws requiring spousal or parental consent were unconstitutional. At the very least, a states rights constitutional amendment would be necessary to leave "legislation on the matter to the states." But even that is opposed by the Democratic platform.

(The Rev.) JOHN M. HAAS
 St. Anselm's Church

Park Ridge, Ill.



Several points in your recent editorial on the Republican use of abortion as an issue this year call for comment and, with your indulgence, I would like to respond to two of them. This problem is such an emotional one, as you indicate, that I believe the only hope we have of achieving a rational dialogue is found in making an effort to understand our opponent's real position — rather than some imagined one.

Thus, I believe it important that you — and those who agree with you on this — understand that it is simply inaccurate to refer to those of us who

favor freedom of choice as "pro-abortion." We are not "pro-abortion," we do not "favor abortion." We do believe that a woman has the right to choose whether or not to have a child and so must continue to have the right to choose whether or not to have an abortion. And we believe that each woman has a right to look to her own conscience in making those choices.

It seems to me that it might also be helpful if those who oppose freedom of choice in this matter could understand that women by and large do not decide to have abortions as a matter of convenience. People generally do not make important decisions on that basis. To allege, as many do, that women make this often painful choice on so flimsy a ground may serve the useful function of putting a comfortable distance between one's serious, responsible self and those frivolous creatures who have abortions, but it does not do justice to either position in this argument.

I would, with all respect, urge that as you think and write about this subject you accept the fact that what, in part, motivates those of us who disagree with you is our devotion to freedom not our liking for abortion. And, I think it would also be helpful if you could understand that just as, presumably, you base important decisions about your life on some more substantial ground than convenience, so do others and those others include women who decide to have abortions.

JIMMYE KIMMEY

New York City

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Warren J. Debus
 Business Manager

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- D: Free distribution by mail:
 - 1: Samples, complimentary, and other: 199
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- E: Total distribution: 11,169
- F: Office use, left-over, unaccounted, spoiled after printing: 300
- G: Total: 11,469

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Warren J. Debus
 Business Manager

BOOKS

Exposing Phoniness

THE PSYCHIC MAFIA. By M. Lamar Keene, as told to Allen Spraggett. St. Martin's Press. Pp. 177. \$7.95.

The Psychic Mafia is a fascinating insight into the overwhelming phoniness surrounding the whole scene of spiritualism, psychic mediums, seances and such. M. Lamar Keene was a very influential part of this life until his disgust with it all led him to reform. Now he offers an expose of the whole business.

To anyone who has been impressed in any way by even so inoffensive a level as nightclub "mindreaders" as has this reader, it is a book well worth reading. At least now I know how that guy did the trick on me! From an informative point of view this is a very helpful book, whether or not it succeeds in closing up the whole nefarious business. The author — who should know! — has serious doubts, given the gullibility of human nature.

While the style is less than impressive and the man's ego gets in the way (which he disarmingly acknowledges) and there are crudities which could be smoothed out and near-comedic typos (voilà comes out viola), the book is very readable. It is also very useful in focusing sanity and sense on a major area of deception in American society today. The book is a definite service, a useful tool, a fascinating story, not least of which are some excellent insights into incidents in the life of James Pike and his involvements in the seance scene! Good reading for anyone.

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church
Muskegon, Mich.

Delightful Reading

AN IRREVERENT AND THOROUGHLY INCOMPLETE SOCIAL HISTORY OF ALMOST EVERYTHING. By Frank Muir. Stein and Day. Pp. 372. \$10.00

If you are a purely positive thinker about everybody and everything you won't enjoy this book. But if you like to think that just maybe something could be said *against* motherhood, baseball, apple pie, or Shakespeare, — if you have some imp of perversity in you, this book will be an excursion of delight from start to finish.

A few samplings, chosen at random from hundreds:

"The vanity of teaching often

tempteth a man to forget that he is a blockhead" (George Savile, first Marquess of Halifax, 1633-1695).

"Henry James was one of the nicest old ladies I ever met" (William Faulkner).

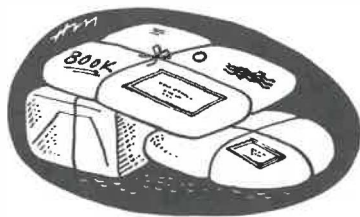
"The battle of Yorktown was lost on the playing fields of Eton" (H. Allen Smith).

"Historian: An unsuccessful novelist" (Henry L. Mencken).

"Literature is the orchestration of platitudes" (Thornton Wilder).

"Music is essentially useless, as life is" (George Santayana).

Unless you are a Briton you may not have heard of Frank Muir, the author. He is billed as "Britain's TV and radio



comedy genius." Reading his commentary upon the crossgrained dicta he has assembled one can well believe it. He writes in the way that Alfred Hitchcock used to talk in his prologues to his films. If you like that sort of thing this book will be the nicest present to yourself you could get between Christmases. And if you don't, there's no need to despair utterly. Human nature *can* be changed.

C.E.S.

Books Received

LOVE BEFORE THE FALL, William D. Dean. Aesthetic love is explored through five lecture-dialogues. Westminster. Pp. 142. \$4.25 paper.

THE PROBLEM CLERGYMEN DON'T TALK ABOUT, Charles L. Rassieur. Practical guidance in counseling women. Westminster. Pp. 157. \$3.95 paper.

LIVING WITH DEATH, Osborn Segerberg, Jr. Drawing from science and literature the author suggests how our dying is controlled by how we choose to live. E.P. Dutton. Pp. 132. \$7.50.

IS IT REALLY SO?, Dwight J. Ingle. A guide to help you think for yourself in the different ways of seeking truth. Westminster. Pp. 160. \$3.50 paper.

AN ACT OF MARRIAGE, Tim and Beverly LaHaye. Practical Christian handbook on sexual love by a pastor and his wife. Zondervan. Pp. 294. \$6.95.

NEW POWER FOR THE CHURCH, Harvey Seifert. Practical considerations about making the church more effective. Westminster. Pp. 175. \$3.95 paper.

IN BUT STILL OUT: Women in the Church, Elizabeth Howell Verdesi. A view of the different forces that appear to keep women from power positions within the Presbyterian church. Westminster. Pp. 218. \$3.95 paper.

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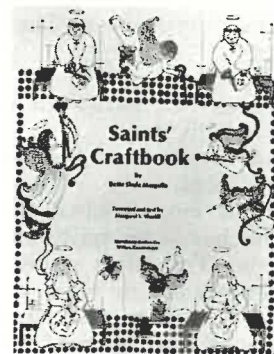
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General Convention News

Ordination of Women

The Episcopal Church's prolonged, grueling battle over ordination of women is over.

The 65th General Convention at Minneapolis approved an amendment to the canons clearing the way for ordination of women as bishops and priests, striking provisions which had limited these offices to men during the entire history of the church.

The House of Deputies, composed of clerical and lay deputies representing 114 dioceses, acted within 24 hours after the House of Bishops approved the long-standing proposal. The margin was slim.

The vote:

Clergy: 60 yes (two more than needed), 38 no, and 16 divided.

Lay: 64 yes (seven more than needed), 37 no, 12 divided.

A divided vote means the four deputies in that order split two-to-two on the issue. The effect under House rules effectively is a no vote.

Deputies acted in a five-hour session including nearly two hours of debate on the principal question. There were 28 speaking for the resolution and 30 opposed it.

Before the actual debate, the deputies turned down, as did the bishops and for the same reasons, proposals to proceed through amending the constitution (requiring action by two successive conventions) and attaching amendments stating the rights of diocesan bishops and standing committees as final arbiters of qualifications of candidates for holy orders.

Debate was conducted in moderate tones unlike the 1970 and 1973 conventions when discussion often was bitter before the same proposal was rejected. At the request of the Committee on Ministry, the deputies stood five minutes in silent prayer before they

cast their ballots.

With visitors' galleries jammed to capacity, a hush fell over the assembly as Dr. John Coburn, president of the House, began to read the results of balloting. Adhering to the rules, there was no applause or demonstration.

Arguments in the debate followed the lines of discussion which had been pursued over the years. Proponents contended that continuing the ban on female ordinations was unjust to those aspiring to serve the church and that the two-millennia tradition needed to be changed.

Opponents repeated frequently the argument that a priest in celebrating the eucharist was the symbol of a male Jesus Christ and that a woman could not act in that capacity.

The small margins for approval confirmed earlier reports that the deputies were sharply divided. A change of either two dioceses' votes in the clerical order or four in the lay category would have meant defeat since both orders must concur to achieve passage. The margin in the House of Bishops was substantially larger.

The vote was announced as 96 to 60 but Bishop William C. Frey, of Colorado changed his vote from yes to no. He had urged that the bishops adopt a rule requiring a two-thirds vote for approval and when this was not reached, he felt that he was unable to support the action. The final vote thus became 95 to 61 which was less favorable than had been expected.

Immediately after the bishops voted, 38 of them signed a statement that "we cannot accept with a good conscience the action of this House" and that "we cannot acknowledge the authority of the General Convention to decide unilaterally" something which has the disapproval of Roman, Old Catholic and Orthodox denominations. They also pledged their continued loyalty to

REPORTING FROM MINNEAPOLIS:

Georgiana M. Simcox
Carroll E. Simcox
F. J. Starzel
Donald M. Seeks

the church. It was presented by the Rt. Rev. Stanley Atkins, Bishop of Eau Claire. (See page 7 for text of statement and signers.)

Before acting on the amended canon, the bishops rejected a proposal to proceed on the basis of amending the constitution which contains qualifications for ordination restricted to males. This would have required affirmative action by two successive conventions. Opponents of this course argued that the General Convention alone has authority to interpret the constitution and canons since no body is provided by church law for review of such questions.

The Rt. Rev. Hal Gross, Suffragan Bishop of Michigan, who wanted to amend the constitution instead of the canon, argued that "something of such magnitude" constitutes a "flagrant ignoring of due process" and "disregards the language of the constitution and Book of Common Prayer."

No constitutional amendment is necessary, Bishop H. Coleman McGehee of Michigan argued, because the 1970 General Convention had set a precedent by providing for ordination of female deacons through canonical procedure.

"Jesus died for those who were abandoned, the women, the poor," said Bishop C. Kilmer Myers of California, and ordination "is an unfolding" of the seed Jesus planted. He argued that women clerics would not be a denial of the catholic faith.

The necessary three-year delay in amending the constitution was advocated by Bishop Arthur A. Vogel of West Missouri because it would provide an opportunity to discuss the matter with other catholic communions.

Women's ordination "would not take," urged Suffragan Bishop Robert E. Terwilliger of Dallas, and "would bring about schism" and "tremendous trauma among the people of God."

The basic issue is cultural, "whether maleness or femaleness is a condition for belonging to the kingdom," said Bishop Jose Ramos of Costa Rica, and contended St. Paul held there was no male or female in Christ.

Bishop William H. Marmion of Southwest Virginia declared that "soon 25 percent of the seminary students will be women and we must affirm and not deny their call. I can imagine tens of thousands of our members being captured by the theology of liberation, including women in holy orders. It is an idea whose time has come."

Bishop Addison Hosea of Lexington declared for maintaining the tradition (of male priests only) of the church. "I don't say it is impossible for the Holy Spirit to change something," he continued, "but the faith and order we have was given [by him]. This innovation is a sociological attempt to correct obvious injustices to women in society" but "the burden of proof is on the innovation, not on those who have received the apostolic faith."

Supporting constitutional instead of canonical action, Bishop Wilbur Hogg of Albany, said: "When we make the decision here it is unchangeable. We need to follow the example of the Quakers who wait until there is a clear consensus of the believing community. I do not say 'never' but 'not now' until the Spirit makes it clear."

Retorted Bishop Paul Moore of New York: "We have talked for too many years. We have a vocation of leadership, not consensus. I am willing to break some small parts of the church order to take leadership."

The Vote

The vote for ordination by a simple canonical change put an end to four days of maneuvering to find a solution which would satisfy pros and antis. It started with the Presiding Bishop's address at the opening convention session, when he expressed concern over the results because of the controversy.

At first there was a motion toward writing into the canon making ordination discretionary with each diocesan bishop and also requiring approval by standing committees.

It was then recognized that this would be pure surplusage because canons not affected by any decision here already had these provisions. Even bishops who were concerned about reactions in their dioceses did not favor such "face-savers."

There was discussion about, but no action taken on, some other concerns. Specifically there was the question about a woman priest ordained in one diocese serving in another where the bishop would not ordain females. Present canons give any priest the right to serve anywhere for 30 days without permission of the bishop. Transfers of priests from one diocese to another create a problem since the bishop of the receiving diocese has only limited discretion.

Dissenting Statement

The following is the text of the statement protesting the bishops' action in approving the ordination of women.

"We stand committed to the Episcopal Church, and we are determined to live and work within it. We cannot accept with a good conscience the action of this House. We believe that to do so would violate our ordination vows to be faithful to and to defend the Word of God in Holy Scripture.

"Furthermore, we cannot acknowledge the authority of this General Convention to decide unilaterally and in the face of the expressed disapproval of our Roman, Old Catholic and Orthodox brethren, a question which ought to be decided by an ecumenical consensus.

"The ordination and consecration of women priests and bishops will raise for us the gravest of questions — that is, how far this church can accept such ministrations without fatally compromising its position as a catholic and apostolic body. We ask our brothers in this House to take to heart our resolution. We ask the whole church to take note of our unshaken loyalty to the Episcopal Church, its teachings, its spirituality, its priesthood and its sacraments."

The bishops who signed the statement are: Joseph Harte, Arizona; Paul Reeves, Georgia; A. Donald Davies, Dallas; William H. Folwell, Central Florida; Edwin B. Thayer (ret.), Colorado; John VanderHorst, Tennessee; Albert W. Hillestad, Springfield; Robert E. Terwilliger, Dallas; George Browne, Liberia; E. Paul Haynes, Southwest Florida; Robert C. Witcher, Long Island;

Addison Hosea, Lexington; William R. Moody (ret.), Lexington; Victor Rivera, San Joaquin; A. Carral, Guatemala; Melchor Saucedo Mendoza, Western Mexico; Stanley Atkins, Eau Claire; Charles T. Gaskell, Milwaukee; Clarence E. Hobgood, Armed Forces;

Walter Jones, South Dakota; Edward M. Turner, Virgin Islands; Hanford L. King, Jr., Idaho; William R. Sheridan, Northern Indiana; Clarence R. Haden, Jr., Northern California; Edward C. Turner, Kansas; Robert M. Woltersdorff, San Diego; W. Fred Gates, Jr., Tennessee; F. Heber Gooden (assistant), Louisiana; Roger H. Cilley, Texas;

Albert A. Chambers (ret.), Springfield; Richard A. Abellon, Northern Philippines; Luc A. J. Garnier, Haiti; Charles B. Persell, Albany; William H. Brady, Fond du Lac; Wilbur E. Hogg, Albany; James B. Brown, Louisiana; C. Charles Vache, Southern Virginia; Unidentified signature.

Bishop King of Idaho told the House of Bishops the next day that he wished

to disassociate himself from much of the statement because it does not wholly represent his position.

The Rt. Rev. Victor M. Rivera, Bishop of San Joaquin, also asked that his name be removed from the list of bishops who declared their unwillingness to accept the convention's approval of ordaining women. Bishop Rivera told his fellow bishops that, although he had not changed his mind, "personal reasons" not specified called for the decision to remove his name.

Censorship Rebuffed

An unprecedented demand that the church press office withdraw a release on an action by the House of Deputies erupted in angry debate in that body.

The cause of some deputies' ire was the release statement that the House resolution on homosexuals called for accepting them as "full members" of the church.

The Very Rev. C. Preston Wiles of Dallas initiated the formal protest, contending that the press release was inaccurate, misleading and contrary to the spirit of the homosexual resolution. Sources said that George Lockwood, Carmel, California, first raised objections.

The debate ranged from responsibility of newsmen to the safeguards of the U. S. Constitution against censorship of the press. Several deputies pointed out that the second paragraph of the release clearly stated the exact language of the resolution. Others suggested the deputies should consider the possible implications in resolutions before adopting them.

Finally, the motion was soundly defeated on a voice vote.

The deputies had struggled for nearly an hour in the morning session, largely because of a single word in the resolution on homosexuality.

As recommended by a joint commission, the resolution stated homosexuals have a "full and equal claim upon the love, acceptance, and pastoral care of the church."

"Acceptance" was the word at issue and the apparent concern, voiced by some deputies, was that it would imply acceptance for ordination to the priesthood. Attempts to amend and delete the word were defeated and the resolution was adopted as originally proposed.

The Rev. Samuel C. W. Fleming, Charleston, S. C., pointed out that the church "offered acceptance to homosexuals before" and urged that the House "not raise this hairy thing now."

The Very Rev. Harold F. Lemoine, Garden City, N. Y., said "it was time for this church to speak up on one of the

great issues, not only for the church but for the nation as a whole."

Deputies also approved that dioceses and congregations undertake a study and dialogue on sexuality (especially homosexuality), the parentheses having been added to provide emphasis.

Dr. Lawrence Elected Deputies President

Dr. Charles R. Lawrence of New York was unanimously elected president of the House of Deputies, the highest office available to a layman in the Episcopal Church, for a term beginning with the end of the 65th General Convention in Minneapolis. His was the only name placed in nomination.

Earlier in the week, he had been elected vice-president succeeding Dr. Charles V. Willie who resigned in 1974 when the House of Deputies declared invalid the ordination of 11 women in Philadelphia.

Dr. Lawrence had been elected vice-president on the second ballot with 419 votes. Walker Taylor of Wilmington, N.C., an insurance executive, received 346 votes, and Mrs. Lueta Bailey, Griffin, Ga., 44 votes.

Dr. Lawrence is a professor of social theology at Brooklyn University and is a member of Trinity Parish, New York City. He will succeed the incumbent, the Rev. Dr. John Coburn, who has been elected Bishop of Massachusetts and will be consecrated in the near future.

The Very Rev. David B. Collins, dean of the Cathedral of St. Philip, Atlanta, Ga., was elected vice-president of the House of Deputies on the third ballot. He was chairman of the Committee on Ministry which handled the controversial ordination of women issue and had been roundly commended for his effectiveness. He has been dean of the Atlanta cathedral for 10 years and previously served churches in Arkansas and Georgia. The rules require a clergyman to be vice-president.

The terms of Dr. Lawrence and Dean Collins begin at the close of the convention in Minneapolis and continue through the next convention.

The House of Deputies also elected the Rev. Canon James Gundrum of the Diocese of Iowa as its secretary.

Bishop Gross Elected Bishops' Vice-President

The House of Bishops elected the Rt. Rev. Hal R. Gross, Suffragan Bishop of the Diocese of Oregon, as vice-president. The Presiding Bishop presides. The Rt. Rev. Scott Field Bailey, Bishop Coadjutor of West Texas, was re-elected secretary of the House of Bishops.

UTO

Two United Thank Offering grants proposed by a committee were rejected by the meeting of the Episcopal Church Women because of an expressed fear that giving the funds would reduce future contributions.

The Episcopal Women's Caucus requests, for \$4,000 for administrative expenses and another \$4,000 for publication of several pamphlets outlining diverse views on issues, had been approved with reservations. Balloting on the proposals, the Triennial meeting turned down the first 230 to 212 and the second 255 to 185.

The Caucus is no longer a part of the Women's Coalition but now devotes itself to educational projects. Delegates felt there still would be confusion between the two organizations.

The UTO committee announced that it had received \$1,566,893, the largest total ever collected. Additional funds are expected.

The United Thank Offering was begun as a special offering in 1889 at the Triennial of the Women's Auxiliary to the Board of Mission and since then it has remained an important part of each succeeding Triennial.

In a General Convention year, the Triennial itself allocates the offering and in the intervening years members of an elected committee decide on the use of the funds.

Allocation of the offering always has a sad element, because there is never enough money for all the deserving institutions and agencies who have applied for aid.

Vietnam

The House of Deputies, which became a graveyard for similar proposals in the past, adopted a resolution urging general amnesty for those who refused to fight in Vietnam or engaged in dissent movements at home.

The resolution differed substantially from previous attempts, however, in that it commended the U. S. government for its efforts and programs on behalf of those who served in the military as well as those who refused. It urged granting benefits to Vietnam veterans on the same basis as given to those in previous conflicts.

The resolution urged general amnesty to those who "for reasons of conscience chose non-violent means" to resist participating in the Vietnam war. Efforts to limit the scope to those who refused military service and to those who first registered for the draft were beaten.

Adopted was an amendment pledging support for those seeking additional information on Americans still carried on the missing-in-action rolls.

Opponents argued that the resolution would be divisive in the church and might influence the current presidential election campaign in which pardons or amnesty for dissenters is an issue.

Proponents argued that the church needed to show leadership in extending mercy, as well as justice, for those adversely affected by the conflict.

Presiding Bishop Proposed Compromise Solutions

The Presiding Bishop, the Rt. Rev. John M. Allin, proposed compromise solutions for two highly controversial issues facing the 65th General Convention of the Episcopal Church: the proposed prayer book and ordination of women.

Addressing the opening session at the St. Paul Civic Center, he suggested that the 1928 Book of Common Prayer might be retained by dioceses and congregations where it is preferred and that women priests and bishops serve where they are accepted.

"It is my hope that people who still prefer the present Prayer Book will be able to experience worship as they are accustomed, even if a newer version is adopted," Bishop Allin counseled. "I believe that with pastoral guidance, acceptable forms of worship can be provided in each congregation."

Citing the sharp division among Episcopalians over the ordination question, Bishop Allin urged that devoted Christians in either camp not allow the cleavage to destroy the church's mission.

"One wing of our household strongly believes that women are meant to be ordained priests and bishops," he said. "The other wing holds firmly to the tradition that women are not meant to be in those two orders. The unanswered question before the church is: 'Can we keep both wings related in one household?' If anyone need reason for maintaining one household of people, I offer a sufficient one: obedience to the one mission of Jesus Christ in the world."

Acknowledging that his proposed compromise would not wholly satisfy the aspirations and desires of either contending faction, he argued that the risk involved would be justified since it could avert even sharper division within the church.

"I propose that by mutual and trustworthy agreement, women could be ordained and begin to serve as priests in some places in this household. There are other places where personal and theological convictions will call for a continuation of the traditional concept of priesthood.

"Some bishops and congregations could accept women priests without re-

quiring all bishops and congregations to accept women priests. No one is able to serve in every place he or she might choose, but each one can serve in some place that God will choose."

The Presiding Bishop pleaded for unification of the church in order that it might proceed with its mission.

"The church has limited chance of serving the human community if the church is divided and disorganized," he said. "How can the church contribute to understanding and trust and cooperation in the world if we lack the Christian faith and discipline to develop the understanding and trust which produces cooperation within the church?"

"The list of problems and needs, prejudice and fears plaguing the world, ranges from abortion to violent zealots and xenophobia. We can react in fear or respond in faith.

"We can deal with causes rather than passing judgmental decrees on symptoms. For example, abortion results from unwanted pregnancies. The need is to change the conditions and environment producing unwanted pregnancies as well as define permissible necessities and just limitations for abortions.

"I believe we share a common desire to respond in Christian mission. The reality is, however, that if the Episcopal Church is to develop and strengthen our response to the mission of Christ, we must promptly and effectively remedy the divisive questions concerning Prayer Book revision and the services of women in priesthood and episcopate."

Questioned at a news conference the next day, Bishop Allin said he was not trying to present an "Allin Plan" to the convention but hoped that his remarks might stimulate contending sides on the ordination question to find a basis for keeping the two wings in the church.

"There is competence in the convention," he said, "to find agreements and quit using energies to outmaneuver each other."

The need in the church, he said, was to reach a conclusion other than merely having one side win a victory over the other.

"The possibility is that in the end no one wins but we all lose," he stressed several times.

He reiterated that he favored continued use of the 1928 Prayer Book so long as any congregation desired it. He also said he was confident that the draft proposal, plus the 1928 book, offered a desirable and adequate variety of liturgical material to satisfy the divergent needs of the church.

He admonished church members against insisting upon inflexible views, saying "the Lord will not judge us on what decisions we make but on how we treat each other."

TLC Editor Pleads for "Even Balance"

Asking a fair trial for the Book of Common Prayer, the Rev. Carroll E. Simcox, editor of THE LIVING CHURCH, preached to more than 500 persons attending a special service of holy communion from the Book of Common Prayer on Sunday, Sept. 12, in Minneapolis.

The service was organized by the Society for the Preservation of the Book of Common Prayer at the Holiday Inn Downtown when it was learned that there would be no services from the Prayer Book in any churches near the convention center. The Bishop of Northern California, the Rt. Rev. Clarence R. Haden, Jr., presided.

Dr. Simcox praised the Prayer Book as the unique synthesis of "what we as Anglicans" believe. "Any substantial change . . . must effect a corresponding change in our faith and witness," he added.

This position, he noted, has left the defenders of the Prayer Book open to criticism. He warned the congregation against becoming idolators of the Prayer Book. The Prayer Book, he said, cannot be a "printed Linus blanket." With a twist of humor he added that there will not be prayer books in heaven, and that "we Episcopalians shall find [that] awkward for a while."

The editor asked that the Prayer Book be given the same thing Job demanded — "Let me be weighed in an even balance." He said that much of the problem was that people were expecting too much of the Prayer Book.

In fact, he asserted, "The old Prayer Book is being blamed for all . . . the sins and negligences of the church's teachers and clergy." Where clergy have taught from the Bible and the Prayer Book faithfully, he claimed, church membership has increased or remained even.

Dr. Simcox closed by saying that no authority was going to take away from him this treasure — the historic Prayer Book — until that day when he will no longer need sacraments.

Bicentennial Exhibit

Participants in the 65th General Convention, grappling with Prayer Book revision and other sensitive issues, perhaps could find solace through viewing the church's bicentennial exhibit depicting problems encountered in the earliest days of the Episcopal Church.

There are displayed, for example, excerpts from the minutes of the first convention in 1785 when a Prayer Book was approved, only to have it rejected by the Anglican church in England. There followed two conventions the

next year. The Nicene creed was then inserted in the book and the phrase "He descended into hell" restored. Approval from England resulted.

The first black priest, Absalom Jones, ordained in 1804, is shown in a rare photograph. For nearly 70 years his parish, the African Church of St. Thomas, was refused representation in the diocesan convention and then only by agreeing to change its constitution to permit non-blacks to hold office in the congregation.

The exhibit contains a number of handsome color photographs of the church's oldest structures still extant and copies of pertinent documents gathered from many sources.

The exhibit was designed by John Albert Fehr of Austin, Texas, and Dr. V. Nelle Bellamy, church archivist, selected the materials.

Priest Slain

The Rev. James Walter Kilpatrick, of the Diocese of Texas, was stabbed to death in a Minneapolis hotel and his body was found on the opening day of General Convention.

Fr. Kilpatrick was vicar of missions in Center and San Augustine, Texas, and had come to report on the convention for a home town newspaper.

Police reported that he and another man checked into the hotel the previous night. A 17-year-old youth was held on suspicion.

Bishop James M. Richardson of Texas accompanied the remains for burial in Houston. Fr. Kilpatrick is survived by his wife and three children.

Bishop Hobson Honored

The Rt. Rev. Henry W. Hobson received a standing ovation from the House of Bishops for his 42 years continuous service as chairman of the executive committee of Forward Movement Publications, a position from which he is retiring.

Bishops authorized continuing the publications under the supervision of the Presiding Bishop who announced that the Rt. Rev. John M. Krumm, Bishop of Southern Ohio, would succeed to the chairmanship.

Bishop Suffers Heart Attack

While attending the General Convention, the Rt. Rev. Melchor Saucedo, Bishop of Western Mexico, suffered a heart attack at his hotel.

Bishop Saucedo was listed in satisfactory condition at Hennepin County Medical Center where, at press time, he was being cared for in the coronary care unit.

More Convention news next week.

Archbishop Preaches

With the Archbishop of Canterbury as participant and preacher, the Washington National Cathedral's completed nave was dedicated in September at a service that climaxed a series of celebrations which began last Easter.

Heading the congregation of 2,100 who attended the service were President Gerald Ford, Mrs. Ford, and their son Jack. All Episcopalians, they received communion toward the close of the 90-minute service.

In his sermon the Most Rev. Donald Coggan, spiritual leader of the 46.7 million members of the Anglican Communion throughout the world, told those attending this fifth and final dedication service that the Washington Cathedral is "fitted to serve the whole church of God and the Anglican Communion in some such way as the Cathedral of Canterbury does." Though it is the center of Anglicanism in America, the Episcopal cathedral can also serve as a "bridge" between the Roman Catholic, Eastern Orthodox and Protestant churches in this country.

This dedicatory service focused on the cathedral's "continuing role as an instrument of the Anglican Communion." Previous services had other aspects of the cathedral's outreach as their themes.

Preaching at the cathedral for the first time, Dr. Coggan addressed himself to this question in his sermon: "What is the nature of the message the Christian church should address to the world at this particular moment in history?" It was the first time he has preached since undergoing "minor" surgery in late July.

The completed nave has increased the cathedral's seating capacity to 3,100, making it the sixth largest cathedral in the world.

EXECUTIVE COUNCIL

Some Good News; One Sticky Issue

The Executive Council of the Episcopal Church, meeting in an abbreviated session on the day before the opening of the General Convention in Minneapolis, heard some good news about the results of one of its projects.

It was that the U.S. government office of Housing and Urban Development (HUD) has made grants totaling \$16,700,000 for the building of 580 Episcopal Church-sponsored housing units for the elderly.

The report was given to the council by Howard Quander, who is senior staff officer for the council's Community Ac-



President Gerald Ford and Mrs. Ford talk with the Most Rev. Donald Coggan, Archbishop of Canterbury, after the archbishop's sermon at Washington Cathedral marking the dedication of the cathedral nave.

tion and Human Development Commission. He and his assistants had accomplished this by negotiation with HUD officials.

The grants make possible housing developments sponsored by the dioceses of Vermont, Northwest Texas, Utah, and Washington (D.C.), by Grace Church in Providence, R.I., and by Trinity Parish, New York City.

The funding of more than \$16 million was secured at a staff cost of about \$8,500.

Presiding Bishop John M. Allin called this event "a splendid example of what can happen when the local church or diocese and the national staff really collaborate" with staff people serving as "enablers, which is what our professionals are intended to be."

He said that government officials had described the Episcopal Church's grant applications as "top quality" among all they have received since HUD began this grant process.

One Sticky Issue

At this meeting the council had to face just one sticky issue. The Episcopal Church in Puerto Rico, through its bishop Francisco Reus-Froylan who is a member of the council, asked support for its petition to President Gerald Ford for "unconditional presidential pardon" for five Puerto Ricans "serving sentences in federal prisons as a result of events which took place at Blair House, Washington, D.C. in 1950 (attempted assassination of President Harry Truman) and in the U.S. House of Representatives in 1954."

In presenting the petition for his diocese Bishop Reus-Froylan told the council that it was "motivated by human concern, not by political considerations."

Three lawyers who are members of

council — J.I. Worsham of Dallas, Philip A. Masquelette of Houston, and the Hon. Chester J. Burns of St. Joseph, Mich., led the opposition to the motion. It was noted that some of the convicted men insist to this day that they committed no crime, since their violent acts were moved by a desire for Puerto Rican freedom. These three councilmen, backed by some others, objected to any move by the council which might suggest that the council endorsed terrorism.

The Rev. Paul M. Washington, councilman from Philadelphia, strongly urged that the original petition be adopted verbatim. "We are speaking about a people who have been colonized; we have to recognize colonization as a violation of human rights," he argued.

Also supporting the original petition was councilman Robert Davidson of Lexington, Ky.

The Presiding Bishop appointed a committee to prepare a substitute motion, and when this was presented it was accepted unanimously.

That resolution "expresses to President Ford, the Attorney General, and other officials and boards of the Department of Justice" the Executive Council's "concern for the condition" of the prisoners and "supports in principle any applications for parole, discharge from parole, commutation of sentence, or pardon submitted on behalf of these persons."

Bishop Reus-Froylan said that he found this substitute acceptable.

Other Actions

Council deferred to its next meeting, in December, consideration of a proposed new standard charter form for the four Ethnic Ministries Programs

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THE "POWER FOR ABUNDANT LIVING"

*An examination of The Way,
its leader and his teachings*

By JOEL A. MacCOLLAM

Of all the religious cults and interest groups giving forth distorted Christian teachings, perhaps the most prevalent and mysterious would be The Way, formally known as the "Power for Abundant Living" of New Knoxville, Ohio.

Controversy springs up about The Way as soon as the name of the leader of this fairly new religious phenomenon, Dr. Victor Paul Wierwille, is mentioned. His credentials sound impeccable: a former United Church of Christ minister with degrees from Princeton Seminary and Pikes' Peak Seminary, including a doctorate from the latter institution. However, Dr. Wierwille was never an ordained minister of the United Church of Christ; he was asked to resign from the ministry of the Evangelical and Reformed Church shortly after he made an unauthorized trip to India in 1958, almost three years before the Evangelical and Reformed Church merged into the new United Church of Christ. U.C.C. leaders have rejected any of Wierwille's claims to be a part of their ministry. The validity of his master's degree from Princeton is undisputed, but the Colorado Commission on Higher Education reports that Pikes' Peak has no resident instruction, no published list of faculty, no accreditation, and is not under the supervision of any governmental agency. The degree program is offered by extramural methods, and the degree has only that status which the conferring school chooses to give it.

The Rev. Joel A. MacCollam is rector of St. Stephen's Church, Schuylerville, N. Y.

Out of this confused background has emerged the leader of a fast-moving organization that calls on the name of the Lord Jesus Christ, claims the power of the Holy Spirit, promises an abundant life in which "you can have whatever you want," and is looking for the time when "God will open the floodgates and our tidal wave of believing will sweep from one end of the state to the other," as one letter to the organization described a recent statewide meeting held at Albany, N.Y.

"WOUSA [Word Over USA] 1976" is the slogan currently used to put forth the interpretation of the Bible according to Dr. Wierwille. "WOUSA 1976" currently claims some 20,000 adherents and is in the midst of an extremely aggressive evangelization program in several sectors of the country. Currently some 1,000 students are paying \$85.00 each for the PFAL ("Power for Abundant Living") course, and The Way has opened its own college at Emporia, Kansas, planning a \$2.5 million expansion within the next two years. While lacking accreditation and without the authority to confer degrees, the Emporia campus is open with 400 students enrolled currently in a curriculum revolving around biblical studies.

The Way may be a fringe organization, but it represents a sizable fringe, and it does have money for program and expansion. The secular press has had much to say in recent months about the alleged brainwashing of young converts and the alienation of young adults in The Way from family members outside The Way. While not discounting the seriousness of those allegations, the real need is to understand how The

Way, like the Unification Church and some other peripheral organizations, perverts the orthodox teaching which the church holds even today.

In *The Jesus People*, Ronald Enroth gives what may be the most concise and accurate statement regarding Wierwille's teachings: "The Way Biblical Research Center," the organization's full name, is an ultra-dispensationalist outfit that denies the deity of Christ and indulges — somewhat incongruously for ultra-dispensationalists — in tongues speaking. At the family camps, which are the background of Wierwille's ministry, young children receive instruction in glossolalia: they are told to open their mouths and let any sounds come out. The Way publishes a catalog consisting almost exclusively of books and pamphlets by Wierwille. These claim to offer the true understanding of the Bible, lost since St. Paul's time but received now for the first time by Wierwille. The books purport to be the results of Wierwille's research in the original languages of the Bible."

Many Christians involved deeply in the Jesus Movement are critical of Wierwille. One leader of that phenomenon recently wrote: "Wierwille teaches that since salvation means forgiveness for past, present, and future sins, one is free to partake of sinful desires. This idea has been particularly appealing to Christians coming out of the hip scene who still want to take dope or fornicate. This means to us [the author] the major reason why people get into The Way, so that they can have a puny Jesus and their sin also. The message of repentance and obedience is not emphasized by The Way."

While The Way is a relatively young ministry, it is not without Christian antecedents. The foundation of teaching in The Way, as described above, is based exclusively on the understanding of scripture which Wierwille puts forth. The teaching has a historical basis in

what has always been held as heresy; Wierwille also manages to touch upon Christian Science, Unity thought, and pious humanism. He is Gnostic and very much appears to be in the Ebionite tradition. He is certainly a Monarchian, for he totally denies the Trinity, having recently written a book entitled *Jesus Christ is not God*. Still reaching into the past, he has learned much from Marcion, the second-century Gnostic who started his own movement apart from the church, while rejecting the Old Testament for Christians. Wierwille holds quite openly that the Old Testament is for the Jews and only the New Testament pertains to Christians. Wierwille is reported to have made the claim that "right belief will protect Christians from harm even in war."

The Trinity

The Trinity has always been a mystery for Wierwille, and in his exegetical work, he clearly claims to use his own understanding of the Greek. He might sound orthodox, but it is not his concern to be orthodox; in his own words, "We must define our terms. Many people may be misled because while using the same language and words, we do not mean the same things." Wierwille uses Trinitarian language, but his meanings are quite apart from traditional understandings. God is one being and one person. The Son is not God, but a perfect human being. The Holy Spirit is the Father, but only by a different name (somewhat like "Bill" and "William"). He has gone further on the matter of the Trinity to declare that "Those who teach that Jesus Christ is God and God is Jesus Christ will never stand in rightly dividing God's Word, for there is only one God and thou shalt have no other God."

Most of his other teachings about Christ are equally removed from traditional teaching. Somehow, Wierwille manages to claim that Jesus Christ is Savior, while claiming that he is eternal as we are; he is an idea in the foreknowledge of God. Christ, according to The Way teachings, is historically different from other human beings because he has a perfect soul, which is reflected in his perfect blood, which comes from the sperm which initiated his existence, which comes from the Father.

According to Wierwille's own words, "The only one who did not partake as the natural man in the life of the flesh which is in the blood was Jesus Christ. Jesus Christ's existence began when he was conceived by God's creating the soul life of Jesus in Mary. God created, or brought into existence, this life in an ovum in Mary's womb." The clear implication, which stands

apart from tradition, is that Jesus had no life or existence until this event of sperm meeting ovum. Yet Christ's own teachings are markedly different from this.

Wierwille's views on the Holy Spirit are both confusing and consistent in that his views have no relationship to traditional teaching. The Holy Spirit is some impersonal power, energy, or vibration which merges with human holy spirit; Wierwille claims that it is the believer's right to activate the human holy spirit with the Holy Spirit. "All power is energized by believing," he writes. "It is up to you to operate believing. Because of our legal rights in Christ Jesus, we do not approach God like a beggar asking for food. Unless we claim with action and boldness our delegated rights, we are tying God's hands. God is limited to the extent of a man's believing and obedience. We can appropriate the desires of our hearts by exercising the potential power which God has given." There is the loving God of Christian faith who would, and does exhort us; however, it is dangerous to equate God's loving patience towards us in our stubbornness and disbelief with our ability to tie God's hands. Certainly Saul of Tarsus might disagree with this; a zealous Jew on the way to Damascus to persecute Christians in the name of religion, certainly he had some level of belief in God and thought that he was being obedient. But Saul had little control over the radical change of life he went through when he met Christ on the road that day.

Gift of Tongues

Even though Wierwille is a dispensationalist, he does require the gift of tongues as both sufficient and necessary sign of spiritual maturity. With many in the charismatic renewal producing fine teaching on the fallacy of this position, there is little need to comment further here. However, The Way has also developed a methodology for bringing believers to the point of acquiring the gift of tongues. This method encourages a period of quiet relaxation, followed by laying your head back and breathing deeply to receive the Father's "inspiration." Then the seeker is to pray: "Father, I now receive the human holy spirit, power from on high, which you made available in Jesus Christ." At this point, the believer, using his own self-will, must make his own divine utterances. In addition, The Way holds strongly the position that to enjoy the fruits of the Holy Spirit, you must first experience all the gifts of the Spirit, as outlined by Paul in I Corinthians 12.

While theology of the Holy Spirit has many manifestations today among dispensationalists, pentecostals, and

others, a key element of all traditional Christian teaching has been the subordination of the human will to the Holy Spirit and to the will of God; there is nothing which man can do to manipulate or imitate the authentic working and power of the Spirit of God. Most pentecostals would say that to speak in tongues in a manner which is manipulated would not be a genuine tongue. It is also highly doubtful, albeit sometimes debated, that tongues could be taught as a technique, as Wierwille propounds.

Curious Theology

Perhaps the best example of Wierwille's curious theology can be seen in a popular circular used by The Way for evangelization. One of the most prominent phrases in the "Be a Winner" campaign says: "If you have the more than abundant life, you can have whatever you want. Every problem you ever had can be overcome when you are fully and accurately instructed." There are at least two diversions from traditional Christianity here: first is the idea that we can have whatever we want. This contradicts the very teaching of Jesus on how to pray: "Thy kingdom come, thy will be done" and gives the increasingly popular pie-in-the-sky image of the Father. The idea of overcoming every problem through adequate instruction would hardly stand up against Paul's thorn in the flesh, whatever we might think that thorn was. In spite of this conflict, Wierwille claims to make known the most authentic understanding of the Christian faith and religion since St. Paul!

In his denials of the creedal statements of the church, in his self-fulfilling exegetical methods, in the misuse of terminology, and in his refusal to submit his teachings to the oversight or guidance of any traditional Christian teaching body, Wierwille shows the misleading of his purportedly Christian teachings. His greatest danger to the church is to those who are foggy in theology and scripture, while also feeling that the institutional church has been, and will remain, a total failure. His personal appeal is strong, especially to the many young adults who, through their idealism, are drawn to his teachings and promises. His followers are enthusiastic and attractive. The proof of our own faith will be if we can be enthusiastic about Christ as Lord and Savior, the Word of God Incarnate, and if we can know the Holy Spirit's power in our own lives. The proof will also be shown by whether we exhibit the depth of true spiritual fruit to The Way — while not condoning either their false teachings or their alleged activities — that our Lord calls us to.

How Many Crosses?

Fr. Smith paused momentarily in the sanctuary before the final blessing. His eyes were turned heavenward, and his lips moved as in silent prayer. But Butch Jethro, acolyte, noticed that Fr. Smith's hands were clasped behind his back and he was releasing his fingers, one by one, as in counting.

And counting he was. It was his custom to make the sign of the cross just 16 times during a celebration of the eucharist, and he was reviewing. Somehow, on this particular morning, he had slipped in an extra and his allotment was exhausted.

So, raising his right hand majestically, he recited the ancient formula of dismissal, and then lowered his arm directly to his side.

Following the recessional as Fr. Smith stood in the narthex shaking hands with the departing members of his congregation, one lady asked, "Father, why didn't you make the sign of the cross during the benediction?"

The cleric paused as he took her hand.

"Why, so I didn't," he replied. "I guess I was so carried away with the beauty of the service that I just forgot."

The lady passed along and Fr. Smith delicately wiped his brow while muttering sotto voce, "That was a close one."

An usher, standing near enough to hear and observe, quizzically cocked an eyebrow.

Now the foregoing story is not so fictional as it may appear. During attendance at one church following my retirement, I counted just 16 such signs during each of the several celebrations of the eucharist. And they didn't include those made during the distribution of the hosts, which would naturally vary according to the number communicating.

My warped sense of humor latched onto a form of spoonerism on one of my favorite hymns, "Where crowd the crossed ways of life."

According to so-called good catholic practice, as described to me by a friend, I suppose I should have kept my eyes piously cast downward during celebrations. But on one occasion the priest took so long during preparation of the elements that I started counting, and I was hooked.

I suspect that superstition is somehow involved. And though maybe it is unfair to label this proliferation of the sign of the cross as even part superstition, I am still inclined to believe it is. Certainly Christians down through the ages have been using it either to ward off danger, or to bring them luck; as in the case of that big league baseball player who invariably makes the sign when he comes up to bat.

Anyway, as I see it, this and other forms of elaborate ceremonialism tend to separate the priest from the worshipers even more than the altar rail. And, while I appreciate proper and dignified ceremony and hold with St. Paul that "all things should be done decently and in order," I am turned off by what seems an unnecessarily repetitious use of this particular ceremonial act.

When I asked one of my multiple-cross colleagues what rationale he had for the practice, he replied that he had been taught the "right way" at the start of his ministry. The impression conveyed was that there was only one right way. Yet I have witnessed so many variations during celebrations, that I wonder where the standard is to be found?

Yes, I know, this discussion is about one of the so-called "great secondaries" of worship; I still question what effect it has on the people in the pews, or if they pay any attention to it. In which case it becomes as esoteric as a fraternity grip and about as meaningful.

Once I attended a service in a small Episcopal church where the celebrant crossed himself so frequently that, as an habitual lip-reader, I could hardly understand what he said. After the service I told him that, according to an ancient authority, St. Auspicious of Crete, the proper movement was from right to left in the case of a right-hander, rather than vice-versa. He smiled at my pleasantries but then, perhaps unconsciously, crossed himself in the Auspicious manner.

(The Rev.) JOHN T. RAYMOND (ret.)
Tulare, Calif.

The Bystander

(John 20:24-25)

There are those who,
Standing here, have
Certainty of where they go.
They know.
But I?
I do not have such surety.
I only sense its fibers,
Marking the weave
Of fine material
I cannot touch or buy.

Jenny

SCHOOLS

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Roberta C. McBride, Headmistress

HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

NEWS

Continued from page 10

and the Coalition for Human needs. These are components of the recently restructured Church in Society program. It approved one change in the proposed 1977 budget for this work by raising the item for hunger programs from \$25,000 to \$40,000, by decreasing the item for criminal justice from \$25,000 to \$15,000, and cutting the appropriation for interfaith coalitions from \$20,000 to \$15,000. The total asking for Church in Society for 1977 is \$1,996,309.

The report of council treasurer Matt Costigan shows that 1976 apportionment payments from dioceses will probably exceed by \$100,000 the earlier expectation of a total of \$11,150,000.

Council approved a proposal for seminary funding that was to be presented to the General Convention, stating in slightly different terms the recommendation that each parish designate a certain portion of its income for theological education. The original resolution calls for a figure of "three per cent of local operating budgets." Council recommends instead a formula of "one and one-half per cent of local parish income."

In other financial decisions:

The sale of some properties of the new defunct Episcopal Theological Seminary of the Caribbean in St. Just, Puerto Rico, was authorized;

Roanridge in Kansas City, Mo., was voted an advance of \$100,000 for program through June 1977. This is a loan, made necessary by the dissolution of a trust fund which had been supporting this training center for churches in small communities. It is seen as meeting a purely temporary emergency.

AUSTRALIA

Curb on Exorcism Issued by Prelate

Regulations aimed at curbing the "enthusiasm" of exorcists have been issued by the Archbishop of Sydney, the Most Rev. Marcus Loane.

The regulations, which do not ban exorcism but control circumstances in which it may be carried out, provoked a response from one priest/exorcist who said he'll get around the regulations by setting up a non-church related organization.

Diocesan officials said that the "enthusiasm" of some practitioners, if unchecked, could lead to abuses.

The regulations provide for the approval of a diocesan advisory panel on exorcism, but do not permit a clergyman to conduct an exorcism without prior consultation in cases of "special urgency." The regulations also prohibit an exorcist from advertising.

A priest who carries out what he calls a "ministry of deliverance," issued a statement announcing the formation of a "Deliverance Trust" to continue the activities.

The Rev. Peter Hobson of St. Michael's Church, Surry Hills, Sydney, who performs several exorcisms weekly, said his arrangement will enable him to obey the archbishop as well as the "great commission — to cast out demons — of our Lord Jesus Christ," and added that in his view, "obedience to the great commission (Matthew 10:1 with 28:20) and to the needs of Christians must always remain paramount."

ROMAN CATHOLICS

Nuns to Conduct Study

Nine Roman Catholic nuns, who are psychologists, will conduct a national study of the spiritual, psychological and emotional make-up of women who want to be priests in the Roman Catholic church.

Using a random sampling of 100 women who have indicated a call to ordination, the study team will interview and test them, according to a model developed by Father Eugene Kennedy, M.M., of Loyola University, in his 1974 study of priests.

The women, ranging in age from 25 to 55 and including married and single women as well as women in religious communities, will take part in a two-hour taped interview and take a variety of tests on the "socio-psychological and spiritual aspects of her personality."

The study will be under the "primary sponsorship" of Priests for Equality, a national organization of 1,000 priests who support the equality of men and women in all facets of church ministry and leadership.

Study chairman, Sister Fran Ferder, F.S.P.A., said that at the conclusion of the study results of the interviews and tests will be compiled, with a publication date set for the summer of 1977. She added that U.S. bishops have received a copy of the proposal for the study and will be kept informed as to its progress.

Sr. Fran thinks the ordination of women in the Roman Catholic Church will be a reality in two to 10 years. The Franciscan nun, who wants to be a priest herself, said most women who feel called to ordination are not militant feminists "nor are they demanding ordination as a right for themselves or any other persons. They simply believe that all men and women have a right to have this call to ordination tested."

She also noted that "women in religious orders will not accept their being the only ones to accept ordination... laywomen, too, must be accepted."

PEOPLE and Places

Positions Accepted

The Rev. **K.L. Ackerman** is rector of St. Mary's, 6th St. and Lookout Ave., Charleroi, Pa. 15022.

The Rev. **Perry Collins** is vicar of St. Paul's, Quincy, Fla. 32351.

The Rev. **M.A. Garrison** is on the staff of St. Cyprian's Cathedral, Kumasi, Ghana.

The Rev. **Charles I. Granger, Jr.** is serving St. Thomas Church, 4400 4th Ave. S, Minneapolis, Minn. 55409.

The Rev. **John A. Greely** is rector of St. Andrew's, Edgartown, Mass. 02539.

The Rev. **Donald W. Krickbaum** is rector, of Good Shepherd, 400 Seabrook Rd., Tequesta, Fla. 33458.

The Rev. **George Robert Laedlein** is rector of Emmanuel Church, 350 E. Massachusetts Ave., Southern Pines, N.C. 28387.

The Rev. **Samuel M. Outerbridge** is vicar of St. John's, Sewaren, and St. Mark's, Carteret, N.J. Address: 498 Cliff Rd., Sewaren, N.J. 07077.

The Rev. **George Pierce** is rector of St. Barnabas, Glenwood Springs, Col. 81601.

The Rev. **John W. Ridder** is chaplain of Madison State Hospital, Madison, Ind. 47250.

The Rev. **George H. Schroeter** is vicar of St. Peter's, Jackson, Ala. Address: 209 DeSales Ave., Mobile, Ala. 36607.

The Rev. **James C. Biegler**, curate, St. Uriel's, Philadelphia Blvd. & 3rd Ave., Sea Girt, N.J. 08750.

The Rev. **John R. Coble, Jr.**, Canon to the Ordinary in the Diocese of Bethlehem, effective Sept. 1.

The Rev. **E.A. de Bordenave III**, associate, St. Matthew's, Patterson & Forest Aves., Richmond, Va. 23229.



The Rev. **Norman C. Farnlof**, director of religious education, St. Uriel's, Sea Girt, N.J., effective Sept. 1.

The Rev. **Frank K. Jago**, rector, St. Andrew's, 315 High St., Mt. Holly, N.J., 08060, effective Sept. 1.

The Rev. **Hugh McGlashon**, rector, Christ Church, 628 Parry Ave., Palmyra, N.J. 08065, effective Sept. 1.

The Rev. **Ronald I. Metz**, rector, Church of the Holy Spirit, West 31st & Walnut Sts., Erie, Pa. 16508.

The Rev. **Edward R. Rich III**, rector, St. Peter's, 270 E. Wilbeth Rd., Akron, Oh. 44301.

The Rev. **Karl D. Ruttan**, curate, St. Andrew's, 300 3rd, Elyria, Oh. 44035.

The Rev. **Ronald W. Younkin**, rector, Church of the Holy Comforter, 1010 Willow Creek, Cleburne, Tex. 76031.

Dioceses

Arizona — St. Paul's, Payson, founded in 1969, has been consecrated by Bishop Joseph Harte. First and present vicar is Fr. Robert A. Donovan, former editor of *The Winslow Mail*, who was ordained in 1969.

Religious Orders

Community of the Holy Trinity, 3586 Paul Sweet Rd., Santa Cruz, Cal. 95065 (new address): On Trinity Sunday, Brothers Lewis and William

made their life vows and Brother Patrick made his interim vow during a service conducted by the order's episcopal visitor, the Rt. Rev. Clarence Haden, Jr., of Northern California.

Order of the Holy Cross — Brother Bob Harrell made his life profession at a pontifical high mass in Holy Cross Church, Dallas, taking the name of Stephen-Christopher. Address: Whitby House, Rt. 1, Box 56-B, Grapevine, Texas 76051.

Degrees

The Rev. **Mark S. Anschutz** received a M. Div. from Andover Newton Theological School.

The Rev. **Theodore W. Lewis**, St. Paul's, Hopkinton, Mass., received an Ed.D. in counseling psychology from Boston University.

Schools

St. Mary's School, Peekskill, N.Y. — Hamilton Wilson is director of admissions and director of development.

Anniversaries

The Rt. Rev. **David E. Richards**, director of the Office for Pastoral Development, has observed the 25th anniversary of his consecration.

Executive Council

The Rev. **Samuel Van Culin** has been appointed executive for national and world mission on the staff of the Episcopal Church Center. A member of the staff since 1962, he succeeds the Rt. Rev. E. L. Browning who is now Bishop of Hawaii.

Honors

The Rev. **J. Willard Yoder**, consulting psychologist with the State of New Jersey, received the 1976 Alumni Distinguished Service Award from his alma mater, Tri-State University, Angola, Ind., for his work as pastor, teacher, and psychologist.

Ann Harding Robinson, a member of the vestry of St. Mark's, New Canaan, Conn., and president of the diocesan Episcopal Church Women, received a D. Litt. degree from the Episcopal Seminary in Kentucky. She is also a member of the diocesan Standing Committee and vice president of the ECW for the New England Province.

Deaths

The Rev. **R. Linn Cashman**, 64, former rector, retired in 1971, of All Saints' Church, Oxnard, Cal., died in late August.

Ethel Virginia Olander Furlong, 48, wife of the Rev. James D. Furlong, Denison, Tex., died July 5.

The Rev. **Kenneth E. Mackenzie**, 57, rector of St. John's, Larchmont, Tex. died of lung cancer July 10.

The Rev. **John Martin Lax**, 72, rector emeritus of St. Alban's, El Cajon, Cal. died Aug. 26.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$30,906.47
Receipts Nos. 18,550-18,585, Sept. 3-14 908.00
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de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

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THE LIVING CHURCH

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Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & B. Fri 7.
Charismatic.

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ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (15);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
LOH 1st Sat 9

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Ev (15, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &
child care. Wed 11:30 HC

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 9:30; Service & Ser 9 & 11 (HC 1S) Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP
6:45, EP 6; C Sat 5-6

ST. PAUL'S ROCK CREEK PARISH
Rock Creek Church Rd. near National Shrine
Sun 8, 9:30 (Ch S), 11; Wed. as announced. Washington's
Oldest and only Colonial Church

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6;
C Sat 4:30

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish
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ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues
& Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

KEY—Light face type denotes AM, black face PM; add, address; announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Ev, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Mauffray, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Rev. James Simpson, the Rev. Robert Councilman
Ev, Daily 9:30; Sun 8 & 10

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C.
Biegler, c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30
ex Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S

Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S); Wkdy HC
Mon, Tues, Thurs & Fri 12:10, Wed 8, 1:10 & 5:15; Holy
Days 8. Church open daily 8 to 6. EP Mon, Tues, Thurs, Fri &
Sat 5:15

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

EPIPHANY

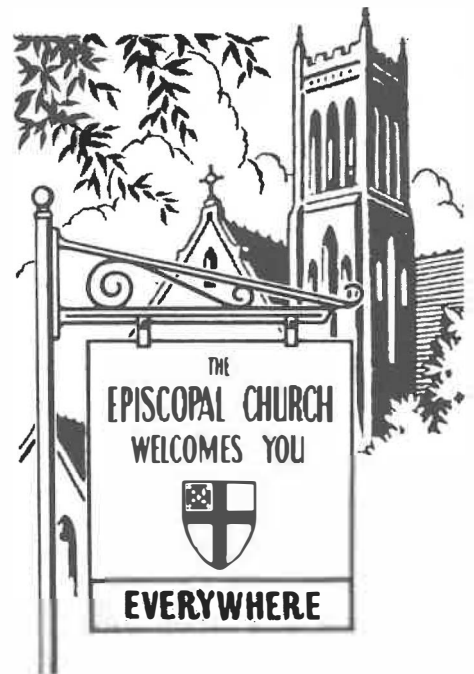
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Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8 & 12:15 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed
HC 6

ST. IGNATIUS OF ANTIOCH

87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r
The Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6; Sat
10; C by appt

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, Ev & B 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
5-6, Sat 2-3, 5-6, Sun 8:40-9.



NEW YORK, N.Y. (Cont'd.)

ST. THOMAS 5th Avenue & 53rd St.
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Douglas Ousley; the Rev. Leslie Lang
Sun HC 8, 9, 11, (1S) MP 11, Ch Ev 4, Organ Recital 5:15;
Mon thru Fri MP 8, HC 8:15 & 12:10; Tues HS 12:30; Wed
SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs Organ
Recital 12:10, HC 12:40, Church open daily to 9:30

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, assoc r
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

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Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

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HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

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ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

A Church Services Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.