

# THE LIVING CHURCH



Photo by Emmet Gribbin

Frank Vest, Jr., Suffragan Bishop of North Carolina, and Presiding Bishop Browning at Province IV meeting: looking toward Lambeth '88 [p. 7].

The Rev Jervis S Zimmerman  
291 Candlelight Dr  
Glastonbury CT 06033

**Thoughts on Thinking • page 10**



## First Grade Field Trip

By TRAVIS Du PRIEST

On June 1, I volunteered as a parent-chaperon at my first-grader's school for an all-day field trip to Petrifying Springs Park in Kenosha County, Wis., that included a nature hike. It was a beautiful early "summer's" day — temperature in the 80s, a slight breeze, scattered clouds, and relatively few mosquitoes considering the heavy rains we'd been having.

It was also my first week out of school and having turned in grades to the registrar, I was looking forward to being with my seven-year-old and his friends.

As it turned out, I was the leader of a small group of all boys — Andres, Darren, Andy and Ben. The children had been allowed to choose their own group; I suppose they went by the sound of the parent-leader's name, or perhaps by the son or daughter whose parent was to become the leader? In any event, the boys and their attitudes turned out to offer as much variety as mother nature herself.

Talk about a cross-section of humanity: in our small group we had a happy-go-lucky college professor glad to be out from under papers; the ever-hungry, slightly overweight child tired of kickball after five minutes of play; the double-jointed joker who showed me more configurations made with the human hand than I cared to see; the egg-head (I guess the kids would say "nerd"?) complete with clear plastic glass frames and army green short pants; and the wirey, squirrely athlete

who never stopped running, jumping, bumping, tumbling, and hitting all day. Our group spearheaded the collection of trash after lunch for the construction of the class garbage monster.

From the children and the teachers and the other parent chaperons, I learned a lot, about nature and even more about human nature. Years ago, when I took our first son to "Mother's Day Out" day-care center, I had had to come to terms with being a man in a woman's world. I learned the language and the rules pretty well, but I never quite got used to what my wife calls the "competitive mother syndrome."

During the kickball game, my memories came back. If you think *kids* want to win, play on a mixed team of parents and children. The mothers — I was one of two men on the field trip which included five women teachers and over 15 women chaperons — were as eager to win as any father would have been or as any of the children were. After I got on base and ran to second, one woman yelled a loud "chicken" at me because I didn't try to steal another base; that the third baseman had the ball didn't really seem to matter. She later congratulated a little boy who unwisely tried to steal base because he had "given it a good shot." I simply wasn't in the competitive spirit, apparently; to stay put was not satisfactory in this world.

Nature itself, of course, is highly competitive: the fittest of the species survives, animals prey off of each other and plants, large trees crowd out smaller ones, rivers carve the contours of land, and so on. Yet the competition here is in tension with a quiet stasis that we human beings sometimes miss. We can perhaps justify our own competitiveness through a calling upon natural patterns,

but I wonder if we don't overdo it a bit?

On the field trip, our groups didn't simply walk through the woods looking and learning, we had group scavenger hunts. Our scavenger hunt took us through a lovely woodland path where we were able to see numerous flowers, plants, and trees — I particularly enjoyed seeing the yellow and blue wild iris, the forget-me-nots, the delicate jack-in-the-pulpit, the moss and mushrooms, the trillium, and even the bottoms filled with skunk cabbage.

Our little group collected wild onions (which we ate for lunch), walnut shells, mushrooms, and rocks, as well as various pods and seeds. We managed to find nearly everything on our scavenger chart, yet, alas, our 87 count paled next to the 210 count of our companion group.

I wondered as we walked through the woods, each group bending and talking in secret so as to beat the other groups, what we were teaching our children besides the identification of plants and animals? We human beings seem to be able to enjoy so little on its own terms. It's even hard for us to look at a field or a hillside without comparing it to another field or hillside that we think somehow more pleasant. Very little in our lives is what it is. To beat out someone else makes the whole game of life somehow more exciting.

Yet nature holds other lessons besides those of competition. The water in the pools of the Pike River, the rocks, and the white birch trees quietly state another way of survival. This other way is the one of being in place, of settling in, of living with. This other way is that of staying put rather than that of using up and moving on.

This message from the woods spoke deeply to me. My life is all too full of competitions and evaluations, and when I'm not in competition with someone else, I find it easy to be in competition with myself. I find it hard sometimes to settle in, to leave myself alone, and to allow God to come into focus and consciousness. The quiet plants whispered, perhaps I should say prayed, not in secret competition, but in gentleness, to my interior: hush, linger, be rooted.

On the way back to our "camp" one group leader stopped all of us, "Here," she said, "our group would like to share something with all of you." Inside a hollow log grew a silent family of mushrooms — beautiful to behold, a symbol of the life I was meditating on. But just as beautiful as the sight of the mushrooms was the sound of the word "share" offered in the middle of the forest, a needed balance to the competitive rat race of the rest of the day.

Perhaps the quiet darkness of the woods was beginning to work its magic, perhaps the prayers of the plants were being answered.

---

*The Rev. Travis Du Priest, an editorial assistant to THE LIVING CHURCH, is a professor of English at Carthage College, Kenosha, Wis., and an assistant at St. Luke's Church, Racine, Wis.*

# THE LIVING CHURCH

Volume 195 Established 1878 Number 1

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; John E. Schuessler, assistant editor; Kirsten V. Reeves, news editor; J. A. Kucharski, music editor; Clarissa H. Porter, book editor; the Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant; the Rev. Frederick W. Phinney, associate editor, Province I; the Rev. Emmet Gribbin, Jr., associate editor, Province IV; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila J. Thurber, advertising manager.

## DEPARTMENTS

Benediction	14	Letters	3
Books	5	News	13
Editorials	11	People and Places	13
First Article	2		

## FEATURES

Thoughts on Thinking *Richard Wentz* 10

## Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; William W. Baker, Lake Quivira, Kan.; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee; Mrs. Terry Kohler, Sheboygan, Wis.; John W. Matheus, Glendale, Wis.; George E. Reedy, Milwaukee.

## The Living Church Foundation, Inc.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Sewanee, Tenn.; the Rt. Rev. Stanley Atkins; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.); the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana (ret.); the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Church Pension Fund, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. William H. Baar, Venice, Italy; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Donald H. Langlois, Danville, Ill.; the Ven. W. Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Murray L. Trelease; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; William W. Baker; Ettore Barbatelli; Mrs. Gilbert L. Braun, Eau Claire, Wis.; Jackson Bruce, Jr.; Mrs. Robert C. Brumder; Leonard Campbell, Jr.; Phil deMontmollin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee; H.N. Kelley, Deerfield, Ill.; Mrs. Terry Kohler; John W. Matheus; Mrs. John W. Hayden, La Crosse, Wis.; Mrs. Baxter Melton, Lexington, Ky.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Robert A. Robinson, New Canaan, Conn.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

# LETTERS

## Protections for Employees?

While the Rev. Gene Geromel makes useful points about clergy retention in his article titled "Tenure" [TLC, June 14] he is wrong when he writes that an employer can't just fire someone.

Unless a person is protected by a contract or a federal law (prohibiting certain employer behaviors) they are employed "at will." Their employer has the legal right to fire them for a good reason, a bad reason, or no reason at all. Fr. Geromel's notions of "just cause" and "due process" are nonsense. While he is right that most employers will document a firing, it is only to protect themselves later from charges that they violated federal laws.

I worked for four years in Greenville, S.C., with traumatically discharged workers. I counseled people who had been fired for leaving work to take a child to the emergency room, for filing worker's compensation claims, and several who were fired because the boss's spouse just plain didn't like them. All those discharges were legal.

Without a contract or protection from a federal law, employees carry none of their constitutional rights into the workplace. There is no right to free speech, no right to assemble, no protection against searches of their possessions (although this is changing some), no protection against self-incrimination (i.e. people can be forced to take lie detector tests).

Employment in the church should certainly be governed by higher standards than in secular employment. Unfortunately, the secular employment world does not provide a model for us to follow, in spite of the assertions to the contrary. At the very least, contracts between parishes and clergy should be required, with standard paths included for mediating

## A CLASSIC EDUCATION

Traditional scholarship combines with leadership opportunities in a Christian community of faculty and students to provide a complete learning experience — academically, socially and spiritually.



Boarding and Day.

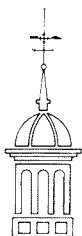
Grades 7-12. Coeducational.

For more information, write or call:

Director of Admissions

(516) 751-1800

THE STONY BROOK SCHOOL  
Stony Brook, New York 11790



## Church Stationery

A new dimension in church stationery. Raised printing that looks like engraving. Beautiful! Write for kit showing quality, type faces, colors and prices. Ask about our calling card service.

PEAK PUBLICATIONS BOX 1210  
COLORADO SPRINGS, CO 80901

## Shrine of Our Lady of Clemency

Continuous Novena  
Write for Information  
S. Clement's Church

20th and Cherry Streets, Phila., Pa. 19103

## THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

The Secretary-General, Guild of All Souls  
233 Grove Road South Orange, N. J. 07079

## THE EPISCOPAL CHURCH ANNUAL — 1987

Order Your Copy Now \$22.50  
MOREHOUSE-BARLOW  
78 Danbury Rd. Wilton, CT 06897  
(203) 762-0721



THE MISSION BOOKSTORE  
KEMPER GIFT SHOP  
NASHOTAH HOUSE  
NASHOTAH, WI 53058

All books seen in The Living Church are available.  
Ask about clergy and church discounts.

(414) 646-3371 ext. 62

## TRAVELING?

Week after week *The Living Church* carries the listings of services of Episcopal churches — all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When on vacation check the listings on pages 14, 15 and 16, and attend church wherever you are to be. Churchpeople profit by sharing in the act of worship outside their home parishes.

If the service hours at your church are not included in the Church directory, write to the advertising manager for information on the nominal rates.

THE LIVING CHURCH  
816 E. Juneau Ave.  
Milwaukee, WI 53202

disputes that cannot be resolved in the vestry meeting.

Finally it seems to me that y'all might better check such factual claims before presenting such an article. The worst thing you can do for an unprotected employee is to suggest that they have protections where none exist.

(The Rev.) MICHAEL B. RUSSELL  
Church of St. Paul and the Redeemer  
Chicago, Ill.

*We agree that there are no absolute protections for employees. At the same time, we understand that protections will vary from one state to another depending on strength of labor unions, contract agreements and court precedents. The fact remains that many businesses practice commendable ethical standards. Ed.*

## Canterbury Candidates

Surely any Anglican cleric who is or would become a British subject should be a possible candidate for the see of Canterbury. However, I believe Canon Hood is mistaken if he thinks it is important to consider a non-Englishman for the position [TLC, June 7]. It is the antiquity and unique historical role of the see that most Anglicans consider the center of our unity not the incumbent. In fact I doubt if most Anglicans know or even care who is seated on the throne of Augustine at any given time.

In 1957 I asked the proto-deacon of the Phanar why the patriarch stayed in hostile and dangerous Istanbul. His answer is relevant to our subject: "Athenagoras is just the bishop of these Greeks here. It is only an accident of history that he is also the Ecumenical Patriarch."

HENRY P. HARE, JR., M.D.  
San Antonio, Texas

The Rev. Canon Robert E. Hood's article, "Canterbury: The Color Black," is based upon what I believe is a widespread misapprehension about who the Archbishop of Canterbury is.

The article seems to reflect the notion that the archbishop is some kind of Anglican pope. He is no such thing. He is a bishop of the Church of England, and his relationship to the rest of the Anglican Communion is *primus inter pares*. His leadership has no authority behind it except the honorific one of being the occupant of the oldest see in our communion. As an English bishop he should be chosen with whatever criteria are appropriate for that selection. It is nice to see him running around the world and having his picture taken with John Paul II, but we should not be misled into thinking that he is some kind of Anglican equivalent to the pope.

Much more to the point than focusing on the Archbishop of Canterbury would

be to move the Lambeth Conference somewhere closer to the center of the greatest life in our communion, say somewhere south of the Sahara.

(The Rev.) PETER C. MOORE  
St. Paul's Church

Seattle, Wash.

## Old Experiment

In the May 31 issue, Bishops Wantland and Spong get down to the basic issue which lies under the question of sexual morality. If we are to make judgments as to what is moral and immoral we must know what is right and what is wrong. Where is this knowledge to be found? Is it to come from scripture or from some non-biblical source?

Having demolished the authority of holy writ, the Bishop of Newark invokes "... the knowledge and insights of the life sciences. ..." Since he has proposed this alternative, we are entitled to ask Bishop Spong how he intends to operationalize the data of the life sciences into a moral code. Herbert Spencer attempted to derive morals from biology but found the results were not satisfactory and subsequent efforts to formulate a scientific morality have proved to be equally unsuccessful. If we are concerned to be *au courant*, nothing is gained by doing once again an old experiment from the past which has failed repeatedly.

(The Rev.) ROLAND THORWALDSEN  
St. Stephen's Church  
Beaumont, Calif.

The continuing debate of Bishop Wantland and Bishop Spong on "The Bible and Sexual Ethics" reminded me of a profound observation by the late Francis Schaeffer in his final book, *The Great Evangelical Disaster*: "To be really Bible-believing Christians we need to practice, simultaneously, at each step of the way, two biblical principles. One principle is that of the purity of the visible church . . . .

"The second principle is that of an observable love among all true Christians. In the flesh we can stress purity without love, or we can stress love without purity; we cannot stress both simultaneously. To do so we must look moment by moment to the work of Christ and of the Holy Spirit. Without that, a stress on purity becomes hard, proud, and legalistic; likewise, without it a stress on love becomes pure compromise."

GENE C. PRUETT  
Sewanee, Tenn.

Saul-Paul was a Pharaesic Jew, presumably born in Tarsus in Cilicia, i.e. in the Greek-speaking Diaspora; the son of a Pharisee and Palestinian Jew, who at the same time had Roman citizenship (Acts 23:6). He was not educated in the

Diaspora, but in Jerusalem, in the school ("sat at the feet") of Gamaliel I, the son (or grandson) of the great Hillel (Acts 22:3).

After his encounter with the risen Christ, Paul remained proud of his heritage.

Surely Bishop Spong must realize — when he quotes Romans 11:8 to support his contention that Paul possessed an "anti-Semitic attitude" — Paul was citing holy scripture (Jer. 5:21; Deut. 29:4; Ezek. 2:3).  
ROBERT ADAMS BOYD  
Binghampton, N.Y.

### Scientific Information

In response to the first debate between Bishop Spong and Bishop Wantland [TLC, April 26], I think Bishop Spong has either missed or ignored major factors in his defense of modern sexual ethics, with specific reference to homosexuality.

The first factor is anal coitus. Science is not waiting for new information on its dangers. For years it has been known that the rectum is a thin-walled organ designed only for the formation and excretion of digesta. Contrarily, the vagina is a thick-walled organ specifically designed for coitus. Consultation with a proctologist can give extensive information on the disease syndromes and mechanical damage caused by insertion of objects into the rectum. Anal coitus cannot be interpreted as normal sexual expression regardless of the time frame of reference (modern or pre-modern). Since it is my understanding that anal coitus is the major form of homosexual expression, I would like to know what "new truth, new insight and new realities" Bishop Spong has discovered that would force "new decisions" that anal coitus is not dangerous for the partner, no matter how willing?

JOHN M. VETTERLING, MPVM, Ph.D.  
Fort Collins, Colo.

# BOOKS

## Developing Qualities

**THE LEADERSHIP STYLE OF JESUS.** By Michael Youssef. Victor. Pp. 168. No price given.

The subtitle of this book is "How to Develop the Leadership Qualities of the Good Shepherd." The author has taken the subject of leadership, in and out of the church, and put it in the context of Christ as *the* leader. How are leaders identified? What qualities do we look for? What temptations do leaders face? What problems? How do we turn followers into leaders?

All these topics are presented and discussed with a practical biblical theology. The author has designed his material for personal reading or for group study, as there are leader's guides and visual aids available.

MARY HASSELL  
Diocesan Deployment Officer  
Minneapolis, Minn.

## Creative Use of Sacraments

**BUILDING FAITH IN FAMILIES.** By Frank Gasque Dunn. Morehouse-Barlow. Pp. x and 232. \$8.95 paper.

Few would dispute the assertion that the Episcopal Church has become more truly sacramental over the last 50 years. Baptism and the Eucharist have become more central in the life of most parishes, and the lesser sacramental rites play a much more significant role in the life of the church than in the past.

This book reflects these changes as it outlines ways of using the sacraments creatively in worship and pastoral ministry.

The reader will find little here that is new in theological understanding, but much that is creative and fresh in application of traditional Anglican theology to the pastoral care of families and indi-

viduals in the church. The latest revision of the Prayer Book provides much new material which lends itself to imaginative programs of Christian education, and these possibilities are explored at length in Fr. Dunn's book. The volume also reflects a creative ministry by a priest who obviously cares deeply for his people.

Unfortunately, this focus on family nurture and personal formation comes at a time when the family is suffering revolutionary changes that call into question the relevance of much that is described or suggested here.

(The Rev.) A. MALCOLM MACMILLAN  
Chautauqua, N.Y.

## Books Received

**LUTHER THE REFORMER: The Story of the Man and His Career.** By James M. Kittleson. Augsburg. Pp. 334. No price given.

**ON THE THRESHOLD OF GOD'S FUTURE.** By John H. Westerhoff, III and Caroline A. Hughes. Harper & Row. Pp. 160. \$7.95 paper.

**A BURNING AND A SHINING LIGHT: English Spirituality in the Age of Wesley.** Edited by David Lyle Jeffrey. Eerdmans. Pp. 517. \$16.95 paper.

**CHRISTIANITY AND THE WORLD RELIGIONS.** By Hans Küng. Doubleday. Pp. xix and 460. \$19.95.

**GLEANINGS: A Random Harvest.** By Douglas V. Steere. Upper Room. Pp. 140. No price given, paper.

**A TIME FOR BEING HUMAN.** By Eugene Kennedy. Image/Doubleday. Pp. 236. \$7.95 paper.

**A SENSE OF DIRECTION: The Basic Elements of the Spiritual Journey.** By Louis J. Cameli, Robert L. Miller, and Gerard P. Weber. Tabor. Pp. 96. \$5.95 paper.

**WHERE SOUL AND SPIRIT MEET.** By Marilyn Morgan Helleberg. Abingdon. Pp. 112. \$6.95 paper.

**AS IT WAS WRITTEN: An Introduction to the Bible.** By Justin Taylor. Paulist. Pp. 164. \$7.95 paper.

**HEALING THE HEART: The Power of Biblical Heart Imagery.** By Joseph Grassi. Paulist. Pp. 137. \$7.95 paper.

**A DEEPER KIND OF TRUTH: Biblical Tales for Life and Prayer.** By Elizabeth M. Reis. Paulist. Pp. 97. \$5.95 paper.

*The Armento Columbarium revives an ancient tradition:*

## "BURIAL in THE CHURCH not from THE CHURCH"

*The Reverend John D. Lane, Rector, Church of the Holy Comforter, New Orleans, La. 70122*



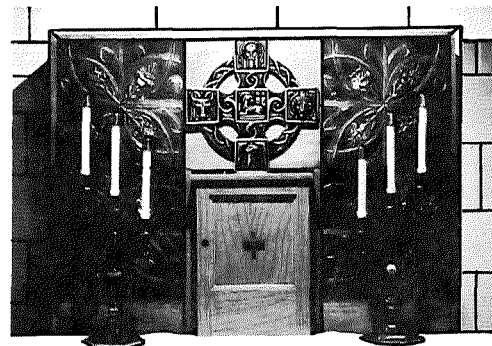
Mrs. Bruno (Janet) Staffen  
Chairman,  
Columbarium Committee  
St. Richard's Church  
Chicago, IL 60646  
The Rev. Kurt A. Olson  
Rector

Thank you very much for the tremendous cooperation with us in creating a columbarium for our church — on time! Several members of the altar guild worked at the church — and proclaimed it absolutely beautiful. I saw it on Friday, as did the Rector and our Junior Warden. We were taken aback by how perfect it was; we had all been involved in its planning, yet had not envisioned it quite as well as it came off. One strong "anti" took time to tell our Rector that it is not what she had imagined, that it is a beautiful reredos for the altar. He told her that he valued her opinion most, because he knew her previous views on the project.

ARMENTO  
Liturgical Arts

Armento Liturgical Arts  
1011 Military Road  
Buffalo, NY 14217  
Phone: 716/875-2423

Write for FREE Kit of Information



Columbarium with Celtic Cross centerpiece installed at the side altar. Two Starter Sets of 8 niches each. Bronze Faceplates, Lily Design. Bronze Celtic Cross 15" x 15"  
Photographs by Bruno Staffen

# THE LIVING CHURCH

July 5, 1987  
After Pentecost/Proper 9

For 108 Years  
Serving the Episcopal Church

## Vision Conference

On June 10, in a motel in New Jersey near the Newark airport, Presiding Bishop Edmond L. Browning convened his two-day "Vision Conference." Like the "Under One Roof" meeting in St. Louis a few days earlier [see story] this was a new, one-of-a-kind gathering. Many of the people in New Jersey had in fact been at the meeting in St. Louis.

Over 80 invited participants represented 50 different organizations, interest groups, and agencies in the church. Among them were such diverse bodies as the Church Army, the Associated Parishes, the Church Periodical Club, the Episcopal Peace Fellowship, Hispanic Ministries, the National Association of Altar Guilds, Pewsaction, each of the nine provinces, religious orders, and the Urban Caucus. THE LIVING CHURCH was represented by its editor.

The "Vision Conference" was planned, as was clearly stated at the beginning, to assist the Presiding Bishop in formulating his vision for the church, communicating it to the church at large, and seeking appropriate action to embody it at the General Convention in Detroit a year from now.

The conference opened with Morning Prayer, followed by study of a Bible passage (Romans 12:1-2) in small groups. Later in the morning, the Presiding Bishop gave an address.

As on some other occasions, Bishop Browning spoke of his past 18 months of listening to different elements in the church. He reaffirmed his conviction that "compassion is the basis of our spiritual lives that gives hope to a suffering world." He described his own view of leadership in terms of servanthood, collegiality, and the enablement of others. He went on to present eight "mission imperatives" as guidelines for the church to move ahead in the future. The discussion groups were asked to consider these imperatives and to report their reactions.

In his presentations the Primate was assisted by George McGonigle, the senior executive officer at the Episcopal Church Center in New York, and others. Mr. McGonigle asked for a new spirit in national church activities. In the past, he said, different agencies and departments have competed intensely for dollars in their budget, and have stubbornly defended the autonomy and separate-ness of their own programs. Broad

guidelines for the future will enable different elements to work together for common goals.

On the second day, discussion groups reported extensive criticism of the eight mission imperatives. While all sympathized with the general intent, and supported the specific points (education, evangelism, ecumenism, etc.) the "committee-speak" style of writing, the odd way different items were lumped together, and lack of clarity were objects of comment. Failure to mention Jesus Christ was an object of dismay to many. The lack of distinction (if distinction was indeed intended) between imperatives for the national church and imperatives for the whole church, including parishes, was also noted. Some felt that an earlier draft by Bishop Browning had been better. Subsequent work by the headquarters staff and by the elected Executive Council had perhaps only muddied the waters. It was asked if collegiality had not gone too far in this matter.

Bishop Browning replied briefly, before the midday Eucharist for St. Barnabas' Day which concluded the meeting. He thanked all present for their attention and helpful comments, and looked forward to further work on the imperatives.

H.B.P

## Social Organizations Gather

At the Clarion Hotel dramatically placed close to the gleaming 630-foot high Gateway Arch on the waterfront of the city of St. Louis, a new kind of Episcopal meeting was held, entitled "Under One Roof." It extended from June 4-7 and included approximately 500 people. The purpose of the gathering was to bring together representatives of numerous voluntary organizations and agencies described as being "involved in social, justice, and specialized ministries." The 16 sponsoring groups included the Appalachian People's Service Organization (APSO), the Episcopal Conference for the Deaf, the Episcopal Peace Fellowship, the Hispanic Coalition, Integrity, and the Union of Black Episcopalians. Traditional fields of special ministry and activist groups were both included. A number of other voluntary organizations, national church offices, and dioceses also cooperated, and registration at the conference was also opened to visitors.

The conference was intended to con-



tinue an effort toward unity that was begun at the last General Convention. Nancy Deppen, coordinator of the Public Policy Network of the Episcopal Church, which consists of the various groups participating in "Under One Roof," explained that for the past few years, the leaders of the organizations have been meeting to share ideas. The conference was a way to share this unity with the members of the groups at large.

Delivering the keynote address on Thursday evening was U.S. Sen. Lowell P. Weicker, R-Connecticut. Weather conditions having prevented him from flying out of the nation's capital, his speech was delivered by telephone through the public address system in the hotel's banquet room. The senator strongly endorsed the purpose of the meeting and urged his fellow Episcopalians to express their religion by practicing an active citizenship, using their votes conscientiously.

Differences of opinion on the power of voting were immediately evident the next morning when panelists considered his address. Among questions raised were: Does the way one votes today really change anything? How much choice are voters given? Are new office holders merely assimilated to the existing system? Those of a more radical stance saw voting as simply fitting into a system riddled with injustices.

"The greatest difficulty we face in the social justice movement is fragmentation by various groups which work for peace and justice. A conference like this is an opportunity to gather that power," said one panelist, the Rev. Dr. Arie Brouwer, general secretary of the National Council of Churches of Christ. Several others expressed similar belief

throughout the convention's sessions.

The Rev. Linda Grenz of the Episcopal Women's Caucus said, "It is white, upper middle class males who decide what's best for the rest of us." She stated further, "it is not helping any if we just get white, upper middle class women in the priesthood and episcopacy" and urged that power should be allowed to all people in the church.

At a second morning plenary session, "a vision for the church" was discussed. Pamela Chinnis, vice president of the House of Deputies of General Convention, said "my prayer for the church 100 years hence is that we will have begun to create a new community of women and men." She also said that men are not the problem but "disunity is a human problem."

"The mission of the church is to restore all people to unity with God and with each other in Christ," said Byron Rushing, past president of the Episcopal Urban Caucus. He said people should stop using the term lay ministers because "every baptized Christian is a primary minister to carry out the mission of the church."

Friday and Saturday each began with the Eucharist. After each plenary session, most of the day was then devoted to an assortment of workshops of about an hour each, participants choosing which they wished to attend. Over 40 different workshops were scheduled during the two days, and four different field trips to churches or other institutions serving the disadvantaged in St. Louis. Typical workshops were attended by about 15 or 20 persons, and dealt with such topics as domestic violence, aging, alcoholism, rural mission and ministry in Appalachia, accessibility for the handicapped, illiteracy, deaf ministry, inclusive language, Central America, and AIDS ministry.

One workshop focused on racially motivated violence. Representatives of the black, Hispanic, Korean, Native American, Southeast Asian and Asian American communities told of struggles facing their people and the causes of violence. The Rev. Philip C. Allen of Minnesota said, "It comes as a shock to many people that Indian people are victims of racial violence" and he recounted several incidences of such violence in places such as South Dakota.

#### AIDS

Members of the Episcopal Caring Response Committee in Washington, D.C. explained the corporate efforts of several local Episcopal churches in helping persons with AIDS. They noted the overwhelming number of factors facing person with AIDS, such as loss of housing, jobs and support, death of friends, lack of insurance and high medical costs in addition to feelings of condemnation and

ostracism. They urged a response according to Christ's example of compassion and love.

The participating agencies also held separate meetings of their own on Thursday. In some cases this was a board meeting or the annual meeting of the organization. Some also held dinner meetings. At its dinner, the National Episcopal Coalition on Alcohol and Drugs presented its annual Samuel Shoemaker Award to R. Brinkly Smithers of New York. For over 35 years Mr. Smithers has supported alcoholism programs and has held offices of responsibility in national and local alcoholism organizations.

One of the most exciting sessions for many of the participants was a talk by Sara Nelson, executive director of the Christic Institute, a legal agency in Washington, D.C., that has been involved in such cases as the one of Karen Silkwood. Speaking to a banquet for all participating networks on Thursday night, she explained the agency's efforts in uncovering information of alleged crimes by a secret team of U.S. military and CIA officials. She said the institute

### Not So Grand

Some visiting dignitaries receive grand welcomes, while others have welcomes that are anything but grand. A recent visit by the Most Rev. Din Dayal, Bishop of Lucknow and Moderator of the Church of North India — his first trip to the U.S. in 12 years — was plagued initially by misfortune. At arrival in New York, he missed his ride from the airport to the place he was to stay, so he took a cab, for which he paid \$100 (he expected to pay \$20).

A few days later the bishop was back at the airport on his way to St. Louis for the "Under One Roof" conference. Fate struck again, as one piece of luggage was stolen. After talking with the police and missing his scheduled flight, he eventually left for St. Louis, but \$200 poorer and without several clothing items and important letters of correspondence.

However, good news did come. A Roman Catholic priest, while walking along one of New York's streets, came upon the bag in a garbage bin. He opened it to find a letter addressed to the Episcopal Church Center, 815 Second Avenue in New York. He delivered the bag to the Church Center and it was returned to Bishop Dayal — minus the money and some of the clothes and letters — before he left St. Louis.

had evidence of such crimes as the waging of secret wars, drug trafficking and secret assassinations and she said their agency believes these incidents have been organized by the secret team both officially and on their own.

The Presiding Bishop, the Most Rev. Edmond Lee Browning, addressed conference participants at a closing banquet Saturday evening. "In the last year and a half, I have discovered that the role of the Presiding Bishop is to affirm diversity," he said. He referred to a statement he made upon his election, in which he said, "There will be no outcasts" and said he has since made several observations. "I've discovered there are a lot of people in the church who believe themselves to be outcasts." Secondly, he said, "Among the outcasts, there are those who refuse to participate in the church until others also become outcasts." Finally, he said he felt the church was making some progress toward inclusiveness.

An elaborate liturgy celebrating Pentecost was held the following morning at Christ Church Cathedral. In his sermon, the Presiding Bishop said it was time for the church to lay aside many superficial differences "and in response to our Lord, recognize one another's gifts, beauty and worth without envy or anxiety."

H.B.P. and J.E.S.

### Province IV Synod

The synod of Province IV met June 1-3 at Kanuga Conference Center near Hendersonville, N.C. with 224 representatives from the 20 provincial dioceses attending. The Most Rev. Edmond Browning, Presiding Bishop, gave four addresses on the topics Anglican bishops will discuss at the Lambeth Conference in 1988.

The Archbishop of Canterbury has urged every Anglican bishop to "bring his diocese with him to Lambeth" in the sense that diocesan discussions of the Lambeth topics will aid each bishop in expressing the mind and will of those he represents. The program at this synod was designed to encourage further discussion of the Lambeth themes.

The four subjects on the Lambeth agenda are: mission and ministry, doctrine and pastoral care, ecumenical relations, and Christianity and the social order.

Mission and ministry will include new Anglican ventures in evangelism and missionary cooperation, and all the varied concerns which surround the possibility of a woman being consecrated bishop.

In speaking of ecumenical relations, Bishop Browning told of his own personal conversations with the pope, with the patriarchs of several Orthodox Churches in the Middle East, and of his experiences in Geneva at the World Council of Churches headquarters. He noted with approval the present trend in

ecumenical relations, as local congregations deal with human issues rather than theoretical ones.

At Lambeth, discussions about Christianity and the social order will include responses from the bishops of Northern Ireland, the Middle East and South Africa, he added.

As part of his addresses, Bishop Browning told of his experiences at meetings of the Anglican Consultative Council in Nigeria and Singapore. These meetings in between Lambeth conferences, which convene only once a decade, are proving valuable in maintaining communications between the 27 Anglican churches, he said.

In a business session under the chairmanship of the Rt. Rev. Duncan Gray, Bishop of Mississippi, the synod heard reports from the provincial coordinator for university and college campus ministries, from leaders of the Episcopal Church Women (ECW), and from the provincial representatives of the Council for the Development of Ministry.

The only resolution proposed, which was to invite the General Convention to meet in Province IV in 1991, was passed. A budget of \$37,450 for 1988 was adopted. This budget includes substantial items for campus ministries, youth work, evangelism, and \$4,000 for scholarships at St. Augustine's College in Raleigh, N.C. and Voorhees College in Denmark, S.C.

(The Rev.) R. EMMET GRIBBIN

## Diaconate Conference

Kansas City, Mo., was the location for a meeting of the North American Association for the Diaconate, June 4-6. The Most Rev. Edmond Browning, Presiding Bishop, emphasized in his keynote speech the important role that deacons play in extending the "reach of the church" to all people. About 200 deacons from around the country attended the conference.

The Rev. Carol Kerbel, assistant deacon at Trinity Church, Princeton, N.J., and retiring president of the association, said that the diaconate is growing in the Episcopal Church and in the Roman Catholic Church as well. Several other denominational groups are studying the prospects, function and effectiveness of the diaconate.

A central purpose of the conference was to share the various methods of training deacons which differ from diocese to diocese. Deacon Kerbel said that understanding of the diaconate is growing in the church but some tensions persist among clergy, deacons and lay ministers. "It's a matter of feeling comfortable . . . with everyone doing his job within the church and not stepping on each other's toes," she said.

The closing service was conducted by Bishop Browning, assisted by the Rt. Rev. Arthur Vogel, Bishop of West Mis-

souri, and the Rt. Rev. Richard F. Grein, Bishop of Kansas. The service was held in the Roman Catholic Cathedral of the Immaculate Conception, because Grace and Holy Trinity Cathedral (of the Episcopal diocese) is in the midst of a large repair and restoration project.

The "atmosphere" of the meeting was one of conviction, satisfaction, and a wish to extend the work and recognition of deacons in the church.

(The Rev.) DONALD BECKER

## ECM Council Meets

The Rt. Rev. William Stevens, Bishop of Fond du Lac and chairman of the Evangelical and Catholic Mission, at an ECM council meeting in Oconomowoc, Wis., in May, reported on recent discussions in Chicago concerning the possible election of a woman as bishop.

Meeting in Chicago was the committee appointed by the Presiding Bishop which is seeking a position of mutual understanding between opponents and supporters of the election of a woman as bishop. No agreement has been reached during the two meetings held, the bishop said, and there appears only a faint hope for some future pastoral accommodation.

The ECM council deemed the draft of a response by the committee not acceptable, and expressed its concern that this committee represented only one view, with no representation from the large group within the church which maintains the orthodox theological position concerning the ordained ministry. The council asked the Presiding Bishop to include those with divergent views, "... so that worthwhile dialogue may get under way and God's church may be properly nurtured and supported for all and not only for some."

Several members of the council were appointed to investigate future cooperation with other groups in the church with whom ECM shares a number of concerns.

In connection with discussions con-

cerning the future of ECM's position within the church, the council agreed to a series of resolutions, including the following:

- ECM actively denies the right and authority of General Convention to change the nature of the traditional apostolic ministry of the church;
- ECM supports the efforts of representatives to negotiate an acceptable settlement, or, as a last resort, begin to function as an autonomous ecclesial body;
- ECM opposes abortion on demand;
- ECM affirms that while the 1979 Prayer Book is the standard Book of Common Prayer, the 1928 book contains rites and language of equal value and validity, the use of which should be permitted subject to the ruling of the 1979 General Convention concerning the lectionary and calendar.

Plans for the annual conference in Denver on October 23-24 were discussed. With the general topic of "Looking Toward Lambeth" the conference will hear papers on ecumenism, dogmatic theology, mission and ministry, and social action.

Dorothy Spaulding, of McLean, Va., was appointed executive secretary of ECM, to oversee its routine management and to supervise its presence at the General Convention in July 1988.

## Episcopal Communicators

McGill University in Montreal, Canada, was the site for the June 1-5 meeting of the Episcopal Communicators. The organization combined meetings with Canadian Anglican editors.

The first evening, participants heard a presentation by Louise Lore, executive producer for Canada's well-known "Man Alive" series. She explained the difficulty in producing high-quality Christian programming on a small budget, but that the successful 20-year run of her program indicates it can be done.

The next day, several individuals participated in a panel discussion about the

## Nashotah House Policy

*Meeting May 20-21, the board of trustees of Nashotah House Seminary in Nashotah, Wis., elected the Rt. Rev. William Stevens, Bishop of Fond du Lac, as board president; and the Rt. Rev. William Wantland, Bishop of Eau Claire, as board vice president. In addition, the following sexual conduct and morality policy was developed and approved:*

"Because Nashotah House Seminary is a school of training for Christian priesthood, as well as other ministries, it is the stated policy of Nashotah House Seminary, as

adopted by the board of trustees, that, as declared by the House of Bishops at Port St. Lucie in 1977, and by General Convention in 1979, the only proper exercise of human genital sexual activity is within the context of heterosexual marriage. Genital sexual activity between persons of the same sex, or between persons of the opposite sex outside of marriage, is not permitted to Christians. Conduct (or advocacy of conduct) contrary to this stated policy by any member of the student body, faculty, staff or administration of Nashotah House Seminary shall be subject to discipline up to and including dismissal from the Nashotah House Seminary."



Lambeth Conference, including the Most Rev. John Bothwell, Archbishop of Ontario; the Rt. Rev. Rustin R. Kimsey, Bishop of Eastern Oregon, and his wife, Gretchen; and Robert Byers, communications officer for the Anglican Consultative Council.

Bishop Kimsey addressed the issue of bishops' expectations of Lambeth. "To be a laboratory of pluralism is the great gift Lambeth has to give," he said. Bishop Bothwell added, "It will be difficult to decide what is authority in this conference."

Participants, most of them diocesan editors, attended various workshops on photography, feature writing, Central American issues, investigative reporting and other job-related subjects.

Polly Bond awards for high-quality journalism were presented at the end of the conference to the following publications:

- overall excellence: *The Communicant*, Diocese of North Carolina;
- best photograph: *The Voice*, Diocese of Newark;
- best feature: *Anglican Digest*;
- best series: *Interchange*, Diocese of Southern Ohio and *The Witness* (honorable mention)
- best news feature (tied): *The Voice and Diocesan*, Diocese of Virginia;
- best editorial: *The Communicant*;
- best layout: *The Witness*;
- best column: *The Voice*;
- best humor: *Interchange*;
- best cover (tied): *The Witness and The Record*, Diocese of Michigan;
- best front page: *The Episcopal News*, Diocese of Los Angeles.

Also presented with an award for best video production was the Diocese of Colorado for its video "Confirmation — Sacrament of Commitment."

K.R.

## Church in Russia

As the celebration of the millenium of Russian Christianity approaches, worldwide interest centers on the state of the church in the Soviet Union today. At a meeting in Washington Cathedral of the Fellowship of St. Alban and St. Sergius (an international organization of Anglicans and Orthodox), Bishop Basil Rodzianko of the Orthodox Church of America (OCA), told of his trip to the Soviet Union last Christmas.

The bishop was born in Russia and fled with his family during World War I to Yugoslavia, where he was ordained and served in the Serbian Orthodox Church. Imprisoned there for his religious activities, he went to England on his release, and came to the U.S. some years later.

In 1980 he was consecrated OCA Bishop of Washington, and after spending time on the west coast, returned to Washington in 1983 to organize and direct the Holy Archangels Christian

Broadcasting Center. From it a weekly religious program is broadcast in Russia to the Soviet Union over a short-wave station in New Orleans. For many Russian Christians, it is their only link with the church.

Speaking informally after the cathedral's Sunday Evensong, and answering frequent questions, the bishop began by saying, "On this trip I saw many people who had heard my broadcasts. This was a revelation, for such free talking would not have been possible even a year ago."

How genuine is the change, someone asked. "I of course can't say," Bishop Basil said, "but these are the facts as I saw them."

The bishop told his audience he arrived in Moscow for Russian Christmas at the recently restored Danilov Monastery, "a miracle in itself, for it has been restored by money raised and given by Russian Christians . . . another example of God's providence."

He also went to St. Vladimir's Cathedral in Kiev, where the primary celebrations of the millenium will be held. The cathedral has been restored to its former splendor, and churches that had been abandoned or used for other purposes have been re-opened.

One person at the meeting wanted to know if the Soviet government will participate in the millenium celebrations. "They will do so," he said, "from the standpoint of culture and history, for that is the reason they give for restoring and maintaining the churches."

Another person expressed doubt about the changes, in view of the many Russian Christians still being imprisoned for their faith. While acknowledging this, Bishop Basil repeated that "the wisdom and providence of God is working, and who knows what will happen. The miracle is that despite all the oppression, Christ is still there."

DOROTHY MILLS PARKER

## Total Ministry Discussed

Forty people from around the country gathered in Rosemont, Ill. May 15-17 to discuss the total capacity of the church to minister to the world. Not simply a new term for "social ministry" or a new program of parish renewal, their vision of "total ministry" begins with the relationship between Christ and the community of all baptized persons.

"Baptism is the ordination of all Christians for ministry," said the Rt. Rev. George Harris, Bishop of Alaska.

In his presentation, the Rev. James Kelsey of Oklahoma, said that "total ministry" can answer the question "how can we work together?" Instead of relying on priests or some lay leaders for ministry, thus leaving other church members passive, "total ministry" begins with the knowledge that all ministry is Christ's, Fr. Kelsey said.

(The Rev.) KENNETH E. NEWQUIST

# BRIEFLY...

Three medical students in the Soviet Union have been excluded by the country's **communist youth organization** because they publicly confessed their faith in God, according to the Swiss news agency Apic. The organization's publication reportedly complained that the group's leader's have been too lax in promoting scientific atheism among youth.

The Church Missions Publishing Company in Hartford, Conn., has made a grant of \$4,000 to the **Episcopal Women's History Project** to assist the project in publishing its newsletter. Speaking for the board as president, the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, said continuation of the newsletter is needed so that more people will understand the major role of women in the church's mission.

Three groups in South Africa — the South African Council of Churches, the Southern African Catholic Bishops Conference and the Kagisto Trust (which groups non-religious aid organizations in South Africa) — have decided not to accept aid from the **12-nation European Community** pending clarification of procedures. According to Africa Church Information Service, the groups are concerned that information about their groups requested by the European Community would find its way into South African government hands. The community has a \$15 million fund to aid victims of apartheid.

According to a survey conducted by the Institute for Public Opinion Research in Allensbach, West Germany, **46 percent of West Germans consider religion obsolete**. A report on survey findings said that only one-third of those questioned believe that religion has answers for modern problems. Though two-thirds of the people said they believe in God, 57 percent said they "rarely or never" attend worship.

A Denver crisis center for street people, run by the Diocese of Colorado, collects bathroom supplies through "**Potty Parties**" held at the home of the Rt. Rev. William Frey, diocesan bishop. According to *The Colorado Episcopalian*, last year's parties supplied the center's bathrooms for almost a year with donated materials from concerned Episcopalians.

“If anyone imagines that he knows something, he does not yet know as he ought to know.”

# Thoughts on Thinking

By RICHARD E. WENTZ

Sometimes I think I do my best thinking when I don't think about it. At other times I think perhaps I am trying to avoid the hard work of thinking by resting with the thoughts I do not think about. All in all, thinking is a very strange business. To think about thinking or not to think about it: we humans think that is the question. But I am very *pleased* with the fact that life goes on whether I think about it one way or the other. I am also *disturbed* by that fact. And so I spend a good deal of my life being pleased and disturbed. And I like it that way . . . sometimes. At other times. . . .

I have just finished living in a house with scholars. For almost five months I lived with them. All of them men. That has been quite an extraordinary experience for me. It was a sabbatical in Japan. For quite a number of years I have lived with four lovely women. They have permitted me to be a working man, like my father, who was a housepainter. These women have allowed me to come home and leave much of my work behind me. I am not attached to it. I am that kind of a scholar.

But to live in a house full of men for four and a half months — a house full of scholars! A man among men is good and bad. It was good for me to live in this way after so many years of being with lovely women. For one thing, I appreciate the lovely women so much more. But some of those men were scholars who ate, slept, and played with knowledge. So many names and theories! So much talk of methods and footnotes and structures. Even de-constructed structures! My head began to swim! I thought I would drown many times.

A monk once asked his master: “Is there a special way to become disciplined

in the Tao?” The master nodded.

“What is it, master?”

“When one is hungry, one must eat. When one is tired, one must sleep.”

The monk smiled, “Isn't that what everyone does?”

“Oh, no!” said the Master.

“What, then? Tell me the difference.”

“When it is time to eat, they don't just eat, they worry and they imagine and they try to make conversation. When they sleep, they spend the time in miserable dreaming. That is their way, but

their way is not my way.”

So many people have difficulty accepting life for what it is. They put it under constant pressure. And the scholar or the intellectual — they have difficulty keeping their knowledge in place. Actually, the place of knowledge is inside your understanding, where it doesn't show up like a bag of information or a bundle of techniques. A scholar must be free of his knowledge.

Chuang Tzu wrote of the one-legged

*Continued on page 12*

## Sinai

Into a world of grey,  
waste, wilderness,  
from the forbidding mountain on that day —  
flame.

In my bewilderment,  
doubt, despair,  
into the sick nothingness of me there went  
the Name.

Above chaotic noise,  
my howling hurt,  
my language empty, impotent — one voice:  
command.

The earth on which I rest  
consumes, rocks rend.  
The planet shakes and my own nature is distressed.  
I stand.

For He knows me, whom these eyes cannot see.  
He will not leave me, will not let me leave.  
My terror and my shelter, law and love,  
destiny unchosen who yet chooses me —  
my God.

Christine Fleming Heffner

*The Rev. Richard E. Wentz is a professor of religious studies at Arizona State University, Tempe, Ariz.*

# EDITORIALS

## Vision for the Future

The recent meeting assembled in New Jersey as the Presiding Bishop's Vision Conference was a happy occasion [p. 6]. There was an interesting group of people, and they were glad of the opportunity to participate in the planning of future policy for the church. For many, it was their first personal contact with Bishop Browning. His approachability, and that of Mr. McGonigle, was much appreciated. The conference certainly enhanced personal loyalty to Bishop Browning. This may represent a new development in the role of our Primate and Chief Pastor. Past Presiding Bishops have often seemed more remote although some, notably Bishop Allin and Bishop Lichtenberger, certainly tried to pierce some of the barriers surrounding their office.

Although representatives from a wide variety of organizations were invited, there were gaps. One participant asked where was NOEL (National Organization of Episcopalians for Life). Another, whose views are decidedly different from those of ECM (Evangelical and Catholic Mission), asked why it had not been invited. Someone deeply opposed to the Prayer Book Society expressed the conviction that it should have been represented, if there was to be a realistic view of the spectrum of the church. When asked, Bishop Browning acknowledged that omissions had unfortunately occurred. We realize, of course, that every single organization in the church could not possibly have been included in the invitations, but it was regrettable that the selection appeared one-sided to some honest observers.

As to the eight "mission imperatives," we agree with others that they were poorly arranged, poorly worded, and lacking in force. We see no purpose in printing them out here. May they soon be replaced by a better statement! How seriously the criticisms of the Vision Conference are taken, will be a real test.

Finally, we join with others in expressing gratitude to Bishop Browning for holding this meeting. Different groups and agencies do need to be involved in policy as well as in details of church life. Opportunity for representatives to meet each other and discuss their own programs, in a quieter atmosphere than that of the recent conference in St. Louis, was also valuable.

## Meeting in St. Louis

The recent conference, "Under One Roof" [p. 6], was an unusual gathering. A large number of well-known clergy and lay people were present. Friends were constantly greeting one another, and the posters, buttons, and banners almost gave the air of a mini-General Convention. Beautiful weather and an attractive setting gave an added note of festivity. The organizing of so many activities in one hotel, literally under one roof, was a tremendous undertaking for which Nancy Deppen and her coworkers deserve great credit.

Many of those present were glad to have the opportunity to promote their organizations and to meet conge-

rial members of other organizations. For many it was a great deal of fun. On the other hand, some individuals expressed anger, frustration, and bitterness over obstacles that they had encountered in the pursuit of their goals. Among advocates of liberal causes, there was no hesitation in discussing political issues. Recent disclosures regarding Iran of course fueled hostile criticism of the present administration. The dramatic allegations of the Christic Institute regarding the murder and torture of Americans and the committing of other crimes by U.S. government agents added a new and emotionally charged dimension. All this was not unlike the heady meetings and demonstrations of the 1960s and early 1970s — stirring memories indeed for some of us.

Pleasure was expressed at the sight of such a diversity of groups meeting together and worshiping together. Apart from shared membership in the church, however, it may be questioned how much genuine compatibility there was between certain of the groups and individuals who were present. Many could not possibly have accepted some of the views which were represented. One cannot be a pacifist and accept the armaments which most others regard as necessary for a nation. One cannot be pro-life and also pro-abortion. Anglican courtesy and civility are to be prized, but can church members simply say they agree to disagree when issues of great importance are involved?

We would prefer to see deep differences honestly acknowledged. We would also wish, if the Episcopal Church headquarters supports such a gathering in the future, to see a clear and conspicuous statement that such support does not constitute official endorsement of the views of every organization represented.

## Itinerating Primate

In a world of limited financial resources, we in the business of journalism must carry out our work in a less than ideal way. However, if THE LIVING CHURCH had its druthers, one thing worth doing would be to have a reporter follow the Presiding Bishop as he travels, especially in recent days.

Readers of this week's news section will notice that where Episcopalians met recently, there was Bishop Browning. Different gatherings are indeed fortunate to have the Chief Pastor appear, and to have the benefit of his gracious and encouraging words.

On the other hand, incessant travel is not the best way of life — certainly not for someone whose regular schedule must include prayer, reflection, reading and other activities done in quiet. Since the Presiding Bishopric became a full-time office in the 1940s, it has been increasingly demanding and its occupants have visibly aged. We cannot expect the finest leadership year after year from someone who is constantly exhausted.

Various ideas have been advanced over the decades for substantially reducing the Presiding Bishop's load, as with the provision of an archbishop in each province (as is the case in England, Ireland, Canada and Australia). No such scheme has been implemented. It is unfinished agenda which should receive future attention, someday, somehow.

## THOUGHTS

Continued from page 10

dragon name Hoi. "How in the world do you manage all those legs," he asked a centipede. "I have difficulty managing one."

"As a matter of fact," replied the centipede, "I do not manage my legs!"

This business of knowing is a risky business. When shall we try to manage it; when not? Lewis Thomas, the medical researcher and author, writes in *Lives of a Cell*: "Humans, large terrestrial metazoans, fired by energy from microbial symbiants lodged in their cells . . . are now in charge, running the place, for better or worse. Or is it really this way? It could be, you know, just the other way around. Perhaps we are the invaded ones, the subjugated, used."

I am thinking of all those microbial symbiants lodged in our cells. A symbiant is an organism that lives in intimate connection with another organism. Like a parasite, I suppose, but not necessarily a parasite. So, I wonder, is Lewis Thomas saying that a human being is like a galaxy — perhaps many galaxies? Am I an entire universe of inhabited planets? Could that be a *fact*? Almost 2,000 years ago a writer whom we call Hermes Trismegistus wrote something similar: "The world is a living creature

endowed with a body which men can see and an intelligence which men cannot see."

I look at my hands, my arms, my legs. I can imagine that the hair and the skin are not at all what they *seem* to be. They are like millions of floating planets, each one inhabited by thousands upon thousands of symbiants. What are all those symbiants doing? Are they operating a control panel which I like to think is my brain? Do they have a Wall Street and a stock market? Are there some land developers at work in this vast cosmic network of real estate I call me? Are there some symbiants who are getting ready for war with other symbiants? I don't know. I can't answer those questions. But even as I ask them I go on "living" — as we humans call it.

"If anyone imagines that he knows something," wrote St. Paul, "he does not yet know as he ought to know." The person who imagines that he knows something is very much attached to his knowing. He does not know enough to come home in the evening. The discovery of Jesus as the Christ is learning that you really know nothing of yourself that makes for the abundant life, the good and true life. The Christ-nature is in each of us, but it is covered by the assumptions we make concerning our own knowledge. Jesus Christ puts an end to

those assumptions.

Suppose for a moment it were so that the truth of existence was dependent upon knowledge. That is, knowledge in our usual understanding of it. The questions immediately surface: *whose* knowledge; *which* knowledge; *how much* of it? There was a time when I did not realize that I was a cluster of galaxies, occupied by billions of symbiants. Even now, I don't know what that means. Nor do the scientists who call it to our attention. And if they think they know, they do "not yet know as [they] ought to know."

Jesus of Nazareth knew nothing about the earth revolving around the sun. He knew nothing about the germ theory of disease. He probably knew very little about Roman politics and culture. He certainly did not know he was a living plenum of symbiants. Does all of this mean he was stupid? That he did not reveal the mystery of existence itself? Put a child on your lap, says Lewis Thomas. Tell her that her heart is a pump which never stops working, even when she sleeps. What is the wonderful part of the whole episode? Is it that now she *knows* that? Or is it that her circulation system works well *without* her knowing it? "If anyone imagines that he knows something, he does not yet know as he ought to know." Paul is trying to tell us that, in his experience, Christ is the figure who shows us how we ought to know. He puts an end to the assumption that meaningful existence depends upon accumulation of ordinary knowledge.

It is ordinary knowledge, well-intentioned and amazingly self-confident, that creates nuclear weapons, slays six million of God's people, and puts a man on a bloody cross for questioning human presumptions. That is what we ought to know. We ought to know that the fact that existence can go on at all, in spite of all such presumption, is not our doing. We ought to know that knowledge has its place, but it is never the foundation of meaningful existence.

Today's knowledge is tomorrow's falsehood — worse yet, tomorrow's trivial pursuit. Life is not sustained by knowledge; it is at best made functional for the moment. If life were meaningful for us only in proportion to what we know or how much, none of us would be alive. Life depends upon your ability to feel at home in the cosmos. It depends upon trust and faithfulness. And that is true for everyone.

I am very grateful for the knowledge I have. It is a joy to me at times, a pain to me at others. It is a pain when I am too attached to it, when I think my life depends upon it. When I remember how I ought to know, I am free. I do not have to prove anything to anyone, not even myself. Knowledge does not sustain me. God does, whether I know it or not.

## TOP COMMUNICATIONS POSTS AVAILABLE

Trinity Church is expanding its communications ministries and offers significant opportunities for experienced communications professionals.

- The **Director of Communications** has broad responsibility for all public and media relations and requires senior-level experience in public relations or journalism and religious and NY media contacts.
- The **Director of Video Production** serves as executive producer for VCR series and TV specials and requires commercial video production experience and strong marketing background.

For further information about job functions and requirements, please inquire in confidence to:

Sarah F. Peveler, *Personnel Director*  
Parish of Trinity Church  
74 Trinity Place  
New York, NY 10006-2088

TRINITY CHURCH IS AN EQUAL OPPORTUNITY EMPLOYER

**TRINITY CHURCH** WALL STREET 

# PEOPLE and places

## Appointments

The Rev. Michael P. Basden is now rector of St. Anne's, 420 W. Market St., Warsaw, Ind. 46580.

The Rev. James Owen Cravens is rector of St. Martin's, 1080 Newport Ave., Pawtucket, R.I. 02861.

The Rev. William D. Ericson is assistant of St. Paul's, 218 W. Ottawa St., Lansing, Mich. 48933.

The Rev. Roger Ferlo has accepted the call to be rector of the Church of the Redeemer, 5700 Forbes Ave., Pittsburgh, Pa. 15217.

The Rev. Steven M. Giovangelo has been elected rector of St. Luke's of the Mountains, 2563 Foothill Blvd., La Crescenta, Calif. 91214.

The Rev. Bruce W. Gray is now vicar of St. John's, Box 287, Washington, Ind. 47501.

The Rev. Paul C. Kintzing is canon pastor of St. John's Cathedral, Providence, R.I. Add: 28 Thomas Olney Common, University Heights, Providence, 02904.

The Rev. Richard Matthews is vicar of Holy Family, Rte. 6, Box 98, Angola, Ind. 46703.

The Rev. and Mrs. Marsten Price and their children are now missionaries in northern Brazil.

The Rev. Nancy Roosevelt Taylor is deputy for program of the Diocese of Southwestern Virginia, 1000 First St., Box 2279, Roanoke, Va. 24009.

The Rev. William J. Wood is rector of Trinity, 30205 Jefferson Ave., St. Clair Shores, Mich. 48082.

## Ordinations

### Priests

Arkansas—John Christopher Hardman, vicar, St. Stephen's, Box 5316, Jacksonville, Ark. 72076. Michael Kevin Robinson, assistant, Trinity, Box 8069, Pine Bluff, Ark. 71611.

Central Gulf Coast—Morton Eugene Carpenter, curate, Trinity Church, 1900 Dauphin St., Mobile, Ala. 36606.

Indianapolis—Daniel Billman, priest-in-charge, St. Matthias', 820 N. Harrison St., Rushville, Ind. 46173.

Louisiana—Robert Boak Slocum, vicar, St. Patrick's, Zachary and St. Andrew's, Clinton, La. Add: 1530 Birdie St., Zachary 70791.

## Resignations

The Rev. Philip W. Bennett, as rector of St. John's, Sylva, N.C. Fr. Bennett is now non-parochial.

The Rev. Henry Doherty, as rector of St. Paul's, Evansville, Ind., as of the end of July.

The Rev. William O. Gregg, as rector of St. Thomas, Abington, Va. Fr. Gregg will work on his doctorate degree in the department of theology at Notre Dame University. Add: 806 Lindenwood Dr., South Bend, Ind. 46637.

The Rev. Richard J. Handley, as rector of St. David's, Elkhart, Ind.

The Rev. John C. Hughes, as rector of St. Andrews-by-the-Lake, Michigan City, Ind.

## Changes of Address

The Rev. Gene A. Rose is now at 29 Boiling Spring Ave., Westerly, R.I. 02891.

The Rev. Martha Vaguener may now be addressed at 374 Clifton St., Attleboro, Mass 02703.

The Rev. Canon James C. Holt is now at 1727 Creekside Dr., Carmel, Ind. 46032.

## Retirements

The Ven. Erwin M. Soukup, as archdeacon of Chicago and canon to the ordinary, effective December 1. Add: 18056 San Carlos Blvd., Fort Myers, Fla. 33931.

George Hodges Soule, as administrative assistant to the Bishop of Pennsylvania since 1975. Mr.

Soule's responsibilities were clergy development and communications, and he plans on continuing his free-lance writing and church personnel consulting.

## Deaths

The Rev. John Norman Hall, rector emeritus of St. Bartholomew's, White Plains, N.Y., died May 17 at the age of 68.

Fr. Hall was born in Boston, Mass. and was graduated from Trinity College, Hartford and the Berkley Divinity School, New Haven, Conn. He served parishes in Massachusetts before becoming a member of the education commission of the Executive Council in 1955. In 1960 he became rector of St. Bartholomew's, which he served until his retirement this year. He was active in many posts in the Diocese of New York, and in noting his death the Rt. Rev. Paul Moore, Bishop of New York, stated, according to our New York correspondent, "Fr. Hall is known for his invaluable contributions to this diocese." Fr. Hall is survived by his wife, the former Margery Lu Parkes and the couple's two children.

The Rev. Ernest Merton Hoyt, retired priest of the Diocese of Rhode Island, died April 12 in Melbourne, Fla. at the age of 81.

Fr. Hoyt was born in Glens Falls, N.Y. He was graduated from Hobart College and received his S.T.B. and M.Div. from the General Theological Seminary. He was rector of Zion Church, Colton, N.Y. from 1934 to 1939 and of Christ Church, Cocksackie and Trinity Church, Athens, N.Y. from 1939 to 1942. From 1942 to 1946 he was a chaplain in the U.S. Army. Fr. Hoyt was rector of St. James, Fordham, N.Y. from 1946 to 1949 and taught sacred studies at St. Andrew's School in Middletown, Del. from 1949 to 1950. At the time of his retirement in 1969 he was rector of St. Peter's-by-the-Sea, Narragansett, R.I. The author of several historical books, Fr. Hoyt is survived by his wife, the former Cora Alma Willey, and one child.

The Very Rev. John Compton Leffler, dean emeritus of St. Mark's Cathedral in Seattle, Wash., and a retired priest since 1971 of the Diocese of Olympia, died of cancer at the age of 86 on April 28 on the eve of his 58th anniversary of ordination to the priesthood.

Dean Leffler, a graduate of the Church Divinity School of the Pacific, joined St. Mark's Cathedral in 1951 and served as dean for 20 years. Before going to St. Mark's, Dean Leffler served St. Paul's, Rochester, N.Y. and was an instructor in homiletics at C.D.S.P. From 1940 to 1951 he was rector of St. Luke's, San Francisco. He was responsible for the development of the outstanding music program at St. Mark's Cathedral and for the first televised programs of the Eucharist in the area. The year before he died, Dean Leffler published a collection of his sermons entitled *Go Into the City*. The president of the church council of greater Seattle is quoted by the *Seattle Times* as saying of Dean Leffler, "He was a clear, prophetic voice. He seemed to have the courage and clarity of vision to see things and speak directly to them." He is survived by his wife of 63 years, Faith, three sons, a five grandchildren.

Dorothy Evans Woodruff, wife of the Rev. W. David Woodruff, died at the age of 56 on March 12 of amyotrophic lateral sclerosis in Roanoke, Va.

Very active throughout her life with church choirs, Mrs. Woodruff, at the time of death, was membership manager of Roanoke natural food cooperative. She is survived by her husband, a daughter, a son, and three grandchildren.

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# CLASSIFIED

## BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

## FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information — Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Rd., Tallahassee, Fla. 32303. 904/562-1595.

## ORGANIZATIONS

CORPUS — National Association Resigned/Married Roman Catholic Priests. Inquiries welcome. Box 2649, Chicago 60690.

## POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION: Full-time D.C.E. in large, renewal-oriented, suburban parish. Applicants must hold M.Div. or M.R.E. or equivalent. Experience in program planning and implementation, teacher-training, and teaching required. Must be Episcopalian. Lay person preferred. Salary, professional allowance, and insurance benefits offered. Begin work September 1, 1987. Send inquiries to: The Rev. Bruce McNab, Rector. Christ Church, 2950 S. University Blvd., Denver, Colo. 80210-6499. (303) 758-3674.

RECTOR: Saint Paul's On-The-Hill Episcopal Church, 1524 Summit Ave., St. Paul, Minn. 55105, is accepting candidates for rector. We are a Eucharist-centered parish of 200 members, couples and singles, in a 135-year-old parish in a residential area of St. Paul, active in lay ministry and outreach. Please send inquiries, resume, and CDO form to: The Search Committee before August 15, 1987.

## TRAVEL

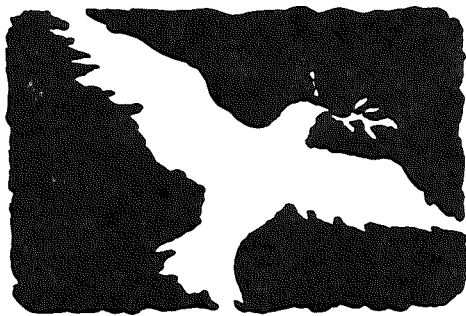
GLORIES OF SWITZERLAND AND MUSIC FROM THE IRON CURTAIN. International Resort of Interlaken. One hotel: unpack/pack *once*. Glacier Tour, Matterhorn, Cruise, Moscow Philharmonic. 19 Aug. - 1 Sept. LANDS OF BRITAIN: Scotland-England. 24 Aug. - 7 Sept. HOLY LAND AND EGYPT — July. HOLY LAND AND ROME — Oct. Call TOLL FREE 1-800-237-3448 for brochures, or write: Episcopal Travel Club, Suite 100, 1305 U.S. Highway 19 So., Clearwater, Fla. 33546.

## VACATION/RENTAL

CUERNAVACA, MEXICO. Study, sabbatical, vacation information. Hawkins Properties, 4308 Meadowbrook, Fort Worth, Texas 76103. (817) 534-0233.

## WANTED

SERVICES FOR TRIAL USE (The "Green Book") — copies needed by school which studies liturgics. Contact: Mead Hall, 129 Pendleton St., S.W., Aiken, S.C. 29801.



The author, J. Howard Manningham, is an attorney in Winchester, Mass.

The desert traveler, farmer, hiker, physical workman, athlete, all experience physical thirst best satisfied by water. Urbanized man may never know real thirst, so fails to appreciate a drink of cool water, though perhaps he comes a bit closer to experiencing it during these hot summer days. Just as hunger enhances the pleasure of food, thirst sharpens our appreciation of water. Only those who experience a desperate thirst, either physical or spiritual, understand the need.

In the throes of death, Jesus the God

# Benediction

Man experienced an agonizing need for water when from the cross he cried, "I Thirst."

To completely appreciate water, one should experience the extreme thirst of a dry mouth and throat, no saliva, headache, burning skin, cracked lips, sore tongue, dehydrated body, while continuing to be exposed to a hot sun. The body can continue functioning for a long time without food, but only a short time without water.

The psalms describe the spiritual ache of man; the yearning of his heart before the Messiah brought the good news of "Living Waters." "As the deer longs for the water-brooks, so longs my soul for you, O God. My soul is athirst for God, athirst for the living God; when shall I

come to appear before the presence of God?" (Psalm 42:1-2).

Only God could have imagined and created this mysterious element water, on which all of creation depends, with all of its uses, beauty and form. The relationships of life are illustrated by comparing physical and spiritual thirst, both capable of intense yearning, satisfied by either water or living water through which God reveals himself in nature and spirit. He speaks to us in both the water we drink and the living water of our soul.

"If anyone thirst, let him come to me, and drink. He who believes in me, as the scripture has said, 'out of his heart shall flow rivers of living water'" (John 7:37-38).

## SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, please tell the rector you saw the announcement in THE LIVING CHURCH.

### SITKA, ALASKA

ST. PETER'S BY-THE-SEA  
The Rev. Robert A. Clapp, r  
The historical church of Alaska's first bishop  
Sun H Eu 8 & 11. Mon-Fri MP 9, EP 5

### FREMONT, CALIF.

ST. JAMES' Thornton Ave. at Cabrillo Dr.  
The Rev. Richard B. Leslie, r  
Sun H Eu 8 & 10. Wed 10:30. Fri EP 7:30

### SACRAMENTO, CALIF.

OUR MERCIFUL SAVIOUR E. Fruitridge Rd.  
The Rev. Edwin T. Shackelford, r at McGlashan St.  
Sun H Eu 8 & 10, Ch S 9:30. Wed H Eu & HU 10. Others as anno

### SAN DIEGO, CALIF.

ST. DAVID'S 5050 Milton St. - 276-4567  
The Rev. Dr. Richard C. Lief, r; the Rev. Daniel Rondeau, c  
HC: Sun 7:30, 9 & 10:30. HC & Healing: Wed 11

### SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.  
The Rev. Dominic W. Sarubbi, r  
Sun H Eu 8 & 10 (SS H Eu & MP 10); Wed 10. Healing Sat 5,  
Redwood Chapel, Guerneville

### DENVER, COLO.

ST. JOHN'S CATHEDRAL 1313 Clarkson St.  
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill,  
Kenneth Near, David Morgan, Sarah Butler, assistants; Rus-  
sell K. Nakata, hon. assoc  
Sun HC 7:30, 8 & 10

### ST. ANDREW'S MISSION

11:15. Japanese Eu 4th Sun 11:30 Weekdays MP 9, HC 12:15  
& Wed 5:15

### DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.  
Donald Nelson Warner, r  
Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

### ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.  
The Rev. Edward J. Morgan, r  
Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9, Wed MP 9, Eu 6:30

### WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,  
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30  
Mon to Sat; 8-6 Sun

### ST. GEORGE'S PARISH

2nd & U Sts., N.W.  
The Rev. Richard Cornish Martin, r  
Sun Masses 7:30, 9 (Sol), 11 (S). Daily, Mon, Wed, Fri 12 noon;  
Tues, Thurs 7

### WASHINGTON, D.C. (Cont'd.)

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

### ENGLEWOOD, FLA.

ST. DAVID'S Selma and Broadway  
The Rev. George Curt, r  
Sun worship 8 & 10. Wed Eu & Healing 9. Church: 474-3140,  
Rectory 475-2210.

### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

### OCALA, FLA.

GRACE CHURCH 503 S.E. Broadway, 32671  
The Rev. Robert Smith, the Rev. Marshall Brown  
Sun: H Eu 7:30, 8:45, 10 Sun School; 11 H Eu. Phone 904/  
622-7881

### ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert  
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-  
ning, Gloria E. Wheeler, Ashmun N. Brown, deacons  
H Eu 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8.  
Mon-Fri 12:05. MP 8:45, EP 5:15 Mon-Fri

### SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Epis-  
copal Assistant; the Rev. Welles Bliss, assoc; the Rev. Reid  
Farrell, ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &  
Healing 10

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, 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; Eu, 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.

# SUMMER CHURCH SERVICES

(Continued from previous page)

## ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd., N.E. 33704  
The Rev. Peter Wallace Fleming, r  
Sun H Eu 8 & 10, 6

## TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe  
The Rev. Dr. W. R. Abstein, r; the Rev. Mark Wilson, the  
Rev. John Barrow  
Sun 8 HC, 10 HC (MP 2S & 4S). Wed 7 HC, 11 HC

## WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington  
465 W. Forest Hill Blvd. 33411  
The Very Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

## STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.  
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't  
Sun H Eu 8, 10, 7; Tues 7, Wed 9

## HONOLULU, HAWAII

ST. MARK'S 539 Kapahulu Ave.  
The Rev. Robert J. Goode, r (near Waikiki)  
Sun Masses 7 & 9 (High); weekdays as anno; C Sat 4:30

## ST. PETER'S

1317 Queen Emma  
The Rev. James E. Furman, r;  
Sun Eu: 7, 9:30. Wed: Eu & HS 10

## BERWYN (Chicago-West), ILL.

ST. MICHAEL & ALL ANGELS' 6732 W. 34th St.  
The Rev. Joseph Alan Hagberg, r  
Sun Mass 8 & 10, Sat 6. Daily Mass Mon, Tues, Thurs 6, Wed &  
Fri 9. C Sat 5:30

## INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 10 (Cho). Mon-Fri 7, Tues-Wed-Thurs 12:05. Sat 8

## IRVINE, KY.

ST. TIMOTHY'S MISSION on Barnes Mountain  
Sun H Eu 11, other offices as anno. An Appalachian Mission/  
Farm Pilot Project. Some overnight openings (606) 723-7501

## ST. FRANCISVILLE, LA.

GRACE CHURCH Ferdinand St. (Historical Dist.)  
The Rev. Kenneth Dimmick, r  
Sun Eu 7:30 & 9:30; Tues 12 noon; Wed 6 & Fri 7:30. Daily  
MP 8

## ANNAPOLIS, MD.

ST. ANNE'S Church Circle  
The Rev. Janice E. Gordon  
Sun 7:30 HC, 10 HC & MP alter. Sun; Tues 12:10 HC

## BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.  
Sun Masses 8, 10, Tues 9, Thurs 7

## OAKLAND, MD. (Deep Creek Lake Area)

ST. MATTHEW'S Second and Liberty Sts.  
The Rev. C. Michael Pumphrey, r  
Sun Worship: 8, 10:30; Thurs H Eu 7:30

## SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.  
Richard G.P. Kukowski, r; Nancy McCarthy, d; J. Marsh, past  
care; C. Burnett, youth; E. King, music  
Sun H Eu 8, 10:15; Ch S 10:15; Daily MP 9. H Eu Wed 10

## BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

## BOSTON, MASS. (Cont'd.)

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

## ST. JOHN THE EVANGELIST

35 Bowdoin St.  
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c  
Sun Sol Eu 10:30. Daily as announced

## PITTSFIELD, MASS.

ST. STEPHEN'S Park Square  
H Eu: Sat 5:30, Sun 8, 10, 5:30. Tues 12:10; Thurs 6:45 & 10

## MUNISING, MICH.

ST. JOHN'S 121 W. Onota  
Sun 10 H Eu & Ch S

## KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. Marion W.  
Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D.  
Hoffman, d  
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,  
4S). Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick  
Barbee; the Rev. K. Christian; the Rt. Rev. Michael Mar-  
shall, Director, Anglican Institute  
Sun 8, 10, 5:30. MP, HC, EP daily

## OMAHA, NEB.

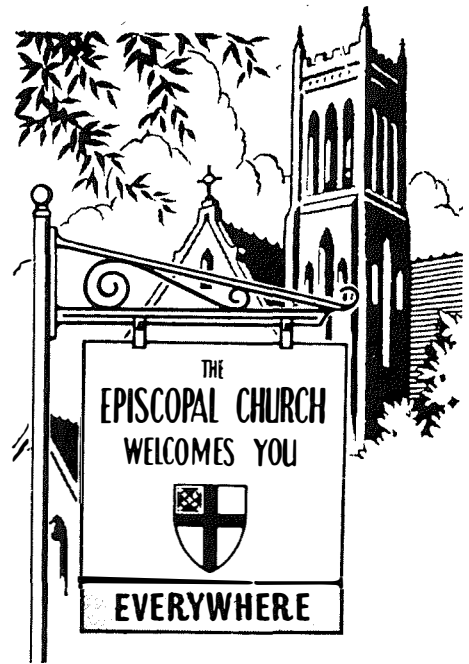
ST. BARNABAS 129 N. 40th St.  
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.  
Matins 6:45, EP 5:30; C Sat 5

## BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12



## SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL  
3rd Ave. & Philadelphia Blvd.  
The Rev. Canon James E. Hulbert, D.D., r; the Rev. Richard  
D. Straughn, assoc  
Sun H Eu 8 & 10. Mid-Week H Eu Wed 9:30

## TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.  
The Very Rev. John B. Haverland, dean. the Rev. Geoffrey  
Butcher, precentor, the Rev. Ken Clark, theologian, the Rev.  
Gregory Sims, ass't, the Rev. Bruce Williams, ass't  
Sun Eu 8, 9, 11, Mon, Wed, Fri 12:05; Tues & Thurs 10, first &  
third Sat 7

## ST. MATTHEW'S

7920 Claremont, N.E. (at Texas)  
The Rev. Thomas C. Wand, r  
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

## BAY SHORE, L.I., N.Y.

ST. PETER'S (nr. Fire Is.) 500 S. Country Rd., Rt. 27-A  
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter M.  
Cullen, assoc; the Rev. Herman diBrandi, the Rev. Wm. W.  
Thoelen, ass'ts; Mark T. Engelhardt, pastoral musician  
Sun Eu 7, 8, 10, 5; wklys MP 8:30; Wed & Holy Days Eu 9

## HYDE PARK, N.Y.

ST. JAMES' Rt. 9, across from Vanderbilt Estate  
The Rev. J. Michael Winsor, r  
Sun Eu 8 (Chapel) & 10 (Church). Wed Eu 10 (Church). Thurs  
Eu & Healing Service 7:30 (Church)

## NEW YORK, N.Y.

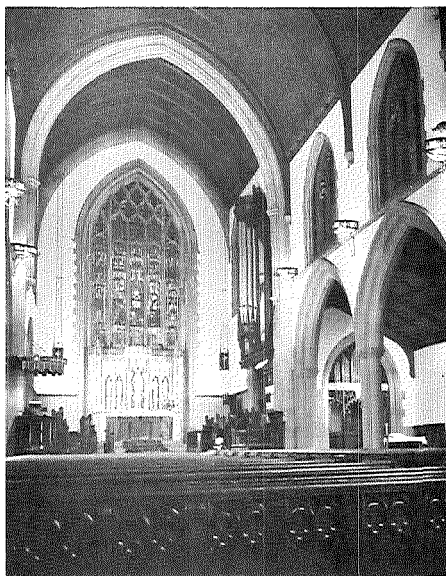
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;  
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15  
Mat & HC; 12:15 HC; 4 EP

## EPIPHANY

1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; J. Fisher, assoc r; J. Johnson, J.  
Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

## EPISCOPAL CHURCH CENTER

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



Good Shepherd Church, New York City

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

**GOOD SHEPHERD** 240 E. 31st St.  
Midtown Manhattan between 2nd & 3rd Aves.  
The Rev. Vincent A. Ioppola, r  
Sun Cho Eu 11. Weekdays as anno

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-  
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,  
1st Wed of mo. 12:45-1:15

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Richard L. May, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;  
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martiner, D. Min., r; the Rev. Sunny McMillan, ass't; the Rev. Carole McGowan, assoc  
Sun: Eu 8 & 10. Wed H Eu 12

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r; K.R.S. Warner, a  
Sun Masses 6:30, 8 & 10

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Andrew A. Barasda, Jr., r  
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct.-  
April, 5. C 1st Sat 4-5

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r  
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass, Daily 12 noon

## WESTHAMPTON BEACH, N.Y.

**ST. MARK'S** Main Street, 11978  
The Rev. George W. Busler, S.T.M., r 516-288-2111  
The Rev. David B. Plank, M.Div., ass't; the Rev. Robert J. Allmen, M.Div., ass't.  
Sun 8 (Rite I), 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S & 4S; 10 Special Music; Spiritual Healing 1S 8 & 10

## ASHEVILLE, N.C.

**ST. MARY'S** 337 Charlotte St.  
The Rev. Edward Gettys Meeks, S.S.C., r  
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

## BREVARD, (Western) N.C.

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II  
Sun Eu 8 & 11 (MP 2S). Wed Eu & Healing 10:30

## VALLE CRUCIS, (Western) N.C.

**CHURCH OF THE HOLY CROSS** Highway 194  
The Rev. J. Barry Kramer, r; the Rev. James B.F. Tester, d  
Sun Eu 8 & 11; Wed 6 Eu & Healing

## CINCINNATI, OHIO

**GRACE CHURCH, College Hill** Hamilton at Belmont Ave.  
The Rev. William Riker, r; the Rev. Barbara Riker, d  
H Eu Sun 8, 10, Tues noon, Wed 5:30 w/HS (except Aug.)

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev.  
Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15;  
Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev  
& Novena 5:30. C Sat 5-6, at any time on request

## ROSEMONT, PA.

**GOOD SHEPHERD** Lancaster & Montrose Aves.  
The Rev. Jeffrey Steenson, r  
Sun Masses 8, 10 (Sung). Wkdays 7:30, also Wed 10, Thurs 6,  
Sat. 9. MP before first mass of day, EP 5.

## NEWPORT, R.I.

**ST. GEORGE'S**  
14 Rhode Island Ave. (near Newport Hospital)  
The Rev. Nigel Lyon Andrews, interim r  
Sun H Eu 8; 10 H Eu 1S, 3S, 5S, MP 2S & 4S

## PROVIDENCE, R.I.

**THE CATHEDRAL OF ST. JOHN** 271 N. Main St.  
The Very Rev. Richard O. Singleton, dean  
H Eu: Sun 8:30 & 10; Daily 12:10. (One of Rhode Island's four  
Historic Colonial Parishes, with Colonial Graveyard)

## WESTERLY, R.I.

**CHRIST CHURCH** 7 Elm St.  
The Rev. Lawrence C. Provenzano, p-i-c; the Rev. Dr. Joseph P. Bishop, clergy assoc; the Rev. Canon W. David  
Crockett, clergy assoc; the Rev. Jean W. Hickox, d  
H Eu Sat 5, Sun 8. Choral Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Joseph N. Davis  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

**TRANSFIGURATION** 14115 Hillcrest Rd. at Spring Valley  
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the Rev. Trawin Malone, the Rev. Barbara S. Kelton, ass'ts  
Sun 7:30 HC, 9 & 11:15 Cho Eu; Wed HC 7:15, Thurs HC 12 noon; Sat HC 5:30

## FORT WORTH, TEXAS

**ALL SAINTS CATHEDRAL** 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 732-1424  
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45), EP daily 5:30. H Eu Wed & HD 10

## RAPIDAN, VA.

**EMMANUEL** On Rapidan River, Just north  
of Intersection of Co 614 & 615 on 615  
Sun 9:30 Eu 1S, 3S; MP 2S, 4S, 5S

## VIRGINIA BEACH, VA.

**CHURCH OF THE HOLY APOSTLES** 1598 Lynnhaven Pkwy  
Episcopal & Roman Catholic Congregation  
Sun Eu 10 427-0963

## SEATTLE, WASH.

**ST. PAUL'S** Near Space Needle & Seattle Center  
15 Roy St. (206) 282-0786  
The Rev. Canon Peter Moore, r; the Rev. John R. Smith, c  
MP Mon-Fri 9; daily Eu, call for times. Sun Liturgies; 8 & 10:30 Sung

**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;  
the Rev. Patricia Taylor, d; Martin Olson, organist-  
choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H  
Eu 5:30. Fri. H Eu 7. Mon-Fri MP 8:40

## FOND DU LAC, WIS.

**ST. PAUL'S CATHEDRAL** 47 W. Division St.  
The Very Rev. J.E. Gulick, dean; the Rev. Canon R.E. Wallace, ass't to dean, the Rev. Howard G.F. Kayser, canon in residence. Sisters of the Holy Nativity  
Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

## GREEN BAY, WIS.

**CHRIST CHURCH** Cor. of Madison & Cherry Sts.  
The Rev. James Adams, r; the Rev. C. Walton Fitch, ass't  
Sun H Eu 7:30 & 9:30 (ex July 8:30 only). Daily H Eu Mon, Wed,  
Fri & Sat 9; Tues, Thurs 12:10 in chapel

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

## RHINELANDER, WIS.

**ST. AUGUSTINE OF HIPPO** 39 Pelham St.  
The Rev. Charles C. Thayer, r  
Sun Mass 9. Mass daily — posted. C Sat 4

## JACKSON HOLE, WYO.

**ST. JOHN'S, Jackson** Gill & Glenwood  
Sun Eu 8, 9, 11; Wed Eu 12:10  
**CHAPEL OF THE TRANSFIGURATION** Gr. Teton Nat'l Park  
(1 mile from Moose Visitor Center)  
Sun 8:30 Eu, 10:30 MP, Ev 7 1S & 3S; Wed Eu 4  
Clergy: Frank Johnson, Lester Thrasher, Russell Cooper

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL IN PARIS**  
23, Ave. George V, 75008  
The Very Rev. James R. Leo, dean  
Sun: H Eu 9 & 11, CH S 11. Wkdays: H Eu 12 (Tues with HU)



St. John's Church, Jackson, Wyo.