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The EPISCOPALIAN

AUGUST, 1987 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107 • OUR 27TH YEAR • CONTINUING 152 YEARS

IN THIS ISSUE

As Lake Wobegone fades into radio history, communications pundits ponder the question of how Garrison Keillor, the man of the quiet voice and rambling monologues, could engage 3 million listeners in tales of life in a mythical community—and on radio at that!

Christians have no problem answering that question since they have before them the example of the great Storyteller who, with parables about vineyards, fishermen, and prodigal sons, influenced a far larger audience—without even radio!

Storytelling in this issue begins on page 6 with Marianne Micks on prayer and ends on page 15 with John H. Gill's "Whatever happened to Jesus?"

"Is God like the guy next door?" asks Rolland Reece, and Gail Jones reports on catechumenate, a word more people are learning, page 8. Edward Berckman, page 9, also has a question: "Are bodies bad?"

Try a Bible diet to improve your spiritual health and enjoy Elva McAllaster's poem, "Blue Chicory", page 10. Storytelling has its pitfalls, as Lei McElveen reports, page 11, but it often helps children understand hard questions, as Fay Richardson finds in "If heaven's good, is down here bad?" In Oregon seventh-graders wrote their own psalms, page 12.

Wouldn't it be wonderful if we all had milk and cookies every afternoon? That's one lesson, among many, Robert Fulghum learned in kindergarten, page 14.

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Presiding Bishop's Letter,
page 3
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Hallelujah Breakdown,
page 5
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page 17

The Living Word

by Thomas John Carlisle

I have rejoiced in words
their nuances
their honey and their tart
their sounds which bless my silence
and such utterance
as stirs my heart.

Without them I am crippled
deaf and blind
and all my hope is blurred
even as I find
no life no joy no love
without the living Word.

Deacons' meeting explores renewal, variety of ministry

by James K. Anderson

Deacon Ormonde Plater has said the diaconate is a growth industry. In Kansas City, Mo., some 200 people from 62 dioceses, four Canadian Provinces, and the Church of England closely examined this increasingly widening ministry at a meeting in June of the North American Association for the Diaconate.

Prior to her ordination to the diaconate in 1974, the Rev. Josephine Borgeson was asked why she preferred the diaconate over priesthood when "deacons were invisible as policymakers." Her timing was right, however, because the diaconate as a servant ministry—the word deacon is derived from the Greek *diakōnos* which means servant—was then in a period of renewal. "I applaud the

changes," Borgeson says, "because being part of decision-making is part of adulthood."

Each deacon, Borgeson told conferees, must take responsibility for "forging a new theology of the diaconate, the servanthood of all believers. . . . We do not need all the academic baggage of the presbyters, but we do need to stretch ourselves and take our ongoing education seriously.

"There is no one way to be a deacon," she said. "We need deacons in prisons, in hospitals, in soup kitchens, and in small rural communities. Above all, we need deacons to be honest about what their gifts are."

Examples of training for those varied ministries were a large part of the conference. The Rev. Edwin F. Hallenbeck reported on a rigorous program in Rhode Island in which deacons design field work programs for themselves with four months to carry them out. "The deacons come out of it and hold their own with other clergy in order to present God's presence in a sound way."

The Ministries Training Program in Hawaii includes a firm foundation of spirituality. "We go on the basis that everyone should have theological education," said the Rev. Dorothy Nakatsuji.

The Ven. Nancy Foote is archdeacon in charge of diocesan deacons' programs in Maryland where, after "a most difficult screening process," candidates are admitted to a four-year program. The bishop then assigns deacons to parishes for two- to three-year assignments, and the parish priest provides continuing education. "The parish is the focus only if it facilitates outreach ministry," Foote said.

In Rio Grande, where "our congregations are small and scattered," the



The Rev. Jaclyn Gossard of Kansas holds the candle during Evening Prayer.

Photos by James Anderson



The Rev. Josephine Borgeson, left, of Nevada speaks with the Rev. Carol Kerbel of New Jersey.

deacons' school travels around in four regional ministry areas, reported the Rev. Thomas D. Aiken.

The conference's Deacons' Fair offered brochures on diocesan training programs, a display of Filipino religious handicrafts, and an opportunity to speak with Sister Theresa, a Church of England nun and deacon who is preparing a study of the diaconate for the English bishops. One exhibit featured highlights of the life of the Rev. David Pendleton Oakerhater, once the sole representative of the Episcopal Church in what is now the Diocese of Oklahoma.

Presiding Bishop Edmond Browning, who said he found great interest in the diaconate among patriarchs of the Eastern Churches, told conferees, "The question is no longer the role of the deacon, but the kind of ministry you do." He said the Armenians only

Continued on page 18

Panel gives student textbooks bad marks for involvement

A report card with two D's, eight C's, three B's, and only two A's, while certainly a "passing" record, will never make the honor roll. Yet that's the rating a panel of scholars and experts gave best-selling junior and senior high-school textbooks for courses in civics and government.

Under the auspices of People for the American Way, a private, non-profit and non-partisan constitutional liberties organization, the panel reviewed 18 textbooks and supplemental texts. In their report, *We the People, A Review of U.S. Government and Civics Textbooks*, the judges commended the books for "breadth of coverage" and called them "attractive and well organized." But they said the books "generally fail to prepare students to be active, informed citizens."

The encyclopedic nature of the books, the judges said, may be their greatest failing because readers may be led to believe "the most important thing to learn about U.S. government is facts, facts, and more facts."

Controversy is absent from 80 percent of the texts. One 762-page book gives the Watergate incident two paragraphs, and matters such as civil rights and school prayer are barely mentioned. "The vitality of political involvement and the essential give and take between people and their elected officials is neglected," the report states.

Instead of preparing students to be active, involved citizens, these textbooks "prepare students to be bystanders in democracy," says Anthony T. Podesta, president of Peo-

ple for the American Way.

Podesta sees a connection between the passivity of textbooks and citizen participation in government. "Americans see little connection between their daily lives and the political life of the nation," he wrote in the forward to *We the People*, and he cited the fact that only 38 percent of eligible voters cast their ballots in the 1986 election. Not only was this the third lowest rate of voter participation in history, but only 7 percent of 18- to 24-year-old Americans voted.

Complete copies of the report are available for \$7.95 postpaid, and summaries are free, from People for the American Way, Attn: Civics review, 1424 16th St., NW, Washington, D.C. 20036.

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Cleveland, Ohio

"In the Jerusalems where we serve, we are to witness to a word of hope that we have experienced the risen Christ," Dr. Jeremiah A. Wright, Jr., United Church of Christ pastor, told the 90 participants in the Church and City Conference here. The Rev. James Miner, rector of Trinity, Columbus, Ohio, said the conference brought together "distance runners who choose to stay with the issues, stay with the mandate, stay with the vision" of a church presence in the city.

Atlanta, Georgia

The Gospel's "image" content is perfect for television, but "how can you talk about the Atonement if you only show the Cross," Jimmy Allen, a Southern Baptist television executive, told an interdenominational gathering of such executives who met here with the Episcopal Radio-TV Foundation as host. Allen said television can be an adjunct resource but is no substitute for participation in a local congregation.

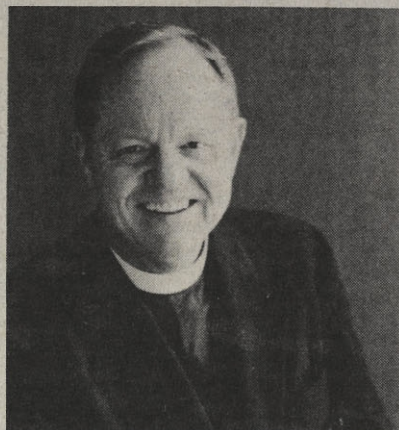
Geneva, New York

Members of the Province II synod, meeting here early in June, supported their bishops' positive response to the Presiding Bishop's plea that no hasty positions be taken on moral issues that might stifle open dialogue in the Church. The bishops' statement, prepared in a closed session, cited the appropriateness "for the Church to explore its teaching on sexual morality in light of contemporary social and economic conditions and of recent scientific insights and technology. . ." and supported the work of the Joint Commission on Health and Human Affairs as well as the Presiding Bishop's request that the bishops take leadership in the Church's "sensitive study of the changing patterns of family life and human sexuality, thereby seeking the mind of Christ." The synod petitioned the national Church to change its method of apportionment and base askings on the figures for diocesan rather than combined parochial budgets. It also asked its bishops to study the possibilities and pitfalls of funding programs in Haiti, which is a member of Province II.

Moscow, Soviet Union

The Rev. Gleb Yakunin, perhaps the best known Christian dissident in the Soviet Union, has been fully reinstated in the Russian Orthodox priesthood after signing a promise not to engage in "illegal or anti-social activities." The 53-year-old churchman was released from prison in February as part of Premier Mikhail Gorbachev's *glasnost* policy. Ordained in 1962, Yakunin ran into trouble with the Orthodox hierarchy in 1965 when he wrote an open letter urging the Church to oppose "state interference." He was banned from exercising his priesthood but continued to speak against religious oppression and in 1980 was convicted of "anti-Soviet"

activities and sentenced to five years in jail and five years in internal exile. Church leaders have yet to decide whether to give Yakunin a parish position.



Sewanee, Tenn.—The University of the South has named former Presiding Bishop John M. Allin interim chaplain for the summer and Advent semesters. Allin, whose retirement home is here, is an alumnus who has served the university as chancellor, trustee, and regent. Recently he was co-chairman of the university's successful \$50-million Century II campaign.

Jerusalem

President-Bishop Samir Kafity of the Episcopal Church in Jerusalem and the Middle East has reported the burning of St. Saviour's Episcopal Church in Acre. Vandals broke into the church, collected the furniture and doused it with gasoline, and scrawled anti-Christian slogans on the wall behind the altar. The church, with members scattered all over the world and a small resident congregation, was built in 1947 before the state of Israel was established. Kafity said, "This aggression is aggression against spiritual values, against freedom of worship, against democracy."

Louisville, Kentucky

The General Assembly of the Presbyterian Church (U.S.A.) voted to move its headquarters here, turning down its relocation committee's choice of Kansas City, Mo. "Blitz and hype ruled the day," said the Rev. Judy Fletcher who had chaired the three-year relocation study. The deciding factor, however, was probably the gift of two waterfront buildings by Louisville businessman David A. Jones, chairman and chief executive of Humana, Inc., and a Presbyterian elder. After paying \$1 a year rent for 10 years, the Church will own the property. Other incentives are more than \$6 million in pledges by businesses and residents to renovate the buildings and link them with a seven-story atrium, corporate jets to supplement air service, and the possibility of a parking garage to accommodate the Presbyterian staff of 800-900 employees. The Assembly's finance and budget committee estimated that over the first 11 years, the denomination will save some \$21.5 million.

Sydney, Australia

When Anglicans gather here for a special General Synod late this month, they will face more than the question of women's ordination to the priesthood, the reason the special meeting was called. They will be asked to consider laying the groundwork for ecclesial anarchy through a resolution which would allow a diocese to choose which parts of the Church's constitution and canons it wishes to observe and to discard any parts with which it disagrees. At the same time it would remain a part of the Anglican Church of Australia.

Pretoria, South Africa

At the end of June, Bishop Dudley Foord, an Australian who was Presiding Bishop of the break-away Church of England in Southern Africa (CESA), resigned for personal reasons. To some observers his resignation signaled the end to hopes for a reunion between CESA and the Anglican Church of the Province of Southern Africa now headed by Archbishop Desmond Tutu. A group of strongly conservative evangelical congregations created CESA in 1938. Archbishop of Canterbury Geoffrey Fisher excommunicated its first Presiding Bishop. The second, now retired, reportedly made a statement supporting apartheid while he was still a priest in Australia. Foord resigned because he could no longer function in the conservative backlash created by Tutu's election to be Anglican primate and the polarization of the country following South Africa's recent elections.

Peoria, Illinois

The Diocese of Quincy, one of the smallest in the Episcopal Church, has elected Dean Edward MacBurney of Trinity Cathedral, Davenport, Iowa, to be its bishop. The diocese said it would only consider candidates who use the 1928 *Book of Common Prayer* and will not ordain women. Reportedly, some 30 dioceses and bishops have said they will not give consent to an election that includes these requirements.

London, England

A working group of the General Synod of the Church of England has issued a report saying that certain aspects of Masonic ritual are blasphemous and heretical and that some aspects of the organization's philosophy conflict with Christian teaching. Despite denials by Masonic officials, the study group concluded that Masonic rituals do contain elements of worship and do promote the concept of salvation by works. The two Masons who were members of the working party agreed that Christians who are Masons face "clear difficulties" while those who are not Masons found "a number of fundamental reasons to question the compatibility of Freemasonry with Christianity." The full report, *Freemasonry and Christianity—Are They Compatible?*, was scheduled for debate when the General Synod met in York in July.

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From the Presiding Bishop

A tiny, kimono-clad lady teaches a giant, iron-clad lesson



Her name is Tazu Shibama. She is 81 years old and stands less than five feet tall. I met her in Hiroshima.

I had just visited the Radiation Effects Research Foundation as part of my pilgrimage to the city of the world's first atomic bomb attack on Aug. 6, 1945. It had been a rainy and moving day as I visited the Peace Museum and Shrine. The day was drawing to a close, and we were about to have a light dinner before traveling back to Osaka for the centennial celebrations of the Nippon Sei Ko Kai (Anglican Church in Japan). From the corner of my eye I saw her enter the room. At first she went unnoticed. Small, kimono-clad, and seemingly shy, she stood quietly alone.

I watched the director of the local YMCA walk over to her, and she bowed in the traditional fashion. He escorted her to where I was standing and introduced her. "Bishop Browning, may I introduce Mrs. Tazu Shibama. She is a survivor of the bombing."

Mrs. Shibama bowed. A feeling came over me that I was in the presence of a very special person. The pilgrims in the room began to gather around, and after she was introduced, Mrs. Shibama began to tell her story—the story of that August morning over 40 years ago.

She was an English teacher in a girls' school. She had studied English in the United States and had many friends and memories of her time in this country. Her family had left Hiroshima to escape the nightly fire bombings. One member of the family had to stay behind since all the houses were wooden and fires in vacant houses posed a serious threat to the whole neighborhood. She was the one who remained, and just as she was preparing to leave her home for school, the bomb struck.

Buried in the rubble of her home, she was worried about being trapped if fire began to race through the community. After digging her way out with a neighbor's assistance, she began walking through the devastated city to try to find her family in the countryside.

As she walked through the cluttered streets, she realized the city was destroyed, many people were buried in the collapsed houses, thousands were severely burned and were wandering aimlessly in the streets crying, seeking family and friends. She made her way to her family in the country, thereby escaping the full effect of the radiation. "I don't know why I was spared. I don't know why I was chosen to survive," she said.

In her soft voice, in perfect English, she lifted her head and said, "Please pray for peace. Hiroshima was a tragedy, but we now have more, bigger bombs, and they will bring bigger tragedies for us. Only good understanding hearts and love and friendship can bring world peace for us." And then, in almost a whis-

per, she said, "Peace must begin with forgiveness." She paused. "Will you please forgive us for the wicked attack on Pearl Harbor?" She bowed profoundly. Silence gripped the room, and the diminutive Mrs. Shibama seemed to stand 10 feet tall.

The following week Patti and I were in Honolulu for the graduation of our son Philip from medical school. It was an exciting and emotional time for the Browning family, especially for Philip's wife Lisa. Their 2-month-old son, Philip Jacob, slept throughout the ceremony on my lap.

During the ceremony the graduating class stood to recite the Oath of Hippocrates. "I will do no harm to anyone. . . I will endeavor to be my patients' advocate before society and to aid my patients and their families in weighing and making the serious decisions that surround illness and death. Although life is sacred, death is inevitable. I recognize that it is my duty to treat the whole patient. The continued life of the patient's body is one consideration, but I will also consider the impact of treatment on quality of life and psychological well-being in making therapeutic decisions."

As I heard those words and as I saw my son on the stage putting forward the code for his professional (and I hope personal) life, Mrs. Tazu Shibama came to my mind. The graduation speaker had said that human beings are unique because they are able to contemplate death—their own deaths. Hiroshima has become the symbol of death. However, Mrs. Shibama asked the question, "Why was I given life?" What would Hippocrates have added to this oath if he had known about Hiroshima? Perhaps he would have considered an oath that we all should take.

After the ceremony I told Philip about Tazu Shibama. I wish they could meet. They would understand and like each other very much. And I've decided that when Philip Jacob grows up, I will tell him about Tazu Shibama, too, and about Hiroshima.

Faithfully,

Edmond Browning

Text for inquirers from Forward Movement

Questions on the Way is a collaboration between Beverly Tucker of Kyoto, Japan, and William Swatos of the Diocese of Quincy. Based on *The Book of Common Prayer*, it is written for young people as a basic text for inquirers and confirmation classes and is available from Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202-4195, for \$2.80.

Diocese of Colorado reaches a settlement over disputed property

The Diocese of Colorado and a congregation worshipping as St. Mark's Parish in Denver have reached an out-of-court settlement in a 3-year-old dispute involving liturgical practices.

In April, 1984, then-rector Louis Tarsitano refused Bishop William Frey's request to use the lectionary from *The Book of Common Prayer* and to seek annual permission for use of 1928 Prayer Book services. Frey, interpreting the refusals as actions "designed to lead the parish out of the Episcopal Church," dissolved the parish and reconstituted it as a mission. Since then the congregation which remained in the church building, the mission, and the diocese have been

involved in a series of lawsuits.

As the case was scheduled for trial, participants reached a negotiated settlement that returns the church building to the mission but allows the congregation now there to rent the building until August 31 for a net monthly rent of \$1,000. All personal property acquired before April 30, 1984, and approximately \$127,000 will go to the diocese/mission.

The other congregation will receive in excess of \$50,000 plus a residence and has the right to retain its corporate identity and name, "St. Mark's Parish of Denver, Colorado," unless the diocese decides to incorporate St. Mark's Mission under a similar name. The parties also agreed that "St. Mark's Parish" shall not represent itself as an Episcopal church.

Written from a report by Barbara Benedict.

Glory to God



CHRISTMAS

Cards from the Presiding Bishop's Fund for World Relief

This year's card is a stunning abstract design by California artist Sharon Commins. It lends a new meaning to the Fund as an instrument of peace in a troubled world.

The card is in seasonal colors of blue and green. The message inside reads "Glory to God in the highest, and peace to his people on earth." Send these to your friends and family—possibly in lieu of a gift.

Send your contribution now and order cards for your use using the coupon below. Your tax-deductible contribution will give hope to those suffering round the world—the hungry and those who thirst; the dispossessed and the homeless; the sick and those in prison—as it supports the Fund in its fourfold ministry of relief, rehabilitation, development, and refugee/migration needs.

Please indicate the number of cards you need and send a sacrificial offering. **We regret that no orders can be processed after November 1.**

887EP1101

Enclosed is my donation for \$ _____ to further the mission and ministry of the Presiding Bishop's Fund for World Relief.

Please send me _____ cards and envelopes to match.

NAME _____

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Please make out your check or money order to: **Presiding Bishop's Fund**



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The Most Rev. Edmond L. Browning, Presiding Bishop, Chairman

A member of INTERACTION, the American Council for Voluntary International Action, the Fund qualifies for corporate matching grants. Assistance is provided on a non-sectarian basis, with legitimate need the only criterion.

6494

Contributions are tax deductible.

Must we be bound by a common language?

Congratulations on your issue (June) which included a page in Spanish. This was a wonderful beginning for an effective outreach to the growing number of Spanish-speaking Episcopalians.

Muchas gracias!

James B. Hagen
Astoria, N.Y.

Why must we have a Spanish language page in an English-speaking country? We are being forced into a dual-language country. We must teach bilingual classes in our schools at great expense to taxpayers; our ballots are printed in Spanish as well as English; our courts must have bilingual employees. Half the radio stations in Arizona and other border states are Spanish-language stations. Driving license tests are given in Spanish, and highway signs are dual.

English is our national language. If we want to remain a great nation, we must be bound together with a common language. Just look at the problems Canada is having in Quebec with the French language. We can't let that happen here.

Michael Hunter
Phoenix, Ariz.

Who says it pays to advertise?

I am appalled that you [accepted the] ad sponsored by Integrity, Inc./New York (June). I object to this ad strenuously.

The homosexual community does not constitute a legitimate minority. Regardless of how much sympathy we have for those who choose to live in this fashion, they cannot become priests or obtain sanction for their union in a religious philosophy that makes holy the complimentary nature of man and woman.

You made a mistake in accepting this ad. It is an affront to all who know and understand the essence of the Scriptures concerning the nature of marriage and the relationship between men and women.

Robert W. Okey
Draper, Utah

Has the Episcopal Church no shame? For months we readers have been subjected to the ordeal of clergy and laypersons trying to justify sexual sin and calling it by some other name. Now we have the spectacle of a national organ of the Episcopal Church advertising a meeting for the promotion of sexual sin.

The Episcopal Church seems to be leaving me. Unless I find convincing evidence that [it] is returning to biblical standards, my conscience will force me to cease supporting [it] with my presence and my finances and to seek another congregation.

William M. Keeling
Winston-Salem, N.C.

It was very ill advised of you to accept an ad aggressively promoting the homosexual side of the so-called sexual ethics controversy. Giving this group exposure in our Church's magazine causes great pain and distress to the vast majority of churchmembers.

Adelaide Andresen Eiserer
Hendersonville, N.C.

Editors' note:

Integrity, Inc., is a duly constituted organization of Episcopalians and a legitimate part of the Episcopal Church. For these reasons we accept such advertising.

Low church: relevant always

I [draw] the line with the defense of low church being only a matter of "taste, not theology" (Switchboard, June). Not so! While I do not long for the days of high versus low, low-church foundations have much to offer the contemporary Church theologically. Low church is not the absence of candles, miters, and chasubles; low church embodies the reformation emphasis on Holy Scripture and priesthood of all believers which were embraced by our Anglican forebears. In a Church where some believe the faith delivered must be radically reworked, low church declares the Gospel to be as relevant today as yesterday and always issues the invitation for a personal relationship with

Jesus Christ, repentance, baptism, and the table. Old fashioned, maybe—but flat, never!

Dale E. Hirst
Virginia Beach, Va.

Americans' values remain traditional

I find it amazing that the American public can render Gary Hart politically dead by condemning some of the same "updated traditional values" some people in the Episcopal Church are presently promoting. This national incident may indicate that the values [some writers] have labeled "updated" are in fact not held by most Americans today.

Some of the updated [views expressed in the sexual ethics] articles remind me of the phrase parents have always heard from teenagers: "But, Mom, everyone is doing it!" As Christians, God's standards are our standards even though none of us lives up to them perfectly. "Mom" knows everyone is *not* doing it; even if everyone were, God does not look at what everyone is doing to determine His standards.

Susan B. Reynolds
Kamuela, Hawaii

Shedding some light

Deborah Hopper from Grace Church, New York City, provides the following information in response to readers' requests about Wendy and Willy Welch's new recording, *Welcome the Light* (June).

Records and cassettes may be ordered at most Christian bookstores through Spring Arbor distributors or directly from Tamarisk Records, 107 W. 25th St., #3D, New York, N.Y. 10001. In New York City they are available at Logos Bookstore (Madison & 43rd St.) and at Tower Records. Concert and booking information may be obtained from Tamarisk Records by writing or calling (212) 724-2735 or 243-2363.

EXCHANGE

Seeking information

For a book on the late civil rights activist Jonathan Daniels, Charles W. Eagles asks anyone with recollections or letters to contact him at the University of Mississippi, Department of History, University, Miss. 38677.

Researcher seeks firsthand accounts of Episcopal clergy who have had a difficult time with legal and illegal drug use. Reply in anonymity to Forum for Religious Research, P.O. Box 2413, Westfield, N.J. 07090.

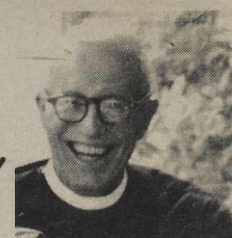
Chalices, patens needed

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This summer, read Amos



by John Shackleton

"It's a jungle out there!" So might the people of Judah have concluded when they heard Amos say, "The Lord roars from Zion."

Today governments utter fine words about cooperation and unity while dealing purely from self-interest. Communist states are the west's enemy; allies are friends—sometimes. Terrorism and violence are acts of self-righteous individuals separated from all governmental control. In politics, both left and right can be abysmally wrong; both also have the potential to turn into the right way, which is the way of neither.

When Amos brought God's judgment upon Judah, Amos became the enemy. Priests and rulers could not bear the plumb-line that God's word sets against all people, and the high-level people asked the prophet to get out of town. Corruption became ever more apparent; people became ever more self-righteous.

Hitler and Stalin were evil old men.

Khadafy's ambition
demanded the sky.

Marcos' greed was
beyond human ken;

But, O, what a good boy am I.
(*Apologies to Dorothy Parker*)

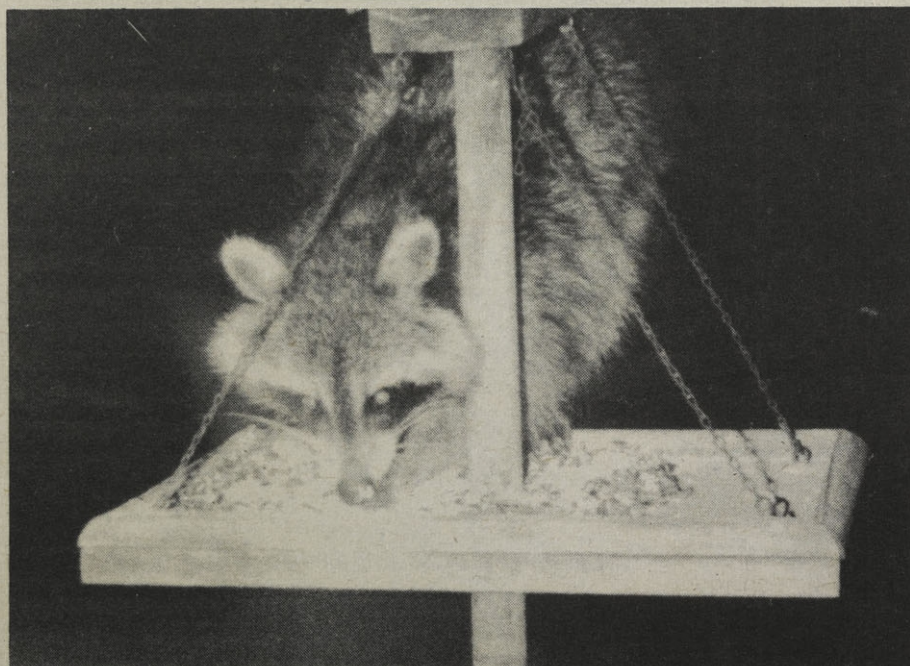
Now both right and left are beginning to agree we have a moral crisis in America. The prophetic catalog is a long one. Watergate involved men who held to the principle: "This isn't morality; it's politics." The Iran-Contra affair is carried on behind the mask of the Big Truth, which can be as immoral as the Big Lie. Trust, however shallow, was violated. Betrayal of principle is writ large for all nations and peoples of the world to see. A recent issue of *Time* magazine published a shocking rogue's gallery of men and women convicted, indicted, or forced out of office in this decade. One wonders: How deep does it go? How near to home does it come?

Look at those who preach righteousness and become rich as kings and princes, the entertainers who protest the sin of the world and retire to live with the very rich. The President who mentions God in passing and seldom attends church is strong for prayer in public schools, for family values and old-fashioned virtue (whatever that means).

Now we hear about teaching democratic values in public schools. Fine. But what about the adult world where the point of engagement must take place? It might be a profitable summer exercise to read, mark, learn, and inwardly digest the Book of Amos and spill a bit over into the other prophets. You might find it more entertaining than watching all top-10 video releases.

John Shackleton is retired canon theologian of St. John's Cathedral, Wilmington, Del., from whose bulletin these remarks are excerpted.

THE EPISCOCATS



Nancy S. Ritter

Editors' note: While Episcocats are on vacation, we invited a guest columnist for a summer picnic.

On finding my grandmother

by Christine Dubois



I was trying to remember my grandmother. She lay in intensive care, dying, and it seemed natural to take stock of her impact on my life. But the memories were hazy, incomplete. I was afraid she was going to die before I ever really knew her.

Visits to my grandparents' Wyoming home were an adventure and an escape. I stayed in the basement reading comic books until my father appeared with the stern command to "come upstairs and be sociable." Then I would sit uneasily on the davenport

giving monosyllabic answers to questions about school and looking for an opening to say, "Is it all right if we watch TV?"

By the time I had enough maturity to hold a meaningful conversation, Grandmother was hard of hearing and our communication was still limited.

Grandmother was an accomplished cook, but I rarely helped—except to set the table. She was in charge in her kitchen and preferred no meddling. Chocolate cake and banana cream pie were her specialties—as well as melt-in-your-mouth buttermilk pancakes. My dad always got seconds before the rest of us. She liked to fuss over him, perhaps because she had no sons of her own.

Grandmother was big on saving

things. Anything we gave her for Christmas, whether dish towels or stationery or scented soap, disappeared into a large cedar chest with the protest, "It's too pretty to use."

She hoarded other things, too. Grandmother's chocolates were Grandmother's chocolates, and you were lucky to be offered even one.

Grandmother was always proud of my writing—or, more accurately, of the fact that I was a writer. She would show my magazine articles to her friends and brag about what an intelligent granddaughter she had. (Intelligence was a cardinal virtue in my family.) But she never commented on anything I wrote; if my writing ever made her stop to smile or ponder, she never mentioned it.

Once I saw a photo of her, a beau-

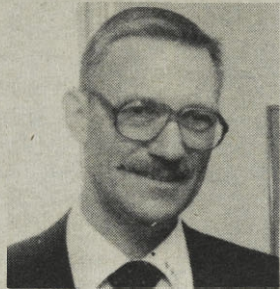
tiful young woman in a long dress in front of a log cabin, holding a baby on her lap. I wish I could have known her then. How did it feel to live for 90 years, to survive a depression and two world wars, to go from a log cabin to the space age?

As I sat praying one night, an earlier memory floated through my mind. I was a small child, walking around the block, hand-in-hand with Grandma. It was an easier time, a time we knew each other in a way we didn't later. I knew then it wasn't too late. She was leaving to join that cloud of witnesses in the sky, in a place where we will no longer see through a mirror dimly, but face-to-face.

We'll walk hand-in-hand again someday, around the throne of God.

IN CONTEXT

Judaism deserves respect



by Dick Crawford

The recent struggles among delegates to the Presbyterian Church's General Assembly in forming a statement that comes to terms with Judaism has focused attention on that subject among other U.S. Christians.

Recollections of Nazi death camps and the slaughter of 6 million Jews are still real for many but become dimmer with each passing year. To the younger generation, the Holocaust is mainly an historic fact.

Anti-Semitism continues to manifest itself in ways ranging from murder to the desecration of synagogues not only in this country, but around the world.

At the heart of the Presbyterian debate was the political and spiritual question of whether the state of Israel is the fulfillment of God's promise of a Holy Land for His Chosen People. The stormiest part of the debate centered on that question and was resolved in a statement that the "state of Israel is a geopolitical entity and is not to be validated theologically."

The statement the Church issued cited the importance of the Holy Land as a spiritual home for the Jews, making the point also that Palestinians are among "...people to whom rights of land are currently denied.

"Many Jews have been unwilling to accept the Christian claim (Jesus is Messiah) and have continued in their covenant tradition," the statement noted, stressing that the Jewish faith is a valid faith the Church should treasure and respect. That action drew praise from the American Jewish Committee, which views the final document as one of possible significance in Jewish-Christian relations.

Given Christianity's tarnished historical record in dealing with the Jews, the Presbyterians have reopened an old debate and courageously taken new steps in terms of reconciliation and repentance for anti-Semitism.

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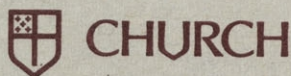
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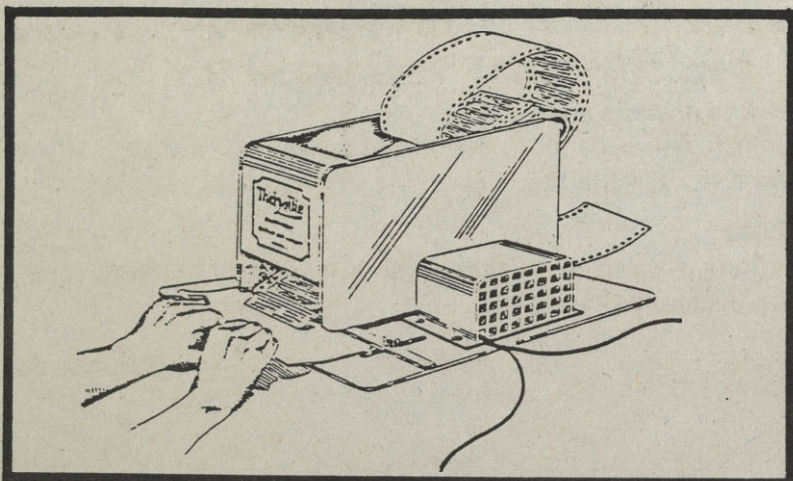
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The vocabulary of prayer

Please, thank you, I'm sorry, are as key to prayer as they are to etiquette

by Marianne Micks

Children learn the words "please," "thank you," and "I'm sorry" as they become socialized creatures. And by the time they are 2, they discover the word "why" and use it incessantly. These four words constitute a basic vocabulary of prayer for all ages, says Marianne Micks.

Many people have never discovered "why?" has a legitimate place in praying. Pamphlets on how to pray seldom include it. Yet it is one of our most basic, most persistent, and sometimes more agonizing religious questions. Why, God, do you allow thousands of children to starve to death in East Africa? Why, Lord, can't you stop the senseless violence in our world? Why, oh, why did this have to happen to my child? My family? Me?

These are truly prayers of the heart. If we are to be honest in our friendship, we must address them to God—not just to the chaplain in the hospital or to ourselves in the dark of the night. If anyone has doubts about that, a quick reading of the Book of Job is recommended. Far from being the proverbial patient man, Job is one of the most impatient in all literature. He is insistent in his questioning. He demands that God answer him. Why? . . .

The Psalms are equally punctuated with question marks. Why do the righteous suffer while the wicked are so prosperous? "O God, why have you utterly cast us off? Why is your wrath so hot against the sheep of your pasture?" (Ps. 74:1) We have good scriptural basis for shaking our fists in God's face, as it were, for confronting God with our deepest questions. Why?

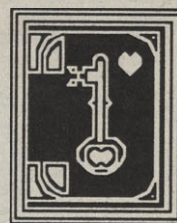
If we have learned to be still before God, we have discovered in His caring presence we are free to talk our lives over fully. The lives of most of us are pervaded with doubts and uncertainties, with frustrations and furies. No one who reads the daily newspaper can sing Pippa's refrain: "God's in his heaven—All's right with the world!" We need to be passionate people in our prayer. . . .

The second fundamental word in the lexicon of prayer is the word "sorry." Yet that English word does not convey the depths of self-recognition that occur in the presence of the Holy God. . . . The spontaneous reaction of Isaiah when he found himself before God captures this kind of prayer in full force: "Woe is me! For I am lost, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." (Isa. 6:5)

Corporate confession of sin is a normal part of most Sunday worship, but the word of confession must first be said in the first person singular before it can be transposed into the plural, as Isaiah's outcry indicates. I am guilty of not loving God with my whole heart. I am guilty of not loving my neighbor as myself. So are you. That is why we together can acknowl-

edge our sin even if we are no longer willing to use the archaic language and call ourselves "miserable offenders." And we ask for forgiveness.

Prayer of confession is made possible by our knowledge of what God is like. The love made known to us through Jesus Christ is a love which seeks the lost. It is a love which takes the initiative to call us home again. As Reinhold Niebuhr once said, the final form of love is forgiveness.



The so-called parable of the prodigal son might better be called the parable of the forgiving father. It presents us with

the most vivid picture of forgiveness in all of Scripture. . . . Forgiveness is not of sins, but of persons. It restores us to a relationship that had been broken. We cannot restore ourselves.

Prayer of confession is made necessary by our recognition of our own lostness—our alienation and estrangement from ourselves and our neighbors and from God. We know ourselves to be responsible for the broken relationships. What the Christian confesses is not in the first instance sins, but sin—the state of sin which is lovelessness rather than sins as deliberate acts against conscience, the things done and left undone which are individual blows to a loving heart.

But prayer of confession is a great good gift because it meets our deepest need. "Ultimately, every person needs someone whom he cannot fool," a wise priest once wrote. We spend a good deal of time and energy trying to fool ourselves and those around us into believing that we are acceptable people. Only rarely do we trust someone enough to tell that person the uncomfortable, unflattering truth about ourselves. God is the only one who can never be fooled. God already knows us thoroughly and—knowing—cares. So we are free to take off our masks and be ourselves, sure of His judgment and mercy. . . .

"Please" is the third word in the primer of prayer. It applies equally to what are classically called petition and intercession, prayer for self and prayer for others. Here I want to focus only on the meaning of petition, of asking for things—physical and spiritual—for ourselves. In spite of a heavy weight of misguided tradition which equates such prayer with selfishness, Jesus evidently thought it was a good thing.

More than any of the other evangelists, Luke cherishes Jesus' teaching about prayer. . . . The first of these parables is "the friend at midnight" (Luke 11:5-8) and the second "the parable of the unjust judge" (Luke 18:1-5). The third special Lucan parable on prayer follows immediately. It is about the Pharisee and the tax collector (Luke 18:9-14). . . .

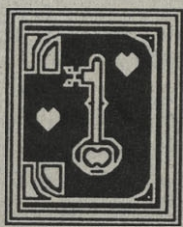
The first parable uses the lan-

guage of friendship. One friend comes to another in the middle of the night to borrow some bread for an unexpected guest. The sleepy householder is not willing to get up just because a friend is at the door, but he eventually drags himself out because his friend does not give up and go home. After this parable Luke inserts an originally separate saying of Jesus, telling us to ask, to seek, and to knock.

The second story has a woman coming time after time to a judge to demand that he hear her case. Neither this story nor the preceding one is an allegory. The judge who does not care about anyone but himself is manifestly not to be thought of as God. Rather, we are meant to identify with the persistent widow even though we are given no details about her legal problem. Her active badgering of the judge brings results.

You will have noticed that neither of these funny stories is a good illustration of politely saying "please." They both come closer to that begging use of "Please!" we overhear in the grocery store when a child is pleading with Mother for a candy bar. Yet Jesus, while making His listeners laugh at themselves, also encourages them to take action, to take the initiative on their own behalf. Part of the power of parables, as of laughter, is to energize people for action. Luke says Jesus told the story about the widow "to the effect that they ought always to pray and not lose heart" (Luke 18:1). It is the action of prayer rather than the content of the request that matters most.

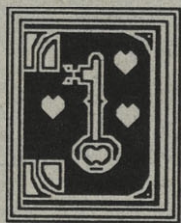
We may legitimately pray for anything that we need or want. All such prayer is answered even if sometimes the answer is "no." Such prayer is a kind of exploration, a seeking to discover God's will—without making up our minds too quickly or too firmly as to what that will might be. The essential element in such petition is the lively dialogue with the God who made us for responsive freedom. With masterful understatement Luke pictures the opposite kind of prayer in the next parable. "The Pharisee stood and prayed thus with himself" (Luke 18:11).



Finally, "thank you." The core of corporate Christian worship, we have argued, is Eucharist. So, too, is the heart of personal prayer. Because we gather on Sunday morning to give thanks, we are challenged to punctuate the other six days of the week with thanksgiving also—to point them up and mark them with gratitude. This does not mean trying to learn to play Pollyanna's "Glad Game," fatuously looking always on the bright side of life. Nor does it mean, as should be clear from what has been said about questioning God, that we passively accept as God's will whatever comes. Rather, it means the active response of the open-eyed.

The trinitarian theology of worship with which we started our study can help focus our thinking about this fourth voice of prayer. Human spirits inbreathed by Holy Spirit are empowered to see God at work in unexpected places and in unexpected peo-

ple. It is a spiritual gift to discover unitive Being at work in a committee meeting, helping people reach a consensus. It is a spiritual gift when an overworked salesperson really looks at you and smiles. Simply and naturally we can practice saying "thank you" for such gifts to the Lord, who is the Spirit.



Human beings who know themselves to be sons and daughters of God, in Christ, are likewise enabled to give thanks for

God's "inestimable love in the redemption of the world by our Lord Jesus Christ," as an old prayer puts it. That includes thanks for the capacity to get up and start again after we fall flat on our faces in failure. It

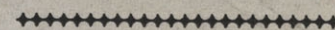
includes giving thanks for all other human beings, for whom Christ also died, however difficult this may sometimes be in practice when we do not feel particularly thankful for the driver who is poking along in front of us or for the landlord who has just raised the rent. . . .

We all have our own personal catalogs of thanksgiving for the gifts of creation, and it is helpful from time to time to write them down. Mine includes such items as the smell of sun on pine needles and of bacon frying, the feel of a baby's skin, Handel's *Water Music*, the Grand Tetons. And, oddly, the dustballs under my bed.

Gerard Manley Hopkins, the 19th-century English poet-priest, had a preference for "dappled things": "All things counter, original, spare, strange." He responded in thankful wonder to "all trades, their gear and

tackle and trim." The opening line of another of his poems sums up the cause and occasion of our saying thank you: "The world is charged with the grandeur of God." Because we live in that kind of sacramental universe, we inhabit a web of glory.

From our first days to our last, "thank you" expresses our awareness of that reality and the joy that lies at the heart of all worship.



Marianne H. Micks, a lay theologian, is professor of biblical and historical theology at Virginia Theological Seminary.

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Is God like the guy next door?



by Rolland R. Reece

God enters into some unusual partnerships if you believe the other person in the partnership.

The other evening at the end of a 10-round boxing match, the sweating, smiling victor immediately expressed his gratitude to God: "I knew He was going to be on my side tonight." I wonder what the other fighter thought of this alliance. If he knew in advance, why did he take the fight? God must have had a slow evening if He had time to watch a couple of elephants pound each other in Las Vegas.

A player in baseball's National League makes the sign of the cross just before stepping into the batter's box. An observant pitcher might call his catcher into a conference so they can cross themselves, thereby nullifying the batter's advantage. In fact, all the players on the field—and the fans, too—may wish to join in. If you've ever been zonked by a baseball, you know you'd welcome some protection.

Do you think 20,000 fans crossing

themselves would have an effect on the game?

A friend told me how her healing helped her church have a successful bazaar. Apparently right in the midst of knitting "whatchamacallits" for the bazaar, her fingers were incapacitated by arthritis. So she asked the Women's Guild to pray she would be able to finish her project. Sure enough, she got relief and the Guild, due to the bazaar's success, was able to purchase plum-colored carpeting for the church lounge. I would have imagined God would have little interest in carpeting. That shows you what I know.

At a hospital recently a lady exclaimed, "I just knew with all those people praying for Harvey, he was going to get better." Then she rattled off a long list of churches and clergy who were beseeching the Lord on Harvey's behalf.

I wondered about the old man I had come to see. Only his wife and I visit him. Is his recovery doomed because so few pray for him?

The drought that attacked farms in the southeast section of our country last summer eventually triggered prayer meetings in a great number of churches. Within a week of one such flurry of prayer, the rains came. Was God holding off any precipitation until a certain number of people were praying? If so, what was the number? It might be useful information for the next drought.

As we listen to God's partners, what kind of picture do we form of God? Likely an image of a nice old guy who likes to pitch in and help with bazaars. He enjoys helping an athlete here, an athlete there, to win. Otherwise, He doesn't rouse himself to respond to human need unless a large enough crowd assembles.

He sounds a lot like the neighbor next door. A good enough man, but would we want him for our God?

Rolland R. Reece lives in Akron, Ohio.

Catechumenate is a word more people are learning

by Gail C. Jones

The central reality in the life of the Church is baptism. All strategies for growth, development, ministry, and renewal in the Church need to flow from baptism, the "full initiation by water and the Holy Spirit into Christ's Body the Church," according to *The Book of Common Prayer*. The focus is the font; the response is the ministry of the people of God; the process is unending. So concluded the 22 bishops, liturgical scholars, clergy and laypersons who gathered at Stony Point, N.Y., for a two-day consultation last October on Christian initiation.

Catechumenate comes from the Greek word *katechoumenos*, meaning to be instructed. The Church as a catechumenal community is the image the consultation used to envision how we might live out our understanding that baptism is the central reality for the life of the Church.

During the Church's first few centuries, the catechumenate was the means by which persons were instructed and initiated into the Christian community. The reemergence of

this practice in the late 20th century is tied to a variety of religious, cultural, and social factors, not the least of which is adults are searching for meaning in a confusing, fast-paced world.

The use of the catechumenate as a rite and process for Christian initiation of adults has begun in many Episcopal congregations throughout the country as it has in Roman Catholic churches. *The Book of Occasional Services*, which the Episcopal Church published in 1979, includes rites and prayers for the three stages of the catechumenate.

Those gathered for the consultation—all of whom are working at some level in the Episcopal Church in developing the catechumenate—were heartened to hear the variety of creative educational, liturgical, and ministry examples emerging as part of the catechumenal process. As one seminary professor said, "After teaching and lecturing about the catechumenate and Christian initiation all this time, it is exciting to discover it really is happening in congregations throughout the country."

Consultation participants sent the Church's Education for Mission and Ministry (EFMM) unit 11 recommendations covering six basic topic areas: formation of children and youth who have been baptized; children and

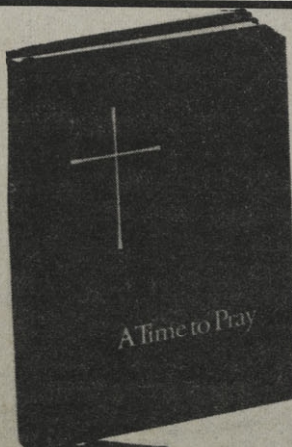
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Communion; preparation of parents for the baptism of children; the bishop's place in Christian initiation at his visitation; the place of confirmation in the catechumenal process; and the relation of the catechumenal process to ministry, education, evangelism, and liturgy. The 11 recommendations included curriculum for parents and sponsors of children to be baptized and audio-visual resources to help congregations develop the catechumenate.

Participants encouraged a greater comprehensiveness in addressing the needs of minorities and the disabled and in developing resources. They suggested that EFMM work with the Standing Liturgical Commission to produce rites for persons already baptized for whom the catechumenal process may be a means for Christian formation.

In their discussions, members of the consultation acknowledged the ambiguities surrounding the pastoral rite of confirmation and its many-layered meanings in the Episcopal Church. They agreed on the importance of constantly holding up baptism as the central reality of life in the Church and confirmation as a response to and an affirmation of our baptism, as people are nourished in the household of God by the sacraments of Word and Eucharist.

EFMM staff members John Docker and Wayne Schwab facilitated the consultation and are responsible for taking the recommendations back to the Episcopal Church Center to begin implementation.

Gail C. Jones is a consultant to the Diocese of Olympia in various ministry-related fields.

Chorale students use Louisiana church to see Mass

by Keith Milligan

The Louisiana College Chorale had learned many musical settings for the Mass but had never taken part in the liturgical framework for which they were written. So choir director Mark Schweizer invited the Baptist college's choir to St. James', Alexandria, La., to see firsthand.

The Gothic stone cruciform church, whose rector is the Rev. S. Ross Jones, provided the perfect setting for a Choral Eucharist celebrated by Bishop Willis R. Henton of Western Louisiana. The 50-voice Chorale filled the church with music to the peaks of its Gothic arches.

Musical offerings included composers such as Mozart, Handel, and Bach. Counting hymns, anthems, and the Mass settings, the Chorale sang 14 selections ranging from the "Kyrie" and "Missa Brevis" by Buxtehude to the Communion anthem, "Jesus Loves Me," arranged by Doris Nelson. The Chorale, led by David Benze, was accompanied on the piano by Carol Taylor, Kim Lemmons, and Roger Price.

The Choral Eucharist was indeed an eye-opening, ear-unstopping, ecumenical, educational, eucharistic extravaganza that left everyone emotionally elevated and electrified.

Keith Milligan is assistant rector of St. James' Church, Alexandria, La.

Are bodies bad?

by Edward Berckman

Anglican vicars appear in two scenes from a recent movie, *Room with a View*. One of them is stern and scolds a girl for kissing; the other strips off his black garments at a woodland stream and goes skinny-dipping with a group of teenage boys. Should we consider the latter scene, which features male frontal nudity, pornographic? Do we Christians have any special perspectives in this area?

As one whose body is still recovering from a serious highway accident, I can't help but be amazed at this wonderfully intricate machine God gave us—the bodies we *are*—and stewardship over them. Relevant,

though not at issue here, is that God honored bodies by becoming resident in one, that of Jesus of Nazareth, in the event Christians call the Incarnation.

The test critics and censors use for nudity or any other potentially offensive scene is whether it is integral to the movie, is justified by what it contributes to the plot, character portrayal, or theme. That's always a good question to ask.

In *Room with a View*, though, the scene isn't particularly related to the plot, but rather seems to constitute a parallel to the main theme which contrasts two attitudes: one, a haughty sense of superiority; the

other, an appreciation of ordinary pleasures. The heroine is trying to choose between a man she thinks is more genuine (symbolized by the skinny-dipping priest) than the snob to whom she was engaged (the stern priest). So the scene of nude frolicking, comical in itself, can be justified as reinforcing the theme of contrasting attitudes. In no sense is it pornographic (though my wife whispered to me, "It's about time we had *male* nudity").

"The Word became flesh and dwelt among us." When God was incarnate in a human life, He had the same kind of body you and I have. We are to care for and enjoy, not exploit, that body. That is our charge.

Edward Berckman is assistant at St. Paul's, Indianapolis, Ind.

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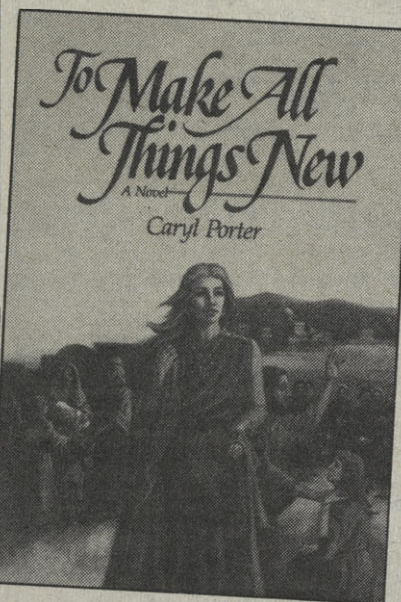
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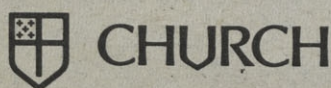


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Try this balanced Biblical diet to improve your health

by R. J. Asvitt

Fried chicken every day for breakfast, lunch, and dinner doesn't sound appealing, does it? Not only would it be tiresome, but it would be detrimental to your physical health. Yet many of us follow this type of diet with the intake of our spiritual food.

Our soul cries out for variety in our Bible reading, yet most lists are in order of appearance or chronology, which means you might read 187 chapters of history before you even get through the first five books of Moses.

I made up my own Bible-reading diet, dividing the books into their different categories: the historical, poetical, and prophetic books of the Old Testament,

then the Gospels, Acts, Epistles, and Revelation of the New Testament.

Spreading the Gospels throughout the year made them more appealing, like the first fresh corn of the season. Each time I returned to continue the story, I found it exciting.

The schedule listed here is balanced to fit your spiritual appetite. It's based on 99 chapters a month to complete the Bible in a year. You may prefer to read more on weekends than during the week; you may want to disregard the month column and read at your own pace. But do read.

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

JANUARY	Genesis 1-50; Matthew 1-28; Job 1-21
FEBRUARY	Job 22-42; Acts 1-28; Exodus 1-40; Isaiah 1-10
MARCH	Isaiah 11-66; Romans 1-16; Leviticus 1-27
APRIL	Jeremiah 1-52; I Corinthians 1-16; Numbers 1-31
MAY	Numbers 32-36; Lamentations 1-5; II Corinthians 1-13; Deuteronomy 1-34; Psalms 1-42
JUNE	Psalms 43-75; Galatians 1-6; Joshua 1-24; Mark 1-16; Ezekiel 1-20
JULY	Ezekiel 21-48; Ephesians 1-6; Judges 1-21; Daniel 1-12; Philippians 1-4; Ruth 1-4; Hosea 1-14; Colossians 1-4; I Samuel 1-6
AUGUST	I Samuel 7-31; Psalms 76-150

SEPTEMBER	I Thessalonians 1-5; II Samuel 1-24; Joel 1-3; II Thessalonians 1-3; I Kings 1-22; Luke 1-24; Amos 1-9; I Timothy 1-6; II Kings 1-3
OCTOBER	II Kings 4-25; Obadiah 1; II Timothy 1-4; I Chronicles 1-29; Proverbs 1-31; Titus 1-3; II Chronicles 1-9
NOVEMBER	II Chronicles 10-36; Jonah 1-4; Philemon 1; Ezra 1-10; Micah 1-7; Hebrews 1-13; Nehemiah 1-13; John 1-21; Nahum 1-3
DECEMBER	James 1-5; Esther 1-10; Ecclesiastes 1-12; I Peter 1-5; Habakkuk 1-3; II Peter 1-3; Zephaniah 1-3; I John 1-5; Haggai 1, 2; II John 1; III John 1; Song of Solomon 1-8; Zechariah 1-14; Jude 1; Malachi 1-4; Revelation 1-22

St. Anna's Residence serves women


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by career women and students as well as those who are retired.

The All Saints' Sisters, whose mother house is in Catonsville, Md., have had a variety of works interwoven with a life of prayer.

For information about St. Anna's Residence, write to: Sister-in-Charge, 2016 Race St., Philadelphia, Pa. 19103, or phone (215) 567-2943.



Chicory Blue

by Elva McAllaster

By the edge of crumbling pavements
on the way to Mulberry Grove today
blue chicory blossoms
were skies compressed
and Junes distilled:
echoes of oceans,
glimpses of glaciers,
pieces of twilight
across peaks,
across canyons.

Chicory, chicory:
pageant and paeon
here for my seeing,
here for my hearing.

Anyone can commend
His sierras, His niagaras,
and everyone may.

Is He looking for someone
to love His blue chicories
today?

Connecticut sponsors clergy wellness program

Some things about the style of parochial life seriously undercut the stability of clergy families, Bishop Arthur Walmsley of Connecticut told the 1984 diocesan convention. Now the diocese has a "wellness program" for clergy and lay employees and their families to help them identify and deal with personal distress.

The Clergy and Family Assistance Program headed by Dr. Ronald Casey is open to all participants in the diocesan medical plan. It provides a safe place to go for professional assessment and referral as well as for crisis intervention in parenting, substance abuse, marriage, and professional burnout. The diocese pays for up to four assessment visits.

The program, patterned on employee assistance schemes in the corporate world, was developed in cooperation with Aetna Insurance Company. For further information, contact the program at 134 Montowese St., Branford, Conn. 06405, or call (203) 453-2327.

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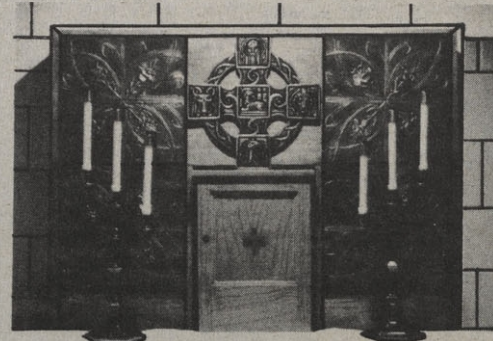
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Thank you very much for the tremendous cooperation with us in creating a columbarium for our church — on time! Several members of the altar guild worked at the church — and proclaimed it absolutely beautiful. I saw it on Friday, as did the Rector and 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.

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Photographs by Bruno Staffen



If heaven's good, is "down here" bad?

by Fay Richardson

Only a few days after I arrived to visit my niece and her family, their 12-year-old dog Gustav, a white, fluffy Samoyed, died. Allison, age 7, and 4-year-old twins Whitney and Lindsey learned of the death from their mother who held each girl and explained in a calm and gentle voice that Gus had died during the night.

During the day one or the other of the children would say, "I miss Gus, do you?"

Each time I would answer, "Yes, I do. He was such a nice dog. But I'm glad Gus is no longer in pain."

As we sat down to eat dinner that evening, Lindsey asked if she could say the blessing. "God, please take care of Gus in dog heaven," she said.

"Amen," we all responded.

"Aren't you going to thank him for our food?" her mother reminded.

"Yeah, the food, too," Lindsey said.

"Amen," we repeated.

Lindsey ate a few bites of food, then asked in a thoughtful voice, "When we die, will we go to dog heaven to be with Gus?"

Her mother said, "Well, maybe not dog heaven, but we will go to

heaven."

"Is it good up there?" Lindsey asked.

"Yes," her mother said, "it's good up there."

"Then it's bad down here?" Lindsey asked.

Her mother and I rolled our eyes at each other and suppressed our laughter.

"Compared to what?" her mother said in a voice so low only I could hear her.

Since that visit I have thought about Lindsey's question—"If it's good up there, does that mean it's bad down here?"

A few days later I read the parable of the five scatterbrained bridesmaids who forgot to bring enough oil for their lamps. A priest, writing of the parable, said Jesus was saying, "Be smart and watch out. Be prepared. Be ready for the unexpected, with sufficient resources in hand to survive successfully any eventuality."

Lindsey's parents had prepared her well for Gus' death because she had been taught that a loving God is always accessible through prayer. She and her sisters knew how to reach out to other loving human beings during their loss. They had already begun to develop a personal relationship with God.

Perhaps the answer to Lindsey's question is it is good "down here" when we have oil in our lamps.

Fay Richardson is a journalist who was formerly editor of the Diocese of New Jersey's paper.

How to alter weighs of angles

by Lei McElveen

As a reporter for *The Net*, newspaper of the Diocese of Southeast Florida, I receive weekly bulletins, monthly newsletters, and hand-written and typed reports from the 14 parishes in the North Dade deanery. One of the highlights of my month is reading the creative spelling in these newsletters.

My first and favorite example is from church calendars: "The Alter Guild will meet. . . ." I always wonder what they are going to alter—perhaps the altar linens? They also use dymo labels so everyone knows which switch is used to alter the lighting.

I became very excited last Christmas when one of the churches announced a Wise Men Pageant with "parts for everyone in the family. Why not try a new role, say a shepherd or an angle or even a king?" I wanted to go right up and audition for the part of an angle. I'm rather clumsy so it sounded perfect for me.

I really felt sorry for the editor of a newsletter when the first edition came out with "The Monastery News" emblazoned in beautiful English script across the masthead. He covered the situation in the next issue: "I just wanted to see if everyone was paying attention!" A later issue announced, "Plans for the parish picnic are under

weigh." I think the author of that passage was thinking about taking a cruise at the time. "Anchors Aweigh" and all that!

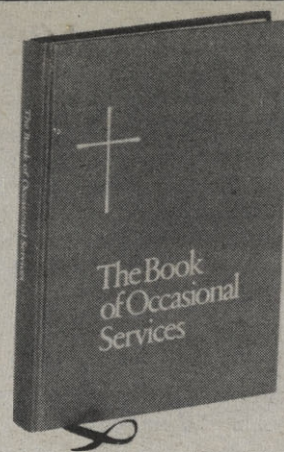
One parish informed us it was taking up a collection of *unparishable* food to give to the poor. I felt sad about that because if it isn't fit for the parish, then I don't think it's fit for the poor, either.

Some of the errors in church bulletins are obviously typographical. One of my dearest friends, a parish secretary who is also an artist, a poet, and has a master's degree in English, confided that her most embarrassing error was printed, to her horror, in the bulletin for Pentecost Sunday—"and the Hoky Spirit descended on the Apostles." She was sure the "little computer people" did it just to be funny, but why couldn't they have done it on Halloween?

Lest you think I'm being snobbishly superior, let me mention that I have used three dictionaries while writing this article. I once sent special invitations for a birthday party to about 35 of my best friends, saying, "The *ocasion* is. . . ."

Aid for Church Women's program planning issued

The Episcopal Church Women have issued a resource booklet to assist local Church Women's groups in program planning. It lists 146 women, men, and organizations willing to offer workshops, talks, or retreats/conferences on topics ranging from women's history and leadership training to spirituality and prayer. For further information on the booklet, write to Joyce Hogg, 165-17 65th Ave., Flushing, N.Y. 11365, or call her at (718) 939-9593.



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Oregon seventh-graders offer psalm suggestions

Seventh-graders at Oregon Episcopal School were asked to reflect on a science field trip to Mount St. Helens and to write psalms following the form used in the Old Testament. Printed here are some suggestions for Psalm 151 that Chaplain Elise Donahower chose from the young people's work.

Lord God, everything is so vast, beautiful and unexplainable. It makes me think of Heaven and all its wonders. It is so clear, God, and everything is so beautiful. It's like looking into an uncut diamond, beautiful, yet raw and unpolished. At one time it was ugly; the mudflow destroyed trees and animals and left gray, plain land. New plants are now sprouting up. Animals are beginning to return. The mountain stands large and hovering over all creation, like you, God, watching over all you've done and will do. Lord God, everything is so questioning, open and beautiful. It makes me think of heaven and all its wonders.

—Kirsten Axelsen

them. I see one half of the mountain, green and beautiful. I see the other half of the mountain, orange, red, destroyed. I can see you through the mountain. I can see the power of your fingers. People come to see Mount St. Helens for knowledge. They learn about the destruction that can happen. But, God, I also see your wonders. . . I see the new life sprouting out from the dead lands. God, how kind and cruel you are. You create things and then you destroy them. —Ayesha Ahmad

A long, dark cavern, with water on the walls, a realm of darkness, formed by God. A quiet, cool breeze sweeping through. You feel Him near; He would never be gone. Over the years we see life, moss, lichens and such; He's the light in the darkness that ever burns 'til the end. Thank Him for His creations, His deep empty caves. A long, dark cavern, with water on the walls, a realm of darkness, formed by God. —Michael Schmid

God has the power to destroy a mountain, a thing so beautiful knocked down by a forceful blow. The river became a mudflow and the creek a mudflat. God not only has the power to destroy, but also to create. All of His creations, approved or disapproved by power. The force or the will, it takes one of these to end or to start life. God has that force and will for life. —Alexis Vaivoda

God, how kind and cruel you are. You create things and then destroy

O Lord, you have so many creations—from Mount St. Helens to a wet raindrop. People thought nothing would happen; they were ignorant and stayed on the mountain. Deer were grazing on that May dawn; then the mountain exploded and deer were running and ash was flying. Animals were dying everywhere, raccoons and badgers choking dust. Plants were buried; huckleberries floated by the mudflow. Lord, why volcanoes? Why not rain? O Lord, you have so many creations—from Mount St. Helens to a wet raindrop. —Rob Froom

Two men walk to combat hunger

by Tom Lathen

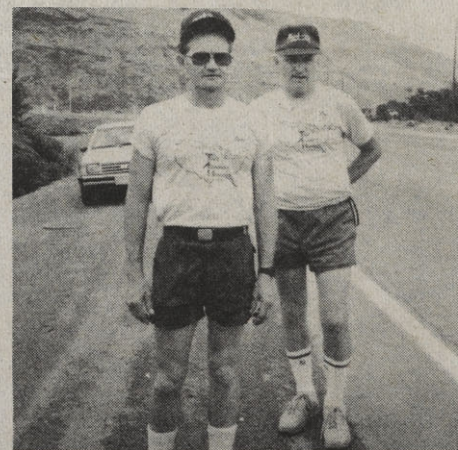
Two Episcopalians are taking a 3,600-mile walk to dramatize the magnitude of hunger in America. Jack Kirkconnell, 51, and Dan Whipple, 54, left May 17 from Seattle, Wash., for their journey to Providence, R.I., which they hope to reach on Labor Day. With them is Mike Reeves, a Providence College senior, who is driving a support vehicle.

"Everywhere you look, things are getting worse," says Whipple. "You can drive five minutes from just about any church in America and find people who are destitute through no fault of their own."

Whipple and Kirkconnell hope their four-month trek will raise money for local programs to combat hunger and for the Presiding Bishop's Fund for World Relief. Though the two concede their "Two Against Hunger" walk won't solve any problems, they hope to motivate people to become more involved in local relief programs, to show individuals can make a difference when they work together.

The two longtime friends are walking side by side about 35 miles per day with Sundays reserved for rest and fellowship with Episcopal congregations and others they meet on their way.

"It's mental and physical stress to



walk, but it's more painful to think of a little child crying herself to sleep because there's nothing to eat," says Whipple.

A committee from two Cranston, R.I., parishes—St. David's-on-the-Hill and Church of the Ascension—helped the walk get started. Money raised and returned to the Diocese of Rhode Island will be divided three ways—the diocese where the funds were collected will receive 10 percent; the Diocese of Rhode Island will receive 10 percent; and the remainder will go to the Presiding Bishop's Fund.

Tom Lathen is editor of *The Columbia Churchman*, Diocese of Spokane.

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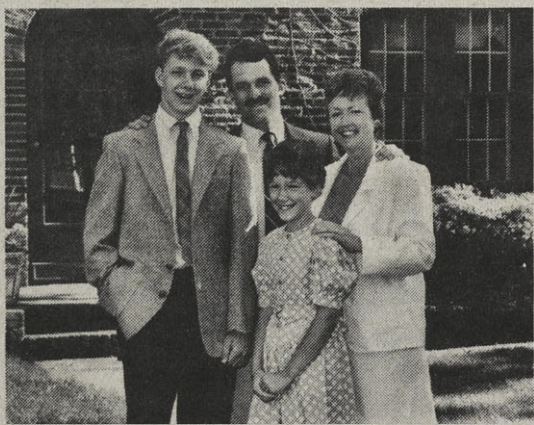
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All I Ever Really Needed To Know I Learned In Kindergarten

by Robert Fulghum

Most of what I really need to know about how to live, what to do, and how to be, I learned in kindergarten. Wisdom was not at the top of the graduate school mountain, but there in the sandbox at nursery school.

These are things I learned: Share everything. Play fair. Don't hit people. Put things back where you found them. Clean up your own mess. Don't take things that aren't yours. Say you're sorry when you hurt somebody. Wash your hands before you eat. Flush. Warm cookies and cold milk are good for you. Live a balanced life. Learn some and draw and paint and sing and dance and play and work every day some.

Take a nap every afternoon. When you go out into the world, watch for traffic, hold hands, and stick together. Be aware of wonder. Remember the little seed in the plastic cup. The roots go down and the plant goes up and nobody knows how or why, but we are all like that.

Goldfish and hamsters and white mice and even the little seed in the plastic cup—they all die. So do we.

And then remember the book about Dick and Jane and the first word you learned, the biggest word of all: LOOK. Everything you need to know is in there somewhere. The Golden Rule and love and basic sanitation. Ecology and politics and sane living.

Think of what a better world it would be if we all—the whole world—had cookies and milk about 3 o'clock every afternoon and lay down with our blankets for a nap. Or if we had a basic policy in our nation and other nations always to put things back where we found them and cleaned up our own messes. And it is still true, no matter how old you are, when you go out into the world, it is best to hold hands and stick together.

Robert Fulghum is minister emeritus of the Edmonds, Wash., Unitarian Church.



Working class ministers form Fellowship in Virginia

Two years ago the Specialized Ministries Fellowship was formed as a support group for clergy and lay missionaries serving congregations which minister to people in the lower socioeconomic strata of society in Virginia.

Initially called Mountain Missions Fellowship, the group expanded to include Hispanic missionaries when the Rev. Douglas Puckett, rector of St. George's and St. Paul's Churches in Stanley, Va., exchanged pulpits with the Rev. Ivan Ramirez, rector of St. George's, Arlington; St. Paul's, Falls

Church; and Grace, Alexandria.

The Fellowship now includes 20 Episcopal members who serve 20 churches and three institutions in two dioceses in Virginia. They represent black, native American, Hispanic, and mountain congregations. "We represent both specialized domestic missionary work as well as blue-collar or part blue-collar/part white-collar congregations," Puckett, Fellowship secretary, says.

The group has also written letters in English, Spanish, and French to

black, Hispanic, Haitian emigre, Cajun, Indian, and deaf congregations as well as predominantly Anglo-Saxon parishes and Eskimo missions in Alaska to make contact with working class, specialized ministries outside Virginia.

The Fellowship, which is connected with APSO and the Working Class Episcopal Forum, is planning a newsletter soon. For information, write Puckett at Rt. 2, Box 485, Stanley, Va. 22851.



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Whatever happened to Jesus?

by John H. Gill

Whatever happened to Jesus? Whatever became of that baby of Bethlehem who filled us with such hope at Christmas? Is the gold all spent? Has the frankincense all been burned? The myrrh consumed in some forgotten burial?

Yes, whatever happened to Jesus? We expected so much of Him. Old Simeon was the one who spotted it first—when Jesus was just a few days old. After a lifetime of waiting, Simeon said he was now able to depart in peace for his eyes had seen at last the salvation for which he and all his world had been waiting for so long.

You remember those first happy years. Jesus was such a smart child. Remember when His parents lost Him in the caravan on the trip home from Jerusalem? How they lost Him and looked for Him and found Him in the Temple? Discussing theology, no less, with all those learned men! What an intelligent, serious little boy. Nothing at all like His father. And He only 12 years old!

This boy will go far, everybody said. He'll make His first million before He's 20, they said. Joseph will never have to work again. And His mother will be so proud. Look, she'll say, there's Jesus, my son, the lawyer. Jesus, my son, the doctor. Jesus, my son, the stock market genius.

Yes, everyone expected great things of Jesus—whatever happened to Him anyway?

Is it true He never amounted to anything? That He hung around the house, worked in Joseph's shop for a while, wasn't interested in sports, never went out with girls, didn't seem to have any friends except that Lazarus and those people in Bethany? Oh yes, and His cousin John—the crazy one who went out in the desert and started baptizing everyone in the river. Those two spent hours together, reading the Scriptures and talking

about the Kingdom of God like it was something just around the corner.

Yes, probably John was the bad influence on Jesus. It isn't good for young people to get so wrapped up in religion. Or was it politics? It was hard to tell. We knew no good would come of it anyway—criticizing the government, criticizing the Church. Nobody was surprised when John ended up in jail.

What did finally happen to Jesus? He seems to have picked up where John left off. It was bad enough John's telling people the Messiah was on His way. Jesus had to go him one better and say the Messiah had come and it was He!

You would think someone that smart would know what He was trying to do was hopeless. You can't change human nature. You can't bring in the Kingdom of God by telling people to love each other, to forgive each other. People don't want to hear that. "What's in it for me?" That's the only question people want answered.

Find my life by losing it? Lose my life to save it? Live for others and not for myself? Give me a break! Losing is for losers, and I want to be a winner.

Jesus just didn't have what it takes to be a winner. With His brains and personality, He could have had people eating out of His hand. Let's face it: People are stupid, like sheep. They want a leader. But what did He give people? "Forgive your enemies. Bless them that persecute you. Turn the other cheek. Feed the hungry, clothe the naked, open the prison doors of the oppressed and set them free."

What a waste. He gave it all up, threw it all away—for what? For a lot of talk about the Kingdom of God in the hearts of people.

The government got tired of His telling people about "my father's kingdom" as if He were going to overthrow Caesar and rule the world himself. The clergy got tired of His

calling them greedy, moneygrubbing moralistic hypocrites. And the revolutionaries got tired of hearing about compassion and forgiveness. People need to hate and to kill if they want to throw off the chains of oppression, if they want to set themselves free.

It was a shame, but what else could they do? They had to get rid of Him. And they did. They all did—with a vengeance. No great loss, I suppose, considering how He had turned out. But such a waste when you think of what might have been.

And His poor mother. Having to stand there by the Cross and watch her son die. What memories she must have had of happier times so full of hope and promise and plans and dreams. Old Simeon had warned her: A sword will pierce your heart also. And he was right. Oh, was he ever right. From what I hear, Jesus died broke, without even a grave to be buried in.

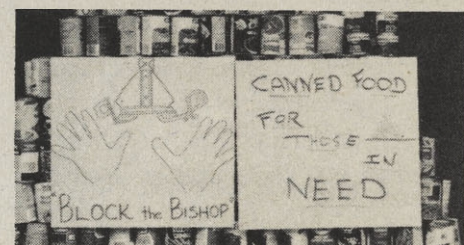
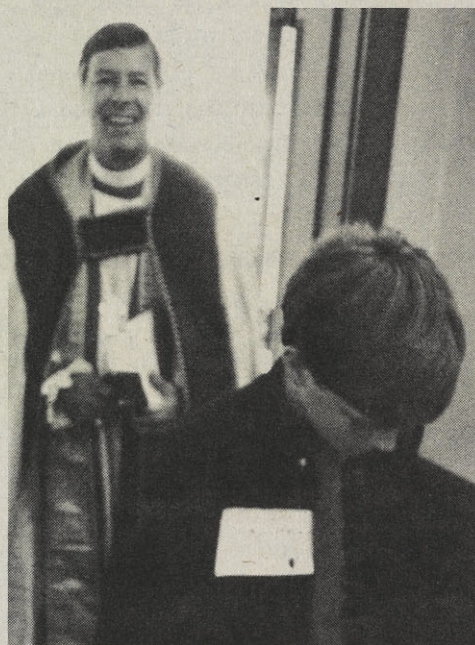
By all of this world's standards of power and success and prestige and wealth, by all of this world's custom of manipulating people to our own

ends, of using people for pleasure and profit and discarding them when we've used them up, by every standard this world holds dear and holds up to its children for emulation, Jesus was a washout, His every word and every action a failure, another child full of promise who lived only to break his parents' hearts.

But who is right? This world, which judges Jesus by its own values and tosses Him aside as so much rubbish? Or Jesus himself, who some of us believe judges this world and its values by His own?

Whatever happened to Jesus? We who believe in Him believe the love and compassion that walked for a time among us in Palestine only seemed to be defeated by a world that thought it knew a better way. We believe this incarnate love ascended into the heavens that it might fill all times, all places, all people. We still believe what Jesus told us: that in losing our lives, in living for others, we win for ourselves the only life we can truly call eternal.

John H. Gill is rector of Church of the Epiphany and St. Simon in Brooklyn, N.Y., and a published author who is engaged in several literary projects.



"Block the Bishop" was both theme and lesson for a confirmation class at Trinity Church, Statesville, N.C. When Suffragan Bishop Frank Vest arrived for confirmation, he found his way barred by a six-foot-high wall of 1,200 cans which the Rev. Robert Dannals' confirmation class had collected for a food drive. When the young people discussed how to allow the bishop passage, Vest said, "Kick it over!" and they did. The wall fell, and the bishop entered to confirm, pray, and preach.

—John Justice, *The Communicant*

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LA VOZ DEL PUEBLO

Bajo un solo techo en San Luis

La conferencia "Bajo un solo techo" que se reunió en la ciudad de San Luis, Misuri del 4 al 7 de junio pasado atrajo a más de 500 personas de todo el país. La Coalición hispana episcopal, una de las 16 organizaciones patrocinadoras, al igual que la Comisión Nacional de Ministerios Hispanos estuvieron presentes. Por lo menos 12 latinos estuvimos presentes en San Luis, incluyendo el Oficial Hispano Nacional, el Rdo P. Herbert Arrunátegui.

Entre los propósitos de la Conferencia estuvieron los siguientes:

- 1) La reunión de los que están comprometidos en la justicia social y los ministerios especializados.
- 2) El alentamiento y la promoción de los valores que se encuentran en el servicio

y la abogacía.

3) La exploración de un ministerio total, integrado y comprehensivo.

4) La provisión de talleres que enfoquen las conexiones entre nuestro diferentes ministerios.

Esta conferencia, a través de los diversos talleres ofreció, especialmente a los neófitos, la oportunidad para apreciar los diferentes modelos de ministerios, los problemas que confrontan a la iglesia y a la sociedad; también la oportunidad de capacitación y el desarrollo de aptitudes. Se presentaron más de 40 talleres que enfocaron un sinnúmero de problemas y situaciones. Problemas políticos como la situación en Centro América y Sudáfrica; problemas socio-económicos, como el desempleo, la asistencia pública, el

racismo, problemas de salud como el SIDA (AIDS), el alcoholismo, la adicción a las diferentes sustancias químicas, problemas de inmigración, los indocumentados: problemas de opresión social y eclesiástica como el sexismo y el clasismo.

Para muchos ésta fue una oportunidad para renovar lazos de amistad y fraternidad. Para otros fue un proceso de educación y concientización. Y naturalmente para otros no fue nada, si no simplemente la afirmación que dice "nada ha cambiado".

Una gran desilusión para todos fue la ausencia personal del orador principal, el Congresista Lowell Weicker. El congresista, que es episcopal en la diócesis

de Connecticut, no pudo salir de Washington, D.C. para San Luis el día de su discurso debido a una tormenta. Sin embargo, pronunció su discurso a través de una conexión telefónica especial. En su discurso el congresista enfatizó el compromiso tanto de la iglesia como del estado con la justicia social. Algo que todos debemos salvaguardar.

Una conferencia de esta índole para los latinos episcopales en los EE.UU. y de la IX Provincia sería de gran valor para nuestra iglesia latina. Pero más que nada sería un instrumento positivo para el diálogo, el acercamiento y la unidad en nuestra diversidad. Oremos por la realización de Bajo un solo techo Latino!!!

La visión desde Nueva Jersey

El Obispo Presidente, Edmond L. Browning, invitó a más de 200 personas a una conferencia en Hasbrouck Heights, Nueva Jersey, celebrada del 10 al 11 de junio pasado. Estas representaron casi 50 grupos y organizaciones de nuestra Iglesia, grupos tales como la Coalición Hispana Episcopal (CHE), la Comisión de Ministerios Hispanos (CMN) - "Black Ministries", UBE (Unión de Negros Episcopales), "Episcopal Women Caucus" (EWC), "Integrity", Asian American Ministries", "National Council on Indian Work" (NCIW), "Episcopal Peace Fellowship" (EPF), "The Episcopalian", Representantes provinciales, seminaristas, órdenes religiosas, periodistas de Radio y TV, y muchos más.

El propósito de esta conferencia fue el reunir todos los grupos y organizaciones e individuos que tuvieron entrevistas o conversaciones con el Obispo Presidente durante los últimos 18 meses. La intención del Obispo Presidente fue la de compartir su visión para la iglesia con aquella asamblea congregada, y solicitar sugerencias y comentarios. Esta visión, entonces, sería presentada a la Convención General en Detroit en julio de 1988.

La visión del Obispo fue presentada como Imperativos de Misión, que suma-

ron 8 en total:

- 1) El desarrollo de sistemas y recursos educativos para la formación de cristianos para la misión en el ministerio; y para la nutrición de la vida espiritual de los miembros de la iglesia.
- 2) Confirmar y fortalecer el consorcio, y la presencia de la iglesia episcopal con

El propósito de esta conferencia fue el reunir todos los grupos y organizaciones e individuos que tuvieron entrevistas con el Obispo Presidente durante los últimos 18 meses. La intención del Obispo Presidente fue la de compartir su visión para la iglesia con aquella asamblea congregada, y solicitar sugerencias y comentarios.

la iglesia a nivel mundial, incluyendo la facilitación del proceso de autonomía y fortaleciendo los programas voluntarios y los de compañeros en misión.

3) Comunicar el evangelio y la obra de la iglesia en una forma apremiante, usando los mejores medios de comunicación posibles.

4) Abogar por la justicia, la paz y la integridad de la creación mediante la predicación profética y pastoral frente a problemas como el racismo, el sexismo, el hambre, y la opresión tanto dentro de la iglesia como en el mundo.

5) Proveer el máximo de oportunidades para el crecimiento de la iglesia y el desarrollo congregacional, capacitándonos para entender la intencionalidad del evangelismo en el cumplimiento de nuestros votos bautismales.

6) Proclamar y confirmar nuestra mayoría de todos los dones de Dios a través de consorcios más completos en el desarrollo, dirección, distribución y el uso de recursos para capacitar la misión y el ministerio.

7) Proveer el espacio y el ambiente donde nosotros, como miembros, unos de otros, logremos descubrir o re-descubrir y levantar los valores de la vida cristiana para familias e individuos a través del estudio de las escrituras y la enseñanza cristiana.

8) Incrementar y hacer visible nuestro compromiso a la Unidad Cristiana y la comprensión entre las diferentes fe.

En esta conferencia se llegó a ver un aspecto del Obispo Presidente que muy raras veces se vé. El Obispo se abrió a la asamblea de una manera personal e

íntima. Se mostró como pastor y como hermano. Fue verdaderamente una experiencia gratificadora. Además se programaron bloques de tiempo cuando el Obispo estuvo asequible a los que querían conversar con él.

Los asistentes a la conferencia tuvieron la oportunidad de discutir, analizar y escudriñar los 8 imperativos. Tanto el Obispo Browning como miembros de su personal, respondieron a múltiples preguntas sobre los imperativos y otros asuntos de la estructura eclesiástica.

Fue una buena iniciativa del Primado el invitar al pueblo a compartir su visión. En su discurso dijo, entre otras cosas: "Sobre el liderazgo, creo en la colegialidad. . . nuestro modelo debe ser un modelo de servidumbre. . . estamos llamados a un papel de liderazgo -- a dirigir la iglesia entera. . . debemos afirmar claramente nuestra visión. . . Creo en la inclusividad, en esta iglesia debe haber logro para todos, sin distinción de raza, sexo, origen étnico, edad o impedimento.

Creemos que nuestra iglesia atraviesa una etapa con un nuevo líder de profundidad espiritual, flexibilidad e instintos pastorales que lo hace escuchar y escuchar, y luego hablar con compasión y amor.

Rdo. Padre F. Naters-Gamarra

Council wants statements refined

Working in an atmosphere of some frustration, Executive Council, at its June meeting in Cleveland, called on Presiding Bishop Edmond Browning to make a statement of vision based on eight mission imperatives developed from his time of listening to individuals and organizations throughout the Church. The imperatives, which are key to a mission statement for the 1988 General Convention, were developed by an Executive Council committee, the Episcopal Church Center staff, and the Presiding Bishop.

Since becoming Presiding Bishop in 1986, Browning has met and counseled with Episcopalians representing the pluralism of the Church.

Council's frustration resulted from what some members felt are too broad statements expressed in the imperative. Council asked that its committee and the Presiding Bishop "edit and refine the . . . mission imperatives."

Council also directed the committee and the Presiding Bishop's staff to review the development of programs and budget, "emphasizing the imperatives most appropriate for national

Church implementation."

At two earlier gatherings of several hundred people—the Under One Roof Conference in St. Louis, Mo., and a Vision Conference in New Jersey—Browning heard similar criticism of the mission imperatives along with strong support for his leadership and his call for inclusiveness in the Church. Both conferences were made up of many constituencies in the Church.

Council urged Browning to develop a preamble to the imperatives as part of their refinement.

In his message to Council, Browning used as his text, "I am among you as one who serves." (Luke 22:27) Emphasizing servanthood in evangelism and social action, he said each is spoken of as separate. "In Jesus Christ, they are not two, but one. Here is a crucial message for evangelists. Find yourselves in the servant Lord first. Let His loving presence shape your presence with others. His evangelism is His loving invitation to let Him wash your feet and feed you. . . . Here is, likewise, a crucial call for social activists to be servant-like.

Mission Imperatives

1. Develop educational systems and resources for formation of Christians for mission in ministry and nurture the spiritual life of the Church's members.
2. Affirm and strengthen the partnership and presence of the Episcopal Church with the Church worldwide, including expediting the autonomy process and strengthening the Partners in Mission and volunteer programs.
3. Communicate the Gospel and the work of the Church in a compelling way using the best media available.
4. Advocate justice, peace, and the integrity of creation by addressing prophetically and pastorally such issues as racism and sexism, hunger, and oppression both within the Church and in the world.
5. Provide maximum opportunities for church growth and congregational development by enabling us to understand the intentionality of evangelism in the fulfillment of our baptismal vows.
6. Proclaim and affirm our stewardship of all God's gifts through fuller partnerships in the development, management, distribution, and use of resources to enable mission and ministry.
7. Provide the arena and climate wherein we as members one of another might discover or rediscover and uphold Christian life values for families and individuals through study of Scripture and Christian teaching.
8. Increase and make visible our commitment to Christian unity and interfaith understanding.

. . . Christian social action begins in the love of Jesus Christ and so is most deeply a matter of conversion. Evangelism and social action are not only partners. They demand each other. Each needs correction of the other."

In other actions, Council:
• affirmed the Lusaka Statement on apartheid and Southern Africa. The

statement pledges to "work for the removal of the present [South African] rulers who persistently usurp the stewardship of God's authority";

• supported Browning's recent statement on South Africa to continue to oppose apartheid, support black South Africans, and back ef-

Continued on next page

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When the Rev. Robert Cromeey, rector of Trinity Episcopal Church, San Francisco, Calif., had some money to invest, he researched a mutual fund and a money market fund that have done well and also "do good." He found Working Assets Money Fund in San Francisco which searches for institutions that invest in companies that finance affordable housing, higher education, family farms, small businesses, and energy conservation.

"The best news is this fund started four years ago with \$100,000 and today has assets of \$100 million with 12,000 shareholders," Cromeey reports.

The mutual fund, Calvert Social Investment Fund in Washington, D.C., is based on the same principles of social responsibility. This fund's assets have tripled to \$86 million in 1986. It owns no South Africa-related stocks or utilities with nuclear power plants.

For information on Working Assets Money Fund, call (415) 989-3200. Calvert Social Investment Fund can be reached at 1700 Pennsylvania Ave. NW, Washington, D.C. 20006, or call (301) 951-4820.

In Peoria, Ill., Douglas Smith, formerly an Episcopal priest, and Wil-

liam Carey, a broker and evangelical Christian minister, help parishes invest their portfolios to reflect moral values. Working for E. F. Hutton, Inc., the two sell churches, seminaries, and religiously affiliated colleges on investing not merely for profit, but for adherence to spiritual values.

"Bill and I make a really good team for this," Smith says. "I've been in mostly the Episcopal or Lutheran Church; Bill's from an evangelical background."

Smith and Carey can be reached at E. F. Hutton and Company, Twin Towers Plaza, Suite 300, 456 Fulton St., Peoria, Ill. 61602.

Templeton International and its founder, philanthropist John Templeton, have formed a mutual fund designed for non-profit institutions. An equity fund targeted for religious, academic, health, and other non-profit organizations committed to stewardship of funds in their care, the Templeton/Taft Philanthropic Trust will have a semi-annual dividend policy. The minimum initial investment in the fund is \$1 million, and subsequent investments may be made for \$100,000 or more.

Information is available from NMCA, 11150 Sunset Hills Rd., Suite 240, Reston, Va. 22090.

Deacons' meeting

recently ordained their first female deacon.

At the final Eucharist, Browning concelebrated with Bishop Arthur Vogel of West Missouri. In a homily at that service, Bishop Richard Grein of Kansas said, "At the Eucharist, the people are called, not bread and wine. The deacon collects the gifts of the people, and the deacon's role is to draw out of the people their potential for God."

Officers of the North American As-

Continued from page 1

sociation of the Diaconate were chosen as follows: Borgeson, president; Hallenbeck, vice-president; the Rev. Maylanne A. Whittall of Niagara, Ont., Canada, secretary; and the Rev. Ormonde Plater of Louisiana, treasurer. Mona Hull was reelected administrator of the organization's Boston, Mass., office.

James K. Anderson was a reporter at the *Detroit News* and now edits the *Veterans of Foreign Wars* magazine in Kansas City.



Bishop Aldan Hathaway of Pittsburgh officiated at the opening of the new permanent headquarters for the Church Army at St. Mary's Church, Beaver Falls, Pa. Church Army National Director George Pierce was honored on his installation as rector of St. Mary's, which will be a training center for Church Army evangelists who are commissioned by the Presiding Bishop, licensed by diocesan bishops, and work in coordination with parish priests. Address for the headquarters is 806 Lincoln Place, Beaver Falls, Pa. 15010.

Council

Continued from page 17

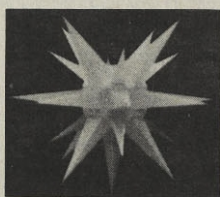
forts in support of a United Nations resolution on South Africa's occupation of Namibia;

- affirmed the tithe as the minimum standard of giving and pledged as Council members to bring their own giving to that minimum;
- affirmed the continuing need for the office and program of Women in Mission and Ministry;
- heard a report by the Rev. Earl Neil, executive for National Mission in Church and Society, on the history and work of ethnic departments in his unit.

Executive Council's next meeting is scheduled for November in Princeton, N.J.

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Bible literalists view reality differently, Florida survey shows

Floridians who take the Bible literally have a different view of reality, according to a poll taken by a Florida State University sociologist. Just over half of the Florida residents Susan Losh-Hesselbart surveyed in a state-wide poll believe the biblical theory of creation is a more accurate explanation of the origin of human beings than the theory of evolution.

Floridians who take the Bible as the literal word of God are more likely to want creationism taught in public schools, to have large families, to believe in astrology, and to think the public schools are doing a good job. On the other hand, those who want evolution taught in public school science classes are more likely to be critical of the schools, have higher incomes, more education, and more interest in national politics.

Hedging their bets, 78 percent of Floridians would like to see some combination of creationism and evolution taught in high schools. Losh-Hesselbart says the results show how the general public views teaching science. "Science," she says, "is not just facts. It's also a way of thinking, a way of approaching reality. Scientific thinking encourages informed skepticism and continual questioning."

Biblical literalists, on the other hand, "take things on faith. . . ."

"Both science and religion are trying to get at truth. Religion tries to get at truth through faith, which is very much a personal experience. Science tries to get at truth using experiments and drawing conclusions that will yield the same results every time."

The strong support for creationism, says Losh-Hesselbart, could mean that Florida's schools need to put greater emphasis on the process of scientific thinking.

Pope draws huge TV audience

Pat Robertson, Jerry Falwell, Jimmy Swaggert, eat your hearts out. The hour-long program with which Pope John Paul II opened the Marian Year veneration of the Virgin Mary drew an estimated audience of 1 billion people. It was billed as the most complicated telecast in television history, using 23 satellites and 100 cameras. It was beamed from Rome to audiences all over the world on June 6.

In Washington, D.C., 4,000 people jammed the National Shrine of the Immaculate Conception which usually seats 2,500 for the program which featured the Pope reciting the



The Easter bunny, aka Alice Huddy, took time out from hiding eggs to take Communion at St. Andrew's Episcopal Church, Barboursville, W.Va.

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As a final blow to those involved in religious television, the whole technologically-sophisticated broadcast didn't cost the Roman Catholic Church one cent. Commercial sponsors, including the makers of Bic pens, footed the \$2.6-million bill.

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