

Title: *The Episcopalian*, 1978

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THE Episcopalian



INTENSE CONCENTRATION AND DEDICATION are what the Rev. John S. Kikawada of Osaka, Japan, has given to the Tokogakuen Children's Home which gives loving care to children such as this young man. See page 18 for story.

Make commitment to city, urban bishops say

The Urban Bishops Coalition put its research to work late in March as it adopted for study and action the findings from seven public hearings on the urban situation. The bishops adopted an urban strategy calling for commitment, investigation, and involvement in the cities.

Thirty-seven bishops, including Presiding Bishop John Allin, met for two days in Chicago, Ill., to deliberate on the urban analysis and action proposals contained in a document the Rev. Joseph Pelham, dean of students at Colgate Rochester/Bexley Hall/Crozer Theological Seminary, prepared for them. (See page 10.)

Aiding the bishops in their deliberations were urban clergy representatives of the Church and City Conference as well as six men and women who had participated in hearings in Chicago; Birmingham, Ala.; Newark, N.J.; Seattle, Wash.; Colon, Panama; and Washington, D.C. These latter included persons with a variety of interests such as Walter Bremond, executive director of the National Black United Fund; Tony Harrison, an Alabama legislator; the Rev. Suzanne Hiatt, a priest and educator; and Marjorie Christie, an Episcopal Churchwomen president.

In general the bishops agreed with the analysis the document presented but disagreed with the first action proposal that called for a moratorium on fund raising until the Coalition bishops had studied the crisis in their cities. Despite Pelham's plea to retain this, the bishops rejected all suggested editorial changes and affirmed fund raising, specifically mentioning Venture in Mission as an appropriate tool for aiding urban mission.

The document's analysis of the deterioration of the cities laid the blame on pervasive racism and economic policies that work against the cities and their residents. The report lists major areas that must be addressed: energy, ecology, and inflation; jobs and the relationship between work and access to the necessities of life; housing; education; income security—and insecurity in the face of a failing economy. The report also looked at the strengths and challenges of neighborhood organization—"where the action is"—and identified allies the Church might work with in the urban area.

The deliberative process twice took the bishops and their guests into small groups to consider the analysis and ac-

Continued on page 17

Inside

8 **SO STAY HERE IN THIS CITY**, says *The New English Bible*. That advice could be the text for the Urban Bishops Coalition hearings and final deliberations which have taken place throughout the Church during the last several months.

Pentecost, when we celebrate the birthday of the universal Church, is an appropriate time to examine the Church's witness in the city. At Pentecost God's people were filled with the Holy Spirit. After Pentecost the apostles became a band of Christians who moved out as a witnessing Church.

The Urban Bishops' findings—and some of the background papers—are printed in this issue on pages 8, 9, 10, and 11.

Peter Berger, a sociologist, sees the city as a symbol of transcendence. His thoughts appear on page 12.

7 **HELPING THE UNEMPLOYED**
A Jacksonville, Fla., group provides support for those who find themselves without jobs.

17 **HOLOCAUST HORRORS**
Bob Libby hopes a new television film and book will help us not to repeat old mistakes.

Priest aids stowaway boy

A deaf boy, believed to be Puerto Rican, has created a small international problem for an Episcopal priest, the Rev. George (Jack) Woodard, and his wife Lucila who are working in Santo Domingo, Dominican Republic.

The boy, who gave his name as Pablo Alvarez, was found wandering around Santo Domingo's dock area. He told officials he had stowed away on a ship in San Juan. The officials delivered Pablo to the U.S. embassy, which asked the Woodards to care for him. The boy has no documents to prove his citizenship

so the embassy could not arrange for his immediate return to Puerto Rico.

Pablo is five feet tall, dark skinned, curly haired, and weighs 90 pounds. He told the Woodards he is 12 years old and lives near a stadium in Bayamon, near San Juan.

Woodard said he hopes to take Pablo to Puerto Rico soon under a "parole entry" which American authorities can issue. Woodard would accompany Pablo to the Bayamon stadium to see if the boy can find his way home.

Tests at Santo Domingo's Institute for Aid to the Deaf reveal Pablo probably attended a similar special school for the deaf somewhere. He lip reads in both Spanish and English, which suggests he may have received instruction on the U.S. mainland. His accent is neither Puerto Rican nor Dominican, but an Institute official said a deaf child often acquires his teacher's accent.

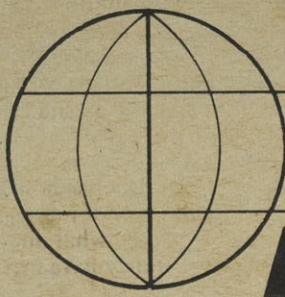
The Institute's tests also show Pablo's memory is not good and that he has difficulty recalling details, such as street names and people's surnames. He may be suffering from amnesia. "He can only give a vague description of his home," Woodard said.

Pablo appears in good physical condition and is well educated. Officials believe he came from a middle class home.

Gutenberg Goes

The Church's General Theological Seminary in New York City sold its Gutenberg Bible to the West German state of Baden-Wurtemberg April 7 for \$2 million, the highest recorded price ever paid for a book.

Net proceeds from the sale will help endow the seminary's library. The Bible, complete except for one page, was purchased for \$15,000 in 1898 by then Seminary Dean Eugene A. Hoffman and presented to General. The Bible now goes to the Stuttgart State Library.



WORLD NEWS BRIEFS

LISBON—A Partners-in-Mission consultation here has recommended that the two Iberian Churches—the Lusitanian and the Spanish Reformed Churches—be fully integrated into the Anglican Communion. Both Churches began in the late 19th century when, disagreeing with the Roman Catholic Church, they adopted Anglican doctrine, order, and liturgy. Never considered part of the Anglican Communion, the two Churches signed a concordat of full inter-communion with the Episcopal Church in 1961. Other Anglican Churches have signed similar agreements. The recommendation will be referred to the appropriate Anglican bodies, and this summer's Lambeth Conference of bishops may take action

on the matter. If the recommendation is approved, this will be the first time the worldwide Anglican Communion has "adopted" another Church into its "family."

NEW YORK—Bishop William A. Franklin of Colombia has submitted his resignation so a Colombian native can be elected. Franklin, 61, a native of England, is following the pattern of several other Episcopal bishops who resigned their positions overseas to encourage the emergence of indigenous leadership.

LAFAYETTE—By a three-to-one margin, deputies to Louisiana's diocesan convention, held in February, voted to create two dioceses in the state. The action must pass

a second reading in 1979 and then be approved by the 1979 General Convention before the division can be undertaken. The proposed division would be east and west of the Atchafalaya River with the exception of St. Mary's Parish (county) which would be in the eastern diocese. Alexandria would probably be the see city of the western diocese.

TAIZE—Brothers from the famous ecumenical monastic community in this French town have chosen an apartment on West 48th Street in New York City as the site of a satellite community. Head of the new community, Brother Leonard, says the brothers want to be involved with their new neighborhood, once called Hell's Kitchen but now known as Clinton. When the apartment is ready, the brothers will look for secular jobs, but

the community in France will pay the bills while the new group works toward self-support.

AUCKLAND—The Rev. Wendy B. Cranston, the first woman ordained to the Anglican priesthood in New Zealand, has become Auckland University's first woman chaplain. The other two women ordained in December, 1977, are the Rev. Cherie Baker and the Rev. Rosemary Russell.

KAMPALA—Ugandan President Idi Amin has donated \$3,000, with promises of more to come, toward construction here of an Anglican diocesan headquarters. The gift was made to Archbishop Silvanus Wani of Uganda, Rwanda, Burundi, and Boga-Zaire just one year after the murder of the previous Archbishop, Janani Luwum.

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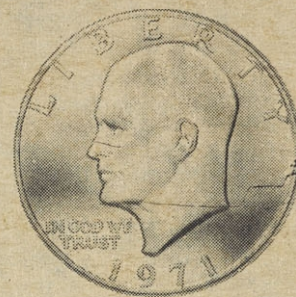
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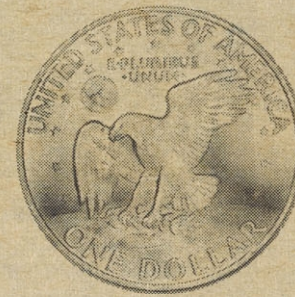
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Supermarket stewardship: Stretching food dollars

Most people shopping for food these days know about the money-saving coupons they can clip out of newspapers usually on Wednesdays, Thursdays, and Sundays. Many take advantage of money-off coupons in magazines and in mailings to the home.

But lots of food shoppers haven't yet looked into the whole area of refunds, rebates, and cash offers which appear on labels and boxes of foodstuffs or in magazines and store displays. Hundreds of these are offered every month from America's major food companies and can be used to cut food costs with a little time, imagination, and planning.

One midwestern mother of five, Carole Kratz, has turned a homemaker's interest in feeding her family economically into a career by becoming an expert in coupon, refund, and rebate offers. She claims any American family can save from scores to hundreds of dollars a year in grocery bills by knowing about these offers and how to use them. And she suggests the ideas she has learned in 14 years of experience are especially helpful to those who are retired, with fixed incomes, or with more than two children.

Kratz, a slight, red-haired resident of Hannibal, Ohio, says, "I have been refunding since 1965 and have saved far more than I would have gained by taking an outside job. I did it easily at home while I helped raise five children." In 1970 she began editing and printing two refund newsletters, and in 1973 she wrote a book, *Coupons, Refunds, Rebates*, about her experiences. She estimates she has saved at least \$2,400 in food costs each year since 1965.

Kratz offers the following advice to those who would like to try refunding:

- 1) Start looking for and saving all refund offers. If you can't use them, you can trade them for those you can use.
- 2) Check refunding bulletins available in your area to see what offers are current any given month.
- 3) Plan ahead on your shopping.
- 4) Consider buying brands other than your old favorites.
- 5) Mail your refund offers promptly after each shopping trip. And make sure you send the exact proof of purchase the company requires.
- 6) Shop different stores occasionally. Your favorite market may not carry the brand with the refund offer.
- 7) Set aside a small work area for refund work with a small file for the current offers and a label storage system for future use. Some companies want a box top one time, a box bottom the next.
- 8) Work with neighbors or church friends. You can always trade offer forms, cash-off coupons, and labels, especially "one-per-family" offers when you have more than one.

[For more information on the use of coupons, refunds, and rebates to make your food dollars stretch, write to Carole D. Kratz, Drawer DD, P.O. Box 500, Riverton, N.J. 08077.] —H.L.M.

Breakaways call synod

Organizers of the Anglican Church of North America will hold a constitutional synod October 18-21 in Dallas, Texas. At that time former members of the Protestant Episcopal Church in the U.S.A. and of the Anglican Church of Canada will formally establish a constitution and canons for the new body.

Such establishment may answer some of the questions in the continuing discussion about the regularity and validity of the consecrations of four men to be bishops for the Church (see March, 1978, issue). Supporters are angry the orders have been called into question.

Writer Daniel Oliver said in the March

3 *National Review* that the Denver consecration service was held in "fittingly Anglican style." He said some question may exist as to the regularity of the consecrations, claiming the reason has to do "primarily with conformity to tradition and canon law," but he stated "there can be no question as to their validity."

Within the Anglican Communion, however, Bishop John Howe, secretary-general of the Anglican Consultative Council, does have some questions. In an interview reported in *The Church Times*, the Church of England's leading independent publication, Howe said: "What they are I don't know. . . . They are not bishops of the Anglican Communion; they are not part of the Anglican Communion."

Later in the interview, he added: "This is all very sad, a tragic sort of thing. . . . They have expressed the very sincere wish to be in the mainstream of Anglican and Catholic religion, and they are doing just the opposite."

Renewal Conference set

Bishop Desmond Tutu of Lesotho, the new executive secretary of the South African Council of Churches, will join Presiding Bishop John M. Allin and other Episcopal Church leaders at the National Episcopal Renewal Conference October 12-15 in Pittsburgh, Pa.

The Churchwide gathering, open to all Episcopal dioceses and congregations, will be held at Trinity Cathedral and the William Penn Hotel in downtown Pittsburgh. Its aim is to enable parish and diocesan teams to acquire knowledge, skills, and tools to use in the areas of evangelism, nurture, discipling, social ministry, and leadership. The Lord's Great Commission to "make disciples of all nations" will be the Conference's central theme. It is being sponsored by the PEWS/ACTION fellowships in collaboration with the Church's Office of Evangelism and Renewal.

The Pittsburgh sessions are planned

to offer plenty of practical advice on the five key subjects. Presentations will be made by speakers who have helped achieve results in each of the areas. They include Dean David B. Collins of St. Philip's Cathedral, Atlanta, Ga., and the Rev. Everett L. Fullam, rector of St. Paul's Church, Darien, Conn.

Members of four parishes, each at a different place in the process of renewal and growth, will tell about what they have done, the problems they have met, the solutions they have devised, and the frustrations and satisfaction they have experienced.

Ample question-and-answer periods, workshop sessions, and planning periods have been scheduled. The design of this working conference anticipates early registration (deadline June 15) and pre-involvement for best results.

For further information write: George C. Sherk, 218 Orchard Lane, Sewickley, Pa. 15143, or phone (412) 741-7108.

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Photo of Dr. Kung reprinted from National Catholic Reporter



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Switchboard

So that we may print the largest possible number, all letters are subject to condensation.
—The Editors

MESSAGE OR RATING?

Re Leonard Freeman's favorable review of *The Goodbye Girl* in the March issue:

I question the affirmative review in a religious newspaper of a movie that subtly leads us to view as acceptable a life style of the main actress cohabitating with a succession of male meal-tickets—and under the same roof with her 10-year-old daughter.

Lovick E. Dickey
Macon, Ga.

Last week I went to see a movie because it has been touted so much and also because the star in it was a well-known TV actor making his movie debut. I went with one of my grown sons.

I came away from that movie feeling unclean, hoping to the Lord above that our young people don't talk or behave like that. Several people walked out; but I stayed because we wanted to discern the purpose of this so-called entertainment. Give the devil his due—the acting was excellent and there was a message. If all the four letter words and the blunt sex (I believe those were Freeman's words) could have been eliminated it would have been a good picture.

The next day *The Episcopalian* arrived and on the front page was a heading "Need Hope? Try the Movies." I eagerly turned to page 19 hoping there would be some good movies [listed]. To my horror your reviewer recommended *Saturday Night Fever*. I can't believe he saw this movie and actually suggests people view it. I did note he said it was not for youngsters and was rated "R". All you have to do is rate a picture "R" and the young ones flock in, especially because of John Travolta.

I asked our son if language like that was common and he said, "Sometimes." Perhaps they think it is "in." Well, I guess I'm "out."

Nancy J. May
Kingston, Pa.

ED. NOTE: Many "R"-rated movies being shown today can be viewed, and their messages appreciated, by mature persons. When Freeman feels a film has a strong message but considers it unfit for young people, he says so, as he did with Satur-

day Night Fever. Unfortunately crudity and vulgarity are increasing in films. Apparently movie directors today are more adept with a sledgehammer than they are with nuance and illusion.

THE KIND OF EVANGELISM...

I read with interest "The Kind of Evangelism Episcopalians Want" (March issue), but the lack of emphasis placed on it by the bulk of the Anglican Communion belies our concern.

Episcopalians can pooh-pooh the southern-style camp meetings, the Billy Graham Crusades, and the zealous "Youth for Christ" groups who bang on doors. The greatest growth registered by Christian Churches in this country for the past two decades are in these ranks. Why? Where has the Episcopal Church been found remiss?

I feel the answer lies in the "comfortable" frame of reference [in which] Episcopalians like to view evangelism. The parish-based efforts alluded to in the editorial are, in essence, intra-parish. I can scarcely remember in six or so parishes I have called "home" any concerted efforts made to go out into the "highways and byways" of the towns and cities actively to seek out and witness to the non-Christian community.

As beautiful and inspiring as the Anglican service is, it could leave cold anyone without a spiritual or intellectual encounter with his Lord. Personal testimony, emotionalism, inspirational raptures, Bible study, prayer groups—all of these efforts and more should be undertaken to reach as many people as possible. We cannot afford the luxury of sitting back and judging the quality of a conversion—the Lord Himself will speak to a repentant in His own way.

The kind of evangelism Episcopalians want should cut across denominational lines. [We should] share with others the concern of putting the Word of God in each hand and telling of the Good News of Jesus Christ that we have been blessed to recognize and live.

Donald L. Adams
Yarmouth Port, Mass.

"The Kind of Evangelism Episcopalians Want" was splendid and bolsters my spirits. I didn't know this is what Episco-

Cathedral Village has been designed for today's active older generation. Soon to be built on 30 acres of rolling countryside adjacent to the Episcopal Cathedral in Roxborough, Philadelphia, the Village will offer all the advantages of a total care retirement community combined with a location which is convenient to the city, family and friends.

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EPISCOCATS



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"Spring fever time again. But I did promise to trim the parish hedges."

pals really want. It is good news.

Did you print it to balance the one called "Bring a Friend to Church"?

At any rate, I thought it was solid, thoughtful, and helpful. I am going to read it to the vestry at the next meeting.

Michael R. Becker
Philadelphia, Pa.

IN COMPARISON

I have recently received two communications from two different priests.

One, a parish letter, begins: "Some delightful things have happened during the course of our Lenten program so far . . ." The rest contains the usual non-controversial accounts of parish happenings and service schedules for Holy Week. The letter was typical Episcopalian blandness.

The other letter begins: "Dear Fellow Oblates, one of our brothers is in jail." This letter is a spirited discussion of the relationship between Christianity and the arms race. The content and tone are definitely lively and controversial. The author looks at a major problem facing our society and states strong positions, even quoting from the Bible and referring to the experiences of the disciples of Jesus.

I know Episcopalians prefer blandness and an avoidance of controversy. The writer of the parish letter has a sinecure as long as he tries to avoid offending people. The writer of the other letter is now on an authorized year's leave of absence from his Roman Catholic order for study and reflection. The rector has security; the other priest does not.

Yet I have the gut feeling that on the Day of Judgment (I hope a few Episcopalians still believe in that) Episcopalians will discover that genteel blandness is not enough.

Frederic E. Mansfield, Jr.
Champaign, Ill.

A PARISH ACTS

The Executive Committee of Trinity Church, Mt. Pocono, Pa., recently voted not to buy coffee from Uganda for any church meetings and to ask their parishioners and other citizens of the Pocono Mountains to observe this boycott.

Money spent for coffee from Uganda goes directly to Idi Amin so we cannot, conscientiously, spend money which we know will be used to kill our fellow Christians and our fellow human beings. We hope others will join us and invite them to do so.

U.S. firms that buy Ugandan coffee are, as far as we know, the Folger Coffee Company (Proctor and Gamble), General Foods, and Nestle. Among the well-known brands produced by these companies are Maxwell House, Taster's Choice, Yuban, Sanka, Brim, and Nescafe. In addition to boycotting these coffees, the Trinity Church Executive Committee favors a bill in Congress (H.R. 9526) which would prohibit the purchase and sale of Ugandan coffee in the United States.

Peter Salmon
Mt. Pocono, Pa.

PRODUCTIVE MINISTRY

The article on Coalition 16 in the Diocese of East Carolina (March issue) is exceptionally good. Seeing the accomplishments of Coalition 16 in print (as one of the three clergy who serves in the Coalition), gives me a real sense of a productive ministry. Coalition 16 is indeed a unique and positive approach to "what to do with the tiny parish!"

I do want to clarify one paragraph. Some people in the Coalition, I'm sure, have reservations about women priests. No question has been raised by vestries, fellow priests, or the bishop about my performing sacramental functions in any of these churches.

Wendy S. Raynor
Edenton, N.C.

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PB'S OPEN LETTER

Passing the peace

In today's topsy-turvy world the good news, the act of kindness, the affirmation of friendship, the offering of peace are often missed amid the confusion, the anxieties, the pride, the fears, and the insecurities of misplaced faith. The truth is often distorted by the sneer with which truth is reported. Heresy is not so much the proclamation of a lie as the distortion or loss of part of the truth. The message is missed. The gift is lost. Peace is present, and the real presence of peace is not received.

Is this of your experience? Have you heard the report that "in the new liturgy, Episcopalians are passing the peace?" Is there truth in this report?

There is truth in the report of peace being "passed among Episcopalians." The truth is peace is among us, peace that "passeth understanding." This is true if the Christian faith is true, if the promises of Christ Jesus are true. Him whom we know as "the Prince of Peace" promised that whenever or wherever

two or three are gathered together in His name, the Prince of Peace would be present. Beyond the limits of hearing or experience and more frequently than can be remembered, at the time of Holy Communion has come the proclamation of the presence of "the peace of God which passeth all understanding." Peace is being passed among Episcopalians like all others who gather in communion with the Prince of Peace.

This truth can be distorted and sub-

ject to misunderstanding, however. In the statement: "In the new liturgy, Episcopalians are passing the peace," for example, the reference to "the new liturgy" is a misleading inaccuracy. The liturgy is not "new." Episcopalians may be experiencing new or renewed ceremonials or revised rituals, but the liturgy is not new.

Nor is it accurate to assume that the holy and patient peace is automatically being passed. "Passing the peace" requires more than instantly embracing those around us on cue. We can't pass what we do not possess. We can wish others well, or offer them "our peace," or just be passively polite, but we can't offer "the peace of the Lord" until we have received the Lord's gift.

Greeting one another in Church, whether with exuberance or calmly, can certainly be an appropriate exchange. Two precautions—one is preparation, the other is process—are worthy of reflection, however, if the peace is to be passed.

Like light being passed in an orderly manner from the Christ-candle to each candle-bearer in an Epiphany candlelight service, so from the chief celebrant at the altar comes the proclamation of the peace, followed immediately by an exchange with those nearest the altar, who in turn continue the "chain response" until all within the service have been included.

Once the peace has been received from the one nearest us who has received the gift and passed on to the first person we can in turn reach, then there can be opportunity to share the peace directly with several others. Care should be taken, however, not carelessly to rush by the stranger within our gates with the peace of the Lord in our haste to embrace selected friends. "Decently and in order" continue to be good watchwords in worship.

—John M. Allin

No room at the inns

Lack of hotel rooms in the greater Milwaukee area means Executive Council may have to consider an alternate site for the 1982 General Convention. The Convention draws some 25,000 bishops, clerical and lay deputies, women's Triennial delegates, exhibitors, press, and visitors, making it one of the largest non-commercial conventions in the United States.

David E. Tester of Milwaukee's Convention and Tourist Bureau has recommended the Church immediately investigate alternate sites since conventions are scheduled years in advance and October is a prime convention month.

The 1976 Convention approved the Milwaukee site, but the Presiding Bishop, with Executive Council's advice and consent, can change the meeting's location, thus the matter may come before the Council meeting in Greenwich, Conn., in May.

The 1979 Convention site of Denver, Colo., remains unchanged.

Youth projects available

Communications between people who live in Appalachia and those who live outside it have always been a problem. Outsiders don't come in because of poor roads, and Appalachians don't travel out because of lack of money.

To encourage more communication, youth groups from parishes and dioceses outside Appalachia have gone there to participate in work/study programs. Sponsored by the Appalachian Peoples Service Organization (APSO), these exchanges are available again this summer.

Specific programs include:

- **Highland Educational Projects**, Box 580, Northfork, W. Va. 24868. HEP helps people in the coalfield area of West Virginia.
- **Appalachian Folk Life Center**, Box 14, Pipestem, W. Va. 25979. The work would be farming in Summers County.
- **Grace House on the Mountain**, Rte. 1, Box 232, St. Paul, Va. 24283. Contact Don Prange or Linda Johnson—(703) 395-6588—for leadership training and Appalachian studies possibilities.



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At least 1,000,000 men, women and children in Africa are refugees from their native lands, according to recent United Nations and U.S. State Department figures. The actual count is probably far higher. It adds up to the largest refugee problem since World War II.

Why has it happened? Partly because the colonial powers in establishing the African countries had little regard for local differences of heritage, language and custom, and partly because the newly independent nations were insufficiently prepared to govern themselves. The result has been internal civil strife, mass arrests, brutality, killing...with thousands upon thousands fleeing for their lives.

Many of these homeless wanderers are Christians; most of them are in desperate need of help. That is why the Presiding Bishop has launched this All-Africa Refugee Appeal.

That is why he asks your contributions now.
Please give what you can—either through your parish or by check or money order directly to the Presiding Bishop's fund for World Relief, using the coupon below.

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All-Africa Refugee Appeal



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Spring events scheduled

- "Journey into Wholeness" is the theme of a conference to be held at Epworth-by-the-Sea Conference Center, St. Simon's Island, Ga., May 8-12. The Rev. John A. Sanford will lecture on dreams and the story of David and Saul; the Rev. Conrad Hoover will lecture on meditation and journaling. For more information and registration: The Rev. James R. Cullipher, III, 4 Warren Ct., Orange Park, Fla. 32073, or phone (904) 269-2567.
- "Thy Kingdom Come" is the theme for the 1978 Episcopal Charismatic Fellowship conference to be held June 20-23 at the Muehlebach Hotel, Kansas City, Mo. Keynote speakers include Bishop William Weinbauer of Western North Carolina, Dean David Collins of Atlanta's St. Philip's Cathedral, and the Rev. Jamie Buckingham of Melbourne, Fla. For more information: ECF, 769 Wye Rd., Bath, Ohio 44210.
- "Appalachia City II" is a working conference sponsored by APSO Urban to share existing urban ministry models in areas of housing, health, education, criminal justice, and use of the parish as an action base. Bishop John Burt of Ohio will be keynote speaker for the conference to be held at St. Edmund's Conference Center, Cincinnati, Ohio, April 30 to May 3. The cost is \$50. For more information: The Rev. Morris Hollenbaugh, 234 Spring Garden St., Easton, Pa. 18042, or phone (215) 253-7764.
- The Confraternity of the Blessed Sacrament will hold its annual Mass and conference Saturday, May 20, at St. Peter's Church, Springfield, Mass. Non-members are welcome. Reservations for the luncheon (\$2) should be made by May 12 with the Rev. W. Bruce Wirtz, St. Peter's Church, 45 Buckingham St., Springfield, Mass. 01109.
- Courses at the Rutgers University Summer School of Alcohol Studies June 25-July 14 include "The Church, the Community, and Alcohol Problems" and "Pastoral Counseling with Alcoholics and Their Families." Total cost for the School—tuition, room, and board (except for weekend meals)—will be \$550. For prospectus and application form (deadline May 1): Linda Allen, Secretary, Summer School of Alcohol Studies, Rutgers University, New Brunswick, N.J. 08903.
- Coretta King, Vine Deloria, Jr., Stew-

art Udall, Livingston Biddle, Claire Randall, and others will address the Fourth International Congress on Religion, the Arts, Architecture, and the Environment in San Antonio, Texas, May 26-30. The focus will be on "how the disciplines of religion, the arts, and architecture can contribute to a more humane society while respecting environmental realities." For more information: James Buell, Fourth International Congress, 287 Park Ave., S., New York, N.Y. 10010.

- A national conference, "You and Your Aging Parents," to help middle generation children deal with the emotional, social, and economic problems of aging parents is scheduled May 9-11 at the Ethel Percy Andrus Gerontology Center at the University of Southern California. For more information and application form: Helen Dennis, Division of Educational Development, Andrus Gerontology Center, USC, Los Angeles, Calif. 90007, or phone (213) 741-6765.

- The Church Council of Greater Seattle Task Force on Women and Religion has designated May 7 "Womanspeak Sunday." The Episcopal Church is supporting the event, which calls for women to preach in local churches on the need to recognize and acknowledge women's co-responsibility in every sphere of human life.

- The eighth national Faith Alive conference will be held at Kanuga Conference Center, Hendersonville, N.C., May 19-21. Bishop William G. Weinbauer of Western North Carolina is the keynote speaker.

- Ruth Carter Stapleton and Bishop Robert Cochrane of Olympia are among the speakers scheduled for the 13th Northwest Retreat and Healing Conference June 9-15 at the Annie Wright School, Tacoma, Wash. The Rev. David Schofield of St. Columba's Retreat House, Inverness, Calif., will conduct the retreat June 9-11. Stapleton will speak June 13 at the Tacoma Bicentennial Pavilion. For registration and more information: The Rev. Edward Winckley, Convenor, 2807 N. Union, Tacoma, Wash. 98407.

- Representatives from seven New England dioceses will participate in the Third Annual Urban Work Conference in Worcester, Mass., June 6-7. The conference on "The Ministry of the Episcopal



ECUMENICAL FEMINISTS used ethnic breads at a recent Washington, D.C., outdoor celebration which marked the presentation of the International Women's Year Conference Plan of Action to President Carter. Shown from left to right are Donna Chavis, a New York City law student; the Rev. Carter Heyward, Episcopal priest; and Rabbi Lynn Gottlieb.

Church in the Cities of New England," sponsored by the Diocese of Western Massachusetts and under the auspices of the Province of New England, is open to all laity and clergy interested in urban work. For more information: The Rev. Clyde H. Cox, Jr., All Saints' Church, 10 Irving St., Worcester, Mass. 01609, or phone (617) 752-3766.

- The Anglican International Conference for Spiritual Renewal will be held at Kent University and Canterbury Cathedral, Canterbury, England, July 14-17. The first worldwide Anglican renewal conference will precede the Lambeth Conference. The Rev. Michael Harper of Holy Trinity Church, Hounslow, Middlesex, is the leader. For more information: The Rev. Everett L. Fullam, St. Paul's Church, 471 Mansfield Ave., Darien, Conn. 06820, or George H. Hoerder, Secretary, 12 Seymour Rd., East Molesey, Surrey, KT8 0PB, England.

- In its 50th year, Kanuga Conference Center, Hendersonville, N.C., offers a

'Dragonfly' is nominated

One of the season's best selling books, *Brother to a Dragonfly* by the Rev. Will D. Campbell, has been nominated for 1978 National Book Award honors.

The event is of interest not only because many Episcopalians know and have worked with the book's author, but also because Seabury Press is its publisher. Seabury president Werner Mark Linz said the Church's official publishing house was "proud and honored" the book had been nominated.

Brother to a Dragonfly movingly doc-


uments the growing up of two brothers, Will and Joe, in a small town in Mississippi. Both faced the southern turmoil of civil rights with Will, a minister, as a leader of the movement and Joe, a pharmacist, as one of Will's chief supporters. Campbell draws the relationship of the two brothers with sensitivity and grace.

- The Church Divinity School of the Pacific will this fall offer a new graduate program emphasizing lay ministry. The two-year degree program entitled Master of Theological Studies is for persons who are not planning to enter the ordained ministry. For brochure: Dean Frederick H. Borsch, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, Calif. 94709.

The Book of the Month Club has chosen *Brother to a Dragonfly* for distribution. The book is also under consideration for production as a television film.

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Jacksonville church provides support for unemployed people

What happens to an executive when he suddenly joins the ranks of the unemployed? What happens to his sense of worth? How does this affect those around him? National statistics indicate that close to 50 percent of all unemployed executives end with broken marriages or deep psychological problems. Suicide and alcoholism are dramatic symptoms of this phenomena. What help, if any, can the Church offer?

In Jacksonville, Fla., a small group of Christians has formed to bring help and encouragement to their brothers. The group meets every Friday for lunch at the Episcopal Cathedral Health and Rehabilitation Center. A casual observer looking at the group would assume that the 12 to 20 men seated about the table are civic leaders, a board of trustees, or the vestry of a major parish. The fact is 50 percent are out of work.

The group's leadership rotates from week to week. When I visited the gathering, the leader introduced himself as employed but an alumnus of the group from two and a half years ago. He related that the group's support and concern had helped him rediscover something he had as a child but had lost along the way.

A second man identified himself as being unemployed. He was not comfortable with the appellation. He spit the words onto the table. He said he had received his first unemployment check two weeks before and had put his resume together and was now "out on the road... looking... meeting people."

Another participant said he is now employed, "Thank God!" Actually, he is self-employed, in the process of forming his own company.

An engineer introduced himself as employed although he had joined the group while unemployed. He had been on the job for one month, in a new field with no training or orientation program. "Every day is a new adventure." The group shared his joy.

A man who had been with one company for 17 years described himself as unemployed but announced tentative plans to open his own small business if financing can be found. He said his unemployment made two changes: he and his wife had rediscovered each other and they had found a church home.

Another participant, out of work for 14 months, gave the good news that he was now working "12 hours a day and loving it." He thanked the group for seeing him through some dark days.

Another man, unemployed, said "Listening to your stories of hope and faith keeps me on the job hunt."

Statistics show that each \$5,000 of annual salary takes a month of job hunting, so a \$30,000-a-year man can expect a six-month search.

When everyone had told his story, the men went around the table one more time, praying for themselves and for each other. Some just said "Amen" or "Thank You." The formal gathering was then over. Some left immediately; others clustered to share information, hopes, or visit together.

The presence of employed men in the group is essential for its effectiveness, says Charlie Beck, a communicant of All Saints', Jacksonville, a prime leader of this group and an alumnus of the unemployed ranks. "We try to keep close to a 50-50 balance. When a guy is unemployed,

he's hurting. When he sees employed guys who will listen and hurt with him, it adds hope to the meeting."

While the gathering has no official name, it is generally referred to as Unemployment Anonymous. It has many parallels to the A.A. program. At one time it was known as the 8.7 Club, referring to the unemployment rate a few years ago. Some just call it "the group."

According to Pete Boney, a member of St. Mark's, Jacksonville, the Jacksonville group received its inspiration from the Pittsburgh experiment which originated from the late Dr. Sam Shoemaker's ministry in that city. Legend says Sam challenged a group of businessmen to

Continued on page 23



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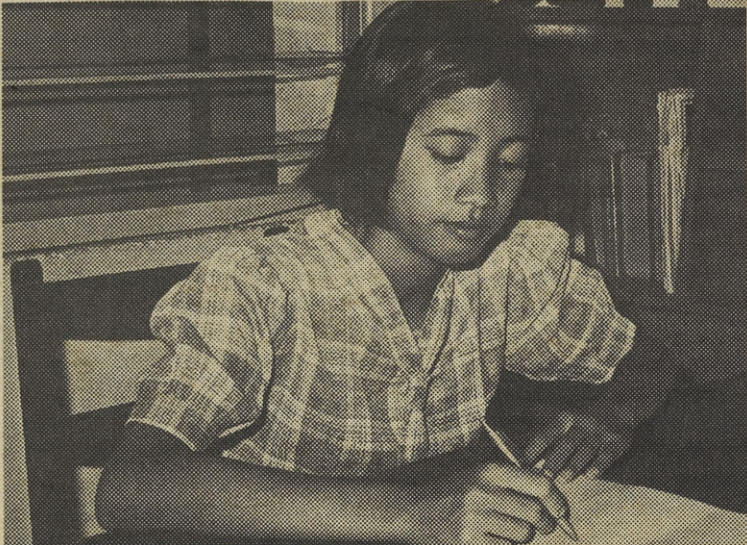
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Dear Debbera,

I want to tell you about my study. At the end of last year I was announced as best student. My school report is very satisfactory. I got a present from school. How about you, Debbera? Are you still studying? I hope you are successful in your studies. I stop my letter now. I give you all my love. From your sponsored child,

Tristaca



Dear Tristaca,

I was so pleased to get your letter. That's quite an honor to be first in your class. I'm very proud of you. I'm still teaching, but the only classes I'm taking now are ballet. Did you get all the postcards I sent? It was a great trip. I'm looking forward to the holidays now—hope to do a lot of skiing this winter. Take care now and write soon.

Debbera

P.S. I love you.

Tristaca and Debbera, though they've never even met, share a very special love. Tristaca lived in extreme poverty. Her mother has tried to support her family herself, but she can only get menial jobs that pay almost nothing.

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THE URBAN BISHOPS COALITION

THE CHURCH'S MISSION IN THE CITIES

'Urban mission means being present'

At one hearing Gibson Winter, professor of Christianity and society at Princeton Theological Seminary, presented this diagnosis of urban ills. In later deliberations the bishops often used Winter's analysis as a basis of discussion.

These hearings come none too soon. They come as a sign of hope after almost a decade of apathy. We can only trust that this may mark a turning point.

I shall concentrate my brief remarks on the character of the urban mission, but it is important to indicate the broader context of urbanization within which such a mission may develop. Considerable diversity of opinion about the urban prospect exists. My own view is we are not facing a crisis in the sense that we are dealing with an immediate problem which can be resolved through sufficient effort. I believe we are dealing with a degenerative disease that is approaching a critical stage. This disease can no longer be confined to urban areas. It will de-

stroy our whole society if it continues.

It has already wreaked havoc on every level of urban life. It has eroded communities, educational institutions, citizenship, and religious life. Through most of western history the cities were the centers of religious life. The inversion of this process should give us some warning of what is in store. We may be seeing the end of a 5,000-year period of experimentation with urbanism. In any case, this degenerative disease is touching every phase of our national life and corrupting societies all across the globe.

To say this is a degenerative disease suggests that crisis measures will be of little help. We are dealing with fundamental structures and values of the society—structures which we can only change through generations of effort.

There is, of course, a place for dealing with immediate sufferings and needs, but such measures should not be mistaken for an urban program. As John MacKnight and many others have been

saying for years, we shall have to decentralize this mass urbanization into competent communities of work, education, and political responsibility. This cannot be done through national programs though it can be assisted by proper legislation and funding. It means challenging the organization of work, restructuring the relation between communities and habitat, and rethinking the organization of political competence. It means regaining control over our lives and communities. In this process the Churches could be an essential factor.

It seems paradoxical to speak of the Churches as crucial factors in the reconstitution of our urbanized society. We know these institutions themselves are being wiped out by this degenerative disease. These hearings on "The Church's Mission in the Cities" developed in part because that mission is foundering. Nevertheless, our religious institutions have the potential for engaging in a long-term struggle if they can recognize their vocation and be liberated from institutional prejudices.

I should note that I assume we would not be here if the Urban Coalition believed that the work of the Church is to extend its power and institutions in the affluent sectors of the society, abandoning the poor and oppressed to their fate. Christianity has a twofold peculiarity as a faith tradition which makes the path of power ambiguous at best. Christianity is an historical faith, arising in and through historical actions of divine disclosure and grace, culminating in the person of Jesus as the Christ. A disembodied or detached Christianity is just as unbelievable as a Christ who avoided the agonies of the flesh. Further, the Hebrew Scriptures and Christian testimony locate the divine love in the struggles and sufferings of the oppressed. A Christianity for which these struggles are peripheral is simply apostate. Assuming we heed this call as a Church, what would urban mission mean?

Urban mission means first, and possibly last, being present in the urban struggle. Whatever the outcome of these generations of agony, this is our place as a caring and celebrating community of faith. This calls for a commitment to forge a sustainable ministry and life of worship in different sectors of urban life. This is not to overlook the important work being done by other Christian traditions. Their creative efforts, however, give us no license for flight. Christian presence is an ecumenical calling, cherishing the gifts of the Spirit within distinctive traditions.

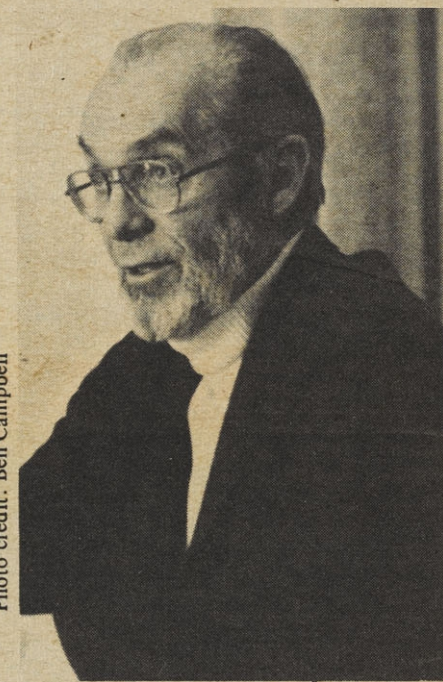
We have to face several prejudices in our institutional life before we can forge a sustainable ministry in this struggle. The equation of a style of parish life, as we have known it, with the witnessing Church is historically and practically untenable. The working-class and middle-class family structure which sustained this style of parish is disappearing. More and more women engage in work away from home out of necessity and/or personal desire.

I do not believe we have begun to conceive what "parish" would mean in this new urban scene. Moreover, this style of parish assumed a rector ministering to a particular congregation, making annual reports, baptizing, preparing for

confirmation, marrying, and burying. This assumption may have to be reconsidered. We are probably looking toward communal ministries of priestly and lay fellowships. All of this can be kept in order provided we acknowledge that our individualized view of ministry is not viable in the urban struggle. A bishop with clergy and laypeople may well be a more workable unit of ministry. Moreover, we need ecumenical networks of such communities of presence and celebration. Isolation of ministries is part of the urban pathology. Commitment to a sustainable ministry can liberate us from some of these inhibiting prejudices.

Urban mission also means bringing to light what the destructive forces conceal. Bishop Richard Martin in one of the hearings spoke of our "throw-away society." We are also a society of concealment which tries to make suffering invisible. The agonies of urbanization are hidden behind the buttresses of overpasses and in the attics of gray areas. Death in a hospital bed, behind a white screen out of sight—this is the way a technological society deals with its defeats. Hide what we cannot conquer!

Urban mission means a witnessing to the truth, removing the sanitary screen, exposing the disease to the light. Such disclosure comes only from a ministry of loving involvement, a ministry inquiring into the forces that wreak this havoc



Gibson Winter

Photo credit: Ben Campbell

among us. Western peoples have dreamed for over a century that economic and technological growth would erase all evil and suffering. We now know that the very system that was to erase these evils is a source of even greater evil. Urban mission means uncovering and interpreting these realities.

Much that I have said implies a kind of despair over the future of our cities and society. I would be dishonest with you if I suggested we can look hopefully to an arrest or healing of this degenerative disease in the body politic. But this gives urban mission no mandate to become a passive onlooker in the degradation of young and old, minority populations, and destitute people. A sustainable ministry of presence and interpretation also involves advocacy, sharing with the oppressed in their protest against evil.

A transformation of our urban condition, if it comes, means a release of the competence and powers of people. Mission is not a substitute for this empowerment. It means enabling humanity and citizenship. Advocacy is "standing with" such protest. There is a place in our tradition for celebrating even amidst the defeat of such protests; there is also a place for victories. I do not prejudice the future of our advocacy. There may be some victories, but we merely ape the manipulative society if we enter the struggle as

Continued on page 18

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Bishops tell what hearings meant to them

At the bishops' final deliberative meeting at the end of March spokesmen for the six dioceses in which the hearings were held gave their impressions of what they'd learned and the effect the hearings had on the dioceses. Excerpts from their comments are reprinted here.

I have been asked to say what the hearing meant for me. First, Bishop [Quintin] Primo and I were made aware, in a vivid and compelling way, of the vastness and complexity of the issues, forces, problems, and groups that affect our life and work as Christians and of the number of people who look to the Church for hope and leadership.

We must have a theological base that stays on course, and we must, as a Church, act for the right reasons. . . . To move without this root is mere inefficient public service, not urban evangelism.

—James Montgomery,
Bishop of Chicago

I cannot speak for Bishop Lemuel B. Shirley, but I can say he was pleased with the hearing and its impact on Colon.

As one involved with the hearing from the beginning, I shall speak of what it meant to me and the city of Colon and to the diocese. Public hearings are not a part of the way of life in Latin America as they are in the U.S.A. Therefore, it took much persuasion to commit people to testify.

To the city of Colon, this hearing brought a ray of hope to a frustrated, disappointed, abused, and exploited people. This hearing said to the people of Colon that the Church is aware of your problems and wants to be involved in becoming a part of the solution in order to cease to be a part of the problem.

As a result of these hearings the Episcopal Church in Panama will be listened to when it speaks. It is now being seen as one who can and will speak for the poor and the powerless. It has finally discovered its place in Panamanian life at large, praise God!!

—The Rev. Floyd J. Naters-Gamarra,
Christ Episcopal Church by the Sea,
Colon, Republic of Panama

The hearing had the form of a litany—a declaration of the condition coupled with a pleading followed by a response which easily could have (or should have) been: "Lord, have mercy."

To reflect upon this as a Christian person is to begin to see with more clarity that that which we call "the urban crisis" might more nearly, in some cases, be called "sin" and . . . to remember, also, that Jesus did not hesitate to use the word "demon" and that there were instances when these demons could only be cast out by prayer and fasting on the part of the Church.

We know we cannot be naive about the city and those forces that shape its being. We know we must be as wise as serpents and as gentle as doves.

—Furman C. Stough,
Bishop of Alabama

Mr. Robison from the Diocese of Virginia, who recorded our hearings, had spent the two previous days at a Conference on Evangelism in Philadelphia. After the hearing in Washington I said, "Robbie, how do you feel?" He replied, "I feel as though I had spent two days with St. Paul (proclamation of the Word) and two days here with St. James (doing the Word)." We must find a way to bring them together.

The hearings bring clearly into focus that we can no longer do our little thing alone. Our planning and work must be

done with others—Churches, business, labor, government, community, different cultures, and all of the people.

The hearing in Washington said to me that God cares because many of His people were searching, sharing, and praying to find the way. Only a few gave quick answers.

—John A. Baden,
Suffragan Bishop of Virginia

I entered the urban hearings looking for a vocation for the Church in the city that was both filled with integrity and true to the Gospel. I came disillusioned by pious and utopian dreams that seemed to assume that the Church had the power to right all the wrongs of our society and yet convinced that the Church had some

power if we only knew how to use it. I came to listen to voices that the Church seldom hears—alienated voices, poor voices, hopeful voices, angry voices.

I also learned to appreciate anew some of the traditional church roles. I see the Church through its liturgy and preaching functions proclaiming and interpreting the sacredness of human life. I see the Church opening its doors and its life. There is a loneliness, a lack of any sense of belonging, a rootlessness that marks many urban dwellers. The Church can be the center of community. Finally, a transcendent hope has always marked the Christian experience.

—John S. Spong,
Bishop Coadjutor of Newark

By many of the clergy and laity of my diocese I am seen primarily as a conservative evangelical catholic, more concerned with spiritual renewal than with social action. It is true that during these first two years of my episcopate this has

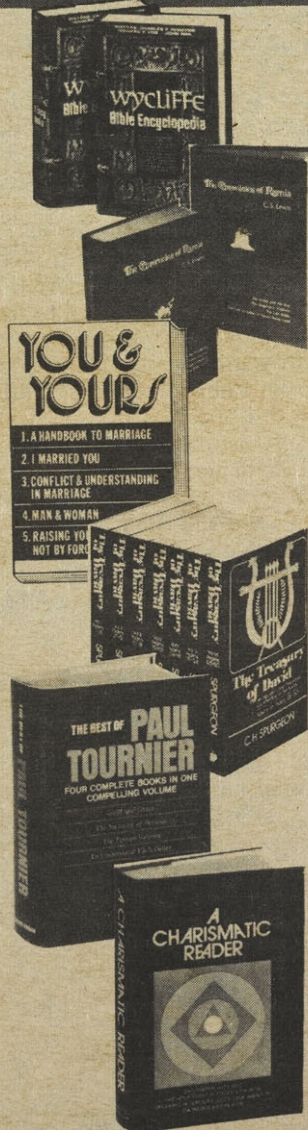
been my major emphasis. But underneath my evangelical enthusiasm there lay a nagging and persistent concern to identify and confront the social implications of the Gospel I was trying so hard to preach. But how to be concerned? And where? And with whom?

For me the Seattle hearing of the Urban Bishops Coalition began to provide some answers. The hearing was somewhat like a conversion experience for me. For many long hours I sat and listened to testimony from the voices of alienation, hunger, unemployment, discrimination, and oppression in my city and in my diocese.

Since the hearing I have been more openly and aggressively addressing myself to the social imperatives of the Good News of God in Christ. It was a valuable experience, and I pray that the ministry of the whole Church to the world may grow as a result of these hearings.

—Robert H. Cochrane,
Bishop of Olympia

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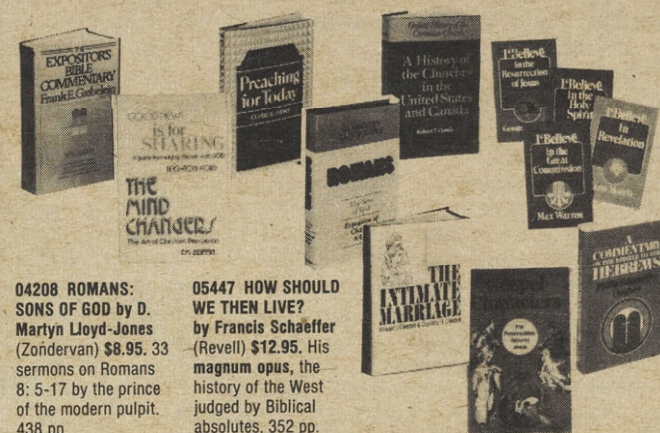
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'Can the Church be an advocate?'

The Urban Bishops Coalition adopted a document which is summarized here, but rejected the fund-raising moratorium.

"I believe we are dealing with a degenerative disease that is approaching a critical stage. . . crisis measures will be of little help. There is, of course, a place for dealing with immediate sufferings and needs, but such measures should not be taken for an urban program."—Dr. Gibson Winter, Princeton Theological Seminary, testifying at the national hearing.

The pathology of the urban "dis-ease" is clearly identified in the 35-page report prepared by the Rev. Joseph A. Pelham, dean of students of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary, Rochester, N.Y., which the urban bishops considered during their March 29-30 meeting in Chicago, Ill.

Testimony from 150 persons upon which the report is based identifies the major causal factors of urban distress as pervasive discrimination and exploitative economic policies. In the opening section, **The Urban Crisis: A Description and Analysis**, it discusses the interaction of racism, sexism, classism, and domestic colonialism with the exploitation of persons through current economic, social, and political policies. This interaction produces the severe symptoms which testifiers identified time and again. The eight major symptoms listed are:

- 1) The exodus of people and capital from the cities.
- 2) The de facto urban policy of neglect.
- 3) The heavy impact on the older cities of the general economic slowdown.
- 4) The change in employment patterns due to the shift from labor-intensive to capital-intensive industry.
- 5) The explosive growth of service industries and the concomitant "need" for a pool of service recipients.
- 6) The in-migration of unskilled workers.
- 7) The public pessimism with regard to the possibility of constructive change.
- 8) The apparent inability of political leadership to comprehend and address the problems of the cities.

The identification of these symptoms leads to several questions which must be addressed in attempting an adequate diagnosis.

These include:

- how to neutralize the impact of endemic racism in a society which has tired of confronting this issue and is threatened by it;
- how to keep the focus on the ills of the cities when the problems have reached a magnitude not equaled elsewhere;
- how to save the cities for those who now live there rather than opting for a strategy that might save the cities at the cost of displacing their present residents; and
- how to see the present urban situation as the result of human, hence reversible, decisions rather than the inevitable workings of uncontrollable forces.

The second portion of the report, **Leading Issues and Approaches**, discusses in some detail several major issues for those attempting to halt or reverse the current urban malaise.

Under the heading "Energy/Inflation/Ecology" the report discusses the in-migration of the middle class, displacing the poor from rehabilitated housing which becomes too expensive; the implication of conserving energy by increasing costs beyond the means of the poor; the possibilities of greater neighborhood self-determination in managing neighborhood resources. The final point concerns the "ultimate ecological question" of nuclear power, related not only to weaponry, but to a federal policy which assigns capital and skills to military rather than domestic social research and development.

In discussing "Jobs" the report points

to the need to create jobs where people are and/or provide access to jobs in other locations; commitment to full employment and affirmative action programs; the need for greater accountability from industry to the community in which it is located. The report also stresses that re-industrialization of the city would mean the development of labor-intensive rather than capital-intensive industries. It also calls for a reevaluation of the relationship between work and access to the necessities of life.

The "Housing" issue was raised often during the hearings. Among suggestions voiced with some frequency are the need to strengthen community development corporations; to provide adequate safeguards against displacement in rehabilitation and urban homesteading programs; and to investigate the role of the city as "slum lord" and commercial developer at the expense of underclass residents' rights.

The role of red-lining and disinvestment in urban decay also raises the question of the Church's role as investor.

The report calls "Education" a critical component of the urban situation. A key issue is the unresolved question of appropriate response to urban school segregation. The debate on the value of multi-cultural education and the role of the alternative school as a model for public reform or as a primary supplier of adequate education for the poor is also discussed.

The impact of the inequality of income distribution is covered in the discussion of "Income Security." Despite massive social programs, the report points out, the income gap between rich and poor has widened. The report also notes the conflict between the need for increased income maintenance to meet inflation and the pressure for budget/tax cuts in the face of a faltering economy and points out the inter-ethnic competi-

tion for increasingly scarce resources.

In discussing "Organizing Issues" the report spotlights the obvious importance of "localism," the neighborhood movement which promises participants some measure of control over their own environs and by its successes provides a degree of hope not visible elsewhere. The danger that such localism tends to support only the status quo is noted, as is the tension between such stabilization groups and those groups working for change. Localism raises questions as to the limits of neighborhood self-help and how to provide appropriate support which still allows for maximum self-determination.

The Church's opportunity to provide a diaconal ministry of community organizing was related to the Church's identification with the building of communities.

The report also presents an interesting vision of the city of the future as a federation of neighborhoods.

The report identifies four partners of the Church in urban work in a section called "Partners and Coalitions." These major partners are organized labor, the portion of the business community whose major interests coincide with those of the cities' residents, ecumenical partners, and secular partners working for common goals.

The report's third major section, **Description/Analysis/Issues**, further describes the roots of the urban crisis. It stresses that the issues of housing, education, jobs, and income security must relate to the poor who live in the cities that were shaped by the policies that are still racist, classist, sexist, and exploitative. Also, the report points out that the formation of the urban underclass is the result of these policies and it wonders if in fact the existence of an underclass may be necessary for the success of this repressive system.

In the fourth section, **The Episcopal**

Church in the Urban Crisis: The Intersection between the Church's Mission and the Crisis of the Cities, the report states that the testifiers saw the Church as both victim and accomplice in policies that shaped the current crisis and further that its internal participation in repressive systems such as racism and sexism has eroded its credibility when it seeks to speak for and to the "wretched of the cities."

The report suggests that the first of "The Steps to be Taken" is the identification of the Church's own self-interest in the survival of the cities. This self-interest might include the protection of a sizable capital investment in real property; the recognition of the urban area as a mission field; the self-understanding of the Church as servant; the individual Christian's love for the city; and, finally, recognition of the city's potential for providing genuine human community.

The development of the appropriate theological and ideological framework should tend to discourage inappropriate responses and avoid both despair and pride. However, the report warns that formulation of an urban theology must not be an end in itself, but must emerge through engagement, action, and involvement.

The discovery of the shape of the future urban parish is of importance to both the Church and the city, says the report. An openness to new forms of organization and staffing is essential, as is the personal and institutional awareness that urban mission is not a burden on the Church but is the hope of its survival in the future. The Church must take the leadership in development of new models for itself and urge others to do so as well.

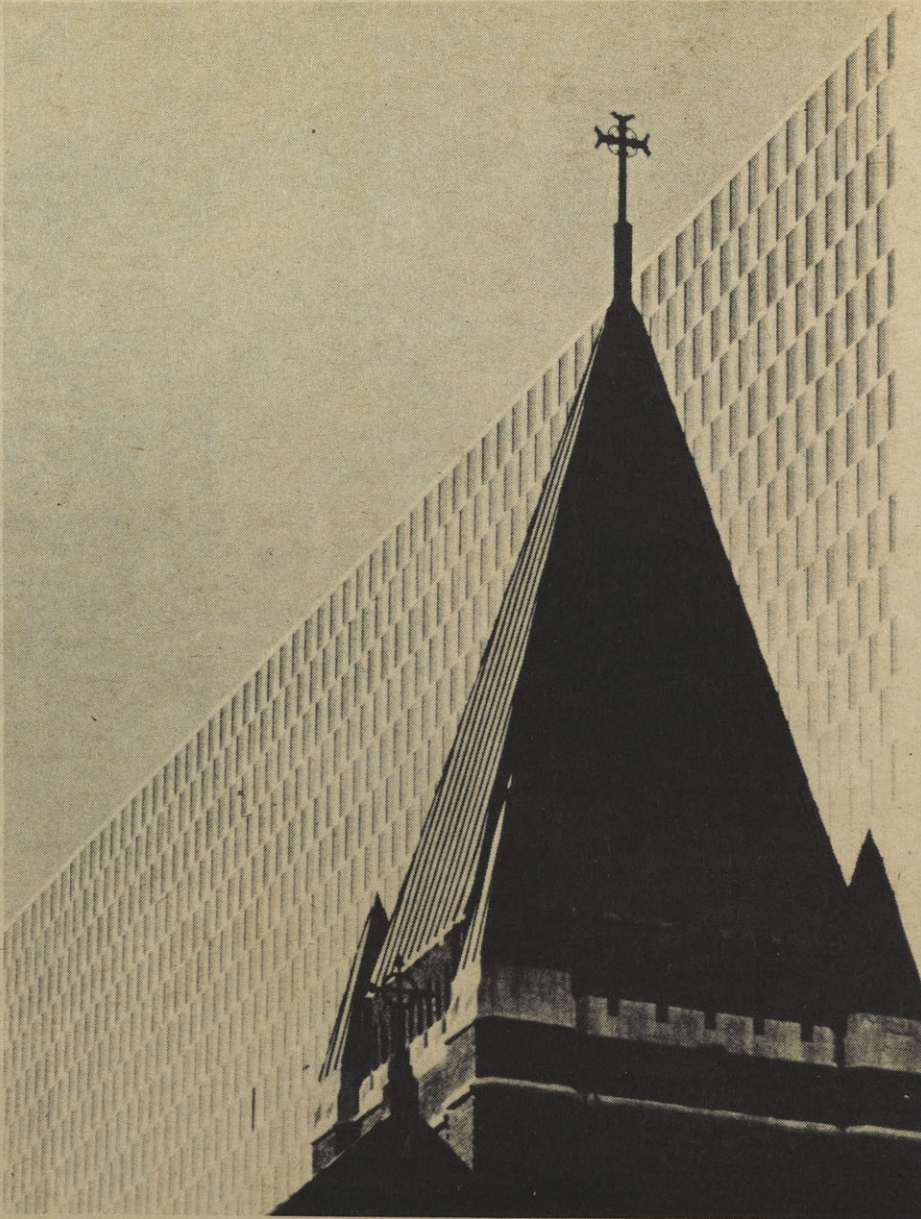
The action of the Church in modeling new understandings—for example, of racial and social equality—is vital in establishing the credibility of its presence on the urban scene.

The final section of the report presents some of the questions, raised by the testifiers, which the Church must fully and honestly address as it searches for its proper role in helping restore the urban environment to healthy wholeness. Among the hard choices the Church must face are:

- Will it be "chaplain to the Establishment" or advocate for the poor?
- Will it see urban mission as another fad, or will it commit itself to a struggle with no foreseeable end?
- Will it commit itself to a new kind of urban presence, stressing personal involvement?
- Will it take seriously its role of servant, accepting the urban poor as "boss"?
- Will it make its internal life consistent with the values it states as its mission?
- Will it engage in tough-minded dialogue with the Establishment?
- Will it be a good steward of its resources, using them to attack root problems rather than just mounting remedial programs?
- Will it free persons or encourage them to remain dependent?
- Will it shape its liturgical and educational life to help all people understand the urban crisis and to help all people respond to it?
- Will it commit itself to honest engagement in the processes of decision making rather than pretending ignorance of the issues or attempting to stand outside or above the process?

And perhaps the most important question of all is what response the Coalition can make to testifiers such as George Quiggle of Birmingham, who told the panel there: "After you deliberate and identify priorities, we'll be here and expecting to hear from you."

The last section of the report presented to the bishops after they arrived in Chicago focused on **Action Recommendations**. The section opens with a caution that programs alone will not solve the root problems but should be seen only as immediate responses that can



lead persons into deeper involvement. And it notes that actions undertaken which are not consistent with the understandings gained by deeper involvement may be inappropriate.

The first specific recommendation [later rejected by the bishops] was to "stop all campaigns for capital funds until such time as they have looked analytically at the nature of the crisis in their cities, listened carefully to the advice and counsel of those who are the victims of that crisis and those who seek to deal with it, and have become involved with these persons and in that effort."

The hearings clearly indicated that the most significant role the Church might take would be that of advocate for the poor. Such advocacy would involve a really significant personal engagement with the struggle of the cities and their residents rather than as a disburser

of money without such engagement.

Such a moratorium might avoid misuse of funds and the possibility that raising money could itself become the mission. The report also notes there are many things that can be done now if existing resources are reallocated without the need to wait until further funds are raised. It also made clear that effective response to the urban crisis cannot just be added on to present church programs, but requires a reordering of how the Church goes about its total work.

The report then goes on to suggest specific actions that should be undertaken during the hiatus in fund-raising activities. A key to this process is the formation—in every diocese—of a broad-based commission representative of all those victimized by the urban crisis: blacks, women, the poor, the working class, gays, youth, the aged.

Additionally the report suggests that in those dioceses where public hearings have been held such commissions should critically examine the data produced by the hearings and explore those issues that were designated for further investigation. These dioceses should also evaluate their own diocesan programs in the light of the hearings' findings. The report suggests that dioceses that have not yet held hearings do so and then follow the procedures outlined above.

The report urges that the Urban Bishops Coalition form a Policy and Action Committee composed of Coalition members and others to evaluate the testimony presented to it at the national hearings.

The findings of the Coalition and the dioceses should be reported to Coalition members within six to nine months, the report suggests, and subsequent actions should be evaluated by November, 1979.

It further suggests a number of possible actions on the local, regional, and national levels, such as increased and wide-ranging support of community organizing efforts, including the training of clergy as community organizers; serious investigation of institutional discrimination; and educational and advocacy programs in the areas of housing and youth.

The document also recommends setting up a procedure for review of the specific programs suggested by testifiers at the various hearings, including a non-sexist liturgy as an authorized supplement to *The Book of Common Prayer*; the establishment of a national center for public policy; a mission to homosexuals; creation of an Hispanic commission in each diocese; and support for Appalachian work, the Interfaith Center for Corporate Responsibility, and the Campaign Against Prisons.

'Show concern in Christ's name'

At the final session Bishop John Walker of Washington, D.C., addressed the bishops. His speech, which the Coalition later commended to the Church, is excerpted here.

I am sure you will agree it is awfully presumptuous of us to talk of producing a strategy for action for the Church's mission to the city in our own respective dioceses, much less at the parish and national Church levels. After all, the Church's record is not good. Its staying power in any crisis has often been short. Our history is one of dealing with civil rights and other social issues [as] fads or games, and when the game ceases to go our way, "we pick up our marbles and go home." Our rhetoric about "community" and "reconciliation" is not generally matched by internal policies and actions which promote community and reconciliation. Our Church all too often is on the side of the racist, the chauvinist, the sexist, and the self-protecting oppressor in society. Often that is where we put our money, not on the side of the poor where we and our money belong.

It is amazing that in spite of so many broken promises on our part, despite our complicity and complacency in the suffering of our brothers and sisters, so many people came to testify anyway. Maybe some still believed the Church is

a source of hope, a source of light in the dark. Others, I suggest, knew better but came anyway.

What did come out of the hearings is in the excellent deliberative document prepared for us by Joseph Pelham. With your indulgence, let me share with you the impact of the hearings on me.

I am a city man. Bred in the city in poverty. Educated in the city, working in and for the city, knowledgeable of the city and how many of its systems work. I live and move and have my being in the city! Yet, to be in their presence—as I was in three of our seven hearings—and to hear the testimony of so many broken victims and those working in their behalf is to experience each time as for the first time the shock and disgust over the reality of the human suffering which is experienced day in and day out by people in our cities.

Whether we were hearing of problems related to unemployment, education, housing, or racism and whether in Newark or Colon, in Birmingham or Seattle, in Chicago or Washington, one fact emerges. The urban problem is systemic, long-term, and, as the report of our national hearing puts it, "infects every major structure of our national life and corrupts societies all across the globe."

But the cities are the repositories of the poor and of the most acutely dam-

aged victims of the systemic, economic, political, and social malfunctioning of the society.

Indeed, President Carter has recognized this fact in his urban program announced earlier this week. It is encouraging that the President has finally acted. It is immediately evident, though none of us has had the opportunity to study the proposals in depth, that his program is a modest one.

In formulating this program, did the President listen only to his urban "experts," or did he hear the voices of the cities that we have heard?

From Seattle, Wash., to Colon, Panama, we heard the voices of suffering cry out to us about their own pain and anguish and hopes or of their hurt and anguish over the pain of others and about the utter captivity which is the lot of so many people who live in our cities. So many are crippled by the horrible consequences of joblessness and hunger, by alcoholism and drug addiction, by social and economic injustice and by racist policies, by classism and sexism, by homelessness and rootlessness, by neglect and oppression, and by hopelessness and despair.

We have learned what the President intends to do. Now we are engaged in determining what the Urban Bishops

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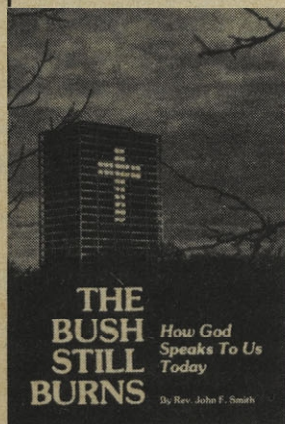
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'The city is a place of hope'

'God loves the human race in all its incredible diversity.'

Different cities acquire great symbolic significance at different moments in human history. Paris was significant in this way in the 18th and 19th centuries, as was London (though perhaps to a lesser degree); and Rome, over and beyond anything that was actually going on there, has retained its powerful symbolic character over many centuries.

New York City undoubtedly has a comparable symbolic significance today. It is perceived as a symbol of modernity, of western civilization, and (despite the often-repeated statement that "New York is not America") of the civilization of the United States. The curious thing is it is widely perceived as a negative symbol; that is, as a metaphor of everything that has gone wrong with our society.

But I propose to talk about New York City as a signal of transcendence—not New York in some romanticized past, nor New York in some utopian future, but New York *today*, a time of disillusion and of many fears but also a time of promise and of hope. To speak of a signal of transcendence is neither to deny nor to idealize the often harsh empirical facts that make up our lives in the world. It is rather to try for a glimpse of the grace that is to be found "in, with, and under" the empirical reality of our lives. In other words, to speak of a signal of transcendence is to make an assertion about the presence of redemptive power in this world.

Let me begin by telling you the most New York joke I know. It comes, of course, from the pen of Woody Allen, and it concerns the hereafter. There are really only two questions about the hereafter, Woody Allen suggests: *How long does it stay open? And can you get there by cab from midtown Manhattan?*

It is not accidental, I think, that the biblical imagery of redemptive fulfillment is so persistently urban. Jerusalem became the focus of religious devotion from an early period of the spiritual history of ancient Israel, and it has remained the holy city in both Jewish and Christian religious imagination ever since. And this same Jerusalem, of course, came to be transformed into an image of eschatological expectation—the Jerusalem that is to come, the heavenly city, "its radiance like a most rare jewel, like a jasper, clear as crystal."

Biblical scholars disagree on the precise origins and status of the Zion tradition in the Old Testament, on the religious significance of Jerusalem at, say, the time of David and Solomon, and on the significance of the various images in the Apocalypse. Yet there is, I believe, far-reaching consensus on one simple point: The city as a sociopolitical formation marks a transition in human history from bonds based exclusively on kinship to more comprehensive human relationships.

Perhaps this was not the case everywhere, but it was clearly so in the an-

cient Mediterranean world. Here cities—as markets, centers of political or military administration, and amphictyonic sanctuaries—served to weaken and eventually to liquidate the archaic bonds of blood, of clan and tribe.

Whatever else the city is, it is a place where *different* people come together and find a new unity with each other—and, in the context of the ancient world, that is a revolutionary event. But let me not get entangled here in historical controversies. Instead, let me make this proposition: *The city is a signal of transcendence inasmuch as it embodies universalism and freedom.*

If universalism is a root urban characteristic, then surely New York is the most universalistic of cities. And, of course, it is this quality of universalism that most impresses the newcomer and that is so often bragged about by the native. In this small space are pressed together all the races and all the nations of the world. A short subway ride separates worlds of mind-boggling human diversity—black Harlem borders on the Upper West Side, the barrio on the territory of East Side swingers, the Village on Little Italy, Chinatown on the financial district. And that is only in Manhattan, beyond which lie the mysterious expanses of the boroughs—places like Greenpoint, Bay Ridge, or Boro Park, each one a world of meaning and belonging almost unpenetrated by outsiders.

In this city you can enter a phone booth shaped like a pagoda and make a reservation in a Czechoslovak restaurant (or, more precisely, in one of several Czechoslovak restaurants). You can spend weeks doing nothing else, if you have the leisure, than savoring the world's greatest concentration of museums, art galleries, musical and theatrical performances, and other cultural happenings of every conceivable kind from the sublime to the unspeakable.

What I recall most about living in New York City as a student was the exhilarating sense that there I was, in New York City, where all these things were going on and where, in principle, everything was possible.

Are these sentimental trivialities fit only as copy for tourist promotion? I think not. For the mundane facts contain a mighty promise—the promise that God loves the human race in all its incredible variety, that His redemptive grace embraces all of humanity without any exception, and that His Kingdom will mean not the end but the glorious transfiguration of every truly human expression. The heavenly city, too, will contain every human type and condition, and in this it will necessarily resemble New York (needless to add, it will not resemble New York in that it will be without the degradations and deprivations that afflict human life in this eon). Also, God's promise is one of perfect freedom. There is no such freedom short of the Kingdom of God: In this eon, every liberty is bought at a price (often an ugly one), every liberation is incomplete, and some liberations are illusory. It is important to remember this.

Nevertheless, wherever human beings are liberated from oppression or narrowness to wider horizons of life, thought, and imagination, there is a foreshadowing of the final liberation that is to come. Thus, I believe, New York City is a signal of transcendence also in the exhilaration of its freedom—and let me assure you that, in saying this, I do not forget for a moment the sordidness that may also be found here.

To some extent, the characteristics

of universalism and freedom are endemic to urban life nearly everywhere in varying degrees. The distinctiveness of New York comes from the enormous magnitude of these features. The same may be said of another characteristic which, I propose, may be taken as a signal of transcendence: *The city is a place of hope.*

If there is any New York legend that is generally known, it is that of the immigrant, and the legend, of course, has its most famous physical representation in the Statue of Liberty. This legend is, above all, a story of hope.

There is a route I drive regularly between Rutgers University in New Jersey, where I teach, and Brooklyn, where I live. It crosses from Staten Island over the Verrazano Narrows Bridge. It has often occurred to me, especially in the evening when the light is soft and the contours of visual reality seem to lack firmness, that the entrance to heaven may well look something like this wonderful bridge with its majestic arcs and its breathtaking vistas on both sides. I wish for all of us that we will be part of this traffic in the evening of our lives, that we will be forgiven the toll at the gate, and that we will know that in the city on the other side of the bridge what awaits us is home. I for one, will not be overly surprised if the gatekeeper addresses me in a Brooklyn accent.

Excerpted from Chapter 18, "New York City 1976: A Signal of Transcendence," in *FACING UP TO MODERNITY: Excursions in Society, Politics, and Religion*, by Peter L. Berger, ©1977 by Peter L. Berger, Basic Books, Inc., publishers, New York. This chapter first appeared in *Commentary*, February 1977.

Concern *Continued from page 8*
Coalition is going to do.

When I say, "What is the Coalition going to do?" I am not thinking of structures and processes. What I am talking about is the call for us to take seriously our commitment to the people of the cities. The Coalition's work is tied directly to the mission of the Body of the Christ in the world. That mission is the same as it always has been. That is, to show concern in the name of Christ for the suffering, the friendless, the needy.

Our aim as a Coalition should be primarily to serve as a reminder to the Church of what our mission is. Standing on the cutting edge, unencumbered by bureaucracies, we pledge to hold before the Church the awful challenges and tremendous opportunities to which God calls us in the urban mission.

It is hard to imagine our being able to take steps too radical or too drastic for the circumstances. Rather, we need to fear a too timid approach. As we move ahead, our actions are based neither on the notion that we have all the answers nor on the view we are totally unaware of what is happening. All of us here have some knowledge of how the crisis is affecting the cities in our own dioceses.

Even with our present state of awareness—with so much more to learn—it is clear that any response we may make which is less than serious will reveal a gross insensitivity to the plight of those people we are called to serve.

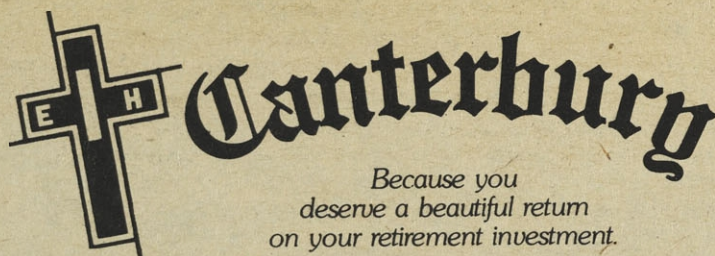
And a part of being serious means a willingness to make hard, inconvenient decisions and radical readjustments to our present ways of doing things.

I truly believe God has called us to prepare ourselves to exercise leadership in His mission which, by the power of the Holy Spirit, He has laid upon us. The model for our action is Jesus, who, "when He drew near and saw the city, wept over it." (Luke 19:41) Then He died for the city. He was serious.

In my opinion, the main ingredients for a strategy for mission are that kind of compassion and self-giving. I pray our weeping over the city and our willingness to die in service to all of God's people will bring joy and life as Jesus brought the joy and the life which we celebrate.

—John Walker,
Bishop of Washington

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A Venture in Mission

Announcing Unit V: Summer

'O God, in the course of this busy life
give us times of refreshment and peace;
and grant that we may so use our leisure
to rebuild our bodies and renew our minds,
that our spirits may be opened to the goodness
of your creation; through Jesus Christ our Lord.
Amen.'

Program resources for mission education and action

In response to the Presiding Bishop's call for an Advent-to-Advent year of renewed study and commitment to mission, **Resources for the Journey in Mission** is being circulated periodically throughout the Episcopal Church. In Unit V (summer), resource ideas are offered on "Mission Education and Action" for use with vacation church school, camp and conference programs, vacationing and other summer activities. Below are excerpts from the overview and introduction to the summer unit.

Theme

1. The Journey in Mission continues throughout the summer in camp and conference programs, vacation church schools, youth work projects, parish and community activities.
2. Summer offers an opportunity to review and explore more deeply the themes of Personal Commitment, Parish in Community, Diocesan Mission, and National Mission.
3. Suggested resources are offered for developing a Christian life style through programs and personal journeys which continue to focus on mission education and action during the summer.

Aids for this unit

1. Camp and Conference Programs:
"In the Context of Concern"
Resource Lists:
Food Consumption
Environmental Education and Awareness
Outdoor Education
2. Vacation Church Schools:
"Making Mission Come Alive"
Resource Lists:
Crafts
Vacation Church School Curriculum
Things to Do
3. Youth Work Projects:
"Mission as Service"
Resource List:
Service and Volunteer Action
4. Parish and Community Activities:
"The Journey at Home"
Resource Lists:
Alternative Life Styles
Mission

The purpose of this unit is:

- to heighten the awareness of the Episcopal Church about the ways in which Christians live out their commitment through participation in the Church's mission and
- to challenge Christians to discover new opportunities for mission education and action in their daily lives and activities, especially during the summer months.

This unit differs significantly from previous **Resources for the Journey in Mission**. There is no week-by-week course outline since many par-

ishes do not continue weekly Christian education programs through the summer months. Some parishes will hold a vacation church school. Many children will attend summer camps; youth may attend a summer camp or conference; families might participate in a family camp experience; and senior citizens may also attend special residential programs sponsored by a parish or by the diocese. Families, teenagers, or adults may be able to go away on vacation. For most there will be some time spent at home during the summer when parish activities may include informal gatherings, programs, or projects different from the normal activities during the rest of the year.

Although structured educational programs may cease for many, educational opportunities are plentiful. The Journey in Mission during the summer calls people to respond to the Risen Lord in ways they may not have discovered. How, then, can this time be used toward developing a Christian life style?

The focus here will be on Christian life style or, more specifically, the principles of stewardship which form the basis for the life styles Christians choose. Stewardship must be concerned with respecting the integrity of every living being and acknowledging that all of the earth's resources are to be protected, not wasted.

As part of the complex, interdependent system which God created, it is essential to under-

What attitudes do your summer programs reflect?

The Episcopal Church has, in its summer programs, a tremendous resource for offering children, youth, and adults opportunities to venture forth in mission. Programs will vary from parish to parish, diocese to diocese. Each will testify in its own way to the goals set for it. But in this year of study and commitment, do the programs offered attest to the Christian concept of stewardship?

In the Fall, 1977, issue of the *Journal of Current Social Issues* David L. Howell forecasts for us a new world just 22 years away in his article "Life in the Year 2000: One Person's View." He says: "Since any of us can remember, the forecast for the year 2000 has been one of unlimited resources, endless flows of abundant energy, and day-to-day living eased—and perhaps even governed—by as-yet-undreamed-of technological gadgetry. Some have thrilled to the prospect; others have anticipated it with dismay. Both camps can forget it. . . . The earth's limited resources will simply not permit it."

It is not appropriate that summer programs run by the Church be turned into institutes for teaching courses on energy use and alternative sources of energy, or the distribution of the world's resources, or other such areas of economic, political, or social justice concerns. Few would be equipped with personnel to teach such courses or an audience prepared to ingest the contents. The existing programs, however, should be run in the context of concern. The Church's program and facilities can be teaching and learning laboratories in which issues are raised and alternative styles of living seriously examined as a means of prompting a Christian

stand what it means to be human in His richly varied creation. It is both an awesome responsibility as well as an incredible honor. Good stewardship is the response of every person, whether individually or collectively, to realize his/her own unique God-given potential in order to be a more effective caretaker of God's creation.

Many activities or programs carried out by parishes during the summer are the mission of the Church. Although their primary purpose may not be educational ministry, they offer a variety of opportunities for those involved to understand the Church's mission. Instructional approaches, limited to the classroom, shut out the world. Application of what is taught to real life experiences will help people more readily incorporate the learnings into their lives.

The study of mission, whether it be the work of parish in community, the diocese, or the national Church, must incorporate learning what it means to be faithful stewards in every aspect of life. Becoming stewards of every living being and of the earth's resources is an integral part of participating in the mission of the Church.

Although this unit is divided into four sections—Camp and Conference Programs, Vacation Church Schools, Youth Work Projects, and Parish and Community Activities—the ideas and resources offered within each section can readily be adapted to other program areas.

response to a rapidly changing world situation.

If the year 2000 still seems far off, beyond today's concerns, then listen to the words of John V. Taylor, Bishop of Winchester, in his book *Enough Is Enough*. He is not arguing about the future, but rather about the present, saying if he has touched on our society's reluctance to impose the most obvious restrictions on the flow of private transport to our inner cities, or its tacit collusion with brutalizing methods of intensive farming, or its frenetic output of short-lived, throw-away products, or the spiraling expectations we call a rising standard of living, his object is not to calculate where we shall be by the end of the century, but to disclose what manner of civilization we have become and what kind of spirit possesses and drives us.

In the chapter entitled "The Cheerful Revolution" he says: "Things have to change. We cannot go on as we are. Whether we look at our situation in the light of the Bible's vision and values; or in terms of the simple calculation that in a world of limited resources, in order that others may have more, we must be content with comparatively less; or in the recognition that a frenetic consumer society breeds even more violent techniques and even deeper stress in its citizens, we know we have to call a halt to this kind of so-called development."

What response does the Church offer? Are summer programs run as if the concerns of an interdependent world are unrelated, or do they recognize their potential to offer learning environments which foster new understandings of how Christians can become agents of change for Christ's sake?

A Venture in Mission

Here are 90 Opportunities for Mission

Opportunities for Expanding Mission through Evangelism and Congregational Growth

Objectives

- To provide funds for programs to energize and train church members to reach out to persons outside the Church for commitment to Christ.
- To provide funds for communicating in various media the message of the Church and of the Gospel.
- To provide funds for church growth and extension in dioceses where the Church is financially weakest in the United States.
- To provide funds for programs designed to strengthen and renew congregational life.
- To provide funds to train and support laity for ministry in the world.

Institute for Episcopal Church Growth, Evangelism and Renewal	\$ 125,000
Parish Growth Action Research Project	150,000
Stimulating Congregational Invest- ment in Evangelism	720,000
Evangelism Spots for TV	240,000
Seed Money Plan for Diocesan Edi- tions of <i>The Episcopalian</i>	30,000
Video Training Workshops, Tennessee	2,215
Coalition-14 Communication Project	9,500

Resource Center for Small Churches	3,500
Development Fund for National Mis- sion (originally Coalition-14 request)	8,000,000
Expansion of General Loan Funds	1,650,000
Translation and Publication of the Apocrypha in Future Editions of the Good News Bible	25,000
Research Project: Isolated Profes- sionals in Small Communities— An Assessment of Needs	5,000
Locally Based Education of Laity for Mutual Ministry	97,000

Total \$11,057,215

Opportunities for Expanding Mission through Christian Education for a More Effective Ministry

Objectives

- To provide funds for continuing education programs and resources for clergy and laity for more effective ministry.
- To provide necessary fundamental support for Episcopal colleges which predominantly have needy black students in their preparation for life in the 20th century.
- To provide funds for further development of lay and clerical education in Church-related institutions overseas, particularly in the Third World.
- To provide funds for the development of special Christian education programs which can be used as models for more effective ministry by the Church.

Continuing Education Program for the Clergy—Board for Theologi- cal Education	\$ 2,000,000
Education for Mission: Program in 10 Seminaries	3,517,975
The Church's Teaching Series	250,000
Development of Audio-visual Materi- als for Presenting Total Ministry	175,000
Implementation of the Study, "Chang- ing Patterns of the Church's Minis- try in the 1970's"	200,000
Endowment Fund for Black Colleges	15,000,000
CDSP/Asian Seminaries Exchange Program	59,000
Diocese of Tokyo, Japan: Bishop Williams Memorial Fund	150,000

St. Andrew's Seminary, Manila: The- ological Education for East Asia	1,000,000
Trinity College Building Program, Philippines	493,000
Cuttington College, Liberia: Devel- opment Program	1,613,000
The Ecumenical Institute, Bossey, Switzerland	200,000
Campus Ministry Intern Training Program	195,000
Two Pilot Model Networks to Retrain People and Parishes for Non- stipendiary Ministry	153,000
Special Ministries for Family Life	100,000
Endowment for Episcopal Colleges	2,500,000

Total \$27,605,975



"The only program that we have to offer is the mission of Jesus Christ. ... We offer a servant's contribution. There is joy in working together. ... No one of us knows just how much we have already invested in Venture. There is momentum. Venture is contagious. We are not yet aware of the reservoir of hope that we have touched. Come venture with me in the months ahead."

**The Rt. Rev. John M. Allin
Presiding Bishop**

At its February meeting, the Executive Council of the Episcopal Church approved 90 projects for funding through Venture in Mission. These "mission opportunities," representing work to be done at home and throughout the Anglican Communion, are listed below in four categories of ministry. The projects, together with a \$7 million Contingency Fund for Unexpected Mission Opportunities and a projected \$3.9 million for campaign expenses, bring the Venture total to \$101,980,224.

Opportunities for Expanding Mission to People with Special Needs in Changing Communities

Objectives

- To provide funds for the initiation of programs of urban dioceses in response to urban crises.
- To provide funds for programs in dioceses for ministry to minority groups.
- To provide funds for programs which can be models for the whole Church in response to the problems of family life, hunger, and poverty.
- To provide funds for programs to support ministries to people with special needs.

Ministry and Mission in Changing Urban Communities	\$ 9,500,000
A Model for Urban Ministry, Nashville, Tennessee	120,000
Native American Theological Association	100,000

Program of Training for Ministry among Mexican-Americans	750,000
Training Project for Hispanic Ministries	578,000
Black Clergy: Recruiting, Education, Internship	1,392,000
Korean Community Settlement Project, Los Angeles, California	500,000
Regional Strategies for Ministry—Appalachian Peoples Service Organization	850,000
Rural Public Transportation, Navajoland	1,000,000
A Program to Prepare People for a Christian Mission in the World, Emmaus House, Atlanta, Georgia	125,000
Volunteers for Mission	2,000,000
Offender Aid and Restoration Program	188,334

Episcopal Conference of the Deaf: Field Expansion and Training Project	150,000
National People's Action: A Legislative Service to Urban Communities	60,000
Expansion of General Loan Fund	1,650,000
Food Policy Resident Program in Washington, DC	300,000
Feasibility Study for Kanuga, North Carolina, Retirement Community and Training Center	25,000
Family Enrichment Program—Episcopal Home for Children	70,200
Age in Action: Senior Citizen Outreach Program	243,242
Total	\$19,601,776

Opportunities for Expanding Mission through Worldwide Partnerships

Objectives

- To provide funds to assist dioceses of the Episcopal Church outside the United States to move toward self-sufficiency with an indigenous ministry for extension of the Church in those areas.
- To provide funds for major indigenous missionary initiatives in other parts of the Anglican Communion in the Third World.

Diocese of Northern Mexico: Development Toward Self-support	\$ 2,000,000
Diocese of Costa Rica: Toward Financial Self-support	300,000
Diocese of Honduras: Toward Self-support	1,805,000
Diocese of Guatemala: Toward Self-support	1,085,000
Diocese of Panama and the Canal Zone: Toward Self-support	792,928
Diocese of El Salvador: Toward Self-support	1,182,095
Diocese of Ecuador: Toward Self-support	2,000,000
Diocese of Colombia: Toward Self-support	1,576,000
Diocese of Northern Philippines: Ten-year Development Toward Self-support	1,220,000
Diocese of Liberia: The Kabolia Agricultural Project	172,786
Diocese of Taiwan: Planning and Development	325,000

Diocese of Dominican Republic: Toward Financial Independence	1,577,500
Diocese of Puerto Rico: Development Plan	600,000
Diocese of Southern Philippines: Development Plan	2,015,000
Diocese of Haiti: Planning and Development	1,485,346
Diocese of Nicaragua: Toward Self-support	620,000
Diocese of Central Philippines: Development Program Toward Self-support	420,000
St. Luke's International Hospital, Tokyo, Japan	100,000
Endowment Fund to Supplement Missionary and Lay Employees Pensions	4,000,000
Diocese of Western Mexico: Extension of Missionary Work and Toward Self-support	1,893,960
Diocese of Central and South Mexico: Expansion Program	2,000,000
Partnership Projects, Tanzania	350,000
Church of Uganda Centenary Fund	600,000
Diocese of Jerusalem: Capital Development	600,000
Partnership Projects, South Pacific	750,000
Diocese of Cyprus and the Gulf: Establishment of Basic Ministries	175,000
Establishment of a French-speaking Anglican Province in Zaire, Rwanda, and Burundi	464,000
Episcopal Church of the Sudan: A Partnership Response to the New Province	450,000

Translation of the New Testament into the Choroti Indian Language, Argentina	4,975
St. Paul's Church and Center, Teheran, Iran	447,000
Episcopal Church in Micronesia: Toward Self-support	125,000
All Saints' Cathedral, Cairo: Building Project	60,000
Training Black Clergy in Rhodesia	19,500
Anglican School Bursar Training, Rhodesia	11,880
ALFALIT, Ecumenical Literacy and Health Program, Guatemala and Honduras	50,000
Church Growth Principles and Mission Training Studies	61,298
Diocesan Center in Asuncion, Paraguay	51,800
New Church, North of Concepcion, Paraguay	5,190
Augmenting Chilean Ministry	189,000
Diocesan Center, Buenos Aires, Argentina	50,000
National Missionary Expansion and Outreach, Brazil	1,050,000
Diocese of Liberia: Toward Self-support	130,000
Total	\$32,815,258

Contingency Fund for Unexpected Mission Opportunities **\$ 7,000,000**



QUESTIONS AND ANSWERS ABOUT VENTURE IN MISSION

The Purpose of Venture is

- to bring the imperative of Christ's mission, in its diversity and fundamental unity, to every member of the Church;
- to enable all persons to recognize and respond to Christ's claim through offering themselves in service; and
- to enable Episcopalians to further the mission of the Church by giving money.

Q. What is Venture in Mission?

A. Venture in Mission is a major effort to rally the spiritual and temporal resources which will enable the whole Church to commit itself to a new life of mission, growth, and service.

Q. What is "The Year of Study and Commitment"?

A. To ensure renewal, study materials and resources are being suggested for use in all congregations from Advent, 1977, through Advent, 1978. The year-long theme is "Journey in Mission: Response to the Risen Lord," and the purpose is to deepen a mutual awareness of mission through prayer, worship, study, and action-outreach.

Q. Who initiated and authorized Venture in Mission?

A. The General Convention of the Episcopal Church, in 1970, 1973 and 1976.

The concept of Venture in Mission came into being at the 1970 General Convention in Houston. The Convention called for a program which would enable the Church to fulfill its responsibilities for mission and ministry at home and abroad.

Three years later, at Louisville, General Convention asked the Executive Council to design a specific "strategy to release the human and financial resources of the Church." The Council then developed the Venture in Mission program to achieve the spiritual objective of renewal through commitment to carrying out the mission opportunities of the Church. The program was approved at the Minneapolis Convention in 1976.

Specific proposals for carrying out this mandate have since been refined until a progression of steps has been worked out to bring the Venture program to the parishes

and to enlist the response of all the members of the Church.

Q. What is the financial goal of Venture in Mission?

A. The official church-wide objective will be announced in the fall of 1978. To meet identified mission needs will require some one hundred million dollars.

Q. How will the Venture money be used?

A. In February, 1978, the Executive Council approved ninety projects, in the following categories:

- Evangelism and Congregational Growth
- Christian Education for a More Effective Ministry
- People with Special Needs in Changing Communities
- World-wide Partnerships
- Contingency Fund for Unexpected Mission Opportunities

Q. How is the Anglican Communion represented in Venture?

A. Several funding proposals are in this category. In most cases, requests come through Partners-in-Mission consultations, in which regional groupings of Anglican churches share ministry and mission and a common life.

Q. Have the dioceses been consulted?

A. Yes. In fact, the 1976 General Convention insisted that an extra year be given for diocesan consultation before any fund-raising was attempted. During 1977, two visits by lay and clerical representatives of Venture were held with virtually all U.S. dioceses. Diocesan suggestions were incorporated in the list of projects now proposed for funding.

Q. Have overseas dioceses been consulted?

A. Visits with the overseas dioceses are in progress. It is important to note that each of these dioceses has prepared a long-range plan toward financial self-sufficiency, and has tested and shared this within the Coalition of Overseas Bishops. These plans are the basis for Venture proposals from the overseas dioceses.

Q. What is the fund-raising timetable?

A. 1978—"Challenge Gifts" being sought by the National Committee
1979—January 1-June 30. Campaigns in dioceses
1979—September. Report to General Convention

Q. How are diocesan goals to be negotiated?

A. The diocesan goals are self-assigned. Although there is no "quota," a suggested diocesan share of the national objective is twenty percent of the 1976 Net Disposable Budget Income. Some dioceses may determine to raise more than this amount.

Q. If a diocese plans to raise some funds to meet its own needs, are these then to be combined with the diocesan share of the national goal, so that the official diocesan objective includes both?

A. Yes.

Q. Will any funds raised by the diocese for its own needs be considered part of the overall Venture effort?

A. Yes.

Q. Who really makes the decisions about Venture?

A. Policy proposals are made by the Venture Cabinet, but all decisions are subject to approval or amendment by the Executive Council. The Cabinet is a special committee of the Executive Council, the elected body which represents General Convention between its triennial meetings.

Q. How about the accountability of funds contributed to Venture?

A. A special committee will be appointed to oversee the administration of funds under supervision of the Executive Council.

Q. Can a diocese designate how its funds will be spent?

A. Yes, designations are encouraged. It is suggested that an early notification be sent to the Venture in Mission office, so that arrangements can be made to reserve a project in the name of a diocese, parish or individual. Additional interpretative information can also be supplied.

Q. What are the General Convention criteria?

A. The Venture Criteria are as follows:

1. Each project to be funded must be a response to the teachings of Jesus Christ, reflecting the Great Commission (Matthew 28:19-20).
2. There must be a clearly stated way by which the funding of a project may be expected to transform rather than simply maintain the status quo of the project for mission and ministry.
3. Funding should usually be a one-time event without anticipating additional funding from the General Church Program budget, with only local funding thereafter if necessary.
4. Each project must be communicable to the whole Church and should educate the Church to larger dimensions of the total mission and ministry, the mutual re-

sponsibility and interdependence of the whole Church.

5. Each project must benefit a significant number of people, with the need well documented.

6. Each project must have clear goals and a planned schedule of implementation.

7. Funding for each project through Venture in Mission must appear to be the most appropriate channel for funding.

8. Each project must have approval after review by a Partners in Mission consultation, coalition or diocese where appropriate.

9. The Executive Council shall have final responsibility for the allocating of undesignated funds, and will be responsible for dispensing the funds that are designated by the several dioceses.

10. The Executive Council, as agent for the General Convention, shall see that the criteria are met and report back to the next General Convention.

11. The Executive Council shall provide criteria for receiving annual reports of implementation of program and projects that have been funded.

Q. How are diocesan campaign expenses to be paid?

A. They should be deducted from campaign receipts. Suggestions on this are given in the procedural manual sent to all bishops.

Q. Will Challenge Gifts diminish the fund-raising strength of the dioceses?

A. No. The national committee will concentrate chiefly on seeking 50 to 100 top gifts. This means very few within any one diocese.

Q. What about professional fund-raising direction for a diocesan effort?

A. The national Venture office will provide professional direction in 1979 on a regional basis. Each diocese should also assign a person—full-time—to guide the diocesan program, in cooperation with the regional director. If more professional assistance is required, write or call the Director, Harold T. Treash, in the Venture in Mission office, for a non-obligatory, exploratory conference.

Q. Can you clarify the campaign process?

A. A general outline of the campaign plan is given in a manual entitled "Guidelines for Campaign Organization and Strategy." Copies are available from the Venture office on request.

Q. Some parishes and dioceses are struggling to meet annual expenses under the pressures of inflation. Isn't this a bad time to ask them to be engaged in Venture in Mission?

A. Experience suggests just the opposite. A national fund-raising effort will provide valuable stimulation. Going all out in organizing for Venture in Mission will tend to upgrade all giving—not automatically, but with proper follow-through.

Q. What is the policy for under- and over-funding?

A. Each diocese is requested to set its own policy in this regard, and state it in writing. Such "ground rules" should be simple. For example, a diocese may decide upon a fixed percentage to be assigned to the national Venture effort whether the combined goal is over-subscribed or under-subscribed.

A *call to action* has been issued by the Cabinet of Venture in Mission, a group of Episcopalians representing a broad cross section of the Church.

Venture in Mission is a call to all Episcopalians to take a bold new step, as twentieth century missionaries, in their partnership with Christ in his universal movement of reconciliation and love.

Venture in Mission lifts up the vision of a renewed life of prayer, worship and service. It calls on Episcopalians to make that vision their own and—through their sacramental offering of money—to turn that vision into a reality which will sustain and transform our mission and ministry.

Venture in Mission will allow us to give fresh attention to the relevance of religious faith to our daily life; to heighten our determination to evangelize and witness personally to Jesus Christ; to deepen our awareness of the power of prayer; and together to recognize the compelling need for compassionate caring of the poor, the lonely, the neglected and the oppressed.

Our work together in Venture in Mission, to paraphrase St. Paul, is "the part we are taking in the work of the Gospel."

Copies of this Q & A page are available in quantities in brochure form. Please write: Venture in Mission, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

Holocaust: Good history, but difficult viewing

If you missed the TV show, you can still read the book. Coordinated with the NBC telecast is the paperback publication of Gerald Green's *Holocaust*. Green also wrote the TV script.

Reading the book may be the only way to digest *Holocaust*'s impact. I use the word "digest" advisedly. I previewed the production in a conference room at Jacksonville's TV 12 with a rabbi and a newspaper reporter, and it was a sickening experience. When we came to the first mass execution, with an S.S. officer complaining about its inefficiency and untidiness, we had to stop the tape. "This is almost too painful to watch," said the rabbi. The reporter said she needed fresh air.

As I watched and listened to the dialogue, I kept sensing something was wrong, but I couldn't put my finger on it. Then it struck me. "I don't hear any German accents." The speech, if identifiable at all, was modified British. Why? Surely it was a deliberate decision and not just an oversight. Could a whole generation have grown up thinking Nazi soldiers are comic characters a la bungling, lovable Sgt. Schultz of *Stalag 13*? *Holocaust* is no *Hogan's Heroes* and has no comic relief. This makes it good history but difficult viewing.

For the record, NBC broadcast *Holocaust*, the nine and one-half hour dramatization of the persecution and mass murder of European Jews under Hitler's dictatorship, 1933-1945, nationwide on April 16-19. It was billed as Jewish *Roots*. The National Education Association, the National Council of Churches, the National Conference of Catholic Bishops, the National Conference of Christians and Jews, to mention just a few, endorsed it. Over a million study guides produced in cooperation with the American Jewish Committee were distributed to church and school groups across the country.

The chronicle of the Nazi-directed genocide is told through the story of two German families who were significantly affected by Adolph Hitler's policies. The Weiss family, headed by a gentle, compassionate doctor, is systematically de-

prived of its rights as German citizens and its ability to earn a living. Eventually its very survival is threatened. Paralleling its saga is the story of Erik Dorf, an impoverished depression lawyer who rises in influence and affluence to become an aide to the chief strategist, devising plans for the "final solution" to Europe's Jews.

A poignant and painfully symbolic moment for Christians comes when Marta Dorf plays on an old Bechstein piano, the prized possession of the Weiss family. As the family sings "Silent Night," Erik Dorf burns Weiss family snapshots he found in the old piano.

In fact, Christians will find many uncomfortable moments as the atrocities unfold. Why did they not oppose the early disenfranchisement and economic persecution of the Jews? Was one Nazi leader correct when he said, "The British and French have a hidden admiration for the way we're handling the Jews"? Had the Christians prepared the ground for the Nazis? Was "anti-Semitism the cement that bound all Christians together," if not in open support at least in a conspiracy of silence?

We remember the remark of the famous German pastor, Martin Niemöller: "First the Nazis came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. When they came for the trade unionists I didn't speak up, . . . and when they came for the Catholics I didn't speak up because I was a Protestant. Then they came for me, . . . and by that time there was no one left to speak for anyone."

History records many Christians who did what they could. Corrie ten Boom and Dietrich Bonhoeffer are names we remember. In Jerusalem the tree-lined "Avenue of the Righteous," in which each tree is a living memorial to a non-Jew known to have saved at least one Jewish life at the risk of his or her own, memorializes hundreds more. In the telecast, Father Lichtenberg incurs Nazi wrath for continuing to pray for the Jews despite many warnings.

Viewing *Holocaust* was an entirely

different experience for Jews than for Christians. Sharing the preview with me, Rabbi Howard Greenstein of Temple Ahavath Chesed, Jacksonville, estimated that 30-40 percent of his congregation had close family ties to the holocaust and six were actual survivors. One member jumped off the train on the way to the death camp and was later betrayed by the Russians. "For men like that, the telecast is the reliving of a nightmare, a memory that has been sealed into their flesh."

What did the rabbi hope would be the effect on non-Jewish viewers? "Certainly not a guilt trip; we've had enough of that. I hope Christians will have a better perception and understanding of the legacy of the past so we are not damned to repeat it. If you want to live in a better world, you have to know how bad it's been."

The nine and one-half hours end on a note of hope. The once docile Jews begin to organize, to resist, to fight back. Hitler's fate is sealed. A faithful remnant blinks at the sunlight. A surviving member of the Weiss family agrees to lead a group of orphan boys past the British blockade into Palestine.

The rabbi suggests, "Now you know

Urban bishops

Continued from page 1

tion proposals from the local (parish), regional (diocesan), national, and international viewpoints. A special group also met to focus on the communication, education, and advocacy implications in the document.

The deliberations strongly affirmed the value of the hearing process to provide new insights and directions for diocesan work. Six diocesan bishops or their representatives offered testimony to this fact at the opening session. (See page 9.)

Another suggestion the bishops accepted was dioceses that have not held public hearings should do so and should evaluate carefully the information received before launching new programs. The Coalition itself agreed to review the proposals made at the national hearing in Washington, D.C., through a yet-to-be-formed policy and action committee composed of Coalition members and others.

The Coalition will also establish a committee on communications. Both committees will report their findings

why Begin isn't taking any chances."

We may gain a better understanding of Middle East politics, but I hope we will also gain some insight into racism, prejudice, and human rights. How far removed are we really from the conditions which led to the holocaust? When did you last hear a Jewish joke and laugh? How about a Polish joke? The Nazis systematically killed two million Poles.

One thinks about the atrocities in Uganda, South Africa, or Cambodia and wonders how much progress has been made. We hear that human rights are impractical in international politics and wonder: If human rights do not have top priority, then what does? If not for the government, then how about the Church?

As I write this, *Holocaust* has not been viewed nationally, but when you read the review, the ratings will be in. The question in the industry is: Will it be another *Roots* or another *King*? *Roots* broke all viewing records. *King*'s ratings were a big disappointment. The reason some gave was *King* was too close for comfort.

I hope the nation will have watched *Holocaust*, remembered what happened, tried to understand how it happened, and be healed.

and recommendations at the next Coalition meeting, scheduled just prior to the House of Bishops' meeting in October. Individual dioceses which have followed the hearing and evaluating process will report to the Coalition at that meeting.

The bishops endorsed a number of possible actions on local, regional, and national levels. The small groups each mentioned certain programs they believed should have top priority. Generally the suggested action areas involve increased support of community organizing efforts, including training clergy as community organizers; serious investigation of institutional discrimination; and educational and advocacy programs, particularly for housing and youth work.

Pelham, assisted by the Rev. David Gracie of Philadelphia, will incorporate the Coalition's suggested changes in the final document, which will become available about May 1.

At the closing session the Presiding Bishop, who participated fully in the deliberations, endorsed the hearing process and encouraged the Coalition to share its findings with the Church at large.

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Japanese priest helps children at Osaka's 'Light of the East'

"The Man Who Saved the Orphans of Osaka" is the way some Japanese Christians refer to the Rev. John S. Kikawada of Osaka, Japan. Called "Father John" by Americans, Kikawada is director of the Tokogakuen Children's Home, 10 miles outside of the city, and he wants to awaken Americans to the fact that Japan still has orphans although World War II is long over.

Tokogakuen occupies eight acres that were once the site of another Christian mission—the Rescue Mission the Rev. George Dempsie of Scotland founded in 1917 to save the poorer young women of Japan from prostitution. For 20 years his mission helped thousands of them to discover the Christian life. When World War II seemed imminent, Dempsie and his 20 Episcopal missionaries were ordered to leave the country, and the facility was eventually used as a military women's auxiliary training camp.

When Japan's war fortunes reversed, the Allies used saturation bombing techniques on many Japanese cities, including Osaka. A large number of children had been evacuated beforehand, but when they straggled back after the surrender, many could find neither their parents nor their old homes among the rubble.

The children began to sleep in the streets and to beg food from GI occupational forces. Father John, a Dempsie convert from Buddhism, gathered into his home as many as he could but saw he would need a permanent place for the large number of orphans.

The U.S. military forces at first rebuffed him when he asked if he could use the now abandoned Dempsie Rescue Mission, but a young Episcopal Army chaplain from Charlotte, N.C., intervened. The Rev. Joseph Kellerman even donated money for food and clothing from his own pocket.

In April, 1946, Father John, his family, and several women who had been converted to Christianity at the Dempsie Mission moved into the facility, which was renamed the Tokogakuen (Light of the East) Children's Home. Soon the new Japanese government began sending children to Father John, sometimes as many as 10 at a time.

Some of the children arrived with mothers, the result of a new kind of problem for Japan. When Japanese soldiers brought home war brides from occupied countries, such as Indonesia

and China, the wives were rejected by the tradition-bound in-laws, who had planned arranged, traditional marriages for their sons. The brides, many of whom did not speak Japanese, found no place to turn other than the Tokogakuen Home.

The home's population stabilized at 100 children, and Father John was able to feed and clothe them with help from generous American GIs. He hoped to educate them in the public schools, but after life in the streets, some of the children were too unsocialized to behave in the classroom, and for the first six years public school teachers came to the home to teach the children. The 180 children living at the home today attend public schools.

"Everyone thought that if there was no war for Japan, there were no orphans," says Father John, who speaks excellent English as a result of education in England before the war and two years doing social research in New York.

"But Japan grew so fast after the war that we found ourselves having the same problems as the west—sky-rocketing divorce and desertion rates. Technically, the new children who came to us weren't orphans, but they didn't have a home, and the state referred them to us."

Almost 45 percent of the children at Tokogakuen today come from families in which either one or both of the parents have physical or mental handicaps that prevent their being able to care for their children.

Although Father John was able to take over the Rescue Mission with at least half a dozen buildings intact, everything has had to be rebuilt since the war. Yearly typhoons and threat of earthquakes have necessitated this.

"One building we've put off time and time again is our administration building," he says. "The children's housing needs always came first. But now the children and staff all have housing, so we need not only new administrative offices, but a children's library and a play therapy room where the children with problems can play under the guidance of a trained counselor."

But Tokogakuen has another threat besides Japan's weather—the dragon of inflation. "Food and clothing costs have tripled in the last decade because of Japan's inflationary spiral," says Father John, "yet ironically our contributions

possibly correct in observing that no subject bores God as much as religion, and

"Whereas. . . The Church has been prone throughout her history to confuse institutional desiderata with the Gospel, and

"Whereas. . . We may do well to keep some energy in reserve for the inevitable Prayer Book revision debates of 2025 (or thereabouts), together with whatever other matters (prayer, mission, etc.) intrude themselves in the meantime, and

"Whereas. . . The Good News of God with Us is both a joyful and pressing reality beside which institutional questions pale, and (finally!)

"Whereas. . . There are reporters present with low boredom thresholds who may wonder in print if our deliberations reflect less a vibrant, prayerful faith and

A disgruntled churchgoer approached the pastor before a service and poked a toy gun in the minister's midriff.

The cause of the complaint? He felt the pastor preached too much forgiveness.



T-SHIRTS SHOW PRIDE at the Tokogakuen Children's Home, Osaka, Japan, where the Rev. John S. Kakawada, shown above left and in bottom picture, is director.

have fallen off because people think there aren't any more orphans in Japan."

The home has a staff of 50, making a ratio of roughly 3.6 children to each adult. "We would like to have a one-to-one ratio like some U.S. children's homes," says Father John, "but fortunately Japanese children are still disciplined well, and we don't need more teachers just for discipline's sake."

"Our goal is to raise the children entrusted to us to be good Christians and citizens. The fact that we are an Episco-

pal home in a country that's overwhelmingly Buddhist means we must try all the harder to win both government and public support.

"Our immediate objective is to complete our building program."

Although he is 69 years old, Father John looks 10 years younger and still has the energy of a man in his 50's. He will give no thought to retiring until the work on the Tokogakuen facility has been completed.

—Wallace A. Wyss

Tabled with sympathy

The following resolution, offered at Southwestern Virginia's diocesan council, was tabled but with the sympathy and understanding of the Resolutions Committee.

"Identical versions of the Resolution below were outlined in simultaneous dreams to the Reverends Robert Morrison and William Wells for presentation to this Council. The scruffy apparition dictating what follows identified himself in both cases as Jude, the patron of hopeless cases and dubious projects.

"Whereas. . . Jesus of Nazareth is reported to have spent minimal time in disputative committee meetings after the age of 12, and

"Whereas. . . G. K. Chesterton was

POWERFUL PREACHING

Preaching can evoke powerful emotions as Pastor Loyal Funk of the Frasersview Mennonite Brethren Church, Vancouver, Canada, learned recently.

more a generous measure of institutional narcissism:

"Therefore. . . Be it resolved that this Council be mercifully spared total ab-

'Being present' Continued from page 8

a triumphant Church. We are on a pilgrimage, not a crusade.

How we begin to implement an urban mission is hard to say. My only wisdom on this, little as it is, comes from our experience with the Urban Training Center for Christian Mission in Chicago. We could benefit from such centers if they were organized on local and regional levels, developing along ecumenical lines, and forging networks of ministry in and through our religious institutions. I oppose any programs that will increase the numbers of middle-class experts and enforce further dependency upon local communities; nevertheless, we need to mobilize our networks of presence, further the understanding of our situation among laypeople and pastors, and mobilize our advocacy in the midst of these

sorption in the twin bogs of Prayer Book reform and the institution of full, ordained ministry for all persons."

—from *The Southwestern Episcopalian*

struggles.

I do not propose this as another gimmick to substitute for ministry and witness. If an institute of urban mission can lend focus to our local ministries, it may be useful. Without such ministries, an institute becomes one more alienating agency. A criterion we can apply to any instrument of urban mission was suggested by Gustavo Gutierrez at the end of his remarks to us in Detroit at the Theology in Americas Conference. He proposed that the religious question of our time is not one of academic theology, but the practical question of the credibility of the love of God in our suffering world. When we speak of urban mission, I believe we are talking about that credibility, about a witness to the love of God.

—Gibson Winter

In Person

The Rev. **David R. J. Evans**, chaplain of Church of the Good Shepherd, Lima, and Vicar General of the Anglican Church in Peru, will be consecrated May 14 to be the new Anglican Bishop of Peru. . . . The Rev. **Samir J. Habiby**, executive director for the Presiding Bishop's Fund for World Relief, and **Matthew Costigan**, Executive Council treasurer, have been named Episcopal Church representatives to the Advisory Committee for Voluntary Foreign Aid, a national panel that works closely with the U.S. Agency for International Development (USAID). . . .

The Rev. **William Barclay**, distinguished New Testament scholar, author, and publisher, died in January in Glasgow, Scotland, at age 70. . . . The Episcopal Church Foundation has awarded the Rev. **Pamela Mylet**, deacon assistant at St. Luke's Church, Evanston, Ill., a fellowship for doctoral studies in pastoral psychology. . . . The Association of Theological Schools has awarded a faculty fellowship to the Rev. **W. Taylor Stevenson**, a professor at Seabury-Western Theological Seminary, Evanston, Ill., and editor-in-chief of the *Anglican Theological Review*. . . . Dr. **Robert McAfee Brown** will resign his position as professor of ecumenics and world Christianity at Union Theological Seminary, New York City, in June, 1979. . . .

Frank Foster, an Executive Council member, has received the Massachusetts Council of Churches' 1978 Ecumenical Award. Canon **W. David Crockett**, the Diocese of Western Massachusetts' ecumenical officer, is president of the Council. . . . Attired in vestments his parish owns, the Rev. **Robert A. Hufford**, rector of St. Alban's, Chicago, Ill., plays a priest in 20th Century-Fox's *Damien: the Omen II*. . . . An Episcopalian, the Rev. **Victoria Hatch**, who works at the Jerry L. Pettis Memorial VA Hospital, Loma Linda, Calif., is the first woman chaplain to serve with the Veterans Administration. . . . Bishop **Frederick B. Wolf** of Maine called the Episcopal Church's recent joining of the Maine Council of Churches a "time of coming together". . . .

The Rev. **William A. Wendt** of Washington, D.C., has resigned from St. Stephen's and the Incarnation to work half-time with the St. Francis Burial and Counseling Society; he is keeping his "options open" regarding the other half of his time. . . . Bishop **Morgan Porteus** of Connecticut is recovering from a heart attack suffered in January. . . . **Virginia Morgan Gray**, 91, widow of Bishop **Campbell Gray** of Northern Indiana, daughter-in-law of Bishop **William Crane**

Gray of South Florida, and mother of the late Dean **Francis Campbell Gray** of St. Luke's Cathedral, Orlando, died recently in Florida. . . . Retired Bishop **Harold C. Gosnell** of Texas recently returned from visiting military bases in the Far East to discover what problems Episcopalians face while living abroad. . . .

Retired Bishop **George A. Taylor** of Easton, 75, died in March. . . . **Caspar W. Weinberger**, former Secretary of Health, Education, and Welfare and present chairman of Episcopal Charities Appeal's board of trustees, has announced a fund drive in northern California to help support eight Episcopal charitable institutions. . . . Canon **Mary Michael Simpson**, OSH, the first woman canon residentiary in the Episcopal Church, became the first Anglican woman priest to preach in London's Westminster Abbey during her preaching and lecturing tour in England in April. . . . Bishop **Philip A. Smith** of New Hampshire was among 13 church leaders who challenged New Hampshire's Governor **Mildrim Thompson** for his statements supporting the apartheid regime of South Africa. . . .

Col. **Howard G. Hill** of Bladensburg, Md., returned to Epiphany Church, Winchester, Mass., on Christmas Day to sing in the choir; he had last sung there as a boy chorister from 1905 to 1907. . . . The Rev. **John T. Koenig** has been elected professor of New Testament and Dr. **Barbara B. Hall** assistant professor of New Testament at General Theological Seminary, New York City. . . . **William M. Matthews**, president of Union Planters Bank, Memphis, Tenn., spoke at Grace-St. Luke's Church on that city's problems and how the Episcopal Church can respond. . . . Retired Bishop **Philip F. McNairy** of Minnesota is a newly elected director of the Correctional Service of Minnesota. . . .

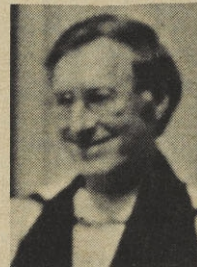
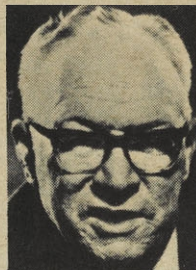
Dr. **Keith R. Bridston**, a Lutheran theologian, became executive secretary of the U.S. Conference for the World Council of Churches on April 1, succeeding the Rev. **Charles H. Long, Jr.**, who has assumed new duties as director and editor of Forward Movement Publications. . . . Dr. **V. Nelle Bellamy**, Episcopal Church archivist, received the 1977 Sister M. Claude Lane Award of the Society of American Archivists for her distinguished work in religious archives. . . . The Rev. **Lester Kinsolving**, a journalist, has won readmission to the Congressional press gallery in Washington; he was originally barred for reportedly accepting fees to appear at stockholder meetings to speak against resolutions which sought to limit U.S. investments in South Africa. . . .

A book on race relations in the 1970's, *Black/Brown/White Relations* edited by Dr. **Charles V. Willie** of Harvard University, is dedicated to former Presiding Bishop **John E. Hines** and his wife, **Helen**. . . . Exiled Ugandan Bishop **Festo Kivengere**, his associate **Michael Cassidy** of South Africa, and the African Enterprise Team recently conducted a Christian mission in Egypt which drew a total of 23,000 people. . . . Bishop **C. Kilmer Myers** of California has called for election of a bishop coadjutor. . . . The Episcopal Peace Fellowship has welcomed **Tish Kendig** to its staff and has moved into new offices in Hearst Hall on the grounds of the Washington Cathedral. The address is: Room 252 Hearst Hall, Wisconsin and Woodley, NW, Washington, D.C. 20016. . . .

The Rev. **Lloyd A. Lewis, Jr.**, a doc-

senior citizens and handicapped persons. . . . **June M. Dickinson** has been named public relations director for St. Michael's Episcopal Church, Geneseo, N.Y. . . . The Rev. Messrs. **B. Daniel Sapp**, **Stephen Harris**, **G. Markis House**, **Louis Melcher, Jr.**, and **Robert Sessum** attended a recent Church Management Seminar at Wake Forest University, Winston-Salem, N.C. . . .

The King of Sweden has awarded the Rev. **Paul Elmen** of Seabury-Western Theological Seminary the Royal Medal for his research and service to Sweden. . . . The Berakah Award of the North American Academy of Liturgy has been presented to the Rev. **Massey H. Shepherd, Jr.**, of Church Divinity School of the Pacific, Berkeley, Calif. . . . The Rev. **Catherine Welton**, a deacon, became the



IN THE NEWS (left to right, top row and bottom row) William Barclay, Harold C. Gosnell, Caspar W. Weinberger, Howard G. Hill, Tish Kendig, Harold F. Lemoine, Mary Michael Simpson, Charles A. Perry.

toral candidate at Yale University, will join the faculty at Virginia Theological Seminary June 1 as assistant professor of New Testament language and literature. . . . **Jim Wallis**, editor of *Sojourners* magazine, was guest speaker at a weekend conference at Church of the Redeemer, Houston, Texas. . . . Dean **Harold F. Lemoine** of the Cathedral of the Incarnation, Garden City, N.Y., will retire September 30. . . . **Hilda E. Pinckney**, widow of Bishop **John A. Pinckney**, died in January. . . . The Rev. **Forrest Mobley** was recently installed as canon evangelist at St. Philip's Cathedral, Atlanta, Ga. . . .

The Rev. **Logan Jackson**, vicar of St. Bede's Church, Manchester, Tenn., is president of the Society for the Preservation of the Book of Common Prayer. . . . **Robert A. Jackson** was recently commissioned an evangelist and member of the Church Army Society in services at St. George's Church, Washington, D.C., where he will exercise his ministry with

first woman to preach or assist in serving the Eucharist in Anglican churches in Japan during the several months she spent in the Diocese of North Kanto, companion to her home Diocese of Central Pennsylvania. . . .

Bishop **John T. Walker** of Washington recently installed Canon **Charles A. Perry** as Provost of the Washington Cathedral Foundation. . . . Parishioners of Trinity Church, Covington, Ky., honored the Rev. **O. Worth May** on the 40th anniversary of his ordination to the priesthood. . . . **Harry Mabry**, broadcaster and member of Grace Episcopal Church, Aniston, Ala., received the 1977 Alabama Baptist Communications Award for his "contribution to Christianity through electronic communications". . . .

Sister **Mary Ursula** is the new superior of the Poor Clares of the Reparation, a cloistered contemplative order in the Episcopal Church.

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Church in Society Meets Needs

Does the Episcopal Church care about the spiritual and physical needs of people, the plight of our cities, and the causes of hunger, injustice, and poverty? Does the Episcopal Church want to share the Gospel with the unchurched of other cultures who live among us?

Nineteen Episcopal Church Center staff members (including one soon to be based in Washington, D.C.) work in close partnership with one another and with more than 150 volunteers throughout the Church to provide a resounding YES to those questions. The Church cares enough to maintain 10 special committees which represent the interests of the people they serve. These committees work through the Executive Council's Committee on Church in Society.

Church in Society is that part of the Episcopal Church's work which encompasses unique outreach ministries to the Church's several ethnic minorities and a variety of health, social welfare, and community-based programs for persons with special needs. The executive for the Church in Society staff is Mrs. Alice P. Emery. Staff members and committee volunteers offer their specialized knowledge and skills as they tackle some of the most pressing and complex issues facing the Church and the world today.

Church in Society

THE PROGRAM

American Indian/Alaskan Native
Asian Ministries
Black Ministries
Hispanic Ministries
Hunger
Public Affairs

Social and Specialized Ministries

STAFF

Mr. Henry Clyde Redshirt
The Rev. Winston Ching
The Rev. Franklin Turner
The Rev. Herbert Arrunategui
The Rev. Charles Cesaretti
The Rev. Alfred Johnson

Mr. Woodrow Carter

COMMITTEE

National Committee on Indian Work
Episcopal Asiamerica Ministry
Episcopal Commission for Black Ministries
National Commission on Hispanic Ministries
National Hunger Committee
Committee on Social Responsibility in Investments
National Commission for Social and Specialized Ministries (this includes direct liaison with the Appalachian Peoples Service Organization)

THE COALITION FOR HUMAN NEEDS

The Rev. Earl Neil

Representatives from each of the seven committees above, plus six members at large, form a Coalition which provides a forum for discussing common issues. The Coalition has a small amount of grant money available for pilot programs. The individual program committees and the Coalition form a communication network. The Coalition has two sub-committees:

Leadership Training
Housing

Mr. Howard Quander
Mr. Howard Quander

Community Leadership and Development
Executive Council Housing Organization

National Committee on Indian Work

Chairman: Mrs. Owanah Anderson
Wichita Falls, Texas

The Episcopal Church's work with American Indians and Alaskan natives is one of its oldest ethnic ministry programs within the United States. More than 100 years ago the Episcopal Church, along with several other denominations, made a commitment to minister in separate and specific geographical locations within the reservations. Unfortunately this was done without the consent of the people involved. In almost all cases, however, the Church has remained in the originally designated areas, and the native people consider themselves members of the local parish.

The National Committee on Indian Work (NCIW), at a meeting held March 9-10, agreed that it would use the terms "American Indian" and "Alaskan native" to describe its constituencies. The present use of "native American" as a name for the peoples generally known as Indians is one which may include a broader range of peoples (e.g., Hawaiians) than the terms American Indian and Alaskan native.

The most serious and immediate need for American Indians and Alaskan natives is defeat of the backlash legislation now before the U.S. Congress. House of Representatives Bill 9054, introduced by the Hon. John E. Cunningham of Washington, would "abrogate all treaties entered into by the United States with Indian tribes." If this were to pass, the negative impact on an already impoverished people would be immeasurable.

At its December, 1977, meeting the Executive Council of the Episcopal Church passed a resolution "urging Congress not to enact any legislation which might result in the termination or abridgement either of the Indian reservations or of the Federal Government's trust relationship with the Indian tribes and nations." The NCIW agrees on the urgent need to educate the public about the dangers of such legislation.

The NCIW is currently gathering information on the status of American Indian/Alaskan native ministries throughout the Episcopal Church. In addition to seeking

data about work in areas where the Church has traditionally ministered, information is needed about programs in urban areas into which American Indians and Alaskan natives are moving as they look for employment.

The greatest number of Episcopal American Indian congregations is in South Dakota. Alaskan native congregations are second in number. North Dakota and Minnesota have several American Indian missions, and many other dioceses have a few. The Navajo Reservation has one of the largest concentrations of American Indians, but the Reservation stretches over portions of three states—Utah, Arizona, and New Mexico. The Church established missions in the three states, but the missions were unrelated to each other. Today the Navajo are beginning an experiment as an Area Mission, working together as a Navajoland Church rather than as separate missions in neighboring dioceses. The NCIW affirms the present support which the Episcopal Church is giving to Indian/native work through Coalition 14 (the alliance of western dioceses).

At its March meeting the NCIW identified the training of leadership for ordination and for lay evangelism as its top priority. There is also a great need for skills training to enable American Indians and Alaskan natives to obtain jobs and manage their own affairs. Volunteers could be used as teachers of job and management skills.

The move from reservation to city carries with it a unique and complex set of problems. Not only does the Indian leave his community—which was also his family and his tribe—but he usually does not find any of his own people in city churches. The other American Indians or Alaskan natives whom he meets are likely to be members of other tribes and other Christian denominations.

Historically, ethnic groups moving into new locations have remained within their own cultural milieu until they were familiar with the new community and knew how to survive in an alien environment. American Indians from reservations generally are not comfortable in city churches if there are no other Indian members. Yet it is difficult to find enough members of any one tribe or denomination within a city to form a congregation. This is a challenge to the ecumenical community.

Like other minorities, American Indians need to be together before they are comfortable to mix with society at large. The NCIW recognizes the challenge of the urban Indian's needs and welcomes information on working programs.



Episcopal Asiamerica Ministry

Chairman: The Rev. Canon John Yamazaki
Los Angeles, Calif.

Since 1965 the pattern of immigration to the United States from countries in Asia has changed dramatically. Previously only a handful of persons was allowed annually from Asian countries; now as many as 20,000 individuals a year are allowed. They presently account for roughly one third of immigrants to the United States each year. Like many persons who immigrate to the United States from other countries, they come to seek a new life in a land of opportunity.

Very few congregations in the Episcopal Church were established to minister to either these new immigrants or those Asians who were born here. In fact, the limited work among Asians which existed in the 1960's was discouraged in efforts to end racial discrimination in American society. However, this policy of racially integrated congregations did not provide a means for the Church to relate to the newcomers who clearly represented different cultures and languages. The Episcopal Church has supported missionary activity among people in Asia for more than 100 years. Now, with so many of these same people living in our communities, our churches at home share the challenge and the great opportunity to minister and to give witness to God's love for all members of His creation. Rather than promoting a new form of segregation, this renewed emphasis on ministries in ethnic communities at home provides an avenue for the Church to reach out and to witness for the Gospel among people who might otherwise never hear the Good News.

When General Convention met in Louisville in 1973, the Episcopal Asiamerica Ministry was established to help the Episcopal Church develop effective ministries among the various Asian populations in our country. The term "Asian" itself is not one that has much meaning for the



newcomers who still tend to identify with their country of origin. People think of themselves as Chinese, Filipino, Japanese, Korean, and so forth.

A task force of concerned individuals was appointed by the Presiding Bishop early in 1974 to help the Asia-America Ministry chart a course for this new effort. It was called the Episcopal Asiamerica Strategies Task Force, whose acronym was EAST. The task force was charged to help deepen, strengthen, and expand existing work among Asians. It was also charged to help develop new and more effective forms of ministry and evangelism among the newcomers, taking into consideration the language and traditional forms of culture and religious life of the several ethnic groups in order to proclaim the Gospel in terms more meaningful to the newcomers. In addition to ethnicity, culture, and language, factors such as education, age, and particular period of immigration need to be considered.

Very quickly it was apparent to the persons serving on EAST that in order to accomplish the task, it was essential to have the cooperation and participation of dioceses in which such ministries were needed. The composition of the task force was then modified to be that of representatives from dioceses.

With limited resources, mostly from the national Church, EAST resorted to a Partners-in-Mission consultative style in order to make the most of what was available. Each diocese brought its plan for Asiamerica ministries and invited the partner dioceses to review the plans. They challenged each other's assumptions and strategies, allocated funds, and shared information and other resources.

In 1977 particular ethnic convocations for Chinese, Filipino, Japanese, Korean, and Indochinese were established in an effort to bridge the isolation that many ethnic churches experience on the local level. Increased fellowship and mutual support from ethnic counterparts in other areas of the country may help to deepen and strengthen local ministries. Also, the dioceses involved in Asiamerica ministries hope to benefit from the collective perceptions of mission opportunities provided by such gatherings of concerned churchpeople.

Here are some examples of recent developments. Many Korean businesses have recently located along Olympic Boulevard in Los Angeles. Visual evidence of the growing numbers of Koreans could not escape the notice of people in the Diocese of Los Angeles. The diocese requested the Asiamerica Ministry to provide resources for a consultation to explore the possibilities of establishing a Korean ministry. The Rev. Matthew Y. Ahn, then vicar of St. Mary's Church, a Korean congregation in the Diocese of Chicago, was sent to Los Angeles to help assess the local situation. Upon his recommendations the diocese committed itself to start a Korean ministry. Father Ahn was called to begin the work in November, 1976. In no time a thriving community services center was established and now serves many thousands of newly arrived Koreans in the Los Angeles area. St. Nicholas Mission was also established and serves the spiritual needs of the Korean-speaking in the area. The congregation has grown faster than projected and may become self-supporting sooner than expected. Both the community services center and the congregation share the facilities of St. Stephen's Parish in Hollywood.

In San Francisco, where three congregations ministering to the needs of Asians—one Japanese and two Chinese—had already existed, the Diocese of California is making an effort to provide ministries involving Korean and Fili-

pino newcomers. A priest from Korea, the Rev. David Oh, was in San Francisco studying for a secular profession. He was invited to join the staff of the Church of the Incarnation in San Francisco and to help establish a ministry among the members of the growing Korean community in San Francisco. For the Filipino ministry, the diocese invited the Rev. Canon Timoteo Quintero from the Diocese of Hawaii to consult and to make recommendations for the establishment of a ministry to Filipinos. As a result of his efforts, the Church of the Advent in San Francisco has offered to provide such a ministry. The Rev. Raul Tobias, a priest of the Philippine Independent Church residing in Los Angeles and under the jurisdiction of the Bishop of Los Angeles, was invited to visit San Francisco periodically to help the Diocese of California provide pastoral services among the people of the Filipino community.

These are just a few examples of the kinds of Partners-in-Mission opportunities that have been experienced since the start of the Episcopal Asiamerica Ministry in 1973. Much more needs to be done to involve many other areas of our Church in these efforts. At present, 10 dioceses in the Church are related to the EAST Coalition, the successor of the earlier task force and now an independent entity. These dioceses are California, Chicago, Dallas, Hawaii, Long Island, Los Angeles, New York, Olympia, San Diego, and San Joaquin. These dioceses work together on the EAST Coalition with the five ethnic convocations to continue efforts to enable further development of ministries among the Asian and Pacific island people in the United States.

A national consultation of representatives from dioceses and ethnic convocations will be held in San Francisco, June 21-25, 1978. Sponsored by the Episcopal Asiamerica Ministry, the consultation will focus on congregational development and community services for immigrants.

Episcopal Commission for Black Ministries

Chairman: **Dr. Clarence Mixon**
Cleveland, Ohio

Black ministries have existed in the Episcopal Church for some time. The Episcopal Church's work with black people dates back to 1623 with the baptism of the first African family on American soil. And since the 1800's there has been a national committee charged with the responsibility of the promotion and development of churches and ministries to black people.

In the recent past—1943—a Bi-racial Committee for Negro Work was created, and the first executive secretary was employed by the Executive Council (then National Council) of the Episcopal Church. Except for the years 1968-1973, there has been a national staff officer responsible for black ministries.

Today there is a national staff officer and a 15-member Commission for Black Ministries, with the primary responsibility of being advocates for black Episcopalians on the national and diocesan levels of the Church. There are approximately 400 black congregations, and an equal number of black clergy, in the Church. There are about 200,000 black Episcopalians in our parishes.

The work of the Commission for Black Ministries is focused primarily in the following areas:

- 1) To serve as advocates for black Episcopalians on the national and diocesan levels of the Church.
- 2) To promote and support congregational development by providing consultative and financial help to local churches.
- 3) To initiate and support conferences and seminars dealing with issues and concerns peculiar to blacks in the Church and society.
- 4) To explore and develop new styles of ministry, particularly in urban areas.
- 5) To recruit blacks for the ordained ministry.
- 6) To encourage and promote black participation on all levels of the Church's life.
- 7) To assist local congregations and dioceses in developing black ministries or developing creative responses to black communities.
- 8) To assist local congregations and dioceses in identifying sources of funding for local programs and activities.
- 9) To assist local congregations and dioceses in filling clergy vacancies.
- 10) To serve as a resource to black parishes and people particularly, and to the Church generally, regarding black ministries.
- 11) To serve as the coordinating agency for black constituent groups, such as the Union of Black Episcopalians, Absalom Jones Theological Institute, black colleges, black seminarians, and black college and university chaplains.

National Commission on Hispanic Ministries

Chairman: **The Rev. Samuel Pinzon**
Rockville, Md.

Before 1970 the Episcopal Church's work among Spanish-speaking peoples was limited to diocesan efforts in a few communities where Hispanic people had lived for many generations or in a few cities where the Church had recognized the needs of the more recent immigrants. The General Convention of 1970 approved the appointment of a staff person for Hispanic ministries and formed a national commission.

During the past eight years the Church has been attempting to reach out to the many nationalities represented in Hispanic communities. Cubans, Puerto Ricans, Mexican-Americans, and other Hispanic groups represent diverse cultures. For this reason they often have different goals even though they share the same language.

As the Church attempts to develop an effective Hispanic ministry, the Spanish-speaking population in America continues to grow. A recent newspaper article contained some startling statistics: "The 75,000 Hispanics who were granted citizenship with the annexation of the southwest in 1845-46 multiplied 40 times to 3 million by 1946 while the nation's total population multiplied only 6 times to 150 million. By 1963 the Hispanic population had topped 8 million, and today it has doubled again to an estimated 16 million."

It is predicted that by the year 2000 the Hispanic community will be the nation's largest minority. The article continues: "Unlike earlier waves of European immigrants, the Hispanic 'tide' has not been absorbed into the dominant Anglo culture." There are many reasons for this, the primary one being historic racism coupled with poverty.

The National Commission on Hispanic Ministries (NCHM) is working to provide the Church with an overview of the challenges and mission opportunities for work among Hispanic people. Last September delegates from 19 dioceses gathered in Miami, Fla. This was the first step taken by the NCHM and the Episcopal Church Center's Office for Hispanic Ministries to hear from their constituencies, share their needs, and work together toward common goals. This consultation marked the first time Episcopalians of diverse Hispanic backgrounds had shared such a fellowship.

One of the immediate needs identified by delegates to the Miami meeting was for a translation of *The Proposed Book of Common Prayer*. At a follow-up meeting in January of this year, the liturgical committees of the NCHM and the Ninth Province developed a translation and production schedule which calls for a final Spanish draft of the Proposed Book by September, 1979. This project has the full support of the Standing Liturgical Commission of the Episcopal Church.

At its February meeting, the NCHM established its own internal structure with an executive committee, a task force on evangelism, a strategy and structure task force, and committees on Christian education, theological education, and liturgy and the Hymnal. The NCHM also set itself a goal to be accomplished by the 1979 General Convention: "To make the Hispanic presence and ministry visible, effective, and efficient within the whole Church and to make known the mission of the Church to the Hispanic communities."



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Pattern of U.S. Hispanic migration

National Hunger Committee

Chairman: **The Rev. J. Fletcher Lowe, Jr.**
Richmond, Va.

Hunger—can we really do anything about it?

The Episcopal Church believes that Christians—individually and corporately—can do something to alleviate hunger. In the year prior to the 1976 General Convention, the Church began an intensive hunger education program to help Episcopalians begin to understand the full implications of the world hunger crisis.

The year's efforts resulted in the establishment of a staff position for a Hunger Officer, the appointment of a National Hunger Committee, and the formalizing of a direct relationship between the Hunger Office and the Presiding Bishop's Fund for World Relief. Money designated for hunger programs is administered through the Presiding Bishop's Fund with consultation from the Hunger Office. The hunger education program is administered in the Church in Society unit because food is a basic human need, a reality which must always be at the forefront of the Church's planning.

The National Hunger Committee is working "to create a concern for hunger so that it becomes an integral part of the life and witness of the Episcopal Church." Almost every American diocese and some of the overseas dioceses of the Episcopal Church have hunger chairpersons. The diocesan chairpersons are rapidly recruiting parish and local leadership. Leadership training is at the heart of the program.

Hunger Notes, a monthly publication produced by the staff of World Hunger Education Service in Washington, D.C., is the basic information piece for the National Hunger Committee. A special edition for Episcopalians is published regularly.

The National Hunger Committee has organized its work on the principle that each level of volunteers is responsible for the next level of volunteers. The Committee and staff have trained and continue to train provincial and diocesan leadership for education and action. Diocesan chairpersons in turn train parish leaders.

In 1979 the Committee plans to focus on a Lenten study program for parish use. By that time each parish should have a chairperson who can help involve people in a serious hunger study. Eight parishes around the country are testing the curriculum this spring.

The National Hunger Committee and its churchwide network are sharing ways in which people can make food more readily available to the hungry in their own communities. They also share ideas and programs to educate Americans about food production and consumption patterns and to influence state and federal legislation for better food policies.

Social and Specialized Ministries and Public Affairs

The Church has always taken seriously the portion of Christ's ministry which reaches out to those with special needs. Just as Christ healed the sick, ministered to the poor, loved the unlovable, so the social and specialized ministries programs in today's Church continue this work.

The solutions to many of today's social problems require government action as well as Christian caring. "Public affairs" are a concern for those who see the need to help people by appropriate legislation or other community action.

The Episcopal Church, by General Convention or Executive Council action, has established several policies relating to social issues. The Social and Specialized Ministries staff and the Public Affairs staff are responsible for implementing these policies. A new staff person, soon to be assigned to a position in Washington, D.C., will be responsible for keeping the Church informed about legislation related to the Church's established social policies.

In addition to working together on common concerns, the staff also works with separate committees.

SOCIAL AND SPECIALIZED MINISTRIES

Chairman: **The Rev. Martin Tilson**
Birmingham, Ala.

The Episcopal Church Center staff researches emerging social issues for Executive Council action and works with dioceses and parishes in developing human service programs. Staff services are given to such agencies and committees as the Episcopal Society for Ministry with the Aging, the Episcopal Conference of the Deaf, the Episcopal Ministry with the Blind, the Appalachian Peoples Service Organization (APSO, a coalition of 13 Episcopal dioceses), the Social Responsibility in Investments Committee, the National Task Force on Energy and Ecology, and General Convention's Commission on Human Affairs and Health.

There is a National Commission on Social and Specialized Ministries with a broad representation throughout

the Church. Appointments to this Commission are made by the Presiding Bishop and confirmed by the Executive Council. The Commission works with staff to identify priorities for social programs and to enable dioceses and parishes to develop these programs.

The Social and Specialized Ministries unit works with national ecumenical coalitions on such issues as health care, welfare reform, unemployment, and criminal and juvenile justice. This unit also represents the Church's interest in such areas as civil rights and with such groups as the Committee on Africa and the Washington Interreligious Staff Council.

One of the high priorities of 1978 is a concern for family life. Under the sponsorship of the National Commission, an ad hoc committee on family life has been formed. This committee has received initial funding from the United Thank Offering, and further funds are being requested from the Coalition for Human Needs.

Plans are underway for a National Conference of Episcopalians on Family Life to be held in Denver, November 13-16. The purpose of the conference will be to reaffirm the Episcopal Church's concern for strengthening family life in today's society. The conference will focus on the theological basis for this ministry and will address such problems as separation and divorce, alcoholism and the family, and unemployment and its effect on family life. Model diocesan programs will also be shared. A full report of the meeting will be available for distribution throughout the Church.

All inquiries regarding the national Church's work in social and specialized ministries should be addressed to the Office of Social Welfare at the Episcopal Church Center.

PUBLIC AFFAIRS—SOCIAL RESPONSIBILITY IN INVESTMENTS

Chairman: **Mr. Melville T. Hodder**
Cambridge, Mass.

A great deal of staff time is spent with ecumenical groups working on Christian approaches to public affairs. The Episcopal Church Center staff works closely with IMPACT, a Washington-based interreligious network sponsored by national Protestant, Roman Catholic, and Jewish agencies. IMPACT supplies information and research and helps national church organizations develop grassroots networks of committed persons who, on the basis of religion and moral conviction, seek to influence national policy.

Many believe that the policies and practices of some corporations are socially or environmentally detrimental. The Social Responsibility in Investments Committee studies the socioeconomic implications of the Church's investments in the U.S. and abroad, recommends appropriate action for the Church in this field, and carries out stockholder actions authorized by the Executive Council. The policies of corporations operating in southern Africa have received particular attention in the past few years.

Recent company actions indicate that the questions raised by Christian groups are beginning to affect company policies. Although few stockholder actions have won a majority vote on the floor of an annual shareholders' meeting, the questions raised have forced large corporations to study their own operating procedures. Christian Churches continue to be the conscience of society.



The Coalition for Human Needs

Chairman: **Mr. James Winning**
Springfield, Ill.

The Coalition was organized by the Executive Council in September, 1976, in response to a five-month study made by a Special Advisory Committee on Church in Society chaired by Bishop Paul Moore, Jr., of New York and Dr. Charles Lawrence, president of the House of Deputies.

The Coalition has evolved from the Episcopal Church's experience in addressing ethnic and social issues over the past 10 years. It is the forum in which representatives from the various ethnic and social ministries programs share common concerns and discuss ways to bring these concerns to the attention of the whole Church. The Coalition has a limited amount of grant money for new programs. This money has often been stretched to a considerably greater capacity with matching funds from local communities, foundations, other denominations, and government agencies.

The Coalition has been meeting for only one year. Since it is such a new organization, much is being learned in process. The first Coalition grants for 1978 will be made this month. The Coalition's next major task will be

to determine whether or not its limited funds should only be designated for specific programs which address specific issues. It is anticipated that the Coalition will move from a "reactive" to a "pro-active" granting stance.

The concept of bringing such diverse interests to one common table has not been tried in many places. It is hoped the Coalition model will become a genuine partnership and will strengthen the Church's response to the human needs which know no racial difference.



COMMUNITY LEADERSHIP AND DEVELOPMENT

Community Leadership and Development (CLAD) is a sub-committee of the Coalition for Human Needs. CLAD has a separate budget to provide training to assist programs which meet the Coalition's criteria. CLAD also provides services to such programs either as supplements to or in lieu of grants.

CLAD was formed by the 1976 General Convention to strengthen the Coalition by assisting in the development of a collaborative style among the member components and by researching models for better stewardship of allocated funds.

Training applications fall into one or more of these categories: administration, communication, community organization, economic development, fund raising, leadership, management, proposal writing, accounting and financial control, marketing research and development, cooperative economics, agricultural specialties, and general training as identified.

A typical CLAD program is currently underway in the Diocese of New York. Training is being given to a committee headed by Mrs. Kay Logan at Church of the Intercession, New York City, for establishment of a Federal Credit Union. Among the skills the committee is learning are:

- 1) Government regulations and reporting procedures for Federal Community Credit Union operations.
- 2) Organization of a credit union, forms and record-keeping procedures.
- 3) The Federal Community Credit Union as a community development tool for:
 - a) community service projects (food stamp sales, federal payment data system, loan and finance counseling) and
 - b) outreach programs (consumer education projects, housing development).

EXECUTIVE COUNCIL HOUSING ORGANIZING COMMITTEE

The Executive Council Housing Organizing (ECHO) Committee was established by the 1976 General Convention to assist the Convention and Executive Council in developing a policy on housing for the Episcopal Church. ECHO communicates the needs for housing and community planning to the Church and develops an awareness to housing-related social services and issues within the Church.

ECHO is about to complete an audit of the Church's involvement in various types of housing. Each diocese has been asked to contribute information about local housing. This information will be available for all provinces, dioceses, and congregations.

In order to receive maximum assistance in planning, dioceses are encouraged to name a "housing linkage person" who will receive information on national housing opportunities. Training will be offered on how and where to apply for appropriate funding assistance.

Several Housing and Urban Development grants have been made through the assistance of ECHO. Recently, for example, the ECHO staff helped the City Island (N.Y.) Senior Citizens Residence, Inc., in developing a proposal to the Department of Housing and Urban Development for the establishment of Pilot Cove Manor, a senior citizens' residence. The City Island program is headed by the Rev. Richard U. Smith, rector of the island's Grace Episcopal Church. In September, 1977, HUD allocated \$5.2 million for this 120-apartment development. Since that time ECHO has been giving consultative help to the City Island group as it presses on toward the building stage.

Unemployed

Continued from page 7

pray every day for 30 days about something that deeply affected their lives. When they gathered a month later to share their experiences, each related a unique story of how Christ had come into their lives. Discovering the power of prayer, the men began to meet for prayer

and fellowship to add spiritual renewal to the urban renewal in which they were all involved. As the movement spread, a sub group began to address itself to the problem of unemployment. Thus the inspiration for the Florida group.

I also spoke with Gene Orr, a member of St. Mark's and another leader in the group. Gene introduces himself as "self-employed, [but] during the depression

I was out of work four years." When I asked Gene why he puts so much time into the project, he mentioned seeing suicides prevented and marriages saved. He remembered one man who was so tied in knots he couldn't even say "Amen" to a prayer. "Weeks later he said one of the most beautiful prayers I've ever heard."

The program not only helps men find

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—Bob Libby

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July 17-21

The Theology of Human Sexuality

Human Sexuality and Creation. Homosexuality and the Church's Discipline. Heterosexuality and Holy Matrimony. Professors Shunji Nishi of C.D.S.P. and Marianne Micks of Virginia Theological Seminary.

July 24-28

Theology in the Parish

A parish simulation with theological reflection, taught and led by the combined faculties of C.D.S.P. and the Berkeley Center for Human Interaction.

July 31-August 4

An Update in Christian Education

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