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JULY, 1980

THE **Episcopalian**

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VENTURE AND SMALL CHURCHES

In New York a phonathon helped raise mission money. . . Carl S. Dudley, author, says small churches are alive and well.

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Tutu arrested; Washington visits Iran

Promptings of Christian conscience led 10 Americans and 53 South Africans to defy their governments, and at press time the Americans appeared likely to fare better than the South Africans.

The Rev. Paul M. Washington, Philadelphia rector, was among the Americans who felt "morally obligated" to attend the June "Crimes of America" conference in Tehran despite U.S. government warnings they could be fined and imprisoned. After their return, however, a government spokesman said the administration might be lenient.

The South Africans are not so fortunate. The 53 church leaders, including Anglican Bishops Desmond Tutu and Timothy Bavin, were arrested and charged under the Riotous Assemblies Act as they walked to a Johannesburg police station singing hymns. Tutu's wife, Leah, was among those arrested. The subject of the protest, Congregational minister John Thorne, who had earlier been held without charges, was released after the mass arrests.

Tutu, who received international support when his passport was lifted in March, could be jailed if found guilty.



Block by block, Canon Theodore R. Gibson, above, visits merchants in Miami's riot-torn areas. The Rev. Richard L. Barry, right, looks over the shell of a furniture store while the Rev. Elisha S. Clarke, Jr., of Transfiguration, below right, surveys a burned and looted store. The Rev. J. Kenneth Major, below, receives money and clothing at his church.

—PHOTOS BY BRUCE E. BAILEY



Miami priests: Racial strife no surprise

by Carroll Mallin

Four black Episcopal congregations lie within the areas of Miami where a violent weekend in May resulted in 16 people dead, 350 injured, 700 arrested, and \$100 million in property damage. None of the four churches sustained damage.

"I would not be fit to be your bishop if I were not here with you," Bishop Calvin O. Schofield, Jr., of Southeast Florida told parishioners at Church of the Incarnation where he held a previously-scheduled confirmation.

Sparked by the acquittal of four white ex-policemen by an all-white jury in the beating death of ex-marine and insurance executive Arthur McDuffie, the rioting was "the last straw in a series of failures of the criminal justice system to respond

effectively to blacks," said the Rev. J. Kenneth Major, rector of Incarnation.

"The situation was further aggravated by the fact that while Miami is flourishing economically, the boom has yet to reach blacks. Unemployment is more than double that of whites, and the influx of a new wave of Cuban refugees only serves to stimulate fears that Cubans will compete with blacks for jobs."

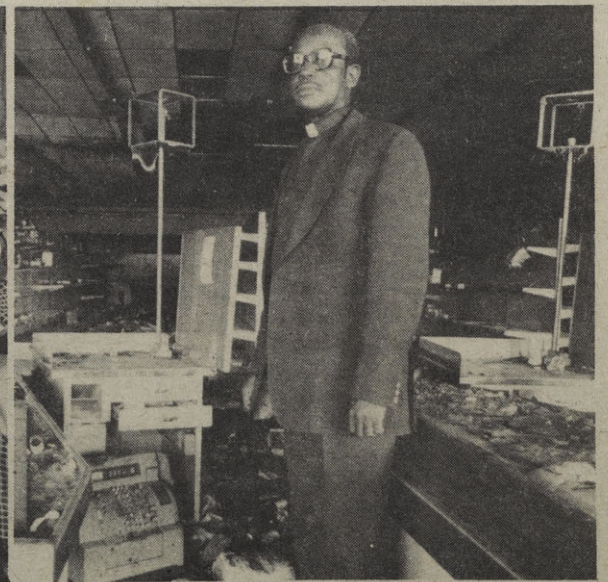
The Rev. Richard L. Barry, rector of St. Agnes', freely walked the streets during the rioting, recognizing old friends and being recognized in return with affection and concern. "Over the years I have come to love the ghetto. . . The ghettos I know are social, political, educational, and above all economic colonies. The dark, forlorn, invisible walls have been erected by white

society to hold in check those who have no power and to perpetuate their powerlessness.

"My brothers and sisters in the ghetto are aware that other young people have been taught to read, have been prepared for college, and can compete successfully for white-collar managerial and executive jobs. Blacks watch with amazement the rapid education, social and economic climbs of the Latin community and ask, 'Why?'"

Though both priests reject violence as a solution, they agree it was seen as the only way to receive the attention of the power structure. "Many people in the streets during the riots were Vietnam veterans," Major said. "Skilled in violence,

Continued on page 4



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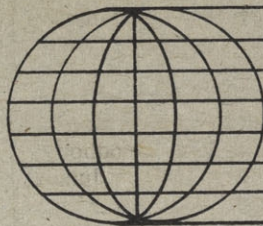
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World News Briefs



WASHINGTON

Presiding Bishop John M. Allin lunched with six Episcopal senators in May to "come to know one another as members of the same Church." Senate chaplain Edward L. R. Elson arranged for Vice-President Mondale to introduce Allin on the Senate floor where he opened the regular business session with prayer. Senator John Danforth (Mo.), an Episcopal priest, hosted the luncheon which included Senators Harry F. Byrd (Va.), John H. Chafee (R.I.), J. James Exon (Neb.), Malcolm Wallop (Wyo.), and John W. Warner (Va.). Allin also met with the Rev. Robert Maddox, religious affairs officer for the White House, and the Rev. James B. Ford, chaplain to the House of Representatives.

CATSKILLS

Conservative Judaism's rabbis voted 156 to 115 in favor of women's ordination and asked the Jewish Theological Seminary of America, which trains and ordains most Conservative rabbis, to reconsider its December decision to shelve the matter as too controversial. Reform Judaism already has female rabbis, and the subject has been an issue in Conservative Judaism for several years.

• In a related development, a Roman Catholic nun and laypeople held a vigil outside the Cathedral of Sts. Peter and Paul in Philadelphia in May to call attention to women's ordination in that communion. As John Cardinal Krol ordained 22 men inside, a spokeswoman for the Women's Ordination Conference, which staged the vigil, said, "We don't want to be caterpillars anymore. We want to be butterflies. It's time."

ALBUQUERQUE

Fifty-one cathedral deans from the U.S., Canada, and England gathered here late in April for the 27th Conference of North American Cathedral Deans. The Very Rev. Oliver Twisleton-Wykeham-Fiennes of Lincoln extended an invitation to the group to meet in England in 1982 as guests of the various English cathedrals. During their stay here the deans visited Los Alamos for a presentation of peaceful uses of

atomic energy; were welcomed by tribal leaders at San Ildefonso Pueblo and saw traditional dances and pottery-making; heard a panel of Indian leaders discuss Indian affairs in the 1980's; heard a presentation on the investigation of the Shroud of Turin; and agreed to meet in Charleston, S.C., in 1981 when the conference will focus on music and its effect on worship.

NASHVILLE

Clergy production and use of sex films has caused an uproar in the United Methodist Church. Last December the Church's Board of Discipleship defended the films, used in counseling, but in February it gave in to economic pressure from congregations which cut their funds to the Board. The Board approved sex seminars for adults but said the Church was no longer to own, possess, or use sex films. In San Francisco the Rev. Ted McIlvenna, who directs the independent National Sex Forum, said he would continue to make and use the films because the Board of Discipleship has "no jurisdiction over any Methodist minister."

LEWISBURG

The Rev. Charlie F. McNutt, Jr., 49, rector of Trinity Church, Martinsburg, W. Va., was elected Bishop Coadjutor for the Diocese of Central Pennsylvania June 14 at the diocese's 76th annual convention on the campus of Bucknell University. Father McNutt was elected on the fourth ballot.

NEW YORK

Eight years of work by an international team of translators will culminate here in August with the publication of the complete Today's Chinese Version Bible. Based on the American Bible Society's easy-to-understand Today's English Version, the new Bible will be the first major Chinese translation since the traditional Union Version of 1919.

CINCINNATI

Bishop John Krumm, who as Bishop of Southern Ohio advocated women's ordination, said he would not let Anglican or Roman Catholic displeasure stop him from appointing a woman priest should one of the Episcopal congregations in Europe request one of him as new Suffragan Bishop for the Convocation of American Churches in Europe. Krumm oversees civilian parishes in Paris, Rome, Frankfurt, Florence, Geneva, and Munich as well as Episcopalians cared for by Episcopal and Anglican priests, including Episcopalians in Church of England parishes. Bishop Charles L. Burgence is responsible for chaplains and Armed Forces members stationed in Europe.

PITTSBURGH

The proportion of women seminarians in the U.S. has grown from near zero to 20 percent in the past 12 years, and at Pittsburgh Theological Seminary 36 of the 66 women have returned to academic studies after rearing children or holding secular jobs. According to the seminary's dean, older women excel academically and are highly motivated. But a study by the Rev. Yoshio Fukuyama of Pennsylvania State University revealed that women are rarely called to senior positions in large or medium-sized churches, and "the resistance of the Church... to granting women clergy full participation in the profession is formidable." The United Church of Christ has more women clergy than any other mainline denomination, but its 1979 salary report showed that women ministers were paid an average salary of \$10,724 compared with an average of \$15,479 for men.

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Executive Council: Long-range planning, budgets, reports

by Janette Pierce

Long-range planning, urban ministry, budget overruns, and reports of foreign visits filled Executive Council's June 4-6 meeting agenda in Greenwich, Conn.

As a first order of business, Council members took their initial look at a long-range planning design that would result in a formal presentation to the 1982 General Convention. The 1979 Covention directed Council to undertake this task. Management of the process will rest with a four-man planning team—Dr. Charles Lawrence, Presiding Bishop John M. Allin, and the Rev. Messrs. James Gundrum and Richard Gary—which would present selected data from church agencies, special interest networks, Provinces, and dioceses to each Council meeting to help it formulate goals, objectives, budgets, and strategies for the coming years.

The Episcopal Urban Caucus of laity, clergy, and bishops, formed last February in Indianapolis (see March issue), reported through Caucus chairman Canon Lloyd Casson and board members Mattie Hopkins, Julio Torres, and Louis Schoen. Casson said church members must be in the cities "not merely as social workers or political activists, but as the people of God." He said the Church's renewal is tied direct-

ly to its work for the people "whom the system regards as disposable." Such ministry, he said, is "central, not extracurricular."

Council recognized the work of retiring staff members Bishop Richard Martin, mission executive, and John Goodbody, communication executive. The Rev. Junius Carter reacted strongly to announcement that Bishop Eliot Sorge will replace Martin, decrying that the move leaves blacks unrepresented in top leadership.

A welcome financial report showed 1980 income may be as much as \$250,000 above original estimates, but disturbing was the news that the 1979 General Convention had a \$107,000 cost overrun and that the 1982 Convention will cost even more.

Council approved long-range financial planning help for the Diocese of Puerto Rico, which is faced with mounting deficits on its road to autonomy.

The first major allocation of Venture in Mission funds sent \$.5 million to some 18 rural and urban projects in the U.S., Africa, Central America, and Japan.

Paul Neuhauser reported on the work of the Church of South Africa, from which he had just returned. The Church, a leading opponent of apartheid in that troubled country, is strong in spiritual resources, he said, but weak in material ones.

Council also resolved its support for former Council member the Rev. Paul Washington, who was in Iran at the time Council met.



New Hampshire unity event draws 1400

In New Hampshire 1,400 people from seven communions filed into a Roman Catholic church for a "Celebration of Faith." Episcopalians, Roman Catholics, Presbyterians, Congregationalists, Methodists, Baptists, and Unitarian-Universalists joined in the opening hymn.

In his sermon Episcopal Bishop Philip A. Smith of New Hampshire noted the unity demonstrated by the standing-room-only ecumenical gathering. The Most Rev. Odore Gendron, Roman Catholic Bishop of Manchester, was a principal participant in the service arranged by the New Hampshire Council of Churches.

In the midst of the service an American

Baptist Church representative presented small wooden crosses to all the denominational leaders. Gendron and Smith and the other clergy promptly put the crosses around their necks.

The Hon. Joseph Michael, Jr., five-time Episcopal General Convention deputy, was one of four lay leaders who took part in the service.

At a later Episcopal convention business session, Bishop Edward C. Kerr of the United Methodist Church told Smith he'd make a good Methodist bishop. "I accept," Smith said. "This will unite our two Churches in one fell swoop."

—William Ferguson

OVER 62?

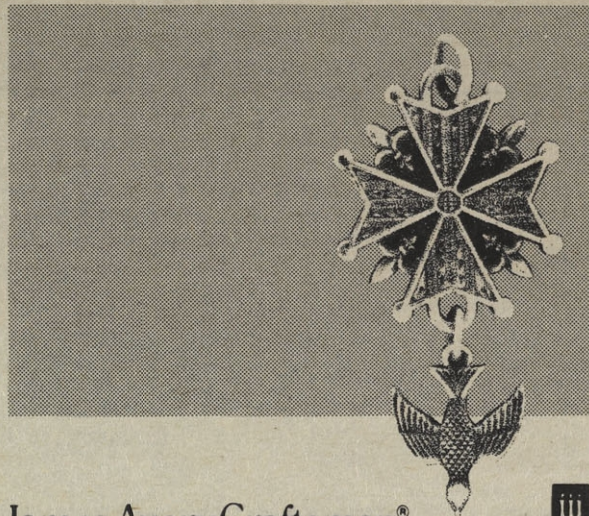
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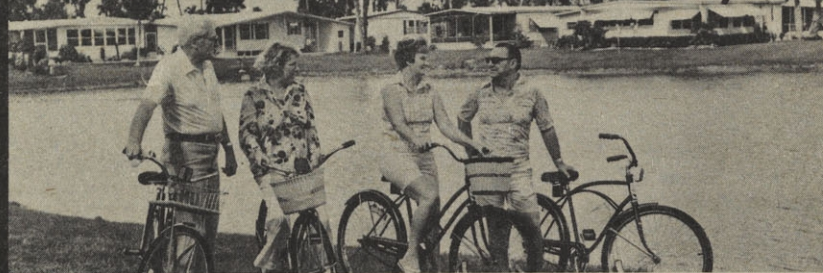
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hopelessly disillusioned, they used the cold tactics of guerilla warfare."

Barry quotes one person: "Look, all this country know is violence—she a violent mother, baby—you got to get her an' she will respond." Many passionately cited the black psychiatrist Franz Fanon's book, *The Wretched of the Earth*, which advocates violence as a psychologically healthy and tactically sound method for the oppressed.

Canon Theodore R. Gibson, rector of Christ Church in Coconut Grove, rescued two white men attacked by a mob. Gibson, who is also a Miami city commissioner, was a leading civil rights activist in the 1960's.

Following his visit to Incarnation, Schofield attended an emergency meeting of the Florida region of the National

Council of Christians and Jews and the Dade County Community Relations Board. "Racism is on the increase across the nation," he told the meeting. "There is a deep feeling of powerlessness on the part of many people. What is needed is not a bandaid, but long-term efforts that will change the life styles of the people."

Clergy at the meeting petitioned for an FBI investigation into violation of McDuffie's civil rights. Circulated in Dade County Episcopal churches, the petition is to be published in *The Miami Herald*.

In a pastoral letter, Schofield called for emergency relief, especially food. The four churches—Incarnation, St. Agnes', Christ, and Transfiguration—were designated as collection and distribution points. The diocesan office has established a special Riot Relief Fund to be distributed by the black

rectors. Individuals and churches have initiated a preliminary plan for white families to "adopt" black families with long-term business or personal needs. And the Dade County School Board has begun a skills training program for black youngsters.

"Violence is the antithesis of creativity and wholeness," Barry quoted Martin Luther King, Jr., as saying. "I know from up close that it destroys community and makes brotherhood impossible."

"As Christians, we must offer the hope that blacks will, like the Phoenix, rise from the ashes of the recent devastation," Major said. "Hope born of people really caring enough, not only when the city is in flames, but season after season, will not give way to violence. Let us pursue justice and demand that it be done until it is done."



A standing ovation greeted Roman Catholic Sister Theresa Kane, RSM (right), when she briefly joined a Washington Episcopal Churchwomen's spring conference at the invitation of President Marilyn Wilkerson (left). Kane discussed the reaction to her remarks to Pope John Paul II, asking his support for women in all forms of Roman Catholic ministry. She says that since then she has received some 6,000 letters and has found solidarity is forming among women of all religions and all walks of life. Her audience included many women who have been involved in the Episcopal Church's struggle to permit ordination of women.

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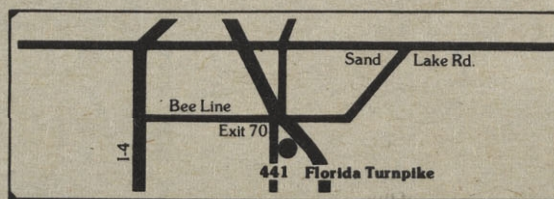
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Faith Alive explores church of eighties

by Roy Bastian

If Jesus were to write a letter to your parish, what would He say? That exercise might be used in any parish, and it's the question the Rev. John W. Howe asked of participants at the 10th annual Faith Alive conference in North Carolina at the end of May.

The rector of Truro Church, Fairfax, Va., drew a parallel between the seven churches in Asia to which Jesus wrote letters and modern parishes. Exploring the conference theme of "Vision for the Eighties," Howe said a balance of evangelism, catholicism, and charisma are necessary ingredients for the Church.

Howe urged parishes to "discover the 'Go' in Gospel and make outreach a top priority in parish life." His own parish has a seven-year plan to expand outreach giving from 15 to 50 percent of the total.

Dean David Collins led a team of laypeople from St. Philip's Cathedral, Atlanta, Ga., who shared their perceptions of what is happening in their church. In three years, with the same number of pledges, income doubled from \$.5 to \$1 million with a goal of 50 percent for outreach. "Without risk there can be no renewal," Collins said. "And once risk is taken, it inevitably leads to larger risks."

In its regular meeting prior to the conference, the Board of Faith Alive, a witnessing fellowship which has conducted about 1,000 lay witness weekends in parishes in 50 dioceses since 1970, committed itself to a continuing relationship with parishes after their weekends. The group also voted to give new emphasis to programs for children and youth. Youth activities ran concurrently with adult programs at the conference.

Four episcopate changes

Arkansas, Eau Claire, and Fond du Lac have elected new bishops coadjutor: the Rev. Herbert A. Donovan, Jr., 48, Diocese of Newark priest, in Arkansas; the Rev. William Wantland, 46, former municipal judge and Oklahoma rector, in Eau Claire; and the Rev. William Stevens, 48, Plantation, Fla., rector, in Fond du Lac.

In Western Kansas Bishop William Davidson announced he will take the post of assistant bishop in the Diocese of Ohio effective November 15.

Status changes for Donovan and Davidson mean Executive Council, on which both men serve, will have two vacancies.



PB's Open Letter

VENTURE IN MISSION IS WORKING, THANKS TO GOD AND YOU

While traveling here and there throughout the Church, I am asked many questions about Venture in Mission. There is widespread interest in knowing how Venture is going in other places, how close we are to the previously announced financial goal, whether any of the income is yet being put to work, and a host of other things.

Three questions have arisen often enough to prompt some comment in this Open Letter.

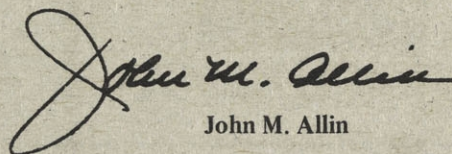
1) "Is Venture in Mission on schedule?" If one uses the timetable originally set forth, the answer is no, it is not on schedule. When we realized the original timetable was not practical, that people in our dioceses needed more time, it was at once revised. One of the keys to the good and productive development of Venture is this sort of flexibility. In our revised timetable dioceses are in three basic phases. As of now, 24 dioceses have completed their Venture in Mission effort and are in the process of consolidating their mission efforts. An additional 32 dioceses are now conducting diocesan campaigns. Thirty-six dioceses are committed to being Venture participants in the near future, and five dioceses have to date indicated they will not be participating. This is an excellent record of participation for a Church as diverse as ours. We have a lot more dedication, energy, and unity, brothers and sisters, than some would believe!

2) "Are all the various Venture in Mission diocesan campaigns operating according to the same criteria?" Yes, I believe they are. And that criteria is broad enough to allow dioceses to do the many things they want to do locally as well as support some phase of the Church's national and worldwide effort in which they have specific interest. This does not mean a diocese can do its own thing and simply label it Venture in Mission. It does mean, however, that any diocese that is serious about mission and wants to participate can generally find a way to do so within the Venture criteria General Convention approved and which is working so well in so many places.

3) "Is any of the Venture money designated for national and worldwide projects being used for campaign expenses or other uses for which it has not been specified?" Every dime of every designated Venture in Mission gift goes to the project for which it has been designated. Such designated money is occasionally held in the national account while necessary and required Executive Council approval and staff work are achieved prior to disbursement. For example, we must make certain the project still meets General Convention's criteria and still fulfills the description in the Venture case book. Interest realized from money in transit held in our account is applied to Venture in Mission campaign costs. Some undesignated gifts are also used for campaign expenses.

Venture in Mission is developing well—thanks be to God and to all of you who have recognized this effort to be a response to Him and the carrying out of His mission for His world.

If you have any other questions about Venture in Mission, please write to me. You can be sure I will have a member of the Venture in Mission staff respond quickly.


John M. Allin

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Masculine imagery, language debated by Women's Caucus

by Margie Arms

"The only foolish question is the question to which you know the answer so let our questions be authentic." With those words Dr. Verna Dozier, lay consultant and well-known facilitator of Bible study, set the tone of discussion at the Episcopal Women's Caucus meeting in Newark, N.J., May 8-10.

Members who gathered from across the nation and a South African visitor came to share stories and experiences but mostly to ask questions about themselves, each other, the Caucus, and the Bible. Under Dozier's direction the women studied I Corinthians 12-13 and then asked and discussed their "authentic questions."

Some questions concerned Scripture translation. Why, one member asked, is sexist language more prevalent in translations than in the original Greek? Another wondered aloud if a non-sexist translation would be available in her lifetime.

The preponderance of masculine imagery for the body troubled several women. One woman asked, "Can we as women find any redemption in all the masculine terms for the body?"

Members also discussed the Caucus' future. Some women feel the Caucus has the option of becoming a miracle worker, functioning as the voice of conscience and vision in the Church. Others expressed frustration with the lack of an easily articulated identity and cited a loss of "radical feminism." Some wondered if the time has come for the Caucus to die.

The Caucus elected Pam Chinnis and Margie Arms to two-year terms as board members. The Rev. Janet Brown, the Rev. Judith Upham, who will be treasurer, and Phebe Hethcock, who will be secretary, were also appointed. Remaining on the board are the Rev. Patricia Park, who will continue as president, and Elvira Charles. Arms is vice-president and editor of *Ruach*, the Caucus' newsletter.

In other action the Caucus chose three goals for the next three years:

- Elimination of sexist language from the hymnal and other worship resources were called for in a resolution which demands the use of "inclusive language, balanced imagery, and no sex-role stereotypes." The Rev. Kathryn Piccard will convene a task force to work on this goal.

- Ellen Thompson of Sewanee, Tenn., will convene a task force on vocational support for lay and ordained women to focus on dioceses which have not ordained females to the priesthood.

- Economic justice is a Caucus priority. Anne Scheibner, member of the board of the Episcopal Urban Caucus, will establish a task force to work toward this goal. The Caucus affirmed by resolution cooperation between the Women's Caucus and the Urban Caucus.

In her report to members, President Park said, "We need an independent core of women in this Church. I am not willing to say 'die' to the Caucus."



Episcopalians to help celebrate Islam's birth

Two prominent Episcopalians are among 77 members of the National Committee to Honor the Fourteenth Centennial of Islam which will promote U.S. observance of Islam's founding. Bishop John T. Walker of Washington and Dr. Cynthia Wedel, a president of the World Council of Churches, have joined with other leaders to encourage observance of the event.

The founding is dated from Muhammad's trek from Mecca to what is now Medina. On western calendars this occurred in 622 A.D., but by the lunar Muslim calendar the 1,400th anniversary occurred Nov. 21, 1979.

All funding for the observance will come from American sources.

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ALLELUIA

Switchboard

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

CAPITAL PUNISHMENT

The articles dealing with capital punishment in the June issue were interesting. Capital punishment should never be lightly given. The articles stressed capital punishment may not deter crime and its use was of questionable value. This misses the point. The sanction is not called capital deterrent but punishment.

The Torah and the Prayer Book correctly state that we "shall do no murder." The clear implication is murder and death are different. Father Feamster suggests that all persons are guilty of imposing the death penalty. Perhaps he misses the point that we are not guilty but that the convicted, by his actions, is the author of his own punishment.

If anything is "cruel and unusual" about our judicial system, it is the endless appeals based on a time-consuming process that drags out our court system so it has earned high universal condemnation. I, for one, am convinced that certain crimes, such as murder for hire or murder while serving a life sentence, do deserve capital punishment.

*C. J. Randolph
Lancaster, Pa.*

Exchange

The Episcopalian invites you to make use of the Exchange column. Send items to Exchange, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

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A set of green hangings—including super-frontal, veil, burse, pulpit fall, lectern falls—is offered to any Episcopal church or mission that needs it. The set is old but in good condition. Inquiries should be addressed to: Mrs. Olivia Cave, c/o Grace Episcopal Church, 820 Broadway, Paducah, Ky. 42001.

STUDY MUSIC IN ENGLAND

The Royal School of Church Music, Addington Palace, Croydon, England, offers a six-week residential summer course on church music. The course, of special interest to overseas church musicians, will be held from July 7 to August 18, 1980. Some of the subjects covered are choir training and conducting, organ playing, service accompaniment, keyboard skills, and singing.

Addington Palace, an 18th century mansion located 12 miles from London, has six organs, many pianos, and an extensive collection of church music.

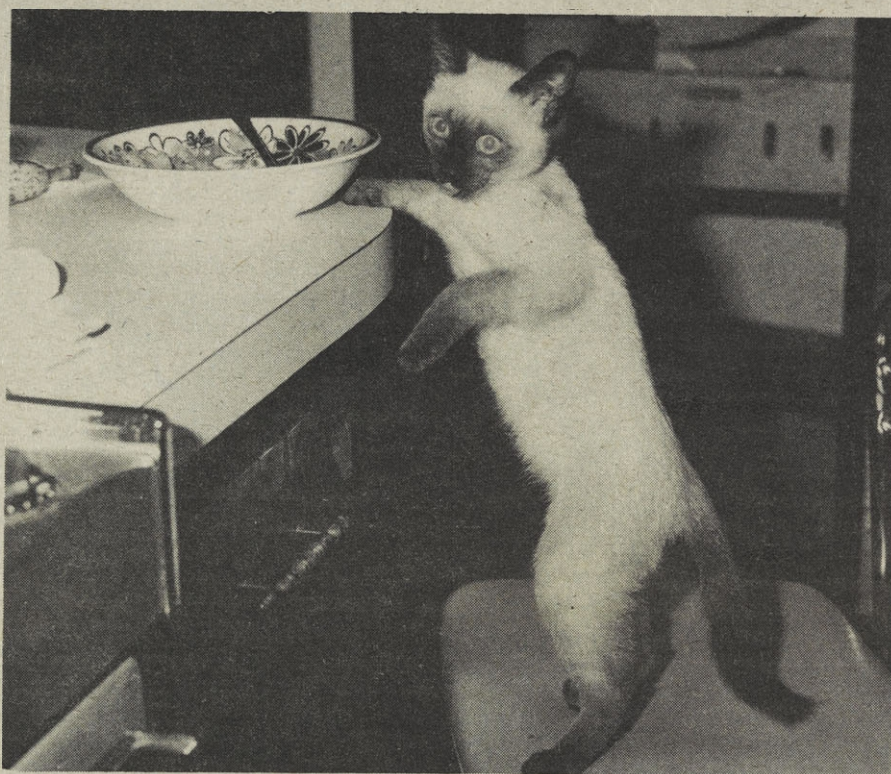
For an application form and further information write to: The Royal School of Church Music, Addington Palace, Croydon, CR9 5AD, England.

FOR VISUALLY HANDICAPPED

The Community Services Committee of the Episcopal Parish of St. Barnabas-on-the-Desert has embarked on an ambitious project. Three secretaries are typing the entire *Book of Common Prayer* in large type for visually handicapped parishioners. The church also plans to make copies available to all parishes with visually handicapped members. If your church is interested, please write to: Fay D. Bullock, c/o St. Barnabas-on-the-Desert Episcopal Church, 6715 N. Mockingbird Lane, Scottsdale, Ariz. 85253 (enclose self-addressed stamped envelope).

Kathy Ryan Askren

The Episcocats

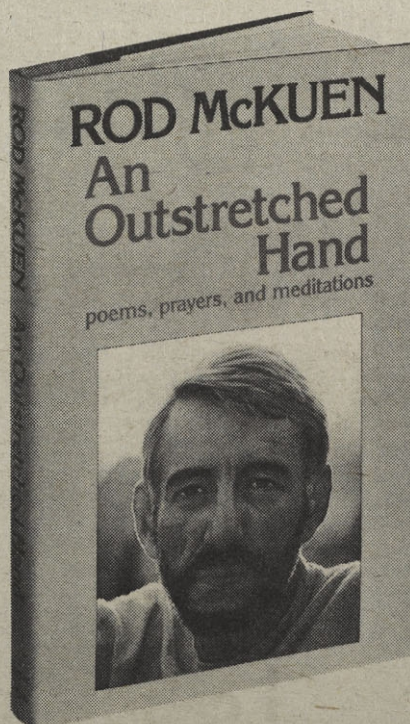


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Have You Heard

IF YOU TAKE THE 1979 BOOK, WILL YOU TAKE THE DISSENSION, TOO?

The June General Synod of the Anglican Church of Canada discussed liturgical renewal, and *The Canadian Churchman* reported that adoption of the Episcopal Church's 1979 *Book of Common Prayer* is "gathering diverse support." Bishop John Bothwell of Niagara advocates such a course, preferring the American to the English liturgy. "Culturally speaking," the American book is closer to Canadians, he says, with less sexist language and enriched liturgical options. "The similarity... would be a good thing for our partnership and might lead other parts of the western hemisphere to adopt the same book."

ON THE GROUND THERE'S A LOT OF VIM IN THE BISHOP

When he was in Alaska, he was known as the Flying Bishop, but now William Gordon, Assistant Bishop of Michigan, has his feet on the ground—in jogging shoes. On June 7 Gordon, the Church's senior active bishop, took part in the 10,000-meter Heart of Michigan run. He asked supporters to make a donation to Venture in Mission for every minute his time in the 6.2-mile race is under his age. Full report on Gordon's time—and the donations—coming next issue.

WE ARE ON THE ODDDEST PRESS LISTS

The American Veterinary Society thought you'd be interested in a recent study which found that people who have pets have children, too. The correlation was close: Families with two pets "were more likely" to have two children; one pet, one child; no pet, no child. The study showed further that people aren't afraid of cats and dogs but prefer dogs that are friendly and can be controlled. They didn't say it, but that's a nice kind of child to have, too.

SUNDAY MORNING FEVER

A garment called "The Disco, a chasuble for the ultimate celebration," brought top honors to Tucson, Ariz., artist and handweaver Crane Day during the 41st National Interfaith Conference on Religion, Art, and Architecture. His entry is of cream-colored 100-percent rayon with swinging floor-length fringe topped by a woven band across the shoulders with four laid-in mohair crosses: red/yellow on the front, blue/purple on the back. Day says of his creation, "It feels glamorous, it feels fluid and graceful, it feels like instant stardom!"

ACCOLADES FOR THE ACOLYTE

Members of Trinity Church, Natchez, Miss., may not convince everybody they have the oldest church building in the diocese, but they probably do have the oldest acolyte—perhaps the oldest active acolyte in the nation. William F. Frazier, known as Mr. Billy, is now 96 years old and serves regularly at Trinity's Sunday services.

IN POLYNESIA THE WOMEN STARTED GROWING THEIR OWN

The women of St. Paul's, Nuku'alofa, in the Diocese of Polynesia, started a handicraft center as a way to get together. No Tongan woman's household is complete without a large tapa cloth to be

cut and used as gifts at weddings, funerals, and other occasions. In a building next to the vicarage 13 women decided on a program and in one day made a 50-yard by 5-yard tapa cloth. Now 21 women are involved. The group has also planted a garden with trees whose bark is used for tapa and plants whose roots supply glue and dye.

BACK TO BASICS FOR THE ABBEY

You've seen them in the advertisements for copying machines and making cream ale, so why shouldn't monks be involved in solar energy, too? The Benedictine monks in Three Rivers, Mich., plan to install a solar-powered water heater in the abbey which already boasts a wood stove in the church building and one in the office.

WINNERS...

Top award winner this month is

Christopher Walters-Bugbee, editor of the Diocese of North Carolina's paper, *The Communicant*, who received five awards for his paper at the Associated Church Press meeting. Awards in the communications field have also gone to Nancy S. Montgomery, editor of *Cathedral Age*; *The Witness* magazine; Salome Breck, editor of *The Colorado Episcopalian*; and Ruth Nicastro, editor of Los Angeles' *The Episcopal Times*. Others in the winners' circle include Chicago scientist-theologian Ralph W. Burhoe, who won the Templeton prize and \$200,000... The Rev. G. LaRue Downing, who is Kanuga Conference Center's new program director... The Rev. John M. Gessell, pacifist and ethicist who is the new chairman of the Episcopal Peace Fellowship... Bishop Coadjutor Robert Estill of North Carolina and Episcopal Church Center social welfare officer Woodrow Carter, who received honorary degrees from Virginia

Theological Seminary... Benjamin B. Alexander, who is the new president of the Society for the Preservation of the Book of Common Prayer... Charles W. Mitzenius, who has become national director of the Church Army, and the Rev. William G. Avery, who is the Army's treasurer-secretary... Robert S. Potter, who received Bard College's Episcopal Layman Award, and New York Senator Warren M. Anderson, who received the Bard Medal... The Rev. John B. Pumphrey, who is the new president of the Assembly of Episcopal Hospitals and Chaplains.

INPUT, OUTPUT, OOPS

Richard Viguerie's computer has awesome power to raise money for conservative causes. But it's not perfect. It sent Senator Frank Church of Idaho a letter which began: "Dear Pastor." Separation of Church and State is a difficult concept to master.

SALLY STRUTHERS' LOVE LETTER.

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Dearest Marites...

It's really nice to come home after a long day at work and find one of your letters waiting for me. Thank you. I enjoy hearing about your school and I'm glad you like it and are doing well. I agree... some subjects are harder than others. You know what? I hated math, too. But if you keep up with your studying, it will seem a little easier. I've been well and very busy. But not too busy to think about you every day. I hope your mother is feeling better. Having you home must be a great comfort to her. Please give her my love. Say "hi" to your sisters from me. Take care of yourself and please write again soon. Your letters are precious to me.

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ISSUES:

FAMILY LIFE

Family images and metaphors are a large part of our language: "We're just one big happy family here," "Like father, like son," "A simple motherhood resolution," "Just a little housekeeping bill."

The fact is none of those phrases means exactly what it seems to: "One big happy family" usually means an incipient boardroom brawl, and a "little housekeeping bill" is a code phrase meaning "they're about to rip the heart out of your idea."

Just as those phrases have undergone some sea changes, so has their source: the family.

"The Nation's Families: 1960-1990," a study undertaken by the Joint Center for Urban Studies of Massachusetts Institute of Technology and Harvard University, estimates that by 1990 only one-quarter of the nation's households will consist of married couples with children while another quarter will be made up of unattached individuals. "Increasing diversity" was the key phrase one of the MIT-Harvard researchers used

to sum up the nature of family life over the next decade.

The Episcopal Church grappled with that sense of change and diversity in families in a Family Life Conference two years ago, and the United States government is grappling with it right now in a series of regional meetings styled the White House Conference on Families.

In this, the second in a series of issue studies, Virginia Churchman editor Lee Hickling makes clear that the highly-charged, myth-laden subject of families is in desperate need of rational examination, and he also explores some of the reasons why that examination isn't likely to be found in the White House effort.

By the end of this month, the rhetoric will be ended and "the still, small voice" may have a chance to be heard. When it is, the theological reflections of Presiding Bishop John M. Allin and Harvard theologian Krister Stendahl that conclude this article will provide some basis for asking where the Church will be when that diverse family of 1990 comes to life.

FAMILY FOCUS TURNS TO FEUD

by Lee Hickling

"The American family is under unprecedented pressure," said President Jimmy Carter.

The President had been under some pressure recently himself—although there was nothing unprecedented about that—from organizations that wanted him to come across on a promise to help them help families (in William Faulkner's phrase) not only to survive, but to prevail.

During his 1976 campaign, candidate Carter, speaking to the National Conference of Catholic Charities, proposed to hold, if he were elected, a conference on family problems. The idea seemed a natural. White House conferences had become a popular way for Presidents to deal with big, complex, troublesome areas of policy like education or the problems of the aging. They bring together government officials and national leaders in a field, they produce publicity for the issue (and for the administration), and they may even affect future legislation.

Let critics call them wasteful of time and money, charge that they create an illusion of action that allows hard decisions to be postponed, and carp that they only produce thick books of recommendations that immediately start to gather dust. At worst, they do little harm.

When the Carters moved to 1600 Penn-

sylvania Ave., N.W., Joseph A. Califano, Jr., the new Secretary of Health, Education, and Welfare, received the assignment of organizing a conference on families. Dates were chosen: Dec. 9-13, 1979. In the interim, a National Women's Conference was held in Houston in November, 1977. It was not called a White House conference, but the federal government underwrote most of its cost and took a major hand in organizing it.

The Houston conference was a tumultuous face-off between a liberal-left majority and a right-wing minority. The conservative or "pro-family" delegates, as they preferred to be known, were snowed under as resolutions passed urging ratification of the Equal Rights Amendment, affirming the right of women to have abortions if they choose, and calling for laws against discrimination on the basis of sexual preference—in plainer words, against homosexuals.

Right-to-life and anti-ERA delegates walked out, and Stop-ERA leader Phyllis Schlafly hired a hall on the other side of town where a counter-conference was gavelled to order.

Not long after that, President Carter's White House Conference on Families was announced. The pro-family forces resolved at once to prevent another such steam-rolling of their points of view. There would be no more Houstons.

Former HEW Secretary Wilbur Cohen, a man judged acceptable to all, agreed to chair the conference. For executive director Califano chose a top-level HEW official, Patsy Fleming—black, divorced, the mother of three sons.

The pro-family forces scented a move to have the WHCF—as it was instantly abbreviated—give equal time to "non-traditional families"—those headed by single or divorced parents, or whose members are not married, or, to them worst of all, those made up of or headed by homosexuals. Fleming became the target: critics said a divorced woman was not the appropriate head for a conference on families.

Califano told Fleming she would have to accept a co-director who would be a

white, male Roman Catholic with an "intact" family. She, feeling betrayed, quit. Cohen, pleading that his health was not up to the strain of being chairman, also quit.

The Carter administration concluded it did not need any more of that kind of grief just then and put the WHCF on hold. It was rescheduled for some time in 1981, which would be comfortably past the next Presidential election.

But the WHCF would not lie down and stay dead. Such organizations as the National Council of Churches, the U.S. Catholic Conference, the Family Services Association of America, and several dozen others were resolved to have the conference sooner. Families were in trouble, and part of the reason—they agreed—was things government was doing. Things government was not doing could well help. They formed a coalition and set in motion some heavy lobbying by some heavy names.

A year later, President Carter announced that the conference would be in mid-1980 and named a 40-member advisory committee that was starry with noted church leaders, black leaders, women's leaders, community leaders, teachers, writers, unionists, and former officeholders.

Tagged as chairman was Jim Guy Tucker, a Little Rock lawyer who had just served one term in the House, a former attorney general of Arkansas, and one of the Jaycees' Ten Outstanding Young Men of 1978. The executive director would be John Carr—Roman Catholic, white, and from an "intact" family but also warmly thought of by labor, women's, and civil rights groups with which he had worked.

On July 20, 1979, three years after the WHCF was conceived and two years before the administration had meant it to be held, President Carter rose to address chairman Tucker and members of the advisory panel at a White House reception. Because the pressure on American families had become unprecedented, he said, he had concluded that a White House conference would be an appropriate way to "see what we can do, not simply as a gov-

ernment, but as a nation, to strengthen American families."

Carter challenged the committee, as it planned the conference, to "reach out, not only to scholars and to experts, but to many thousands of Americans around this country who know from their own experience what makes a family strong."

The committee had just had a two-day meeting at which it decided not to hold a single conference in Washington, the normal pattern, but to "take the conference to the people" by having several in different parts of the country. "We want to listen to and involve families themselves," Tucker declared. "Through several White House conferences we can involve more people in setting an agenda for action on behalf of America's families than we can in a single Washington event."

Later the committee decided to have three:

- Baltimore, June 5-7.
- Minneapolis, June 19-21.
- Los Angeles, July 10-12.

Define the causes

Everyone at the reception hoped, and most probably believed, that the previous year's controversies had been defused. Now the families conference could get down to its real work: defining and mapping attacks on the undeniable causes of the undeniable pressure of which the President had spoken.

Inflation and its myriad effects—rising costs of everything resulting in unprecedented numbers of mothers who work and creating an unmeetable need for day care. Housing shortages and high property taxes. Steadily climbing divorce rates with no-fault divorce, or something close to it, available in most states. Shrinking levels of public aid to many low-income families. The list can be almost endless. Each person or organization involved with families has his, her, or its concern to add.

Still, the mood was up. Patricia Roberts Harris, now the Health and Human Services Secretary, declared that the WHCF could produce "the first real analysis in history of how government policies and those of our major institutions affect

families." The conference, she said, promised to "bring together diverse families across racial, economic, and religious lines to develop an agenda which unites all Americans."

Tucker defined the conference's mission: "The problem is to identify [government] policies that help, hurt, or ignore families."

In September, 1979, the WHCF began to hold state-level hearings. The turnout for them astonished the staff. At two of the first, in Kansas and Tennessee, so many persons wanted to testify that the hearings were broken into three sections.

Members of the advisory committee listened to a Michigan witness explain how welfare rules were breaking up low-income families: "A two-parent family with the father working at the minimum wage has an income, including tax credits and food stamps, of \$5,922. If the father leaves, the family will be eligible for benefits totaling approximately \$8,000," Robert Jones said.

In Memphis, Ann F. Ford of the Alliance for Black Social Welfare said the median income for black families is less than half the national median. More than 30 percent of black households are headed by women. "The fact that 53 percent of our nation's black families are poor must be given high priority by the national advisory committee," she said. "Any meaningful White House conference must address the double jeopardy of racism and poverty as a fundamental problem facing black families."

The director of Denver's Southwest Center, Larry Alvarado, said the government was damaging families by ignoring the problems of Vietnam veterans. Four men he knew killed themselves after they came back from Vietnam, leaving "seven kids affected. They are going to have to deal with that—trying to understand why their fathers killed themselves."

A Roman Catholic priest said preparation for marriage was vital and husbands-and wives-to-be should take marriage enrichment courses.

Cite drugs, pregnancy

A Nashville woman said marijuana is splitting families apart and wanted to know why the surgeon general had not issued a statement on its dangers.

More should be done to help teenagers who become pregnant, testified a woman who had four children before she was 20.

Stacks of transcripts went back to Washington for the committee and the conference staff to analyze. In March, the mountains of testimony were joined by foothills of papers read by expert witnesses at a week of hearings in the capital.

In a crowded office suite in southwest Washington, the work of planning the conference progressed, but a new dispute over the goals of the conference, and even whether it should be held, was breaking the surface.

The state of Virginia was the first to choose delegates to the conference. Under the rules, the number from each state is proportionate to its population. One-third are chosen by the governor, one-third by the state's committee for the WHCF, and one-third are elected.

Virginia was to elect 24 delegates. A coalition of pro-family organizations—anti-abortion Roman Catholics, anti-ERA campaigners, fundamentalist Protestants, conservatives who opposed almost all government, a various but well-integrated group—took 22 of 24 seats.

In Oklahoma, next state to elect delegates, a similar pro-family coalition won three of four seats.

Waves of alarm spread through the WHCF committee and through the Coalition for a White House Conference on Families, the bloc of organizations that had successfully lobbied to have the conference reborn. The coalition amended its name. It became the Coalition for a Fair White House Conference on Families.

Promoting the conservatives' effort to control the elected delegations was a

Washington-based organization called the Pro-Family Coalition, headed by Connaught Marshner. It and most of its supporters objected to the WHCF itself on the grounds that government ought to stay out of family life.

But if a conference were to be held, they vowed to do all they could to see that it was not solely a forum for the very trends they believe are destroying American society—permissiveness, abortion on demand, big government, tolerance and even approval of homosexuality, radical feminism, and abandonment of traditional Judaeo-Christian moral values.

Although the Coalition for a Fair WHCF did its best, the Pro-Family Coalition continued to rack up most of the delegates in state elections—Maryland, Minnesota, New Hampshire, Oklahoma.

In Rhode Island, anti-abortion forces elected all four delegates with the help of parochial school children bused to the polls, many of them in their school uniforms. No age limit was set for voters, and poll watchers said some were as young as 7.

Alabama and Indiana decided not to have state conferences and not to send delegates to the national ones.

that pro-family forces were likely to win a majority of the elected delegates.

In February, according to Connaught Marshner of the Pro-Family Coalition, the WHCF advisory committee decided that its guidelines would allow lotteries to be held instead of elections. California and Texas did so. In Wisconsin, she said, voters in the state election were chosen at random from persons who had returned a questionnaire saying they would like to take part. In Tennessee anyone could vote in the election, but candidates were screened by the state conference committee.

Patricia Langley of the Family Services Association of America, one of the founding groups of the Coalition for a Fair WHCF, said her impression was about 30 percent of the delegates to the three national conferences would be "hard-core pro-family."

Marshner guessed lower, about 20 percent. But, she said, "at this point it would be safe to say that we have won the first round."

Joseph Giordano of the American Jewish Committee, who is now president of the liberal coalition, said he believes the conferences will be "at least somewhat

an opportunity to raise the conscience of American society to the needs of families. We need to find some kind of consensus. I think we're all experts on families. It's an issue that touches everybody deeply. We're not out to solve the big issues—abortion, gay rights, the ERA. We're going to have to put them aside and get to the real issues of the family."

Involvement of Churches is essential, Giordano believes, as well as secular groups like his own, the FSAA, the Urban League, and the NAACP. "A lot of us have been looking at our own families, how they are changing. We each have our own agendas. How can we bring them all together and find at least a couple of issues we can agree on and concentrate on? That's the real story of the White House conference, not the politicizing one."

Washington officials, elected and appointed, have not paid much attention in the past to what their actions do to families, said Langley, who was a Congressional staff expert before she went to the FSAA. They need to have their attention drawn to the effects of their laws and regulations.

Tax laws, for instance. "I don't think responsible policies can be framed by the tax-writing committee without hearing what the impact on families would be," she said. "We can't continue to set up policies that destroy families. But there has been no willingness in Washington even to discuss family issues. If you raised them, you were looked at as if you were not a particularly politically savvy person. It wasn't appropriate."

National organizations have been asked to propose one or more issues they believe the conferences should concentrate on. The National Council of Churches, to which the Episcopal Church and 31 other Protestant or Orthodox bodies belong, decided that the major family problem today is economic.

The Rev. G. William Sheek, director of the NCC's office of family ministries and human sexuality, said the Council's governing board approved a statement that "a hoped-for outcome of the White House Conference on Families is an increase of awareness of the impact of external economic forces on families and a debunking of the myth that all family malfunctions are internal and interpersonal in origin."

Sheek told a WHCF hearing that the NCC supports a guaranteed income level "developed in such a manner as will respect the freedom of persons to manage their own lives."

An NCC issue statement also called for a national growth policy that will make possible the goal of full employment—an adequate income for every worker to support his family and an adequate income for families that cannot support themselves.

Like Giordano and Langley, Sheek thinks the major value of the conference may simply be in having one. "The whole visibility of the issue offers an opportunity for legislation to be assessed in relation to its positive value, its positive effects on family units."

Sheek cites the income tax laws, which levy higher rates on married couples than on two single persons with the same incomes, as a government policy that hurts families. "If persons choose to live in family units, they should not be penalized for doing that. We should value the natural support systems that exist in families. Any policy that is proposed in the future should be helpful to persons living together."

Sheek is careful not to define the word "family" and frank to explain why: the NCC believes we should "respect the integrity of diversity" of the many kinds of family units in today's society.

But, without insisting on a restrictive definition, he said the NCC values families and always has. Since the 1930's it has had offices of families. "So it's not anything new. We're sensitive to the issues of helping people live together. We have tried



Bobbie James, wife of Alabama Gov. Forrest H. James, Jr., wrote the wives of other governors to explain why Alabama was out of it: she could tell from the guidelines the WHCF had sent out that it would not be a conference that upheld "traditional Judaeo-Christian values concerning the family, the foundation of our nation under God."

In two big states, New York and Pennsylvania, the liberal coalition won most of the elected delegates. Conservatives charged that the elections were manipulated to shut them out. They charged that the rules were reinterpreted after it became clear

balanced," that the "safeguards" built into the delegate selection process would insure balance.

Some of the pro-family charges of being shut out could be true, he conceded: "There was tremendous polarization around the country. There were bound to be mistakes made on both sides. But I don't think there was any big conspiracy to keep anybody out, and I think we have been successful in the effort to have a fair White House conference." The alternative was not to have a conference at all.

"We've been feeling," he said, "that it is important to the national groups to have

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Continued from page 9

Family focus, family feud

to provide support, education, marriage enrichment, and so forth. A second focus has been public policy. More and more, we're seeing that it affects even the interpersonal relationships in families in very strong ways. We're into a new era, I think, in church ministries to families."

Look at policies

"There is an incongruity in the notion of an institution such as the Church that strongly affirms the bond that individuals create with each other but does not pay attention to the way public policies such as the tax laws [affect] that bond. There's something wrong with that," Sheek said. "That needs to be looked at."

The wrangle over what defines a family, which arose first over Patsy Fleming's appointment as the original WHCF director, is still going on. A Pro-Family Coalition statement of principles begins with a forthright traditional definition: a family consists of persons who are related by blood, marriage, or adoption.

Some supporters of the WHCF would favor a more inclusive definition, like one proposed at a state-level meeting in Virginia: two or more persons who share living facilities and have a sense of common values and a commitment to the future.

Pro-family delegates are likely to try to have the three conferences adopt their view of the family as a starting point for action. WHCF organizers hope to keep the sessions from hanging up on the point—or any other issue they believe is not central, such as ERA, abortion or gay rights.

Another family conference—the American Family Forum sponsored by the conservative Free Congress Foundation—has been scheduled June 29 to July 2 at the Shoreham Americana Hotel in Washington. It is drawing heavy support from organizations in the Pro-Family Coalition.

Marshner said the event was not originally planned as a counter-conference but was scheduled as a "leadership training" event long before dates of the White House conference were set. But if pro-family delegates feel they are being frozen out of the WHCF meetings, they could, she said, turn to the American Family Forum as an alternative.

The Forum is still lining up speakers. Those definite include Senators Jesse Helms (S.C.) and Paul Laxalt (Nev.); Phyllis Schlafly; Marshner; and retired Admiral Jeremiah Denton, a former prisoner of war in Vietnam who has become an active speaker for conservative causes. WHCF chairman Jim Guy Tucker has agreed to speak at one of the opening-day sessions.

The Pro-Family Coalition, although it has devoted much time and effort to electing delegates to the White House conferences, does not approve of the WHCF.

Conference won't help

"Its stated goals don't include any real goals," Marshner said. "Basically they are only agitation and propaganda. There is no indication that they intend to solve problems and help families. They're just out to discuss them and generate interest."

The American Family Forum, in contrast, its coordinator Larry Taylor said, aims to bring people "to understand that they must translate their moral concerns for the family into some kind of activity that will have impact on public policy-making."

WHCF chairman Tucker has appealed to the U.S. religious community to participate in the conference and not be swayed by criticisms of it. At a Southern Baptist meeting in New York, he defended the conference against one of the leading conservative objections to it. It will not, he said, be a springboard for government intrusion into family life. "The purpose is not to have more government intrusion,

but more sensitivity in policy matters that affect families."

He told a National Jewish Family Center meeting in March that the WHCF is not going to ignore "the strength and vitality of traditional families and how they cope with the demands of the changing world. Neither are we going to ignore the increasing number of single-parent families and their problems."

In response to Tucker's appeal, statements supporting the WHCF were made by officials of the American Jewish Committee, the U.S. Catholic Conference, and the National Council of Churches.

Claire Randall, NCC general secretary, urged church members to participate and warned against efforts of "single-issue groups" to polarize the events. The conferences' major goal, she said, "is to provide families the opportunity to indicate which policies would strengthen their family units and which would work against them."

Take active role

The Episcopal Church gave the WHCF its full approval in a resolution passed at the 1979 General Convention in Denver. It urged church members to take part in the election and appointment of persons (as delegates) who would be "supportive of policy strengthening family life" and to "express their opinions in the ongoing legislative process."

'Enough grace to experiment'

CAN THE CHURCH BE A LABORATORY?

by William Dearnaley

The Episcopal Church Conference on Families—supervised by Episcopal Church Center staff officer Woodrow Carter and the National Commission on Social and Specialized Ministries—was, unlike its White House counterpart, notable for the intense way in which all participants tried to listen, share, and learn. The result was not unanimity, but a common purpose that produced the paper Hickling cites.

Two addresses from that conference provide insight two years later. Presiding Bishop John M. Allin preached at the opening Eucharist, and Dean Krister Stendahl of Harvard Divinity School delivered the biblical and theological keynote.

In his freewheeling address, Allin ranged over a spectrum of issues from genetic manipulation—"I happen to think the original system for making babies was pretty well thought out"—through abortion—"The problem is not so much abortion, but unwanted pregnancy and how you deal with it"—to homosexuality—"It may well be that we will want to relook at the way we've dealt with homosexual relationships. But don't confuse it with holy matrimony. That has a father and a mother and needs to be protected and nurtured."

The thread of the family under God ran throughout Allin's address. "In sharing life as bread and wine at the Father's table, we are invited in reality to be a family. That's the concept. We are all prodigals and not just at neat periods of our lives, but much of the time. The good news is God is the loving father who calls us back."

"God chose to have the redeemer become a real human being, become the son of a mother. . . and He put Him right in the middle of a household, a family."

"Who are my brothers and sisters? These are my brothers and sisters." That stretches the mind. The design, the concept, the ideal of family is rooted in the Christian life and tradition. It seems to me that the education of a good family, the family that functions as family, teaches the members to be open to other people. It also has something to do with the inter-

A national conference of Episcopalians and their families in Denver in November, 1978, adopted a policy and strategy that declared, "The family, under God, is alive and well in its many forms."

"The continued affirmation and support of the family must become the Church's top priority," the Denver statement said. "The Judeo-Christian tradition holds the family as the basic foundation of society." But basic assumptions about the family "need reexamination" because "some of our past may be causal to some of today's family stress."

The Church should examine each of its programs and policies in the light of its impact on family life, the statement said. As for government, the family unit should be made its "highest priority in setting goals and seeking to meet the needs of people."

The first step should be to make "the same commitment to that human resource as is made to our material resources." The statement proposed that, much as environmental impact statements are required for many federal actions, each new law should require a statement on the impact of its policies and programs on the family.

"A basic examination of family life is also called for," the statement concluded, "one that is open to emerging models that may well enhance the values that are sought."

play of relationships. A good family is one in which we experience dependence and then that emerging independence."

He asked the Church to share that ideal, support it, defend it, and find ways it could be reinterpreted to the growing minority who do not share the common heritage of intact, secure family in the context of holy matrimony.

The Rev. Krister Stendahl, then dean of Harvard Divinity School, explored the spiritual basis of family with the theme of using "Scripture creatively rather than as a crutch toward self-made security."

Because many of the arguments against premarital sex have fallen away, today's situation opens the possibility of a "style of family life and marriage with greater freedom requiring more faith, more will, and more imagination," Stendahl said.

Seeking enlightenment on such an issue, he suggested, drives one to the Bible where still another question arises: Is there a straight-line progression from the Old Testament to the New? Noting the complicated relationship between the two, he placed the Scriptures in historical perspective. In the Old Testament "the family was the life-sustaining, procreative entity in society and a keystone in the foundation of their society as the People of God."

The constant theme of suffering, yielding to, and throwing off the effects of other cultures runs throughout the Old Testament, Stendahl said. Each new invasion, trade route, or crisis "brought a new revelation or strengthening of will until one change came along that is still being worked out: the pervasive influence of Hellenism."

This Greek hedonism—the seeking of individual pleasure—brought "an enormous capacity for beauty and joy" but also introduced a pagan and Christian individualism that is still seen today in the slogan, "If it feels good, it is good." Stendahl said that same Hellenistic perspective brought forth the question of individual purity and raised the issue of body as evil and soul as good.

From the Hellenistic age, too, Stendahl

said, modern culture received the "enormous attention to homosexuality as almost the sin of sins in western society. And it comes from the fact that when the Jewish community was fighting for its identity against the Greek community, they did as all people do: they were looking for a clear line of demarcation and they found it here. It is true that we have laws in the Torah about the wrongs of homosexual relations, but they are just one of 400 or 500 commandments, and there's no special hang-up with them."

Stendahl focused attention on the whole basis of Jewish and Christian thought: the Creation. Expressing puzzlement over the Christian willingness to "glory in the Fall," he urged thinking back to an age prior to that. "Human beings are created male and female. So important was it to say 'male and female'. . . when His image was going to be expressed that the Bible fouls up the Hebrew syntax and grammar."

In that created order, Stendahl asserts that God means woman to be the cap and completion of the Creation, that Adam himself realized that incompleteness until the "bone of his bone and the flesh of his flesh is placed there by God and he says: At last, at last, here is the bone of my bone and flesh of my flesh and not some kind of dependent creature. At last, here are equals to one another."

"That's the point of the rib before the Fall. That was God's dream. It already went wrong in chapter 3 of Genesis. And God has been working ever since to re-

deem His creation, to realize His dream. Jesus knew that. That's why He preferred the language about the Kingdom. The Kingdom to come. The redeemed and mended Creation."

Stendahl, a Lutheran scholar, moved quickly to bring home the implications: "My suggestion to you, sisters and brothers, is the Church living with the Scriptures and the Spirit and its research and its sensitivity to newness as well as its continuity is called by God to be the laboratory in which we can have enough trust for one another to experiment in these matters. That's the function of God's Church."

"What a marvelous counterimage to our Church which always thinks our task is to get as many like-minded people together as possible so we can love. Or to have a unified policy on everything because otherwise somehow we are not living up to the will of God. That is a wrong image of love, wrong image of Church."

"Of course, the Corinthian Church had its problems, but it was never dull. So I plead with you, and it isn't as impossible as it sounds, that you not try to hammer out the Episcopal view on these things, but find the grace to become a laboratory of mutual trust without name-calling or suspicion as we work out some of the most difficult questions ahead of us."

"There is much that will make us uncertain. But imagine if we could be the community in Jesus Christ which would allow the freedom of genuine experimentation for the Kingdom."

Resources for Action

Books

All Our Children: The American Family Under Pressure by Kenneth Keniston and Carnegie Council on Children (Harcourt, Brace, Jovanovich, 1977)
The Future of Partnership by Letty Russell (Westminster Press, 1972)
Becoming Family by Jeanette Benson and Jack L. Hilyard (St. Mary's College Press, 1978)
The Nation's Families: 1960-1990, George Masnick and Mary Jo Bane, eds. (Joint Center for Urban Studies, Cambridge, Mass., 1980)

Periodicals

Journal of Current Social Issues, "Portraits of the American Family" (Winter, 1977), 287 Park Ave., S., New York, N.Y. 10010
The American Family: National Action Overview (bimonthly), Wakefield Washington Association, Inc., Suite 504, 1129 20th St., N.W., Washington, D.C. 20036

Agencies

The Child and Family Justice Project, National Council of Churches, 475 Riverside Dr., Room 560, New York, N.Y. 10027
National Council on Family Relations, 2033 M St., N.W., Washington, D.C. 20036
Christian Family Movement, P.O. Box 792, 2500 New York Ave., Whiting, Ind. 46294

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New York Phonathon helps Venture

New York Episcopalians have pledged \$100,000 to their diocese's Venture in Mission program in response to a mail-phone campaign initiated this spring.

Upon the agreement of their rectors and vestries, volunteers in eight parishes called every parishioner to ask for a Venture pledge. During this "phonathon" 1,600 people were contacted and more than 25 percent made pledges ranging from \$5 to \$20,000. Parishioners had previously received letters from New York Bishop Paul Moore, Jr., and their rectors

So successful were (l to r) Bishops Stuart Wetmore, Paul Moore, and Walter D. Dennis in raising Venture money by phone that the campaign will be extended.



Jan A. Maas

notifying them of the campaign and asking for their support.

Because of the phonathon's success, diocesan leaders have planned an extended campaign to run through 1980. They hope

to reach some 15,000 people in the New York parishes that have not yet reached their Venture in Mission goals. Moore and Suffragan Bishops J. Stuart Wetmore and Walter D. Dennis have personally called

rectors of the remaining parishes to ask for support.

The phoning technique was designed by New York Venture's executive director, the Rev. John A. Harms, who consulted with the Institutional Development Counsel of Glen Ridge, N.J. Harms noted that the phone technique enabled Episcopalians to respond personally to the bishop's invitation to participate in the Venture in Mission project, and it gave many lonely people a chance to visit and share with fellow Episcopalians. The callers, in addition to explaining Venture and asking for its support, acted as "lightening rods," offering a listening ear to people who needed to get things off their chests. Only a small percentage indicated they felt their privacy had been invaded.

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Small churches are everywhere, author Dudley says

by Joseph Clayton Neiman

Changes in structure, career orientation, and seminary education are necessary if the Episcopal Church wants to meet the pastoral needs of small churches. So concluded a two-day consultation held at Seabury-Western Seminary, Evanston, Ill., early in May.

"Our small village churches in the hills of Pennsylvania are truly single-celled or primary communities," Bishop Donald Davis of Erie commented. "They just chuckle when they receive these big program packets from the diocese or national Church. They will never do what we want until we accept what and who they are and learn to tailor our approaches accordingly."

Dr. Carl S. Dudley, author of *Making the Small Church Effective*, said small churches don't think of themselves as small. "They are only 'small' when an outsider asks, 'Who are you?' Otherwise they are simply 'the Church' in that place. [They don't] need our programmed solutions. They just have people who hurt."

Small churches are healthy, Dudley said, if they have stable relationships in their environment, if they feel good about themselves, and if they have constructive relationships with their pastors. "The majority of Protestant churches are small, and they are everywhere."

Small churches often don't want to grow, said Dr. Robert Shahan, consultation host and head of the recently established small church ministerial studies program at Seabury-Western. They don't want to lose their identity as a small, caring cell of people who know one another. But, he said, national church models which make demands they can't meet frustrate them.

Bishop Robert Anderson of Minnesota said evangelism which stresses bringing more and more people to Christ and the small church emphasis which stresses people-to-people relationships may be on a collision course.

Eight Episcopal dioceses were represented—five of them by bishops—in the consultation with Seabury-Western faculty members.



Carl Dudley, author of small church book, talks with Seabury-Western professor Robert Shahan, left. Kairos photo