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SPOTLIGHT ON YOUTH

Pages 8 - 15

SEPTEMBER, 1980

THE Episcopalian

In This Issue

WELCOME IDAHO

With this issue we welcome among our readers the 3,400 families of the Diocese of Idaho. *The Idaho Messenger*, edited by Carol S. Hosler, joins the family of 25 dioceses which now combine with *The Episcopalian* to carry news of both local and national interest.

MISSION INFORMATION

Coexisting with the universe... What is world mission?

Page 5

SPOTLIGHT ON YOUTH



From Ecuador to Appalachia, young people serve the Church as missionaries. With guitars and hunger walks, they learn and carry the Gospel. Their contributions may determine the Church of the future, but in the meantime young people are also a vital part of the Church of today as this section compiled by Elaine Haft shows.

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HAVE YOU HEARD

Sometimes typos tell a tale.

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PLUS:
WORLD NEWS BRIEFS 2
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EXCHANGE 5

Being there with refugees



During the voyage of *God's Mercy*, Leo Frade, left, and Joe Doss taught their passengers a version of "In Christ there is no east or west," and the group arrived in the Florida harbor singing.

Two priests indicted

Two Episcopal priests pleaded innocent in Miami, Fla., in July to alleged violations of federal law for bringing 437 Cuban refugees into the U.S. aboard a refurbished World War II-vintage submarine chaser they dubbed *God's Mercy*.

The Rev. Joseph Doss, 37, and the Rev. Leo Frade, 36, said they felt morally bound to proceed with their mission to Cuba planned before President Carter's May 14 ban on the so-called Freedom Flo-

tilla. The priests and their five crew members face a maximum penalty of five years in prison and a \$2,000 fine if convicted. With trial expected in September, they are currently free on \$5,000 bail.

Doss, rector of Grace Episcopal Church in New Orleans, and his curate, Frade, who is a native of Cuba, had secured sponsoring families for all the people they rescued. A list of the proposed passengers was already in Cuban hands and, Doss says, he

therefore could not leave these people, many of whom were relatives of his parishioners, in jeopardy. "We'd have swum if we'd had to."

The Episcopal Diocese of Louisiana has made no official statement on the *God's Mercy* voyage, but it established a refugee committee and received \$40,000 from the Presiding Bishop's Fund for World Relief for a resettlement program. The mayor of New Orleans petitioned the White House for support of the voyage, as did the president of Atlanta's Chamber of Commerce.

Presiding Bishop John Allin expressed sympathy for the "mission of mercy."

When Carter announced the U.S. would welcome refugees, the two priests began making arrangements, preparing a passenger list for clearance, and outfitting the ship because they thought it safer than privately owned pleasure craft. When on May 14 Carter announced the ban on further immigration, the clergymen decided to run the government blockade.

Doss and Frade said they managed to bring out "80 percent of the people we wanted"—that is, relatives and friends of Cuban exiles in their community. Doss said U.S. Customs officials later documented that all 437 passengers aboard *God's Mercy* were either political prisoners or families of Cubans already living in the U.S. The group contained family of Bishop Hugo Pina of Honduras and Dean Prospero Mese of Holy Trinity Cathedral in Havana and his family.

All the refugees now attend church in Louisiana where Spanish services have doubled in size. "It's harder work," Doss says, "but quicker than evangelization!" Also, most of the refugees now have jobs.

Doss, who expects the charged group will be acquitted, was more concerned with the mission. "We were compelled to go," he says. "You don't place people in that position and then abandon them."

Building bridges over the Gap

The Rev. Jorge M. Gutierrez kept a diary during a week in June in which he did volunteer work with Cuban refugees at Fort Indiantown Gap, Pa. The diary reveals the sense of frustration and heartache felt by Cubans who fled their homeland in search of safety but who found themselves instead in a confusing, frightening limbo of red tape, at the mercy of a language barrier, and faced with obstacles few of us will ever encounter.

A Cuban refugee of the early 1960's, Gutierrez went to Fort Indiantown Gap because bilingual volunteers were needed and because he remembered being an exile. "I can recall how painful the transition was," he said, "what it was like not being able to speak the language and how new and different everything was, even down to the diet. I felt that by going to Fort Indiantown Gap, I might be able to help

bridge the gap of language—to communicate with people, if possible, by being frank and open about the government's plans and to give them news of loved ones or tell them of options for their new life."

This is a story also of the generosity of Grace Episcopal Church, a small but alive parish in the tiny mountain town of Elkins, W. Va. When their rector asked if he could go to the Cuban refugees, they sent him with their blessing and offered to pay his expenses and support his work there.

Monday, June 2—I arrived at the camp at 10:30 a.m. and went to work transcribing messages for the American Red Cross. Most were to relatives of the refugees, assurances that they had arrived safely and were hoping to get the rest of the family together soon. Many refugees are young men who have left wives and children in Cuba. They seemed anxious to get out of camp, find jobs and moonlight as well to make enough to bring their families.

Maj. Donald E. Overton, an Episcopal post chaplain, took me to dinner at the

mess hall and then to the hospital where we visited refugee patients.

Tuesday, June 3—I helped sort mail and then went into the compound to deliver it, take messages, and answer questions. At 12:45 I assisted in a worship service.

People wanted to talk. The most painful case: A young woman has attempted suicide twice in the week since she arrived in camp. Her 2-year-old child was snatched from her arms by a Cuban official as the refugee boat was leaving Cuba. She tried to get off, but they wouldn't let her.

At the hospital again I met Adalberto, who is a beautiful and brave 5-year-old. Having learned that children in Cuba are rationed only three toys a year, if toys are available at all, I made a mental note to buy him a toy plane.

Wednesday, June 4—I learned Adalberto has already left the hospital.

The Red Cross officials are worried over conditions at the camp where the situation feels explosive. Yesterday three handguns were seized, and a 12-gauge pump shotgun

Continued on page 6

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World News Briefs



NEW YORK

Four Episcopal priests were among 12 American church leaders denied permission to visit South African Christians for three weeks of conferences and seminars. The South African consulate would give no reason for denying the visas. The trip was sponsored by the Genesee Ecumenical Ministries of Rochester, N.Y., and the South African Council of Churches. The Genesee group has been in conversations with one of the area's major industries, Kodak, over its sales of material to the South African government. The Rev. Messrs. Charles A. Cesaretti and Earl A. Neil from the Episcopal Church Center in New York were to have made the trip with Canons St. Julian Simpkins and James Prichard from Rochester.

MONROVIA

Victoria A. Tolbert, wife of assassinated Liberian President William R. Tolbert, Jr., was released from prison in July. She had been held since the coup that took her husband's life on April 12. The present government reportedly gave her a house, a car and driver, two security officers, and complete freedom of movement. Tolbert is president of the Women's Missionary Union of the Liberia Baptist Convention.

CHICAGO

The Rev. James C. Wattley has resigned as executive secretary of the Council of the Evangelical and Catholic Mission. He submitted his resignation, effective May 31, at a spring meeting of the steering committee. Wattley had been executive secretary of the Coalition for the Apostolic Ministry which worked to retain a male-only priesthood prior to its merger with the Council. Wattley has not announced his plans for the future.

KISUMU

Bishop Henry Okullu of the Anglican Church of Kenya has ordained that Church's

first woman priest, the Rev. Lusia Okuthe, 61. The first black African woman priest is serving as an assistant pastor.

CARDIFF

Last April the Church of Wales opened the diaconate to women, who had previously been restricted to the order of deaconesses. Now five women have been ordained deacon in Wales: Sally Brush, Linda Mary Evans, and Margaret Clare Harvey in the Diocese of St. Asaph and Jean Margaret Draper and Jennifer Ann Welsh in the Diocese of Monmouth. An English deaconess, Audrey Kemp, has been licensed as the first woman to be in charge of a parish—St. Faith's in the London suburb of Brentford. The Church of England's General Synod has directed church leaders to initiate talks on women's ordination with the Roman Catholic and Orthodox Churches.

ST. LOUIS

Bishop Michael Marshall of Woolwich, England, Presiding Bishop John M. Allin, Dean James C. Fenhagen of General Theological Seminary, and the Rev. Franklin Turner of the Episcopal Church Center will speak at the National Conference on Evangelism and Shared Ministry here September 18-21. Eighteen speakers and workshop leaders will participate in the meeting sponsored by Pewsaction and the Church's Office of Evangelism and Renewal.

KNOXVILLE

The Diocese of Tennessee is within 6 percent of subscription to its \$3.3 million Venture in Mission goal with pledges from 107 of the diocese's 114 parishes and missions.

CONNECTICUT

Lindley M. Franklin, Jr., who retired in 1975 as Treasurer of the Executive Council and long-time chief financial officer for the Episcopal Church, died at his Noroton home. He was 70. Franklin, who held the distinction of having attended 29 years' worth of General Conventions and Council meetings, served under five presiding bishops and on numerous church boards and agencies. Elected treasurer in 1958 he was a banker and alumnus of Williams College. He joined the Church staff in 1946.

VALLEY FORGE

The Freedoms Foundation here sponsors an annual contest of sermons which "support the United States' social, political, and economic system." This year's entries and inquiries should be sent to the Foundation at Valley Forge, Pa. 19481, by Oct. 1, 1980.

CHICAGO

Carlos Alberto Torres, one of 11 suspected members of FALN (a Puerto Rican terrorist group) arrested in April, was convicted on charges of conspiracy to commit armed robbery and illegal possession of weapons. Torres was a one-time member of the Episcopal Church's volunteer advisory Hispanic Commission. When he became a fugitive in 1977, FBI attempts to trace him through his earlier church association resulted in the jailing of two Episcopal Church Center staff members, who refused to testify before a grand jury, and the serving of a subpoena on Presiding Bishop John M. Allin, which was later withdrawn when certain church records were made available to the investigators.

AGING MYTHS
 Most old people are pretty much alike....

False! People in their sixties may be as different from octogenarians as teenagers are from people in their thirties.

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Seabury Press gets new leaders; changes at Church Center, too

Seabury Press, the Episcopal Church's book publishing agency, has new leaders.

Werner Mark Linz, president and publisher, left to start his own firm. Edward J. Bermingham, an investment banker and Seabury board member, is now president and chief executive officer. Avery Brooke, founder of Vineyard Books bought by Seabury in 1971, is vice-president and publisher.

Linz, who brought 500 Herder and Herder titles with him in 1973 when he came to Seabury where he published them under the Crossroad Books imprint, has acquired 200 of Seabury's backlist titles for his new venture, Crossroad Publishing Company.

Founded in 1951, Seabury has had financial difficulties in recent years, and in mid-1979 merger talks between it and the Church Hymnal Corporation collapsed. But Linz, in leaving, continued to urge consolidation of church publishing.

Bermingham, vice-president of Dillon Read Company, Inc., and a St. Paul's School and Yale University graduate, said he would spend most of his time on business while Brooke would handle publishing.

Brooke, editor of *The Vineyard Bible*, one of Seabury's fall titles, has also written eight books on spirituality. She said she would increase titles that offer the

Carroll Simcox leaves priesthood

Dr. Carroll E. Simcox, former editor of *The Living Church*, has notified Bishop Charles T. Gaskell of Milwaukee that he has renounced his ministry in the Episcopal Church "though not the ministry of the Holy Catholic Church to which I was ordained in 1937."

Simcox, who retired as *Living Church* editor in 1977, said changes in the Episcopal Church which began in 1967 and culminated in the adoption of the revised Prayer Book in 1979 were responsible for his decision. He said he could no longer "serve wholeheartedly in this Church as it has become liturgically, doctrinally, and morally."

In a telephone conversation with Simcox in Hendersonville, N.C., where he lives with his wife Georgiana, he said it was a difficult decision and took a long time because he felt a pastoral responsibility to the people to whom he had become "father confessor by mail" in his years at *The Living Church*. He said he did not want them to think they had to "move the way I move. If one is happy and fulfilled ecclesiastically there, I think he should stay."

Though Simcox has no immediate plans for his ecclesiastical future, he will "continue to serve as a priest, as best I can, any Christians whose faith and life are ordered, as are mine, by the historic *Book of Common Prayer*." For the last two years he has been serving congregations of the Anglican Catholic Church, formed by dissident Episcopalians, and "expects soon to be formally received as a priest into that body." Such a move, he said, would "regularize what has been de facto my position for some time."

Simcox, who served two years as president of the traditionalist Fellowship of Concerned Churchmen, writes a column for *The Christian Challenge* published by the Foundation for Christian Theology. He was elected Foundation president when the Rev. Robert C. Harvey was elected bishop of an Anglican Catholic Church diocese. *Christian Challenge* editor Dorothy Faber also attends an Anglican Catholic Church parish. Simcox said he plans to try to promote a Fellowship of Concerned Churchmen Press and work on Christian education materials for the new Church body.

"best of our Anglican heritage."

Seabury Press operates from the Episcopal Church Center where recent retirements have brought other staff changes.

Canon Richard Anderson, formerly assistant to the Presiding Bishop, is the new executive for communication, succeeding John C. Goodbody, who retired.

Anderson was communication officer of the Diocese of Western New York where he edited *Churchfacts*, the diocesan paper, and in 1973 was editor of General Convention's *The Convention Daily*. In 1975 he came to the Church Center as associate for stewardship development. In his new position he is responsible for oversight of public information about the Church—both press and audio-visual.

Bishop Richard B. Martin retired June 30 as executive for education for mission and ministry. Bishop Eliot Sorge has been named to that post.

Martin, who held the education post since 1977, was Suffragan Bishop of Long Island from 1967 until he came to the Episcopal Church Center in 1974 as executive for ministries.

The department Sorge now heads includes program and staff services.

The changes mean the Church Center's seven-person "cabinet" now consists of Presiding Bishop John M. Allin; Bishop Milton J. Wood, executive for administration; Sorge, executive for education for mission and ministry; the Rev. Samuel Van Culin, executive for world mission for Church and society; Alice Emery, executive for national mission in Church and society; Anderson, executive for communication; and Matthew Costigan, treasurer.



Comings and goings at the Episcopal Church Center include Richard Anderson, left, new executive for communication, and Richard Martin, who retired as executive for education for mission and ministry.

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Switchboard

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

REGISTRATION AND/OR DRAFT

Regarding the letter from Edythe L. Chiles in the May issue: Ms. Chiles, there is no way except by self-deception that you can speak of "...no suggestion of an imminent draft; it is merely registration so if an emergency comes, valuable time will be saved in locating the available men." The Secretary of Defense said it is not needed. A study prepared for and on the order of President Carter said the same. He then attempted to suppress the report. Studies have shown that any time saved would be of no consequence. "Mere registration"... is like "mere Christianity"—there's no such thing.

As a priest, parent, and combat veteran, I am concerned and am therefore a counselor. I personally oppose the draft—even the registration. But when I counsel, it is to help the person being counseled to arrive at his or her best decision, including possible enlistment as a career opportunity.

James V. Richards
Merrimack, N.H.

As a church we wish to express our opposition to the draft registration.

President Carter has made clear from the beginning that he intends for registration to be a signal, to the Soviet Union and the world, of a willingness to go to war. We believe this action, which clearly embraces violence and alienation as a means of resolving conflict, is incompatible with the life and teachings of Jesus. Jesus' message is one of reconciliation.

As Christians we feel we must say no to draft registration and the willingness to go to war there embodied. Some of us will refuse to register and some will counsel others to refuse to register.

Rector and Vestry
Church of the Messiah
Detroit, Mich.

It is not without a strong visceral reaction that I read in *The Episcopalian* the comments of various well-meaning but naive individuals and groups who are gearing up to counsel young people of this country on ways of avoiding selective service registration.

Let's be honest about the real reason why registration has become necessary. The all-volunteer force has and continues to be plagued by problems. Congress has failed to provide adequate funding to pay the all-volunteer force equitably.

Each year there is an ongoing battle simply to retain the various military fringe benefits (medical care, commissary/PX, etc.) which alleviate partially the financial pinch being felt by our service people. It is shocking how many military families must rely on additional assistance via the Food Stamp program!

An all-volunteer force needs adequate funding to remain viable. If Americans won't pay with their dollars, then there is no alternative to mandatory service.

I submit a quote from Ernest Hemingway: "There are few things worse than war, but all of them come with defeat."

Peter J. Reynierse
Prospect Park, Pa.

WOMEN, WOMEN...

I must write to object to the ever-present articles on the subject of women priests in *The Episcopalian*.

Many women actively involved in the Episcopal Church believe in the traditions of our Church. We do not find the Prayer Book, Hymnal, or Bible sexist.

I am an active, interested, and committed member of the Episcopal Church. I serve as president of the Churchwomen of the diocese, as a member of Diocesan Council, and was a delegate to the last two Triennials. If you are so anxious to report on women in the Church, you should give equal coverage to the women who are sat-

isfied with their roles.

Joyce Hogg
Flushing, N.Y.

The Task Force on Women's Ministries of the Diocese of Los Angeles was pleased to read the section "Women's Place in the Church" in the June issue. Thank you for publishing such informative articles.

Mary Jo Stirling
Santa Monica, Calif.

J. P. STEVENS: SEVEN POINTS

The article "California Public Issues Group Supports Stevens Boycott" (May issue) is a classic example of what happens when a group of dedicated, well-meaning Episcopalians decides to get involved in business matters—in this case, a labor-management issue. As a vestryman and warden at St. Paul's, Englewood, N.J., and chairman of the Diocese of Newark's communications commission as well as working for the last six years for J. P. Stevens, I feel qualified to speak to this subject.

Fact One: It would seem this committee took action without hearing from anyone at J. P. Stevens.

Fact Two: The J. P. Stevens treasurer tells me that a resolution charging statewide tax evasion in North Carolina is a complete falsehood. The company has never been accused of tax evasion or the willful intent to avoid paying taxes by any taxing authority.

Fact Three: The National Safety Council reports our intensive accident prevention program achieved outstanding results.

Fact Four: The company has been actively seeking a contract agreement at Roanoke Rapids where the union has been offered a comprehensive contract. *Fortune* magazine commented that it is questionable whether "the ACTWU (union) really wants a settlement there at all."

Fact Five: Stevens has 34,000 textile production employees. Mildred Ramsey, a Stevens employee, says, "Our people take pride in the fact we're non-union. . . . If the union had a good thing, they would not have to beat the doors down to give it to us. They have nothing to offer us."

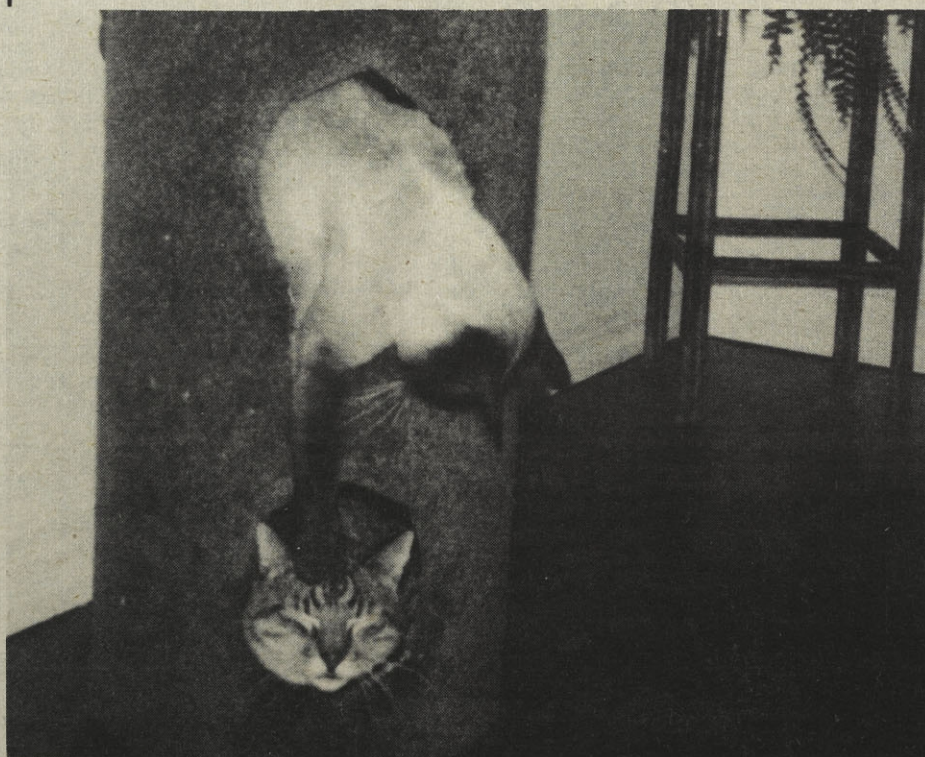
Fact Six: Stevens employees are not on strike anywhere. They have not asked for the assistance of any outside group, and they are not supporting the union boycott.

Fact Seven: The support of the boycott is a factually unsupportable action against all of the employees of J. P. Stevens, an overwhelming number of whom belong to Christian Churches, including the Episcopal Church.

I believe the Diocese of California's Department of Public Issues could have benefited from additional information such as herein provided.

Walter Dierks
Englewood, N.J.

The Episcocats



"Lord, give me the patience to love my upstairs neighbor."

Bonnie Saunders

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Mission Information

BY ONELL A. SOTO

Damaraland no more! No, this diocese in the Province of Southern Africa has not vanished. A recent Provincial Synod resolved to change the name to the **Diocese of Namibia**, which is the native name of that vast region.

The name Namibia is derived from the Namib Desert, which some scientists believe to be the world's oldest. Since 1968 Namibia has been used in connection with its territorial name, Southwest Africa.

On May 1, 1980, the clergy of the diocese were able to come together for one of the first times in recent history for a conference and retreat under the leadership of Bishop James Kaluma, their suffragan. The Diocese of Port Elizabeth in South Africa sent its Christian education director to assist as an expression of its partnership with the Diocese of Namibia. A United Thank Offering grant funded the conference.

A 17th century Swedish prayer book has this line in a prayer in time of famine: "We through our ingratitude, our excesses and lack of mercy toward the poor, have aroused thine anger against us."

The Rev. Howard Root has been appointed to succeed the Rev. Harry Smythe as director of the Anglican Centre in Rome. Root is at present professor of theology at the University of Southampton and a member of the Anglican-Roman Catholic International Commission. He will assume his new duties in Rome on Oct. 1, 1981.

You may have heard some critical remarks about the political tone of the **Melbourne (Australia) Conference on World Mission and Evangelism** which the World Council sponsored last May. Hear this from the section on the Church Witnesses to the Kingdom: "The Church witnesses to the coming of the Kingdom in many ways. The proclamation of the word of God is one such witness, distinct and indispensable. For the Church, the Eucharist is the constant reminder of God's grace in Christ which is beyond us, which is forever, but which, by the miracle of love, we are invited to share. All Christians must live in

hope, expecting the power of the Spirit to transform life until the Kingdom comes in all its fullness."

The United Society for the Propagation of the Gospel, an old missionary society in England, reported recently on the Church's work in **Mozambique**. Under the title "A Witnessing Church," the article says in part: "The Church refuses to be polemical and certainly is not whining. It still rejoices in the country's independence and constantly urges that it be allowed to take a share in building up the new nation. The bishops and clergy react to suffering as the saints reacted—with joy at being allowed to share in Christ's suffering for the redemption of the world. They constantly appeal to the prayers of their fellow Christians round the world and find great encouragement in this worldwide communion."

"Meanwhile worship goes on, in hut and in house, under trees or in makeshift churches. Men are coming forward for ordination. The faith is taught and kept. Some Christians have fallen away, but others, mainly young people prepared to live and suffer for the Savior, have taken their place."

A prayer of intercession in **Japan** reads as follows: "That we may be saved from the selfish desire to acquire more and more wealth and be led to recognize the dignity of the human person and the beauty of the human communities the Lord has created."

Charles W. Forman, in his *Twelve Theses on Contemporary Mission*: "Mission arises from thanksgiving and rejoicing over good news more than from a sense of duty. It is something to engage in graciously and joyfully. Growth in size of the Church is a byproduct of mission which is important but which should not be dominant. Growth in faith—by the Church and by those outside the Church—is of the very essence of mission and should be kept central."

Bishop Stephen Neil, the well-known mission writer, reminds us that we should remember all the time that the Christian faith "has a sanctuary which is coexten-

sive with the universe, that it has a sacred season which lasts from the first day of the year to the last, and that it has a priesthood which is intended to include the entire human race. If certain times and places kept by Christians are especially holy, this is only in order that the sanctity which belongs to all lives and places may be safeguarded, expressed, and proclaimed since all times are God's time and He is present equally in every place."

What are the implications of this statement for the overseas mission of the Church? A discussion on this subject could be a good discussion starter.

Do you want more food for discussion? Hear the following definitions written by **David Vikner**, director of the Lutheran Church in America's Division for World Mission and Ecumenism:

1) World mission is not the sending of enlightened North American and European missionaries to the benighted people of

Asia, Africa, and Latin America; it is Christians everywhere witnessing to their faith—in local communities, in their own nation, and across international borders.

2) World mission is not only the verbal proclamation of the Gospel, it is bringing the full impact of the Gospel by word, service, and social action.

3) World mission is not championing a particular political or economical ideology; it is identifying with the poor and oppressed, wherever they are, in their struggle for justice and freedom.

4) World mission is not exporting western structures, theologies, and planning procedures to other parts of the world; it is standing aside where indigenous Churches are developing their own expressions and styles with local initiative, insights, and leadership.

5) World mission is not an isolated overseas activity; it is a common outreach effort here in North America and in the whole world.

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The Presiding Bishop's Fund for World Relief reports its program and finances to the Executive Council of the Episcopal Church through the Standing Committee on World Mission in Church and Society.

Exchange

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

INFORMATION

"Tracts for These Times," a series of prayers and statements by The Evangelical Catholic Mission, are available from ECM—All Saints Convent, Box 3127, Catonsville, Md. 21228. Write ECM for further information.

AVAILABLE

A film, *The Shroud of Turin*, updated with new scientific findings on the authenticity of the Shroud by Francis L. Filas, SJ, is available for purchase or rental. The 30-minute film is on both three-quarter and one-half inch cassettes. For further information, a free catalogue, and prices, write to Joyce Braga at the Maryland Center for Public Broadcasting, Owings Mills, Md. 21117, or call (301) 356-5600.

A journalism educator, John A. Lovelace, operates an evaluation service for local church papers called Church Press Associates, Inc. Lovelace holds an MA from Syracuse University's School of Journalism (emphasis on religious journalism). The cost of a CPA evaluation is \$25 regardless of size of church or paper. Inquiries should be sent to: Church Press Associates, Inc., P.O. Box 2547, Shawnee, Okla. 74801.

All Hallows Episcopal Church, Bent Rd., Wyncote, Pa. 29095, has a large (approximately 54 x 90) unused Episcopal flag which it would like to donate to someone who can use it. Please write to the parish secretary or call (215) 885-1641.

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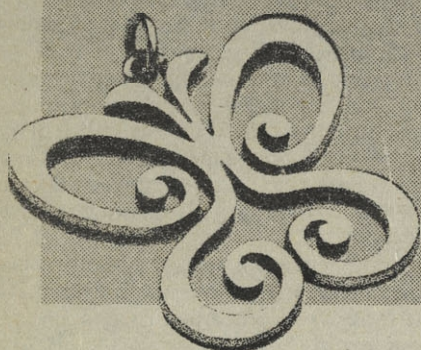
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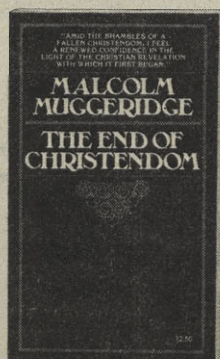
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**Abused children are helpless.
Unless you help.**



A little boy's day is brightened by the gift of an airplane from a visiting priest at Fort Indiantown Gap, Pa.

Priest visits Cuban refugee camp

Continued from page 1

was confiscated. Officials insist on a buddy system for going around the compound. No one will be allowed in after dark.

Processing may be relatively quick, but people seem to go out at a trickle. Some large groups are walking out of camp. MP's, border patrol, state troopers, Federal security guards, and mounted park police are highly visible around the perimeter.

The ex-political prisoners have gotten together to work on a "manifesto." They, too, are concerned that ex-common criminals are stirring up trouble and give us the military tips about both trouble-makers and weapons. There are documented cases of harassment and other efforts to make trouble by the ex-common prisoners. I fear their presence may make the way much harder for the 90 percent who are good, honest, hard-working people.

The camp officials have decreed no more reunions among refugees from different, cordoned-off areas in the compound, leaving some married couples stranded. How can I tell a man whose wife has arrived safely in the U.S. and is in this very camp that he can't duck under a few ropes and go to her?

Thursday, June 5—After sorting and delivering mail and messages I have to tell a 59-year-old man and his son that their plans to go to the older man's brother have fallen through. The brother, who lives in Miami, is 74 and lives on supplemental security income; there's no money left after he pays room rent and buys food. They both cry and wonder aloud what will happen to them.

Last night was, indeed, rough. Perhaps only the temperature's dipping to the 40's and the abundance of police patrolling held many back. This morning things felt a little calmer.

I heard many tragic stories of families broken up in Cuba and of harassment by over-zealous civilians as well as officials. We reunited two men and their wives and five children, in spite of the ban. We'll continue to try to bring people together through the help of a few cooperating military personnel.

I left the camp at 6 p.m. hoping for a quiet evening, but a supervisor caught up with us and asked our help in a sexual assault case. Ordinary people are fearful at being housed next to common criminals.

Sight of a reunited family in the parking lot, preparing to leave the compound for a new life, is enough to make up for the rest of the day.

Friday, June 6—I visited patients at the hospital until 10 a.m. Adalberto was back, and I gave him the toy plane and took his picture.

A worship service at 1 p.m. had a slow start—only five persons—but gradually people drifted in until there were nearly 200.

The service and the "sermon" were more a political pep-talk to stay clean.

Everyone was full of questions. I told them processing may take a long while. It's easier to be patient if you feel people are leveling with you.

Today people told me of torture in Cuban prisons. Guards teased one man each day for a month, saying, "This is it." They would lead him to a mock firing squad, blindfold him, go through the countdown and order, "Fire!" The guns would fire a series of blanks. By the end of the month, the poor man had lost his mind.

Say the wrong thing in Cuba and you may end in jail for three to seven years. One man had been in prison three years for stealing a pair of slacks from a clothesline when his were too worn to wear to work and he hadn't been able to get his ration of one pair of slacks a year because none was available. Others who did not want to work 20 hours a week overtime were jailed as "non-productive."

The first few nights after I came home, I had nightmares. To deal on a conscious level with the pain I shared with the refugees will take some time.

What has, in some ways, been most difficult is my experience at Fort Indiantown Gap has called for a reorientation of my own views. I've long held out for some redeeming value to the Cuban Revolution and have often criticized this country for the problems of a consumer-oriented society, for its greed, selfishness, and dog-eat-doggedness. It is patently anti-Christian, but we all participate in it because the basis of social ills is private sin. But I felt that in Cuba there were trade-offs—that the common good necessitated sacrifices by some.

After being with the refugees, I feel the elite power class overthrown 20 years ago has been replaced by the power class of the Party. In both, the welfare of the individual is sacrificed. No ideology comprises the Truth, for which we must look to Christ.

What can the Church do? First, the refugees need money and sponsors. Contact the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017.

Second, we, as the Church with a prophetic call to witness, need to become aware that we are sojourners in this land. We need to achieve a sense of identity with the New Jerusalem rather than with Washington, D.C., and perhaps then we will be more willing to share of our bounty.

I hope the Church's people will become an expression of Christ in our midst by their openness and compassion with the refugees, extending to them opportunities and the climate to make a new life.

As registration becomes reality, Church supports both sides

by Janette Pierce

All across the country young men are sending what may be the most important postcards of their lives. The fact that the process of registration for the military is—at least for the time being—separated from the actual draft into the Armed Forces adds additional ambiguity to how young men of faith should respond.

The Episcopal Church—as are most other mainline denominations—is taking steps to “stand with its members as they make decisions in this area of their lives, providing pastoral support both to conscientious objectors and to conscientious participants. The decision to participate or not to participate in the Armed Forces has consequences for the rest of a person’s life,” according to *Military Service and the Young Episcopalian*, a pamphlet available from the Episcopal Church Center’s Youth and Young Adult Ministries office.

Though the number of young Episcopalians—and their parents—who support registration and possible military service is probably larger than the number who oppose it, since 1934 the Church has recognized “the duty of Christians to put the Cross above the flag and in any conflict of loyalties unhesitatingly to follow the Christ.”

Since last January Youth and Young Adult Ministries officer Elizabeth Crawford has received some 500 calls on draft-related questions. Some 60-65 persons have registered themselves in the confidential Register for Conscientious Objectors which the Church has maintained since 1940.

“Cross above flag” has not been a popular option with many Church members. The Rev. Nathaniel Pierce, past chairman of the Episcopal Peace Fellowship, says 25,000 pamphlets which offered a choice on the draft were destroyed in the mid-1960’s as unpatriotic.

Some Episcopalians see draft counseling as subversive, but Pierce says good counseling is non-directive, presenting the moral, ethical, theological, and biblical issues; the various statements of the Church; the elements of the law; and the full implications of the choice available. The young person must make the final choice.

Much of the current registration debate makes compulsory military service seem an indelible part of the American way of life, but in fact America’s first draft in 1863—at the height of the Civil War—caused serious riots in several north-

ern cities. Not until 1940 was a peacetime draft instituted. The Friends Committee on National Legislation pointed out in testimony to Congress that “draft registration is not a vote on whether one is a patriotic American. If patriotism is being tested, all citizens should be asked to stand up and be counted—not just those under 21.”

The current registration procedure does not allow a way to indicate conscientious objector status on the registration form, and some people cite the problem that should a call-up be issued, the time to establish this status is limited.

Crawford’s office at the Church Center does not do draft counseling; it offers printed resources and refers inquiries to local church or community counseling agencies. In March Crawford asked each diocesan bishop to name a person in his diocese to act as liaison. About half of the 95 dioceses have done so.

Church of England cool to unity plan

by Isabel Baumgartner

The Church of England has responded far from wholeheartedly to a preliminary report of a proposal that would take a significant step toward unity with the Churches of Christ and the Methodist, United Reformed, and Moravian Churches.

In London on July 10 the General Synod voted to “take note” of the report which provides for the mutual recognition of ministries in 1985 and eventual unity under a common episcopate. Most Synod debate centered on the ordained ministry, particularly the episcopate.

The Covenant provides for a mammoth service in which ordained ministries would be “unified” but offers some non-Anglican Churches an interval of seven years during which a small number of their clergy would not be required to be bishops. Debaters cautioned that the Covenant would damage current Anglican dialogue with the Romans and the Orthodox. Canon Peter Boulton of Southwell pleaded that the Church of England not treat the episcopate “as though it were a privately owned treasure that could be played with” instead of “something that the whole Catholic Church has in common.”

Another problem is some of the other Churches ordain women, and the Church of England does not.

Archbishop of Canterbury Robert Runcie reflected on the Church’s first decade of synodical government in his presidential address. He noted the “gradual elimination of that element of condescension which some of our critics have noted and found so unlovely and un-Christian.” He cited “problems of human misery which are difficult to handle and don’t yield to shortcut solutions” for the future. Yet, he said, “Christians are called to kindle consciences. . . to speak for the vulnerable, the inarticulate, and those who are weak in bargaining power.”

Runcie has become known as an unpretentious man given to humor, and the *Times* has dubbed him “lighthearted.” When he opened the July session of the General Synod, he expressed his deference to his predecessor with a humorous story.

“In recent months I have cherished the story of a 19th-century Archbishop of York. Emerging from an evening service in a country church, he found his coachman drunk and incapable. There was nothing for it but to put dignity aside and, in top hat and gaiters, take the driving seat to get them both back to Bishopsthorpe. In the dark, as they went past the lodge at a furious pace, the gatekeeper was heard to shout, ‘Whoa, Bob. Wearing the old boy’s hat is making your driving even worse.’”

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Photo by Grant Edwards

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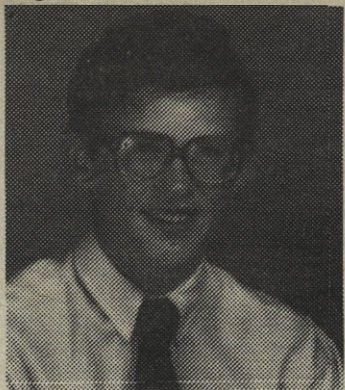
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Youth worship services are one part of Minnesota's ambitious youth program which also includes Search weekends, a wilderness center, and four special mission projects in different parts of the country.

Minnesota ministry gets high marks

Youth ministry is thriving in the Diocese of Minnesota under the direction of Youth Coordinator John Palarine.

Using a model developed by the Rev. V. Gene Robinson in New Hampshire, the diocese sponsored a five-phase adult training program which ran from September to May. Maximum limit for the program was 45, and "we finally had to call a halt when registration hit 80," Palarine says. Out of this effort, called New Life in Youth, came 65 trained youth workers, a functioning youth network, and a publication, *Youth Advisor*.

Dayle Duff, chairman of the Department of Youth, and Jim Newman coordinate the youth network, which has representatives in nine diocesan regions. Now with 135 adults as part of this network, a diocesan youth conference attracted 260 youth compared to a pre-network attendance of 100.

Among diocesan youth events is Teens Encounter Christ, a weekend program for high school-aged people during which they can discuss Christian solutions to problems. For post-high schoolers, the diocese holds Search weekends.

This past summer young people who had completed their freshman year of high school had four mission opportunities: at Niobrara Convocation in Rosebud, S.D., where 87 Indian congregations meet for study and worship; in Mission to the Mountains, a backpacking trip to explore the meaning of stewardship; in Chicago to work in a food program and with an urban ministry to Indians; and in Appalachia to work with the Highland Education Project in North Fork, W.Va., to do home repairs and painting.

Closer to home another popular project is a wilderness youth activities center produced through the combined efforts of Indian reservation leaders, the Rev. William Freeman, and a \$5,000 grant from the Episcopal Church Foundation. The center is located on the White Earth Reservation, on a 15-acre island on Bass Lake about five miles from Naytahwaush.

Freeman cites child abuse, teenage alcoholism, and suicide among the problems young people in the area face. "In Rice Lake, if 10 percent of the kids graduate, we're doing well. I've had two kids graduate from high school in the past three years."

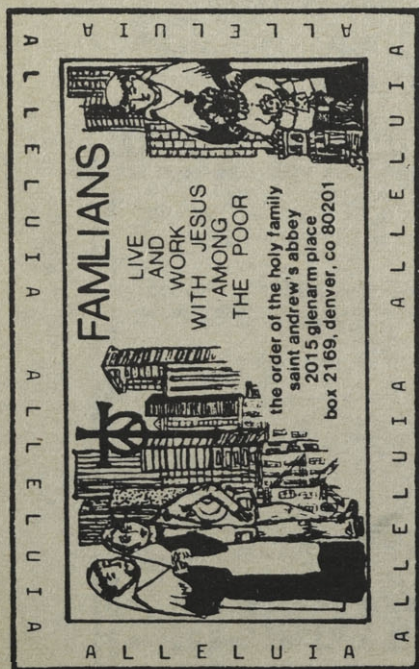
For those reasons the community was anxious to support the project and did so, including donating money, canoes, and a Bombardier log hauling machine. Using the Foundation grant, they began work at the center by building a log cabin.

Last fall 24 young people selected the cabin site and a group of men cleared trees and hauled logs. This July a CETA worker and a Youth Conservation Corps team helped complete construction.

Weekend activities at the center include cross country skiing, fishing, hiking, canoeing, water fowl identification, nature photography, hunting, gun safety, and backpacking with help and encouragement from adult leaders.

Initially serving grades 6-8 from the communities of Naytahwaush, Rice Lake, and Roy Lake, the program, geared to accommodating groups of 12, will eventually be extended to youngsters through grade 12.

For information on Minnesota youth activities, write to the Rev. John Palarine, Diocese of Minnesota, 309 Clifton Ave., Minneapolis, Minn. 55403. *Youth Advisor* costs \$5 from the same address.



Kenya trip teaches lesson in faith

When Alycia Kojima received a phone call in May, 1979, from her rector at St. Peter's, Seattle, Wash., asking if she would like to be part of a study team in Africa, she was overwhelmed and apprehensive. She was about to graduate from pharmacy school, and going to Africa would mean delaying her board exams for half a year and losing six months of increased wages. But she felt God was challenging her to step out in faith, and she went.

The opportunity for Kojima and five others to spend nearly four weeks in Kenya resulted from a \$14,000 gift to the Episcopal Church Center for the study of evangelism in Africa. Assembled through the help of the Church Center's ethnic desks, the team included Kojima; Janet Amiotte, a native American from South Dakota; Ralph Aguilar, an Hispanic student and part-time chaplain in San Antonio, Texas; the Rev. Darryl James, a black graduate of Berkeley Divinity School; the Rev. Robert Browne, rector of St. Paul's, Indianapolis, Ind.; and the Rev. Ralph Smith, rector of St. Thomas', New Windsor, N.Y., and regional associate for evangelism and renewal.

The team found the African Church to be a warm, generous body of believers. "The immediate affection I felt with these Christians from half-way around the world confirmed in my heart the fact that God desires us to be united in Him," Kojima says. "Our common faith allows us to experience a oneness, [regardless of] culture, denomination, life style, or background."

Kojima feels she gained valuable insight into spirituality, the Anglican Church, and youth ministry from her trip. "I relearned the principle that in order to grow spiritually I needed to exercise my faith. The exercising came when I was called upon to share why Christ is real to me, what He means to me, and how the Bible speaks to me."

The approach of the Anglican Church in Kenya is to share Christ from the Word of God and concurrently share His love by meeting the physical needs of the people. It supplies and operates schools, health clinics, and training centers and distributes food and clothing in addition to providing the Church's traditional services and sacraments.

"Christ was shared by word of mouth and also by actions from the heart," Kojima reports. "In the Episcopal Church we need to encourage personal testimonies of what Christ is doing in our lives today. As laypeople, as Christians, we have a great deal of responsibility to care for His Church. It's not a task to be left in the hands of just the ministers or leaders of our Church."



Alycia Kojima

Kojima was impressed by a youth service they attended in Nairobi which included singing with piano and guitar, participation of a variety of people, congregational prayer and praise, a Bible-teaching sermon, and a time for visitors to share something about themselves. "I feel it is hard for young people to relate to the formality of the traditional Episcopal service and that they need a service they can feel comfortable in and enjoy more easily. Young people in the United States should be given opportunities to have youth services that might meet their needs more fully and be more relevant to newcomers."

Kojima believes that along with the privilege of being members of Christ's Body, Christians—especially in the west—have a responsibility to care for their brothers and sisters. "One thing God reaffirmed in my heart while I was in Kenya was that having money is a grave responsibility. We need to begin to use the money He gives us in the best possible way—not for material accumulation that lasts for a season, but for things that will count for eternity."

Visiting a third world country opened her eyes to many things, Kojima says. "We live in a world of need, not just in Africa, but [everywhere]. God may be challenging each one of us today, where we are, to move out in love to respond to the deep spiritual, mental, and physical needs of the people around us. . . through a smile, a warm touch, a prayer, or a word of encouragement."

Alycia Kojima graduated from the University of Washington School of Pharmacy in 1979 and is now a practicing pharmacist at Harborview Hospital, Seattle. She is presently a vestry member at St. Peter's, Seattle, and teaches a high school class there. She is involved in the Youth Consultation of Asiamerican Ministries for the Episcopal Church, Young Christians for Global Justice, and interdenominational youth Christian conferences sponsored by JEMS (Japanese Evangelical Missionary Society).

Terri Sutton



Bob Lee meets his "little brother" after school.

Sewanee youth serve community

Almost a quarter of the students at the University of the South in Sewanee, Tenn., provide Christian service in their college community through a 2-year-old Christian Social Relations (CSR) Committee, a project of All Saints' Chapel. Although students still participate in traditional chapel activities, such as fund raising, Bible study, and being acolytes and lay readers, many more are choosing activist services ranging from driving senior citizens to the doctor to fasting for world hunger.

The CSR Committee was formed when a group of students met with the chaplain, the Rev. Charles Kiblinger, and researched community needs and ways students could help meet them. They decided on several projects and formed a committee for each. Student leaders exercised their organizational muscles, assuring that pledges of time and work were met.

The students provide a number of valuable services. Some volunteer free hours between classes to help the local Headstart Center, and others hold a children's after-school recreation program at the Sewanee

Youth Center. A Community Action Program participates in cleanups and provides emergency services, such as gathering household goods to replace those destroyed by fire.

One group, dubbed The Phone, trained to staff a hot line for persons needing to talk out a problem. The Phone has also sponsored training sessions in crisis counseling for new dormitory proctors and informs students of resources available for psychological counseling. The Committee of 10—students formerly chemically dependent on drugs or alcohol—shares personal experiences with other students.

A World Hunger and Peace group conducts programs to raise community consciousness about world problems.

The largest group is the Big Brother/Big Sister program which provides elementary school children with the big brother or sister they don't have—and may need—for at least an hour a week. Another group visits senior citizens.

Two committees are for fun—the first for outings, the second for other activities.

"It used to hurt to get dressed in the morning!"

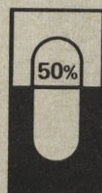


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West Texas campus program: Peers with a purpose

It's an old idea called "each one reach one" or a new idea called "peer ministry," but whatever you call it, it helped the Diocese of West Texas do campus ministry more effectively and might do the same for other dioceses.

Seven years ago the diocese hired the Rev. David L. Veal to evaluate campus ministry and make a proposal. After a year's study the diocese instituted a simple and flexible program, now proven successful.

West Texas found it had 16 colleges—state teachers', community, and denominational—but not one "big name" university. Most Episcopal youngsters go to college outside the diocese, and most Episcopalians support their alma maters,

also outside the diocese.

The denominational colleges already had elaborate religious programs, and all 16 campuses had an Episcopal congregation and a priest available. The diocese could not afford the \$200,000-\$500,000 necessary to initiate 16 classical chapel/chaplain ministries.

The diocese needed better communication between local parish and local campus and more participation by students and faculty members in the life of the local church, paralleled by parish participation in the life of an adjacent campus. The peer ministry program was West Texas' answer to those needs.

Local parishes recruit two or three students on each campus, and each is

granted a work-scholarship. Under the direction of a supervisor, usually the parish rector, the students begin with a five-day diocesan training session in which they receive a crash course in Christian teaching and ministry. They make plans for the school year, negotiate contracts with their supervisors, and form a communications network of campus peer ministers which functions through the year.

West Texas finds this program inexpensive. Scholarships—which have cost \$1,000 per year—are rather easily raised. Though the amount of the scholarships may be raised in the future, currently they are apportioned \$800 to the student (\$400 per semester) and \$200 for the training conference.

Fifty students—24 males and 26 females—have participated so far on seven different campuses. Most have served two years. Most have been Episcopalians although on campuses which have united ministries, non-Episcopalians have been recruited. Eight student participants have

been Mexican-Americans and one a black, a coincidental reflection of the diocese's constituency.

The students have organized Canterbury Clubs, initiated Bible study groups, generated conferences, raised funds for world hunger, helped college students become involved in volunteer work with drug abuse and lay readers' groups, and made referrals to clergy in counseling situations.

One parish priest reports, "Before we got our lay ministry work-scholarship program, we were lucky to see half a dozen students in church on Sunday. Now it is not unusual to see 35 or 40, and on one Sunday, I personally counted 78!"

The Dioceses of Missouri and Louisiana have adopted and adapted this program and are waiting to see how it works. It's not old enough to evaluate completely, but its impact in West Texas was immediate and effective.

For more information, write to Canon David Veal, Diocese of West Texas, Box 6885, San Antonio, Texas 78209.

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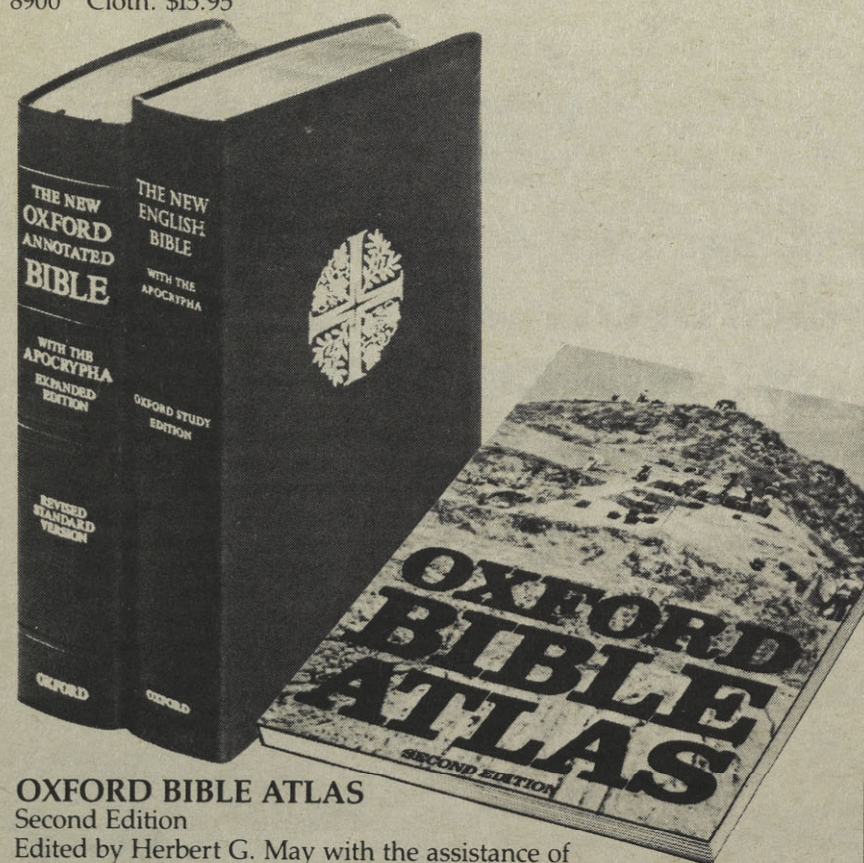
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Student recounts Ecuador adventure

A university student at Oral Roberts University, Tulsa, Okla., Sandra Grych was chosen as a member of a summer missions team to go to Ecuador, supported by St. Andrew's Episcopal Church, Broken Arrow, Okla. Here is her first-person account of her 10-week stay in South America.

by Sandra Grych

In 1975 the Episcopal Church embarked on the Venture in Mission program. In May, 1979, I also ventured on a mission of my own.

My team was comprised of David Willis, a master in divinity student from Virginia; Kathy Groenke, a nursing student from Pennsylvania; and me, a telecommunications-art student from Wisconsin. The three of us lived and worked with Wycliffe Bible translators for 10 weeks.

Kathy lived in the jungle at Limoncocha, which means "lemon lake," and worked in a clinic. David and I lived in the Wycliffe Guest House in the capitol city, Quito. David worked as a painter and carpenter's helper on the new cement block office building for Wycliffe headquarters in Ecuador. I typed and did page paste-up on books in the print shop.

Kathy worked in the clinic with two nurses and one other student nurse. The screened building is painted neatly in gray with white trim and overlooks the airport.

Each morning Indian people line up in the waiting room to see the nurses. Among Kathy's duties were giving tubercular shots and taking blood samples for malaria tests. The clinic also treated whooping cough, delivered babies, did dental work besides treating amoeba, colds, and other ailments. Patients requiring operations were flown to a nearby hospital. Occasional bug and snake bites also were problems, but, strangely, the alligators usually didn't bite—people, that is.

Kathy lived among Lowland Quichua Indians at Limoncocha, which is located in the Oriente, or jungle, only a couple hundred miles from the Amazon River.

To reach Limoncocha from Quito either requires a 10-day trip by bus, car, and boat or a 45-minute trip on Wycliffe's World War II DC-3 airplane. All of us chose the latter means of transportation.

My life in Quito was more sedentary, but it was exciting, too.

The Achuar tribe lives in the southern part of Ecuador. It is a small tribe of about 2,500 people. Their language had never been written form—up to last summer. As a former presentation editor of the school paper, I was able to use my

skills to type and paste up the first books ever printed in the Achuar language.

Some of the tribe's members could read Shuar (Jivaro), the language of a larger neighboring tribe, but because no books had been printed in Achuar, the Achuar people thought their language and culture were inferior to that of the Shuar.

Two summers ago Shuar books were translated into Achuar. In September, after I left Ecuador, the first Achuar literacy course began. By the end of the month 13 teachers graduated and were equipped to return to their villages to teach the first level of their language.

The work of missions both in the United States and abroad is exciting. One thing that impressed me was how God can use anyone with almost any skill. I had a preconceived idea that only preachers, teachers, or doctors could go to the mission field. However, a venture in mission is a venture for everyone.

Texas children learn liturgy by doing it

About two years ago Church of the Redeemer, Houston, Texas, introduced a children's liturgy for elementary school youngsters. Parish leaders hoped the children would hear the Gospel, receive teaching, and subsequently have a better understanding of the biblical message.

Leaders wanted the children to feel at home in their church environment, as well as learn there, and have involved them in creating that environment by making banners, an altar frontal, candles for the altar, and baskets for their money offerings.

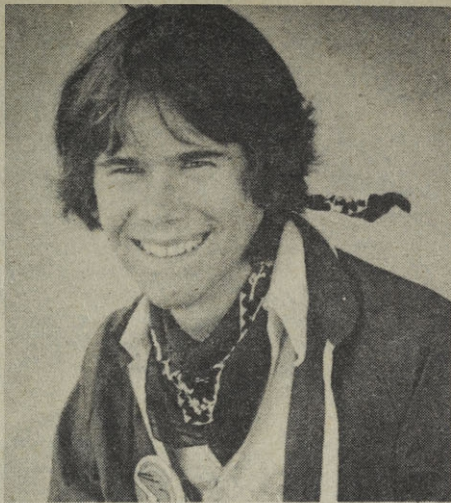
The children were first taught the meaning of the various parts of the liturgy. To learn why the Church has processions, the children proceeded "through the desert with Moses and into Jerusalem following Jesus on a donkey." "Matthew, Mark, Luke, and John" told about their writings of Jesus' life and the good news He preached. The leaders wrote a creed and confession that children can understand and taught the children to give of oneself—not just one's money.

Orientation for first graders begins at the start of each school year, as do refresher courses in liturgy for returning students. The older children are drawn into the planning, leading, and teaching on a regular basis. Teachers study the lectionary for each Sunday's gathering, looking for new ways to help children experience the lessons. Several times each year the children lead the entire parish in the liturgy as their offering to the Body of Christ.



ROSALYN JEFFERSON
Irvington, N.J.

"My neighborhood is sort of urban and suburban. Most of my friends have Muslim names, but they are not really practicing Muslims. I'm the only one in my group that talks about the Church. They all used to call me a 'church girl.' But that doesn't bother me because they come to my youth group meetings a lot. I feel that if they like the youth group, they like my church. In my neighborhood, you have to live up to a certain 'coolness.' You can't be cool and go to church and at the same time be nice to people, they say. I don't believe them. I just try to be myself."



BILL HICKS
Prescott, Ariz.

"Why are young people so concerned about their status as full participants in the Church? Maybe there is a fear among young people that they will be intellectually excommunicated as youth and they won't have anything to say until seven-eighths of the hair is off the top of their heads. I would hate to live with the knowledge that no one in the Church would accept me as an intelligent person until I was balding or paunchy or became ordained."

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—Photos by Greg Moyer



MARTHA HAY
Spokane, Wash.

"My father is a clergyman, but for so long I hated to get up on Sunday morning and go to church. I think I began to change when I started working on the diocesan level and actually played a part in shaping the Church. When people ask me whether my friends are Christian, I don't know how to answer. The way I share my love for God and for others is just by my actions, by the simple things I do. I refuse to wear a badge that says: 'I'm a Christian, therefore you must accept me.' I don't like that because I see so many people who call themselves Christians and who are hypocritical."

'Youth should not be labeled'

by Stephen Hayes

Contrary to the views of several church officials, I maintain that a great portion of the youth have not drifted far from the Church. Youth in the Church are much more stable than is often thought by the rest of society.

My experience tells of an active and supportive youth group—young people who were interested in the welfare of their parishes. Yet they grew up in an era when most people thought the young were drifting away from their parents' traditional systems.

I now see people who enjoy participating in church liturgies, people who enjoy taking part in their parish's life. I do not think the youth are not doing enough for their parishes; often the parishes do not do enough for their youth. We need to be included in the life and liturgy of the parish day in and day out, not just on special Youth Sundays, though that certainly is a start.

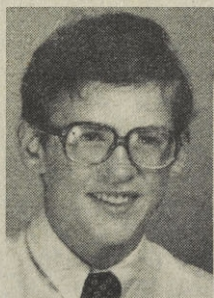
The Church should encourage its young people to work with the Church. It should listen to them. This could be encouraged by bringing their ideas, comments, and complaints to a parish vestry or council meeting. Make the youth more involved in the parish while promoting a sense of openness and sharing between the different age groups. While tradition is vital to the faith, let us not reject the new because it is new.

It would help if we, the youth, were regarded as normal people who have something to offer rather than as radical, extremist, uncaring people who disregard society's traditional values. There are radical young; there are also ultra-conservative and ultra-liberal people of all ages. Youth should not be labeled. We are willing to accept and to learn, but we do ask questions. Is that wrong?

To me the most pressing issue is confirmation. In my opinion, 12 or 13 is far too young for a child to be confirmed. At that age a person goes along with the ideas suggested to him. The person does not have any real feel for the tremendous responsibility he is taking on in following

Christ. Three years after my confirmation I remember almost nothing about it. I can easily recall, however, family vacations that occurred five years ago. Life is a matter of priorities, and to a 12-year-old the Church is not high on the list.

How can a 12-year-old be expected to understand or care about such a thing with as deep a meaning as his faith when the Church, the instrument for expressing that faith, has pretty much ignored him until "it's time to be confirmed" which follows a little after "it's time for first communion." From the time of a child's baptism, the Church should be concerned with encouraging and involving its young people. It should want them and need them and say so. We all need each other.



STEPHEN HAYES is a sophomore at Christian Brothers Academy where he was the recipient of a 4-year academic scholarship. He is a parishioner of St. Alban's Church, Syracuse, N.Y. This article is adapted from "The Messenger" of the Diocese of Central New York.

King's Kids reach out in song

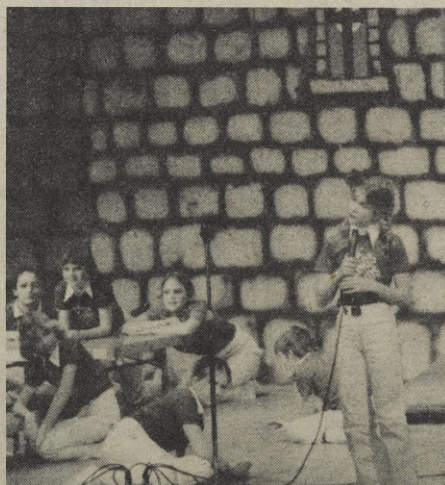
The days of defining a "churched" child as someone who squirms and fidgets during sermons or forgets the lines in a Christmas play may well be over. Instead of being preached to, some children as young as 8 are presenting the Gospel of Christ to other youngsters and adults in creative and stimulating ways through a group known as The King's Kids.

Started by the Rev. Rodney Brown and his wife Gretchen in 1978 as an outreach musical ministry of Truro Episcopal Church, Fairfax, Va.—where he is assistant—and Children's Ministries, Pittsburgh, Pa., King's Kids was designed as a type of Christian Sesame Street for local churches and institutions. Now the Kids have expanded their ministry to include schools, theaters, children's missions, community centers, and radio and television programs.

Inspired by the Children's Sand and Surf Mission, a worldwide movement which provides teaching programs on beaches around the country, the Browns decided to develop their own program for children which would include the successful tools of songs, games, skits, puppets, and exciting Bible stories and verses as a means of communicating spiritual values to youngsters.

This year King's Kids will have three individual groups and a full orchestra that will rehearse weekly. The groups, called King's Kids and Company, will produce monthly, all-area programs called "Children's Celebration" to be held Sunday evenings at Fairfax High School. The productions are designed to reach children who would not normally attend church or Sunday school. King's Kids and Company will go on tour this fall and lead a number of programs around the country.

Truro Parish is now in the process of completing its own radio and television studio in the "Upper Room," which will seat up to 300 people and can be used to tape a series of programs for children in hospitals and other institutions. Brown formed the King's Kids Media Workshop last spring to develop programs specifically geared toward the child who has a learning, hearing, or physical disability. Along with video cassettes, the workshop will produce audio cassettes for distribution through bookstores and for use by radio stations.



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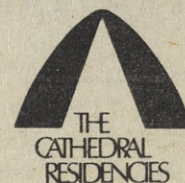
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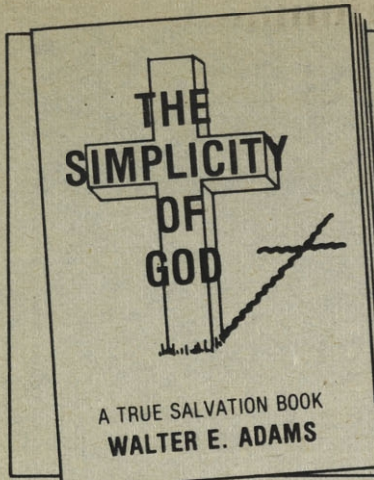
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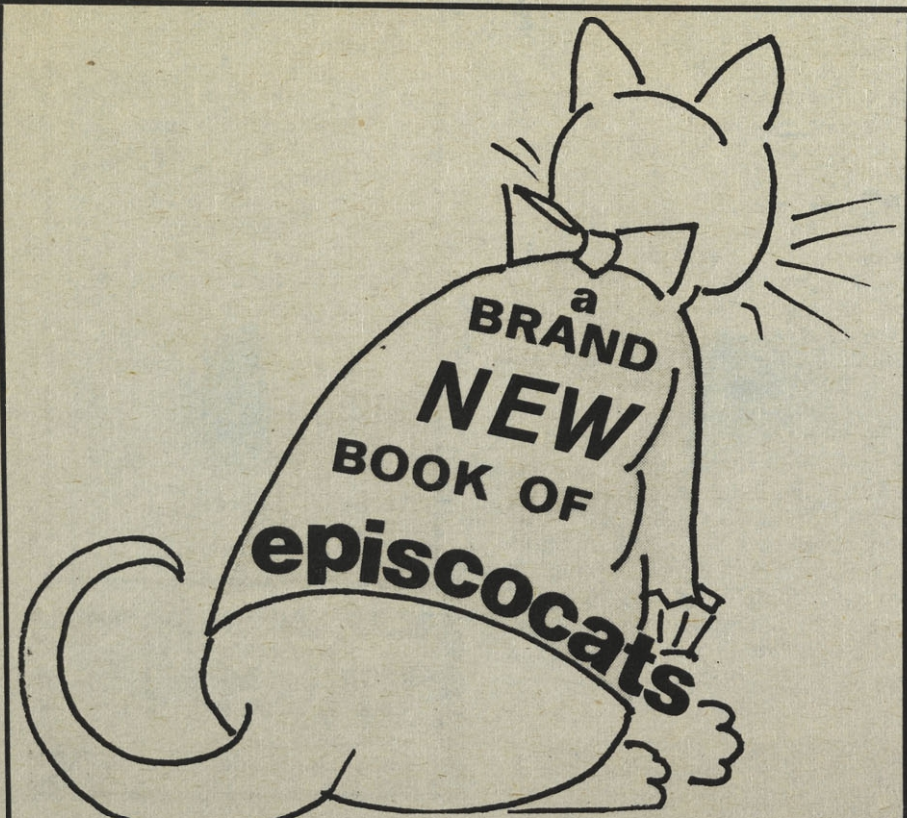
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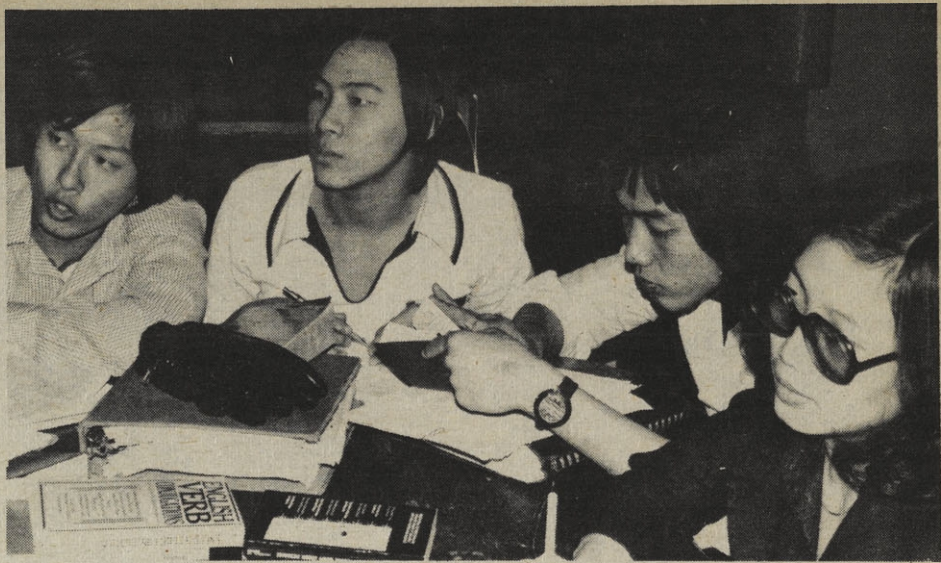
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This school teaches survival

by Elaine Haft

The schoolroom is the basement of St. Mary's Church on the University of Pennsylvania campus in Philadelphia. The concrete floor is cold, the walls chipped but brightly painted. Psychedelic egg shapes decorate the door. The students, sitting around several large wooden tables, wear blue jeans and sweaters; some have new shoes. They are here to continue their education, learning the art of surviving in America.

"Peace. Peace. What is peace?" asks a young teacher with shiny blond hair. "Peace is no war." She leans back in her metal chair. "It is a hard thing to talk about." It is especially so for these children who come from Cambodia and Vietnam.

The University City School for Asian Youth is a parish organization formerly financed by an Episcopal Foundation grant. Directed by Holman Massey, a St. Mary's parishioner and graduate student in counseling at La Salle College, the school is a culmination of several projects started in 1979 to help Asian refugees assimilate into American culture. Five to six paid teachers provide instruction, concentrating on English language and American history—what Massey calls the two biggest obstacles to an understanding of U.S. culture—for 70 students during the school year and double that number in the summer. Nearly 12,900 refugees are estimated to be living in the Philadelphia area.

Tall, thin, and bearded, Massey dresses in a handmade gold sweater and jeans. He stands under a bare incandescent lightbulb and talks about verb tenses, rapping a long piece of chalk against the palm of his hand. Behind him, on the portable green chalkboard, he writes the names of his students: Tuong, Hung, Ton, Dieu, Linh, Yech, Chou, Van, and Huy. Most are ethnic Chinese teenagers from Vietnam. A few are Cambodian.

After his grammatical exposition, Massey asks Tuong to use the present tense of the verb "to run" in a sentence. Pausing to think, Tuong chuckles. "I run to school every day." Ton punches him on the shoulder, and the two laugh. Laughter breaks out often among the students—sometimes in humor, sometimes nervously.

Quang, 19, talks about his coming to Philadelphia. He left Vietnam in July, 1978, aboard a small boat bound for Malaysia. The boat was too crowded for anyone to lie down so they sat, cramped tightly together, for five days and nights. "An American ship saved our lives," says Quang. The U.S. vessel which spotted them radioed Malaysian officials who took them to a refugee camp. "There were more than 40,000 people there [and] not enough food, water, or medicine." After they had spent seven and a half months in the camp, the Lutheran Church sponsored Quang's family which began a circuitous route to Philadelphia via Buffalo, N.Y., and Kentucky. Now Quang's 32-year-old brother, who works for a Philadelphia hotel, supports the family.

Quang says the language problem is hardest on his mother and father, the latter a former sailor on a Vietnamese merchant ship. "They always stay home," he says, because of their embarrassment.

Quang likes going to school, a feat which seemed impossible to him when he first arrived because of the language barrier. He also had difficulty at first because of occasional fights between unaccepting American students and the refugees. He is tired of struggles and says wearily, "I don't want to fight anymore. I want to make friends with American students."

Quang's immediate goals are to learn English and work to take care of his family. What would he like to do for a living? "Any job," says Quang.

Another boy, Van, looks like the stereotypical teenager with stringy black hair and a mustache struggling for identity. He is having trouble with the past tense, tries to ask a question, becomes tongue-tied, and the others laugh. But good-natured ridicule is a price he is willing to pay for the understanding he hopes will mean eventual acceptance.

Behind Massey's chalkboard a history lesson is in session. "In the year 1917 the U.S. entered the war," a young history teacher from a local community college explains.

In another corner a college-aged couple teaches junior high school children the American basics. The young man, a plaid scarf dangling from his neck, points to a picture in a magazine. "This is a taxicab, sometimes just called a cab." Later, discussing various vegetables, he asks, "Do you know what spinach is?" They respond. "Yeah, it's what Popeye eats," he agrees.

"Chair." The blond teacher, a student at Penn, repeats the word. "Chair. What are the qualities that make a chair? When we talk about the differences of things, we talk about the differences in quality. You have your own qualities."

She speaks clearly, with feeling, projecting and gesticulating as if she were giving a soliloquy. "We talk about shape. . . behavior. . . color. Quality. Who can explain quality?" Her hair swings to and fro as she seeks answers from them. "If you can explain it in Chinese, you can explain it in English," she admonishes.

When the regular school year was over, Massey planned a summer program for 90-100 high school students. By 9 a.m. of registration day, over 150 were at the door, and the school accepted all it could handle. "For many this is the only source of summer school and English training," he says.

Massey wishes he could expand the program to accommodate more students and different ethnic groups but instead must face the fact that his Episcopal Church Foundation grant has run out. With only "drips and drabs" of support coming in, the Asian school, in its present form, may fold.

That would be sad for those who gather in this cold basement where some have seen a light at the end of a long journey.

The bells toll, thanks to him

The official word for what he does is tintinnabulation, but Robert Blythe just calls it fun. Blythe, a student at Kenyon College in Ohio, has restored the century-old college chapel bells to working order and with them a musical tradition.

When Blythe heard that the long defunct bell system had once chimed melodies, he received permission from the college chaplain to explore the chapel tower while the building was being insulated. What he found in a little room beneath the belfry was a strange looking keyboard instrument equipped with a set of heavy hand levers connected by leather straps and iron chains to clappers of the bells above. One bell, the original tolling bell, swings freely and can be tolled for weddings and funerals.

After the arduous task of repairing the old equipment, Blythe had to learn to play it. This took considerable patience, skill, and physical strength, but before long his repertoire of songs was heard echoing across campus—old-time college favorites as well as contemporary tunes.

The bells, which were first installed in 1879 as part of a campaign by Bishop Gregory Thurston Bedell of Ohio, have a fascinating history. Robert Blythe helped bring this history to life for many within earshot of the Episcopal college.



Adapted from "Kenyon College Alumni Bulletin."

Inward/outward bound

Last spring a group of young people and adult advisors from the Diocese of Maine spent a weekend on Hurricane Island, just off the coast, combining a rugged physical adventure with a spiritual one.

Adhering to the rigors of an Outward Bound wilderness survival program, they rappelled off steep rocks and cliffs, crossed precarious rope bridges, and balanced on log booms. At night after the physical trials were over, they discussed the support, encouragement, and compassion they received from each other.

Many admitted they had sought divine help to meet the sometimes frightening challenges they faced. Before retiring, the group prayed for peace in their rest and guidance in their waking ventures.

They celebrated the Eucharist the following day on top of a rocky ledge. As they exchanged the peace in the open air, the young people hugged, cried, and clasped hands.

Says the Rev. William Kennison, rector of St. John the Baptist, Thomaston, who accompanied the group, "We knew the companionship of a shared experience which has put us more deeply in touch with ourselves, our companions, and our Creator."



Edward M. Berckman

John Hixon led classes in Honduras

John Hixon wanted "a year or two of adventure and purpose" before he settled into a business career, using the economics skills he gained at DePauw University in Indiana, from which he was graduated in 1979. A Presbyterian, Hixon believes that discipleship, as Jesus intended it, should be carried out in Central America. Encouraged by two friends who had decided to work in Honduras, Hixon became an Episcopal Church Volunteer in Mission.

Hixon had spent four years of his youth in Mexico and a month in Honduras on a church building project. He had a working knowledge of the language and culture of

Central America and was eager to return and "use my Spanish for the Lord's glory."

Hixon lived and worked in San Marcos with the Rev. Roy Mellish, who placed him in charge of the Sunday schools of San Marcos, Chachahuala, and Muchilena where he also led adult Bible studies. The Honduran government requires schools to provide school children with an hour of Christian education each week, and Hixon was asked to help in San Marcos.

In addition, the young missionary taught the Christian faith to grades 1-5 in bilingual St. John's School in Puerto Cortes, 20 miles from San Marcos. Under the direction of the Rev. James Douglass, vicar of St. John's Church, he led a Bible study for high school students. This was highly satisfying because the young people were sharp, committed, and wanted to teach others. He was thrilled to hear their Spanish prayers for growth among themselves and others and "to see them grow in their

Continued on page 15

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Wind Children take their message around world

by Karen Lingo

The west coast, long known for its innovations, has spawned the California Wind Children, an ecumenical group of high school and college-aged young people. The majority are Episcopalians from Novato, Calif., but members also include Lutherans and Roman Catholics from within a 60-mile radius of Novato.

In 1975, 13 senior high Bible study members of St. Francis of Assisi Episcopal Church in Novato led a summer camp for Navajo children in Bluff, Utah. The Wind Children was born one night when around a campfire they decided to devote their summers to work projects and to use music as a means of support.

The group holds no auditions, but a youngster must have completed eighth grade, be aged 14-25, and regularly attend Sunday and Monday night rehearsals. He or she is required to be on one or more work crews, such as vehicle maintenance and repair, finances, driving, public relations, correspondence, sound equipment, and, on tour, luggage and food crews. Some members joined the group for its musical activities but stayed for spiritual reasons.

In 1976, 40 Wind Children took a six-week tour of the U.S. which included performances at the National Cathedral in Washington, D.C., and a Bicentennial show on the White House lawn for which they created "The Flower, the Flag." They spent part of the summer with Cree Indians in Canada, doing construction and repair work on the reservation and leading summer camps for children.

In the fall of 1976 the Wind Children made two professionally recorded albums. Profits from their sale and free will offerings at performances finance travel and work projects.

In 1977, the Wind Children sang their way through many of the southern states. And during their two-week work project in Ethete, Wyo., they refurbished 11 buildings on two reservations.

On the 1978 summer tour about 90 Wind Children sang for seven weeks in the United Kingdom and western Europe and worked three weeks with the Welsh Forestry Service. They restored a 200-year-

old house, hauled rocks up a mountain for erosion control, and burned out a field of overgrown vegetation. During two of those weeks, their work was done in pouring rain.

The 1979 tour took the Wind Children through the U.S. south and midwest and culminated in the renovation of St. Dorothy's Rest, an Episcopal retreat center in northern California. The Diocese of California gave management of St. Dorothy's to the group, which handled all facets of the center's operation—cooking, cleaning, caretaking, finances, and booking retreats. The group also began to plan for a school at St. Dorothy's called Expanding Horizons which would meet the spiritual and emotional needs of other teenagers.

In addition to three regular programs, the Wind Children also do a special Christmas show, "The Greatest Gift." Their material is largely original. Specialty groups from within the big group include a Dixieland band, a rock band, a girls' mellow rock band, a classical singing group, an a cappella comedy boys' group, and soft rock and folk duets.

This year the Wind Children made an eight-week, 8,600-mile tour of the U.S. and Canada, including a two-week work project in Burlington, Vt., where they refurbished an Episcopal retreat center.

The group was originally inspired by the Rev. Edgar E. Shippey, rector of St. Francis of Assisi, Novato, who still offers guidance although his motto is: "Give them enough rope to hang themselves." Leadership has gradually fallen to older group members. Emphasis in the group is on individual responsibility, self-reliance, love and respect for others.

A LIVELY RESOURCE

Alive and young in spirit, *Youth* magazine is a national ecumenical publication for senior high young people. Supported by 11 Protestant denominations including the Episcopal Church, it's available for \$10 for one year or \$18 for two from Room 1203, 1505 Race St., Philadelphia, Pa. 19102.



THESE SPANISH SMILES NEED NO TRANSLATION

Younger children at Church of the Good Shepherd, San Jose, Costa Rica, were among those that 20 young people and five adults from the Diocese of Tennessee met when they made a two-week venture to Costa Rica this summer. The first Tennessee Episcopal Ambassadors for Mission: The TEAM was carried out through one of the diocese's first Venture in Mission grants. In Costa Rica, under the direction of Bishop Cornelius Wilson and his staff, the group divided into four units of five teenagers and one adult to work in three communities in the southeast lowlands: Estrada, Batan, and two teams in Siquirres. The teens painted Episcopal church buildings and cut and trimmed church yards as well as shared games, tasks, and laughter with Costa Rican teenagers. When the venture was over, one TEAM member said, "Now I understand each letter of the word *ministry*."

—Courtesy of THE TENNESSEE CHURCHMAN and the Rev. Ted McNabb

'It's not just going to church'

by Salome Breck

For many of us the term "cradle Episcopalian" evokes the image of the New England crib, complete with black walnut spindles and a baby dressed in yards of dress and a small lace cap awaiting baptism.

Today's young person who qualifies as a cradle Episcopalian is not apt to fit the picture. Rather, he or she is a product of the backpack, portable crib, and safely-strapped car seat.

Colorado's almost-20-year-old Anne Wells grew up in a thoroughly modern family where mother combined maternal activities for three children with elementary school teaching. Her father is a priest.

Last year Wells was a freshman at Stephens College, Columbia, Mo., with a major in dance, and she took part in campus lay ministry. A small stipend is paid students so involved. "Of course, it goes right toward tuition, but it makes us feel respon-

sible," Wells explains. At Calvary Church, Columbia's parish, students spend six hours a week helping plan and execute activities for the 200 Stephens students who are "declared" Episcopalians. Other students are always invited to take part.

Programs are varied, "but the work comes right out of the parish with the priests supervising," Wells says. "We have a dinner every month, with parish people helping. On holidays students are invited into members' homes to plan and be part of the festivities. We had a raft trip on the river. Every week we get together for some activity."

"Those of us at Stephens who want to be involved can find many outlets. Students who think being an Episcopalian is simply going to church once in a while certainly miss a lot!"

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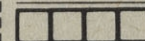
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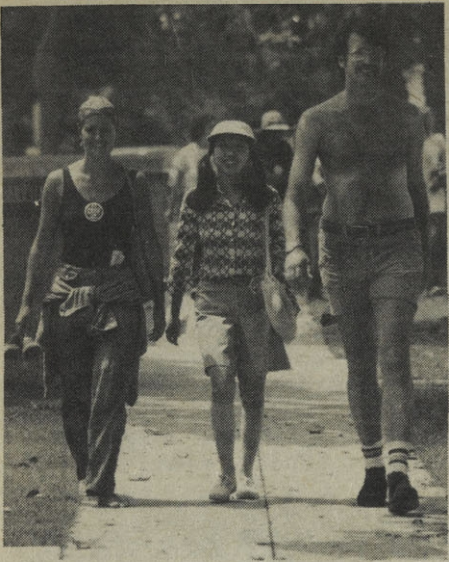
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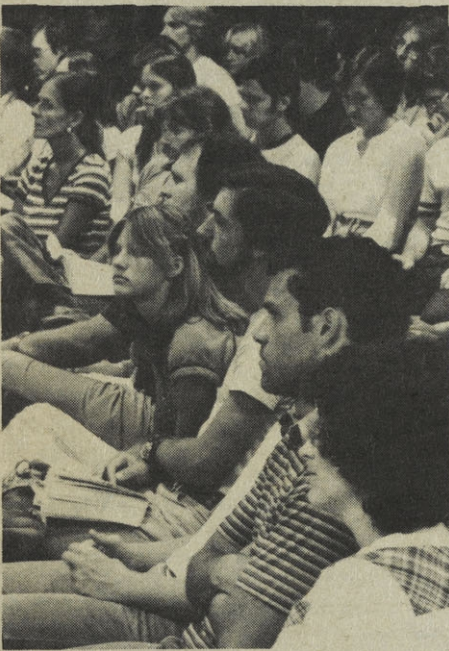
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In Santa Monica, Calif., over 500 walkers, above, raised \$16,000 for national and local hunger projects. St. Augustine's Church, Santa Monica, has a service project to help low-income people and houses the Namibia Peace Center which assists that African country through fund-raising and education of Americans. At Church of the Apostles, Fairfax, Va., below, over 400 youth attend Saturday Night Alive at which the Praise Band and discussion help teach biblical insights for Christian living.



Honduras

Continued from page 13

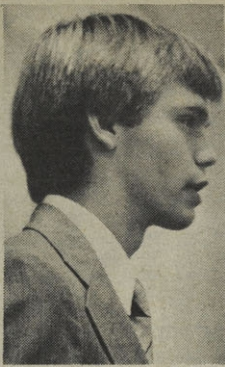
desire to be men and women of God."

Once a week Hixon and Douglass went to the secluded mountain village of Barbas Cheles, which means "blond beards," referring to the light-haired people who settled there. At Barbas Cheles, Douglass celebrated the Eucharist and Hixon taught Sunday school and led a Bible study.

In 1976 Douglass initiated an annual Christmas feast in the village. Earlier that year the village's town council had asked him to conduct a service and celebrate Communion. The visit eventually resulted in the entire village's joining the Church. A school has been built with church funds, and American doctors and dentists give assistance several times a year. The Eucharist is now administered every Tuesday, weather permitting, and the Christmas pig roast and ensuing annual celebration are greatly anticipated by the new Christians.

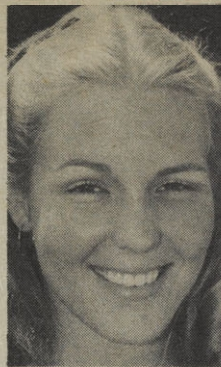
Two days a week Hixon assisted a doctor at the Episcopal clinic in San Marcos. He learned how to treat common ailments ranging from parasites to "machete elbow" and saw the beneficial effects of proper vitamin intake.

Hixon says he was changed and stretched far more than the people he had gone to help. He felt his faith profoundly affected by his time there, and as a result he may engage in other foreign mission, "not as a self-righteous Christian, but as one with a deepened walk with God."



JIM DEMAREE
Sanbornville, N.H.

As a Youth Presence delegate at the 1979 General Convention, Demaree learned the Church was interested in teenagers. The wrestler, lacrosse player, debater, and sports editor of his school paper says, "One of the Church's main goals should be to foster communication between various youth organizations within a diocese," but he thinks youth programs should be determined by individual dioceses.



AMY CHISLOCK
Scottsdale, Ariz.

A 23-year-old graduate of the University of Arizona, Chislock was a lay missionary at Church of the Resurrection where she developed a prayer chain, prayer class, and visitation class for hospitals and shut-ins. "I really want to see the Church become a Church of the people, not of the hierarchy," she says. "The purpose of the Church is to help God's kingdom grow and help the people in it grow every day."



MIKE BROOME
Buffalo, N.Y.

For caring and doing something about it, Broome received the Service Cross from the Rev. Joseph Dedde at St. Michael and All Angels' Church. Broome and two companions rescued a woman from the Niagara River on January 5. Broome helped pull her to shore and covered her with his jacket until authorities arrived. He also received an Outstanding Citizen Award from the mayor of North Tonawanda, N.Y.

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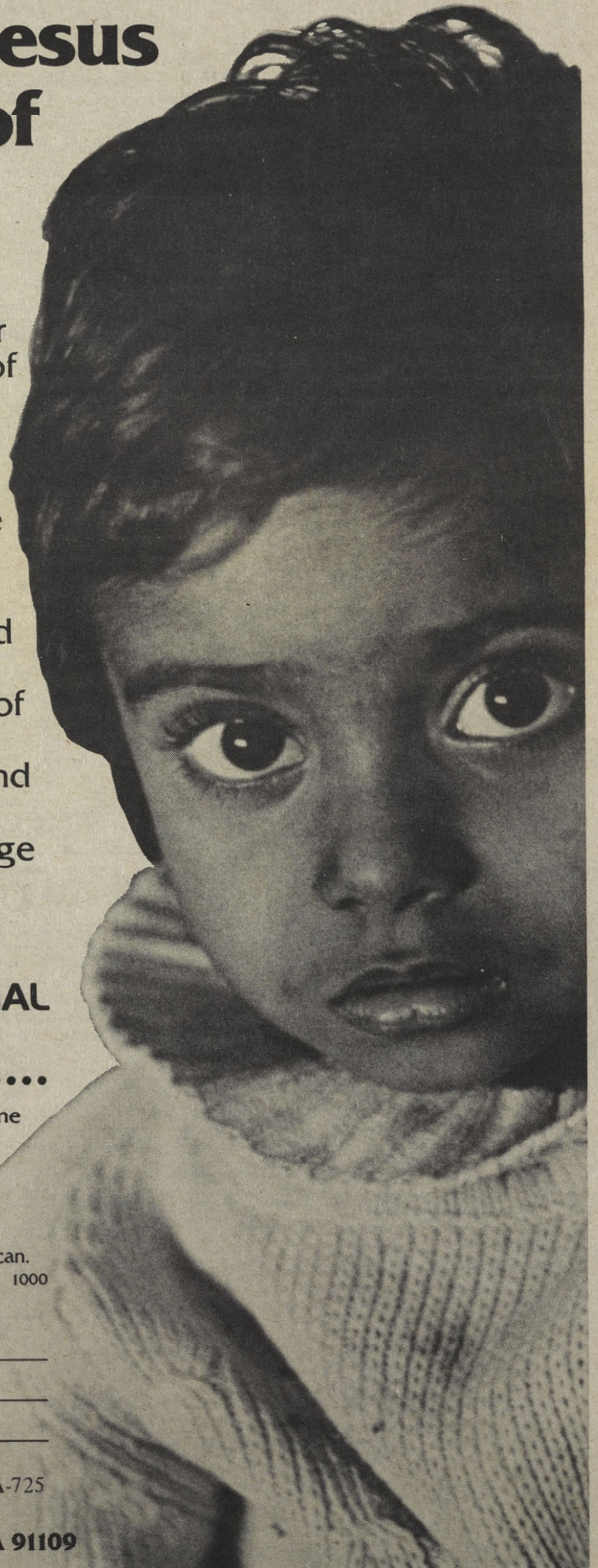
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Have You Heard

AND SOME MYSTERY NEVER HURTS

A regional theater group—Peoples' Light and Theatre Company in Malvern, Pa., near Philadelphia—holds a summer children's workshop. Climax of the program is a performance of a play written and acted by students. This year's production included the following exchange:
First Actor: "Do you really believe in God?"
Second Actor: "Of course. I think it's good to have something vague in your life."

IF YOU CAN'T RAISE RESULTS, WHY NOT LOWER EXPECTATIONS?

Philadelphia had a program under which it gave properties to citizens who would rehabilitate them. The program became backlogged with 7,700 applications for 1,100 properties and was canceled. After a citizens' protest it was reinstated. A city official says he hopes new application procedures will solve some problems, but warns "that people who apply for a property should not expect to obtain one." Rarely does one hear such untrammelled straight talk from politicians. We thought it worth noting.

THAT'S WHAT WE'D CALL STRAIGHT TALK!

Misprints often catch the reader's attention in a special way and provide food for speculation. While many women are finding their place in the Church, other frustrated professionals might appreciate the honesty of the Religious News Service report on July 22: "Canada Bishops Name Woman to a Stop Post." And one wonders what was on the agenda for the Diocese of California's Peach and War Commission when it met June 25.

WHERE THE WIND ON THE PLAIN CAN BE THE HOLY SPIRIT

For a dyed-in-the-wool easterner, reports from the Niobrara Convocation have a certain romance that other Episcopal events filled with the doings of Mr. Smith and Mr. Brown cannot match. For instance, Leonard American Horse, Charles Moose, and George Medicine Eagle were ordained to the diaconate with Robert Mesteth and Benjamin Tyon, and Robert Two Bulls was ordained priest. Joseph Kills Crow and Gilford Noisy Hawk

were commissioned captains in the Church Army. Even the fact that Bishop Walter Jones performed the ordinations doesn't really dim the visions of sweeping plains, soaring mountains, and shadow-filled canyons that the names of our Dakota brothers evoke.

NEW RITE

Who would have thought he'd live to see the headline: "Bishop Marries Deacon"? But it happened last spring in England when the Assistant Bishop of London, Kenneth Woolcombe, married the Rev. Juliet Dearmer in St. Mary's Church on Primrose Hill, London. Were the newlyweds forced to endure bad jokes about "treading the primrose path," we wonder.

BELL WEATHER

While it might not be everyone's favorite daydream, Nigel Bullen of Bedfordshire, England, longed to be the owner of the world's largest and smallest tuned English handbells. To reach his goal, he turned to an American company, Malmark Handbell in New Britain, Pa. After over a year's negotiation, engineering, and production, Bullen is now the proud owner of a 99.996 percent pure bronze F2 with a diameter of 14-1/2 inches and a D9 with a diameter of only 1-1/8 inches. Mr. Guinness, please take note.

INDIAN GIVERS WELCOME

The Rev. Geoffrey Collis of Toms River, N.J., takes us to task for our light-hearted approach to what constitutes appropriate mission to native Americans. We said, "You know it's going to be a bad day when your idea of ministry with Indians in 1980 is to send blankets." According to Collis, rising fuel costs make warm blankets and other winter garments much appreciated gifts, especially to elderly people on western reservations.

WINNERS. . .

Episcopalians seem to be an able lot, having a variety of accomplishments that earn recognition in many ways. Robert A. Robinson, president of the Church Pension Fund, received his third honorary degree when Nashotah House honored him last spring. . . . Archdeacon Arthur B. Williams won the Absalom Jones Award from St. Peter's Church, Akron, for service to the churches in the Diocese of Ohio. . . . A diocesanwide party for Bishop Alexander Stewart of Western Massachusetts celebrated a decade of episcopal service. . . . Albany's diocesan newspaper saluted Sister Hilda Havens on her 40th anniversary as an active member of the Church Army. . . . Dr. Prezell R. Robinson, president of St. Augustine's College, Raleigh, N.C., received a governmental appointment to the President's Commission on U.S.-Liberian Relations.

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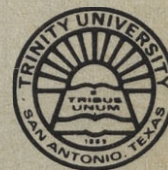
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