

Title: *The Episcopalian*, 1981

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Mississippi photographer Dinah Rogers took the perfect Independence Day picture when she snapped the Rev. Travers Koerner of Trinity Church blessing the Pass Christian small boat fleet.



THE Episcopalian

JULY, 1981

Bishops bring views of faith

Ambassadors from Anglican Communion charm American hosts

Episcopalians throughout the country savored the vast variety in the Anglican Communion as heads of overseas Churches visited them following the primates' meeting in Washington, D.C., this spring.

Many visited parishes, attended conferences or meetings, and toured dioceses with their host bishops. Presiding Bishop Titus Yoshio Nakamichi of Japan had another task as well. At L. L. Bean's mail order store in Freeport, Me., he bought a belt, knife, and shirt. The Presiding Bishop learned of Bean's at an international school in Kobe. It was the "one thing he asked to see," said Bishop Frederick Wolf, his host in Maine.

Most of the church leaders had grueling—but enjoyable—schedules in the U.S. which included stays in a number of dioceses. Besides Maine, Nakamichi visited Central Pennsylvania, Olympia, Virginia, Michigan, Los Angeles, California, and Hawaii.

An Appalachian flavor supplied by lofty mountains, the music of Trapezoid—an Appalachian quartet—and square dancing greeted Archbishop Cuthbert M. Woodroffe of the West Indies who visited West Virginia for that diocese's 104th convention. Other entertainment included the Catalysts, a Christian drama and singing group. The Archbishop preached at the closing Eucharist, stressing the importance of Partners in Mission.

When Archbishop Manasses Kuria of Kenya and his wife Mary visited Colorado, he preached at Christ Church and at St. John's Cathedral in Denver, addressed the diocesan Episcopal Churchwomen board, and spoke at Holy Spirit, Colorado Springs. He described Kenya—half of whose population is under 16 years of age—as a "country on the run," where the drive for change and modernization has increased dramatically.

As for the Church, "We have converts every day, and new congregations are starting all the time," he said. "We thank God all this work is being done mainly by laypeople because we do not have enough ordained men. . . .Everybody is an evangelist."

Archbishop Norman Palmer of Melanesia told Western North Carolina clergy that



Top: Musa Kahurananga with Alexander Stewart. Second row: Dean T. Stevenson welcomes Titus Nakamichi with Fred Honaman as interpreter; Cuthbert Woodroffe; Paul Reeves. Third row: Trevor Huddleston; William Dimmick with Bezaleri Ndahura. Bottom: Manasses Kuria; Basil Temengong; Silvanus Wani.

his country and Church differ from theirs, but as he discussed the problems of lack of planning, a tendency to forget the laity, and inflation, members of the audience nodded in agreement.

Palmer also outlined Melanesia's "Program of Commitment" that involves spiritual renewal and talked about the evangelizing Melanesian Brothers who enter heathen villages with nothing but a "walk-

ing stick, a Bible, and a smile." He celebrated the Eucharist according to Melanesia's liturgy, a close cousin to the one Americans know as Rite II.

Archbishop Silvanus Wani of Uganda—by accident of birth a member of the Kakwa tribe to which Idi Amin also belongs—visited the Diocese of South Carolina's four deaneries to discuss the Ugandan way of life. In each deanery he met with clergy and held an open meeting. One of the deanery meetings took him to the resort community of Pawley's Island where he delighted all who met him. "He's a good sport," said the Rev. Albert Hoag, All Saints' rector, after Wani enjoyed a deep-sea fishing trip and banana splits. Hoag described his guest as an "inspiring speaker," a man who combines a joy of life with deep seriousness about his responsibilities.

The chairman of the Council of Churches in East Asia, Bishop Basil Temengong of Kuching, Malaysia, went to both the Dioceses of Dallas and Erie. In Erie he visited eight parishes in four deaneries, celebrated the Eucharist at a diocesan council meeting, and participated in a confirmation service. He toured major industries in the diocese—coal mines, oil refineries, steel mills—and sampled the wares at a local winery. Temengong, who had spent some time in the mid-1950's with the Community of the Resurrection, Mirfield, England, also visited St. Barnabas' monastery in North East, Pa.

Banners, trumpets, massed choirs, and a crowd of some 2,000 greeted Archbishop Musa Kahurananga of Tanzania and his chaplain, the Very Rev. Martin Mbwana, dean of Christ Church Cathedral, Zanzibar, when they were guests of honor at an ecumenical missionary rally and song-fest in Lenox, Mass., on the grounds of Tanglewood, summer home of the Boston Symphony Orchestra.

During their stay in Western Massachusetts the two also participated in a 14-parish combined worship service in Worcester, a clergy conference in Petersham, an ordination, two confirmations, and numerous parish and deanery functions as well as sightseeing in some of America's favorite historic spots.

With a store of one-liners a professional comedian would have envied, Archbishop Paul Reeves of New Zealand helped the Diocese of Rochester celebrate its 50th anniversary and reexamine its mission. In addresses and sermons he told churchpeople to "know what you believe and live your belief."

He discussed America's sense of defeat before the space shuttle lifted morale and said Christians must not fear failure. "When we are most vulnerable, we are strongest and most open to the nudging of God."

A "gentle, outspoken, charming man with a tremendous sense of humor," Reeves described New Zealand as a nation of 3 million people and 60 million sheep. "Thirty percent are Anglican—and I sup-

Photos by Ian Montgomery, Kenneth Quigley, Mountain Dayspring, William Kirkpatrick, Warren Davis, Tom Lippart, Colorado Episcopalian, Onell Soto.

The Story the Times Didn't Tell

Antonio Ramirez profiles a Church with power, yes, but also room for rich diversity.
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THE Episcopalian

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World News Briefs



TORONTO

The Rev W. Ebert Hobbs, former planning officer for the Diocese of Ohio and a leader in the Episcopal Church's Venture in Mission program, has been named national director for the Church of Canada's Anglicans in Mission project. Hobbs is currently that Church's membership development officer. In May, the Canadian Church's National Executive Council approved the three-year development program and set a goal of \$20 million for national mission projects. Hobbs said the mandated year of mission study in each parish and diocese may uncover another \$20 million in local mission opportunities. Anglicans in Mission is described as "the largest single national program ever undertaken by the Anglican Church of Canada."

HARTFORD

In May the Diocese of Connecticut elected two suffragan bishops in one day, a rare occurrence in the American Church. Members of a special convention elected the Rev. Clarence Nicholas Coleridge, rector of St. Mark's, Bridgeport, and the Rev. Bradford Hastings, rector of Christ Church, Greenwich, to assist Bishop Morgan Porteus and Bishop Coadjutor Arthur E. Walmsley. Walmsley will become diocesan when Porteus retires at the end of August.

NEW YORK CITY

Former Iranian hostage Moorhead C. Kennedy, Jr., has been named to head the Cathedral Peace Institute at the Cathedral of St. John the Divine here. The Institute will examine ways religion affects a nation's attitude toward the rest of the world. Kennedy said that during his captivity he concluded the American nation "had failed to understand the unique role of religion in international affairs." Kennedy has resigned from the Foreign Service to take the new post. He and his wife Louisa have volunteered to co-chair the Cathedral's \$35-million fund-raising effort; former Secretary of State Cyrus Vance and Mrs. Vance will assist.

LODSWORTH

British economist Barbara Ward Jackson, 67, has died in this southern English town after a long illness. President of the International Institute for Environment and Development, Dame Barbara was author of several books, including *The Rich Nations and the Poor Nations*; former member of the Vatican's Pontifical Commission for Justice and Peace; and a frequent speaker at church gatherings. At the time of her death she was working on a book on global environment and social justice.

NEW YORK CITY

Nordan C. Murphy, the National Council of Churches' top stewardship executive, has urged that federal tax-cut legislation include tax incentives for charitable giving. He said federal spending cuts will affect the poor and that groups serving them will need to find new funds. Although Murphy received verbal assurance from White house aide Edwin Meese that President Reagan would back such incentives, the incentives may not be in the current tax

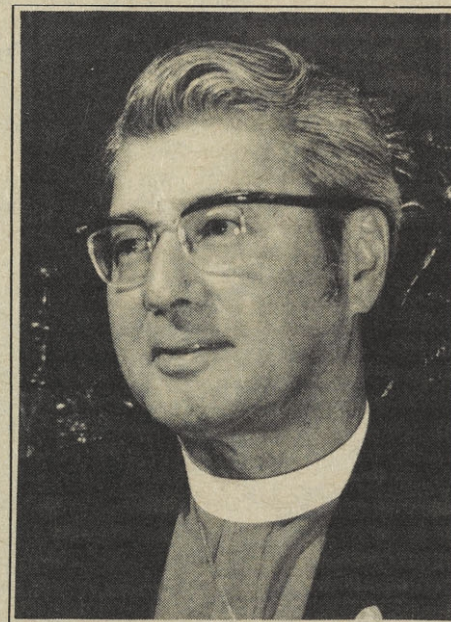
bill. Research the Gallup organization did in 1979 shows that taxpayers who itemize their returns give three times as much to charity as those who take a standard deduction. Murphy would like to see taxpayers able to deduct charitable gifts in addition to the standard deduction.

CAMBRIDGE

A gift of \$1 million to Harvard University will establish the first endowed chair for Jewish studies at a non-Jewish divinity school in the United States. The gift from New York philanthropist Albert A. List, combined with a \$500,000 drive underway at Harvard Divinity School, will insure continuation of a Judaism program on a permanent basis.

WASHINGTON

The annual convention of the Episcopal Conference of the Deaf will be held at the



See Naha

National 4-H Center here in August. The Church's ministry to the deaf began 131 years ago when the Rev. Thomas Gallaudet started a Bible class for the deaf in New York City.

DENVER

The Rev. Kathleen Ryan, a native of Rocky Ford and a deacon since 1970, was ordained in St. John's Cathedral here, becoming the Diocese of Colorado's first woman priest. The diocesan standing committee had not previously approved ordination of a woman. Ryan is in charge of Grace Church, Georgetown, and parish coordinator at St. Barnabas', Denver.

NAMIREMBE

The Church of Uganda will welcome a new bishop when Canon Eustace K. Kamanyire, 46, is consecrated Bishop of Ruwenzori. Kamanyire has been a lecturer, vice-principal, and principal of Bishop Tucker Theological College in Mukono. During Idi Amin's reign he spent a year-and-a-half in Kenya as lecturer at St. Philip's Bible School, Maseno, returning to Uganda after its liberation in 1979.

WASHINGTON

Bishop John T. Walker has named retired Bishop William H. Marmion to be interim warden of the College of Preachers for approximately one year. He will replace Canon Clement W. Welsh who retired as warden in June.

NEW YORK CITY

The Episcopal Television Network's new two-hour Sunday evening program is presently being seen on cable in some 40 cities. The program includes half-hour segments of children's programming, adult education, church news, and a service for shut-ins. Episcopalians should call their local cable operators for information about the program which is carried on Transponder 16, delivered by satellite to cable systems, and runs from 6 to 8 p.m.

SYRACUSE

Bishop Coadjutor O'Kelley Whitaker of Central New York did not forget the deaf members of the diocese during his consecration in May. Following the service at which Presiding Bishop John M. Allin officiated, the new bishop simultaneously said and signed the blessing.

NAHA

Retired Bishop George T. Masuda of North Dakota has come to Okinawa to be interim rector of All Souls' Church which ministers primarily to the American military community stationed here. His wife Jeanne accompanied him. Okinawa, once a part of the American Episcopal Church, is now a diocese of the Anglican Church in Japan, the Nippon Seikokai.

BRISTOL

Members of St. John of the Cross Church in this Indiana town recently welcomed Bishop John Tinsley of Bristol, England, to help with the dedication of their church and grounds to the National Register of Historic Places.

NEW YORK CITY

General Theological Seminary has accepted the Bayne Collection of pamphlets, articles, correspondence, sermons, and personal memorabilia of the late Bishop Stephen F. Bayne of Olympia. Bayne was also an executive officer of the Anglican Communion and the seminary's eighth dean. Lucie C. Bayne, the bishop's widow, donated the collection which covers his entire career from college days at Amherst.

PHILADELPHIA

The annual meeting here of the Associated Church Press awarded a total of seven prizes to two Anglican publications. *The Canadian Churchman* received an award for general excellence and three merit awards for best front page and graphics. A diocesan publication, *The Communicant* of the Diocese of North Carolina, received three merit awards for graphics and photography.

LONDON

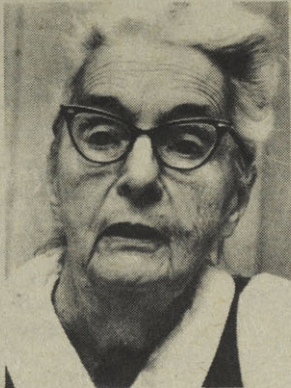
Anglican Bishop Colin Winter of Namibia, in exile from his diocese for nine years, has resigned because of ill health following a serious heart attack in January.

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Church loses talented trio



Neuwoehner



Piccard



Heim

HIRAM NEUWOEHNER

Hiram W. Neuwoehner, Jr., 60, active Episcopal layman and chairman and chief executive officer of Batz-Hodgson-Neuwoehner, Inc., a St. Louis, Mo., advertising firm, died of a heart attack at his office on May 18. He is survived by his wife Mary, a son, two daughters, and two grandchildren. A memorial service was held at his parish church, St. Peter's, in Ladue, Mo.

A lifelong Episcopalian, Neuwoehner put his communication skills to work to serve the whole Church. His responsibilities included arrangements chairman for the 1964 General Convention; member of Executive Council's communication committee and of the Mutual Responsibility and Interdependence Commission (MRI); deputy to several General Conventions; board member of the Evangelical Education Society and of the Church Deployment Board.

John Goodbody, former communication officer at the Episcopal Church Center, offered this tribute to Neuwoehner, who served as president of The Episcopalian, Inc., and was a member of that board at his death.

"Hi Neuwoehner made things work, and he did so in a cooperative way, working for closer collaboration among groups. As

president of The Episcopalian from 1974 through 1977, he expedited the publication's conversion from magazine to tabloid and helped negotiate a difficult transition period.

"Hi's communication ministry ranged the breadth and width of the Church—with various media and varying polity. He was an energetic and indefatigable member of a group that pulled together a coordinated communication plan for the Episcopal Church Center in 1970. He was a friend of Howard Foland at Hillspeak, of Jim Kennedy and Charles Long at Forward Movement, and of diocesan editors at meetings of the Episcopal Communicators. An active member of the Episcopal Radio/TV Foundation board, Hi also accepted the assignment as chairman of publicity and interpretation for the national Venture in Mission campaign.

"In spite of the pressures of a successful, expanding business and active participation in the American Association of Advertising Agencies, Hi was involved in many educational, cultural, and civic organizations in St. Louis. Still he held his Church as a priority and just the week of his death told his secretary of 21 years, Mabel Lackland, 'Never say "No" to the needs of the Church.'

In peace may he take his rest.

JEANNETTE PICCARD

The Rev. Jeannette R. Piccard, whose life exemplified commitment to both science and the Church, died May 17 in Minneapolis, Minn., at age 86.

In 1974, Piccard was among the 11 women ordained to the priesthood in a controversial service in Philadelphia, satisfying a lifelong desire to be an Episcopal priest, a desire she had first acknowledged to her mother when she was 11 years old.

Some 40 years before her ordination she had set a record when, assisting her scientist husband Jean Piccard, she piloted a balloon to 57,579 feet during his research on cosmic rays in the stratosphere. It was the first successful piloted flight into the stratosphere.

A native of Chicago, Piccard was graduated from Bryn Mawr College in 1918, then returned to Chicago where she received a master's degree in organic chemistry and met her husband. She later received a Ph.D. from the University of Minnesota and honorary doctorates from Hobart and Carleton Colleges.

After her husband's death in 1963, she served as a consultant to the National Aeronautic and Space Administration.

In 1972 she turned again to her dream of the priesthood and entered General Theological Seminary. Following her ordination in 1974, she became an unpaid assistant at St. Philip's Church in St. Paul, Minn. She was also an inspiration and mentor to countless ordained and lay women throughout the Church.

Her influence was recognized in the days before her death. On May 14, in the hospital, Bishop Robert M. Anderson of Minnesota installed her as an honorary canon of the Cathedral Church of St. Mark in Minneapolis. And the day before she died, the Minnesota chapter of the National Organization for Women (NOW) honored her with its Charlotte Striebel long-distance runner award, given to people who have battled persistently for women's rights.

Piccard is survived by three sons—John of Kennett Square, Pa.; Paul of Tallahassee, Fla.; and Donald of Newport Beach, Calif.—14 grandchildren, including the Rev. Kathryn Piccard of Allstown, Mass., and four great-grandchildren.

Bishop Daniel Corrigan, a former St. Paul rector and retired Suffragan Bishop of Colorado, who ordained Piccard, conducted the memorial service at St. Mark's Cathedral.

KENNETH HEIM

The Rev. Kenneth E. Heim, 73, a key figure in developing Episcopal Church missionary strategy, died of cancer of the liver in Tokyo, Japan, on May 22.

From 1951 to 1972 Heim was liaison officer between the American Episcopal Church and the Nippon Sei Ko Kai, the Anglican Church in Japan. He returned to the U.S. yearly from 1956 to 1968 to lecture on mission at Virginia Theological Seminary where he had formerly been profes-

sor of church history. These annual trips made him as widely known and respected here as he was in Japan where he had spent 30 years.

Upon his retirement from the liaison post, Heim became special assistant to the president of Rikkyo University, Tokyo, where he had often lectured. At Rikkyo he was working on a cultural/educational interchange program to bring scholars, particularly from developing areas, to Japan for study and research. It was a typical endeavor for this man who combined a lively,

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Switchboard

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

THE ARCHEPISCOPAL PIG

I enjoyed the coverage in the June issue of the Archbishop of Canterbury's recent visit. "Banquets and Barnyards" (page 8) led me to come up with the following:

The pig's a beast not taken
By most men for refined;
Yet he provides the bacon,
With ham from his behind.
One pig was photo-taken,
In cassoaked arms enshrined—
In Runcie's! to awaken
The not-so-trendy kind.
The pig at least seems taken
By Runcie for refined,
And I'd gulp Lambeth bacon
With gustatory mind.

Francis C. Lightbourn
Wilmette, Ill.

TAIL'S END

My comment on The Episcocats seems to have stirred quite a hornet's nest!

I agree humor and enjoyment are fine and assure Rosamonde Reinhardt I agree with her stand for humane treatment of animals. I have even adopted stray dogs who became loved members of the household. But I cannot enjoy a cat who shares the dining table or jumps on my bed in the middle of the night. That is what I call being besotted about cats. Here's to good healthy disagreement!

Dorothy Miller
Jacksonville, Fla.

BRAILLE PRAYER BOOK

Several months ago Dr. Charles Long, executive director of Forward Movement, announced publication of a Braille edition of *The Book of Common Prayer*. The 13-volume, soft-cover set is available through Forward Movement [412 Sycamore, Cincinnati, Ohio 45202] for \$50.

I encourage all clergy and laity to tell blind persons about the Braille edition. Everyone should have permanent access to the treasures of the book. In this International Year of Disabled Persons, parishes

might respond to this missionary opportunity by acquiring a set for the parish library.

As a reader of Braille in the pew and as a priest at the altar, I was gratified to assist Dr. Long with personal and professional counsel. I should be happy to do the same for individuals and parishes elsewhere.

W. J. Johnson
Lakewood, Ohio

OUR NEIGHBOR TO THE SOUTH

Thank you for the recent issues stressing the role of peace and armaments. Not only have you spoken out as the Church ought to speak, but you have done so in a manner that is objective and informative. Certainly many voices will not approve, but the times are too serious to be blinded by those who see only the signs of the dollars or the throbs of individualism in our world.

I find *The Episcopalian* all the more meaningful here in Mexico where one can appreciate the Mexican concern about continued U.S. encroachment in Latin America. When will we citizens realize that not only do folk in Latin America want the necessities of life—to say nothing of the "good" life—but that from this perspective it is perfectly obvious that the U.S. simply wants to surround Mexico for "safety" reasons. It makes being a concerned U.S. citizen difficult during this period of aggressiveness. It is easy simply to blame all the woes on Communism or sin, but it is too easy for our day.

M. Gayland Pool
Cuernavaca, Mexico

FOR PARISH DISCUSSION GROUPS

Ordinary People, the dramatic movie which won the 1980 Academy Award for the best picture, is now available for rental as an uncut 16mm color print from Dept. D, Audio Brandon Films, Inc., 866 Third Ave., New York, N.Y. 10022, or call (800) 431-1994 outside of New York state or (800) 742-1889 within New York state.

The Episcocats



"No, God does not take a vacation in the summer."

Exchange

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Nancy Mathe

Anglican Visitors

Continued from page 1

pose a similar proportion of the sheep.” With the world’s focus shifting from the Atlantic to the Pacific, New Zealanders are concerned about nuclear politics, hunger, racial strife, and equity in trade.

Archbishop Bezaleli Ndahura of the French-speaking Province of Burundi, Rwanda, and Zaire visited Northern Michigan parishes and spent 10 days in Southern Virginia, which has a companion diocese relationship with his diocese, Bukavu. He and his wife Marjorie also visited San Diego where they were guests at a Venture in Mission rally, attended a garden reception which featured mariachis, and enjoyed a western-style buffet.

Asked what he’d particularly like to do on this, his first trip to the western U.S., Ndahura said, “Go to Mexico.” With his wife and their host, Canon Herbert Lazenby, and minus his clerical collar in accordance with Mexican law, the Archbishop toured Tijuana’s housing projects, sipped beer on the ocean front, and shopped. Mme. Ndahura commented that Tijuana, in the Diocese of Western Mexico, is “just like Zaire.”

In Pennsylvania, Archbishop Trevor Huddleston of the Indian Ocean met old friends, visited parishes, and preached at the diocesan United Thank Offering ingathering service.

Huddleston, an internationally known critic of apartheid, also visited North Carolina where he spoke at Duke University and at St. Augustine’s College. A pacifist who has spent more than 20 years of his ministry in Africa, Huddleston said, “I do oppose, as a Christian, violence or the use of force. But if I were a young black African, I would find it virtually impossible to stand aside from the violent activity. . . . I don’t think I should find it too hard to forgive a person, or even to love him, if his actions were directed against me. But what right have I to be patient and forgiving when all his viciousness is directed against others?”

Addressing churchwomen and their husbands, Huddleston spoke frankly about Christian community. The vitality and growth of the Church in Africa, he noted, are evidence of true community. “We must not allow the institutional Church to interfere with giving and receiving love,” he said.

KENNETH HEIM

Continued from page 3

informed faith with intellectual pursuit and spent his life relating Christian theology and history to culture.

Known not only as a scholar, but as a genial host to those lucky enough to tour “Ken Heim’s Japan,” he was able this year to hold his traditional New Year’s Eve party which culminates in the midnight ringing of the bells of a Buddhist temple.

Heim was hospitalized late in April at St. Luke’s, Tokyo, where he was a friend to the many doctors and nurses he had taught to speak English. Marie Lindabury, his sister, said “Kenneth was holding a constant reception” at the hospital as friends “came to kneel and hold small services by his bedside.”

In addition to a huge memorial service in Tokyo, services were held in New York and at Virginia Seminary. Another is planned for this summer at St. John’s Summer Chapel in Laporte, Pa., where he had spent summers since childhood.

The Rev. Samuel Van Culin, Episcopal Church Center world mission executive, described Heim as a “pioneer missionary in both time and space. He was a master in expressing the Christian faith in vivid and appealing metaphor, and he opened all of us to a deeper knowledge of the Christ in whom both east and west are one.” —J.M.F.



The Rev. James Abernathy, right, rector of St. Paul’s, Freeport, shown with other Freeport clergy following dedication of the Mariner’s Chapel.

Freeport gets waterfront chapel

by Lucy Germany

A small, wooden waterfront chapel in Freeport, Texas, is an Episcopal parish’s unique gift to an entire community. The Mariner’s Chapel was given in love and out of a special relationship between St. Paul’s Episcopal Church and the waterfront.

About the size of a one-car garage—and looking a bit like one—the Mariner’s Chapel is a cedarboard building with a simple board altar, wooden benches, and open, glassless windows. It is located not on the beach where tourists play, but on the cluttered, working waterfront of Freeport where ship chandlers, boat builders, and marine specialists make their living.

The chapel, whose plain interior back wall contains an iron ship’s anchor, its shape symbolic of a cross, is the gift of St. Paul’s people who gave not only \$2,000,

but also many precious weekend hours of roofing, nailing, sawing, organizing.

Appropriately the chapel was dedicated on April 26 at the Blessing of the Shrimp Fleet in Freeport.

On the hard wooden benches, people sat to consume piles of Gulf shrimp and red sauce. “That’s what this chapel is for,” said the Rev. James Abernathy, rector of St. Paul’s since 1974 and guiding leader of the waterfront project. “We have not put a church on the waterfront. We are not grabbing people and asking them to come to St. Paul’s.”

“We have simply put up a building dedicated to our Lord Jesus Christ as a place where people may meditate, rest, have lunch, converse, or use as protection from the weather.”

The Mariner’s Chapel is not a closed-off, locked-door, stained-glass building. It is free of obligation and open even to the Gulf winds.

Lucy Germany is editor of The Texas Churchman.

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Photo by Grant Edwards

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New York Times, YOU LEFT OUT HALF THE STORY!



ANTONIO RAMIREZ KNOWS AN EPISCOPAL CHURCH WITH ROOM FOR RICH DIVERSITY.

In honor of the Archbishop of Canterbury's visit to the United States, *The New York Times* paid a fair amount of attention to the Episcopal Church. In keeping with the popular notion that the only truths are economic and sociological truths, *Times* writer B. Drummond Ayres, calling Episcopalians "an American elite," came to the not-too-startling conclusion that Episcopalians run banks and brokerage houses, factories and law firms, and are for their numbers disproportionately represented in the political officialdom of America, with "social and economic impact rivaled by few other groups, if any."

All of this, of course, is true. The Episcopal Church is riddled with fat cats, it offers us a glimpse of the Republican Party at prayer, it gives all those old-school-tie and country club sets yet another place to meet.

Yet Ayres' article totally ignored another truth: It is for me a Church with room for people who fervently believe some things about God, people, beauty, truth, sin, salvation, and, yes, even social justice that has nothing to do with the Wall Street worshipers Ayres wrote about.

I became an Episcopalian by choice 21 years ago at the age of 23. I was reared a Roman Catholic in East Harlem, the fatherless son of a mother who, with only a third-grade education, had migrated to New York from Cuba in the 1920's to spend the rest of her life working in a series of Harlem garment-making shops. For several years she and I survived on welfare payments ("home relief" to us then), and the biggest moment in her work life came in the late 1940's when the International Ladies' Garment Workers' Union organized the shop and won her a 25 percent pay raise to something like 60¢ an hour.

At 14 I grew too big for God, stopped going to church, and announced that I was, henceforth, an agnostic at most. My mother didn't like it but wisely judged I would eventually outgrow this rebellion.

As a scholarship student at Columbia University, chairman of the Eugene V. Debs Society during that 1950's period when joining the Young Democrats was a radical act, I met James A. Pike, dean of

the Cathedral of St. John the Divine who eventually met a lonely death in the Judean desert; encountered Bach's *St. Matthew Passion*; read C. S. Lewis, T. S. Eliot, Jacques Maritain, and St. Augustine; and watched Dorothy Day live a life of Christian love.

In 1960, I campaigned for the Socialist Party candidate for president but voted for John Kennedy anyway; for the first time heard Martin Luther King speaking truth to power; and on Palm Sunday was received into the Episcopal Church during the confirmation rite at St. Mary's Church, Manhattanville, an interracial parish at 126th Street and Old Broadway, not quite Harlem yet not Morningside Heights. I joined the parish staff for a brief stint as a \$50-a-week lay worker, dividing my time between Spanish-speaking families and the mostly black neighborhood kids we tried to serve.

Since then, I've dabbled in democratic socialist and reform Democratic Party politics, in the peace movement, in the campaign against the death penalty, in the human rights activities of Amnesty International; and for the last 15 years I have done professional work in the labor movement. During all this time I have remained a faithful, Sunday-after-Sunday Episcopalian communicant along with my wife and children.

And over the years I've met some interesting people in the Episcopal Church. I've met Spanish-speaking Episcopalians who celebrate Mass each Sunday in Spanish at the Church of St. Edward the Martyr in East Harlem and Episcopalians who, from their need to worship God with beauty and dignity, celebrate solemn Eucharists of surpassing loveliness at such Anglo-Catholic shrines as the Church of St. Mary the Virgin, St. Ignatius' Church, and the Little Church around the Corner.

I've met Episcopalians who, in the service of human equality, filled bus after bus, including the one I rode in from St. Peter's Church, Chelsea, to join Martin Luther King's March on Washington in 1963. I've met Episcopalians who, moved by a call beyond my understanding, entered convents like that of the Poor Clares of the Reparation to live enclosed lives of prayer,

or joined teaching orders like the Community of the Holy Spirit which keeps the light of humane and classical learning burning brightly at St. Hilda's and St. Hugh's School in Manhattan, or mendicant communities like the Society of St. Francis where Episcopal friars seek to lead lives of perfect poverty and perfect service.

I've met Episcopalians like the men and women of the Episcopal Peace Fellowship and the now-defunct Episcopal Society for Cultural and Racial Unity who tried—sometimes ineffectively, at other times with startling success—to make the world a better place and Episcopalians, like the priest in charge of a small parish in the Catskill Mountains, deep in the territory where hunters reign supreme, who, placing conviction before job security, puts leaflets supporting gun control legislation in his tract rack.

I've met Episcopalians who, like the worshipers at the Church of the Epiphany and St. Simon in a white ethnic neighborhood in Brooklyn, come together as an interracial family at the Lord's altar regardless of what the neighbors will say and Episcopalians who, like the ordinary, middle-class people I go to church with at St. John's, Huntington, remain faithful to a parish that, while it offers no access to the upper-crust Long Island North Shore establishment, does offer the sacraments and the preaching of the Word.

I've also met Episcopalians who are witty and Episcopalians who are dull, Episcopalians who are literate and Episcopalians who are ignorant, light-headed leftists and rock-ribbed reactionaries, union members and union busters, and, in spite of our reputation for moderation and civility, even a fanatic or two.

I've met a pretty varied lot in my 21 years in the Episcopal Church. Somehow, though, I have yet to meet a Wall Street banker, a corporate executive, or a rich lawyer on the rise in politics, but, as most Episcopalians can tell you, the Lord moves in mysterious ways His wonders to perform.

Antonio Ramirez is assistant editor of *The New York Teacher*, a weekly newspaper published by the New York State United Teachers, AFT, AFL-CIO, and a parishioner of St. John's Church, Huntington, N.Y., in the Diocese of Long Island.

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Prayer is prophecy, piety, Bardsley says

by A. Margaret Landis

Rich with both pageantry in its vergered procession and the incredible beauty of a sung Anglican service, Evensong at Christ Church Cathedral, Indianapolis, Ind., opened the Anglican Fellowship of Prayer Conference on an ethereal plane.

Bishop Cuthbert Bardsley, retired of Coventry, England, quickly changed that tone when he said, "Prayer is a two-pronged weapon, and the prongs are prophecy and piety." Waving his fist for emphasis, he continued, "The Old Testament prophets were men of prayer. When the fire of the Lord's anger and justice burned within them, they spoke of God's concern. And they were unpopular because they spoke the truth."

Prayer in a time of social conflict—prayer which requires both action and personal piety—was the conference theme addressed in sermons, panel discussions, workshops, and reflection groups.

Bishop Edward Jones of Indianapolis, panel moderator, said "altar and avenue belong together." Arthur Pratt, business executive, said "the name of Jesus spoken in prayer has great power." Lena Harris, who directs a program for women prisoners, said prayer is so powerful she must be sure she really wants something when she prays. William Elliott, a cardiologist, prays that his patients and their families will be prepared for whatever comes.

Jones concluded that the more one prays, the "more one becomes involved in others' problems."

Dr. Charles Price, Virginia Theological Seminary professor and conference lecturer, said prayer is a state, the way to union with God. "We cannot pray and not work for justice and personal relationships."

Madeleine L'Engle, author, said she had never seen a world without crisis and conflict and "neither did Jesus of Nazareth." Why did God send Jesus? "A God who did not suffer with us would not have bothered to become incarnate."

The more than 300 conferees from the U.S., Australia, Korea, Nigeria, Great Britain, Puerto Rico, and Canada had to sing for their supper when Alec Wyton introduced music proposed for the new Hymnal. The organist-choir director captivated his audience as he romped from one melody into another.

Archbishop Timothy Olufosoye of Nigeria celebrated the closing Eucharist, and Bishop Shannon Mallory of El Camino Real in California preached.

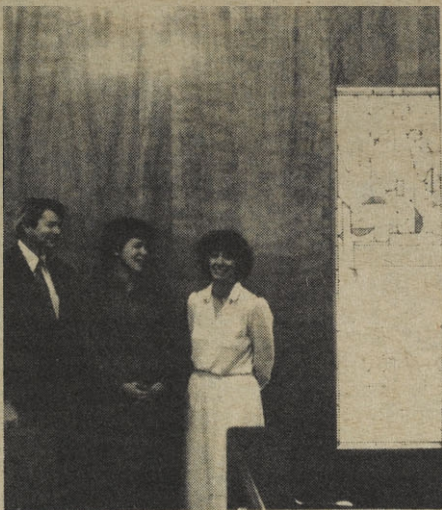
Mallory, who spent 18 years in southern Africa and was Bishop of Botswana, said, "Do we bring the world's troubles to His throne of grace, praying with a contrite heart? A broken and contrite heart identifies with the hurt of the world." Judgmental attitudes, he said, sabotage prayer.

God sent His Son, Mallory said, to eliminate the need for a scapegoat for our problems. "God loves us unconditionally. To stand naked in front of that unconditional love is more than we can bear. Yet we can't really be tools of reconciliation if we don't believe we are fully, completely, unconditionally loved. And if God loves me that way, then He loves my neighbor that way."

Mallory connected belief and spread of the redeeming, reconciling Gospel message with the story of an Anglican parson who saw a successful play. The parson later spoke with the leading actor, remarking on his ability to hold such a large audience enthralled for hours while the priest had difficulty holding a small congregation's attention for 20 minutes.

The actor replied, "I present fiction as though it were true. Do you perhaps present truth as though it were fiction?"

In 1982 the Fellowship will meet in Toronto, Canada.



From left, Chic and Ann Sale and artist Waynoka Manning stand with the first window they created as a do-it-yourself project at St. Augustine's, Metairie, La.

Window was gift to parish

Each Sunday as Ann Sale looked down from the choir loft of St. Augustine's, Metairie, La., she was disturbed by the parish's plain glass windows. In consultation with her rector, the Rev. John Lawrence, Sale decided to replace the windows with stained glass.

As with most parishes, however, St. Augustine's had more pressing problems which needed both money and attention. In addition, Sale is not an artist, and in the middle of the planning her husband Chic had a massive heart attack. But Ann pressed on.

Locating artist Waynoka Manning helped. Manning volunteered time and talent to create designs for 12 windows,

one design being a rich, green bush aflame with orange and a Jerusalem cross overlay.

With Lawrence's blessing, Ann withheld her pledge to buy materials for the first window. With help from Chic, recuperating at home, and their three sons, Ann built the flaming bush window.

"Ann and Chic donate this window to the glory of God and to St. Augustine's," Lawrence said at the dedication. "Ann dedicates it in celebration and thanksgiving for the recovery of Chic from his heart surgery. Let each of us join with Ann in this celebration and thanksgiving."

Lawrence also invited parishioners to donate money toward the remaining 11 windows, and three families immediately responded. The Sales plan to build the other windows from the Manning designs as money becomes available.

In the meantime, Ann Sale thinks she sings with more gusto, inspired by the window she can see from the choir loft.



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Dallas parish greets newcomers

by Margaret M. Jacoby

The Pascal Candle was blessed and lighted, and the great Vigil of Easter, *La Gran Vigilia Pascual*, began in St. Matthew's Cathedral, Dallas, Texas. After weeks of preparation, over 400 Hispanics were to be received as members of the Episcopal Church.

Bishop A. Donald Davies baptized seven babies and one adult and confirmed 19 children and adults and then asked all those who wanted to be received into the Episcopal Church to stand.

"Nosotros te reconocemos como miembro de la Iglesia Una, Santa, Catolica y Apostolica, y te recibimos en el companerismo de esta Comunión. Dios el Padre, Hijo, y Espíritu Santo te bendiga, conserve y guarde. Amen."

Davies recognized each as a member of the Holy, Catholic, and Apostolic Church and received them into the fellowship of this communion.

Also participating in the service were Suffragan Bishop Robert E. Terwilliger; Deacon Uriel Osnaya, a Volunteer for Mission from the Diocese of Central and South Mexico; Dean Preston Wiles; and the Rev. William Muniz, whose street ministry as director of Hispanic work in Dallas (see April issue) had gathered this congregation.

"Today the Mexicans worship here in this holy place, filled with dignity and welcoming spirit, with a sense of belonging," Muniz said. "It is indeed superb and comforting. I am proud."



Bishops Davies and Terwilliger, left, with William Muniz standing behind them, confirm children. Muniz, right, baptizes a child.



Education Guide

Because this is a time of greatly increased demand for better schools and educational standards, The Episcopalian reserves this section for listing of qualified institutions of learning. To list your school contact Advertising Manager, 1930 Chestnut Street, Philadelphia, Pa. 19103, or phone (215) 564-2010

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David Dansky, 9, left, a member of Cub Scout Pack 5 chartered to St. James' Episcopal Church, Baton Rouge, La., and James D. Dodds, 39, and his son Jeffery, 11, have been given Honor Medals by the Boy Scouts of America. When a pleasure boat they were on exploded, David's father, who has multiple sclerosis, was caught under the bow compartment. Dodds and the two boys freed Dansky and helped him to the deck area. All were eventually rescued by another boat.

Caucus is 10 years old

by Margie Arms

In a sense, the Episcopal Women's Caucus observed the end of the beginning when it met in Cincinnati, Ohio, in mid-May to celebrate its 10th anniversary. Nostalgia and sadness permeated the meeting as members prayed for Jeannette Piccard, a founding Caucus member, who lay dying of cancer in Minneapolis, Minn. (see page 3).

A restlessness pervaded discussions on how to renew theology and church structure to incorporate a feminist perspective. As frustration and tension surfaced, one member commented that the anniversary celebration was more like a mid-life crisis than a 10th birthday party.

In a workshop on feminist theology for the 1980's, Portia Johnson and Cynthia Lamb of Pittsburgh, Pa., explored the image of God and what a feminist theology might look like. Characteristics offered included cosmic, communal, playful, New Woman instead of Old Boy, and non-hierarchical. Johnson closed the workshop by querying how much alienation such a theology might cause and how individuals might prepare for theology with a feminist perspective. The rest of the meeting was the Caucus' attempt to answer those questions.

A review of the last year's activities included reports on involvement in the Bishops' Ad Hoc Committee on Women's Vocational Issues; on the task force the Rev. Kathryn Piccard heads on Language in Liturgical Texts, particularly in the proposed Hymnal revision; on the meeting some members had with Archbishop of Canterbury Robert Runcie during his recent U.S. visit; on the Caucus' quarterly newsletter, *RUACH*; and on involvement with other church groups.

The Caucus, which exists to "confront institutional sexism in all its forms" and to "create... a feminist vision of a new heaven and earth," elected two board

members—the Rev. Patricia M. Park and the Rev. Judy Upham. Phebe Hethcock is serving the remainder of Pamela Chinnis' term. Other board members include Carol Flanagan, Dee Beggs, the Rev. Lynn Honeycutt, and Margie Arms.

A workshop on clergy/lay tensions encouraged laywomen to confront clergy women who view the priesthood as patriarchal and authoritarian. Another workshop discussed connections with groups such as the Episcopal Peace Fellowship and the Episcopal Urban Caucus. And a third discussed whether Caucus members would attend the 1982 General Convention in Louisiana. Since Louisiana has not ratified the Equal Rights Amendment to the U.S. Constitution, members voted to attend as a witness, but they will support a boycott against states which have not ratified by trying to find alternative accommodations so Louisiana's economy will benefit as little as possible from Caucus members' attendance.

Agreeing to continue in both a confronting and visionary role, Caucus members celebrated their 10th anniversary with a special Eucharist. In place of the Gospel reading, members told parts of their stories as members of the Caucus and as people of God. In place of the Epistle, they read letters from members unable to attend. A member from Kentucky wrote: "Good luck. Take care and hangeth in there."

Margie Arms is a Caucus board member and editor of its newsletter, *RUACH*.



Lynn Honeycutt at Caucus meeting.

THE CAUCUS IN REVIEW

At the end of October, 1971, 60 women met at Virginia Theological Seminary to assess the role of professional women workers in the Episcopal Church. Just prior to that meeting Episcopal bishops had referred the question of women's ordination to another study committee, and the women meeting in Virginia were angry.

They sent a letter to the Presiding Bishop, expressing their disappointment and saying none of them would serve on any study committee if asked. They signed themselves "The Episcopal Women's Caucus," and that, according to a history that Caucus member Susan Rich has written, was the beginning.

Though women's ordination occupied much of the group's efforts in 1973, when

General Convention defeated it, through 1976, when it was approved, the Caucus exists to promote issues of concern to both lay and ordained women. With education as a primary purpose, the Caucus, incorporated as a legal entity in 1974, held regional vocational conferences and began publishing a newsletter, *RUACH*.

The Caucus has worked to build a network of people throughout the Church to work on employment and deployment of women and the theological impact of women in liturgy.

The Caucus, Rich says, "is committed to seeking full participation of all women in the life of the Church. This is the recurring theme in the past and ongoing history of its life."

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Council Grants Aid Schwab Team Philippines Church Explores Evangelism

Editor's Note: "That they all may be one" is not only one of the penultimate goals of Christianity; it is a good solid management style in the interim. The General Church Program moneys are used to best effect when the weight of the resources and skills of different units of the Episcopal Church Center staff can be thrown behind a single project.

As a matter of policy (and staff tastes) there is a good deal of consultation and collaboration on every project, but the results are not always so immediately obvious as they were when the World and National Mission offices were able to support the work of the Evangelism office and meet a need raised by the Philippine dioceses.

The Rev. A. Wayne Schwab, Evangelism/Renewal staff officer, made this report upon his return.

In the late Spring of 1978, the Rev. Samuel Van Culin, Executive for World Mission, began conversations with the Evangelism and Renewal staff about work with the Philippine Episcopal Church. As the PEC moves toward autonomy, it is seeking to strengthen its life in all areas. Its leaders began with attention to structure, canons, and finance. They next desired to begin work in the area of evangelism and renewal. Plans started to take shape by mail and through a conference with the three bishops and a team of three of us at the Denver convention in 1979.

With the help of Van Culin, the Rev. Winston Ching, and Alfred Pucay of the Asiamerican Ministries staff, I pulled together a procedure for in-depth data gathering by each of the three dioceses and the national Church. At the request of Prime Bishop Constancio Manguramas, the Executive Council approved a grant from the Constable Fund to cover travel expenses for two of the team in the amount of \$3,400 in December of 1979. My travel costs as the third member of the team came from the Evangelism and Renewal budget.

The team consisted of Mrs. Valerie Hillsdon-Hutton who had had rich experience in evangelism training in Uganda, England, and northern California; the Rev. Arlin Rothauge, Ph.D., who had studied eastern culture and religions extensively, had earned his advanced degree in theology, and was then serving as one of our Regional Associates for Evangelism and Renewal in Province VIII; and me.

Internal problems delayed the planned trip from May of 1980 until March 25-April 10 of 1981. Rising costs of the consultation were gracefully met in part by a \$3,500 grant from St. Philip's Cathedral in Atlanta and a \$1,500 grant from World Mission funds.

WHEN WE ARRIVED, we found the data gathering had proved a very useful preparation. The Commission on Christian Living and Education had produced a report which set forth a qualitative and quantitative picture of church life in relation to evangelism. In their conclusions, members noted: "Evangelism for Episcopalians... acts as an enabler to others so they can grasp and recognize Christ who is already at work in their lives through the power of the Holy Spirit." We found this most exciting because we arrived having come to much the same theological position ourselves. The report went on to touch a note we have found many places: "With the present status of the Church, renewal should come first before evangelism." Finally, it noted that the many forms of evangelism in use "tend to create some 'confusion' among the people." The three bishops, the seminary

dean, and key staff from the national and diocesan levels made up the Commission and met and worked with us throughout the consultation.

Also to be noted as valuable elements in preparation for us as a team were the developing spirit of community and common task within the Education unit at the Episcopal Church Center and the steady appreciation of the need for evangelism and community ministry to work closely together that has been our conviction from the first. Both these attitudes were firmly part of the overall holistic stance of the PEC and its Commission.

Meeting at St. Andrew's Seminary in Manila, we began

Mission Eighty-One

News and information about the General Church Program of the Episcopal Church

gan with an ecumenical overview from representatives of the Philippine Council of Churches and other denominations who outlined their own work in evangelism. Next we moved to an extended period of listening to the Commission members as they described in greater depth the life of the PEC. The Commission included members of the Philippine Independent Church (a group larger than the PEC that broke away from the Roman Catholics in 1902 and with whom we shared the episcopate in 1948 and intercommunion in 1961) who were present throughout the consultation.

ON SUNDAY, each of the three of us had preaching assignments that gave close contact with congregational life. We preached without interpreters for English is a second language for Filipinos. First languages, by the way, are numerous in variety. The Northern Diocese alone requires the New Testament in eight languages or dialects. Tagalog, the dialect of the Manila area, is the official language but has only been named as such for a short time.

On Monday, we offered a tentative proposal in response to the situation set before us by the Commission. The plan began with a description of what we hoped might happen in each congregation in evangelism and renewal as a result of the conference about to begin. This plan had six steps or parts that each congregation could take up in whatever order made sense: (1) orientation or teaching about evangelism and renewal as part of the Christian mission; (2) training in witness through the sharing of life stories by members of the congregation; (3) renewal through prayer and Bible study groups; (4) methods to find receptive people; (5) visitation of prospective members and training for visitation; and (6) ways to oversee the incorporation of new members into the full life of the Body of Christ.

We then looked at how we might offer training to parish clergy and lay leaders that would enable them to take these six steps. The beginning point was to offer the same training at the conference as would be offered through diocese and deanery to parish clergy and lay leaders. The conference itself was to be made up of 60 clergy and lay leaders from the three dioceses, the seminary, and the Philippine Independent Church.

We also shared an Anglican theological base that was rooted in the "image of God" of the patristic period of the first four centuries. *The Book of Common Prayer* begins its Catechism with the "image of God." We took copies for each participant and used the Prayer Book throughout as our basic reference. While the PEC is developing its own Prayer Book, this gave a common reference point all could take home with them. The response to this plan and its theological base was enthusiastic and reflected the unusual common mind

and approach that was, to us all, a work of the Holy Spirit.

THE CONFEREES were enthusiastic as we began Monday night. As encouraged, they used their own dialects to think through subtle points. Enough dialects were available to the Commission members to respond to questioners in their own language. Enough of a common mind had developed between the team and the Commission for us to leave such interchanges to them. Participants formed groups with people they did not know well to share their stories, and this proved a useful "mixer." The visitation practice centered on actual stories, and, consequently, over half of the subgroups used their own languages. We included an extra session on conflict management because we found that there, as well as in the U.S., evangelism and renewal always evoke sharp opposing views among church members. As the end of the conference approached on Thursday, the Commission assumed responsibility for a closing summary and a suggested action plan. Its summary and plan proved involving enough to require an extra evening session.

An evaluation session Friday revised the action plan offered Thursday night. The Thursday plan was a gradual, infiltration type of effort beginning with "pilot congregations." Now, everyone wanted to be a "pilot." In short, we had top leadership already involved. Therefore, a diocesan-wide approach was possible. Regular clericus and deanery meetings could be given over to implementation. Existing structures could become the monitoring system.

THE NEXT FIVE DAYS were devoted to travel in each diocese by the team members. Valerie visited mining areas and participated in a youth conference in the Central Diocese. Arlin's travels were curtailed in the Southern Diocese by military activity, but he was able to visit in depth with church leaders in Zamboanga and to develop possibilities for work with Filipinos in the western U.S. with the Commission chairman. I traveled in the Northern Diocese where the bulk of Episcopal work in the Philippines was started by Bishop Brent in 1908 among the headhunting mountain people previously unreached by any Christian mission.

On return to Manila, we spent one final day with the Commission, sharing our observations and learnings and rethinking next steps. A booklet summarizing the consultation will be published as soon as possible to serve as a basic resource in each diocese.

The most frequently heard comment about the consultation was this: "You have helped us organize what we have wanted to do for a long time."

No end to clergy oversupply?

It is sometimes said that within a few years, perhaps as early as 1985, the oversupply of clergy in the Episcopal Church will begin to disappear. The theory seems to be that there is an unusually large group of clergy who entered the ministry at the same time and so will retire all at once, leaving a "shortage."

According to the Church Deployment Office, figures do not support such a theory. Church Pension Fund figures, for example, show that as of March 31, 1980, there were 875 clergy who would reach the age of 65 in the next five years. The average number of additions for that period of time based on past experience would be 1,286, however. Looking at the next 10 years, the figures are not any better. There were 1,970 clergy as of March 31, 1980, who would probably retire or die within 10 years, but in the same time the numbers added would be approximately 2,498, again assuming present trends will continue. The Rev. John Schultz of the Office of the General Convention notes that clergy as a class have less reason to retire than others (good health, job satisfaction, no home to move into) so that many may remain active beyond 65, exacerbating the problem.

"It can be concluded, therefore, that unless the numbers of clergy added each year drop significantly, there will be no less of a problem of oversupply within the next decade. Indeed, there will be 500 more clergy to be deployed than today. It is also worth recalling that during the past 10 years the numbers of full-time positions within the Church decreased by 1,000. There is no way to predict whether this unhappy trend will continue, of course, though the ratio of decrease is somewhat less at the present time."

Around the Church

JULY	
Dates	Event, Place
13-17	Evangelism/Renewal Training Event, Province VIII, Berkeley
15-24	Anglican/Orthodox Doctrinal Discussions
20-31	Inter-Anglican Theological & Doctrinal Commission, Woking, England
26-Aug. 1	Annual Evergreen Conference for Christian Educators, Evergreen, Colo.
27-30	American Festival of Evangelism, Kansas City
AUGUST	
11-22	General Assembly, World Student Christian Federation, San Francisco
13	DEADLINE for Grant Applications, Coalition for Human Needs Nov. meeting
14-16	Executive Committee, World Council of Churches, Dresden, E. Germany
17-26	Central Committee, World Council of Churches, Dresden, E. Germany
20-23	Episcopal Evangelism Congress, Evanston, Ill.
21-25	U.S. Ecumenical Student Conference, Berkeley
23-28	United Thank Offering Committee Granting Meeting, New York
24	Province of New Zealand Partners in Mission Consultation
25-Sept. 3	Anglican/Roman Catholic International Commission
31	DEADLINE for Grant Applications, P.B.'s Fund, Nov. meeting



Bishop Misaeri Kauma

Ugandan Bishop Confident Church, Nation will thrive

"Uganda is a land that should never have to beg for food."

Located in equatorial Africa, the country sits high enough above sea level to enjoy reasonable rainfall and a pleasant climate. Blessed with more than usually fertile soil (by Africa's standards), the country once seemed able to feed its people and build an economy through the export of coffee.

That happy picture began to change 10 years ago when Idi Amin came to power, bringing a taste for excess, military hardware, and personal glory and a disdain for education and often virulent hatred of the 11 million Christians in Uganda. His rule was marked by corruption, mismanagement, persecution, wholesale massacre, and terror.

Amin was booted out two years ago, and the country quickly learned that his mere absence was no cure. His police state tactics and militarist economy had bled the country physically and spiritually so that when Bishop Misaeri Kauma of Namirembe says, "Uganda is a country that should never have to beg for food," he speaks of what was and what should be but not of what is.

Kauma, assistant bishop of the diocese on the shores of Lake Victoria in the central part of Uganda, has been in the States for more than a month, thanking Episcopalians for all they have done for Uganda in the past five years, telling of the still-growing faith of his people, and asking that his country not be forgotten or scorned because trouble still exists there.

The Episcopal Church has enjoyed a long, close relationship with its sister Church in Uganda. Many present and former Church Center staff officers have served in that country, and the evangelical preaching of Ugandan priests and bishops has inspired many U.S. congregations. Presiding Bishop John M. Allin was a close personal friend of Archbishop Janani Luwum whose martyrdom in 1977 touched off a new phase in the relations of the two Churches.

Ugandan bishops, priests, and laypeople who fled after Luwum's death lived and worked in America while waiting to return. The archbishop's death was followed by thousands of cards of Easter greetings from Americans to Ugandans. The internal plight of Uganda focused the Church's attention on Africa in general and led to the formation of the All-Africa Refugee Appeal which was the first step in the Presiding Bishop's Fund for World Relief's renewed emphasis on the plight of refugees throughout the world.

Now, in addition to the All-Africa appeal, the Fund carries out an East Africa Famine relief fund, and Venture in Mission and the United Thank Offering grants assist programs for Uganda's centennial rebuilding and efforts to relieve the causes of suffering throughout the Horn of Africa. With the ouster of Amin, a special effort to renew and rebuild Uganda was also launched, and all of these still receive gifts used to meet Uganda's needs.

Many of Uganda's problems, of course, are not hers alone, but are the result of modern Africa's condition, as Kauma points out.

"First, there are the refugees all over Africa." Few countries can claim stable populations as recently freed countries "try to decide what kind of government they want" and others respond to revolutionary or colonialist pressures.

The refugee situation is exacerbated by the need for food. "If not this year, next year there will be famine someplace. The land may be good enough, but the methods do not allow us to develop surpluses so when drought comes, there is great need."

Finally, he points to the alienation between the Moslem north and the Christian south and notes, "Sometimes these are all mixed up in the same bag: food and refugees, the politics and fights."

Against these, Uganda can do little alone, especially, as Kauma candidly admits, since she is beset with internal problems.

Corruption, murder, and repression are still common (a U.S. State Department spokesman replies, "No, just normal systemic violence," when asked if anything unusual is going on there) as an inexperienced government seeks to stabilize the country. Troops still live off the countryside and the meager foodstuffs. Highway brigandage is a way of life for desperate men.

Such waves do not simply sweep a landscape; they sweep people out, leaving them rootless and unable to feed themselves or provide for their families, and Kauma is sensitive to that plight: "Many times a man will sell the hoe you give him for farming or smuggle his coffee over the border so he can live even though that leaves the government broke. They see only the immediate need, and men are driven to criminal acts."

In the face of these obstacles, newspapers write off the country, relief agencies throw up their hands, government aid comes with heavy-handed paternalism, and churchgoers' checks go elsewhere. Kauma is here, under the aegis of the Presiding Bishop's Fund, to see that that cycle is broken.

Throughout his travels, his message has been the same: "Yes, it is difficult to get the supplies through and see that they are used properly, but I, myself, have taken supplies in and seen the look on people's faces when they are given the milk or food to sustain their families."

Those gifts, he maintains, do as much to rebuild the shredded moral fiber of the people as to feed them and that rebuilding is the goal of the Ugandan Church.

That's not just theory. Kauma *knows* the historical truth of Ugandans. "From within five years of Christians coming here, there were martyrs. The Church has a history of martyrs, of trouble, and in times of trouble, people come back to the Church, they give more of their time and their money, and that is what is happening now."

Kauma points out that, in spite of the outward signs, the core of stable, committed, moral church leadership grows, and he is able to look to the future of his country. "There will be a time, perhaps within months, when we can shift from immediate relief and begin projects to raise our ability to produce food and cash crops more efficiently."

Kauma's own faith journey began more than 25 years ago when a Christian in college touched him. Throughout his career as teacher, pastor, theologian, and now bishop, he has remembered that touch and works to touch others in the crucible of modern Uganda.

Hispanic Missionaries Shaping a Theology

"We need the sociology to do the theology."

Thirty men and women, gathered at the Episcopal Seminary of the Southwest late in March, took up that assertion from the Rev. Herbert Arrunategui, Hispanic Ministries staff officer at the Episcopal Church Center, and ran with it as they began to grapple with the task of developing a theology of Hispanic ministry in the Episcopal Church.

The group met at the impetus of a General Convention action which had opened the way to expand this ministry in a broad and systematic fashion. Arrunategui's office, working with other sections of the Church Center staff, had designed and sponsored the conference.

Arrunategui's reference to sociology had already been largely met with the publication of a massive survey of the Hispanic community and Hispanic ministries throughout the U.S. (see Mission '81, April *Episcopalian*). That work included not only the expected graphs, charts, and tables, but also a large prose section in which Hispanics "told their story" of origins, community, ministries, and hopes.

This conference, then, began with some basic working knowledge to complement the participants' own perceptions. The range of these perceptions was itself a valuable asset. As one conference participant noted, "It was quickly observed that the salient characteristic of the group was its diversity. . . . There were clergy of all orders, laity, church administrators, teachers, and social workers. There was a wide regional representation of Episcopal Church work. Various national backgrounds were represented, including Spain, Colombia, Argentina, Brazil, Nicaragua, Chile, England, Cuba, Puerto Rico, Mexico, and the Dominican Republic.

"Mentioned among the variety of denominational backgrounds were cradle Episcopalian, Roman Catholic, Baptist, Presbyterian, and Lutheran. Styles of ministry varied widely from street work and neighborhood organization to highly institutionalized traditional forms."

The diverse group was assembled to discuss what the Episcopal Church has to offer in Hispanic ministries and what Hispanics have to offer the Episcopal Church. Their conclusions after three days are presented below.

The Anglican Communion is a worldwide fellowship of love, called by God. When we are faithful to our calling, God's love for us and our love for Him find expression as we become servants of His word through pondering it in private, proclaiming it in public, and lifting our hearts to Him in faith and worship in the liturgy.

Our love for God also finds expression in loving service to others as we feed the hungry, befriend the lonely, and seek out the prisoners and captives. We know that we cannot love God whom we have not seen unless we love and care for our brothers and sisters whom we have seen.

Our fellowship is not a hierarchy of rigid authority: it is based on the equality of each of those for whom Christ has died. So every congregation in the Episcopal Church should be a school in which believers grow in love and respect for the tradition of each other and a place where all, especially the poor, oppressed, or underprivileged, are enabled to grow in freedom as children of God, to the full height of that which they may attain by His grace.

THE CONTRIBUTION THAT HISPANIC culture brings to the Episcopal Church comes largely from a strong and distinct appreciation of family values, a profound philosophy of life that understands human tragedy, and a deep sense of the celebration of life. The Hispanic people represent a confluence of white, black, and Indian cultural worlds; they are particularly blessed by God with a natural talent for bringing liveliness, spontaneity, and joy to our communities, especially to the traditional liturgical worship of the Episcopal Church.

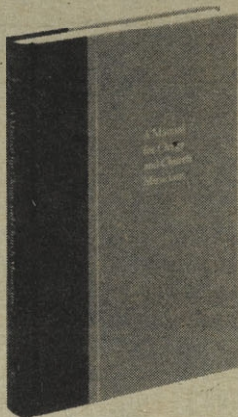
Hispanic devotion brings with it vitality, delight in the study of God's word, and enthusiasm in worship and singing. It is an invitation to freedom in the expression of those deep feelings that accompany death and other moments of great change in family life.

We Episcopalians can learn to live with tension, accept diversity in our churches, and welcome varied life styles for the people of God. We all must become missionaries and ministers to God's world right where we are rather than restricting mission to distant places, and we believe that an Hispanic presence can make us more sensitive to our Christian vocation to rectify injustice in our own community. The Hispanic experience of exploitation and dependency is now bringing to our churches a living awareness of suffering, an evangelical call to solidarity with the poor, and a commitment to the struggle for liberation.

WE BELIEVE THAT ALL men and women, created by God in His image and likeness, have an infinite dignity in the eyes of the Creator, and consequently that the Episcopal Church must reexamine its own structures to eradicate areas of injustice against minorities and against Spanish-speaking persons in particular. For example: we allow racism and sexism to exist in the Church; we allow unfair financial support for Hispanic congregations and unjust representation in decision-making bodies of the Church; we tolerate the presence of superficial hospitality and deprecating attitudes toward Hispanics. Therefore, we urge action to confront structural injustice wherever it exists, and we call for the establishment of committees of advocacy and appeal throughout the Church itself to function for redress of grievances and to hold persons in power accountable for their response to issues of social justice.

Education concerning social issues must be supported and concrete help given to those who take stands for justice in Church and society. As well as being concerned with these internal issues, the Church must surely take account of new and greatly influential realities outside the fellowship. There are rapid changes taking place in our technical and social environment, especially in communications, data processing, and family structure.

Thanks to the growing presence of the Hispanic community in the life of the Church, we recognize many new challenges for growth and the deepening of the quality of our lives as Christians. At the same time, we view ourselves and our future with fear and trembling, knowing that every culture needs self-criticism and the transforming power of the Gospel. We believe that the presence of Hispanics is a God-given opportunity for traditional Anglo-Episcopal congregations to escape a dangerous self-centeredness and complacency and to encounter a more fully authentic life and valid ministry in the name of the Risen Lord.



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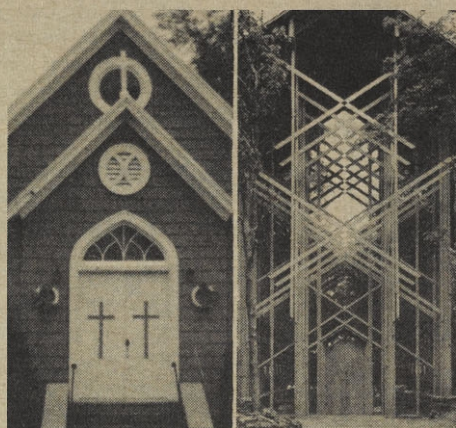
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Have You Heard



Hursley & Clark

WE HAVE TWO WINNERS. . .

In Barnwell, S.C., St. Alban's Episcopal Church, left, won a beautification award for the category of congregations numbering less than 100 people. Judged on overall appearance, provision for older and handicapped people, use of plants, cleanliness of grounds and cemetery, and church identification, St. Alban's was cited by a local beautification committee and the cooperative extension service. In Eureka Springs, Ark., a non-denominational chapel, right, was first place winner in an architectural design awards program sponsored by the American Wood Council in the southern region. Called "one of the finest religious spaces of modern time" by the judges, the chapel was also cited for "natural ornamentation of the structure and the space."

FROM THE GRAVE

For those who enjoy browsing in old graveyards, reading the pious and often moving inscriptions on mossy stones, the news from California may not be good. A Sunnyvale firm will manufacture a talking gravestone with a 90-minute pre-recorded tape, speaker, transmitter, and small solar panel to permit the departed to tell about themselves in their own voices. This

\$10,000 media monument to the ego will last at least 40 years, maybe forever, the firm says. You still can't take it with you, but now you can leave it behind—on tape.

WELL, CAN YOU NAME TEN ROCK STARS?

Pollsters usually give "just the facts, Ma'am," but George Gallup, an Episcopalian, recently viewed with some alarm the following statistics about the state of religion in America. While pointing out that 94 percent of those polled believe in God and over half attend church regularly, the survey revealed a grim future for the Faith. Gallup found six out of 10 teens can't name any of the four Gospels; three out of 10 don't know what religious event is celebrated at Easter; two-thirds know how many disciples Jesus had; and only one-third can name five or more of the 10 commandments.

AND DID YOU LEAVE A CHANGE OF ADDRESS?

The parish newsletter of Church of the Holy Comforter in New Orleans, La., gives small comfort to the lagging churchgoer in reprinting the following quote from Ann Landers: "Confidential to A Reader Who Was Once A Devout Believer But Is Finding It Awfully Hard. The best answer I can give you is a message that appeared on a church bulletin board: 'If God seems far away, who moved?'"

SPICE SPOOF

We well know the plural of mouse is mice, but leave it to Californians to turn the plural of spouse into "spice." *The Pacific Churchman* of the Diocese of California reports that husbands and wives (the spice) of diocesan clergy will gather for their annual conference during which "from Friday evening to Sunday morning participants will be given *thyme* for every purpose, offered *sage* advice, and *peppered* with ideas. It will be a *dilly* of a weekend!" We have no commint!

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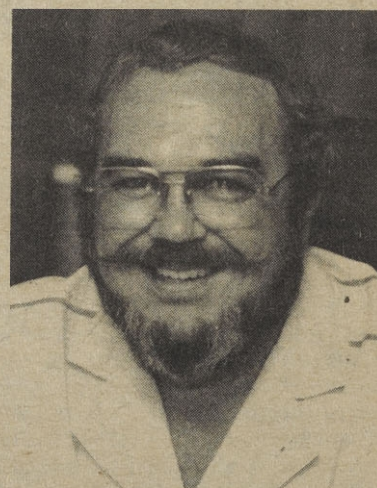
Book stores—Cathedral gift shops—churches—dioceses wanting bulk orders of 10 or more for sale at fairs, conventions, or bazaars should contact EPISCOCATS at the above address or call (215) 564-2010.

What do you have in common with Dutch?

He looks like a regular guy ... nice guy. Happy. Enjoying life. He is. But he wasn't always.

Dutch is an alcoholic. A recovering alcoholic.

A former salesman, factory rep, newspaper publisher, Dutch is now Executive Director of Villa de Tejas.



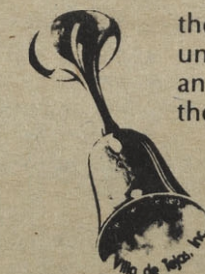
Villa de Tejas is a fully accredited, private hospital for the treatment of alcoholism, addictions and stress ... a unique drug-free treatment center with a philosophy and staff dedicated to the recovery of people with these diseases.

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