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VOLUME 148, NO. 4 THE APRIL 1983

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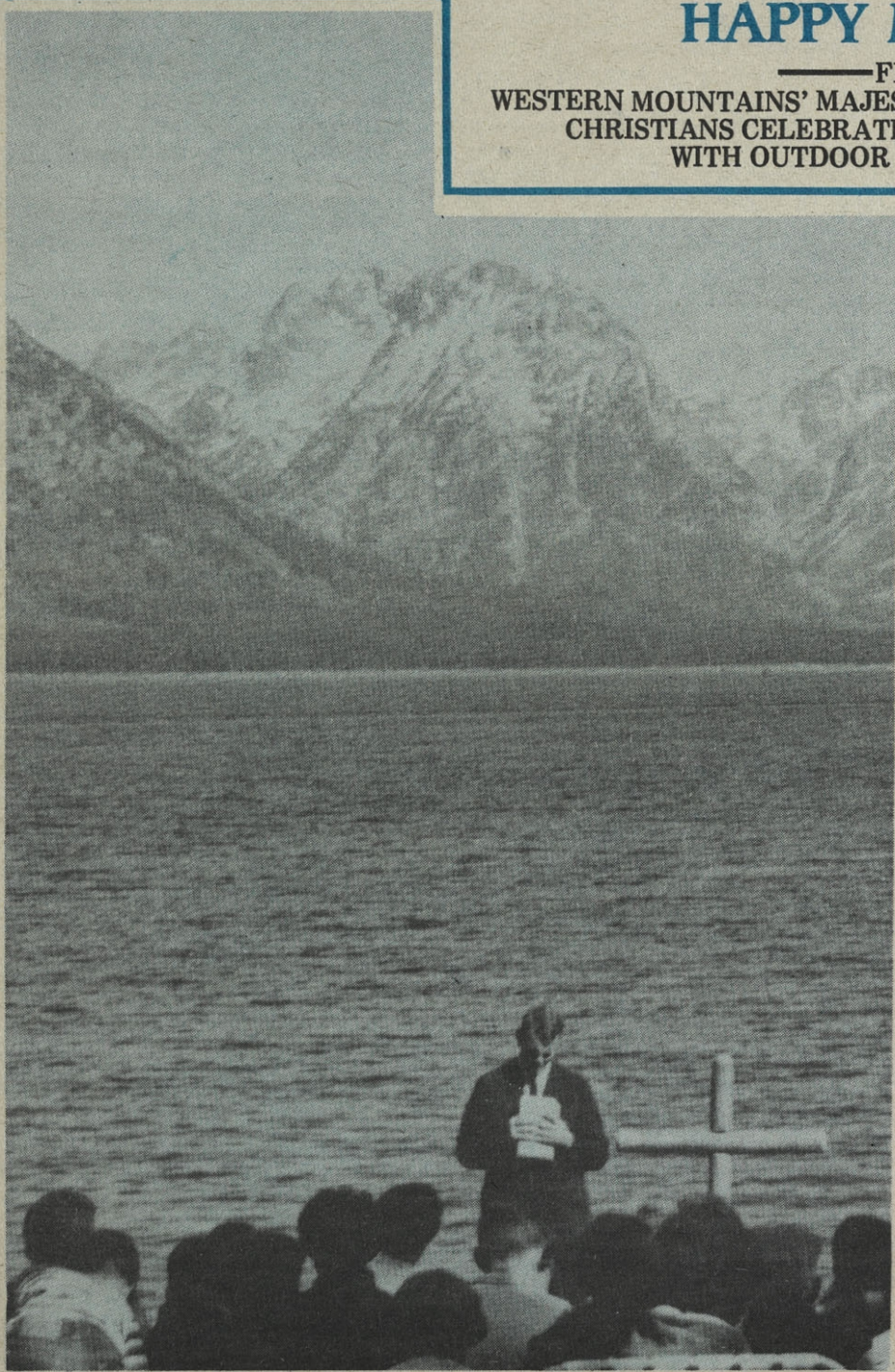
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WELCOME HAPPY MORNING

—FROM—

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inside

***Noah's call to stewardship
was an act of faith
says Herbert O'Driscoll***

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THE Episcopalian

Continuing Forth and
The Spirit of Missions.
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World News Briefs



PHILADELPHIA

City Councilman John Anderson, son of the late Rev. Jesse Anderson, "fulfilled a dream of Daddy's" when he joined some 300 Episcopalians and friends at St. Thomas' Church here to watch Mayor William Green sign a bill changing the name of the street on which the church is located. A main thoroughfare running through the West Philadelphia section of the city, 52nd Street becomes Absalom Jones Way to honor the Episcopal Church's first black priest (see photo) and St. Thomas' founder. In introducing the mayor, Anderson, whose father was rector of St. Thomas' for more than 30 years, called the renaming "a small but appropriate step" in recognizing black people's contributions to the city from colonial times to the present. The Rev. Robert DuBose, rector of St. Thomas', said many worked not only to see the name changed, but "for a better quality of life along Absalom Jones Way."

MEMPHIS

Dr. Vernon Johnson of the Johnson Institute, Minneapolis, Minn., will receive the Sam Shoemaker Award for Outstanding Contributions to Concerns of Alcoholism during the first National Episcopal Coalition on Alcohol conference here in May. Helen Shoemaker will present the award which honors her late husband's ministry as spiritual mentor to the founders of Alcoholics Anonymous. Calvary Episcopal Church will be host.

LONDON

Archbishop Stuart Blanch of York, second-ranking bishop in the Church of England, will retire in August. He has been archbishop since 1975. Bishop John Habgood of Durham and Bishop David Sheppard of Liverpool are considered possible successors.

RALEIGH

Some 300 North Carolina Episcopalians and Methodists joined in a service March 3 to honor John and Charles Wesley. The Wesleys, who started out to reform their 18th-century Anglican Church, founded Methodism. They are listed on the Episcopal calendar on March 3.

TORONTO

Archbishop Howard Clark, ninth Primate of the Anglican Church of Canada, died here late in January. During his primacy, 1959-1970, he steered the Canadian Church through some of its most turbulent years. Clark received many honors, including 15 honorary degrees, and in 1970 was named a Companion of the Order of Canada. He leaves his wife, a son, three daughters, and nine grandchildren.

BUENOS AIRES

After almost a year's delay because of British-Argentine hostilities, the Anglican Communion's newest province, the Province of the Southern Cone of South America, will be inaugurated with a ceremony in the Anglican Cathedral here April 30. The service will institute Bishop David Leake of Northern Argentina as Presiding Bishop of the Communion's 27th province. The dioceses in the new province are Chile; Bolivia and Peru; Paraguay; Argentina and Eastern South America as well as Northern Argentina. Preceding the in-

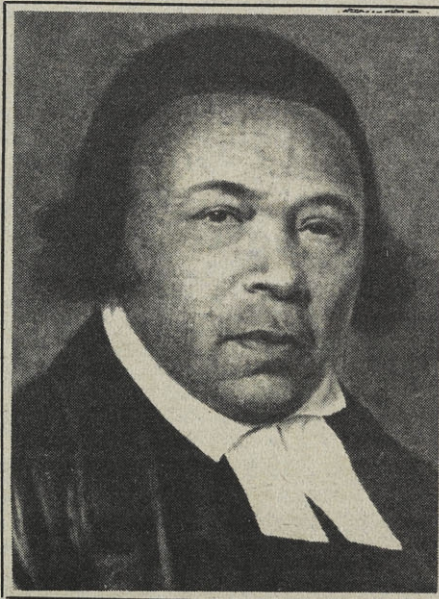
auguration, a team of churchpeople from Argentina, Paraguay, Chile and Peru will visit England.

KAMPALA

The Church of Uganda has issued an urgent call for Bibles, according to the American Bible Society. Ugandans lack money to buy Bibles, but the need keeps growing. Anglican Bishop Akisoferi M. Wesonga of Mbale says the need arose in Idi Amin's time: "People tried bars, cinemas, and the marketplace, but many found that only in the Church could they find comfort."

BROOKLYN

A number of Episcopal bishops and lay persons were character witnesses at the trial of five Hispanics charged with criminal contempt for their refusal to testify here before a federal grand jury investigating the FALN, an alleged terrorist group which supports Puerto Rican independ-



SEE PHILADELPHIA

ence. Bishops Paul Moore of New York and Roger Blanchard testified on behalf of Maria Cueto, a former Episcopal Church Center executive. Bishops Coleman McGehee of Michigan and Robert DeWitt and educator Mattie Hopkins of Chicago testified on behalf of Steven Guerra, a board member of the Episcopal Church Publishing Company, an independent Church-related organization which publishes *The Witness*. All five were convicted of the charges. Sentencing is scheduled for April 8.

MAURITIUS

Anglican Archbishop Trevor Huddleston, long-time opponent of apartheid, will continue this work when he returns to England upon his retirement as Bishop of Mauritius and Archbishop of the Indian Ocean. He is president of Britain's Anti-Apartheid Movement. In 1956 Huddleston was deported from South Africa because of his outspoken opposition to that country's racial policies. His anti-apartheid efforts did not abate in subsequent service as a bishop in Tanzania, then in London, England.

SEWANEE

Officials at the University of the South,

an Episcopal institution in this Tennessee town, are elated at reports that in his will playwright Tennessee Williams left the university \$10 million to encourage creative writing and creative writers in need of financial assistance. Williams' affection for the school, which he once planned to attend, perhaps came from his grandfather, the Rev. Walter Dakin, an alumnus. Williams himself received an honorary degree from the university in 1978. The playwright's brother Dakin has announced he plans to contest Williams' will.

RENO

Bishop Wesley Frensdorff of Nevada will become interim bishop for the Navajoland Area Mission for a year, beginning in July. Frensdorff expects to spend a quarter of his time working with Navajo congregations and leaders in Arizona, Utah, and New Mexico while maintaining his position in Nevada. Bishop Frederick Putnam, who retired in 1982, had been bishop to the Navajos since 1978.

WOKING

The fourth session of the international Anglican-Reformed Theological Consultation met in this English town to discuss the role and nature of bishops and baptism. The group is working on a paper it expects to submit in 1984 to the Geneva-based World Alliance of Reformed Churches and the London-based Anglican Consultative Council.

ROME

Pope John Paul II has proclaimed a special holy year to begin March 25 and continue through Easter Day, 1984. The special observance, the longest in recent history, will commemorate the 1950th anniversary of Jesus' death and is expected to be the first holy year which will be celebrated simultaneously in Rome and in local Roman Catholic parishes throughout the world.

EVERGREEN

The Evergreen Church Music Conference located here in Colorado offers 10 \$100 scholarships for church organists-choir masters, choristers, clergy, or people interested in music. Scholarships must be matched. The total \$200 will provide a week's study from July 4-11. For information: Box 366, Evergreen, Colo. 80439.

LOS ANGELES

Campus Crusade for Christ now requires missionaries heading for Third World assignments to spend three months living in the inner city here to prepare them for work in emerging nations. The predominantly white organization finds that spending 13 weeks in the community and working with the six black Baptist churches associated with Agape International's program successfully duplicates the experience which missionaries will encounter overseas and prepares them for learning to live in an unfamiliar culture.

DENVER

Actress Ann B. Davis, Bishops Frank Cerveney of Florida and William Frey of Colorado, and Presiding Bishop John M. Allin will be among those participating in the Anglican Fellowship of Prayer's 25th annual conference in this Colorado city April 28-30. For information, write to Verlene White, 1626 29th Ave., Greeley, Colo. 80631.

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HYMNAL PREVIEW 1982

This text is appropriate for "The Easter Season," "The Church's Mission," and "Christian Responsibility." The author, who has four texts included in the *Hymnal 1982*, says, "Ten days after the assassination of Martin Luther King... my congregation at Hockley, Essex, England, met to celebrate Easter. This hymn tries to do so with truth and integrity. . . . It also tries to reinterpret the biblical imagery of Christ 'reigning at the right hand of God.' Intended originally to suggest His majestic and universal sovereignty, and thus Christ's universal sovereign presence with the believer, the idea of Christ reigning 'above' now connotes remoteness and lack of involvement with everyday life. Hence verses 3-4 which try to redress the balance."

AUTHOR: Brian A. Wren (b. 1936, Essex, England), is secretary to Church's Action for World Development, a Protestant-Roman Catholic group. **SUGGESTED TUNES:** Truro, Hymnal 1940, No. 484; DUKE STREET, Hymnal 1940, No. 542; and ANGELS' SONG (song 34), Hymnal 1940, No. 573. **METRE:** L.M.

- 1
Christ is alive! Let Christians sing.
His cross stands empty to the sky.
Let streets and homes with praises ring.
His love in death shall never die.
- 2
Christ is alive! No longer bound
to distant years in Palestine,
he comes to claim the here and now
and conquer every place and time.
- 3
Not throned above, remotely high,
untouched, unmoved by human pains,
but daily, in the midst of life,
our Savior with the Father reigns.
- 4
In every insult, rift, and war
where color, scorn or wealth divide,
he suffers still, yet loves the more,
and lives, though ever crucified.
- 5
Christ is alive! His Spirit burns
through this and every future age,
till all creation lives and learns
his joy, his justice, love, and praise.

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Those who wish to report experience with the use of particular tunes with this text may write Raymond Glover, The Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017.

ABLE TO GET AROUND

by Thomas John Carlisle

Some like to think
of God as Rock—
A Fortress of their own.
I favor range and fluency.
Let's say:
A Rolling Stone!

SOME GOOD SOME BAD

This month *The Episcopalian* celebrates its 23rd birthday as the Church's national monthly and, with its predecessors, *The Spirit of Missions* and *Forth*, moves into its 148th year of continuous use by Episcopalians.

A year ago, when we and other non-profit mailers were still traumatized by the shock of inflation and doubled postage, we wondered about surviving our 22nd year. We are pleased to report we did—with the tremendous help and support of subscribers, diocesan partners, advertisers, and users of our other services plus the many Episcopoc fans.

We thank you again, one and all, for your gifts, and we thank our parent body, the General Convention, and Executive Council members and staff for patience in a trying year for all who publish the Good News of Jesus the Christ, whose Resurrec-

tion fills this season of the Christian's year.

In the gratitude department, we wish to call special attention to the persons some thought had disappeared with the growth of two-job and single-parent families—volunteers.

If we were to select a Person of the Year, we'd choose the American Volunteer, the compassionate human being—usually working with like-minded friends in church and synagogue—who did so much this past year to help the poor, the homeless, the victims of unemployment, flood, and fire.

The stories of these people and the work they have done, reported most often in the religious press, is truly staggering (see page 6). Here are the people of God at work in the world: feeding, clothing, housing, caring, giving, without fanfare, in almost every American community.

And talk about ecumenism. One example in thousands says it all—the Interfaith (Norristown, Pa.) Ministries, just a few miles from our Philadelphia office. This group, which operates out of a Lutheran church building, includes Episcopal, Unit-

ed Methodist, American Baptist, United Church of Christ, Mennonite, Presbyterian, Quaker, African Methodist, Union Protestant, and Roman Catholic congregations, Bishop Kendrick (Roman) High School, and the Jewish Community Center.

Would that this kind of cooperation could save the world's most endangered species—the human being. We pray daily for deliverance, for sanity, for leadership, for a pause in the grinding march to nuclear self-destruction. We detect bad signs this Lent of a growing polarization in the Episcopal Church, in other Churches, in the U.S.A., in other nations, between those who believe the nuclear arms race must stop now and those who believe in "peace through strength."

No human can tell what this strident side-taking will produce. But if we do not monitor it and confront it stage by stage, sister will be set against brother, friend against friend, and the march will hasten.

Jesus said, "I am come that they might have life, and have it abundantly." (John 10:10 RSV)
—The Editors

Sponsor a Child for Only \$10 a Month.

At last! Here is a \$10 sponsorship program for Americans who are unable to send \$16, \$18, or \$22 a month to help a needy child.

And yet, this is a full sponsorship program because for \$10 a month you will receive:

- ...a photograph of the child you are helping.
- ...a special sponsorship folder with the case history of the child.
- ...a description of the country where your child lives.
- ...a quarterly progress report about your child's community from the field worker.

And you will receive at least two personal letters a year from your child.

All this for only \$10 a month?

Yes—because the Holy Land Christian Mission International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

For example, unlike some of the other organizations, your child does not write each month, but two letters a year from your child keeps you in contact and, of course, you can write to the child just as often as you wish.

Also, to keep down administrative costs, we do not offer the so-called "trial child" that the other organizations mail to prospective sponsors before the sponsors send any money.

We do not feel that it is fair to the child for a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Mission International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages, and schools.

You can make a difference!

\$10 a month may not seem like much help to many Americans, but to a poor family living on an income of \$1.50 or \$2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your \$10 a month will help provide so much:

- ...emergency food, clothing and medical care.
- ...a chance to attend school.
- ...help for the child's family and community, with counseling on housing, agriculture, nutrition, and other vital areas to help them become self-sufficient.

A child needs your love!

Here is how you can sponsor a child for only \$10 a month immediately:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
 2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.
 3. Send your \$10 in right now and this will eliminate the cost of a "trial child."
- Then, in just a few days you will receive your child's name, photograph, and case history.
- May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.



3-year-old Michelle was abandoned by her father. Soon after, her mother was forced to leave her in order to find work. She now lives with her grandmother in a hut with dirt floors and a grass roof.

KQI

Holy Land Christian Mission International
Attn: Joseph Gripkey, President
2000 East Red Bridge Road
Box 55, Kansas City, Missouri 64141

- ☐ Yes, I wish to sponsor a child. Enclosed is my first payment of \$10. Please assign me a ☐ Boy ☐ Girl
Country preference: ☐ India ☐ The Philippines ☐ Chile
☐ Honduras ☐ Colombia ☐ Guatemala ☐ Thailand
☐ Africa ☐ The Holy Land ☐ Dominican Republic

☐ OR, choose a child that needs my help from your EMERGENCY LIST.

- ☐ Please send me more information about sponsoring a child.
☐ I can't sponsor a child now, but wish to make a contribution of _____.

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Holy Land Christian
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You can receive a guaranteed income for life through the Gift Annuity Program of The Episcopal Church Foundation. A large part of your annuity payments will be tax-free, and you will also receive an immediate tax deduction. At the same time, part of the money you transfer is put to work for the Church.

Free Brochure Tells How

Our free brochure tells what your annuity payments would be and the percentage of these payments that would be tax-free. It also describes how you are entitled to an immediate tax deduction when you transfer cash, stock or real estate to the Foundation for your gift annuity.

One woman in the mid-west has 16 gift annuities because the Foundation's plan appeals to her. Another annuitant, a widower of 72 who transferred \$5,000, now has a guaranteed annual payment of \$355 for the rest of his life. \$261 of this is tax-free. In addition, he was entitled to claim a \$2,259 charitable contribution deduction on his federal income tax return.

So write today for the free brochure on Episcopal Church Foundation gift annuities, which will be sent to you without cost or obligation.

Just fill in this coupon, and mail it:

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Please send me your free brochure on gift annuities without any obligation.

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Switchboard

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

GOOD MIX

The juxtaposition and assortment of ads and articles in the February *Episcopalian* are a delightful, ironic tickle. First we read Verna Dozier and the ad for her new book, *Is the Church Upside Down?*, and after we've read James Lowery's good counsel on the high-stress/low-status condition of clergy, we are treated to a combination of episcopal authority and the fresh air of western populism in Wes Frensdorff's "Clericalism has to go!"

Well, there we are, the Episcopalians accurately depicted in the press: a wince of pain and a giggle, some of us in purple piping, some in diapers—all trying our best to relieve the pain of our brothers and sisters, all witnessing that the only thing that isn't absurd—anywhere on a scale from amusing to outrageous—is the love of God. Not bad, editors.

Judd H. Blain
Deerfield, Mass.

CLERICALISM...

Amen! to Wesley Frensdorff's article, "Clericalism has to go!" [February issue]. It was a brave, bold statement indeed from the "powers that be." Bishop Frensdorff has stated what I have felt for a long time: the Episcopal Church has too many chiefs and too few disciples.

I am currently a non-stipendiary priest. In my five years in the parish ministry I heard comments from brother clergy like these: "The Church is like the Army: laity are privates, deacons are lieutenants, priests are captains of their ships (parishes), and bishops are generals." "Episcopal clergy are under a 'holy discipline'; they must do whatever their superiors in the faith order them to do."

Let's let the titles go—except maybe "children of God."

Thomas A. Hale
Worthington, Ohio

Bishop Frensdorff did not tell us how he eliminates clericalism from his own diocese. Nor did he give us an alternative. Titles identify power so I assume the clergy are not to exert power. If not, who?

Our real need is for better trained clergy. A semester of financial practice under a professor borrowed from Harvard

School of Business, a course in the difference in handling paid and volunteer workers and in the psychology of dealing with diverse groups. Then we might have a [person] competent to be the leader and whose credentials would give him self-confidence and [the ability to win] respect.

Gertrude V. Martinez
Fort Collins, Colo.

NOW ALL TOGETHER...?

I believe most of us who identify with John Woolverton's views are faithful Episcopalians, not "disgruntled ones." John Sutter's response (February issue) is not a fair representation of a supportive point of view.

As we join in Christian communion with the Roman Catholic Church and other denominations, we do not need to compromise those assurances of our faith which we as Episcopalians have received by way of the Holy Spirit.

Sharon M. Nyenhuis
Wichita, Kan.

A recent Gallup poll [showed] the top three men most admired by Americans were President Reagan, Pope John Paul, and Billy Graham. Roman Catholics listed Billy Graham in their top seven, and Protestants listed Pope John Paul in their top seven. Margaret Thatcher and Mother Teresa were in both groups' top two women. After years of division, it is inspiring to see Protestants and Roman Catholics put their differences aside to recognize that great Christians can belong to any denomination.

Gary McCartney
Casselberry, Fla.

A modest contribution to the discussions of Church reunion in recent issues of *The Episcopalian*:

If by "Papal primacy" is meant no more than "first among equals," I see no problem. If we are talking about the doctrine of Papal infallibility, there is also no problem—and no prospect of reunion. A high percentage of Episcopalians will simply not accept that.

Russ Thackrey
Manhattan, Kan.

As a born Episcopalian who joined the Roman Church as an adult in 1950 and

returned to the Episcopal Church, I cannot resist putting in a word on the reunification debate.

The documents of Vatican II and the like sound promising, but I suggest to those who want to know the Roman Church that they read or listen to the words meant mainly for internal consumption. Evaluate those words.

Margaret Houck
Madisonville, Ky.

ZIP ZAPPED

In the March issue, under World News Briefs, the item headed Coventry has an incorrect zip code. The complete name and address are: Van C. Kussrow, Jr., Executive Director, CCN-USA, Inc., Route 3, Box 150, Hendersonville, N.C. 28739.

TAKEN FOR GRANTED? NEVER!

The article, "Do We Take Our Musicians for Granted?" [Ministry, February issue], was fun. If Ms. Smith thinks organists have heavy crosses to bear, she's never sipped a cup of tea with a parish secretary!

Ruth B. Silver
Norristown, Pa.

HEALTH WORKER JOBS AVAILABLE

Health workers are needed for a clinic for migrant workers. Permanent and seasonal. Nurse practitioner, RN, LPN, social worker, health educator, nutritionist, pharmacist. Competitive salaries. Apply immediately to Connie Gates, Box 237, Newton Grove, N.C. 18366, or call (919) 567-6194.

Katerina Whitley
Editor, Cross Current
Diocese of East Carolina

AN EXPLANATION

In the February issue, *The Episcopalian* published a roundup of stories which diocesan editors considered 1982's top news in their areas. In that article, the Rev. Arthur Hadley, editor of the Northwestern Pennsylvania diocesan newspaper, cited the ongoing controversy between the diocesan standing committee and those who advocate ordination of women to the priesthood as being a dominant story in that diocese. Several people have written to question the basis for this judgment since they say neither *The Episcopalian* nor *Forward*, the Northwestern Pennsylvania paper, covered the story in much detail.

When *The Episcopalian* asked local editors to choose their top stories, we did not specify criteria. Those who wrote us cited secular press coverage of this story, and we assume Hadley took this into consideration in making his judgment. The volume of mail we've received on this subject leads us to believe that, indeed, this topic was—and continues to be—of considerable interest in the diocese.

—The Editors

The Episcocats



"At the Cross her vigil keeping. . ."

1982 Hymnal 129

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Lola Erickson

Noah was called to special stewardship

BY HERBERT O'DRISCOLL



Long afterward he never could recall the exact moment he decided to act. He could never explain why his action took the form it did. All he knew was he felt directed in his actions. Perhaps, too, it was the assumption that if anything terrible happened, the river more than the violent land was the way out to something better. They would be safe on the river; so Noah had always felt. . . .

Even as they built the ship, the world around them seemed to darken. He had never seen skies as continually threatening nor news as consistently depressing. The small irrigation channels dug in from the various branches of the river were already overflowing and turning the precious fields into mud. Travelers from the south brought back chilling stories of the crumbling of the coastline along the gulf. . . .

He realized now why some directing voice had cautioned him to build generously. Each day there moved about the village groups of animals fleeing from the rising water level, animals that normally didn't trespass on human ground. Even the winged creatures risked a nearer approach in their misery and hunger. Noah and his family sometimes shared their dwindling food supply and began to select some of the finer animals, placing them on board. They noticed how the higher parts of the

Reflections

unfinished craft had become resting places for birds.

The day they left they had a sense of terrible finality. The communities around them had already disappeared, following their leaders to supposedly safer, higher country. They let the craft swing out into the swiftly rushing tributary and headed for the great river itself. Once out there they knew they had no choice. They were at the mercy of forces now gone rampant.

The old man watched day by day as they voyaged far from everything familiar. His enduring strength lay in his utter conviction that, although they had long lost any choice of direction, there was somewhere ahead a land prepared by a power greater even than the maelstrom now seething around them on every side.

He felt a deep sense of stewardship about this little earth they had built. In a disintegrating world he had been called to decide and to act. He had responded not to fear, but to a mysterious call. He felt it no accident that the lives on board formed an embryonic world.

The day one of the birds came back with a green leaf dried by air and sunlight, Noah knew that God had a future for the tiny earth that trembled and tossed under his feet. He smiled as he considered the satisfaction of one day soon lighting a fire on that first land they would surely come to. It would be, he thought, a great fire, a sacred fire. . . . They would invoke the God who was Lord of their totally unknown future. Noah trusted that God would respond.

Herbert O'Driscoll is warden of the College of Preachers. Adapted from Crossroads, © 1982, by Herbert O'Driscoll.

Zimbabwe church leaders ask for inquiry

by Richard L. Walker

Prominent church leaders in Zimbabwe have called for an international investigation of reported atrocities and massacres committed by government troops in their operations against dissident guerillas in the troubled province of Matabeleland.

Anglican Bishop Robert Mercer of Matabeleland, spokesman for church leaders of the province who held an interdenominational meeting at St. John Baptist Anglican Cathedral in Bulawayo late in February, has asked that the International Red Cross or Amnesty International conduct an independent inquiry into the alleged atrocities.

Reuters news agency, Associated Press, and United Press International report that church, mission, and relief workers have described waves of killings, rapes, and mutilations by soldiers in the southwestern part of the province that borders Botswana and South Africa. Some accounts estimate the casualty figures as high as 3,000.

The atrocities have been blamed on troops of the Zimbabwe Army's 5th Brigade, a special force of 5,000 trained by North Korean advisors to combat insurgents opposed to the government of Prime Minister Robert G. Mugabe. The 5th Brigade was drawn from nationalist guerilla fighters Mugabe led in the civil war against former Prime Minister Ian Smith's white-minority regime.

Government spokesmen have denied the allegations and blame the killings on dissident former guerillas loyal to opposition leader Joshua Nkomo. Matabeleland is Nkomo's political base and the home of the minority Ndebele tribe. Mugabe and his ruling ZANU party are drawn mainly from the Shona tribe, which accounts for roughly 80 percent of Zimbabwe's estimated population of 7.5 million. The two tribes have been at odds since before the colonial era when the Ndebele tribe, an offshoot of the Zulu nation, ruled

the Shona. Mugabe and Nkomo led separate guerilla armies during the Rhodesian conflict.

Mercer, who has headed the Diocese of Matabeleland since 1977, told a press conference that he does not know whether the reports of army abuse of civilians are true. But the heads of 15 Churches in the province agree that "we require an independent judicial or other inquiry. . . into the alleged atrocities by the National Army."

Such an investigation is needed for Zimbabwe's image in the international community, the bishop said, adding, "I should be happy to see the Army's name cleared by an impartial inquiry."

The Anglican leader said none of the denominational heads at the special meeting had personally witnessed any atrocities. But a priest had told him of eight people, including two teachers, the troops had shot. Mercer said some areas west of Bulawayo were under curfew, cut off from the outside world, and he did not know if Anglican clergy there were dead or alive.

Some church leaders have told reporters that the killings in Matabeleland during an anti-dissident sweep over the past several weeks made the situation there worse than it was during the civil war when the country was called Rhodesia. One, who asked not to be quoted by name for fear of reprisal, called the situation grave. "Innocent people are being killed and ill-treated to an extent we never had during the war. If it continues this way, it could be genocide."

Several religious and other service groups have given the Zimbabwe government reports of atrocities by government soldiers against the Ndebele. Among those groups is the Roman Catholic Commission for Justice and Peace, which called attention to human rights violations in the 1960's and 1970's under Ian Smith's regime.

Mugabe and Nkomo have been at odds since Mugabe fired his former junior coalition partner from the Zimbabwe cabinet last year and accused him of plotting a coup.

Richard Walker reports for Reuters and financial wires and often for The Episcopalian.

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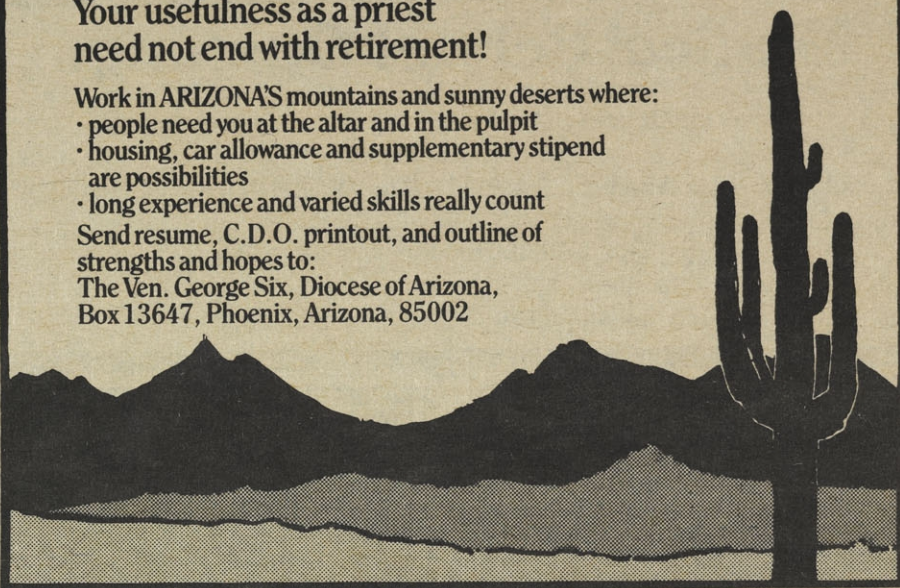
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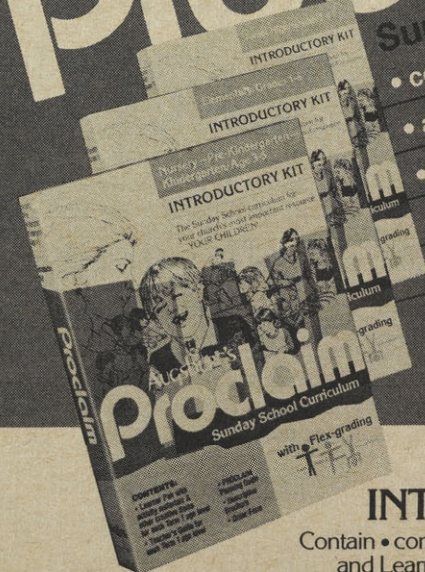
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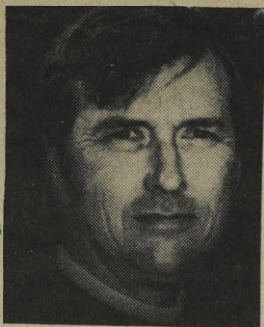


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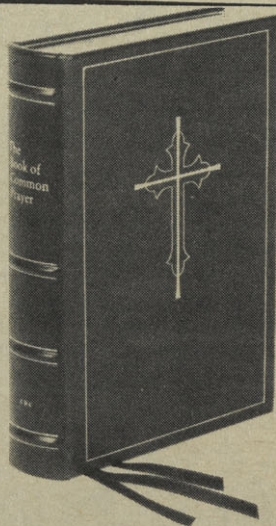
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HARD TIMES

bring out people's best



Photo by Marjorie Smith

ATLANTA 'We come because folks care'

by Katherine Lord

They come through the doors 10 at a
time—men and women, old and young,
black and white. They turn their backs on
a cold winter night and push toward
warmth and shelter.

George Hightower or another volunteer
welcomes them to All Saints' and quietly
tells them the rules: No fighting, no drink-
ing, no drugs. "The snack bar is open for
visiting. Sleeping is in the big room, and
at nine o'clock the lights go out."

Most go first to the big room, collect a
mat and stake a small rectangle of sleep
territory along the walls. Some go to the
center of the room—one with a cardboard
pallet and a white blanket for cover—and
drop off instantly to sleep. Others pick up
sandwiches from the host or hostess at a
card table outside the snack room or fill
styrofoam cups with hot tea from the large
urn tended by another volunteer. They sit
at tables in the snack bar, play cards or
backgammon, talk to each other and to
volunteers.

So the night shelter at All Saints' for
Atlanta, Ga., street people begins another
evening as one of about 20 shelters which
open their doors to 3,500 such persons
now estimated to live in the city. The
number is inadequate because the street
people of America aren't counted by tra-
ditional government instruments. They are
often lost, in face as well as number, to
systematic "profiling" of a population. By
comparison with other cities of the U.S.,
Atlanta's population of street people is
still small. Houston, Texas, is said to have
15,000, Chicago 12,000, St. Louis 6,800,

Manhattan 36,000, and San Francisco
10,000 of whom approximately 3,000 are
Viet Nam veterans.

Who is a street person in the winter of
1983? Experts say they are no longer most-
ly transients and derelicts as in years past.
"Sometime in the last 15 to 20 years a
new group started showing up—the result
of several drastic changes in our society
and institutions," says Ed Loring, director
of Atlanta's Open Door Community.

Some are refugees from institutions for
the mentally or emotionally disabled.
Some are "labor pool" men—usually
young, healthy black males, 17 to 23 years
old, who do not yet have an alcohol prob-
lem, have never had a full-time job and,
statistics predict, probably never will. The
elderly face is becoming a familiar profile
among street people as those on marginal
incomes find their "safety net" isn't hold-
ing. Social Security provides for only part
of their needs, and they choose between
paying for shelter or food. If they can find
a room or small apartment, they will use
money for that and receive food from soup
kitchens or other sources as necessary.
When things are too tight, they give up the
room and seek shelter until they are back
on their feet again. The new poor from
rural or small industrial areas affected by
the economic exigencies of recession seek
relief in larger cities.

When All Saints' Church opened its
College Center as a shelter for homeless
guests in January, 1981, it provided 73
consecutive nights of hospitality without
serious incident or injury to persons or
property. It served nearly 10,000 sand-

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wiches, most made by volunteers, and 700 gallons of hot tea at a total cost of \$1,903.34 for facility, equipment, supplies, food, and other expenses. Exclusive of utilities, hospitality for one person for one night cost \$.50. Contributions from 36 individuals, families, and groups made this possible.

The end of the year brought evaluation and mid-course adjustments, and the parish increased both the quantity and quality of hospitality and opened Dec. 1, 1982, with 50 mats donated for guests to sleep on. It will remain open through March.

Representatives of other Episcopal churches joined the effort. For the winter of 1982-83, volunteers include parishioners from such Atlanta and suburban churches as Church of the Atonement, Church of the Epiphany, St. Martin's-in-the-Fields, Holy Innocents', St. Peter and St. Paul, St. Anne's, St. John's, St. Philip's, St. Luke's, and Holy Trinity, among others. In addition to providing hosts and hostesses for several full weeks, partner parishes provide extra food—breakfasts, fruit snacks, and other special meals—for shelter guests. Volunteers also work at other shelters.

On Christmas Eve the Rev. Harry H. Pritchett, Jr., rector of All Saints', his wife Allison, and their family were vol-

unteers at the shelter. One of the All Saints' Education for the Ministry groups provided a Christmas Eve dinner served in the College Center, and local television stations covered the evening.

Reactions of the 50 guests invited to rest a night on the hard floor of a room in God's house make the effort an experience described by volunteers as "more rewarding for us than for the guests."

"This is the beginning point of the Christian experience," says Larry Walker, a driving force behind the shelter program. "It's the least the Church can be doing for the homeless."

One rainy night in the shelter, two guests sat at a table eating meat and cheese sandwiches on whole grain bread. They washed the sandwiches down with steaming tea. "We keep coming here because we figure these folks care about us," said one. "I been other places where I was afraid to sleep because they wasn't sticking to rules."

A young couple were passing through Atlanta en route to Pennsylvania when they were robbed. "We haven't had a penny since," said the husband, "and one of the police on our case told us about this place. We've decided to stay here and try to make it in Atlanta. I work on construc-

tion, and I think something will turn up."

A young man from Ohio had just started a new job and volunteered to work at the shelter. "Before long, I'm going to have enough money to have my own place here, and I'd like to help work at this shelter if the church could use me," he said.

"We're best friends now," said two women, one a rock musician and one a laborer. At night they share the shelter, and during the day, if they haven't found work through the labor pools, they share a bottle in a burned out building.

"The profile of street people in Atlanta is the profile of justice and injustice in our society," says Loring. "They are the victims of our social machinery and the refugees of our wars. But we may need them more than they need us for we are healed by contact with the weakest and the most helpless in our society."

A steering committee of 13 members working in four areas of shelter preparation and administration oversee All Saints' shelter: staffing it each night, training volunteers, coordinating food for the shelter guests, and doing community relations.

Mel Williams in the October, 1982, issue of *SEEDS* magazine summarized the experience of learning about those we call "the poor." He said: "When we're unaccustomed to associating with the poor, we may have to overcome some awkwardness and fear. When street men first came to Oakhurst Hospitality House our leaders counseled us about staring or gawking at them. We expected some to look different; some had foot problems or bad teeth, and some smelled bad—their tough life showed. But after a while, they became people with needs like any of us. Relationships remove distance; knowing removes fear."

"When we name the poor, we begin to learn from them. And they have much to teach. A person who has scraped and scratched to survive has gained a lot of wisdom. Our hospitality workers repeatedly testify, 'I've gained far more than I've given.' The helper becomes the helped. The servant becomes the learner. We are taught about our own weakness, our own vulnerability, about our own dependence."

And so it is, in 1983, the second year of the shelter at All Saints' Church.



Photo by Marjorie Smith

Katherine Lord is an All Saints' parishioner, as is Marjorie Smith, who took the photographs.

HOBOKEN

Clergy fight for housing

by James Kopchains

In October of 1981, the Hoboken Clergy Coalition held its first meeting standing in front of a Washington Street tenement destroyed by arson only a few days earlier. The fire had killed 11 persons.

The ministers came to pray that October night, standing in a circle with linked arms to show their common concern. Before this, many of them had not met except in social situations, yet, according to the Rev. Geoffrey Curtiss, Episcopal rector of Church of the Holy Innocents, that night they pledged to help the poor.

Twice within six months the ministers met again to offer prayers at torched buildings. At each prayer service, their idea of helping the poor grew stronger. In all, 28 people have died in deliberately set fires in Hoboken since that October night.

Priests from the city's six Roman Catholic parishes together with Episcopal, Baptist, Presbyterian, and Lutheran ministers and the city's Jewish rabbi attended the first meetings. From an informal start, the Coalition has expanded each month with membership growing from a handful to about 35, according to Curtiss, who was elected chairman in December.

"By joining together we can help each other and give our parishioners more opportunities for help," Curtiss says. "If a person in my parish, for instance, has a problem I can't solve, . . . I can call [another] parish and ask if it can help."

Already the Coalition helps to support In Jesus' Name, a group of volunteers who collect food and clothing for the poor and homeless. Besides running a food pantry, In Jesus' Name sponsors an "end-of-the-month" dinner to help welfare families stretch their food budgets. In January, the pantry responded to 57 emergency requests representing 71 adults and 141 children.

The coalition also gives the clergy a united voice for reforms in the city, such as a permanent shelter for homeless men and women.

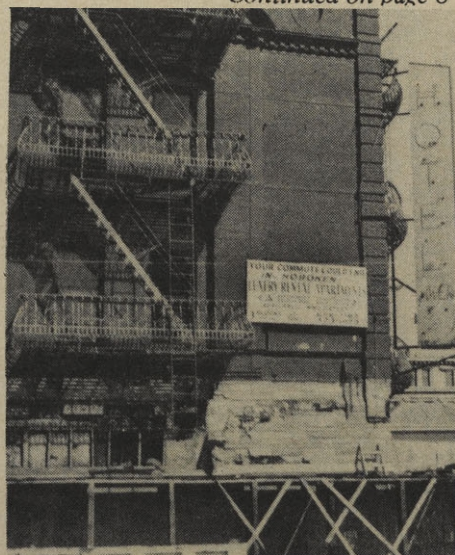
The Coalition's efforts have been recognized. *The Jersey Journal*, Hudson County's largest newspaper, calls it "the best type of ecumenism." In an editorial on January 8, the *Journal* said, "The coalition is a success story that reminds us that hard times can bring out the best in a community."

Other voices are not so enthusiastic. Juan Garcia, president of CUNA (Citizens United for New Action), an Hispanic activist group, said he would welcome the group if the members are truly sincere. "I've been working for the tenants for over 10 years now. I've seen groups like these come and go. If they want to help, fine. But if it's only for the publicity, then they won't be giving us any help at all."

Meanwhile parishioners and city officials are concerned about the extent to which

the Coalition should become involved in political circles. These concerns can only multiply as the Coalition's most ambitious project, the Campaign for Housing Justice, gains momentum. The Coalition members organizing the campaign under the chairmanship of the Rev. Paul Hagedorn, pastor of St. Matthew's-Trinity Lutheran Church, hope it will become an umbrella group for all the city's tenant associations. Once funds are raised, the Campaign for Housing Justice will begin to hire attorneys to assist tenants who earn too much to be eligible for legal aid yet who cannot afford legal help.

Continued on page 8



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HARD TIMES

bring out people's best

Continued from page 7

Already the campaign has gone on record as claiming many fires have been set by landlords. "Hoboken has recently gained notoriety because of its serious arson problem," the campaign's organizers said in a report. "Arson not as an insurance fraud, a classic system of disinvestment, but as a tool of displacement used to empty buildings for luxury renovation and condominium conversion."

"Arson is not the problem," says Curtiss. "It's only a tragic outgrowth of the real problem, a housing crisis that's forcing tenants out—out of their apartments and out of the city itself. It would be so simple if the housing problem were caused by something so completely bad that we could all agree on how to remove it. But it's not."

Since the mid-1970's Hoboken has attracted young professionals escaping across the Hudson River from the high rents of Manhattan. This has turned many neighborhoods around, stemming urban blight and spurring new investment in the city. It has also caused rising landlord-tenant tensions.

With a chance for higher rents from the newcomers, Hoboken landlords have been forcing old tenants out. Those who don't leave have been subject to harassment and chicanery. For example, rents at the apartment house at 923 Garden Street jumped from \$196 to \$350 per month through a substantial rehabilitation clause in the city's rent law that allows the landlord to take his building off rent control for 13 months if he performs renovations worth the assessed price of the building. Nine months later investigators discovered that

the landlord had submitted false bills to receive the substantial rehabilitation approval. Rents were returned to \$196, but by that time seven of the 10 original tenants had moved.

In a city of 42,000 people living in an area less than that of Manhattan's Central Park, Hoboken has virtually no space available for new lower- and middle-class housing. "They [the old tenants] had been paying about \$200 a month where they once lived," Hagedorn says. "In most cases, it's the most they can afford, especially those living on welfare and social security. They have to stay and fight with any means they have because there just aren't any apartments left in Hoboken for \$200 a month."

The city's administration is caught in the middle. For over a year, the city council debated a new rent ordinance. Tenant leaders demanded more tenant protection. Homeowners asked for help in removing the obstacles keeping them from receiving rents commensurate with the market value of their apartments.

The final version of the rent law pleased no one. Rather than becoming actively involved in regulating rents, the new law put the city in a referee's position. Both sides view the new law as detrimental to them.

All sides agree the situation can only worsen if nothing is done to resolve it. The Coalition believes it may have the answer, but as Curtiss says, "We're only at the beginning. Our real priority is to keep meeting and keep working together. Then we can hope to help this community."

James Kopchans is a reporter for The Jersey Journal for which he covers the city of Hoboken.



Director Caroline Myers, left, and volunteer Sally Hartssock of Christ Church confer on the best way to provide Crisis Assistance aid.

CHARLOTTE Models work

by Margaret G. Bigger

North Carolina offers three models of service that can be transplanted elsewhere: Crisis Assistance Ministry (begun in 1974-75 by the Charlotte Area Clergy Association), Loaves and Fishes, and St. Peter's Soup Kitchen.

Crisis Assistance Ministry, directed by Caroline Myers and housed at St. Martin's Episcopal Church, Charlotte, maintains files on persons seeking assistance. Volunteers interview people, verify information, and then refer clients and recommended assistance plans to one of four paid supervisory staff members. Financial aid is furnished only when no other resource is available.

Since Crisis Assistance administers the county emergency fund and federal-emergency money, it has a pool of resources on which to draw, including church donations. Six Episcopal parishes rank at the top of giving to Crisis Assistance, last year contributing \$38,815 of the \$329,934 given by 179 churches. With this system Crisis Assistance helped 15,500 families in Mecklenburg County last year.

Crisis Assistance maintains a clothing distribution center near St. Martin's from which 19,722 people chose over 150,000 items last year. It also keeps on hand enough food to feed a family for a day.

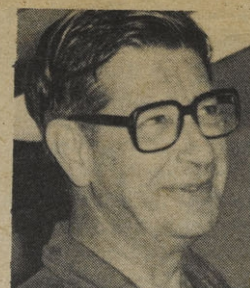
Loaves and Fishes, a volunteer-operated free food pantry at Holy Comforter Episcopal Church, can provide four days' to a week's worth of groceries.

Those who need an immediate meal can go to a weekday soup kitchen at St. Peter's Episcopal Church in downtown Charlotte, which in 1982 served 41,356 people, or 163 per day, at a cost of \$.244 a meal. During January, 1983, the number of people per day rose to 225.

North Carolinians offer the following guidelines for others who would start an emergency aid ministry.

- Gather representatives from the ecumenical community.
- Determine unmet needs within specific geographic boundaries (your county Department of Social Services can help).
- Discover which services exist—financial assistance, clothes closets, food pantries.
- Study and visit similar ministries such as Crisis Assistance Ministry.
- Incorporate as a non-profit organization.
- Request funding from participating congregations and from other denominations.
- Hire a full-time director if possible.
- Recruit volunteers.
- Set up training sessions for volunteers.
- Publicize only through churches and service agencies.
- Maintain contact with similar ministries.
- Do not allow other agencies to take unnecessary advantage of your assistance by deleting services they formerly provided.

ARIZONA



Aid for 600 homeless people camping on two downtown lots in Phoenix, Ariz., is the aim of a recently-formed coalition of city and state leaders. Bishop Joseph Heistand of Arizona was

chosen to coordinate the project.

Mayor Margaret Hance said Heistand would provide a "focal point" and his appointment as coordinator "bring one major item that has been missing, a private sector leader, in this endeavor."

House Majority Leader Burton Barr said state emergency funds may be made available and the coalition expanded beyond Phoenix throughout the state. "As far as I'm concerned, the bishop is in charge," Barr said.

The St. Vincent de Paul Society, the Salvation Army, and a consortium of more than 30 public and private social service agencies have helped 280 of the estimated 600 homeless people.

KENTUCKY

Christ Church Cathedral, Louisville, Ky., is enlarging its street ministry as the recession forces people to "pull in their belts to the last notch and even past it," says Dean Allen Bartlett.

Last December's suicide of a young man the Cathedral had helped heightened interest in the ministry whose monthly budget jumped from \$125 to about \$1,000. The number of people served increased from 15 a week to 100.

Former senior warden Larry Otto, who took early retirement as a DuPont executive to become more involved, says some 50 to 60 "lay volunteers have taken the burden off the clergy," and the program is no longer only Episcopal. Aside from offering food, money, and a place to wash their clothes, the Cathedral serves those who simply want someone to talk with, to listen to them.

Otto, who finds himself praying about how to say "no" lovingly since resources can't be stretched far enough, says "my involvement before was always the kind where I didn't get my hands dirty. But I've felt a pull to more of the one-on-one stuff, and that's why the street ministry attracted me."

—Richard Walker

KANSAS

Leon Brown, executive director of Turner House, Kansas City, Kan., reports an increased demand for social services which it has been trying to meet with parishioners from Christ Church, Overland Park, who helped winterize homes and held a Pancake Breakfast which raised over \$900 for an emergency fund, and with donations from St. Michael and All Angels' Mission, and other parishes who raised a \$3,000 Emergency Assistance Fund. "Without their donations and time volunteered it would not have been possible to help the needy," Brown says.

From The Kansas Churchman

MICHIGAN

"We're seeing more local people down on their luck," says the Rev. Rollin Norris, rector of St. Paul's, Port Huron, Mich., one of many churches in the Diocese of Michigan responding to recession emergencies. "Often they're people who left Michigan looking for work and have come back because this is home although they have no place to stay. We also see abused women where economic hardship has magnified family tensions and people who simply couldn't pay their rent any more."

St. Paul's, one of the oldest shelters in the diocese, has two unused classrooms furnished with beds.

From The Record Magazine, January, 1983

Fleeing across the border from his home, a man has become separated from his wife and children. The impact on each family member is incalculable, the suffering unfathomable to most Americans. Join MISSION SAVE-A-FAMILY and make it possible for The Presiding Bishop's Fund for World Relief to reunite and resettle families like this.

*"Please...
help me
put my
family back
together again!"*

JOIN "MISSION SAVE-A-FAMILY!"

You can take an active, direct part in reuniting and resettling the 3 million refugee families who are victims of recent catastrophic upheavals throughout the world. Let your Presiding Bishop's Fund for World Relief become your personal instrument to help SAVE A FAMILY!

Think of the suffering that occurs when a family loses its home and breaks up. Then mail in the coupon below — hopefully with a generous contribution — and we will let you know what you can do in this Next Step in Mission. **But please act. You are urgently, desperately needed!**

HERE IS WHERE YOUR DIRECT ACTION IS URGENTLY NEEDED: Refugees, migrating within a country or from one country to another, have become a heartrending new reality on nearly every continent. The U.S. Committee for Refugees reports an 8% increase in world refugees to a total of 10,000,000 persons in 1982. Here is where you can personally intervene:

IN THE MIDDLE EAST AND AFRICA...

...for example in battered **LEBANON**, where 60,000 Palestinians were left homeless in Southern Lebanon alone as a result of last summer's bombings. **\$750,000 is needed promptly** for the relocation of these families and for the care and rehabilitation of other families in the Lebanese war zone.

...in **RWANDA**, where team members are beginning a ministry to 45,000 refugees who have fled there from **UGANDA**. With very few possessions remaining to these families, **\$400,000 is urgently needed** to establish them in new homes.

...in the **SUDAN**, where hundreds of shattered families need housing, financial and spiritual support. Here staff members **will require \$150,000** to perform this vital task in 1983.

IN CENTRAL AMERICA:

Here, on-the-spot intervention by our Diocese of **NICARAGUA** is helping to establish refugees from **EL SALVADOR** in new homes. Programs of education and advocacy are helping families to become self-supporting. **\$80,000 is urgently needed** for this task in 1983.

IN THE PHILIPPINE ISLANDS...

...where refugee camps operated for **INDOCHINESE** families in our Diocese of **CENTRAL PHILIPPINES** are providing temporary shelter as well as food and clothing. Family members are being taught skills to prepare them for per-

manent resettlement. This family-saving mission will cost **\$125,000**.

AND IN THE UNITED STATES...

...where in the **Diocese of FLORIDA**, volunteers are now being trained to work among **Cuban** and **Haitian** families. **\$100,000 will be required** this year to help these refugees to become self-supporting family units.

...in the **Diocese of LOS ANGELES**, local action teams continue to be needed to find lodging and employment for **Vietnamese** and other family groups and to help them make the difficult adjustment to their new lives. **\$40,000 will be needed** in donations for this work in 1983.

...in the **Diocese of OLYMPIA**, diocesan teams in Seattle and other cities are spearheading refugee settlement and stimulating sponsorship of family groups. This drive **urgently requires \$75,000**.

...and in 94 other dioceses of your Episcopal Church, where similar efforts for resettlement of **Latin American, African, East European, Indo-Chinese** and **Near Eastern** refugee families need to be nurtured and kept whole through the action of congregations, spearheaded by action teams you can help to sponsor.

WHY SHOULD YOU GET ACTIVELY INVOLVED?

Because right now, as you read this, economic, environmental and political upheavals are tearing at the delicate fibre of families such as the one in the picture above. Please, please make your Episcopal Church's MISSION SAVE-A-FAMILY your powerful instrument to repair and heal the human damage! **WHO BUT YOUR EPISCOPAL CHURCH — WITH ITS SACRAMENTAL EMPHASIS ON THE FAMILY AND ITS WORLD-WIDE BONDS WITH THE ANGLICAN COMMUNION — IS BETTER ABLE TO PLAY A PART IN THIS NEXT STEP IN MISSION? JOIN MISSION SAVE-A-FAMILY NOW!** Fill out the coupon and mail it in today — along with your generous gift if possible — and learn how your hard-earned dollars will be put to work rapidly on projects in 34 countries on 4 continents, as well as in 45 states of our country. Act today, please!

PLEASE FILL OUT THIS Family Survival Checklist of essentials to relieve refugee suffering!

- ☐ **YES!** I would like to join MISSION SAVE-A-FAMILY, the Fund's new effort to make an impact on world poverty. I enclose the following amount to be used where and how needed to relieve family suffering:
- ☐ **\$5** will pay for a hoe to help a farmer to feed his family.
- ☐ **\$20** will pay for blankets to keep a 4-member family warm.
- ☐ **\$50** will pay for 142 seedlings to be planted to sustain 1 or more hungry families.
- ☐ **\$15** will pay for maternal health care for a new mother and her baby for a year.
- ☐ **\$40** will pay for family counseling and ministry for 6 refugee families.
- ☐ **\$75** will immunize 188 family members threatened by deadly tetanus.

I enclose \$_____ I would prefer my contribution to be used ☐ in the Middle East, ☐ in Latin America, ☐ in the domestic United States, ☐ in Asia, ☐ in Europe, ☐ in Africa, ☐ wherever needed.

Please send me facts about the Presiding Bishop's Fund for World Relief, and "Where Your Dollars Go," a booklet describing its actions in 34 countries and 4 continents as well as here at home. (Your check to the Presiding Bishop's Fund for World Relief is tax-deductible.)

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Offer not valid in California.

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BY CONRAD HYERS

Some time ago on the *Tonight Show*, an Irish Catholic comedian was remarking to a bemused Johnny Carson that the thing he appreciated most about the Roman Catholic Church was the priest was called a "celebrant" whose office was to "celebrate" the Mass—except he never understood why, at some point in the Mass, the priest didn't break out of their rather funereal atmosphere and yell, "Whoopee!" The suggestion has a sacrilegious ring to it—but not entirely. Though sin and guilt, suffering and sorrow, death and injustice are real forces in the world—in this case with Jesus himself as the victim—it is still legitimate to ask where the emphasis belongs.

In the early Church, the prevailing mood among Christians clearly was not funereal. It was characterized by joy, celebration, praise, laughter. As Acts 2 indicates, the atmosphere was more that of a banquet or victory party than a memorial service for the dead. Even the Lord's Supper, as much as its remembrance might seem to require somberness, seems in fact

to have been celebrated in a banquet atmosphere. To be sure, things had gotten a little out of hand in Corinth, and the Apostle Paul had to issue a warning to that congregation about its excesses. Nevertheless, a banquet setting was seen as appropriate to what was understood as both a love feast and a victory feast.

The tragic remembrance of Jesus' broken body and shed blood was thus surrounded and uplifted by the joyful acceptance of this as the flesh and blood of God's self-sacrificing love. The lament over Jesus' humiliation was transferred into the celebration of His self-emptying humility. Through His death, burial, and resurrection had come vindication and victory. In the words of Ecclesiastes, there was "a time to weep, and a time to laugh; a time to mourn, and a time to dance." But laughter and dancing came after weeping and mourning, and to them belonged the final note.

In the early Greek Orthodox tradition, an unusual custom developed along these lines. On the day after Easter, clergy and laity would gather together in the sanctu-

ary to tell stories, jokes, and anecdotes. The reason given was this was the most fitting way of celebrating the big joke which God pulled on Satan in the Resurrection. A similar custom is preserved in some rural Slavic areas where, on the day after Easter, folk dancing and feasting take place in the churchyard.

As frivolous as such post-Easter rites might seem, they contain a profound insight. What could be more appropriate to the day after Easter than laughter, gaiety, and lightheartedness because of the sense of release and liberation that comes through renewed faith in God's power and victory? If Good Friday symbolizes sin and death and sorrow, it also symbolizes love and redemption. And Easter is the triumphant seal of that salvation, the recovery of life and hope and laughter. "O death, where is thy sting? O grave, where is thy victory?"

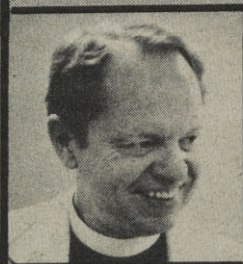
The German philosopher Nietzsche, in one of his several tirades against Christianity, declared that the Christian God was a tyrant, an oppressor, the enemy of life and the human spirit, a "spider" whose ensnaring web had to be broken in order that we might become fully human and fully free. But, to say the least, this is a curious statement in light of the affirmation of Jesus' words in John's Gospel, "I am come that men might have life, and have it more abundantly" (10:10). It certainly is clear that the early Christians saw themselves as liberated from oppression—the oppression of sin and fear and hopelessness and death. They had been set free and granted a new lease on life and empowered by a new spirit. And in that spirit and freedom and fullness of life they rejoiced as "men full of new wine" (Acts 2:13).

In the Christian liberty of the Gospel, one is liberated from, among other things, the awesome responsibility of having the infallible truth and of possessing the final knowledge of good and evil, which belong only to God. One is accepted not only in spite of one's sinfulness, but in spite of one's finiteness and fallibility and foolishness. One is justified neither by goodness of works (as the Reformers so clearly pointed out) nor by correctness of belief, but by the free gift of divine grace. One who lives in grace is freed therefore from the necessity of taking oneself, one's circumstances, one's morality and opinion, one's piety and beliefs too seriously. One is free to laugh and play as a child of God.

The taboo against such a spirit is a venerable one in the history of the Church. In the year 390, Chrysostom preached a sermon against laughter and playfulness, which he saw as too close to paganism and too far from Christian decorum and devotion. "This world," he proclaimed, "is not a theater in which we can laugh, but to weep for our sins. . . . It is not God who gives us the chance to play, but the devil."

Such a position, however, is in danger

AN EASTER MESSAGE FROM THE PRESIDING BISHOP



EASTER IS THE FIRST DAY OF A NEW AGE

"On the first day of the week, at early dawn they went to the tomb, taking the spices which they had prepared."—St. Luke 24:1 (RSV)

On Easter Day many Christians—Episcopalians among them—will hear the Gospel passage from St. Luke that includes this verse. Mary Magdalene, Joanna, and Mary, the mother of James, and perhaps some others made that early visit to the tomb.

For them it was the first day of another week.

For the world it was the first day of a new age.

The Age of Resurrection is one in which we yet are living. The Light of Resurrection illuminates our

journey as Christians and offers hope. The history of the world is recorded "from age to age." We know something of ages past: the bronze age, the iron age, the ice age. John Naisbitt—who has been helpful as a speaker at Executive Council and other meetings in the Episcopal Church—says we are moving from the industrial age into a new trilateral period: the service age, the communication age, and the energy age.

As you hear the Gospel on Easter Day, think of the age in which the events are cast. Think of the age in which we are living. Think of ages yet to come, beyond our most colorful imaginings. Think of the Gospel. Act as one who believes it. Make a life-giving contribution of your life through the community He founded to the Christ who is risen.

John M. Allin
John M. Allin

or being more supportive of paganism than the Bible. As important as repentance may be, we are not saved by our weeping any more than we are saved by acts of penitence. And the expression of salvation freely given and received is not weeping, but laughter or a weeping become laughter. Thus, to reverse the words of Chrysostom, it is not the devil who gives us the chance to play, but God. Laughter and lightheartedness, at their full and freest, are not pagan possibilities, but gifts of divine grace.

There are Psalms, of course, which cry out in confession and repentance of sin, "Have mercy upon me, O God, according to thy loving kindness." And there are Psalms which cry out in lamentation over misfortunes and illnesses and sufferings, "My God, my God, why hast thou forsaken me?" But the preponderance of Psalms hardly can be classified as solemn and sobering—so much so that the word *Psalm* is nearly synonymous with praise. "I will bless the Lord at all times; his praise shall continually be in my mouth. . . . Look to him and be radiant." The whole range of human emotion is opened up in the Psalms. But, of this range, the fundamental mood is that of rejoicing, thanksgiving, celebration. "Blessed is the man who. . . . Praise the Lord!" These are the first and last words of the psalmody, and the *alpha* and the *omega* of biblical expression. In between are other, darker moods and expressions. But they are secondary.

Similarly, in the Gospels, Jesus' ministry begins and ends in celebration. It is quite remarkable that Jesus is not pictured as beginning His work with a sermon or a healing or even a theological debate with the Pharisees, but with a marriage feast. It is a beginning that one might expect to be beneath the dignity and serious purpose of Jesus' ministry, one that the disciples might well have conveniently forgotten to mention. Yet it is recorded by John as having special introductory significance. Immediately after Jesus' temptation in the wilderness, and His baptism and those weighty pronouncements by John the Baptist that Jesus is the Messiah and the Lamb of God, what is the first act of His ministry? Jesus goes off to Cana of Galilee and takes what looks like a week's vacation at a marriage feast. Furthermore, the culminating act of the feast was Jesus' turning six jars of water into wine, "each holding 20 or 30 gallons," said to be the best wine of the feast.

One's initial reaction to this first miracle—particularly after centuries of pious efforts at turning that wine back into water—is to ask, "What kind of Messiah is this?"

Perhaps, in fact, it was this puzzling beginning, along with subsequent rumors that Jesus was eating and drinking with publicans and sinners, that later led the imprisoned John the Baptist to have second thoughts about his grand pronouncements concerning the person of Jesus. Did not John send his disciples to Jesus with the question: "Are you he who is to come, or should we look for another?"

There is an important contrast hidden in this exchange, to which Jesus himself calls attention. "John," he says, "came neither eating nor drinking, and they say, 'He has a demon.' The Son of Man came eating and drinking, and they say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners.'" (Matt. 11:18-19). Of course, Jesus was not a glutton and a drunkard, but neither was He a John the Baptist. And that difference is well-represented in the difference between the extreme renunciation of John—living in the wilderness, wearing camel hair and eating locusts and wild honey, preaching judgment and repentance—and Jesus, leaving the wilderness for the cities and villages of Palestine, eating with publicans and sinners, preaching a message of forgiving love and redeeming grace.

Not surprisingly, the disciples of John also came to Jesus on another occasion to ask, "Why do we and the Pharisees fast, but your disciples do not fast?" To this

Continued on page 15

IN APRIL THE GOLDFINCH IS BOTH LENT AND EASTER

BY MARTA BERG

BIRD-WATCHING

My desk, otherwise known as the kitchen table, looks out on our bird feeder: Little olive-gray birds dart quickly out of the trees and on to the feeder, linger a moment to pick a choice seed, and then flit back into the safety of a near-by branch.

All winter long these little birds come in their gray coats relieved only by small black-and-white wing bars. Then suddenly, some week in April, a transformation takes place. Instead of the flitting gray forms, the air is suddenly alive with darting figures of purest yellow. The goldfinch has shed his drab olive-gray and has become a dramatic creature of brilliant gold.

In April the goldfinch is both Lent and Easter. His olive-gray feathers speak of the quiet of Lent and its mood of reflection. Then, suddenly, he turns gold for Easter, resurrection. Gray and gold. The little bird is the Easter message—life out of death.

But the gray-gold bird has more to say about life and death. The goldfinch demonstrates a universal law, the law of orderly



change. Written into the very being of the universe, this law is one of the building stones of all creation. All matter in the universe, from regal mountain to hopping flea, must obey it.

It always happens. Every spring, without fail, the little gray bird becomes a golden creature. He never turns red nor blue nor multi-hued. The orderly nature of the change never fails. God's physical laws are forever sure.

We learn early in our school years that the amount of energy and matter in the world is always the same. Nothing is ever added or taken away. Nothing ever really disappears. But it changes. Snow becomes water or vapor; green matter becomes food for the next generation of flowers; the human body becomes dust or, if burned, energy and ash. The list is as long as the number of things that exist.

What about the human spirit? If everything else in the universe lives on, is the human soul, entity and verity that it is, not also obedient to the law of change? Will not it, too, be changed from gray to gold?



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AROUND THE CHURCH

Unity, Jubilee, Seabury Celebrations, Age in Action

Hendersonville unity hailed

by Emilie Richardson

Two years of work culminated on January 25 when over 150 Christians from three denominations gathered at St. James' Episcopal Church, Hendersonville, N.C., to share the Eucharist.

I attended the service as a newsreporter, an Episcopalian, and the mother of two participating acolytes. Not until the service was well underway did I begin to realize the historic and religious significance of the celebration. As the Rev. Ernest Ridenhour of Nativity Lutheran Church in Arden spoke about "The Greatest Challenge—the Call to Oneness in Christ," I began to feel what these people have worked toward all these months.

That feeling obviously struck everyone as "The Church's one foundation" sent chills throughout the congregation and brought many of us to tears. "One Lord, one faith, one birth."

Ridenhour was truly right. This was only a beginning, a beginning to see "the necessity to move beyond preconceived notions and to open our minds to fresh conceptions and to new ideas."

The joint Eucharist brought together members of three denominations in the Henderson County area, all of whom had been working to form a bond of understanding and support among their Churches. The celebration was sponsored by St. James', St. John's Episcopal (Flat Rock), Nativity Lutheran, and Grace Lutheran (Hendersonville). The Rev. Paul Wilder of Immaculate Conception Roman Catholic Church, together with members of his congregation, presented the elements of bread and wine at the offertory.

In his sermon, Ridenhour stressed that laypeople are the Church and through them the mission of the Church is accomplished. Basing his sermon on the Conversion of St. Paul, the feast which ends the International Week of Prayer for Christian Unity, he said Paul's experience was a kind of death and resurrection in which Christ converted Saul, the persecutor, to be His proclaimer.

The congregations sharing the Eucharist participate in LARC, a local ecumenical effort begun in 1981 by members of seven parishes. At a previous event for laypeople participants discussed "the task of the Church," baptism, and the Eucharist and heard speakers from the Lutheran, Roman Catholic, and Episcopal faiths.

Assisting at the service, and shown below left to right, were the Rev. Messrs. L. O. Dasher, Charles Taylor, Ernest Ridenhour, Alex Viola, Karl Park, Robert Ward, Charles Covell, and Robert Sain.

Emilie Richardson is a radio newscaster for WHKP in Hendersonville, N.C.



Bishop Samuel Seabury

Dioceses mark bicentennial

On Mar. 25, 1783, 10 Connecticut clergymen elected the Rev. Samuel Seabury to be a bishop for an autonomous American Church within the Anglican tradition. This year the Dioceses of Connecticut, Maryland, and Pennsylvania begin celebrating the 200th anniversary of their founding.

Connecticut's observance spans the 20 months from Seabury's election to his consecration Nov. 14, 1784, in Aberdeen, Scotland. Focusing on renewal and mission, this March the diocese introduces a specially made cross which, with Seabury's chalice and paten, will make pilgrimage to each congregation. Connecticut's plans include co-sponsorship of an international symposium on mission theology in 1984 and a mission theme for its November, 1984, diocesan convention. Emmanuel Church, Weston, is sponsoring pilgrimage tours to St. Andrew's Cathedral in Aberdeen in 1984. Connecticut's Bishop Arthur Walmsley chairs the national Church's bicentennial committee.

Maryland, the first organized American diocese, begins its celebrations with a festival Evensong on May 20 in Baltimore's Civic Center with Bishop John Walker of Washington, whose diocese was once part of Maryland, as preacher. Presiding Bishop John Allin will address the banquet for 1,000 to follow.

Pennsylvania, the American Church's second diocese, begins its year-long celebration at its 200th convention in October, 1983. Among other events are the diocese's birthday party in May, 1984, and honoring Absalom Jones, the Church's first black priest. Philadelphia attorney William White, a direct descendant of the diocese's first and America's second bishop, William White, heads Pennsylvania's bicentennial planning committee.

May 1 is Age in Action Sunday

Presiding Bishop John Allin urges every congregation in the Episcopal Church to recognize and affirm the ministry of its older members by observing May 1 as Age in Action Sunday.

This year's theme, "A Call to Action: The Ministry of Older Adults," is supported by a packet of educational resources developed by the Episcopal Society for Ministry on Aging (ESMA). Prepared by adult education specialist Gary T. Evans of Michigan, the packet is available from ESMA, R.D. #4, Box 146-A, Milford, N.J. 08848. The suggested activities will help older adults "recognize and affirm their God-given power and talent for effective ministry in everyday life" and help congregations evaluate ministries by and for older adults.

In tackling an age-old subject, ESMA has reached into a new age and with the cooperation of Trinity Parish, New York City, will hold a satellite-assisted conference in the fall. On Tuesday, October 18, seven speakers will address "The (In)Dignity of Aging" in a program transmitted simultaneously by satellite to 50 locations across the United States. The televised event will allow congregations and dioceses to explore this important topic by participating in the conference in their own localities.

Bethlehem begins Jubilee

The Diocese of Bethlehem, in Pennsylvania, has established a Jubilee Ministry program with a \$20,000 fund for grant and program support.

The diocesan council hired Susan Cox, a communicant of Trinity Church, Bethlehem, to staff the new program modeled on one General Convention approved in 1982. The Rev. Stewart Pierson of St. Stephen's Church, Wilkes-Barre, will chair the diocese's Jubilee Committee to oversee the work and provide liaison with the diocesan council and with the Diocesan Advance Fund.

Cox's work, which began in mid-February, will include responding to calls for help in Church-community issues, establishing supportive connections among congregations already engaged in Jubilee-type ministries, and linking the diocese with the Jubilee program as it develops nationally.

Long Island aids health ministry

The Diocese of Long Island took an important step to assure continued and improved health care in Brooklyn, N.Y., when it completed the merger of St. John's Episcopal Hospital with Brooklyn Jewish Hospital late last year. Bishop Robert Witcher of Long Island and Jay Krieger, president of the board of the Jewish institution, signed the final merger papers in December. "The diocese is committed to continue its many years of health care service to the people of Brooklyn," Witcher said.

The merged hospitals in Brooklyn will retain their historic names but operate under a new corporation, the Interfaith Medical Center. The merger, which will save almost 3,000 jobs, is made possible by a new reimbursement system New York state has adopted. It will alleviate severe financial problems at St. John's and rescue Brooklyn Jewish from bankruptcy.

Witcher is president of the diocese's health arm, the Church Charity Foundation, which runs three Long Island hospitals—all named St. John's—in Brooklyn, South Shore, and Smithtown as well as



many out-patient clinics and two facilities for the elderly: St. John's for the Aged and Blind, connected with the Brooklyn hospital, and St. John's Village, adjacent to the Smithtown hospital.

Frade, Doss appeal 1981 convictions for Cuba trip

Two Episcopal priests convicted on federal charges of "trading with the enemy" in connection with a 1980 boatlift of Cuban refugees are appealing their 1981 conviction. The Rev. Leo Frade, rector of La Iglesia Episcopal La Esperanza, Orlando, Fla., and the Rev. Joe Doss, rector of Grace Church, New Orleans, La., appear March 22 before the 11th Circuit Court of Appeals in West Palm Beach, Fla.

Frade, a native of Cuba who came to the U.S. in 1960, was working with Doss at Grace Church when refugees were able to leave Cuba in 1979. Through airlifts and a grant from the Presiding Bishop's Fund for World Relief, Frade helped reunite 1,000 persons with their families in the U.S. When the airlifts stopped, Frade and Doss arranged to charter a boat, *God's Mercy*, to bring in more refugees, many of them relatives and friends of their New Orleans parishioners.

Armed with lists of their prospective passengers, Frade went to Washington to clear the names with Cuban and U.S. officials. After the trip was fully committed, the U.S. government halted permission for further Cuban immigration. Frade and Doss went to Cuba and brought back 437 passengers and were arrested upon their return.

A federal judge threw out the first case against them, but in 1981 the government charged the two priests with violation of currency regulations enacted during World War I—"trading with the enemy"—and they were convicted. Judge Edward Davis sentenced them to six months' probation and fined them \$431,000. The two men incurred some \$80,000 in legal costs, and Doss, a lawyer, faces disbarment if the conviction stands. Frade has since moved to Orlando and become a member of Executive Council.

The priests' attorney, Julian Murray, bases the appeal on both procedural and substantive grounds. The three-judge panel can uphold the conviction, send the case back for retrial, or dismiss it. Murray says he cannot predict when the judges will make their decision.

Urban Caucus debates future

by Marcy Darin-Chalmers

Deanna Simpson came in search of ways to expand a soup kitchen ministry in Birmingham, Ala., that last year served 12,000 people.

Annika Warren, a student at Virginia Theological Seminary, was attracted by the prospect of meeting clergy and lay persons who work in the cities.

To Richard Roos, rector of a struggling inner city parish in Indianapolis, Ind., the fourth annual assembly of the Episcopal Urban Caucus represented a chance to share ideas and fellowship with other urban missionaries. "Working in the inner city, you can easily feel isolated. The Caucus is a renewal of my mind and spirit," observed Roos, who recently opened his church basement as a shelter for the homeless.

In the shadow of Capitol Hill, more than 200 Caucus members representing 40 dioceses met to set priorities on urban issues and wrestle with critical choices affecting the group's structure. During the February 23-26 conference at the Washington Shoreham, delegates elected a new board, voted to designate a national office with staff, and adopted resolutions on Jubilee Ministry, community reinvestment, the South African Council of Churches, and representation of women and minorities in the House of Deputies.

Caucus business, however, was not confined to hotel conference rooms. Many delegates caught a bird's-eye view of the legislative process when they conferred with senators and representatives on pend-



Andrew Young
Addressed Urban Caucus

ing bills affecting defense spending, plant closings, and homeless persons. Another excursion led conferees to two inner city parishes in Washington—St. Stephen and the Incarnation and St. Philip the Evangelist—for celebrations of urban ministry.

Inaugurating the three-day session was Atlanta's Mayor Andrew Young, who said the crisis cities face stem from "a crisis of faith. Too often we are afraid of the fruit of our own ministries."

Young, an ordained minister and former United Nations ambassador and congressman, said pressures of an urban environment often result in the breakdown of personal relationships. "We must be concerned not only with the nuclear freeze, but also with the relationship of the nuclear family." Young called for a "reaffirmation of faith" in the face of deep economic woes and uncertainty in the inner cities. "As Jeremiah said, there is a balm in Gilead."

Moments earlier, Washington Mayor Marion Barry had honored delegates with a proclamation declaring February 23, "Episcopal Urban Caucus Day."

Questions surrounding reorganization of the four-year-old Caucus, plagued by dwindling finances and stymied in efforts to hire a full-time executive director, dominated conference business. At a plenary session, delegates affirmed local caucuses and called for the creation of additional chapters to add to the current 12 diocesan and 30 regional chapters. Delegates also authorized the new board to select a national office based on available space and staff support.

"There's no question that the Caucus is now at a turning point," remarked outgoing president Lloyd Casson, missionary canon at Washington Cathedral. "A voluntary working board can no longer meet the administrative needs of the Caucus."

Despite its growing pains, the Caucus continues to be effective, Casson said. He noted that General Convention adopted 11 of 12 resolutions the 1982 Caucus passed, including statements on Jubilee Ministry and U.S. aid to El Salvador. "I think the Church sees we're not a passing fad," he observed.

In a move to resolve its fiscal crisis, Caucus delegates authorized the board to "cooperate" with the Urban Bishops Coalition to secure funds for a staff director.

Meeting separately during the Caucus, 12 urban bishops in attendance expressed concern for the organization's future and said the 22-member board needs staff lead-

Continued on page 14

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Caucus

Continued
from page 13

ership. "With the economic climate of our country, there is more need for the Caucus than ever before," said Bishop Mellick Belshaw of New Jersey. "The Caucus must continue to serve as an advocate for the poor."

In other actions, delegates voted to:

- protest government harassment of South African Bishop Desmond Tutu and the South African Council of Churches;
- support an amendment to canon law that deputies to the 1985 General Convention reflect diocesan populations of women and minorities;
- support the release of two church members charged with criminal contempt as a result of their association with the Puerto Rican independence movement—Maria Cueto, former chief of the Church's Hispanic desk, and Steven Guerra of the Episcopal Church Publishing Company scheduled to be sentenced in April;
- affirm support for the work of four Latin American groups maligned in a recent CBS broadcast of *60 Minutes*—they receive financial support from the World Council of Churches;
- call upon the national Church to establish jail and prison ministries as a mission priority;
- appoint a committee to monitor the Church's implementation of the Jubilee Ministry program; the Caucus, sharply critical of the national Church, also called upon the Presiding Bishop to hire additional staff to coordinate the program and asked dioceses to designate centers of Jubilee Ministry; and
- ask that "high priority" be given the Caucus' goals in selecting a Presiding Bishop in 1985.

Those elected to the new board are: Bishops Irving Mayson, Suffragan of Michigan, Richard Trelease of Rio Grande, Mellick Belshaw of New Jersey, and Robert Spears of Rochester; and the Rev. Messrs. Floyd Naters-Gamara, New York, Mwili-mu Imara, Indianapolis, William Boli, Michigan, and the Rev. Elyse Bradt, Pennsylvania. Lay representatives are Byron Rushing, Massachusetts; John Coleman, Virginia; Marguerite Bryan, Louisiana; James Roche, Pennsylvania; Steven Fox, Utah; Ann Scheibner, New York; Janice Duncan, Pennsylvania; and Christina Rivera, New York.

A president will be elected based on the location of the national office. The new board will meet April 15-16 in Philadelphia, Pa.

Marcy Darin-Chalmers is a former Chicago reporter who now lives and writes in Elizabeth, N.J.

ST. JULIAN SIMPKINS

The Episcopal Church lost one of its most effective and respected urban ministers with the death February 12 of the Rev. Canon St. Julian Simpkins, Jr. Active until the end, he was preparing for the memorial service of a parishioner when he died of an apparent heart attack at his Rochester, N.Y., home.

Simpkins, 67, was Rochester's canon for the inner city and rector of St. Simon's Church. When he went to Rochester from St. Andrew's, Cincinnati, Ohio, in 1964, his assignment was to close St. Simon's. It was one of the few assignments he failed to accomplish. Instead he transformed the church into a successful parish and a model

of the ministry an inner city church can have to its own community.

Another part of Simpkins' ministry was to provide links between the white and black communities. Says Rochester's Bishop Robert Spears, "He had a unique capacity to be a leader in both communities."

Many of Simpkins' admirers agreed both with the Rev. Franklin Turner's assessment—"He was one of the most active, influential, and loved black priests in the Episcopal Church"—and with the statement of Moses Gilbert of St. Simon's: "Don't say he was a black leader. He was a leader, period. . . . He became the conscience of the diocese and of the national Church." He was a founder of the Union of Black Episcopalians and active until his death in the Church and City Conference of urban Episcopalians.

His national impact was based on a sound local foundation. He strengthened St. Simon's by strengthening its community. Under his leadership St. Simon's Housing Co. built a 108-unit development and started the Oregon-Leopold Day Care Center. He was a founder of the Urban League of Rochester and of FIGHT (Freedom, Integration, God, Honor, Today), a 1960's activist civil rights group.

While he didn't back away from appropriate conflict, he worked well within the system. He was a four-time deputy to General Convention, a president of the diocesan standing committee, and a trustee of the Church Pension Fund. At the time of his death he was a member of Rochester's Municipal Housing Authority and had served as its chairman.

Turner and others call Simpkins "an inspiration." Turner adds, "He was never disillusioned, always working on something new, always excited about his ministry."

The son and grandson of Episcopal priests, Simpkins left a wife and daughter.

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BY ONELL A. SOTO

When Christian leaders in **West Malaysia** heard that the government had banned the *Alkitab*, the Indonesian version of the Bible which uses the word Allah for God, they met with government officials, and after a long dialogue the government agreed to lift the ban. This Bible can be used only by Christians for Islam is the state religion of Malaysia. The negotiations were headed by Anglican Bishop Tan Sri Savarimuthu. The government also allowed the recruitment over the next 10 years of 10 lecturers for the ecumenical Seminari Theoloji Malaysia although regular missionaries will not be permitted to serve after 1986.

Lutheran church leaders of five Nordic countries are inviting Christian Churches around the world to send representatives to a conference on world peace in **Sweden** next April. Swedish Archbishop Olof Sundby said the sessions will be held in Stockholm and Uppsala. Invitations will be issued by the Lutheran prelates of Norway, Finland, Denmark, and Iceland as well as Sweden. Sundby hopes for participation by both the Church of England and the Russian Orthodox Church. The Episcopal Church will be represented by a delegation headed by Presiding Bishop John M. Allin.

Dr. Martha Yamamoto, a Brazilian lawyer, is a visiting researcher at Rikkyo University (St. Paul's), **Tokyo**, under the auspices of the Bishop Williams Memorial Fund. The program is designed to assist young men and women from other parts of the Anglican Communion who seek further training in their fields of study. The invitation is issued by the Nippon Sei Ko Kai and its educational institutions. Yamamoto will be teaching a course to introduce her culture to her Japanese col-

leagues and students and to make her religious faith and moral values known through these contacts.

A word of thanks to the Rev. Andrew K. Nonome for his nice letter. I am pleased to know *The Episcopalian* is read at St. Andrew's Boys' High School in **Osaka**, Japan!

Bishop Randolph George of **Guyana** is known as a courageous defender of human rights in his country. He is working now with the Roman Catholic bishop in a campaign to save *The Standard*, a Roman Catholic newspaper that is threatened with extinction because of its outspoken criticism of Guyana's socialist government.

The latest issue of *Share in Education*, a publication of the British South American Missionary Society, reports on a visit to England and Scotland by a group of students from **Paraguay**. Here are some reactions: "I noticed that people don't really care much about God and His Church. But there are a lot of really good Christians."

"I didn't feel very comfortable in the churches because the spirit of the people was very different from Paraguay. From the way they behave in church, I think they are not as Christian as they think. I think that if they had a little bit more of joy, it would be different."

"I think that this trip gave us a great experience, and I learned to value my country and the things I have. But I also learned to appreciate and love people from other countries, English people in this case, and to understand them. Unless you live in homes as we did, you don't really understand their attitudes or the way of thinking they have. It also helped to broaden our outlook."

know who is making the sacrifice and giving the feast. The first and last word belong not to death, but life; not to sorrow, but joy; not to weeping, but laughter.

This is the parenthesis in which we, too, are called to live. The life of the Christian is not lived in the time of Good Friday and Crucifixion, but in the time of Easter and Pentecost. While our lives, too, are subject to tragedy and heartache, we live not in the time of doubt and hopelessness and despair, but of faith, hope, and trust. We live in the time of the marriage feast of the Bride of Christ. And while we are no more exempt than others, or than Jesus himself, from the hard and harsh side of life—a time for weeping and mourning—there also is a time to laugh and a time to dance. And the last word belongs to dancing and laughter. Even "death is swallowed up in victory."

Conrad Hyers is a Presbyterian minister; professor of religion at Gustavus Adolphus College, St. Peter, Minn.; and author of *The Comic Vision and the Christian Faith*.

EASTER Continued from page 11

Jesus responded, "Can the wedding guests mourn as long as the bridegroom is with them?" (Matt. 9:15). If John the Baptist represented the death of the old era in preparation for the new, Jesus represented the birth of the new in which all might "have life, and have it more abundantly." Yet, strangely enough, the Church has often turned Jesus back into the figure of John the Baptist!

Jesus' ministry begins in the festival atmosphere of the marriage feast of Cana and ends with the festival atmosphere of Easter and Pentecost. This is the grand parenthesis within which Jesus' ministry takes place. In between are disappointment, rejection, conflict, sorrow, suffering, and death. In between are Gethsemane and Golgotha. But the overarching context still is one of celebration and joy, of life and love and laughter. Jesus may be the sacrificial lamb, slain for and by the sins of the world. But it is important to

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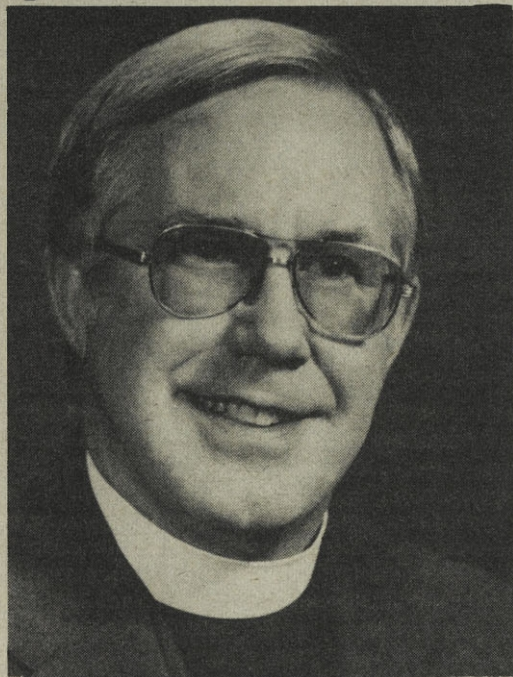
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Elton O. Smith
"...a vehicle for united witness. ..."

Spend three weeks asking Episcopalians about the National Council of the Churches of Christ in the USA. Put questions about the organization to Episcopal Church Center staff members who are involved in NCC programs, to members of the Executive Council, to Episcopalians who serve in NCC leadership roles. Read public relations handouts and the newspaper, *Chronicles*, all issued by the NCC Office of Information. Bring up the NCC in conversation with Episcopalians during your travels around the country and listen to what you hear.

How does it all add up?

To three basic conclusions, at the outset:

- most Episcopalians know little about the National Council of Churches except for negative criticism of the organization, and they seem to express no strong yearning to know much more;
- those Episcopalians who support the NCC most strongly are those who have had or who are experiencing leadership roles in the organization or who are in a congregation or diocese where local leaders are NCC supporters;
- Episcopal leaders seem ready to defend the NCC when the organization is attacked by the religious right, but this seems to be motivated more by disgust with right-wingers than by enthusiasm for the NCC.

The National Council of the Churches of Christ was organized in Cleveland, Ohio, in December, 1950, by 29 Christian denominations. Episcopalians were among the leaders who founded the NCC, and Presiding Bishop Henry Knox Sherrill was its first president. From its beginning, the NCC has tried to put down claims that it is a "super Church" though many perceive it to be just that because of its organization, bureaucracy, and operating style.

Policy for the National Council is established by a 260-member governing board, including 15 Episcopalians. The governing board elects the NCC president for a three-year term. Methodist Bishop James Armstrong of Indiana is currently serving in that post. All of the NCC senior staff are also elected, including Dr. Claire Randall who has served as general secretary for nine years. The NCC has five associate general secretaries.

Three major NCC program divisions are Overseas Ministries, Education and Ministry, and Church and Society. The NCC also has five commissions: Faith and Order; Regional and Local Ecumenism; Communication; Justice, Liberation, and Human Fulfillment; and Stewardship.

In 1983 the NCC budget is about \$39 million, of which \$2.5 million is earmarked for administration. The NCC has about 450 employees, most of whom work in the NCC headquarters located in the Interchurch Center, 475 Riverside Drive, New York City. Friends and foes alike refer to the Interchurch Center as the "God Box." The building also houses the New York offices of several Protestant denominations and other organizations.

The Episcopal Church spends about a million dollars a year in support of the National Council of Churches organization or in programs jointly sponsored with the NCC. In 1980, the Episcopal Church transmitted \$1,165,805.08 to or through the NCC or Church World Service (CWS), the National Council-related world relief organization; \$76,408 of this was the Episcopal Church's base support while \$90,790.75 went to the Council from various Church department budgets to be used usually in jointly-sponsored programs and ministries. Most of the Episcopal Church money—\$998,606.33—was channeled for human disasters through Church World Service. All Episcopal money sent to CWS is monitored by the Presiding Bishop's Fund for World Relief.

Episcopalians help decide how the NCC pro-

gram money is spent. For example, about \$30,000 per year is allocated from the National Mission in Church and Society staff unit at the Episcopal Church Center for the NCC's Division of Church and Society. Alice P. Emery, executive in charge of the Episcopal unit, is a member of the NCC governing board and of its Executive Committee. She is vice-chairman of the Division of Church and Society. The Rev. Winston Ching, Episcopal Church staff person for Asiamerican Ministry, is a member of the NCC Commission on Justice and Liberation. Woodrow W. Carter, who retired last month as social welfare officer at the Episcopal Church Center, was a member of the NCC Health and Welfare Working Group, Child and Family Justice Program, and Child Advocacy Working Group. Dr. David Crean heads the Episcopal Church's hunger program and is a member of the NCC Domestic Hunger and Poverty group. The Rev. Messrs. Wayne Schwab, Earl Neil, Richard Gary, and Charles Cesaretti are other National Mission in Church and Society staff members who participate in the NCC Division of Church and Society.

Emery stresses that the Episcopal Church benefits from being able to participate in the development of NCC programs. She says the NCC on occasion provides helpful research information and opportunities to learn more about social problems and possible solutions.

"The voice of the Episcopal Church is frequently sought as a balance in NCC discussions," says Emery. "It is essential to remain in the ecumenical forum and help keep it responsible. Some of the problem seems to be tensions of learning what denominations can be effectively doing together and what we must continue to do in our separate ways."

Emery calls the structure of the NCC "unwieldy" and says that "neither the governing board nor the Executive Committee can make responsible decisions on management concerns except in broad areas of policy." She says NCC executives "are not necessarily chosen because of financial acumen and management skills."

Another \$30,000 of Episcopal money is budgeted each year for the National Council of Churches' Communication Commission. Sonia Francis is the staff person for radio and television at the Episcopal Church Center, and she says the Episcopal Church benefits greatly from this aspect of NCC participation.

"The NCC Communication Commission produces about 60 television programs a year for the three major networks," says Francis. "Some of these are in conjunction with Roman Catholic and Jewish groups. Each year the NCC has chosen to use one of its time slots for an hour-long telecast from Washington Cathedral on Christmas Day. In 1982 over 3.5 million people watched that program. This

Continued on page 18



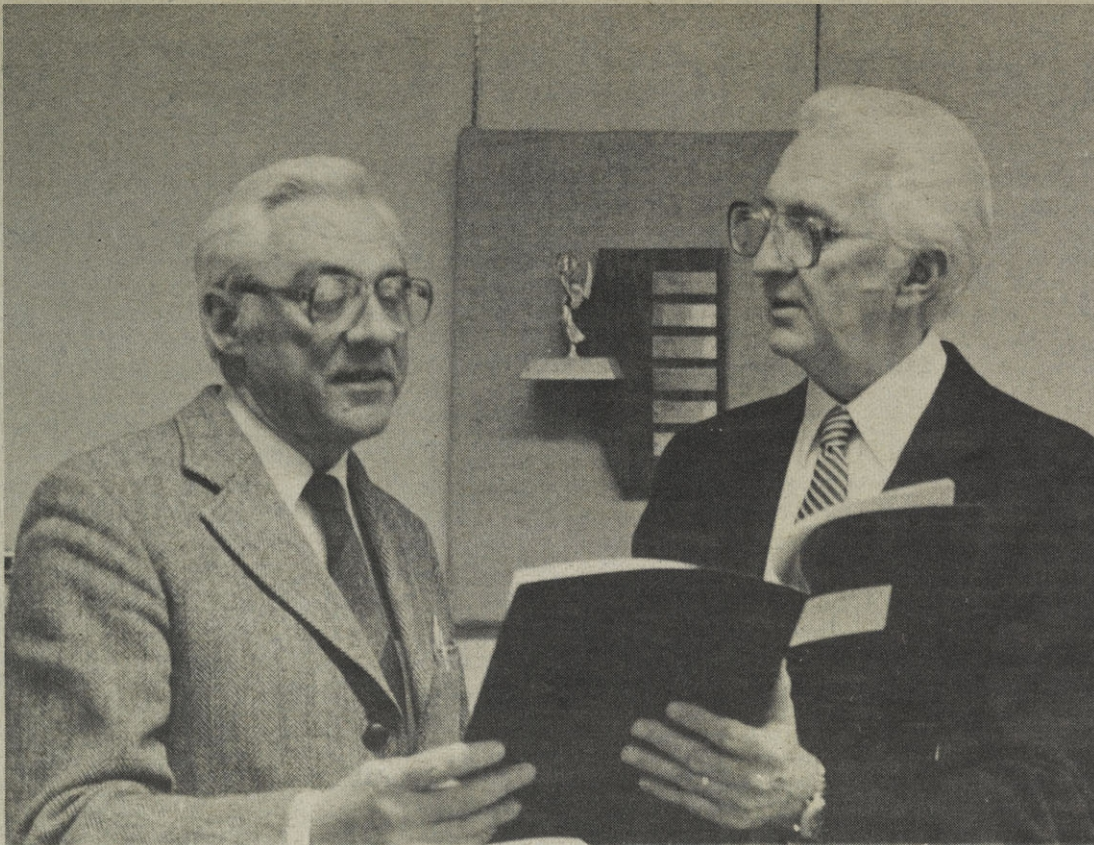
Alice P. Emery
"...essential to remain in the forum. ..."



John M. Allin
"...the benefits outweigh the problems. ..."

Episcopal Church members help make NCC policy

Episcopalians serving on the National Council of the Churches of Christ governing board include Presiding Bishop John M. Allin; Bishop Gerald McAllister of Oklahoma; Bishop David Reed of Kentucky; the Rev. William Lawson of Lynn, Mass.; the Very Rev. Elton O. Smith, Jr., Buffalo, N.Y.; the Rev. William James Walker, Albany, Ga.; John L. Carson, III, Littleton, Colo.; Dr. Willard Day, Reno, Nev.; Barbara James, Des Moines, Iowa; the Rev. Goldthwaite Sherrill, Brooklyn, N.Y.; Constance Lyle, Tacoma, Wash.; Eric Scharf, Washington, D. C.; Alice Emery, New York, N.Y.; the Rev. William A. Norgren, New York, N.Y.; and Barbara Quinn, New York, N.Y.



The Rev. D. Williams McClurken, right, director for broadcasting at the NCC, checks research for a television program with Constant Jacquet of the Office of Research, Evaluation, and Planning. In addition to McClurken and Jacquet, other Episcopalians serving on the NCC elected staff are Lynn R. Best, personnel; Owen H. Brooks, Delta Ministry; Kenyon C. Burke, Church and Society; Mary A. Cooper, Washington Office; Chris A. Cowap, Church and Society; Dale deHaan, Overseas Ministries; Willis H. Logan, Overseas Ministries; Stanley Mitton, Overseas Ministries; Joseph V. Nash, Education and Ministry; Bishop Jose Antonio Ramos, Overseas Ministries; the Rev. Ronald Stenning, Church World Service; Sarah J. Vilankulu, News and Information; the Rev. William P. Wifler, Overseas Ministries.

Continued from page 17

is a valuable support for the ministry of Washington Cathedral and the Episcopal Church in general."

Other recent programs include an hour special on racial oppression in South Africa featuring Bishop Desmond Tutu, two special documentaries on Anglican/Roman Catholic relations, and the Rev. Herbert O'Driscoll of the College of Preachers on NBC's National Radio Pulpit.

The NCC also provided leadership in enabling the Episcopal Church and other church groups to use satellite transmission for distributing television programs to cable systems throughout the country.

Francis has been chairman of the NCC Communication Commission and is still a member, together with Episcopalians Theodore Baehr of Atlanta, Ga., Betty Gray of New York, N.Y., and Nancy Montgomery of Washington, D.C.

One of the non-Church Center staff persons most closely involved with the National Council of Churches is the Very Rev. Elton O. Smith, Jr., dean of St. Paul's Cathedral, Buffalo, N.Y. Smith has been a member of the governing board since 1976 and is now secretary. He is also a member of the Presidential Futures Panel of the NCC, a group appointed "to look deeply into every aspect of how the NCC is funded, how it is governed, what work is done, and how money is spent."

Smith affirms the NCC as a "Community of Churches." He says Episcopalians should look at the NCC as "we" rather than as "they" since Episcopalians are involved in NCC financing and leadership. Smith says the governing board makes policy and speaks for the NCC but admits "the efficacy of these [statements] is reduced by not enough pre-discussion within the Churches and not enough backup by governing bodies of the member Churches." He notes there is little reference to NCC policy statements on any subject at General Convention or at Executive Council meetings.

"Rather than expecting to do everything ecumenically possible, excepting only those things that conscience and policy prohibit, member communions tend sometimes to do through NCC only what is most convenient," claims Smith.

Smith says there is a "built-in difficulty" in that the farther away the institutional body is, the less sense of ownership people have. "I can tell you, as a member of the Presidential Futures Panel, that these difficulties are being seriously discussed, and I can say with some confidence that nothing is be-

ing taken for granted anymore in future planning. No organization I know of needs more improvement in communication, internal and external, than does the NCC. It is not surprising that the NCC is a target for such poor reporting as that in the January issue of *Reader's Digest*." Smith notes that "respected church leaders" continue to work with the NCC, "warts and all," because "in it they find a forum for communication and a vehicle for united witness that is very important."

John L. Carson of Littleton, Colo., serves on the governing board with Smith. He is also a board member of the Presiding Bishop's Fund for World Relief.

"I see various benefits we receive as a Church through participation in the NCC," says Carson. "Our sharing in the ministry of human relief is a major benefit. Probably 90 percent of our financial support to this organization goes to this area of ministry via Church World Service, the NCC's relief and development agency. By working ecumenically with other major denominations through membership in the NCC we can be a major factor in meeting human need worldwide."

This emphasis on meeting human need is echoed by Presiding Bishop John M. Allin who says that

"our NCC participation provides us with many opportunities to serve and many avenues through which we can help meet the needs of the poor and the dispossessed."

Allin has supported Episcopal Church participation in the NCC all through his term of office although he rarely attends meetings of the governing board. He is represented by Bishop Milton L. Wood, executive for administration at the Episcopal Church Center.

Allin admits "there have been times when I have been critical of some National Council of Churches decisions and policies, and there have been times when I have disagreed with some decisions. But the needs, opportunities, and benefits of our participation far outweigh any problems I have encountered."

The Presiding Bishop is quick to respond positively to attacks on the NCC through the media. He has also pointed out that the Episcopal Church is a part of the NCC and not apart from it.

A member of Allin's staff at the Episcopal Church Center in New York is the Rev. William Norgren, ecumenical officer. He sees the NCC as an "opportunity for fellowship and prayer with other Christian Churches, a panel for continuing theological dialogue on Christian unity, and a possibility for inter-Church aid and cooperation in Christian mission."

But Norgren agrees that the NCC "does none of these things as well as it should." He notes that "ecumenical organizations age rapidly" and sees the NCC as a "creation of the 1950's."

"If the NCC is to be an instrument of the Churches for today," he says, "at least two far-reaching changes will be needed. Its overcomplicated and inefficient machinery will have to be streamlined, and its membership will have to be broadened to include Roman Catholic and other Churches." Norgren claims that if "the NCC clings to its past, it will move away more and more from the expectations of Episcopalians. A leaner and far more inclusive ecumenical body is needed to help respond to ecumenism as it is today."

In a sense, the Episcopal Church has always been viewed as a "different" member by some in the NCC. Episcopalians have usually not enjoyed being classified as Protestant although the NCC finds doing anything else to be awkward. The Orthodox member Churches are Orthodox, and the NCC agrees. Hence the description of the organization as made up of "32 Protestant and Orthodox Churches." Episcopalians aren't happy with this but are quieter about it these days than in times past. Episcopalians have also been leery of anything that resembles "pan-Protestantism" as an ecumenical goal. Our growing ecumenical relations with the Roman Catholics are looked upon with skepticism by some in the NCC, and the diversity tolerated within Anglicanism is quite confusing to many. In spite of all this, the Episcopal Church has had an important part in the history of the NCC, and Episcopal participation in the organization will most likely continue at least at present levels if not grow stronger.

Time will tell.

We support the NCC, however. . .

Criticisms of the National Council of the Churches of Christ in the USA heard most often among Episcopalians are:

- The NCC is outdated. Critics claim the ecumenical movement has passed from the Councils of Churches era into a time of new organizational structures that include Roman Catholics, evangelicals, and, in some cases, Jews in addition to the Protestant and Orthodox groups that make up the NCC. The NCC claims that Roman Catholics and evangelicals work in close collaboration with many NCC programs.

- The NCC speaks for Episcopalians without our consent. The NCC claims, of course, that it does not. Yet we must admit that because of Episcopal membership and support, the NCC appears to have the Episcopal Church's ratification of what it says and does. This is further complicated because the

NCC believes that commenting on public affairs and political issues is one of its important functions.

- The NCC is too liberal and is too critical of the United States and the American way of life. Though many conservatives sit on the governing board and serve on the staff, the NCC leadership does tend to be liberal in politics and theology. Charges from right wing groups that the NCC supports terrorism and Communism appear to be unfounded, however, and many conservative church leaders have called such charges unfair and completely false.

- The NCC is unimportant. Also, it has a false sense of its own importance. Critics feel that NCC statements and policies seem to have little effect in the Churches or in political circles and wonder if the organization might better direct its efforts in other ways.

New Opportunities face Haynsworth

Bishop Edward Haynsworth is a soft-spoken man who communicates clearly. Late in January he called Presiding Bishop John Allin to say he was delighted to accept the PB's invitation to become executive for World Mission at the Episcopal Church Center. He replaces the Rev. Samuel Van Culin, who is to be secretary general of the Anglican Consultative Council.

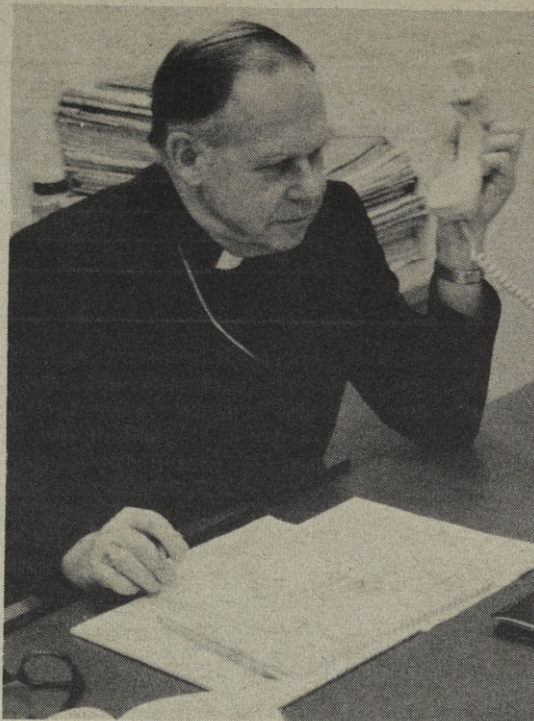
Haynsworth has been on the World Mission staff since July, 1980, working mostly with Latin American and Caribbean dioceses. He has spent 22 years as a missionary in Central America, and from 1969-80 he was Bishop of Nicaragua. He is a native of South Carolina, and after being graduated from seminary at the University of the South, he served mission congregations for four years in his home state. He was a rector in Savannah, Ga., for six years.

Shortly after his phone call to Allin, Haynsworth attended a Miami meeting of Province IX representatives and some Episcopal Church Center program staff. He spoke little, listened much, and kept in touch throughout that typical church meeting, giving a hint that his leadership style as World Mission executive will be low-key yet exact.

"The new job will open some new areas for me," said Haynsworth. "I am familiar with Latin America, and I am close to the progress toward autonomy being made in the Ninth Province and some other places. I don't know Africa as well."

The new executive does not plan any major policy changes. "Sam Van Culin's leadership was right on target," he said. "We'll have to find ways to make up for his tremendous knowledge and experience regarding Africa. We may need another staff person as a way of doing this."

Haynsworth will be the first World Mission executive in several years with fluency in Spanish. "I took three years of Spanish in college," he said, "but I really learned the language after arriving in Central America. Our children picked up Spanish there faster than I did. In fact, it was frustrating



Edward Haynsworth

when they would argue in Spanish, and I couldn't understand them."

As executive for World Mission, Haynsworth will have administrative responsibility for close to half of the General Church Budget and one of the larger staff units at the Episcopal Church Center. (The director of the Presiding Bishop's Fund for World Relief and the United Thank Offering coordinator are two members of the World Mission staff.)

When Haynsworth accepted his first overseas appointment more than 20 years ago, he and his family drove to their assignment in San Salvador in the family Volkswagen, a 13-day trip down the Pan American highway. He will have plenty of chances to travel more in his new job. Babbie Haynsworth (she prefers Babbie to Elizabeth) was with her husband during that 13-day drive and during the years in Central America. She is a native of Charleston and loves the place but adjusts easily to new surroundings.

Conference...

Continued from page 16

Alice Hauan of North Dakota supported Riley's conviction that television communicates mood and feeling more than data. She said she had perceived Bishop William Wantland of Eau Claire as a rather austere person through his writing but that on video he came through to her as a "warm, friendly, and caring person." Her perception had been changed.

Best sense of humor at the conference was a gift shared by the Rev. Canon Paul E. Saunders of the Diocese of the Rio Grande. Even his own bishop caught some of Saunders' roasting.

The communicators decided that what is needed next in Coalition-14 is a workshop that will upgrade skills and explore better uses of print media.

The meeting closed with a stirring meditation by Bishop John Ashby of Western Kansas, the diocese whose Venture in Mission participation made the project possible. He left the bishops and other communicators with a question to ponder:

"How am I going to tell the story of Jesus?"

RESOURCES FROM "815"

Resources available at no cost from the Office of Communication, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, include:

A Proposal to Every Congregation, a one-page summary introducing the five functions of a mission suggested by the Presiding Bishop as criteria for congregational self-evaluation.

Guide for Congregational Self-Evaluation, a plan for congregations to participate in the self-evaluation phase of the Next Step in Mission.

A Guide for the Next Step Film, a help to make maximum use of the 16-mm motion picture, *The Next Step*, a print of which has been sent to each diocese.

The Next Step in Mission, a brochure outlining briefly how congregations may participate in the second-mile giving phase of the Next Step in Mission.

Mission in Many Places, an outline of why the Episcopal Church has national and international mission.

The General Budget of the Church, an explanation of the 1983 General Budget of the Episcopal Church.

Episcopal Church Center Directory of Services, indicating who should be called at the Church Center with what questions and about what matters.

Understanding Those TV Preachers, an Episcopal Church viewpoint about the "electronic church."

The following half-inch videotapes are available in both Beta Max and VHS formats. Cost: \$35 per tape. Please specify which format you desire when ordering. Checks should be made payable to **The Domestic and Foreign Missionary Society**. These tapes are suitable for small-group viewing in homes and church buildings. All tapes are 28 minutes in length.

Into All the World, a discussion of the Episcopal Church's overseas mission by three persons who have served as missionaries.

Caring for Cities, a documentary about Bishop Arthur Walmsley of Connecticut's concern for mission and how he and the diocese are responding to this concern.

Ireland Today, in which Episcopal public issues officer Charles Cesaretti discusses Anglican involvement in the Irish crisis with two members of the Church of Ireland.

Black Ministries in the Episcopal Church, a portrayal of how blacks have ministered in and to the Episcopal Church in the past and a review of what is happening today.

We Gather Together, a documentary of the 67th General Convention in New Orleans.

In Common Cause, a discussion of Lutheran-Episcopal interim eucharistic sharing taped at Washington Cathedral in January, 1983.

Sing a New Song, a look at Hymnal revision with Raymond Glover, general editor of *The Hymnal* 1982, taped with a sing-along audience.

Moving right along!



The fellow on the left is Dr. Woodrow W. Carter. Known throughout the Church as Woody, he began working at the Episcopal Church Center in 1968. First he was consultant for Ministries with Youth and Minority Families, then he became social welfare officer. He retired in March.

The lady in the center is Margaret H. Andersen. She is known as Magee to most of her acquaintances, and she is also known for having done some excellent work in audio-visual production since she joined the Church Center staff in 1963. She will retire in June.

The man on the right? Chief pastor of the Episcopal Church—Presiding Bishop John M. Allin. He spoke for all Episcopalians at a dinner one night during Executive Council's February meeting when he wished Andersen and Carter well.

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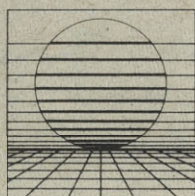
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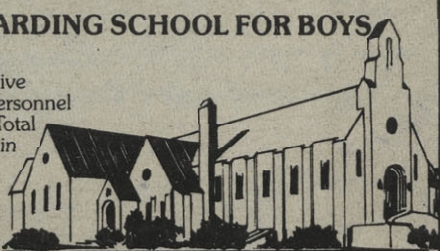
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Have You Heard

BLESSED ARE THE PIECEMAKERS

For those interested in the crafts movement in the Episcopal Church, a reading of diocesan newspapers and press releases would show needlepoint still in first place but quilt-making moving up fast. Item: Jean Eitel of St. Mark's, Palm Beach Gardens, Fla., won first prize for original design in the National Quilt Competition, according to *The Net* of Southeast Florida. And in Indianapolis, plans are underway for making a diocesan quilt to be used to benefit the Presiding Bishop's Fund for World Relief. We are indebted to *The Church Militant*, Indianapolis' diocesan paper, for the clever pun which heads this item. Blessed, too, are those who think of clever headlines.

GREAT BISHOP

The Rev. Gary Turner, a former Lutheran who is now an Episcopal priest in Hayward, Wis., corrects our translation of the Tanzanian Lutheran title *Mkuu*, which we said meant "presiding bishop." Turner says because the Lutherans there have both synodical presidents and diocesan bishops, the title could be neither bishop

(askofu) nor president (rais). The root meaning of *Mkuu*, chosen as a compromise, is "great," indicating preeminence in authority.

THE GETTIN' GOIN' GANG

The wonderful title of a video church school curriculum from the Evangelical Covenant Church caught our eye. Wouldn't it be lovely to apply the title to the whole Church? "The Lovin' & Livin', Freed & Forgiven, Gettin' Goin' Gang." (P.S., if you're interested in this elementary school curriculum for your parish, write Deborah Lundberg, Covenant Video, 3200 W. Foster Ave., Chicago, Ill. 60625.)

IN THE SPOTLIGHT

The Rev. Richard Stinson of St. James', Mt. Vernon, Va., is a new board member of The Institute of Industrial and Commercial Ministries, Inc., which trains and supervises chaplains in a variety of work settings. . . . Terry Waite, member of the Archbishop of Canterbury's staff, received an MBE (Member of the British Empire) award for his work in freeing three British missionaries from Iran. . . . Washington Cathedral has seven new canons, including four laypersons: The Rev. Carole Crumley, Cathedral priest; Dr. Richard Dirksen, Cathedral organist; Richard Feller, clerk of the Cathedral works; Mary Moreland, principal of Beauvoir School; J. Gregory Morgan, headmaster of National Cathedral School for Girls; the Rev. Mark Mullin, headmaster of St. Alban's School; and the Rev. Herbert O'Driscoll, warden of the College of Preachers.

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