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# The EPISCOPALIAN

JUNE, 1985

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OUR 25TH YEAR • CONTINUING 150 YEARS

## Vancouver medical technician reports on Ethiopia

by Christine Dubois

"Don't stand in front of the window" isn't a phrase the average tourist needs to learn to get by in Ethiopia. But Dawn Fitzgibbons, a medical technician, didn't go to Ethiopia as a tourist. In her make-shift laboratory, with only natural light available to illumine her microscope, "Don't stand in front of the window" was an Amharic phrase she quickly mastered.

Fitzgibbons, a member of Church of the Good Shepherd, Vancouver, Wash., returned in April after eight weeks in drought-ravaged Ethiopia as a volunteer with Northwest Medical Teams. Her assignment: to set up and staff laboratories in feeding camps run by World Vision, a Christian relief and development agency.

Though not glamorous, Fitzgibbons' work saved lives. She examined blood and stool samples for parasites, malaria, and other diseases, enabling accurate medical diagnosis and treatment. A reporter who observed the team in action commented that Fitzgibbons was always calm and professional despite her surroundings.

The mother of four says she went to Ethiopia because "they needed my skill." At a Christmas party early last December, she was shown an article about Northwest Medical Teams. Her husband Kerry encouraged her to apply. Thirteen days later, she was accepted and assigned to the first team. On January 29, she was on a plane to Ethiopia.

"It was one of those things where the Lord wasn't leading. He had His knee in my back and was pushing," she says.



"What keeps you going is to focus on what you CAN do, not on what you can't do. I wasn't devastated and I wasn't paralyzed. I felt really buoyed up by prayer."

"I've never had a time in my life when everything came together so well."

After a brief orientation, Fitzgibbons was assigned to the feeding camp at Alamata where 10,000 people received an average of five meals a day. Every morning hundreds of frail, diseased, starving children lined up to be screened by a doctor. Only the most severely malnourished would be admitted to the feeding program. The rest were turned away.

"We talk about 'pinch an inch,'" she says, referring to a television cereal commercial. "Here, if the doctor could pinch more than one-eighth of an inch, they didn't qualify."

Fitzgibbons admits it was hard to watch. "It's upsetting when you see a child the same age as mine who's going to die and there's nothing you can do. There were just so many things we saw that we didn't have the supplies or anything to be able to cope with. It was really overwhelming. I cried. We all did at first."

"[After a few days] we got past that and were able to focus on what we *could* do. That's what keeps you going, to think about what you *can* do, not what you can't do."

One thing she could do while waiting for laboratory space to become available was to help distribute high-energy milk, Oxfam biscuits, and faffa—a porridge with "the consistency of library paste"—to the hungry children. When sick children refused to eat, she pried their mouths open and poured the food down their throats. Some children were so weak, they had to be slapped in the face to keep them awake long enough to eat.

For Fitzgibbons, feeding the children was the most rewarding part of her experience. "It's what gave my experience roots," she explains. "It's individual, one-on-one. It's satisfying to be feeding children who need food. It's the mother in us all that wants to take care of them."

After 10 days at Alamata, she went into the capital city of Addis Ababa to purchase supplies for two more field laboratories. Chronic shortages and government bureaucracy were frustrating and time-consuming; she had to wait two weeks to secure the necessary supplies. Later she set up labs and worked at feeding camps in Antsokia and Ibbat.

Despite the death and suffering she witnessed, Fitzgibbons says she felt

"really buoyed up by prayer. I wasn't devastated by [the experience], and I wasn't paralyzed by it. I really felt that the prayer I knew was being offered on my behalf and on behalf of Northwest Medical Teams was being heard and delivered."

Besides praying for Fitzgibbons, members of Church of the Good Shepherd supported her family during her absence. Fellow Episcopalians took care of the children on nights her husband worked, brought the family home-cooked meals and freshly baked cookies, and even cleaned the house before her return.

When sharing her story with other parishes, Fitzgibbons compares the Ethiopian countryside to Mount St. Helens, the active volcano visible from her front yard. "I don't think people here can even comprehend how dry and totally devastated the land is," she says. "It's like taking the devastation from [the May, 1980, eruption of] Mount St. Helens—it denuded the land and destroyed it and devastated it. It's a whole country just like that."

Christine Dubois is editor of *The Olympia Churchman*, Seattle, Wash.

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New Jersey celebrates • Iowa farmers aided • Carral appointed

## WORLD NEWS BRIEFS

### Holmdel, NJ

New Jersey Governor Thomas Kean and other civic and religious dignitaries joined members of the Diocese of New Jersey at the Garden State Arts Center here May 16 to celebrate the diocese's bicentennial. Bishop G. P. Mellick Belshaw presided at an anniversary Eucharist, and Archbishop John S. Habgood of York, England's second-ranking prelate, preached. Actors in period costumes presented the history of the diocese in dramatic skits.

### Fairfax, VA

County supervisors nullified a zoning ordinance that had barred churches from sheltering the homeless on the grounds that such activity is not religious. The previous ruling spurred protests from churchpeople and national religious organizations; they charged that a county could not constitutionally spell out what is or is not appropriate church activity. On April 29, protesters packed a meeting of the Fairfax County Board of Supervisors, which enacted a broadly-drawn law permitting use of church property "in the furtherance of religion."

### Montreal, Canada

The Supreme Court of Canada has struck down as unconstitutional the federal Lord's Day Act governing Sunday sales. The ruling means commercial establishments in most parts of Canada may now open on Sunday. The decision, however, does not affect provincial or municipal Sunday-closing laws, which the court has not yet ruled on.



**Cleveland, OH**—Trinity Cathedral has called the Rev. Hope Koski, currently serving at St. Matthew's/St. Joseph's in Detroit, Mich., to become canon of the Cathedral, effective July 1.

### Des Moines, IA

Ecumenical agencies have announced the creation of the Iowa Rural Crisis Fund to give emergency aid to rural Iowans through three programs. Neighbor Helping Neighbor provides direct assistance to victims of Iowa's rural crisis. Farm Survival Hotline offers emotional, legal, and financial support. And the Farmers' Health Project has free medical clinics in rural communities for those who cannot afford medical care. The Fund is supported by contributions from churches, women's organizations, and national denominations as well as individuals.

### Fullerton, CA

The 18-member committee charged with planning next September's Triennial Meeting of the Women of the Episcopal Church inspected the Meeting's site and settled last-minute details during a nine-day meeting at Our Lady of Trust Spirituality Center. Over 400 women have registered to attend Triennial. The committee approved 10 scholarships for delegates and took initial steps to insure preparation and publication of a history of the Triennial Meeting. Triennial delegates will be asked to help collect and preserve this history, now widely scattered. Committee members learned that a pre-Meeting inspirational study guide, *Walking Together*, for daily use from May 30 through September 7, will go to all delegates.



**Sewanee, TN**—Bishop Judson Child, Jr., of Atlanta is the new chancellor of the University of the South. During his six-year tenure, he will also serve as chairman of the university's Board of Trustees.

### New York, NY

Dean James Morton wore a yellow arm band—symbolic of the Nazis' requirement that Jews identify themselves publicly—during a special service at the Cathedral of St. John the Divine for victims of the Holocaust and all victims of genocide. The service on May 5, the same day President Reagan visited a cemetery at Bitburg, Germany, included a call of penitence "for the indifference and compliance of so many . . ." and to remind worshipers "that wherever and whenever intolerance, bigotry, and racial and religious hatred exist, seeds of tyranny and genocide can be seen."



**Stoneville, NC**—The Rev. Douglas Puckett of Stanley, Va., congratulates his brother Timothy after the latter was ordained a Baptist deacon in an unusual Baptist-Episcopal service.

### Johannesburg, South Africa

The South African chapter of the World Conference of Religion and Peace has instituted an annual Desmond Tutu peace lecture. Bishop Tutu himself will deliver the first lecture at the chapter's general meeting in September.

### Houston, TX

Bishop Maurice Benitez of Texas, with the consent of the diocesan standing committee, has appointed Bishop Anselmo Carral, former Bishop of Guatemala, to serve as assistant bishop. Carral is executive director of the Center for Hispanic Ministries in Austin, Texas.

### Atlanta, GA

The Protestant Hour, a radio program produced by the Episcopal Church, the Presbyterian Church (USA), the United Methodist Church, and the Lutheran Church in America, has won the prestigious George Foster Peabody Award which broadcasters say is equivalent to the Pulitzer Prize for the print media. The show is produced in Atlanta and airs over 500 stations. The Rev. Lewis Schueddig of the Episcopal Radio-TV Foundation works closely with the production.

### Washington, DC

Members of the Committee on Peacemaking in the Diocese of Pennsylvania



were among the many groups of Episcopalians who marched with the Episcopal Peace Fellowship contingent during the large and peaceful demonstration here April 20. The march and demonstration focused on peace, jobs, and justice and attracted wide media and public attention.

### Nashotah, WI

The board of trustees of Nashotah House seminary have elected Canon Jack C. Knight to be 16th dean and president. Knight is presently canon for mission in the Diocese of Louisiana. He will assume his new duties in September.

### Washington, DC

A statue honoring Martin Luther King, Jr., was dedicated March 31 at the National Cathedral. Bishop John Walker of Washington, U.S. Representative Walter Fauntroy, and Mayor Andrew Young of Atlanta participated in the service. The statue, one of a series of "Saints of All Nations," shows King delivering his last Sunday sermon from the Cathedral's Canterbury pulpit.

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Prayer Book Society sets teleconference at 12 sites

On June 2, the Prayer Book Society, an organization which promotes use of the 1928 Prayer Book, will sponsor a teleconference at 12 sites across the U.S. The conference, which will allow viewers to participate by telephone with televised speakers, will explore such questions as why Episcopal Church membership is declining and "attitudes of the Church's membership as contrasted with those of the bishops and deputies," according to the Rev. Jerome Politzer, president of the Society.

In announcing the event, Politzer said, "The General Convention does not represent the feelings and convictions of the church membership. It's important to underscore the fact that the Convention goes in one direction with few of those in the pew following. This lack of accountability by church leadership, we believe, is a reason for the tremendous problems in membership and morale that affect Episcopalians today."

Also slated for the conference are preliminary findings of a Society-sponsored Gallup poll. Questionnaires for this poll were sent to delegates to General Convention and "clergy and laity of the Church at large," Politzer said.

Although the survey does not ask questions about Prayer Book usage, he said the teleconference will deal with "some of the Prayer Book problems. We've done enough polling on the Prayer Book to know there is no change in preference."

Politzer said 1979 and 1982 Gallup polls showed laity favor the "traditional Prayer Book" by two to one and clergy favor the "new Book" by four to one, and "those results have been pretty much holding over the last six years."

The teleconference will originate in Atlanta, Ga., and be held at Holiday Inns in Atlanta; Cherry Hill, N.J.; Los Angeles, Calif.; West Palm Beach, Fla.; Chicago, Ill.; Chevy Chase, Md.; Jackson, Miss.; Rockville Center, N.Y.; and Dallas, Texas, and at three parishes—St. Clement's, Berkeley, Calif.; St. John's, Monterey, Calif.; and St. John's, Quincy, Ill.

The Holiday Inn, which has the necessary technology for such conferences, also provides satellite dishes and monitors for the parish sites. Although Politzer said he did not yet know the teleconference's total cost, a similar effort in 1983 sponsored by Trinity Institute of New York City and the Episcopal Society for Ministry on Aging had production costs of \$25,000 and on-site costs of \$1,000 each. Those familiar with the technology estimate the Society's costs at \$40,000.

Local chapters and the national organization will pick up conference costs with participants being asked for a \$10 or \$20 donation based on local option. No preregistration is necessary.

Portions of the televised program will be taped interviews. The live portion will include Politzer; the Rev. James Law of Thomasville, Ga.; Norman Bishop of Washington, D.C.; retired Bishop Clarence Haden, the Society's patron; and Nancy Von Klemperer of Mill Neck, N.Y.



With the reenactment of an historical event, in January the Diocese of Colorado celebrated the 125th anniversary of Episcopal work there. Dr. Allen Breck, diocesan historian, played the Rev. John Kehler, who came to Denver in 1860 to found the first Episcopal parish, St. John's in the Wilderness. Kehler and his family—portrayed by Roxanne Morgan, Elizabeth Cook, Aaron and Angela Poley, and Hannah Jorgenson—were greeted by Senior Warden Rowland Hawthorne and a television cameraman when they arrived at St. John's Cathedral in Denver.

Open hearings will gather information for U.N. meeting

Three open hearings will give Episcopalians an opportunity to speak of concerns with members of the Church's delegation to international meetings in Nairobi, Kenya, in July. The meetings mark the end of the U.N.'s Decade for Women.

The hearings are scheduled for May 30 at the Sheraton Anaheim, Anaheim, Calif.; June 7 at the Episcopal Church Center, New York City; and June 10 at St. Paul's Church, Des Moines, Iowa.

For information, contact Women in Mission and Ministry, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

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EP-683



# SWITCHBOARD

So that we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

## Other letters to survivors

"Letter to my survivors" (April) touched upon concerns I have with death and funerals. The first is over the request not to display the body. My wife and I belong to Compassionate Friends, a group of bereaved parents. Many parents regret they did not see their child's body after death. It became a block in their grieving and hindered them in finally comprehending their child was dead. When our child died, we decided to donate his kidneys and corneas. It was not an easy decision. I used to have a similar belief to the one stated in the letter, but my mind has changed. I understand why people want to have a visitation with an open casket.

My second concern is over the disposition of the body or ashes. We had our son's body cremated, and we buried his ashes at our summer cabin, our soul home, a place for restoration and remembering. I believe a cemetery can be the same kind of place, a place of communion with those who have died.

The Prayer Book, with its place for a homily and family remembrances of the person who has died, is a way we as the community unite with the family.

George C. Spratt  
Mission, Kan.

How delighted I was to read "Letter to my survivors." Gerald B. O'Grady used the letter as part of his sermon Nov. 4, 1962, at Christ Church Cranbrook, Bloomfield Hills, Mich. We were all given a copy to put in our "important papers" file. I gave each member of my family one for their files.

Mary Walker Phillips  
New York, N.Y.

## Employment plan is a good idea

Raymond Bierlein (Here I Stand, April) discusses a most needed reform of the capitalist system. We must find a way to spread the work load over all people who want to work. Bierlein suggests cutting the work week to spread the jobs. That would be a help, but how about giving all the people work and then paying everyone a percentage of the money available for salaries and wages? This

would be no problem with computers in every office in the land.

This should be done by the government on all levels. Of course, the budget would have to be balanced, but we will eventually have to do that anyway. It would be a wonderful thing if Episcopalians who lead so many of the nation's businesses would do what is necessary to implement such a new approach to our life on God's earth.

Charles H. Bergsland  
Sequim, Wash.

## More on overseas Episcopalians

Thank you for the article, "The Episcopal Church welcomes you over there" (April), by Richard Anderson.

Another aspect of the presence of the Episcopal Church in Europe is that headed by Bishop Charles L. Burgreen, Suffragan Bishop for the Armed Forces. Bishop Burgreen is in charge of the rapidly expanding program of lay reader training which has developed into an effective ministry within the Armed Forces. The annual Clericus and Lay Readers' Conference is held each December in West Germany. Also, more than 150 people attended the 31st Annual Episcopal Conference this April in West Germany.

Further information may be requested from the Office of the Bishop for the Armed Forces, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

N. Frank Long, Jr.  
Nuernberg, West Germany

## Cremation article missed some points

When are you going to quit pussyfooting around some of the basic tenets of Christianity as though they did not exist? Your quotation from Carroll Simcox (May) concerning the right of Christians to use cremation neatly evades the real issue which is the doctrine of the bodily resurrection and behind that the doctrine of the Incarnation, which the position adopted so cavalierly dismisses as mere "disposal of waste."

Cremation is perhaps not wrong for Christians, but the implication in this

kind of scornful refusal to speak to the real issues certainly is wrong.

Pat Harbour  
Henderson, Nev.

## Look forward to inspiration

I find it intellectually embarrassing when [people] assert that the Bible is an absolutely complete and finished collection of documents. For one thing, there are a number of lost books alluded to in Scripture that we shall never know. Using the King James Version for reference, these mysterious texts include: The Prophecy of Enoch (Jude 1:14), the Book of Wars of the Lord (Num. 21:14), the Book of Jeshur (Josh. 10:13), the Book of Nathan the Prophet (II Chron. 9:29), and the Prophecies of Ahijah the Shilonite (II Chron. 12:15).

Instead of lamenting the loss of these and other pieces of ancient literature, it behooves the Christian to look forward in expectation of future inspiration.

William Dauenhauer  
Willoughby, Ohio

## When fathers can get pregnant, then . . .

At the 1982 General Convention, Bob Libby voted to affirm the resolution on abortion, taken in 1976, that the decision lies within the privacy of the doctor and patient relationship. Now that it will come up again at General Convention, he's rethinking his position. I was offended by a number of things in his article (April issue).

One statement stood out sharply: "The fetus is genetically as much the father's as the mother's, yet we seem to assume that it is solely a female problem/decision responsibility."

When medical science can transfer the fetus from the mother's body to the father's so he can carry it, nurture it, [and] give birth, then I will take Mr. Libby's statement with some seriousness. Until that time, I suggest the decision on whether the baby is carried or not is solely a right of the mother.

Further on, he says the question, "What chance does a baby have who is born in poverty?" is a code language for, "We don't want any more black babies." Who is the "we" he is talking about? And who are the people asking the poverty question and then forcing abortion on unwilling victims? The point is abortion should be an option for a pregnant woman; the point is *not* to take babies from anyone who wants her baby.

The decision to have an abortion is not made lightly. The psychological after-effects are monumental. Ask anyone who has gone through it. Abortion is not a method of birth control, but it must remain available to women in a compassionate, thinking, responsible society. The civil rights of a woman take precedence over the civil rights of a fetus.

This is a matter which may seem to be immoral to some but which should not be made illegal for all. It is a matter of personal conscience between each one and God. It is a moral issue, not a legal one.

Joy Tomme  
Philadelphia, Pa.



## Church structures are not ends, but means

by John K. Cannon

As I concluded my term on Executive Council at the April meeting in Memphis, Tenn., I was in a reflective mood. I sought to put into perspective what six years on Council had meant and what new insights, if any, I now had into the Church and my beliefs.

It was also a time of sadness (a la last night at summer camp with promises of keeping in touch) because the friendships formed among Council members carry with them a special quality derived from working together during often intense times.

Stated most simply, my experience on Council heightened the recognition that the work of Christ, and thus of His Church, is done by individual Christians in their congregational settings. The structures of our Church that overlay the congregation—the diocese, Province, and the national Church working through General Convention, Executive Council, and staff at the Episcopal Church Center—are necessary and helpful but not an end in themselves. They are necessary as a mechanism to assist congregations and the individuals in them to achieve a better understanding and execution of their Christianity, and—of equal importance—they provide a mechanism by which those congregations can participate in those elements of ministry that cannot realistically be effected at the congregational level.

Some examples. The stewardship office at "815" has been and is being of great assistance to leaders in my home Diocese of Michigan and through them to parish leaders in developing and executing stewardship programs. This is one "down the structure" program and resource available for the asking.

Conversely, such "up the structure" programs as a diocese's ability to support its missions, a Province's ability to establish coordinated companion diocese relationships, and the national Church's ability to support missionary efforts within its nine Provinces and overseas assist me, as an individual, in knowing I am participating in spreading the Good News in a manner and dimension which I could, quite obviously, not do alone nor through my congregation.

I am encouraged when each element in the total structure recognizes its interdependency and that the best job is done through mutuality of programs.

To this end, nothing has encouraged me more in recent years than General Convention's simultaneous adoption of Next Step and Jubilee Ministry. Initially viewed by many as competing program efforts, they in fact operate in a complementary fashion and represent that type of national church program that focuses on improving the quality of congregational life while at the same time giving national church emphasis to the congregation as being where the action is. Such programs go far toward eliminating the seemingly ever-present "we/they" syndrome. Right on!

John Cannon is an attorney in Michigan who has been a General Convention deputy.

## THE EPISCOCATS



Karen Kuykendall

School's out! Can't I sleep late?



## Cana's wedding miracle defies logic, gives life

BY FREDERICK BUECHNER



There was a wedding feast once in the town of Cana, the story goes, and like all wedding feasts in all towns, it was a great occasion. The bride's family was there, and the bridegroom's family was there—the poor relations and the rich relations, the eccentric aunts and the harried uncles, and as many cousins and friends and assorted well-wishers as the traffic would bear. . . .

And because it seems that Cana was only a few miles away from the town of

Nazareth, Mary was there—Joseph the carpenter's wife—and Jesus of Nazareth was there, too, standing around with the rest of them in the midst of all the eating and drinking and general carrying on with his glass held at shoulder level to keep it from being jostled out of his hand and straining to catch what his mother was trying to say to him above all the racket.

He "adorned and beautified it by his presence," the Prayer Book says—did it by being there, presumably, just by being who he was, the way anybody we love very much and who loves us very much can more or less do it, too.

Then what his mother finally managed to get across to him through all the hubbub was a crisis had suddenly occurred. Somebody had miscalculated. The wine had run out. Disaster was imminent.

Jesus was quite short with her at first when she told him. If it was a miracle she

was after, he said, she'd better look elsewhere. He wasn't ready for miracles yet, he said, not ready to be recognized for who he was, not ready for what he knew would be in store for him as soon as he was recognized because he understood as well as you and I do that the world seldom deals very gently with its saints.

But then he relented. . . . He had them fill six stone jars with water and had them take a cupful to the steward of the feast. And as soon as the steward tasted it, his whole face lit up because of course it wasn't water anymore. It was wine. . . .

A miracle took place at that wedding in Cana just as, in a way, a miracle trembles on the threshold of taking place at every wedding. By all the laws both of logic and simple arithmetic, to give yourself away in love to another would seem to mean that you end up with less of yourself than you had to begin with. But

the miracle is that just the reverse is true, logic and arithmetic go hang.

To give yourself away in love to somebody else—as a man and a woman give themselves away to each other at a wedding—is to become for the first time yourself fully. To live not just for yourself alone anymore, but for another self to whom you swear to be true, . . . is in a new way to come fully alive. The water becomes wine. And by grace we become, little by little, human in spite of ourselves, become whole, become truly loving and lovely at last.

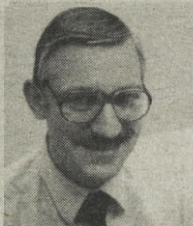
That is the miracle. And that is why marriage is called "a holy estate." Our prayer is that he work that most precious of all miracles in us all.

Adapted, with permission, from *A Room Called Remember* by Frederick Buechner, © Harper and Row, San Francisco, Calif.

## IN CONTEXT

### Much work still to be done to fight bigotry

by Richard Crawford



Despite some progress, racism continues to divide the household of the human family. Consider two examples:

- A government official tries to explain her co-authorship of a pamphlet in which black people are declared "ill-suited to American society."
- News is reported regularly of dangerous white-supremacist, anti-Semitic, neo-Nazi groups.

Purveyors of such hatred cloak their convictions in their own versions of Christianity, citing the Bible and loosely using such terms as "morality," "religion," and "democracy." Unfortunately, these self-proclaimed prophets have no difficulty finding symbolic support for their meanness in current events.

Much of that support comes from some of the ayatollahs of the so-called Christian Right who fill the airwaves with a "gospel" without compassion, veiled in a theology devoid of integrity. Support for South Africa's apartheid system demonstrates that the sin of racism is alive outside South Africa.

Twice this year Executive Council has called on the faithful to remember "that God the Son . . . freely gave himself up as a sacrifice on behalf of all humanity . . . and that racism and religious bigotry are utterly incompatible with belief in Christ."

Council recalled the 40th anniversary of the liberation of Nazi concentration camps and said Episcopalians should "ponder anew the horror that is racism and religious bigotry and rededicate themselves to purging from their own souls and society all traces of anti-Semitism."

Jesus spoke of wolves disguised as sheep. Presiding Bishop John Allin described apartheid as "an evil social policy which masquerades as a theology."

Awareness and understanding of history are part of the key to eliminating such social evils. When a sense of history is lacking, old wounds are easily reopened. Those who have not endured the pain may easily forget that the suffering goes on.

We are surrounded by those who remember and those who have suffered. We cannot fail to listen and to learn.

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# Maritime group asks end to Filipino seafarers' abuse

by Carlyle Windley

Substandard working conditions, abuse of human rights, unethical hiring and payment practices, and inadequate means of redress for Filipino seafarers were but a few of the questions port chaplains and delegates raised at a conference of the International Christian Maritime Association (ICMA) in Baguio City and Manila, the Philippines, in mid-April.

After a week-long review of these and other issues affecting Asian seafarers in general and Filipino seafarers in particular, the ecumenical, 166-member delegation from 26 nations called on authorities to stamp out abuses experienced by Filipino seafarers.

Jaime Cardinal Sin, religious leader of the predominantly Roman Catholic nation, at whose invitation the conference was held, will convey the resolutions to the Philippine authorities.

Two-thirds of the world's merchant seafarers now come from Asian countries, the largest group being Filipino. The Philippine government views its some 174,000 merchant seafarers as a major export commodity whose earnings are a valued source of foreign currency.

For the depressed maritime industry, these same seafarers are a willing source of cheap labor in an increasingly competitive maritime job market. The situation makes Filipino workers vulnerable

to exploitation both aboard ship and ashore.

Captain Rogelio Morales, founder of Concerned Seafarers of the Philippines, outlined these problems at the conference where Rene Palomo of the Philippine Overseas Employment Association (POEA) defended or denied them. The Seamen's Church Institute (SCI) of New York and New Jersey and representatives of seafarer agencies from the world's major ports confirmed the problems Morales outlined.

Abuses for which ICMA seeks corrective government action are the widespread illegal practice of manning agents charging for jobs aboard ship, unjustified blacklisting to discourage legitimate grievances, non-payment of wages and undue delays in paying allotments to seafarers' families (80 percent of wages are paid to the manning agent who forwards devalued pesos to the family), subhuman conditions, and training excessive numbers of Filipino seafarers to guarantee excess maritime labor in the marketplace.

The conference commended Filipino organizations for their work. It selected the Rev. James R. Whittemore, SCI director of New York and New Jersey, to be ICMA chairman for 1986. And delegates heard reports on the condition of shipping, merchant seafarers, and seafarer agencies in India, Japan, and Korea as well as an overview of the Far



In the garden of Santa Catalina Convent retreat house in Baguio City, the Philippines, participants in the international maritime conference pose for a picture. They are, left to right, the Rev. James Whittemore, director of the Seamen's Church Institute of New York and New Jersey; Archbishop Emmanuel Clarizio of Vatican City; the Rev. W.J.D. Down, general secretary of the Anglican Missions to Seamen; the Rev. Bernard Krug, general secretary of ICMA; and the Most Rev. Gabriel Reyes, Auxiliary Bishop of Manila.

East shipping industry by Martin Barrow, managing director of Jardine Matheson & Co., Ltd., of Hong Kong.

Archbishop Emmanuel Clarizio, pro-president of the Pontifical Commission for the Pastoral Care of Migrant and Itinerant People, commended ICA and recommended adding representatives of non-Christian faiths that serve seafarers in the Far East as ICMA expands its work and influence in Asia.

At the final ecumenical service in Baguio Cathedral, ICMA chairman, the Rev. W. J. D. Down, praised ICMA's 17-year-old interconfessional collaboration and said, "Now we are worshipping

together, praying together, planning and working together. . . . [But] at the Lord's Table, the altar, we are separated. Where we should be most at one, we are most divided. . . . This should not be so."

Episcopalians who attended were Whittemore; the Rev. Arthur Bartlett, director of SCI of Los Angeles, Calif.; and the Rev. Neale A. Secor, director of SCI of Philadelphia, Pa. They were among the 25 Roman Catholic and Protestant delegates from the U.S.

Carlyle Windley is communications director for Seamen's Church Institute of New York and New Jersey.

## A youth worker's discovery How to be comfortable with young people

by Dolly Patterson

Our diocese recently hosted a retreat for Episcopal youth leaders within the San Francisco area. One of the questions we were asked within small groups was why we were working with teenagers (a question I had been asking myself long before then!).

We were also threatened with excommunication should any of us answer altruistically. I felt less conspicuous then and talked about my struggles financial-

ly and the loneliness of being new in town; the visibility of being on "staff" offered immediate remedies despite the job description. Discovering other part-time youth directors with similar and unusual circumstances made us feel more open, and we began to trade stories about our struggles in relating to the rising generation. We felt inept.

After about 30 minutes we decided that somehow, somewhere, we had to find a connection between ourselves and our teens. For us, as youth directors, finding that connection means asking questions and paying attention to our teens' hobbies, contributing to the school fund-raiser, knowing their favorite musicians. (I never heard of

"Police" until I became a youth leader, and I'm still under 30!) It might also mean trusting a needed haircut to the hands of both God and the ninth-grade girl interested in cosmetology. Forfeiting a Saturday morning's sleep might be necessary if you're to attend a high school football practice, or you might need to cheat on your diet to participate in the "Sunday sundae" feast.

The guideline, we determined, was: "Ask questions. Listen. Ask questions. Listen."

We, the leaders, diffidently realized that being comfortable with the teenagers we work with and care for can only be achieved to the degree that we are comfortable with ourselves. We have to grasp our own insecurities and go on because we know we have something to offer: We are people seeking integrity and committed to good.

For one staff member, achieving this goal meant spending less time with his kids and more time alone because he often used the busyness of his job as an escape from dealing with himself. For another staff member, it meant taking serious strides to improve his self-esteem, perhaps even seeking counseling. For me, it meant I needed to quit analyzing the teens so much and just let them be. We all needed to take care of ourselves; we can't give before we possess.

Our motives are seldom altruistic. But we would not likely be doing this kind of work if we did not believe in the message and purpose of the Church, of the youth group within the Church. How can we teach the value of a personal relationship with Christ, of experiencing His love as an emotional reality and the basis for healthy self-esteem, if we are dormant in our own development?

Of course, God is going to guide us to situations where we feel inadequate, where we are dependent upon a power outside of ourselves. II Cor. 12:9 reads: "My grace is enough for you; for where there is weakness, my power is shown the more completely" (Phillips translation).

In the end, we can only do all we rationally can and then simply yield to the power of the Holy Spirit who desires our success more than we ever imagined. The means for achieving this success, however, might be placing us in circumstances we never would have believed—even as youth director in the parish.

Dolly Patterson is a member of St. John's-in-Montclair, Oakland, Calif.



A cathedra (bishop's chair) a prelate can be proud of has recently been reupholstered in original scarlet and white needlepoint tapestry designed and executed by Blenda Burton Bjerke, center, in honor of Alonzo Burton. Bjerke's designs also cover the kneelers at St. Mark's, Hood River, Ore., where the rector, the Rev. Barry Ferguson, left, and Bishop Rustin Kimsey congratulate Bjerke on her needlework skill.



# Triennial will be asked to consider new structure

by Janette Pierce

This year's Triennial Meeting of the Women of the Episcopal Church will be asked to consider a new national structure to plan Triennial Meetings and "to assist the women of the Episcopal Church to carry on Christ's work of reconciliation in the world and to take their place in the life, governance, and worship of the Church."

The women—when they meet in Anaheim, September 7 to 14—will be asked to approve new bylaws which call for the Triennial Meeting to elect a president; two vice-presidents, one with responsibility for communication, the other to plan and preside over the Triennial; a treasurer; and a secretary. The five plus nine Provincial representatives, two carry-overs for continuity, and appointees from the United Thank Offering Committee and Executive Council would replace the present Triennial Planning Committee. If approved, this plan would provide the first national organization of Episcopal Churchwomen since 1967.

From the first Triennial Meeting of the Women's Auxiliary in 1874 until quite recently, the churchwomen's organization has been funded and staffed as part of the Church's general program. While the women have remained steadfast, the structures that support them have changed, often by bureaucratic decisions beyond their control.

A major change took place in 1967 when the Triennial voted to suspend its bylaws to give the Church greater flexibility in restructuring its national administration. The 1967 Triennial was the last which directly elected women to Executive Council and to the committee with oversight for the General Division of Women's Work.

Historian Joanna Gillespie describes the thinking then: "Episcopal women should take the lead in creating an egalitarian Department of Lay Ministries . . . ; women would stop promoting the 'old' concept of 'churchwomen' and work shoulder to shoulder with laymen." One of the plan's original architects later called it "a grand gesture of misguided idealism," Gillespie says.

By 1970, women's work was included under Executive Council's new Standing Committee on Lay Ministries. The new structure left the churchwomen with a staff liaison but no budget. Income that had accumulated from legacies for women's work was used to fund the next two Triennials.

When Executive Council approved the United Thank Offering Committee and gave it first call on the yearly income of the largest of these legacies, the churchwomen's income was further reduced. Questions were raised in the early 1970's as to whether the Triennial Meetings should continue.

On the national level, the churchwomen's work was restricted to planning Triennials, and when the committee was formed to plan the 1979 Meeting, it found few funds available so turned to the still-strong diocesan organizations for money. Later, Executive Council wrote a small amount into its budget, but that amount has declined.

When the present Triennial planning committee, headed by Sylvia Corey, met in 1983, it found it had no Church Center staff support. The committee does its own administrative work as well as handling all its own money, both functions originally supplied by Executive Council.

The women have attempted to follow the structure approved in 1976 for Triennial planning but also model much of what is contained in the proposed bylaws: Corey functions both as committee chairwoman and president; the assistant chairwoman acts as vice-president of administration; the Triennial Presiding Officer acts as vice-president in charge of the Triennial Meeting; and the Assistant Presiding Officer also functions as vice-president for communication. The finance chairwoman serves as treasurer.

Some churchwomen say the proposed changes represent simply a return to the "old way of doing things" at a time when women are becoming more active in both the lay and ordained leadership of the Church. At the planning committee's meeting in March, Marcy Walsh, head of the finance committee, said, "We are not a separatist movement or a power play. . . . We are not talking about going back to the good old days, either. We are talking about taking our place in the life of the Church."

One sign that the proposal is not just the "old way" is the portion that covers voting membership of Triennial. Under the new proposal, which limits diocesan delegations to four members, "national functioning organizations of women within the Episcopal Church" could send two voting delegates to Triennial Meetings.

Eleanor Smith, Assistant Presiding Officer, says this would include such organizations as the National Association of Diocesan Altar Guilds, the Task Force on Women, Girls' Friendly, and the Episcopal Women's History Project.

Pro or con the new proposal, women will have an opportunity to air their opinions at an open hearing at Triennial.

Walsh says, "I believe God is calling us to new ways of service and mission." The churchwomen are looking for the best way to answer that call.

**Editor's Note:** Alcohol Awareness Sunday will be observed November 24, 1985, on the Sunday before Thanksgiving. Each congregation will receive information about the observance at the end of the summer.

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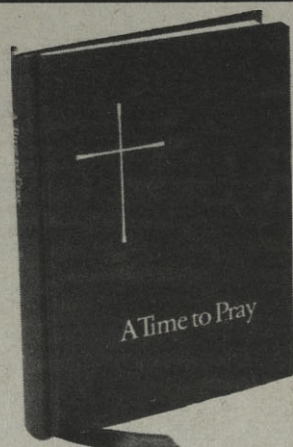
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## Executive Council adopts 1986 budget, sets hiring freeze

by Janette Pierce

The city of Memphis and the Diocese of West Tennessee provided warm hospitality, orchestrated by former Council member Charles Crump, for the April Executive Council meeting. Honored were members who completed their terms as well as Presiding Bishop John Allin and House of Deputies President Charles Lawrence, who were attending their last Council meeting.

While final approval of the 1986 budget—to be presented to General Convention's Joint Standing Committee on Program, Budget, and Finance—was an important part of the agenda, Council also debated administrative structure to encourage women's ministries, the report of a second team visit to Central America, and the restructuring of the National Council of Churches of Christ.

When Council met in February, it faced an \$8 million gap between an anticipated \$27 million income for 1986 and program askings. Treasurer Matthew Costigan advised Council that in 1986, fixed cost increases would be greater than anticipated new money. To arrive at a balanced budget for 1986, Council recommended using 1985's \$25 million budget and reducing it by some \$550,000.

Executive Council members met for two days with Episcopal Church Center executives in March and not only hammered out a balanced budget proposal, but raised some questions for further investigation on programs funded by, but not administratively responsible to, Council.

Council voted to ask General Convention to study the Office of Pastoral Development and the Church Deployment Office and the roles of their respective advisory boards. It will also ask Convention to review the status and concept of the Navajoland Area Ministry. Council is concerned about fund raising for black Episcopal colleges and hopes present budgeted church support of \$333 per student can be increased.

Council would like a study of the Presiding Bishop's Fund for World Relief with particular attention to administrative costs, the use of earned income, criteria for project selection, and the advisability of Council's approval of contracts between the Fund and government agencies.

To arrive at a balanced budget for 1986, Council froze Church Center staff at 195.25 positions for 1986 and referred to General Convention and the new Presiding Bishop and Council requests for officers for peace, liturgy, and ministry in small communities. The budget also includes \$100,000 for new initiatives by the next Presiding Bishop and \$20,000 for the new Mission Planning Group which has responsibility for long-range planning.

Approximately one-third of the \$27 million budget—\$9.3 million—goes to world mission; \$6.1 million is designated for national mission. The combined budgets of finance—\$1.3 million—and administration—\$4 million—are the next largest, followed by education, \$3.9 million; communication, \$1.2 million; and stewardship, \$697,951. Some \$799,000 is for reserves and contingencies.

Council's ad hoc task force on women's ministries, chaired by Bishop Donald Davis of Northwestern Penn-

sylvania, reported it had received conflicting advice as it considered whether women's participation in the Church would be strengthened by a separate Church Center unit.

The task force was appointed in February after Presiding Bishop John Allin removed the women's ministries office from the education unit and named Ann Smith coordinator for Women in Mission and Ministry. Davis said differences of opinion were geographically related: People in the east tend to concentrate on women's issues beyond traditional structures while those in the west tend to emphasize "ministry through inclusion."

Council accepted the task force's recommendations that the present arrangement, with the unit reporting for budget purposes through National Mission, continue with the task force serving as advisory council until the new Executive Council forms.

It also asked that early in the next triennium, a broadly representative group from the Church at large be appointed to make a comprehensive review of whether the current structure is the best way to promote participation of women in the Church's work.

Council gave mixed reviews to the National Council of Churches of Christ reorganization as outlined in an NCCC report. Council members affirmed the future vision of relationships among members and accepted NCCC's intention to create a more structured accountability, including Episcopal representation on the NCCC Governing Board and committees.

But Executive Council criticized the report's recommendations for structure and funding. The Presiding Bishop called plans "overly complicated," and Council agreed with his assessment. Members said reorganization is "not going fast enough or far enough. We want to send a message [to this month's Governing Board meeting] that the Episcopal Church is restive. We're not interested in going on if there's no action."

Council asked the NCCC to simplify its structure further and relate funding patterns and procedures more effectively to its stated purposes and goals.

Late in February, an 11-member team including Church Center staff and members of two Episcopal congregations visited Costa Rica, El Salvador, and Panama. Council heard the team's report and asked a three-person staff team to coordinate and continue the work with the Central American dioceses begun by this visit and one in March, 1984, to Nicaragua, Honduras, and Belize.

In other action, Executive Council:

- agreed with a recommendation that the Church not pursue its own telecommunications system;
- learned that the \$167,000 debt outstanding from Seabury Press should be repaid this year;
- urged that present tax provisions for clergy housing allowances be retained and be limited to 35 percent of reported salary; and
- designated the Youth Summer Day Camps, sponsored by LaCapilla Santo Nombre de Jesus, in the Diocese of Bethlehem, to be recipient of the 1985-86 Church School Missionary Offering.



Council picks models, not site, for Church Center

A campus setting with a chapel on an island in a lake, a new downtown office building, a center on a freeway near an airport, and a renovated high-rise office building at 815 Second Avenue in New York City are the four suggestions Executive Council's Committee on Location have for the Episcopal Church's future headquarters. Council will present three-dimensional models of these four options to General Convention together with a list of criteria for Convention's approval.

During Council's recent meeting in Memphis, Tenn., the committee, chaired by Harry Havemeyer of New York City, presented requirements for "An Ideal Church Center" based on

response to a questionnaire sent last winter to bishops, church leaders, and present Episcopal Church Center staff members (see April, 1985, issue). Convention will be asked to approve the criteria and authorize the next Presiding Bishop and Executive Council to make the final decision on style and location.

The committee's report described "An Ideal Church Center" as "a unifying symbol for the more than 100 domestic and extra-territorial dioceses. "It should be a true spiritual and prophetic center" as well as an administrative center for national and world mission and for the networks for such ministries as stewardship, social concerns, and education.

The future center should combine good stewardship with efficiency of operation to provide "the best possible service to dioceses, agencies, and people."

The Church's headquarters must have a worship center. It must also have suf-

ficient flexible space—100,000 to 150,000 square feet, depending on what hospitality, worship, and training/meeting facilities are combined with the administrative offices. It should be affordable to obtain and economical to operate.

Other considerations include availability of staff; the quality of nearby housing and educational and recreational opportunities; ease and cost of transportation for visitors and staff; and access to international banking and telecommunications facilities.

The report did not define "central location," but asked whether "central" means central to the international Anglican Communion, to the U.S. government and the National Cathedral, to the geographic mid-point of the U.S., to the demographic distribution of Episcopalians, to the headquarters of other major denominations.

The committee did not recommend a

location, but it hopes that when Convention approves the criteria and considers the three-dimensional models, suggestions for actual sites will be forthcoming from across the Church.

College offers summer computer classes

St. Paul's College, Lawrenceville, Va., is offering a two-week residential camp for students 12 to 17 years old to explore computer technology in an academic setting. Called SPICE (Select Programs in Computer Excellence), the program will give each pupil access to a computer and provide expert instruction as well as a number of social and cultural activities during the July 7-20 session. Cost is \$600. Applications are available from Dr. James Gunnell, St. Paul's College, 406 Windsor Ave., Lawrenceville, Va. 23868, or call (804) 848-2054.

Florida parish finds all-age school works well



Mildred Mertz helps Elizabeth Woomer make clay ornaments.

St. Mary's, Green Cove Springs, Fla., is a small mission of under 100 communicants that faced the problem of too few children to have the traditional age-grouped church school classes. But, says the Rev. Christopher Martin, deacon-in-charge, "we wanted Sunday school for our children, and I wanted to involve as many adults as possible in formal Christian education."

The solution St. Mary's found was an intergenerational learning approach based on the book, *Generations Learning Together*, by Donald and Patricia Griggs.

The parish's sole 3-year-old member has a separate class, but the rest of the communicants—ranging in age from 6 to 83—meet in one large group which usually numbers about 22 persons. For specific learning activities, the group divides into smaller, mixed-generation groups of four or five. Enthusiasm and attendance are high, Martin reports, "and we have people participating who have never been involved in Sunday school before."

A 12-year-old evaluated the experiment in a survey Martin took: "You get to share your thoughts with everybody, and you get to do things with everybody."

An adult commented that all share while looking up new knowledge or "refreshing some we had forgotten."

Another adult said, "This gives us all a chance to be teachers and students."

Martin finds that "what we thought were our limitations and weaknesses have become our greatest assets when we do Christian education with generations learning together."

And a preteen member bestowed what may be her generation's highest accolade: "It's fun—and you don't get a grade on it."

Adapted by Susan Pierce from an article in *The Florida Episcopalian*.

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# Maori artist creates totem at Nixon, Nevada

What do the Metropolitan Museum of Art in New York City and a small mission church on an Indian reservation in Nevada have in common? While people visited the "Te Maori" exhibit at the Metropolitan to view the art of the Maori people of New Zealand, St. Mary's Church, Nixon, Nev., played host to a Maori sculptor.

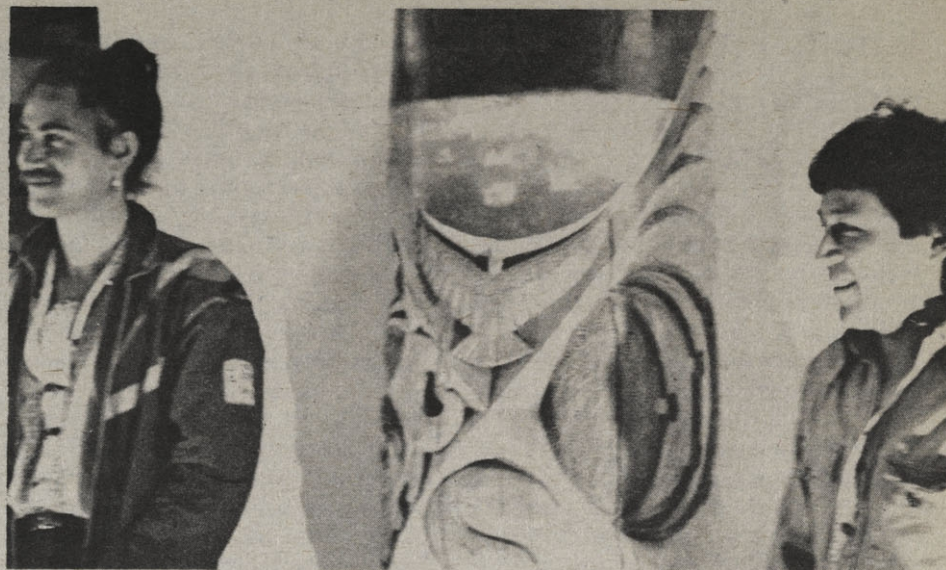
Te Aturangi Nepia Clamp (Te Atu, for short) came to St. Mary's at the behest of the Rev. William Hannifin, vicar of the church on Pyramid Lake Reservation, home of the Paiute people. Hannifin met the 28-year-old Maori through Ramon Murillo, a Shoshone painter who teaches art at Pyramid Lake High School.

Te Atu, who first studied carving seven years ago while recovering from an automobile accident, originally came to Nixon to visit and to carve a panel for the new high school. He decided instead to carve a totem pole, a traditional Maori art form. "He wanted to do something connected with his own traditions

and those of native Americans," said Hannifin, who offered the artist a place to stay and St. Mary's parish hall as a workshop.

The diocese's secretary of convention, James McGrew, procured a 15-foot cedar log and had it delivered to Te Atu and Murillo. The two artists prepared to work on the totem by fasting and praying for several days, a process Te Atu says enables him to draw on the visions of his Maori forebears.

The men worked on the totem for five weeks in October and November. The top carving is Stone Woman, a figure from Paiute mythology. She is shown weeping for her lost children, and the tears run down the figure to form Pyramid Lake, which the Paiutes own. The bottom carving depicts four symbols which have powerful meaning for indigenous peoples everywhere: a bird; the life-giving sun; the moon in its phases; and the earth mother, a symbol common to both Paiute and Maori spiritual traditions.



Te Aturangi Nepia Clamp, a Maori carver, and Ramon Murillo, Pyramid Lake High art teacher, are shown with the totem pole at Nixon.

Te Atu felt at home in Nixon, he said, largely because the Paiutes and Maoris share a similar sense of humor. He especially enjoyed being adopted by senior citizens for a pine nut-gathering expedition.

He is now in Tahiti, working on a wooden raft which will be used to re-

create the Maori people's ocean migration from the South Pacific to New Zealand, but he hopes to return to the U.S. to teach and to attend the dedication of the totem pole when the new high school, where it will be housed, is completed.

Adapted by Susan Pierce from *The Desert Churchman*.



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# Group offers recommendations on unemployment, genetics, hunger and abortion for Convention

Qualified endorsement of continuing "genetic engineering" research, condemnation of "surrogate parenting for hire," endorsement for certain refugees now living illegally in the United States, and a call for radical changes in America's health delivery system are among 38 proposals the Standing Commission on Human Affairs and Health will present to General Convention in September.

The Commission, chaired by Bishop John Burt, retired of Ohio, opens with a five-page theological and sociological exploration of hunger, poverty, and joblessness and "what Christians are challenged to do about it." It also makes recommendations on unemployment, institutional racism, alcoholism, de-industrialization, Christian marriage, abortion, hunger, sexual behavior, and ministry with the aging and the handicapped.

In delineating the statistics of unemployment in cities and on farms, "where foreclosures have reached record rates," the report says "stewardship . . . involves understanding more clearly the origins of human helplessness, of bringing help to those who are helpless or of enabling the helpless to come to help themselves." Failure to "see ourselves as stewards of all God's people and stewards of His creation is one way of dishonoring or of offending God. As such it is a sin."

The Commission also proposes an official policy statement to address alcoholism and drug abuse and offers a draft proposal that calls on Episcopalians to take seriously substance abuse as a "major health concern of our society."

The Commission enters the current national debate on abortion, saying it believes the position most recently stated in 1982 serves the Church well. That statement, which says new human

life is "a gift of the power of God's love for His people and thereby sacred," permits termination of pregnancy if the health of the mother is seriously threatened, the child will be badly deformed, or the pregnancy results from rape or incest.

The Commission opposes legislation that would "abridge or deny the right of individuals to reach informed decisions in this matter and to act upon them." It suggests additional conversation and reflection in parishes and the results to be reported to the next General Convention.

In commenting on the "world epidemic" of hunger, the Commission says if food were equally distributed, every person would have some 3,000 calories a day, including ample protein. It offers five proposals—including increases in U.S. supplemental food programs, such as WIC and food stamps, and observance of World Food Day—to combat hunger.

The Commission, which traces the development of genetic advances, devotes the longest section of its report to "ethical concerns about genetics," including a section on the role of the minister in pre-marital counseling. It proposes resolutions on research into DNA, which it calls "a great gift of God lying at the center of life," and encourages Congress to approve an agency with non-scientist members to assure "ethically acceptable use of human proteins."

Surrogate parenting, a particular focus of the report, offers some questions for reflection. The Commission recommends that "in light of the Church's long-standing opposition to the selling of human sexual services," Convention should oppose surrogate parenting for hire.


Excerpts from the report of the Commission on Human Affairs and Health will appear in *The Episcopalian's* pre-Convention coverage in the September issue.

**Check your library**

The Diocese of Southern Ohio needs General Convention Journals from the years 1928, 1964, 1967, 1969 (Special II), 1970, and 1973 and a copy of the 1967 *Episcopal Church Annual*. All costs paid. Write: Ruth Avram, Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, Ohio 45202.

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
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## Florida shelter for abused had its own share of abuse

by Margaret B. Reed

When the nightmare of abuse robs a home of its sanctity, the battered wife and her children must find someplace else to go. In Pinellas County, Fla., that "someplace else" can be one of two spouse abuse shelters—in St. Petersburg or Clearwater.

The Clearwater shelter is sponsored by Religious Community Services, Inc. (RCS), a non-profit organization which funnels donations from local churches and civic groups into a continuing program that also includes a free clinic, food pantry, and other forms of emergency housing. This abuse shelter endured its own nightmare in the summer and fall of 1983.

Begun in a trailer four years ago and moved to a single-family home in Dunedin in 1982, it was located in an area zoned single-family residential. With success came increasing criticism from its neighbors. The shelter's application for a zoning variance became a focus for opposition with residents citing increased traffic, children "trespassing," and possible decreased property values as reasons for their opposition.

Before a public hearing, media coverage brought community attention to the harassed shelter's plight. And even though RCS withdrew its zoning exemption request, the hearing went badly. An adamant zoning board refused the 90-day grace period RCS President Eric Houghton had requested and ordered the shelter to move in 30 days or face fines as high as \$250 a day. RCS had been trying unsuccessfully to buy a suitable house, but it didn't have enough money, and other cities also had zoning regulations. The shelter had nowhere to go.

After a *Clearwater Sun* editorial praised shelter workers, deplored the "tawdry victory" of their neighbors, and asked for donations, contributions began arriving immediately. First Presbyterian Church of Dunedin made a small apartment available as a temporary shelter, and the Clearwater City Commission expressed interest in relocating the shelter to Clearwater.

But promised future help wasn't enough. Facing eviction and with no-



Kathryn Steen directs the shelter.

where to go, the shelter received a 10-day extension but still faced the \$250-a-day fine as RCS member churches requested additional building funds from their parishioners.

First United Methodist Church of Clearwater found space to house the shelter staff and just a scant few days before the final deadline, a moving company donated time, trucks, and labor to move the office furniture. Clearwater Housing Authority donated storage space while more contributions, solicited by the RCS task force, flowed into the building fund.

During the hectic days from July to November the shelter continued to accept battered wives and their children and the crisis hotline never ceased to function. Over 50 women and children passed through the tiny apartment during the last quarter of 1983.

As the fund drive continued, former director Cheryl Main commented, "I've been involved in many campaigns, and I've never seen such an outpouring. The bulk of the donations were from private citizens and the average was around \$100."

When RCS found a suitable, five-bedroom house with a \$115,000 price tag, the \$11,000 building fund looked smaller than it had. Then, at its November meeting, the Clearwater City Commission reallocated \$20,000 in Community Block Grant funds and promised to consider the necessary zoning change if RCS bought the house. As Christmas approached, prospects looked brighter, but the \$40,000 down payment was still elusive.

First Presbyterian Church of Dunedin donated \$40,000. It was enough. Final plans were made, the deal was closed, and clients and workers moved into the

new house on Jan. 18, 1984.

The nightmare was over. But community support for the shelter was not. Enough money came in to complete paying for the house. The Suncoast Women's Club "made Christmas" for the women and children at the tiny temporary shelter, and other civic and religious groups showered the new house with gifts, money, and furnishings ranging from new carpeting to a color TV. The Soroptimists gave \$2,000 raised with a fashion show, and the Dunedin Country Club held a golf tournament to raise \$2,500 more.

The logo of Religious Community Services reads, "Reaching out into the community to do God's work there." And when the community responded by reaching out to Religious Community Services, it carried that work forward and, with His grace, accomplished much.

Margaret B. Reed, a Clearwater, Fla., resident, was one of those who "shared some of the grief and pain" of the shelter's housing problems.

## Art professor finds ritual in TV shows

Television provides rituals for a secular society, defining who we are, where we came from, and where we're going. So says Dr. Gregor Goethals of the Rhode Island School of Design and author of *The TV Ritual: Worship at the Video Altar*.

Goethals says the Presidential press conference setting of podium flanked by flags is reminiscent of a pulpit and that the "ritualized event" has a "rhythm and flow." It usually opens with a homily, and then the homily is followed by a question and answer period.

Both press conferences and TV news shows use evangelical traditions to "invoke our trust and loyalty," Goethals says. The anchorperson on news shows is an extension of the idea of evangelical reliance on a charismatic individual. "We tend to depend on this authority figure to tell us what is important to know."

Goethals spoke at a meeting sponsored by the interfaith media magazine, *Media & Values*, which sponsors dialogues for communicators and religious professionals in the Los Angeles area.

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# THE EPISCOPAL CHURCH LOOKS AT ISSUES: SOCIAL MINISTRY

In a series of articles, a number of writers have looked at different aspects of what Indianapolis' Bishop Edward Jones calls the "Church's Public Ministry": the Church witnessing for human justice, speaking out on public policy issues, ministering to the poor, the hungry, the oppressed.

It has been the intention of the sponsors of ISSUES—the public issues office and the communication office of the Episcopal Church Center—that these articles provide resources for discussion and debate of specific issues raised by the General Convention. Little has been said, here or elsewhere, about the context of these issues. Now, as the Church approaches a watershed Convention, author John Goodbody looks back at the modern evolution of the Church's public ministry through conversations with some of the leaders

who have shaped—and, in turn, been themselves shaped by—this ministry over the last two decades and with a few of the diocesan and congregational leaders carrying out the ministry on an unprecedented scale.

Goodbody, trained as a journalist, worked for the Rockefeller Foundation before entering national church affairs as publisher of the Seabury Press and then executive for communication at the Church Center. In "retirement" he is a communication consultant and, with his wife Hattie, edits *Jubilate Deo*, the diocesan newspaper of the Diocese of South Carolina.

Reprints of this article are available from the Public Issues Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

## CHURCH'S PUBLIC MINISTRY IS VARIED AND WIDESPREAD

by John Goodbody

At the General Convention in the Diocese of Los Angeles in September, "public ministry" will have a priority not equalled since the 1967 and 1969 General Conventions. Social policy issues are across-the-board. Overseas, there are apartheid in South Africa, intervention in Central America, world hunger, and refugees. At home, there are peace and the nuclear freeze, energy and ecology, and a wide range of human needs.

How can we best represent the needs of black, Hispanic, and Indian minorities and support neglected Appalachian mountain communities? What should our ministry be in the crowded inner city or in the isolated rural area? With the rapidly increasing aging population? What about ethics in all segments of society? Social responsibility in investments? Abortion? Drug or alcohol addiction? Genetic "engineering," sperm banks, or transplants?

And how can the Church minister to what *Time* magazine calls the "underclass"? What about the aging, shabbily-dressed trumpeter, laughing foolishly at mid-day on 43rd Street near the Episcopal Church Center? Or, as reported by the *Washington Post*, the 25-year-old drug-ravaged former PFC who, although paralyzed below the waist, managed to hang himself over a balcony, leaving a note saying that life was "temporary" and that only "everlasting life" was important? Or the homeless vagrants, stumbling into cot-filled parish houses all over the country and lined up at our many soup kitchens?

As a national institution, the Church has been growing ever more deeply involved in social issues in recent years.

Resolutions adopted at diocesan conventions affirm that this involvement is increasing rapidly on the diocesan level. Thousands of parish programs prove that social problems and responsibilities are of major concern on the community level.

There is also evidence, as sociologist Robert Bellah states, that "many newly political people" are turning to religion "out of a real concern for a crisis in values." Theologians with as widely divergent views as Harvard's Harvey Cox and Richard Neuhaus of the Institute for Religion and Democracy see the Churches becoming more actively involved in secular society.

There is also a deepening sense of urgency. David Napier writes, "I do not see how contemporary ministry, particularly on the ancient prophetic model, can be faithful either to the Word of God or the word of earth except as it is lived and preached in a sense of critical, responsible, passionate urgency."

No biblical imperative is more clear than a commitment to social justice. In the Old Testament, the Hebrew prophets proclaim God's will for justice in the human community. In the New Testament, there is abundant evidence of Jesus' concern for the outcast and the suffering. It is a ministry proclaimed during the brief years of His ministry—in the synagogue and beside the sea, in fertile Galilee and, at the last, in bleak Judea.

The theology of social justice—or public ministry—is incarnational. In the face of every one of God's dispossessed creatures living or dying on the periphery of life is an image of our Lord. We cannot in conscience walk by the huddled bag ladies of this world without an awareness that each of them is one of us. As Marianne Micks points out,

**And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.**

—Micah 4:2-3

Dietrich Bonhoeffer believed that "as a consequence of the Incarnation, in which Jesus bore our whole human nature, all men are 'with Christ.'" Rudolph Bultmann writes, "The Incarnation should not be conceived of as a miracle that happened about 1950 years ago, but as an eschatological happening which, beginning with Jesus, is always present in the words of men proclaiming it to be a human experience."

Contrary to what some have called the "strangely quiet '70's," the modern public ministry of the Episcopal Church has been steadily evolving since the early 1960's.

At the 1964 Convention in St. Louis, many bishops and deputies recognized the need for greater attention to a broad range of social issues. Although significant social action programs, often influenced by Chicago-based community organizer Saul Alinsky, already existed, such as the Joint Urban Program established at Detroit, new initiatives were demanded. The Hon. Thurgood Marshall, then soon to be appointed Solicitor General of the United States and now a Justice of the United States Supreme Court, left the Convention early, protesting that minorities were not being given enough consideration.

The election of John Elbridge Hines to be 22nd Presiding Bishop now seems a harbinger of change and an answer to the growing recognition in the Church that change was needed. The South Carolina-born Bishop of Texas had a long ministry of conspicuous concern for social witness, as did many who were pastors during the Great Depression.

In Missouri, during the depression years of 1933-1937, young Hines was deeply influenced by Bishop Will Scarlett as he worked first as an assis-

tant in Clayton, Mo., and then as rector in the "slow river town" of Hannibal, in the shadow of Mark Twain, a shoe factory, and the Chicago, Burlington and Quincy railroad terminal. He recalls "the same dynamics" then as in the years to follow: unemployment, capital vs. labor, right-to-strike, bread lines, soup kitchens, racism and anti-Semitism, and intimations of McCarthyism to come.

Then, as rector of St. Paul's, Augusta, Ga., from 1937 to 1941, Hines plunged into social controversy. He used the Sunday church bulletin to write about controversial issues. He made the parish house available for NAACP meetings. A cadre of young lawyers and doctors in his parish ousted an entrenched local political machine (but the former mayor stayed in the parish). He remembers in particular an effort to allow a teenage Jehovah's Witness boy to stay in the local public school without having to make the Pledge of Allegiance which his religion forbade. The move failed but attracted widespread media attention, and a later Supreme Court decision supported this principle of religious freedom.

Later, as rector of Christ Church, Houston, Texas, and then as coadjutor and diocesan Bishop of Texas, Hines used his leadership in ending segregation in diocesan activities, including diocesan camps and St. Stephen's School.

In the Seattle Coliseum in September, 1967, three years after his election to be Presiding Bishop, Hines outlined his proposal for what soon became known as the General Convention Special Program. His sermon topic was "Crisis in American Life." That summer rioting had taken place in the ghetto areas of our cities. Hines had walked the streets where riots had occurred and had seen the human and material rubble left in their wake.

He proclaimed a ministry "in partnership with the indigenous community groups in impoverished slum areas" which were "seeking to alleviate the conditions" which were "destroying them." Conceding the Church's limited human and financial resources, he urged total Church-wide support for these objectives. He asked that the work be considered sacrament. He appealed for sup-



port from Jewish and Christian brethren. He pleaded for total mobilization of resources "to the righting of a great wrong and the healing of a bleeding wound in the body of our national life." He concluded, "For it may be that we are in a 'moment of passing grace' given to us by God that may never recur—and in which we are given together the opportunity to act."

Deputies, bishops, Triennial delegates, and visitors were deeply stirred by the proposal, which received almost unanimous support. The General Convention Special Program (GCSP) was shortly enacted with an immediate and enthusiastic commitment by the women's Triennial of \$1 million of United Thank Offering funds each year for the next three years, one-third of the proposed budget.

Over the next six years, GCSP had a productive but controversial record. Leon Modeste, an Episcopal lay social worker, became its principal staff executive. Many GCSP-funded projects were productive, innovative, and widely admired. Because of these, GCSP became as much "a symbol as a program," says Dr. Charles Lawrence, President of the House of Deputies from 1976 through 1985.

Almost from the beginning, however, there were rumblings of discontent about the administration of GCSP. As Modeste reported, the very fact that GCSP grants were to be "under the control of those who were black and were poor" meant that strict accountability of these grants could not be expected as in the more "paternalistic" programs of the past. Many objected to this "peer style" of GCSP.

Two growing church concerns about GCSP were evident in these years: the failure of the GCSP staff, on some occasions, to consult adequately with diocesan bishops before making grants in their jurisdictions and the concern that some grants were being made to organizations which allegedly condoned violence. Questions were raised about a grant to *Alianza* of New Mexico (opposed by Bishop C. J. Kinsolving); a grant to activists at Voorhees College in Denmark, S.C. (protested by Bishops Gray Temple and John Pinckney); and one to Malcolm X Liberation College in Durham, N.C. (protested by Bishop Thomas Fraser).

Further, there were complaints by black clergy who felt bypassed in the GCSP granting process. In the south in particular, black community action groups had most frequently been centered in the black churches and their leadership. Black clergy today attribute some of the growing pains of GCSP to its failure to be more frequently identified with black leadership within the Church.

For many Episcopalians, the headlines from the tension-filled Special Convention of 1969 at Notre Dame University in South Bend, Ind., provoked further unrest about programs in support of the dispossessed and oppressed. Activist supporters of James Foreman's Black Manifesto, already turned aside by Executive Council, demanded "reparations" because of centuries-long injustices to America's minorities. Muhammed Kenyatta seized the microphone from Bishop Hines and Dean John Coburn, President of the House of Deputies, and later led a dissident group from the hall. The Convention voted

*If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead. —James 2:14-17*

\$200,000 for the Conference of Black Churchmen but declined any move for "reparations."

In retrospect this controversy, however painful and divisive at the time, helped bring the Church into a deeper and more comprehensive understanding of its ministry to minorities. At the time it created deep polarization. Dr. Charles Lawrence, himself a black, was criticized by the dissidents for his refusal to join the walk-out. Lawrence today describes this confrontation as "a great process of catharsis and learning."

Diocesan reservations about GCSP were documented by the Church-wide evaluation of national programs made in the fall of 1972. Initiated on behalf of Executive Council by Oscar C. Carr, vice-president for development, this process brought teams of national church representatives to 91 dioceses and involved over 6,000 diocesan leaders. The results were published in the report, *What We Learned from What You Said*.

Empowerment—"helping people to help themselves"—was recognized as a central ministry, not, however, as a special program, but as part of an integrated program of outreach to every constituency and social concern of the Episcopal Church. The dioceses wanted much more involvement in grant-making and in oversight of programs.

Screening and review procedures for GCSP were tightened at the 1970 Convention, and in 1973, GCSP was merged with other empowerment programs. Leon Modeste and his staff were commended by Executive Council for "effectively and fearlessly moving the Church onto the scene of desperate human need among the powerless and poor, creating a bright moment of conscience for all to see." Modeste resigned after writing a report on his six-year GCSP ministry.

At that time Hines, in an interview in *The Episcopalian*, said that "except for my pastoral relationships with other bishops, [GCSP] has been my most rewarding experience as Presiding Bishop. It has changed me. It has altered my understanding and point of view. And it has altered it forever."

Looking back today to GCSP, Hines concedes that many Episcopalians never really understood the biblical or theological bases for the program, but he believes these rationales "would have fallen on deaf ears." Many, he says, still looked at outreach in the 19th-century mold: Christian charity, paternalistically helping others rather than an open, mutual, caring, and sharing "corporate expression of Christian love."

In an Easter, 1984, sermon in Newark, N.J., Hines said, "After six tumultuous and highly controversial years, the General Convention Special Program faltered and disappeared, partly from self-inflicted wounds, but mostly from monumental indifference and failure to explore the risky and exciting

nature of the Church's prophetic mandate." He quoted Verna Dozier, "We need to see ministry in the mold of advocacy as well as pastoral. . . . We need to stand by people in their pool of tears, but we also need to challenge the structures that made them cry."

In retirement, Hines frequently conducts clergy conferences at the College of Preachers at Washington Cathedral. Here he usually finds himself asked to discuss the prophetic ministry. And he discovers "the same GCSP concerns" among the young clergy, the same critical issues of human sin and human nature, the same feeling that the Church is too often "written off" by those drafting social legislation. But he rejoices, too, in today's continuing community awareness of these needs. In Asheville, N.C., 17 miles from the Hines' retirement home, the City Council has just awarded a grant of \$36,000 to revive minority business in Asheville's inner city.

Bishop John Coburn of Massachusetts—as dean of the Episcopal Theological School, then rector of St. James', New York City—was the other national church leader who as House of Deputies president was involved in decision-making on public issues during those years. Praising Hines for "courageous leadership" and for his "energy, integrity, and fidelity" and describing him as "a whirlwind of God who endures," Coburn sees him also as a symbol in those crucial years of the renewed concern of the Church for the dispossessed. "The Church was shaken, and a leaner, more socially concerned Church began to take its rightful place as a proclaimer, in deed as in word, of the Gospel and its cry for justice and mercy."

While conceding the occasional lack of accountability in the administration of GCSP programs, Coburn considers the "real failure" of GCSP to be failure to engage more laypeople in a meaningful way. Only a few were deeply involved, he believes, even in the giving of money.

Although he remembers the confrontation at Notre Dame "with some discomfort," Coburn believes the Church's continuing involvement with public issues is life-sustaining. Recalling the emphasis on education in the Church of the 1940's, he stresses the importance of emphasizing education about public issues at the upcoming Convention in the Diocese of Los Angeles. He urges more discussion by "rational, fair-minded people" about options while respecting the rights of individuals to make value judgments of their own. Such discussion, he says, should involve all communicants.

He deplores "our seeming inability to face public issues in any clear, concise, and intelligent way that will move people and affect our society." In his address to the bicentennial celebration of the Diocese of Massachusetts, Coburn said "there is a distinctive Anglican way

of coming to decisions about these public issues—by placing them squarely within the context of the study of Scripture."

What kind of world have we shared in making? What's wrong with our society? What are we doing to bring healing "to those who are repudiated by our society: the poor, the oppressed, the lost ones"? He recalls his own year at a street academy in Harlem and "the utter hopelessness of the situation for 98 percent of the kids." He remembers the senseless murder of his seminarian, Jonathan Daniels, while working for black voter registration in Haynesville, Ala. And each weekday evening the bishop watches the streams of cars on Route 128 carrying commuters who are fleeing the problems of the inner city.

A new era in social ministries and a new approach to their challenge began at the 1973 Louisville Convention with the election of John M. Allin to be Presiding Bishop. The Arkansas-born Bishop of Mississippi praised his predecessor for his "integrity in Christian witness" but saw also the need for drawing together the dissident blocs in the Church. By this time the most divisive issues in the Church were the ordination of women and the proposed new Prayer Book.

The 1973 Convention *Daily* noted that Presiding Bishop-elect Allin used the word "reconciliation" and added that a Church with many diverse views "can achieve unity without the imposition of uniformity."

Wrote then-Virginia Churchman editor Ben Campbell: "The Episcopal Church's top leaders see the Louisville Convention as a time of reconciliation within the Church" and a time of "increased pastoral approach." William Lea, widely-respected church journalist and long-time rector of Christ Church, Winnetka, Ill., wrote in *The Episcopalian* that the Louisville Convention "may well prove to be the beginning of a more constructive advance along all the great fronts in which the Church is engaged, including social action."

In the fall of 1974, Allin, installed in May of that year, cited some of his own priorities: "world hunger, the Vietnam generation, the prison ministries, the illiterate and under-educated, the ill, the aged, the bored—both wealthy and poor—the ghettos of wretched living, . . . litter, waste, pollution, the oppressed servants and non-serving oppressors." The Church, he said, brings all humanity into "His service, which is perfect freedom."

Through these troubled decades, diocesan bishops were deeply and personally involved in social action. The battle for full integration and minority rights was perhaps foremost. Late-night hate phone calls were frequent, both in the north and the south. Bishop Gray Temple of South Carolina supported an innovative black ministry at St. John's Mission Center, Charleston. Bishop Robert DeWitt of Pennsylvania backed his black activist constituents in their demands for "restitution," not "reparation." Bishop Robert Rusack of Los Angeles, looking back 20 years after his election, recalls his early involvement with Black, Asian, and Hispanic ministries and the role of his diocese today in refugee relief and the nurture of these indigenous communities.

Before his election in Louisville, Allin had been actively engaged in several



social ministries. He was at one time chaplain of the Jefferson Parish [County] Prison and the large Charity Hospital in New Orleans. As Bishop of Mississippi in the mid-1960's, he was a leader in a highly successful effort to rebuild black churches burned by racist vandals. He later led an ecumenical drive to provide better health facilities for five impoverished counties in the Mississippi Delta.

After 1973, the various empowerment programs of GCSP were carried forward in modified form and with modified support. Black community grants were made through a new Community Action and Human Development program (CAHD). Howard Quander, formerly on the GCSP staff, was given the housing portfolio and over the next few years helped generate \$100 million from HUD for low-cost housing. The ghetto loan program was continued for awhile.

To clarify and give direction for such empowerment ministries, Executive Council in December, 1975, formed a special committee headed by New York's Bishop Paul Moore and Dr. Lawrence to make recommendations "in the development of social policy and programs for this Church." Its report, made the following April, was theologically premised on Luke 4:18-19 and underscored "the ever-widening disparity between the haves and the have-nots, the lack of opportunity, persons depersonalized, and human beings dehumanized, locked into the economic cellars of the American household and shut out of the system of growth and meaningful existence."

Its major recommendation was the Coalition for Human Needs, to be headed by the Rev. Earl Neil, which was to coordinate the grant process over empowerment ministries. Full accountability was to rest with Executive Council itself.

The Church has been deeply concerned with business ethics and the social responsibility of corporate investing. Diocesan portfolios have been reviewed with this criteria. "The Episcopal Church," writes David Dillon in the Diocese of Massachusetts' *Times*, "is incarnate in a broad spectrum of economic and business activity."

Over the past 20 years, efforts have been made both by proxy resolutions and by a direct approach to corporate boardrooms to encourage business firms to use their financial influence to foster equal opportunity policies and community responsibility. The Church was represented in a well-publicized proxy struggle with General Motors in 1971 to urge new initiatives against apartheid in South Africa. In such proxy representation, the Episcopal Church often acted as a partner in an ecumenical consortium, the Inter-Faith Center on Corporate Responsibility.

The Washington-based Investor Responsibility Research Center reports that Churches have been responsible for at least two-thirds of shareholder resolutions on social responsibility.

Proxy fights were sometimes regarded as unnecessarily divisive by some Episcopal leaders, both business and clergy. Others, however, vigorously supported this intervention. The involvement and commitment of the Church has become increasingly recognized and respected. Wrote Donald S. MacNaughton, chairman and chief executive officer of the Prudential Life Insurance Company: "We must refocus our view of the corporation and start thinking of it as a

socioeconomic institution which has some incidental social responsibilities."

In 1975, Fred T. Allen, chairman of Pitney Bowes, told the American Chamber of Commerce in Zurich: "When we consider morality, we must conclude that no price is too high for the reality is that in the long run we have no alternative to ethical business behavior."

... There is no appropriate paraphrase of the biblical warning, 'For what has a man profited, if he shall gain the whole world and lose his own soul?'

Bishop Allin recently told the Security and Exchange Commission: "Over the past decade, the Episcopal Church has been engaged in a most productive partnership with the management of corporations with whom we have chosen to invest... as a sign and symbol of our active engagement in the present and future health of our society. This decade of dialogue has enriched us in many areas, ... and access to the proxy statement has served a useful and fruitful function for the corporations, the shareholder, and society."

At Trinity Church, Wall Street, New York City, where vestries since its founding in 1697 have represented business leadership, the Trinity Center for Ethics and Corporate Policy continues to draw significant support from the corporate community as well as from seminaries and business schools. It acts as a catalyst in bringing together the resources of social scientists and ethicists to work with corporate policy makers.

**But let justice roll down like waters, and righteousness like an ever-flowing stream.**  
—Amos 5:24

Over the past 20 years, the size, structure, and function of the Church Center staff—the "national church staff"—have gone through drastic changes. In the mid-1960's, this staff was roughly four times its present size; those were days when virtually all national church organizations had highly centralized administration.

Budget cuts, especially after the 1970 Convention, made major staff reduction mandatory. However, it had already become evident that much program oversight could best be delegated to the field where the programs themselves were taking place. Diocesan offices took on new responsibilities, and there was a general strengthening of the Provincial structure. Many coalitions were formed, working as they chose with the national staff structure. Seed money was sometimes found to help dioceses and parishes initiate innovative programs in social ministry. Many of these projects later qualified for public funding.

During the 1973-1976 triennium, social ministry conferences were held in all eight U.S. Provinces. In 1976, General Convention was given examples of church-based programs in which there was support and liaison with the Executive Council staff. Programs included Project Strive (juvenile justice), Diocese of Albany; Inner-City After-School Care, Diocese of Southwest Virginia; Joint Health Venture, Diocese of Los Angeles; People Let's Unite for Schools, Diocese of Colorado; Persons with Alcohol and Related Problems, Diocese of Connecticut; Program for Senior Citizens, Diocese of North Carolina; Community Service Center, Diocese of

Louisiana; Ministry to Impact Areas, Diocese of Wyoming; Anti-Crime/Anti-Drug Crusade, Diocese of Pennsylvania. There was also staff participation in many national coalitions and agencies.

By 1971, all social action programs were coordinated at the Church Center by National Mission in Church and Society. The newly-formed Coalition for Human Needs (CHN) processed grants to community groups concerned with a broad spectrum of problems: a low-income peoples' welfare group in Morgantown, W. Va.; a rural legal assistance program near San Francisco, Calif.; a consumer services organization in Omaha, Neb.; a juvenile delinquency program in Portland, Ore.; a community improvement association serving a predominantly black neighborhood in New Orleans, La. Many CHN grants had a generating—or "multiplying"—factor and brought other grant support.

World crises gave focus to two ministries with headquarters at the Church Center: the Hunger Office and the Presiding Bishop's Fund for World Relief. The gaunt faces of starving children cry out for intercession—not only for immediate relief, but for disciplined long-term economic and agricultural policies. And millions of refugees spill out of war-torn or economically desolate countries; these displaced persons need support at overseas centers or welcome and counsel if they find refuge in the United States.

The Executive Council has recently given special attention to three crucial opportunities for social witness: peace and disarmament, government policy in Central America and refugees from that area, and apartheid and the Anglican presence in South Africa.

On Nov. 22, 1981—appropriately Mississippi Day at Washington Cathedral—Allin preached at the Cathedral, which he called "this towered Cathedral set upon a hill for all to see in this capital city of the nation." Vice-President George Bush, Senator John Danforth, and Supreme Court Justice Sandra Day O'Connor—all Episcopalians—were present. He said, "When I accepted the office and duties of the Presiding Bishop of the Episcopal Church, I accepted the responsibility to be a spokesman of the Episcopal Church to the nation and the world. Now from this place as bishop, as a Christian, as an American citizen, as a human being, I call on the responsible members of our human community to become peacemakers. The call is to serve in the relief of human suffering, a call to the sharing of the good in life, a call to justice, mercy, and peace."

"Our talents, energies, technologies, and investments need a reordering of commitment for the support and development of life on earth." Our priority should be "the nourishing and feeding of the earth's human community," not the development of weapons to destroy humanity. "Together," he said, "we can beat our swords into plowshares and our spears into pruning hooks."

As Charles Lawrence observed in a recent address at Hobart and William

Smith Colleges, "The Episcopal Church has not been known as an historic 'peace Church.'" However, "in a virtual quantum leap in the endorsement of pro-peace resolutions in the 1982 Convention over previous Conventions," the Church endorsed "a U.S.-U.S.S.R. bilateral freeze on testing, production, and further deployment of nuclear weapons as a first step toward reduction of such weapons" and supported other efforts to explore publicly all avenues toward peace. A Joint Commission on Peace was established by the Convention.

In April, 1984, Allin wrote to Episcopal senators, saying he opposed the production and development of the MX missile and deplored the continuing escalation of the arms race "in a looking-glass pattern of action and reaction." He strongly favors mutual, verifiable reduction of nuclear weapons and calls upon lawmakers in the nation's capital to support a ministry of peace and justice. He sees clearly what Reinhold Niebuhr called "the irony of American history"—that we seem to have come to believe that it is possible "to exercise the virtue of responsibility toward a community of nations only by courting the prospective guilt of the atomic bomb."

Concern for the mounting crisis in Central America—Province IX of the American Church—led to Allin's personal tour of the area and the establishment of an Episcopal Task Force to make an in-depth visit.

The Presiding Bishop and the Executive Council, after hearing the Task Force report, wrote an open letter to the Church urging the end of "all covert and overt military activities," asking further assistance for refugee/migration ministries there through the Presiding Bishop's Fund for World Relief, calling for support for the Contadora initiative, and—in particular—stressing the need to "affirm and learn from the work of the churches in the area and the poor ministering to the poor."

Meanwhile, as reported in the publication, *Jubilee*, several churches have risked offering sanctuary to Guatemalan and Salvadoran refugees who are considered "illegal" by Immigration authorities although roughly 30 percent of Salvadoran refugees returned by the United States have reportedly been killed shortly after reaching El Salvador.

As the policies of apartheid fuel a prospective Armageddon in South Africa, the Episcopal Church has fought to persuade the United States government and the American business community to protest present policies of the South African government more vigorously.

The Church has also joined in the mounting criticism of South African policy in neighboring Namibia—still under South African control despite early promises and commitments to the United Nations. The Church's position reflects the findings of an Anglican delegation sent to Namibia by the Archbishop of Canterbury. The Episcopal Church was represented by Bishop Edmond Browning of Hawaii and the Rev. Charles Cesaretti, public affairs officer of the Church Center staff.

Perhaps the most dramatic demonstration of the Church's "public ministry" in recent years has been the witness of Nobel Peace Prize winner Desmond Tutu. The ebullient, charismatic bishop, who is a conspicuous media figure, was able to coax 35 conservative members of the House of Representatives to vote against the Administration's "constructive engagement" policy.

Tutu, who taught at General Seminary last fall and has traveled widely in



the United States, favors a peaceful solution much as Martin Luther King, Jr., pleaded for a multi-racial "benevolent society." For Tutu, now Bishop of Johannesburg, the policies of our government are "immoral, evil, and totally un-Christian" and the Sullivan Principles for American firms in South Africa are too lenient. But he maintains a precarious position between radical black African activists and the present South African government. He does not favor the withdrawal of American corporations there. Rather, he asks their aggressive intervention in fighting for the human rights of his black, unenfranchised, and segregated fellow countrymen.

Diocesan journals, church periodicals, and the secular media have documented the growing involvement of the Church in public ministries on a parochial and diocesan level. A random sampling of these ministries indicates the diversity of this work.

In Southern Ohio, four diocesan regions have programs for mental patients, food kitchens, day care centers, liaison with juvenile courts, New Testament tapes for prison inmates, and a program to sponsor and welcome an increasing number of refugees. In the Diocese of Virginia, ACT (Alternatives for Children in Trouble) has helped 1,700 children and administered grants of \$100,000 to more than 20 projects—mostly shelters or centers for troubled teenagers.

In Laconia, N.H., a retreat was held at St. James' Church for clergy and laity on "The Christian as Peacemaker." At Camp Hardtner of the Diocese of Western Louisiana, Bishop Willis Henton convened a two-day meeting on peace and nuclear disarmament which was dedicated to sharing "solid information" and not "standing in judgment on any particular position." Senator Barry Goldwater had written: "Being an Episcopalian myself, I look forward to the accomplishments of your coming meeting."

In Belvedere, in the Diocese of California where Defense Secretary Caspar Weinberger not long ago served as diocesan treasurer, a veteran military officer and a retired physicist who had once worked on the Manhattan Project joined in exploring options for nuclear defense. Each recognized "the need for a credible and reliable defense." And in Sewickley, Pa., a former vestryman at St. Stephen's writes in the *Trinity Newsletter* of the Diocese of Pittsburgh recalling his assignment as a Naval officer in 1945 to search for American prisoners of war in Nagasaki; he describes the holocaust of nuclear war and joins *Wall Street Journal* columnist Vermont Royster in fearing "the Promethian gift of atomic power."

In Washington, D.C., St. John's Church on Lafayette Square, just across from the White House, was sometimes considered a "society church." But Lincoln meditated here in the crucial days of the Civil War, and the Square has witnessed anti-war rallies and encampments of the poor. *The New York Times* reports that the 1,000-member church now offers broad social outreach programs, providing food and shelter for those who need them, job counseling, and help for the addicted. Also in Washington, Evangeline Bruce, widow of diplomat David K. E. Bruce, began her own commitment to homeless and unemployed teenagers through Zocale

Outreach, a counseling program with headquarters in the basement of Christ Church, Georgetown.

At St. Paul's in Akron, Ohio, the congregation joins in a Barnabas Ministry to train and counsel the unemployed; of their first "clients," 70 percent have found work. This same parish sponsors Emotions Anonymous, a support group for former mental patients and for those who have suffered devastating family tragedy.

In the Diocese of Kentucky, victims of child abuse are cared for in the Home of the Innocents. In New York City, the Episcopal Mission Society was asked by the Department of Juvenile Justice to establish a temporary care home for delinquent teenage girls. In the Diocese of Bethlehem's *Newsbeat*, Jubilee coordinator Sue Cox writes a deeply moving article on a rapidly-growing, diocesan-wide program to help "the hidden homeless," noting the "Catch 22" situation that "you can't get on welfare if you have no address, and you can't get a place to live without money for a security deposit and rent."

At House of Prayer Episcopal Church in Newark, N.J., where an impressive array of community services is offered, Episcopal priest T. James Snodgrass told *The New York Times*, "People outside this city want to believe this is a place of despair and that it is self-willed, that people here will to be lazy, will to be unemployed. Bunk. Bunk. In truth, they will against incredible odds to dance the dance of hope, to sing the song of life." Newark is his Jerusalem, a holy city "where all of God's people meet and where there is so much to do."

In Minneapolis, Minn., with corporate partners Honeywell, General Mills, and Dayton's, the diocese has initiated a program to provide "high level business internship experiences" for Indian college-age students.

Los Angeles has become an Asiatic United Nations, and the diocese has supported a stunning array of ethnic ministries with Koreans, Chinese, Japanese, Vietnamese, Thais, Cambodians, Laotians, Filipinos, and natives of many Pacific Islands as well as with Latins.

Mutual ministries with companion dioceses and volunteers in mission involve virtually every diocese. From Central Pennsylvania, two doctors, an administrator, and a teacher travel to Bangladesh. An occupational therapist from Charleston, S.C., and his wife and new baby journey to Uganda and soon are improvising splints and braces for dozens of crippled children. The companion diocese of North Dakota is South Central Brazil. Volunteers from many dioceses use their talents to help families near flash points in Central America while shipments of food and medical supplies are shipped in to reinforce their ministry. Robert M. Ayres, Jr., a San Antonio, Texas, investment counselor who is now vice-chancellor and president of the University of the South, Sewanee, Tenn., spent a year overseeing a relief and rehabilitation program in Honduras.

The care of the terminally ill has been a growing concern. Forward Movement has published *A Right to Die* by theologian William Purcell and physician Louis P. Jervey. Hospice movements both in and out of hospitals have involved an enlarging corps of doctors and other health professionals and volunteers. Bishop William Spofford, once diocesan of Eastern Oregon, is moving from Washington, D.C., to Boise, Idaho, for a hospice ministry.

Retired Bishop Thomas Fraser of North Carolina devotes full time to a hospice at Duke University in Durham. Three parishes in Prince George's County, Md., have established a hospice "to enable the terminally ill to die at home in peace and with dignity, surrounded by loving family and friends." Hospice ministry is also recognized as of special importance to survivors, especially children.

Some of the Church's most effective social ministry has been ecumenical by intent and necessity. In East Brooklyn, N.Y., in concert with the Roman Catholic and Lutheran Churches, the Diocese of Long Island has shared in the widely-praised Nehemiah Plan to transform neighborhood ruins into housing for the lower middle class and working poor. In Belle Glade, Fla., near Palm Beach, stimulated by the national Church's Jubilee Ministry, a group known as Neighbors Organized for Adequate Housing (NOAH) is building 38 housing units in an impacted area in association with Roman Catholics, Mennonites, and Baptists.

In Deland, Fla., a program jointly sponsored by St. Peter's Roman Catholic Church and St. Barnabas' Episcopal Church brought 20 Roman Catholic and 20 Protestant children from Derry, in the heart of Northern Ireland's confrontation zone, to Florida where together they could seek reconciliation and mutual understanding.

Last year 500 people met for the 12th annual IMPACT/Washington Inter-religious Staff Council Briefing on Issues before Congress. These issues included Central America, acid rain, arms control, immigration, and economic justice. Present were 80 Episcopalians representing 36 dioceses. A special reception for Episcopal delegates was hosted by the Rev. William Weiler, the Church's Washington Affairs officer. The director of IMPACT, an active network to encourage wide national involvement in the consideration of legislation, is Episcopal clergyman Craig Biddle. Its sponsors are Roman Catholic, Jewish, and Protestant.

The highly effective prison ministry of Kairos, led by Cursillistas, has developed an ecumenical witness in many states and overseas.

Dozens of national "networks" represent a spectrum of social ministries. Most have regular newsletters. Many sponsor regular conferences. As noted earlier, virtually all have staff liaison at the Church Center. There are several major and extremely influential coalitions which carry on effective and significant social ministry; among these are the Urban Bishops' Coalition, the Episcopal Peace Fellowship, the National Council on Alcoholism, and the Episcopal Society for Ministry on Aging.

Diocesan bishops proclaim public ministry. In his 1984 Easter Message, Bishop James Montgomery of Chicago wrote, "Because He is risen, we Christians see it as our vocation to raise the dignity of all life. The Risen Life is not only concerned with church-going. It is concerned with economics, politics, nuclear disarmament, social conditions, education, employment."

In New Hampshire, Bishop Philip Smith wrote: "Easter morning this year of our Lord 1984 will break over a world strife-torn, poverty-ridden, and anxiety-laden. These conditions were born and bred out of the intense and overweening selfish interests of corporate structures, racial groupings, political blocs,

and national powers."

Bishop H. Coleman McGehee 'of Michigan, at his most recent diocesan convention, differentiated between our "inward journey" to spiritual vitality and the equally important "outward journey" of Christian responsibility in the world. He cited an earlier Michigan convention resolution which reaffirmed the need for Christians "to be ready to be present in situations where people are suffering, neglected, and in agony and to take sides publicly if necessary . . . regarding the issues which concern justice, mercy, and truth."

"Christ was primarily interested in changing people's lives, and He promised to empower us to change people's lives, too," wrote Bishop B. Sidney Sanders of East Carolina in his 1984 convention address.

The highly successful Venture in Mission campaign in which virtually every diocese participated has provided program support for public ministries throughout the Church. Initiated by Bishop Allin and already regarded by many as the major accomplishment of his administration, more than \$170 million has been contributed over and above usual stewardship support. As the Presiding Bishop insisted, fund-raising in each diocese was preceded by a confrontation with today's most urgent needs and a new sense of priority of the Church's mission and ministry.

The present Executive Council social ministry staff, representing "Episcopalians working for social change," is part of the National Mission in Church and Society program group. This "issues team" staffs the Coalition for Human Needs, the Hunger Office, the Housing and Training Office, the Public Issues Office, the Washington Office, and the Public Affairs Network.

The Jubilee Ministry recently has been assigned its own staff officer, who will help develop new Jubilee programs and provide a coordinating resource for the multiple social ministries which make up each Jubilee Center, usually a parish-based cluster of churches and programs. All these ministries go forward under Allin's over-all concept of SWEEP (service/worship/evangelism/education/pastoral care) as the Next Step in Mission.

And what are the learnings of these past 20 years of public ministry?

First, that the Church has been increasingly engaged in diverse public ministries on the parochial, diocesan, and national levels even if those involved in each of these proving grounds were not always aware of what was happening in the others.

Second, that the Church can carry out effective social ministry only if motivated by theology and by biblical mandates.

Third, that more active lay leadership is needed in public ministries throughout the Church.

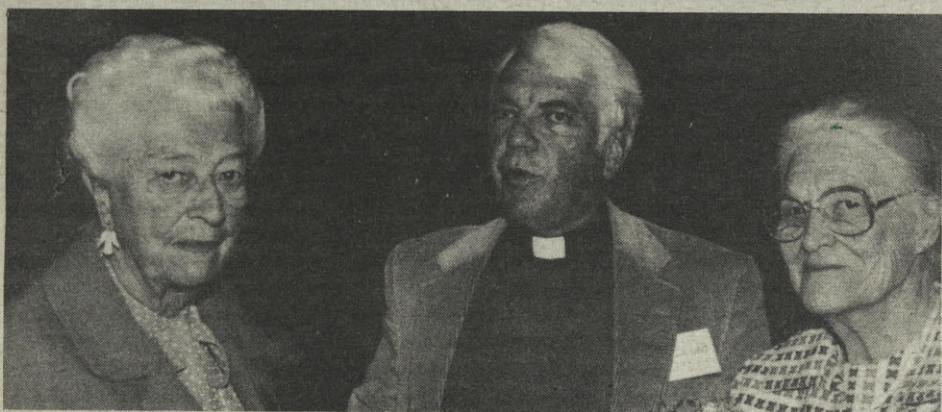
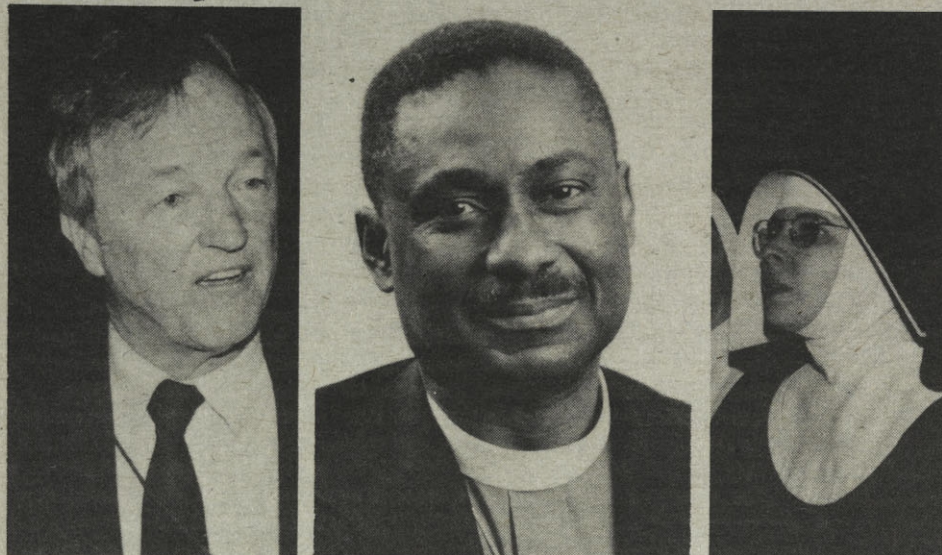
Fourth, that this leadership will be responsive only when informed by objective resources and by an ongoing educational process.

Fifth, that "legitimate moral claims may conflict," in Bishop Coburn's words, and that there will always be honest disagreement on some issues, differences of opinion which always must be respected.

Sixth, that the 1985 General Convention is an opportunity to pull these threads of public ministries together and move forward in God's name.



# 'Voice of prayer is never silent,' AFP members told



Photos by Joan Lamb

The voice has many accents: In West Indian tones, Suffragan Bishop Clarence Coleridge of Connecticut (top center) told the Anglican Fellowship of Prayer meeting in Maryland that "at every moment it shrieks up to God [from] some part of the Anglican Communion." Over 300 persons attended from nearby—Sister Julia Mary (top right) and Helen Smith Shoemaker, AFP co-founder (above left)—and from as far away as Uganda and Brazil. They heard the accents of Bishop Fitzsimons Allison

of South Carolina (top left) and retired Archbishop Stuart Blanch of York, England. Allison said, "We need good guilt. Before God it is a symptom of sin. How can God heal us unless we lift up our guilt?" Using Hosea, Moses, and Jonah as examples of people of prayer who answered God's call to mission, Blanch said mission is the Church's purpose. "My message to the AFP," he said, "is that you've been coming here long enough. Now do something about it!" —A. Margaret Landis

## Participants protest U.S. sponsorship of religion meeting

Churchmen, including a Methodist bishop and two Episcopalians, have raised questions about a conference co-sponsored by the U.S. State Department and the Institute on Religion and Democracy (IRD), a Washington-based evangelical lobby that has been sharply critical of the National Council of Churches of Christ (NCCC).

In letters to Assistant Secretary of State Elliott Abrams, a key figure in the April 15-16 event, Protestant leaders charged that the State Department's co-sponsorship violated the principle of Church-state separation. Liberal critics complained that conference speakers turned sessions into anti-NCCC forums.

United Methodist Bishop Leroy Hodapp of Indianapolis said in a letter to Abrams, "The IRD has every right to attack the NCCC," but the State Department's involvement raises "moral and ethical (as well as political) questions."

Bishop William Frey of Colorado and Canon Charles Perry of Washington Cathedral both attended the conference and were disturbed by the anti-NCCC tone.

Perry, who called the conference's approach to religious freedom in the U.S.S.R. "simplistic," noted the irony of "speeches being made about how the

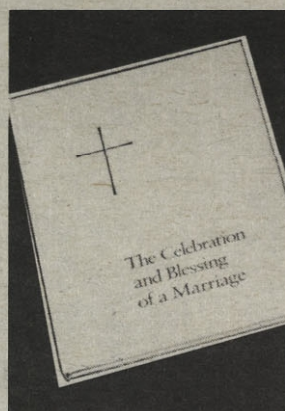
Soviet government influences religion when those speeches were being made in the Department of State."

Frey went to the conference "out of curiosity because of the issue of religious freedom." He said the meeting "wound up being an extremely narrow piece of the spectrum of American Christianity."

NCCC General Secretary Arie Brouwer, who was listed as a participant but never accepted the invitation, wrote Abrams. "Would it not be more appropriate for religious bodies to hold a conference on religious liberty, completely free from any 'co-sponsoring' arrangement with an agency of the state?" he asked.

Frey, who expressed his misgivings about the conference to a senior State Department official, said he felt "hints of ecclesiastical McCarthyism were raised by some speakers." He also learned something about religious repression: "It was a reminder that as Christians we need to be concerned about infringement of religious liberty whenever and wherever it occurs. If we're not as concerned about Ba'hais as we are about Anglicans, then we're not doing our job."

In addition to the State Department and the IRD, conference sponsors included the American Jewish Committee, the National Association of Evangelicals, the Anti-Defamation League of B'nai B'rith, and the Jacques Maritain Center of Notre Dame University.



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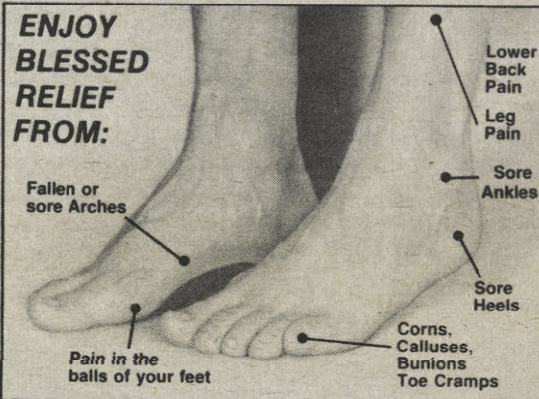
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A match at last! Two years of searching finally produced a computer for the task Canon John McDowell, diocesan executive officer, and Cheryl Goss, assistant treasurer, wanted it to perform.

*In the Diocese of Central Pennsylvania*

## 'We can serve as consultants to our congregations'

After nearly two years, some trial, and a little error, the Diocese of Central Pennsylvania has found what it believes is a nearly perfect match of computer, program, tasks to be accomplished, and cost.

The system efficiently handles the diocese's word processing, files, accounting, and total financial management, all for an investment of less than \$2,000.

"What's more," reports Canon John S. McDowell, diocesan executive officer, "we're using an accounting program which is identical to the program available to our parishes. That means we can serve as a consultant to our congregations." This is a major consideration, he says, in a diocese comprised primarily of small congregations which do not want to invest in equipment for which they cannot find helpful consultant support.

"We were repeatedly told that we should first determine what software we wanted and what jobs we most wanted to use a computer for," McDowell says. "Our major task was bookkeeping, and

our concerns were modest cost, model systems which parishes could readily use and afford, easy availability throughout the diocese, and fairly good support both for training and maintenance."

McDowell says many programs they looked at dealt with general church problems. Others either required that the programs be molded to fit the diocese's needs or diocesan work molded to fit into "unfamiliar, non-Episcopal categories. And there was a premium cost for these programs."

Two systems had possibilities. A computer package in the range of \$5,000, with a computer price tag of about \$10,000, is being developed by the Church. At the time, however, no definite target date for the finished program was available. The other system, designed by the Diocese of Western Massachusetts, required a huge initial investment, and "our diocese and its parishes didn't have that kind of funding possibility."

Late in 1983 the diocese purchased a Radio Shack Model IV computer with programs in accounting, word process-

ing, and filing. "It was great for the latter two tasks," McDowell says. The accounting program, however, was another matter. "It would have required three disk drives and a significant amount of accounting expertise to convert our former single-entry bookkeeping system to their computerized format. But it could have been done."

"At this point we learned of a system that would do everything we presently could do, plus the financial management, at a cost less than the price of the additional Radio Shack equipment."

The discovery came at a CLAD (Community Leadership and Development) seminar conducted by the Church Management Institute of the Episcopal Church (see separate story). At that meeting the Rev. Albany To, president of CMI, demonstrated a CMI program which combines word processing, filing, and accounting software on one disk and operates on as small a computer as a one-disk drive Apple II.

McDowell says that not only would the system do diocesan bookkeeping, it would force us to review our bookkeeping and amend it to conform to the Church's required manuals of *Accounting Principles and Reporting Practices for the Episcopal Church*.

"The CMI package and Apple II equipment would be readily accessible to parishes—total cost for hardware (computer, letter-quality printer) and software (CMI program complete for either the diocesan or parish software programs to do all three tasks: word processing, files, and accounting) was under \$2,000!"

The diocese then became a pilot diocese. Albany To helped examine its accounting needs and worked with diocesan personnel to amend his parish management program to meet them.

"The CMI diocesan program is now the only way we are doing financial record-keeping. It has a check-writing feature, provides accurate records of parish and individual contributions to the diocese, and has significantly eased the accounting work of the staff person responsible for that task. The system," McDowell adds, "is more than adequate for our budgetary needs which exceed \$800,000."

McDowell would be happy to respond to questions and may be reached at the Diocese of Central Pennsylvania, Box 11937, Harrisburg, Pa. 17108-1937.

Information regarding CMI may be obtained from The Church Management Institute, 560 Laurel Road, Ridgewood, N.J. 07450.

## SMALL BYTES

**CHRISTIAN ED WITH A KOALA:** With a Commodore 64 single disk drive, the Rev. Bruce Rahtjen of Trinity Church, Independence, Mo., has written some teaching programs he hopes to package for \$1,000 or less. Already in use are a Noah's Ark game and a quiz on the sacraments; in progress is a program on liturgical seasons. As a reward for doing the lessons, Trinity lets students draw on a koala pad. Rahtjen hopes to acquire a color printer to enhance these drawings.

For information, the Rev. Bruce Rahtjen, Trinity Church, 409 N. Liberty, Independence, Mo. 64050.

**ASLAN NOW ON COMPUTER:** "On-screen action and off-screen interaction" is the way the Episcopal Radio-TV Foundation describes its \$39.95 Narnia game software which is produced by Word, Inc. Either Apple II or Commodore will run this game which teaches Christian morals and the characters of C.S. Lewis' *Chronicles of Narnia*.

Write Episcopal Radio-TV Foundation, 3379 Peachtree Rd., NE, Atlanta, Ga. 30326.

**NOVA HELPS TRACK MEMBERS:** A set of InfoStar templates designed to track members, talents, calendar, pledges, and all financial information is written by Kenneth Bedell, a Methodist minister with 12 years of parish experience. The church management system called NOVA will run on all CP/M-based systems, IBM compatibles, Tandy 1000, and all computers configured for InfoStar. Cost is \$333 for disk with tutorial, \$37.50 for program listing in book form, and \$19.50 for a demonstration disk.

Write NOVA Software, 268 Clinton Ct., Holland, Pa. 18966.

**THIS TEACHER IS AN ANGEL:** In "Right Again!", a Bible-based educational program designed for Apple and Commodore home computers, an angel leads the student through a series of questions. Graphics that include a librarian who "throws" books of the Bible from library shelves for the user to catch add to the program's game style, but the questions seem a bit esoteric for the age group 8-12 for which this \$39.95 software is designed.

Write Ascension Designs, 6108 N. Western, Oklahoma City, Okla. 73118, or call (405) 848-5773.

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# Church Management with Microcomputers Seminars

## They teach how to cut both cost and jargon

by John D. Roberts

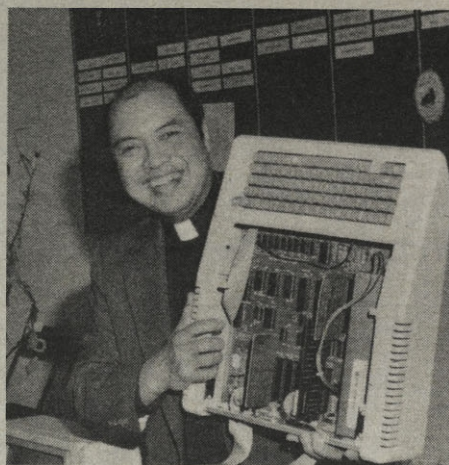
"Whaddya do with one? And why does it cost so much?" Those questions from a priest or vestry member of a medium-sized parish could apply to anything from a ceiling fan to a piscina. But these days the question often applies to personal computers. Properly known as microcomputers, these machines give rise to dozens of confusing claims about the time and effort they save in offices, including parish offices.

Since January of 1982, Community Leadership and Development (CLAD), a subcommittee of the Coalition for Human Needs (CHN) at the Episcopal Church Center, has offered a seminar

## 'If you're going to buy obsolescence, buy inexpensive obsolescence'

for parishes to help them cut through the technical jargon and decide if and how a computer can help them. Howard Quander, CHN staff officer for Housing and Training, coordinates the "Church Management with Microcomputers" seminar.

One-day workshops and demonstrations explore what microcomputers do and don't do and cover "cyberphobia" for those who fear or are mystified by them. Also demonstrated are the computer's potential for doing accounting, record-keeping (pledge and membership lists and tallies), and word processing,



By disassembling a computer, the Rev. Albany To attempts to take the mythology out of it. "It doesn't think!" he tells people.

including personally addressed letters to the entire membership, as well as text-editing features. Each session also contains problem-solving techniques.

The seminar, given in 16 locations in 14 dioceses since it was created, is presented by the Rev. Albany S. K. To who is the bishop's vicar for Asian ministry at Chinatown Mission in New York City and president of Church Management Institute (CMI). To, who formed the Institute three years ago, was employed as an electrical engineer and assisted with early computer research before he entered seminary 30 years ago. He is the man who answers the questions and debunks the computer myth.

"I don't use technical jargon. I take a computer and strip it down in two minutes, put it back together in five, and use it for the demonstration," To says. "The experts get irritated with me because they are the people who snow people with terms."

To wrote an accounting program to keep his own separate outreach programs' books in order, and Quander began using the program—which even-

tually included integrated word processing and record-keeping software on the same disk—in his housing office work.

Quander explains the need for the seminars: "No matter what anybody buys today, it is already obsolete. So if you're going to buy obsolescence, buy inexpensive obsolescence."

The point of the seminars is inexpensive doesn't necessarily mean less and that parishes shouldn't rush out to buy a computer. Quander says the seminar doesn't advocate buying anything, but is designed to give priest and vestry members—regardless of their computer literacy competence level—the information they need to decide just how much help a computer could be.

Quander says the advantages are shown immediately. "It improves giving markedly," he says, because of more careful attention to membership and pledge totals. "And it can cut down on staff and volunteer time in a parish."

"Church Management with Microcomputers" seminars, often sponsored ecumenically, are financed by CLAD, which pays half the cost up to \$1,000, and registration fees. Most seminars break even.

At St. Augustine's, Metairie, La., Michael Hackett, a parishioner who is a data processing auditor, estimated that of the 40 to 50 people who attended a seminar there, 10 percent purchased computers for their churches. But, he said, "the main thing we were trying to impart was not everybody needs one. It really pulled people together to look at how they handle things in their parishes."

The Rev. James F. Jannucci, rector of Trinity Church, Cliffside Park, N.J., helped sponsor the seminar in that parish a year ago. He says, "Many people called to thank us."

John D. Roberts works in the Episcopal Church Center's Department of Communication.

After three years of parish experience

## 'Computerization shouldn't cost a quarter of parish budget'

When The Episcopalian ran a section on parish computer use in 1983, the Rev. Richard Comegys, St. Stephen's Church, Rochester, N.Y., contributed his expertise. Now, after three years of experience, he summarizes the keys to success that others might use in making computer decisions.

At St. Stephen's an office computer is now an integral part of our operation. Other parishes in town have bought computers, and in more cases than I like to think about, the machinery is gathering dust or is now at work for someone else. What makes the difference?

In our experience, the essentials are staff members willing and able to use the tools and a person to shape those tools to your particular use. Without those, plan to go no further.

Not everyone can come to terms with electronic typing or mastering a set of cues to put the words and numbers into the system. And beyond the cuing is a common-sense factor—the ability of a given person to apply the needed cues with confidence and appropriateness. Not every parish has that person or wants to replace a key staff member in order to computerize.

In our case, I do the application development because I like solving prob-

Continued on page 24

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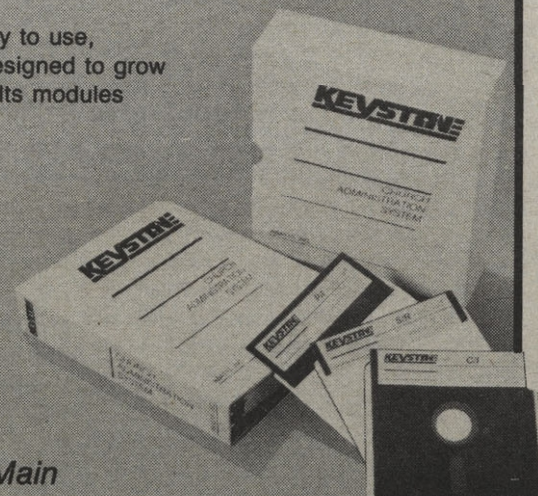
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Editor: The Rev. Richard J. Anderson

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Robert T. Browne

## Letting the Anglican Communion in on the Lambeth Conference

"When those bells begin to ring, you have to stop everything. You have to pause in whatever you are doing. Those bells are a reminder to all of us that we are not keepers of our own time."

The Rev. Robert T. Browne swung around in the swivel chair before his desk as he spoke. Behind him, a large window revealed the twin towers of Westminster Abbey. The bells in the Abbey towers have been giving a measured pace to Browne's daily routine since he arrived in London early this year to do a special job in communication for the Anglican Communion.

Browne's job has a long title: "special assistant to the secretary general of the Anglican Consultative Council for the development of a media focus for the 1988 Lambeth Conference." The job's scope of responsibility is even heavier: Browne is to develop media material that will help the bishops and dioceses of the Anglican Communion study the four themes of the Conference before the bishops gather at the meeting itself. He has been working closely with the Rev. Samuel Van Culin, secretary general of the ACC, and with Archbishop Robert A. K. Runcie of Canterbury.

The obvious intent is for the bishops to discuss these four themes—Mission and Ministry, Dogmatic and Pastoral Theology, Ecumenical Relations, and Christian Social Relations—with the people of their respective dioceses prior to the Conference so the Lambeth discussions may be based on the thinking of Anglicans the world over and not just on the thoughts and opinions of the bishops themselves.

Browne came to this task with solid credentials in communication. He has produced a motion picture about the ministry of Bishop Samuel Seabury, first North American Anglican to be consecrated a bishop. He has also served as chairman of the Presiding Bishop's Task Force on Satellite Communication. Before accepting his present post, Browne was rector of St. Paul's Church, Indianapolis, Ind.

"What we are trying to do here is engage the whole Anglican Communion in a dialogue," says

Browne. "That's exciting! If it works, every bishop will engage in some sort of solid dialogue with his diocese about the four Lambeth themes. And by using a form of media such as film or videotape or slides, I think it could work—and work well."

### VIDEOTAPE ABOUT GENERAL CONVENTION

A 30-minute videotape which previews the Episcopal Church's forthcoming General Convention is now available in three formats: ¾-inch and ½-inch VHS and ½-inch Beta. Introducing the site, some of the people, and many of the topics of the September, 1985, meeting, the tape is being used in many dioceses and congregations to help people prepare to gain the most from this important gathering. Please send a check for \$30 made out to The Episcopal Church when ordering and please specify the format you wish. Order from the Communication Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

### Editor's report

## Try writing!

It was the Third Sunday of Easter, and I was the invited preacher at Church of the Incarnation on New York City's Madison Avenue. One reason for this column is to tell you about Church of the Incarnation. Not so well known as some of the larger congregations in Manhattan, the parish is a small group of people filled with vitality, eager to share God's word and sacraments with those who come looking and to reach out to find those who don't. The congregation's enthusiasm has been fired up recently by the arrival of a new rector. The whole Church should be cheered when this sort of thing happens in New York or anywhere else. And I think we are!

Another reason for writing this piece is to tell you about the letter I received the week following the Third Sunday of Easter sermon. I had prepared a sermon on repentance and forgiveness, having noted that the Gospel for the day (Luke 24:36-48) suggests that "repentance and forgiveness of sins should be preached in his name to all nations . . ." and having noticed the national uproar over President Reagan's intention to place a wreath in a German military cemetery where some of the most hated enemies this nation has ever had lie buried. The sermon dealt with what seems to be at the core of the controversy: Should the Germans—including Hitler and his SS troop followers—ever be forgiven for the horrible things they did? Is any limit placed on what a Christian should forgive? Are any wrongdoings so bad as to be unforgivable?

Some people said it was a good sermon, several talked about it with me following the liturgy, many said nothing. But one person said as she left the church that she would write me a letter about her thoughts on what I had said. She did. I answered it. She wrote again. This correspondence has been most helpful to me and seemingly worthwhile to her. It is one of the few times in my years as a preacher that I have received such a letter following a sermon, and I now wish this could have happened more often. The correspondence has provided for a more solid kind of exchange of ideas than could ever happen in a church-door conversation.

If you are a hearer of sermons and are moved to do so in the slightest way, take pen in hand and write the preacher. The preacher will be helped, probably, with the kind of help that is needed most by all who occupy pulpits.

And if you are a preacher and receive such a letter—any letter—take it seriously and receive it with an open heart and mind. You might do better in the pulpit as a result.

—Dick Anderson

## Worship



Worship is one of the points in the SWEEP program of congregational renewal (Service, Worship, Evangelism, Education, Pastoral Care) which the 1982 General Convention adopted. A motion picture produced for the Standing Liturgical Commission features Deacon Ormond Plater, left, and is designed to help Episcopalians relate liturgy to all else in life.



# Commitments are important

by James L. Lowery, Jr.

Commitments and covenants are a foundation of Christian faith and practice. Our tradition believes the key is God's promise and grace, not how well the People of God and groups and individuals keep commitments and covenants although they are under obligation to do so. Four of these commitments and covenants are baptism, ordination, parochial tenure, and marriage. In considering them, we would be wise to remember a basic axiom: Christianity exists primarily for sinners, for the redemption and salvation of people and the world, and this includes both laity and clergy.

### Baptism

Baptism is the unconditional lifetime commitment and covenant by which Christians can measure other covenants, particularly those that do not seem to have the same built-in permanence or durability. We understand baptism to be indelible, a covenant and commitment between God and humankind that cannot be broken.

Very early in church history, a universal consensus arose that post-baptismal sin, a falling away from the covenant by individual Christians, was a fact although the covenant forgiveness and regeneration stayed in effect. The practice of waiting till one is on the death bed to be baptized and thereupon expiring without any post-baptismal sin, a numbers game the Emperor Constantine played, was not allowed to continue. Instead, forgiveness is mediated through sacramental confession, absolution, and grace, thus the dynamics of the covenant and dealing with falling away from it are fairly well settled.

This is not to say the baptismal commitment is easy. We have no excuse for breaking it, but we have an explanation, beautifully described by St. Paul in Rom. 7:14-20.

### Ordination

Ordination is another such covenant. Clergy acknowledge the call of God and Church; swear obedience to the doctrine, discipline, and worship of the Church; and receive authority to preach the Word, administer the sacraments, and represent both God and Church. In return, they are to be faithful to their calling, diligent in prayer and ministry, and set a pattern of Christian life style. Their expectation used to be that if they put themselves at the disposal of Mother Church for a good 40 years of ordained life, she would in return provide them with a moderate "living" and disability/sickness, pension/retirement coverage. That the Church largely supports this arrangement is attested to by James Gollins' study on church finances which shows that in recent times most church income goes for personnel compensation and for church buildings and maintenance.

But something has happened about the combination of ordination and lifelong service. First, many persons are ordained late, some making it a second career; for them it is a 10- to 20-year commitment, not the occupation of their entire working lives. Second, an increasing number of people have left the priesthood to take up other occupations. In our own denomination, the big time for this was the late 1960's and early 1970's. More moved into government/social service/business than the smaller number before who had opted for teaching and social service. In the Roman Catholic Church, the rebellion against celibacy has removed 10 percent of the clergy and lowered the number of new vocations even more drastically. Third, the rising number of dual-role clergy in the mainline denominations (20-25 percent of the Episcopal Church's active clergy) gives rise to an increasing number of clergy who have more active and less active periods of church ministry as the balance of their church position/secular compensation changes from period to period.

In summary, some reject the lifelong commitment, and others lessen the responsibility of that commitment periodically.

### Parochial Tenure

The history of parochial tenure shows it to have been seen for centuries upon centuries as a lifelong thing. Once initial experience and on-the-job training have taken place (classically in England through a first curacy where the neophyte clergyman is rotated through various functions and tasks and "taught the trade in practice" and then in a second curacy where the fledgling finds himself as a journeyman priest and pastor), the parson is ready to become an incumbent of a parish. The vestry calls, the priest accepts, and the bishop assents and institutes. After a year, the incumbent is "settled" and has tenure until retirement unless removed for cause.

This was the norm when I was ordained 26 years ago. Two to three centuries ago, these tenures were in great part 30-50 years long. By the time I was ordained in the late 1950's, the average tenure had shrunk to three years. What the British call the "parson's freehold" was, however, still there. The relationship between rector and flock was looked on as a generation's or lifelong relationship, very much akin to marriage.

The situation today is vastly changed. While on the other hand average tenure is seven years or so, and the long-tenured pastor of over 10 years' stability is looked on as a positive fixture in clerical life, parochial tenure has become a shaky thing. In practicality, any self-respecting vestry can fire or get rid of its rector with a couple of years of finagling.

The Alban Institute recently made a study of "involuntary terminations" (mostly Episcopal, Presbyterian, and United Church of Christ clergy) and determined they are increasing, that well-defined warning signs can be discerned in time for creative mediation, and that when such dissolution takes place, the affected clergy rarely make further upward moves. Episcopal clergy, the study found, are particularly unable to learn from the traumatic experience of dissolution in order to profit by it in future.

Nonetheless, clergy desire to commit themselves to a parish for a long term, and parishes wish to accept the rector for a long and loving life together.

### Clergy Marriage and Divorce

Clergy, by virtue of their ordinations, are expected to have strong Christian marriages and to commit themselves to setting good examples of married life. Theirs is a highly-stressed occupation and in America they live in a goldfish bowl in the setting of general family breakdown. Furthermore, few clergy have had marriage counseling, let alone counseling related to clergy marriage. Some effective models are developing out of growing experience, according to reports at a recent Alban Institute conference on clergy families.

According to a report at a conference on clergy divorce, divorce in the mainline denominations is a growing thing—16 percent. Alban Institute statistics still indicate it at a rate less than the 40 percent of the general married population who divorce. This sampling contradicts the Rolfe figures reported in *Professional Pages* of the March, 1985, *Episcopalian*, which see the clergy divorce rate at 49 percent higher than the general population.

Thirty years ago, 100 percent of divorced clergy would have left the parish and 99 percent of them the ordained ministry. Nowadays, 50 percent leave the parish and 9 percent the ordained ministry, but 80 percent could stay on in the parish, given wise handling of the situation. Remember that this sampling is from mainline denominations such as the Episcopal Church. Factors determining whether a clergyperson stays on are the length and quality of past pastoral ministry, his/her relationship with key lay leaders, and the degree of mess surrounding the divorce.

On the whole, the pastor/rector has far better support from the people, and the spouse is

left out in the cold. Clergy couples consider diocesan executives inept in dealing with their situation and national executives irrelevant. Clergy peers do not help. While one-eleventh of the clergy leave the ordained ministry, six-elevenths of former clergy spouses leave the Church. The Church has a crying need for policies and procedures, especially for support of former clergy spouses.

Most dioceses have no policies and procedures for dealing with clergy divorce. Ad-hocracy reigns. The diocese, however, has the best potential for influence and change. Policies and procedures used in dealing with clergy and their former spouses, with congregations, and with children are important.

The "sickness" model is recommended for dealing with marriages which are irretrievably broken. The action level is the diocese. Recommended policy statements are:

1. Divorce, of itself, is no barrier to continuing ministry in the jurisdiction.
2. Support will be provided, personal and financial, for the clergyperson, the former spouse, and the children.
3. The jurisdiction intends to provide preventive education and ministry in order to support and make for healthy clergy marriages.

For further information on the "sickness" model, write to the Rt. Rev. George N. Hunt, Episcopal Diocese of Rhode Island, 275 N. Main St., Providence, R.I. 02903, or the Rt. Rev. Lyman Ogilby, Episcopal Diocese of Pennsylvania, 1700 Market St., Suite 2616, Philadelphia, Pa. 19103.

On the "wellness/prevention" model, the conference on clergy divorce produced considerable work on marriage instruction, clergy marriage instruction, and ongoing groups. Key times were seen as:

1. Before seminary but after diocesan care and supervision begin—remembering that in a great many cases the candidates are over 30 years of age and that this is a second career.
2. In seminary—bearing in mind that many seminarians are older, half are women, and many are second-career.
3. First church assignment—bearing in mind that the new pastor must accomplish several tasks all at once: (a) Set good work habits; (b) set time off and vacation; (c) strengthen the marriage within the clergy environment; (d) establish a good practice of continuing education, personal and professional growth, etc.; and (e) make financial provision for the future in a low-paying profession.
4. Second assignment.
5. Mid-career pause.

For further information on the "wellness" model, write to the Rev. Martin Tilson, 3736 Montrose Rd., Birmingham, Ala. 35213.

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The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy development agency which is communicator, consultant, and catalyst to clergy support groups and systems. He also provides executive services to the National Center for the Diaconate and consultant services for the New Directions Program of the Standing Commission on the Church in Small Communities. Comments about this column are welcome. Write to him at 14 Beacon St., Room 715, Boston, Mass. 02108.







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Hymnologist John Julion described the author of this hymn as, "next to Luther, . . . the most gifted and popular hymn-writer of the Lutheran Church." Paul Gerhardt is already familiar to Episcopalians as the author of three important texts, "O sacred head, sore wounded," "The duteous day now closeth," and "Commit thou all that grieves thee." The tune is named in honor of Geneva, N.Y., where composer George Henry Day served as organist of Trinity Episcopal Church. WORDS: Paul Gerhardt (1607-1676), translated by John Christian Jacobi (altered). MUSIC: GENEVA, George Henry Day (1883-1966), *Hymnal* 1940, No. 145. METER: 87. 87. D. THEME: The Holy Spirit.

Holy Ghost, dispel our sadness;  
pierce the clouds of nature's night;  
come, thou source of joy and gladness,  
breathe thy life, and spread thy light.

From the height which  
knows no measure,  
as a gracious shower descend,  
bringing down the richest treasure  
we can wish, or God can send.

Author of the new creation,  
come with unction and with power.  
Make our hearts thy habitation;  
with thy grace our spirits shower.  
Hear, oh, hear our supplication,  
blessed Spirit, God of peace!  
Rest upon this congregation,  
with the fullness of thy grace.

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## Computerization

*Continued from page 19*

lems, and computer applications give me a lot of recreation as well as productive output. The person who develops application need not be the rector, but it must be someone who can be at the church during office hours several times a week.

You need money to computerize, but it shouldn't cost a quarter of the parish budget. We bought an Osborne before the company had its financial difficulties. Other options include Kay-Pro, which entered the fray with an Osborne-like package in 1982. Extra software and expanded hardware might entice you up the price line, but the Apple IIe or even the IIc might be considered as an alternate. IBM, of course, is a magic word but still priced outside the range of our pocketbook by the time it is fitted out.

The printer, too, is a matter of no small consideration. You need to consider your special needs, such as ability to cut a stencil. The daisy-wheel's output still looks classier than dot matrix, but the dots are catching up and ink-jet or laser printing opens other possibilities.

What about software? Everybody has a package (I'm even selling a couple myself), but obtaining what you need shouldn't have to make someone a millionaire. And not having to reinvent the

wheel is nice. I'm willing to pay for a program to do a job I want, and \$20 to \$30 is a good range for a simple task. I might even pay \$150 to cover a major need. But \$400 to \$700? For most Episcopal churches, ridiculous!

Dealer support is the key to which system to buy. That doesn't mean just a good price at the start, but a shop to be around when something goes awry (and it will—at the worst possible time).

I'd like to see a concerted effort by church-sponsored projects and by the industry in general to keep end-use costs reasonable. Not so long ago we sweated over \$500 to \$700 for a typewriter. Now it can be a \$500-decision three or four times a year to add or upgrade a program.

Another resource to explore is your local Users' Group. Wherever more than three dozen folk are operating the same equipment, an organized support-group for experience-sharing and problem-solving is probably available. Public-domain programming is one of the benefits.

Computer Bulletin-Boards provide another point-of-contact for users as well as for problem-sharing and occasionally problem-solving. At that level, the machinery begins to become addictive, and that's probably the final reality (and threat) for clergy or key laypeople who take the plunge. The world of computing can soak up an awful lot of time!

Computerization provides productivity benefits, but be sure they're related to something the congregation wants to do, not just to something that can be done! The tools at hand in a computer system can be an aid to ministry—or a diversion that hides the ministry that might otherwise go on.

## EXCHANGE

### Summer jobs

St. Jude's Ranch for Children seeks applications from volunteers who have completed their junior year of college and are over 21 years of age. Write: Patricia Duncombe, Program Director, St. Jude's Ranch, P.O. Box 985, Boulder City, Nev. 89005, or call: (702) 293-3131.

### Founding families

Christ Episcopal Church, Milton, Pa., was founded in 1794 by families named Marr, Hull, McCurley, Hepburn, Rittenhouse, Smith, Stadden, Seydell, Covert, and Webb. In the mid-1880's, 80 percent of the congregation and the rector, the Rev. Benjamin Wistar Morris, took a wagon train west. In its 190th year, the parish seeks information about any of its founding families. Write: Mrs. Donald V. Weil, RD 2, Box 19C, Watsonstown, Pa. 17777.

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### Help a new parish building

Members of St. Matthew's Episcopal Church in Forest, Miss., have recently acquired a church building. They need pews, stained glass windows, altar, shutters, etc. Write: Ron Walsh or Sarah Gaddis, P.O. Box 96, Walnut Grove, Miss. 39189.

## Church Ties



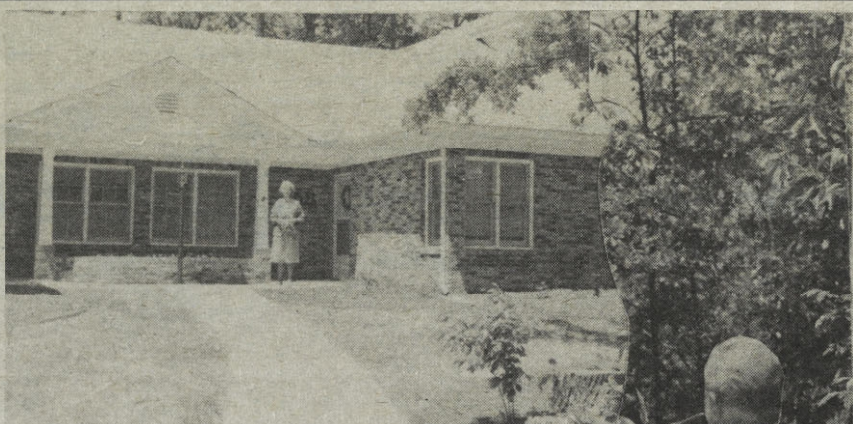
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## Presiding Bishop cites evils of apartheid

Applause greeted Presiding Bishop John M. Allin's call for changes in the U.S. government's policies toward South Africa and for closer ties between the Episcopal Church and the Church of the Province of Southern Africa when he spoke to Executive Council at its meeting in Memphis, Tenn., in April.

Allin expressed shock at the killing of non-violent demonstrators in South Africa and the arrest of church leaders. He stressed the Episcopal Church's history of opposition to apartheid, which he called an "evil social policy which masquerades as a theology."

He pledged the Episcopal Church will be "a faithful, sensitive, and responsible partner" with South Africans who work for peaceful social change and that it "will not remain silent in the face of oppression and will not walk away from the intense dialogue" needed in working for changes to "insure a stable region, economic prosperity, and progress toward full participation in self-determination."

His first step was to ask the Episcopal Church's Public Issues Office to increase communications with the Church of the Province of Southern Africa and consult with its leadership; to consult with members of the diplomatic community,

U.S. government officials, and business and labor leaders to identify policy options toward South Africa; to consult with religious leaders to identify areas of common concern; and, finally, to report findings and recommendations at the earliest possible date.

Later in the meeting, Council reiterated its support for a resolution passed in February concerning observance of the 40th anniversary of the liberation of Nazi extermination and concentration camps. It called on all Episcopalians "to ponder anew the horror that is racism and religious bigotry and rededicate themselves to purging from their own souls and society all traces of . . . anti-Semitism."

The resolution reminded all persons of faith "that God the Son . . . freely gave himself up as a sacrifice on behalf of all humanity . . . and that racism and religious bigotry are utterly incompatible with belief in Christ."

In reaffirming the resolution at its April meeting, Council asked that its message be shared with all Episcopalians and that copies be sent to Jewish agencies with which the Episcopal Church maintains relations "to identify our solidarity with the Jewish community in this 40th anniversary year."

## HAVE YOU HEARD . . .

### Do some needling for posterity

Some of you skilled needle workers may want to enter the Great American Quilt Contest being held to honor the centennial of the Statue of Liberty. The contest is open to quilters in the 50 states, District of Columbia, and U.S. possessions, territories, and foreign military bases. The best 52 quilts on the theme of "Liberty, Freedom, and the Heritage of America in honor of the Statue of Liberty" will be displayed in New York City in April, 1986. Two will be chosen for the collection of the Museum of American Folk Art. The first-place winner will receive a \$20,000 cash purchase award and an expense-paid trip for two to New York to attend the display. For rules, write: Great American Quilt Contest, Suite 1500, 1 E. Wacker Dr., Chicago, Ill. 60601.

### A New Number Two?

In another 30 years, Islam may be the second religion in America. Yvonne Haddad of Hartford Seminary says Americans should take Islam seriously because it's "here to stay." With as many as 3 million Moslems now in America—far more than the merging Presbyterian Church and several hundred thousand more than either the Episcopal Church or Lutheran Church in America—Haddad predicts a culture clash because the modern Islamic crusade is to convert "America to true morality." Haddad is quoted by the *National Catholic Register* and in Martin Marty's *Context*, where Marty notes we'll then "see moral majorities of our day on the defensive as they don't begin to keep Moslem standards."

### Now, recognition despite the lineage of sire and dam

As longtime owners of a pooch of undistinguished pedigree and appearance, the announcement of the Brown County Mixed Breed Kennel Club caught our eye. Feeling the pain of pups and

owners excluded from the purebred records of the American Kennel Club, the new organization, with the motto, "Our Dogs Are a Breed Apart," will for a modest fee issue registration numbers and "a handsome certificate suitable for framing." Should you or your pet feel in need of official affirmation, write: Brown County Mixed Breed Kennel Club, P.O. Box 51, Helmsburg, Ind. 47435.

### The Kiss of Health

A story that wandered from Hawaii by way of Delaware and into our offices concerns the benefits of kissing your spouse in the morning. An unidentified insurance company's survey found that husbands who kiss their wives in the morning live five years longer than those who just rush out the door. According to the bulletin of All Saints', Kapaa, Kauai, Hawaii, courtesy of St. John's Cathedral, Wilmington, Del., kissing husbands have fewer auto accidents, lose up to 50 percent less time from work for illness, and earn 20 to 30 percent more than their non-kissing confreres. The survey didn't measure the effects of wives kissing husbands or any possible benefits to the kisser. Even if you doubt the authenticity of the report, kiss her or him anyway. We're 100 percent sure it can't hurt.

### Prime Putdown

Anglican bishops in England are outspoken critics of government policies, and, according to Archbishop of Canterbury Robert Runcie, the Church of England no longer supplies the "sacred coping to overarch the social policies of the government." Taking note, Prime Minister Margaret Thatcher told a Conservative Party meeting, "You may have noticed recently the voices of some reverend and right reverend prelates have been heard in the land, I make no complaint about that. After all, it wouldn't be spring, would it, without the voice of the occasional cuckoo."

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At Holy Cross in Paris, Texas

## They went back to the past to build for the future

by David Westerfield

When Holy Cross Episcopal Church in Paris, Texas, needed additional room for young people, it reached back into time, across state borders and ocean boundaries, to maintain the historical nature of the building. As this group of ordinary people took on an extraordinary challenge, they always kept an eye on the future.

All the physical components of the project—the rubblestone, the tile for the roof, the cut white stone from Indiana, the designs from England—were obtained to preserve the building's beauty while keeping a special purpose in mind: the youth of today, the church leaders of tomorrow.

"It was time to make a move for the children," says Ruth Riddle, senior warden at the time the learning center was built and the woman for whom it was named. "If you don't have children, you might as well close your doors. You don't have anything." Holy Cross Church in Paris, a town of about 25,000 people in northeastern Texas, has about 55 members of high school age or younger.

"We have been given a beautiful heritage," Riddle says. The English Gothic church was built in 1917, one year after a fire destroyed most of the city, and the church building committee feared it would never find stone to match. But indeed, everything did match ideally. Even an Englishman was found, just as one had been located in 1917, to draw plans for the addition.

"It's been a whole series of coincidences, happy circumstances that were just meant to be," says Dr. Don Riddle, Ruth Riddle's husband, who met ecclesiastical architect Peter Marshall of York, England, when having work performed on a classic automobile. Marshall's designs were further developed by a local architect.

"All of us are pleased," says building committee chairman Don Black. "It took a lot of work. We're particularly pleased that we've got four buildings here that are harmonious."

The Rev. Richard C. Allen, interim rector, says the new building "emphasizes a concern the parish has for children and young people by building



Canon Richard Allen is greeted by Steve Field, chairman of the service committee. Workers from Kansas placed 100 tons of rubblestone on the learning center and the passageway which connects the old (shown below at left) with the new.



PHOTOS BY MARVIN GORLEY

something nice for them. My first impression is of the tie-in with the old and new of these buildings."

One hundred tons of rubblestone were shipped from the Subiaco quarry near Paris, Ark., for the construction job, which was completed by seven men and women from Wichita, Kan. Cut white stone, used on the arches and roof edges, came from Indiana.

"It's amazing that the people who made the original roof tile are still in business, and it matches exactly," Ruth Riddle says. "We knew we would make every effort to do all that, but we didn't know if we could. Everyone said it couldn't be done."

"But it can be done," adds Don Riddle, and Holy Cross now has seven new classrooms, one large class meeting room, two new offices, and the 70-foot arched passageway that connects the addition to the older part of the church. The Riddles, members of the church for 30 years, helped raise the \$246,000

needed for the new building and passageway by offering a matching funds program.

"We've done it on the outside, and now we're trying to do it on the inside," Black says. "We located a place in England where they have the insides of churches. It's like a clearinghouse of church furniture. We've already bought a pulpit from the 19th century."

While the building committee continues the interior touch-ups, the youngsters will enjoy their new classrooms. "They were very excited about it," Don Riddle says. "They were going around saying, 'I wonder which is my room?' We're interested in our children."

"Our youth groups have become active again," Ruth Riddle says. "We're thrilled with it. Every little block has fallen into place, and it is something of a miracle. You really can do what you really want to do."

David Westerfield is a staff writer for *The Paris News*, Paris, Texas.

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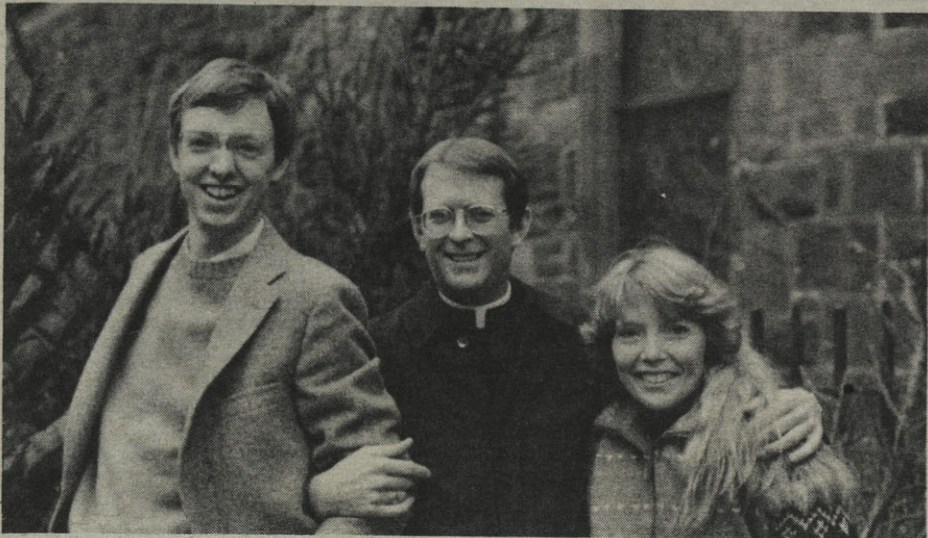
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'He made us feel like heroes'



With Lauren and Burr Hubbell is the Rev. Samuel Cross, who is credited with bringing new life to St. Paul's, Brooklyn, N.Y.

## Brooklyn parish has rebirth

by Nancy Nichols

St. Paul's Episcopal Church in Brooklyn, N.Y., is starting 1985 as an independent parish after three years of aid from the Diocese of Long Island. Its financial independence represents an astonishing rebirth for the parish which almost closed its doors four years ago.

In those days St. Paul's was home to 15 members who sustained the huge church on an annual budget of \$11,000. Because of leaks in the roof and lack of money for fuel oil, parishioners worshipped in the church from Easter through Thanksgiving and at other times retreated into the rectory.

Located in a traditionally Roman Catholic neighborhood, the small parish has been led back to life by the Rev. Samuel Cross, a native of Tennessee with a southern drawl and a dry English wit. He leads a group of 110 dedicated and often passionate parish members. Together they are refurbishing the 100-year-old church which was designed by Richard Upjohn and, despite interior peeling paint and cracked stained glass, still retains its beauty.

This year's budget totals \$105,000 with \$30,000 to \$40,000 set aside for restoration. Local merchants have donated materials, and parishioners have done much of the work themselves. About half the money will come from pledges and donations, the rest from fund-raising events.

"We had nowhere to go but up," Cross says. "The reason we didn't die is we have been too blessed—not with money and resources, but with people who cause St. Paul's to survive through sheer dogged perseverance."

The miracle of St. Paul's is further demonstrated by a quick glance around the neighborhood where two Protestant churches have recently been turned into condominiums. St. Paul's large neo-Gothic structure was surely also eyed by developers.

Cross remembers seeing the church for the first time: "There was an aura, there was a feeling, walking into that church, that made me feel comfortable, that I was finally at home. I felt it was a place where I could not only baptize my goddaughter, but I could be there long enough to marry her."

In ministering to the parishioners, Cross has been careful to respect the traditions of lifelong members while encouraging younger, newer members also. Says senior warden Janet Malcolm, "He didn't make us feel like failures because our parish was failing. He made

us feel like heroes for being able to keep it open. This was the church of his dreams—even falling down. He plunged in with tremendous energy, and we all got swept away."

Lauren Hubbell, one of the first to be swept in, came two years ago after sleeping too late to attend services at the church she usually attended some distance away. As she remembers it, Cross was so delighted to see her and two companions that he greeted them by extending his arms and stammering, "Three warm bodies."

For Lauren, who sings in the choir, and her husband Burr, an acolyte, the small ailing parish became a place for them to "act out our enthusiasm" for their religion. They often participate in Saturday work days doing restoration.

Rob Snyder, who leads work days, calls them "joyous" events for the parish. "So often churches are filled with cliques and backbiting," he says. "But St. Paul's needs are so great there is no time for nonsense. People are willing to give of themselves in a concrete way."

Cross believes the new members have found in St. Paul's a "worshiping, sacramental community" and "good friends who are sincere about caring for each other."

St. Paul's has attracted people who never attended any church before. Gail Gibney, one of the newest members, joined this past summer after finding the church on a Saturday afternoon stroll. She says St. Paul's has shown her a "kind of spiritual peace" she's never known.

Pat McKinley, another new member, says she was drawn by "the dynamic Father Cross."


But if Cross' growing flock represents a success for him, it also represents a potential problem. Senior warden Malcolm speculates on what lies ahead for St. Paul's. "How do you incorporate all these people as the parish grows? How do we direct our ministry outside the church with the idea that we can do something important for others?"

For the first time in recent history the struggling parish is keeping up with its fuel bills, but the radiators still clang loudly, making the sermon difficult to hear. Eighteen pews in the nave remain roped off, and on a bad day Cross must ask those few parishioners present to cluster into the front pews. Yet from within the parish hall a baby's cries are a potent symbol of rebirth for the parish that wouldn't die.

Nancy Nichols is a reporter for the MacNeil/Lehrer Newshour.

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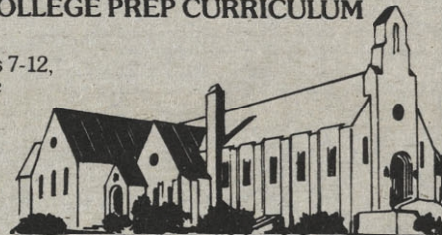
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inner  
of remarkable Episcopal  
ipated in the 44th Bing  
onal Pro-Am Tournament  
half a million dollars for  
was Bishop William Swing  
The other was his caddy,  
y, a veteran of 25 years  
this annual professional-

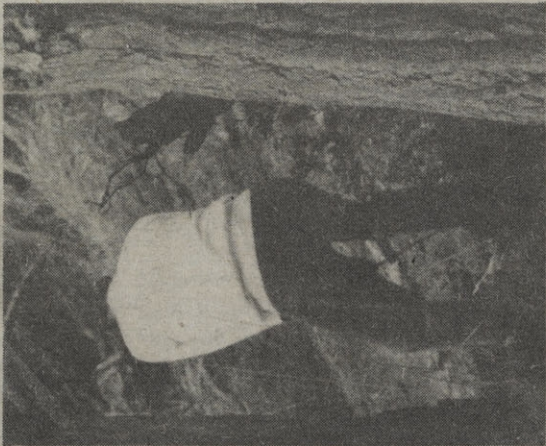
t. frequently outswung the  
in drives off the tee, was  
golfers in the U.S. to be  
honored with an invitation by Kathryn  
Crosby. The quality of his game was  
such that he was for two days the  
amateur who led the others in "helping  
his pro partner," which means he con-  
tributed to his team's score by 25 strokes  
over 36 holes.

Boyd, a member of the board of  
trustees of Grace Cathedral in San Fran-  
cisco, was president of the Northern  
California Golf Association 30 years ago  
and a leading amateur golfer for several  
decades. A parishioner of St. Mat-  
thew's, San Mateo, he was a regular  
player in the Crosby Tournament until  
arthritis demanded replacement of two  
hip joints, but he has now brought his  
game back to shooting in the high 70's.

During the three-day classic, the pair  
of Episcopalians were known on the  
course as Caddy Bill and Bishop Bill.  
The latter is the son of a professional  
golfer who used to go on national tours  
with Sam Snead. Swing worked in a pro  
shop while in high school and was cap-  
tain of the golf team at Kenyon College.  
Early in life, he says, he was torn be-  
tween going into his father's business  
and becoming a pro or spending three



First off the tee, Bishop William Swing calculates his aim on the 14th green. Even for a bishop, things can be rough, below. At right below, Swing and caddy Bill Boyd look over a long putt for a birdie.



years at Virginia Theological Seminary and becoming a priest.

The fact that the name Swing was more appropriate for one vocation than the other came close to depriving the Episcopal Church of an able and effective cleric! "I think a great many people find the Church a little more approach-able because a bishop swung around," he says.

Alan Conner is a writer/publisher who lives in Sausalito, Calif.

# The EPISCOPALIAN

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