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THE WITNESS

VOL. 65 NO. 8 AUGUST, 1982

Responses to WITNESS

try and the realities of youth budgets. This should be interpreted as a new and exciting program and not a reaction to the cost of General Convention.

Bobbie Bevill

**Youth Ministries Coordinator
Episcopal Church Center
New York, N.Y.**

Instead of blaming the institution, as Pelham seems to do, we would do better to work out a united front.

The Rev. Nathaniel W. Pierce
Nampa, Idaho

Kudos From Minnesota

Thank you for your special May issue on our General Convention. We plan to send the issue to our mailing list which includes our diocesan clergy, parish wardens, and delegates. With thanksgiving for your vital publication, I am, sincerely yours in Christ.

The Rt. Rev. Robert M. Anderson
Bishop of Minnesota

Youth Not 'Forced'

In his article, "Show Biz or Stewardship", the Rev. Edward Rodman refers to the young people of the Episcopal Church being forced to hold a meeting separate from the General Convention in New Orleans. The term "forced" is misleading.

The Episcopal Youth Event will be held at the University of Illinois, Urbana-Champaign, Aug. 2-6, 1982. This event will enable us to provide an opportunity for a large number (1100 to 1200) of young people and adults to come together for a period of time in a setting conducive to skills training, spiritual growth, celebration of ministry and experiences of young people from different races, cultures, life-styles and theologies. A university campus has facilities for learning, living, playing and worshipping, as well as a relaxed atmosphere.

The cost of General Convention was indeed a factor in the decision to go to the University of Illinois, but more importantly the decision had to do with our broader philosophy of youth minis-

To Benefit Young People

We are taking 30 of our top young people to General Convention. I would very much like 30 copies of the May issue of THE WITNESS. This would not only benefit the young people for General Convention but could also stir interest in your magazine with them and their parish.

The Rev. John Palarine
**Youth Ministry Coordinator
Diocese of Central Florida**

Seeks United Front

Joseph Pelham seems to argue in the May issue of THE WITNESS that we will not stop the arms race until we have eradicated classism and racism.

The reverse may in fact be true: we will never make a significant dent in the rampant classism and racism in American society until we stop the arms race.

This may appear to be a chicken and egg argument, but for me this is the crucial question I have about the whole approach of the Urban Caucus to our present situation. There is a basic disagreement here among those Episcopalians who feel the church should address itself to social issues. Some see the starting point as racism, while others feel it should be militarism.

Given this disagreement, it should not be surprising that the institutional church is itself divided on tactics.

Dragons Smiling

Marge Christie's observation in the May WITNESS — that the General Convention is meeting in an unratified state — is tremendously important. It is *not* too late to make other arrangements, as the American Academy of Religion-Society of Biblical Literature has in the past, in order to give full support to the status of women as equal persons. The church either demonstrates its support seriously and at every opportunity, or the dragons of hypocrisy smile and scratch their bellies and lean way back.

Nancy Hopkins
New York, N.Y.

Writes Fan Letter

All too often, church publications are mired in the "we've always done it this way" mentality, and THE WITNESS challenges that perspective. I enjoy seeing other Episcopalians with the same attitudes on so many issues, and with common concerns about the direction of the church. I especially enjoyed the May General Convention issue. The statements about women, gays, blacks and all the other "left outs" were great! I don't usually write fan letters to publications, but this one definitely needs a fan letter. Thanks for all the great, thought-provoking pieces you've done. I am a student at the University of Idaho, where we don't have many Episcopalians and the ones we do have are somewhat to the right of Barry Goldwater.

Lewis B. Day
Moscow, Idaho

General Convention Issue

Reports Impressive

I have enjoyed and continue to enjoy THE WITNESS. I think your report on the Episcopal Church General Convention was fair and informative. I was particularly glad to see the impact of women, blacks and gays in the various caucuses. This is much needed and all churches ought to be so wise. Yes, a convention does cost money that could be used for other charitable causes, but you must be concerned about your own house before helping build another's. Good for you and your church!

S. Diane Bogus
WIM Publications
College Corner, Ohio

Spreading the Word

Thank you for THE WITNESS Special General Convention Issue. Not only am I the editor of the diocesan newspaper in Oregon, but I'm also chairman of the Oregon Deputation to General Convention. If you would send me nine copies. I can distribute them among our deputies and to Bishop Matthew Bigilardi.

The Rev. Canon Laurence E. Davidson
Portland, Ore.

To Prepare Seminarians

I want to order 30 copies of your special May issue on issues confronting the church at its 1982 General Convention in September. The copies will be used by the rising senior seminarians and the senior teaching team at the School of Theology, University of the South, to help prepare for their trip to the 1982 General Convention.

Patricia O'Connell Killen
Instructor in Contemporary Society
Sewanee, Tenn.

Copies to Deep South

I have just read your May, 1982 General Convention issue. I would like to order 12 copies to distribute to my General Convention deputies and Episcopal Church Women delegates to the Triennial.

The Rt. Rev. William H. Folwell
Winter Park, Fla.

(THE WITNESS does not ordinarily publish anonymous Letters to the Editor. But we thought the following, received after our General Convention issue was published, worth the space. — Eds.)

Martini on Head?

I have no interest in being further exposed to the egalitarian drivel of THE WITNESS.

It is my sincere wish that your left-leaning, pro-feminist, pro-gay, anti-American, traitorous journalistic farce be again driven into oblivion — this time permanently.

I find your views on virtually every issue you choose to address to be shallow, ill-conceived, totally predictable and predictably errant. Had this country been largely populated by those of your ilk during its developing years, we would now be a lesser member of the Third World nations.

It being time now for me to prepare for a vestry meeting, I must conclude. Be assured that if I encounter you or a member of your staff at General Convention, I will pour a martini on your head.

In closing, I am *delighted* by the demise of ERA!

Yours in Christ,
A devoted Episcopalian

Lauds Malcolm Boyd

I think there will be many more Christians, when secular, unchurched persons can know what it really means to be Episcopalian. May we continue to demythologize our church, as the Rev. Malcolm Boyd suggests (May General Convention issue). Then the Word can be loved even more. Thank you, Malcolm Boyd, for sharing your gift for words with us.

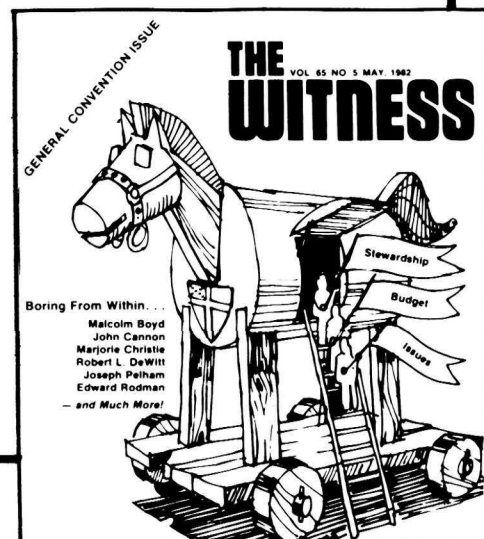
Sharon May Nyenhuis
Wichita, Ks.

Handicapped Left Out

This comes as a direct appeal to WITNESS readers, on the heels of the May issue, for assistance in insuring that the perspective of disabled people is heard at and by our General Convention. It is my understanding that the last convention resolved surrogates to be adequate voice and representation for disabled people. That attitude is demeaning.

In 1982 we have seen several attempts by the U.S. Department of Justice to rewrite the civil rights of disabled persons to make compliance voluntary rather than mandatory. It is also a year in which the Episcopal Church gathers to face other concerns presented to it by various special interest groups who also face further erosion of human rights in

Continued on page 17



Probing Future Energy Alternatives

by Larry Medsker



All too often these days, we hear the Reagan administration refer to a new plan to chip away at social programs as "the only alternative." Its leaders say, "Let the opposition come up with a better way." We would like to believe that there are better ways, and now, at least in the area of energy, credible alternatives are beginning to emerge.

The liberal religious community is aware of the importance of energy policy as it relates to ecological and social justice issues. Socio-technical aspects of the production and use of energy have been discussed in some detail. What has been lacking is a well-researched, policy alternative. We have become accustomed to plentiful and

cheap energy, and to using much more than we need.

Germane to this, a number of groups have recently developed plans for a U.S. energy strategy which, in contrast to government, show that lower energy consumption is possible without detriment to economic progress. (See box.) In fact, some of the plans are being described as the lowest cost alternatives for the nation. These plans would allow the nation to enjoy a more healthy environment, improve the quality of life, and reduce our dependence on imported oil, which tempts some of our leaders to consider perilous military scenarios and reckless development schemes.

The Audubon Energy Plan, for example, recently released in detail, is one of the particularly attractive proposals for assuring that the nation has an ample supply of energy by the year 2000 — and in a way that does not sacrifice the environment. The plan

Low-Energy-Use Strategies

1) *The Audubon Energy Plan*, Russell Peterson, Jan Beyea, Rupert Cutler and Glenn Paulson, Technical Report of the National Audubon Society, April, 1981.

2) *A New Prosperity — Building a Sustainable Energy Future*, Report of the Solar Energy Research Institute Solar/Conservation Study, Brick House Publishing, 1981.

3) *Our Energy—Regaining Control*, Robert Williams and Marc Ross, McGraw-Hill, 1981.

4) *Least-Cost Energy Strategy Revisited*, Roger Sant, Carnegie-Mellon Productivity Center Report, to be published.

Other Forecasts

1) *Solar Energy Systems and Resources*, Report of the MITRE Corporation, 1980.

2) *Energy Outlook 1980-2000*, Report of the Exxon Corporation, December, 1980.

3) *Study of Nuclear and Alternative Energy Systems*, CONAES Report, National Academy of Sciences, 1979.

Larry Medsker, a physicist and computer scientist, is an Associate Professor in the Division of Science and Mathematics at Fordham University. He is also an officer of the Methodist Federation for Social Action.

shows that it is possible to produce more goods and more services and provide a better way of life without consuming more energy than we do today.

Audubon Society scientists have estimated future supply and demand, analyzed energy use in each sector of the economy, and have assessed alternative energy technologies.

The Audubon Plan calls for a total energy budget for the United States in the year 2000 of 80 quads — the same amount we use today. The quad (quadrillion) is a standard measure of energy equal to a million billion British thermal units (Btu). In terms of oil, one quad is equivalent to about 500,000 barrels of oil per day for one year. One quad corresponds to the yearly energy used by about 3 million people.

A report by the Solar Energy Research Institute (SERI) calls for 60 quads in the year 2000, and the Sant projection is 88 quads. The Audubon forecast is a reasonable figure, significantly below Department of Energy and industry projections. And with increased efficiency, those 80 quads would have the effect of 120 quads with today's wasteful practices. The Audubon Plan therefore allows for 2-3% annual growth in the Gross National Product, even though the total energy budget does not change.

The projections show about half of the nation's total energy going to industry. Energy-saving technological improvements would enable 50-80% more goods and services per quad than is presently possible. The Audubon Plan allocates 25% to transportation based on a doubling of the average efficiency of automobiles to 30 miles per gallon and on substituting alcohol for 10% of our gasoline. These measures will decrease the demand for liquid fuels despite the increased use of autos. The remaining segment of the energy demand, commercial and residential buildings, would see sharp increases in

ENERGY SUPPLY				
	Yearly Supply In Quads		Portion of Energy Budget	
	1980	2000	1980	2000
Solar Renewables				
Biomass	2.1	8.9	3	11
Direct Collectors	-	4.3	-	5
Hydropower	3.1	4.0	4	5
Windpower	-	2.4	-	3
Photovoltaics	-	0.7	-	1
	5.2	20.3	7%	25%
Nonrenewables				
Coal	15.6	22.4	20	28
Oil				
Domestic	20.5	12.5	26	16
Imported	13.8	3.0	18	4
Natural Gas	20.4	15.0	25	19
Nuclear	2.7	6.6	4	8
	74.8	59.7	93%	75%
Total	80 Quads		100%	

conservation, including insulation and energy-efficient appliances. In this way, levels of consumption would decrease without a reduction in personal comfort or slow-down in the housing industry.

Of those 80 quads, 20% will be supplied by oil — a sharp reduction from today's levels — with only a small amount from imports. Solar energy will contribute 25% of the energy from a variety of sources. (See chart.) The Audubon Plan uses much less coal and nuclear power than the government and energy industry have proposed. Those sources are considered temporary holdovers of past practices and must be stringently regulated to control pollution and insure land reclamation. The assumption is that no new nuclear plants are to be built, that only two-thirds of those now under construction will be completed, and that several existing plants will be phased out.

Beyond the year 2000, the nuclear contribution will decrease as more plants are retired.

The plan will dramatically curtail environmental damage from strip-mining, air pollution, acid rain, and nuclear wastes. Sulfur oxide air pollution and rain acidity will actually drop well below current levels. The Audubon Plan will also ensure that environmental safety is built into the new energy-conservation and renewable energy technologies at early stages rather than added to them half-heartedly decades later.

The plan calls for little energy from synthetic fuels and no oil from shale or tar sands. The costs are too high and the inevitable environmental damage too great.

In order to bring about the Audubon Plan, a national commitment and large capital investment must be made. No

matter which path we take, huge amounts of money will be expended. Last year the United States spent \$350 billion on energy. The Audubon Plan calls for \$700 billion over the next 20 years, for investments in efficient machines, homes, cars, and industrial processes. Also in that period, \$600 billion would be required for investments in solar technologies which will subsequently *save* hundreds of billions of dollars. Even at that level, solar investments will be cheaper than relying on traditional sources of synthetic fuels.

If we take the path of energy efficiency, less investment would be required than for developing new oil and gas supplies, for producing synthetic fuels, or for building new coal and nuclear plants. Beyond economics, energy efficiency and solar energy could mean less damage to the environment, more jobs and less reliance on imported oil.

Considerable effort will be required to change attitudes and policies so that the needed investments will be made. However, some California utilities are already pioneering programs in which repayment of loans for solar and conservation improvements are added to the customers' monthly bills. Schemes such as that will be needed to make sure energy and economic efficiency are available to all income groups.

Now that we have technically credible alternatives for a new energy future, we need the will as a nation to make those plans a reality. We need to decide that gaining the benefits of low-energy, at lower costs, is a national priority. The following four areas provide ample opportunities in which the church community can become involved:

- **Conservation:** First, we can reduce the energy waste in our homes, cars, churches, and businesses. Members of local congregations can learn to be "house doctors," going out into the

community to help people to save energy. Energy-saving investments in church buildings will also alleviate budget problems caused by rising heating costs.

- **Education:** We can inform ourselves, our congregations, and neighbors about energy alternatives. Energy fairs, speakers, and newsletters are useful. Make sure denominational boards and leaders are aware of energy problems and solutions.

- **Equity Issues:** We must continue to push for legislation and programs to eliminate the extra hardship, brought about by rising energy costs, on low income people.

- **Policy Issues:** We should urge denominational leaders to take stands on energy policy and to open dialogue with state government and public utility leaders. We can make sure that their long-range plans include significant energy-efficient programs. We should urge public utility commissions and local utilities to introduce financing programs that will make energy-saving investments possible for everybody. Some fraction of church denominational investments could be diverted to energy-improvement loan programs for local churches and their neighborhoods — an impressive witness about the importance of the nation's energy policy.

We in the religious community have a serious stake in energy policy — both for the economic survival of local churches and implications for social justice issues. Now we have credible technical plans as a vehicle for implementing the ethical imperatives we have already identified. Do we believe that all things are possible? Let the church seriously join with environmentalists and other concerned citizens to protest business-as-usual energy policies. Let's affirm a new energy future for this nation and spread the word that there is indeed an alternative. □

THE WITNESS

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*Today, there are alternatives to prison  
which offer better results, so that in sentencing,  
conditions are directed to the one  
who broke the law, not designed to put new burdens  
on the taxpayer.*  
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Are Prison Systems Cheating the Taxpayer?

by Margaret Ellen Traxler

Building more prisons as a means of fighting crime is like enlarging cemeteries to forestall death, syndicated columnist Sidney Harris has observed. It can also be said that imprisonment of the offender can well be a continuation of punishment for the victim of the crime. Today, there are alternatives to prison which offer better results, so that in sentencing, conditions are directed to the one who broke the law, not designed to put new burdens on the taxpayer.

For example, Mary is the mother of

three young children. She was a CETA employee of a hospital, where her work record was good. Mary cheated on welfare. She bilked Aid to Dependent Children of \$5,000 over a six-year period. She's now serving a two-year sentence in a state prison.

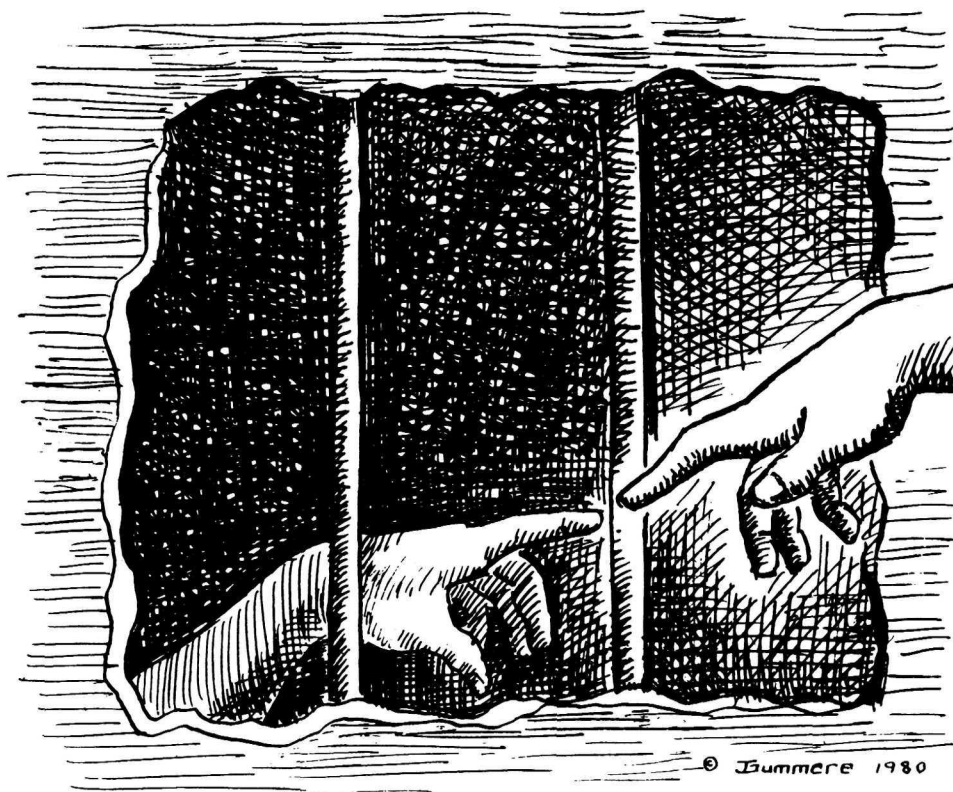
Over the time of her incarceration, taxpayers will provide \$14,000 each year to house Mary, \$5,000 a year for foster care for each of her children, and extra for courts and public defenders. Taxpayers will forfeit a total of about \$68,000 to show Mary how wrong she was.

And she was wrong, but the ones cheated are the citizens, for Mary should have been given careful supervised probation and should have been told to pay back with interest all that she stole. Mary should have been

told to keep her job, her children, her apartment and over a period of 10 years, pro-rated restitution could have been made. All this, of course, is apart from the psychological violence done to the mother and her children and the post-release time in which Mary will have to look for another job, gather her children together and then hunt for another apartment.

Alternatives to prison have not been promulgated and tried. As attorney Ralla Klepak, president of the Institute of Women Today has said, "We have to educate judges and give them the support of the judicial system to courageously try some of the alternatives to imprisonment." Klepak tells about a former policeman who was convicted of a theft and who was sentenced to spend time in the local jail. The prisoners there resented him

Margaret Ellen Traxler, a Notre Dame nun, is director of the Institute of Women Today. Based in Chicago, the Institute is sponsored by Protestant, Catholic and Jewish women's organizations and is designed to search for the religious and historical roots of women's liberation. One of the Institute's projects is to bring service programs to women in prison.



because he was a former policeman and attacked him. Ralla arranged with a center for community services to house the defendant and to allow him to donate his services to that center where he painted the walls and repaired the plumbing and windows.

Naturally, there are those who say rightly that no one wants violent people on the streets, but of the 550,000 men and women in our United States prisons, research tells us that only 12 to 14% are violent. Those who are violent or violence-prone must be kept from themselves as well as from society. They need medical and psychological therapy for healing. But what of the 80%, giving an outside margin? These 80% are costing the taxpayers as much as \$26,000 a year per person at Rahway Prison to an average of \$12,500 in other prisons. This 80% is not violent and we place them in prisons where they emerge

with a projection of 50% recidivism. Citizens want safe streets, safe homes, but are they getting an honest deal if prisoners are not healed, are imprisoned where they learn more brutality and then soon after release, return to prison once more?

In 1980, Michigan faced the formidable task of building 10 new prisons. A referendum killed this proposal two-to-one, whereupon the State Legislature passed a law allowing the governor to release inmates up to three months early in order to make room for "newcomers." The plan is working well and as *The New York Times* reported about the idea, "the sky hasn't fallen over the State of Michigan."

Edward Levy, when serving as U.S. Attorney General, pointed out the correlation between unemployment and the rise of crime. Levy said, "Give jobs

and use the monies for new prisons to develop job training and there will be a future for young men and women. Prison is no future."

What are the alternatives? One that appeals to common sense is the decriminalization of some laws. Why is it a crime to gamble in Chicago and not in Atlantic City? Why is it a criminal act to engage in prostitution in New York City and not in some counties in the Southwest? Legalize, or a better word, de-criminalize, some actions between consenting adults. This could bring a needed state control of these activities as well as fair taxation. Decriminalization of some laws does not pre-suppose or imply approval of the actions, merely recognition of the need for regulation, protection of possible victims and state control.

Another alternative is prompted by our need to understand how the poor are ground in the gears of bureaucracy. An accused person who is poor cannot pay bail and thus waits in jail for a court to decide guilt or innocence. After arrest, the release on one's own recognizance could be done in about 90% of the cases, according to studies done by Joe Bova at the Benedict Center for Criminal Justice in Milwaukee. A research and practicum program done by the Vera Foundation of New York City places the percentage even higher. Release on one's own recognizance becomes more reasonable if the accused has a family. There seems little excuse, for example, to hold a mother of children if the crime was non-violent or if the person has an acceptable work record.

Negotiation of warrants and pre-trial diversion are also compelling alternatives. When two parties are in conflict, one swears out a warrant for the other's arrest. Wise negotiation can be conducted between the two who are in conflict and the whole spectrum of court, jail and custody are obviated. For example, Max is angry at Bernie over a

land dispute or perhaps garbage disposal in the alley. Instead of arrest, the sheriff's staff negotiates between Max and Bernie and a resolution is arranged. No one goes to jail, to court, to find bail; the costly price of the system is avoided.

Likewise, the pre-trial diversion can be effective as a successful variation of release on one's own recognizance. When arrested, the accused agrees to waive rights to a speedy trial (which is rarely speedy) and the offender voluntarily accepts therapy suitable to need. A case in point might be a drug charge in which the person accepts therapy at a drug center; or a charge of habitual alcoholism, wherein the person does mandatory time at a detoxification center. At times, pre-trial diversion expects residential change for the offender. The group residence with careful in-house counseling, perhaps even mandatory job or vocational rehabilitation can do much to provide a new and better environment for stable life patterns. And these options are much cheaper than imprisonment!

There are few really useful industries or learning opportunities in most prison systems. The few that do exist receive wide publicity and mislead citizens into thinking that prison really can be a new and better beginning for the residents. There are only 66 vocational programs in prisons for both men and women and six of these are for the latter. With the present crowded prisons, what programs there are reach very few.

These facts lead to a series of alternatives of release which keep the offender under supervision but in upbeat learning situations. Some examples are study release, pre-release guidance and work release. The offender can study at the level of school last achieved, going out every day to regular learning institutions. In some instances, the college campus dorm has become the housing for the student in study release or the local "Y" for the one

on work release. Taxpayers who take hard looks at the options have come to see that a college graduate will return to society the investment made in a person's education through direct and indirect taxes in an 11-year period. A good investment considering that after the 11 years, the taxes will continue for a lifetime. With education, there is a decreasing schedule of recidivism which again takes a bill out of the taxpayers' responsibility.

A last area of alternatives relates to the use of probation, of which there must be increased use. Probation houses are just one option, but important also are supervised probation with carefully trained officers. Sentences in our country are getting longer. Sweden has found the opposite useful. Its philosophy is that if the prison system cannot convert or rehabilitate a prisoner in three years, it cannot do it in 30 years. Interestingly, in the Swedish system, there was perceived a great need to prepare for release

because during incarceration he/she came to see self with dignity and worth and there is reluctance to leave such an affirming environment.

In these alternatives mention must at least be made of juveniles. All of our institutions — church, synagogue, government — must work at restructuring the entire juvenile system, for it is unfair, obtuse and criminalizing. Young people are being destroyed for life, their civil rights denied. And practically no healing therapy is being given. Young girls especially are in jeopardy for documentation abounds showing that juveniles, both boys and girls, are raped in the paddy-wagon enroute to the police station. This however is a topic for another article.

In sum, the sentence must fit the crime. Cause must be related to need and need to consequence. Alternatives must be explored, and judges helped to bring suitable sentences to offenders, sentences that will not further defraud the taxpayer. □

Pews Are Not for the Living

There is something about a pew that God dislikes:

**Its hardness — Its insularity,
Its rigidity — Its rectangularity.**

It allows us only a view of backs of heads.

It regiments us into lines of puppets performing in unison.

It fences us off from everyone except the one beside us.

**It discourages us from moving — from speaking —
From kneeling — from standing.**

Dictators love to get people into pews.

Actors love to get people into pews

Judges love to get people into pews.

Preachers love to get people into pews.

Jesus never put people into pews.

A person's life begins in the mother's womb;

(Totally unlike a pew)

But when life ends the body is put into a structure

Much like a pew (hard, insular, rectangular).

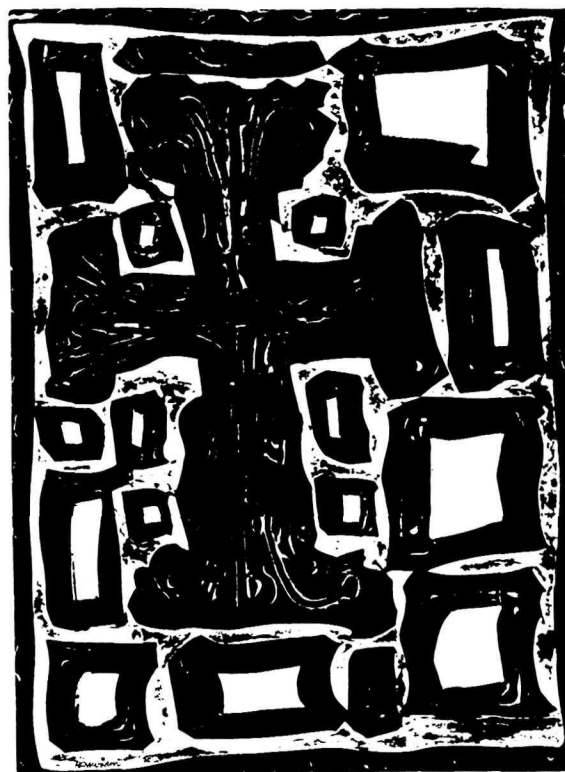
Pews are for the dead — Not for the living.

— Eldred Johnston

In Praise of Marriage

by Jim Campbell

I, James/ Mary take thee Mary/ James; to be my wedded wife/ husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband/ wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.



I believe these are among the most beautiful and substantive words ever written and spoken. They are beautiful in their simplicity and phrasing; they are substantive in the scope of eventualities, covered in a few phrases, that a couple can face in the months and years of marriage.

For some years now marriage as an institution has been for many young people a matter of indifference, skepticism, or outright rejection. Today the pendulum seems to be starting its swing back toward more acceptance. I don't want to argue about it. I want to praise marriage and to do so out of my own experience.

The Wedding Promise

My wife, Mary, and I in effect said, way back in 1955, that we would stick together with each other faithfully and lovingly under all kinds of conditions. Faithfully is hard. Lovingly is even harder. There are times you wonder

why you ever got into the mess. The other person seems almost a stranger. There's regret and anger. There are hateful thoughts, days of not talking. Hard to be loving! And the conditions can be horrendous. We'll look at some in a moment. But my wife and I stood in front of a group of witnesses and in front of God and said those fantastic words to each other, made that incredible covenant. And that promise has sustained us for over a quarter century.

In Plenty and in Want . . .

Materially speaking, there were only a few early years when we were near want. Even then the necessities were there and an occasional amenity. The rest of the time has been lived in comparative plenty: all the middle-class possessions and vacations every summer. Certainly we would have liked to have done or had some things we couldn't. Nothing strange about that.

If we think of "want" more broadly —

and I don't think the Book of Common Worship intends that — then we have a different situation. We can speak of want of understanding, of sensitivity to the other's needs, of communication, of tenderness, of forgiveness. These times of want were many and recurring. We made it through them. We forgave and began again, and again.

In Joy and in Sorrow . . .

So much of marriage seems to be neither. There are long, flat periods marked neither by great joy nor great sorrow. On the other hand there are the little moments, the intimacies, the arrival of the children, their heart-touching little words and deeds, their struggles growing up, and their graduations. There are the deaths of parents and the resulting emptiness that must be lived through and finally filled. There are the injustices experienced in the work scene which produce hurt and anger if not sorrow, and during which the mate must understand and support

the other. There is the joy of being able to make new beginnings after valleys of pain of whatever kind.

There is the sorrow of children leaving home, now adults, on their own. There's an emptiness. But it's a mixed event because joy is present too. Joy at seeing them launch out, joy in thinking you've done your best — despite lots of mistakes. Joy that now you and your companion are freer than ever to do some things you've wanted to for a long time. For some of these things, maybe you shouldn't have waited. Because ahead of you is that incessant uncertainty, that unpredictability. You can make plans and promises but events can override any and all of them — to your sorrow.

In Sickness and in Health . . .

Most of our 26-plus years have been in health, with a couple dramatic exceptions. Eighteen years ago, when our daughters were one, five and seven years of age, Mary went into the hospital for simple gall bladder surgery. Five days after surgery she hemorrhaged, necessitating an immediate second surgery. Then followed in rapid succession, blood poisoning, bowel obstruction, a third surgery, pneumonia, dehydration, and a wound that wouldn't heal. Forty-five days later I brought her home with an open wound. There were weeks of home care and visiting nurse ministrations. She finally fully recovered.

During those 45 days, my job went to pot; the children, though continuously cared for, increasingly looked like urchins. I went to bed with butterflies in my stomach and drove up to the hospital every day with those same butterflies, not knowing what I would find when I entered Mary's room. It was a time of hanging in, of doing everything and of not knowing what to do, a time for calling on friends who responded beautifully, of keeping family informed, and keeping your

sanity. It was also a time when the furnace broke down — in February!

Now we face a new situation. Our three daughters have left the nest. We've already done some things we have wanted to for a long time: we have taken ballroom dancing; for our 25th anniversary we took a long-anticipated trainride across Canada to the northwest; we've learned to sail and earned our "skippers' cards." Many more plans and dreams remain to be realized. But the sea of uncertainty is very much out there. It is rough and threatening. Dark clouds hang overhead. On Dec. 23, 1980, I was diagnosed as having acute leukemia. Two courses of chemotherapy put me in remission for six marvelous months. It was then we learned to sail and then we had — just the two of us — a two-week vacation in Canada. But on Sept. 3, 1981, our anniversary, a bone marrow biopsy revealed the disease had returned. Experimental chemotherapy put me in a brief remission again — long enough to enjoy Christmas, 1981, with all the family, including our daughters' boyfriends. But since January there have been several infections. The disease has returned. It's been four months of alternate stays in the hospital and at home. I write now from the hospital, waiting yet more chemotherapy.

The pressure is on Mary. If someone counted up her "stress points" they'd be off the scale. She is the breadwinner now, in a new position with many challenges. She comes to see me every evening, not knowing what she'll find. She sustains me. I listen for her step at the door. She swings with my every mood.

"In sickness" the promise said, and my wife is more than fulfilling it, faithfully and lovingly. And friends sustain me, amazingly so. A community of love and concern surrounds me and brings joy and even laughter. And my daughters are part of that sustaining commun-

ity, though all three are away from home. Illness means many things — brings forth various emotions, many of them good. But struggling with leukemia is another whole essay — even a book. Suffice it to say, we live each day one at a time, hoping for the miracle of regained health, conscious of the possibility of death.

As Long As We Both Shall Live . . .

These 26, going on 27, rich years have been mostly years of joy, of health, of reasonable plenty, of growing love and understanding and ever-deepening respect. There have been valleys. The wedding promise, that public covenant, and the marvelous God-given capacity to forgive have undergirded the years. They have helped bridge the valleys of want and of sorrow, anger, and regret. Now that same promise and covenant are helping us bridge even the valley of the shadow of death. □

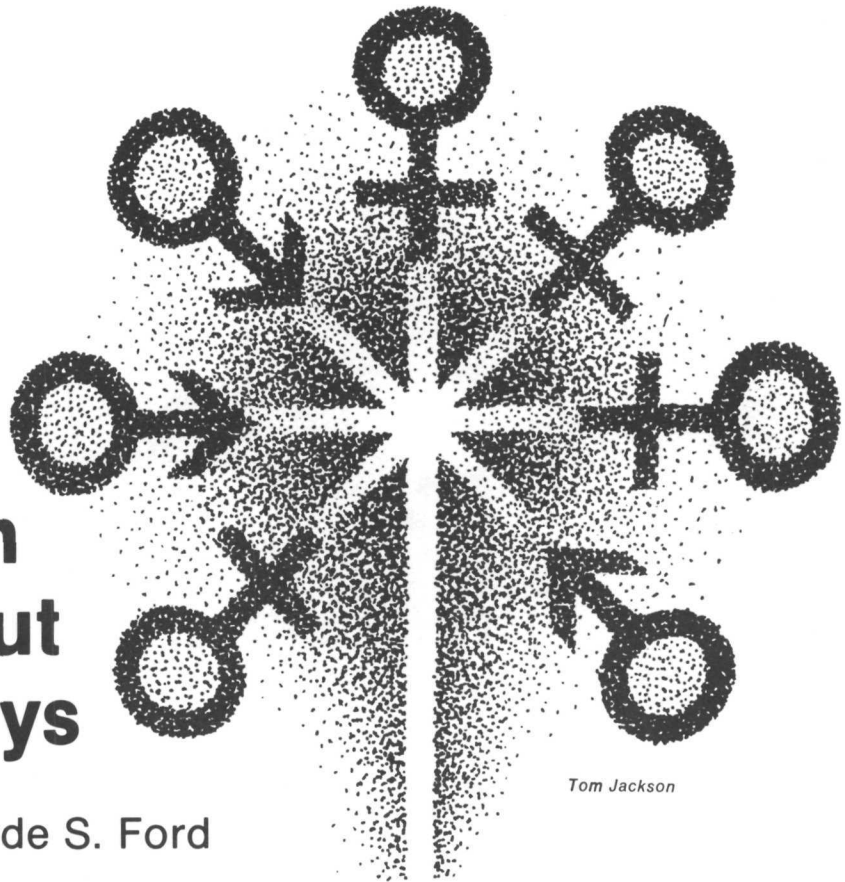
Requiescat

James Campbell, former executive director of Detroit Industrial Mission and a pioneer in efforts to improve the working conditions of blue and white collar employees, died of leukemia on Saturday, June 19, 1982. He had mailed the above tribute to marriage to THE WITNESS on May 25. A prolific writer until the end, he had also authored the article, "Affirming a New Public Philosophy" in our April issue, and had kept a journal of his own illness.

THE WITNESS staff could pay no greater tribute to one of its favorite authors than to run Jim's last piece, dedicated to his wife, Mary. And we send our loving thoughts and prayers to Mary and his daughters — Kimery, Susan, and Mary Katherine — as we celebrate the life of Jim Campbell.

Ecumenism Reaches Out To Gays

by Clyde S. Ford



Tom Jackson

Pope John XXIII gave ecumenism a push that attracted world-wide attention. In 1962 he caught the interest of my wife and me along with a number of others who recognized that fear, greed and egocentrism held sway in many of the principal denominations.

In January of 1964, in an attempt to raise a window and let in a breath of fresh air, my wife and I decided to begin inter-religious dialogue in our home. It was a success. Within six months we had several groups meeting in homes. For the first year or so we were sort of underground and wanted no publicity, because we were involving clergy as well as laity from the Jewish, Catholic and Protestant congregations. Then came people from the Islamic, Hindu, Zen, Baha'i, Mormon, and some of the

recent developing religious groups. We patterned our rules of conduct as suggested in *An American Dialogue* by Robert McAfee Brown and Gustave Weigel. After about three years we emerged from the underground and our groups were presenting panels for church, civic and parochial school programs.

Some people found that communication in group discussions, with strict rules, was painful. However, the more liberal clergy and laity found the listening experience educational and provocative.

Most of our trained moderators of the several groups invited participants of all religious persuasions. The requirements for membership were too demanding for many. A member had to be humble enough to abide by the rules, to face issues that caused the separations, and to recognize that dialogue does not remove genuine

differences. We had to find people who would accept a person espousing very different religious views and not try to convert him or her. Acceptance was the key word.

We had these meetings for 13 years before we learned of a fast growing religious group that had organized a congregation in Dallas, Tex., a few miles from our town.

I learned about it as I was reading the Dallas *Times Herald's* religion section and could hardly believe a story in which a clergyman performed a marriage ceremony between two 35-year old men. The heading read: *Marriage Vows Said in Gay Community.*

"Well, now," I said to myself, "This should be interesting — like a 'Dear Abby' story." Two males, before God, making matrimonial vows to each other! Loyalty, integrity, faithfulness, and love; familiar words in the usual

Clyde S. Ford is a retired Manufacturing Engineer, Bell Helicopter.

wedding ceremony were being used to bind two males in the Sacrament of Matrimony.

"Have you finished yet?" My wife, Louise, asked. "I've read it."

"What?"

"The funny article about two men getting married."

"Yeah, I read it."

"Well?"

"Well, what?"

"How do they, well you know what I mean. Do they have a sexual relationship?" Louise inquired cautiously.

"I don't know," I answered just as cautiously. "I guess they have a way."

"Well, it's a mystery to me. I simply don't believe it," she said. "What church did it say? Read the name of it."

"Universal Fellowship of Metropolitan Community Churches. They use the initials UFMCC."

"I don't know the answers," Louise said, "I thought we had heard every denomination in the area speak. Did it say if they were Protestant or what?"

"Doesn't say, but it appears to be very ecumenical, and it apparently is not harnessed with a bunch of laws and creeds that excludes anyone. Says that heterosexuals go there too."

"Funny."

After reading the rest of the paper I folded it, put it on the table, and went to the backyard to work. I began to think about this new church, at least new to me. We had invited to dialogue representatives of all the known religious groups in the Metroplex. I thought: "We've had these dialogue meetings in our home for 13 years involving all the religious faiths that we've heard about, and now here is a new one. No, not really, we can't invite them. They wouldn't be interested. They're not, well, they're no . . . are they Christian?"

For several days I thought about it. I imagined how our Jewish doctor would react to questions regarding faith and

morals; how the Catholic engineer, with six children, would respond to the subjects of reproduction and celibacy. What would the well known Presbyterian lawyer say about that kind of organization being able to secure a state charter? Would the Baha'i social worker from the psychiatric ward of the hospital want to practice her profession on these depraved people?

My mind would not let the matter go. After about three weeks I decided to call the UFMCC and talk to the pastor. When he answered the phone, he believed that the explanation I gave him was an attempt at harassment. I asked him to investigate our activities and gave him names to call. He suggested that I call him in 10 days.

"Well, I tried," I told myself. "Now, I can forget it. I really tried." I was sure the pastor would forget about it. However, I had promised to call him back.

After five or six days the pastor called me. To my surprise, he wanted me to set a date for a visit from the associate pastor and three lay people, who were officers of the church. We arranged for a meeting in about six weeks.

From the beginning, Louise and I were apprehensive about this coming event. I began to wish that my conscience would not bother me in such matters. We had worried about other dialoguers, but none had concerned us this much.

At the next regular meeting I would have to announce that a group of homosexuals from a new church would be our guests. They would tell us all about their growing organization. I managed to convince the group that we could handle the situation and we would react no differently than we had with other little known organizations.

No one in the group of about 25 had heard of the Metropolitan Fellowship. I asked if anyone remembered the *Times Herald* story.

"Doc, what do you know about

them?" I asked.

"Nothing."

"Then we have it all to learn. We haven't skipped a denomination yet; that is, purposely. Remember how long it took that Black minister to consent to our being involved with his congregation?"

"I think it's great," the social worker said. "Those people are clamoring for equal rights, ordination in the church, political self-determination and job security. I'll be looking forward to it."

My wife said, "You may as well get used to the idea; they are going to be here. We used all of the other churches to discuss differences and likenesses. These people claim to be Christian. We have to listen to them. I'm like you, Doc; at first, I didn't like the idea at all, but since I've thought about it carefully, why not?"

"I'll be here, yes, I'll be here, but don't hold me accountable for what I say," the doctor sneered.

"We will exercise the same rules for communication as we always do. Remember, we agree to accept people where they are in their religious persuasion. We make absolutely no attempt to change them."

About a week before the meeting, I sent out 33 letters (with a whispered prayer) reminding each member that we did have rules of conduct (I enclosed a copy), and that we would continue to use them. I mentioned that these four people from the Gay church were braver than we were.

And then it was Monday, time for the meeting. I asked the Gay people to arrive 30 minutes early for a short period of orientation regarding procedures and methods of communication.

I was getting uptight by 7:20 p.m. "Those people will be here any time, and I don't know what to say. How will I greet them?"

"You'll manage. You always have. Don't worry about it. I bet they are uptight too," Louise said.

I was standing at the window of a darkened bedroom when a Volkswagen turned into the driveway. I rushed to the back, flipped on the outside light, and as I was approaching the car they were getting out.

"Mr. Ford?" A rather small person spoke.

"Yes, are you the pastor?" I asked, extending my right hand. I was aware of how small the hand was and the deep resonant voice that came with it. The man couldn't have weighed more than 110 pounds.

"Yes, sir, I'm Carol Jenkins, and this is Joe Beaumont. Getting out of the back seat are Ruby Kilpatrick and Jack Meyers."

We walked around to the front door. After the introductions (I had to ask all their names again) we sat down. The pastor was dressed in a black three piece suit, a white shirt and black tie. He had a sharp crease in his trousers. The black shoes were shined. Very ecclesiastic. Ruby had on slacks of heavy material and thick soled shoes to support at least 200 pounds. Jack and Joe were about 150 pounds, average height, and were casually dressed. They were all under 30.

Louise gave them a warm welcome and suggested they have coffee or tea.

I observed each one quickly and thought: "These people are Gay? One looks a little Gay, but the others, not at all. What does a Gay person look like anyway?"

"Mr. Ford, tell us about dialogue and how it works. Why did you start it?" Carol asked in that deep voice.

I was surprised with the question and it relaxed me. After a short history of dialogue and that all we expected to accomplish was a true sense of understanding, everyone was relaxed and communication was normal.

The door bell rang. The first of 33 dialoguers arrived. (The first time all members had ever been present.) There were the usual before-the-meeting

conversations, but unusual glances toward our guests. I introduced the four, and informed the group that Carol was the associate pastor, Ruby was a truck driver for a vending machine company, Joe was a student in nursing school, and Jack was part owner of a flying service.

I began the meeting with several selected passages from the Bible, emphasizing the prayers of Jesus for all people to be one in Christ as Christ is one with God. I opened the discussion by asking for the first question.

"Yes," it was the doctor who asked, "When was the church founded and where?"

Carol began to talk. He was articulate and detailed the church history beautifully, recounting that the first two congregations lost their buildings to arson. Joe explained the workings of the church; how the stewardship program functioned, procedures for the elections of deacons, and the responsibilities of the laity.

The social worker asked about the background of each guest. She wanted to know which faith each one grew up with, and if they were communicating with their families and former churches.

Carol grew up as a Catholic in a small West Texas town. The family disowned him when they learned about his sexual preference. The church gossip drove him out of town and to California. After a two-year study program designed by a Presbyterian minister, Carol was ordained in the Metropolitan Fellowship.

Joe Beaumont was a native of Lufkin, Tex. and a member of the Church of Christ. He was removed from the fellowship of the church while he was in college at Huntsville, Tex. His parents refuse to see him. His sister and two brothers communicate.

Jack Meyers left his home and the Episcopal Church when he came out of the closet at the age of 20. His family allows him to come home, but he does

not attend church in his hometown, Amarillo.

Ruby, besides enduring the abuses about being fat all of her life, had to combat the remarks about being Gay. She left home and the Baptist Church in Shreveport, La. She has never returned.

The evening progressed with no problems. The exchange of information was a serious learning experience. An air of sincere camaraderie emerged. Respect and trust were noticeable. The problems of homosexuality in the old established churches were discussed. There were no language difficulties which had worried me earlier. The fellowship was genuine.

Promptly at 10 p.m. the meeting closed. There was laughter, relaxed but firm handshakes as the members left. The four guests did not linger because Ruby had to load her truck at 5:30 a.m.

While Louise and I were putting our large living area in order she asked, "So, what did you think of the meeting?"

"The best," I replied, as I folded the extra chairs.

"You say that after a lot of meetings when they are pretty good."

"Maybe it's because I'm glad this one is over, ended and done with."

"Are you going to invite them back as regular members? You usually ask our guests to join."

"I can't think of one reason why they should not be members of the group."

In less than a week each of the four Gays had called reminding us how good it felt to be accepted, from where they were, into a group like the dialoguers. Some of the members called and asked if the Gays were coming to future meetings. The Jewish doctor called and talked about his new concept of the Gay people and that he would have to rearrange his prejudices.

The same four never returned. However, Joe or Jack brought new people several times. The Universal Fellowship of Metropolitan Churches had representatives at each meeting for

the next six months. The dialoguers always knew which church each participant was from. During that six month's period we had no problems. Our discussions were never strained.

The communication was always clear and accepted. The Gay people contributed well, enabling the entire group to learn how people worshipped in a Gay community.

I think that I can speak for the majority of our group when I say that they appreciated the opportunity to learn about an alternate life-style from the Gay people themselves. □

No to School Prayer

by Robert Cromeey

I will do all I can to defeat the school prayer amendment that is being considered by our government. I don't want public school teachers to teach children to pray. I don't want anyone who hasn't studied the delicious intricacies of the prayer life to lead kids in prayer. I don't want people not skilled in theology to tamper with children's prayer life.

A murmured collect before a class is always petitionary or intercessory at best. The class petitions God to help the group study better, behave well, care for the parents and the sick and the country and the school. Where is the prayer of confession, thanksgiving, adoration? What about meditation and contemplative prayer? The children get a most limited, truncated view of prayer.

Prayer isn't just asking for things. In school prayer children continue with the concept of God as the great grandfather in the sky. Their theological perception is not deepened to include God as immanent and transcendent. The concept of God as the ground of being or the still, small voice or the inutterable other is not

developed. Public school teachers are not trained to teach the fullness of God. They are required to teach the most minimal concept of God.

For Christians, the understanding of God includes the nature, person and divinity of Christ. Prayer without reference to Christ is partial and incomplete for them. Reference to Christ in the Godhead is offensive and outside the theology of Jews, Muslims, Buddhists and Unitarians. It would be grossly unfair to nonChristians to pray in Christ's name.

The 8-year-old does not have real freedom of choice not to pray and walk out of a classroom when prayer is to be uttered. What an outrage to a child's sensibilities to ask him or her to stand against teacher and fellow pupils when they are about to pray. At 21, yes; at 8, no.

Prayer is not a rabbit's foot trotted out to bless a day, a frog jumping contest, an outboard motor or a classroom. Prayer is a sophisticated, intellectual and terribly simple way of life that takes nourishment, knowledge, practice, discussion and a community of faith. It needs home, church and personal support. It needs reading, writing and an open heart. It does not need the public school classroom.

Prayer becomes trivial when it remains an opener for a class or good luck charm. Prayer becomes an offense when forced upon others who have no choice but to obey. Prayer becomes a violation of constitutional rights when the state directs me or others to participate.

Suppose a pious public school teacher leads a school prayer in bumper sticker style, "Dear Lord . . . kill a commie for Christ." There are people who pray that prayer. I don't want children's ethics taught by public officials within school prayers.

Prayer can be emotionally damaging to children whose teacher might ask them to:

- convert the Jews and the heathen
- keep the dagos out
- assure victory for the British and defeat for the Argentines.

We have no guarantee that untrained teachers can restrain themselves from putting their own social, political and prejudicial views forth in the form of prayer. We cannot even assure purity in prayer from the trained clergy and laity. To ask officers of the state — teachers — to do more is an offense to them and a danger to children and one more blow to the dignity and majesty of prayer itself. □

The Rev. Robert Warren Cromeey is an Episcopal priest counselor who resides in San Francisco.

The Challenge of Being Episcopalian

by Baley Mason

The Episcopal Church, although hospitable to less affluent Anglicans, nonetheless is the nation's wealthiest and most powerful religious sect. Over twice as many Episcopalians as other denominations are in the top 20% income bracket, though only 3% of the population. Over 20% of the heads of the *Fortune* 500 companies described themselves as Episcopalians. More presidents of the nation claim Episcopal ties than any other. It is by far the best educated and professionally placed of the organized sects.

Yet amidst the comfortable station in the power elite, we find a church of contradictions:

- It provides a handsome Catholic liturgy, yet it is the most worldly of all churches.
- It has Anglican traditions stemming from Henry VIII, yet it fusses with Picasso-like modernism with the prayer book and services.
- It supports traditional family values, yet it embraces — for better or worse — the new morality.
- It is a male dominated church, yet it has led in ordination of women.
- It preaches poverty to the nation's wealthiest denomination and in Weston to the Commonwealth's wealthiest

community.

- It is an English church for English people, yet it was spawned in a revolution that overthrew English rule.

The suburban ethos, of course, makes it difficult for any established church to find itself.

Philip Slater, the sociologist and author of *The Essential Loneliness*, asks why is it that Americans seek to minimize, circumvent or even deny the interdependence upon which all human societies are based? We have our private homes, some even private summer homes, private cars, gardens, tennis courts, swimming pools, — and in the families we espouse yet more privacy with private rooms, phones, TV sets and a car for every driver.

In this country we have a fetish for raising our children to be independent. It is significant that in Japan — a nation many businesses are finding to be competitive — the emphasis in child-rearing is on teaching interdependence. Obviously this does not make the Japanese any less competitive or successful in a worldly sense. Maybe independence is not the great breeder of the entrepreneurial spirit we have been led to believe.

Our suburbs not only cultivate independence, they breed segregation. The small-town America of our grandparents, parents or even our own younger days were certainly far more economically, if not racially, integrated and far more interdependent.

Sociologists tell us that many Americans profess to feel disconnected, lonely and unprotected. Small wonder. Almost half of U.S. heads of families live more than 100 miles from where they were born; one out of five, more than 1000 miles.

Our institutions suffer a loss of continuity, identity and self, much as the people in them. As a footnote, church shopping — which dumbfounds me — may not mean too much to people who have become accustomed to moving three or four times and from three or four states.

Moving doesn't do much for family life. It does nothing to help the church either. Since I have lived here there has been a procession outwards of lay leadership: wardens, vestry, active members and loyal parishioners. It takes time to grow replacements.

One of my friends who sells real estate told me that one woman house hunting was noted as a good gardener. The agent asked whether she might want to see a house with especially fine plantings. The response was: "Don't worry, we plant annuals not bulbs."

The Christian Century a few years ago suggested only half facetiously that churches might want to build tents, not temples.

Weston is a vulnerable community and we are vulnerable within it to the pangs of isolation. The small interdependent village of Brent Dickson's *Once Upon a Pung* is sadly gone. The men all commute. The women are moving off to post-child rearing careers. More and more friendships are not built upon shared experiences but upon cocktail party conviviality. This is perfectly harmless of itself but makes for highly casual relationships.

I believe that just as a child cannot do without the affection and love of its parents, so adults cannot forgo the acceptance, respect and support of other adults. The loss of the extended

Bayley F. Mason, Associate Dean of the J. F. Kennedy School of Government at Harvard, is former Senior Warden of St. Peter's Church, Weston, Mass., and a delegate to General Convention.

family in our society makes adult friendships all the more imperative.

Solitude has its place, but one must always come back to one's fellow human beings to continue growing as a whole person.

Our ancestors — mostly from England and Northern Europe — did not emerge from the cave period in solitary splendor. They became civilized by collective ventures in hunting, farming and trading.

They did not walk alone.

Nor should we.

The Baptismal Covenant says: "Will you seek and serve Christ in all persons, loving your neighbor as yourself?" "I will, with God's help."

This commandment and Jesus' teachings to do unto others as you would have them do unto you is not merely a negative caveat to avoid harming a fellow being. It is a positive calling to love thy neighbor.

In Ecclesiastes it is written:

"Here again, I saw emptiness under the sun: a lonely one without a friend, toiling needlessly yet never satisfied with wealth."

In Ecclesiasticus:

"A faithful friend is a secure shelter where one finds a treasure.

"A faithful friend is beyond price . . .

"A faithful friend is an elixer of life, found only by those who fear the Lord.

How are we to gain these friendships?"

One could argue that we are subject to chance — date of birth, choice of towns, colleges or jobs.

C. S. Lewis, however, reminds us that for a Christian there is no chance.

Christ who said to the disciples, "Ye have not chosen me, I have chosen you," can say to every Christian group of friends, "You have not chosen one another, I have chosen you for one another."

Friendship is not a reward for good taste in people, it is the instrument, says Lewis, by which God reveals to each other the beauties of all others. □



Letters . . . Continued from page 3

our nation, and will be heard.

All the scripture I have read, both in and out of the seminary, in Christian as well as other spiritual works, speak directly to loving the poor and healing the sick and disabled. As an advocate for human rights for most of my life, who happens to be both learning disabled as well as mobility impaired, I find the life and teachings of the church to be contradictory. The message I wish to share at General Convention is that 39 million Americans are handicapped, yet most churches are filled with barriers. These include the attitudes of administrators who have not yet spoken out against Reagan's new assault on civil rights. The Black Caucus of the U.S. Congress is presently drafting a resolution in support of protecting the existing 1978 guidelines to implement Sec. 504 of the 1973 Rehabilitation Act. All churches should be doing likewise.

I am writing on day 51 of my fast in protest of the Reagan changes and vow to continue until others come forward to protest in an educational manner. The issue belongs to us all. No one of us can insure against disability.

Any help WITNESS readers can render in assisting my participation at General Convention as well as in saving the civil rights of 39 million Americans will be joyfully received.

Jane Jackson
Washington, D.C.

(Jane Jackson, who prompted THE WITNESS to do the special issue on the disabled last July and who appears in that issue, can be reached care of THE WITNESS. — Eds.)

CREDITS

Cover, Beth Seka from a design by Robert F. McGovern; graphic p. 4 adapted from John Huehnergath, Audubon Society brochure; graphic p. 8, John Gummere; graphic p. 10, Robert F. McGovern; graphic p. 12, Tom Jackson.

No August Editorial

THE WITNESS editorial is not in its usual position this month to give our readers ample space to respond to the special General Convention issue. We will print our editorial on page 3 next month.

Opens Windows

For me, THE WITNESS is like throwing open the intellectual windows after being cooped-up for a winter in a stuffy theological house. I don't always agree with what's written, and sometimes I'm not even ready to face the issues. But the most treasured gift I've received from THE WITNESS is room to think my own thoughts without feeling the pressure of conformity or the pressure of nonconformity.

One of the most loving things we can say to each other is simply this: "Tell me what *you* think." I hear that spoken in every issue. Thanks.

Madeline Ligammare
Kennesaw, Ga.

Supports Lonely Voices

Even though the magazine has a way of annoying me with some of its buckshot-type articles, I still subscribe. During these trying days of Reaganism in our land the lonely voices still crying out for justice and mercy deserve support.

The Rev. Harry L. Casey
Penns Grove, N.J.

Avid Reader Writes

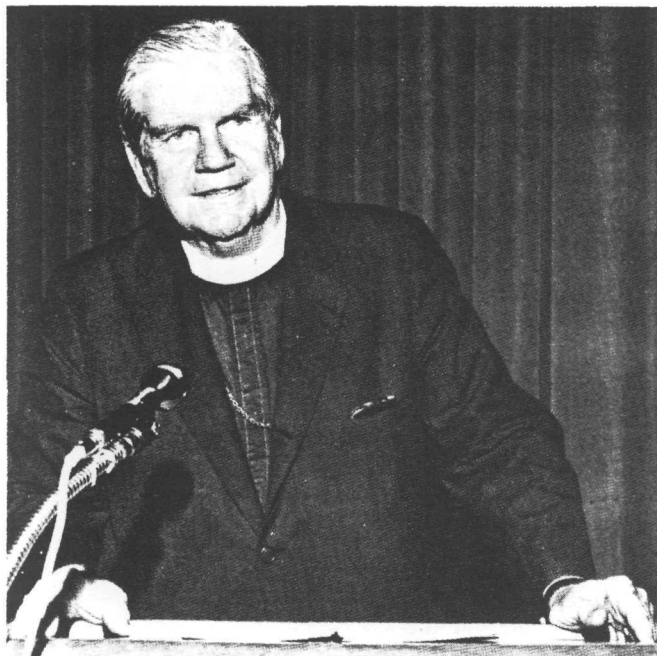
I have your renewal notice for the subscription to THE WITNESS which had gone to *Women in Transition*. Our group went into "transition" a year ago and we put it temporarily on the shelf. I could not be without THE WITNESS however, so took out my own personal subscription. I have also subscribed to the magazine for friends.

So, take *Women in Transition* off your list for now, and know that the founder and director is still reading THE WITNESS, avidly, and loving it.

Rosemary Matson
Carmel Valley, Cal.

Award Winners,

Marion Kelleran



John Hines

William Scarlett Award: John E. Hines, retired Presiding Bishop, Protestant Episcopal Church in the United States of America, headed the Church from 1965-74, and was known inside and outside of the Church for his innovative programs and courageous stands on social issues. He also served as Coadjutor Bishop of Texas from 1945-55, then as Bishop of Texas from 1955-64. Bishop Hines is retired "on a mountain," in Highland, N.C., with his wife, Helen.



Vida Scudder Award: Marion Kelleran in 1980 completed nine years as a member of the Anglican Consultative Council, a body representing the 26 autonomous churches making up the worldwide Anglican Communion. Since 1974 she served as chair of the council, of which the Archbishop of Canterbury is the permanent president. In this capacity she was a participant in the 1978 Lambeth Conference, a role unique to women.

She is Professor Emeritus of Pastoral Theology and Christian Education at the Virginia Theological Seminary, from which she retired in 1973. From 1946-62, she served the Diocese of Washington as its Director of Christian Education. Although her primary church work has been in education, she has been involved in ecumenical affairs, the role of women and the role of minority groups as well. From 1967-73, Dr. Kelleran served on the church's Executive Council, with assignments chiefly in the Overseas and World Mission Areas.

Dear Witness Readers,

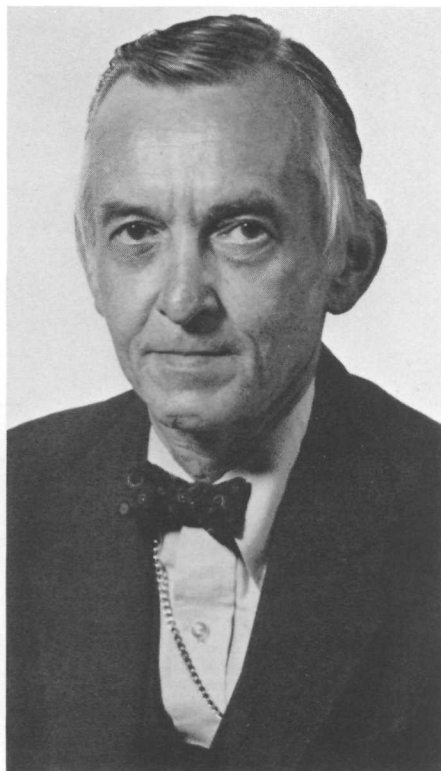
If you are at General Convention in New Orleans, we will be pleased to greet you at the exhibit area where Church and Society members and WITNESS staffers will be in Booth 406.

You are also invited to join us at the Episcopal Church Publishing Company Awards Dinner Sept. 7 at the Marriott Hotel, when the William Scarlett Award will be presented to the Rt. Rev. John E. Hines; the Vida Scudder Award to Marion Kelleran; the William Spofford Award to the Rev. Ben Chavis, and a special citation of merit to William Stringfellow.

Guest speaker will be the Rev. Canon Burgess Carr, former Secretary General of the All-African Council of Churches, Nairobi. Tickets for the event may be obtained at \$12 each from ECPC Booth 406 on a first come, first served basis. Limited supply available.

Convention Dinner

William Stringfellow



Special Award of Merit: William Stringfellow — theologian, social critic, attorney — is currently completing a trilogy with his new book, *Grieve Not the Holy Spirit*. The prolific author was a pioneer lawyer in East Harlem and an advocate for the dispossessed more than a decade before the so-called war on poverty. Because of his virtually unique experience as an ecclesiastical lawyer, Dr. Stringfellow is a prime mover in the organization of the Canon Law Society of the Episcopal Church. He has served as the only layperson on the Faith and Order Commission of the World Council of Churches, and is a director of the Council on Religion and Law. A Guggenheim Fellow, Dr. Stringfellow is a graduate of the Harvard Law School, the London School of Economics and Bates College and holds several honorary degrees.



Ben Chavis

William Spofford Award: The Rev. Benjamin Franklin Chavis, Jr., is Deputy Director of the United Church of Christ Commission for Racial Justice and a veteran of 21 years in the civil rights movement. He is a direct descendant of the Rev. John Chavis, one of the first ordained Black ministers in the United States. He has worked with Dr. Martin King, Jr., the Southern Christian Leadership Conference, and the NAACP.

As a member of the Wilmington 10 who unjustly spent 4½ years in prison, Dr. Chavis was listed as one of America's political prisoners by Amnesty International. In 1980, the Fourth Circuit U.S. Court of Appeals overturned the convictions of the Wilmington 10, clearing their records and names. While he was in jail, Dr. Chavis received numerous national and international awards, including the National Community Service Award from the Congressional Black Caucus, the SCLC Courage Award, the National Justice Award from the National Conference of Black Lawyers, the Paul Robeson National Freedom Medal from the German Democratic Republic. The cities of Detroit and Los Angeles have honored him with Distinguished Public Service Awards.

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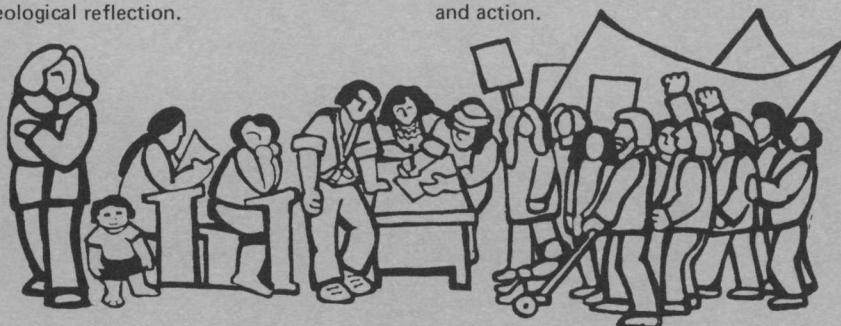
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