

EUC Founding (cont)

model energy parishes using alternative energy sources. Convener: Marian Kellera, Resource Person: The Rev. Norm Faramelli, Theologian: The Rev. B. Lloyd, Process person: The Rev. William Yon.

3. Revitalizing Parishes as a Process for Mission

Noting that the parish, the diocese and the entire Church must stand together in renewing parish and community life in the city, the Caucus called for greater and broader interaction between the parish and the community it serves. Leadership for action programs, said the Assembly, should be drawn from and involve both clergy and laity from the immediate community. Training and education programs must receive the highest priority. Convener: The Rev. Thom W. Blair, Resource Person: The Rev. Ed Rodman, Theologian: The Rev. Paul Washington, Process Person: The Rev. Frank Turner.

4. Economic Justice and Community Economic Development

The Caucus pledged itself to work with and for the poor and oppressed, minority groups, women and single-parent families. The assembly approved primary emphasis on equal opportunity in the Church and in society for community organizing efforts. It also called for a more equitable distribution of wealth and encouraged the education and training of young people. The Caucus recommended the formation of a national task force to create an Episcopal Empowerment Cooperative to implement the pledges and commitments it made, calling for opportunities for groups seeking constructive non-exploitative investments. Convener: The Rt. Rev. Robert B. Appleyard, Resource Person: The Rev. Charles W. Rawlings,

Theologian: The Rev. Dr. Gibson Winter, Process Person: The Rev. Peter Lawson, Staff: The Rev. Lloyd Casson.

5. Organized membership, Governance and Funding

The Caucus form of Assembly was formally adopted on the final day of meeting. Byron Rushing, of Boston, introduced the recommendation of the strategy group on Organization, Membership, Governance and Funding which outlined the membership of a Governing Board to plan the work and policies of the Caucus between its regular meetings. Convener: Mr. Byron Rushing, Resource Person: The Rev. Henry Rightor, Theologian: The Rev. Joseph A. Pelham, Process Person: The Rev. George Reynolds, Deputy: The Rev. Gilbert S. Avery.

The General Staff for the Assembly consisted of: Director, Hugh White, Planning Coordinator, the Rev. William Yon, Chaplain, the Rev. Lloyd Casson, Local Arrangements, the Rev. Tanya Beck, Communications, Jan Pierce, Administration Elizabeth Yon, Judi Deckebach, Toni Swanger and Annmarie Marvel. Special Resource Persons: Margaret Williams and Sister Martha Wordeman. The Keynote Speaker was Mattie Hopkins, of Chicago.

By April 11, 1980 The Episcopal Urban Caucus had been born with a Governing Board meeting in Detroit, Michigan. "After lengthy discussion concerning the need for the broadest possible representation on the executive committee, the following were elected:

Executive Committee

The Rev. Lloyd Casson, Chair, Ms. Lydia Lopez, Vice Chair, Arlene Margaret, SSM, Secretary, Deborah Harmon Hines, Mattie Hopkins, George Regas, Julio Torres.

EUC Governing Board

Lay Persons

Lelia Baldwin, Eddie Mae Binion, Bill Bolling, Elyse Bradt, Deborah Harmon Hines, Mattie Hopkins, Lydia Lopez, Arlen Margaret, SSM, Byron Rushing, Anne Scheibner, Lon Schoen.

Priests and Deacons

Lloyd Casson, Barbara Harris, Robin Merrell, George Regas, Gibson Winter,

Bishops

Coleman McGehee, Paul Moore, Richard Trelease, John Walker, Arthur Walmsley.

Seminarian

Julio Torres

With thanks to the following for information contained in this article: The Rev. Canon Lloyd S. Casson, the Rt. Rev. Barbara C. Harris, the Ven. Michael S. Kendall, the Rev. Canon Edward W. Rodman, the Hon Byron Rushing and New York Diocesan Archivist Wayne Kempton. Data was also obtained from the archival materials of the Rt. Rev. Paul Moore, Jr. and the Rt. Rev. J. Stuart Wetmore.



The Rev. Canon Robert Brooks reading from *The Founding of the EUC - 30th Anniversary Banquet*.

2010 RESOLUTIONS (continued from page 3)

Rights Amendment
Submitted by: Helene P. de Boissiere Swanson
Diocese of California

RESOLVED, That the 30th Assembly of the Episcopal Urban (see insert page 2)

Caucus recognizes with gratitude the action of the 2009 General Convention in endorsing another attempt to amend the US Constitution to include equal rights for women, and be it further
RESOLVED, That the Caucus urges its members and friends to devote time and energy to encouraging support for this amendment, and be it further
RESOLVED, That the secretary be asked to forward a copy of this resolution to the Episcopal Church Office of Government Relations.

RESOLUTION 2010 – 4

TITLE: Reinstating Union Cleaning Workers at the Episcopal Church Center

Submitted by: Earl Kooperkamp
Diocese of New York

RESOLVED, in this Lenten season of reflection, reconciliation and renewal, this 30th Assembly of the Episcopal Urban Caucus calls upon the Most Rev. Katharine Jefferts Schori and the staff of the Episcopal Church Center to reinstate unionized cleaning workers at the Episcopal Church Center. We call for the reinstatement of these workers by the Day of Resurrection, Easter, April 4, 2010 and be it further

RESOLVED, That this resolution be sent immediately to Presiding Bishop Jefferts Schori. (Note: The message was sent immediately to the PB. See "815" Union Workers, insert, p. 3, column 2)

2010 SAINTS (cont)

reneging on agreements with labor and to seek ways to reopen the mills, including allowing workers to buy the mills. He was elected Bishop of

Ohio in 1967 and he served until his retirement in 1984. He was one of the first to advocate for the ordination of women to the priesthood, declaring he would resign as Bishop if the General Convention failed to approve women priests in 1976.

Mr. Charles Rainford, who was active in the Episcopal Urban Caucus since its inception, passed away at home on December 30, 2009. The eldest of ten children Charles grew up in Harlem and attended Townsend Harris High School before entering the City Collage of New York where he majored in Biology. In 1947, while attending a Student Christian Conference, he met his future wife Eleanor, a Polish-American girl from the Berkshire Mountains. As a young man Charles worked with his father who was a dental technician, before he became a contractor with his brothers, Milton and Carl. He was also a professional photographer with the *Herald Tribune* and at the Copacabana Club. Charles Rainford was a member of Holyrood Church for 52 years and a close friend of Bishop Paul Moore, who awarded Rainford the Bishop's Cross for his service in the diocese. He and his wife were annual participants at the EUC Assemblies. At home Charles marched for peace and against prejudice and oppression, fed the hungry and supported members of Alcoholics Anonymous.

Dr. Horace Clarence Boyer grew up in Winter Park, FL in a deeply religious Pentecostal home where both parents were ministers. He sang in the church choir from the third grade and he and his brother, James, began performing and recording gospel music under the name, "The Boyer Brothers." With money earned from their performances they put themselves through Bethune-Cookman College in Daytona Beach, FL.

Walking past the Episcopal Church he heard the music of Bach, Mozart and Handel and "fell in love with the sophistication of the sound of the music and organ." He joined the Episcopal Church and went on to earn M.A and PhD Degrees in Music from Eastman School of Music. But the music he had grown up with was a vibrant force in his life. His career as a gospel scholar and a gospel "ambassador" to the Episcopal Church grew out of a calling to better acquaint his two beloved musical traditions and to encourage the celebration of diversity in the Communion. Dr. Boyer taught Music Theory and African-American Studies at Albany State College in GA, the University of Central Florida and the University of Massachusetts at Amherst. He served as curator of instruments at the Smithsonian and as a United Negro College Fund Distinguished Scholar-at-Large at Fisk University, where he directed the famed Fisk Jubilee Singers. He worked with the Episcopal Church's Office of Black Ministries to publish a collection of 124 African American songs which became the first edition of *Lift Every Voice and Sing*. In 1993 the Church Hymnal Corporation published *Lift Every Voice and Sing II: An African American Hymnal*, of which Boyer was general editor.

The Rev. Grant M. Gallup, was born on January 28, 1932 and died on November 6, 2009. He was educated at Alma College in Michigan and earned a Master of Divinity degree from Seabury-Western Theological Seminary. Ordained a priest in Chicago, he became curate at Church of the Atonement where he served until 1961 when he became vicar of St. Andrew's Church on Chicago's West Side. During his ministry in Chicago, Gallup was one of Chicago's first openly gay clergy and a founding member of Integrity. (See insert page 3)

SAINTS (cont'd)

After his retirement in 1989, Fr. Gallup moved to Managua, Nicaragua where he opened Casa Ave Maria Hospitality Center, a place that met the spiritual and practical needs of the clergy and laity of the country. He was a strong advocate for peace and an outspoken opponent of US military intervention and economic influence in the developing world. For many years he wrote a weekly on-line column reflecting the Propers of the week entitled, *Homily Grits*. Subscribers were world-wide.

Cease Fire! – Hicks

actively mediate conflicts and prevent shootings.” Where CPT can use its privilege as internationals of getting in the way of violence, CeaseFire’s violence interrupters use their street credibility to defuse violent situations on their streets by actively mediating conflicts and preventing shootings. Their outreach workers mentor individuals around family, school and employment issues. So where is the common ground between Al Khaliil victim, I listened to his mother tell about her and Durham or Chicago? At a vigil for a homicide conversation with the police. I could have been listening to a Palestinian mother telling the story of her conversation with the Israeli military or police in the aftermath of the killing. Blaming the victim...

Often communities living in the midst of violence and oppression only have the energy to make it from day to day. In Palestine, it’s called *sumud* -- steadfastness. A form of resistance...

While I don’t believe a CeaseFire-like program would work in Al Khaliil unless the

Israeli occupation ends, there are bits and pieces already working in social services initiatives, ministries of presence and nonviolent resistance to the Occupation. Would CeaseFire work in Durham? That’s something I am looking forward to exploring in our community in the coming months.

(Donna Hicks is Co-convenor of the Israel/Palestine Action Group and the Episcopal Peace Fellowship Advocacy Coordinator. She is also a member of the Episcopal Urban Caucus)



The Rev. Susan Russell speaking in Chicago at the EUC Assembly

“815” UNION WORKERS

The Cleaning Workers at The Episcopal Church Center The Rev. Michael Relyea

In mid-November 2009, Paris Maintenance Corporation told SEIU Local 32 B-J, the union representing its nine cleaning workers at the Episcopal Church Center, that for the first time in a number of years, the Center would be putting the cleaning contract out for bid - and that the Center had told Paris (the local union) to bid with aggressive cost cutting. Shortly after, the union met with Church Center management to propose cost cutting measures that would allow the workers to be kept at their current living wage of twenty dollars per hour with industry-standard vacation and sick leave benefits. No serious counter-offer was received from management. In late December the Paris workers were told that their employment at the Church Center would end on December 31. As a result, two of the workers were able to retire. Six workers had enough seniority to

bump six others working elsewhere for Paris who lost their jobs. The ninth Center worker did not have such seniority and was also laid off. The Paris workers were replaced at the Church Center by non-union workers employed by Benjamin Enterprises at a substantial saving to the Church according to Church Center management. A total of seven workers lost their living wage jobs.

On January 20, 2010, some of the Paris workers, their union representatives, and clergy in the Greater New York Labor-Religion Coalition met with the Chief Operating Officer of the Episcopal Church Center to urge that measures such as increased productivity and direct hiring of the Paris workers to eliminate contractor’s fees be taken to save their living wage jobs. The officer replied that replacement of the workers was necessary due to the Church Center’s financial crisis, and that the Benjamin workers were receiving a living wage and benefits. She would not say what these wages and benefits were, citing business confidentiality. This has been the Center management’s position since then. We are expected to believe that the Benjamin contract can provide significant savings while paying the workers something near the living wage Paris paid. Wages are by far the largest cost in a service contract and would have to be cut to achieve significant savings. The Paris workers and their union suspect that Benjamin pays as little as slightly above *minimum* wage to produce the savings. Management’s secrecy about the terms of the Benjamin contract tends to confirm this suspicion.

In the wake of the massive budget cuts last summer, the Episcopal Church Center laid off forty professional staff, resulting in the cutting of many positions, including a large number of those established years ago by the General Convention Special Program. This loss to the Episcopal Church’s witness for justice has been aggravated by the Church Center’s continuing to have its carpets vacuumed and bathrooms cleaned, not by the mostly African-American and Hispanic workers at a New York living wage, but by other mostly African-American and Hispanic workers at what is surely well below a living wage. The financial crisis is not preventing the maintenance of a well-kept façade, even if it means the exploitation of workers who have no union representation when there are alternatives to this exploitation. Here the Church undermines the (see insert p.4)

credibility of its own statements calling for justice in the workplace; justice that is especially important for those who do the hard essential work like cleaning that is generally looked down upon in our society. Remember Dr. King's sacrifice on behalf of the Memphis sanitation workers.

(The Rev. Michael Relyea is Associate Priest at St. Mark's Church in-the-Bowery and the former Investigators' Chair of The American Federation of State, County and Municipal Employees as well as former Vice President of the Local 1113 Union).

KEYNOTE ADDRESS
from EUC FOUNDING
Mattie Hopkins
(Excerpted)

Here we are! By now we all know by what series of steps we arrived at this place and we should know what our mandate is.

I understand that there are about 500 people here, and that means there are about 750 different agendas. We have two and half days to try to meld this confusion of ideas and convictions into workable principles of action. You are herewith being asked to enlist - to sign up - to join a REVOLUTION! Now I was warned by a long time friend not to use inflammatory words that would upset people and turn them off, so I'm sorry Bill Boli. I mean by revolution, something very simple. An elementary dictionary definition. I mean a complete change - a turning around in ways of thinking and acting.

Now we should all realize there has been a revolution of self-perception - that is, the way people see themselves - Black Americans, Hispanics, Native Americans, Asians. However the Church has not been attuned, nor particularly sympathetic to the changes in self-perception of either its members or the non-members in the communities which surround its properties. If we decide to join this REVOLUTION we must be

prepared: to join it where it is (and) to follow the lead of those who want aid but not domination or subjugation. And I emphasize here to join the Revolution. That simply means that it is already going on! The question to the Church in general, and to Episcopalians here tonight specifically is, "Which side are you on?" Let me make it clear that we do not here have the power to decide if this Revolution occurs. It is occurring. It may succeed, it may be doomed, it may again be temporarily slapped down - but it is!

It is obvious that we do not have the answers to the ills of the cities and we really only begin to perceive the root causes. I hope you have done your homework and read To Hear and to Heed and the Challenge of Evangelism and Mission. If you have then you know the conclusions that the three years of study and hearings have brought us to. Dr. Gibson Winter calls our condition the result of "degenerative disease." But diseases have causes. I believe that the root causes for our condition today are racism and the insatiable greed for wealth and power.

The economic problems that we will be discussing here are long term, complex and part of the degeneration. Planners have been warning us for years about cybernation. Labor Unions have fought the introduction of machines that replace workers. As women are finding out, there are few jobs that require "working up a sweat." But because the value is for "all the profit I can get," the cost of this technology to peoples' lives has been largely ignored. So now the technology is here - much that we don't even know about - ready to take our places not only in the factories and on the farms, but in the offices. What we have then is people left with nothing to do - for whom

society has no use. Will this society with its value system continue to tolerate useless consumers? Will it continue to pay for services to people who are nonproductive? There are many suggestions of the answer to that question: the gearing up of the war machines, the expansion of drug traffic, the cutting back of essential goods and services to the cities, mandatory birth control, euthanasia, fatal force, the death sentence - all of these point to the answer that those in power are giving.

How shall we as church people respond to this reality? It is certain that we cannot return to the "good old days." The past cannot be returned. It is our job here not to get hung up in nostalgia but to look at what is and to move to what can be. The revolution pushes the Church right up against the despair, the anger, the desperation and their companions - obscene cruelty, murder and destruction.

Some interesting standards come to mind in this struggle against the ills of the cities. I'm not a Biblical scholar but the measuring rod for our behavior and action seem clear to me: Thou shalt love thy neighbor as thyself; For as much as you have done it to the least of these, you have done it to Me; Forgive us our sins as we forgive others; Your kingdom come on earth as it is in heaven. As we analyze these causes and plan our actions there will be tensions. (But) what we are here for this weekend is to plan action. This is not a workshop or a non-credit course. This is an action oriented assembly where you are to design your marching orders and then go forward to implement them. From 1976 to this point this movement has been very proper, very non-threatening, very Episcopalian. It shall remain so until February 16, 1980. What it becomes after that is in your hands.
