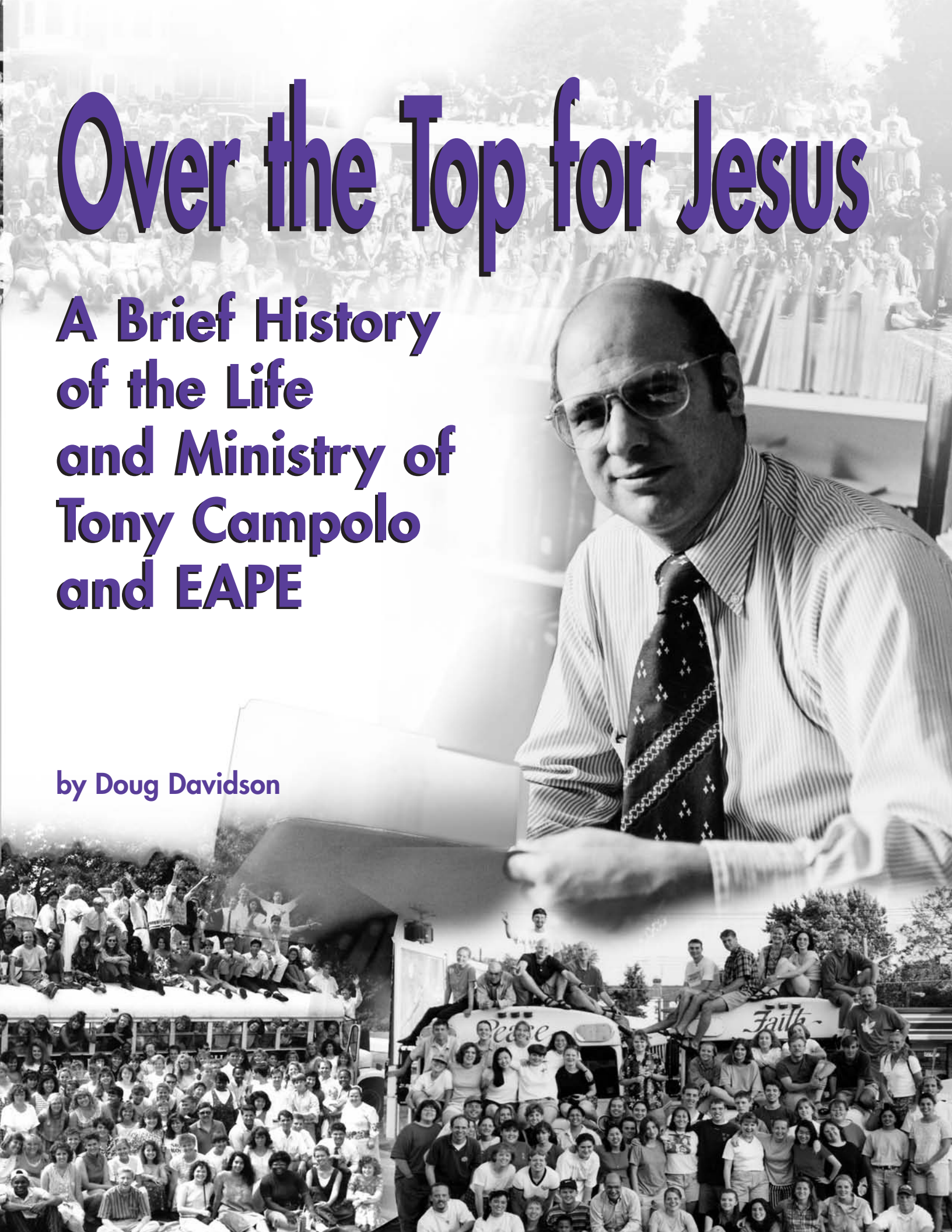


Over the Top for Jesus

A Brief History of the Life and Ministry of Tony Campolo and EAPE

by Doug Davidson



Over the Top for Jesus is dedicated with great love to Tony Campolo and the thousands of others who have helped to spread Christ's love through the ministries of EAPE.

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Tony Campolo

Over the Top for Jesus

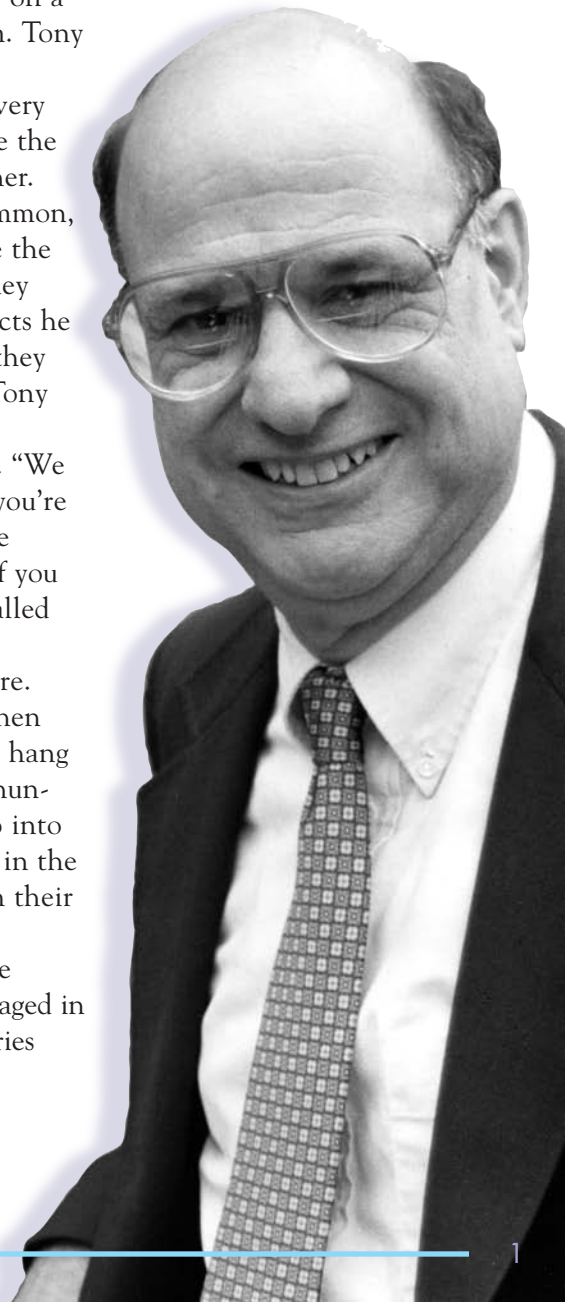
By the spring of 1978, Dr. Anthony Campolo, Jr., had already spent nearly a quarter century in the Christian ministry. He was a powerful evangelist, known throughout the country for his passionate and prophetic sharing of the very simple, very radical message of Jesus. As a college professor, he was beloved by hundreds of students—many of whom came to Eastern College primarily to “major in Tony.” He had started a few churches, served as pastor of several others, and preached in thousands more. The nonprofit organization Tony had founded, the Evangelical Association for the Promotion of Education (EAPE), had given birth to several universities in the Dominican Republic and was encouraging micro-enterprise in Haiti. Encouraged by his inspiration and vision, young people were pouring into the toughest urban neighborhoods of Philadelphia and New Jersey on a daily basis, helping kids learn to read and sharing Jesus’ love with them. Tony was happily married; father of two teenagers who made him proud.

For the past year, Tony and three close friends had been meeting every Tuesday morning—a time when they would talk about their lives, share the challenges they were facing, and offer support and prayer for one another. With the exception of Tony’s wife, Peggy, those three men—Craig Hammon, Jim Sweet, and Allen Carlson—probably knew better than anyone else the pressure Tony felt in trying to meet the many demands on his time. They knew how thin he sometimes spread himself, how many different projects he had going on continually. And on one particular Tuesday morning, as they talked about their visions and dreams for the future, they encouraged Tony to narrow his focus.

“I recall the conversation very clearly,” remembers Craig Hammon. “We all kept trying to say, ‘Tony, you are doing too much. You’re teaching, you’re speaking, you’re running all over the place, you’re raising money, you’re trying to operate programs...No human can do this. You’re gonna die if you don’t back off. What is your gift? What are you really fundamentally called to do? When it’s all over, what do you want to look back on?’”

Tony’s response was something Craig had never heard him say before. “I think it was an ‘aha moment’ for Tony,” Craig reflects. “He said, ‘When I hang up my sneakers’—I remember that phrase specifically—‘When I hang up my sneakers, I’ll feel like I’ve been successful if I can look back on hundreds of young people who have been motivated and challenged to go into full-time Christian service, to serve Christ in the difficult places, to serve the poor and run their own programs because of EAPE.’”

The Evangelical Association for the Promotion of Education has been engaged in some diverse and remarkable ministries over the past four decades. Simply documenting the organization’s “official” history is a daunting task in itself. EAPE’s story is a lot like



the stories its famous founder tells from the pulpit. Anyone familiar with Tony Campolo's preaching knows that his stories tend to grow bigger with each new telling. In a similar way, if you dig into any piece of EAPE's history a little, you'll find that the story just keeps growing. Buried in every major program and new initiative are hundreds of smaller stories worth sharing.

God has used EAPE's programs in U.S. inner cities, the Dominican Republic, Haiti, Africa, and around the world to touch countless lives. Hungry people have been fed, kids have experienced God's love, and thousands have been brought to Christ.

But that is only half of it. Tony Campolo and EAPE have provided thousands of young people with life-changing opportunities to become involved in mission work—from helping to paint a new school in Haiti, to tutoring second graders in Camden, to running a summer youth camp in a Philadelphia public-housing project. Young people came to work with EAPE wanting to do something great for Jesus—and often, they did. But most of them got more than they ever gave. For in the face of the world's poor, neglected, and suffering people, they saw the face of Christ anew. And they left transformed, inspired—ready to do even greater things for the cause of Christ.

Since he was a teenager, Tony Campolo has sought to respond faithfully to God's invitation to make a difference. Through his own ministry, and the ministry of EAPE, he has done exactly that. In the process, he has inspired countless others to take on the same challenge, to go “over the top for Jesus,” to reach out with Christ's love and change the world.



Eastern's Whirlwind

Anthony Campolo, Jr., was born on February 25, 1935, and grew up on Delancey Street in West Philadelphia. His father, Anthony Campolo, had come to the United States from Mesink, Italy, along with his brother after a horrendous earthquake killed their parents and many other family members. Tony's mother, Mary Piccerelli, was born in South Philadelphia shortly after her family arrived from Naples.

Like his two older sisters, Rose and Ann, Tony was always involved in church—active in youth group and annually receiving his perfect attendance pin for Sunday school at the New Berean Baptist Church. When he was in his late teens, that church disbanded, and Tony joined the Mount Carmel Baptist Church, where he remains a member and associate pastor today.

Growing up, Tony had a strong interest in science, especially astronomy. At age fourteen, he won second place in the National Science Fair, which led to a chance to meet Albert Einstein as well as a job lecturing at Philadelphia's renowned science museum, the Franklin Institute. At West Philadelphia High School, Tony was active in student government (eventually becoming president of his class), ran track (the quarter mile and the 100-yard dash), played guard on the basketball team, and even was a cheerleader during football season.

But the defining experience of his teenage years was his involvement with "The Bible Buzzards," a group of about fifty teens who met on Saturday evenings to study the Scriptures with a lay teacher named Tom Roop. "It was through these weekly gatherings," says Tony, "that I made the decision to accept Jesus as Savior and Lord and to commit myself to Christian ministry. It was there that I learned what serving God was all about. I can't overemphasize the importance The Bible Buzzards had in the formation of my personhood."

Tony entered newly established Eastern Baptist College in January 1953, two weeks after completing high school—beginning an association with Eastern that has endured for more than half a century. Finances were tight. Tony had to work one or more jobs to pay for school. The financial need grew more severe when his father came down with Hodgkin's disease during Tony's sophomore year. The following summer Tony drove a Good Humor ice-cream truck from 9:00 a.m. to 6:00 p.m., then reported to a plastic factory and worked the night shift from 7:00 p.m. to 3:00 a.m. He usually had time to grab a couple hours of sleep before beginning another hot summer day of scooping ice cream for kids in West Philly.

During his junior year of college, Tony began working with John David Burton, pastor of Mount Holly Presbyterian Church in New Jersey. Burton became a mentor for Tony, nurturing his pastoral gifts and his speaking ability over the next three years. Tony soon took over the youth program at Burton's church, while doing door-to-door survey work on weekends





for the local presbytery. Out of this survey work, Tony helped found a brand new Presbyterian congregation; a year later, Tony was preaching every Sunday and leading weekly prayer meetings for yet another Presbyterian congregation in Jacksonville, NJ.

Then, as now, Tony's energy seemed boundless. In a college newspaper article called "The Adventures of Tony," a loquacious author described one of Tony's summers in this way: "Eastern's whirlwind, master of efficiency and paragon of persistency, has stormed across the state of New Jersey this summer in the role of promoter, press agent, poller, and preacher for the Presbyterian Church USA. Tony is carrying the heavy burden of starting new churches in large, unchurched areas. His dependable little Ford covers as much as 600 miles a week, and serves Tony nicely, as does a two-room apartment complete with running water (his radiator leaks!)."

During Tony's senior year, he began dating a young coed at Eastern named Peggy Davidson. For their first date, Tony took Peggy to a prayer meeting he was leading at a little church in the woods in Retreat, New Jersey. "The road there was kind of like a fire trail," Peggy recalls, "and as we were driving there, I remember thinking, 'I wonder if there's really gonna be a church in these woods.' And then I looked over at him and thought, 'Well, I don't really care if there is or there isn't.' I guess I should have known what my life would be like, since most of our early dates were me going to hear him speak!"

Tony's Class of '56 was the first to attend Eastern Baptist College for all four years. Page through those yearbooks, and you'll find his smiling mug on every other page—student government, honor societies, sports teams, ministry groups. And in the 1956 edition of *The Spotlight*, you'll find Tony's farewell letter to "Mr. Eastern," written as president of the graduating class. After expressing uncertainty about where the future might lead, he concludes, "Goodbye, Mr. Eastern. I don't know how to say 'goodbye' so as to make it meaningful and expressive. I love you and I always will. Think of me for I shall think of you forever."



A Country Pastor

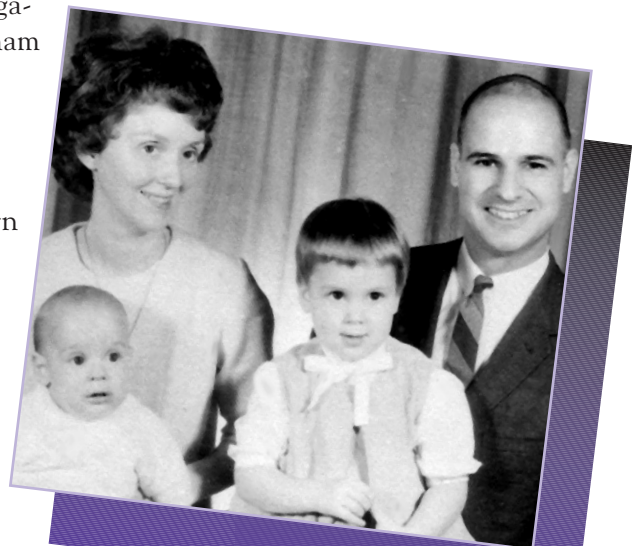
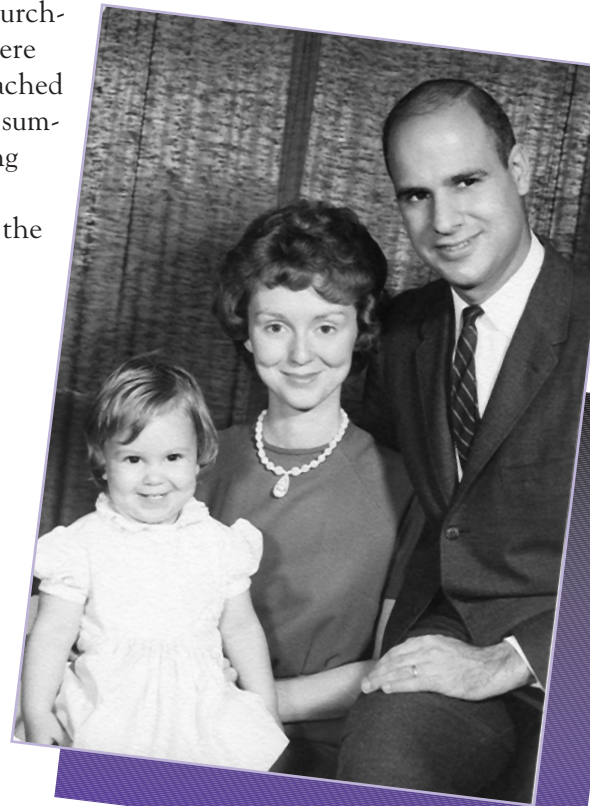
Tony began classes at Eastern Baptist Theological Seminary in the fall of 1956. The following spring, he accepted an invitation to become pastor of two small Baptist congregations in rural New Jersey. Those two churches—Chesterfield Baptist Church and Jacobstown Baptist Church—were located about five miles apart and shared a single minister. Tony preached at each church on alternate Sundays—and even spent an occasional summer day picking corn or filling silos with grain, as a way of connecting with the many farm families he served.

Tony and Peggy were married on June 7, 1958. Peggy remembers the time fondly: “We lived in an old tenant house on a dairy farm, and I simply adored those years. I learned how to milk a cow there. After prayer meeting one night, I told one of the farmers that I’d love to learn how to milk a cow. He said, ‘Come over to my barn at 5:00 in the morning and I’ll show you,’ He almost fell over when I walked into his barn at 5 a.m.—but I did learn to milk a cow!”

During those years Tony accepted a full scholarship to study sociology at the University of Pennsylvania. “Looking back it’s difficult to see how I handled it all,” Tony remembers. “I was attending seminary full-time, in a full-time master’s program at Penn, and pastoring the two churches. That same year, I got married. All those commitments put an incredible strain on me. Still I was running short of money, and I found out I could make an extra \$900 if I became the basketball coach of the seminary. So I took that on, too. It was a busy time, to say the least.”

Tony completed his seminary studies in 1960, the same year his daughter, Lisa, was born. In June 1961, at the age of 26, he left rural New Jersey to become pastor of a congregation outside Philadelphia, the Upper Merion Baptist Church. The congregation was growing and changing, and tensions about the Vietnam War and civil rights were ever-present during Tony’s tenure. Tony’s involvement in a campaign to assure fair housing for African Americans was applauded by some congregants and condemned by others.

The Campolos became a quartet when son, Bart, was born in 1963. It was a joyful time, but tremendously busy. With two young kids at home, Tony was now working as a full-time pastor in Upper Merion, traveling into the city once a week for doctoral coursework at Temple University, and teaching several courses at Eastern. The load was simply too much for him: “For the first time in my life, I felt I couldn’t handle things. I knew something had to change.”



Welcome Back, Tony!

That change came in 1964, when Tony left Upper Merion and accepted a full-time faculty position at his alma mater, Eastern Baptist College. Though he had not yet completed his Ph.D., the school took him on as a professor of sociology, and soon also made him the full-time chaplain.

Tony wondered at the time if he was making the right move in leaving the pastorate. “When I left Upper Merion Baptist Church,” he remembers, “I worried that I would never get another opportunity to preach. But the placement office at the seminary contacted me immediately about two small churches up in the coal mining district that needed a speaker for the following week. So without skipping a Sunday I moved from preaching every week at Upper Merion to preaching at other churches. From that time on, I seldom had a Sunday free.”

Tony’s reputation as a charismatic and powerful preacher grew, and so did his vision for ministry. “I realized I could use my position at Eastern to recruit students to work in ministry, and I could use the connections I was making through speaking engagements to raise money for the work I thought they should be doing.”

In 1964, Tony’s first year as a full-time professor, he also served as an interim pastor of the First Baptist Church of Trenton. The local Boys Club approached him with concern for underprivileged young people who were struggling in school. “I immediately saw the possibility of recruiting Eastern students to come over and do tutoring on Saturdays,” Tony says. Before long, college students were making the one-hour journey to Trenton every Saturday, offering academic support to nearly one hundred boys and girls.

As word spread about the successful program in Trenton, similar efforts were established in other neighborhoods. John Cochran, pastor of a Lutheran congregation in South Philadelphia, invited Tony to recruit Eastern students to tutor children and youth living in a government housing project called Southwark. That program—which grew to serve two hundred young people—was eventually coordinated by the Rev. Ernest Ackley, a professor of Bible at Eastern. A similar effort—involving after-school and Saturday tutoring—was established in Camden at the invitation of Eastern’s acting academic dean, John Thomas, the interim pastor of Rosedale Baptist Church. That work was soon replicated at Hope Baptist Church, in another section of Camden.

Initially, these efforts were somewhat controversial among the other faculty at Eastern. Some felt the school’s vans should not be driven into poor urban areas when the tutoring was not part of the college curriculum. Others contended that such social programs distracted from the academic emphasis of the school. Eventually, however, this kind of ministry became an Eastern hallmark. Today, every undergraduate student at Eastern participates in some form of inner-city community service.

The desire that Tony and his students shared to fulfill Eastern’s motto—*The whole gospel for the whole world*—was leading them to take Jesus’ message into some of the roughest urban neighborhoods in the United States. But that same radical commitment to spreading the love of Christ was also leading Tony in other directions.



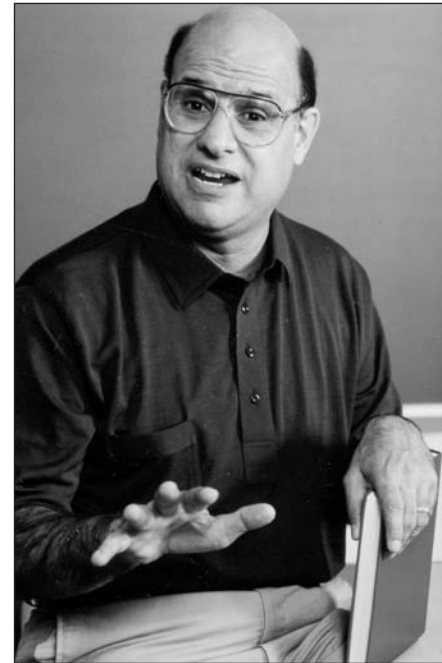
A University in the Dominican Republic

During his first year as a full-time professor, Tony was approached by a student who had just traveled to the Dominican Republic on a short-term mission trip sponsored by the Christian Medical Society. There, she had met a young Dominican doctor named Elias Santana, who longed to start a university in his country. “It was one of those God things,” Tony remembers, “because she had no idea that I had been dreaming for years of doing development work for a university in a third-world nation. I’d always thought it would be possible to have a profound impact on a country with the gospel message through the establishment of a Christian university.” Tony immediately contacted Santana, and then flew down to meet with him. With great enthusiasm, they quickly assembled a board of directors within the Dominican Republic to oversee the creation of a new university.

Tony immediately started using his speaking engagements to raise money to establish the new school. While speaking at an evangelism weekend for the First Baptist Church of Crawfordsville, Indiana, Tony shared the vision with the pastor and received a start-up grant of \$10,000—funds originally set aside for the church’s own building campaign. The father of one of Tony’s students at Eastern was C. Everett Koop, a prominent Philadelphia doctor who went on to become the U.S. Surgeon General. Koop ran an organization called The Light of Life, which supported the start-up and development of new nonprofits. For two years, the funds raised by Tony in support of the proposed university were channeled through The Light of Life, allowing the gifts to be tax-deductible. “EAPE might never have gotten started without Dr. Koop’s help,” says Tony.

In the Dominican Republic, things were moving quickly. The country’s primary university was predominantly Marxist, and the current government was more eager than Tony had realized to see another university established: “On my third visit to the country, armed guards appeared at my hotel. Before I knew what was happening, I was whisked into a car and taken to the president’s office,” Tony recalls. “The president told me he had given directions for legal incorporation to take place almost immediately. Furthermore, he let it be known that a campus had already been built for a new university in the city of San Pedro de Macoris. The next day, I was taken out to this campus where there was an array of some sixteen buildings that would be immediately available for our purposes. I couldn’t believe it.”

Upon Tony’s return to the United States, he and Peggy realized they needed to establish a nonprofit organization to oversee these developments. Several close friends of the Campolos—including Allen and Beverly Carlson and Phil and Judy Lister—made up the fledgling organization’s first board of directors. Serving as secretary, Peggy contacted a lawyer to draw up the papers necessary for incorporation. Oddly, it was this lawyer who suggested the ministry be named the Evangelical Association for the Promotion of Education. “There was no prayer meeting or discussion of any kind about the creation of the name,” says Tony. “In fact, it was designated by the lawyer in a rather off-handed manner. Thus our cumbersome name—which I have had



to explain more times than I care to remember—came into being.” EAPE was incorporated in 1971—its mission being “to establish educational institutions in undeveloped countries and to sustain their operation by raising funds and recruiting teachers.”

Almost overnight, EAPE became a major player in educational development within the Dominican Republic. Stories about EAPE’s establishing a new university were on the front page of the national newspaper, and the people of San Pedro de Macoris were delighted at the possibility of hosting the school. For Tony, the whole situation was a bit overwhelming: Could he really deliver the full-fledged university program that was now expected?

Seeking support, Tony contacted the Rev. Leon Sullivan, a prominent Black pastor in Philadelphia and the founder of Opportunities Industrial Corporation (OIC). Sullivan and OIC’s job-training efforts had been highly acclaimed by the Nixon administration, and the organization had just received government funding to help expand their program internationally.

Tony arranged for Dr. Sullivan to join him on his next trip to the Dominican Republic. Their journey got more publicity than Tony expected: “When we arrived from Santo Domingo, we were greeted by the president’s official delegation and immediately chauffeured to the presidential palace,” he remembers. “Doctor Sullivan promised the president of the country that OIC would work along with EAPE to develop a university program that would have an emphasis on vocational skills.”

With additional funding from OIC, EAPE was able to expand its offices in the Dominican Republic and hire respected economics professor Jose Postigo as the organization’s first employee. Postigo held considerable prestige within Dominican society and possessed political connections that opened new opportunities for the expansion of the university program. Other prominent citizens of San Pedro de Macoris grew more and more involved, viewing the school as a major opportunity for social and economic development.

Eventually, two critical decisions were made: First, OIC would establish its own office in the Dominican Republic under Jose Postigo’s leadership, independent of both EAPE and the new university. Second, the university established in San Pedro de Macoris would itself be independent of EAPE.

While the new university never developed the distinctively Christian emphasis Tony and EAPE had envisioned, it has provided job training and educational opportunities for thousands of young people. And it still bears the name its founder gave it: Eastern University. “I wanted to honor Eastern College,” says Tony, “which had given me the freedom and resources to do all the developmental work of EAPE up to that point—and which continues to provide incredible help for our organization. Naming the school after Eastern just seemed like the right thing to do.”



Self-Help, Sandals, and Two More Schools

On his many visits to the Dominican Republic, Tony continually kept his eyes open to the needs there and imagined how EAPE might help meet them. One example came in early 1974, when Tony was driving near Eastern College, and stopped to pick up a hitchhiking student. Tony knew Ralph Prickett had a knack for fixing all kinds of things around campus—from cars in the college parking lot to the old film projector in the school auditorium. Tony told Ralph about La Posada, a medical mission in the Dominican Republic that was in desperate need of a full-time mechanic. By the end of that summer, Ralph and his new bride, Barbara Watson (another Eastern student), were working at La Posada with Medical Group Missions, and receiving a small stipend as EAPE's first missionaries in the Dominican Republic.

Ralph and Barb's initial six-month commitment eventually led to four years at La Posada. Barbara assisted doctors, helped at the pharmacy, cataloged thousand of pairs of donated eyeglasses, and got "smiled at and spit up on" by babies at the clinic. Ralph serviced a fleet of vehicles, set up a ham radio station, dug wells, raised hogs, and did extensive modification on a school bus donated by EAPE.

Ralph also served as the first contact within the Dominican Republic for EAPE's Self-Help Program, established after Tony visited in January 1975. Initially operating in four villages, this program provided employment for Dominicans who made sandals, purses, toys, and other items. These handcrafts were imported to the United States and marketed by EAPE, primarily through volunteers who organized "house parties" where the crafts were sold. For more than a decade, EAPE promoted economic development through the marketing of crafts and products made in the Dominican Republic—and later in Haiti.

After Eastern University in San Pedro de Macoris became independent, EAPE continued to pursue educational opportunities in the Dominican Republic. Two things remained true: The charter given to EAPE by the president remained the only available charter for starting a new school in the country. And Tony's dream of starting a specifically Christian school remained unrealized.

Tony was soon contacted by civic leaders hoping to establish a university in Azua, in the southwest of the country. The idea seemed viable, and EAPE hired Robert Jones, a former employee with Church World Service in Santo Domingo, to organize the project and serve as its liaison within the Dominican Republic.

Once again, things moved fast. EAPE raised enough money to get the school started, but ongoing funding was a problem. Tony recalls, "The people of the city of Azua were incredible. The facilities in which the university was to be housed were given to us by the city free of charge, but the young people who came to study knew the resources to keep the school going were not at hand. Consequently, each week they would go door-to-door asking people for



small contributions so the faculty could be paid.”

Just as in San Pedro de Macoris, the growth of the school in Azua caused a change in local attitudes. Soon the community began to resist defining the school according to EAPE’s evangelical commitments.

Eventually, a similar decision was made to grant the university its independence. EAPE maintained a closer long-term connection to what became known as The Technical University of the South, offering financial assistance and short-term mission trips into the 1980s. Today, the school continues to serve thousands of students in the southwestern part of the nation.

In the early 1980s, a third university was established in the Dominican Republic with EAPE’s support—this time in the North. In this case, EAPE’s hopes of founding a specifically Christian school were finally realized. Today, the National Evangelical University maintains a central campus in Santiago, as well as an agricultural school in La Vega and a teacher’s college in Santa

Domingo. Several years ago, Tony’s close friend and Eastern University colleague, Harold Howard, accompanied Tony to the National Evangelical University where Tony received an honorary doctorate from the school in recognition of his role in promoting educational and developmental efforts throughout the Dominican Republic.

Reflecting on the schools EAPE established, Tony tends to minimize his role: “In reality, I did a great deal of work, but I accomplished very little in starting these schools. What I did do was get people together, got them thinking, and provided small amounts of seed money.”



In August 1977, Tony came to visit us at La Posada, the medical mission in the Dominican Republic where my husband and I worked as EAPE missionaries. One day, four of us drove up to Jarabacoa, and from there, through the mountains to visit David Small, another former Eastern student who was working with farmers there, teaching agricultural techniques and trying to help them make the best use of their resources.

Tony was driving the Land Rover. I don’t consider Tony a safe driver even in the best of circumstances. He’s always in a hurry—and always talking and making dramatic gestures with his hands and not paying attention to driving. He glances at the road but his eyes dart everywhere. He’s funny to watch, and it felt like being on an amusement park ride. He hit pot holes faster than he should have, and

one time, Jackie and I bounced so hard in the back seat that our heads crashed into each other. It hurt. But it was so funny, we were laughing hysterically, and Tony was just bouncing along without a care in the world.

All of a sudden, Tony slammed on the brakes, and we skidded to a stop on the dirt road. As Jackie and I craned our necks to see what was in front of us, Tony started muttering, “Oh, jeez... oh jeez...”

The road had disappeared. We were on the edge of a mountain, heading down into the valley, and the road in front of us had washed away. The Land Rover was sideways on a steep cliff. And since it was a single-lane road, we couldn’t turn around.

So Tony went down that hill. I don’t know how he did it, because I’m sure there was nothing under the right side of the vehicle. But he managed to

get us down that hill to where the road picked up again.

When we got to David’s house and told him about the road coming in, his jaw dropped. He pointed toward the mountain and said, “You didn’t come on *that* road, did you?” Then he started laughing—but also looking downright flabbergasted that we’d made it. Seems that road had washed out months earlier, and a new road had replaced it. We’d missed the turn-off. Tony was no doubt talking.

I was convinced that day—and I still am—that Tony Campolo has battalions of guardian angels operating around the clock to keep him out of trouble. He’s such a gift—he does so much to further God’s kingdom—that I believe God sends out armies of angels to keep him safe. And I am grateful I got to benefit from all the angels working that day on “Tony duty.” ❖

—Barbara Watson (Prickett), excerpted from her book, *Wake Up Barbara! And Help Me Find This Snake!*

Preaching and Politicizing

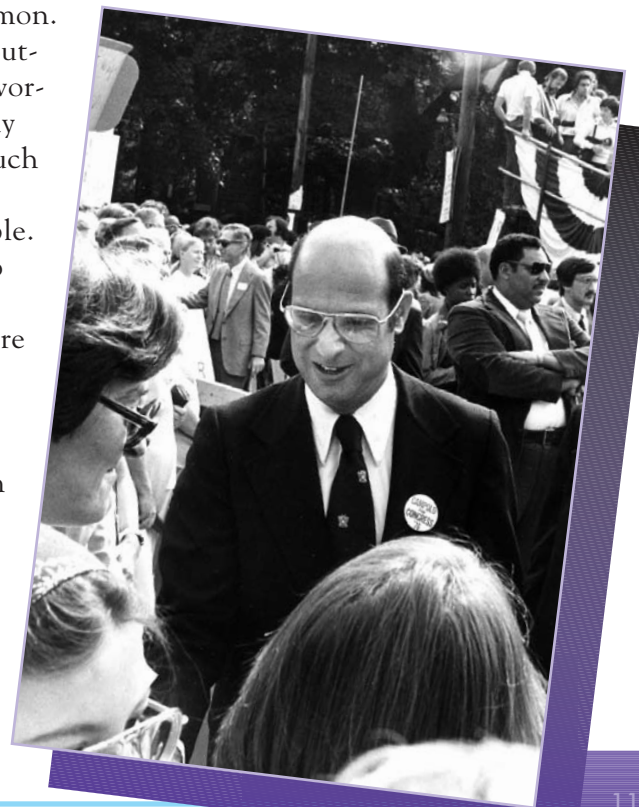
Here in the United States, Tony's public-speaking career was continuing to grow. His message was particularly effective with young audiences, who resonated with his challenge to "change the world for Jesus." Some of his most important opportunities came at youthworker conventions, ministry-training seminars, and other gatherings hosted by Youth Specialties. Tony also began speaking annually at Harry Thomas's Creation Festival—a large multi-day gathering of worship and music on a farm in central Pennsylvania. This led to engagements at other Christian festivals across the country. *You Can Make a Difference*, a film series Tony made with the Word Corporation, was a runaway hit shown in countless churches, furthering the impact of Tony's speaking ministry.

Tony's sermons were packed with vivid and unforgettable stories. "Tony's stories brought the gospel to life" says Bob Sanders, founder of Baja Christian Ministries. "I've told and retold so many of them over the years. The birthday party for the prostitute in Hawaii, the hitchhiker he picked up on the Pennsylvania Turnpike and brought to his house, the Gulf & Western board meeting, the old lady's scarf that got caught in his zipper on the elevator—those stories made us laugh, lightened our load, inspired us, made us cry, and, through the Holy Spirit, made us alive."

Tony preached straight from the heart, often challenging both conservative and liberal agendas in the very same sermon. On several occasions, Tony's passionate convictions drew outspoken criticism from members of the religious Right. He worried how such attacks might affect EAPE: "If it were just my career and my speaking, I wouldn't have cared nearly as much about the adversaries that came up against me. But I was always thinking about how this would affect innocent people. How is this going to affect kids in Haiti? How is it going to affect the work EAPE is doing in various cities?"

Tony sometimes felt caught between two callings. "There has always been one part of me that wants to be the man who develops ministries organizationally, the 'Christian entrepreneur.' There's the other part of me that wants to speak prophetically on the issues. Those two roles are often in conflict with each other—and that tension has tortured me through the years. Whenever the conflict became intense, I feared for what it might do to the people who had made strong commitments to our ministries."

Hoping to "bear witness for Jesus in Washington," Tony ran for the U.S. House of Representatives in 1976. As a Democrat in a district where three of four voters





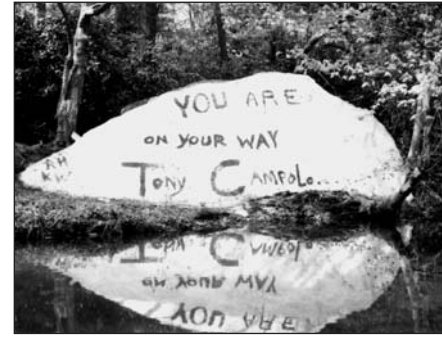
were registered Republican, Tony ran an inspirational grass-roots campaign, but lost the election nevertheless. Hundreds of students from both Eastern and the University of Pennsylvania volunteered in the “Campollo for Congress” effort, which operated on a shoe-string budget out of Tony and Peggy’s home in St. Davids. “That was a great experience,” Tony remembers. “EAPE wasn’t yet the big thing that it became. If it had been, I would have had a hard time running, because it would have affected things. At the time, the marriage of the evangelical community to the Republican Party was nonexistent. I was running the same year Jimmy Carter was elected—so obviously the idea of a born-again guy running for political office was very different than it is now.”

Although Tony’s election campaign failed, his writing career was taking off. In books like *The Success Fantasy* and *The Power Delusion*, Tony called readers to a radical faith that redefined “the good life.” In 1983’s *A Reasonable Faith*, the sociologist and theologian wrestled with the hard questions that secular philosophy presents to Christian belief. Today, after more than thirty books, Tony jokes that he “doesn’t have an

unpublished thought”—but his honest and engaging writing has ministered to hundreds of thousands of readers.

During these years Tony's small basement office at Eastern College was constantly hatching creative new ideas. Tony was instrumental in helping Eastern develop a major in social work in the 1970s, becoming only the second college in the United States with an accredited undergraduate social-work program. Not long after that, Tony was a primary force behind Eastern's establishing the first undergraduate major in youth ministry.

EAPE and its founder also played a critical role in the creation of Eastern's innovative master's program in micro-economic development. Tony recalls, "The small cottage industries we'd established in the Dominican Republic and Haiti made me aware that the next stage in missions would place a high emphasis on economic development." Tony worked in collaboration with Eastern's president, Robert Seiple, to create an academic program that would train people to start small businesses and created jobs in U.S. inner cities and around the world. Tony taught in the program and recruited the majority of its students, and EAPE made an initial contribution of more than a quarter of a million dollars which was used for scholarships. Since its establishment twenty years ago, it's estimated that Eastern's MBA program has led to the creation of nearly 150,000 jobs for persons suffering the effects of poverty.



I met Tony in the mid-1980s while directing the Mexicali Outreach Program at Azusa Pacific University. He invited me to come to Eastern to join a new program he was starting offering a master's in economic development. I said, "No thanks, I'm going to be a missionary."

The next week I was interviewing for a mission job in Mexico City. At the end of the conversation, the director said, "Mike, we do the ABCs of Theology over and over. What we really need is someone with an MBA who knows how to do community development." From Tony's lips to God's ear...

I was part of the first class of Eastern's MBA program. After completing the coursework, I did community and economic development for five years in Costa Rica, Mexico City, and Oaxaca, Mexico, and later served in three pastorates in the United States.

While I was at Eastern, Tony and a few other influential Christian leaders came under severe attack from a narrow-minded person with a famous

last name. In class we asked Tony what he thought God was trying to teach him through these attacks. Tony's response: He felt God wanted him to be more direct with evangelism, especially with secular audiences. He'd been invited to speak to a number of large gatherings of U.S. businesspersons, including an insurance industry convention that week. We all committed to cover Tony in prayer—not only for the trials he was facing, but especially for the impact of his ministry in secular circles.

Fifteen years later, I was working for a U.S. financial consulting firm. I was talking about faith and vision with my non-Christian manager when he mentioned a speaker he'd heard more than a decade earlier at The Million Dollar Round Table, a gathering of insurance industry executives. He been so moved that he kept a tape of the speech in his top desk drawer, and played it over and over to bring inspiration. With his eyes tearing, he said, "Dr. Anthony Campolo has dramatically changed my life."

Tony? You mean "my" Tony? I told

him I'd studied with Tony, and suggested he might want to share the tape with the rest of the staff. At our next staff meeting, we listened to Tony's speech from 15 years earlier. As Tony spoke, he got more and more bold about the cause of Jesus and the opportunity to turn to God for a personal relationship. That's when it hit me: We were listening to the very same speech the MBA class had prayed for so many years ago.

Amazed, I watched my hardened secular co-workers laughing hard one minute and fighting back tears the next. I watched their hearts soften as they nodded in understanding. I ended up praying with and sharing the gospel with many of my co-workers because of the spiritual opening that tape offered. An anointed message birthed in the fire of tribulation, a courage to deliver that message at the risk of alienating the "powers" of corporate America, and the prayers of a handful of students, resulted in a ministry impact that took on a life of its own. Fifteen years later Tony's words were still impacting lives for Christ's kingdom. ✦

—Michael Luchtenberg, Division Manager, Waddell and Reed, Pasadena, CA

Bartram Beginnings

As EAPE continued its international work in the Dominican Republic (and later, in Haiti), Tony continued to recruit college students to work with children and youth in the struggling areas of Philadelphia. In 1978, executives from Youth for Christ approached him about establishing a substantial outreach program to at-risk youth in Southeastern Pennsylvania. They invited Tony to serve as chairman for the new effort, known as the Youth Guidance program.

It seemed a perfect fit. Tony was well-known for his passionate commitment to underprivileged kids in Philadelphia, and he'd spoken often at Youth for Christ events. The new program seemed to hold potential for significant expansion of his ministry in the toughest areas of the city. Plans were already in place to fund the effort by staging a telethon featuring Johnny Cash. Early in 1979, Greater Philadelphia YFC/Youth Guidance was formed, with Tony and Craig Hammon forming half of its initial board of directors.

Tony doesn't mince words in assessing the effort: "From the very beginning, YFC/Youth Guidance was a disaster," Excitement about the \$170,000 pledged at the telethon quickly faded as a significant portion of the funding went to cover the costs of the national office, including the tele-

vision air-time. Pre-existing Youth for Christ chapters in Delaware and New Jersey contended that the telethon had cut into their base of support, and donations from folks in those states were eventually redirected to those chapters. Worst of all, the executive director hired by the national office was ineffective and controversial, leaving after just over a year, having spent more than his budget without developing any significant programming.

The ministry was \$25,000 in debt, with no executive director and little to show for its effort. Both Tony and Craig were frustrated and embarrassed. "All of this led us to the conclusion that we needed to start an inner-city program of our own, so we could justify raising enough money to pay off the debts we'd incurred," says Tony. "In other words, to pay off the debt, we started a ministry."

A former Youth for Christ worker named Mae Chao became acting director of the re-envisioned ministry. "She was dedicated, energetic, and willing to work day and night to create something out of nothing," says Tony, offering a description that applies to so many EAPE staff and volunteers over the years. Under Chao's direction, an after-school program was initiated in Bartram Village, a government housing project in West Philadelphia. Ministry in Bartram Village intensified in September 1981, when community leaders from the housing project's Tenant Council invited Eastern College students to establish an emergency "alternate school" in Bartram Village during a 51-day teachers' strike in the Philadelphia public schools.





Sue (Fisher) Carter was one of the many Eastern students who found time between classes to go to Bartram Village and help with the school: “The strike lasted a lot longer than we expected. We thought it would only be a week or two. But I remember going down a couple of times a week, whenever I didn’t have classes, and spending time with the kids. We met in the offices of the Tenant Council, in the basement of one of the housing units. We spent time working on school-related stuff, but I also remember spending time outside playing games with the kids.”

Through a very small and underpaid staff, countless volunteers, and a lot of prayer, significant ministry was happening among at-risk youth in some of the city’s poorest neighborhoods. Debts were paid off, and programs were growing. But Tony was now in charge of two independent organizations—one working internationally and another in Philadelphia. Each had its own mission, staff, and board of directors. In 1982, on Tony’s recommendation, the boards of these groups agreed to merge their organizations, and EAPE expanded its mission.

Community leaders in Bartram Village invited EAPE’s continuing work among the children there. Each summer from 1981 to 1983, volunteers commuted into the housing project to run Camp Star, EAPE’s first summer day-camp. After-school and evening programs grew. Tony’s son, Bart, remembers helping out with an early recruiting effort for EAPE: “In 1983, after my sophomore year, I left college and began working with Dad. One thing I did was help Owen James and Tim Spink get a new kids club going in Bartram Village. We got use of the community center through Mrs. Templeman of the Tenant Council, but we needed kids in a hurry, so we printed up some fliers and went to meet the school buses on Friday afternoon. This was back in the days of the Sugar Hill Gang, when rap was young. The three of us quickly put together a hasty little rap ditty called “Saturday at the Club,” which wouldn’t have won any Grammys, but definitely got the interest of those kids, particularly when White-boy Bart got on the mic. The next day we had fifty kids lined up for our club.”

Living in the City



1984 was a year of significant expansion of EAPE's Philadelphia ministries. That spring, as he spoke around the country, Tony recruited about fifteen volunteers to come to Philadelphia where they would run a summer camp in Bartram Village and live in a nearby neighborhood. Tony's invitation was a simple one: Why would you want to spend the summer flipping hamburgers when you could come to Philadelphia and make a difference to kids in a poor neighborhood by showing them the love of Christ?

Several young people who responded to that invitation went on to play significant long-term roles with EAPE. Julie Kring-Schreifels went on to spend six years as EAPE's educational coordinator. She remembers hearing Tony speak at a retreat center in Sandy Cove, Maryland, in May 1984. "I'd been teaching art in Coatesville, Pennsylvania, for about seven years, but I was longing for something more challenging. When I heard Tony speak, his final words were 'What are you doing this summer?'" I had no idea what I was doing, but I knew I was gonna do whatever he wanted me to do. And of course, he had this summer ministry in Philadelphia in mind."

Bruce Main, who would go on to found UrbanPromise in Camden, was a student at Azusa Pacific University in Southern California, where Tony did a series of chapel talks that year. "The last day Tony did an altar call, and there were 1500 students who came forward, wanting to change the world." But when Bruce arranged a follow-up meeting after Tony left, no one showed up. "I was crushed," Bruce remembers. "I wrote to Tony and asked him, 'Why do you come and work everyone up into a frenzy and then leave?' I didn't expect to hear anything back, but a few weeks before the semester ended, Tony wrote back and explained why he does what he does—and then said, 'By the way, why don't you come and work with my program in Philadelphia for a summer?' At that point, I kinda felt trapped!"

Tony's son, Bart, was trapped as well. Having returned to college, he was surprised to get a frantic call from his father just before the end of the semester: "I'm in big trouble. I've recruited fifteen volunteers for the summer, but I have no one to run the program, and I just lost the house we were going to rent. Everything starts in three weeks. You gotta help me!"

Conditions were far from ideal for Bart and the other volunteers that summer, but they made the best of it. EAPE found them a place to live: a former orphanage across the parking lot from Westminster Presbyterian Church. This building—which would later become part of the campus of Cornerstone Christian Academy—had electricity, but no hot water. It was full of mice, and all its toilets were sized for the young children who had once lived there. The volunteers went over to the church kitchen to cook. Men showered in a spare apartment off the parsonage, while women used a single shower in the church building. But it was such a hassle to get showers that, when it rained, they would all put on their swimsuits, grab soap, and head outside.

"We took a bunch of college kids, put them in a derelict house with no supervision, and expected them to build their own ministry from scratch," remembers Bart Campolo. "But we had great people on our team. Somehow, it all worked out."

That was a transformational summer for the ministry of EAPE—and for many of those young people. Julie Kring-Schreifels reflects: “I just fell in love with the kids from Bartram Village. They were remarkable. I felt my heart filling up when I worked with them. I had so many conversations with kids that just blew me away. They’d tell me things about their families, and we’d talk about God and what God could do in their lives. I knew I was hooked.”

Another summer volunteer, Carey Davis, returned to Virginia for her senior year at the University of Richmond, and helped start a kids club in a low-income housing project there. Carey later returned to Philadelphia and became EAPE’s director of church relations, helping to engage suburban congregations in urban mission. Twenty years later, she continues to connect suburban churches and urban communities through her own ministry, The City Lights Partnership. “I think that first summer in Philadelphia was really the pivotal point for me in stirring up my passion about issues of justice, particularly in lower-income African American communities in the city.”



While I was in Bible College, I attended a youth conference where Tony spoke three times—and I was blown away. I’d always had a heart for social action, but I had never heard much about it from a pulpit. Tony’s words gave me a theology to go with my passion for “at risk” youth whom the church was not reaching.

I took a position as a youth pastor in Toronto. We started a “drop in” center that soon attracted teens from the government housing projects near my church. At first, it was just guys who came and played basketball, but the center soon attracted their girlfriends. Before long we had 100 youth attending regularly. Many of the girls were pregnant or had children, so we started a Teen Mom’s program. We hosted lots of “baby showers” and performed “Baby Blessings.” When the teenaged boys came to us regarding legal problems and their need for

community service, we started a young offenders program and then a leadership development program.

When I began looking for a short-term mission project where our youth might serve, I ran into Tony again. I read that EAPE was offering short-term mission opportunities at their summer camps in Camden, New Jersey. It was perfect for us, since it was cheap (our youth didn’t have much money), it was a reasonable drive from Toronto, and it involved person-to-person interaction. Our young people loved this mission trip so much that we ended up going back to Camden every summer.

Several years later, one of our “drop in” youth died of a drug overdose. Approximately 150 youth attended the funeral, all under the age of twenty and wearing gang colours. Many of these kids had children of their own. After the funeral,

the sixteen-year-old girlfriend of the deceased approached me with their month-old baby boy in her arms. I realized this child had no one to influence him other than young gang members. Experiencing God’s call to extend our work to younger children, I went home and phoned Bruce Main, a fellow Canadian who directs UrbanPromise, EAPE’s ministry in Camden. I asked if he’d ever considered starting an UrbanPromise here. To make a long story short, Bruce visited with me in Toronto and today, through his magic, I am the executive director of UrbanPromise Toronto.

It was Tony who first inspired my passion for “at-risk” youth. He founded UrbanPromise and inspired Bruce Main in Camden. He speaks at our fundraising events, open doors for us through his contacts, and continues to inspire us today. Tony Campolo is all over what we do here in Toronto. ❖

—Colin McCartney, Executive Director, UrbanPromise, Toronto, Ontario

Continuing to Grow

In the fall of 1984, EAPE hired its first full-time inner-city program director, a Lutheran youth pastor from Minnesota named John Carlson. The housing projects of Philadelphia were a whole new world for John: “I came from

Minnesota and moved right into the house at 5510 Woodland Avenue, which EAPE had recently purchased. It gave us a presence in the neighborhood, and allowed the ministry to become more serious and intense. I didn’t have a phone, so I would walk down about a block to the pay phone. And sometimes guys in the neighborhood would be walking around, or they’d come spilling out of a bar right there, and they’d walk by me and say, ‘Hello, officer.’ I guess they figured the only reason a short-haired White guy would be there was if he was an undercover cop. It made me feel a little safer, I guess.”

Under John’s leadership, after-school tutoring and Saturday clubs were expanded, first into Passyunk Homes in South Philadelphia, and then into other low-income housing projects. The following summer, 1985, there were 40 EAPE volunteers at four different Philadelphia sites. Bruce Main returned after another year of college to help start a camp at Hope Memorial Baptist Church in Camden, where Tony’s nephew Ray Scull was pastor. “Tony told me there’d be ten volunteers to staff the camp,” Bruce remembers. “But when I got there a week before the camp started, there was no staff arranged. So Tony invites me to come with him to Creation ’85, this festival on a farm in Pennsylvania. I ride up with him, he speaks, and at the end, 300 people come forward ready to work in Camden this summer. So there I am in this cow pasture with a line of 300 people that I am supposed to interview on the spot. After about the fifteenth person I start telling people, ‘Go home and pray about it, and if you still want to come on Monday, call me.’ Out of that, ten people came and worked with us in Camden that summer.”

EAPE’s Philadelphia programming continued to grow through the 1980s.



After a year-long internship, Julie Kring-Schreifels came on staff to oversee after-school tutoring during the school year and educational programming during the summer. Eastern students continued to be active in these programs, and an urban work-group program was established, offering churches across the country opportunities to send volunteers for short-term service.

But at the heart of EAPE's urban ministry were its summer camps, which eventually operated in six different low-income housing projects within Philadelphia—Bartram Village, Passyunk Homes, Wilson Park, Paschall Homes, West Park, and Mantua Hall—as well as two locations in Camden. EAPE volunteers also helped staff camps at several “satellite” churches in Philadelphia and Chester.

Each year hundreds of college students responded to Tony's invitation to spend their summers working with poor kids in Philadelphia—and through them, thousands of children and youth were touched by the love of Christ. But for Tony, the importance of the work was not only about the kids in the projects, but about the transformation happening in the college students who volunteered. In serving the poor, in working among “the least of these,” these young men and women were encountering Christ—and their lives were forever changed.

As a sociologist, Tony understood that Karl Marx's concept of praxis was “partly right”—people's thinking is changed by involvement and participation. College students who spent nine or ten weeks with EAPE working among the poor in Philadelphia left the experience as different people. “Scores of young people became full-time missionaries doing work all over the world because of their experiences serving with us as a summer worker or ministry intern,” says Tony.

Many volunteers arrived in Philadelphia ready to give more than a single summer. Craig Hammon remembers, “I cannot tell you how many times I would walk into the office and they'd say ‘So and so is here to see you,’ and it was some guy or girl or couple who had everything they owned in the back of a U-Haul trailer. And they'd say, ‘Tony told me I should come to Philadelphia to serve Jesus and you'd put me to work.’ I mean, it was insane. But Tony was so good at motivating people, and when people came up to



him afterward and said, “What can I do?” he wanted to have an answer. So he would say “Come and work with us.” Reams of people—young people, older retired people—just showed up on our doorstep because Tony invited them to come work with us and ‘Oh, by the way, when you get here, talk to Craig Hammon. He’ll take care of you.’ On the one hand it was a nightmare, and on the other it was fantastic. Many of those people are folks who today are doing wonderful ministry—here, there, and everywhere.”

Reflecting on those summers, John Carlson remarks, “So many great people came and worked with EAPE. Holy cow—those were the best years of my life! Those summers could have been goofy, with all these strangers coming together for ten weeks. We gave a lot of responsibility to college kids. We tried to warn them that they weren’t coming here to walk alongside Tony every day. We told them, ‘You’re gonna come and work with inner-city kids in a destitute neighborhood and you’re gonna make something out of nothing.’ And it wasn’t like we handed them a schedule of how it’s been done the last ten years and told them to do it the same way. You almost had to make up your whole program as you went. It’s amazing that it went as well as it did.”

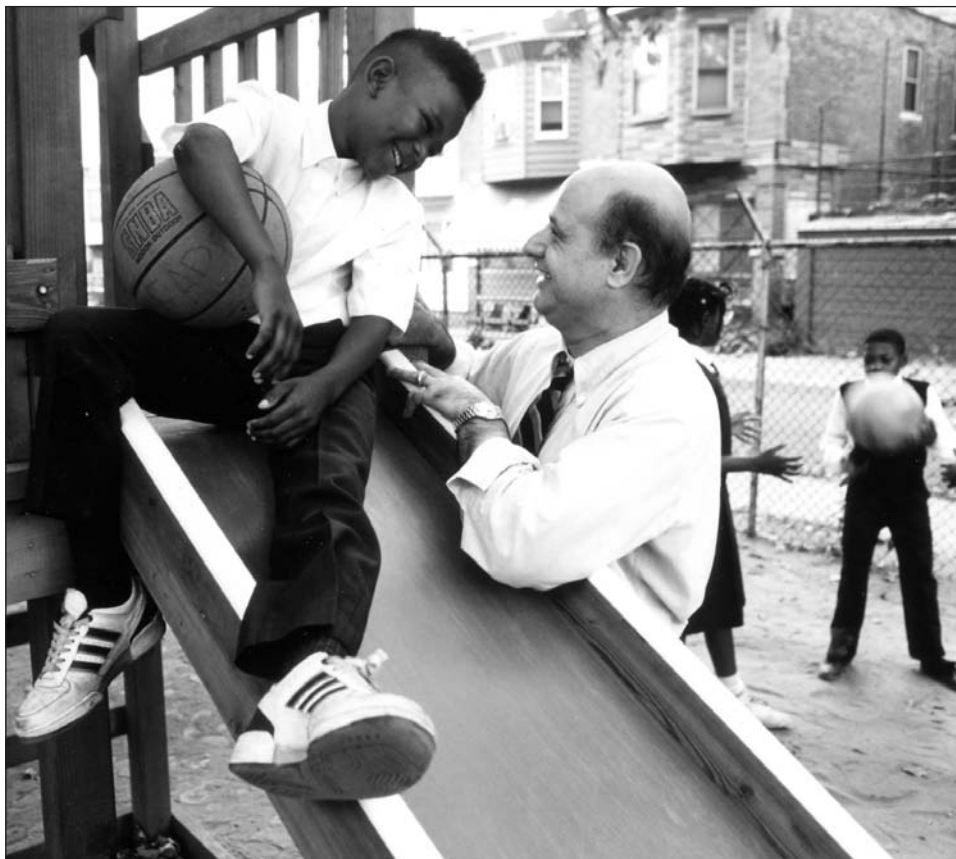


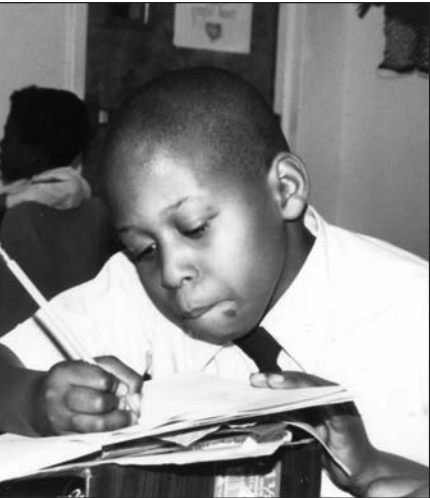
A Beacon of Hope in Southwest Philadelphia

In many ways, it was the recognition of both the successes and limitations of its after-school and summer programs that gave birth to EAPE's next project: Cornerstone Christian Academy. "I felt we were not making a significant impact in the lives of the children," Tony recalls. "They would come to our programs, but when they'd get to be teenagers, they'd drift away from the church and from the things of God. I decided we needed something more intensive than was possible in a couple of hours each afternoon."

Julie Kring-Schreifels was seeing the need as well: "The schools the kids were going to were producing a lot of frustrations for the interns and volunteers working with the kids. The kids weren't functioning well in school and were bringing home work that wasn't challenging enough to them. From what we could see, many of them weren't benefiting at all from the six hours a day they were spending in school. Their families were not involved, and when that happens there's just not opportunity for a lot of educational success. So it seemed like starting a school would build the groundwork for a much stronger educational life for these children. We'd ensure that parents were involved, and that teachers had a strong commitment to helping the kids inside and outside the classroom."

Jim Sweet, a Philadelphia lawyer and close friend of Tony's, led the organizing effort to establish the new school. Tony recruited the school's





first teachers—all of whom were responsible for raising half of their meager annual salaries.

For classroom space, EAPE purchased the abandoned orphanage that had housed its first full-time volunteers in the summer of 1984. John Carlson coordinated many of the volunteer work groups that came to help with the tear-down and reconstruction—and even took care of a few pieces of the project himself: “Andy Nolan and I secretly took all the asbestos out of that place,” John recalls with a laugh. “We did it at night on our own time. I don’t know that we’re not going to die from that. There was all this asbestos plaster around the hot water pipes. We purchased the dust masks, went down there and hosed everything down, and got it out of there. We got some asbestos dumpster to come, and disposed of it properly, and kept the receipt and all. One of the great moments of my life was when the guys came in to test for asbestos and found none! We were so proud of ourselves. I don’t think it was legal for us to take it out ourselves—but I think the statute of limitations must have passed by now.”

Cornerstone Christian Academy opened in 1988, with forty students from kindergarten to third grade. Since that time the school has continued to grow, while remaining faithful to its mission to offer a high-quality Christian education to the boys and girls of Southwest Philadelphia. Today, the school provides education for more than 300 boys and girls from kindergarten through eighth grade. Ninety-five percent of its graduates go on to complete high school—an extraordinary percentage for an inner-city school. As Jim Sweet remarked recently, “Cornerstone bears Tony’s imprint, both in its passion to help the needy and its passion to preach the good news of the gospel. Those two elements were important seventeen years ago when Cornerstone was founded, and they remain just as important today.”

Tony Campolo has been my most important mentor and example over the years—both at a distance and as we have gotten to know each other. He has inspired me, not only in the development of our work at the Oasis Trust, but also in my personal growth as a leader and communicator. I owe Tony a huge debt. His passionate commitment to serving Christ, even when his work and words are not fashionable within the church or the corridors of power, has been a constant inspiration to me. When I have felt overwhelmed, or as though I am swimming against the tide (both within the church and wider society), Tony’s courageous example has often given me the strength to continue.

Oasis has benefited greatly from EAPE’s funding and partnership on a

host of projects over the years. We have developed various models of holistic engagement across church, government, media and the business sector seeking to bring the good news and challenge of God’s kingdom to individuals and institutions at every level—I learnt this from Tony!

Tony’s work and example have shaped me in countless ways over the last twenty-five years—so it is hard to pick out just one story. However, one significant example took place years ago when Tony and I were both speaking at a large global conference in Harare, Zimbabwe. It was, for me, a huge privilege both to be there and to be speaking on the same platform with Tony. Indeed, it was, at the time, the biggest conference that I had ever spoken at. I was overwhelmed with

more than a little pride at all this—and then hit by guilt about my muddled and self-centered motives.

I took the opportunity to confide in Tony. I told him I was really struggling with this, so much so that I was wondering whether I should actually speak. His advice was liberating. It went something like this: “Get out there, preach your heart out and inspire these young people to change the world in Christ’s name. The work of God’s kingdom is far too important to be held up until you get your motives straight. There’ll be plenty of time to do that after you retire.” I have continued to take Tony’s advice since then, and I’ve passed it on to countless younger leaders who have come to talk with me about the same issues. ✦

—Steve Chalke, Founder, Oasis Trust, London, England

Haiti: Looking Back and Moving Forward

By 1988, when David Diggs arrived in Haiti for a one-year volunteer internship, EAPE had been involved with various ministries in that nation for more than a decade. But in the five years that would follow, David and his colleague John Engle would be instrumental in helping to rethink the nature of EAPE's work in Haiti, as well as the larger structure of the organization.

In the mid-1970s, Haiti had seemed like a natural place for EAPE to expand its international ministry. Haiti was the poorest nation in the Western Hemisphere, and shared the same Caribbean island as the Dominican Republic, where EAPE was actively involved.

Craig Hammon remembers that most of EAPE's early work in Haiti was through "one-off" projects that Tony would help get going: "Tony would run into somebody, and he'd do whatever he could to help them—make a few phone calls, get them into a college, get them into a program—and then he'd move on to the next thing. I think there is much that was never documented—much that Tony has forgotten and the rest of us never knew about." Tony tends to agree with Craig's assessment, "I have to admit that I never deemed what I was doing that important, so I didn't keep any records."

When Tony traveled to the Dominican Republic to help start EAPE's Self Help program in 1975, he was joined by Judy Alexander, head of another Philadelphia-based Christian ministry called Jubilee Crafts. After visiting EAPE contacts in the Dominican Republic, the two visited Haiti where Jubilee was seeking to promote economic development by importing products made by artisans there. For several years, the two U.S. organizations worked collaboratively, each selling products imported by the other.





In the late 1970s, an EAPE supporter introduced Tony to a Haitian pastor named Mario Valcin, who had studied at Eastern Baptist Seminary in Philadelphia. Valcin and his 2000-member congregation were seeking to begin a school and orphanage in the northern city of Cap-Haitien. Tony immediately began raising funds to help Valcin reach this goal. By 1982, with the support of volunteer work groups and funding from EAPE, Valcin had built a new school in Cap-Haitien. The school was designed to accommodate 400 students, but accepted nearly 600 that first year—and had to turn down applications from several hundred more.

EAPE supported the ministries of Pastor Valcin for several years, maintaining an ongoing presence in Cap-Haitien through a series of missionaries. The first was Margaret Brunchwiler, whose mother, Caroline, was the coordinator of EAPE's office in St. Davids in the early 1980s. Among those who followed Margaret as EAPE organizer in Haiti were Meg Dediesheimer (who'd first visited EAPE sites in Haiti as an Eastern College student in January 1983) and Sandy McLeod—both of whom still live and work in Haiti today.

With EAPE support, Rev. Valcin's efforts in Cap-Haitien grew to include a small feeding program and basic vocational training. Good work was being done—but there were numerous reports from staff and EAPE volunteers that

I met Tony Campolo half a lifetime ago, and I've lived three lifetimes since then because of his impact on me.

I remember with deep gratitude being eighteen and naïve, hearing Dr. Campolo shout about Charlie the sell-out, Haitian kids, nasty high-school teachers, little girls throwing up on airplanes, and a legendary preach-a-thon that settles for me the debate about whether the darkness of Friday is the whole story. My image of Jesus as an active pacifist servant who radically loves me and has a great sense of humour is in large part due to Tony's influence.

It was during the two summers I spent as an intern with EAPE/UrbanPromise in Camden that I struggled with the inadequacy of my youthful neo-fundamentalist theology in the face of real human need. It was also in those summers that I encountered something akin to Christian community. After I returned home to Belfast, that time in Camden continued to shape my understanding of family and how we are to live in an individualized world.

Since then, Tony has visited Northern Ireland on many occasions,

inspiring young Christian leaders to live out the change we seek in our divided society. In the course of many conversations with both Tony and Bart it became clear to me that we often "over-spiritualize" peace-building, failing to recognize the need to make real concrete, practical changes in our lives for the sake of peace.

Zero28 was born in 1998 out of these conversations, initially to encourage people to sign a "new covenant" committing themselves to act for peace. In more recent years, zero28 has developed into a community of people who meet regularly to explore innovative ways of engaging in peace-building. We host a Website for discussion of provocative and inspirational views, and seek to give away what we've learned to others in Northern Ireland and elsewhere.

Tony has constantly offered us wisdom and encouragement, as well as a significant grant of financial support that helped us get off the ground. We maintain contact regularly with EAPE and urge young Northern Irish people to volunteer for EAPE partner ministries as often as possible.

Tony's dynamism and refusal to "suffer fools gladly" reminds us that action is the necessary outcome of thinking—and the only real way to judge if a theory is worth anything. It was his influence that has led us to host events where, instead of simply talking about peace-building, we brought political leaders to speak to audiences from the opposing community. In that sense, Tony and EAPE are partly responsible for getting former Protestant paramilitary leaders into a Catholic monastery, and a former IRA leader speaking to a Protestant audience. And his inspiration lives on as we seek to make connections between our deepest hopes and how we are prepared to live to see those hopes become reality.

Ultimately, Tony Campolo is the patron saint of joyful preaching that convicts you to act for the sake of change in a hurting world. He puts the *fun* back into *fundamentalist*, and sometimes the *mental*! Tony does not let us ignore that the kingdom of God is everywhere now, and it is our choice to engage it or to ignore it. Thank God for this beautiful man. ✚

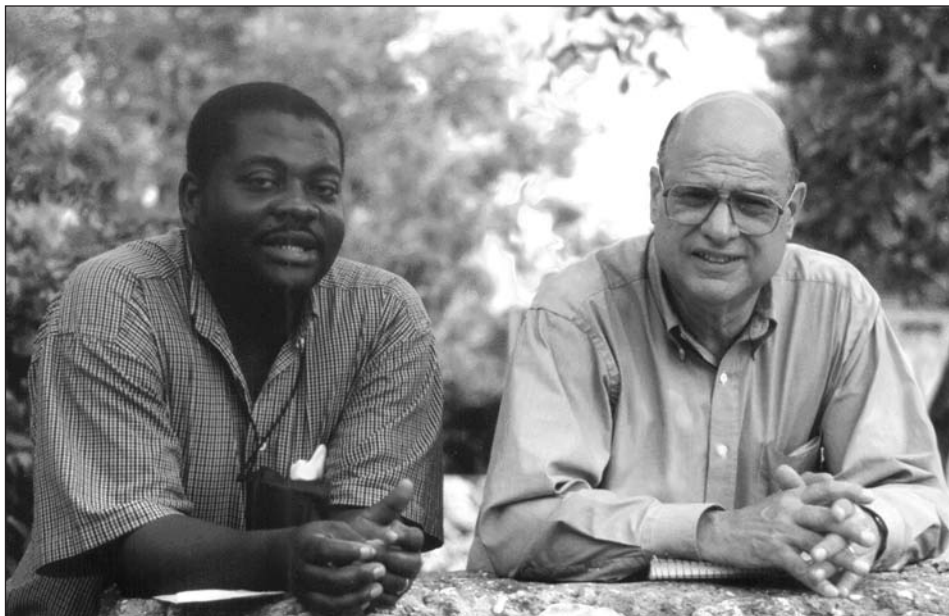
—Gareth Higgins, Director, Zero28, Belfast, Northern Ireland

funds sent to Cap-Haitien were being used in a questionable manner. After considerable investigation, the EAPE board made the decision to shift its attention to southern Haiti, where the Rev. Salnave Desarmes was pastor of a church in Gressier. Desarmes had started several schools, as well as a health clinic in Bellevue, and a child-sponsorship program.

EAPE supported these programs for a number of years, but again, concerns developed about misuse of funds. Financial records were not open. Child sponsors did not receive reports on how their donations were used. When David Diggs arrived in Haiti in 1988, differences in approach to ministry were also quite apparent. “Tony was very clear from the first day that the relationships we built would be far more important than any work we’d do. But we were living with Pastor Desarmes in this compound with a big wall around it. Tony was telling us to build relationships, and Pastor Desarmes was saying, ‘You can’t trust these neighbors of mine. Keep your distance. And whatever you do, don’t bring them inside the compound!’”

Craig Hammon reflects, “On the one hand, the money EAPE invested in both locations in Haiti during the 1970s and 1980s had a huge impact—it was successful, it was significant, it helped kids, it made a difference. On the other hand, it became clear that some of our funds were being diverted to support the personal expenses of these pastors. I’m not suggesting that they were doing anything outrageous—but it’s not what the money was intended for. And there was always the question, ‘Are we Big Brother?’”

When David Diggs became director of international programming in 1991, he and Haiti director John Engle felt it essential to create an advisory board of native Haitians to guide EAPE’s future work in that country. With input from new board members like Jean-Claude Cerin (pictured below, with Tony), EAPE began to rethink the nature of its work among the Haitian people. But still more changes were on the way for EAPE—not only in Haiti, but back home.



Spin-Offs and Sequels

By 1992, EAPE was running four very different ministries—each with its own mission, priorities, and challenges. Cornerstone Christian Academy had grown considerably over its five-year history, and was now serving more than 100 students. Educational efforts in Haiti now included twenty literacy centers in the Les Cayes region, six schools and two clinics in Gressier, and programs offering support to children in domestic servitude. In Camden, Bruce Main had developed extensive youth programs at nine different neighborhood churches, including summer camps where one hundred volunteers worked with more than five hundred kids. All the while EAPE continued its work in six Philadelphia low-income housing projects under the leadership of Renee Matson Caringi, offering youth programs, tutoring, Saturday clubs, and summer camps.

For Tony Campolo there was a growing sense that the current structure was untenable. The pressure of keeping tabs on everything, responding to needs and crises, and raising funds for the various ministries was overwhelming. Likewise, the organization's total dependence on him placed every ministry at risk.

Within the programs, there was a similar feeling of discomfort. Increasingly, each director wanted to take more responsibility for his or her own ministry. Bruce Main remembers it this way: "We'd invested six or seven years in Camden, and at that point, it felt like the classic inverted pyramid—if something happens to Tony, everything is going to collapse. So my desire was to take this pyramid and turn it. Let's broaden the base and get more local involvement. Let's give the people in Camden and South Jersey more ownership."

In Haiti, the need for local ownership was even more severe. With the creation of its Haitian advisory board, EAPE had already taken an impor-

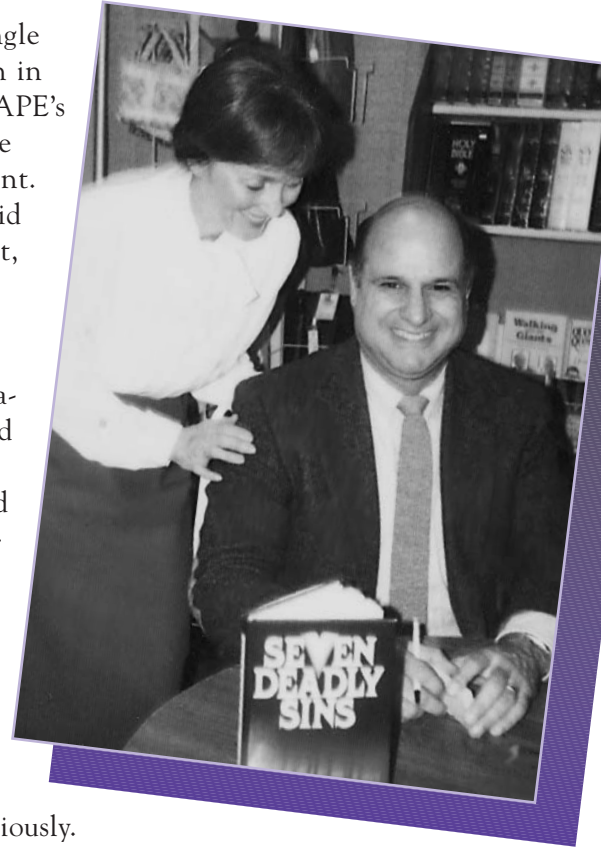


tant step in this direction. Eventually, Haiti coordinators John Engle and David Diggs proposed that EAPE establish a new organization in Haiti that would be governed by this board. Their desire to see EAPE's Haiti programs directed by Haitians matched Tony's sense that the various ministries needed to become independent and self-sufficient. "When we took that proposal to Tony and the EAPE board," David remembers, "Tony's response was, essentially, 'OK, you can do that, but you also need to start an organization in the U.S. to raise the funds.'"

Eventually, EAPE's board of directors initiated a process to establish each of its primary ministries as an independent organization with its own staff, board, and funding base. EAPE itself would no longer run any direct programming; the organization's purpose would now be to support and expand Tony's speaking ministry and to provide interim funding for the new organizations. EAPE's support for each program would be gradually reduced over a five-year period.

EAPE's ministry in Camden became UrbanPromise. Cornerstone Christian Academy became an independent school. EAPE's ongoing work in the Philadelphia housing projects became the Nehemiah Youth Project, and its interns were incorporated into Kingdomworks, an urban youth-ministry organization that Tony's son, Bart, had founded several years previously. Two independent organizations were born out of EAPE's work in Haiti—the U.S. based nonprofit Beyond Borders, and a sister organization in Haiti called Limyè Lavi.

As agreed EAPE provided interim funding and support for each of the new organizations. As expected Tony's speaking ministry become even more extensive. For the first time in its history, EAPE was not running any programs. At least for a little while...



About nine years ago, I fell in love with Jesus. He demanded my attention; pulled at me, twisted me, surrounded me, spun me around, shook me, engulfed me, and set me on a difficult and demanding path—a path that eventually led to Tony.

When I found my bearings, I felt a strong call to begin a ministry here in the Northwest that would serve children infected with HIV/AIDS and their families. A friend, Mr. Moomaw, suggested that I write to Tony Campolo: "He is a pretty good speaker and an author. He'll help you." So I penned a handwritten note to a man I knew nothing about, a man I addressed as "Mr. Campolo," and sent it off to Philadelphia, asking for

help. Tony graciously responded, came to speak on behalf of our families, and now serves as honorary chair of REACH—always as God's humble and obedient servant.

Tony has steadily encouraged the REACH family as our advisor, mentor, financial supporter, cheerleader, and friend. He has demanded (in his very kind way) that we become more aggressive about our passion for relieving suffering; about our asking for funds, about our vision and the use of our energies. He has connected us with individuals and organizations he believed could help further our purposes. He has shepherded us well.

I once told Tony I had read one of

his books. I lied. (I *did* skim through *Adventures in Missing the Point*). I think it is good that I haven't seen any of his videos or listened to his tapes. I've never been to Eastern University nor do I know anything about the inner workings of EAPE. I know my own work would suffer if I attempted to keep up with Tony's whirlwind global activities.

But I know what I see, sense, and *feel* in my heart for Tony. And I'm grateful for those *thin places* that God grants us, where lives cross and purposes meet and good things result. For reasons known only to God and Tony and EAPE, the ministry of REACH and I have been blessed by their generosity and goodness. ❖

—Suzie Slonaker, director, REACH Ministries, Tacoma, WA

Just One More Program: Mission Year

Near the beginning of his first term in office, President Bill Clinton was seeking to establish an extensive national volunteer service program. In developing Americorps, the president looked for input from his new friend, Tony Campolo, whose ministries had long made extensive use of volunteers. Tony encouraged the president to develop the program so that it could include volunteers serving in faith-based organizations. When the Americorps program was created, it included 60,000 slots available for volunteers in faith-based agencies.

At the same time, another of Tony's friends, activist Jim Wallis, was beginning to organize a coalition of Christian organizations that would work together to overcome domestic poverty. Tony became a founding board member of Call to Renewal and vowed at an early meeting to recruit youth for the movement.

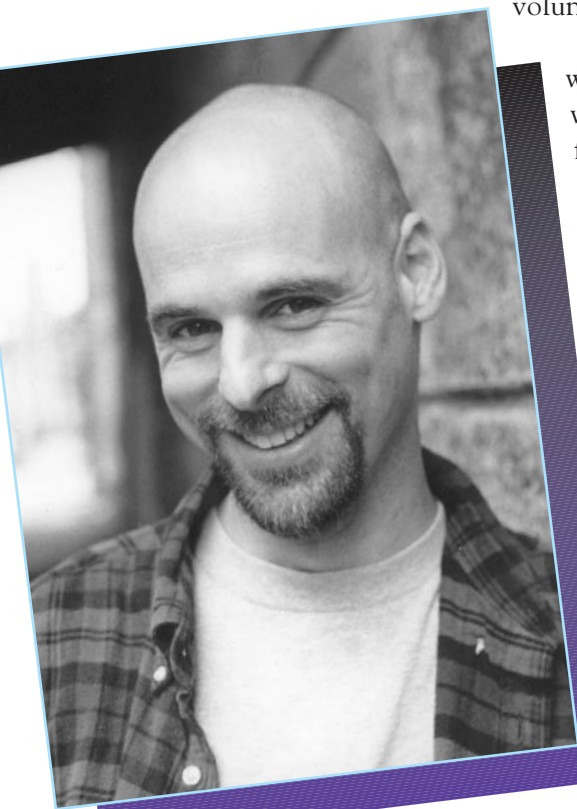
Tony quickly developed a plan to take advantage of the Americorps opportunity by creating a new faith-based national service organization on behalf of Call to Renewal. Before long he had lined up a major donor as well. "I remember Dad called me up and asked me to sit in on a meeting with his biggest donor about this new program he wanted to start," recalls Bart Campolo. "It turned out he wanted to recruit 10,000 volunteers to run EAPE style summer program in inner-city churches across the country—that year!"

To Tony's dismay, Bart's response was less than enthusiastic: "I could see how passionate Dad was about this. But frankly I thought it was a terrible idea. I'd just shut down the Kingdomworks summer program, because I was convinced summer programs didn't make a lot of sense. They were good for the college kids, but not for the neighborhoods."

Bart continues, "My dad got really upset and said, 'Well, we've gotta do something! Look at the Mormons. They have thousands and thousands of young people doing missions all over the world!' At that, the donor's representative perked up: 'You know, another summer program doesn't really interest us. But if you were gonna do something longer-term like the Mormons, we'd be very interested.'" Out of that conversation emerged the outline for what eventually became Mission Year.

Bart left that meeting believing his dad had the vision for a wonderful program. But after several months of searching for someone to direct the new initiative, Tony still hadn't found the right person. Bart remembers, "He kept coming back to me and saying, 'You know, you could do this. We could do this.'"

In many ways, this new effort would be the most complete embodiment of Tony's longing to recruit young people and teach them to love the poor. And Tony knew who he wanted to direct it. "This was the line he used on me," Bart recalls with a smile. "He said, 'I want this program to be my legacy. This is what I'm all about—motivating and equipping Christians to serve. This is what I want to leave behind when I die.' Believe it or not, that's how



he suckered me into it. So finally, against my better judgment, I said yes—and we merged Kingdomworks into EAPE and began Mission Year.”

Mission Year has been an amazing success. Beginning in 1997 with just 30 volunteers in two cities (Oakland and Philadelphia), Mission Year soon became another independent spin-off of EAPE, and expanded into Chicago (1999) and Atlanta (2000).

This year, more than one hundred Mission Year volunteers are working in teams of six in four different U.S. cities. Tony reflects, “What Bart has accomplished has been nothing short of amazing considering the obstacles for creating this program. Hundreds of young people have come to work with us, have had their lives changed, and returned after a year of service with a view towards missions. Many others have stayed in the neighborhoods where they were previously working to continue the relationships that they developed and to continue ministry in various forms. It’s amazing.”



EAPE Today: Back to the Future



As a young pastor and college professor, Tony Campolo was always looking for places God could use him to help meet needs. A doctor in the Dominican Republic longed to see a university in his nation; Tony helped him reach that goal. Kids in Trenton were struggling in school; Tony connected them with college students who could tutor them. Even before there was an EAPE—before any budgets, programs, staff, or administration—there was a gifted and prophetic evangelist who called others to dream big for God, and then looked for ways to make those dreams reality.

EAPE's continuing ministry is an extension of that original vision. Now halfway through its fourth decade, EAPE is no longer founding its own projects or running new ministries. "A few years ago, my partner at Mission Year, Mohan Zachariah, and I saw that my father was getting overwhelmed by his schedule. We offered to manage his office and EAPE, and suggested the ministry become more focused. So we're not starting any new programs," says Bart Campolo, who now serves as EAPE's executive director. "But we'll help other people start new programs. We'll say, 'If you start it, we'll help you.'"

Today, EAPE provides inspiration, encouragement, funding, and technical support to a wide variety of Christian organizations serving the poor. Bart reflects, "For years, my father had all these people and ministries he'd been helping out in large and small ways. After I became the director several years ago, I began calling them up and saying, 'Hey, have you heard from us lately?'" And in most cases the answer was no. So I cultivated the relationships with these groups. I said, 'We want to send you some money, but we don't just want to send a check. We want to hear what you are doing, and we may

In the early 80's, when I was in college, a friend loaned me a tape of one of Tony's sermons in which he contrasted power and love. I was stunned by what I heard. Here was someone who believed the gospel had implications beyond which movies we choose to watch! He was talking about a vibrant sacrificial faith I longed for. He was also saying things about power, love, and politics that I had suspected, but had never heard anyone articulate. And I loved the way he talked about being heroes.

I had to return the tape, but before doing so, I made a copy with the only equipment I had at the time: I played the original on my car stereo, and made a copy using a portable

tape recorder sitting on the front seat. I still have that tape, and you can frequently hear the buzz as I open and close the car door to check on its progress.

For years I made everyone I knew listen to that tape. It was a rite of passage in any dating relationship and a frequent topic of discussion in Bible study groups I attended.

The first time I actually had an opportunity to hear Tony speak live, he was speaking on behalf of an organization called Floresta that works to reverse deforestation and poverty in Haiti, the Dominican Republic, Mexico, and Tanzania. After hearing him speak, I signed up to volunteer with Floresta. That was over fourteen years ago. I have worked for

Floresta for the past twelve years and have been the director for nine years.

Tony has served on the advisory board of Floresta for fifteen years. His input has shaped our work, sharpening our focus on justice for the poor and reinforcing our concern for the environment. His support has also opened up our work to a host of young, idealistic volunteers and supporters and opened many doors for us over the years. I don't think it's an exaggeration to say that Floresta might not exist today if it were not for Tony's influence and example.

Whenever I feel a little rueful about my career decisions, I remember Tony's words from that tape: "Who wants to work for IBM, when you can be heroes?"

—Steve Sabin, Executive Director, Floresta USA, San Diego, CA

have contacts in our Rolodex that you should meet.’ So we began networking and supporting all these other ministries—both financially and through technical support and encouragement.”

“That’s what we do now,” Bart continues. “We visit the projects and make sure the money our donors give is used well. And we have done some really exciting stuff. We just gave several thousand dollars to a missionary who used to work for UrbanPromise and is now starting a ministry for street children in Malawi—just a little start-up. I could point you to dozens of projects like that which we’ve gotten involved with in the last five years.”

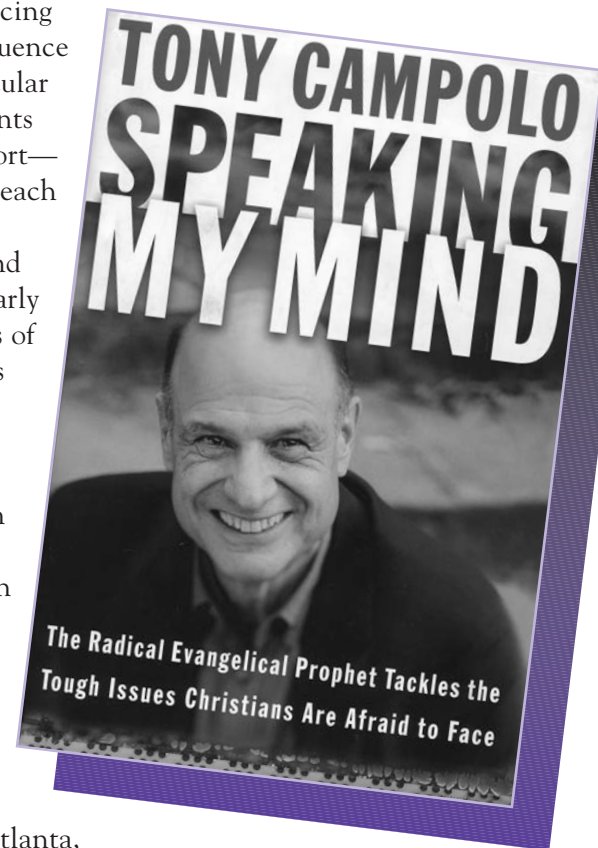
EAPE also continues to facilitate Tony’s speaking and writing ministries. At age 70, Tony is still going strong. His latest book, *Speaking My Mind*, is a wonderfully honest examination of the tough issues facing the church today—including homosexuality, the role of women, affluence and poverty, and the war in Iraq. Tony still speaks at church and secular gatherings up to 350 times each year. And these speaking engagements continue to generate the majority of EAPE’s ongoing financial support—funding that is then carefully distributed in support of affiliated outreach and social ministries all over the world.

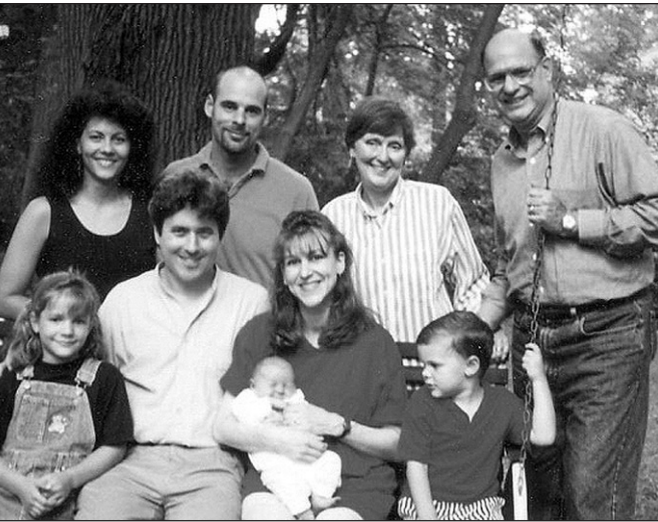
EAPE has much to be proud of. The organization ran summer and after-school programs in Philadelphia public housing projects for nearly fifteen years, building hope and sharing Christ’s love with thousands of children and youth. Cornerstone Christian Academy stands today as an outgrowth of those efforts—a vital Christian school serving more than three hundred students in one of the poorest sections of Southwest Philadelphia.

UrbanPromise continues to flourish. Alumni who first worked in Camden have founded Urban Promise chapters in Toronto, Vancouver, and Wilmington, Delaware. In Camden, the organization still runs day camps and a summer program. Now most of its 100 tutors, mentors, and coaches are from its “street leader” program—kids who grew up in the neighborhood and once attended the camps they now run. UrbanPromise has also founded an elementary school and an alternative high school in Camden, and another elementary school in Wilmington.

Through Mission Year, more than 100 volunteers in Oakland, Atlanta, Chicago, and Philadelphia put their faith into action every year. In teams of six, young men and women spend twelve months in an urban neighborhood—volunteering in social service agencies, immersing themselves in local congregations, and building relationships with those in the community. Mission Year is a dynamic and vital ministry that continues to have a huge impact for Christ—in the lives of the volunteers as well as the communities where they serve.

Beyond Borders works to promote community development in Haiti while building bridges of understanding between U.S. Christians and their Haitian brothers and sisters. The organization supports more than 50 schools for children and 30 adult literacy centers, offers transformational apprenticeship and travel opportunities within Haiti, and promotes creative approaches to leadership, decision making, and Bible study. Beyond Borders is currently pursuing the possibility of extending its child-advocacy work into the Dominican Republic—returning EAPE to the nation where its international





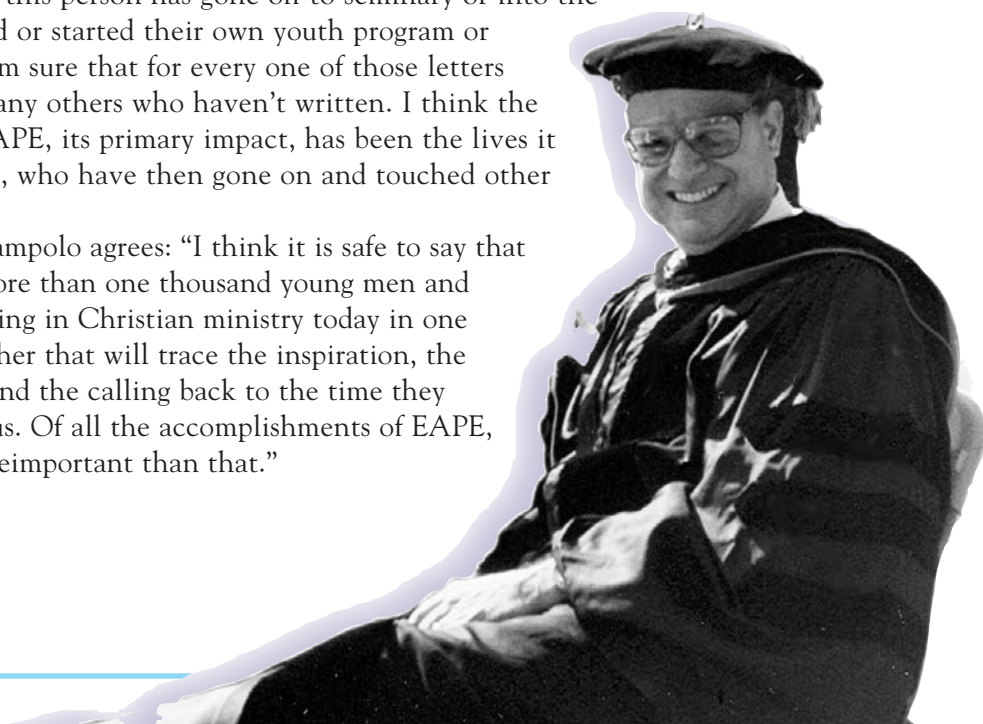
efforts began nearly forty years ago.

Between the programs EAPE has founded itself, and the many affiliated ministries it has inspired and supported, Tony Campolo's mission agency has given birth to an amazing array of Christian efforts all over the globe. Even so, it has never strayed far from its roots. Tony reflects, "I think EAPE in all its various ministries tries to incarnate Eastern University's mission of 'the whole gospel for the whole world.'" We've always tried to let the leadership of each of our partners define what their ministry is about, to let them do their own thing and respond to the needs in their situation. It's always been my understanding that there is a diversity of callings, so it's not our place to say to one group, 'You are not doing enough social-justice ministries' and to another 'You are not doing enough evangelism.' As you look over what EAPE has done, there is no uniformity in mission, but there is a complementary quality. If you put together all the different things that EAPE is involved in around the world you'd say, 'Man, they are doing the whole thing.'"

Still, the importance of Tony Campolo's ministry with EAPE can't be fully captured in any survey of the organization's official history. For Craig Hammon, the programs EAPE has launched and overseen are just the tip of the iceberg: "My sense is that the primary impact of EAPE has always been in the people who were attracted to Tony—his vision, his understanding of the Scriptures and their call to serve and minister to the poor. It's just astounding the number of people who heard him speak or who came and worked with EAPE, and their lights went on. They got it, and then they just went out and did it. He gets those letters all the time: 'I heard you speak at XYZ Presbyterian Church

five years ago and I just thought I'd let you know what has happened since'—and this person has gone off to seminary or into the mission field or started their own youth program or whatever. I'm sure that for every one of those letters there are many others who haven't written. I think the genius of EAPE, its primary impact, has been the lives it has touched, who have then gone on and touched other lives."

Tony Campolo agrees: "I think it is safe to say that there are more than one thousand young men and women serving in Christian ministry today in one way or another that will trace the inspiration, the challenge, and the calling back to the time they spent with us. Of all the accomplishments of EAPE, none is more important than that."



Affiliated Ministries

In addition to the ministries it has founded directly, EAPE has provided support and encouragement for countless missionaries and organizations over the years. These groups are among our closest affiliates:

Both Bart and Tony have long promoted the child-sponsorship programs of **Compassion International** (www.compassion.com). Over the years, the two have recruited sponsors for more than 15,000 children through Compassion. That organization, in turn, makes substantial donations to Mission Year and other EAPE affiliates.

More than twenty years ago, Tony traveled to Africa to narrate a film promoting the work of **World Vision** (www.worldvision.org). Today, Tony does up to eight speaking engagements annually for World Vision Canada, placing special emphasis on recruiting sponsors for children orphaned because of AIDS. In exchange, World Vision Canada has made substantial donation to UrbanPromise programs in Vancouver and Toronto.

Floresta (www.floresta.org) is a Christian nonprofit that works to transform the lives of the rural poor by reversing deforestation and poverty throughout the world. In the past twenty years, Floresta has planted 2.3 million trees, and made more than two thousand loans to support micro-enterprise in Haiti, Mexico, and the Dominican Republic. Floresta's work began in the Dominican Republic in 1984 with a significant start-up grant from EAPE. Tony continues to speak regularly on behalf of Floresta.

EAPE supports **What 4** (www.What4.org.uk), a U.K.-based organization that motivates young people to get involved in evangelism and missions through an array of trips, internships, events, prayer groups, and publications. What 4 began as part of the Mission Aviation Fellowship in the U.K., but is now independent under the leadership of Dave Barker. EAPE has offered What 4 significant encouragement and technical support, and Compassion International has donated to What 4 in appreciation for Tony's support.

EAPE has worked with Oasis Zimbabwe to start a school and vocational training program for children orphaned by AIDS. This ministry is part of the **Oasis Trust** (www.oasistrust.com), a British organization founded by Steve Chalke that offers mission, healthcare, education, and housing initiatives in five continents.

REACH Ministries (www.reachministries.org) is a nonprofit Christian organization that serves children living with HIV/AIDS and their families in the Pacific Northwest. Tony serves as honorary chair of the REACH Board, and EAPE has provided financial support as well as technical assistance in the development of their fundraising program.

Tony serves as the official patron of **Aquila Way** (www.aquilaway.org) which sponsors a home for battered women in Newcastle, England. In addition to providing limited financial support, EAPE and Tony have sent numerous young people to England to work with Aquila.

Opportunity International (www.opportunity.org) seeks to empower the poor in more than forty developing nations by providing entrepreneurs with access to capital and business training to start and expand small businesses. Tony speaks regularly at fundraising events for Opportunity International.

EAPE has a growing partnership with **Hope HIV** (www.hopehiv.org), a British charity that provides support and care for children orphaned by AIDS throughout southern Africa. EAPE has a growing partnership with this organization, which was started by a dynamic British evangelist named Phil Wall, who is also an active member of the Salvation Army.

Speak (www.speak.org.uk) is a U.K.-based network of individuals and small groups committed to prayer and political action for social justice. Its current campaigns include work for global trade justice and an end to arms trading. EAPE provided encouragement and initial funding in the founding and development of this network.

Zero28 (www.zero28.com) is a Belfast-based community that facilitates creative opportunities for reflection and action on issues of peace, justice, social ethics, and the environment—with a distinctively Northern Irish flavor. The ministry is led by Gareth Higgins, an UrbanPromise alum. EAPE provided a grant to support the group's founding in 1998, and continues to provide encouragement and support.

Call to Renewal (www.calltorenewal.com) is a national network of churches, faith-based organizations, and individuals working to overcome poverty in America. Through local and national partnerships with groups from across the theological and political spectrum, Call to Renewal seeks to influence public policies and priorities while developing a broad movement of Christians committed to overcoming poverty. Tony is a founding board member, and EAPE continues to provide both financial and technical support.

