

THE WITNESS



Demons of conflict

Mary Lou Suhor

'War is not the answer'

Church leaders' statement

Blacks and the Gulf war

Andrée Nicola McLaughlin

Hastening the inevitable

Charles Meyer

Letters

'Afterlife' unjust

The Rev. Charles Meyer, writing on death (November WITNESS) perpetuates a Western, especially Judaeo-Christian dualism. For all his claim to be speculating on a great mystery, Meyer axiomatically accepts human "free will," a moment-by-moment ability to choose "light" or "darkness" which, after death, results in a reality corresponding to those selections.

Of course, Meyer rejects the theologically outdated tortures of hell — along with overly carnal versions of the felicities of the elect. But the unjust dichotomy persists.

Apparently it seldom occurs to our clerical consolers that should a human being, regardless of race, gender, social class, or mode of religious indoctrination be fully responsible for selecting one action over another, then for the sake of justice and moral consistency, that person should certainly have been allowed to choose the brain, body, parents, genes, race and level of social domination, oppression or ostracism that would be his or hers at birth. These factors obviously merge, to determine "choice." Does Meyer actually believe that all human beings, irrespective of their different genetic endowments and cultural conditionings, enjoy not only "freedom of choice" but a common "free will" that would justify punishment after death, or eternal bliss?

The question is not simply abstract. Operating by this Christian free will principle, our courts daily sentence victims of poverty and social and intellectual degradation to even further humiliation — vile prisons, or sometimes execution, for their "freely chosen" crimes. Without questioning the clichés of "moral freedom," Meyer continues to extend the predilection for separating righteous folk from sinners to the after-death sphere.

Typically, God's moral elite attribute

omnipotence to God, but deny the Omnipotent any responsibility for the many and perverse conditions in which the starving, the socially trampled, the intellectually enslaved, the majority find themselves. Yet these conditioned and oppressed earthlings are said to be fully "responsible" for crucial choices that may lead to everlasting estrangement, a fate that will be "their own fault."

Today, in the Persian Gulf, humanity sees the fortunes of literally millions becoming involved in a potential war that may result in an apocalypse. To many historians, wars have occasioned unprecedented crimes. Soldiers kill one another and enemy civilians for little better reason than an accident of birth. If the same brain in the body that fights for "freedom" and despises Saddam Hussein as a Hitler had been born and acculturated in Iraq, it would almost certainly venerate Saddam, glorify Allah, and despise the Western intervener.

There is no question here of some "free will" to choose the "superior" side; soldiers are the ultimately conditioned fledglings of higher authority, regardless of nation. Are they then morally responsible agents?

Perhaps conscious of the collective coercion involved in war, clergy have ordinarily rejected the idea that soldier-murders might be destined for some post-mortem "estrangement." Haven't, indeed, most warriors been admirably obedient, thus showing good will toward men? They are almost always said to be killing, or dying, for a holy cause.

Oddly though, the same Christians who obscure questions of guilt and responsibility on the battlefield will, when it comes to the private sphere, attribute guilt and responsibility freely. The family, for instance, is sacred. You may wipe out hundreds of thousands of them from the air, and be a hero. But if you abuse spouse, parent, or child you may be a sinner requiring penitence and re-

form. Some even argue that if you defy your country or religion, their god will condemn and estrange you.

The contrary likelihood seems far more logical; that given exactly the same life-situations as the person we condemn, we would have performed exactly the same acts. In wars, we hold people guilty of the wrong place of birth, hence the wrong loyalties, for which they must pay by being killed. In avenging crime in our domestic society the same principle holds.

When compulsive leaders threaten further disintegration of our fragile planetary order by planning still more savagery in the Middle East, can we ask less of a saner future than the goal of overcoming our archaic dichotomies — of moral blame; of true versus false religions; of class, race, gender and sexual orientation; of absolute "good" versus absolute "evil?"

Norris Merchant
Louisville, Ky.

Article lacks hope

When I read the article by Charles Meyer on "Afterlife," talking about the kinds of answers he gives people who face the death of loved ones, or perhaps death themselves, I felt that THE WITNESS was in a theological area that is not its calling.

Death, dying, and afterlife are so much in the speculative realm of the churches' mission that the discussion of those subjects does not fit next to social concerns, which are tangible and visible. Though we may not always agree how to address and remedy these concerns, we at least *know* that something *could* be done to do away with them.

We cannot do away with death or know any more about afterlife (or the absence of it) no matter how much we talk or search for the answer. Though I am inclined to agree with most of what

Meyer said, I do not think that the answers he gives are what people facing death *need* nor *want* to hear.

The church is — or should be — in the business of giving *hope*, even if that hope turns out to be unfounded. Without hope, life cannot go on and the living will be dead before they die, without that hope.

Meyer is not the kind of person I would want to go to for help, consolation, and reassurance. Dying people or those facing a loved one's death need assurance that prayers help and work, that there is a personal God who listens, and that those who went before are with God, and are not just dust returned to dust.

**Annette Jecker
Vernon, N.J.**

Meyer responds

Yes, I actually do believe that we all have been created with freedom of choice. To argue otherwise, as Norris Merchant appears to do, is to enslave us to a scientific doctrine of "genetic endowments and cultural conditionings" that parallels the equally ridiculous religious doctrine of God's Perfect Plan for Your Life. (Both of which are responsible for their share of wars.)

I do not believe in "punishment" in afterlife, but rather see that existence in "darkness" is the result (logical consequence) of the choice to reject the presence of God. I also said that God is still seeking those in the darkness and that there is eternal opportunity to welcome light. And I cannot imagine that one's earthly endowments, conditionings, and predispositions would have much effect in that setting.

The Good News of Jesus, Buddha, Mohammed, Confucius and other lesser known folks in obscure places is that we are both morally responsible and free to choose in the face of overwhelming odds

to the contrary resulting from the social, physical or religious lottery of our lives. According to Jesus' stories, the Kingdom of Heaven has no patience with either scientific or religious sociopathy.

The point of any discussion of afterlife, speculative as it may be, is not absolute good or absolute evil — but absolute love.

To Annette Jecker I would suggest that the kind of theological injustices done to those who are dying (and their families) *are* proper fare for discussion in THE WITNESS. A good deal of any chaplain's time is spent addressing, undoing, discussing, and offering sound alternatives to the U.S. civil religion that passes for Christianity. This is especially true in the realm of terminal illness where we daily deal with patients terrified at what they believe will be an eternity of horror and damnation because they weren't "a good enough person" or had "not given enough to God."

Just as there is no such thing as "blind faith," there is ultimately no comfort in "unfounded hope." The job of the church is to tell the truth in love, to offer the reassurance of realistic hope — hope that includes the inevitability of death and the belief that, whatever faces us in afterlife, we are, or have the option to be, with a God who wants to be with us eternally.

**The Rev. Charles Meyer
Austin, Tex.**

Gays bad role models?

In response to the Rev. Malcolm Boyd's "America in search of itself" in the December issue, I believe that whatever gays or lesbians do *privately* to express themselves sexually is as much their personal business as what heterosexuals do.

But society has an ethical objection to a homosexual of either gender being in a social position that allows pre-adults to be influenced, and/or molested, sexually.

And such positions include those theological, such as Boyd's, and others, such as Scout leaders.

Was it not most appropriate that another article in that same issue was headed, "Abused children: Harming our most precious natural resource"?

**James Heermance
Eugene, Or.**

Boyd responds

I appreciate having an opportunity to respond to James Heermance's remarks because they cry out for a clear answer.

Sexuality is never really private. People cohabit (and the neighbors know). Heterosexuals are married in legal ceremonies. When children are born, their births are registered, and at another level, people who love each other hold hands, kiss, and give outward demonstration of their affection and deep feelings.

Pre-adults look at TV and go to movies; here (and from their peers in school) they receive more sexual education than they do at home. They are constantly influenced sexually by a vast array of public stimuli, including the advertising industry. Gays are not converted; they are born this way. However, sexual molestation is another matter. More than 90% of it is committed by heterosexuals in dysfunctional families, often in the confines of incest.

At the deepest level of his objection to my article (which, incidentally, dealt with gay/lesbian issues only at a peripheral level), James Heermance reveals that he does not like, or want, gay/lesbian role models. Gay men and lesbians in this view should remain hidden, closeted, in the shadows. They should never be celebrated, identified as people of honor who express valid opinions, or published (and thereby validated) in a

Continued on page 21

THE WITNESS

Editor Mary Lou Suhor
Managing Editor Susan E. Pierce
Promotion Manager Lynne Hoekman
Editorial Assistant Susan A. Small

Sr. Contributing Editor Robert L. DeWitt

Contributing Editors Barbara C. Harris
Carter Heyward
James Lewis
Manning Marable
J. Antonio Ramos
William W. Rankin

Publisher Episcopal Church Publishing Co.

ECPC BOARD OF DIRECTORS

President John H. Burt
Chair William W. Rankin
Vice-Chair Nan Arrington Peete
Secretary William R. MacKaye
Treasurer Robert N. Eckersley

Reginald H. Blaxton
Christopher Bugbee
Alice Callaghan
Carmen B. Guerrero
Andrew McThenia
Douglas E. Theuner
Seiichi Michael Yasutake

THE WITNESS (ISSN0197-8896) is published monthly except July/August by The Episcopal Church Publishing Company. Editorial Office: P.O. Box 359, Ambler, PA 19002. Telephone (215) 643-7067. THE WITNESS is indexed in *Religious and Theological Abstracts* and the American Theological Library Association's *Religion Index One Periodicals*. University Microfilms International, 300 North Zeeb Road, Ann Arbor, MI 48106, reproduces this publication in microform: microfiche and 16 mm or 35 mm film. Printed in U.S.A. Copyright 1991. SUBSCRIPTIONS: \$20 per year, \$2.50 per copy. Foreign subscriptions add \$5 per year.

CHANGE OF ADDRESS: Please advise of changes at least 6 weeks in advance. Include your label from the magazine and send to: Subscription Dept., THE WITNESS, P.O. Box 359, Ambler PA 19002.

THE WITNESS

Pray and work for peace

Table of Contents

- 5 **Demons of conflict**
Mary Lou Suhor
- 6 **Hastening the inevitable**
Charles Meyer
- 10 **New WITNESS editor named**
- 12 **U.S. Gulf strategy fueled by racism**
Andree Nicola McLaughlin
- 14 **War is not the answer**
Church leaders' message to the American people
- 18 **Bishops should 'come out' for gays**
John M. Gessell
- 22 **Life in India: Poor to the point of panic**
Jo McGowan
- 24 **Vacations with a conscience**
Parker Rossman

Credits Cover: graphic, Sr. Helen David Brancato, IHM, design, Beth Seka/TSI; graphic p. 5, Eleanor Mill; photo p. 10, courtesy Linda Backiel; graphic p. 15, Eleanor Mill; graphic p. 17, Margaret Longdon; graphic p. 22, ISIS; graphic p. 25, ISIS.



Demons of conflict

Where were you when the war was launched against Iraq the night of Wednesday, Jan. 16? Editors of THE WITNESS were putting the finishing touches on this February issue.

I had just left to work on last-minute copy at home, leaving Sue Pierce at the computer keying in final corrections. Then on my car radio, 10 minutes into the evening news — wham! I pulled over in shock and tears and listened, then raced home to call Susan to tune in at the office. Instinctively I turned to the crucifix on my kitchen wall and prayed for God's forgiveness for me and my people . . .

Like facing death, we are never quite prepared to face war. We had been

buoyed up by anti-war turnouts after the Congressional vote, and increased attendance at church vigils for peace. Even through the night of Jan. 15, Martin Luther King's birthday, people were commemorating the birthday of the Civil Rights saint of non-violence and praying for a solution to the Persian Gulf crisis.

Ironically, Rep. Henry Gonzalez of Texas on Jan. 16 had introduced a bill in the House citing five counts why George Bush should be impeached.

Mary Miller of the Episcopal Peace Fellowship had called to report on a packed Washington National Cathedral prayer service for peace followed by a march to the White House. Presiding Bishop Edmond L. Browning had

preached at the service before thousands, after which he and his wife joined the demonstration for peace at the White House. He appeared on national TV the morning of Jan. 16 to say basically, that while President Bush was Episcopalian and a friend, they disagreed on war as a solution to the Persian Gulf crisis.

(It was announced later that Billy Graham was a guest at the White House during the invasion and prayed with Bush the day after at an Army Chapel.)

By 10:30 p.m. or so Jan. 16, General Trainor was announcing that "2,000 sorties had been flown and 18 tons of ordinance" had been dropped — the equivalent of Hiroshima, he said.

My heart broke for the victims, which possibly included our friend, Agnes Bauerlein, mother of 11, grandmother of 14. Agnes, who launched our Montgomery County Peace Center, joined 250 others at an international Bedouin-type peace encampment in Southwest Iraq near the Kuwaiti border on Jan. 12.

And like many of you, I have family in the war. I realized that I was furiously taking notes on the backs of envelopes during TV broadcasts. One received that day was from my niece, a sincere plea to write her husband in the Persian Gulf, even if I "didn't agree with the war," to say how important his job is "to preserving our freedom."

I will indeed write, expressing my love for him and concern for all war victims. But I am committed to educate that the war is not about "preserving our freedom."

To confront this Lent the principalities and powers that have unleashed the dogs of war will not be an easy task. But the anti-war movement has galvanized quickly, and the religious community, which during the Vietnam War took so long to register opposition, has already stated that resorting to massive violence in the Gulf crisis "would be politically and morally indefensible." (See state-

Continued on page 15

Hastening the inevitable

by Charles Meyer

*“The traditional sanctity of life arguments no longer apply when we are faced with new situations — such as persistent vegetative states, comas, and numerous congenital or drug-induced anomalies — that look like ‘life’ but are not. Some of the ‘life’ we have created or into which we have ventured is **not** sacred, that is, in need of protection and preservation at all costs.”*

When is it okay to kill yourself? When is it permissible to cause or allow another’s death? Under what conditions or circumstances is it ethical to assist someone to accomplish his/her own death?

Until very recently these questions were answered quickly and with relative ease: Never. Never. None. It was only in extreme circumstances that such actions might be reluctantly acceptable: to save the life of another during wartime conditions, to hasten one’s death under circumstances of torture, severe war injury, or intractable accident-induced pain.

But medical technology has created simulated war and battle conditions in hospitals, intensive care units, and nursing homes across the country. A walk through any of these facilities finds patients in various stages of debilitation, unconsciousness, indignity and suffering, cared for under siege from the incredible instruments of mechanized life we have devised. Our technology now supplants vital functions, extending what is ostensibly “life” beyond the normal limits of compromised organs.

In some instances, where there is a need for such temporary substitution of organs or organ functions, the technology is life-saving: a machine breathes for lungs, pumps for a heart, provides nutrients or hydration when ingestion, swallowing, or digestion are impossible. But for persons in an incurable or irreversible condition, the technology is of-

ten death-prolonging. And it is clear from repeated comments of patients, particularly older persons, that what is feared most is not death itself, but the possibility of prolonged attachment to medical devices that merely sustain bodily functioning.

For the ultimate question is not “Will I die?” but “How will I die?”; and further, “In what state of indignity will I die?”

To exercise some control over a healthcare system that seems bent on sustaining life at all costs and to avoid spending one’s last days and hours as an impersonal attachment at the end of a machine, many people are exploring the concept of euthanasia.

Literally meaning “good death,” euthanasia is characterized by proponents as a means of assertively maintaining control of one’s life and death, rather than passively accepting the seemingly limitless presumptions of medicine. It is seen as a way to maintain a remnant of dignity in the face of the excesses of high-tech death practiced in the United States.

Limits are set on treatment to permit one to die in a “timely” fashion, in contrast to “natural” death which requires letting the disease or disability ravage the body, or mechanical death — allowing ravaging while attached to machines — both of which seem to some interminable (no pun intended). Finally, euthanasia is thought to reinforce the value of quality of life rather than quantity of life.

Opponents view euthanasia as a sign of hopelessness; persons who desire it are judged to have thoughtlessly “given up” too soon. It is believed to be a selfish endeavor, demanding death on one’s

The Rev. Charles Meyer is Assistant Vice President of Patient Services at St. David’s Hospital in Austin, Tex. This article is excerpted from an updated edition of his book, *Surviving Death*.

own terms, wasting the potential moments of happiness for the ill person or family, and sacrilegiously usurping God's prerogative to determine how and when one dies.

There is further disagreement on whether there is any difference between "active" and "passive" euthanasia. Some will argue that removing a respirator is an "action" and therefore constitutes actively causing the death of the patient. Others say that removal of artificial interventions and "allowing" death to occur simply gets the technology out of the way and permits the natural process of death to proceed; this "getting out of the way" is considered to be *passive*.

There is also a middle ground, the standard practice of permitting "tangential euthanasia." Narcotic and other pain relievers are ethically administered to terminal patients, which further reduces their respirations and hastens death. The intent is not death, it is pain control, and it is ethically unconscionable *not* to offer relief from that pain for fear of hastening demise.

It is clear that there is a difference between active and passive euthanasia. To argue otherwise is to play word games. Passively removing interventions and allowing death to occur has a different moral and intuitive feel than purposely causing that death.

Tangential euthanasia is still passive, as it aims to relieve pain, not cause death. The goal in treating terminal patients is to alleviate suffering, and for these patients there is less suffering in death than in being forced to endure further pain. Likewise the traditional medical goal to "do no harm" is upheld by pain control rather than aggressive imposition of further discomforts.

The difficulty in defining what we mean by "active," "passive," "tangential," and even "euthanasia" itself, indicates an important historical occurrence. *Medical technology has outpaced not only our ethical system but our vocabu-*

lary. We can now keep bodies functioning for longer and longer periods of time, beyond the point where they would have died or been considered dead 20 years ago. Old descriptions both of what that condition is, as well as what to do about it, no longer accurately depict the situation.

Euthanasia was traditionally considered to be a reluctant "mercy killing" of a dying or disabled person, not unlike putting down an animal to avoid unnecessary misery or suffering. The new definition includes the concept of a merciful death, but goes beyond the rationale of misery and suffering to include relief from unwarranted medical prolongation of incurable conditions. In fact, euthanasia has taken on new meaning, as has the word "suffering" itself.

Suicide used to describe the immoral and unwarranted taking of one's own life, usually with a sense of hostility, defiance, or despair. Today it may mean anything from the ethical refusal of treatment, to the planned self-death of a person with an irreversible condition — often with a sense of triumph, dignity, and control.

Murder, until recently, was thought to be causing or purposely allowing the death of another. Now these actions are called "withdrawal of artificial interventions," "pain management," and even "assisted suicide."

Death used to be defined as "cessation of heartbeat and respiration." Now, "whole brain death" may describe a body whose heart beats and lungs exchange oxygen and carbon dioxide. "Neocortical brain death" (cessation of function of the higher cortical areas of the brain) describes "death of the person," as in a persistent vegetative state, or end-stage Alzheimer's disease.

Clearly, new words are needed. In the meantime, it may be helpful for purposes of discussion to combine the terms euthanasia, murder, suicide and assisted suicide under the rubric of "hastening

the inevitable."

The word "hastening" is carefully chosen. It is ironically akin to "quickening." If quickening is an indication of a desired life, hastening is an indication of a desired death.

The word also has a softness to it that conveys a sense of welcome, of caring and consideration for the life and values of the person. It is in contrast to the harsh, sterile, prolonged high-tech death that many face as the alternative.

Other words will arise through further discussion and debate. One leader in this field, J. Russell Hoverman, M.D., suggests we need verbs, not nouns ("hastening," not "euthanasia") to describe what we are doing because it involves process, not conclusion.

Theological parallels are obvious here. We are in constant process with our God, interacting as we grow and learn together, even developing new language by which to know and relate to each other. We are never rigid about God — whose Hebrew name is a verb — and we ought never to be rigid on these ethical issues.

Passive hastening

Getting out of the way and allowing death to occur may take many forms. One may choose to refuse treatment from the initial diagnosis of a terminal condition.

It is also possible to refuse or withdraw treatment at any point along the way. Contrary to the belief of many healthcare practitioners, it is simply ridiculous to assume that "once a treatment is started, it cannot be stopped." If *any* treatment is begun and found to be useless, harmful or futile, it is stopped — whether that treatment is antibiotics, blood products, medications, or mechanical devices. In fact, one could argue that under such circumstances there is a moral obligation to stop.

This does not mean, however, that care is withdrawn. Stopping aggressive

treatment means changing the goal of treatment from curative to palliative, from restoring health to enhancing the dignity, pride, and comfort of the patient and family. The controversy arises in determining *when* such passive hastening is begun.

Most people have little difficulty withdrawing respirators, artificial hydration and nutrition when death is imminent. For others, the inevitable outcome, combined with the futility of treatment, emotional and financial costs, expected side effects, and, most importantly, quality of life, lead them to opt for palliative care as early as the initial diagnosis.

The courts have generally recognized the legal right of persons to refuse treatment and to permit "passive hastening," especially if there has been some written directive such as a Living Will or Durable Power of Attorney for Healthcare. The medical community is somewhat reluctantly recognizing this patient prerogative and sees it in accordance with the physician's duty to "relieve suffering," and "to do no harm." It remains for the church to fully endorse the ethical nature of such decisions at any point on the spectrum of irreversible conditions.

Active hastening

Due to the advancement of biomedical technology, there are, and will continue to be, situations where the active hastening of death is appropriate:

— A woman learns through an ultrasound at 34 weeks that her baby has anencephaly (no upper brain), a condition incompatible with life. She wishes to induce delivery now rather than be forced to carry the fetus to term.

— An AIDS patient knows that his otherwise strong body and organs will take a month to slowly and painfully deteriorate, gradually reducing him to total dependency as he becomes skeletal, dehydrated, has seizures, becomes demented, and dies. He wishes to die now,

either by his own hand or with the assistance of someone else, while his dignity and faculties are still intact.

— An advanced Alzheimer's patient develops pneumonia, refuses food, knows no one. His wife of 53 years refuses to allow insertion of a feeding tube. She wishes to hasten her husband's death, as he had requested when he was first diagnosed, and had consistently stated until he was rendered incompetent.

— A head injury or stroke patient faces the prospect of long-term rehabilitation, the end result of which will be the ability to sit in a wheelchair, incontinent, artificially fed and hydrated, having minimal interaction with her family. They believe it is consistent with her undocumented wishes to cause her death now, rather than force her to "live" in this condition.

These four examples illustrate the current dilemmas created by our otherwise immensely helpful medical technology. We have ventured into territory heretofore unknown and find ourselves with situations that our words do not accurately describe. Otherwise obvious ethical and moral guidelines — such as "Do not kill" — no longer prevail, and we must make decisions that seem intuitively

right even though they are extremely dangerous if not carefully circumscribed and severely limited.

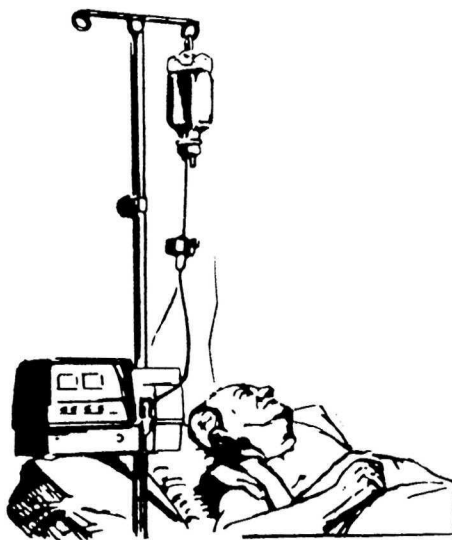
Guidelines must be developed which are ethically, medically and legally sound, to enable patients to circumvent the current system of medically obligatory high-tech, low dignity, high expense, low quality prolonged living/dying. We need to replace that model with the *option* of high dignity, high quality, life-affirming hastening of death.

In The Netherlands, there are five criteria for such active hastening. Patients must: a) be terminally ill (certified by two physicians); b) make the request themselves; c) be in intractable pain; d) make the request over time; e) be found to be in good mental health.

If such criteria are met, they may apply to their physician and receive a lethal injection. It is estimated that between 10-20,000 such deaths a year are hastened in this manner.

Because the United States is a more heterogeneous culture (and the most litigious in the world), we might start with the Dutch criteria and require additional guidelines such as the following:

- A written directive clearly stating the desires of the patient must be in evidence. It would perhaps be best if the directive had been in effect for some period of time preceding the need for it, but current wishes clearly stated should, in any case, be honored.
- Anyone assisting in the hastening process at the written request of the dying patient must be immune from criminal prosecution. Such assistance must be carefully designated and limited to physical intervention when the patient is no longer physically or mentally capable of carrying out his/her own wishes
- Likewise, anyone assisting in the hastening process must be immune from civil lawsuit, as must be the



patient him/herself. (Further limitations must be developed: e.g. assistants must not be related or stand to inherit.)

- Insurance companies must be directed by law to honor the existing life insurance policies of patients hastening their own deaths. Such companies must not be permitted to consider these actions "suicide," therefore negating the policy.

- There must be evidence that the patient's estate is in good order, to indicate that the decision is not precipitous and takes into account the persons who will be left behind.

- There must be letter(s) of evidence from friends or family to the effect that this decision is consistent with the life of the patient.

- There may be a need to further develop the ethics committee concept, using the current hospital model of interdisciplinary representation, to discuss each individual application for active hastening in a relatively public forum, just as hospital ethics committees now are asked to review decisions to withhold or withdraw life-sustaining interventions.

Deaths in healthcare institutions would be handled through existing committees. Home death requests would be reviewed by an ethics committee established through the home healthcare agency, an affiliated hospital or nursing facility, the physician's practice group or large clinic, or perhaps even a community ethics committee functioning as city-wide institutional review boards for the protection of human subjects in research protocols do now.

Such committees must be constructed and procedurally designed to preclude the kind of bureaucratic nightmares usually resulting from good intentions. What is needed is a process that preserves the individual's freedom and right to privacy,

yet allows the state to legally protect meaningful life. If laws are clearly written, these committees might not be necessary.

With these guidelines in place, along with other safeguards, then federal and state guidelines may be designed to establish when the hastening of death is *prohibited*, when it is *permissible*, and when it is *obligatory*.

It would be reasonable to think of situations where aggressive treatment would be proscribed and the passive hastening of death would be obligatory, as in cases of brain death or other instances where aggressive treatment would be futile. Physicians already seem to welcome the concept of being prohibited from offering expensive and extraordinary treatments in situations that they and others know will be useless.

There may also be some disease/accident conditions and neonatal anomalies which are by definition always terminal and would rightly fall under the rubric of obligatory active hastening. Even so, the dangers of obligatory active hastening of death seem to far outweigh the presumed benefits. Such an active option must be permissible but never required if we are to maintain the protection of liberty that our society has traditionally honored and upheld.

The church's historic condemnation of assisted death is based on outdated knowledge, unaware of the extremes created by biomedical technology. The traditional sanctity of life arguments no longer apply when we are faced with new situations — such as persistent vegetative states, comas, and numerous congenital or drug-induced anomalies — that *look* like "life" but are not. We must come to terms with the fact that some of the "life" we have created or into which we have ventured is *not* sacred, or in need of protection and preservation at all costs.

In fact, the opposite is true. To truly preserve what it has traditionally held to

be the "sanctity of life," the church must become a willing partner in the development of carefully circumscribed guidelines permitting the passive and active hastening of death. To do less than that is to capitulate responsibility to medical technology and to condemn people to horrid deaths to which we would not submit our animals.

H. Tristram Engelhardt, Ph.D., M.D. of the Center for Ethics, Medicine and Public Issues, describes papal guidelines for refusing medical treatment which date from 1595. The guidelines included balancing the usefulness of treatment against social and economic cost, amount of pain, inconvenience, and "horror magnus." If the cost was more than the average person made in an average year, if the pain was greater than one wanted to endure, if it meant uprooting or leaving one's family and losing employment, or if the remedy caused considerable revulsion, then the person need not submit to treatment. Four hundred years later, these guidelines still may apply, not only to medical treatment, but to determining the required continuance or allowable ending of life.

The stance of the church, then, must be one of guidance, counsel, support, permission, absolution, mercy, acceptance, and forgiveness; in short, its traditional sacramental stance. It must indeed *be there* before, after and especially at the time of the hastening to provide sacramental and personal presence consistent with that provided at the other transitions of the person's life.

To do these things will require much study and debate, the formation of new vocabulary and the careful fashioning of guidelines that are mercifully fair and socially just. Even more importantly, to do these things will require the courage to follow the Holy Spirit in the development of a new moral understanding of who we are as the church in the world today, if that church is to have any meaning at all.

TW

Wylie-Kellermann new WITNESS editor

Jeanie Wylie-Kellermann, prizewinning editor of the Episcopal Diocese of Michigan newspaper, *The Record*, will be new editor of THE WITNESS magazine, it was announced by the Board of Directors of the Episcopal Church Publishing Company. She will succeed Mary Lou Suhor, editor since 1981, who will retire July 31.

Election of Wylie-Kellermann was given final approval by the ECPC Board as THE WITNESS went to press. Wylie-Kellermann, a 1980 graduate from the Columbia University Graduate School of Journalism, is the author of *Poletown: Community Betrayed*. She also produced a documentary film about Poletown, a low-income, integrated Detroit neighborhood which was destroyed to make room for a GM Cadillac plant. The film took first prize at the American Film Festival for social issues video. A profile of the new editor will follow in the next issue.

In other appointments, the Rt. Rev. John H. Burt, chair of the Episcopal Urban Bishops Coalition and retired Bishop of Ohio, was elected president of the Episcopal Church Publishing Company and the Rev. William W. Rankin, rector of St. Stephen's Church, Belvedere, Cal., chair of the board.

Other officers are the Rev. Nan Arrington Peete, canon to the ordinary of the Diocese of Atlanta, vice-chair; William R. MacKaye, communications consultant and former religion editor at the *Washington Post*, secretary; and Robert N. Eckersley, CPA, of the firm of Eckersley and Eckersley, Scranton, Pa., treasurer.

New members elected to the Board were the Rev. Reginald H. Blaxton, special assistant for religious affairs to the Mayor of Washington, D.C.; Christopher Bugbee, communications director for Trinity Church, New York; the Rev. Carmen Guerrero, vicar of Santa Fe Chapel, San Antonio, Tex., and former Theological Education Program Coordinator for the Diocese of Honduras; Andrew McThenia, law professor at Washington and Lee University, Lexington, Va.; the Rt. Rev. Douglas E. Theuner, Bishop of New Hampshire; and the Rev. Seiichi Michael Yasutake, of the Cathedral Shelter of Chicago.

The Rev. Alice Callaghan, a Los Angeles attorney who directs a center for garment workers and is a justice advocate for the skid row community, fills out her term from a previous election and rounds out Board appointments for the 1990-91 fiscal year. TW

Grand jury resister files for freedom



Attorney Linda Backiel

A "Grumbles Motion" will be filed Feb. 10 to show that the incarceration of Attorney Linda Backiel, who refused to testify about a client before a federal grand jury, is punitive and not coercive. The motion states that grand jury resisters cannot be kept in jail if it can be proved that incarceration has not persuaded them to testify, according to Backiel's attorney, Patricia V. Pierce.

Backiel was sentenced for contempt Dec. 10 and could serve six months or more should the motion fail. (See story January WITNESS.)

A former Philadelphia public defender and career-long advocate for reform of the grand jury system, Backiel has testified in Congress concerning grand jury abuse and has provided research data for the Subcommittee on Constitutional Rights concerning FBI misconduct. Her plight has sent shockwaves throughout the legal community, which fears an increase in attorney subpoenas. Efforts are underway to introduce a bill such as that pro-

posed in Congress by Sen. Paul Simon in 1988 which would have put restrictions on attorney subpoenas.

The testimony of Monroe Freedman, Esq., an expert in legal ethics, is being produced in pamphlet form to distribute to members of the legal profession and others interested in the ethical dilemma of lawyers called to testify against their clients. Freedman said that the decision to jail Bakiel for refusing in conscience to testify before the grand jury would have a whipsaw effect on the bar, in a systemic way.

Backiel served as a consultant to the Episcopal Church Publishing Company when Maria Cueto, Raisa Nemikin, and Steven Guerra — all of whom had Episcopal connections — were imprisoned for refusing in conscience to testify before a grand jury investigating Puerto Rican liberation groups and “terrorism.”

Backiel recently informed THE WITNESS that she is

in good spirits, and works diligently on her writing. A published poet, she sent a number of her new efforts including the piece below, written years ago for a previous grand jury resister.

WITNESS readers can write urging the release of Backiel to:

Judge Charles Weiner
Room 6613
U.S. Court House
601 Market St.
Philadelphia, PA 19106

Messages of support can be sent to:

Linda Backiel, A-40
Bucks County Correctional Facility
1730 S. Easton Rd.
Doylestown, PA 18901

No time for neutrality

There are times to be silent.
The inquisitor leers. He wears
a businessman's suit, a judge's
robes. He offers the keys
to your tiny cell, promises
protection, security, an end
to the torture. He threatens
madness, compromise.
There are times to be silent.

There are times for patience.
Days when there is too much
time and not enough space and every
sound rhymes with the clang
of metal gates. There are times
to cling to the calm of glaciers,
the strength that endures
sudden thaws. Prisons rust.

But there are also times
to pierce the sleep of patience
and howl 'til the world hears
how hunger tunnels the dreams
of children, and fear stalks their waking.
How grown men threaten to steal their sun
extinguish the small animal clans and burn
their little straw beds. There are days
to pierce the sleep of patience
and howl.

There are times to speak out, to say
to the world: I saw that soldier,
that boy running down the street,
stopped short, 11 years old; I saw that woman
pleading for her daughter,
before they were raped. I saw. I heard.
I will repeat every word.

There are times when silence sings,
times to keep the names and the faces
lost in the dark safety of our dreams
part of the blood, part of a history
that can only be known by those who lived it.

And there are times that silence will use us,
render us accomplices to injustice,
aiders and abettors of poverty, grand larcenars
of self-respect.

Listen, when the hunters are out
with their high-powered rifles, and you
have just seen a band of white-tailed deer,
you know what to do, without thinking.

By your singing, and your silence
they will know you, the hunters
and the deer.

— Linda Backiel

U.S. Gulf strategy fueled by racism

by Andrée Nicola McLaughlin

While the president of the United States equivocates about whether to use “our way of life,” “vital interests,” or Iraqi “naked aggression” as a basis for an offensive war against Iraq, many people recognize, in George Bush’s massive deployment of troops, a historical pattern of Western racist aggression against people of color.

Nelson Mandela, speaking in France in November last year pointed to the hypocrisy and prejudice of “the whole of the West [which] is screaming and sending armies” to the Middle East because the people of Iraq are “brown-skinned.” Mandela also noted that the West has conveniently ignored its own recent military aggressions.

Many black Americans know through experience that issuing ultimatums and exercising knee-jerk militarism, instead of negotiating and dialoguing, characterize the racist posture that defines U.S. foreign and domestic policy toward people of color. There are no summits with the West’s formerly and still colonized peoples — just gunboat diplomacy. These facts and 400 years of firsthand knowledge underscore black Americans’ national lead in opposing war in the Middle East, as indicated in a variety of U.S. polls.

When George Bush speaks of the American “way of life” and “vital interests,” or Secretary of State James Baker

of “American values” and “American jobs” as reasons for a military offensive against Iraq, black Americans understand only too well that these government officials are not referring to *black* America’s way of life, *black* America’s economic interests, or *black* America’s values and jobs. Indeed, the polls suggest black America recognizes that some variation of “our way of life,” etc. has always been the pretext for U.S. aggression against people of color. We very likely discern modern euphemisms for “manifest destiny,” and its coterminous constant, the subjugation of black people.

Surely, black America cannot be expected to support another war for Western interests that have yielded so paltry a reality for blacks: a handful of superstar entertainers and athletes; a minimal number of professionals and businesspeople whose job protection or economic viability is continually undermined by federal Supreme Court decisions against civil rights; a growing underclass of unemployed and underemployed adults; disproportionately high numbers of prison inmates, and members of the armed services (30%), who lack other employment opportunities. No self-respecting people would want its sons and daughters to die for *these* life options. Or to be made *more* vulnerable by U.S. military action and its economic consequences.

Bush’s invocation of Iraqi “naked aggression” to toot the horn of war does not have much credence either. More than a few black people remember U.S. government acts of aggression against black and African peoples in the 1980s

and ’90s. We have not forgotten the invasions of Grenada and Panama, the bombing of Libya, Bush’s expressed readiness to lift sanctions against racist South Africa, the ongoing economic blockade against Cuba, the unlawful sponsoring of contra mercenary violence against Nicaragua, and the continuing destabilization of Angola.

Yet black Americans do not have to look abroad to sight the U.S. government’s hegemonic drive for profit, power, and privilege for the benefit of the wealthy. We, on a daily basis, are cognizant of the unchecked infusion of drugs in black communities, none of which owns the airplanes that transport these substances into the United States; escalating and unprosecuted police murders of innocent black citizens; a pattern of criminal indictment of elected or appointed black officials and grassroots community leaders nationwide; the erosion of available, affordable housing; the elusiveness of quality education for our children in urban centers; and the establishment media’s pejorative representation of black communities.

Early during this Middle East crisis, the clergy of the National Baptist Convention of America, representing over 7.8 million members, urged a peaceful diplomatic solution. The Baptist resolution called on the U.S. government to “prevent the loss of countless lives and spending [of] billions of dollars that should be utilized to feed the hungry, clothe the naked, heal the sick, train the unlearned, house the homeless, and encourage the lonely.”

In this action, the clergy pick up where African-Americans Martin Luther

Dr. Andrée Nicola McLaughlin is Jane Watson Irwin Visiting Professor of Women’s Studies at Hamilton College in Clinton, N.Y. A version of this article first appeared in *The City Sun*, 44 Court St./Suite 307, Brooklyn, NY 11201. Reprinted with permission.

King, Jr., Malcolm X, ex-boxer Muhammad Ali, activist Kwame Ture (Stokely Carmichael), vocalist Freda Payne, and actress/vocalist Eartha Kitt, among others, left off, each having personally paid with his/her life or livelihood for speaking against U.S. aggression in Viet Nam and elsewhere.

As Bush vetoes the 1990 Civil Rights Bill and appoints as a Supreme Court justice David Souter, who believes "affirmative action is affirmative discrimination," polls of black Americans about the U.S. war option in the Middle East clearly indicate our predominant sentiment: *No Iraqi ever called me "nigger."*

For the majority in black America, the war is not 10,000 miles away; it is here in the United States against a domestic and foreign policy that devalues the lives of people of color and the poor.

Euphemisms for "manifest destiny" to justify the U.S. military industrial complex's grabbing of Arab oil won't fly with black America. Too many of us smell twin rats named *racism* and *greed*, and know the havoc they have together wreaked.

At this writing, the possibility of a U.S.-led offensive against Iraq appears even greater and, likewise, the reasons for black opposition to racist aggression are more compelling.

On one hand, Arab heads of state have actively sought a peaceful diplomatic solution while, on the other hand, a series of events have demonstrated the unyielding nature of U.S. (and Western) governmental intransigence. For months, the option for dialogue was there; however the Bush Administration initially forewent dialogue with Iraq in favor of pushing a U.N. Security Council resolution to use "all necessary means" against Iraq by a Jan. 15, 1991 deadline. Although the resolution did not pass with the required affirmative vote of all permanent Security Council members (i.e., China abstained), profound misrepresentation

of the text of the United Nations Charter by American political leaders, as with the Bible during the era of professed "manifest destiny," has become the basis for aggression against people of color.

By December, the racism in U.S. foreign policy was blatant, as Bush arrogantly insisted that Iraq choose among his proposed dates for any diplomatic talks, accompanied by his dispatching of more U.S. forces to the Middle East. Even as he insisted he wanted dialogue but no negotiations, Bush publicly threatened to kick Saddam Hussein's "ass," exposing not only a racist double standard in diplomacy, but a clear absence of a moral premise for the U.S. military build-up, and a penchant for violence.

The U.S. government's resistance to negotiating with Iraq stands in stark contrast to the flurry of activity to approve billion dollar loans and giveaways to member nations of the U.S.-led coalition. Shockingly, at the same time, the Bush Administration went to great lengths to block the use of government funds for minority higher education scholarships, as though 25 years of civil rights legislation could compensate black America for 300 years of slavery and 100 years of apartheid. Is this how the United States plans to help pay for a war in the Middle East? Such actions again make clear the linkage between racist aggression abroad and at home, and why U.S. foreign and domestic policy must be transformed.

The birth of a genuinely new world order requires repudiating both the character of the old imperial order — racism and greed, and its mode of operation — violence, exploitation and oppression. U.S. government officials who proposed death and destruction on the Jan. 15 birthdate of the late Martin Luther King, Jr., author of the civil rights revolution and Nobel Peace Prize winner, reflect an appalling cynicism not lost on black America. TW

Back Issues Available:

• **International:** Featuring articles by Chris Cobourn and Brian Grieves on the struggle in the Philippines to combat the rape of the environment by multinational corporations and the campaign to close U.S. military bases. Also, German theologian Dorothee Sölle on the perils and promise of reunification of her homeland. Labor activist Matt Witt analyzes the ramifications of Mexico's foreign debt. Plus a statement on the Persian Gulf build-up by the Episcopal Peace Fellowship, and stories by William Rankin and Pat Washburn about the two voices in the Israeli/Palestinian conflict. October 1990

• **Breaking silence:** Articles dealing with the long-hidden issue of sexual abuse in the church and society. Includes Mary Meader's moving personal account of a survivor's healing process; Faith Evans on his struggle as an African-American man to bring the shameful secret of his childhood abuse into the light; and Carter Heyward's meditation on "the unforgivable sin" of disconnectedness. Also includes articles by Lindsay Harding on clergy and sexual abuse, Lawrence Lack on death squads in Guatemala, and stories about activists challenging U.S. foreign and domestic policies. July/August 1990

To order, fill in coupon below and mail to THE WITNESS, P.O. Box 359, Ambler PA 19002.

Yes, please send me the back issues I have checked at \$2.50 each. (Pre-paid orders only.)

- ☐ International
☐ Breaking silence

 Name

 Address

 City

 State

 Zip

War is not the answer

A message to the American people

Eighteen church leaders, including Presiding Bishop Edmond L. Browning, took part in a Middle East peace pilgrimage Dec. 14 to 21 and issued the following statement upon their return.

We are marching toward war. The stakes are horribly high. Military experts predict casualties in the tens and hundreds of thousands. And it won't end there. War would unleash a chain of human tragedies that will be with us for generations to come.

Our Christmas pilgrimage to the Middle East has utterly convinced us that war is not the answer. We believe the resort to massive violence to resolve the Gulf crisis would be politically and morally indefensible. One clear message emerged from our many conversations in these holy lands: "War would be a disaster for us all." We were told again and again, "Please go home and tell the American people that a way to peace can and must be found." We have concluded that in the Middle East today it is no longer a question of right and wrong; it is also a matter of life and death.

The unspeakable loss of lives, especially innocent civilians, would be unacceptable on moral grounds. Nations hold in their hands weapons of mass destruction. It is entirely possible that war in the Middle East will destroy everything. No cause will be served, no crisis resolved, no justice secured.

War will not liberate Kuwait, it will destroy it. War will not save us from weapons of mass destruction, it will unleash them. War will not establish regional stability, it will inflame the entire Middle East. War will not resolve longstanding conflicts, it will explode them wider and deeper. War will not unite the Arabs with the West, it will rekindle painful historical memories of past

efforts by the "Christian" West to dominate the "Muslim" East and divide us as never before, with potentially disastrous results for the local Christian communities. War will not stop aggression, it will instead rapidly accelerate the cycle of violence and revenge, which will not be limited to the Middle East.

We will also be ravaged here at home by a war in the Middle East. Given the make-up of U.S. volunteer armed forces, we know that those who will do most of the suffering and dying in the Gulf War will be disproportionately low-income and people of color. Similarly, if "Desert Shield" continues to swallow up limited national resources in a time of economic contraction, the prospects of justice at home will disappear like a mirage in the sand.

Again and again during our pilgrimage we heard the sentiment that peace in the Middle East is indivisible. While we do not accept the proposition that the resolution of all other conflicts must precede the solution of the Gulf crisis, we do believe that there will be no lasting peace in the region until interrelated issues are dealt with in a comprehensive framework. What is required is not "linkage," but consistency in the implementation of U.S. foreign policy. Our government should support the convening of an international Middle East peace conference by the United Nations.

We have prayed in Jerusalem for the peace of Jerusalem. Jerusalem's vocation as the city of peace will not be realized until both Israelis and Palestinians are free and fully protected in the exer-

cise of their human rights within secure and recognized boundaries.

We have seen both the hopes and the frustrations of Lebanon as it emerges from its 15-year nightmare of civil war. A durable peace in Lebanon requires the withdrawal of all foreign forces — Syrian, Israeli and Iranian — and international support as Lebanon seeks to rebuild its shattered society.

We have felt the anguish of a divided Cyprus, which seems to have been forgotten by the world community. Cyprus can be united and free only when occupation forces are withdrawn from the island, and a unified and pluralistic Republic of Cyprus is acknowledged as the only legitimate government of the entire island and its population.

There is no such thing as a benign occupation. Occupation of the lands of others is wrong. It breeds frustration and frustration leads to conflict. Even as we oppose the Iraqi occupation of Kuwait on moral grounds, so also we believe that the West Bank and Gaza, Lebanon and Cyprus must be free. These occupations must end before even more precious human blood is shed.

We have looked into the faces of children in Iraq. In Jordan we have witnessed in dusty refugee camps the compassionate response of a democratic government and the churches to the thousands of evacuees who descended upon a country already impoverished by the Gulf crisis. We have seen fear in the eyes of people who could lose their homes or their lives in the event of war.

Having seen the faces of victims and

potential victims, we believe that there must be an alternative to war. That alternative is negotiations — serious and substantive negotiations. If the United Nations can be mobilized to impose sanctions and to set deadlines, it can also be mobilized to provide a forum to resolve disputes between nations. The United Nations can be the place where the deadly escalation of armaments of mass destruction in the Middle East can be reversed. The United Nations should be given the opportunity to provide a framework for an Arab contribution to the resolution of the Gulf crisis.

Our nation must not submit to the inevitability of war. By acting now on a very broad scale we as people of faith will mobilize on behalf of a peaceful alternative. Citizen action and the strength of public opinion could literally make possible a solution to this crisis without war.

We call upon the churches and upon the nation to fast and pray for peace, to pursue every means available of public dialogue and popular expression to find a way out of certain catastrophe, to resist the war option and help point the way to peace with justice.

At this moment, the resolution of the Gulf crisis will take a miracle. But in this season we are reminded that the Middle East is the cradle of miracles. That miracle must be acted and prayed into being.

Delegation members

Bishop Vinton Anderson, Moderator, Black Church Liason Committee of the World Council of Churches

The Rev. Dr. James Andrews, Stated Clerk, Presbyterian Church (U.S.A.)

The Most Rev. Edmond L. Browning, Presiding Bishop, Episcopal Church

The Rev. Joan Brown Campbell, General Secretary-elect, National Council of Churches

The Rev. Herbert W. Chilstrom, Bishop, Evangelical Lutheran Church in America

The Rev. Dr. Milton Efthimiou, Greek Orthodox Archdiocese of

North and South America

The Rev. Mac Charles Jones, National Baptist Convention of America

The Very Rev. Leonid Kishkovsky, President, National Council of Churches

The Rev. Dr. Fred Lofton, immediate past President, Progressive National Baptist Convention

The Rev. Dr. Donald E. Miller, General Secretary, Church of the Brethren

The Rev. Edwin G. Mulder, General Secretary, Reformed Church in America

Dr. Patricia J. Rumer, General Director, Church Women United

Dr. Paul Sherry, President, United Church of Christ

The Rev. Dr. Robert Stephanopoulos, Dean, Greek Orthodox Archdiocesan Cathedral of the Holy Trinity

Bishop Melvin Talbert, California-Nevada Annual Conference, United Methodist Church

The Rev. Angelique Walker-Smith, National Baptist Convention, U.S.A.

Jim Wallis, Editor, *Sojourners*

The Rev. Dr. Daniel E. Weiss, General Secretary, American Baptist Churches in the U.S.A.

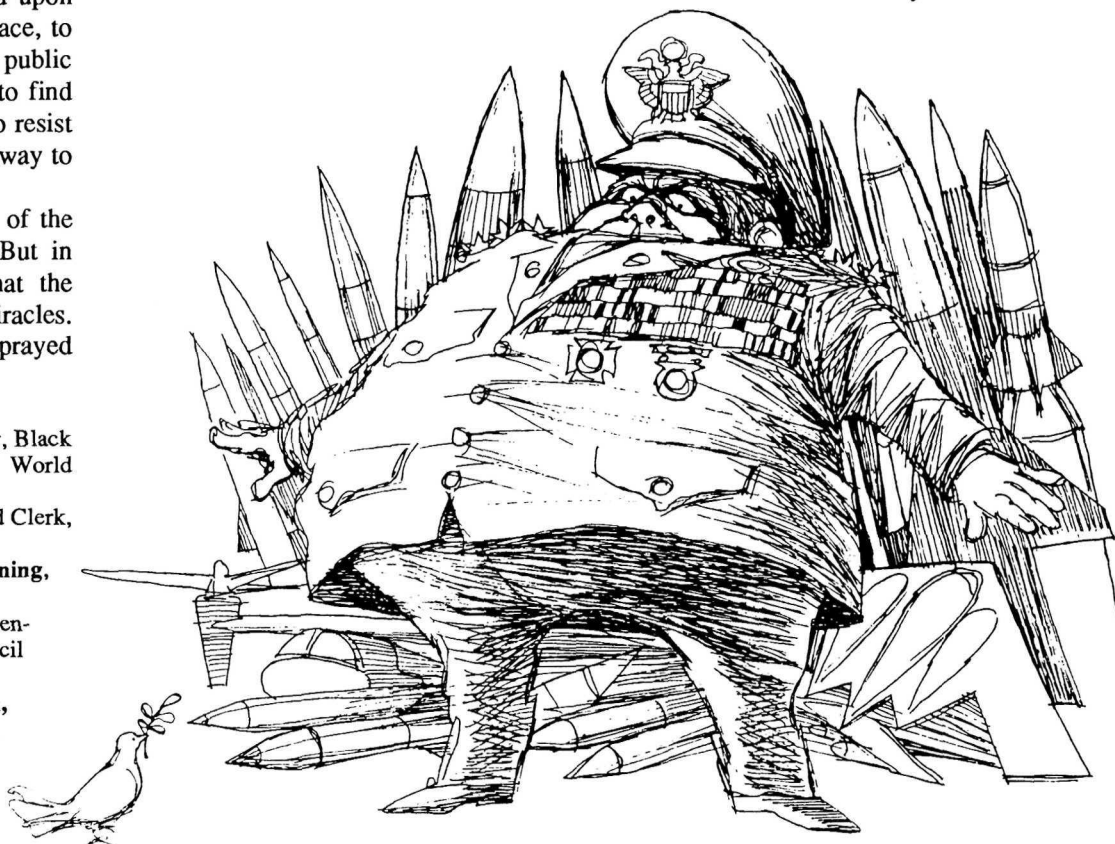
Demons . . . Continued from page 5 ment by religious leaders, "War is not the answer" following their visit to Iraq, page 14 this issue.) To his great credit, Bishop Browning has spearheaded that effort.

And aware that some demons are only cast out by prayer and fasting, the Episcopal Peace Fellowship has launched a fast until the war is over.

So now we have a war to stop, and it's into the streets. We will be at the national demonstration Jan. 26 in Washington, D.C. and urge readers to sign onto the nearest anti-war activity, as well as praying, fasting and working for peace.

Finally, endless cups of coffee and seemingly endless hours of prayers and surrealistic news broadcasts later, we send this issue to the printer, pondering: Has George Bush launched a "splendid little war," or possibly, Armageddon? Either way, the world loses.

— Mary Lou Suhor



The Consultation urges General Convention Committee: **‘No business as usual’**

“No business as usual.” That was the plea from The Consultation, an umbrella group of progressive Episcopal peace and justice organizations, to a special Executive Council committee appointed to deal with “unsettled questions” after Presiding Bishop Edmond L. Browning refused to move the church’s General Convention from Phoenix.

The site became the center of controversy when Arizona in a recent public referendum rejected a holiday honoring Martin Luther King, Jr. and a number of national organizations canceled their conventions, perceiving the vote as a racist slur. Bishop Browning called a special meeting of the Executive Council Jan. 5 in Newark to announce that he had decided to keep the Convention in Phoenix, but that the Council could “challenge” his decision. In the end, the Council voted, with one abstention, to back the Presiding Bishop. After the vote, the Rev. Austin Cooper, Council member, presented a resolution to be voted on by Convention that would establish a “Martin Luther King, Jr. Legacy” with a minimum of \$1 million. The legacy would fund scholarships for minority students.

Short of recommending a total boycott of Convention, which would abandon it to “reactionary forces,” the Rev. Joseph H. Pelham, convenor of The Consultation, subsequently wrote to the committee urging among other things that customary exhibits be eliminated and that all official breakfasts, lunches and dinners customarily held by Convention and affiliated groups be canceled.

Full text of the Pelham letter follows:

The organizations related to The Consultation urge that the Chair and members of the special committee appointed to deal with unsettled questions in regard to the 1991 General Convention give most serious consideration to certain matters.

The Consultation deplores the decision by the Presiding Bishop, affirmed by the Executive Council earlier this month, to lodge the General Convention in Phoenix despite the state of Arizona’s rejection of the Martin Luther King, Jr. holiday.

That decision having been made, we now urge that the following steps be undertaken that will avoid a Conven-

tion which would, in effect, be “business as usual.”

Specifically,

1. We suggest that the customary exhibits which have been associated with the Convention be eliminated at the Phoenix Convention.

2. We support the notion that all official breakfasts, lunches, dinners and such events customarily held by Convention groups be canceled; and that affiliated groups be urged to cancel plans for such activities.

3. We strongly suggest that, if any “Martin Luther King, Jr. Legacy” be established by the General Convention, the amount to be raised for that purpose be increased from one million dollars to three million dollars in light of the conversation that has occurred about the possibility that these funds be divided among several different groups. Further, we suggest that scholarship monies raised through the legacy be equally divided among men and women.

4. We urge that those planning the Convention take seriously a commitment to the use of minority-owned vendors and caterers, and that a list of them be made available.

5. We suggest that any Convention planning meetings be held in sites other than Phoenix to avoid spending in Arizona in advance of the Convention.

The members of The Consultation have considered the total boycott of the Convention, but we have rejected that alternative lest the Convention be abandoned to reactionary forces. We will be present in Phoenix in order to work for progressive legislation and to assure that the Convention focuses on a witness against racism. However, we feel strongly that this should be a modest, “no frills” Convention. We believe that the adoption of these suggestions would contribute to that end.

In support of The Consultation’s proposal, the Episcopal Church Publishing Company at its January meeting canceled the ECPC awards dinner customarily held during General Convention, as well as THE WITNESS/ECPC booth in the Convention exhibit hall.

Short Takes

Airlines harass Arab-Americans

Over the past several years the American-Arab Anti-Discrimination Committee (ADC) has received numerous complaints from members reporting harassment and discriminatory treatment while traveling on various U.S. airlines . . . Recently, we have come across information which may explain the overzealous behavior of airlines in singling out Arabs and Arab-Americans for discriminatory treatment. A clue comes from a recent incident in Detroit where two Yemeni-American women were illegally strip-searched by Northwest Airlines security personnel. While investigating this case, it has become apparent that the root of the problem is with the security firm hired by Northwest, International Consultants on Targeted Security (ICTS). Several other airlines have also employed ICTS. Strangely enough, ICTS is an Israeli-based organization which undoubtedly has extensive experience in harassing and intimidating Arab travelers.

Albert Mokhiber
ADC Times 12/90

Quote of note

When we try to pick out something by itself, we find it hitched to everything else in the universe.

John Muir

Women and children last

The total federal share of Aid For Dependent Children (AFDC) payments in 1987 was \$8.8 billion, covering approximately 11 million people, mostly women and children, nationwide. AFDC represents less than 1% of the federal budget annually. National defense consumes 27% and in most years increases faster than the pace of inflation. The total federal share of AFDC is just over 1% of the projected cost of bailing out the savings and loans and other financial institutions; it's less than Bush's proposal for the "war on drugs" this year.

Theresa Funciello
Ms. 11-12/90



This thing called death

I stand on the seashore. A ship spreads her white sails to the morning breeze and heads out across the blue ocean. She is an object of beauty amid strength and I stand and watch her until at length she hangs like a speck of white cloud on the horizon where the sea and sky meet to mingle with each other. At my side someone says: "There! She's gone!"

Gone where? Gone from my sight — that is all. She is just as large in mast and spar and hull as when she sailed close by, and just as able to bear her load of living freight to the place of destination. Her diminished size is in my vision alone. At the moment when someone at my side says, "There! She's gone," other eyes watch her coming, and other voices take up the glad shout, "Here she comes!"

And that is dying.

Grace and Peace newsletter
St. Mary's Church, Dorchester, Mass.

God's call

One day, as he began his daily prayer, a Desert Master saw pass by him a cripple, a beggar, and a beaten man. Seeing them, the Holy One went deep into prayer and cried, "Great God! How is it that a loving Creator can see such suffering and yet do nothing about it?"

And out of the depth of prayer, God said, "I have done something about it. I made you."

Tales of the Desert Masters

EUC meeting set for Camden

The Episcopal Urban Caucus will hold its annual assembly Feb. 27-March 2 in Camden, N.J. The theme will be "Urban Ministry: Holding It Together in the Decade of Evangelism."

The banquet speaker will be Dr. Gibson Winter, professor of theology at Princeton University and author of *The Suburban Captivity of the Churches*. The Rev. Michael Doyle, a Roman Catholic priest and community activist from Camden, is set to preach at the assembly Eucharist. A presentation by the Christic Institute on its campaign to expose U.S. government involvement in the international illegal drug trade is also scheduled. A bus trip is planned to visit neighborhoods in Atlantic City that have not benefitted from the casino boom.

For registration information, contact Ann Marie Marvel, Episcopal Diocese of Massachusetts, 138 Tremont St., Boston, MA 02111 or call (617) 482-5800.

Cow pollution

A \$1 million study by a team of government and industry scientists shows that, as part of their normal digestive process, the world's 1.3 billion cattle annually release 70 million tons of methane gas. The study cites the gas as a cause for as much as a fifth of the greenhouse gases released into the atmosphere.

Autoweek 4/30/90

The myth of Columbus

I think the whole notion of celebrating Columbus Day is part of American foundational mythology. It is an illusion that people on this continent live with. My argument would be that illusion is not healthy for white Americans, that it is in fact living a lie.

You have to understand that from an American Indian perspective, celebrating the Columbus quincentenary is in fact celebrating Indian genocide. Indian people like to remind white Americans that the only thing Columbus discovered is that he was lost.

George Tinker
Sojourners 1/91

Bishops should 'come out' for gays

by Jack Gessell

One of the most astonishing developments in the donnybrook over homosexuality in the church is the startling report that Bishop John Howe of Central Florida plans to present a resolution to the next General Convention establishing a new canon specifically inhibiting the ordination of gay men and lesbian women and specifically inhibiting advocacy of the same. Howe appears to take his cues on homosexuality and politics from the infamous and bigoted California congressman, William Dannemeyer.

This proposed canon would, for the first time in history, establish a biological, in addition to the theological and moral, qualification for admission to Holy Orders. This is unheard of, although the debate over the ordination of women implied the possibility of altering the canons to restrict Holy Orders to males. If such a canon were approved it would be contrary to scripture, reason, tradition and, indeed, would be heretical.

Homosexuality is a natural variant in creation and, as such, morally neutral and participates in the essential goodness of God's created world. The proposed canon, by declaring homosexual persons ineligible for Holy Orders, would also negate a portion of God's creative grace. We may as well retroactively declare women ineligible while we are about it, and preserve the purity of an all-male heterosexual priesthood.

Equally troubling is the proposed inhibition on advocacy. Logically such canonical provision would be a matter of

prior restraint and inhibition of the natural liberty of all persons.

It is also troubling because it seems to reflect an ignorance of the depth and richness of the spirit of Anglicanism, which has always embraced and held in tension differences and diversity. If the opinion of some is to be notoriously silenced by the authority of legal provision, then we will elaborate a church which would be unrecognizable to, say,



the Tudor and Caroline divines and to William Porcher DuBose, all of whom stood for a liberal Catholicism which is our church's foundation.

DuBose's beliefs have, as much as that of any other one person's, formed the life and spirit of the Episcopal Church. His liberalism was expressed in his commitment to a critical study of Scripture, in his recognition of the development of doctrine, in his unending search for truth wherever it might be found, in his understanding of evolution, process and growth, and in his efforts to reconcile historic theology with modern ideas. The canonical proposal against

ordaining gays and lesbians violates this tradition.

Cutting off discussion because of a phobic paranoia which refuses to entertain alternative views will destroy the church as a community of moral discourse, frustrate the search for truth, and will deny Anglican spirituality, which is rooted in the human as a disclosure of the divine. This would be a grave violation of that charity which we are sworn to exemplify.

Is this what we wish?

But while the proposal of such a novel canon may be based on mischievous and political motives, it leads me to recommend that we become serious about this discussion of homosexuality in the church, and clear away the rubbish which prevents clarity and resolution.

Much of the discussion of homosexuality is confused because of the often unstated premise — held by those who would deny to gays the church's blessing of stable committed relationships and the grace of ordination — that homosexuality is a perverse moral choice. But not to acknowledge that there is substantial historical, social, scientific, and experiential evidence to the contrary is perverse, regardless of one's own personal view.

There is evidently no clear and unambiguous warrant in Scripture or tradition for the condemnation and marginalization of homosexual persons, and it is equally unreasonable in light of increasingly compelling contemporary data. Thus if theological objections and moral condemnations fail, as they will, then the continuing hysteria on this matter is simply political. In other words, who will gain power and money by manipulating the issues of sexuality in order to control the church? My exegesis of the reports

The Rev. John M. Gessell is professor of Christian Ethics, emeritus, The University of the South, and founder and executive director of the Cumberland Center for Justice and Peace, Sewanee, Tenn.

from the recent House of Bishops meeting strongly urges me to this conclusion.

I am persuaded that the present discord on this question is so destructive that immediate action is required lest further inaction of the House of Bishops occurs. If this issue is not soon resolved, it will create grave disunity, acrimony, and temptation to power.

The struggles over the inclusion of blacks in the mainstream of church life, and the ordination of women were not edifying or healthy. We might have learned, however, from these struggles that full inclusion *will* happen. Just as with blacks and women, so gays and lesbians who meet the canonical criteria will be ordained by the church. But if the struggle is protracted, the loss of purpose, vision, and energy will be incalculable, and will vitiate the mission of the church in the world.

This crisis is so dire that it may destroy the capability of the church to carry out its mission. To marginalize, dehumanize, and oppress homosexual persons in the church is, in part, to be complicit with those who deny the humanity and rights of homosexual persons, and with those who subject them to violence and even murder. Homosexual persons share the same right to life as abused women and children, racial minorities, and the unborn.

I believe that the present impasse on this issue, because of the character of recent events, can be resolved only in the House of Bishops. A parallel case concerned the matter of clerical alcoholism, the resolution of which, by God's mercy, began with the bishops. The power of denial regarding alcohol abuse and its devastating results is instructive. Once that power was defeated, healing began to occur. In the present instance, denial is more complex. It takes the form of closeted bishops and clergy, and denial that gays and lesbians may be fully included in the life of the community of Word and Sacrament.

Therefore, to begin the task of clearing away the rubbish, and of healing and restoring, I suggest that the bishops consider taking the following steps:

Let the House of Bishops become that place where love and compassion are given unconditionally, and change will begin to take place. The gays can dare to leave their secret lives and be enlivened and ennobled by who they are. The straights can dare to confront their fear and hatred and be ennobled by the purification of their thoughts and feelings.

Specifically I suggest that:

(1) In circumstances which must be guarded by strict and careful confidentiality and which must be maintained indefinitely, the gay bishops, perhaps beginning with three or four who can agree together, "come out" to their fellows in the House.

(2) Support systems must be provided for both gay and straight bishops to enable the gays to withstand the inevitable trauma of personal disclosure following many years of secrecy, and the straights to withstand the inevitable blows to their perceptions and their emotional commitments. No one not a member of the House need know the process by which this is done.

(3) These steps will be very painful and very difficult, but if they are carefully planned and entered into in full confidentiality and mutual trust, the House can begin to discover a freedom to show the way of loving acceptance and heal the considerable wounds which have been inflicted.

Then we may all get on with our business in furthering God's mission for this church.

TV

Pillar of Salt

*(She was known only as a wife.
She had no name, but history
remembered her tragedy —
that of being trapped in an
unhealed past.)*

Don't look back,
battered child.
Time then hurt you.
Let time heal you.
Don't look back.

Don't look back,
beaten child.
They knew not what
they did except
what was done
unto them.
Don't look back.

Don't look back,
abandoned child,
abused, neglected child.
Denial is salt in your wounds.
Dwelling is repeating
the deliberate disappearance of your soul.
Don't perpetuate this harm.

Break the cycle, wait,
stop it here.
Speak out the paralyzing secret
and begin to come back
to yourself.
Cry it out to compassionate ears
and be held in the hearts
of your witnesses.

The truth shall make you free
but first it will shatter you.
What was broken can be mended,
what was lost, restored.
Find yourself, then,
pure and whole,
a child of God.
Look back long enough to let go.

— Alla Renée Bozarth

Exiles of the ‘crying room’

by Chris Ambidge

I found myself recently in a church with a “crying room” off to one side. My companion found this upsetting. When I asked her why, she said “because it implies that babies and their mothers aren’t really part of the Body of Christ.” I had thought that the room was a good idea, since at least this way they weren’t exiled completely from the congregation — but the service was about to begin, so we couldn’t debate the issue any further.

Halfway through the first hymn, I knew I had to leave. They were using incense, and I have asthma. If I was to continue breathing, I had to place my lungs out of range of the thurible — so I headed for the crying room. Spending time there was an educational experience.

I *didn’t* feel part of the congregation in it. The glass was invisible to me, but it made me invisible to the rest of the people. It was like being outside a fishbowl — or watching the proceedings on television. Normally I love singing hymns, but not in there. Even the quiet little mumblings I did utter made me feel silly, as if I was arguing with the radio announcer, or standing up in my living room for the national anthem at the beginning of a hockey game on TV. At one point in the service, the congregation was asked to make promises. I did, but I got the impression that what I said didn’t really count. I wasn’t one of the people.

I emerged from the crying room feeling differently about how the church includes, or doesn’t include, various groups. The temple in Jerusalem had dif-

ferent courts, and the ones you were allowed into depended on who you were. Women were allowed no further than the Court of the Women, and non-Jews only made it as far as the Court of the Gentiles. That crying room felt like a Court of the Gentiles. I got the message, “You are allowed to come this far and watch, but you may not come further.” That is exclusive, not inclusive. All God’s children are loved, not just those with healthy lungs.

My asthma is an invisible disability. It is easier to deal with visible disabilities. Though the situation is far from perfect, people who use wheelchairs are being included more, as the increasing number of ramps shows. One cannot pretend that someone in a wheelchair could make it up the chancel steps, but many people say to me “It’s not very often, or for long; you could manage, couldn’t you?” The answer is no. I love my church and what goes on in that community, but I cannot stop breathing in order to participate in liturgies.

My homosexuality, though anything but a disability, is also invisible. In many ways, that puts me in another crying room. The social pressure is for me to appear to be straight: If I do, I can sit in church. If I want to be out, the church doesn’t want to see me, and I must sit in the crying room. The official pressure is worse. Were I to have someone whom I wanted to make my spouse, to share my life in love, the church would not bless it; indeed they would say it was wrong. My lover and I would be welcomed individually (every choir needs another tenor), but there would be no recognition, or support, of us as a couple. Back out into the Court of the Gentiles. Were I ordained, the situation

would be worse still. I could not be open about my love for another on peril not only of acceptance by my church family, but also my livelihood.

God has made me, as everyone else, with the capacity to love and the need to be loved. Those are both very real and positive forces in my life. I could pretend that I am straight in order to be accepted by my church, and in the short run that might be easier; but if I stop breathing for long, I’ll turn blue. I have been advised to stay closeted “just at church, just on Sunday mornings.” The answer is no. I love my church and what goes on in that community, but I cannot stop being gay, any more than I can stop breathing, in order to participate in liturgies.

In a way, a crying room is an improvement. One can actually see the service. It is not a good solution, though; it is a crummy solution. Those inside do not feel part of the Body of Christ, and I can well understand a mother of young children leaving, saying, “Nuts to this, I’m not really part of the community when I’m behind the glass.” Likewise, our church’s attitude towards gay/lesbian people is an improvement. We’re now acknowledged to be children of God, and we’re not being burned at the stake any more. It is not a good solution, though, it is a crummy solution. We are not allowed to be full human beings to bring our full lives and loves into the community of the faithful. Too many lesbian/gay people have said “nuts to this,” and left the mainline churches.

It isn’t easy to see this from inside the fishbowl. I thought crying rooms were wonderful ideas until I was confined to one. Those with good lungs don’t always realize how exclusive incense can be;

Chris Ambidge is a member of the Integrity chapter in Toronto, Canada. This article first appeared in the *Integrator*, the newsletter of Integrity/Toronto. Reprinted with permission.

Letters . . . Continued from page 3

journal like THE WITNESS.

But we are out of the Middle Ages. This is 1991. The year 2000 beckons. Our responsibility as Christians is to be bearers of Christ's love in a world of hatred and misunderstanding, and to be open to Jesus Christ's openness.

Malcolm Boyd
Santa Monica, Cal.

Proud to be a liberal

In the past I have apologized for being a "bleeding-heart liberal." After reading Mary Lou Killian's article about abused children (Dec. 1990), I am going to say it with feeling and with force and pride, I hope.

Joan Brewer Warner
W. Lebanon, N.H.

Integrity chapter kudos

We appreciate your granting permission to run two articles from the November WITNESS — Jan Nunley's "Churches' silence on gay bashing deadly" and Bishop Spong's eloquent response to the House of Bishops — in the December 1990 newsletter of Integrity/Austin. We have a thriving chapter that is in its sixth year, and a circulation of just under 400. Not infrequently we hear from someone who has been receiving our newsletter that it is their only contact with the church or with healthy Christian gay and lesbian folk. This includes isolated clergy in tiny towns in Nevada and Kan-

and those who fit the heterosexual norm may not realize how cruel they are being when they insist that their way or celibacy are the only acceptable lifestyles.

Jesus dies for everyone. The church should be inclusive, with no one as outcast. That includes babies, asthmatics, gays, lesbians, people of color, those in wheelchairs, women, men — we are all children of the one God. It is my belief that God has not made a Court of the Gentiles in heaven; I just wish that humans had not made any here on earth. **TW**

sas. And we are very proud of the award for Best Small Chapter Newsletter which Integrity, Inc. awarded to us at their fifteenth anniversary national convention in San Francisco in 1989.

From time to time we have plugged THE WITNESS in our newsletter. Your excellence inspires us all. Please keep up the great work.

Integrity/Austin
Austin, Tex.

Keeps him in the church

Keep up the good work. If it weren't for people like you in the Episcopal Church, I would have changed my denomination long ago.

Tim Edgar
Hanover, N.H.

Go to Phoenix

I have been pondering the editorial "No to Phoenix" in the December issue of THE WITNESS

The one obvious question to ask is: What would Dr. Martin Luther King have us do?

I would suggest that Dr. King would come to Phoenix, as he did Selma, Washington, D.C., Montgomery, and other wayward places of hostility and discrimination during the 1960s.

We here in Arizona do not believe the conditions of racism, although alive and well, are as deep or intense as in Selma, Montgomery, or for that matter Houston in the 1950s.

But we welcome our Episcopal brothers and sisters to bear witness and enter into the racial struggles that we do have here in Arizona during the July General Convention.

The Rev. Paul W. Buckwalter
Tucson, Az.

Appreciates tribute

Thank you for Susan Pierce's article on my father, Lyman C. Ogilby (Dec. WITNESS). It was a kind and accurate tribute. I was pleased with your account of his opinions on key issues, principally because this is what we must remember as we continue forward and carry out

God's mission. However, I would like to point out one error that, on the surface, might seem trivial. In printing the Ogilby family statement, in which some of my father's last thoughts were recounted, you interchanged the words "peace" and "justice." The statement should read; "We are needed to work for justice and peace." From his hospital bed immediately prior to his death, my father emphatically reminded my brother, sister, and me that "justice must come before peace. You cannot have peace without justice. Justice then peace." This is a point I'm sure he would want to share with your readers.

Peter R. Ogilby
Albuquerque, N.M.

Thankful for WITNESS

Words cannot express what THE WITNESS means to me as an Episcopalian who is at times very impatient with the mainstream clergy and laypeople who are afraid to take a stand on controversial matters. As you know, many who are not Episcopalians appreciate your courage. I share my copy with people here at a Quaker retirement home.

Mary Austin
Newtown, Pa.

Best wishes

I am enclosing a check for my own renewal and one gift subscription. I am hoping you can send it to the Diocese of Mityana in Uganda c/o the Rt. Rev. Wilson Mutebi, for him to circulate as he wishes. My very best wishes for continuing courage in 1991.

Margaret Sheets
Philadelphia, Pa.

ARE YOU MOVING?

The Post Office will not forward THE WITNESS. You must notify us for uninterrupted service by sending a corrected mailing label from a recent issue to: THE WITNESS, P.O. Box 359, Ambler, PA 19002. Allow six weeks for processing.

Life in India: Poor to the point of panic

by Jo McGowan

I live in India with my husband and two children. For the last seven years, we lived in New Delhi, the capital of the country and the home of many powerful citizens. In terms of basic services, it is one of the better places to be; nevertheless, daily two-hour cuts in electricity are not uncommon, especially in the summer with temperatures as high as 115 degrees Fahrenheit. Several months ago, we moved to a small city in the foothills of the Himalayas and we are now aware of how lucky we had been in New Delhi.

Living in India has taught me how much I take for granted. Having grown up in America, I assumed electricity was my birthright, like oxygen or love, there to be taken at any time of the day or night. Now I know how precious it is and how few people in the world have it. When the fans come on again after we have been sweltering for three hours, I realize how lucky we are. Human nature being what it is, this is momentary, but it happens so often that its cumulative effect is considerable. A few hours spent without fans can provide a good perspective on the reality of most Indians' lives.

At home in the United States on a recent visit, I was telling my brother about some wretched aspect of life here (maybe the open sewer systems) when he interrupted to ask why I was doing it. The look on his face expressed more clearly than words his total bewilderment at why anyone would choose to

live in so primitive a style.

It is a question I have been asked often, of course, but it struck me with special force this time because I saw something besides confusion on his face. There was also an element of contempt. It was easy to recognize because I have felt it so often myself. Why can't this country get it together, I wonder, why can't it provide basic services like electricity and water? Why does it have to be so damn poor?

For quite a few years after first coming here, I carried on a little monologue in my head. It was a voice that played almost constantly, so monotonously that it seemed like a mantra. Every now and then I would stop and pay attention and realize that it was my own voice and that the message was always the same: "It's all right. It's all right, I can live with this, I can still go home and everything will be O.K."

I realize now that I was on the edge of panic. I required almost constant assurance that there was an escape route if I needed it, that I didn't have to live this way.

Many of the Americans and Europeans in India (and plenty of wealthy Indians, too) continue to live in that panic mode for the duration of their stays here. With the inflated salaries that organizations like the Ford Foundation and the World Bank provide, they can afford a lifestyle beyond their wildest imaginings. Perfectly ordinary middle-class people suddenly find themselves in enormous, luxurious houses with servants in every corner, sleek foreign cars at their disposal and more cash at the end of the month than they know what to do with.

Even those who bridle at the unaccus-

tomed *sahib-memsahib* role, do little or nothing to change that image. In part, it is the fault of a system which provides numerous incentives to lure foreigners to a "hardship" location, but the larger reason, I think, is that people feel safer with wealth and privilege defining and protecting them. On a different level but with the same motivation, I invariably return from trips to the United States with suitcases full of consumer goods: shampoos, soaps, raspberry jams, Dijon mustard, chocolate, spices, pens, stationery and other pleasant things. Not one of them is necessary (except perhaps the chocolate) but I can't bring myself to even consider returning empty-handed. In part, it's just because I like these things and would miss them if I didn't bring them, but the larger reason is, again, a sense of security in possessions. I love opening the cupboard to find a year's worth of supplies.



Jo McGowan has lived with her family in India for eight years. This article first appeared in the Spring 1990 issue of *The Critic*, 205 W. Monroe St./6th Floor, Chicago, IL 60606-5097. Reprinted with permission.

More than any one thing, what is most notably absent in India is a feeling of well-being and prosperity. This is, of course, stating the obvious, but the presence of the same feeling in America (I mean in the middle and upper classes) is so taken for granted as to go unnoticed. Recently, after an absence of two and a half years, I returned to the United States for a visit and was astonished by the plush, deep contours of life here, everything luxurious to the point of absurdity! The dash-boards of even ordinary cars like airplane control panels and seats like couches. Refrigerators dispensing water and ice from their doors and glowing through the night in the off chance that someone might get up for a drink and not want to switch on the overhead light. Ordinary bathrooms with Jacuzzis. A computer in just about every child's bedroom and a staggering array of expensive toys. Grocery stores like shopping malls and actual malls so dazzling one hardly knew which way to look first.

Perhaps it was simply the starkness of the contrast, but the feeling I kept getting throughout that visit was that this state of affairs couldn't possibly last. It was just too much. Everything felt overblown, out of proportion. I certainly don't expect to see the United States become like India, but to people used to an extravagant standard of living, even small sacrifices can feel quite dramatic.

I remember back in 1980, when my husband Ravi and I were packing for our move to India, there was a drought in New Jersey. Water rationing, though often mooted, was never imposed, but people were asked to voluntarily cut consumption. Every day the papers were full of dramatic stories of how the drought was affecting daily life in East Orange and Hoboken.

We had given up our apartment and were staying with some Indian friends for our last two months in the United States. Like almost everyone else, I was finding the water shortage to be a bit of

a burden. By contrast, Ravi and the friends with whom we were staying hardly seemed to notice the change. I don't recall them even bringing it up in conversation except to express amusement at the fuss everyone was making.

When I got to India, I began to see why they were so composed. Our problem was nothing compared to the water scarcity they had faced for their entire lives. At my in-laws' house in Bombay, for example, water comes for 90 minutes a day, beginning at 6 A.M. Someone has to get up at that time every morning to


*“Being able to live
without running
water and electricity
is like knowing
several languages
— it allows one to
cope in a variety of
situations.”*

organize the complicated system they have devised to collect and store enough water for the day. It all works reasonably well as long as there are not too many unexpected demands on the supply, i.e., guests needing to take baths and wash clothes. But since there are guests at least 50% of the time, and since, in India, the guest is God, more often than not the family members must get by on less than one bucketful apiece for the entire day. And Bombay is not unusual. All over the country, peoples' lives revolve around the task of collecting water. In the cities people wait for hours in lines at the common taps while in the villages women and children trudge miles every day to fill their buckets.

Most Indians have conservation in

their blood. They also have patience. Systems — water, electric, communications — break down so regularly that one grows to expect them not to work and to regard it as a special boon when they do. Lines for everything from public transport to groceries and health services are long. People know how to wait.

To give just one example of patience: crowded buses are a fact of life here. My instinctive behavior when on one is to spread out to take up as much space as possible and so prevent others from invading my territory. My attitude is defensive and mercenary: “I paid for a full seat — why should I give up one inch of it?” I am quite capable of maintaining this snarling self-protectiveness for the duration of the journey (say, the seven-hour trip from our town to Delhi). The automatic response of Indians on the other hand, is to squeeze over, make room, create tiny pockets of space for one more passenger (and another and another and another). Often as not, those so accommodated would actually be more comfortable standing, but this cannot be tolerated. There is always enough space for *everyone*. This generosity and willingness to sacrifice their own comfort almost always makes me furious — obviously, I don't appreciate being forced to confront my own selfishness.

On my better days, I see living here not as constraining but liberating. Limits seem more and more arbitrary. The conditions under which I can live quite happily have extended far beyond what I would have once considered possible. Being able to live without running water and electricity is like knowing several languages — it allows one to cope in a variety of situations with composure and flexibility. And once it becomes a habit — doing without, being detached — the possibilities are endless. I am not at that stage yet (far from it) but I get glimpses of it in the lives of the poor, who know how to share in ways we, with all our surplus, have not even dreamed. 

Vacations with a conscience

by Parker Rossman

Most of us have friends who return from overseas vacation trips to tell of the horrors they experienced: raw egg and seaweed for breakfast in a rural Japanese inn, diarrhea in Mexico, lice and no ice in Calcutta, and being stoned by children in Goa. They tell tales of being cheated by cab drivers, of theft by maids, being deceived by travel agents, and more.

Now, however, we are beginning to hear the other side of the story. For example, foreigners hiking through the mountains in Nepal think nothing of paying 50¢ for a breakfast egg. But by doing so, they have raised the price of eggs beyond the reach of most local residents, essentially depriving the mountain people of a formerly inexpensive source of protein.

Virginia Hadsell challenges us to take a new look at the ethics of international tourism. She has shown what one person can do, beginning as a volunteer with limited resources, to challenge governments, powerful tourism corporations, the media, the churches, and everyone's apathy. With a small core of dedicated volunteers and a part-time secretary, she started the North American Coordinating Center for Responsible Tourism in an office provided by the San Francisco Theological Seminary in San Anselmo, Calif. The Center publishes a quarterly newsletter, *Responsible Traveling*, and has become an increasingly influential organization, encouraging Americans to take their consciences along when they travel.

Hadsell was born and grew up in Berkeley, Calif. and received a master's

degree and teaching credentials from the University of California. She taught in Nigeria for a year in the mid-sixties, while her husband, a professor at San Francisco Theological Seminary, was working with the Student Christian Movement there. When they returned to the United States, she worked as a reading specialist for the Berkeley schools.

In the 1970s, organizing mission studies for her parish, Montclair Presbyterian Church in Oakland, she began to lead tours to the countries church members were studying, beginning with Nigeria. Since then, the tours have visited 16 countries, including China, Brazil and the Soviet Union. Her international vision is shared by her two college professor daughters who have "international husbands," one from Iran and one from Brazil.

Hadsell began to see that most U.S. citizens are slow to recognize the negative and oppressive influence of insensitive foreign tourism on the planet's ecology and cultures. We have been even slower to respond to appeals from those in tourist areas who plead for help in coping with the overwhelming economic and political, cultural and environmental exploitation, with tourism prostitution, and other serious problems which an unregulated tourist industry imposes on them.

The overseas division of her own church and of other denominations help give voice to those who seek support from the Christian community to sensitize travelers to social justice issues in tourism areas.

Many North Americans, unfortunately, can be seen photographing starvation and misery as "quaint." Most of us seem irresponsive to injustices which visitors

help perpetuate, Christians among them. For example, youngsters on a church tour once climbed on and desecrated a statue of Buddha in Thailand, and when scolded for it said: "Oh it's all right. That's a pagan statue and we are Christians."

The World Council of Churches and the Vatican, together with many European churches, held conferences and programs in the 1970s to explore the growing negative impact of tourism in the Third World. They began to prepare travelers for experiences in different cultures through study sessions in congregations. The groups created orientation films which are shown on flights to Asia, Africa and the Caribbean, and other materials to challenge the Christian conscience.

In 1980 the Christian Conference of Asia (CCA), in cooperation with Catholic and Protestant bishops of Asia, sponsored a consultation in advance of the World Tourism Organizations Conference in Manila where industry representatives would meet to praise the glories of tourism. A "code of ethics for tourists," was developed by the CCA and the consultation sent a message to the World Tourism Organization, pleading for more responsibility and awareness. Data was gathered on cultural and ecological pollution and the abuse of people by tourism, country by country.

One outcome of that CCA workshop was the creation of an increasingly effective organization for giving voice to Asians, Latin Americans, and Africans — and Christians in other tourist areas such as Hawaii and the Caribbean — called The Ecumenical Coalition of Third World Tourism (ECTWT).

Its quarterly publication, *Contours*:

Parker Rossman, a freelance writer and author of numerous books, lives in Niantic, Conn.

Concerns for Tourism, includes factual studies and reports from most Third World countries of how tourism effects the people and the environment.

There was not much North American response until Hadsell returned from a ECTWT workshop in Thailand in 1984. She organized a seminar in San Anselmo to tell the stories she had heard from workshop speakers, mostly Asian, who spoke of negative experiences with tourism in their homelands.

As a result of this seminar, a North American support group was created — the Center for Responsible Travel. The Center's newsletter connects the growing network of denominations and churches, individuals, agencies, and organizations that are concerned about ethical tourism.

The Center is also involved in the international movement against "sex tourism." Hadsell attended a workshop in Korea where Church Women United presented the plight of poor Korean women, exploited by the sex tourism industry. Japanese corporations, for example, reward employees with tours to Korea and other Asian countries, with a choice of a young woman companion to play with and sleep with while there. One Japanese woman complained at a press conference that her husband had five times brought venereal disease back to her.

Church women's groups and others working for justice and rights for women began to publish research reports on the sexual exploitation — often knowingly by a callous tourism industry — of children and women in Third World countries. Indeed, investigating Japanese women found that some of the pimps of high school girls in Manila were members of the police vice squad.

For 10 years now conferences, workshops and publications on ethical tourism have been promoted by the ECTWT and its supporting organizations which include Asian, Latin American, Middle

Eastern and African members of the Third World Conference of Churches, and a European support network of churches and development agencies. The Center for Responsible Tourism coordinates North American support.

The Center is encouraging North American churches to adopt Third World tourism issues for their mission study programs. A Center-sponsored handbook, *Having an Excellent Adventure*, edited by Stacy Kitahata and Peggy Weaver of the Evangelical Lutheran Church of America, brings together materials from the experience of many congregations and denominations. It hopes to educate individual travelers to be more responsible, and to assist congregations and church agencies in planning overseas experiences which are mutually beneficial and spiritually enriching for both visitors and hosts.

For example, in Fiji, travelers can chose accomodations that benefit the local community, not a multinational hotel chain. The Anglican Diocese of Polynesia operates its own small luxury resort there, the Daku Estate Resort. A stay includes tours by local Anglicans and visits in their homes and church.

The Center is also facilitating the completion of a biblical/theological book, *Christians and The World of Tourism and Travel*, for publication in 1992. A meditation in its preface says:

"Christ . . . is the one who perfects the Creation — fallen into disorder through disobedience to the Creator. The suffering caused by tourism, the wickedness sometimes to be found in tourist industries, the neglect of governments for their people . . . the exaggerations of travel journalists, the impoverishment and exploitation of people who work in hotels and on buses and trains, the squalor of noise and nuisance in city traffic jams and the related pollution of the envi-

ronment: God in Christ is bringing these to an end . . .

"We foresee the promise of a new sense of vocation, of ethics in tourism, of a new community of Christians — visitors and hosts who meet as equals — in the world of travel . . . because Christ is present and coming in the world of travel."

One hoped-for result, an awakening of concern in parishes, is beginning to happen. Workshops, planning conferences, and pre-departure orientations are available for those intending to travel overseas. Many U.S. congregations now have "sister churches" in other countries — or in some denominations congregations adopt foreign churches as "partners."

Organizations such as Plowshares and Witness for Peace sponsor overseas "in-depth encounter experiences" which are intended to enrich faith and enlarge vision, a new and effective kind of transformational Christian education. For example, when a group of 30 Americans spent a month visiting churches in Africa, they arranged a return visit to American congregations by an equal



number of Africans.

One Plowshares-affiliated congregation, the First Congregational Church of Old Lyme, Conn., has as its sister church a Methodist church in Soweto, South Africa, to which Winnie Mandela belongs. On exchange visits Old Lyme people have lived with Soweto families, the Soweto pastor came as "missionary in residence," and the Episcopal and Catholic Churches have helped bring a school boy from Soweto over to study for a year. Old Lyme church members have found this kind of tourism/travel to be an agent for change in the lives of individuals and the congregation.

Old Lyme was the site of a recent conference on transformational education, sponsored by the Christian Conference of Connecticut, which includes Catholic and Protestant churches. This day-long workshop was set up to allow congregations involved in such encounters to report and interest other parishes in doing so. As congregations told of continuing relationships with their overseas counterparts, with parishes on American Indian reservations, and between inner-city and suburban churches, it became clear that real "conversion" and transforming experiences were taking place in the lives of many.

These encounter experiences remind Christians that "travel" is a metaphor for the Christian life. We meet many travelers in the Bible: Abraham, Jonah, Joseph, Noah, the Queen of Sheba and St. Paul, for example. Those who travel today, as Hadsell and her volunteers make us aware, can find Christ present as companion, guide, judge, sustainer and host. We are also reminded that the Christian faith was carried all over the known world in the first century by travelers who witnessed not so much by words and preaching as by the example of their lives, compassion and concern.

Christians are discovering their lives can be enriched by in-depth encounters with other cultures. These tourists can be a blessing — instead of a curse — in the lands they visit. TW

Code of ethics for travelers

The Center for Responsible Tourism promotes the following Code of Ethics for Tourists:

- Travel in a spirit of humility and with a genuine desire to meet and talk with local people.
- Be aware of the feelings of the local people; prevent what might be offensive behavior. Photography, particularly, must respect persons.
- Cultivate the habit of listening and observing rather than merely hearing and seeing or knowing all the answers.
- Realize that other people may have concepts of time and have thought patterns that are different from yours — not inferior, only different.
- Instead of only seeing the exotic, discover the richness of another culture and way of life.
- Get acquainted with local customs; respect them.
- Remember that you are only one among many visitors; do not expect special privileges.
- When shopping through bargaining, remember that the poorest merchant will give up a profit rather than give up his or her personal dignity.
- Do not make promises to local people or to new friends that you cannot keep.
- Spend time each day reflecting on your experiences in order to deepen your understanding. What enriches you may be robbing others.
- You want a home away from home? Why travel?

Resources

Publications:

Responsible Traveling Newsletter, The Center for Responsible Tourism, PO Box 827, San Anselmo CA 94979. (The Center will also soon be publishing a *Directory of Third World Travel Alternatives: A Resource for Responsible Travelers*, \$7.50, postpaid.)

Contours: Concerns for Tourism, Ecumenical Coalition on Third World Tourism, P.O. Box 24, Chorakhebus, Bangkok 10230, Thailand.

Organizations:

Plowshares, Box 243, Simsbury CT 06070.

The Center for Global Education at Augsburg College, 731 21st Ave. S., Minneapolis MN 55454.

Witness for Peace, 2201 P Street, NW, Room 109, Washington DC 20037.

Ministry of Money, c/o Courtney Burns, 104 Bentwood Rd., West Hartford CT 06107.

The International Campaign to End Child Prostitution in Asian Tourism — For an informational brochure, send a self-addressed stamped envelope to the Center for Responsible Tourism (above).

A meeting in a Belfast cemetery

by Robert Hirschfield

The weeds grow wildly among the headstones of the Milltown Cemetery in West Belfast, Northern Ireland, as though it were a stretch of marshland. I was standing in the Republican plot, in a spot where no weeds grow. The graves are relatively new, the flowers fresh, and the names on the headstones (some of them at least) familiar. I was visiting the grave of Bobby Sands, the Irish Republican Army hunger-striker whose 1981 fast to the death in prison gained worldwide attention.

A woman with an armful of flowers and two little children passed behind me. She stopped at the black marble slab where Mairead Farrell, Dan McCann and Sean Savage are buried. The three IRA members, who were unarmed at the time, were trailed and killed in Gibraltar by an undercover British Special Air Service unit in March 1988.

Was she related, I asked, to any of the three?

"Dan McCann is my husband," she said. Margaret McCann did not correct herself. Even after two and a half years, widowhood was still something extraneous, a garment of stone not easily worn.

She removed the old flowers from the black vase in front of the grave, and gave her children, Daniel and Maeve, the new ones to arrange.

Margaret has black hair and white skin; her glasses — large, almost rectangular — gave her face a madcap look that deflected her grief.

They met at the Royal Victoria Hospital in West Belfast. She prepared surgi-

cal instruments, he sorted supplies. She was 29, he was 19 ("He was starting to go gray, so he looked much older.") She is 44 now.

"Dan's death left a hole in my life. I still haven't recovered. There was a time early on when I just wanted to die, but I tried to build a life around the children."

Margaret looked over at Daniel, her seven-year-old son.

"It's been really hard on him. He and Dan were close. He is sad a lot. Maeve is only five, she doesn't remember her father very well. The other day Daniel came over to me and said, 'I remember what dad looks like, but I can't remember his voice.' I never told him how Dan died, but once he said, 'Wasn't it far away?'"

With its weeds and breezes and bird song, it was hard to imagine the cemetery as it was the day they buried the three. Into the sea of mourners, a lone Loyalist lobbed his hand grenades, opened fire. Then came the mad chase among the headstones. By the time it was over three more dead were added to the three being buried.

"We were married at Long Kesh Prison in 1982," she recalled. "I wore a cream-colored suit. There were no photographs."

The year before, McCann had volunteered to go on hunger strike. But he had only a month more to serve on his sentence, and the IRA wouldn't let him.

"He would have died then."

She estimated McCann was in jail roughly six of the twelve years she knew him. Their life together pivoted on a tense wire of arbitrary endings and beginnings.

McCann would write poetry to her. He would say, "We are unique. We have a strong, close relationship."

Margaret's capacity for endurance was formidable. Once, after sentencing her husband to two years, a judge, taking into account the time he had already spent on remand, ordered him to serve just three weeks.

"Daniel wouldn't do it. He refused to cooperate. He did the two years. I understand that was the principled thing to do. You couldn't be married to him if you didn't understand that."

Every week Margaret brings her pain to this place. To the Republican plot come many hollowed-out women like her. Women with children to raise and houses to run and memories to be sorted out carefully like bombs that can go off at any moment.


She condemned the British government for its part in her husband's death. "Margaret Thatcher ruined my life," the widow declared angrily. "I know she would say Dan ruined the lives of people. I don't know what I would do if I was alone in a room with her."

Margaret McCann and the relatives of Savage and Farrell journeyed to Dublin to try to get the Irish government to bring the case of the Gibraltar three before the European Court. They had no luck. They are trying to open a civil case against Britain in the courts of Northern Ireland.

Daniel and Maeve, after arranging the new flowers, returned to their mother.

"Did we do good?" Daniel asked.

"Wonderful!"

For a moment, they could have been an ordinary family on an outing. 

Robert Hirschfield is a freelance writer living in New York City.

Please send me the following:

☐ 'A Priest Indeed' at \$20 — a \$5 saving.

☐ 'My Story's On' at \$5 — a \$4.50 saving.

☐ Both film and book for \$25.

(Prepaid orders only.)

Name _____

Address _____

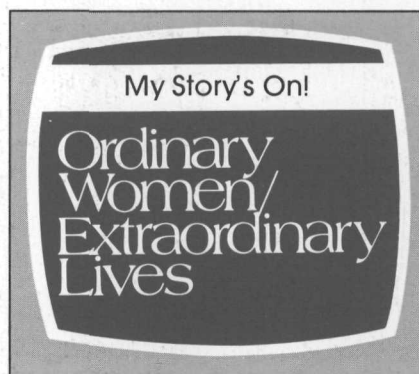
City _____

State _____

Zip _____

Make check payable to:
The Episcopal Church Publishing Co., and mail to P.O.
Box 359, Ambler PA 19002.

Don't Miss This Special Offer!



Edited by Paula Ross, Berkeley, Cal.

The powerful film story of how women made the Episcopal Church whole. (1/2 inch VHS format.)

A half-hour docu-drama based on the ordination of the first women priests in the Episcopal Church; commissioned by the Episcopal Church Publishing Co.

Winner of a silver medal from the International Film and Television Festival of New York.

Appearances by Suzanne Hiatt, Barbara Harris, Paul Washington, Carter Heyward, Robert L. DeWitt and Charles Willie, all key participants in the precedent-shattering 1974 ceremony at the Church of the Advocate in Philadelphia.

Hear the voices of women mainstream feminism too often overlooks. Read about the retiring waitress who creates her own IRA; the war in El Salvador through the eyes of a small girl; a dialogue between Palestinian and Jewish women; the Black woman who takes on the Bank of America, and wins. Fiction, poetry, essays by and about working class, middle class women; Asian, Black, Hispanic and White women; physically challenged, young, old and incarcerated women. Lots more! 220 pages; 76 different contributors; 27 photos.

'A Priest Indeed'



Peggy Cerniglia/Ideal Image Inc., in title role

New reduced rates on both for big savings!

The Episcopal Church Publishing Company

P.O. Box 359
Ambler, Pennsylvania 19002

NONPROFIT
ORGANIZATION
**U.S. POSTAGE
PAID**

Permit No. 121
North Wales, PA