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THE WITNESS



EL SALVADOR
James Lewis
Renny Golden

MEDITATIONS ON THE CITY
Barbara Taylor

there must not only be a vision of the
global family, but a sufficient sense
of belonging to the global family
so people will undertake risks
on behalf of that broad family.

ROBERT MC AFEE BROWN

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Letters

Admires author

Just a brief note to say how delighted I am with the piece "On having an ethical baby" by Lesley Northup (October WITNESS). She's a brave woman, a fine priest (I'll bet), and a clearheaded person.

Every time I think I despair of any kind of significant action or leadership in the church I run across something like this to make me feel better.

I've been beating the drum in medical circles for Artificial Insemination by Donor (AID) for unmarrieds for a long time, and they are still leery of it, even though they despise the official Roman Catholic stand. Please tell the author of my admiration.

The Rev. Joseph Fletcher
Charlottesville, Va.

Selfish feminism

I have subscribed to THE WITNESS for many years and have learned much from the magazine about our society, but the height of selfish feminism was reached by Lesley Northup in her article. This unethical act on Northup's part closes one-year old Evan Northup's access to her biological history which may, at some time, become vitally important to her physical survival.

It may also be a severe psychological handicap as she relates to normal children who know they have two identifiable parents.

A woman has no exclusive parental rights. I'm surprised a doctor would participate in this act, and Northup may deeply regret this sin of unidentifiable promiscuity.

Of course, Evan should have been baptized and may an understanding God protect her life from the heights of selfish feminism. Sad, sad, sad.

Mrs. Edith L. Hatch
Minneapolis, Minn.

No unethical babies

Let's raise a multitude of Hosannas for Lesley Northup's "On having an ethical baby."

Let's also be quite certain the irony of the title is made explicit: there's no such thing as an unethical baby. There are, however, unethical, hypocritical, hypercritical and Pharisaic adults, who are apt to believe, among other things, that there *are* unethical babies, and that they should be punished, stigmatized, outcast for the (real or imagined) sins or lapses of their parent(s). Any child, including what some would call "a child of sin," is a sinless child, one of God's Holy Innocents.

Moreover, Evan's mother asks so many of the right questions, including two that are never asked, although they often should be:

Who is a parent?
Who should be a parent, and who should not?

Biology simply is not destiny in the realm of parenthood, and to actively or passively commit a baby to those non-, ill-, or malignly-equipped to be parents is a sin.

Finally, it's cheering to read that Northup's bishop ". . . has expressed some surprise and a little uneasiness, but unqualified support and respect." The uneasiness, nonetheless, makes me uneasy. I don't know whether people who are made uneasy by this joyous event are those chosen for high places, or whether high places tend to make them into the sort of people who are thereby made uneasy. I do, though, know the answer to the quandary and the unrest: for the sake of those called to high places, we can do no better than to abolish high places altogether.

But, if we must have bishops, let the Rev. Lesley Northup speedily be one. And thank God for baby girls!

Pierce Barker
Owings, Md.

Article sickening

This is sickening — and Lesley Northup is sick. What a disgrace not only to the Episcopal church but to *all* Christianity. There are many parentless children if her real desire is to be a *single* parent.

This is theology in action? Words fail me to express what I think of Northup and THE WITNESS. May God forgive you both! Take me off your list!

Helen K. Rowan
Thoreau, N.M.

Prayers for mother,child

The Rev. Lesley Northup argues persuasively. Nevertheless, I pray for her daughter, Evan, who may face the cruel taunts of unfeeling peers ("You don't have a father!" "You're illegitimate!"); who deliberately has been deprived a natural father's love and guidance as she grows up. No second set of grandparents for her; no full-branched family tree for her to take pride in; no masculine presence in her home to nurture her and complement her mother's affection.

I pray also for Mother Northup, who consciously has chosen not to share her parenting role with a partner; who will have to be all things for her child; and who will be especially tempted to smother Evan with attention and circumscribe her with possessiveness.

The Rev. David R. King
Elizabeth, N. J.

Raises concerns

It would seem that one of the reasons for publishing Lesley Northup's article on having a baby by artificial insemination was to invite comment. I am pleased that the church is finally addressing issues of human sexuality and the reproductive process and my motivation in writing this letter is to express my witness regarding the issue of artifi-

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cial insemination and what I feel should be Christian moral concerns.

My first point would be that the well-being of the child must receive prime consideration over any right of a person, no matter how worthy, to bear a child. If this is accepted my next concern is that every child has a right to know his or her biological heritage, to know from whence he came and who the biological parents are. When I was only 14 we buried my father. I believe I had a right to know who he was, to love him and to mourn his death. As a social worker many years ago I had to deal with the difficult case of a boy who was illegitimate and whose mother had died. It isn't easy to be in this world without parents and yet he had a father somewhere. In this regard I would support a law like the Castberg law in Norway that obligates the State to establish the paternity of all children as a matter of right regardless of the wishes of the parents.

Also I have just published an article on child support that affirms the right of children to economic support from both parents regardless of the economic capabilities of either parent. This reasoning has to be the point of any child support legislation. Perhaps we should have a communal society in which the community as a whole and not the parents has full responsibility for child support but few modern societies have been able to structure themselves that way.

My comments have nothing to do with the fact that Ms. Northup is a priest. I have been an ardent supporter of women's ordination both here and in Australia, which I visit often. I also regard myself as a liberal and am an enthusiastic supporter of the Diocese of Newark report on changing patterns of human sexuality and family life.

Archibald Stuart
West Hartford, Conn.

What did Mary do?

As I read Lesley Northup's "On having an ethical baby," through my mind kept running; did Mary have an "ethical" baby? Mary's was certainly an instance of "alternative reproduction" — a sexless concept — the very first, in fact, artificial insemination, with God the "donor," and the Holy Spirit as the implanter of the "seed" (Dr. Holy Spirit?). As with Northup, Mary could certainly have said, "The real issue, I suppose, is that I have done something 'different'." If Lesley Northup thinks she has problems with questions in this day and age of human reproduction "enlightenment", she should compare this with the problems with questions that Mary must have had to live with.

A Christian faith — and church — whose very being depends, starts and exists on an "alternate" form of reproduction should be dang careful about questioning and/or rejecting the alternative forms of reproduction available today. Roberta Nobleman might consider having a conversation with Mary on how she dealt with the snide questions, insinuations and reactions to her claim of who the father of Jesus was!

Abbie Jane Wells
Juneau, Alaska

Lesley Northup responds

Since the publication of "On having an ethical baby," I have been overwhelmed by the positive response from individual readers; I have been underwhelmed by institutional response. I have received numerous communications from Episcopalians and others affirming my option for parenthood and offering personal support; my gratitude goes to them, and to WITNESS respondents offering prayer (however sarcastically) and encouragement. I can certainly use both. Two of the church's institutional tentacles, however, have threatened to rescind my right to work under their auspices. Neither has cited a reason for this proposed ban other than vague uneasiness; neither has offered me any form of due process. I find this disheartening, to say the least. Nonetheless, I remain utterly confident that I have committed no sin, crime or scandal in this matter — quite the contrary — and I continue to be optimistic about serving the church in accordance with its needs and my talents.

The WITNESS letters were varied and interesting. I was disappointed (if not surprised) that so many focused on my personal situation while evading the much more critical issues which it illuminates. I realized, of course, that my own story would generate emotional reactions, but my hope was that, by vulnerably sharing a part of my private life, I could provide an effective vehicle for broaching the important ethical questions surrounding parenthood. These still must be addressed — and on some level higher than the gut. We must overcome our tendency to throw up emotional smokescreens to obscure issues which threaten us, and find the courage to deal with them rationally and honestly.

The church must be willing to critically examine its comfortable assumptions about the "nuclear family," about biotechnological advances, about procreative norms, about parental identity. It is no answer to say that the church must be the bulwark of tradition against the tidal wave of modernism, or to fret about exaggerated "relevance." The issues raised by newly-recognized possibilities for creating loving filial relationships demand a carefully considered response from the institution which has for centuries arrogated to itself the right to establish societal norms in this regard. If the church sees itself as responsible for protecting "family values," then it must accept at least partial re-

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THE WITNESS



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Hits & Misses

Cheers and jeers to Episcopalians, well-known or not, who have done things famous and infamous over the past year.

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Misses

For those folks who lost their users' guide to the Gospel and can't quite get it right . . .

Episcopalians who missed the peace train:
National Security Advisor John Poindexter, NSC aide Lt. Col. Oliver North, and Ex-Secretary of Defense Caspar Weinberger were too busy shopping for weapons.

Episcopalian for President?
Pull the family into the bunker if it's George Bush, who has said he believes a nuclear war is winnable.

Glowing tribute to a nuke:
The Rev. Norman Elliot, rector of All Saints, Anchorage, Alaska, wrote a prayer for the commissioning of the new Trident nuclear submarine, U.S.S. Alaska. The prayer, engraved on a plaque, was presented to the crew on the ship's first official visit to its name state.

50 ways to leave your lover (at home):
The Episcopal Clergy of the Diocese of California, based in San Francisco, voted 381 - 6 last September not to invite the significant others of gay and lesbian clergy to the annual clergy and spouses conference called each year by Bishop William Swing. Swing also said in a statement to the clergy that he would not vote for the marriage of gay and lesbian couples.

No sheilas in our club, mate:
For the fifth time in 15 years, the General Synod of the Anglican Church of Australia voted down a measure that would allow women to be ordained as priests. The proposal had gained the necessary two-thirds majority in the Synod's Houses of Laity and Bishops, but the House of Clergy returned a majority of only 62%.

Hits

For those folks out there on the front lines in the struggle for peace and justice . . .

Keep an eye on 'em:
The Rev. Nan Arrington Peete rector of All Saints, Indianapolis has been selected by the Archbishop of Canterbury to be an observer with a voice at the upcoming Lambeth conference in England.

Magna cum laude:
The Rev. Jean Dementi, terminally ill with cancer, received an honorary doctorate from the Church Divinity School of the Pacific for all her years of love and service to the people of Alaska (see p. 22).

A just award:
The Rev. Seiichi Michael Yasutake of the Diocese of Chicago, received the Harriet Hanson Award from Synapses, a Chicago-based interfaith network. The award, named after an 11-year-old textile worker in Lowell, Mass. who led a general strike of women textile workers in 1836, was created to show respect for little-publicized courageous actions. Yasutake was honored for his 40 years of work with refugees and victims of oppression.

No barriers to courage:
The Rev. Nancy L. Chaffee of the Diocese of Central New York is the head of a new Office of National Disability Awareness Ministry, based in Grace Church, Elmira, N.Y. Chaffee, born with cerebral palsy, persevered in a world that doubted her capabilities, completed seminary and was ordained in 1983.

(These are just a few of the folks who have come to our attention. We encourage our readers to let us know about others Episcopalians who deserve a jeer or a cheer. Many thanks!) ■

El Salvador: A shifting reality

by James Lewis

In August of 1985 I drove west from the center of San Salvador out the Alameda Franklin Delano Roosevelt toward the Plaza Las Americas. The van traveled up the hill from the poor section of the capital toward the lavish homes of the rich overlooking the city.

Just east of the Hotel Presidente was the traffic circle I'd come to see. I shall never forget it. There, in the center of the circle was a park with the huge stone monument reaching up toward the sky — the famous Monumento al Salvador del Mundo. The savior of the world.

On the top of the large stone pillar, with an etched-in figure of the cross, rested a globe. There, perched on top of the world, was the chiseled Christ standing like a huge conqueror looking toward the city center.

A man in a church refugee center told me later that this Jesus was a sign to him — the savior of the world with his back to the rich, looking out over the people he loved — the poor.

Just to the left of the monument, directly across the circle, were the golden arches of a McDonald's. A guard with an automatic weapon stood watch as people ordered hamburgers and fries.

Returning to El Salvador two years later, I discovered some rather severe changes in the country, beginning right there at the monument.

On Oct. 10, 1986, El Salvador suffered the effects of a dramatic earthquake. Some 1500 people were killed and 10,000 were wounded. Over 300,000 persons were made homeless. Estimated damages, in the capital city of San Salvador alone, were $2 billion.

When I returned to the circle and the monument, I saw that the quake had taken its toll. The tremors of that October day in 1986 had toppled the stone Jesus from his perch. A woman, accompanying me on my return visit, said that the large Jesus had not withstood the earthquake. He had fallen and broken into a million pieces.

Church officials were raising money to restore the exalted Jesus. Among the poor there was little alarm over His fall. A story circulated that Jesus never was meant to pontificate in such a dominant way over the world. In fact, this savior of the world served the poor better when he lay broken among them. The missing Jesus, the empty globe, was to them a hopeful sign. Like the broken pieces of the Eucharistic bread, pieces of the statue had been gathered up and taken to the homes of the poor. Gone, as well, were the golden arches and the armed guard. McDonald's had been closed following a workers' strike.

Reality had shifted in El Salvador over the past two years. There are other signs as well.

Since 1985 there has been an epidemic of graffiti. Political slogans and a spate of black lettering screamed out from walls lambasting President Duarte and the killers of Herbert Anaya, El Salvador's recently assassinated human rights official. When I left El Salvador in 1985, the U.S. Embassy was being refortified with another wall and more extensive security. The October quake had done an estimated $35 million worth of damage to that remodeled facility. The once-clean walls were now covered with graffiti, spray painted regularly by bands of protesters.

This rash of graffiti is remarkable considering the fact that since 1980 the Armed Forces, along with National and Treasury Police and the National Guard (not to mention the Death Squads), have been responsible for 60,000 deaths. Dissent in any form has caused people to be kidnapped, tortured and murdered. Thousands of people have been imprisoned, while others have just disappeared.

It is almost as if El Salvador, home to



The Rev. James Lewis, contributing editor of THE WITNESS, who authored the two pieces on the Israeli-Arab conflict in the November and December issues, this month reports on El Salvador. He traveled in November to San Salvador and the war zones on a trip sponsored by the Carolina Interreligious Task Force for Central America.

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any number of volcanos, has been cracked open and the lava of pent-up rage and frustration is being sprayed out upon the once-silent walls of the city.

Another dramatic change has been the effects of the Central American peace plan put forth by President Arias of Costa Rica (the Esquipulas II Plan). Like the earthquake, this political development was unexpected. It has surprised and shaken the old political realities.

No one expects peace to come quickly to El Salvador. Armed struggle will certainly continue there because of the enormous U.S. military support and the fierce resistance by FMLN guerrillas. We supply El Salvador with $1.5 billion worth of support a year — one million dollars per day. With over $2 billion since 1980, El Salvador stands third in U.S. support behind Israel and Egypt. El Salvador is the U.S. front line of defense in the hemisphere against the communist bogeyman who has run wild over every phase of U.S. foreign policy since the end of World War II.

Esquipulas II has helped enable the return of two political leaders from the left, Ruben Zamora and Guillermo Ungo. Their return marks the beginning of a new political alliance with connections to the FMLN. Their return will also test President Duarte's claims that El Salvador is a true democracy. The new alliance could well alienate the military establishment which holds the real power in El Salvador. Zamora and Ungo could easily wind up banned or dead. The forces of democratic reform, encouraged by Esquipulas II, could expose Duarte for what he has become, a front man for the three most powerful forces in El Salvador — the U.S. Embassy, the Salvadoran military and the moneyed elite who continue to control the country's economy.

Perhaps the most significant change in El Salvador has taken place to the north. I do not mean the northern Chalatenango region. I mean Washington. If El Salvador has been shaken by an earthquake, Washington has also been shaken. The Iran-Contra revelations have caused both Democratic and Republican leaders to question the direction of U.S. foreign policy in the region. Some of that questioning had its roots in a report issued back in 1985 by the Arms Control and Foreign Policy Caucus on U.S. policy in El Salvador.

That report, prophetic yet hardly noticed, concluded that despite massive increases in U.S. assistance to El Salvador in the years immediately preceding 1985, U.S. policy was a failure. The social conditions which gave rise to the conflict in El Salvador were not being addressed by our assistance. In fact, U.S. policy was perpetuating the civil war, thus encouraging violence and contributing to demise of the Salvadoran people.

Two years later, the issue was revived by the Caucus, the findings released in November. Five of the conclusions register high on the political Richter scale and must be confronted by citizens who are concerned about U.S. foreign policy.

- Three of every four dollars of U.S. aid are being devoted to the war. "Economic" aid is being used to support the war effort.
- Even though U.S. laws prohibit the use of economic and food aid for military purposes, the Salvadoran military has direct authority over the U.S.-funded "civic action" program.
- Rebel attacks have increased 29% over the past year. The military is not winning, despite our money and changes in Salvadoran military tactics.
- Living conditions have declined dramatically for a majority of Salvadorans. Half the population is underemployed or unemployed. One in every ten Salvadorans lives in refugee or squatter camps. One in every four children is malnourished.
- There are serious misuses of U.S. funding as well as corruption in program supported by U.S. dollars. Party patronage and black market profiteering exist. Earthquake assistance provided by the U.S. has been mismanaged.

Since 1985, U.S. attention has been riveted on Nicaragua and El Salvador has slipped out of focus. The fallen Jesus, the graffiti on the embassy wall, the political turmoil around the Duarte government and the critical questioning of our own political representatives are signs that we need new glasses through which to view El Salvador and our involvement there.

There is true wisdom in the Biblical saying, "Without vision, the people perish." Any unwillingness on our part to correct our vision will surely result in the deaths of even more Salvadorans. ■

ECPC BOARD UPDATE

Robert N. Eckersley was named treasurer of the Episcopal Church Publishing Company at its December board meeting, it was announced by the Rt. Rev. J. Antonio Ramos, chair. The new treasurer is senior partner of the accounting firm of Eckersley and Eckersley, Scranton, Pa., and has been associated with ECPC since the days THE WITNESS was under the editorship of William B. Spofford, Sr.

Elected to serve another term on the board were Migdalia DeJesus-Torres, chair of the Department of Puerto Rican and Latin American Studies at the John Jay College of Criminal Justice, New York; Chris Weiss, executive director of Women and Employment, Charleston, W. Va.; the Rev. Chester Talton, rector at St. Philip's, New York; and the Rev. Nan Arrington Peete, rector of All Saints, Indianapolis. Two new board members will be elected at the ECPC meeting March 18-19 in Philadelphia.

Also newly named as assistant editor of THE WITNESS beginning January 1 was Susan E. Pierce of Philadelphia. Pierce, whose article and features have appeared in THE WITNESS since 1984, joined the staff fulltime in May 1987.

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Who was Silvia?

Final vow of obedience

by Renny Golden

All of us together
have more death than they
but all of us together
have more life than they
Roque Dalton

El Salvador is a land of machismo with eruptions of elite male power so violent as to jog memories of ovens belching the smoke of burning flesh. It is a country of martyrs. In such an atmosphere a woman whose name is remembered in thousands of religious services from San Salvador to Chalatenango, from east to west, from the Cathedral to the clandestine mass of the countryside, is either a saint or a revolutionary — or both.

Was Silvia Maribel Arriola of El Salvador a martyr or a fool? During a liturgy celebrating the anniversary of her death, her *comunidad de base*, base Christian community, sang a song they wrote for her: "Silvia, Where Are You Going?" It wasn't a rhetorical question. When they had written it, they knew she was going to Santa Ana, an area of heavy conflict. But they had not known this was to be her final journey where safety, like cocoon layers, slipped off.

I first learned of Silvia's life from Salvadoran refugees traveling the underground railroad to sanctuary in the United States in 1982. Later, on a trip to El Salvador, I discovered more about Hermana Silvia, a nun who was killed with 91 other victims of a ground attack and aerial bombardment by the Salvadoran army.

What was the point of Silivia's risk when senseless killing has claimed more than 20,000 lives since her death? It is a question an outsider asks. For the community who knew her, the sisters she lived with, the soldiers who killed her, she was not a puzzle. She died the ordinary death of thousands. Perhaps what intrigues was her intentionality; not a grim determination, but a kind of surrender to a path, a going along without looking back.

She died in 1981 at age 28 in Santa Ana, the town of her birth. Her family was privileged enough to send Silvia to an exclusive Catholic girls' school, Colegio Guadalupano, in San Salvador. Silvia's mother, who is a Mormon, now lives in the United States. Only Silvia and her father remained in El Salvador when the family left. Faithfulness to her people would cost Silvia her life, but not, says Sister Emma, who met Silvia as a youth, her death. "They couldn't kill her. She'll only die if we let her — if we fail to continue her work," she said.

I met Sister Emma and Sister Luisa, who are members of Silvia's religious order, after the Fifth Anniversary Mass commemorating Silvia's death. "Religious order" is not exactly the correct designation. Silvia's public vows were made to her *comunidad de base*, and as such bound her into fidelity to the people and not Vatican ecclesiastical authority. The menacing authorities to these communities are not the church, but the government and military, which are responsible for not only the death of Silvia but also of hundreds of members of the *comunidad de base*. For this reason I cannot identify their religious community, their names, or their base Christian church.

Silvia began her journey from a comfortable life not so dramatically as Francis of Assisi disrobing finery to take up the sackcloth of beggars, but more as an "accompaniment," in Latin American terminology, a following the path of a people.

Silvia's conversion began when she encountered *los deplazados*, the displaced refugees. She had entered a traditional order whose ministry was teaching and nursing in San Salvador. But she began to question her order's dedication to healing the middle class corpus, to educating the privileged few.

Renny Golden is co-author with Michael McConnell of *Sanctuary: The New Underground Railroad* by Orbis Books.

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Silvia first encountered *los pobres* when she took a group of students to an impoverished area, and met Sister Luisa, who would become her guide. Sister Luisa remembered that day:

"I was speaking with a group of women in our base community when Silvia asked to learn about these groups. She returned after that first visit. She wanted to know about our lives, why we did our work, who we were. Even while she was a teaching sister, she was drawn to the movement of Charles de Foucauld and developed a relationship with the Little Sisters of the Poor. When a person with this spirituality and this call to evangelization confronts the poor, a crisis starts."

The crisis was personal, and like a moth to a flame Silvia drew closer to life with the base community. She worked with the displaced refugees and returned to the convent later and later. The doors closed at seven and she kept extending the time, slipping in at the last minute. When the Mother Superior insisted she come home at specified hours, Silvia insisted that the religious community become involved in her ministry. But she knew this invitation would likely be refused because the nuns were afraid that attending base community meetings would compromise their work as teaching and nursing sisters. And it was dangerous. Her superior requested that she at least cease wearing her traditional habit when going into the impoverished areas.

If you have ever wondered what a Christian Base Community is and what it means in Latin America, read the story of Silvia, who was faithful to her community unto death.

When it came time for Silvia's renewal of vows, she received a congregational letter suggesting she would be happier in another order.

And so Silvia left a safe and middle class lifestyle. Her option for the poor in the midst of explosive repression was not the inevitable following of a path that the entire church of Central America trod. Despite the stories of the martyred church of El Salvador and the assassinations of nuns and priests, the vast majority of Salvadoran clergy have not risked such choices. The martyred Archbishop Oscar Romero is still criticized by segments of the church who contend he went too far. Many of the clergy respect Romero but emphasize his more spiritual statements while ignoring or forgetting statements such as: "Neutrality is impossible. Either you side with the Salvadoran people or you're accomplices in their death."

Silvia was a surprise, a gift the poor didn't expect. Living in a slum with four other sisters, committed to a half-time job to help pay living expenses, then working the other half of the day with homeless refugees pouring into the impoverished area of the city, added to base community meetings at night, left Silvia little time for contemplative prayer. The people had become her prayer, and she theirs. One woman I spoke with, one of the Comadres — Mothers of the Disappeared, reflected on Silvia's life:

"I remember her patience and how she came to the people 'suavemente,' softly. She was rich. I'll never forget this, never; Silvia used to come to where I was living. She had ulcer pains and was almost doubled in half, but she wouldn't stop. I don't know how she could keep going."

At the same time that Silvia was working with the base Christian teams, mass popular organizations were rising and this "provoked tensions in the heart of the church," according to Luisa. Previous to this the *comunidad* had been shaped by the witness of Martin Luther King and Gandhi. "But at that moment," said Luisa, "practice challenged theory. We had to deal with popular organizations and the military organization of the FMLN (national liberation forces). We had to enter, with our people, into the question of where we stood."

It was during this period that Silvia met Emma and her youth group in the Mejicanos barrio in San Salvador. Emma reflected on that early meeting when, at age 16, she attended the traditional Way of the Cross which was being led, incredibly, by a woman:

"We had always had a traditional Way of the Cross but Silvia's reflections were very different and beautiful. It made an impression on me that a woman so young was leading the Way of the Cross. Also I'd never seen a religious who was with the people and not cloistered. I spoke with Silvia and I said,'Who are you? Why have you come?'"

This first encounter with Silvia was simple and powerful for young people with spiritual ideas, living in a country at war. In life and death Silvia was just a step ahead. But what attracted the youth, according to Emma, was not her charisma but her love. "Silvia truly identified with us. Besides being a friend, she was a sister we could share with. We could go to confession with her better than with a priest."

Emma recalled the weekly lunch meetings of her group with Silvia, sitting under the trees at Planas de Rendero where they spoke of their hopes and dreams. "We were

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searching for a life in which our spiritual longings could be fulfilled," Emma said. "Silvia was the occasion of awakening my vocation. What I was looking for was a life of community, working with the poor to give support to the people who in turn would give me my life."

Silvia's journey would reach beyond Mejicanos, the city and into the countryside and the war itself. She had been working in an area at Tutunechapas with a lay minister named Alfredo. As Alfredo explained their pastoral work, I pictured an odd couple — this lumbering bear of a man and tiny Silvia. He explained that rapidly expanding repression catalyzed the pastoral team's decision to divide the group and go into the countryside. They went to three different zones: Zapote, San Rocque and El Amate. Silvia lived at El Amate for a year, immersing herself in the material and spiritual life of the people. After a death threat from one of the right-wing paramilitary groups, Silvia became a pilgrim, traveling from one small community or family to the next, never staying too long lest her presence draw danger. Silvia, like so many others, had finally become *quemado* — "burned" or marked.

By 1980, according to Alfredo, "the struggle had become more intense, and that's when Silvia decided to do pastoral work in other zones of the country. Silvia, another sister and three priests split up to go into these difficult areas, with Silvia going to Santa Ana."

Her little community of sisters affirmed her decision. Sister Luisa explained that Silvia's journey "had reached a point where people asked her if she could provide pastoral accompaniment in one of the war fronts. We prayed for discernment and decided it would be appropriate for us to be with the people in this way."

While working in Santa Ana, Silvia continued to return to her base community in San Salvador. As the human needs of people under siege grew desperate she returned to one of the *comunidad* families in San Salvador at the end of December, 1980. She asked one of the mothers if she would come out to Santa Ana and bring two of her older children for work. That mother, Marta, told me of the visit:

> *"It was a few days before she died that she came to our house. She asked that some of us return to the countryside to minister. I remember we were in the kitchen and told her we'd wait to make the decision. If we'd gone with her we'd be dead now."*

Hermana Emma explained in more detail the circumstances of Silvia's death. Shortly after Silvia began working around Santa Ana the soldiers in the garrison there mutinied and joined the FMLN. The FMLN then took over the town of Santa Ana. During this period Silvia gave a talk in the town plaza on the theme of Christian commitment. A woman religious thus addressing the assembled people, the mutineers and the guerillas was comparable to a 12-year-old boy standing in the temple to lecture Jewish elders on the meaning of the scriptures. Such revelation evoked epiphanal amazement in both cases. Emma comments, "Those guys were struck that a religious woman was in a place like that . . . they were amazed at the strength of a faith that prompted her to such a commitment."

After the mutiny everyone understood that the army would return bent on reprisals. The townspeople prepared to depart or continue with the guerillas. When many of the people Silvia had worked with decided to go with the guerillas, Silvia went along, offering her nursing skills to care for the wounded. They ran for seven days and seven nights, with the army in direct pursuit. By the end of the week, air cover and reinforced troops were overtaking the exhausted group. On Jan. 17, 1981, they were trapped, and aerial bombardments and ground attacks killed 92. Their bodies were burned and thrown into a common grave.

When Silvia's base community received word of her death, they were stunned. But from the poor barrio of Mejicanos came the deepest response. Two members of the youth who were especially dear to Silvia took up her fallen banner, lest it waver even for a day. Sister Maria and Sister Emma entered Silvia's religious community and publicly vowed themselves to obedience, charity and poverty to the God of the poor.

Sister Emma remembered:

> *"At the moment we learned Silvia had been killed the youth group came together to reflect on her life. At that moment Sister Maria and I asked to be accepted into the community. Two boys from our group who intended to enter seminary went to the war front and they're still there. Three more stayed in the city and participated in the base community ministry. The other four became afraid and left the work."*

I asked Emma if there is a marker on Silvia's common grave because I wanted to visit it. "No," she said, "the zone is still controlled by armed forces so we can't find it. But when the revolution triumphs we will make a pilgrimage to that site."

Perhaps the sharpest elucidation of Silvia's life is captured in the song her community wrote, "Silvia, Donde Vas?" — "Silvia, Where Are You Going?"

Don't seek me in my tomb
I am among the people
I go opening furrows
Of a new history . . . ■

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Short Takes

U.S. pressures Arias

The Nobel prizewinner — Costa Rican President Oscar Arias — is paying dearly for his role as architect of the Esquipulas II Peace Plan. According to published reports the Reagan Administration has embarked on strong economic and political retaliatory measures against Costa Rica including: the suspension of $140 million in U.S. aid legislated for Costa Rica for the last six months; the placing of strict bans and restrictions on Costa Rican exports, harming foreign exchange earnings; a delay in naming a new U.S. Ambassador to Costa Rica; and, for the first time, the refusal by the United States to advocate for Costa Rica with U.S. commercial banks. This has led to a rejection of Costa Rican loan rescheduling by the banks and ineligibility for further loans. This has also resulted in agreement holdups with the IMF, and World Bank loans.

Update Central America 11/87

Red menace

I think the most critical special operations mission we have today is to persuade the American people that the communists are out to get us. If we can win this war of ideas, we can win everywhere else.

Michael Kelly
Deputy Assistant Secretary
U.S. Air Force

Get on board

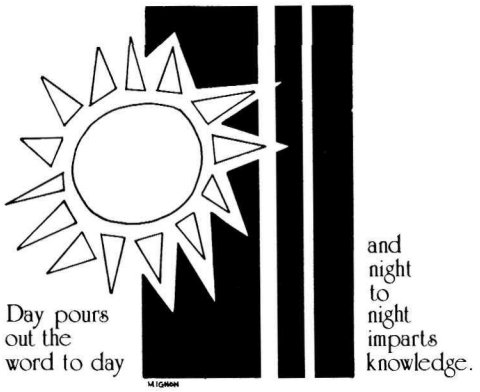
My friends, I believe that this church is on the move. We have got our act together and the message from everywhere I go is that it is time to get the show on the road. The train is leaving the station and it's time either to get on the train or continue to sit on your bags.

The Most Rev. Edmond L. Browning to the Episcopal House of Bishops

Apple pie dialectic

Racial injustice is as American as apple pie. But so is the struggle against it.

Kenneth Clark



CIA bribes journalists

According to Edgar Chamorro, former head of communications for the Contras, "approximately 15 Honduran journalists and broadcasters were on the CIA payroll and our influence was thereby extended to every major Honduran newspaper and television station." In his affidavit submitted to the World Court in September 1985, Chamorro said that the same tactic was employed by the CIA in Costa Rica in an effort to turn the newspapers and television stations of that country against the Nicaraguan government.

Carlos Morales, a Costa Rican professor of journalism and editor of the University of Costa Rica's liberal weekly *La Universidad*, said that at least eight Costa Rican journalists, including three "top editors," receive monthly payments from the CIA, either directly or through Contra groups.

In 1977, after a Senate report disclosed that the CIA had maintained working relationships with 50 American reporters over a period of years, the agency announced new rules that barred it from entering into "any paid or contractual relationship" with U.S. journalists, including freelancers and stringers. However, the regulations did not address relationships with foreign journalists, or forbid agency operatives to pose as foreign journalists.

***Utne Reader* 9-10/87**

The future isn't what it used to be.
Anonymous

Baby boomers' legacy

We are the generation that was given Auschwitz for a baptism gift and Hiroshima for a christening present.

Rita Mae Brown

'Covert' means intervention

No one pointed out that covert actions are seldom, if ever, carried out to protect the United States from imminent danger. They are, instead, the black glove of U.S. intervention. A list of U.S. covert actions is a record of bloody intrusions into the affairs of sovereign nations: Iran in 1953, Guatemala in 1954, the Congo in 1960, Cuba in 1961, Indonesia in 1965, Vietnam in the 1960s, Chile in 1973, Nicaragua in the 1980s. None of these countries threatened the United States.

Nor was there more than fleeting mention of the fact that most covert operations are kept secret *only* from the American people . . . The Iran-Contra arms conspirators did not hesitate to share their intrigues with foreign governments and international grifters, while going to extreme lengths of concealment and deception to keep the public, the Congress, and even their own colleagues in the Executive branch uninformed.

***The Progressive* 9/87**

Nicaraguans 'threatening'

Human beings do terrible things out of fear. And the U.S. government is frightened. We do pose a threat. On July 19, 1979 we walked into the White House with mud on our shoes and used the familiar *tu* form. We patted them on the back and said we wanted to be their friend, we wanted a new relationship based on equality.

Miguel D'Escoto
Nicaragua's foreign minister

Guess who said it

Many people don't know where their rights stop.

Gen. Williams Regala
Haitian strongman

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Opening 'spaces of peace':

The risk of returning home

by Minor Sinclair

El Salvador, a country ravaged after eight years of civil war and 62,000 civilians killed, a place where death takes domain over life, is holding out for another miracle.

The tiniest — and perhaps bloodiest — country in Latin America has had its share. Seven years ago there was the power of the words of the converted, some say, Archbishop who admonished soldiers in arms saying, "Do not kill your brother!" Archbishop Oscar A. Romero was himself gunned down two weeks after calling for an end to the violence.

Four years ago in La Palma, hope arose as the two belligerents in the conflict — the FMLN/FDR guerrillas and the Duarte government — sat down at the same table, shared a carton of fried chicken, and dialogued for a solution to the civil war.

Then a year ago, during a three-day ceasefire over Christmas, two brothers came home to a small village in Chalatenango to celebrate Christmas. They left their guns at the front door and took off their uniforms inside — one made in the United States and the other stitched in the mountains in the heart of guerrilla-controlled territory. The ceasefire was a miracle that lasted three days.

The next miracle — tenuous as it is — is unfolding in five repopulated villages in the northern provinces of Chalatenango, Cuscatlan and Cabanas. There, more than 4,000 ex-refugees from refugee camps in Mesa Grande, Honduras have returned to their formerly abandoned lands and, bracing themselves against the violence crashing down around them, are trying to rebuild their homes and their lives. It is the largest repatriation effort in the history of Central America.

"We are no longer refugees. We are Salvadorans!" cried a middle-aged woman who, after living for the past seven years in refugee camps, crossed the small bridge at El Poy, which divides Honduras and El Salvador. The woman's simple statement only hinted at the jubilation and fear which marks the new phase of El Salvador's eight year-old civil war.

In a dramatic conclusion to a nine month struggle to return home, Salvadoran refugees packed themselves and their few belongings into 110 trucks and buses which started to roll from the Mesa Grande refugee camp in Honduras at 4 a.m. on Oct. 10, last year. Passing the border immigration checkpoint and dozens of military roadblocks in El Salvador, the refugees counted on a small presence of international observers and their theoretical rights as repatriating refugees in order to successfully complete the first stage of their journey.

The "en masse" repatriation was opposed at every step by the Salvadoran government which charged that the refugees were "manipulated" by "pseudo-political groups" and characterized the intended repopulation sites as "oases for terrorists." Only at the 11th hour, after intense international pressure, did the government acquiesce and permit the repatriation.

The refugees had appealed to the international community in their bid to return home, believing that by returning as a large, organized community with strong international support, they would be able to carve out areas of neutrality. This would create conditions of security which do not exist at present. Since their initial appeal a year ago, the refugees had insisted they would return with or without official permission from the Salvadoran and Honduran governments and the United Nations High Commissioner for Refugees (UNHCR).

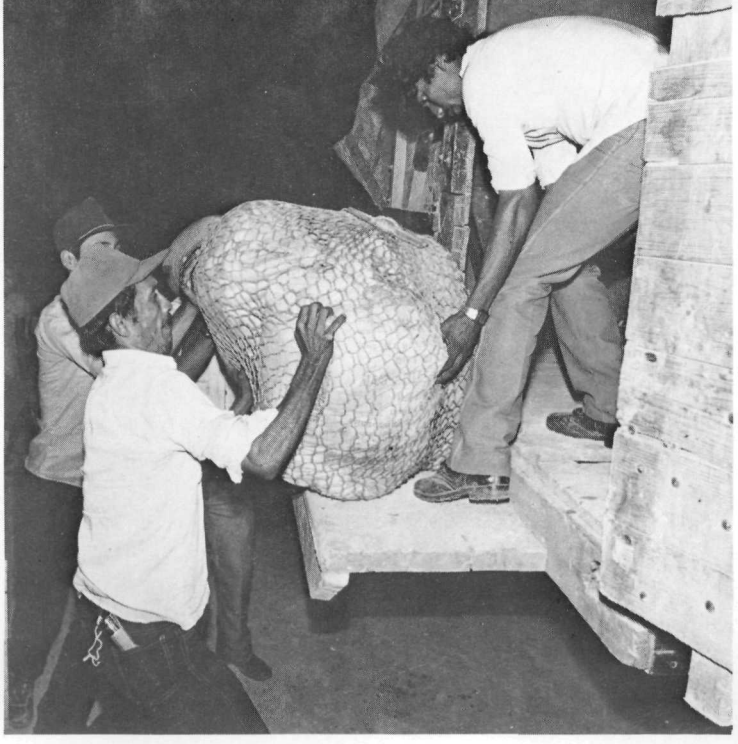
Nearly all the approximately 20,000 Salvadoran refugees in Honduras have lost family in the war. They carry with them memories of the massacre at Rio Sumpul in 1980 when 600 refugees fleeing into Honduras were slaughtered by Salvadoran and Honduran troops. Again, in 1981 while crossing the Rio Lempa, 40 refugees were gunned down or drowned in an attack by Salvadoran ground troops and helicopters. Every refugee can recite chilling stories of bombing, captures and disappearances.

And not all of the memories are history. In the past year the Central American Refugee Center has documented the

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Minor Sinclair is a staff person with the Central American Refugee Center in Washington, D.C., which recently received a grant from the Episcopal Church's Coalition for Human Needs for work with Salvadoran refugees. He recently spent six weeks in El Salvador, his fifth visit.

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Photos above show some of the 4,000 Salvadoran refugees in Mesa Grande, Honduras packing to return to their homeland to open "spaces of peace" in present war zones.

cases of 26 former refugees who, returning to El Salvador from Honduras, have been captured, tortured and imprisoned. According to the refugees, over 100 returnees have been similarly detained.

The leadership of the refugees, known as the Committee on Repopulation, has established conditions which they view as indispensable for a safe return:

- the right to return as an intact community;
- the right to return to their places of origin and work without harassment;
- the right of unrestricted travel within El Salvador;
- the right of neutrality with no military posts, forced recruitment, bombing or machine-gunning in their villages.

Clearly, the Salvadoran Armed Forces would prefer that the refugees not come back. Their places of origin, which they fled seven years ago, lie in the most conflict-ridden areas of the country. Their return would counter the military policy of clearing civilians out of combat areas to make free-fire zones.

General Blanton, head of the Salvadoran Army, sees the five repatriation sites chosen because they would serve as "a strategic chain of support for the FMLN." Sending a clear warning to the returning refugees, on Sept. 1, the Salvadoran Air Force bombed and strafed one of the intended repatriation sites, Santa Maria, Cabanas, for three hours, killing one civilian, Victorio Benitez, and injuring six of his family.

Including outright military force, the Salvadoran government tried every means available to prevent the community repatriation from taking place. The government cabled the UNHCR and the Honduran government to ask their help in blocking the move. On Oct. 8, two days before the scheduled repatriation, the UNHCR withdrew its participation, citing lack of government cooperation. After intense international pressure, including telegrams from the World Council of Churches, appeals from 54 U.S. Congresspeople and dozens of paid ads in Salvadoran newspapers, the government sent an official delegation to Mesa Grande to meet with the refugees.

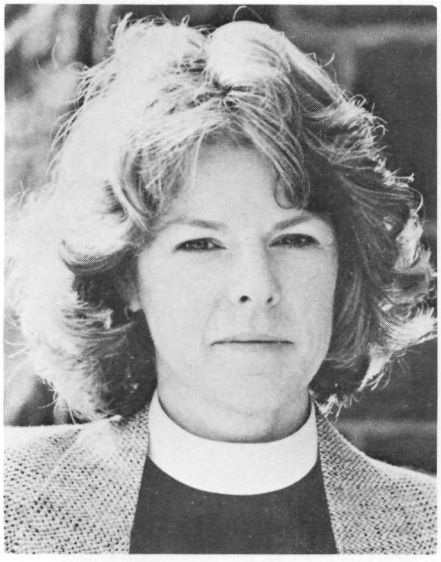
Addressing a gathering of more than 2,000, an official of the Ministry of the Interior demanded that the repatriation be "gradual and orderly." The refugees replied: "When you forced us to flee with bombs, you did not force us in an

Continued on page 23

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Cities 1988: The new



The Rev. Barbara Taylor is associate rector of All Saints Episcopal Church, a 1400-member parish in Atlanta, Ga. She is a contributor to *Women Of The Word: Contemporary Sermons By Women,* and author of *Mixed Blessings,* a collection of sermons. This article is excerpted from reflections she gave at the most recent Church and City Conference in Cleveland, Ohio. The reflections will be printed in full by *Jubilee* magazine (815 Second Ave., N.Y., N.Y. 10017) beginning with its winter issue.

From the very beginning, cities have been the best and the worst of places, vessels for a concentrated humanity that is capable of the best and worst under God's sun. And, for most of us, the city we love is also the city we sometimes hate, but it is the city to which we have been called and the city that we want, somehow, to save.

I landed in the city by chance, not plan. When I was ordained a few years back, the only parishes open to deacons of my gender were urban ones, parishes full of people who leave their harmonious neighborhoods and drive downtown because they want the discord or at least the diversity of the city. They will put up with the racket for the richness of the place, and are willing to be disturbed by it all.

Before long I, too, was disturbed: by how much there was to do, by how complicated the problems were and how elusive their solutions; by how hard it was to measure any progress at all, never mind success. I was especially disturbed by the people who came tapping at my doors and yelling through my open windows, wanting food, wanting money, wanting chiefly to be reckoned with. I set aside time every day to see those I could and found myself defenseless in the face of their intricate stories. Even if I did not believe them I was astonished by their inventiveness and found it hard to deny them anything.

My discretionary fund dwindled but I clung to the notion that I was helping people, that if I gave them what they said they needed then they would go forth from the church better able to solve their problems. I thought I was fixing them, or helping them to fix themselves, and I bid each of them goodbye as though I was releasing a young bird I had raised.

They began to return, with new injustices or variations on the old ones, and brought their friends. My name got loose in one low-income housing development and I spent a whole week dealing with half a dozen eviction notices from the same landlord. Slowly and painfully it dawned on me that the harder I worked the more work there was to do. It was the beginning of my wisdom about urban ministry. Forget what your parents taught you about how a job well done stays done. In the city, a job well done simply earns you 10 more, and none of them stay done.

That hard work breeds more work is only one of the paradoxes of the city. There is a theological one too: The city is at one and the same time the object of God's historical wrath and of God's promise. Jesus weeps over Jerusalem more than once, as Jeremiah and the others did before him. Their prophecies against the city are thinly veiled torch songs, the songs of lovers who have offered themselves and been rebuffed. God has been half crazy in love with Jerusalem since first laying eyes on her, but she has been unfaithful. Thus God's promise — and wrath.

According to holy writ there are

wilderness

by Barbara Taylor

three chief places where God reveals God's self to us — on mountaintops, in the wilderness, and in the city. The air is thin in the first, there are wild beasts in the second, but the city may be the hardest of all to recognize the presence and activity of God. There is a lot of sin; for one thing, a lot of sadness and lost-ness and disorder. And there are a lot of distractions, not least of which is our busy-ness, our scrambling efforts to feed all the hungers we meet. It is hard to stay attentive to God's activity when we are half dead from our own.

But this is not new. Sometime around the beginning of the fourth century there were Christians who began leaving their cities for the deserts of Egypt and Palestine and Syria. They decided they were not strong enough to remain in the city without conforming to its appetites. They looked upon urban society as a shipwreck, from which they must swim or lose their lives. So, led by a farmer's son named Antony, they moved into the desert, where they worked on their own appetites. Their stories come down to us as the stories of the desert mothers and fathers, and they are frequently misunderstood as life-denying ascetics.

What they were, instead, were holy gypsies, pilgrims in search of that heavenly country hinted at by the author of the letter to the Hebrews. In faith, the desert mothers and fathers moved to the desert looking for a *verbum salutis*, a saving word, but what they really hoped to find was the new Jerusalem. They lived in caves and supported themselves by weaving baskets. They kept their mouths shut, for the most part, but people were constantly seeking them out for their wisdom, accumulated from lives of unceasing prayer. They ate little and loved a lot, and were known for their charity toward everyone.

My hunch is that they have something to teach those of us who have refused to abandon ship, who are still bailing water and patching holes and looking for God in the gorgeous wreck of our cities. At first glance we do not have much in common. The desert folk left their cities, after all, and we are still in ours.

But what defined a city in ancient times were its walls. The very word "city" in Hebrew means "an enclosed place," and what a city was good for was defense. Under attack, people fled their fields and villages and headed for the nearest city. The gate of any city, though on its perimeter, was in fact its center, the place where access to the city was controlled, where vendors sold their wares and beggars begged for alms.

The desert, on the other hand, was a place without walls, a place of desolation or ruin where demons roamed, a lonely place populated by jackals, vultures, ostriches and wild asses that brayed at the moon. To live in the desert was to live undefended, to expose yourself to the elements and sleep lightly, surrounded by a whole crowd of spirits that might wish you well but more likely wished you dead.

I believe that the city and the wilderness have swapped places these last 16 centuries, or at least have drawn closer together. The city's walls have fallen; it is no longer a place to go to be safe but a place to go to be challenged, to wrestle the modern day demons of corruption and excess, the beasts of homelessness and despair.

So maybe the desert mothers and fathers have something to teach us after all. Their motto was "flee, be silent, and pray," but that is the "what" of what they did. The "how" may matter more for us, because everything they did was characterized by a kind of light-handedness, an ease and buoyancy that made them saints in their own time, although sainthood was the last thing they would have desired or thought they deserved.

Detachment, laughter and humility are three practices that sustained the desert mother and fathers so long ago and may preserve our urban lives even now.

Detachment may be the most troublesome of the three, since most of us have learned the word to mean something like coldness or indifference. Detached? Au contraire! We are involved, committed, we are Christ's body on earth, bearers of the Holy Spirit, commissioned to make disciples of all nations. But that is where the problem begins, because the opposite of detachment is attachment — to our own expectations, for instance, or to our own compulsive way of doing things, to the satisfaction of our own needs and our own ideas about the way

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things and people and cities ought to be. Above all, we tend to get attached to results, to the elusive fruits of our labors, and that is not good for us.

What the desert folk knew that we have largely forgotten is the value of a certain *apatheia* — not the absence of care but the presence of so much care that we give up our own desires and disappointments for the sake of those whom we serve. With a little detachment, we meet them not where they ought to be but where they are, and we meet them with no thought of how we can fix them, but only, perhaps, of how much God we can discover in them. This kind of detachment is a kind of indifference, insofar as it ceases to matter to us whether or not the world conforms to our requirements; cease to choose our chores on the basis of how effective they are likely to be; become careless in the accounting of our rewards. We do what we can and then we rest, waiting to see what God will reveal to us next.

Abbot Pastor, one of the desert elders, was asked by a brother: "How should I conduct myself in the place where I live?" The elder replied, "Wherever you may be, do not desire your word to have power before you and you will rest."

We have been called, not to swim away from the beautiful, battered ships of our cities but to stay with them, and to look for the presence of God in them at all times and in all places. It requires a certain detachment, a certain independence from all the perils that have never been under our control. But above all it requires a certain freedom from our own hopes and wants, however noble they may be. "You did not recognize God's moment when it came," Jesus says to Jerusalem, but it is hard to recognize God's moment while we are consumed with making the most of our own.

Abbot Lot came to Abbot Joseph and said, "According as I am able, I keep my little rule, and my little fast, my prayer, meditation and contemplative silence; and according as I am able I strive to cleanse my heart of thoughts: now what more should I do?" The elder rose up in reply and stretched out his hands to heaven, and his fingers became like ten lamps of fire. He said, "Why not be totally changed into fire?"

Fire versus burnout

Those of us in urban ministry read and hear a lot about professional burnout, that creeping deadness of the soul that narrows our vision and extinguishes our energy until it is all we can do to get out of bed in the morning. We are sitting ducks for it, the trade journals tell us, for at least four reasons: 1) our jobs are never done; 2) our results are hard to measure; 3) our expectations are high — not to mention the expectations others have of us and 4) most of us do not get to choose whom or even how we will serve. We are not psychotherapists who may stop when our 45 minutes are up, or physicians who may decline new patients when our case loads are full. We are baptized Christians who have promised to seek and serve Christ in all persons. On what grounds do we turn away from someone in need, and to whom do we say no? Given the ubiquitousness of our Lord, it is a sobering question.

And yet we know well the consequences of not saying no: our tempers flare, our health fails, our cynicism grows like a weed and the quality of our service eventually stinks. We spend a lot of time planning vacations and sabbaticals still a long way off, do not sleep well at night and sometimes have trouble breathing. Worst of all, we lose the knack of hope. We see the dark side of things and shield our eyes from the light. Spring arrives and what we notice are the baby birds dead on the sidewalk, or how fast the flowers fade. What we hear in church on Sunday or what we say there begins to sound like wishful thinking, whistling in the dark. Something has to give.

While the word "burnout" is a new one, the phenomenon is as old as time, as old as Psalm 55. The psalmist is panic-stricken and speaks of a heart torn with anguish because of violence and strife in a city filled with trouble, mischief, rumor, scandal and spite. The psalmist wants a refuge in the wilderness, a sanctuary to hide from the storms of life. "Oh that I had the wings of a dove, to fly away and be at rest."

Detachment is one of the virtues of the desert mothers and fathers that allowed them to hold their lives lightly, to surrender their expectations of the way the world ought to be, to give up their striving to get what they wanted in favor of learning to want what they got. It is one of the cures for burnout, and modern-day clinicians tell us about a few more.

Characteristics of the hardy

The phrase they use is "hardiness," a frame of mind exhibited by people who seem immune to stress, who function well under the worst of circumstances and bounce back fast when they are laid low. The scientists who study these people suggest that they have some things in common: chiefly, a sense of purpose and belonging. They are people who have found something to love, something to which they can commit their lives, and they are people with strong ties to others. They work hard but they do not work alone, and they believe in what they are doing. Loners and cynics do not, apparently, rate very high on the hardiness scale.

Then there is self-esteem. Hardy

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Kindness and truth shall meet; justice and peace shall kiss.

people have a realistic notion of their strengths and weaknesses and seem satisfied with the balance. They have found the fertile ground between thinking they can do nothing and thinking they can do everything. When they sit down at the end of the day they look first at what they have accomplished and only then at what still waits to be done. They treat themselves at least as kindly as they would treat a stranger.

Empathy is another characteristic of hardy people. They are forever giving their adversaries the benefit of the doubt, forever trying to see things through other people's eyes. They are not half as interested in how they are different from other people as how they are the same. They say "us" a lot and "them" not much at all. They tend to greet people they do not know like long-lost kin.

Finally there is humor, which we may define as an acute sense of proportion. Hardy people do not take themselves or anyone else too seriously. They laugh a lot, at least partly because they are good at seeing the cartoons we are as we live our lives. But their laughter is more radical than that; they also laugh to make outrage tolerable, to defy the powers that be, and to remind themselves that who they are is not dependent on how the world treats them. By choosing to laugh when they might just as well cry, they have the last word, and what they proclaim by their guffaws is that there is more to everything than meets the eye.

It is this kind of anarchical laughter that the desert mothers and fathers did so well. They never tired of tricking the sightseers who sought them out; they did everything they could to ruin their own reputations. If the tourists came to see ascetics, then the hermits would rustle up a banquet worthy of a Southern Baptist Sunday School picnic. If, on the other hand, visitors came to collect some wisdom, the hermits would begin to weave their baskets.

They may have been mischievous, but they were never mean. They simply could not stand to be revered, and enjoyed themselves immensely as they tarnished their own images.

One of my favorite stories from the desert goes like this:

Once there was a disciple of a Greek philosopher who was commanded for three years to give money to everyone who insulted him. When the period of trial was over, the teacher said to him, "Now you can go to Athens and learn wisdom." When the disciple was entering Athens he met a certain wise man who sat at the gate insulting everyone who came and went. He also insulted the disciple, who immediately burst out laughing. "Why do you laugh when I insult you?" said the wise man. "Because," said the disciple, "for three years I have been paying for this kind of thing and now you give it to me for nothing." "Enter the city," said the wise man, "it is all yours."

We have been through the same gate; we too collect our insults for free but, please God, we are able to laugh about it, to recognize the exquisite if sometimes painful humor that drenches all our days. The psalmist hankers for wings with which to fly away, but these are not the wings that are offered to us. What we are offered instead are the wings of a broody hen who longs to gather us as her own dear children. Beneath her life-giving breast there is room for all Jerusalem. All we have to do is let her gather us, and recognize her for who and what she is. All we have to do, with joy that rises up and spills out of our mouths, is say, "Blessings on the one who comes in the name of the Lord."

(Next: How the Bible begins in a garden and ends in a city; how humility helps to prevent burnout on the way to the new Jerusalem — in the February WITNESS)

Resources

Biblical readings about the city: Genesis 11:1-9; Psalms 46; Hebrews 11:8-16; Luke 19:41-44; Psalms 55; Matthew 23:37-39.

Another resource: *The Wisdom of the Desert,* Thomas Merton (New Directions, 1960).

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A bridge builder moves on

John H. Coleman, Jr., noted Episcopal activist and director of the Peter-Paul Development Center in Richmond, Va. died of a heart attack Nov. 22 while crossing the Martin Luther King Bridge to keep a preaching engagement.

"The bridge" was highlighted by Bishop Peter James Lee as an apt symbol for the life of his diocesan city missioner — the first lay person to hold that post: "John lived as a bridge , connecting power and poverty, white people with black people, the privileged with the dispossessed. His ministry touched many, many lives. We have been enriched permanently by his life."

For John Coleman's friends, Thanksgiving came one day early as they jammed St. Paul's Church for a service of Thanksgiving to God for the gift of his life. His home parish church of St. Peter's in inner-city Richmond was too small to hold all his friends. Some 700 people, including 100 clergy and four bishops, came to rejoice in his memory. The Rev. Ben Campbell, who knew Coleman for 17 years, recalled that there had not been that many vested clergy at a funeral since that of the late Bishop of Virginia, Robert B. Hall.

Coleman had served as assistant to the Bishop for Social and Urban Ministries since 1986, but it was the Peter-Paul Center, which he founded in 1979, that consumed his time and his being.

Coleman was the heart and soul of the Peter-Paul Center. His ministry focused particularly on working with young people in the mostly poor and Black Church Hill section where the Center was located. He ran activities like an after-school program, a summer Bible study program, an adult Bible study and community discussion group. Coleman's purpose was, as he once said, "for people to get in touch with what they have to offer."

Coleman lived simply. He never owned a car and didn't know how to drive. He took buses everywhere all over Richmond, and "knew everybody," recalled Campbell. The day he died friends were driving him from St. Paul's, where he had just finished preaching, to St. Peter's. The car was crossing the Martin Luther King Bridge "when a heart attack took him in mid-sentence," Campbell said. "He was laid out on the sidewalk in front of a public housing project. The many friends he had there came out to be with him.

"He was able to go virtually anywhere in this city, from public housing projects to banks and corporate offices. He worked with kids from the projects and rich white school kids. He always stayed himself."

The Rev. Ed Rodman, executive director of the Episcopal Urban Caucus, called Coleman "an uncommon man with the common touch" and remembered a man of unswerving faith:

"John Coleman was one of those people that you knew was a Christian. John was an evangelist in the best sense of that term, in that there was a consistency between his words and his deeds. He certainly fits modern understanding of what a saint is all about. He was also an excellent urban minister who did not need a collar to authenticate his vocation. All of us who have been touched by his witness have not only been enriched but also



John H. Coleman, Jr. and daughter Christa in front of EUC Booth at General Convention, Anaheim, in 1985.

humbled and therefore have a responsibility to remember him in our actions. Heaven is a better place today and we are the poorer. "

Coleman was involved in many church and community organizations in his Diocese and on a national level, including the Commission on Ministry, the Evangelism Committee, the Union of Black Episcopalians, Head Start, the Richmond Redevelopment Housing Authority, the Task Force on Evangelism Among Blacks in the Church, the Episcopal Urban Caucus, Black Diocesan Executives (BLADE) and the APSO Urban Unit. He was

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A Luta Continua– the struggle continues · by Barbara C. Harris



Laying it on the table

It was the Monday before Thanksgiving. The pink telephone message slip stared back at me from the top of my desk. Its few terse words aroused an initial mixed feeling of anger and despair — "John Coleman died of a heart attack yesterday morning."

By the end of the eleven o'clock news that night and a half dozen long distance phone conversations later, I had given vent to most of the sadness I felt and began to reflect on the John Coleman so many of us knew and loved.

This is the second occasion on which I devote the space of this column in tribute to a departed co-worker with Christ. The first, two years ago, was to the Rev. Pauli Murray, the first Black woman priest ordained in the Episcopal Church. This time, I cite John H. Coleman, Jr., not nearly as well known, yet equally unique and important in his own right. Happily, this issue of THE WITNESS carries other tributes to John, much more eloquent than mine, but no more heartfelt and sincere.

John, physically dead at age 55, was, in the words of the Rev. Paul M. Washington of Philadelphia, "what the Gospel is all about." Living, loving, working for the kingdom, this plain-spoken, folksy bear of a man was an inspiration to many, especially in the Black church. No string of degrees or other impressive academic credentials followed his name. He didn't need them. Although without an undergraduate degree, a year of graduate study at Goddard College in Vermont did earn him a master's in the psychology of community programs. However, his primary designation — *Christian* — was sufficient. And that's what he kept telling us over and over by the way he lived, by the way he worked and by the way he loved.

Founder and director of the Peter-Paul Development Center, housed in St. Peter's Episcopal Church in Richmond's East End, John also served as assisstant for social and urban ministries to Bishop Peter James Lee of the Diocese of Virginia. His work in the Richmond community was well-known, especially with young people in the city's Church Hill section.

Even more important, perhaps, was his philosophy and his strong belief in people. A few years ago John addressed a worship service in Philadelphia sponsored by the diocese's aided congregations and missions. Dependent on the diocesan budget for much of their support, many of these congregations suffer from low self-esteem. If we remembered nothing else from that sermon, we went out from the Church of the Savior with John's thundering words of encouragement ringing in our ears: "Everybody has something to bring to the table."

It was this philosophy, this faith in humanity that enabled John to raise the hopes of many, to remind us of our calling, and to inspire us to use our gifts — whatever they might be — as he used his and to boldly bring them and lay them on the Lord's table from whence they came.

We will miss seeing and hearing John at gatherings such as the Episcopal Urban Caucus Assembly, the annual conference of the Union of Black Episcopalians and the General Convention of the church. However we will never be without his wit and wisdom, his "cornbread psychology" and his abounding and abiding love for all of God's people. Well done thou good and faithful servant — Rest in peace.

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Continued from page 18

also Jubilee officer for the Diocese and was the first Black elected to represent the Diocese as an alternate deputy for General Convention.

A Richmond native, he served in the U.S. Navy and studied sociology at Virginia Union University. He was a graduate of the National Institute for Lay Training at General Theological Seminary in New York City, and had a master's degree in community organization from Goddard College, which he attended under the sponsorship of the Episcopal Church. ■

A wellspring has gone dry

by Deborah Harmon Hines

I don't exactly remember when or where John Coleman first appeared in my life. It seems that he has always been there. As near as I can recall, I first remember being conscious of John at a meeting of the Episcopal Urban Caucus. John ambled or waddled up to me — for that is the way John walked — and said, "Well, Debbie, I want to talk to you about the Union of Black Episcopalians." I wondered, "Who in the world is this, as wide as he is tall? He's awfully bold." Little did I know, but soon came to learn, that I was in the presence of a prophet. *(A prophet is without honor in his own land.)*

That encounter was typical of many, many more between John and me over the years. I came to know John as being a very direct, no-nonsense kind of man. I also came to know John as a man of God, endowed by the Holy Spirit, who openly and unashamedly professed his salvation in the Lord, Jesus Christ.

John was an enigma. He did not comfortably "fit" in the Episcopal Church. He definitely did not fit the Gallup profile of a typical Episcopalian. He carried a Bible with him everywhere he went, and knew his Bible well. John was unsophisticated by Episcopal standards and was unimpressed by those who supported and promoted those standards. John was a Christian first and foremost. People often misjudged or underestimated John because of his folksy ways. But John did his homework, and was well read.

Prone to wearing overalls and sitting on the floor by the door (like Ralph Ellison's "The Spook Who Sat by the Door"), he was often overlooked. But, he was dedicated and persistent. I remember the time John was elected an alternate deputy to General Convention. In that post, expenses were not picked up by his diocese. John did not travel in airplanes, and rode the bus to General Convention. He checked into the local YMCA. One of the regular deputies from his diocese fell ill and *(like the wedding guest who took a lowly seat at the banquet table and was invited to a seat of honor)*, John was elevated to regular membership in the deputation and as such was moved to one of the convention hotels. John just felt it was his responsibility to be there. *(Many are called, but few are chosen.)*

John was also a storyteller, who told stories in a language we could all understand and identify with. John was a lay theologian and a preacher; he interpreted the word of God for many of us who were too lazy to do it for ourselves. John told the simple truth. That was his primary job in this church, to remind us of all the things that we already knew and tried hard to forget. He called the shots as he saw them, stripped bare and basic. On any board or committee on which he served, he would not allow the discussion to become too tangential, too ethereal, too superfluous or too intellectual. We were all subject to his staunch sense of stewardship: bishops, presbyters and lay people alike. We were there to do God's work: to bring hope to the hopeless; faith to the faithless; justice to the oppressed, and peace to the earth.

Just seeing John made you want to smile on the outside and on the inside. John made you feel good to be alive because his love of God and for God's children overflowed. You couldn't help but feel it. "Big John," because his heart was so big, was especially supportive of me, another lowly lay person, in the Episcocratic bureaucracy. His special bear-sized hugs made you feel that he had been carrying them around all day just for you. They always came just when I needed them.

Well, John's gone home to be with the other prophets. He doesn't have to carry these temporal burdens anymore. John has left us a wonderful legacy of faith in the face of adversity and the true meaning of salvation. John will be deeply missed by the Union of Black Episcopalians and the Black church, and the Episcopal Urban Caucus. The Episcopal Church is richer for his gifts. When we finish crying for ourselves because John is gone, we can rejoice in his life and witness, and get on with his and the Lord's work. John was a wellspring from which we all drank. *(You don't miss your water, 'till your well runs dry.)* ■

Dr. Deborah Harmon Hines is national president of the Union of Black Episcopalians.

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Letters . . . *Continued from page 3*

sponsibility for defining and refining what they are; it must at least be willing to enter into the debate. The discussion will continue in any event. It is better that the church be a true participant in this process, or it may find, as American Roman Catholicism is discovering, that it has lost its claim to moral authority and become a caricature of itself.

Evan and I are doing splendidly. Since so many respondents expressed concerns for Evan's welfare, perhaps I should offer some personal reassurances. Evan continues to flourish and live a very normal life. She has frequent interactions with adults of both sexes, including my family and close friends, who provide strong, positive role models and lots of affection. She has a close, loving relationship with a neighboring family which provides her with day care, playmates and a rich intercultural experience. Neither sheltered nor neglected, she is rapidly developing into a cheerful, bright, sociable, well-adjusted, inquisitive little toddler. Her lopsided family tree — with roots stretching through Richard Stockton, Roger Williams, and most of the European royal houses — should be verdant enough to sustain her in a future when, I devoutly hope, such things will have lost their power to define the value of a human life. She certainly risks less, both medically and ancestrally, than the millions of adopted, abandoned, or orphaned children throughout the ages who have found that life can be sweet even in the absence of a wall-sized genealogical chart.

Finally, I have no fears that Evan will feel peculiar among her peers as she grows. In our immediate neighborhood alone, there are at least half a dozen small children engendered the same way she was. Many other live in single-parent families, extended families, step-families, foster families, and a wide variety of situations which are "non-traditional" only by the standards of a small and dwindling segment of the cultural spectrum. There even seems to be cause for hope that such pejorative terms as "bastard" and "broken home," spat out by adult mouths, will no longer be able to wound children of the next generation as they have in the past. It is, perhaps, the particular Christian gift to dwell perpetually in hope.

The Rev. Lesley A. Northup
Washington, D.C.

(As a result of Northup's WITNESS article, The Washington Post *ran a front-page story on her. She has been invited to appear with Bishop Paul Moore of New York on CBS-TV and was interviewed by the British Broadcasting Company as well. — Ed.)*

Kudos from prison

The chapel here at the Central New Mexico Correctional Facility has been the recipient of THE WITNESS for quite some time. The men, as well as myself, enjoy the fresh look at contemporary religion, through the eyes of some very talented writers.

We would like to continue receiving THE WITNESS, although our current subscription has expired. There are no monies available for this purpose, so we write to request a complimentary subscription. For whatever may be possible, we thank you in advance.

The Rev. William L. Puder, Chaplain
Los Lunas, N.M.

(THE WITNESS subsidizes requests from prison chaplains and prisoners for complimentary subscriptions, as above. We depend on our sustaining subscribers ($25/year) and fundraising to finance this effort, and we are grateful to all our donors. — Ed.)

Miss those guys

In the Sept. WITNESS, I read about former editor Bill Spofford. I recall him, Joe Fletcher, Dean Robert Parsons, Massey Shepherd, etc. I wish we had some of those type of guys today in the church; less mitres and copes.

Incidentally, I was 80 years old in July and just made a trip to Nicaragua.

V.L. Livingston
Portland, Ore.

Back Issues Available:

- **Central America in agony:** Articles on U.S. involvement in the area, including F. Forrester Church, son of the late Sen. Frank Church, on his father's fight in Congress to expose CIA covert activity during the 1970s; Mary Lou Suhor's account of her meetings with women and children in Nicaragua, many of them survivors of Contra violence; and a look at U.S. military build-up in Honduras. Also: Map and chronologies detailing the history of the turmoil in Central America.
- **Eleven myths about death:** Lead article by the Rev. Charles Meyer discusses: Pulling the plug is suicide/murder; To die of dehydration or starvation in a hospital is inhumane; Dying is 'God's will'; Where there's life, there's hope and seven other myths about death which serve as impediments to decision-making concerning life support systems. In this issue also: the Rev. Glenda Hope's reflection, Why fast for Lent — or anytime.
- **AIDS: The plague that lays waste at noon,** plus articles on the rights of gays and lesbians in church and society. Authors include John Fortunato, Zal Sherwood, Anne Gilson, Dom Ciannella, Madeline Ligammare.

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

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The Rev. Jean Dementi, lifelong Alaskan missionary, receives CDSP doctorate *honoris causa* from the Rev. Bradford Hall, chair of the board.

CDSP honors Jean Dementi

The Rev. Jean Aubrey Dementi was presented the degree Doctor of Divinity *honoris causa* from the Church Divinity School of the Pacific Nov. 17, in Fairbanks, Alaska. Dementi, who spent her life in ministry to the people of Alaska — in the bush as well as in cities — is terminally ill with cancer.

The Rev. Bradford Hall, chair of the CDSP Board, and the Rev. Canon Roswell Moore, president of Province VIII and board member of CDSP, flew to Alaska to make the presentation at the Pioneer Home.

Dementi began her Alaskan ministry in Nenana as a mission nurse and lay pastor. Two years later she was asked by the bishop to be the administrator of Hudson Stuck Memorial Hospital in Fort Yukon. For 18 months she was a dentist, surgeon and diagnostician until a doctor could be recruited.

In 1955 she moved to Shageluk with the title "nurse evangelist." At first, hesitant about accepting a woman as their liturgical leader, the people of Shageluk were won over by her love and concern — and by her ability to pull teeth without pain.

She was the first woman in Alaska to be ordained a deacon (1972) and in 1977 she became Alaska's first woman priest. From 1978 to her retirement in 1985, she was the pastor of St. Jude's, North Pole.

The new honor is one of many that hve been bestowed on Dementi during her lifetime. In 1983 the University of Alaska awarded her an honorary Doctor of Humanities, and the Episcopal Church Publishing Company presented her with the William B. Spofford award during the 1985 General Convention in Anaheim. ■

Continued from page 13

orderly fashion." Then the refugees began slaughtering their chickens and loading the vehicles in preparation for the move. They were going with or without government permission.

Faced with the determination of the refugees, and with offers of assistance pouring in from abroad, the government acceded to the demands for a large-scale repatriation just a few hours before the refugees were to embark. The UNHCR also agreed to participate "100% in all phases of the repatriation."

Overcoming some logistical foul-ups, all of the refugees succeeded in returning to their homes after a four-day journey. After some moments of heated altercation, such as when the military prevented the refugees from going to the National Cathedral to celebrate a scheduled mass, the repatriation passed largely without major mishaps or military involvement. A North American religious who accompanied the refugees described their arrival in Santa Marta:

> *There was only jungle to greet us. You had to clean back the growth, throw away the stones to be able to sleep on the ground. In seven years of abandonment, it seemed as if everything had disappeared; but shortly people began to discover hidden tanks of water and buried grinding stones. In a few hours, life began again.*

Inevitably, as the world's attention shifted to other hot spots and the international media pulled out of San Salvador, a different mood set in. The military routinely blocked the delivery of foodstuffs and building materials provided by the Archdiocese of San Salvador to the repopulation sites. Initial promises by the government to extend identification papers known as *cedulas* to the refugees were not acted on.

On Oct. 26, Franciso Rivera, a schoolteacher, was pulled out of his house on the outskirts of Arcatao, a town near the repopulation sites, and shot to death. The Archdiocesan Human Rights Office attributed the death to the First Military Detachment.

Rivera's killing is one of more than a dozen documented incidents of human rights violations, harassments, and military cordons intended to intimidate the repatriates. On Oct. 17 Archbishop Rivera y Damas was turned back at a military roadblock and prevented from entering Guarjila, one of the repopulated sites. On Nov. 11, there was heavy bombing near two other repopulation sites, Las Vueltas and San Jose Las Flores. The following day, a bomb dropped on a bean field in a nearby village, killing a youth, Faustino Orellano Mirando, and wounding two others.

Ironically, while the Salvadoran military unveiled its latest — and one of its largest — counterinsurgency campaigns, which involved 40,000 troops under Operation Concordia (these same troops were responsible for the violations against the repatriates), the civilian government trumpeted repopulation efforts as a feather in its human rights cap. The Ministry of Culture and Communications released a slick documentary entitled "The Greatest Repatriation in Latin America," and President Duarte called the repatriation a step towards "perfecting democracy" in El Salvador.

The refugees' repatriation is unprecedented. Their move, in the midst of continuing violence, challenged the conventional wisdom that refugees should wait until the dangers subside before returning. It also refutes the widely-held perception that refugees are passive, helpless victims without the ability and power to affect their own destiny.

Perhaps most significantly, the refugees' action challenges the Salvadoran military government which, through bombing raids, massacres and scorched-earth military operations in past years, has forced hundreds of thousands of peasant farmers to flee. Repopulation of abandoned villages confronts the military's policy of creating free-fire zones where any presence can be characterized as guerilla unit and military target.

The Committee for Repopulation has appealed to the international religious community for protection and assistance. In the United States, a number of organizations and religious groups such as the SHARE Foundation of Washing, D.C., and Catholic Charities of the San Francisco Archdiocese have launched a Going Home campaign whereby American religious people are organized to accompany the refugees in their effort to return and rebuild.

In a country where only one of the 62,000 political killings has been solved (two National Guardsmen were imprisoned for the killing for four North American churchwomen) personal guarantees of safety are irrelevant. This is true for visiting U.S. citizens or repatriating refugees. Though El Salvador is not still living in the macabre times of the early 1980s when 1200 bodies a month appeared on the streets, the civil war rages on. Real reforms in the justice system, land tenure, and in human rights protection have been shunted aside year after year. The country has hardly reached the point where its displaced and its refugees — 30% of the population — can return home without fear.

Yet the refugees from Mesa Grande, consciously, deliberately and without ambitions of martyrdom, are trying to put an end to war by opening "spaces of peace," and in their own way, work for a new society. In El Salvador, it is time for another miracle. ■

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William Spofford, Sr.



Vida Scudder



William Scarlett

Nominations sought for awards

The Episcopal Church Publishing Company is seeking nominations from WITNESS subscribers for three awards to be presented during the General Convention in Detroit in July. The awards are named in honor of William Scarlett, Bishop of Missouri from 1930 to 1950; Vida Scudder, prolific writer, educator and social activist, and William Spofford, former editor of THE WITNESS.

Candidates are being sought whose action/involvement has been pointed toward the root causes of oppression, deprivation, and need, and who emulate the courage shown by Scarlett, Scudder and Spofford — who were at the cutting edge of social mission during their lifetimes.

Nominations should be sent to the Rev. Barbara C. Harris, Executive Director, ECPC, P.O. Box 359, Ambler, Pa. 19002, *to be received by March 1.*

Following are brief biographical sketches of those in whose honor the awards have been named:

Bishop Will Scarlett's entire ministry was spent on the cutting edge of Christianity's response to the issues of injustice, discrimination and oppression in the world of women and men. He was a ceaseless battler against the abuse of power, both in the church and in the social order. He coupled this intensity with a profound devotional life which he shared weekly in the Cathedral with the clergy of the Diocese of Missouri and any others who sought it. Bishop Scarlett was the founder of the Church League for Industrial Democracy.

Vida Scudder wrote these words in her autobiography, *On Journey* (1937): "For the ultimate source of socialist convictions was and is Christianity. Unless I were a socialist, I could not honestly be a Christian, and although I was not sure I dared call myself by that name, I could use no other."

Among the several threads running through the story of her life, this is the most persistent. From the time she was confirmed by Phillips Brooks in Boston to her death in 1954, she sought relentlessly to place herself in the arena of social action. Teaching, social work, and writing were her three main competing outlets. To her credit are at least a score of books on socialism, literature, religion, and the saints as well as many poems. St. Francis, more than Marx, was her mentor as she realized that the poor were leading her closer to the reality she sought in life and through who she discovered her own capacity to love.

William Spofford, Sr., noted early editor of THE WITNESS magazine, was an Episcopalian priest who not only made history as an investigative journalist, but was also center stage to bear the brunt of the witch-hunting and red-baiting of the '50s.

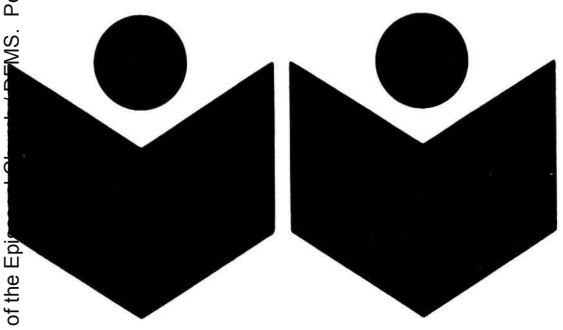
As a reporter he knew a great many whom the world called "great," but he was nourished as well by his contacts with union organizers, and down-and-outers in various urban skid rows. His son, Bill Spofford, Jr., wrote, "He had a great grace in opening up a friendly, pastoral conversation with those who served him clams in the Fulton Fish Market or the true believers in the bleachers at Yankee Stadium. I have a hunch that the Christ he knows wasn't clearly divine but was always a Wanderer in the dusty roads, meeting people and trying to make them whole, urging them to await the Kingdom and be actively about the business of building it."

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THE WITNESS

1987 Index



Social justice advocate for 70 years

THE WITNESS has been speaking out on peace and justice issues for more than 70 years, and our index of articles for last year illustrates our continuing advocacy for and with those who suffer discrimination.

Librarians, researchers and students have found this tabulation helpful in the past. We have most issues from 1987 available, should new subscribers recognize a particular author or topic which they would like to acquire for their files.

The articles under Social Action and Theology illustrate the praxis of THE WITNESS — our emphasis on the action/reflection theological model.

THE WITNESS is also indexed by Religion Index One, a publication of the American Theological Library Association. University Microfilms International of Ann Arbor, Mich., reproduces this publication in microform: microfiche and 16 or 35 mm film.

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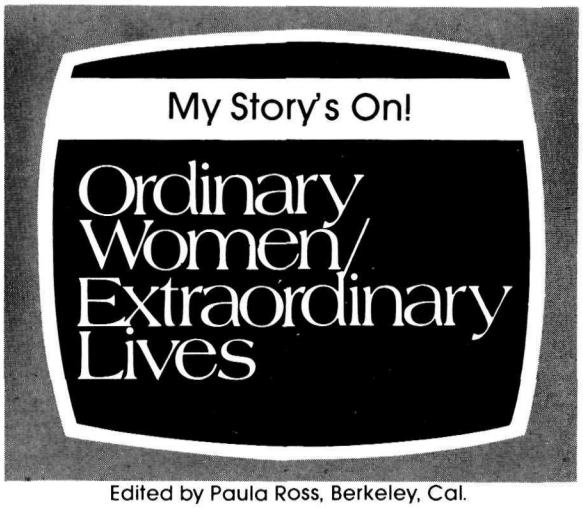
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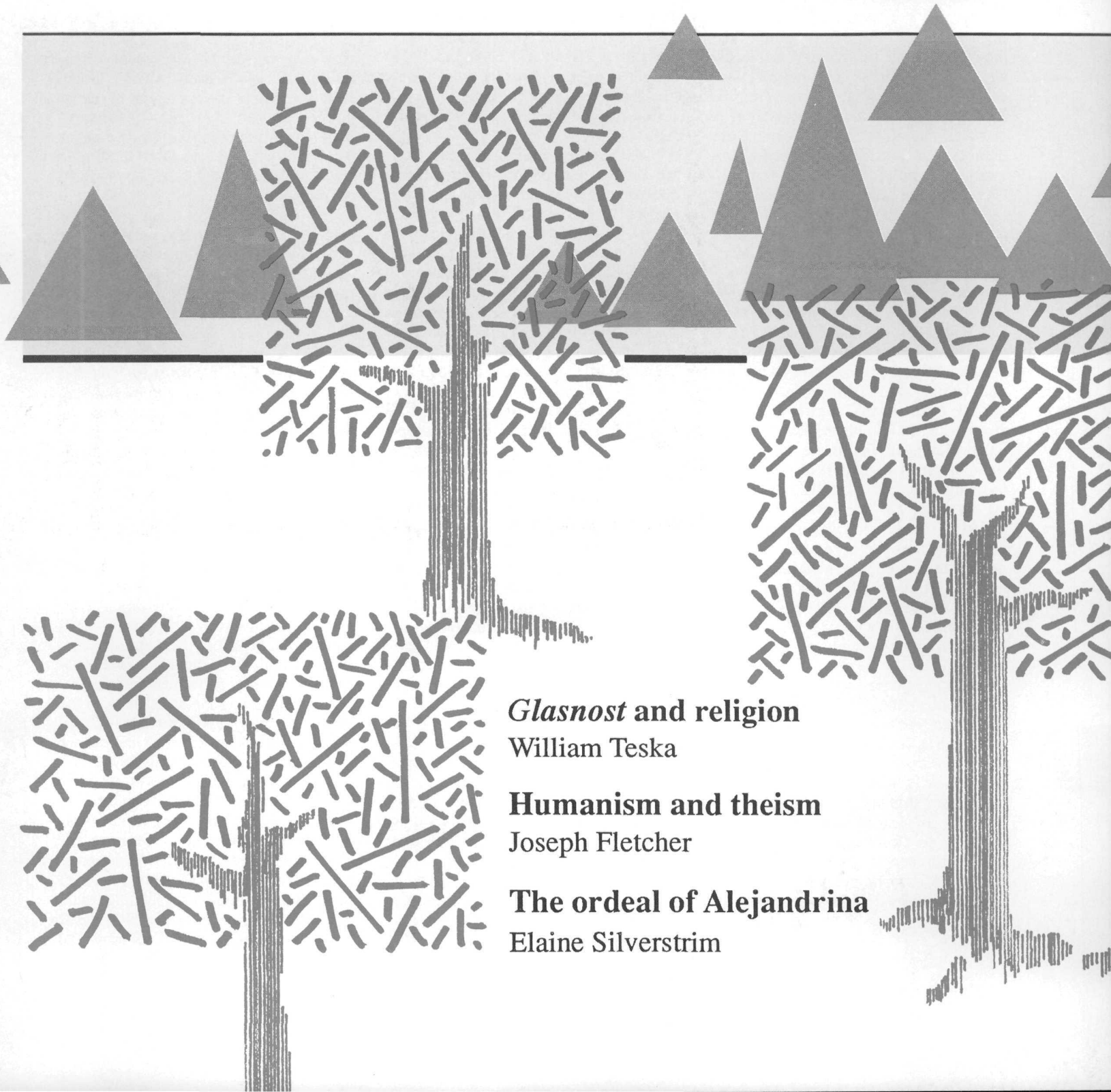
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FEBRUARY 1988

THE WITNESS



Glasnost and religion
William Teska

Humanism and theism
Joseph Fletcher

The ordeal of Alejandrina
Elaine Silverstrim

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Letters

Angered by 'Arafat' article

My response to the article "Arafat and the children" by Jim Lewis (December) was one of sadness and anger. I was saddened to read what I perceived to be a singularly one-sided appraisal of a complex situation by a man whose opinions I respect. I was angered by yet another example of the Anglican Church taking sides with the Palestine Liberation Organization (PLO) in the struggle for justice in the Middle East. I affirm the struggle of the Palestinians and I call upon both Christians and Jews to seek a just solution to the problems of the refugees on the West Bank. But I strongly caution Christians who would pass judgement upon Israel.

Israel has made decisions in the political arena which I abhor, such as support for Nicaraguan Contras and trading arms with the South African government. But I defend to the utmost the right of Israel to exist as a nation set apart for the Jews. The PLO has stated openly that their objective is the elimination of Israel. For this reason it is very dangerous for our church to throw its uncritical support behind this organization. Historically the Anglican Church in the Middle East has been all too comfortable with the PLO to the exclusion of the concerns of the citizens of Israel.

Let our hope be focused upon a just settlement to the conflict. And let that settlement include all the parties involved. But let us not be so quick to forget the lessons of history. Israel must continue. It is necessary for the survival of Judaism. It is necessary for the future integrity of our Christian theology, which is so closely tied to the fate of the Jewish people. And let us in the church be wary of making judgements that do not take the full picture into account.

The Rev. Paul Tunkle
South River, N.J.

Palestine video to come

It has been some years since I subscribed to THE WITNESS, but I was delighted to read James Lewis' timely two-part analysis of the Arab-Israeli conflict beginning in the November issue.

I am a retired Episcopal priest, having served most of my ministry in the Diocese of California. A year ago I was blessed to marry Lois Pinneo, who is not only a priest but a superb videographer for our diocese. This assignment has taken me twice to Jerusalem in 1987 for over 10 weeks and hopefully you will see the significant video tapes she is producing. One of the recent ones will introduce our mainline Christian churches to the courage and commitment of Palestinian Christians, who, sadly, are little known to most pilgrims who visit the shrines — not the people — of the Holy land. I hope eventually THE WITNESS can call this resource to the attention of its readers.

But most importantly, I wish to commend James Lewis and the Resource Center for Non-Violence — which sponsored his trip — for a pioneering interfaith effort to understand the reality and the context of the suffering of the Arab people. We are desperately deprived of such insights in our daily press and it is good that Lewis was able to travel with some bold Jewish colleagues.

As one who respected and served Jim Pike (as his Director of Education in the 60s) I was delighted to learn that Scott Kennedy was in Lewis' group. I too was moved to visit my bishop's grave near Jaffa and I wish he had lived long enough to grasp more fully the issues which Lewis raised.

Thank you for your sensitivity and contribution to peace and understanding in the Middle East.

The Rev. Canon Trevor A. Hoy
Oakland, Cal.

England needs WITNESS

I'm just back from a month in England speaking to various Movement for the Ordination of Women (MOW) groups and preaching in a number of parish churches. And I've just "discovered" the 10th Anniversary of the Ordination of Women issue of THE WITNESS (1984). I wish I had had a copy before I went to England!

If by chance there are any copies still available I would very much like to have one, or even as many as five, as I would like to share them with several of my friends in England.

The Rev. Elizabeth P. Wiesner
Cambridge, Mass.

(WITNESS readers going to the Lambeth Conference, please copy! You, too, will want to share the 10th anniversary issue of THE WITNESS celebrating women's priesthood — "Daughters of Prophecy" — with your friends in England. Order now at $1.50 a copy. Don't leave home without it! — Ed.)

Subscriber bears WITNESS

Thanks for your Subscriber's Letter. My reaction to it was to think back over the year of WITNESS topics and I instantly zeroed in on "The Great American TV Ad Scam" by Bernard McGoldrick (March). In a country where thousands of editors, publishers, authors, reporters are saying the same thing in the same way every day it was almost startling to read an article with the candor and concern that this one displayed.

It was my good fortune to take this issue with me to a lecture at an area Ivy League college. The guest lecturer was a million-dollar-a-year advertising executive. He gave the type of presentation you would expect from a man of his position — totally captivating. Little did he expect to encounter a WITNESS reader "bearing witness" during the question-and-answer session.

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As I identified the source of my information you could hear the quite audible, if not slightly startled, gasps. After all, isn't it somewhat against the rules for a card-carrying Episcopalian to suggest publicly to a very successful advertising executive that his job could be a vital factor in turning our country into a totalitarian state? I have to admit that physically and mentally I was quite uncomfortable during the whole episode — further evidence of just how hard, if not downright impossible, it is to talk publicly or socially about religion or politics.

God bless your efforts. I simply don't see how anyone in this country can consider him or herself well informed without reading magazines or papers like yours.

Charles Riemitis
Manchester, Conn.

Question unanswered

I just have to comment on the December editorial, "Peace on Earth, Goodwill. . . 45 years late." I can well imagine the hot air that is going to emanate when our Senate gets to S1009. And then the pressure to veto. Plus the editorial ink, both pro and con, to give redress to these Japanese-Americans.

But then, harken back to those days of World War II. Let your imagination take you to one of those jungle-infested islands in the Solomons. There a group of Marines, after a hard day of training for yet another invasion, are gathered around their commander. A few days before, this group had first heard of a "Go for broke" outfit fighting on the other side of the world in Italy. This was the 442nd combat team (composed of Japanese-Americans). One of these young Marines asked his commander to explain to him how those guys were getting their "rears" shot off while their families were in "concentration camps." And why wasn't "King" Frank pardoning and sending home the "detainees."

I never did get a satisfactory response then and all the protestations that this expenditure will fracture the budget will never alter the fact that we locked up people against their will. And we still won't own up to our mistakes.

Robert Keosian
Hawthorne, N.J.

(Those who wish to keep in touch with legislative progress or send contributions to the Japanese-American redress struggle should contact the Japanese-American Citizens League, 1765 Sutter St., San Francisco, CA 94115 — Ed.)

3 for 1 wins day

I frequently attend meetings of the Michigan Coalition for Human Rights at St. Paul's here in Detroit, and recently picked up a copy of THE WITNESS. I was very much impressed with your magazine, and am taking advantage of your Christmas gift offer. My two sons should also appreciate receiving it.

Vic Schumacher
Detroit, Mich.

Heretical thought?

At the risk of being called a heretic, I ask this question: In non-Christian areas of the world, could not and should not passages from the Koran, the Bhagavad Gita, the writings of Confucius and Buddha, and American Indian sacred writings be used along with, and sometimes instead of, the Old Testament lessons?

Christianity is an historical religion rooted in Judaism. But is much of the Old Testament really meaningful to Africans, Polynesians, people of India, or Native Americans? There are priceless sections, but there are also sections of no prophetic or devotional value in themselves. Palestinian Christians (including Episcopalians) are not enthusiastic about sections of the Old Testament that give assurance of Israel's claim to the land by divine right.

Is it really heretical to consider other religions as also seeking for God, with Jesus as the incarnate fulfillment of all? What do our theologians and comparative religion scholars say?

The Rev. Howard R. Kunkle
Twin Falls, Idaho

No love for gays

With reference to the December Letter to the Editor by Katherine H. Burnett:

Being a minister, I am appalled at the growing number of Christians who think that the Scripture that says we are to love one another includes condoning homosexuality. Christ did command us to love one another, but if you read Romans 1:18-32, it clearly states homosexuality is an abomination before the Lord and what happens to people who practice it. In Genesis 2 you will find that God created man and then He created woman for man to be a companion and helpmeet. It does not say anywhere that God created man for man and woman for woman. I suggest that Burnett's pastor also reconsider his position on this matter.

I will pray for you and your church that God will give you wisdom and knowledge to deal with this situation. May God enlighten you to His truth.

Eleanor V. Boggs
Exton, Pa.

'Pernicious ideology'

John Cort's December Letter to the Editor tells us he understands the blessed channeling of God's love into the heterosexual institution of marriage. He does not understand why gay or lesbian

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Janette S. Pierce
1931 – 1988

Jan Pierce, newly named managing editor of *The Episcopalian*, died at her home Jan. 15, apparently in her sleep, like a candle gently snuffed out.

Her departure seemed so uncharacteristic for those of us who knew her as she performed with boundless energy and marked excellence during her stint over the past 15 years as the publication's news editor.

More characteristically, Jan had just completed closeout for the February issue, her first as managing editor. Characteristically, she struggled through a Philadelphia snowstorm to do it, staying in the city with her daughters for fear of being snowbound in her suburban home. Characteristically, her car also refused to start that week, and her furnace at home malfunctioned as temperatures dropped below zero.

Author Pauli Murray once said, "When a deadline arrives, all the demons come out." This time for Jan they were there in legion. But of course, characteristically, she made her deadline.

Who could have dreamed that her bedrest from a hectic week would have been so final? As news of her sudden death flashed through the communicators network over the weekend, even leaping national borders, editors wept in sheer disbelief. How could we bear the loss of this friend who saw her metier of journalism more as a vocation than a career? Who regarded The Word as something to be shared? Who was such a walking encyclopedia of Anglican and Episcopal Church history that we consulted her on the thorniest of questions, importuning on her expertise.

When THE WITNESS scheduled a special issue celebrating the 10th anniversary of women priests in 1984, one journalist was called to help us get it together — Jan Pierce. She recruited the help of daughter Susan, now our assistant editor, to round out the editorial team and *voila*, Daughters of Prophecy became a reality.

She rendered selfless service to groups struggling to get started, serving early on as communications contact for the Episcopal Urban Caucus, networking for women's ordination through her many contacts worldwide, setting up Episcopal Communicators' programs. Just when she was trying to say "no" to clear her schedule a bit, the Philadelphia chapter of the Religious Public Relations Council named her president.

It is difficult for this editor to write with any objectivity about Jan Pierce. Her family home was a way station for national and international visitors. I was likely to walk in and be able to romp with a grandchild, converse with the visiting communications director of the Anglican Consultative Council over supper (with an extra plate hastily added for me), and sneak tidbits to an ancient mutt named Bogart.

I loved Jan Pierce, as did so many of her colleagues. Her desk was disheveled, like mine; her office was seemingly hopelessly disorganized, like mine. She lost keys and handbags, as did I. In a recent phone call she asked me to appeal to "that Catholic saint" to find her transit passbook which had disappeared.

She made time for people. Christmas past, in addition to buying presents for seven children, numerous grandchildren and friends, she called to see if I needed help with shopping, knowing I was housebound with a back injury. Not only did she buy my three remaining presents, she wrapped them and attached cards. A thank you gift for her still sits in my apartment, undelivered.

Our New Year's resolution was to see more of each other this year for recreation's sake. That resolution was the first to be shattered, by a higher power.

There is so much more to say, but I must file this copy and put THE WITNESS to bed, even as my heart is entombed with my friend. And I will join the rest of my colleagues in numbly trying to put one foot in front of another, type one key after another, to face the deadline demons to come, without the nurture and support of Jan Pierce. We in the communications world join her family in celebrating her life, but join each other in mourning, while heaven rejoices.

— Mary Lou Suhor

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How *glasnost* affects religion

by William Teska

Konstantine M. Kharchev, State Councillor for Religious Affairs of the Soviet Union, last year attended a conference on the U.N. Declaration on Toleration of Religious Belief and Unbelief at the University of Minnesota. Never before had the incumbent of this Soviet post participated in such a conference outside the Soviet Union. The Rt. Rev. Robert M. Anderson, Bishop of Minnesota, and two of his priests, the Rev. Virgil Foote and the Rev. William Teska, attended the conference. As a result of that contact, Teska was able to secure a personal interview with Kharchev later on in Moscow, described for THE WITNESS as follows:

"There is no need for Soviet power to struggle against religion; in fact, such a struggle is a deviation from Marxist principles."

The speaker was Konstantine M. Kharchev, the U.S.S.R.'s State Councillor for Religious Affairs, addressing a small National Council of Churches delegation of which I was a member last summer. His assertion was, to say the least, surprising to us Americans, who were there to explore with him the implications of *glasnost* and *perestroika* for religious believers in the Soviet Union. A diplomat would have described the atmosphere as frank and open.

Kharchev explained that the U.S.S.R. attitude toward people of faith in a way reminded him of the Nicaraguan slogan, "There is no contradiction between religion and revolution."

"After all," he explained, "in 1918 the vast majority of workers and peasants were believers. The vast majority also supported the Revolution."

The Communist Party aims to put into practice the ideals of these workers and peasants, he said. And the same ideas are expressed in Christian teaching: A decent life for everybody, an eradication of disparities between rich and poor, a common fight against alcoholism and drug abuse, and disapproval of sexual license.

Kharchev did most of the talking, outlining the history of Church-State relations in the Soviet period in some detail during our two-hour session. He emphasized that "the rights of believers under the Soviet constitution must be honored." His ministry is charged with safeguarding those rights. Religious practice is to be free within the limits set by law, which is very restrictive, by Western standards.

According to Kharchev, tension between the State and the Church since the Revolution had two sources: The political behavior of some religious leaders and deviation from Leninist practices on the part of some Commu-

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nist officials. Under Lenin, difficulties were caused by the Church, since the hierarchy supported the counterrevolution. Therefore, the new Soviet State fought them. The struggle was political, not religious, he said.

We noted with interest Kharchev's omission of any kind of condemnation of religious belief as narcotized false-consciousness, imposed from above by the ruling class. Instead of being described as the beautiful decorations on chains of slavery, or the opium of the people, religious belief and practice were said to be an expression of the same progressive aspirations that produced the October Revolution! Under Gorbachev, the Party line on religion seems to be a Communist version of the ancient Byzantine doctrine of the Symphony of Church and State.

Stalin, and to a certain extent Khrushchev also, were blamed for deviations from pure Leninist doctrine and practice regarding religion. These errors are now to be corrected, Kharchev offered. Abuse of the rights of believers will not be tolerated. He emphasized that the State regrets the excesses of the past, most of which were the fault of over-zealous local officials, insufficiently grounded in Leninism. As late as 1961, many churches were closed without legal justification. There were great mistakes on the part of the Soviet bureaucracy, and the government now wants to admit this openly.

It is now time to reconstruct Church-State relations along genuinely Leninist lines. To Kharchev, that means obeying the constitution, which guarantees freedom of religious belief and practice (not understood to include proselytizing outside the church building or the religious education of children in groups anywhere, including the church building).

Perestroika respecting religion also means deemphasizing the contradiction between religion and official state atheism. "Never was it written on a Soviet banner that religion must be destroyed," said Kharchev. "Religious consciousness will disappear with the coming of pure Communism. But that won't be soon: Maybe a hundred years, maybe a thousand. No one can say. Meanwhile it is a mistake to try to rush things by creating artificial difficulties for religious institutions. Because, at the present stage of history, these institutions can play a positive role in society."

> *"Soviet power could never have triumphed without the support of believers."*
> *—Konstantine M. Kharchev*

However, *perestroika* in official thinking will be difficult to promulgate throughout all levels of bureaucracy, due to the long history of deviation, Kharchev explained, offering himself as an example: "I used to treat believers in the old way. I was accustomed to thinking of them as riff-raff, backward types on a level with criminals. I had to develop a new mentality." This emphasis on a "new mentality" is a prominent theme of the Gorbachev reforms. Many Soviets regard it as the deepest and most crucial aspect of *glasnost* and *perestroika*: the restructuring of habits of thought. Some Soviets even go so far as to describe it as a "spiritual restructuring"; in theological terms, *metanoia*. It is significant that one of the most remarkable and popular films released as a result of *glasnost* is called "Repentance."

Another key word in the new vocabulary of reform is *democratization*. The use of this word is interesting in itself, because it implies criticism of the past. As it relates to religious institutions, Kharchev said that *democratization* means the implementation of already existing laws; e.g., the right of any group of 20 believers to open a house of prayer, until now widely dishonored by authorities.

But it also means that religious regulations will be scrutinized and rewritten as part of the reform of the entire legal system, which is to occur over the next few years. Kharchev would not speculate as to what that might mean for religious institutions, but he clearly intended to leave the impression that any changes would be positive, from the church's point of view.

We raised issues of human rights: The condition of Jews and the right of conscientious objection. Of course, as a Soviet official, Kharchev could not be expected to admit any persecution of Jews in the Soviet Union. But the National Council of Churches delegation considered it essential to underscore U.S. Christians' concern for Jews, in the context of the ecumenical search for peace. The outrageous prohibition of the teaching of Hebrew was mentioned. Kharchev said it falls under the ban on religious instruction of children in groups, illegal even in private homes. A parent may teach Hebrew to a single child, but not to a group of children. "The law is the law. One may not like it, but it's still the law," Kharchev emphasized. We expressed the hope that the revision of the legal system would abolish that law.

In regard to conscientious objection to military service, Kharchev observed that during the darkest hour of Soviet history when the young Revolution was under military attack from all sides, there had been a provision al-

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lowing conscientious objectors to perform alternative service. "That was the law of the Soviet Union until 1927 and I will say no more on the subject."

We silently understood his meaning: Stalin was to blame. The Americans expressed their hope that the return to the earlier principles of Lenin might also mean a return to his policy on conscientious objection.

Kharchev summarized by saying that although problems persist between Church and State in the Soviet Union, both sides now recognize them and work together with a fair amount of success to solve them. In closing, the Soviet State Councillor for Religious Affairs surprised his visitors by asking their prayers for continued progress in this area, as well as in the overall relations between our two countries. ■

Lambeth-goers . . .



Daughters of Prophecy

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NCC sets seven trips to U.S.S.R.

Hundreds of travelers will journey from the United States to visit the Soviet Union this year, joining Christians there in celebration of the 1000th anniversary of the Russian Orthodox Church.

The National Council of Churches is organizing seven pilgrimages in the months of April, May, July, August, September, October and November for that occasion.

What does it mean to go on a "pilgrimage"?

"Like Chaucer's characters in *Canterbury Tales*, (and as varied as all of them), participants in an NCC ecumenical travel seminar are pilgrims — travelers venturing into the unfamiliar and the unknown on a spiritual quest," according to Kathy Todd, coordinator of the NCC Ecumenical Travel Seminar Office. During the past year new guidelines have been drawn up for NCC travel seminar programs to other countries in addition to the U.S.S.R., Todd said.

"The purpose of the seminars, as stated in the guidelines, is 'to provide ecumenical study/travel exchanges between churches in the United States and other countries, enabling participants to increase their commitment to: 1) the visible unity of the global church; 2) learning what God is doing through churches, cultures and societies in all parts of the world; 3) learning what God requires of us in working for a just and peaceful global community; 4) strengthening and developing leadership for the ecumenical movement; 5) participating in and contributing to the development of networks of Christian communities in all parts of the world who share their Christian experience and work together to improve the quality of life for all; 6) new patterns of mission that emphasize the equal sharing of resources and personnel among churches throughout the world. All seminars will be planned in a spirit of mutuality with churches and ecumenical bodies in the host countries. Mutuality is understood as a sharing of each other's lives, faith and common mission.'"

Pilgrims traveling to the U.S.S.R. next year will leave their familiar surroundings behind in search of new realities and new relationships. Through their encounters with one another and with Christians of another culture the possibilities of a new society reflecting God's purpose may come closer to realization, Todd said.

Information regarding the NCC pilgrimages can be obtained from the Rev. William Teska, 327 1/2 Cedar Ave., Minneapolis, MN 55454.

Soviet Jewry will be celebrating Rosh ha-Shannah and Yom Kippur this year — 5748 on the Jewish calendar — as they have in the past, Jay Rock, director of NCC's office on Christian-Jewish Relations, said.

"Synagogue services will be permitted and held," he said. "Corporate worship, however, poses its own difficulties for the community. With an estimated 50 to 100 synagogues in the U.S.S.R., the Jewish population of 1.8 million has only one synagogue for every 18,000 to 36,000 people. In celebrating a new year and a renewal of spirit, Soviet Jews are asking if *glasnost* signifies any sort of new era for their community," he added.

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A Luta Continua – the struggle continues

by Barbara C. Harris



Monitoring the hatemongers

If you don't subscribe to *THE MONITOR*, a publication of the Atlanta-based Center for Democratic Renewal, you should. Produced six times a year, the publication is chock-full of pertinent behind-the-headlines information that seldom, if ever, finds its way into the major print or electronic media.

A recent issue of *THE MONITOR* contained some arresting statistics and analysis of the extent of hate group activity in urban and rural communities across America, reminding its readers that "they don't all wear sheets." The publication further warns that equally as dangerous as the Klan and neo-nazi groups is the so-called Christian patriotic wing of the white supremacist movement. Only their tactics differ and, even here, the difference is not decisive.

THE MONITOR observes: "The racist who decides to burn a cross on the lawn of a Black family's home or organize young white street toughs belongs to the same movement as the 'church leader' who warns his congregation of an 'international Jewish conspiracy to destroy the nation by race-mixing and control of the monetary system'."

Some readers of this column may recall that in the spring of 1987 I called attention to the violent activities of white supremacist groups and their connection with the religious right, as documented by *THE MONITOR*. An update would seem in order, especially in this highly-charged election year when both the political and religious right are out to capture the minds of voters under the innocuous guise of a "populist." The following items of interest come from *THE MONITOR's* November 1987 issue:

- Between 15,000 and 20,000 activists constitute the white supremacist movement, but another 150,000 people sympathize with the movement—either attending so-called Christian patriot meetings and Klan rallies or buying literature and contributing donations. Less than half of the activists are actually Klan members.

- The largest institution in the movement is the Washington, D.C.-based Liberty Lobby and the tabloid associated with it, *The Spotlight*. Every week approximately 110,000 subscribers in 50 states receive the 32-page newspaper and another 50,000 copies are sent to bulk distributors. (Using the journalistic rule of thumb — an average of three readers per copy — that adds up to a readership of about 480,000.)

- Approximately 20,000 of the 110,000 *Spotlight* subscribers give extra donations to the Liberty Lobby and become members of its Board of Policy. Many Board of Policy members also are active in local Christian patriot or populist organizations.

Seemingly the white supremacist movement, as a whole, has remained fairly stable since its resurgence in the late 1970s and has even grown among some segments of the society disaffected from the status quo. These include economically depressed farmers, alienated urban youth, prisoners, and even some small business owners. No single organization completely dominates the movement and as ideologies, like politics, make strange bedfellows, several groups have developed strong ties. Individuals are frequently members of several different organizations. Moreover, some Klansmen and neo-nazis have shed their robes and uniforms for fundamentalist ministries such as Christian Identity.

The numbers may be small, but the insidious danger lies in the fact that the movement has great impact in neighborhoods and communities considered outside the reach of mainstream institutions. Need we say, then, what viewpoint its adherents will never be exposed to, let alone hear?

(THE MONITOR is published from the Center for Democratic Renewal, P.O. Box 10500, Atlanta, GA 30310.) ■

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Part II: Meditations in the city

Keeping our feet on the ground

by Barbara Taylor

One of the first lessons we learn about the Bible is that it begins in a garden and ends in a city, the heavenly city of Jerusalem, where the streets are made of gold and the walls of jasper. The gates of the city are fashioned from single pearls and its foundations adorned with topaz, emeralds and amethysts. It is a city rife with angels, a city chosen by God as bride and as home, where there will be an end to death and everything that goes with it — where God will wipe every tear from our eyes.

It is a sumptuous vision, but still we may wonder whether God has a short memory. Isn't this the same Jerusalem that killed the prophets, that stuffed Jeremiah into a well and hung Jesus on a cross? Isn't this the city that worshiped every idol it could get its hands on, the city against which God declared war over and over again? How is it, exactly, that Jerusalem gets redeemed?

Of course, we know the answer, we who have been schooled in the triumph of grace over works, who preach on the prodigal son so well that we bring tears to our own eyes. We know that Jerusalem's only virtue is that she is loved wildly and steadfastly by the Lord of all life. That is the faith we confess, the theology we believe.

But sometimes I wonder — about my practical theology, the faith I act out in my life, and what it says about what I believe. When I examine what I routinely do — how I dive into my days early in the morning and am washed up on the beach much, much later; how I take on so much that I do nothing well and lose joy in the doing along the way — then I see something other than grace at work. I may *believe* that God has the creation in hand and is bearing it towards its fruition, but I *act* like success depends on people like me.

There is a paradox here, of course. We are called to be the light of the world, to do good so that others may see God in us. It is true that what we do matters, that our actions have consequences, that we are midwives involved in nothing less than the birth of the kingdom of God. But what is also true is that if we are late, or clumsy, or chicken out at the last minute the kingdom will still come. We are significant to God's plan but not essential to it. Only God is essential to God's plan.

The desert mothers and fathers had a word for this paradox, this balancing act. They called it humility — knowing our true place in the scheme of things; namely, that we are probably neither as craven or heroic as we think, but somewhere in between, utterly dependent on the sovereignty of God. "If you see a young monk by his own will climbing up into heaven," said one of the desert elders, "take him by the foot and throw him to the ground, because what he is doing is not good for him."

What is good for him, presumably, is to keep his feet on the ground, in the *humus*, the rich dirt, and to recognize his kinship with it. What is good for him is to weave his baskets and say his prayers and altogether devote himself to counting the blessings of his ordinariness so that he may, in time, help others count the blessings of theirs.

The beauty of this kind of humility is that there is no self-image to maintain. The ranks of the humble are so focused on love of their neighbor that they forget to look in the mirror, to look good, to judge today's appearance against yesterday's or, worse yet, by someone else's. The humble do not waste much time making judgements at all. They are so bowled over by God's pardon that they cannot help pardoning everyone they meet, dismissing everyone's sins as generously as their own have been dismissed.

A brother in the desert monastery at Scete committed a fault, and the elders assembled and sent for Abbot Moses to join them. He,

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however, did not want to come. They sent him a message, saying, "Come, the community is waiting for you." So Abbot Moses arose and started off, taking with him an old basket full of holes which he filled with sand and carried behind him. The elders came out to meet him and said, "What is this?" The Abbot replied, "My sins are running out behind me, and I do not see them, and yet today I come to judge the sin of another!" They, hearing this, said nothing to the accused and pardoned him.

For most of us, the exercise of humility is an exercise in the way things ought to be. I hear the story of Abbot Moses and believe that is the way it should be: I ought to resist the great bait and pleasure of passing judgment and be so busy recognizing my likeness in every created being that I do not have time to put anyone down. But those are the laments of someone without humility; only would-be heroes suffer my kind of guilt.

It is much simpler for the desert folk. For them, the exercise of humility is not an exercise in the way things ought to be but in the way they are. God loves the world. God loves us.

Resources

Biblical reflections: Isaiah 62:1-9, Psalm 122, Revelation 21:1-4, Matthew 5:13-16.

Other resource: *The Wisdom of the Desert*, Thomas Merton (New Directions 1960).

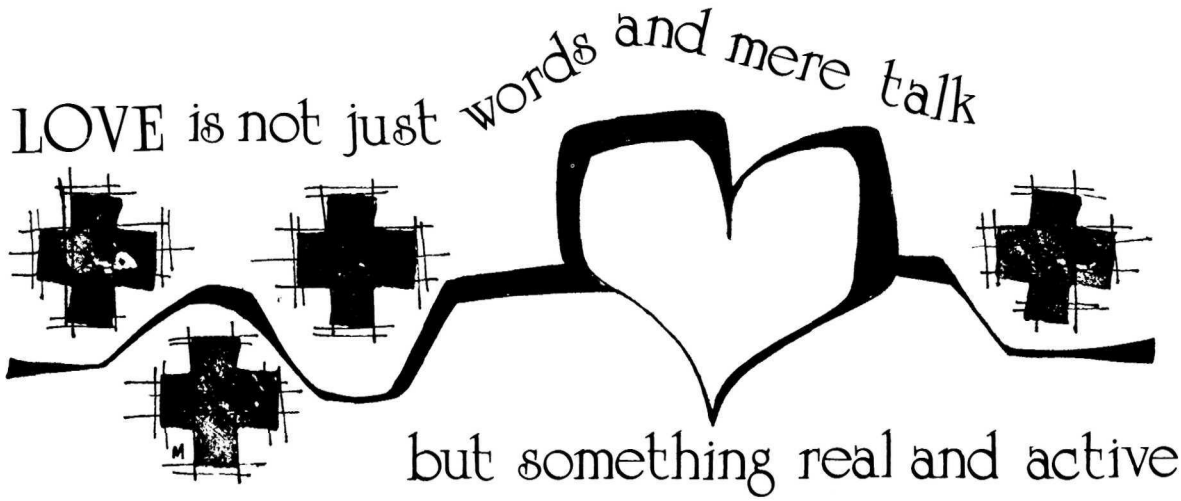
God is redeeming the world and has asked us to join in. A lot depends on us, but very little on me alone. There are some things I can do and some things I cannot. If it turns out that I can be useful then all the better, but if it turns out that I cannot then God can redeem me too. Either way I win, and God wins, and the whole world wins in the end.

There is no room for guilt in such an assessment, no expectation that we should do and be capable of doing more. There is plenty of room for repentance, for looking around and seeing what is true about ourselves, and gauging the distance between that and God's own truth about us, and asking that the two become one.

When Jerusalem, according to God's promise, becomes one, her good and evil, her beauty and filth, her saints and sinners will be hauled to the altar, be kissed and wed and given a new name. No longer will she be called Forsaken, but she will be called Hephzibah, meaning "God's delight is in her." God will make the city a theme of endless praise on earth. Jerusalem's perfection does not finally depend on her good behavior, faithful witness, or heroic service, and neither does ours. It depends only and completely on the astounding love of God.

A desert elder, asked by a soldier if God would forgive a sinner, said to him, "Tell me, beloved, if your cloak is torn, will you throw it away?" The soldier replied, "No. I will mend it and put it back on." The elder said, "If you take care of your cloak, will God not be merciful to God's own image?"

If each of us is made in God's image, then our cities multiply that truth by the number of their inhabitants. We have been called to share in their mending, but our work is best when we remember that we do not work alone. Even our poorest stitches do begin to heal the damage, and through it all we are being mended ourselves, by the God who, working in us, can do infinitely more than we can ask or imagine. ■



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Humanism and theism: A conflict?

by Joseph Fletcher

I have a twofold purpose. First, I want to take a look at some of the differences between humanism and theism, comparing humanly centered values as a basis for biomedical ethics, and, on the other side, an ethics based on divine commands and supernatural sanctions. The second purpose is to consider ethics in general, but especially biomedical ethics, in relation to the principles of pragmatism as it has been expounded and acted out in the American tradition . . .

It is obvious that if we believe or claim to know there is a God, and even to know (through revelation in some form) what God wills and wishes us to do, then the kind of relativity of moral judgement that pragmatism favors is logically impossible. The religious world is one in which the groundwork consists of absolute and eternal verities; in that world there are definite truths and absolute moral rules, given *de rerum natura* by the Absolute itself. In ethics, this would mean that our human problem is merely to discover what are the correct moral principles, not to formulate or choose among them.

Humanism is intellectually much humbler, of course, than God-talk and God-thought, but it is also — for many people — too little supportive in the face of life's difficulties. Faced with their own finitude, some personalities turn to religion, hoping for comfort and sometimes apparently finding it. They hope to reach an ultimate and final reality that is not to be had in the finite or relative parameters of a man-centered outlook. Thus humanism and theism represent a genuine antinomy of worldviews.

(I can feel some sympathy with "personalists" who like to think their person-centered view of life and values is a truly middle ground between theism and humanism. But the heavy metaphysical baggage personalism carries — owing in the final analysis to its theistic substrate — makes it untenable for the secular humanist no matter how much else he shares with the personalist. At most he might call himself a "personist," since the humanist really centers on personal being, not on the merely biological human. The question arises, e.g., in the debate over the status of fetal life.)

In the age of Pericles there was an explosion of humanism in Democritus, Euripides, Hippocrates, and Socrates, only to be extinguished after a while by the Oriental religions that came in following Alexander's military adventures. Socrates, in the Protagoras dialogue (actually Plato, of course) laid out a countervailing and plainspoken humanist ethics based on human happiness and well-being. The European Middle Ages, in their turn, became thoroughly an age of theism and religious dominance, this time with Christian doctrines.

Just as Hippocrates had to repudiate the Dogmatist cults of Empedocles and Pythagoras, which based medicine on religious and metaphysical grounds rather than on empirical evidence, so postmedieval medicine has had to win its way by a stubborn insistence on empirical principles rather than metaphysics or religion. In our own times, Albert Camus expressed it all quite coherently; he found he was content simply to live with what he knows.

My purpose is not to make a case for either humanism or theism but to remark on the significance of their differences, especially for ethics. The negative role of most religionists is familiar to physicians and workers in the life sciences; it is manifest in such matters, to mention only a few, as autopsies, abortion, fetal interventions, tissue transplants, contraception, and medical genetics. There are, be it noted, those who argue that this religious obstructionism is due more to one brand or another of theology than to theism, as such; that nondoctrinaire theism can by comparison be quite open to scientific discovery.

In any case, at all times a great many people have been humanists and not theists, and in our own times humanism is plainly increasing in strength — consciously or unconsciously — on the quite pragmatic ground, perhaps, that "by their fruits ye shall know them" (as Jesus remarked —

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in full agreement, it so happens, with pragmatism).

Pragmatism is not always well enough understood. For many people the word itself is pejorative and almost an epithet because they suppose that "being pragmatic" means to sacrifice high ideals for the sake of convenience. That is, of course, a canard. Pragmatists say what moralists of all schools have always said, that we ought so to act that we maximize (or optimize) the good. As to what that good is, pragmatism makes no stipulation. It only stipulates how, not what.

Since pragmatism as such yields no substantive value theory, no standard, so to speak, by which to measure or define the consequences which it focuses on, some such standard must be had from somewhere. Though pragmatism says the true and the good are what works, there must be some answer to the entailed question, "Work to what end?" — some criteria with which to distinguish those consequences that indicate success and those that indicate failure. What is that criterion to be?

Humanism's answer is, "Whatever helps people is good, whatever hurts them is evil." Theism's answer is, "Whatever does the will of God is good, what ignores or flouts God is evil." There is a fairly obvious way to bring the two answers together: Christian situation ethics does it by the simple proposition that loving concern or whatever helps people is God's will, but most Christians condemn that kind of ethics. They turn instead to the ethical rules and universal negatives of traditional theology.

One version of theistic ethics is to quote sacred texts, such as the New Testament or the Old Testament or the Koran. Another is to set "the law of nature" as the standard, nature being God's ordering and creation. This doctrine of the divine will revealed in nature is still theism — although perhaps at one remove from the religious ethics of sacred texts. One leading religious ethicist has argued in a treatise on genetic control that God and not man is the creator; that to meddle with human genes is impious; and that even if we or our offspring suffer in this world because we submit to the divine will, we shall be justified in the next. The same pundit has denounced in vitro fertilization for patients with blocked tubes, calling it unnatural and therefore immoral; he also condemns artificial insemination from an anonymous donor in cases of sterility, calling it "adultery."

This is one example, but only one, of how theistic morality functions. Some of its expounders are more obstructive to rational initiatives, others less. It is obvious, in any case, that theism can and does have logical consequences that bring it into conflict with humanism. I suggest, therefore, that humanism is pragmatic and pragmatism is humanistic.

Honesty compels me, nonetheless, to add a footnote. There are at least two distinguished pragmatists, William James in America and Hans Vaihinger of Tubingen, who have contended that religion or religiosity (though not doctrine or theology) has a motivating role in the moral life, and that people need it over and above their human motives. In the eighth lecture of his *Pragmatism*, James explained that there are appreciable reasons why some people make the leap of faith in God, and, in his essay on "The Moral Philosopher and the Moral Life," he suggested that what mystics call the *visio dei*, yearning after God, drives our human ethical concern, in what he calls the "strenuous mood," to greater efforts. Most pragmatists — for example, Peirce, Dewey, Hook, Schiller, Papini — have never accepted this idea about religion's consequences; they do not find that it stands up on the record. Even in my own theological days of the past I never accepted this religious motivation theory and still do not to this day.

Let it not be said I cast aside this notion about the utility of religion in a cavalier fashion. Apparently there is a paradox in pragmatism from the humanist point of view. It runs this way. If the pragmatic principle is accepted, that consequences validate ideas and moral norms, then supernaturalism is valid if it gives believers an added strength and moral fiber. This is what James suggested. As in all syllogistic reasoning, however, his conclusion is valid only if his

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premise is — the assertion, namely, that believers actually get "an added strength and moral fiber." Those who read the data of religious behavior differently, however, will logically come to the opposite conclusion.

This pseudopragmatism is used in the appeals of mass conversionists such as Billy Sunday and Billy Graham. They urge people to "accept Jesus" as their "savior" on the ground that this is the way to be "saved" and enter into "eternal life." First, however, they have to believe that what is asserted about both Jesus and resurrection is true; otherwise the pragmatic case for accepting it falls to the ground. Psychologists point out that the reverse is the case; because they want to believe in eternal life they believe in Jesus — or, in other cultures, Buddha or Jehovah or Vishnu or Zoroaster or whatever.

In any case we can imagine how appalled William James would be were he alive now and confronted by the self-styled Moral Majority of the Bible Belt. Spokesmen for fundamentalist religion and evangelical Christians, who constitute the right wing of conservative politics in America, are making a hard push to eliminate the teaching of evolution to schoolchildren or, at least, to offset it by getting "equal time" for their biblical doctrine of instant creation. The Catholic Church is openly in politics in its condemnation of voluntary abortion and sterilization. These theistic forces make it stridently clear that in common what they fear is secular humanism, that is, the humanism of John Dewey, not the religious version of William James — to express the issue in terms of the American ethical tradition. Humanism rejects absolutistic morality based on supernatural claims; it relies on science and reason to solve human problems.

America's distinctive contribution is pragmatism not only politically and culturally but philosophically, and the logic of pragmatism in ethics leads to humanism. In other words, pragmatism determines the validity of ideas in both science and ethics by looking at the consequences, and it weighs consequences in the scales of human benefit.

Let me be quite blunt. This course of reasoning means that ethics is autonomous, that as a discipline ethics stands on its own feet. The claim of autonomy for ethics always has been a bone in the throat of religionists. Once upon a time, I confess, I too denied ethics its autonomy. There had to be some source and sanction behind any standard of right and wrong, I supposed, and I decided that it must lie in the will and power of God. This amounted to saying that we ought to be moral — ought to do the right thing — because God commanded it. (I did not assert, however, that we could catch hell if we ignored morality's imperatives or reach heaven if we did. My stomach was always too weak for that kind of carrot theology.) Without the divine will to reinforce the human will, I contended, we would not act morally, and Nietzsche's warning, and Dostoevski's, was correct — if God was dead, then anything goes, ethically speaking. Morality, I felt, depended essentially on a commandment ethic.

Then I started to wonder. Did I accept the commandment because of the commander, or the commander because of the commandment? If the commander commanded inhuman behavior or showed indifference to human need, I realized, I would have to repudiate the command and therefore the commander too. Thus, on second thought and reflection, I came to see that human values are primary. There is an old saw to the effect that "theology stands at the bar of ethics," meaning that religious doctrines have to square with our moral values; in short, that religion depends on morality, not vice versa.

> *"The distinctive U.S. contribution to ethics in general and therefore to biomedical ethics is the marriage of pragmatism and humanism."*

This, of course, upsets the theological claim that ethics needs a superhuman basis. People do not "believe in" a god whose ethics and morality are offensive. With me the principle of the autonomy of ethics won out; ethics had escaped the *odium theologicum.* (There are, by the way, a few serious theologians who are willing to concede ethical autonomy, but the god they claim exists tends to become a "vague oblong blur" intellectually posited but hardly worshiped.)

Moral standards are thus validated humanly, not theistically. There are good gods and bad gods and we have to choose among them ethically, according to whether they can pass moral tests. We approve or disapprove alleged divine commandments by a prereligous criterion. The ancient maxim is vindicated, *conscientia semper sequenda est* — conscience is always to be followed, but it is our human conscience, not God's, that decides.

Theologians have occasionally admitted, reluctantly, that God wills this or that because it is right; that it is not right just because God wills it. Thomas Aquinas was one such. They do not, however, accept fully all that is logically im-

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plied, though at least they admit that much — that morality has an antecedent status, so that even God is subject to it. The primary datum, therefore, is moral, not religious; right and wrong are humanly perceived, not religiously revealed. In a word, humanism. Whether God is dead or not in other respects, he is dead as far as ethics is concerned.

To conclude: moral philosophers or ethicists are only, after all, people who happen to know more than most people about the history of ethics and think more than most about the different ways we make morally significant decisions. And this is all they are. As a profession they have a special knowledge but no special skill. In fact, they are if anything less competent at making practical decisions about actual problems than the professional decision makers involved in medical, legal, or governmental functions.

Imagine, if you will, the members of a pediatric service gathered to decide whether to continue treatment of an infant with spina bifida associated with mental retardation, neuromuscular disturbances, and incontinence. The parents, two physicians plus a neuropathologist, a specialty nurse, and a surgeon have all explained what each one thinks. If an ethicist were then to speak, what could he add to diagnosis and prognosis? In the ethics of pragmatism, he or she could add nothing to the balance of probable consequences and the alternatives available. In such a case the logic of pragmatism calls for the most humane choice — and that depends on medical knowledge, not on moral philosophy.

To some it may seem there is a contradiction between my having spoken of bioethics as a professional activity, only at the end to say that a humane decision clinically "depends on medical knowledge, not on moral philosophy." Actually, there is no contradiction, unless it is assumed (wrongly, I think) that moral philosophy as such has a special knowledge of what to do in cases of conscience. It has been my contention, to the contrary, that while ethicists may have a better understanding of different ways to make moral judgements, as used in the past or present, the factual knowledge that determines what ought to be done pragmatically is provided by others.

The distinctive American contribution to ethics in general, and therefore to particular specialities such as biomedical ethics or legal jurisprudence, is the marriage of pragmatism and humanism. The consequence of this marriage is that moral judgment ceases to be a matter of expertise or of some arcane knowledge held by ethicists. Moral or value judgements are the business of any and all of us, according to our knowledge of the facts in decision-making situations. As William James said, "There is no such thing possible as an ethical philosophy dogmatically made up in advance." ■

The prodigal

The goat is gay
a scape goat with AIDS, deficient morality
and ethics.
A goat containing a virus for the demise of
religion, family and the whole of western culture.

Some critics have ascribed to this goat
further spread of the red tide,
breaches in national security,
decline of the public schools,
and a general un-American disposition.

Never has a goat accomplished so much.

— Randy Frew

For our Amerasian children

In makeshift shelters and shanties,
houses of ill repute and shoddy storefront shops,
in Japan, Korea, Vietnam, Laos, Cambodia,
the Philippines —
wherever GIs have been stationed —
dwell our relatives,
the Amerasians.

Usually dependent on mothers
who are forced to work as prostitutes
or in the sweat-shop factories
of the multinational corporations
to provide a bare living
for their offspring,
our Amerasian children and grandchildren
grow up as unwelcome outcast inhabitants
of their homelands.

But the Statue of Liberty,
who has welcomed so many newcomers
to the promise of a better life,
won't welcome these, her own children
because, according to Immigration officials,
a few might slip in dishonestly
who are guilty of fraud.

So we'll never have a chance
to meet the sons and daughters
from across the sea
who are our responsibility
and who could become our joy
and our love.

— Mary Jane Brewster

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Genesis of this article

An amazing journey began for me over three years ago. I had read THE WITNESS article (March, 1985) about five Grand Jury resisters serving three-year prison terms. In the article stood the resolution from the Diocese of Bethlehem — my diocese — supporting these people, many of whom were in some way connected to the Episcopal Church and its Hispanic ministries. Readers were urged to send the prisoners Easter greetings. I did, and had the youth in our small Tunkhannock church draw rainbows and sign their greetings as well.

One of the five prisoners sent a letter back thanking our group and blessing us as we struggled to grow. This launched a marvelous friendship with Julio Rosado and his brother Andres, imprisoned at Allenwood, Pa., whom we were able to visit in the Spring of 1986. A friendship circle widened to include Lois, Julio's wife, and their lovely daughters.

It was a thrill to have this family come to visit our family over a Thanksgiving weekend. It seemed appropriate for Julio to speak to the congregation and share his experiences as a political prisoner with us. During that sharing he told us about the critical situation of Alejandrina Torres and Susan Rosenberg, who had been moved to a newly opened Control Unit in Lexington, Ky., where they were the victims of extremely inhumane treatment. He asked us to write our objections to the Warden and Director of the Bureau of Prisons. Several of us did; two of us received form letters back. The women remained at Lexington and three more women have subsequently joined them.

Meanwhile, by a series of coincidences, I found myself enrolled as a full-time graduate student at the University of Scranton, working as a graduate assistant in the History Department. To satisfy research requirements for two of my courses, it struck me to research the life and person of Alejandrina Torres and the issues of justice and Puerto Rican Independence. The accompanying article is also a result of my studies. — E.S.

The ordeal of Alejandrina

by Elaine Silverstrim

Imagine being buried alive in a totally sound-proofed basement without color, without any outside sound, without fresh air, without direct sunlight, in a high-gloss light pastel environment (ceiling to floor) with bright fluorescent lighting. Imagine being able to have only five books. Which ones would you pick from your library? Imagine having only 10 photographs. Imagine only two 15-minute personal phone calls a week. Imagine 23 hours of lock-down in your cell, with only one hour of recreation. Imagine being under 24-hour camera surveillance, your every move monitored by male guards — including your shower time.

Imagine having no personal belongings. Even sanitary napkins must be individually requested from the male guards. Imagine only being allowed visits from immediate family and your lawyer. Imagine waiting 10 months for a haircut. Imagine having serious medical problems and being denied timely medical treatment. Imagine being refused congregational worship.

Imagine this and more and imagine that you have endured this for over one year.

On June 29, 1983, Alejandrina Torres, a 44-year-old woman — a mother, grandmother, and wife of United Church of Christ minister the Rev. Jose Torres, was arrested by FBI agents at her job as executive secretary in the Department of Child Psychology at the University of Illinois, Chicago. She was subsequently tried and convicted of "seditious conspiracy," and is now serving a 35-year sentence at the Lexington High Security Control Unit in Kentucky, the only maximum security unit of its kind in the United States, where she is being subjected daily to the inhuman regime described above.

Alejandrina is a woman who cares passionately about people, her husband, her family, and especially the future of her native country, Puerto Rico. Her support of Puerto Rican independence is at the root of why she is now incarcerated at Lexington.

Few Americans have taken time to study Puerto Rican history. Contemporary history books give little information about this tiny island or its long, rich and agonizing history, and often fail to fully mention Puerto Rico's long and continuing struggle for independence.

In her autobiography, Alejandrina wrote:

There has been a conspiracy since July 25, 1898, the day the United States invaded and militarily occupied my country. But that conspiracy is not to over-

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Alejandrina and Jose Torres checking biblical readings for Sunday service at the First Congregational Church, Chicago. (1981 photo)

throw the authority of the U.S. government — it is to win the independence of my nation.

Puerto Rico, a former colony of Spain, was ceded to the United States and placed under direct military rulership by the terms of the Treaty of Paris, signed in 1898 during the aftermath of the Spanish-American War.

Alejandrina, born in 1939, spent her childhood in an increasingly impoverished Puerto Rico, devastated by years of American rule. Her family moved to New York when she was 11 years old. She was confronted by racism from the start:

I was demoted for one year when I entered public school, supposedly because I had never studied in the United States and spoke little English, though I learned to speak English during my first month at school. It was then that I became aware of the racial discrimination our children are subjected to daily in the American educational system. One of my classmates lost his money and the teacher immediately called me to the front of the class and began searching my pockets and bookbag. I was often punished for speaking Spanish in school and the teacher even dared to tell me to go back where I came from.

It was surely no accident that Alejandrina would eventually devote much time and energy to founding and running an alternative high school for Puerto Rican youths — the Pedro Albizu Campos Alternate High School in Chicago.

Like many young Puerto Ricans at the time, Alejandrina was deeply influenced by the Puerto Rican Nationalist movement and its struggle to gain independence. The independence movement had gained the undying enmity of the FBI and other U.S. security agencies even before the Nationalists brought the struggle to the United States. It came graphically into the headlines when, in March, 1954, activist Lolita Lebron led three compatriots in an attack on the U.S. Congress, unfurling the Puerto Rican flag and shouting "Free Puerto Rico, now!" while opening fire on a meeting of the House of Representatives. Five congressmen were injured. Lebron and the others were imprisoned for over 20 years, until pardoned by President Jimmy Carter in 1979.

In the 60's, Alejandrina moved to Chicago and became deeply involved in the Puerto Rican community there.

I began working for the Illinois Department of Public Aid, in the Cuban Refugee Unit. I saw how the U.S. government discriminated against the Puerto Rican people and how they preferred the reactionary tendencies of the counter-revolutionary groups that they very selectively allowed into their country. I became aware off the discrimination and injustices committed against the Puerto Rican and Black people in comparison to the benefits that these anti-Castro emigres received.

Alejandrina married the Rev. Jose Alberto Torres in 1964. They both shared a love for their Puerto Rican heritage and a passion for social justice and helping others. The Torres' daughter Nidza, a seminary student, described a Christianity that was never idle and a home that was full of love, and, often, of other people needing a haven, like an unwed mother

who lived with them for two years until she could get on her own feet again with her child.

Alejandrina and her family worked through her husband's church, the First Congregational Church, to fight for improved conditions in their neighborhood. In 1973, Alejandrina helped found the Puerto Rican Cultural Center, which included a child care center, the Albizu Campos School and many other programs and facilities. She said, "My support of the center grew from an understanding for the need to develop an alternative education system where our children could learn and feel good about themselves and others."

But the Center and Alejandrina became the targets of F.B.I surveillance after 11 people — two of whom were Alejandrina's son and daughter-in-law — were arrested for allegedly being members of the F.A.L.N. The F.A.L.N., an armed independence movement founded in 1974 which carried out revolutionary acts in the United States, was the object of a relentless campaign of repression and retaliation by federal law enforcement agents. FBI agents, Chicago police officers and other law officials raided the Center in June 1983, doing $25,000 worth of damage while looking for non-existent explosives. Later that month, implicated by one of the 11 who had turned state's evidence, Alejandrina was arrested:

I was brutally yanked from my office by federal agents and accused of "seditious conspiracy" for the sole crime of loving my homeland and my people.

With bail set at a prohibitive $5 million for Alejandrina, she spent the two years before trial in Chicago's Metropolitan Correctional Center. The horrors of that pre-trial detention included two assaults by male prison guards and being held in a glass-walled cell in an all-male area, unable even to use the latrine in privacy. These conditions have resulted in on-going medical problems, such as a heart condition and limited use of her right arm as result of one of the assaults.

At her trial, Alejandrina was portrayed as a cold-blooded terrorist. On the strength of evidence provided by secret government videotapes, Alejandrina was convicted of seditious conspiracy under the Alien and Sedition Act of 1798, which from 1937 to 1986 has been used almost exclusively against the Puerto Rican Independence movement. She was sentenced to 35 years in prison.

On Oct. 23, 1986, the Women's Control Unit at Lexington Prison opened and Alejandrina was sent there along with Susan Rosenberg, a longtime liberation activist imprisoned for taking part in underground revolutionary actions. Both were told they were placed there because of their political associations — the Unit is allegedly designed "to prevent external terrorist assault." Five women are presently incarcerated in the Unit.

The conditions in this Unit continue the regime of torture begun at the moment of Alejandrina's arrest. The Unit makes systematic use of sensory deprivation, extreme isolation and sexual humiliation. A 40-page report on a formal investigation carried out by the American Civil Liberties Union concluded that the Unit was nothing more than "a living tomb for women who are assigned to it."

But Alejandrina refuses to broken by the humiliating and unnecessary rectal and vaginal searches, the cruel limitations on personal belongings and visits from loved ones. Though her health is in jeopardy from the severe conditions imposed by imprisonment in the Unit, she wrote in a letter to Jan Suslar, one of her attorneys:

I am not incapacitated (though my jailors have certainly tried to make me so). I am not their victim. What I am is a revolutionary whose spirit of resistance they want to destroy because I dare to demand the treatment and respect that corresponds to my position as Prisoner of War. They would like to destroy this spirit in me, but this they cannot do, for I will resist all their attacks. I know I will continue resisting with the forthrightness of my POW position, the dignity of my nation, and my sense of revolutionary morality."

As I learned her story, it became clear to me that Alejandrina is not a terrorist. As she struggled to resolve her understanding of Christ's love and compassion with her experience as a Puerto Rican, from a deep sense of love and concern she committed herself to the cause of independence completely (fully understanding the cross and its possible consequences).

Americans must wake up to the injustice of U. S. colonialism abroad and face honestly and squarely the crimes towards people in prison and in the "justice" system.

As word spreads about the plight of the women in Lexington, a growing number of religious and social groups are asking that the Unit and places like it be closed. Among those opposed are the United Church of Christ, the Presbyterian Church, the United Methodist Church, the American Civil Liberties Union and *The Nation* magazine. Can the Episcopal Church join the outcry and act as an advocate by urging Congress to a full, open, independent and impartial review of Bureau of Prison practices? A General Convention resolution to that effect, and lobbying toward its successful conclusion, would be a welcome effort both in the area of ecumenism and in creating a more humane society. ■

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Do you know the way to Shakopee?

by Helen Woodson

Helen Woodson, mother of 11 children, is currently back in Alderson Prison serving a jail sentence until 1996 for her Plowshares action of jackhammering a Minuteman II missle silo in Kansas. She describes her transfer by circuitous route to Shakopee last year, at taxpayer's expense.

A friend says he is sick of my flying all over the country at taxpayer's expense. I keep trying to explain that I did not ask to journey from Alderson Prison, W. Va., to Shakopee Prison, Minn., in January 1987, and I did not ask to make the reverse trip in September of last year. In between, I most certainly did not request stops in Rochester, Oklahoma City, El Paso, Austin, Miami, Birmingham, upstate New York, Connecticut, Harrisburg and Lexington in the U.S. Marshal's handcuff-waist chain-shackles-tourist plan.

In the last three years, the only "free-world" sites I have seen are airports, all of which are surrounded by armed and dangerous men. At Homestead Air Force Base (Miami) they called out the Green Berets to guard us. I wonder where the Green Berets were when the CIA used Homestead as the delivery point for drugs shipped from Central America. Be that as it may, the United States is an armed camp, protecting its outer borders from the prisoners.

The prisoners, it seems, spend most of their time flying all over at taxpayers' expense, often for weeks and months, disappearing in and out of the countless jails that dot the countryside, enjoying few of life's amenities, like laundry service. Needless to say, the prisoners of America stink. My friend is right; it would be cheaper to leave them all at home and buy a few washing machines.

Upon my return to Alderson, the staff mentioned that the mail never stopped. None of it, of course, ever reached Shakopee, and now we are in the reverse process, which is why I emphasize the importance of using a permanent mailing address through which everything can be forwarded.

I have neither undermined nor have been undermined by authority recently, largely due to the logistics of this particular bastion of freedom, what with the Alderson population doubled (now 1000) and 24 more arriving weekly, authority is given hardly any notice. Interest lies mainly in ascertaining at 4:00 and 9:00 that we are all here and figuring out where to put the bodies that will arrive tomorrow.

So here I am, back in West Virginia, reunited with dear friends and resuming my job in the Education Department. The armed and dangerous men of the airways are now replaced by their counterparts on the airwaves. Recently I heard President Reagan justify hostilities in the Persian Gulf by mentioning that since 1787, the United States has sent troops into 200 separate wars, only 40 of which have had congressional authorization. Since I don't differentiate between executive and legislative bloodletting, my research focused on other implications:

- The Civil War did not involve external aggression and is in a class by itself;
- The Mexican War involved battles in what is now California and Texas, but at the time those territories belonged to Mexico, and we invaded Mexico;
- The Spanish-American War, spurred on by the fabrications of newspaper publisher William Randolph Hearst, was fought in Cuba and the Philippines;
- Therefore, the War of 1812 was the only war which could be considered defensive.

The United States has thus waged war 198 times in 198 years on foreign soil, and that tally does not include those conflicts in which our assistance was merely money, weapons, "advice," subversion, assassination, etc. In 1986, there were 170 independent nation on earth, so by today's statistics, we have bestowed upon each country in the world exactly 1.164 wars, and that's why our President urges us not to fret in this most peace-loving of nations.

It has occurred to me that with increasing criminality in the state, corporations, churches, the only people not guilty of the sin of being Americans are the prisoners. We are stateless, almost propertyless, totally powerless and thus entirely innocent. And as our third Plowshares anniversary approached, I blossomed in increasing joy in my budding innocence. ■

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Gems from parish newsletters

Numerous Episcopal newsletters come to THE WITNESS office regularly, and for consistently good writing, we never miss Bread (St. Stephen and the Incarnation, Washington, D.C.) and the communique published by the Church of the Incarnation (Ann Arbor, Mich.) Two jewels from these appear below, along with another respected rector-author who publishes out of Wasilla, Alaska.

'Truth' marching on

Life does have its moments when we are made aware of how good it is to be alive. Often, for those of us who have been graced with children, those moments come alive through them. My daughter Debbie came home from school one day recently and told about the great assembly they had had for Martin Luther King, Jr. Day. She thought it was going to be like every other assembly — boring. "You would have loved it, Mom," she kept saying. It was obvious that she had loved it. Two women had sung gospel songs. Debbie asked me if I had heard of someone named "Truth." "Sojourner Truth," I said. "Yeah," said Debbie, "that's right." A woman had recited from Sojourner Truth's "Ain't I a Woman?" Debbie was quite taken with it and started quoting me bits. I pulled out an issue of *Sojourners* magazine, which had Sojourner Truth on its cover and the "Ain't I a Woman" speech given in 1852 to a women's rights convention. Debbie's excitement increased. "A woman recited this whole thing, mom," she told me. She began picking out some of her favorite lines. Here's one part that impressed her:

"Den dat little man in black, dar," she continued, referring to another minister, "he say women can't have as much rights as man, 'cause Christ warn't a woman. Whar did your Christ come from?" she thundered at him, her arms outstretched, her eyes shooting fire. This was a lightning thrust. The throng sat perfectly quiet.

Then raising her voice as high as it was possible for her to do, she repeated the query.

"Whar did your Christ come from?"

She hesitated a moment, poised over the audience like a bird hovering just before a final swoop down upon its prey, then thundered, "From God and a woman! Man had nothing to do with him!"

It's always a delight when your child discovers something. It's so much better than when you try to share something with them that has been important to you. When they discover it for themselves, then you can really share it in a way you can't when it's something you try to give them. That's what Debbie's discovery of Sojourner Truth was like — and her sharing of the high school assembly that wasn't boring — for Martin Luther King, Jr. Day.

The Rev. Dr. Virginia Peacock
Chaplain, University of Michigan

Expose *public* sin

Lent begins with the story of the three temptations of Christ. As a result, Lent has become a time for us to personalize those wilderness temptations — a time to reassess our lives and to risk making them better.

But this personalized interpretation is actually a misunderstanding of what happened in the wilderness. Surely Jesus was tempted personally, but the sins that were temptingly offered by Satan were not what we would call "personal sins."

They were temptations of a corpo-

EUC meet Feb. 24-27

"Lifting up the City" will be the theme of the Episcopal Urban Caucus meeting at the Howard Johnson Plaza Hotel in Washington, D.C. Feb. 24-27.

Participants will hear two keynote speakers: Congresswoman Louise Slaughter of New York and Nancy Amadei, a nationally syndicated columnist on urban issues, who teaches at Catholic University.

This is the second time the EUC has met in Washington and, as before, the Caucus will lobby congresspeople and senators, with the help of IMPACT and the National Episcopal Office in Washington, according to Emmett Jarret, EUC board member.

"The Caucus will also be preparing for General Convention and participating in The Consultation meetings, addressing issues of urban ministry," Jarret said.

For registration materials and information, contact Ann Marie Marvel, Episcopal Diocese of Massachusetts, I Joy St., Boston, MA 02108.

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rate or public nature, sins that had to do with power and politics and special privileges. Satan did not present Jesus with the possibility of committing adultery or of killing another human being. Nor did Satan offer any of the common guilt-producing temptations: the choice of sexual preference, decisions about premarital sex, a decision about abortion.

On the contrary, Jesus was tempted by Satan's twisted logic to overcome hunger by a miracle, to rule a world given to him by evil, or to prove himself better than others by invoking special privileges. These are *public* issues.

The problem is this: Lent may have become too personal for us. If we follow the lead of Jesus, Lent is a time to look at public policy, not personal piety. And during this Lent — yes, before this Easter — we will as a nation be tempted to knowingly take food out of the mouths of children, to give lethal aid to Central American terrorists, to create deadlier weapons than ever imagined and to support by our passivity the most racist society created since the abolition of slavery.

Are not these the sins Satan would enticingly offer Jesus today? Could not Satan with the right public relations firm, make these temptations sound appealing, justified, and indeed, moral?

Lent is a time to expose the twisted logic that enables our nation to utter a silent *yes* to public sin.

— The Rev. Craig Biddle
Washington, D.C.

Good 'development'?

Development seems to be the name of the game. Sometimes it seems to be the only game in town . . . but then again, do we not find ourselves increasingly disenchanted with many patterns of "development?"

As Terry Anderson says so provocatively:

"While we may be grateful for many benefits that accrue to us, we are nonetheless increasingly dismayed at our dependency upon distant powers that reshape our communities and change our lives without our consent, and the pollution and destruction of our environment it seems to involve. We seem to be trapped, as one writer wryly describes it, into consuming goods we do not need, at prices we cannot afford, because of advertising we do not believe — thereby, I add in dark humor, preventing others in the world from having even the basic goods, all in order to create jobs we don't like so we can pay taxes to governments we don't feel represent us, to subsidize corporations we cannot control, that despoil the environment we love, so they can provide jobs we don't like and generate a tax-base to pay welfare to those they can't hire so that we can all consume goods we do not need . . . and so forth!"

Dear God,

— But of course, "development" is to be desired, isn't it? I say, isn't it?

— Or is "development" a mixed bag, needing a much tougher critique than I have been alert enough to realize?

Dear Christ,

— Help me not to be so gullible.

— With the integrity of your spirit make me more discerning, more willing to question,

— Less willing to be swept along with the next prevailing wind toward pitfalls I have only begun to recognize. Thank you. Amen.

— The Rev. Mark A. Boesser
Rector, St. David's Church

Back Issues Available

• **Central America in agony:** Articles on U.S. involvement in the area, including F. Forrester Church, son of the late Sen. Frank Church, on his father's fight in Congress to expose CIA covert activity during the 1970s; Mary Lou Suhor's account of her meetings with women and children in Nicaragua, many of them survivors of Contra violence; and a look at U.S. military build-up in Honduras. Also: Map and chronologies detailing the history of the turmoil in Central America.

• **Eleven myths about death:** Lead article by the Rev. Charles Meyer discusses: Pulling the plug is suicide/murder; To die of dehydration or starvation in a hospital is inhumane; Dying is 'God's will'; Where there's life, there's hope and seven other myths about death which serve as impediments to decision-making concerning life support systems. In this issue also: the Rev. Glenda Hope's reflection, Why fast for Lent — or anytime.

• **AIDS: The plague that lays waste at noon,** plus articles on the rights of gays and lesbians in church and society. Authors include John Fortunato, Zal Sherwood, Anne Gilson, Dom Ciannella, Madeline Ligammare.

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

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Short Takes

Happiness is not joy

For many years, without being able precisely to define it, I have felt a great difference between happiness and joy. Happiness seemed to me a much earthier feeling. The search for selfish happiness has led human beings into alcoholic debauchery, brothels, enslavement of their fellows, and capitalistic exploitation of those less privileged. At best, it seemed a rather self-centered surge of emotion coming from personal gratification or success. I agreed with my sister in saying that life is a school, and the pursuit of happiness a false goal.

Joy, on the other hand, has always seemed to me to have a more spiritual quality, embracing all of humanity instead of shutting it out. I have felt instinctively for years that joy is the closest expression of God's living presence. It comes in glorious mystic openings, when the awareness of light and the pulse of joy so permeates one's senses that all the rest of the world fades in the glorious ecstasy of praise and unity with the Divine Presence. I have been delighted that great spiritual writers confirm this instinctive feeling. Teilhard de Chardin once said, "Joy is the most infallible sign of the presence of God," and C.S. Lewis entitled his spiritual autobiography *Surprised by Joy.*

Ruth Morris
***Friends Journal* 1/88**

Quote of note

Experience, which destroys innocence, also leads one back to it.

James Baldwin

Dubious distinction

In 1938 Hitler's army bombed Guernica in Spain, only the second time in history that a country had bombarded a civilian population. The first was when the United States bombed the city of Ocotal, Nicaragua on June 16, 1927 in its war against Sandino, killing 300.

Witness for Peace Newsletter
11-12/87



Like mother, like daughter

Janette S. Pierce, left, and daughter Susan took over two key positions in the field of Episcopal communications at the beginning of this year. As Pierce the Elder assumed the managing editorship of *The Episcopalian,* Susan, one of seven in the Pierce clan, became assistant editor of THE WITNESS magazine.

Rule of iron

The constitution is made of paper, but bayonets are made of iron.

Haitian saying

People over profit

I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin the shift from a "thing-oriented" society to a "person-oriented" society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism and militarism are incapable of being conquered.

Martin Luther King, Jr.

Our daily judgment

I shall tell you a secret, my friend: do not wait for the last judgment. It takes place every day.

Albert Camus

Coexisiting with business

When entrepreneurs came seeking to buy the prime downtown land on which Christ Church stood in Montreal, the Rev. Andrew Hutchinson, rector of the Cathedral, agreed to talk only after spelling out two non-negotiable conditions. "First, we were not selling anything, and, second, we wanted to acquire the rights to the lots on Maisonneuve Boulevard (site of the new building behind the Cathedral) that did not belong to the church.

"Developers seldom think more than 75 years ahead," he said. "I was very concerned with what will happen to our parish centuries from now on this very same place. That is why we were not selling anything."

Once those conditions were accepted by the developers, the project went ahead with the full support and cooperation of the congregation and its governing body — unlike the controversy and resistance from church members that erupted when leaders of New York City's St. Bartholomew's Episcopal Church announced their intention to develop a portion of its Park Avenue property.

The $125 million real estate project at the site of Christ Church Cathedral is expected to earn the Anglican Church of Canada and its partner, the Canadian Bible Society, about $800,000 a year in lease money. The deal also includes a provision for profit-sharing from the retail operation of the new complex — a 34-story building atop a 30,000-square-foot underground shopping area. The project, in the heart of downtown Montreal, is scheduled to be completed in the fall of 1988.

Tom Roberts
Inside the American Religious Scene
published by RNS 8/21/87

Lyrical pragamatism

Legend has it that George S. Kaufman is said to have cautioned noted songwriter Irving Berlin that "I'll Be Loving You Always" was unrealistic as a song title. "Make it, 'I'll be loving you Thursdays,' " Kaufman told him.

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Letters . . . *Continued from page 3*

persons should get as much of it, or better, get any of it at all. Apparently they are born less human, less deserving than heterosexuals.

Does anyone remember that a debate once raged (solely among men, by the way) over whether women had souls? There are shades of this in Cort's letter. Since heterocentrism, with its warlike males always in fierce competition, has brought us to the very brink of nuclear destruction, and exploited the resources of our planet with its emphasis on breeding, we must surely not turn to John Cort for any special understanding of the scriptures. In my estimation, the exaltation of heterosexual marriage is nothing more or less than a pernicious ideology; it has nothing whatsoever to do with the Gospel or a Christian's life.

John Poynter
Claremont, Cal.

Sacred covenant needed

God bless Malcolm Boyd for his courage and openness in sharing with us "On blessing gay relationships" (October). I would like to share with WITNESS readers, in that regard, an open letter I wrote recently to my rector:

As we addressed the sexual ethics issue currently under debate in the Episcopal Church, we pondered new options for the church to affirm and bless commitments of couples within our congregations for whom holy matrimony vows are not relevant either because of sexual gender or unusual circumstances. Our possibilities must take into account that professionals in the field of human sexuality are still researching as to whether there are five or seven sexes. It is therefore a cruel hoax simplistically to proclaim that everyone should marry, or that the church can only bless Holy Matrimony! That becomes theologically diminishing to some in our human family.

If there are to be no outcasts, our mandate is to include, affirm, empower and bless all of our flock so that all might have life more abundantly. Then let us offer vows to other couples to be blessed as a Sacred Covenant. That Covenant would be pledged until parted by death. It would affirm sharing life built on partnership, commitment, mutual responsibility, faithfulness, "in sickness and in health, for richer, for poorer, for better or worse, to love and cherish. . ." dependent on God's grace to sustain and strengthen the bonding between two persons.

We know how important marriage vows are in our lives, blessed by the church. We also should know that through the years committed gay couples (clergy and lay) probably have found no difficulty in having their lifetime unions blessed by sensitive, caring clergy. What we are really facing now is how best to bring into the mainstream of the church's life that which has always been going on in "the shadow of our wings." It is long overdue. There must be more options than Holy Matrimony and celibacy.

This Sacred Covenant celebration would include appropriate documents which could be invaluable later in life, even as our marriage certificate has proven to be. Preparation would require the same dedicated counseling given to couples seeking Holy Matrimony.

For God's sake let us proceed to serve, strengthen and support all those we can to live out lives of faithful commitment to one another, for in so doing we serve the common fabric of our society to be more humane, healthy, understanding and loving to all.

Mary Eunice Oliver
San Diego, Cal.

Benefits sermons

While preparing for my sermons I have been richly blessed by the December issue of THE WITNESS. What makes this issue so special are the living stories which are found in all the articles. I shall certainly be sharing some of these since they help us understand the key story of our faith — the Christ story.

The Rev. George H. Martin
Eagan, Minn.

No ostriches needed

Thanks for THE WITNESS magazine. We circulate it in our campus ministry and make it available to the students who float through our building. I know some of them take time to read it, because a number of them have made comments to me about some of the article.

I follow the letters section to see how upset some people get with the issues that you raise. All I can say is keep up the good work and keep raising the issues. The Christian faith does not allow us to be ostriches with our heads in the sand, either individually or collectively. May God's peace continue to be with you and your ministry!

Don Nead
John T. Conner Center
W. Lafayette, Ind.

Reader appreciation

Last year I really appreciated the articles about women in Nicaragua working to counteract the effects of machismo (June, July/August issues). Good work! Please keep bring us this kind of information that we don't often receive.

Roberta Henig
Denver, Col.

Shares the wealth

(As a participant in the Marjorie Tuite delegation to Nicaragua) I really appreciated receiving complimentary copies of the June and July/August issues of THE WITNESS. I've been able to use some details from the articles in my own presentations about Nicaragua, some things I had missed and some proper names.

I enjoyed Mary Lou Suhor's straightforward reporting as well as interpretation of events. I've been subscribing to THE WITNESS for a couple of years and always look forward to reading it, so I was able to pass on the complimentary copies to a friend. Best wishes to you for continued success.

Louise Litzinger
Magnolia, Ohio

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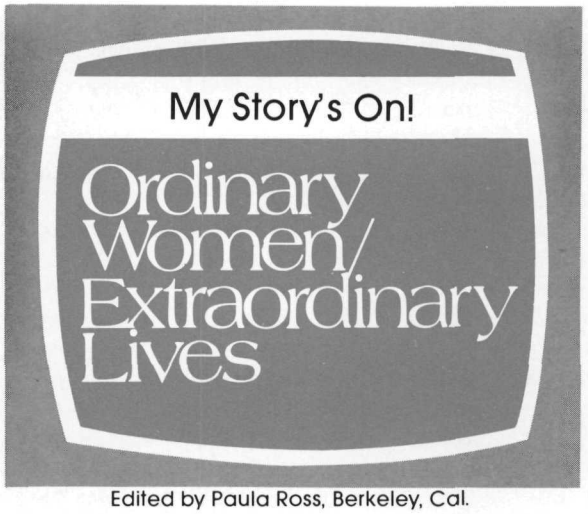
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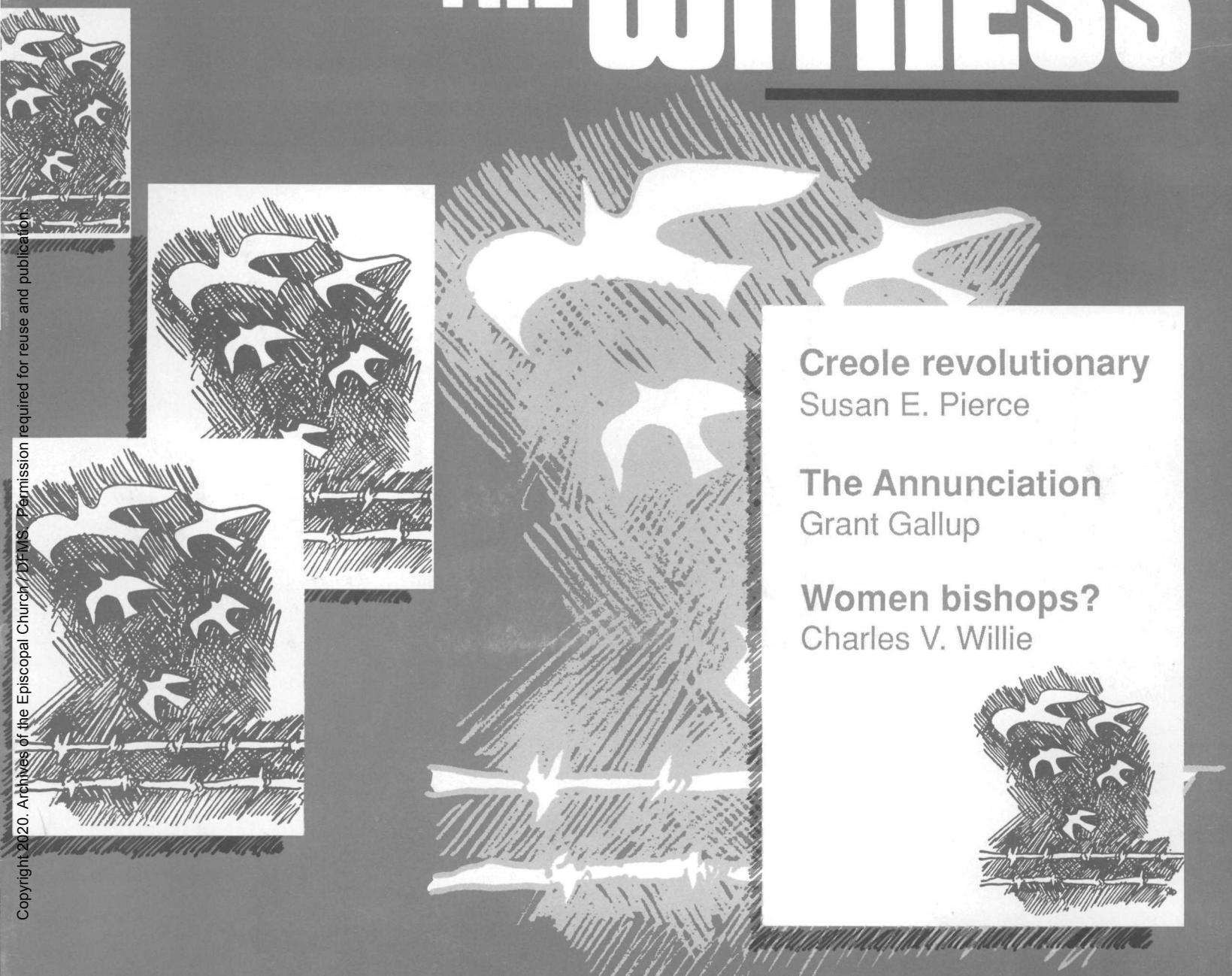
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THE WITNESS



Creole revolutionary
Susan E. Pierce

The Annunciation
Grant Gallup

Women bishops?
Charles V. Willie

THIS IS THE DREAM OF A PEOPLE TO BE FREE, TO DETERMINE THEIR OWN DESTINY AND TO MOLD THEIR OWN SOCIETY OF JUSTICE AND PEACE

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Letters

Bravo DeWitt, Garrison

As an interested reader and admirer of THE WITNESS I would like to thank you particularly for the articles in the December issues — "In with the old: the joy of aging." Anne Garrison's alternative to shuffleboard and bingo through the many opportunities for human service is a reminder that often gaps in community need are being filled by older persons who have time, talent and experience to offer.

For many years I have observed and admired Robert L. DeWitt's message to faltering persons and groups that their unique gifts are to be recognized and treasured. Now to hear that gospel spoken to the aged, to the increasing numbers of us whose age and diminishments have almost convinced us of the popular view that aging is only a downhill slide, the call to find courage to use the special gifts that are uniquely ours is indeed a call for fulfillment and growth.

For about five years, as chairman of a diocesan committee on Ministry for Aging in New Hampshire, I have planned and conducted seminars on "Growth in the Later Years." In general, it isn't a subject that has wide appeal. Now, it occurs to me that it might be a better idea to distribute Bob DeWitt's message to our senior members as they leave church on Sunday morning. Or, here's an even better idea — distribute it to those older people sitting on shopping mall benches who seem to be looking for some life and diversion.

Lester Dobyns
North Sandwich, N.H.

Second that bravo

What a delight to find the article by Anne Garrison in THE WITNESS. As a soon-to-be-60-year-old seminarian and postulant in the Diocese of Pennsylvania, I feel my sanity reassured. Yes, God really does call us at any time — in God's own good time — which may or may not have any relation to Eastern Standard Time. God bless you, Anne Garrison!

Ann Robb Smith
Bryn Mawr, Pa.

What about fathers?

Many thanks to Lesley Northup for risking the sharing of her story with us ("On having an ethical baby," October), and probing the implications of traditional church views. The real immorality (not yet mentioned in subsequent Letters to the Editor) is the many, many fathers who refuse to support their children. People should stop worrying about the relatively small number of pioneer children with no father and concentrate on the vast number of children being hurt by biological fathers who turn their backs on their children.

Joan Howarth
Los Angeles, Cal.

El Salvador's holocaust

I was with Jim Lewis on his latest trip to El Salvador. As a college student, I had the opportunity to live in Spain. Later, after I married, we lived in Panama for three years. When we returned home, we chose to drive the Pan American highway from Panama to Texas. We passed through El Salvador in 1968.

My return visit to El Salvador was quite different from my first. In those days there was no war. Now there are men in uniform with guns on every corner; helicopters fly overhead carrying the wounded. Even though I speak Spanish, I did not understand the words that I heard — kidnapped, raped, tortured, harassed, sabotaged. If we had not had a translator, I would not have understood. The visit was a real shock. We were there in the midst of their "holocaust."

These wonderful, warm people revealed to us the horror that they have been through. The horror continues today. There is tremendous fear everywhere. While we were there, two teenage boys were tortured to death and left in the street. There are at least a couple of deaths a week — just so that the people will know that the fear is real.

I came away from El Salvador a changed person. When I saw the suffering, I was moved beyond measure. Our brothers and sisters are dying there. "If you have done it unto one of the least of these, you have done it unto me," Christ said.

Let us cry out against this war. Let us cry out against the deaths of American and Salvadoran troops. Let us cry out against the crushing of the lives of innocent men, women and children. Let us cry out, "*No mas,* no more!"

Meredith Patterson
Burlington, N.C.

Correction

The statistics in James Lewis' story on El Salvador (page 7, January issue) contain an error. The sentence about overall support should read, "We supply El Salvador with $0.5 billion worth of support a year," not $1.5 billion, an error incurred in typesetting. Figures gathered by Lewis from the University of El Salvador and the University of Central America in El Salvador list $115 million in military aid; $422 million in economic aid, and another $155 million in "supplemental aid."

Give shelter to all

As I read "Always room at these inns," by Robert Hirschfield in the December WITNESS, I was warmed to realize that addicts were helped and not shunned by

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the Homes for the Homeless program of the Diocese of New York, sponsored by a company dealing in pet supplies rather than war.

Concern evolved when I realized no mention was made of AIDS. Surely HIV-positive people are included, because it is so unlikely that the guests have not engaged in life-threatening behavior! My concern is for encouraging people at high risk to understand their situation. Does Homes for the Homeless confront the reality of AIDS among its guests? If so, how? If not, why not?

The program sounds like one that every urban diocese should consider. In my diocese, activists for Persons with ARC and AIDS came to be confronted by persons who are homeless (for a multitude of reasons) who moved on to another site rather than threaten the nationally known, two-year-old ARC/AIDS vigil. Neither protest has gained support from mainline religion.

Opening my door to a homeless activist with AIDS made 1987 the best year of my life. Thanks be to God for the gift of a Son, shunned and disbelieved by family and friends. To those with an unoccupied room, consider offering it to one of God's children who, due to the AIDS virus, is without a home. Caring for the sick and the dying helps to come to grips with our own deaths. It helps remove the fear. And it is God's will for us, for life.

Jane Jackson
Oakland, Cal.

Sharing the bread

I am 71. I have been a Christian all my life, but as I grew through this very complicated world, I had to start making some very definite choices about what the man Jesus said. Not what everyone around him said, but his words. Perhaps I too am struggling to put his teachings into the societal order I must live through, but the more I studied and tried to apply the teachings to this life space I am in, the less help I found.

There were, and are, whole blocks of concern that were never mentioned from the pulpit, and when I asked questions in the small study groups, no one cared to share ideas.

Then I discovered THE WITNESS! From the beginning of my intellectual Christian growth, I have become more and more alone. My sin among my people seems to be my dismay at studying the recipe for all these years, and never baking the bread!

Let us break bread together, on our knees, friends who have learned the recipe and are firing the ovens!

Lunette Gay
Azle,Texas

Not his cup of tea

It was my mistake to subscribe in the first place — as your magazine bears only a partial resemblance to the old one.

It is not only strident and spiritless, but worst of all, so self-centered. Please do not send further copies.

The Rev. Edward M. Green
Cocoa, Fla.

Bishop on the streets

I was introduced to your magazine while on sabbatical study leave in New York in 1984-85, and have been a subscriber ever since then. I very much appreciate THE WITNESS as an alternative voice to the almost uniformly bland ones of many other church periodicals coming from the United States. I notice that you quite frequently publish poems, so I thought I would pluck up courage and send you a number for consideration. I am trying a publication in the United States mainly because the poems arise out of my *American* experience and focus on a tragic phenomenon relatively unknown here — street people.

During my study leave in New York I was exploring the spirituality of fellow Christians engaged in various struggles for justice and social transformation. I spent a good deal of time with individuals and groups, and on the streets. I worked as a volunteer for four months in the soup kitchens of the Church of the Holy Apostles on Ninth Avenue, mainly waiting on tables and serving street people their meals. My observations and encounters there and on Manhattan's streets led to my poetry.

The Rt. Rev. Godfrey Wilson
Anglican Bishop of South Auckland
New Zealand

(THE WITNESS is privileged to offer a sample of the poetry produced by Bishop Wilson on page 21. Would that there were more of him! — Ed.)

Conservative converts

Many years ago "the conscience of St. John's Episcopal Parish," Katherine Baker, sent me a subscription to THE WITNESS, which both intrigued and repelled me. Out of respect for the donor, I read most of the articles and gradually realized that this was one reason I could no longer remain a "good" conservative politically.

The combination of this sensitization and regular Bible study and weekly church attendance inexorably worked to raise my consciousness, and today — to my own surprise — most activity time is spent with various peace movement groups. May my gift subscriptions do the same.

Virginia DeMaris
Olympia, Wash.

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THE WITNESS



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Legacy by Susan E. Pierce

Family heirlooms can be more than silverware and pieces of furniture. Memories are the stronger legacy. When people die, they may not leave a will but they leave the gift of who they were, and the real inherited treasure is not a silver dish or a chair, but a remembrance.

I've thought about this a lot in the past weeks since my mother, Janette Skerrett Pierce, died without warning at age 56. She was a religious journalist, covering the news of the Episcopal Church. I work in the same profession, and am only beginning to find out through the deluge of phone calls and letters received since her death, what a well-known and much-beloved figure she was in the life of the church. She had always urged me to get into writing, and gently pushed me to examine my faith more, but only now do I realize what a rock her faith was, and what a comfort her Episcopal Church family has been to those of us left behind.

At her funeral, Bishop Lyman Ogilby, a long-time friend of my mother's, said, "We've done all we can here. Jan is in God's hands now." It was comforting to think of it being in God's hands, because my hands weren't big enough to encircle all the emptiness. Now I know what is meant by "offer it up." It's like saying, "It's too big for me, I'm going to drop back five yards and punt and it's over to you, God."

I don't reckon she ever expected to die so soon, but she didn't expect to live forever, either. She had buried almost everyone in her family — father, brother, mother and a sister — so death was a familiar occurrence. What she feared more was being between death and life, in an artificial limbo maintained by respirators and feeding tubes, her body slowly betraying her. She found life far too interesting to worry about dying. Death was another of those mundane details, like straightening out her papers or cleaning her kitchen, that were too boring to entertain. A rich life fully lived is like a deep and swiftly flowing river that takes everything that falls in along the way, so when it dries up, it leaves behind a great deal of sediment. We, her bereaved and puzzled children, are like archaeologists digging through the rubble of a busy life stopped in full stride. She left barely a clue behind, obviously planning to keep us busy for years putting her affairs in order so we wouldn't have time to sit and brood.

My mother was an evangelist in the best sense of the word. She loved to bring news, to talk about what was happening in the world and was a great storyteller, descended from a long line of ranconteurs. She believed in the good news of Jesus Christ, and she brought that good news to everything she did. Not interested in personal gain or power, she preferred a modest and simple Christianity — one that reached out to people and said, "All that is asked of you is that you believe — in yourself, in others and in Christ."

Religious journalism was a vocation for her, it was a *calling*, and not just a job. She cared deeply about the Episcopal Church and she was dedicated to making it a more just, open and caring institution. She had a great sense of humor and could be pretty irreverent — much of what went on in the church appealed to her highly developed sense of the absurd. She also often felt let down, angry and cheated by bureaucratic timidity, and the way the church treated women and minorities never fully met her standards. But she never broke faith. She had made a deal for life, and after.

She found racism, class snobbery, sexism and heterosexism a waste of time — prejudice cut you off from too many interesting friendships. A Black man who knew my mother, upon hearing of her death, said, "When I looked at Jan, I never thought in terms of Black or White." Her lack of bias was remarkable in a way, because she was raised on Philadelphia's Main Line, chiefly an enclave of rich White Anglo-Saxon Protestants who were so bigoted that even Catholics who met every standard but "Protestant" were not permitted into their world.

My mother had an ironclad sense of duty, being the descendent of several generations of women who did "good works." It was understood that you had obligations to your family and your community, and that you would fulfill them, come what may. When my maternal great-grandmother died in Hazleton, Pa., a Pocono Mountain coal-mining town, the local paper lauded her considerable contributions to the community, including one that sounds positively sinister today. "Of the noted anthracite family," her obituary read, "Mrs. Gayley was concerned about miners' families. She was often seen in the mining towns fondling the miners' children." Fondling obviously had different

Continued on page 18

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Creole revolutionary

by Susan E. Pierce

Roger Desir, a Haitian Episcopal priest, has seen his country bleed. The island republic of Haiti is one of the poorest countries in the world; 6 million people live on an island almost half the size of Cuba; 80% of its population is illiterate; the average life expectancy is 54 years; the average wage is $3 a day, and unemployment is estimated at 50%. Tied to Haiti's economic woes are political ones. Last November, the country's first free presidential election in 30 years was halted when gunmen attacked voters waiting at polling places, leaving 34 dead and many wounded. Just when many thought that the dictatorship of the Duvalier family had been overthrown, the mechanism of state repression and terror which the United States had helped put into place was now being used by the new ruling class.

The Christian church in Haiti, for centuries a champion of the ruling class, now has many priests in its ranks who have been transformed into advocates for justice and social change. Desir is one of the clergy in Haiti who has worked to make Christianity relevant to the Haitian people. He took a bold step 15 years ago when he resigned as dean of Holy Trinity Cathedral in the capital city of Port–Au–Prince, to return to his roots and live among the rural people. He also took on a 17-year task of making the first-ever translation of the Bible into Creole to make it accessible to a far greater number of Haitians.



"I met an old teacher of mine and told her I was translating the Bible into Creole. She wept and said I was wasting my time and my intelligence," said Desir.

Desir was in Philadelphia in February to share information about Haiti, its problems and aspirations. And he made it very clear that, despite the continuing violence, he and countless other Haitians have faith that the present government will be replaced. But he also came to offer some advice.

"I have worries about what's going on here in the United States," Desir said. "I think you have lost control of your foreign policy. It's like in Haiti — (the government) is a smokescreen. They make wonderful statements, but it's what they are doing underground that is important. Not only for the sake of Haiti do I wish you could do something, but also for the sake of your own democracy. If you lose control of your government, then your democracy is in jeopardy."

Desir has personal experience in dealing with a government out of control. Before giving his talk Desir sat



Roger Desir

quietly in his chair in the chilly parish hall of Calvary Episcopal Church watching a videotape of a CBS news report on the situation in Haiti. A colorful shot of a crowd of people dancing in the street filled the TV screen. Suddenly the camera cut to two men in blue uniforms and dark glasses, with arms folded and wooden batons in their hands, who stood scanning the crowd. At the sight of these men, Desir jerked back ever so slightly in his chair and gave a quick, dry laugh. The men in uniform were members of the national security force, descendents of the *ton ton macoute*, the dreaded secret police of the Duvalier regime.

He sat calmly through the rest of the report, occasionally shaking his head as policemen and soldiers were shown storming houses, dragging people into the street and beating them until their heads streamed blood. At the end of the tape, he began his remarks by saying, "What you have just seen, what you read in the paper, is just the tip of the iceberg about Haiti. There's much more under the sea."

Haiti's history is a painful one, similar to that of many other small countries in Central America and the Caribbean, and Christianity played a crucial part in the darker moments of the island's past. "Since 1492, when Christopher Columbus brought Christianity to Haiti under the Spanish banner, it has been on the side of the powerful," said Desir.

Haiti became a French colony in the 16th century. The French brought in great numbers of slaves from Africa. In 1804, led by Toussaint L'Ouverture, the slaves revolted against their French masters and waged a successful war of independence, making Haiti the first independent Black republic in the world. However, Haiti could not escape its colonial past. On-going conflicts between the rural peasantry and the urban power elite were exacerbated by firmly entrenched colonial economic interests and the colonial mentality, both of which were fully supported, said Desir, by Christianity — in particular the Roman Catholic Church.

"It was an oppressive structure — the church always blessed the establishment," said Desir. He noted wryly that "the French were not religious, but very practical. Religion was fine as long as it supported the organization."

The Roman Catholic Church, closely allied with the ruling class, was the most powerful religion. Voodoo, the indigenous belief of the Haitians, derived from the African rituals of their ancestors, was ruthlessly suppressed by the church. The Roman Catholic hierarchy was French — the first Black Haitian-born bishop was not appointed until 1966 — and French, not the native Creole, was the required language in the Catholic Church-run schools and in the workplace. It was more desirable to be mulatto — light-skinned, closer to White — than to be Black.

"Christianity was a way of getting Haiti closer to the West; it was part of the garment we put on to look Western. The Haitian oligarchy struggled to be White. Our identity as Haitians was denied, our cultural creativity crushed," said Desir.

In the years after the U. S. Civil War, newly freed Black Americans brought their Protestant faiths to Haiti. The Episcopal Church was an independent, native church from 1861 to 1911. But these churches were never a significant challenge to the state religion, said Desir, because "the Roman Catholic Church was jealous of its power and persecuted the Protestants."

In the 19th and early 20th centuries, there were mass movements for politi-



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From *Bib La* — Lik 4:16-24

*A sample from the Bible — **Bib La** — translanted into Creole by Roger Desir appears below. Desir translanted the Old and New Testaments. In searching through Matthew, Mark, Luke and John — Matié, Mak, Lik, Jan — THE WITNESS chose a passage from Luke 4:16-24, to give a flavor of Desir's work. **Bib La** is copyrighted by Alliance Biblique Universelle.*

Jézi alé lavil Nazarèt koté-l té grandi-a, Jou répo-a, li antré nan sinagòg la tankou-l té toujou konn fè. Li lévé kanpé pou-l li pou yo. Yo rinmèt li liv profèt Ezayi-a. Lé li louvri-l, li jouinn kote ki té ékri:

Léspri Bondié-a sou mouin.
Li chouazi-m pou-m anonsé bon nouvèl la bay pòv yo.
Li voyé-m pou-m fè tout prizonié yo konnin yo lagé,
pou-m fè tout avèg yo konnin yo kapab ouè ankò,
pou-m délivré moun yap maltrété yo,
pou-m fè you konnin lè-a rivé pou Bondié vi-n délivré pèp li-a.

Apré sa, Jézi fèmin Liv la, li rinmèt li bay moun ki tap édé nan sèvis la. L-al chita. Tout moun ki té nan sinagòg la té gin jé yo fiksé sou li. Lè sa-a li konmansé di yo:

— Jòdi-a, pandan nap tandé paròl ki ékri la-a, li rivé vré.

Tout moun tap palé byin pou li. Yo té sézi tandé bèl paròl ki tap soti nan bouch li. Yo tap di konsa:

— Se pa pitit Jozèf la sa?

Jèzi di yo:

— Koulyé-a, nou pral di provèb sa-a sou mouin: Dòktè, gèri tèt ou. Na di-m tou: Nou tandé tou sa ou té fè lavil Kapènaròm; fè yo isit la tou, nan péyi pa ou la.

Jesus came to Nazareth, where he had been brought up, and went into the synagoge on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written:

The spirit of the Lord
has been given to me,
for he has anointed me.
He has sent me to bring
the good news to the poor,
to proclaim liberty to captives
and to the blind new sight,
to set the downtrodden free,
to proclaim the Lord's year of favor.

He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed upon him. Then he began to speak to them, "This text is being fulfilled today even as you listen." And he won the approval of all, and they were astonished by the gracious words that came from his lips.

They said, "This is Joseph's son, surely?" But he replied, "No doubt you will quote me the saying, 'Physician, heal thyself,' and tell me, 'We have heard all that happened in Capernaum, do the same here in your own countryside.'" And he went on, "I tell you solemnly, no prophet is ever accepted in his own country."

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cal and social change in Haiti. In 1915, the U.S. Marines went to Haiti to begin a 19-year occupation — officially to "restore order," which the Marines had been doing all over Central America and the Caribbean to protect U.S. business interests. Between 1918 and 1920, at least 3,000 Haitians died fighting the occupiers.

"The church, the import-export industry and foreign interests were all in collusion against the revolution," said Desir. "Christians in Haiti feel pain that during the struggles for independence, voodoo was the only motivation for the people."

The tension between the Creole-speaking peasants and the Frenchified urban bureaucrats was a result of French colonial policy. Since the first war of independence, Haitians have had a tradition of confronting their rulers. Voodoo played a big part in the struggle for liberation, said Desir.

"Voodoo is the religion of the oppressed. It has been the stimulus and the cohesion for the independence movement. In the 1820s, the rural code, which was a kind of apartheid, was passed, tying the peasants to the land. So the peasants made their own community and the voodoo cult was the basis for local organization " said Desir.

Christianity and voodoo have some similarities — both the voodoo service and the Eucharist are based around the sharing of a meal. The Haitian rural network was also suited to the establishment of Christian base communities — called *ti legliz* (Creole for "little church") — because of *lakou*.

"*Lakou* is a small social unit, where you have 10–15 houses all together around a yard, and the people work and raise their children together there. They have their own common law and a very strong solidarity that is not under the control of the upper class," said Desir.

He explained that the communal nature of Haitian society has been strengthened by Christianity, particularly by liberation theology. Liberation theology became a major influence on the Christian church in Haiti in the early 1970s, when the Duvalier regime closed the French-run Roman Catholic seminary and opened a native one. Cut off from Europe, said Desir, Haiti came under the influence of the liberation movements in Central and South America.

The Christian churches in Haiti, like in Central and South America and other parts of the Caribbean, have become major critics of the present regime and supporters of the popular struggle against the government. Desir said Americans need to be aware of what their own government is doing in Haiti.

"The United States is making the same mistake it made in 1915. By modernizing and training the Haitian army, it has created a Praetorian guard surrounding the oligarchy," said Desir.

Since the late 1960s, the United States has been responsible for creating and funding the Leopards, a special Haitian Army unit trained in counter-insurgency, who, according to Desir and others, have gone completely out of control and are used to terrorize and demoralize the Haitian people. The Leopards and the national security forces — consisting of many former *ton ton macoutes* — are considered responsible for much of the violence and murder that has haunted Haiti since the overthrow of Jean-Claude Duvalier in 1986 and subsequent attempts to have free elections.

"The regime says it wants law and stability," said Desir, "even if it is like the law and stability of a concentration camp."

But despite Haiti's terrible troubles, Desir has a solid faith in the future of his country and his people. "It's a long fight, " he said, "but we'll get out of it. There is a real determination now."

Asked if the Haitian people received no help from outside, could there be widescale genocide by the government, Desir said, "It's possible to have genocide, but the world would not allow it in 1988. I belive that no man is an island and no island is an island. We are all interconnected. We live in a small world — we can't find answers for Haiti only in Haiti."

He closed his talk with a prayer, asking for guidance for his people and the people of the United States. And during the prayer he made a request that showed the patience and determination of his people. "We don't ask for success, God," he said, "We just ask for faith." ■



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6 steps to 'where we ought to be'

by William Rankin

Our Christian heritage contains moral themes which shape our imagination of a just human community. If we are clear about what we intend for ourselves and others in community, then we should be able to specify the things to value both positively and negatively in the unfolding future. That the human community is threatened by war, poverty, racism, nationalism, sexism, and the like is unarguable. "Where we are" precisely in human community should be left to the social scientists; "Where we ought to be," however, is an appropriate issue for Christians who believe that God is summoning us to a certain kind of future in relation with other people and to creation as a whole. And enough is known about God to enable us to specify with sufficient clarity the certain kind of future to which we are called.

In order to be "Christian," our model of the future must relate directly to the Bible, since the Bible is the primary authority in the Christian tradition. Yet to acknowledge the importance of the Bible raises a series of other questions. As writer/theologian William Stringfellow admitted, "in today's world, biblical ethics do not pretend to know the social or political will of God; biblical politics do not implement 'right' or 'ultimate' answers. In this world, the judgment of God remains God's own secret." Stringfellow goes on to note that the "ethical posture" of Christians assumes essentially an adult people freely taking risks and making choices in favor of general "enhancement of human life in society." It is difficult to speak comprehensively and definitively of *the* biblical model for an imaginative vision of the future, but it is valid nonetheless to speak of a Christian model for such a vision.

The particular sort of vision I propose is based on a "jubilee" model. The "jubilee" first appears in Leviticus 25:8-34, and according to theologian John Howard Yoder it forms the basis of the "political ethic" of Jesus: "The 'acceptable year of Yahweh'. . . [means] the jubilee year, the time when the inequities accumulated through the years are to be crossed off and all God's people will begin again at the same point."

The political and moral significance of Jesus, according to Yoder, is that he presumes to announce the presence of the jubilee: The long-awaited promise of God is fulfilled; God's kingdom is indeed "at hand." The unique social ethics of Jesus therefore is a new order characterized by a new political, social and economic arrangement. Yoder writes: "We must conclude that in the ordinary sense of his words, Jesus, like Mary and like John, was announcing the imminent *entree en vigeur* of a new regime whose marks would be that the rich would give to the poor, the captives would be freed, and people would have a new mentality (*metanoia*), if they believed this news. . . We may have great difficulty in knowing in what sense this event came to pass or could have come to pass; but what the event was supposed to be was clear: It is a visible, socio-political, economic restructuring of relations among the people of God, achieved by God's intervention in the person of Jesus as the One anointed and imbued with the spirit."

As if with the enormous class distinctions of our world explicitly in mind, Yoder characterizes the jubilee year as one in which debts are canceled and those forced into servitude by debts are released from their slavery. Further, says Yoder, Jesus called for a "jubilary redistribution" of land and flocks, or what today is called "capital":

> *So when Jesus formulated the celebrated commandment, "sell what you possess and give it as alms" . . . this was not a "counsel of perfection," but neither was it a constitutional law to found a utopian state of Israel. It was a jubilee ordinance which was put into practice here and now, once, in A.D. 26, as a "refreshment," prefiguring the "reestablishment of all things."*

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Such a redistribution of capital, accomplished every 50 years by faithfulness to the righteous will of God and in the expectation of the kingdom, would today be nothing utopian. Many bloody revolutions would have been avoided if the Christian Church had shown herself more respectful than Israel was of the jubilee dispositions contained in the law of Moses.

Again, as if with the most pragmatic attention to the crushing, seemingly intractable human problems of today in mind, Yoder finds in the explicit teachings of Jesus three different elements for social rearrangement: the cancelation of debts, the release of debtors from servitude, and capital redistribution. These were to occur by means of recognized political authority and generally accepted political mechanisms. Needless to say, the time and place in which we find ourselves is different from the culture of Jesus' time, but the values which he held, according to the "jubilee" model, are clearly evident. Moreover, they speak with relevance to the *roots* of social inequality and hopelessness.

A fourth element in our model for an imaginative vision of the future might be "indiscrimination," which is that quality of indiscriminate love which Jesus enjoins his disciples to practice. The idea is conveyed again by Yoder in his exegesis of *Matthew 5:43-48*, where the disciples of Jesus are exhorted to be perfect.

"Perfect" here means "indiscriminate" or unconditional—a quite conceivable, even attainable, imperative. Modern concepts of "perfection" as meaning that one has gone beyond finite limitation, as being flawless, living up perfectly to every demand of the law, or having a nature devoid of temptation or self-concern, are brought into this text by those who want to use it to prove a point of their own. All such side meanings distract from the simplicity of the Gospel demand, which is that because Christ does not discriminate, his disciples are called upon likewise not to discriminate in choosing the objects of their love.

The idea of indiscrimination is central to Paul's teaching as well, signifying the universal justification which Christian theology has claimed to be a peculiar Christian view. The *Galatians 3:28* passage regarding the new human community in which there is no difference between Jew or Greek, male or female, slave or free, precisely articulates the principle of indiscrimination. These days, women and other minorities especially are correct in reminding us of this principle.

A fifth element in the jubilee model is designated by French theologian Simone Weil's term, "respect." In *The Need for Roots*, a document written by Weil to form a philosophical basis for a newly-established France following liberation at the end of World War II, she writes:

The object of any obligation, in the realm of human affairs, is always the human being as such. There exists an obligation toward every human being for the sole reason that he or she is a human being, without any condition requiring to be fulfilled, and even without any recognition of such obligation on the part of the individual concerned!

She goes on to differentiate between obligation to "human collectivities" and to individual human beings:

This obligation is an eternal one. It is co-extensive with the eternal destiny of human beings. Only human beings have an eternal destiny. Human collectives have not got one. Nor are there, in regard to the latter, any direct obligation of an eternal nature. Duty toward the human being as such — that alone is eternal.

"Respect," in Simone Weil's understanding, is that disposi-

Continued on page 22



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The Annunciation: Let it be!

by Grant Gallup



The Annunciation is not a "saint's day." The feast belongs not to the *Sanctorale*, the calendar of saints and worthies which celebrates the consecration of human lives, but to the *Temporale*, the consecration of the cycles of time and nature — of all life. In the midst of the Easter cycle, based on the cycles of the sun, a masculine symbol, comes this feast based on the cycles of the moon, a feminine symbol.

In antiquity, this day was thought to be the anniversary of the first day of creation. Other legends marked it as the day on which the serpent tempted Eve, honored it as the day on which Abraham offered to sacrifice Isaac, observed it as the day of Exodus from Egypt, and calculated it as the day of Jesus' crucifixion on the first Good Friday. Based on this legend, we arrive at our present observance of the day, for it was argued that Jesus, being perfect, had lived 33 perfect years — thus if he died on March 25, he must have been conceived on March 25 and was born nine months later on December 25. Besides the burden of all these remembrances, March 25 was also designated by the ancients as the day on which the Last Judgment would occur.

Until 1752, it was observed as New Year's Day, the beginning of the civil year, in England. In Germany in the late middle ages, a choirboy was often dressed as Mary on this day and was led through the church and churchyard, receiving the Hail Marys of the people. Another chorister, dressed as

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an angel and suspended on a rope from a hole in the ceiling called the Holy Ghost hole, was slowly lowered into the nave. When he called out, "Mary!", the congregation would look up; while everyone was distracted, mommas would put cookies in the pews and all enjoyed the pretense that Gabriel had dropped them from heaven. Trivial? Perhaps not — there's good theology acted out there — good things from heaven often originate in children's play and women's workplaces. The feast has in fact been trivialized in far more serious ways than Holy Ghost holes and cookies in the pews.

In the past, a male-dominated church has talked of this feast primarily in terms of Mary's "sexual purity," as it was called. She was depicted as a kind of pregnant nun. The picture of prim, she must have kept her hands folded and both feet on the floor all during the interview with Gabriel. Mary's obedience, presumably to an incredibly dominant masculine figure, was held up as a model for all women.

But there is another way of looking at this story. As Luke tells it, can we hear Mary's *"Let it be!"* as positive and active words of someone taking charge instead of being merely receptive and passive? Can we hear her saying, *"Let the enfleshment of God begin! Let the liberation of the world proceed!"*

It's true that her immediate response to Gabriel was less: "Who me? How can I, a mere woman, participate in this? Seeing I know not a man?" Gabriel's reply, paraphrased in the words of a recently much-quoted saying, was: "Nonsense! A woman without a man is like a fish without a bicycle. You and the Spirit will parent this child of God."

Mary's response immediately changes: "Right on! Let it be!" Gabriel adds, "With God nothing shall be impossible. Go see your cousin Bess — she's six months pregnant, and everybody thought she was barren."

In mythology there are many stories of love affairs and unions between immortal gods and mortal women. Luke's account, however, is an entirely Jewish story. The Jewish traditions had no miraculous births without a human father, so Luke understood that this was an absolutely unique event. It was not about avoiding "original sin," for that doctrine had not yet been developed. Luke thought of it instead as a breakthrough into historical events, a divine starting over.

The salvation of God's people was not to come only out of the inheritances of the "sons" of Israel, the princes of the people. The highest and best human tradition cannot save. Inherited male prerogatives or a fully-empowered patriarchy cannot save. Even the best genetic material from Nobel Prize-winning geniuses is not what is needed for the liberation of the human community. Neither was a biological freak event, if that's how we understand what took place on Announcement Day. It is Mary's faith we celebrate, for without faith no miracles can happen. Without our "Let it be!", God cannot save us.

From God's side, the Incarnation is seen as a self-humbling of the eternal utterance, the *logos* of God. It is the first step towards the death that would be Jesus' own acceptance and self-giving. It is surely why the church's ancient notion that this was also a day of crucifixion has an instinctive wisdom. For the Incarnation is in itself an acceptance of mortality. Theologian Karl Rahner has written that "the Incarnation is already a soteriological event in the proper sense of the term, and not merely a condition for the possibility of redemption."

But what happens on Mary's side, on our side, is our liberation. We have seen it in the purest form of the self-giving response of a human life to God's loving purposes. The Annunciation liberates Mary from only understanding herself as a sex object. It is the liberation of her own personhood, based in a feminine sexuality which is not dependent on a male and not derivative, secondary or subservient to men. Our freedom is the effect of Mary's *"Let it be!"* It is thus not at all inappropriate — as theologian Leonardo Boff has surprised us in saying — for us to speak of Mary as co-redeemer.

This feast preaches that salvation comes for all, not by the expected act of heterosexual intercourse which conveys only the privileges of patriarchy through a power trip, but instead by a sexuality made new by the act of redemptive discourse, from cooperation with the loving Spirit of God in renewing creation. "Behold — I am doing a new thing! Will you help?" Mary's answer: *"Fiat."*

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In 1979 in Zapopan, Mexico, Pope John Paul II spoke of Mary as Liberator: "From Mary, who in her *Magnificat* proclaims that salvation has to do with justice to the poor, there flows authentic commitment to the rest of humanity, our brothers and sisters, especially for the poorest and most needy, and to the transformation of society." If we see our Lady not as Lady Bountiful, dispensing graces with noblesse oblige to the unladylike, but as *our* Lady, the lady who is one of us, then we know her as the Woman for Us. Feminist theologian Rosemary Radford Ruether says that by endorsing our Lady as a champion of justice for the poorest and most oppressed, the Pope and the bishops have allowed "a piece of dynamite to be smuggled into their well-secured ecclesiastical houses."

The dynamite of the Virgin Mary is not so much a biological explosion as a socio-political one. God chooses women, slaves and outcasts to be the new initiators for the redemption of the world. Despised lackeys, sick people, and out-of-wedlock pregnant young women enter the Reign of God before the self-assured and privileged clergy and politicians, who have always had other people's sex lives in their power.

Ruether points out that the Incarnation of the Son of God in the womb of a young woman is the emptying, the *kenosis* of masculine symbolism for God into a feminine *locus*. It is a new metaphor, a new beginning, a new image. A poor woman of a despised race is to become first believer, head of the church. She is the first of a new priesthood, a new covenant based not on gender, race, family connection or inherited privilege, but only on obedience and the "listening" of faith.

Mary's priesthood is the model for the highest and best Christian priesthood because it is a priesthood which must cut the umbilical cord, after nurture and protection, and ultimately grant life and freedom and risk. The priesthood of the womb goes into travail, so that personhood may be liberated. It is not the priesthood which "continually offers sacrifices which can never take away sins." But it is the one, written of in the letter to the Hebrews, which is like Jesus' own — based not on the fact of his maleness but on the truth of his obedience.

The miracle was that "though he *was a son*, he learned obedience through what he suffered, and being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek." Mary's priesthood not only makes it possible for women to be priests, but also for Lesbians and Gay men. This was impossible in the original covenant, which limited priesthood to males who sexually transmitted it. Indeed, even celibates could not be priests, for they could not pass the priesthood on to their sons.

The Christian priesthood was not instituted on Maundy Thursday during what is traditionally depicted as a kind of lodge meeting, but instead on the first Lady Day — it took place not in an upper room, but in a young woman's body.

"Sacrifices and offerings thou hast not desired, but a body thou hast prepared for me." The body prepared in the womb of Mary is the Body of Christ, which makes possible the eucharistic body. She consecrated in her self the first real presence of Christ, the sacrament of our encounter with God, which we celebrate and share in a holy communion. The Christian's ministerial priesthood, a share in Christ's presence, in Christ's suffering, in the Resurrection glory, is open to everyone who can say with Mary, *"Let it be!"* ■

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Short Takes

Forgotten patriots

The real work of the resistance was often carried on in villages and towns, in the country as well as the city, by forgotten patriots. These now nameless men and women were the people who spun, wove, and wore homespun cloth, who united in the boycott of British goods, and who encouraged neighbors to join them and stand firm. Many came together in crowd actions and mass meetings to protest and served on, or supported, local resistance committees. They refused to obey the statutes and officers of the British Crown, which so short a time before had been the law of the land. It was these various acts of resistance and noncooperation that struck most openly the authority of the Crown.

Walter Conser et al, *Resistance, Politics and the American Struggle for Independence*
Pittsburgh Peace Institute Newsletter

Vanunu's moral conversion

Some say Mordechai Vanunu, the Israeli technician who revealed his country's nuclear secrets, did it for money. Others accuse him of being a communist or simply a traitor. But supporters of the Israeli assert that his has been a moral cause, one inspired by a religious conversion in Australia a year and a half ago. The Rev. John McKnight, rector of St. John's Anglican Church in Sydney, said Vanunu disclosed details on an Israeli plant because of his moral opposition to nuclear arms proliferation. The priest quoted a letter from his parishioner in which Vanunu said, "I choose to obey the Lord Jesus, to obey his commandments to love one another and bring peace to the people."

Inside the American Religion Scene **12/87**

Quote of note

What the hell — you might be right, you might be wrong. But don't just avoid.

Katherine Hepburn



Many lamps, one light

The Episcopal Church issued a news release that poses the most difficult ecumenical challenge ahead. Archbishop of Canterbury Robert Runcie asks, "Shall we have the courage to recognize others along the journey of spiritual pilgrimage?" as we consider the uniqueness of Christ and the living presence of other great world faiths. "Or shall we fight for the exclusive possession of the light of Christ by Christians?"

NCC's *Ecu-Link* 10/87

Taxing thoughts

Those with large amounts of property control the parties which control the state which takes through taxes the people's money and gives a certain amount of it back in order to keep docile the populace while reserving a sizable part of tax revenue for the oligarch's use in the form of "purchases" for the defense department, which is the unnumbered, as it were, bank account of the rulers.

Gore Vidal in *Bread* 1/17/88

Finesse is what your butcher would have if he were a surgeon.

Anon.

Terrorist in a wheelchair?

Many incredible things have happened over the past few months. The Navy decided to run over me rather than remove my body from the railroad tracks at the Concord Naval Weapons Station. I survived a 250,000 pound locomotive crashing over me. Ironically, I now have more "standing" as a peace wager than I had with my legs. I am in good health. *Every* munitions train that has moved on the tracks at CNWS toward Central America since Sept. 1 has been blocked by people like you and me.

Rather than laboring in depression I am a blessed human being. I have millions of new friends all over the world. I feel a metaphysical and spiritual consciousness from the experience of standing up to the death train that is beyond my capacity to articulate. Ironically, I have learned that the four participants in the Veterans Fast for Life, myself included, have been placed on a special FBI list to be watched as "terrorists." Fortunately, at least one FBI agent refused to investigate us and has been fired as a result.

Brian Willson

'Club-gate' brewing

A controversy is brewing within the establishment of the Bay Area's Episcopal churches, with a San Franciso rector challenging another church official for holding membership in private clubs that discriminate against women and minorities.

The Rev. Robert W. Cromey of Trinity Episcopal Church has criticized the Very Rev. Alan Jones, dean of Grace Episcopal Cathedral, for belonging to the Bohemian, University, and Olympic clubs, and for using church funds to pay for his memberships. . . Jones has staunchly defended his club memberships.

"There's no excuse for racial discrimination at all," he said recently. "That's repugnant. The issue here is whether to try to change the system from without or within."

Religious News Service 1/2/88

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Women bishops?

No question about it

by Charles V. Willie

It is during times of crisis that truth is often revealed. In 1941, theologian H. Richard Niebuhr published *The Meaning of Revelation*. The book, he said, was based on three convictions:

1) That self-defense is the most prevalent source of error in all thinking and perhaps especially in theology and ethics; 2) that the great source of evil in life is the absolutizing of the relative, which in Christianity takes the form of substituting religion. . . (or) church for God; 3) that Christianity is "permanent revolution" or *metanoia*, which does not come to an end in this world. . . or this time.

To speak of self-defense as an error while war raged in Europe must have required great courage. As the ancient Greek historian Polybius said in his work, *The Rise of the Roman Empire*, the character of a people can be better understood if their actions are examined at times of conspicuous success or failure.

The character of people in the church has also been revealed during times of crisis. The 1974 "illegal" ordination of women to the priesthood caused a crisis that revealed the character of Episcopal Church members, especially the bishops. By rejecting the ordinations in a majority vote, the House of Bishops was found wanting. The house members committed the error of self-defense in defending the church against any change in its customs and traditions, especially the tradition of an all-male priesthood.

More to come

This article by Charles V. Willie is excerpted from his sermon during the conference on "Women in the Episcopate" sponsored by Episcopal Divinity School Jan. 11-13.

Among the speakers were David Booth Beers, Pamela Chinnis, the Rev. H. Arthur Doersam, the Rev. Carol Cole Flanagan, Ann K. Fontaine, the Rev. Barbara C. Harris, the Rev. Suzanne R. Hiatt, the Rt. Rev. Edward W. Jones, the Rev. Diedra Kriewald, the Rev. Barbara K. Lundblad, the Rt. Rev. H. Coleman McGehee, Jr., the Rev. Nan Arrington Peete, and Warren C. Ramshaw.

THE WITNESS will present excerpts from papers delivered at conference in a future issue.

We know, on the basis of experience and according to the wisdom of the Scriptures, that God is love. We also know according to logic and the principles of deductive analysis that the church and God are not synonymous because all that happens in the church cannot be classified as love. Yet, the House of Bishops, at a meeting in Chicago following the 1974 ordinations, adopted a resolution which in essence declared that order is as important as love in the church. They affirmed that the orderly existence of a social institution — the church — is as significant as the loving presence of God. In the Chicago resolution, a majority of the members of the House of Bishops committed the error of absolutizing the relative. Religion is necessary, but like the family, government, economy, and education, it is an activity of a social institution. Institutions are essential to our ongoing social life; but they are creatures of history. All historical happenings are relative to the time and place in which they occur. It is wrong to absolutize that which is and should remain relative, such as an all-male or all-female priesthood; or a priesthood of single people only or married people only. It is wrong to absolutize a priesthood for people who are celibate only or who may not be celibate. All of these circumstances and conditions are relative to the time and place in which they occur, and are subject to change. They represent relativity that is inappropriate when absolutized.

I also embrace Niebuhr's conviction that Christianity does not come to an end in this or any other time. Similar to an idea advanced by Martin Buber, his theory is that religion is not consummated in history. At no time can anyone declare that he or she has been saved; that one's race or tribal group has been chosen as the role model for others; that one's nation-state has a manifest destiny to rule. Based on the analysis and discussion thus far of the error of defense and the inappropriateness of absolutizing the relative, there is no reason to question whether women should be deacons, priests or bishops.

Those who oppose women as deacons, priests or bishops misunderstand

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that in history, change and stability are equally important; we change that which harms and stabilize that which helps. If men are not more helpful as bishops than women could be, and if women are not more harmful as bishops than men have been, why should either gender be excluded from this office? None of us is sufficiently wise to know which, if any, relationships between people and creatures of this world are proper and appropriate for all times.

Those who oppose women as deacons, priests or bishops misunderstand that God — not men or women or bishops — is the only defense of vulnerable people and fragile institutions. Social organizations, including the church, that place order and survival of institutions above the love and security of individuals are courting self-destruction, as the histories of all empires have revealed.

Forty-two years after Niebuhr's book, Joan Chittister, author and theologian, wrote *Women, Ministry and the Church.* In it she indicates that we continue to struggle with some of the same issues. She calls dress, rank, abstinence, rituals and titles "cultural and arbitrary vehicles of commitment" that have nothing to do with "religious identity." An authentic religious community is, according to Chittister, "a quality of life, a set of priorities, an attitude of mind, not simply a set of 'religious' behaviors or exercises . . . " Chittister points out that a religious institution must adapt and jettison its arbitrary vehicles of commitment if it is to continue to respond in a helpful way to human need.

Chittister makes another observation that I find most interesting. She says that "patriarchy and rampant clericalism have denied the church its full measure of insight and ability." She says, "it is not possible to talk about ordination without also talking about power, because the church is run. . . by the ordained." And, she reports, "as women have begun to seek ordination, they have been criticized for seeking power." She notes, however, that "men who seek (ordination) are not credited with the same motives."

Chittister also co-authored with Martin Marty a book entitled *Faith and Ferment, An Interdisciplinary Study of Christian Beliefs and Practices.* A 234-item questionnaire was given to a sample of members of all churches in Minnesota. A total of 1,017 questionnaires were returned and analyzed. That study revealed that 93% of the clergy in the survey were convinced that God had called them to the work they do.

The question of how one is called by God brings me to the issue of women in the episcopacy. Has God called women to be deacons, priests and bishops? Since none of us is God, none of us can answer this question with certainty, nor can we answer with certainty the question of whether God has called men to be deacons, priests and bishops. One who is sufficiently humble to have developed a personal relationship with God may hear and know the call by God when an invitation is offered. But how can one who is not God be certain that he or she knows fully the mind of God?

As a sociologist, I offer this observation: None knows for certain whether one has been called by God. But there is evidence when one may not have been called by God. If God is love, then those who aspire to be deacons so that they may rule over lay people are devoid of love and therefore have received a questionable call. The same is true for those who aspire to be priests so that they may rule over deacons and lay people, or those who aspire to bishops so they may rule over priests, deacons and lay people. The fundamental fact of love is that it enables human beings to serve rather than rule others; it encourages individuals to be meek, not mighty. Power and authority are of questionable value in a loving relationship.

Many men have not understood these characteristics of love, especially some who are bishops in the Episcopal Church. They have an authoritarian conscience, which could be called false conscience, because they aspire to be in charge.

Knowing full well that freedom is an essential condition of any loving relationship, the male bishops of the Episcopal Church in the United States continue to extract a promise from candidates for ordination that they will *obey* their bishop and other ministers who may have authority over them (*Book of Common Prayer*). Such a promise is no different from the oath required of members of the military to obey the commander in chief. Colonel Oliver North testified that he knew some of his activities pertaining to the Iran-Contra affair were irregular, but he proceeded to do what he did because he assumed he was acting in accordance with orders from his commander in chief. An obedient military officer, he said he would go into a corner and stand on his head if the commander in chief asked him to do it. Thus far, there is no record of male bishops asking obedient priests to go into a corner and stand on their heads. But there is the possibility that one day a disreputable bishop will order an obedient priest or deacon to participate in an unjust activity and will apply sanctions against reluctant clerics for not obeying. To extract a promise of obedience is to deny the freedom that is essential in a loving human relationship. I have no problem with bishops asking ordinands if they are willing to be loyal to the church and its leaders, but not to be obedient.

If women are called to be bishops,

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there must be a reason why they are called. My guess is that they are called to transform, rather than conform to, the episcopate as it presently functions; to root out pride in being a prince of the church; to eliminate practices of abusive power and authority; to treat as insignificant the arbitrary symbols of rank and title; to proclaim that this world and its territories are under the jurisdiction and protection of God and not of a diocesan bishop. If women are called to be bishops, my guess is they are called to do these things because they are helpful and not harmful.

As Chittister has so wisely said, rampant clericalism has denied the church its full measure of insight; rank and title are arbitrary vehicles of commitment that have nothing to do with religion.

There is no reason why men ought to be bishops in the church, nor any reason why they ought not to be. There is no reason why women ought to be bishops in the church, nor any reason why they ought not to be. The call to be a bishop is a call to a Christian vocation. If 90% of men say that they were called by God to their Christian vocations in the church, then how dare we say that God has not called women? The call to a Christian vocation is a mystical matter between each person and his or her God. Woe unto the wicked who claim to know the mind of God and the gender of humanity whom God calls to serve. ■

Legacy . . . *Continued from page 5*

connotations then, because the Hazleton library was later dedicated to her.

Mom followed in the family tradition of liking children, though not fondling them. There are seven in my family, and she told me once that she liked us not only as her children but as people in our own right. She liked everybody in their own right. If she couldn't totally agree with everything a person did, she would let the difficult parts slide and concentrate on the parts she liked. When she died, people called and wrote from all over the world, saying they'd known her for years, or had only known her for three days and those who'd known her only a short time mourned her as deeply as did her old friends.

After Mom's death, while trying to gather information for her obituary, we came up with a lengthy list of church and community organizations she'd been involved in, and we knew we were still missing some. If someone needed her, she was there. Her house and her heart was open to anybody, anytime. For most of my childhood, I can remember her on the way out the door to a meeting, or having people in for a meeting, or pasting up a brochure for a meeting, surrounded by dogs, cats, and kids, most of whom were hers but some of whom weren't and preferred our family to theirs.

She didn't spare herself, but would go to great lengths to spare others. I think she had serious heart trouble that she hid because she didn't want us to worry and also so we wouldn't nag her to stop doing the things she loved — traveling, working and smoking cigarettes. Like my grandmother, who had a heart condition but chucked her prescribed low-salt food into the trash and had the grandkids sneak her packs of Kents when she was confined to bed, Mom had a devious streak when it came to protecting her independence.

She was a public person with a very private side. Bits of information about parts of her life are slowly being revealed. A colleague of hers told me that when my parents divorced about 10 years ago, my mother never said a word and he knew nothing about it until he noticed my father wasn't showing up at events anymore. I realized, in looking over some of her favorite books, that the sort of writers she enjoyed reading were those who led unconventional, solitary lives. She loved the work of Emily Carr, a Canadian painter who turned to writing in her later years and was eccentric, brilliant and cantankerous. Another favorite was Julian of Norwich, who sat in her anchoress' cell and talked to God.

She had a boundless enthusiasm for the new and different. She indulged her free-spirit side with wildly fashionable clothes, outrageous earrings, and adventurous hairdos. She was addicted to buying shoes — we nicknamed her the Imelda Marcos of Malvern, Pa.

Her courage to be herself was not easily won. When she really needed support, she turned to her family and her church — the two were at times synonymous. Her faith in Christ was complete and was woven into everything she did. Once, after watching a TV documentary about Christian Fundamentalists, she told me that she could never believe in a harsh and punitive God.

She had a greatness of spirit, an enthusiasm for her work, and an obsession with shopping that will never be duplicated. I miss her terribly and will always miss her, but she believed so firmly in life everlasting and gave so much of herself to everyone she met that I never feel she is very far away. I take what I learned from her about my profession and, without trying to be exactly like her, attempt to keep my work up to her standards. Because she taught me that telling the story and sharing with other people is what we do on this earth. The rest is in stronger hands than mine. ■

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AIDS ministry:

Curing the sickness of homophobia

by Richard T. Hawkins

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A columnist for *The Philadelphia Inquirer* wrote recently that "people in high risk groups for AIDS lobby for a cure, for research funds, for 'education,' and against mandatory testing." She goes on to point out that a cure may be a long time in coming "and money for AIDS research must be shared with money for research on cancer and other diseases that are killing more than AIDS." She concludes that "the problem is not education, it seems to me. It's learning to say no."

Why does a responsible newspaper print such shortsighted and misguided opinions on such a sensitive issue? Perhaps it is because a recent *Los Angeles Times* poll found that 70% of all Americans and 80% of all Protestants support the Roman Catholic Church's position regarding homosexual behavior. That means four out of five Protestants believe homosexual behavior is a mortal sin and that abstinence is the only moral solution for those with a same-sex orientation.

That is why newspapers print simplistic solutions to a worldwide epidemic to pander to peoples' prejudice. The AIDS crisis is a mirror revealing us to ourselves; it thrusts our buried fears onto the cultural landscape, and it is from this cultural context that we address a religious perspective on AIDS.

The Rev. Richard T. Hawkins is rector of St. Thomas Church, Whitemarsh, in Ft. Washington, Pa.



Say what you want about hemophiliacs and infants born to mothers with AIDS, in the public mind, in the suburbs, AIDs is considered to be primarily a gay disease (and secondarily one of drug users.) What we see in the mirror is homophobia exaggerating the puritanism of our culture, distorting the humane instincts that otherwise would be brought to bear on the suffering and inevitable end for those with this disease.

It is important to discuss our attitude towards gays and lesbians, because it colors our religious perspective.

I am awed by the hues of color which entrance us in the fall foliage. I marvel at the winter snows in which no two flakes are identical. I am fascinated that no two fingerprints are the same, a symbol that each one of us is truly unique.

To this infinite variety of creation, God has molded humanity with a wide scale of male/female components. That scale moves from the rare 100% female to the equally rare 100% male. Fortunately, most of us are blessed with components of both so that we can experience a fuller humanity. We can be nurturing *and* aggressive. Is the balance of components for the individual the result of prenatal brain formation? Is it the result of trauma to the unformed sexual identity of early childhood? Whether the balance of components is a product of nature or nurture is an interesting scientific issue, but the fact is that the balance is something given to each of us, not something we choose. It is a gift, a gift of God, a gift of God the Creator. Blessedly each of us is uniquely formed with a variety of kinds and mix of these components our culture identifies as masculine and feminine.

Further, God has added to this beautiful variety of hues and differences the gift of a powerful drive in which to manifest our unique mix of sexuality. It is a special gift, for in its outward and visible manifestation we experience intimacy — that which creates and preserves the experience of being more fully human. Sex is, finally, a sacrament; it is an outward and visible sign of the inward and spiritual. It is a sign of what God is calling us to become; more fully human.

Yet rather than stand in awe of God's marvelous and fascinating creativity, some would say that there is only one narrow expression of sexuality that is valid: the monogamous, lifelong union of male and female that is blessed by the church. Any other expression of our sexuality is opposed to the will of God.

That is to say, God has created all kinds of variety in this world, and it is perfectly appropriate to be awed and fascinated and to marvel at that variety — until it comes to sexuality. Then there is but one narrowly-defined type that is awesome, fascinating and marvelous. All other varieties of God's sexual creation are sinful.

To put it another way: If you happily fall within a particular band of the continuum of male/female components of sexuality, then God says, "Be fruitful and multiply. Sexual fulfillment is exclusively your right." If however, you fall outside that particular band, then God says four things to you:

- I have created humankind with such infinite variety that a same sex-orientation is possible for you, not as your choice but as my gift; and
- I have provided you with one of the most powerful drives you possess to express your sexuality; and
- I have made sex the way to express love and intimacy in its most intense form so that you may experience a deeper humanness; yet
- Because you don't fit into a narrow category of my Creation, I, your loving and compassionate God, forbid you from ever experiencing the full expression of intimacy. I condemn you if you ever express sexual and selfless love in the only way you can. I consign you to involuntary celibacy. I say to you: "No, you must never, in all your days on earth, allow yourself to be open to the fullness of life that comes with My gift of sexual expression."

I just don't believe God is so sadistic.

I believe that the kind of criteria required to judge sexual behavior from a religious perspective involves other-regarding love. Were we not taught that the other-regarding love of humans is a reflection of Divine Love? I believe that, religiously speaking, we should be empowered by God's gifts to become more fully human.

That is not to say that there is no relevant morality. The freedom to express one's unique individuality stops at the boundary line of another's self-esteem. To use another person as a thing or to treat an expression of profound intimacy lightly is wrong. To be promiscuous or predatory is categorically evil. But morality must also affirm that expressing true intimacy, giving pleasure and sharing oneself with one's beloved, and becoming more fully human is good.

This is the proper context from which to examine the religious perspective on AIDS. I must address the position that AIDS is a visitation of God's chastisement, though I have little patience with such a homophobic

Travelers to Lambeth: Don't leave home without it!



Daughters of Prophecy

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prejudice. Suffice it to say that I pray regularly for a cure to AIDS. I cannot believe that the answer to my prayer will thwart the will of God.

But if we are to stand in the religious context I have advocated — the context of the Creator God — then AIDS is not seen as God's judgment, nor even as God's disapproval.

AIDS is but one more example of the human predicament. Different forms of life created by God evolve in various patterns and at some point may become incompatible with each other. Humankind is not the boss! We are, like all God's creations, subject to the laws of nature, which is to say, from dust we came and to dust we shall return — as hard as it is to accept. Though God does not shield human creatures, even "the deserving", from the forces of nature, God does make available love, grace and strength from the infinite storehouse of omnipotence and love. It is available for all who call upon God in the vicissitudes of life.

If that is our religious perspective, then how shall it be reflected in our ministry? By our presence we will affirm the presence of God, thus affirming our common humanity.

A common humanity transcends our differences. If our ministry is of God, then it is without judgment. It requires acceptance of gay lifestyles and identity. It was once thought that AIDS would force the religious community to reconsider its views of homosexuality. What has developed, however, has been comfort without acceptance, and caring without affirmation, which patronizes both God's gifts and the AIDS patient. Our ministry must affirm our common humanity by our presence.

Those with AIDS minister to us. It is a mutual ministry. AIDS patients are dying, which is the most proud and inescapable reality they present to us. They witness to us that our cultural denial of death is false. We are *all* dying. By their very presence they require us to consider how we are spending *our* last days. It is time to put away the superficial, and by their ministry they challenge us to grapple with the substantial. The person with AIDS raises for us the ultimate questions: Why are we living? For what purpose? To what end?

Yet there are roadblocks, on both sides, to mutual ministry. They are the emotions we are privy to by the very nature of our upbringing: guilt, fear and isolation. They are the emotions that "ride the whirlwind and direct the storm" of the AIDS virus.

The horseman of guilt rides the emotions of the person with AIDS for having expressed the full range of his humanity in the most natural way. There is also guilt for the caregiver, who knows full well that the same range of humanity is owned by all of us, yet in some secret recess of the heart fights the feeling that the patient got what was coming to him.

The horseman of fear, of course, rides ruthlessly through the emotions of the one with AIDS. But fear is even a greater roadblock for the caregiver: There is the fear of facing our own mortality and of being infected, but there is also the paralyzing fear of revealing concern for one with a "homosexual" disease.

The horseman of isolation gallops full tilt into the life of the AIDS patient, who feels condemned, and is angry about it. Despite some touching reconciliation, the 80% of the Protestant Church that is anti-homosexual includes friends and even family — especially family. The caregiver, too, feels isolated. In the difficult straits of being a channel of love to the dying, one is isolated from those who continue to live as if the superficial will get us by for now, as if death is not stalking all of life.

And yet guilt, fear and isolation have the last say only if we permit them. They are what the world teaches. The teacher of the inner soul, however, directs our mutual ministry with a non-anxious presence one to another. That presence enables us to do justice, love mercy, and walk humbly with God. That is what God requires of our mutual ministry, and AIDS is too awesome for anything less. ■

Bagwoman: 20th St.

Outside Jerusalem
in the valley of Hinnom,
it is said,
the fires fed ceaselessly
on the city's refuse,
giving a name
to Hell: Gehenna —
place of the excluded
and tormented dead.

But here,
in Mammon's capital
our heaped rubbish
in its plastic sacks
is treasure to a lost tribe
of living dead.
This bitter morning
a woman stakes her claim
on the stack
below my window,
prospecting slowly
for familiar shapes,
salvaging old shoes,
sifting the tampons,
bones and bacon-rind,
the putrefying scraps
and broken artifacts,
for what is usable,
exchangeable.

The stench
does not reach me,
two floors up,
nor, burrowing in that filth,
can she sense my shame,
as our waste provides
another day's postponement
of her own inevitable
disposal.

Godfrey Wilson
(See Letters, page 3)

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6 Steps . . . *Continued from page 11*

tion we have to honor individual human beings above the claims of corporate entities ("collectivities"). To sacrifice individuals for larger entities, such as the state, the economy, even the church, is simply not in keeping with this value, nor is it consistent with the fierce commitment of Jesus to each "little one," as disclosed to us in the Bible.

Today the most obvious implication of this way of valuing individuals include, of course, that individuals ought not be subordinate to militaristic impulses — that is, the ready resort to the use of military force as a means to advance the interests of a national collectivity. Such a value also predisposes us toward an environmental ethic which cherished individual lives — even future lives — while most carefully scrutinizing practices designed to enhance the selfish "short-term gain" of any collectivity, whether political, economic, religious, or social. In the light of Weil's value of "respect," such abstraction as "national interest," "super race," and "the economy" stand exposed as mere political slogans. From a Christian point of view, it is the life of any individual, and his or her welfare, which counts as a highly precious item in the emerging social order. In other words, those social arrangements that optimize the life and welfare of individual human beings are infinitely preferable to social arrangements which appear to give higher priority to social abstractions.

A sixth element in our jubilee model is hope. A social order that offers reasonable grounds for hope to all individuals within it is a social order to be preferred over one that does not.

A significant aspect of hope and its judgment upon the present shape of things implicitly requires a transcendent critical principle, perhaps of the sort that Paul Tillich had in mind when he spoke of "The Protestant principle" which judges all given arrangements. That principle is informed by the Christian vision of the Kingdom of God which, among other things, points toward the ultimate hope of a community characterized entirely by mercy, loving kindness, and the inclusion of all people. Primarily because of the resurrection of Jesus from the dead, Christian hope is an attitude of anticipation which offers the benefit of promises and future well-being to those who suffer now. In its openness to the future, Christian hope points to a new and better social organization of things for those who have nothing invested in the current situation.

In allaying both presumption and despair, hope injects into life a dynamic vitality which would not be justified by the circumstances of the world alone. Therefore those in greatest need of social change, that is those among the earth's *miserables*, are those especially to whom Christian hope offers its greatest promise and power. In this particular sense the element of hope in the jubilee model offers more to the relatively disadvantaged of the world than to the relatively privileged, and to the disabled, the chronically ill, the aged, the vulnerable of any kind. Hope does not intend ill toward those currently favored in the world situation, but it does point to a better future for those whose situation in the world appears otherwise to be hopeless.

In sum: I believe that the Christian heritage contains elements which, when combined in a model for envisioning a certain future for the social order, give us a fairly clear guideline of the kind of social situation we ought to foster. In the United States in particular, there are considerable extremes of economic, racial, ethnic, gender and religious exclusivity. In our country the cycle of material and spiritual needs is self-reinforcing, as it is everywhere in the world; the extreme positions of privilege and underprivilege seem to be as evident in our land as perhaps they are in many countries. As would-be Christians, we believe that the Scriptures contain important clues concerning the values we should hold in shaping our imaginative vision of a future social order. I believe that it is possible actually to approximate the order Christ had in mind.

In any case, the kind of society which is commendable to our sister and brother Christians around the world, especially to our sisters and brothers in the United States, is a human society in which such forces as crushing poverty, dangerous militarism, degrading racism, sexism, and the like are curbed. This is a vision of a future human community built instead upon at least the following biblical values, as held by Jesus our Lord:

— The periodic cancellation of debts;
— The periodic release of debtors from servitude;
— The periodic redistribution of capital;
— The principle of indiscrimination;
— Respect for each individual human being; and
Christian hope.

May God help us, as God has mercy upon us. ■

Resources

Jurgen Moltmann, *The Theology of Hope*. Harper & Row, New York.

William Stringfellow, *An Ethic for Christians and Other Aliens in a Strange Land*. Word Books, Waco, Texas.

Simone Weil, *The Need for Roots*. Harper Torch Books, New York.

John Howard Yoder, *The Politics of Jesus*. Eerdmans, Grand Rapids.

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A Luta Continua– the struggle continues

by Barbara C. Harris



Back to Basics: People's education in South Africa

"Business Against Apartheid" is the title of a slick pamphlet recently published and distributed by the Industry Support Unit, a group of U.S. companies doing business in South Africa. The booklet details in glowing terms how some 214 corporations, all signatories to the Sullivan Principles, are working to combat the repressive system under which Black South Africans live. One area in which the companies have been particularly active is support of Black education.

By the end of 1966, the booklet reports, U.S. companies had spent about 128,000,000 South African rand to support Black education and training in eight years. About 49 million of that amount went to train and educate other Blacks, mainly through scholarship programs. The remainder was invested in an Adopt-a-School program and other general support for education in Black communities. School adoption, a practice widely followed by industry in U.S. urban areas, involves financial assistance, upgrading teaching and help of whatever kind the school needs to raise its standards.

Expenditures are difficult to translate into U.S. dollars, according to the report, but corporate contributions have grown "remarkably." (The value of the South African rand has fluctuated greatly between 1979 and 1986 from a high of $1.42 to a low of 38 cents.) Before we let go with the hurrahs and huzzahs, there are some things about the Three R's in South Africa worth noting. In simple terms, it's people's education versus Pretoria.

A National Education Crisis Committee (NECC) was formed in December 1985 as teachers, students, parents, academics and activists from across the country sought to bring some order out of the chaos apartheid had wrought on education for Black South Africans. The NECC envisioned a system of learning cleansed from top to bottom of the hated bantu education, a fundamental control mechanism for the perpetuation of apartheid and Black exploitation. The theme of the committee's founding conference was "People's Education for People Power."

According to Eric Molobi, national coordinator of NECC, who was arrested and disappeared into a Pretorian prison in early December 1987. "People's education is fundamentally different from alternative education programs that shun the reality of conflict in South Africa" and, in some cases, have a hidden agenda to depoliticize education and create an apolitical Black middle class. "In reality . . . these hidden agendas and intentions have a blatant political purpose: the defense of the present situation."

Meanwhile the government has proposed an Education Laws Amendment Bill that would bring all schools and institutions for the education of Black persons under the Minister of Education and Development Aid. It would redefine "school" as almost any educational activity in which Black people were engaged and would empower the Minister of Education to suspend such activities, monitor admissions policies, regulate access to the premises and discharge teachers.

In an unprecedented move, the government requested NECC to comment on the proposed bill. The irony of this was not lost on Black people since many of the NECC leaders, in addition to Molobi, are in detention and the Government Gazette dated Jan. 9, 1987 prevents the NECC from holding gatherings where discussions of alternative education take place.

It would be time for cheering indeed if the Sullivan signatory companies were gutsy enough to put some of that 128,000,000 rand into the work of the National Education Crisis Committee as it attempts to develop a relevant program of education which Molobi understatedly describes as "more appropriate for the conditions of South African pupils." ■

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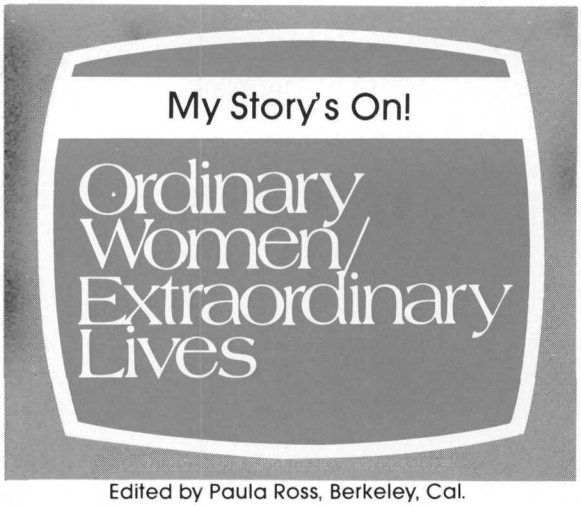
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THE WITNESS

Healthcare in the 1990s: Who can afford it?
Charles Meyer

Call it not love
Roberta Nobleman

Namibia: Ground of hope
Nell Braxton Gibson

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Letters

Rockin' heavens

As I gazed into the impish smile on Jan Pierce's face on page 22 of the February WITNESS, I found it hard to believe that this fine woman has left us. Your tribute to her was beautiful and helped to ease the hurt and shock we felt. Somehow I can picture her with John Coleman rockin' the heavens with laughter and joy — leaving only us mortals with the tears.

Carole Jan Lee
San Francisco, Cal.

Printed page bonding

When the February issue of THE WITNESS came I looked first at the Letters pages which continued on page 23. My eye then turned to page 22 and the photos of Janette and Susan Pierce and I smiled at the Short Takes note about mother and daughter, with whom I have had a passing acquaintance. Then I started over at the front of the issue — to page 5 — but the headline didn't make sense. Out of context with the note I'd just read on page 22, what was Mary Lou Suhor saying?

Then I understood and felt your grief, and my own, and thought of Judy Foley and all the people at *The Episcopalian*.

Because of my own writing, and correspondence, it is personal for me when THE WITNESS or *The Episcopalian* arrive. I feel the loss of Jan Pierce very much — even though our bond was the printed page. I guess that's a pretty good bond to have, and you spoke for many of us in your eulogy.

Beatrice Pasternak
New York, N.Y.

Sets example

Although I did not know Jan Pierce, your tribute acquaints me with her and I share something (wouldn't presume to share more) of your grief at her loss. All in all, I'd just as soon follow her example: Work for what I believe in until I am used up and die in my sleep. Certainly I will remember you all in the prayers we say here at All Saints.

The Rev. Barbara Taylor
Atlanta, Ga.

Pierce memorial set

Janette Pierce's spirit was gentle and strong. She lived her theology, and her biblical understanding of justice led her to work for the empowerment of individuals — whether neighbors or friends, as well as groups — oppressed, poor, God's own.

As a person who saw herself, and was seen by others, as a pilgrim along the way, Jan was committed to the joy and to the zest and to the test of the Christian journey.

She had a way of translating "concepts" into action in her life and her work. And as a communicator she knew that what mattered was not just words and images, but truly caring about people and making a difference in their lives.

The gift of the Episcopal Communicators to support in her name a Third World women's presence at the Anglican Center for Women at the 1988 Lambeth Conference, is intended to honor her by expressing that concrete caring and biblical love-in-action which exemplified her life.

We ask WITNESS readers to join with us in making this tribute possible.

Leonard W. Freeman
Episcopal Communicators

(Those who would like to contribute to the memorial suggested above can make a check payable to the Janette S. Pierce Memorial Fund and send it to Episcopal Communictors, 600 Talbot Hall Rd., Norfolk, Va. 23505. It is also the intention of the Episcopal Communicators to establish an ongoing award to be offered in Jan Pierce's name from time to time, to a person who exemplifies the ideals expressed above. — Ed.)

WITNESS a godsend

Your magazine is a godsend for us Anglicans who lobby, or march, or protest in any variety of ways against injustice. For some of us, the issues include our own personal struggles, as well as outside of ourselves. All struggles are related in some way. Your magazine is showing this in its own special way.

A suggestion: Lots of "well-off" folks (including, I daresay, Episcopalians) have no idea of the kind of hell anyone goes through in this country getting on Supplemental Security Income (SSI) or the like. As a victim of narcolepsy who cannot afford the medical tests I need to verify my need for the necessary medication I would require to function better — I have had to fill out forms and answer verbal inquiries that either humiliate or degrade one's dignity. To be asked who I associate with, what I read, where I frequent does not make me a free, respected human being. Many folks that have the attitude that the poor or welfare recipients are "good-for-nothing", who deserve nothing in this country, will nevertheless give to a charity overseas. They don't realize that need varies and respects no geographic boundaries.

Keep up your good work of educating us all about our struggles — and our victories as we make those connections of solidarity.

Sarah J. Tesch
St. Paul, Minn.

Help protect children

I recently co-authored a report, *Children in Israeli Military Prisons*, along with three Americans — Karen White, my assistant at Christ Church, and Dina Lawrence and Kameel Nasr, both from California (see December '87 WITNESS). Dr. Rosemary Ruether, prominent U.S. theologian, and the Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan, contributed powerful state-

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ments to the children's campaign report.

The document contains 16 cases of children and youths from the West Bank and Gaza who provided us with personal testimonies of torture and maltreatment while in the custody of the Israeli Defense Forces (IDF) or the Shin Bet, Israel's security police.

The Landau Commission recently found that the Shin Bet had used torture routinely for 16 years and then lied about it in court. Although the Commission's findings condemned the use of perjury in Israeli military courts, it recommended the continued use of physical violence to extract forced confessions from children and youths suspected of activities such as writing slogans on walls, singing nationalist songs, possessing nationalist literature, raising a flag, burning tires, making a victory sign with the hand, wearing the shape of Palestine on jewelry, throwing a stone, etc. The overwhelming majority of arrests in the occupied territories are children, youths and young adults who are suspected of one or more of these activities which are, in the main, legitimate forms of nationalist expression and do not constitute a threat to the security of the occupation forces. No arrest warrant, search warrant or court order is needed for any soldier to arrest any child anywhere.

Recently U.S. embassy officials congratulated the authors of the report. They believe the international media coverage it received was responsible for the recent indictment of five people for torturing children at the Ansar II prison in Gaza. However, conditions today may be even worse than before for children.

Please ask your government to intervene. Every member of Congress received a copy of the report earlier this year. Please contact your representatives and the House Human Rights Caucus.

We pray that you will do everything you can to help these children who desperately need your protection.

Rev. Canon Riah Abu El-Assal
Christ Evangelical Episcopal Church
Nazareth, Israel

New prison threatens

Thank you for the February issue with Helen Woodson's poignant article about her trips to various prisons during the three years she has already been incarcerated. It is possible she will endure even more such trips if she joins fellow activists such as Alejandrina Torres in a prison being constructed in Mariana, Fla.

In a recent article by Helen in The Nuclear Resister we read that a 100-bed high security women's prison is under construction for those whose "past or present affiliations, associations, or membership in an organization has been documented as being involved in acts of violence, attempts to disrupt or overthrow the government of the United States, or whose published ideology includes advocating violations of law."

Oppression and abuse of certain women is far from over. It's my guess it could get much worse soon.

The Rev. Paul Kabat
Scheller, Ill.

Irreligious reader?

I am not irreverent, though I am somewhat irreligious. Yet I think THE WITNESS is a most intelligible source of information on difficult and complex questions. But it also seems to me there is a sense of treading lightly; thus, to me most of the voices in THE WITNESS seem to be worried cries in the wilderness for they cannot be too clear, lest they undermine themselves.

I am sending $10 for a subscription, for I don't want to be a freeloader altogether. The $6 limited income subscription category is checked to indicate that I live on social security pension and I am 73 years old. The rest is to help a little. Keep plying us with information and argument.

Frank Conte
Warren, R.I.

Subscriber sales pitch

A Lenten series in Los Angeles will include a presentation on the work I do as director of the Southern California Ecumenical Council's Interfaith Task Force on Central America. One of the actions I would like to include in my talk is to offer people subscriptions to THE WITNESS. Can you send me a small stack of forms for this purpose? At your Christmas special offer I got six new people to subscribe. Hope this will work also. Thank you for your wonderful articles. You are indeed, a witness.

Mary Brent Wehrli
Los Angeles, Cal.

Correcting herstory

Oops! THE WITNESS has been innocently perpetuating a harmless error that may vex those who share my compulsive need for accuracy. In the announcement about nominations for this year's Vida Scudder award (January issue) is the statement "she was confirmed by Phillips Brooks in Boston." Most people who know anything about Scudder today believe this to be true, but: Vida was *prepared for* her confirmation by Phillips Brooks, when he was rector of her parish, Trinity Church, in Boston. Brooks was not elected bishop until 1891, and I presume that Scudder was confirmed by Benjamin Paddock, who was Bishop of Massachusetts in 1875. This error appears in the article on Scudder contained in the distinguished biographical dictionary, *Notable American Women*, and is repeated elsewhere. But we might as well set the

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Editorial

Consciousness-raising in Guatemala

Guatemala City was the setting for the historic February meeting of the Executive Council of the Episcopal Church — the first ever held outside the continental United States. Set in the protected environment of a U.S.-run, luxury hotel with all the comforts of home — a McDonald's was just down the street — the Council might just as well have met in the States. But precisely to avoid this kind of isolation, at the request of Presiding Bishop Edmond L. Browning, Council members had fanned out across the Caribbean, Central and South America to experience life in Episcopal and Anglican dioceses before the meeting.

Judging from the testimony of most, the journey was a transforming one. Though many Council members have traveled extensively, this trip seemed to be especially emotional. The servant church in these regions is fervent, struggling to survive against what sometimes seems like impossible odds.

What many Council members saw in their travels could play a major role in shaping the church of the future.

Browning, in his closing speech, reminded those who had made the journey to remember that with knowledge comes responsibility:

"You have just visited with our sisters and brothers in Latin America. You have been invited into their homes and into their ministries. Your reports have witnessed to the power of this experience. Each of you now carries that story forward into the decision-making of our church. You also carry it into the conscience of those circles of political and economic decision. We cannot presume to speak for those who live and minister here. We can, however, with humility be the instruments through which their stories can be heard."

The need to build upon what was learned was apparent in report after report. There was much discussion about strengthening companion diocese relationships and partnership programs, because what were once, as one Central American Council member put it, merely abstract "line items in the national budget," had been witnessed as viable, growing churches. Another important issue was the subject of autonomy for Caribbean and South American churches. A Council resolution stressed that it was important to recognize "that the Church in the United States has a mutual responsibility toward this process of regional autonomy, requiring long-term commitment to it both in financial and human dimensions."

However, the greatest legacy of the Council's journey was the sharing. Council members were overwhelmed by the warmth and hospitality of their hosts, even in the most humble parish. As one member thanked his host, he said, "Your missionary work was *to us*." And there was discussion of having missionaries come from Caribbean and Latin America to demonstrate the work of a truly servant church.

Meeting in Guatemala also brought home the fragile web that connects all of us everywhere. Crises in Panama, El Salvador, or Nicaragua were no longer just items on TV news — they were taking place across nearby borders, were tied to policies formulated in the United States, and affected people with whom Council members had shared meals, laughter and prayers.

Browning, the Church Center Staff and Executive Council deserve credit for meeting in Central America while the region is in turmoil. Despite the limited time frame, a definite consciousness-raising took place. It was encouraging to see the mostly White, upper-middle class Council membership respond with sensitivity to its task. Such an event, together with Browning's recent trips to the Philippines, China, and the Middle East, gives hope for the possibility of a less parochial, more just and open church. ■

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Healthcare in the 1990s — Who

When Jesus told the man, "Take up your pallet and walk, he was unwittingly forecasting the paradigm for American healthcare in the 1990s. Taking up pallets is exactly what we will be asked to do if current trends continue — but we may not leave cured, as did the Biblical invalid.

The system of healthcare delivery in the United States has changed rapidly over the last three years and will continue to change, well into the 1990s. The church must seriously consider how it can effect changes in the system, and also prepare people to deal with the ethical and technical choices they will be required to make. For example:

• The American Hospital Association estimates that 10% of existing U.S. hospitals will close by 1995. This reduction will most affect the poor and elderly and the medically indigent. This latter group — estimated to be 30% of the population now — is growing as employment areas change from manufacturing, transportation and government (which provided extensive health coverage) to service fields which provide minimal, if any, healthcare benefits. While healthcare costs continue to rise, so does the number of people with insufficient or no coverage.

• If current trends continue, by the year 2000, 80% of U.S. hospitals will be affiliated with or owned by four major healthcare purveyors. Independent hospitals will either be struggling or non-existent. Implications here may parallel the choice between GM, Ford and Chrysler.

• In contrast with the family doctor, an independent practitioner who made house calls, had a limited armamentarium, sometimes used the hospital as a recuperative resource, and worried about finances last, we are now presented with the salaried physician who will see you if the pre-certification screener has validated the need for the high technology testing to verify that your disease does not warrant hospitalization (according to your insurance company).

• Average length of stay (ALOS) for inpatients has dropped from 7.6 days in 1984 to 6.5 in 1985. It is estimated to decline to 5.9 in 1990 and 5.6 in 1995. ALOS for maternity patients in California is reported to be less than six hours. Open heart patients are discharged in one week. A recent Austin heart transplant patient was discharged in 14 days. Cardiac catheterization may soon be an outpatient procedure. Chemotherapy is given in the physician's office or through a pump at home. Hospital occupancy rates, therefore, have declined from a national average of 170 admissions per 1,000 population in 1982, to 148 in 1985, with an estimated drop to 123 by 1995. If these trends continue, by 2000 there will be half the hospital census of 1975, resulting in thousands of empty beds, and 700 fewer hospitals by 1995.

• Between 1983 and 1984, the number of hospital employees dropped by 60,000, and continues to fall. Patients are having the same illnesses and similar treatments as before, but they are hospitalized less often, for shorter periods of time, with less staff available to care for them.

There are seven identifiable areas where changes have impacted healthcare delivery:

1. Financing. Until 1984, Medicare bills were paid retrospectively by the government. A patient came into the hospital, ran up a bill, the hospital submitted it to Medicare which reimbursed reasonable costs. But there was no incentive to control expenditures, and costs skyrocketed. Congress then enacted legislation to change to a system of Diagnosis Related Groups (DRGs) under which hospitals would be paid *prospectively*.

Thus, when a Medicare patient is admitted, the hospital knows ahead of time that this broken hip will be allowed 14 days and pay $7,400. Heart attacks are allowed four days and pay $5,300. Carcinomas of the lung are allowed seven days and pay $3,500.

In addition, each Medicare admission is reviewed by the government; if deemed unjustified, the hospital is denied reimbursement. If the hospital continues to accept "unjustified admissions" it can be further penalized by an intensified review and progressive sanctions.

Private insurance companies are also beginning to adopt this system but are requiring "pre-certs" — pre-admission screening to certify that hospitalization is warranted. Even so, insurance usually no longer pays for an overnight stay before surgery. Hospitals have responded by setting up their own system of pre-certification and have opened "same day surgery units" where patients check in at 5 a.m., have their lab tests, and go to surgery at 8 a.m.

The Rev. Charles Meyer is Assistant Vice President, Patient Services, St. David's Community Hospital in Austin, Tex.

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can afford it?

by Charles Meyer

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These changes in financing are not without benefit. Hospitals have become more fiscally prudent and responsible to public scrutiny. Medical practitioners have learned that medicine can treat more quickly and efficiently. Some conditions that heretofore "required" lengthy stays were based more on convenience than need. Consumers are learning that prevention of illness is in their own best personal and economic interest. But benefits must be balanced against burdens; and the burdens, as usual, are borne by those least able to support them.

When the DRG plan took effect, government planners estimated that 30% of U.S. hospitals would close. Between 1980-85, 54 hospitals did so each year.

And we have not begun to imagine the effect of the AIDS epidemic on healthcare financing and delivery of service. American Medical International, a for-profit corporation in Houston had to close down the Institute for Immunological Disorders for AIDS patients after one year due to the incredibly high cost of treatment. The Institute's losses last year were over $8 million, $5 million of which was due to providing care for indigent people.

2. Inpatient to outpatient. In order to control costs, meet changing requirements of Medicare and other insurers, and better utilize facilities already in existence, hospitals are actively shifting from inpatient to outpatient admissions. In 1980, St. David's Community Hospital performed 50 outpatient and 600 inpatient surgeries a month. In 1985, there were 500 of each. By 1987, total outpatient procedures exceeded inpatient by 300. Nationwide, there were fewer inpatient days in 1985 than in any other year in the last 10 years.

We are performing surgical procedures today (cataracts and lens implants, D&C, breast, tissue and bone marrow biopsies, etc.) that five years ago were thought to be possible only through inpatient hospitalization.

A spin-off of the demand to cut costs by lowering the length of stay and discharging people sooner — "quicker and sicker" — is the burgeoning home health industry. Home care services (homemakers, 24-hour private duty nursing, nurse's aids, sitters, daily R.N. visits) are supporting the need for outpatient treatment, recuperative and rehabilitative care. Often these agencies are owned or operated by the hospitals themselves, as a way to recoup the loss of revenue from the decreasing ALOS.

In addition, hospitals are diversifying into services/businesses such as fitness centers, sports medicine programs, birthing centers, day surgery, senior services, durable medical equipment, physician office practice management, property management, nursing homes, minor emergency centers ("Doc in a box"), psychiatric centers, and even catering enterprises from the hospital kitchen. Other innovative programs will develop as more inpatient beds remain empty.

3. Independent hospitals to multi-hospital systems. As with any other major industry, large companies are buying up small companies.Thus, many failing hospitals, especially in rural areas, are purchased by national healthcare chains to provide "feeders" to their larger units, or to become specialized units such as nursing homes or recuperative and rehab centers, which receive discharged patients from the larger hospital.

Traditional advantages of acquisition apply to the healthcare industry as well. Multi-hospital systems can negotiate better purchase prices for supplies, or even buy and/or manage their own supply company to control costs at the front end. Money for renovation, new facilities, and high technology can be obtained at substantially lower interest rates when sought for many hospitals by a system. Management practices may be more consistently controlled by a system that can assure adherence to policy by bringing in a new manager from another corporate hospital. Diversification of services is more practicable at the national level than the local one.

But the down side of multi-management also applies. Such hospitals may be less sensitive to local community needs or styles of doing business. Corporate boards in Memphis, St. Louis and New York respond more slowly to local requests so that the hospital with a local board of directors may have a competitive edge in fast corporate decision making. Management may be handled more efficiently, or at least more sensitively, by a local rather than a regional or national vice president.

4. Technology. The peculiarly American fascination with technology has led to rapid advancements in medical treatment from lithotripters to magnetic resonance imagers and lasers. Americans expect and demand high tech treatment as a part of the medical armamentarium. They expect it

miraculously to provide diagnosis and cure, and are willing to pay any price for it, if the percentage of our GNP spent on such treatment is any indication.

In 1967 the United States spent 6.4% of the GNP on healthcare. The 1987 rate was near 11% — over one billion dollars a day — and the figure is projected to reach 12% by 1995. Canada spends about 8.5% and Great Britain 5.5% of their respective GNPs on healthcare — and our mortality and morbidity statistics per population are nearly identical. A large part of the higher cost of American healthcare can be attributed to equipment that is technically sophisticated, extremely expensive and rapidly obsolete.

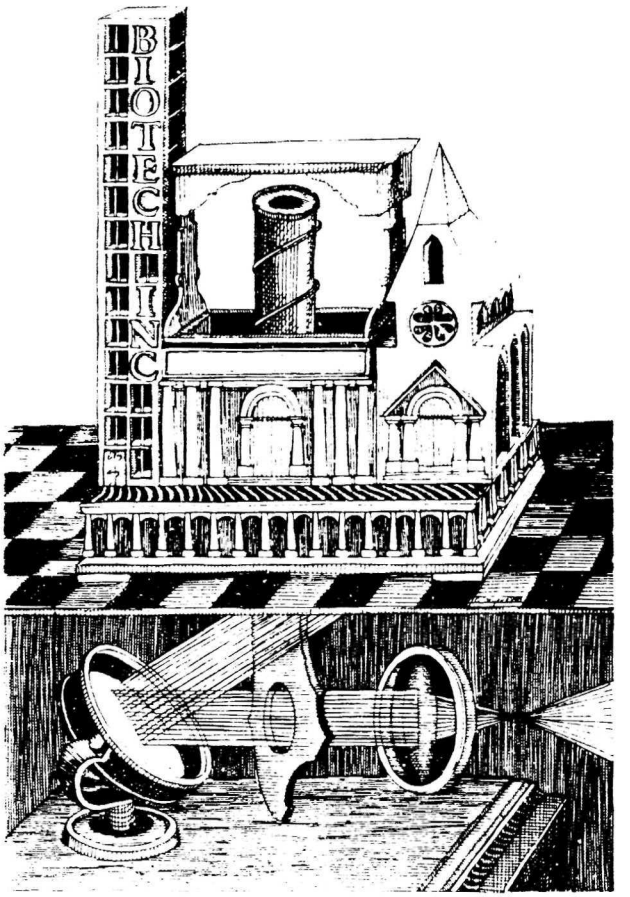
A rather insidious ramification of increased technology is that it prolongs the dying process. Since 80% of deaths occur in healthcare institutions, Americans now stand an 80% chance that their death will be decisional rather than natural. Someone, probably in an ER or ICU, will have to make a decision whether to withdraw or withhold life support. Hopefully the patient will have voiced a preference or signed a Living Will to indicate how much extraordinary technology ought to be used.

5. Medical practice. Over the past 30 years medical practice has shifted from an emphasis on the community to the individual. Treatments and preventative programs such as immunization, refrigeration, and environmental health precautions, all of which focused on treating large numbers of people, have given way to CAT and MRI scans, cardiac catheterization and transplantation, hyperbaric oxygen chambers and lithotripters, all of which are focused, at high cost, on treating one individual.. As much money was spent to make one artificial heart as was spent to rid the world of smallpox. The family doctor has been replaced by an internist and several "Specialists."

In addition to the move from community to specialized, individual treatment, the high technology and business orientation of modern medicine no longer attracts the independent entrepreneur. In fact, it is estimated that by the year 2000, 80% of physicians will be salaried — by HMOs, PPOs, or other groups of physicians and other healthcare purveyors in joint ventures to capture their share of the patient market.

Indicative of the change in practice is the present severe nursing shortage across the country. Women and men may be reacting to the type of pay and hours offered, the depth of training and responsibility required to perform well, and the kind of nursing they will have to practice (minimum contact, maximum efficiency), by staying away from nursing schools in droves.

As American medical practice shifts from a service to a business ethic, patients can expect to come to physicians and hospitals for treatment rather than care.



6. Age. We are currently witnessing The Greying of America, i.e., When the Baby Boomers Hit Golden Pond. At the beginning of this century the average lifespan was 47 years; today it is 75 to 80. The population of persons over 65 doubled between 1950 and 1980, and will do so again by 2030 when over a fifth of the nation will be over 65. Sociologists are now referring to the young old, the old, and the very old (over 90) as new classifications for aging persons.

And yet, only one third of medical schools offer specialities in geriatrics and only 2% of students specialize in that field. Medical schools are also still focusing on treatment of acute illness rather than the chronic illness doctors will face in their future patients.

As illness tends to be postponed to later and later ages, patients often present multiple problems with ensuing complications that may not be covered by the DRG system. Patients are older and sicker, and require more care and observation — all this in a time of financial constraint and tighter staffing.

Several governmental responses will probably be forthcoming. Medicare will be adjusted so that recipients will

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receive benefits in proportion to their income, be required to pay a higher deductible, and meet a needs test to receive benefits. Also, because 70-80% of Medicare is spent in the last year of the patient's life, there will be government pressure to limit care, ration high technology, and perhaps even define quality of life.

7. Competition and marketing. As government regulation has diminished, healthcare purveyors have invested heavily in marketing their services and allowing the marketplace to determine which of them will remain in business. An unfortunate result of this trend is a capitulation to the business ethic, where the patient is a "product."

The pendulum is already beginning to swing back, however. Hospital "guest relations" programs, modeled after the hotel industry, are burgeoning in an attempt to treat "customers" well so that they will provide return business to the institution. Healthcare providers are beginning to see (or remember) that patients come to their building not just for treatment but for care.

Guidelines for the future

In order to prepare for the current and coming changes in healthcare delivery in this country, the following guidelines may be helpful.

• **Don't get sick.** Although facetiously stated, this admonition is quite seriously given. Money invested in prevention earns high interest in both quality and quantity of life. For example, it is estimated that for every $1 spent in prenatal care, $3 are saved in Intensive Care Nursery services.

Diet and exercise are the most obvious factors over which we have control in disease prevention, and the last ones people want to change. If "the body is the temple of the spirit" it may be important to do more careful temple-tending. Decrease your cholesterol intake. Lower caffeine and sugar intake. Walk, run, jog, swim for 15 minutes a day (preferably under a physician's supervision.) Learn to manage stress levels at work and home. Have a periodic physical. Wear seat belts. Stop smoking.

• **Review health insurance plans.** Has your policy kept up with the changes mentioned here? One woman had to pay for her entire regimen of outpatient chemotherapy because her insurance, an old policy, only covered the treatment as an inpatient procedure, which was not permitted by the doctor or the hospital.

Is pre-certification required? By whom? What limits are included in the policy? Is it affected by DRG-like rulings? Does it cover outpatient surgery, home care, durable medical equipment? At what levels? What procedures now must be done in outpatient centers to be covered? How does the policy interface with Medicare?

Many hospitals now offer special programs for senior citizens. St. David's Prime Time program, for instance, offers free insurance review, as well as assistance in filling out the maze of Medicare forms. Availing oneself of such assistance is also a good way to visit the hospital before its services are needed.

• **Learn and lobby.** Stay informed about the healthcare decisions being made by local hospitals, and HMO's, as well as by state and federal governments. It is no longer possible to be an uninterested bystander in this field. At some point, everyone will have a personal, vested interest in type of coverage, length of stay, quality of care delivered.

Alternative healthcare delivery systems are already being considered by private and government groups. A letter to the editor in the *New England Journal of Medicine* from physicians at Case Western Reserve School of Medicine (10/22/87) indicates a movement for change from within the medical profession itself:

> *The only reasonable solution to current problems is a unitary, national system . . . A national system could help us deal with such neglected issues as the maldistribution of medical resources, the declining quality of care to the urban poor, and the cost of medical education. It is time to address . . . national health insurance and a national health service and to debate their relative merits.*

The national church also has a responsibility to be a part of this debate. Stand on your pallet and talk.

• **Modify expectations.** The seven changes discussed above have forever altered the way healthcare is delivered, and are only the first volley of the coming revolution in American medicine. At the same time, a major shift is occurring from paternalism to patient autonomy; a change from being taken care of, to taking care of ourselves; from being told, to making informed choices. As limits are placed on use of technology, and healthcare resources are rationed, patients and families will be required to rely more and more on each other.

Lowered expectations of physicians and hospitals will help patients accommodate to short stays, low staffing, restricted reimbursement, co-payments, rationed availability of technology and the idiosyncrasies of a national health service.

Churches can be valuable resources for establishing supportive relationships with persons receiving extended home care, or who are recuperating in intermediate care facilities because they no longer qualify for acute care inpatient re-

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imbursement.

If we are not careful, by the time we are in need of our pallet, it may not be there at all, or we may not qualify to lie on it, and there may be no one around to help us when we do.

• **Educate and model.** Coffee hours, study groups, adult classes, special sessions, all are possible means through which the church can educate its people regarding these changes and their impact on individuals and the community. Hospitals and other healthcare purveyors usually have speaker's bureaus to provide information about any of these areas of interest. Chaplains or other hospital personnel can provide a particularly Christian perspective on the dilemmas facing us in the years ahead.

Churches need to create a parish system to support parishioners who are in various levels of the healthcare system, from illness to inpatient/outpatient to home care to when they return to the community.

Lift another's pallet and help.

• **Die at home.** As technology becomes increasingly able to provide artificial life support systems for dying persons, more and more deaths will become "decisional" rather than "natural." Someone will have to decide when to withdraw or withhold respirators, artificial hydration and artificial nutrition. New definitions of suicide and death will have to be developed. Thus it is important to make wishes known regarding extraordinary interventions, life supports, and terminal care. There may even come a time when patients with terminal episodes will no longer be admitted to acute care facilities simply to die.

Sign a Living Will. Talk with your significant other and the religious community concerning your feelings about dying and life support. Then, get a Durable Power of Attorney which designates someone to make healthcare decisions when you become incompetent. Make funeral arrangements. Talk with clergy about the service. Decide about organ donation (many states now have "required request" laws for cadaveric organs). Consider the emotional, financial and social cost of prolonging death.

The AIDS mortality rate, projected to reach 300,000 by 1995, will force more systems to support the development of home death. These numbers will overwhelm the current healthcare system. Alternatives to hospitalization will certainly include hospice, home healthcare and other supportive arrangements for dying outside healthcare facilities.

Die on your pallet at home.

• **Take up your pallet and walk.** Politically, the future of American healthcare is in our voting hands. Unless a national health service is developed, there will evolve a two tiered system of healthcare, one for persons with money or insurance, the other for the one third of the population who are medically indigent.

As we are confronted with more autonomy, we will begin to see physicians not as authorities but as consultants in our treatment. We will have to become active, even aggressive, partners in healthcare decision making, carrying our own pallet or arranging for a supportive community to do it with, and eventually for us.

Though more and more decisions will be demanded of us, nowhere in our society are we taught *how* to decide. The church must be a role model of prudent, caring, ethical healthcare decision making. Whether facing the dilemma of over-the-counter abortion pills, gene manipulation, organ transplants, or refusal of treatment for a terminal illness, the church must bring its system of ethical obligations to bear on public policy. Otherwise the alternative will be a healthcare system driven entirely by business ethics and pecuniary interest.

One thing is clear: Choices will have to be made. We can make them now or we can make them later. If we make them now, we can be assured of making some mistakes as we stumble with our pallet in hand down the road of equitable access and resource allocation. If we make them later, we can be assured that others will be making them for us, and we may end up with no pallet at all. ■

Consultation to lobby in Detroit

The Consultation, a coalition of 11 independent interest groups within the Episcopal Church, will present a collective voice and a progressive platform during the 1988 General Convention in Detroit, as it did in 1985 in Anaheim. The Coalition raises social and economic justice issues to help shape the future mission of the church, according to the Rev. Barbara C. Harris, executive director of the Episcopal Church Publishing Company, convener of the group.

One of the key areas member organizations will be monitoring (related to several stories in this issue of THE WITNESS) is the report of the Standing Commission on Human Affairs and Health. It deals with human sexuality (including family planning, pre- post- and extra-marital relationships, and homosexuality); AIDS, abortion, bio-ethical issues, the aging, and institutional racism. With regard to the latter, THE WITNESS will examine in its May issue how racism impacts church and society — six years after the Episcopal Church Conference on Racism.

Also related to this issue of THE WITNESS, the Episcopal Women's Caucus will be working on General Convention resolutions concerning sexual abuse, domestic violence, hate crimes, the Civil Rights canon, and welfare reform.

The Consultation will meet April 21 and 22 in Philadelphia to round out its platform.

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ECPC dinner will hear noted actress

Vinie Burrows, internationally acclaimed actress and activist will bring her one-woman show documenting the struggles of oppressed people to the Episcopal Church Publishing Company awards dinner on Tuesday, July 5 during General Convention.

Burrows, a veteran of seven Broadway shows, several off-Broadway productions and international festivals in Paris and Berlin, has conceived, produced, and directed seven solo productions to date. She has appeared on more than 2,000 campuses in the United States, Europe and Asia. Two years ago Actors Equity Association honored her with the Paul Robeson Award in recognition of her commitment to human rights and her use of the arts to create understanding and respect for diversity.

Vinie Burrows is also a Non-Governmental Organization (NGO) permanent representative to the United Nations for the Women's International Democratic Federation. She is a founding member of Women for Racial and Economic Equality and helped organize the UN Decade for Women's final conference in Kenya in 1985.

Her solo production "From Swords to Plowshares" links peace and poetry; "Africa Fire" combines African myths, songs and folk tales; and "Sister, Sister" describes the struggles and importance of women worldwide.

Burrows, who creates much of her own material, also acts as her own manager, carrying a portable computer on the road to handle bookings.

She told Judith Green, Mercury News Theater writer, that her understanding about the impoverishment of women and children worldwide enriches her as an actress, giving her depth and compassion. "For example, when I play Medea, an exile, I see Namibian women and Palestinian women as well. Also, Medea has a very modern speech about the experience of women who were, in classical Greece, considered the property of their husbands. Three thousand years ago, and some of the problems were still the same!"

ECPC will present awards for outstanding contributions to the social mission of the church during the dinner, in the name of three noted Episcopal social activists. They are William Scarlett, former Bishop of Missouri; Vida Scudder, educator, organizer and social reformer; and William Spofford, Sr., former editor of THE WITNESS. Award winners and further details about the dinner will be announced in future issues of THE WITNESS. ■



Vinie Burrows

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Star–spangled suffering

by Mary Lou Suhor

The longed for moment had finally arrived. I had taken the FAA skydiving course and at 3,000 feet, static line hooked, was being summoned by Pete, my instructor, to leave the Cessna as "Jumper No. 3."

Winds aloft were stronger than I had anticipated, and I leaned forward to maintain my balance, fearing to be blown prematurely from my narrow perch. I worked my feet along the tiny ledge, my hands along the wing strut. Now, thrusting my right foot into the air and balancing on my left, I awaited Pete's command.

"Go!"

I yelled, "Feet, hands," jumping and spreading my legs, pushing off with my hands, then "arch," — curving my back — "1,000, 2,000, 3,000, 4,000, 5,000 check." In five seconds, if all went well, I was to be dangling under a red and white rectangular parachute, without twists in the lines, the slider just above my head. If not, 21 seconds remained to self-activate the emergency chute.

There was no time for fear — too much to do up there. After determining my rig was in order, I was overcome with wonder and exhilaration as I took in the scene below — a stunning autumn landscape of oranges, browns, gold, and green. I was drifting over some of the most fertile acres of God's creation — Pennsylvania farmland.

Turning the chute toward the airport landing area, I thought, Jeannette Piccard must have experienced such moments in her balloon. Though the descent was brief, these were unforgettable, heady moments for this child of the Depression, fulfilling dreams of youth. To fly a plane was my ambition since I was 12, but lessons were out of the question in a large family struggling for subsistence and a good education. Now, having solo'd in a Cessna and experienced the joys of flight, it was karma as much as anything that found me pursuing my avocation with the same elan that I pursue my vocation of journalism.

I checked the landing area — right on target. At 15 feet I gave a mighty tug on the toggles to stop my "wing" from flying.

Thud!

"Uhh-hhh. The jump was terrific; gotta work on those landings," I mused.

I had landed hard and flat, first on my feet, then backwards on my "arse," instead of gently rolling into a parachute–landing–fall.

"Jumper No. 3, are you all right?" asked the voice on my headset. I waved, but remained on my back, thinking I just had the wind knocked out of me.

Blessed with a high tolerance of pain, I was able to carry the gear to the hangar, collect my solo certificate and log book, and drive the 50 minute trip home from the airport.

Three hours later, the situation had shifted dramatically. Unable to walk, I was assisted by a neighbor to the nearest hospital emergency room. Somewhere through anxiety attacks, I heard a nurse say, "You have a compressed fracture of the L-1 vertebrae and will be in the hospital 10 days or so. Since you can move your fingers and toes we don't expect complications. We'll give you a morphine shot now for the pain."

"I guess I'm lucky I didn't break my back," I offered.

"Well, basically, that's what you've done. You've broken your back."

"Oh, dear God!"

With those words I entered the world of pain, interrupted only by morphine shots every four hours.

Having been absent from that world since an operation in 1973, I tried to surrender to the healing process — physically and spiritually.

But severe back pain is not necessarily an arena where logic prevails. Early on one can just lie there and suffer, like a wounded animal.

Excruciating pain. Muscle spasms. Suppressed cries and groans. A most cowardly response. Wasn't I the one who had written about political prisoners who suffered electric shocks and torture? About mothers giving birth under subhuman conditions in Third World countries? What was this compared to that? My poet-brother's words came to mind: "Our star spangled sorrows are in the kindergarten of the world's woes." But my theology had not caught up with my condition. I could hardly wait for the four hours to tick off to get the next shot of blessed, temporary relief.

The pattern was predictable. Stabbing pain. Reach for the triangle on a trapeze overhead. Squeeze it and hang on for dear life as the chain links rattle. Check the clock. Two more hours to go until another pain killer. Try to think of something else. Try to pray; connect somehow in the "Mystical Body" with a sister undergoing torture — that she might find courage

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through my pain, that I might find salvation through hers.

I try to say a few words to my roommate but am in too much pain to communicate on any meaningful level.

Awareness of the gravity of my condition arrives with the dawn. I can't get up without assistance and only with great pain can I transfer back and forth to a portable commode. How would I ever be able to function when I returned from the hospital? Would my insurance cover all this? Would we make the December deadline for THE WITNESS? What is God trying to tell me through this experience? Depression sets in.

A medical team comes for my roommate to take her to dialysis. She carries a rosary her daughter gave her. "I'll trade prayers with you," I say, waving goodbye.

"You got it," she waved back.

But prayers don't come easily. Perhaps one must be content to let the pain be the prayer at this point.

Within a short time, my roommate becomes more real to me, between our bouts with pain and our sharing. She is reacting adversely to medication, and while I sleep, she copes with night fever. The next morning she cries:

"Whoa-sa!"

It was a word I was to hear often from her. She is stricken in the bathroom and can't leave on her own. I ring for help.

Today she has spiked a day fever and nurses arrive to wrap her in an ice blanket.

Now God has caught my attention another way. "No, not Elaine!" I cry and pray a little less abstractly.

Her fever abates.

My spasms attack and the chain above my bed rattles as I grab and hang on for dear life.

"You OK, Mary Lou?"

"Whoa-sa," I answer and she laughs.

Having found a common language to express a common pain, we communicate on a deeper level. She asks, "If somehow you knew about all the pain following the parachute jump, would you do it all over again?"

"That's a tough question, but I'll try to answer it with another. If you were given a car and you knew there was a possibility that you might have an accident or even be killed in it, would you give the car back instead of driving it and enjoying it?"

"That actually happened to me," she said. "I had a car accident, then had a premonition I'd have another if I drove on a certain day. But I did it anyway — and had another accident."

We laughed. Our bonding grew over the days. Her family "adopted" me, and I marveled at their closeness and caring.

Several healing days later, physical therapy brought me to where I could walk trussed in a back brace — supported by a walker — and lie down with greater ease, but I still could not sit with any appreciable tolerance. Worse, now I had to wean myself away from drug dependency and there was no easy way. "Take the pain," the doctor and nurses advised.

A cinch, I have a high tolerance for pain, I thought. Horsefeathers! Another descent into Dante's inferno.

This time, a brother in an accompanying ward ministers to me. One night my sleep is broken by his voice yelling, "Fire, fire." Then the sound of footsteps running down the hall. Silence. A few minutes later the same voice, "There's no fire. I'm locked in my room, but there's no fire." More footsteps. The night nurse came in to reassure me. "There's an alcohol and drug rehab unit nearby and someone just hallucinated; but all is well."

Now I join a *community* of brothers and perhaps sisters trying to kick drugs in the next ward. Pain spasms hit and I grab the triangle. The chain rattles for all of us.

When I awake, Elaine is getting ready for dialysis. "I envy you," she says. "You were just sleepin' aback." We chat as I drink prune juice and scoop raisin bran from the bowl on my chest. "And I envy you your regular trips to the bathroom," I counter.

Not even the psalms are bringing me

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Executive Council in Central America

Nicaragua: On retreads and prayers

by Susan E. Pierce

The sun set in a blaze of gold and red every night behind the mountains that ring Guatemala City. The 10th floor balcony of the hotel allowed an unobstructed view. Below, cars and trucks honked and screeched a counterpoint. In the color-coordinated, sanitary hotel room that could have been in St. Louis or Boston, a Presidential press conference was on TV, via satellite from the States. Ronald Reagan was explaining to reporters how important it was to support the "freedom fighters" in Nicaragua. I switched to another station — a young Judy Garland was leaning against a hay wagon, head thrown back, singing "Somewhere over the rainbow." There was fantasy on all channels.

I was in Guatemala for a meeting of the Executive Council of the Episcopal Church, the first held outside the United States. Before arriving in Guatemala, I had spent four days in Nicaragua, traveling with Council members Nell Braxton Gibson and the Rt. Rev. Furman Stough, and the Rev. David Perry, a staff member from the Episcopal Church Center. Groups like ours had gone out to visit every Episcopal diocese in the Caribbean and Central and South America, and came together in Guatemala City to share their experiences.

It proved to be a fascinating, frustrating journey. Even the briefest trip through Central America makes it clear that the truth lies somewhere between Oz and Kansas, and the reality in Central America involves a welter of local politics, superpower manipulations, and the weary, serious task of survival.

"In as much as you have done it unto one of the least of these . . . you have done it unto me." Matthew 25:40

The Rt. Rev. Sturdie Downs, Bishop of the Episcopal Church of Nicaragua, deftly spun a lug wrench as he replaced a bald, cracked tire on the diocesan-owned Toyota Land Cruiser with a spare that was marginally less battered. Bishop Downs was taking his four U.S. Episcopalian visitors to the Department of Matagalpa, two hours northeast of Managua, to visit two parishes.

The decrepit tire was left at a roadside repair shop, whose sign said, "Se Vulcaniza." Since the United States, once Nicaragua's largest trading partner, has imposed a total trade embargo, the entire country moves on retreads and prayers. Crammed along with us in the back of the Land Cruiser was a plastic bucket full of diesel fuel. For those lucky enough to have a vehicle, chances of finding gasoline were slight — the ration was only 17 gallons per month — and the chances of finding diesel even slighter. As we bounced along the potholed road, Downs said cheerfully, "Matagalpa is a war zone, you know. I hope we don't hit a mine!" I moved an extra inch away from the diesel fuel.

It was apparent that Nicaragua is a country operating under incredible duress, trying to rebuild after decades of exploitation by the Somoza dictatorship, and wracked by the *contra* war and the trade embargo. Symbolic of how the long struggle has severely taxed the country's resources are the overgrown vacant lots and shells of ruined buildings found all over downtown Managua — the still-unrepaired damage of the devastating 1972 earthquake. The ruins are a legacy of the Somoza regime — he and his National Guard diverted millions of dollars of earthquake relief from abroad into their own pockets.

The Episcopal Church in Nicaragua evolved from the Anglican Church, which came with British colonists who settled in the Atlantic, or Miskito, Coast region. Anglicanism spread to central and eastern Nicaragua, but remained mostly a colonial religion, the choice of diplomats and multi-national executives. Downs told us that by 1950, the church had become so racist and divided that the Anglican bishop at the time shut all the churches down. Many congregations re-formed as the Union Church until the 1960s, when a petition was presented to join the Episcopal Church.

As a result, the church is relatively young in most of the country. "There are about 12,000 Episcopalians in Nicaragua, and about 600-700 in Managua," said Downs — small numbers when compared with millions of Roman Catholics, the dominant religion. A young, energetic man, Downs, an Atlantic Coast native, is fluent in both Spanish and English. Travel is difficult, but he said he tries to reach as many churches and missions in the region as possible.

Skilled at stewardship, Downs sent each of us to attend Sunday services at different churches around Managua. I went to Todos Los Santos at the Diocesan Center, within walking distance of the Intercontinental Hotel. My

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host was the Rev. Ennis Duffis, another Atlantic Coast native who, luckily for me, spoke English. (Like many U.S. travelers, I was continually embarrassed at my inability to speak my hosts' language, while they often spoke mine easily.)

The conversation at the church that morning was about the economy — the main topic of interest all throughout our visit. A week before we arrived, the Nicaraguan government had revalued the country's currency, the *cordoba*, in an effort to deal with runaway inflation caused by the war and the U.S. trade embargo. Now $1,000 of the old money was worth $100 new. The exchange rate for U.S. dollars had gone from 70 *cordobas* to the dollar to 10.25. My first night, when I ordered a bottle of local beer at the hotel, I was shocked to discover the cost was $8. Prices in the street turned out to be little better.

The congregation at Todos Los Santos was chiefly women and children, which was the case in almost every church we visited. Annette, a parishioner and student at the seminary at the Diocesan Center, gave me a quick tour and then stopped to talk to a group of women waiting for the service to start. The prices were so high, everyone agreed. Nothing to buy, except where black market goods were sold. Someone said there had been a big demonstration at the Mercado Oriental — people were angry at the black marketeers and the outrageous prices they charged. The women laughed when I told them how much a beer was at my hotel. "You'll have to drink water," they said.

People kept arriving all during the service. The gasoline shortage and the scarcity of public transportation made getting to church a victory in itself— a constant sight was long lines of people waiting patiently at bus stops. Duffis explained that the church's location was inconvenient for many parishioners, because it had been built in what was originally an upper-middle class area, and, "Many of our people don't come from here."

The homily Duffis preached that morning touched on the economic turmoil. He talked of Jesus going into the wilderness and being tempted by the devil. "Times are difficult now, but don't be tempted to take advantage of your neighbor," Duffis told the congregation.

After the service, I spoke to a woman from the Atlantic Coast who said, "People are making a lot of fuss about the new money, but I think it will pass. The government is taking care of those who don't have enough."

As people were leaving, Duffis distributed rice and beans, surplus from the food donated by an ecumenical group to help feed seminarians at the Center. One woman dropped a few beans from her bag. When her daughter saw this, she ran back to carefully pick them up, one by one.

Later that day, the whole group went to visit a church in Barrio Sierra Maestra, a neighborhood in Managua that has lost more people in the *contra* war than any other barrio in the city. As we jolted and bumped down the rutted dirt streets, we saw rows and rows of Sandinista flags hanging overhead. "The flags mean a funeral. There is a funeral held every Saturday and Sunday," our driver Alvaro, a deacon and schoolteacher, explained.

The Church of Santa Maria Virgen in Sierra Maestra was a small wooden house. Women and children filled the rough-hewn benches and stood against the walls. The little church was filled with music as the congregation sang throughout the service, using songs from the *Misa Nicaraguense*. The altar was surrounded by flowers, and a statue of Mary hanging on the wall smiled at the congregation. The smell of wood smoke scented the air.

Downs invited us to speak to the congregation, and each of us tried to convey how grateful we were to be there and how we had come to learn from them. After the service, Downs asked if anyone else wanted to speak. A woman came forward and said quietly, "We are happy to have you visit us. Now we know that the church in the United States is in solidarity with the people of Nicaragua."

As we sat in the tiny yard behind the church, suddenly plates of rice and



The Rt. Rev. Sturdie Downs, Bishop of Nicaragua, ministers to the diocesan jeep's ailing battery.

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meat appeared. Meat was 20 *cordobas* a pound, and when the standard minimum wage was 550 *cordobas* ($54 U.S.) a month, this was a considerable gift. When someone dropped a plate of food there were universal, but quickly stifled, gasps of dismay. As the sun set, darkness fell quickly. Like most areas in Managua, the barrio experienced almost continual electric blackouts and scheduled water cutoffs, due to the oil shortage and frequent *contra* attacks on power stations.

Upon our return to the hotel, Stough talked about his morning visit to a church in Puerto Sandino, a port city where people have work when ships dock, and there are very few ships these days. "I saw some kids at a table with a pile of something white in front of them. I looked closer and saw it was rice — they were cleaning it one grain at a time."

Stough not only met with average people, but had an encounter with the famous as well. Our hotel was the place where foreign and Nicaraguan dignitaries often met, and Stough found himself on the elevator with Foreign Minister Miguel D'Escoto, a Maryknoll priest. D'Escoto noticed Stough's clericals and they chatted briefly. As D'Escoto was leaving, he asked, "Bishop, will you pray for us?" Stough replied, "We pray for you every day. Will you please pray for us?"

Even a quick visit to Nicaragua gives a sense of how the war casts its shadow across every aspect of life. Billboards exhorted, "We will never surrender," men and women in uniform were everywhere, anti-aircraft cannon dotted the ridges of hills. Since the 19th century, the U.S. military has been in and out of Nicaragua like a revolving door. The revolution against Somoza lasted from 1977 to 1979 and the *contra* war has been dragging on since 1981.

Scars of war are everywhere — buildings pocked with bullets holes, people on the street in wheelchairs or crutches, an empty shirt sleeve or pant leg. The Sandinista government offers social services as it can, providing clinics, schools, literacy training, but 65% of the economy is diverted to the war, and resources are strained to the limit. Downs does what he can to supplement the government programs and help alleviate the hardship. Women at a church had asked one of our group for help in getting children's clothing and a set of curtains for the church. Downs, when he heard about the request, said, "Yes, the children must have clothes. But for curtains they can raise the money themselves." He added, with a smile, "They would not have asked such a thing if I had been there — they know my position."

"I am sure that we are united to Christ in his servant ministry to the world. A ministry that understands that in today's world you don't just give a man a fish. Even teaching him how to fish isn't sufficient. He must be enabled to comprehend the importance of sharing the fish." The Rt. Rev. James H. Ottley, Bishop of Panama.

We left at dawn to make the trip to Matagalpa. We left the hot, dry brown hills and fields around Managua behind and traveled up into the cool, lush green of the mountain forests. In the town of Matagalpa, our guide was Father Garcia, a former Roman Catholic Delegate of the Word who had left to become a deacon in the Episcopal Church. Garcia's nickname was "Monseñor" because of his dignified bearing and penchant for always wearing a cassock. Clergy in Central America often dispense with clericals — wearing vestments in the muggy heat quickly becomes uncomfortable. A native of Matagalpa, Garcia shared the lot of the people.

When he read the lessons during the service, he read slowly, with many pauses. "He doesn't have a lot of education," said Downs, "But he is a good man and he knows the people. If I send seminary graduates out here, they don't stay. I would rather lift up a man like him from the people."

The church of Espiritu Santo was in Barrio Sandino, which twisted its way up the side of a steep hill. Originally named Barrio Chorizo, it was a narrow place stuffed with houses. The church, in a small house donated by a parishioner, was basically four stucco walls and a tin roof. Frangipani hung from the altar; an embroidered banner, in English, said "God catches us all in his net"; and curtains, made of white plastic carefully trimmed and snipped to create a lacy border, hung over the benches that served as pews.

The second church we visited was Santa Maria Virgen in La Tuma, a tiny village in the mountains near Matagalpa, a coffee-growing region. We passed mules and horses laden with bags of coffee beans as we drove along the spine-shatteringly bumpy but mercifully unmined road to La Tuma. When we arrived, Garcia, who rode with us from town, went into the two-room cinderblock church building, grabbed a metal lid and began mightily banging on it with a stick to summon the parishioners. The church soon filled with children and a few women; because it was a weekday, most of the adults were working. Garcia apologized for what he felt was a poor showing, but Downs was pleased to see so many children. Like every other church we visited, the children knew the words to the hymns and chanted the responses. "Children are the hope of the church," said Downs. Sandinista patrols would pause outside the church to listen to the children's spirited singing.

We had to leave soon after but we could not say goodbye until a woman

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A Luta Continua– the struggle continues

by Barbara C. Harris



Counting the House

The Prayer Book Society, which bills itself as the largest lay organization in the Episcopal Church, not only has put lay deputies to the General Convention on notice, but it has managed to insult them in the bargain. The Society's president, a clergyman, alleges that many resolutions with extreme viewpoints are passed at the General Convention because "many of the laity attending don't fully understand the content or simply follow the directions of attending clergy." Most Episcopalians, he contends, are conservative traditionalists beset by a radical clergy.

In a recent press release decrying the lack of morality among the church's hierarchy, the Society has announced its intention to track and monitor the votes of bishops *and* deputies on key resolutions and other pieces of legislation at the General Convention. This will be done via a sophisticated computer program which the Society has developed. Their votes will then be reported to individual parishes, hometown newspapers, radio stations and television news departments. "It is important," PBS notes, "that those who vote radically are not allowed to hide within a faceless convention . . . that they understand when they return to their parishes, they will be held accountable by their friends, neighbors and families."

Can't you just see and hear it all now on the six o'clock news in Podunk? "This, ladies and gentlemen, just in from Detroit, scene of the triennial gathering of Episcopal eagles. Jenny Chigger from the Church of St. Judas Iscariot in the Vale has disgraced her parish and diocese by voting for the radical idea that almost 10 years after its official adoption, everybody in the Episcopal church should worship from the same Book of Common Prayer. Chigger's vote will probably signal the exodus of hundreds more Podunk Episcopalians from the pews of this avant garde denomination which, according to one traditionalist organization, embraces immorality and other ecclesiastical monkey shines. More on Ms. Chigger's outrageous behavior at eleven. Join us then."

The Society charges that "in the past some very silly and heretical resolutions have passed the Convention because the leadership" (brainless as well as faceless, it would seem) "wanted to please one or more extremist elements." Well now, I've attended the last eight General conventions and can't recall much in the way of radical legislation, let alone heretical. "Silly," yes — like a resolution to deny ordination to homosexuals while continuing to ordain them anyhow — but "heretical," no.

While the Prayer Book Society is watching everybody else via their computers and roving television crews (smile, you're on candid camera), it should be fun to watch the new 3-R bunch, Episcopalians United for Renewal, Revelation and Reformation. As reported earlier, this coalition opposes, among other things, the ordination of "practicing homosexuals and the normalization of homosexuality as an alternative lifestyle." If, as informed estimates suggest, as many as one in ten males (and a slightly less percentage of females) are homosexual in orientation, it would be interesting to know if Episcopalians United counts any gay men and lesbians on its board or among its membership.

According to the Prayer Book Society, the central question before the Detroit Convention will be a very simple one: "Will the House of Bishops and the leadership of the Episcopal Church be willing to take a firm stand on traditional moral values such as the sanctity of marriage, the separation of church and state and the divinity of Christ?" The church has already affirmed the first and somehow I thought the second was more of a political expediency, and the last a theological given.

With these two groups looking out for the interests of the church and everybody assured of back-home media exposure, we might see some interesting posturing as the House is counted. Counting the House is one thing, but the God of justice is the one to whom the House is ultimately accountable. ■

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Call it not love

by Roberta Nobleman

At one point in his life, T. S. Eliot could not seem to put pen to paper and complained loud and long to all his friends. They consulted Homer Lane, the American analyst, who advised: "Tell your friend Eliot that all that's stopping him is his fear of putting anything down that is short of perfection. He thinks he's God!" At first Eliot was furious. But then he sat down and wrote "The Waste Land."

I can sympathize with Eliot because this story has been milling around inside of me for the last four or five years, needing to be written down "perfectly." When I told author Madeleine L'Engle, she advised me to put it into a disguise through another character and thus protect myself. It was good advice at the time. I was not ready to write my confessions.

One of the early church fathers said that Mary conceived through her right ear, and I do understand that because there is a voice right now telling me to write my story. And perhaps it is Mary's — the powerful Mary of the Magnificat — who sits beside me now as my sister, and guides my pen, as I tell the story of incest with my Dad when I was a child.

It all began when I was about 7 or 8 years old, in England where I was born. My mother was evacuated to Oxford during the war and my father was away fighting, so I did not know him at all until 1945 when he retired from the army and began to run a small newsagent's store. My two brothers were born in quick succession. My mother was not well, but mostly I believe she was lonely and bored. So, on Wednesday evenings, she used to go to the movies alone, leaving the children with my Dad. Once my two little brothers were in bed, it all began and continued for about two years. Incest in a family rarely happens just once, for where sex is readily available at home, it's like drinking sea water — one is left with a raging thirst for more.

The key to all incest stories is secrecy. I was "Daddy's special girl" and this was "just between us"; besides, who was there to tell? Sex was never discussed in our house. I did not even know the name for what was happening to me, or even the parts of the body involved.

Church? Yes, I went to Sunday school. My mother went to church occasionally, my father never. But there I learned of a God who was also called Father, and I wasn't sure that I could trust Him either. I *was* sure that what Dad and I did in secret was dirty and wrong.

I used to have some comfort from a statue of Mary and I was envious of my Roman Catholic cousins. I remember looking longingly at those boxes that said "Confession," wishing that my church provided a little quiet place where you could "go tell." I know now, of course, that the average confessor of any denomination would be totally nonplussed in dealing with a little girl and her story of sexual abuse. And how do you tell father about father? He will probably tell you to confess it to Father.

I do recall sitting on the beach one day with my school friend, and I finally blurted my secret out to her. But she said her big brother did that to her, too. So, with the wisdom of 10-year-olds, we both agreed that was the way men were, and you just had to put up with it. I think it was sharing with my friend and the fact that we both laughed about it that enabled me tell my mother . . . and the abuse stopped. My father was furious. I shall never forget the anger in his eyes. Years later I realized how brave my mother was because apparently she said that if he touched me again, she would go to the police.

His response was, "They'd never believe her; she's only a little girl." And my mom told him that in that case, she would leave him and take the children with her. She didn't. She hung in there too.

Adolescence came and went. I don't believe it was any more traumatic for me than for anyone else except that my parish priest refused to let me be confirmed with the rest of the girls because I asked the wrong questions and refused to accept all the catechism! I was confirmed finally at the age of 17, but still questioning, as I do now, why my church seemed to view only men as made in God's image. I could never understand that the normative human experience is male. If I was a "son," or part of the "brotherhood of mankind," I certainly didn't have much of a say in that system. Even as a teenager I had a deep sense that somehow the Feminine Principle had been repressed and held down, used and abused in

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Roberta Nobleman is an actress noted for her performances of *Julian* and *Solo Flight*. She is currently appearing in a new offering, *All That I Am*.

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The author circa age 8

much the same way as I had been held down and forced to do things that were distasteful and frightening to me, denying my full humanity.

In all the years that followed I pushed the incest into the darkest corner of my soul. It was only recently when I started working on the one-woman show I perform as Julian of Norwich that healing began. Julian's understanding that "as truly as God is our Father, so truly God is our Mother" put me in touch with my deepest self — the Christ within me. I had already memorized St. Luke's Gospel and was acting it out all over the country, and this great cloud of witnesses for St. Luke's story spoke to me too! Simeon's words to Mary — the sword of the Spirit piercing Mary's heart laying bare the secret thoughts of many; the woman with the issue of blood who dragged her shame-filled body with its "tainted sexuality" from one doctor to the next for 12 years; or the bent-over woman whom Jesus calls from the women's section of the synagogue to come and stand in their midst and praise God; Mary Magdalene, sniffing out her perfumes and oils even through her tears and making her way to the tomb; not to mention all the nameless women who cared for children and cooked meals and scrubbed the floors of these early church homes, making it possible for the Gospel to spread.

Lastly I must mention the Rev. Jeannette Piccard, whom I am privileged to portray in the play "Solo Flight." Her persistent question, "Are women people?" calls forth obedience to the Holy Spirit that makes all else pale. Playing Jeannette has helped me find Roberta.

Four years ago I found myself a spiritual director who refused to accept that "it" (I couldn't even say the word "incest" in those days) had not hurt me. I was in therapy for two years. I think I can now call myself a survivor, not a victim, and it's a title I wear with humility and pride. The breakthrough came for me in January 1986, when after months of feeling cold and dry and what the mystics call the dark night of the soul, I finally sat down one Sunday after Eucharist and wrote my father a 12-page letter pouring out all the anger and bitterness of 33 years.

The next day I went to see "The Color Purple." That made me angry too, because the book was so truthful and simple and feminine. The film was patriarchal-Hollywood, in spite of the valiant acting by Whoopi Goldberg and others. So for Alice Walker, for Celie, *I stuck the letter in the mailbox*, and a great sense of exhilaration and release went through me: This is for you, too, all my sister and brother survivors, I thought.

Since then when I have shared my story in public and been approached by certain people afterwards, I have only to look at their faces to know why they come to me. The bonding between us must be something akin to holocaust survivors, or children of alcoholics.

It was the beginning of the prodigal daughter's journey home; I had come to my senses. I had said "No" to all the self-abuse, the loneliness, the terror.

This past year has been the most extraordinary of my whole life. There have been two trips to England. The first time I was not able to mention the letter. It lay between myself and my Dad like a great unspoken *hurt*. But in the following trip Dad and I did speak of the incest. It is very hard for abusers to do anything but deny what they have done, but forgiveness can happen when the humanity between people is restored. To my surprise I found that all the anger had drained out of me, like the pus from a very old wound. I found myself looking at my father with mercy not with blame. Sexuality is such a mystery — bound up with I love you, I hate you; you attract me, you repel me; I need you, I despise



The author portraying Jeanette Piccard in *Solo Flight.*

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you and, where families are concerned, the bonding of like and like is often overwhelming — my Dad and I are alike in so many ways.

I want to tell you what a great guy my Dad is, how proud I am of his courage and good humor, how funny he is, and warm and optimistic, how we used to act out plays together and he would write the most wonderful poems; how much I understand that the incest came out of his own terrible childhood, years of fighting in the Army, awful frustration and boredom when I was a child and he was trying to be a businessman, and also a real fear of death.

So why am I writing this? Because incest is a *sin*. It hurts deeply, tearing great holes in the fabric of any family life, creating patterns of behavior that make Jesus weep. Even as I write these words my fears drop away. One of these days I see my Dad and I holding one another, having a good laugh together, with nothing between us but the love God intended between father and daughter.

Jesus understood through knowing the Father, that in truth those who crucified him "knew not what they did." The sins of the fathers and mothers are passed down from generation to generation. Everywhere the ceremony of innocence is betrayed. Along with letting go of the anger comes the release of the blame, to oneself and to the other.

It's part of a life-long process. I'm still very new at this and understanding that the only justice/judgment resides with God alone is a fearful thing. Purification fills us with terror, as in the call of Isaiah, the call of Mary. Acceptance of the call is a terrible responsibility.

There is no hierarchy of suffering — this is not even something that happens just to women. When I finally shared my story with my own parish family (it came out of my struggle as a lay reader with sexist language), a fellow parishioner told his story of sexual abuse when he was a child. A man had taken him up on the roof of the apartment building where he lived, assaulted him, and then held him over the edge of the roof making him promise never to tell — or else — a real pinnacle of the Temple experience.

When I performed "Solo Flight" at a seminary and we discussed afterwards whether Eucharist could ever be an act of "tender, loving defiance," I shared my story. The only Black seminarian came up to me afterwards to say that he too shared "my secret." It was the first time he had told anyone, and he said, "I'm going to be ordained in six weeks, how can I be a priest like this?" I hugged him and tried to assure him that this was a gift that he could bring to the priesthood. Given the statistics on incest, one in 10 children are abused. In the average congregation on a Sunday morning there are bound to be people who carry this hurt around inside them. We have all heard sermons on homosexuality and abortion; have you ever heard one on incest? Was it a really hot topic at your last diocesan convention?

As Mary sought out Elizabeth, so the wounded healer, ordained or not, can bring compassion and understanding to the hurt person. The tacit agreement for hundreds of years of church history was "If we don't talk about it, it can't be happening." St. Paul told women to keep silent in church. One of the things we have kept silent about is incest, and it happens in the nicest of families. Good church-going Episcopalians abuse their children just as much as anyone else. I think that one of the great advantages of having more female leadership in the Episcopal Church will be a prophetic call to deal with this great injustice. A woman bishop would help. A practical way to do this, and a creative approach, would be for the Episcopal Church to lay out the money to do a big nationwide TV special on incest and to follow up with a phone-in for children and adults at an 800 number so that people would have a chance to tell their stories.

The Episcopal Church is singularly qualified to pilot this project. We began with a quarrel with Rome over marriage and sexuality, and in the present furor over women priests, we are dealing with fundamental sexism. Yet in our very reserved Common Prayer Book way we can do some uncommonly good things. I'm a very proud Episcopalian, and I think we are equipped to accept the challenge. I do not think we can afford to leave this deeply spiritual matter to social services and secular psychology. The church has understood that abortion is church business. Why not incest? ■

Resources

Incest survivors seeking help should check the crisis hotlines in their local telephone directories for listing such as Child Abuse Hotline, Rape Crisis Center, Women Organized Against Rape, Battered Women's Center, etc.

For lobbying and public advocacy, The Justice Campaign has been organized to secure public funding for abortion for vistims of incest and rape. Among those serving as convenors are Bishop Walter D. Dennis, Episcopal Suffragan of New York; and Bishops William Boyd Grove and Leontine Kelly of the United Methodist Church. The Episcopal Women's Caucus is a sponsor of the group. Deborah J. Barrett, Esq. in Washington, D.C. is coordinator. The group's phone number is (202) 638-1706.

For General Convention legislation watchers: The Episcopal Women's Caucus will be sponsoring a resolution on domestic violence.

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The Used Woman

by Sharon Swedean Muhlenkort

Read John 8:1-11

A woman holds a water jug and wears a long skirt and shawl. The shawl is over her head at the beginning, around her shoulders by the end. She speaks:

This morning when I was on my way, he wanted to talk with me. And he said he wanted to lie with me.

I did what I always do.

I did what I learned to do with my father.

I pretended I was somewhere else, and hoped that it would go quickly.

And when they found us there, when they caught us, they took me with them.

They took me with them to the temple area and they made me stand there with all those people. They told everyone what I had done.

I hated whatever it was within me, whoever I was that caused this to happen. I wished I was dead. I longed for them to throw the stones and to do what I deserved.

Then this man there — this man that they called Jesus, he got angry with them. He got angry and they went away.

I was left alone with him. I was afraid for what he might want from me.

But then he said, "Woman."

And there was a softening in me, a softening that made me hope he might forgive me. And so I looked up at him — looking into his face.

But when I saw his eyes I did not see forgiveness. When I looked at him and he looked at me, I knew that he saw more in me. He saw parts of me that I had never shown anyone.

He saw a part of me that I never knew existed. He saw my hope. He saw my ability to love.

And then when he said, "Go, but avoid this sin," I knew what he meant. I knew I was to avoid this sin of letting someone else use me. This sin of just going along with whatever somebody else wanted. Just cooperating. I did it this morning when that man wanted to lie with me. I just went along. And when they came, when the scribes came, I just followed them. I followed them into the temple area.

Not once did I stop and say, "Don't do this." Or, "I don't want to do this."

I just went along with them. And everyone looked at me with such hatred. And I believed that too — believed I was what they were telling me I was.

When Jesus looked at me he saw my goodness. He saw parts of me that I had never paid attention to. He gave me the freedom to use those parts of myself . . . to believe that I didn't have to let them do to me what they wanted to do to me. I don't have to let someone else decide who I am or what my life means.

Oh, do you know what it reminds me of? It reminds me of that story of the people — you know, that story about the Egyptians who told them that they were slaves. If they had believed that, they never would have left for the promised land.

I've got to tell my friends — I've got to tell them.

Tell them how he looked at me — tell Rebecca and James. We don't have to be what they want us to be anymore! ■

Sharon Swedean Muhlenkort is a free lance writer based in Berkeley, Ca., where she is working on her master's degree at the Franciscan School of Theology. The above was first published in *Daughters of Sarah*, Jan./Feb. 1987

Incest statistics

— Studies suggest that about 40 million Americans, about one in six, may have been sexually victimized as children. This includes 25% to 35% of all women, and 10% to 16% of all men.

— Immediate effects of sexual abuse include sleeping and eating disturbances, anger, withdrawal, and guilt. Some children also exhibit sexual preoccupation and have numerous complaints — rashes, vomiting, or headaches — without medical explanation.

— About 50% of women survive incest without long-term ill effects; 50% do not.

— As a group, women who were sexually abused as children have lower self-esteem than others, and are more anxious, depressed, and guilt ridden.

— Since girls in our society are abused more commonly than boys, perhaps it's understandable that women, as a group, have lower self-esteem than men.

— Girls who are abused are more likely to be later victims of rape or attempted rape. Boys are more likely to become aggressors.

— Most sexual abuse occurs to those between 9 and 12, although 2-and 3-year-old victims are not uncommon. Victims are most traumatized if their abuser is between the ages of 26 and 50.

From "Shattered innocence"
***Psychology Today* 2/87**
Quoted in *Daughters of Sarah*

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Namibia, ground of hope

by Nell Braxton Gibson

Namibia, a nation bordering South Africa, has for years been a battleground for the conflict between the South African Army and SWAPO (Southwest African People's Organization), a group fighting to free Namibia from South African domination. As an observer for the Partners in Mission Consultation, I went last year to visit two dioceses in the Church of the Province of Southern Africa — the Diocese of Johannesburg and the Diocese of Namibia. The following is an account of my travels through the war zone in northern Namibia, where I witnessed the work of the church and experienced the hardships endured by those who struggle to survive in the area.

The Diocese of Namibia encompasses 1 million people — 90,000 of whom live in the northern part of the country. The diocese stretches beyond Namibia's geographical boundaries into southern Angola.

Late in October, we arrived at Odibo on the Angolan border, and spent the next four days there. On our first day, the Rt. Rev. James Kauluma, Bishop of Namibia, quickly involved me and my traveling companions in the life of the local church, St. Mary's. That day, he and Bishop Eustace Kamanyire of the Diocese of Ruwenzori in Uganda confirmed 200 persons. Just before the service, Bishop Kauluma told me to prepare a speech bringing greetings from the Episcopal Church in the United States to the 1,500 people assembled in the church. He then asked Kamanyire to preach the sermon. When asked what the text of his impromptu sermon should be, Bishop Kauluma replied, "Whatever the Lord puts in your heart."

Odibo was the first missionary station established by the Anglican church in Namibia in 1924. By 1979 the war between Namibia and South Africa had resulted in the destruction of the grounds, the pipe lines and all electricity. We lived there without running water, electricity or newspapers. We would have been completely out of touch with the rest of the world had it not been for the small portable radio which Bishop Kauluma brought and turned on each morning as we ate breakfast.

The grounds at Odibo tell a story of a once beautiful place with flowers, trees, a seminary, a school and a well-run hospital. Today all that remains are sealed wells, bullet holes and the rubble left by the bombing which took place there. In a touching tribute, a sparsely furnished parish house wall displays a black and white photograph of former Presiding Bishop John Hines.

Archdeacon Philip Shilongo is the only priest brave enough to remain at Odibo, carrying out a remarkable ministry with his wife, Penny, and daughter, Lilly, and various orphans and homeless people whom the Shilongos have welcomed. Everyone adheres to an imposed 7 p.m. curfew. In the midst of the desolation, the Shilongos' hospitality is quite moving. I remember one night in particular when the heat was nearly unbearable. Another visitor, Father Geoffrey Moorgas, who was sharing one of the two bedrooms in the archdeaconry (the other being occupied by the bishops), asked if he might take his mattress outside and sleep. He was told he could not because it was too dangerous. The next morning we discovered that because they had given up their rooms to us (Lilly Shilongo and I shared a room in the guest house), the women — including Mrs. Shilongo — had slept outside. They continued to do so during our entire stay there.

At night South African soldiers could be heard around our sleeping quarters — their guns and rifles sounding as metal hit against metal. We heard them emptying their spent shells upon the ground, heard the weight of their boots against the hard earth. We listened to their muted conversations and were sometimes caught off guard as their raucous laughter pierced the still night air. Airplanes patrolled the border during the night and helicopters patrolled during the day. In the midst of it all — in the midst of us all — was the unmistakable assurance and presence of God. The experience was moving, powerful, amazing.

Nearby where we lived there remained a small reservoir with the only available water for people in the area. On the day we went to the reservoir, many people had spent most of the day walking to collect water for drinking and cooking. A pig lay bathing in it, cattle drank from it and we were told that South African soldiers came and bathed in it. When the reservoir runs dry — which does not seem a long way off — there will not be any water left in the area.

Nell Braxton Gibson is assistant to the Bishop of New York and is a member of the Executive Council of the Episcopal Church. She traveled to South Africa at the request of Presiding Bishop Edmond Browning.

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Nell Braxton Gibson

The war zone is intensely hot and dry — Namibia's north is almost entirely desert. The heat can be so stifling and the dust so thick that one has to keep gum or hard candy in the mouth in order that the throat does not become too dry to breathe.

No signs mark the roads — there really are no roads. Bishop Kauluma directed his driver over sand, following previous tracks or making new ones. He knew which way to go without a map. A few years ago this route was filled with land mines. Five of us traveled through the desert in a five seater truck with a flatbed in back. As we drove we picked up people all along the way, dropping them off as we reached their destinations or carrying them with us to the church service we were headed for. As we stopped to pick up passengers we could see the pride on the faces of the people when they realized it was their bishop offering them a ride. Once in a while we overheard the youngsters whisper to one another, "It's our bishop!"

Bishop Kauluma is a remarkable human being. He is deeply spiritual and lives out the strength of his convictions to the fullest. He has a quiet manner and regal bearing. His people hold him in high esteem and he loves them without exception. His sense of ministry comes from his own profound understanding of what it means to minister to people — be they young, old, well-to-do, poor, black, white or colored. At St. Mary's Church, when nearly a hundred small children under the age of five crowded into the crossing to witness the service, it was Bishop Kauluma who patiently gathered them several at a time and sat them lovingly around the freestanding altar. When he had finished there were three consecutive circles of children and infants seated close to their bishop. During the Offertory of the same service, Bishop Kauluma left and returned with glasses and cold water for Father Moorgas, Bishop Kamanyire and me, explaining that it was too hot for us to attempt to sit through the service without water because we could easily become dehydrated in the intense heat.

In Onekwaya we visited a new missionary school which replaced the one destroyed at Odibo. The school is the result of funds made possible by the Dioceses of Hawaii and Alabama. Students must walk for many miles to attend the school. This year for the first time both breakfast and lunch are offered. Parents pay so much of their salaries for tuition that they cannot afford to feed their children more than one meal a day, so the school has taken the responsibility for the other two meals which are prepared outside under a large tree.

At Engela we visited the Lutheran hospital where there are 200 patients, 14 nurses and eight midwives. The only male we encountered during our visit was the x-ray technician. Many doctors are fearful of working at Engela because it is on the Angolan border. The nearest doctors are 70 kilometers in one direction and 90 in the other. The area is filled with Angolans who come across the border bringing tuberculosis with them. The hospital has no running water and what medicine there is could easily fill a small eating table.

We visited with Lutheran Bishop Kleohpas Dumeni whose brother had been murdered at the Angolan border three weeks earlier. He spoke to us of the need to continue the strong ecumenical ties which exist in Namibia and of his support for the ministry of women and of laypeople. He, too, is a gentle, committed human being full of strength, patience and understanding.

Namibia is an armed camp in many respects. One cannot drive anywhere without encountering soldiers with rifles. On the roads leading in and out of the cities we constantly passed convoys of armored tanks and trucks filled with armed soldiers. At one stop only a barbed wire fence separates Angola from Namibia. On the side facing the Angolan border stands a South African tower staffed by armed soldiers. On the other, not 50 meters from the tower stands a Namibian elementary school. We were told that when SWAPO attacks the army base, soldiers turn their guns on the school children.

As we traveled through this incredible territory with Bishop Kauluma, he explained how important the church building was to the people. He said that in times of great despair and frustration, people can look and see the church and have hope. We were told of one group of people newly arrived in an area who said to one another, "Before we build our own houses, we must first build God's house."

On our last day in the north, Bishop Kauluma took us to the area where he grew up. After explaining how the people live, gather corn, store it, grind it for meal and cook it, he showed us his newly built home and introduced us to his relatives. As we were about to leave he walked out onto a small plateau which looked over the vast expanse of desert stretching to meet the blue horizon. He reminisced, "When I

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Namibia: A century of resistance

• Namibia has been enslaved by outside powers for more than 100 years, first by Germany, then by Britain, which turned over control to South Africa to administer as a "trust territory."

• In 1966 the United Nations voted by a massive majority to end the trust mandate and ordered South Africa to leave, aware of its systematic violation of human rights in Namibia. South Africa's response was increased militarization, with 80% of the population now subject to martial law.

• Namibia is among Africa's most Christian countries; some 75% of its people are active members of congregations. Lutherans make up more than half of Namibia's population, followed by Roman Catholics, Anglicans, Methodists and other denominations, all active in their support for independence from South Africa.

• Individually and through participation in the Council of Churches, Christians are also remarkable for their ecumenical attitude to the theological and socio-political problems presented by Pretoria's occupation. When Anglican Archbishop Desmond Tutu visited in October, 1987 he was warmly received by churchpeople of all denominations, both in the war zone and in his travels throughout the rest of the country.

• In recent years, church and government have been at loggerheads. The churches have issued joint statements on torture and have upheld the people in their struggle, for which they have been punished. Two Lutheran printing presses have been blown up, the Council of Churches offices have been ransacked and set on fire, churches have been burnt down, and church members, including pastors, have been killed, tortured, imprisoned without trial. Bishop Kleophas Dumeni of the Lutheran Church in the north, was one of several church people whose name appeared on a death list. Anglican bishops have been expelled, church leaders and workers have been refused passports, and at times imprisoned for their stand against the occupation.

Namibian Christian Communications Trust

was a boy, I had only to know the names of my cattle and the color and number of my goats. I had no knowledge of anything outside this small world."

When I asked how he had learned of other things, he said that one day a visitor had come to his village and told him he could make money if he learned to read numbers. By reading numbers he could get a job in the mines where the men were known only by the numbers assigned them. So Bishop Kauluma had gone to the missionary school at Odibo to learn to read numbers. At this point in the story, feeling perhaps that he was becoming too nostalgic, he turned and with a marvelous twinkle in his eye, said, "But you know these missionaries — once they get hold of you . . ."

Remembering Namibia and especially Odibo, I am reminded of a lovely homily New York's Bishop Paul Moore gave during a staff Eucharist, concerning Aelred of Rievaulx. In speaking of the peace Aelred found at Rievaulx — a peace which had been lacking in his life — Bishop Moore said that each of us carries a special place within us which is sacred to us. It may be a place like the Cathedral at Chartres, or a monastery, or the place where we were born or simply a place where we have felt the intense presence of God. As he spoke, I realized that special place deep within me is Odibo. ■

Nicaragua. . . *Continued from page 16*
ran to a house to bring us glasses of freshly-squeezed juice. Whatever people had, they would share with us. On the road back to town, there was suddenly a sharp crack off to the right. After a moment, Stough said, "I've heard that sound too many times not to know what it is — that's gunfire."

There was a definite sense of living life on the edge in Nicaragua. Despite this, everyone we met was cheerful, friendly, ready to laugh and share a good joke.

A tireless and thoughtful host, Downs was eager to show us as much as possible during our short stay, ably assisted by volunteer drivers Isolina and Alvaro. He deeply loves his country. But, he said, "I worry about the future sometimes." However, no matter what divisions have been caused by the war and economic difficulties, he talked about the church as being part of a healing process:

"I believe the church has got to include everybody — rich people and poor people. The church has got to stand for justice and peace, for the rights of the people."

When asked if he believed in the ordination of women, he said emphatically, "Yes, I have no problem with that. In fact, I find women more dependable than men. If I ask a man to do something, I get a lot of excuses. If I ask a woman, I know she will try with all her power to get it done. I don't even have a problem with a woman bishop."

The day that our group was leaving, he took us to Lake Jiloa, a park outside Managua. Downs sat quietly under a palm tree as we swam. As we were leaving, he looked out over the lake and said, "This is my favorite place. I come here to think. It helps me."

(Part II — Executive Council meeting and the work of the church in Guatemala in the May WITNESS.)

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Short Takes

Redemption in '88?

As one scandal after another unfolds, it is clear that President Reagan presides over one of the most corrupt administrations ever. Whether measured by the ranks or sheer numbers of officials who have come under ethical suspicion and criminal investigation, the amount of sleaze is awesome. Precise comparisons to the Grant, Harding and Nixon Administrations aren't possible or necessary. The Reagan Administration rivals them all for official lawlessness, contempt for law, and playing loose with the truth.

Yet, where is the outrage? The President greets each new disclosure with silence. The Attorney General is in no position to hurl ethical stones. Even those who seek the White House next year, Democrats and Republicans, seem subdued in their criticism. These silent voices scream their own message, the wrong message. . .The absence of condemnation by the White House cannot be excused on grounds of loyalty. Failure to condemn can only be read as tacit acquiescence. And why are the Presidential candidates quiet? Aren't they offended by talk of pardons? Will they pledge the ethics act and defend the independent counsel law? Despite the fog of apathy that surrounds these disgraces, Americans surely want cleaner government. It is now up to those who seek leadership positions to turn the shame of 1987 into the redemption of 1988.

***The New York Times*, 1/3/88**

Contras R Us

Did you see the ad for Toys R Us in yesterday's paper? Right next to the special on form-fitting diapers was one for a video game called *Contra*. "Become a Freedom Fighter and battle for your beliefs," the ad read. "Ages 6-up."

Clark DeLeon
***The Philadelphia Inquirer*, 3/11/88**

Quote of note

There is nothing more horrifying than stupidity in action.

Adlai Stevenson



Panthers ditch Medicare

The Gray Panthers — a network of more than 70,000 Americans working to improve the quality of life for people of all ages — have called for the elimination of Medicare in favor of a new comprehensive National Health System. Maggie Kuhn, above, national convenor, explained that 37 million Americans — mostly the young and the old — have no health insurance at all. Because of their inability to pay, critically ill patients are being turned away from hospitals daily, many of them to die.

Even those with Medicare, Medicaid, or private coverage are never completely protected, she said. A severe extended illness can still wipe out a lifetime of savings — and the President's so-called "catastrophic illness" insurance program barely begins to solve the problem.

A National Health system is the only way Americans of every age will ever be guaranteed the quality medical care which is their right, Kuhn said.

Gray Panthers pamphlet

Women bishops pre-Lambeth?

Participants at a recent conference at the Episcopal Divinity School on women bishops in the Episcopal Church have vowed not to wait for a world-wide meeting of Anglican leaders next summer at Lambeth before seeking the election of women candidates. Bishop H. Coleman McGehee, Jr. of Michigan invited advocates of women bishops to organize an election campaign as his diocese prepares to elect his successor in May. And the Rev. Carol Cole Flanagan, president of the Episcopal Women's Caucus, urged that women be proposed in all five dioceses that will choose bishops before Lambeth, including Iowa, Southern Ohio, New York, Pennsylvania and Michigan.

Inside the American Scene, 2/5/88

Creative minds have always been known to survive any kind of bad training. — Anna Freud

Why cry in wilderness

The ancients tell the story of a great-hearted soul who ran through the city streets crying, "Power, greed, and corruption. Power, greed, and corruption."

For a time, the attention of the people was riveted on this single-minded, open-hearted person for whom all of life had become focused in one great question. But then everyone went back to work, only slightly hearing, some annoyed.

One day a child stepped in front of the wailing figure on a cold and stormy night. "Elder," the child said, "don't you realize that no one is listening to you?"

"Of course I do," the Elder answered.

"Then why do you shout?" the child insisted, incredulous. "If nothing is changing, your efforts are useless."

"Ah, dear child, I do not shout only in order to change them. I shout so that they cannot change me."

Joan Chittister, OSB
***Foundations*, Vol.III, No.3**

Punctuality's shortcoming

The habitually punctual make all their mistakes right on time.

Laurence J. Peter

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Suffering. . .*Continued from page 13*

solace. Elaine suggests that citrate of magnesia might be more helpful at this point, and that her sister could bring me some.

As they roll her off to dialysis I give a thumbs up sign. "We're going to make it; we're fighting this pain together."

"One difference," she says. "You're here because you chose to be here. I had no choice."

Her comment provided substance for my meditation that day. Frequently peace activist sisters jailed for non-violent protests at nuclear sites have told me that they have heard the same words from sisters of color. Can we bond in spite of the difference and be healed together in the struggle? How can we work at change to achieve justice for those who have no choice?

As WITNESS deadline looms, my doctor finds me somewhere under articles to be edited and proofs to be read. "I hurt my back; I'm not brain dead," I explain. He grins and sets the release date.

Just as my discharge day neared, Elaine received a phone call from her husband with the shocking news that his mother had collapsed and died at a church service. It's my family, too, now and we say the 23rd Psalm through tears. A barrage of family calls weaken her and she begins to hyperventilate. I ring for help. Suddenly Elaine is moved to an intensive care unit. I struggle from bed for a hug. We vow to keep in touch and have lunch after we've both recovered.

When I made my re-entry into the office Jan. 6 — my Epiphany too — a big "Congratulations" sign hung over the door. I accepted it, if only for managing the "forever" flight of stairs which had kept me working at home until then. Everything disabled activists Nancy Chaffee and Jane Jackson and Cyndi Jones have been saying in THE WITNESS became true of my life.

Of course, all items desperately needed were one inch out of reach; bathroom doors would not accommodate my walker; more places than I had ever dreamed were non-accessible; and grocery shopping was a back-breaking experience. God bless friends, neighbors, and WITNESS "family" for seeing me through.

I would mentally award myself the Olympic gold after my first shower, first shampoo, first non-TV dinner, as I graduated from walker to cane to brace only. Spending Christmas away from the gathering of our family clan in Louisiana especially took its toll, as did grieving over the deaths of my friends, Jan Pierce and Brooke Mosley, whose funerals I brokenheartedly hobbled to within seven weeks of each other.

Winter has been cruel in the Diocese of Pennsylvania. My thoughts have ranged sorrowfully between Bernice Reagon's words, "They are falling all around me, the strongest leaves of my tree" . . . and Coleridge's "a thousand thousand slimy things lived on and so did I."

Still, spring nears, and lunch with Elaine moves closer to reality. As Easter brings its message that Christ has triumphed over suffering and death, my prayer is that there may be hope for the butterflies — and for all God's slimy critters as well. ■

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Letters . . . *Continued from page 3*

record straight here!

When *My Quest for Reality*, her autobiography, was published, Scudder was 91 — long beyond her years as a Wellesley professor and *agent provocateur* for Christian Socialism. "Mortifying experiences teach me all too often how dim is the light of Time in which my old mind moves." Yet her "old mind" was still quick to insist that Christians dare not evade the tension between tradition and change, continuity and revolution. Were she with us today, I wager she would be taking groups of students to Central America, still stubbornly refusing to blunt reality with euphemisms.

She once claimed that General Convention almost drove her to the Quakers, but her presence drew standing-room only crowds to programs set up by the Church League for Industrial Democracy at the 1919 Convention in Detroit.

Scudder, of course, could never be a Deputy; but like many women of her day (and since) she played a vital role in church affairs, both from behind the scenes and in the spotlight at such "unofficial" church gatherings. Unfortunately, history books concentrate on "official" happenings, so Scudder and other women had all but disappeared from our collective memory until Mary Donovan ("The Feminist Dimension of the Social Gospel," February '87 WITNESS) and a rising generation of historians of women came along. Hurrah for them, and for ECPC and THE WITNESS for keeping Scudder's name alive in the award.

Pamela Darling
General Theological Seminary
New York, N.Y.

To reprint Teska

I liked Bill Teska's article in the February issue about his interactions with Konstantine Kharchev, the USSR's Councilor for Religious Affairs. I remember his conversation about the visit

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in Moscow and how excited he was about seeing him and having the interview. Teska gives good insights into some of the changes that perhaps are coming about as a result of Gorbachev's leadership. It is an effort to correct the mistakes of 50 to 60 years of bad leadership. Could the Conner Center have permission to reprint the article in our newsletter in the near future?

Thank you for your continuing good work in a number of areas, including that of informing us about religion in the USSR.

The Rev. Don Nead
West Lafayette, Ind.

(THE WITNESS has reprinted its issue entitled, "God and Mother Russia" (11/86), and added the Rev. William Teska's interview with Konstantine Kharchev as an update. It is now available at $1.50 — see description in ad on this page. — Ed.)

Ups the ante

I would just like to take this opportunity to thank you for the chance to receive the magazine at limited income rates while I was a student and last year as a Volunteer Corps member. I can now afford the full subscription price and hope that some day I will be in a financial situation to be able to be a sustaining subscriber so others may have the same opportunity I was given. Thank you!

Diana Schryver
Washington, D.C.

Learning Center fans

I want to thank you for the donation of THE WITNESS that you have made to our Learning Center here at the Iowa State Men's Reformatory. This gift will be greatly appreciated by all of our students, clerks, and faculty in the years to come. Our best regards to all the people in The Episcopal Church Publishing Company who helped to make this donation possible.

Dr. Byron H. Thomas
Director of Education
Anamosa, Iowa

BROTHER
For Steve

The fifth greatest of all
was shadowboxing on our beds,
you swinging a haymaker,
me flopping in feigned agony,
then rolling and whipping out a jab,
you falling and groaning.
We did it for hours.
Or, at least, until Dad rumbled
from the rec room, "Hey, you guys,
get to sleep."

The fourth greatest
was building the tree fort
down by the creek,
wielding axes and hammers
with Boy Scout finesse,
standing back and admiring
our three-tiered fortress.
Plotting strategy
for taking over the world.

The third was ripping down
the mountain trails together,
racing, edging, yodeling, screaming,
careening down upon Mom and Dad
(in full snowplow saunter),
and pulling up short
in a snow shower.

The second was watching you
in your Navy whites,
taking vows
with the woman of your life,
you holding the emotion
steady on course.

But the greatest of all is now,
you nearby,
so eager to talk,
to laugh,
to remember.

— Mark R. Littleton

Monthly love message

I look forward to each WITNESS — I generally read it cover–to–cover the day it arrives. It's a welcome renewal that the message is love one another. Keep up the spirited good work you're doing.

Virginia Vockel
Lincoln, Mass.

Back Issues Available:

- **God and Mother Russia:** Major articles by Sovietologist Paul Valliere, Bill and Polly Spofford, Mary Lou Suhor on their visits to the U.S.S.R. in 1986; includes statistics on major religious bodies in the U.S.S.R. and on Soviet women. Also contains Dr. John Burgess' assessment of the 1986 Human Rights seminar sponsored by the National Council of Churches in Moscow. 28 pages.
- **Eleven myths about death:** Lead article by the Rev. Charles Meyer discusses: Pulling the plug is suicide/murder; To die of dehydration or starvation in a hospital is inhumane; Dying is 'God's will'; Where there's life, there's hope and seven other myths about death which serve as impediments to decision-making concerning life support systems. In this issue also: the Rev. Glenda Hope's reflection, Why fast for Lent — or anytime.
- **AIDS: The plague that lays waste at noon,** plus articles on the rights of gays and lesbians in church and society. Authors include John Fortunato, Zal Sherwood, Anne Gilson, Dom Ciannella, Madeline Ligammare.

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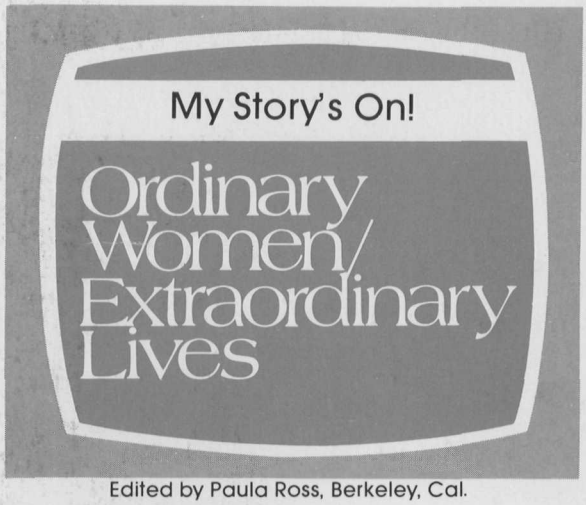
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VOLUME • 71 NUMBER • 5 MAY 1988

THE WITNESS

RACISM



Norman Faramelli

W. Hazaiah Williams

Manning Marable

Judith Myrick

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Letters

Humanism's many faces

While Joseph Fletcher's argument in "Humanism and theism: A conflict?" (February WITNESS) is excellent as far as he is able to carry it, I would like to add a dimension.

To begin with, I agree with Fletcher about theism. Indeed, I might even phrase it stronger. "Either God is ethical or God can go to hell!"

My problem is with Fletcher's humanism. As he notes, "The distinctive American contribution to ethics . . . is the marriage of pragmatism and humanism." The problem is, Whose humanism?" Humanism is just as divided into camps as theism is. And, just as the most Liberal theists are somehow clouded together with the most Fundamentalist, so too are the most Internationalist humanists confused with and embarrassed by "jingoist humanists."

"Humanist" is a nice, abstract sounding word that unfortunately exists only in actual humans with all of their flaws. I would argue that Fletcher might have done better to replace it with "Americanist" because that is the kind he is. Reread in such fashion, he would seem to suggest that the pragmatic is what is good for America. It's almost enough to make Ronald Reagan sound good!

Since humanism only exists in individuals who have been influenced by the gods of their various cultures, we are right back in the same mess that Fletcher noted about theism. The godites seem to win even under the seculars! A conflict? No! They agree!

What might be possible and actually pragmatic? Division of power by race and even by sex, both nationally and at the United Nations, might allow some consensus as to what is needed by helping cancel out some of humans' more obvious stupidities. (Why not have a really good fight while we're at it?)

I would even point out that most of the problems that THE WITNESS says it is concerned about would seem amenable to such solution.

John Kavanaugh
Detroit, Mich.

Supernatural rejected

It seems as though Joseph Fletcher has thought quite a bit about humanism, but like so many writers he is afraid to take the bull by the horns and face the fact that humanism is the rejection of the belief in the supernatural being, or entity, if you please. No matter how you look at humanism, no matter how you twist and contort words, the humanist will not accept the idea that there is any other force or factor that rules, decides, and solves man's problems than his own logical sense, based to a large extent on experience and study, and a realization that the immutable laws of nature rule the world's activities. As Robert Ingersoll said so succinctly many years ago, "There are no rewards or punishments, only consequences."

It is the wish of this humanist that Christians would face the above fact and cease trying to find a common basic theological connection between the two, because the supernatural and the natural are as far apart as two things can be, and all the efforts to unite them under one heading are the greatest exercise in futility that is imaginable in the human mind. We understand and can appreciate the efforts of those who are motivated by the highest goals and ideals, but nevertheless must forcefully state that a union between the two beliefs is not possible as things are now.

The Rev. Jean Bertolette
Yucca Valley, Cal.

Fletcher responds

John Kavanaugh's adjectives (epithets in some cases) are lively but I fail to understand his far too cryptic points. "Jingo humanists" for example, is a totally novel and arcane grouping, at least to my knowledge. In any case, the only serious issue among humanists is whether religious humanists (who publish a quarterly) are an acceptable form of humanism or that secular humanism only is proper. I would want to defend the secular viewpoint.

I would like to protest Jean Bertolette's idea that I am afraid to recognize that nontheist humanism and religious humanism are mutually exclusive. Even in the portion of my paper which appeared in THE WITNESS, their incompatibility was plainly expressed.

What is practically important is that religious and secular humanists are often in agreement in ethical decision making, and that this is true also of Christian input into the process. I would reject that there is any validity in the notion of "Christian ethics" just as there is none in "Islamic ethics" or Jewish astronomy. These different religious presuppositions are indeed different, but they figure in what philosophers call meta-ethics, not in practical decisions about what ought to be done. Hence it is that Jews, Muslims, Christians, and atheists can all agree on the basis of common values that this or that course of action is the most humane one open to the decision makers. Thoughtful human beings do not disagree on the level of actual moral choices — only when they bring up (if and when they do) their different metaphysics and speculation of a "religious" kind.

Joseph Fletcher
Charlottesville, Va.

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Can gays be faithful?

In response to Malcolm Boyd's article and follow-up letter (December) concerning his "committed" gay relationship, I would like to say that my only significant contact with gays presented a much different picture.

While in college I worked at a dinner-theater resort. Of the more than 90 men employed there, I was one of four who were straight. During that time, I saw no evidence of monogamy among the gays. In fact, it became difficult to keep up with the constantly changing relationships. Nor were they even discreet; it was not uncommon to find gays having sex in public places — I don't just mean the restrooms. In addition, I was treated as "fair game," undergoing a fair amount of harassment from would-be suitors.

I would like to think that this was an isolated pocket of predators, but gay friends of mine, including a minister and now-celibate priest candidate, lament that this is the norm. Even the 24-year-old homosexual in my Clinical Pastoral Education group admitted to "well over 100" different sex partners in his brief life. Ironically, he claimed to be limiting the number, having had "less than a dozen" in the last year.

I hope you see why I, and presumably others, are skeptical about "committed" gay relationships, finding it difficult to imagine, much less condone them. My gay friends don't have them, nor do they know many that do.

Keith N. Adams
Sewickley, Pa.

Boyd Responds

Keith N. Adams raises two significant points: (1) Are gays "sexually promiscuous" as a social entity, indeed, scandalously more so than heterosexuals? (2) What does this mean?

When I was in college, I joined one of the leading fraternities on campus, a chapter of one of the top national Greek organizations. I saw few "committed" heterosexual relationships outside of a few couples who were pinned. The young, sexually active, heterosexual men showed no evidence of monogamy. To use Adams' own words, "it became difficult to keep up with the constantly changing relationships." Nor were they discreet; it was not uncommon at fraternity parties, to which members brought female dates, to find these couples having sex all over the place, *including* the restrooms. Was I treated as "fair game" by some of the hot dates? Sure, I underwent a fair amount of harassment from would-be female suitors who did not know I was gay.

At the time, I was celibate, and as a gay man I felt an outsider in midst of a lot of hot heterosexual sex action. Closeted, I had an awful image of homosexuality (akin to leprosy) and had not yet defined myself sexually or any other way. My self-esteem was low, for I had no inkling of what "gay" could mean positively and creatively, or that I would ever be able to feel good about myself, know myself as a part of a loving relationship, or be truly open as a human being.

I've lived my 65 years (33 years as an ordained Episcopal priest), within a majority heterosexual society. Monogamy and celibacy have not been as commonplace in my observation as, say, pasteurized milk, shredded wheat, Marlboros and McDonald's. Formula fiction *cum* sex (Jackie Collins, Krantz, et al) are widely accepted ingredients of the cultural stew that includes such heterosexually-oriented magazines as *Playboy* and *Penthouse*, as well as heterosexually-oriented TV shows like *Dallas*. Role models of U.S. presidents and others in high places reveal non-monogamous heterosexual sex lives about as secret as a nuclear plant in Israel.

It seems as unfair to underscore non-monogamous homosexual relations while conveniently ignoring non-monogamous heterosexual relations as it is, for example, to single out edicts against homosexuality in Leviticus while ignoring those against wearing red or eating shrimp.

Of course, there has been an absence of homosexual monogamy, although multiple sex partners and unsafe sex are rapidly vanishing in the face of AIDS. Before the emergence of gay identity in a social sense — accompanied by gay books, magazines, media and role models — the intensely human search for love was marred by low self-esteem (which one projected onto others), closetedness was perceived as necessary for survival. There was fear of police raids on gay gatherings, and outright condemnation came from organized psychiatry and religion. Yet the search for love is inextricably linked to the search for sex in both heterosexual and homosexual experience. While this search was accorded social acceptance in the heterosexual milieu, it was vilified as sinful and anti-social in the gay milieu.

This search led me, in the past, to numerous faltering encounters and relationships before finding my life partner. It is with a sense of outrage that I realize the church *still* denies its blessing to committed gay relationships. The church criminally and cruelly opposes such unions, yet hypocritically attacks gay "promiscuity" while tacitly accepting heterosexual relationships before and outside of marriage. Enough!

Malcolm Boyd
Santa Monica, Calif.

More Letters on page 23

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Editorial

Martin Luther King, Jr.: Trials of a prophet

Guest editorialist for this issue is the Rev. Muhammad Kenyatta, who in the Fall will become a professor of law at the University of Buffalo (SUNY) Law school.

This year marks the 20th anniversary of the assassination of Martin Luther King, Jr. He was slammed to death by the bullet of a lynchman's rifle, in Memphis, Tenn., on April 4, 1968, at a crucial moment when the civil rights movement was fiercely debating the value of the new rhetoric of Black power and the efficacy of nonviolent protest with which King was identified.

He had revealed himself more and more to be a moral leader of universal stature. His championing of the Memphis garbage collectors' strike for livable wages and dignity coincided with his extension of the civil rights movement into segregated cities and suburbs of the smug "North." King had also emerged as a leading opponent of America's war against Vietnam. His 1967 speech at New York's Riverside Church, "Beyond Vietnam," still stands as the peace movement's most cogent statement of those patriotic, pacifist and internationalist impulses that animated it.

In his frequent and consistent calling of attention to the barbarity of southern African colonialism and apartheid, King anticipated the worldwide anti-apartheid movement that emerged a decade later. But, by staking a moral claim to his right and responsibility to help shape foreign as well as domestic policy, King provoked the ire of even the strongly pro-civil rights, anti-poverty President Lyndon Johnson.

Each of these philosophic, political and strategic debates had taken their toll on King's energies and had challenged his leadership. The Black power militants seemed ready to dismiss King as an "Uncle Tom," a proposition that, retrospectively, is ridiculous.

The White Northern public that had sympathized with King and the suffering victims of Southern racist terror turned against him upon discovering that his non-violent militancy was as adamantly opposed to bigotry above the Mason-Dixon line as below it. The moderate Negro civil rights and political leadership, having married its fortunes to the Johnson administration, wanted no part of King's anti-war commitments and much of that leadership condemned his decision to extend his call for non-violence to include White militarist as well as ghetto rioters.

And White liberals showed no great inclination to move beyond the token integration that characterizes most liberal institutions to this very day.

Thus, when we remember King in the historical context of his times, we may be struck not so much by the acclaim awarded him as by the anger and criticism he seemed to provoke, even among those who pay him such lavish posthumous honor. Like the Athenian philosopher and scholar Socrates and Jesus, the itinerant Jewish teacher from Nazareth, King was always both inextricably engaged in his times and inevitably at odds with them.

What engaged him with the passion and great pursuits of his days was his honest love for those with whom he shared his life: his family, his community of faith, his Afro-American people, his beloved Southland, his American nation in its patchwork-quilt pattern of racial and cultural diversity and his own kind — all humankind — with whom he shared, as do we all, a common ancestry, a common planet and a common destiny.

And what kept King gloriously at odds with his times were two characteristic qualities. One was his appreciation of the human past, especially of those most ennobling ideas that constitute the saving remnants in the rather mixed bag of the ethical legacy of Western history. The other was his insistent aspiration toward a new global future founded upon and vitalized by love.

If we are to pay Martin Luther King that greatest of homages — imitation — we ought not to expect accolades or immediate awards. Nor should we expect any nation or race, not even his own country or his own beloved Black people, to have a monopoly on those principles for which he was slain. And surely we ought not delude ourselves to believe that the glorified past will shield us from the gritty, mundane controversies of today.

Yet we may, like Martin, be sustained and made happy by the recognition that the promised land lies ahead, that joy comes in the morning whether or not our eyes greet the sun.

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Keynoters' analysis

With General Convention but two months away, THE WITNESS invited the two keynote speakers from the National Conference on Racism sponsored by the Episcopal Church in 1982 in Atlanta to assess where church and society stand six years after that event.

Keynoters Norman Faramelli and W. Hazaiah Williams spell out a gloomy scenario in the accompanying articles, naming White racism as the root cause of lack of progress.

In the light of their analysis, Convention watchers will track with interest the Diocese of Michigan's initiative focusing on land trusts and empowerment; the Jubilee proposal expanding advocacy, and the resolution to establish a Commission on Racism in the Church and Society program unit of the Episcopal Church Center, with a budget of $75,000.

White racism still

The theme sounded by the Kerner Commission in 1968 that the United States is moving toward two separate but unequal societies is still valid, according to recent updates of that report. Studies show that racial problems remain with us, although they have taken on new dimensions which have produced only slight variations on the original theme.

Despite the somber note of the first Kerner report, the '60s were a time of optimism and great expectations. Today, the vision of an integrated and unified society is fast fading, and a serious misunderstanding of the nature and function of racism persists. As in the '60s, there is a distinct tendency to deny the fact that "racism" — independent of economic factors — still ex-



Norman Faramelli

The Rev. Norman Faramelli, Director of Transportation and Environmental Planning at Massachusetts Port Authority, serves as Chairperson of the Executive Committee of Episcopal City Mission and also as staff to the Diocesan Mission Committee.

Racism: A ravaging sin

by W. Hazaiah Williams

Since the Conference on Racism of the National Protestant Episcopal Church in Atlanta in 1982, we have witnessed a consistent cutting away at the infrastructure developed for redress which was a result of the Civil Rights movement. At the same time that a new Black middle class has evolved, we face a decided increase in violence against Black people. This violence cannot be attributed to a backlash, which comes from White anger about advances for Blacks. This continuous racist retreat from social justice for Blacks in America has been disguised as being a logical response to new international economic realities. The upheaval in world markets has led to new personal insecurities and a resultant increase in the *greed* index. These factors have combined to obfuscate the role of racism in societal change.

Confusion about the virulence of racism is heightened by the introduction of the so-called Black middle class into the class hierarchy. Asserting the existence of a Black middle class implies that society is non-racist and open. Therefore, one can ignore the emergence of a new and growing Black underclass which is more caste-like than class-like.

The whole discussion of social justice for Blacks is further complicated by the acceptance of a new screen for racism known as self-interest. Such thinking has led many analysts to conclude that the critical variable vis-a-vis the situation of Black people is not really race, but economics. However, the existence and growth of a Black underclass demonstrates that the distribution of economic goods continues to be racially defined. This is a social phe-

The Rev. Dr. W. Hazaiah Williams is currently President/Chair of the Board of the Center for Urban-Black Studies, Berkeley, Cal.

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victimizes minorities

by Norman Faramelli

ists and is a critical factor in the functioning of U.S. society.

In the Episcopal Church there has been some motion to address racism. Yet despite important steps taken by various dioceses, confronting and combatting White racism is not a central focus in the church.

This article sketches my impressions of racism in church and state over the last six years, with some suggestions about the future.

Since 1982 there has been over a half decade of unprecedented prosperity in the United States. Some minorities have benefited from that trend — for example, the number of Blacks in the middle class has increased. Nevertheless, during that same period, very little has happened to address the concerns of poor minorities. The average poverty rates in the minority communities remain unacceptably high (31-35%). In addition, unemployment rates in these communities have been appallingly high, even in areas of the nation where overall unemployment rates have reached new lows.

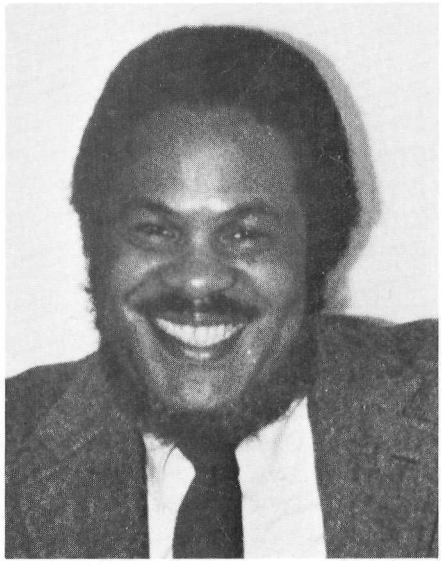
Over the past six years the Affirmative Action (AA) program has been kicked around by the Reagan Administration, and it is to the credit of the U.S. judicial system that AA has not been totally wiped out. Nevertheless, the attacks on AA set a tone for the nation. They send a message that "equality of opportunity" is all that is needed for racial justice and that any mention of "equality of result" is misguided and soft-headed. The thought that we should measure whether or not those equal employment opportunities have resulted in any real movement seems foreign to many. The attacks on AA also set a tone that indicates it is no longer socially unacceptable for one to manifest one's racial prejudices in public, as long as it is done with some sophistication and tempered language. In some instances, the language and actions have not even been tempered, as in the case of the Howard Beach incident and in blatant racist attacks on college campuses throughout the nation.

Over the past six years, we in the United States have been encountering new social and economic realities. Jesse Jackson has spoken eloquently of these trends: "Drugs keep coming in and jobs keep going out." First, the drug trade is ripping apart our communities, especially in low income urban areas. Second, we live in a globally interdependent economy, which often has devastating consequences for local economies or for attempts of community groups to gain control over local economic management.

Among the economic and demonomenon, not an economic one.

As we have watched the public sector back off from its commitments to Blacks for housing and jobs, along with the withdrawal of educational support for Black children, we are reminded of the proverb, "Nothing walks with aimless feet." What a few years ago appeared to be a grand ambivalence is now revealed as a purposeful, systemic exclusion of Blacks from having access to, and equity in, this society.

Institutions of higher education are crucial barometers of racism. According to the Center for Democratic Renewal, the number of racial incidents at our colleges have quadrupled since 1985. A new feature of the anatomy of racism is the violence with which it has struck the protected enclaves of our university campuses. There are reports of a Black-White student brawl on the sidewalks of New York at Columbia



W. Haziah Williams

University and an attack upon Blacks by White students at the University of Massachusetts at Amherst after the final game of the World Series. At the University of Michigan, Blacks were intimidated with signs on the dormitories "declaring open season on porch monkeys." The long list of universities where racially motivated violence has occurred includes: Tufts, Wellesley, George Washington, Purdue, the University of Wisconsin, the University of Pennsylvania and Dartmouth. These assaults betray pious hopes that the new college-trained "enlightened" generation will be better than generations past.

This new violence cannot be explained away as evidence of disadvantage or ignorance. It is the violence of those privileged to attend our most

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Faramelli . . .

graphic trends, two factors are most striking:

• The urbanization of suburban areas. This trend has accelerated over the past six years in one metropolitan area after another as new job opportunities have been generated in outlying areas and not primarily in the cities. But we are experiencing only a partial urbanization process. New high-rise offices, massive industrial parks, cramped shopping centers, and burgeoning traffic jams abound. Nevertheless, one sees few signs of low income people or people of color in the suburbs; the benefits of this development are clearly not being shared equitably with all segments of the population.

• Erosion of manufacturing jobs. This is, in part, related to the growing economic interdependence on the international level and the loss of U.S. manufacturing competitiveness. White and minority blue collar workers who have been laid off are forced to find employment in lower-paying service sector jobs. Furthermore, with the emergence of lower-paying (including part-time) jobs, the unemployment rate is fast becoming an unreliable indicator of the extent of poverty in a community, and especially in minority communities.

Minorities are being clobbered in both the boom and the bust cities. The problems of minorities in areas with high average unemployment rates — such as Detroit — are quite obvious. Yet in the boom cities — such as Boston — the hot real estate market creates an affordability gap in housing, penalizing low and moderate income families.

Although we could celebrate some of the gains (via Equal Employment Opportunities and Affirmative Action) that resulted in the creation of a larger Black middle class, there has been a severe decline in the number of Blacks and some other minorities in colleges and universities. In an information-based society where high skill levels are required, the prospects of increased mobility of minorities to the middle class does not seem promising as college enrollments continue to decline. The problem is compounded when one sees the lack of quality education in many urban areas where schools are now more racially segregated than they were at the time the Kerner Commission report was written.

In his recent book, *The Truly Disadvantaged,* Professor W. J. Wilson speaks of the persistent "underclass" in minority communities, and how they have not been helped by AA programs. Wilson cites class as being more important than race in U.S. society in determining the plight of minorities. He calls for a series of government-based solutions to assist the poor Black communities. But it would be unfortunate if Wilson's work were interpreted to mean that racism is no longer a problem.

The Episcopal Church's Atlanta Conference in 1982 triggered a series of di-

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Williams . . .

prestigious colleges and universities. Nor can this resurgence be attributed to increased involvement of Blacks in academe. This new violence is running parallel to a decreasing percentage of Black college students and faculty and the erosion of Black Studies programs.

To further sculpt the visage of this new racism on campus, one needs to look at the misuse of Black athletes. Increasingly these young men are recruited with attractive scholarships, allowed to damage their bodies, sometimes permanently, for an alma mater which will never be theirs. They find little in the way of support to help them move through the degree programs. Many Black athletes leave bearing on their bodies the marks of a new slavery and in their hands no diploma as a consolation prize.

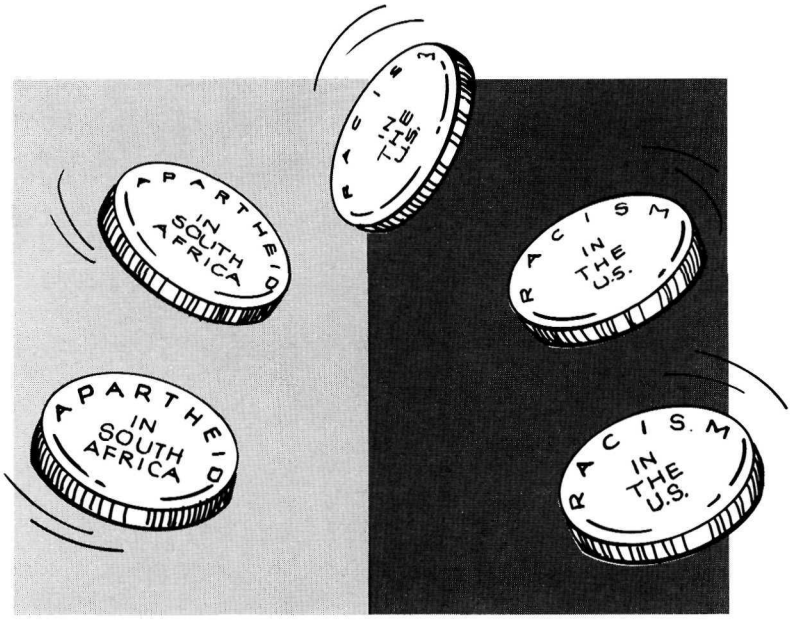
We used to view racism as "backlash" — the lashing out by Whites because of displeasure with recent Black demands and gains, both a legacy of the Civil Rights struggle. Such nomenclature cannot account now for the growing attack on Blacks at a time when there is withdrawal from the national commitment to Black involvement and empowerment — the most blatant such attempt being the recent move to veto the Civil Rights Restoration Act. The present attack on Blacks is more of a stab in the back, sending the message, "Your full participation in the benefits of this society will not be tolerated." With its dramatized escalation at local, national and international levels, racism has become a dominant issue for the world.

The new face of racism casts portentous shadows in the corridors of our future. Racism was once summarily explained away as a benign ignorance of those people who had been deprived of opportunities for contact with other races and came from a generation lacking in cross-cultural, pluralistic experiences. The new face of racism is violent, committed, resourceful and quite often young. These lawless young people are supported and abetted by a society which sends a message that their actions will be tolerated. And aca-

MOVING?

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ocesan-based events which addressed racism. There were also other educational and consciousness-raising activities such as the preparation of racial audits of some diocesan structures. The value of the follow-up to these audits is still unclear. Furthermore, those audits usually did not extend to the parish or congregational levels.

Over the past six years, the most serious problem in the church has been that the urban and rural ministries to the poor and minorities have not been substantially strengthened. And even where they have been expanded, there have been few attempts to address the root causes of racism. Furthermore, the numbers of minorities in our seminaries has also been declining which does not bode well for increasing our potential to minister to poor minority communities.

The most important failing in our work has been the inability to articulate a vision of an inclusive church which truly breaks down the barriers between gender, national origin and race. The message of Paul goes unheeded: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." *(Gal. 3:28)*

We in the church are appalled when we hear the word "racism." It is an ugly concept and it has few, if any, public supporters within the church. "White racism" is still confused with racial prejudice and we fail to appreciate that the very foundations and structures of our society are steeped in it. It is no accident that poverty rates are highest among racial and ethnic minorities.

Even when blatant racism is recog-

Continued on page 22

demic and governmental permissiveness give rise to overt racism.

Recently, for example, we have witnessed the Howard Beach assault and murder, the Bernard Goetz verdict, and the emergence of the "White Warriors," a subgroup of the "Skinheads" in Northern California. There are also less heralded cases such as the fatal beating of a 34-year-old Black man, Lloyd Garner, at the hands of three White, county law enforcement officers in Hemphill, Tex. Garner was accused of driving under the influence of alcohol and refusing a breath test. He was killed while in custody in a county whose population is half Black but has no Black officers. Those indicted for his death include the county police chief and two sheriff's deputies. They have not been charged with homicide — solely with the violation of Garner's civil rights.

Racism appears to be alive and pathological whether in the streets or in the classroom. At the University of Massachusetts response to racial violence was perfunctory when White students who attacked Black men accompanying a White woman to a party were simply banned from living on the campus. Their punishment never jeopardized their right to continue attending the University.

The new violence sends the ominous message from campus to city that Blacks will not be given access to the benefits of, or even freedom of movement within the society. If Blacks insist on their rights, they will be met not only with angry White students, but the police, the courts and institutional leadership, all in collusion against them. Add to this the grotesque entrapment of impoverished Black children by drug trafficking and its high wages and cheap death, and the result is a system operating according to the logic of genocide. Racists, it appears, are now reacting viciously to an international consciousness which insists upon liberation. This reveals that the White mind is a breeding ground for the primary distortions and insecurities of racial superiority.

Racism is sin, and therefore is not totally open to political solutions. These solutions will continue to be stifled as long as we suffer from the major social, psychological and spiritual malaise caused by racism. Every legal advance for Blacks seems to call forth a more sophisticated racist response. It may ultimately be the task of religion, with its understanding of sin, to take an ax to the root of the ravaging phenomenon of racism. TW

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Black counterstrategies by Manning Marable

In recent months, hundreds of Black students across the country have been protesting the continued existence of racism on White campuses.

The factors behind such demonstrations are obvious. Despite the rhetoric of Affirmative Action and equal opportunity, most White college administrators have done little to recruit or retain Black faculty, staff or students at White academic institutions. As federal cutbacks in higher education intensify, crippling the prospects of Blacks, Hispanics and low-income students, many White universities are reducing funds to Black Studies Departments and Minority Affairs Offices.

Black educators, parents and students alike need to devise a counterstrategy to advance our collective interest in a period of political retrenchment and social reaction. Our starting point should be an analysis of the effectiveness of Black institutions located on White campuses. Other than Black Studies departments, there are at least three other institutions or organizations which Blacks control: Black Cultural Centers, Minority Affairs Offices, and Black Student Unions.

The cultural centers were a byproduct of the Black Power movement on White college campuses in the late 1960s and early 1970s. By the mid-to-late 1970s, there were perhaps as many as 150 of these cultural centers throughout the United States. The objectives of Black cultural centers were to sponsor social and cultural events, concerts, theater, dance, and other activities which gave Black people a chance to interact with each other in a social environment which was non-threatening and non-antagonistic. The centers also frequently sponsored community forums, speeches on contemporary issues, student mentoring programs, libraries and lectures by visiting Black scholars.

The major problem these centers faced was the racism of White administrators, who didn't want to support more than one well-funded Black institution on their campuses. Consequently, at most White colleges, the Cultural Center was forced to compete against the Black Studies Department or the Minority Affairs Office for steadily decreasing funds. Some Black administrators took the shortsighted view that only a certain amount of university money would be spent on "Black Issues," and that any funds for Black faculty salaries, competing Black programs, and so forth, indirectly affected their own institutions. The politics of institutional austerity fed the politics of negative competition between Black educators.

Minority student programs, such as the Office of Minority Affairs, were created under the auspices of the Offices of Student Services or Student Life on most White campuses. By the late 1970s, as many programs designated specifically to recruit and to retain Black students came into existence, over 3,000 Black administrators were employed at White institutions. Offices of Minority Affairs usually included some or all of the following programs: academic and learning skills supportive services; personal counseling to deal with Black students' emotional and personal problems and attempts to adjust to a predominantly White environment; sponsoring Black cultural activities and lectures on campuses; internships and part-time jobs for Black students in the private or public sectors; and assistance with preparation for Graduate Records Examination, LSAT, and other tests.

As with the Cultural Centers, the Offices of Minority Affairs were frequently marginalized by White administrators. There was often a very high turnover rate among Black counselors and professional staff, caused by low pay and a sense of institutional isolation. Central administrations also frequently reduced minority staff and budgets after Black and Hispanic student unrest subsided on their campuses.

Black Student Unions, or BSUs, came into being in the wake of Dr. Martin Luther King's assassination, as thousands of outraged Black students protested White racism on campuses.

The BSUs were originally conceived to create a greater social and political awareness among African-American students, as well as a desire to confront and to challenge White administrators on matters of educational policy. The BSUs called for the creation of Black Studies departments, Minority Student Programs, Cultural Centers, and other institutions, and demanded the appointment of Black faculty and administrators. The BSUs represented a vital link between the struggles being waged in urban streets and our communities with the politics of higher education at White academic institutions.

As the strength of the national and local Black protest movement declined markedly in the mid-to-late 1970s, it became increasingly difficult to interest many Black students to be involved in protests, demonstrations, or even community-oriented programs. Many col-

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Dr. Manning Marable, Chairperson of the Black Studies Department at Ohio State University, is a Contributing Editor to THE WITNESS.

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Short Takes

Laughter

William Austin Smith, writing in the August, 1911 issue of *The Atlantic*: "If laughter be among the lesser spiritual graces as compared with faith, it is nonetheless of honorable lineage as an instrument of reform. Not till a ripple of 'thoughtful laughter' has been evoked, can any reform get along its healing way. New epochs have always been ushered in in the tingling atmosphere of wit. Cervantes, Erasmus, Rabelais, each has laughed at his generation to its lasting benefit. The age of sluggish wit is likely to be an age of shallow religion, sentimentalism, and sham."

Quoted in *Books & Religion*
Winter 1988

The world according to Ron

You'd be surprised. They're all individual countries.

Ronald Reagan,
after a trip to Latin America.

On the move

According to the *Reader's Digest*, 108,000 Americans move into a different home each day of the year. *Harper's* magazine makes the point more dramatically: Whereas in the 1970s the average American moved seven times during a life, today Americans move 30 times in their lifetime. This means that neighborhoods continue to change ethnically, racially and economically.

***Initiatives* 3/88**

Catholics help Secret Service

A spokesman for the National Conference of Catholic Bishops has confirmed that the agency, while arranging Pope John Paul II's visit to the United States last fall, relayed materials on an abortion rights advocacy group to the Secret Service. The group, Catholics for a Free Choice, had called for peaceful demonstrations against John Paul during his visit. The bishops' office insists that the action was standard operating procedure on the part of the Secret Service and thus a non-issue.

***Inside the American Religious Scene* 4/1/88**



Will Havens be first?

The Rev. Helen M. Havens, above, rector of St. Stephen's parish, Houston, had been named one of five nominees for Bishop Coadjutor of the Diocese of Michigan as THE WITNESS went to press. With election slated for May 7, there is a possiblity that Havens could be the first Episcopal woman bishop in the United States, and the first of the entire Anglican Church, by the time this issue reaches readers.

The Rt. Rev. H. Coleman McGehee, Jr., current bishop of the diocese, announced his openness to a woman successor at the January conference on women bishops at Episcopal Divinity School, Havens' alma mater. Havens has previously been nominated for Bishop of Rochester and Suffragan Bishop of Connecticut, but this is the first time she made the list of finalists.

Contacted by THE WITNESS, Havens said she was "thrilled to be nominated by such a forward-thinking and progressive diocese," which enjoys "a climate of real acceptance for women." The diocese has more than 50 women priests out of 360 clergy.

Consecration of the new Coadjutor is not planned until after Lambeth. Havens said she has no plans now to attend Lambeth, but should she be elected, "approached in the right spirit, it could be a positive thing for me to go," she said.

America's original sin

The United States of America was established as a White society, founded upon the genocide of another race and then the enslavement of yet another.

To make such a statement today is to be immediately accused of being rhetorical or, worse yet, of being "reminiscent of the '60s." The reaction is instructive and revealing. The historical record of how White Europeans conquered North America by destroying the native population and how they then built their new nation's economy on the backs of kidnapped Africans who had been turned into chattel are facts that can hardly be denied . . .

Racism has to do with the power to dominate and enforce oppression, and that power in America is in White hands. Therefore, while there are instances of Black racial prejudice against Whites in the United States (often in reaction to White racism), there is no such thing as Black racism. Black people in America do not have the power to enforce that prejudice.

White racism in White institutions must be eradicated by White people and not just Black people. White racism is primarily a White responsibility.

Jim Wallis
***Sojourners* 11/87**

War tax resisters, since they have some doubt as to what belongs to Caesar and what belongs to God, have decided to give the benefit of the doubt to God. -- John K. Stoner

Re women in Canada

We've ordained women to the priesthood for a dozen years and the diaconate almost 20. Our bishops passed a resolution looking forward to the consecration of a woman to the episcopate, with no opposition. There are only three of our 30 dioceses which don't have ordained women. Two of those three have resolutions on the books to accept them.

The Most Rev. Michael Peers
Primate of Canada
The Voice 3/88

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South African crucifixion

Ask my shadow
what happened.
It was there
when it occurred.
Joyce Mokhesi
(Written in prison, 1978)

A young South African woman who had been tortured in prison slipped the words above into the hands of Sister Helen David, IHM, artist in residence at Maryknoll, N.Y. last summer.

Joyce Mokhesi was one of a number of presenters invited by the Maryknoll Missionaries to a conference on liberation theology. It was Sister Helen's role to sketch them and capture their essence as they spoke. She had listened attentively, her pen working as Mokhesi described how she was arrested with a group of young Christians in Johannesburg who had come together to study the Bible.

Mokhesi was imprisoned for almost two years, during which she was tortured repeatedly by her captors. At one point they chained her to the prison bars, stripped her half-naked, and applied lighted cigarettes to her body. What sustained her, Mokhesi said, was to read the Bible she was allowed to keep, its words giving her courage to withstand the humiliation and pain.

"The only way I could possibly interpret the meaning of her words was to portray her as crucified," Sister Helen David said. The graphic appears on this month's cover.

Joyce Mokhesi's brother, Francis, is one of the Sharpeville Six, recently granted a stay of execution for allegedly killing a deputy mayor during a mass demonstration protesting government rent increases in 1984. The National Council of Churches joined the international outcry for clemency when gross irregularities in the judicial procedure were revealed, including the torture of witnesses. The stay was granted only 15 hours from scheduled execution.

Now living in exile in England, Joyce Mokhesi has been making international appearances to raise consciousness about the plight of her people. While at Maryknoll, she was presented with Sister Helen David's sketch and approved that it be made into a poster. Later, during a casual conversation, Helen David happened to admire the shoes Joyce was wearing. Before leaving Maryknoll, Joyce handed a paper bag to the artist. Inside were the shoes.

— Mary Lou Suhor

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Ministry to the banned

by Judith C. Myrick

*The new film, **Cry Freedom**, about the life of South African human rights activist Steve Biko, has drawn worldwide attention to what it means to be "banned' in South Africa. Banning occurs when someone is: Restricted to a particular managerial district or to one's own house; required to report once a week (at least) to local police or is under special police surveillance; allowed to meet with only one person at a time; prohibited from being quoted in print or verbally; prohibited from attending any political or social gathering. Since "social gathering" includes attendance at a service or worship, some South African church authorities have decided to take the Sacrament of Holy Communion to the person under banning orders.*

How does the church in South Africa provide pastoral care to someone who, under South African regulations, is classified as a "banned person"? What are some of the peculiar and perverse conditions faced by a priest of the Anglican Church in the Province of South Africa who tries to circumvent the banning orders of communicants within the parish?

The Church of the Province has not assigned any of its priests to specialize solely in a ministry to banned persons, in part because distances in that land are vast and somewhat daunting. However, local parish priests are notified by their superiors on an "ad hoc" basis whenever their parish includes a banned person who is a church member or who has in the past worshipped regularly as part of an Anglican congregation.

Here are a few examples where such a ministry has occurred and, more significantly, of the kind of relationship that may develop between those serving and being served by the church in the land of apartheid.

Winnie Mandela (first banned in 1962)

Although a Methodist, Mrs. Mandela, wife of jailed ANC leader Nelson Mandela, began worshipping at the Anglican Cathedral in Johannesburg when the now-Archbishop Desmond Tutu was Dean there. After she had been banished from living in Orlando Township (part of Soweto) to a "temporary" residence outside the town of Brandfort, near Bloemfontein, Tutu managed to visit her twice at her home. He describes his visits succinctly but the circumstances say a great deal.

"The police told me I couldn't enter her house. So we celebrated Holy Communion in my car in the street. On a second occasion I went to see her on a weekend. Her restriction order is more strict at weekends. She can't leave her yard. So we celebrated Holy Communion again in the street. This time Winnie was on one side of the fence and I on the other. This was Christian South Africa in 1978." (The White Nationalist Party, which enforces the system of apartheid, calls itself a Christian government — hence Tutu's sarcastic reference to Christian South Africa.)

Bishop John Ruston, now suffragan bishop of Pretoria, recalls his own more prolonged ministry to Mrs. Mandela. "In Winnie Mandela's case, there was no minister of the Anglican or Methodist Church residing in the township of Brandfort when she arrived (under banning orders). I was told about her, as I was the local archdeacon living in Bloemfontein, which included Brandfort within the archdeaconry. I began visiting her in the latter part of 1977, soon after she was moved there.

Bishop Ruston describes Mrs. Mandela as very warmhearted person who was appreciative of the visits to give her Communion.

"We sat in my car together, outside her house, the Communion having been blessed at a service in Bloemfontein. I did not enter her house, as one needed a permit each time from the magistrate — which we did not want to get — and if I went in defiance of the order, *she* would have been the one to get into trouble.

"Every so often she said how much it meant to her and how she felt strengthened to go on, after having felt down and discouraged with all the petty harassments, the restrictions, and with all the suffering, malnutrition and so on

Judith C. Myrick served as a missionary in South Africa from 1957-68 with the United Congregational Church of Southern Africa. She now serves in Zimbabwe, having been refused re-entry to South Africa by the government.

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which she saw around her. She started a small clinic, built in her own backyard, which helped many suffering from sickness and undernourishment. Her care and concern for the underprivileged was very deep, and very practical. Her garden was an oasis of greenery with vegetables and all — among neglected little patches of ground, thus sharing what could be done even in those conditions.

"It was a joy and privilege to minister to her — and truly, she ministered to me, too, with her vibrant faith in Christ." She did not speak much about the Church as an institution, he recalls, but showed deep appreciation for those who ministered to her individually.

"She was remarkably loving and gentle and 'unbitter' . . . and many whites in Brandfort came increasingly to respect her and esteem her for her personal ability and charm and for the work she was doing to uplift the very poor." (After her house in Brandfort was burned down, she moved to Soweto.)

Nelson Mandela (first banned in 1952)

The Rev. Dudley Moore, a Methodist minister who has worked among the prisoners in Pollsmoor, a maximum-security prison near Cape Town, has regularly taken Holy Communion to jailed ANC leader Nelson Mandela. In a letter to a South African newspaper, Moore shared his impressions of the man who is so often called a "terrorist," or a "Communist" by the South African government. Moore says he came to know Mandela as a man of faith. On one visit, Mandela spent some time "meditating on the tension that Jesus must have felt in Gethsemane, knowing that he was to be arrested and killed."

Steve Biko (banned in 1973)

Brought up in an Anglican family, Steve Biko was a Black activist and founder of the Black Consciousness Movement in South Africa. He died at the age of 30 in 1977 from a head wound suffered while in police custody. Through his family he had come to know a British priest, the Rev. Aelred Stubbs, C.R., who entered South Africa in 1959. The two became close friends during Biko's period of restriction to the Kingwilliamstown area (Cape Province).

Stubbs spent five of his 18 years in South Africa in a part-time ministry to the "banned," some of whom lived as far as 300 miles away. In 1977 he was served notice by the South African authorities that he had been denied re-entry while on personal leave in England.

Stubbs describes one of his many visits to the community clinic which Biko had helped establish at an African township near Kingwilliamstown. On one particular evening towards midnight, he says, "Steve suggested that we might have a Eucharist next morning. It was his way both of saying that he and many of the community (at the clinic) wanted a Eucharist as a community, and also of signifying that I was now acceptable not only as a person but also as a priest.

"I had neither vestments, wafers, wine, nor vessels, and only one book, nor had I permission from the priest-in-charge. However, Stubbs knew he could later put it right with the priest, a former student of his. "So I asked Mamphela (the clinic's medical officer) to bake a scone; we used brandy well diluted with water; and we had our Eucharist in the lounge of the doctor's house the following morning. It was the only time I was ever able to give Stephen the Sacrament . . ." (All of them were breaking the law by coming together with a banned person. In this case "where two or three are gathered together in My name," you are breaking the law of South Africa.)

Stubbs himself game to know the agony of being a servant of God in two separate worlds — the South African worlds of a minority White population and a majority Black population. And on either side of the deep fissure of ignorance, suspicion, and hate, members of the institutionalized church were seeing themselves as Christians with views on basic human issues that were often diametrically opposed.



we are lucky in the sense that each home is a political institution by virtue of our blackness

WINNIE MANDELA

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"In a liberation struggle," says Stubbs, now living in England, "it occurs to me that the test of a person's Christian faith is whether he or she can see Christ in the enemy (however distorted his visage may be), as well as in Christ's oppressed poor. How does an oppressed Christian behave toward the oppressor when he/she ceases to be the oppressed?" And even when those tests cannot as yet be applied, he adds, "it is important to know within oneself how one deals with hatred."

Other South African freedom fighters have also been deeply influenced in their decisions and actions by the Christian church, even though they have voiced mixed feelings about the role the institutionalized church has played (or not played) in the political upheaval in that divided land.

Oliver Tambo, the now-exiled leader of the ANC, had hoped to become an Anglican priest before he was compelled to step in to fill the vacuum left by Mandela's life sentence. Chief Albert Luthuli, the ANC leader and Congregational Church leader who was awarded the Nobel Peace Prize in 1961, once said he was in the movement "precisely because I am a Christian."

I might add that my contact with the ANC in exile has revealed that they number many Christians in their midst, as well as Marxist/Communists; and that they are planning for a new nation that will be multiracial and with freedom of worship. It is important for U.S. citizens to begin to understand that many African nationalists are also products of the church mission, some continuing their links with the church to the present. TW

Aunt Betty Crane

Off the Delaware on Main Street in Bristol
nor far from Pennsbury where William Penn
once built this stately summer mansion,
just a quarter mile from the juncture
of the old Pennsy railroad and river,
there stands a white house with green shutters.
Coal-dusted drifters who used to ride the freights
would often stop by my Aunt Betty Crane's.
Unshaved characters with worn-out overcoats
and with a cap or black stetson and carry-all
used to knock on her back door. She'd welcome
in the strangers, set them at her table,
and provide a sandwich or a bowl of stew,
a cup of hot brewed coffee and a smile.
Never one to leave a stranger hungry.
So after the first one came, more followed.

I often think that in those years her story grew
that tramps somewhere in a boxcar on the rails
from Hackensack to the yards of Cincinnati,
from Birmingham to the roadbeds of Pittsburgh,
would camp together and speak of her and remember
the Bristol lady who welcomed strangers.

Rumor has it drifters knew her house
not only by the traveled word of mouth,
but also by the five stones left near the picket fence,
a sign here was a house of a friend.

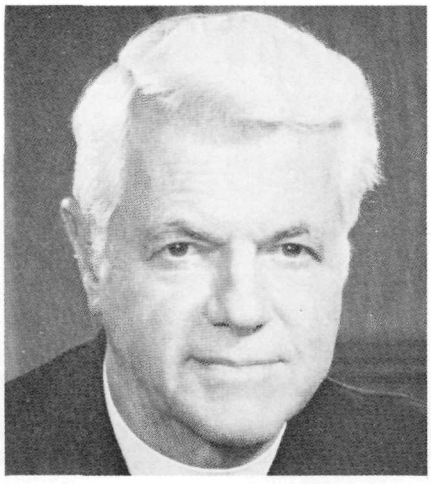
— Peter Krok
(Dedicated to Louisa Gross)

Marable . . . *Continued from page 10*

leges also ceased recruiting Black and Hispanic students from low-income neighborhoods and innercity areas, and deliberately focused their efforts on minority youth at private schools or mid-to-upper income school districts. The Reagan Administration reinforced this strategic shift in student recruitment by drastically cutting student aid programs, which meant that low-income Black families could no longer afford to send their sons and daughters to college. It is therefore not surprising that many BSUs became more conservative in the 1980s — on some campuses, they became the functional equivalent of a sorority or a fraternity, were heavily involved in social activities, and were disengaged from political and academic institutions. At many schools, the BSU disappeared entirely; its records and archives lost forever.

In order to reverse the trend towards racism in White higher education, Blacks must recognize the connection between political struggle, institution-building and educational change. Without strong and assertive Black academic programs and student support services on White campuses, affirmative action programs are meaningless. Without strong Black student organizations, there is no viable constituency to stand behind Black educators. It makes little sense to recruit Black students into White universities, only to see them drop out within months because of the absence of strong, supportive institutions on campus. Black parents have an obligation to demand that colleges set aside substantial resources to fund Black academic services and cultural programs before they send their children to such schools. Black educators must join together to reinforce the goals of academic excellence and institutional accountability in order to create an environment which will encourage an increase in the number of Blacks at all levels. Educational progress for Black youth depends fundamentally upon political and academic awareness and self-organization. TW

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J. Brooke Mosley

Brooke Mosley stricken in Penn Station

The Rt. Rev. J. Brooke Mosley, retired assistant bishop of Pennsylvania, was stricken with a heart attack in New York's Pennsylvania Station March 4 and died soon after, at the age of 72. He was headed to his Philadelphia home following a clergy meeting in New York when he became ill.

Brooke Mosley lived a long and challenging life of ministry to the national church and to society. As former Bishop of Delaware, he led marches for integrated schools, fair employment practices, and open public accommodations. An avid feminist and ecumenist, he served as chair of the Southeastern Pennsylvania Chapter of Planned Parenthood from 1984 to 1987, and was a delegate to two World Council of Churches assemblies. He was also former president of Union Theological Seminary.

The Episcopal Church Publishing Company, which Mosley served as a Board member for a full term, offers condolences to his wife, Betty, and his children, Miriam, Sally Sandor, and Peter. The Rev. Carter Heyward, professor of theology at Episcopal Divinity School and contributing editor to THE WITNESS, presented a word portrait of Brooke Mosley at his burial service, where friends and family celebrated his life. Excerpts from her sermon follow.

A bishop for all seasons by Carter Heyward

Roger Broadley, rector of St. Luke and the Epiphany, tells me that from this pulpit, back in the 1840s, the Rev. Dr. Stephen H. Tyng became one of the first non-Quakers in Philadelphia to preach an anti-slavery sermon, for which he was forthwith fired. I am reasonably confident that this particular historical legacy is one of the reasons Brooke Mosley asked that his own funeral take place here. Brooke wanted his own life, and ours, to be linked actively and historically with those who have struggled for justice.

When I asked myself, "What would Brooke want me to do this morning?" an answer, reflecting the spirit of Brooke's own ministry, came to me in the words of Isaiah: Brooke would want me to comfort those who mourn. This is what Brooke tried to do in life: to strengthen us to strengthen others, to empower us to be a wellspring from which the brokenhearted and the abused, the victimized and outcast, may draw strength and, in so doing, become comforters to others.

I was deeply moved to read in *The Philadelphia Inquirer* about a couple of Brooke's early "conversion" experiences: working in a cemetery and watching poor people bring expensive bouquets to the gravesites; working as a salesman in a large retail store until he learned that regular employees had been laid off so that students like himself could be hired more cheaply.

Thinking about these turning points and about Brooke's life and ministry in general, I was reminded of Frederick Denison Maurice, 19th century theologian, teacher, activist, advocate of women's rights, champion of working men and women. A founder of the Christian Socialist movement in England, he was fired from his post as Theology Professor at Kings College, London, ostensibly because of an essay in which he rejected the very notion of "eternal damnation" at the hands of a loving God.

What F.D. Maurice and Brooke Mosley had in common was that they were both *white males with access to economic privilege who used their racial, gender and class privilege on behalf of those who did not, and do not, have it.* I think, to be honest, that his could not have been easy for either F.D. Maurice or Brooke Mosley, nor for any who have the privilege of choosing to cast lots with those who do not have this same range of options from which to decide what to do with their lives.

It could not have been easy for Brooke Mosley to give up his sales job on behalf of laid-off workers.

It was not easy in 1973 for Brooke to walk out before the Eucharist at a service in the Cathedral of St. John the Divine, with and on behalf of five women deacons who had been refused ordinations moments earlier.

It was not easy for Brooke to be castigated publicly by a number of the most powerful members of a seminary faculty who interpreted his insistence on the priority of admitting large num-

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bers of Blacks, Hispanics, and women — and his desire to hold the seminary accountable to the needs of New York City as antithetical to their understanding of "academic excellence."

It could not have been easy for Brooke Mosley, on his pilgrimages to Harrisburg to testify on behalf of a woman's right to choose abortion, to pass through groups of hecklers shouting, "Killer bishop!"

It could not have been easy to have been one of so very few Episcopal bishops to stand publicly and proudly with openly gay and lesbian priests, laity and citizens as our ally and advocate.

It could not have been easy for a 65-year-old Anglo to be learning Spanish so that he could, in his words, "confirm the children of North Philadelphia in their own language."

It could not have been easy for Brooke Mosley because it is not easy for anyone to learn by living what is involved in losing one form of security to gain another, far deeper and more trustworthy, form.

Yet, "what we sow does not come to life until after it dies" (I Cor. 15:36). Paul's reference here is not only, I believe, to the resurrection of the body after we die, but also to the resurrection of the spirit while we live. In order to come to life among us, God's spirit requires that we learn to surrender our privilege: whatever sets us above and apart from others, for only insofar as we do this can we be empowered, genuinely, to comfort one another. *This* way, *this* truth, *this* life — the way of Miriam and Moses, the truth of Mary and Jesus, the life of underground railroad leader Harriet Tubman and civil rights champion Martin Luther King, the way of martyred Salvadoran Archbishop Oscar Romero and assassinated gay rights leader Harvey Milk — is never an easy way.

I have an image of Brooke Mosley striding toward a microphone at the 1973 General Convention in Louisville; striding down the hall at Union Seminary; striding across the sand toward his sailboat in South Dartmouth: his chest barrelled, body upright, chin up, jaw set, his bearing purposeful — sometimes very stubborn. It is to me a likely image of one whom Isaiah might well call an "oak of righteousness." But whereas oaks are sturdy trees with deep roots, which is their strength, they do not bend easily, which can be a problem.

It was not easy for Brooke to bend in new directions — and yet he did. In spite of some fierce ambivalences, in spite of his own feelings sometimes, Brooke Mosley learned how to change. It is not easy for any of us with deep roots and sturdy convictions to change. And yet we must if we are to live in the Sacred Spirit of One who calls us daily into new occasions to love this earth and all loving creatures. Brooke Mosley, as much as anyone I've known, loved learning — and he loved his way into learning how to change.

It would be untrue to the spirit of our brother not to mention here, in his memory, the vitality of humor in the work of justice. Humor is not basically about "funny things." Humor is about keeping things in perspective. It is rooted in an ability to see ourselves and one another as we really are, and to enjoy what we see!

This perspective enabled Brooke Mosley, as it does anyone who has it, to exercise a fervent commitment to justice with an equally strong sense of compassion and a free spirit — while not taking himself or others so seriously as to lose sight of the fact that we are born into the world to enjoy ourselves and one another. This is our common birthright, the right of every person — to be happy, to laugh, to play, to have humane work and leisure time. Brooke enjoyed himself and others, which is what enabled so many of us to enjoy him.

In this spirit, his remarkable wife and life-companion, Betty, has asked me to share with you the story of how their daughter Miriam managed to get Brooke's body back from New York City.

The task of having her father's body returned to Pennsylvania fell to "Rimmie," because she teaches in New York. Rimmie learned from a woman at the Office of the Medical Examiner that the body could not be released until after the autopsy. Rimmie said that the family did not need or desire an autopsy. The woman responded that it was mandatory — except in cases where there were religious proscriptions against it. When, like an oak, Rimmie held out against the autopsy, the woman said simply, "O.K., I'll fix it."

Later in the day, when Rimmie returned for the body and looked at the document, she saw that it read:

Name: J. Brooke Mosley
Occupation: Episcopal Bishop
Religion: Jewish

Brooke, who struggled actively against the anti-Semitic implications and innuendoes in so much of Christian doctrine, is bound to be enjoying this story of his own passage into a more fully ecumenical and universal dimension of God's realm!

Corita Kent, at one time a Sister of the Immaculate Heart and later a Boston-based artist famous for her powerful paintings against the Vietnam War, wrote her own epitaph several months before her death in 1985:

She whom we love and lose
is no longer where she was
She is now wherever we are

So too with Brooke Mosley, whom we loved and now have lost.

He is no longer where he was
He is now wherever we are

Thanks be to God! Amen. TW

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Part II:

Lessons of a servant church

by Susan E. Pierce

The night flight from Managua to Guatemala City had a stopover in El Salvador. As the plane approached the airport, I saw a huge column of flame rising off the right. The rest of the landscape was lost in the velvet black of night, fitfully punctuated by lights. As we landed, the stewardess announced that there was a transit strike and the airline would make arrangements for disembarking passengers to get from the airport to San Salvador. A passenger sitting ahead of me explained to those around him that when the guerillas declare a transit strike, it usually lasts three to five days. During that time, the guerillas will fire on any moving vehicles. He added that in the course of the last strike, 50 people had been killed.

I looked out the window at the airport, a sleek, modern structure of gleaming steel and glass. Few people got off. One was a Swedish diplomat, with an armored car waiting to take him the 20 kilometers to the city. Another was the man next to me. Midway through the short flight, a plastic-wrapped cold dinner tray had been served, which my seatmate had not eaten, but instead had taken and stowed under the seat in front of him. Just before the plane left El Salvador, as the stewardess was preparing to close the door, my seatmate grabbed his dinner (hidden in a newspaper), and ran off the plane. What was strange is that he did the whole maneuver of hoarding his dinner as if it were routine. He must have taken the tray in case he was trapped in the airport. What a desperate situation, I thought; nothing to eat but airplane food.

Nicaragua and Guatemala are not far apart physically, but ideologically, there is a world of difference. In the space of an hour and a half, I went from the revolutionary country of Sandino to the land of "Coke is it!"

Arriving at the airport in Guatemala was like a brief shot of culture shock. Compared to the subdued, almost exhausted atmosphere of the Nicaraguan airport, with its dim yellowed lighting and spare interiors, the Guatemalan airport with its bright lights, neon signs, chrome and marble seemed opulent, jumping with a frenetic vitality. Outside, taxis and cars fought for space at the curb and porters fought me and each other for my luggage. In Nicaragua, one lone, battered taxi, barely visible in the darkness, had been waiting as I came out of the airport terminal.

The Executive Council was meeting and staying at the Hotel El Dorado, in a fashionable section of Guatemala City. The decor and surroundings of the U.S.-owned hotel made it easy to forget what lay beyond this wealthy enclave. In Nicaragua, the country's troubles had penetrated even the last bastions of privilege — in Guatemala, they were kept at arm's length. Uniformed police officers never were far from the hotel entrance. And there were always men in expensive business suits watching the traffic through the lobby, or, as I walked off the elevator on my floor, they would be casually sitting in the hall.

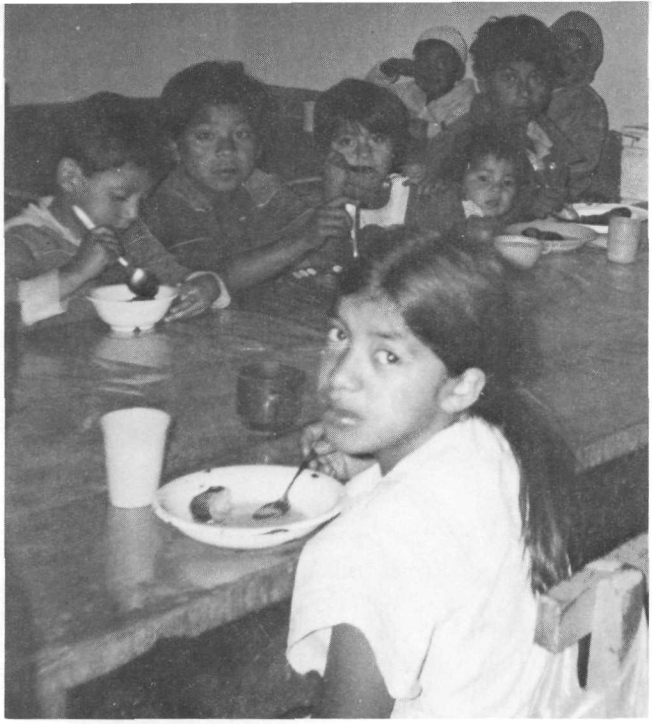
On my ice bucket was a notice in English and Spanish: "If this item is missing from the room after checkout, the maid will be held responsible." Guatemala's population is almost 70% native Mayan, the people who created a great empire across Mexico and Central America while Europeans were muddling around in caves. But in the hotel, Mayans cleaned the ashtrays and scrubbed the bathrooms; the higher status the job, the more European the face.

In Nicaragua, the country was struggling to breathe, to survive. In Guatemala, it seemed as though people were holding their breaths, afraid to draw attention. On a walk just a few yards from the hotel, women and children begged for money, usually offering a small item for sale. If they were refused, their shoulders slumped slightly and they moved away quietly.

During the course of their meeting, Council members gathered for "small group sharing." The handout for the meeting asked the participants "to share with each other: What was the best experience for you? What was the worst?"

In my small group, and later, when all the groups gave reports to the full Council, the people topped everyone's "best" list; under the "worst", repression, violence, and poverty appeared with dreary regularity.

As I sat in the climate-controlled conference room, drinking ice water that the hotel literature assured me was "perfectly safe" thanks to the hotel's



For many of these children, the free breakfast at Cristo Rey Episcopal Church will be their only meal of the day.

own filtration plant, I thought, "If I stay here, I'll never experience Guatemala."

But a word to Bishop Armando Guerra-Soria of Guatemala and I had an invitation from a local priest, the Rev. Luis Flores, to visit his church, Cristo Rey, in the Barrio San Antonio.

Transportation is often scarce, expensive, and hazardous in Central America. My brief visit made me reconsider the stereotype of "Latin time." Given the obstacles that must be dealt with to make even a short journey, being on time comes very low as a priority. Since travel takes a great deal of time, during my short visit I saw the sun rise more than once beyond the hotel doors while waiting for a ride.

The sun was peeking above the mountains as I waited for Flores. The day before, he had attempted to explain in his careful, fluent English how to find his church, but the barrio had grown haphazardly, a jumble of streets and paths and houses put up here and there. Finally he said, "I think I better come here and take you there."

We drove through the center of Guatemala City. Flores pointed out modern office buildings and colonial-era churches, then indicated one new building and said off-handedly, "That one is my design." Once an architect for the Guatemalan government, Flores had taught architecture at the university level. Raised Roman Catholic, he had been an Episcopalian for 17 years because he liked the church and felt it was "a medium way" between the Roman Catholic and the Evangelical churches.

When we entered the Barrio San Antonio, small brick and plaster buildings lined the rutted streets. Flores directed the taxi to his church.

"I wanted you to come early to see the breakfast program we run for the children of the barrio," he said. We walked through the courtyard behind the church and entered a small, dark room filled with children. They stared at me, but kept right on eating. Three women in a cramped kitchen were dishing up food. Flores moved among the children, hugging them, and talking to them. "The breakfast program feeds 125 children each day. We also have a dental clinic, a medical clinic and a school," Flores said.

On our way out to visit the nearby school, Flores stopped a little boy headed for breakfast. He greeted him and then gently put his hand under the boy's chin, lifting his face to get a better look. The boy's sweater was full of holes; his faded, torn pants barely reached below his knees and he had no shoes. Flores sent him on his way, and said, "Did you see how his face looked fat? It was swollen from not enough food."

As we walked, Flores called to children in the street and asked them why they weren't in school. "There are children who don't go to school who are seven, eight years old. They must go out to work. It's not good," he said.

Over 100 students grades kindergarten through sixth are enrolled in the school. Some of them also took part in the breakfast program. As Flores led me through the building, children popped out of classroom doors and windows, giggling and shrieking at the novelty of visitors. The teachers, some looking not much older than their students, tried to impose some order. Flores strode into a classroom and said heartily, "Good morning, class!"

"*Buenos Días, padre*," the students replied.

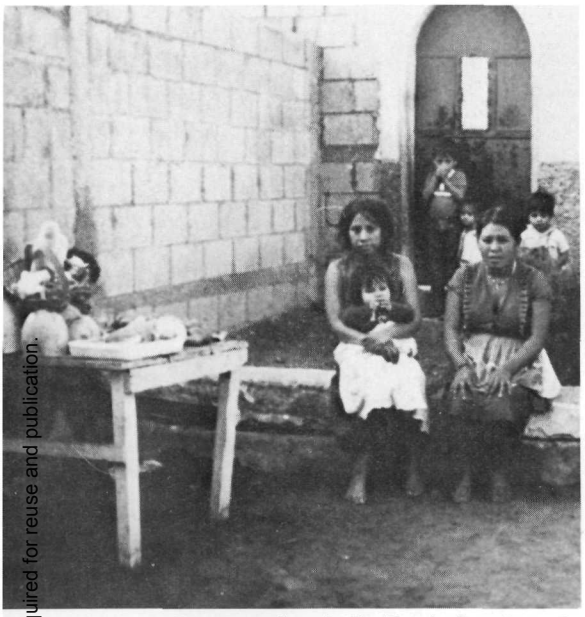
"No, no," cried Flores, "*En inglés*!"

A timid "Good morning" came back — some of the children just shyly stared.

After the school, Flores took me to the very edge of the barrio, to the newest and poorest section. The barrio had grown on a plateau of land that ended at the edge of a deep ravine with a river at the bottom. As people kept pouring into Guatemala City at the rate of 600 per day, the houses had spilled over the edge and were being built down the sides of the ravine, clinging haphazardly wherever they could.

Thin rivulets of raw sewage ran alongside the narrow dirt paths. Lush growths of palm trees and flowers

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Street vendors in the Barrio San Antonio

helped to soften the contours of shacks built out of scrap lumber and rusty sheet metal. Across the ravine, people crept through garbage dumps cascading down the steep incline. Flores pointed down to the river. "The ecology is very bad here. This used to be a nice river. But now it's black, totally polluted."

Back in the church office, Flores talked about his work.

"If we see misery, injustice, the church has to do something — we can't go along with our mouth shut," he said.

Unemployment is endemic in the barrio; the country people who arrive by the hundreds each day have difficulty adjusting to city life. Flores said that 80% of the people in the barrio are involved in crime. He ticked off a list of familiar urban woes; armed robbery, drug dealing, prostitution, illegal liquor sales. During a walk through the barrio, he had pointed to certain buildings and said, "This one is a bar . . . there are always drunk people outside. There is a house of prostitutes . . . Here they sell drugs."

The people lead a life as precarious as the shacks that cling to the slopes of the ravine. Medical care, education and other social services are scarce and expensive. Flores showed me his books on nutrition and on budgeting. He wanted to set up classes on these subjects. Flores also had bought two sewing machines, with money from the diocese to train people in the barrio how to sew.

"We are nothing more than servants, said Flores, "We must love the poor, share their poverty. The first step is to make improvements, to help them reach for a better life day by day."

When he received his call in the late 1970s, Flores had gone to the United States, hoping to enter seminary there because, he said cautiously, "the political situation was very bad" in Guatemala. In 1977 the Carter Administration had cut off all U.S. military aid to Guatemala because hundreds of people had disappeared, been tortured, or murdered by death squads. As a university professor and a church activist, Flores was in jeopardy, as students, teachers, and churchpeople became favorite death squad targets.

Flores lived in Illinois, in the Diocese of Quincy, but even with the help of then-Bishop Donald Parsons, could not get into seminary. He felt this was a sign to return to Guatemala, even though Parsons advised against it: "I said to the Bishop, 'I am protected by the Lord. I need to serve my people.'"

Flores eventually was one of the first to attend the Guatemalan seminary Bishop Guerra opened in 1982. There was no money, so seminarians struggled to buy books and pay fees. It was difficult, but, Flores said, "When the Lord calls us, who can resist?"

Flores admitted to frustrations in ministering to his 110-member congregation and others in the barrio. People were not coming to the clinic because he had hired a woman doctor. "We have problems with the Latin American mind, but things are changing," he said.

As was true with the churches in Nicaragua, Flores and his congregation were doing a lot with limited resources and in the midst of considerable political and social difficulties. The parish gets some assistance from the Diocese of Virginia, but it was obvious that Flores longed to do much more.

The kind of all-encompassing ministry I encountered at Flores' church seemed to be typical of the church in Guatemala. Immediately on returning from my visit, I was taken in tow by the Rev. Pedro Valdez, who took me on a whirlwind tour of all the programs his parish sponsored. We had some communication problems due to his lack of English and my lack of Spanish, but we managed to cope using sign language and good will.

What I experienced in Guatemala was a hospitality and warmth that transcended all barriers, and a church that uses its resources in a ministry of service. As Council member Ann Fontaine said in her small group report, "There is an incredible job being done with few dollars and profound faith."

A new vision and a new solidarity were constant themes throughout the Executive Council meeting in Guatemala. During their travels, participants were continually confronted by the results of U.S. foreign policy in the Caribbean, Central and South America. Having witnessed the poverty, repression and conflict, Council members seemed to heed the Rev. Earl Neil's advice that "The Church can challenge the United State's partnership with the oppressors of the world."

It was not only Central America that called on Council's conscience. During the meeting, a telex arrived from South African Archbishop Desmond Tutu, calling for international condemnation of the latest and most se-

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vere South African government crackdown on any form of dissent. Without debate, Council passed a unanimous resolution calling on the United States to impose total sanctions against South Africa.

Council was also challenged to develop a new sensitivity about the church and the people of the Caribbean and Central and South America, especially on the question of autonomy. The dioceses of the region, Province IX of the Episcopal Church in the United States, have existed for years on funding from the U.S. church. Now these dioceses want to be independent and maintain a relationship of equals. It was apparent that the U.S. church needed to radically alter its traditional attitude towards Province IX churches. The Rt. Rev. James Ottley of Panama pointed this out when he said, "Problems in the part of the world I come from haven't been heard or understood. We want to make a contribution to the Anglican Communion. We must be autonomous. Dollars do bind, but do not necessarily dictate."

And the Rt. Rev. Furman Stough, newly-appointed Senior Executive for Mission Planning and Deputy for the Presiding Bishop's Fund for World Relief, made it clear that the new vision of the church had to include an unwavering adherence to the gospel of peace and social justice. He quoted from the recent report of the first Anglican Pan-American Congress: "The church is not beyond history or above society."

Presiding Bishop Edmond L. Browning's address to Council repeated the theme of responsibility and mutual respect:"Let us tell the story of the innocent victims of the violence in Central America; but also tell the story of the mission of the church here. Let us tell the story of those living in the bantustans and townships of South Africa, but also let us tell the story of the mission of the church there . . . With their stories we can awaken and stir the consciences of our sisters and brothers, of our legislators, even those who feign compassion fatigue. We must help them recall and renew their moral vision." TW

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The Rt. Rev. Desmond Tutu

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Faramelli . . . *Continued from page 9*

nized, it is one of the lowest priority issues on the agenda of the church. When we think of "peace and justice," which is fast becoming a popular slogan within the religious community, it is soon apparent that issues of racial justice usually take a back seat to other issues, such as Central America, the arms race, nuclear weapons, etc. In some quarters of the Episcopal Church, there is even a desire to revert back to the older formulations of the issue as "race relations' rather than "racial justice."

Fortunately for us, our faith is rooted in theological expectation and not in empirical evidence or historical trends. Hence, we need to develop a theological vision of a world where the barriers based on gender, race and class have been removed and we can celebrate the building of an inclusive community. The God whom we worship provides the foundation, rationale and power for that community.

There is much to be done in our society. Although there should be new partnerships between the public, private and voluntary sectors (such as the church), the need for public sector or government involvement is essential. In his book, Wilson notes that the only solution to the problem of the disadvantaged is to expand welfare, provide adequate child care, and to create jobs for all Americans. That must be coupled with educational programs to provide skills necessary for the jobs. These issues cannot be addressed without major government involvement. In addition, Wilson correctly notes that nothing short of a restructuring of the U.S. economy will enable us to address the needs of the underclass in minority communities. In a word, perhaps we need a U.S. version of *perestroika*.

In implementing that vision, it will be necessary to have church programs that work on two things simultaneously: addressing the realities of White racism — how it functions and how "racial justice" differs from "race relations," and secondly, using our resources to empower those who are dispossessed. The Episcopal Church's Coalition for Human Needs and the Church Center's ethnic desks have been addressing some of these concerns. In the forthcoming General Convention, the expanded Jubilee proposal (with its emphasis on increased advocacy), along with the initiative from the Diocese of Michigan (with its focus on land trusts, worker-owned and controlled enterprises, cooperatives, greater community control over economic development) are all positive signs. Nevertheless, it is imperative that there be major involvement and funding at the diocesan and congregational levels, with an ecumenical base where possible.

I am often asked: If you could do just one thing to work for racial justice, what would it be? My answer is: There is no one thing; several things have to occur simultaneously: (1) efforts are needed to address White racism within the White community; (2) poor minority communities need to be empowered to shape their own future, thus support for efforts in community organizing and economic development are essential; (3) this development can be successful only if backed by public policies on the municipal, state and federal levels.

We need to work for an incarnational theology, where racial justice is built into the very fabric of our political and economic institutions, to overcome the imbedded legacy of racism. As the church, we need to experience the power of the Gospel, where barriers that separate us are shattered, and we are all empowered to build a human community that celebrates both the diversity and the uniting of all human beings made in the divine image. TW

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Letters . . . *Continued from page 3*

Political action needed

Certainly the Episcopal Church as a body and all of us as individuals must support Elaine Silverstrim's call for the closing of the Lexington prison and an end to the practices in use there (February WITNESS). Claiming to act on behalf of "the people", the Federal Bureau of Prisons is in clear violation of the Eighth Amendment prohibition against "cruel and unusual punishment." However, we cannot expect that the present justices of the Supreme Court of the United States with their demonstrated hostility to the Bill of Rights will ever act honestly and responsibly to outlaw these practices. The solution to the problem must be political action.

There is one factual error in Silverstrim's forceful presentation. Alejandrina Torres and other Puerto Rican nationalists could not have been convicted under the Alien and Sedition Acts of 1798 for two good reasons: !) By their own language these acts expired in 1800 and are no longer part of the U.S. Code. 2) In 1964 in the case of *The New York Times v. Sullivan*, the Supreme Court of the United States definitively declared the 1798 Sedition Act unconstitutional. Without knowing the specifics of these cases, I would guess that government prosecutors made use of the Espionage Act of 1917.

Peter E. Kane
Churchville, N.Y.

Hatemongers revisited

I was delighted to see Barbara Harris' column, "Monitoring the Hatemongers" in your February publication. I commend her for raising the issues and calling our attention to those insidious groups which prey upon people's irrational fears and prejudices.

For your concerned readers, I'd call your attention to another excellent agency which combats such hatemongering: Project Klanwatch of the Southern Poverty Law Center, P. O. Box 548, Montgomery, AL 36195. You may be aware of the recent $7 million judgment won by Project Klanwatch against the Klan for the lynching of Michael Donald. In any case, I applaud all such actions against the violence of neo-nazi and white supremacist groups.

The Rev. John Abraham
Tucson, Ariz.

Heaven improved

Thank you for the beautiful tribute to Jan Pierce with which the February issue of THE WITNESS opened. I was also glad to see that it was the lead item in the many remembrances in The Episcopalian.

May God provide for you and for all of us who grieve for Jan much evidence of the continuing love and care with which we are all surrounded in this life and the life to come.

And just think of the improvements there will now be in Heaven's house organ!

The Rt. Rev. Robert R. Spears, Jr.
Rochester, N,Y.

Gem with many facets

When Jan Pierce was a rookie reporter at *The Episcopalian*, she befriended me in tangible ways that extended the life of two publications, *Ruach* and *deliberation*, which were vehicles for an advocacy journalism Jan was not in a position to produce.

No one lived with the tension of being on middle ground any better than she. Although there were many subjects she wanted to write about that she never had the opportunity to, the words she did command were embued always with her loving, generous spirit. What a gem she was — with so many colorful facets. Within the Communion of Saints, she is a cherished communicator, I'm sure.

Ann Knight
White Rock, B.C.

Discovered by activist

I just read some back issues of your magazine and I want to subscribe. It is extremely good. I was raised an Episcopalian but have become involved with peace issues, especially in Nicaragua and felt the Episcopal Church was not involved enough in peace issues. I am delighted to have discovered you.

I went to Nicaragua in '86 with Witness for Peace and I work with an Interfaith Action Committee on Central America and the Central American Task Force for the San Jose Branch of Women's International League for Peace and Freedom.

Serena Murray
San Jose, Cal.

Bravo for Kiwis

Bravo, New Zealand — and special kudos to the Rt. Rev. Godfrey Wilson, Anglican Bishop of South Aukland, poet, prophet and priest He is worthy to stand beside Governor General Paul Reeves, former Anglican primate of New Zealand and outspoken opponent of nuclear power, descendant of both Pukeha and Maori and friend of both.

And able to stand too, beside Prime Minister David Lange, Methodist lay preacher and Sunday school teacher, suffering servant, prophet, exemplar of what has made a great nation and a great people great.

Thanks to men like these, and their mothers and sisters, New Zealand is truly our conscience in a world too much given to bombast and the Rambo spirit. Bishop Wilson's letter and poetry in the March issue are just what we need at this low period in our national history when we are such confused examples of people who have lost their vision. Too many frantic boasts and foolish words are coming out of Washington. We are treating a very good friend, New Zealand, very badly and it takes a good friend to speak frankly. I am a U.S. citizen who wants the Kiwis to know that we appreciate them and their country.

Maybe they are buying us time to turn around; if so, we should remember that time bought with the blood, sweat and tears of others becomes a sacrament, and we should receive it kneeling and with purpose of amendment.

Pauline Shortridge
Morgantown, W.Va.

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Registrations are now being taken for the Episcopal Church Publishing Company dinner at General Convention in Detroit on Tuesday, July 5, at 7:30 p.m. (See coupon at left.)

At the dinner, ECPC will present awards for outstanding contributions to the social mission of the church, in the name of three noted Episcopal social activists. They are William Scarlett, former Bishop of Missouri; Vida Scudder, educator, organizer and social reformer; and William Spofford, Sr., former editor of THE WITNESS. Award winners will be announced in the June issue of THE WITNESS.

A highlight of the dinner will be a one-woman show by Vinie Burrows, internationally-acclaimed actress and activist, whose work documents the struggles of oppressed people.

Her solo production "From Swords to Ploughshares" links peace and poetry; "Africa Fire" combines African myths, songs and folktales; and "Sister, Sister" describes the struggles and importance of women worldwide.



Vinie Burrows

Burrows, a veteran of Broadway and the international theater scene, has conceived, produced and directed seven solo productions to date. She has been given the Actor's Equity Association's Paul Robeson Award in recognition of her commitment to human rights and her use of the arts to create understanding and respect for diversity.

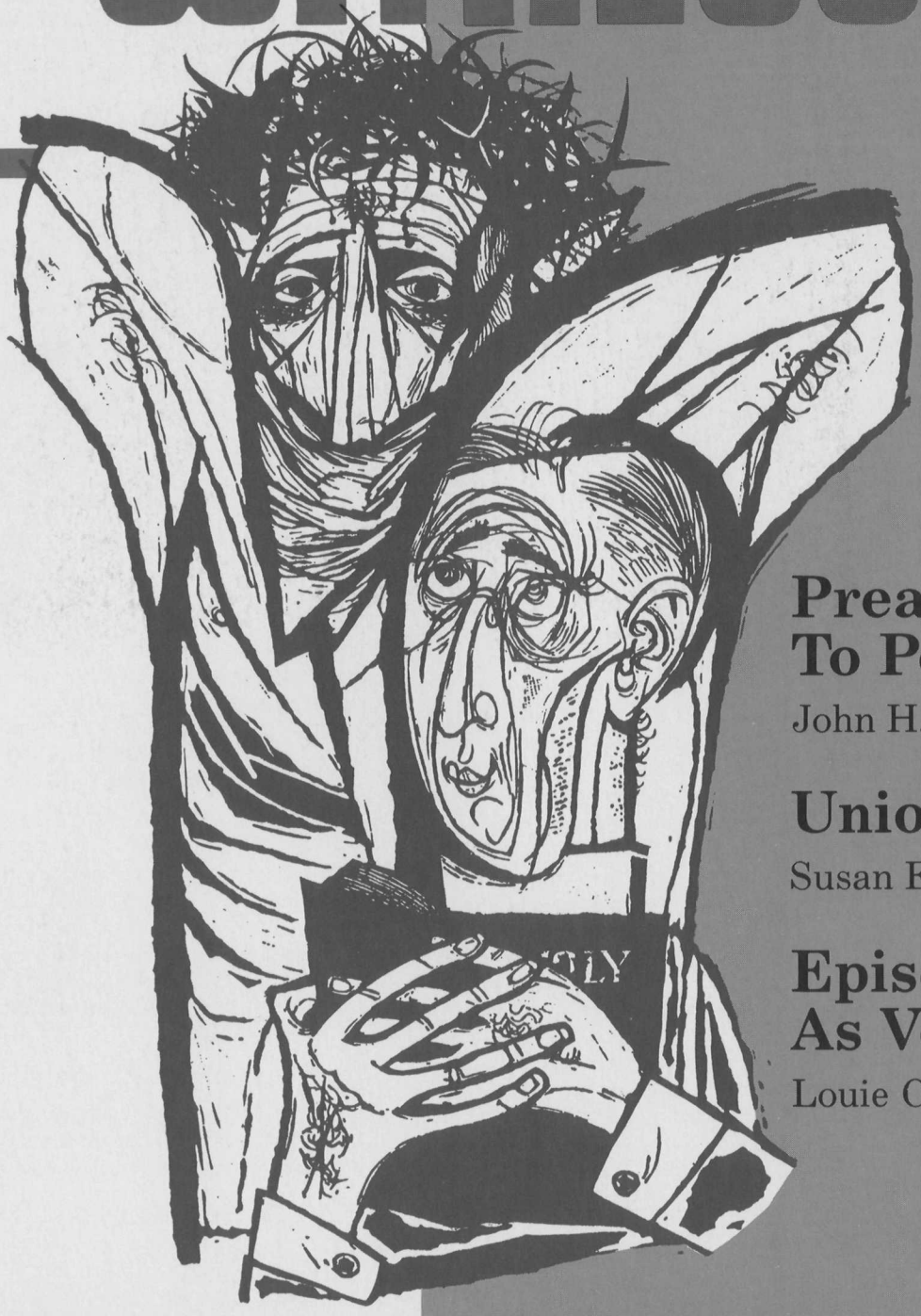
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THE WITNESS



Preachment To People Power

John H. Burt

Union-Busting

Susan E. Pierce

Episcopal Church As Voyeur

Louie Crew

Hushed-up Christ by Robert Hodgell

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Letters

Bishops not all bad

Charles V. Willie's article on women bishops, "No doubt about it," (March WITNESS) is a learned and dramatic support of the elevation of ladies to the episcopate, and in spite of my own doubts, it seems almost an exercise in futility not to accept that this is going to happen, come hell or high water, in the not too distant future. That will give us a first-hand opportunity to determine whether women will be better suited to that office than many men who are now bishops, as Prof. Willie indicates.

However, when Prof. Willie speaks about the self-serving and arbitrary actions of our bishops, I assume he doesn't apply this to all, although his language could be interpreted to apply to a majority. If we have some bishops who have lost sight of their servant role, then they should be replaced. But over 77 years, I have known many bishops and have found that they are in fact, just human beings who have their faults. Except for a very few, they are not self-centered, materialistic, greedy persons primarily concerned with self-preservation and the exercise of authority in an arbitrary manner. Nor have they lost the servant attitude toward priests and laity in their dioceses.

I also question whether we in this *now* generation are any better qualified to determine the will of God in areas where we approve change which is so opposite to the customs and traditions of our ancestors, who served this Body of Christ so well over the past 2000 years. Obviously they would not have accepted the ordination of women, nor their elevation to the episcopate, but if they had, I doubt that they would have considered women better qualified to be bishops than men.

Although Prof. Willie has written a very logically argued treatise, he ends up with *guesses*. When a change of this magnitude involving a complete reversal of custom and tradition ends up based on guesswork, I wonder.

Prof. Willie writes, "If women are called to be bishops, my guess is they are called to do these things because they are helpful and not harmful." That seems to infer that men as a rule are more harmful and less helpful. If that is true, then perhaps the ultimate step is to have only women in Holy Orders.

My argument is not that women should not be elevated to the episcopate. But I cannot accept the fact that they will per se be more helpful and less harmful than men. Men and women are first human beings, and regardless of sex, there are rotten apples in every barrel. I will probably not be around long enough to see how this works out. In any event, these next few decades may be years that test our love and faith, and our very souls.

Charles Corwin
Colonial Beach, Va.

Willie responds

Selective reading, understanding, and awareness is a problem that we all experience from time to time. Charles Corwin's letter manifests this problem. My article about women as bishops did not label bishops as self-serving. It stated that by *majority* vote the House of Bishops, meeting in Chicago during the summer of 1974, committed the error of defending the faith against change of the gender of persons in the priesthood, and of absolutizing the relative by calling into question the validity of the newly desegregated priesthood which was accomplished in July of that year.

To assert that some bishops committed an error does not suggest that they were self-serving. Any inference that bishops who did not support the women who were ordained July 1974 were self-serving is an inference drawn by Corwin and not a conclusion of this author.

Also my essay on women as bishops did not state that men as a rule are more harmful and less helpful. Again, this is Corwin's inference. For the record, my article simply stated that "If men are not more helpful as bishops than women could be, and if women are not more harmful as bishops as men have been, why should either gender be excluded from this office?" My question deserves a straightforward answer.

Despite Corwin's selective emphasis and awareness of the ideas contained in my article, I am pleased that he believes "the elevation of (women) to the episcopate" is an action that "is going to happen." This is a profound opinion and I am grateful to him for sharing it.

Charles V. Willie
Harvard University
Cambridge, Mass.

Kudos from PB

I think Susan Pierce's report on Central America is superb. (See April, May issues.) It is really written with a lot of sensitivity and I think it will mean a lot to the people in Central America.

Edmond L. Browning
Presiding Bishop
The Episcopal Church

Wrong church?

We have not renewed because we find the policies of THE WITNESS to be contrary to the true and traditional-teachings of Christ's church.

The Rev. John L. Goeb
Milwaukee, Wisc.

Redemptive suffering

Mary Lou Suhor's star-spangled essay (April WITNESS) was arrow-straight to the heart of redemptive suffering. She

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took me with her from the first leap, through landing, through hospital hugs. *Everyone's* pain was palpable. *Whoa-sa!*

She wrote a meditation on transformation by patient (pun) intention as well as on healing process and the prayer-of-being. Remember the Bernard of Clairveaux quote? "God puts us on our backs to make us look up." I pray her roommate is healing, too.

Alla Renee Bozarth
Sandy, Ore.

Identity with humanity

It gladdens my heart to see what an inspiration Mary Lou Suhor has turned her suffering into — not a pious admonition to accept pain as a blessing, but an identification of her pain with that of humanity. Identification, not comparison; even there she avoided using other people's greater suffering as a palliative for her own. She did not say, "think of the Nicaraguan war victims who don't have morphine." She said, "My theology had not caught up with my condition . . . the chain rattles for all of us." Brava!

Margaret D. Wilde
Bethlehem, Pa.

April sparked insights

What a fine April issue of THE WITNESS! You are singularly fortunate to have a young person with writing skills of the quality that Susan Pierce shows. And she's only beginning — what the future will bring should be challenging.

And the description of Mary Lou Suhor's accident and recovery had me close to tears. Pain is such a personal thing and certainly the experience is hard to impart in such a way that the reader feels a part of it.

A friend of mine, a clinical psychologist in Utah, is doing great work with Mormon women (three generations in one family!) who have survived child abuse/incest. I have sent her a copy of Roberta Nobleman's "Call it not love." It is about time the Episcopal Church faced that problem, just as the author says.

Thank you again for all the good reading — and the insights that reading brought.

Nancy S. Montgomery
Washington, D.C.

Prays for healing

My tears flowed as I read "Star Spangled Suffering." I imagine I'm not the only person to react that way, either.

Since I belong to the Companions of the Society of the Holy Cross in which intercessions for others is a major part of our Rule, Mary Lou Suhor's name is now on my intercession list and will be sent to all 800 of us through our monthly "Intercession Paper." May the power in our prayers add to her healing.

Doris Boyd
Beverly, Mass.

(I am so humbled, and grateful, for the varied and touching responses which came in after my parachuting accident. The prayers, especially, have sustained me and sent my spirits soaring, even though I have been grounded. — Ed.)

Keeping us honest?

Why don't you drop your pretense of being Christian? Wouldn't it be more honest?

The Rev. Theron A. Vallee
Woodstown, N.J.

Parish welcomes gays

It is with deep satisfaction that I read in the March WITNESS Richard Hawkins' theological reflection, "Curing the sickness of homophobia." It is based on a talk he gave at our AIDS Conference at St. Thomas' Church, Whitemarsh, earlier this year. WITNESS readers may be interested in a resolution passed by our vestry recently which reads:

Whereas we are all made in the image of God, and we are all equally and unconditionally loved by God just as we are; and

Whereas we are all called upon to love one another in the spirit of God's love for each of us; and

Whereas in Christ we learn that all people have a right to respect and justice; and

Whereas we envision the community of St. Thomas' as embracing the values of human relationships revealed by God in Christ; and

Whereas Lesbian/Gay persons are often scorned by society and feel alienated from many communities in our culture;

Therefore, it is necessary to affirm by official resolution that:

Lesbian/Gay persons are welcome within the community of St. Thomas' Church to share in the liturgy and life of our parish family, and are also welcome to seek employment and leadership in our parish.

Annette Irvin, Chair
AIDS Conference

Security threatened

I am writing to ask you to change the address of my subscription to THE WITNESS from my El Salvador address to an address in the States.

It appears the commitment of THE WITNESS to the cause of peace and justice is a little too well known for my security. I recently received the March issue which had letters referring to the January issue on El Salvador. I was

Continued on page 21

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THE WITNESS



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Editorial

Union busting -- against the common good

Archbishop Desmond Tutu's recent presence in the United States, together with the story in this issue on union-busting, recall a grim scenario at the 1982 General Convention of the Episcopal Church in New Orleans.

In the highlight event, Tutu, an outspoken foe of apartheid, was billed on the same platform with George Bush, Vice President of an administration which has consistently resisted effective opposition to the Botha regime. The final indignity: Anyone who wanted to hear the courageous Tutu speak at the Saenger Theater had to cross the picket line of a striking Stagehand Local #39 AFL-CIO, which could not bring management to the bargaining table in a local dispute.

In July in Michigan, a state which has suffered deep wounds from plant closings during Reagan's anti-labor regime, Convention goers will meet the Committee for Interns and Residents, leafletting for support of their union in a longtime controversy at Episcopal-run St. John's Hospital in Far Rockaway, N.Y. (See story p. 10.)

Unions, which provide a collective voice to workers without power, are among the most democratic institutions in U.S. society. But while Episcopal and Roman Catholic Bishops in this country have issued strong statements about the rights of workers to organize, there is a long gap between those edicts and putting them into practice. Still, unions represent tens of thousands of workers employed by Catholic agencies in institutions, and more than one half of Roman Catholic dioceses have at least one agency or institution whose workers are represented by a union. Collective bargaining has been abetted by Pope John Paul's pro-union statements and his public support of Solidarity — the Polish workers' union.

But on the whole, published writings in either denomination, offering down to earth answers to ethical questions faced by management, are rare. In this regard, St. John's and other hospital administrations might well consult a booklet entitled, *Ethical Guidelines for a Religious Institution Confronted by a Union*, by Ed Marciniak, president of the Institute of Urban Life at Loyola of Chicago.

He proposes several guidelines, cautioning, among them:

— The men or women who lead religious institutions should re-examine their tendencies toward paternalism, since, having inherited the model of benevolent authority, many have never experienced any other style of leadership. Marciniak suggests the "mutual respect" model of labor management relations as an experiment in partnership.

— Administrators should cease deceiving themselves that some labor practices can be morally justified because they are legally permitted; that which is legally tolerable may be ethically intolerable.

— Practical wisdom would lead an administrator, when faced by a union organizing campaign, to seek the professional council of a third party who is not anti-union. Union busting, according to *The Economist*, has become a big business and a new breed of consultants is preying on the labor scene, specializing in creating the "union free environment," and briefing supervisors on how to wage an anti-union campaign.

When this happens, "warfare is met with warfare" on the part of the union, and "protracted campaigns lead to strikes, anxiety, suffering, economic loss."

"On the other hand, a determination on the part of administrators to approach bargaining strongly, without feeling that they must give in on every demand and without fixed ideas so that they refuse ever to budge — these attitudes will breed reciprocal dispositions on the part of those with whom they bargain."

Perhaps most important, as Marciniak points out, stereotypes which administrators and union organizers cherish about each other will have to be re-assessed. "Some union leaders have indeed been unreasonable, but so have managers of religious institutions. Neither has a monopoly on virtue." His *Ethical Guidelines for a Religious Institution Confronted by a Union* can be ordered for $1.50 from the National Center for the Laity, 1 E. Superior St. #311, Chicago, IL 60611.

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From preachment to people power

by John H. Burt

"Why don't you practice what you preach?" That question often flung at Christians is old and shopworn. But it still makes its point. Sometimes it is couched in tones of irony, even cynicism; sometimes as a word of judgment, more often as a challenge to religious credibility and Gospel faithfulness.

When Episcopalians gather at General Convention in Detroit this July, they will be reflecting together on what it means to act as becomes the church of Jesus Christ. Will the question about preaching or practicing haunt the conscience of every voting deputy and bishop there? Let us hope so — especially at this poignant time when the reality of economic injustice at home and abroad rears its ugly head.

Injustice is the daily lot of millions of Americans in our inner cities, on family farms and outside factory gates — that is hardly news any more. Even political conservatives admit it. Moreover, the gap between rich and poor, the prosperous and the disadvantaged, is alarmingly wide and has been widening daily for at least eight years. The public picture of homeless persons sleeping on our streets, the increasing number of soup kitchens in church basements, the continuing announcements of major plant closings, the demise of the family farm, the pauperization of women, the plague of gang wars among unemployed youth, the disappearance of adequate health care for over 35 million of our people, an out-of-control drug epidemic, the virtual disappearance of decent housing for low income people — these are but some of the varied manifestations of a basic social epidemic which grips our society.

In addition to a plethora of sermons about this matter from parish pulpits, no less than 17 major church bodies in the United States have issued formal statements on economic justice. Best known, perhaps, is the Roman Catholic bishops' 188-page study, three years in the making, entitled *Economic Justice for All*. Last September, some 80 bishops of the Episcopal Church put their signatures to a statement, also three years in the drafting, entitled *Economic Justice and the Christian Conscience*. Authored by the Urban Bishops Coalition, it is briefer in text (20 pages) than the Catholic Bishops' piece, and urgently calls for movement by the church from moral reflections about the crisis to a program of action that will address it. In commending the UBC document to Episcopalians throughout the nation, the House of Bishops, meeting in Chicago last September, challenged the various dioceses to come to General Convention with proposals for action based on the implications of what the Urban Bishops had written.

This past spring a group of laypeople and clergy in the Diocese of Michigan, who have been themselves immersed in the urban and rural crisis, took up the bishops' challenge. Under the leadership of their diocesan, The Rt. Rev. H. Coleman McGehee, they have fashioned a plan which, if enacted, would press dioceses all across America to put into practice the implications of their preachments. It proposes a program which enables and equips the church to stand with the poor in local situations and to join with them in fashioning new instruments by which they can work at alleviating their own degradation.

"The Michigan plan," as this action proposal is popularly called, would establish by approval of General Convention "a ministry of community investment and economic justice directed to community-controlled economic development programs of the disadvantaged, with a special focus on land trusts, housing cooperatives, worker-owned businesses and community development credit unions." In brief they are cooperative self-help programs.

The vehicle through which such a ministry would be carried out is the local diocese together with appropriate regional and local church clusters within it. Involvement by the national Episcopal Church would consist of offering expertise on "how to do it" when requested, providing matching grant monies for planning and local staff when needed, and partnership in identifying alternatives investment resources necessary to launch specific projects as a supplement to those monies locally available.

The proposed enabling resolution at Detroit urges the church at every level

The Rt. Rev. John Harris Burt is retired Bishop of Ohio and a Board member of the Episcopal Church Publishing Company.

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A new National Episcopal Fund for Community Investment and Economic Justice would be established with a goal of making $4 million available annually for six years on behalf of economic empowerment of the poor, if the Michigan proposal goes into effect.

"to utilize, where possible, its buildings, properties, personnel, financial resources and moral power in support of this ministry." To carry this out, each diocese will be challenged to appoint its own Commission on Community Investment and Economic Justice in order to oversee the implementation of such a ministry.

The Executive Council of the Episcopal Church, would then, in turn, back up these local efforts by creating from among the staff at the Episcopal Church Center in New York, a "working group" on community investment and economic justice charged with the task of coordinating such program units as the offices of National Mission in Church and Society, Education for Mission and Ministry and Stewardship Development. This working group would also be expected to engage "in close collaboration with dioceses to facilitate training, support and guidance for local efforts." A request is now pending to the church's Standing Commission on Program and Budget for an annual item of $250,000 to fund the national aspect of the plan.

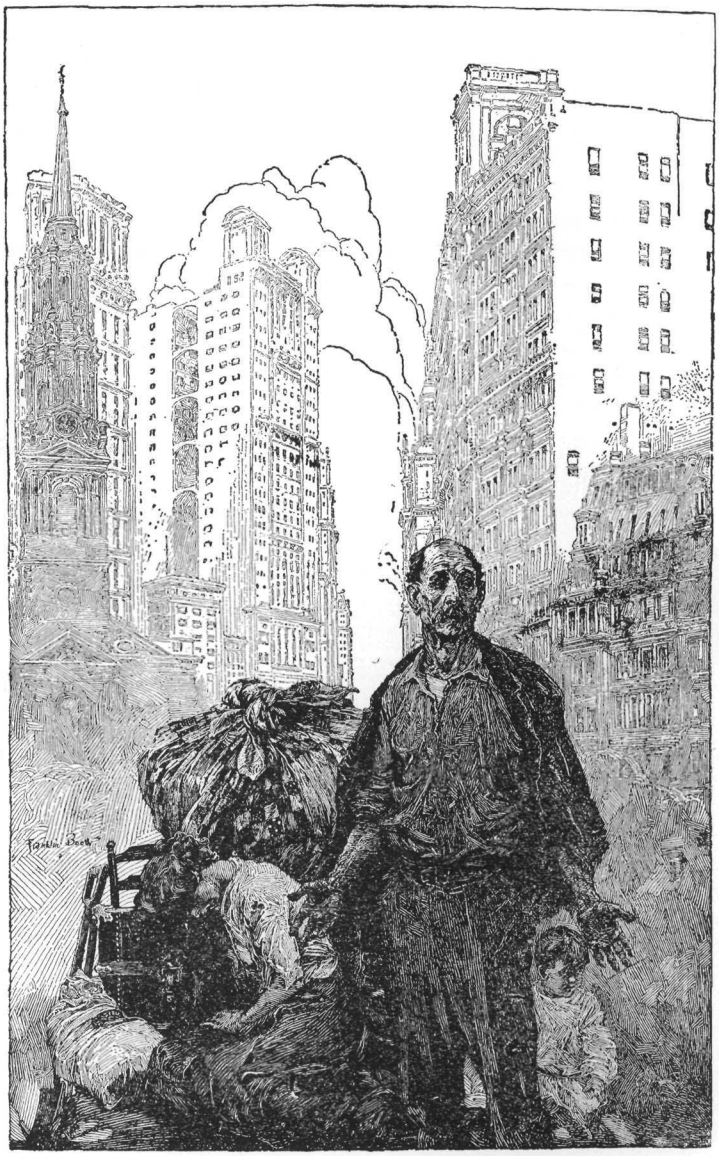
If adopted, the Michigan proposal would also establish a new National Episcopal Fund for Community Investment and Economic Justice with a goal of making $4 million available annually for six years on behalf of economic empowerment of the poor. This money would come presumably from gifts, foundations, alternative investment portfolios, and special appeals (perhaps through such instruments as the Presiding Bishop's Fund). About 10% of this amount would be earmarked as "matching grants for local diocesan administrative costs of the program.

An important additional feature of the Michigan plan is its advocacy component. The church at every level will be urged to work with other bodies, both ecumenical and interfaith, for the establishment of "public policies at municipal, state and federal levels which will be supporting of community economic development.

Realistically speaking, however, the enormous national debt facing Con-

"With Their Hands They Have Builded Great Cities And They Cannot Be Sure Of A Roof Over Their Own Heads."

—HELEN KELLER



Drawn by Franklin Booth

Graphic from 1931 WITNESS

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How poverty mars U.S. society

• Estimates of poverty extant in America run from 32.4 to 33.1 million — nearly one out of seven people. They include both old and young.

• From 1979 to 1985, poverty rose in America by 4.3 million.

• Poverty has become increasingly racial in character. The 31.9% poverty rate for Black people is the same as it was back in 1979. For Hispanic people it has grown from 21.8% to 29% in the same period. White Americans, among whom incomes are almost twice that of Black people, have accumulated 10 times as much wealth.

• For Native Americans the situation is even more scandalous. American Indians have the highest infant mortality, the shortest life span, the greatest suicide and alcoholism rate and a tuberculosis rate seven times the national average. Caught in a special web of legal restrictions and constitutional limitations, in many ways the "first Americans" have become the "last Americans."

• Fifteen of the largest U.S. cities reported an aggregate of 292,000 homeless people last year. In the nation they may number 2 to 3 million.

• Today, two out of three poor adults in the United States are women. Their vulnerability to poverty is deepened by divorce and separation, inadequate welfare benefits and insufficient support services such as child care for those able and willing to work.

• The United States today may be the first society in history where children are worse off than adults, according to Sen. Daniel Patrick Moynihan. Statistics show that 22% of all children under the age of six were living in poverty last year. For Black children under six the poverty rate was 45.6% and for Hispanic children under six it was 40.7%. For White children the figure was 17%. Even so, poor Whites outnumber poor Blacks two to one.

-- Stats from Economic Justice and the Christian Conscience.

gress together with the fragile financial nature of most state and local governments makes any hope of significant government aid for these types of programs problematic. Moreover, recent political history demonstrates that economic reforms based on ideals of economic justice have simply not altered the underlying inequities highlighted by the Urban Bishops' Coalition paper. Nor is it likely that a politics based solely on a populist critique of the prosperous and their institutions will bring about much fundamental change.

The deeper issue behind the Urban Bishops' economic statement and the Michigan plan, therefore, is how society can build up the experience, practice and institutions of local community. The real need, biblically and practically speaking, is to nurture and sustain a consciousness of our mutual responsibility and dependence upon one another at the local level. In short, there is a need to establish alternatives to the present macro-economic arrangements that dominate our society, alternatives of a practical sort in the neighborhood and the workplace, and at community, state and regional levels.

The Urban Bishops, in their paper, argue that the only way truly to reconstruct a culture of community is to begin in the here and now to build community-based economic and social institutions. They point with a sense of hope to "exciting new developments" already under way here and there across the country where "religiously sensitive people along with others are advocating the restructuring of economic decision-making so that wealth produced by the common efforts of the many will benefit the many and not just the few."

They even express some confidence "that American capitalism, subject as it is to direction by representative government, just might succeed in fashioning new processes for economic justice — particularly if our society moves to refurbish our human value priorities."

We have now had two decades of experimentation with cooperatives, community development corporations, worker-owned firms — the type of enterprises the Michigan plan hopes the church will help the poor and disadvantaged to create. By trying to expand this experience through a national church program, Episcopalians, joining with others who share a similar passion, might make a real contribution to fashioning a new institutional vision for society. While taking action for economic justice by the Episcopal Church can make little more than a minimal splash in the pond of enormous challenge, ever since the Supper in the Upper Room it has been demonstrated that a small sacramental act can have a way of changing the world. TW

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A Luta Continua – the struggle continues

by Barbara C. Harris



Much ado about everything

Listening to the voices of gloom and doom in the Episcopal Church, one would think this branch of the Anglican Communion was rapidly going to hell in a handbasket. If I did not belong to the Episcopal Church in the United States of America, didn't know any better and believed all I hear from the conservative and traditionalist wing of the church, I might be so inclined. Unfortunately, there are some who do belong, who should know better, but believe what they hear — or hear what they believe — and are all up in arms about the current state of the church.

As the 69th General Convention approaches, there seems to be an intensive and concerted effort to get folk sufficiently aroused that they will express a fair amount of righteous indignation on just about any and every subject that might come before that legislative body. One way to do that is to talk about sex and/or money — two things that seem guaranteed to get the adrenaline flowing.

The sad thing is that several issues which should be considered separately — if debated at all — are linked together as immoral, schismatic and heretical, and some folk are already spoiling for a fight that doesn't need to take place. Human sexuality, inclusive language and women in the episcopate are somehow tied together into one ball of wax or at least sufficiently related in such a way that the forthcoming Detroit convention is being made to sound more like a joint Playboy-Penthouse-Hustler magazine symposium than a church assembly.

Take inclusive language, for instance. A resolution of the 1985 General Convention directed the Standing Liturgical Commission to "prepare alternative inclusive language liturgies for the regular services of the church, i.e. Morning and Evening Prayer and the Holy Eucharist." In response, the Commission's report to the 69th General Convention offers for the church's *consideration*, "Supplemental Liturgical Texts" and I, for one, am willing to take them at their word that the texts are just that — supplemental.

Now the convention is free to approve or disapprove these texts, just as previous conventions approved the 1979 Prayer Book and the 1982 Hymnal. The unfortunate use of the word "alternative" in the 1985 resolution has opened the way for the "Ah ha, we told you so's" in the church to distort the purpose of the Committee on Supplemental Liturgical Texts and to claim that the 1979 Prayer Book is only a "temporary liturgy in the process of radical revision." Even if that were true, what's the beef? If the 1979 book is as bad as they claim, they ought to be happy to have it revised.

What really has them so riled up, I suspect, is that supplemental liturgical materials flying around tend to push the 1928 Prayer Book even further into obscurity.

Or how about human sexuality? The several resolutions concerning gays and lesbians already submitted to convention — some of which are reruns — have set up such a hoot and holler from the "read 'em and weep" troops that their content will never get serious consideration because of the emotionalism surrounding them.

On this issue, and a few others, some are calling for the head of Newark Bishop John Spong on a pike. Moreover, the entire House of Bishops is being characterized as guilty by association if it does not a) call for his resignation or b) "throw the rascal out." Folks should read the Diocese of Newark's report, which is available, and see what it really says about "alternative lifestyles" before rushing to condemn the bishop and his supporters by responding to scare headlines and inflammatory phrases taken out of context.

I find it interesting that homophobia often gets expressed in such mean-spirited ways, raising serious questions as to what really underlies the deep-seated fear of and contempt for persons of homosexual orientation. Much of it comes from closet gays (many of whom are clergy) who, as a moxie gay friend observes, are certainly entitled to their closets but "should not be allowed to use them as snipers' nests."

Space does not allow comment for the much-unecessarily debated question of women in the episcopate except perhaps to restate one fact. The attempt to make it the icing on what is purported to be an already-baked heretical cake is to mislead folks and to deny that the issue was settled by the General Convention of 1976 which approved the admission of women to all three orders of the ordained ministry. 'Nuff said. TW

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"In compliance with Article XXXIII of the collective bargaining agreement between the Committee of Interns and Residents and the Church Charity Foundation of Long Island, please be advised that St. John's Episcopal Hospital, South Shore, will not extend its contractual relationship beyond the current expiration date of December 31, 1986." ***Keith F. Safian, Administrator***

"It's really outrageous to allow this to go on. Everybody is afraid to speak out; even the Presiding Bishop. I thought religious people were supposed to discuss issues of morality." ***Bill Ragan, former CIR organizer***

"As President [of the Church Charity Foundation], I am Chairman of the Board of Managers. This is entirely distinguished from the administration of the hospitals. Any negotiations with unions or other business or administration of the hospitals is handled by administration." ***The Rt. Rev. Robert C. Witcher, Bishop of Long Island***

"We should have a choice about who will represent us; it's a question of principles." ***CIR member, St. John's Episcopal Hospital***

"There are two sides to the story." ***The Rev. Canon James Wattley, Bishop's staff, Diocese of Long Island***

"I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of the truth listen to my voice." "Truth?" said Pilate, "What is that?" ***John 18:37-38***

Union-busting

In September 1986, the housestaff — interns and residents — of St. John's Episcopal Hospital, Far Rockaway, N.Y., were told that the administration would no longer recognize their union, the Committee for Interns and Residents (CIR).

CIR members were baffled, because to their knowledge, their relations with management had been amicable since St. John's housestaff joined the union in 1979. "One day the administrator sent out a notice that we did not belong to the union anymore," said a CIR member, who asked to remain anonymous, fearing reprisal from the hospital administration. "We didn't understand, because there had never been any kind of problem. But the administration has always been reluctant to give justification for their actions."

What makes this issue more complicated than the usual labor-management dispute is that management, which appears ultimately to be the Episcopal Church, refuses to deal with a union of medical professionals that has been in existence since 1957, and has members in hospitals in New York, Washington, D.C. and New Jersey. CIR was first organized in the public hospitals of New York to enable interns and residents to fight for better pay and more reasonable working hours. At the time the union was founded, the average pay for a resident was $67 for a 130-hour week. CIR has also advocated better patient care and hospital safety. Union members working in city-owned hospitals in New York have established a patient care trust fund, where members donate money to buy hospital equipment when the city budget runs short. The union has been recognized by many hospitals in the New York metropolitan area, including, for seven years, St. John's itself.

At first glance, the church seems supportive of labor unions in principle. The Presiding Bishop has spoken out strongly for workers' rights in South Africa, and the 1982 "Pastoral Message from the Coalition of Urban Bishops" said:

> *We affirm the right and desirability of workers in the United States to organize and form unions. . . It provides a route that avoids control by one side to the rights of the other. . .Therefore, we decry the growing wave of anti-unionism mounting in the nation today which asks people to forget the struggles which led to this form of negotiation as a just way to settle differences. We urge church people and others not to judge this issue on the basis of a particular case but rather on the basis of the fundamental principles involved. . .We reject any notion that one class of people can be trusted to hold the interest of another class of people in higher priority than their own self-interest. To endorse such a notion is to invite the renewal of an abandoned form of exploitation and to regress to paternalism.*

But it is not clear that the Urban Bishops' message is being heeded. On a diocesan and national level, the church is apparently unwilling to deal with the matter. When CIR received notice that the hospital administration was not going to renegotiate its contract, the union made numerous attempts to talk with the administration, all unsuccessful. It then appealed to the Rt. Rev. Robert C. Witcher, Bishop of

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at 'St. Elsewhere'

by Susan E. Pierce

the Diocese of Long Island and President of the Church Charity Foundation (now called Episcopal Health Services). Witcher replied in a letter: "The matters which you have presented to me have been presented to the Board of Managers. It was fully discussed and left entirely in the hands of administration. I have no other comments on the matter and have no intention of interfering with administration any more than you would want me to interfere with your practice of medicine."

CIR had turned to Witcher because the union had no other recourse. Health care workers' unions were not even legally recognized until 1974. At that time, the National Labor Relations Act, which protects the right of employees to engage in collective bargaining, was extended to cover non-profits, which includes the majority of hospitals. However, in 1976, the National Labor Relations Board (NLRB) ruled that interns and residents — medical school graduates going through the final grueling process of on-the-job training in a particular area — were exempt from the right to unionize because they were considered students instead of regular employees.

"If the interns and residents had been covered by law, they could have filed a charge (protesting the hospital's action) with the NLRB," said CIR organizer Bruce Elwell. "But they had no legal remedy, so they tried a number of things. They asked for a meeting with the Bishop of Long Island to discuss matters and head off a mess. But the Bishop refused to meet, or even send an aide. He said, 'It doesn't have anything to do with me, the board hired the administration, it's all in their hands.' He wasn't interested in discussing the ethics or the morality of the situation."

Their attempts to negotiate thwarted at every turn, CIR members became more militant. They held rallies and wore union buttons to work. "But the administration refused to let the union representatives into the hospital to meet with us. Security would take them out, so we had to sneak them in and hide them," said the CIR member. "We would put up flyers around the hospital and the administration would follow behind and remove them. Once or twice, we were handing out flyers at the door and they called the police and told us to clear the entrance."

The fact that an institution supported by the church seemed to be engaging in classic union-busting deeply affronted union members. "Many people felt doubly upset that they were dealing with a church that was acting like a corporation — it was like fighting for your rights with Coca-Cola or IBM. We thought they'd be more humane," the union member said.

Increasingly frustrated, the union took its battle outside the hospital. "We demonstrated in front of the bishop's house," he said. "He was outraged."

But the interns and residents were angry and bewildered, too. The CIR member said, "The 24 of us in the internal medicine program were never troublemakers. We hardly had time to get enough sleep, let alone play politics."

The "student" designation put interns and residents in a tenuous situation: "I might be in training, but I work 100 hours a week, and I'm responsible for peoples' lives," he said, "but because we are considered students, we have a borderline status."

This student status was one of a number of factors that made CIR at St. John's more vulnerable to union-busting. The only interns and residents actually on St. John's payroll are the 24 in internal medicine. CIR members in the Ob/Gyn, Surgical and Pediatric programs rotate in from different hospitals. Since they were not paid by St. John's, they could have offered support if those in internal medicine went out on strike, but could not have led the way. "The members in internal medicine voted to strike," said former organizer Bill Ragan, who left CIR this year, "but in the end they didn't — they were scared of being fired." Rumors spread that the administration was considering mass dismissals, and then St. John's placed ads in the newspapers for openings in its internal medicine program.

Ragan pointed out that in the extremely competitive scramble of post-medical school graduates, "it's hard to get residencies, but you have to do residencies, it's part of the licensing requirements. You have to jump through the hoops."

The timing of the administration's announcement made the CIR members' predicament more acute, said Ragan. "The training year runs from July through June. The announcement came in September, and the thought of being fired in the middle of the year, having to look for another place and doing a whole year over, $60,000 in debt, your career possibly ruined — it was intimidation."

Another point of vulnerability for the union at St. John's was that nearly all the interns and residents were, and still are, graduates of foreign medical schools.

"There is a prejudice against foreign-

Continued on page 22

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Dinner Will Honor Four

The Episcopal Church Publishing Company will present four awards for outstanding contributions to the social mission of the church at a dinner July 5 during the General Convention of the Episcopal Church in Detroit.

The traditional awards are presented in honor of three noted Episcopalian social activists — William Scarlett, Bishop of Missouri, 1930-1950; Vida Scudder, educator and social activist; and William B. Spofford, Sr., former editor of THE WITNESS.

The Spofford Award this year will go to the Hon. Miguel D'Escoto Brockmann, Foreign Minister of Nicaragua; the Scarlett Award will be shared by the Rt. Rev. Paul Moore, Jr., Bishop of New York and the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico; and the Scudder Award will be presented to Ms. Mattie Hopkins, Chicago educator and activist.

The dinner is set for 7:45 p.m. at the Westin Hotel. Cocktails will precede at 6:45 p.m. Readers are invited to make reservations for the ECPC dinner by returning the accompanying coupon, according to the Rev. Barbara C. Harris, ECPC Executive Director. Entertainment will be provided by Vinie Burrows, noted actress.

Biodata of award winners, reflecting why they were chosen, follow:

• **Spofford Award:** The Hon. Miguel D'Escoto Brockmann, foreign minister of Nicaragua, has played a key role alongside President Daniel Ortega in implementing the Contadora accords and the Esquipulas II peace plan. D'Escoto was ordained a Maryknoll Missionary in 1961 and continues as a member in good standing of that order. He has played an active role in the FSLN in his country and in 1977 was a member of the "Group of 12" intellectuals and professionals who worked with the Sandinista front as the Revolution gained momentum. He became Foreign Minister in 1979. Under disciplinary suspension by the Vatican, he is not allowed to exercise his priestly facilities because he refused to leave his governmental position. In prophetic witness, D'Escoto participated in a water-only fast for peace in 1985, raising the discussion of U.S.-Nicaraguan relations to a new theological level. He fasted for 30 days before an attending physician warned that his already damaged heart would not take further strain. The following year, D'Escoto led his people in a cross country Lenten Way of the Cross procession for peace. He was founder and President of the National Institute for Popular Action and Social Research (INAP) in Santiago, Chile; and once worked under contract for the Mexican and Brazilian Church in poor neighborhoods.

• **Scarlett Award (shared):** The Rt. Rev. Paul Moore, Jr., Bishop of New York — author, advocate for racial justice and women's rights — left the U.S. Marine Corps in 1945 as a highly decorated captain and turned to the ministry and peacemaking. In 1970 he was chair of a peace mission to South Vietnam, and in 1982 he was part of a delegation to discuss nuclear disarmament with Soviet leaders in Moscow. Recently he visited Nicaragua. Bishop Moore serves on the NAACP's Legal Defense Fund and chairs its Committee of 100. He is co-chair of the Interfaith Committee Against Racism in New York City, and chairs the Governor's Council on AIDS. His unflagging interest in the plight of the cities and his concern for their survival is evident in his published works, *The Church Reclaims the City,* and *Take a Bishop Like Me. Former Suffragan Bishop of Washington, he was given a leave of absence from the diocese at the request of the Presiding Bishop to direct "Operation Connection," an interfaith coalition concerned with economic development integrating Black leadership and the White community. He was also first to chair the Delta Ministry, the National Council of Churches' ministry in Mississippi.*

• **Scarlett Award (shared):** The Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico, has spent much of his life as an advocate for self-determination of peoples, especially of his own people of Puerto Rico. During his long and varied career, he has served as pastor, educator, chaplain, chair of the Board of Trustees of St. Luke's Hospital, Ponce; General Convention deputy, member of the Executive Council and of the Council of Advice, House of Bishops; president of the Board of Episcopal Seminary of the Caribbean; secretary of the Board of the Caribbean Center for Advanced Studies; Board member, Puerto Rican Migrants; chair of the Instituto Pastoral Hispano; member, Puerto Rican Institute for Civil Rights. Bishop Reus and his diocese broke away from the U.S. Episcopal church so that the church might, from an autonomous position, speak with a prophetic voice to defend the island's ecology against corporate abuses such as stripmining; protest incidents such as the U.S. Navy's bombing of Vieques for target practice, and in general, provide a voice for self-determination. Bishop Reus was also a strong advocate for the four Hispanic Grand Jury resisters (Maria Cueto et al, who supported independence for Puerto Rico).

ECPC Awards Dinner Reservation

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THE HON. MIGUEL D'ESCOTO, Foreign Minister of Nicaragua, during his 30-day fast for peace in 1985.

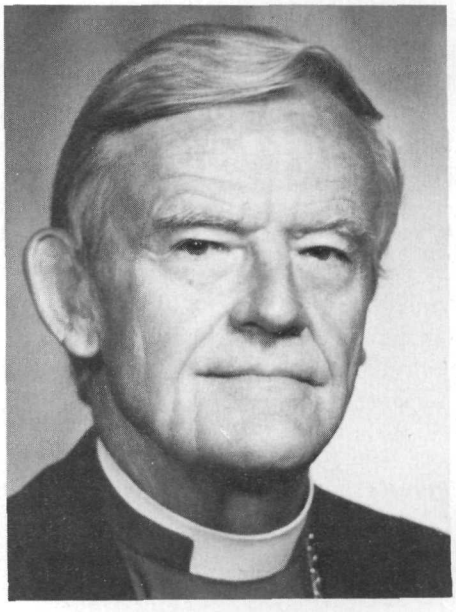


THE RT. REV. FRANCISCO REUS-FROYLAN

• **Scudder Award:** Ms. Mattie Hopkins, noted educator, church and community activist, currently chairs the Vocational/Technical Committee of the Chicago Board of Education, and is a member of its Legislative and Employee Relations committee as well. She also chaired the Teachers' Division of Jesse Jackson's Operation PUSH, and is former president of Women Working Together, Inc., which provides programs for prevention of early unplanned pregnancies. Her numerous national and local offices in the Episcopal Church include national vice president, Union of Black Episcopalians; national Board member, Episcopal Urban Caucus; member of the Board of Trustees, Diocese of Chicago; member of the Advisory Committee, Urban Bishops.



MS. MATTIE HOPKINS



THE RT. REV. PAUL MOORE, JR.

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The Episcopal Church as voyeur

by Louie Crew

"Homosexual persons are Children of God who have a full and equal claim with all other persons upon the love, acceptance and pastoral concern of the church," proclaimed the General Convention of the Episcopal Church in 1976. I rejoiced until a friend reminded me that when India forbade people to call others "the untouchables," the touchables merely called them "Children of God."

A dozen years after the Episcopal Church affirmed us as Children of God, lesbians and gay males are still too untouchable to be members of the Human Affairs and Health Commission charged to address matters of our spiritual life and death.

If lesbians and gay males represent approximately one out of 10 Episcopalians — projections based on Kinsey statistics which Commissioners repeated to the horror of several members of the House of Bishops last September — that means we should have had at least one lesbian or gay member represented on the Commission charged with studying us.

It also means that lesbians and gay males footed at least $1,077.92 of the $10,779.23 that the Commission spent to talk about us during this triennium, and will foot $4,514 of the $45,140 which the Commission has requested for the next triennium.

Louie Crew, founder of Integrity and frequent contributor to THE WITNESS, has authored more than 200 published articles. He returned to the United States recently from Beijing, People's Republic of China, where he taught English at the university level, and is currently seeking employment in academe.

With good reason, then, we have awaited with trepidation these various reports from the Commission throughout the years.

You will study marriage, General Convention said to the church in 1982, and it asked each diocese to establish a special commission on the subject. With communicants from broken homes sitting in almost every other pew, how could dioceses oppose so rational an injunction? However, most dioceses balked, reported the Commission on Human Affairs and Health in the Blue Book sent to all delegates to the 1988 General Convention in Detroit.

The Commission tried to find out how dioceses responded to the 1982 Resolution, but only 54 of the 120 dioceses (45%) answered. Only 24 dioceses reported that they did set up such commissions.

Undaunted by this nonresponse, the Commission petitioned General Convention to resolve that women considering abortions should consult members of the church community. Statistics show that approximately one out of three pregnant women now chooses to abort — does anyone seriously believe many of them will consult their parish priests, or even should? How many priests have the empathy required to counsel these women? And what kind of advice do the Commissioners ask Christians to give? "They are to explore . . . alternative courses of action." Considering that the church makes such nebulous statements, perhaps it is not an accident that most Christians are more likely to heed the advice of talk-show hosts.

The Commission gave the report a trial run when the House of Bishops met in St. Charles, Ill., last September. I sat in the back of the room among the bishops' wives. One woman whispered to another as they sat knitting, "I never thought I'd live to see the day! The House of Bishops discussing orgasms, condoms, oral sex and homosexuals! What's the church coming to?"

In its final draft, the Commission admitted: "The primary focus for the Commission on Human Affairs and Health has been on various issues of human sexuality in the past Triennium." Other human affairs previously high on its agenda, have taken a back seat.

For example, the Commission devoted only 8% of its long report to racism, just under the amount of space that it allotted to "bioethical issues." The Commission did note with favor, however, that recently the entire staff of the national Episcopal Church Center took a full day off to discuss institutional racism. Perhaps in its 1991 report, the Commission can document how that discussion trickled down to feed the hungry and meet other material needs of the poor in the ghettos.

However, it's important to note the Commission itself did not choose sex as its main topic. Instead the actions of 12 conservative bishops chose it for them. After the last General Convention, the 12 asked the House of Bishops to affirm heterosexual monogamy as the standard of behavior for all Christians. The House dropped that hot item on the plate of the Commission.

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In all fairness, the Commission never claimed to have had fun with the issue. How much better if they had! Instead, they reported the "harsh burdens upon us" when they realized "that the kingdom of God has not fully come, that God does not reign completely in the world, or in our lives." This grim tone, sustained throughout the report, stifled not just snickers, but joy and celebration as well.

The diversity of the Commission members might seem, at a glance, to reflect the broad range of views the church will have to accommodate if it plans to choose its moral perspectives by consensus. For example, two conservative seminary professors, the Rev. Robert Cooper and the Rev. David A. Scott, offset the alleged "liberality" of the episcopal members — Bishops George Hunt (Rhode Island), John Spong (Newark), and William Swing (California). Other Commissioners, lay and clergy, reflected similar extremes in pews and pulpits.

But should the church really discover morality by consensus? And does the 12-member Commission really represent the Christians whose lives their resolutions propose to affect?

The heterosexual-dominated Commission tells the church to start listening to lesbians and gay males, but beware. If gay bishops speak, they will be defrocked. The church has already fired several gay priests who have spoken out. It has excoriated and shunned many gay lay persons. Some dioceses deny us places to meet for worship. At most parishes it's easier to gossip about us than to talk with us.

The Commission does not include these anti-gay church folk when it deplores gay bashing or asks General Convention to decry "the increase of violence against homosexual persons" and to call on "law enforcement officials across the land to be sensitive to this peril and to prosecute guilty persons to the fullest extent of the law." That sounds like hypocrisy if the church does not first set its own house in order.

The Commission does not ask heterosexual persons to reciprocate with the intimate candor it expects of us. Tell us why almost half of all hetero couples, even with all the support denied us, get divorced. Let hetero parents speak freely about the threats to their own identity if they even imagine parenting a gay son or a lesbian.

The Commission asks the church to eavesdrop on lesbians and gay males, not as a prelude to embrace, but as a way to make a future pronouncement. And to what does the Commission ask the eavesdroppers to attend most closely? "Be alert to the genesis of homosexuality."

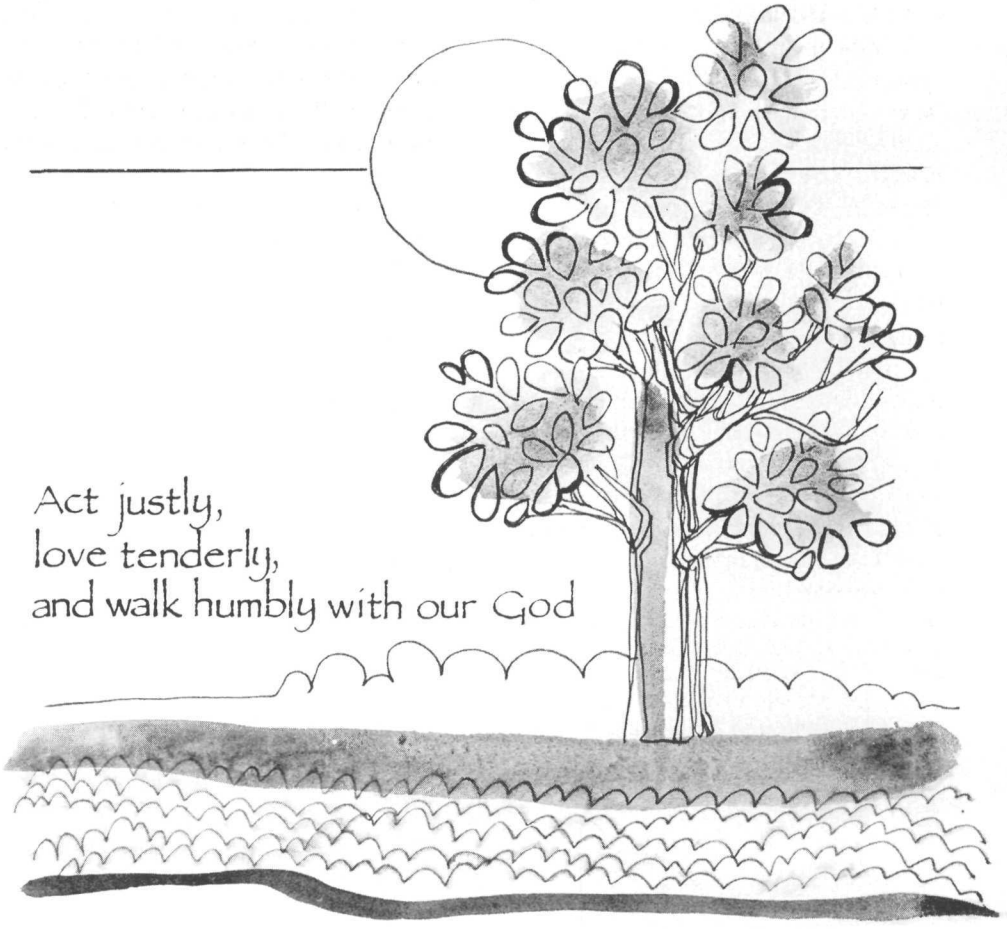
Imagine the uproar if gay males and lesbians said, "Listen closely when heteros talk about how they got that way!"

The major issue for lesbians and gay males is not sex, but justice. It takes only an ounce of imagination to fathom our sexual experience; it takes compassion to understand our spiritual experience. For compassion, the Commission substitutes prurience.

"Practice monogamy," the Commission shouts:

> *The Commission is uniformly agreed that life-long monogamous marriage is the normative or ideal context for intimate sexual expression between Christians!*

The Commissioners seem so caught up with their exclamation point that they fail to notice that "monogamous marriage" is a tedious tautology. The Commission "is not ready to take a position on the blessing of same-sex couples." Why? Not because such blessings are wrong or right, but because "we do not think that homosexual Episcopalians need or deserve another rejection at this moment."



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Lesbians and gay males are not wimps. The church will not crush us if it documents its unlove one more time. Why preempt debate? Give to those who repent a chance to support us publicly.

Gay males and lesbians are integral to the body of Christ. God has already accepted us. Our movement is not about the church accepting us, but about our accepting God's love, always indiscriminate, always extending to those whom the church wants to cast out.

Heterosexual persons will not radically alter gay relationships when they bless our unions, but they might alter themselves: They will rid themselves of the idolatry of requiring others to live in their own image.

In its obsession with sex, the Commission ignores several ways gays link with other issues in the report. For example, regarding racism, the Commission might have asked, "With your experience in dealing with the epidemic, can you teach us how to address the major group of Episcopalians affected with AIDS, namely our African sisters and brothers?"

The Commission might have addressed wealthy, closeted Episcopalians, "Must you always gentrify neighborhoods? We can show you how to use your wealth to reconcile them."

Gays have bought miles of organ pipe and tons of stained glass, often because the church has made us feel guilty. If the church gives us a vision that God loves us as God loves the poor and other oppressed peoples, we will give motivated by love.

By this point, someone familiar with the Commission's report has recognized that I have willfully misrepresented one major part of it. In no place do the Commissioners ever mention lesbians and gay males — instead, they pride themselves on calling us "homosexual persons." I know hundreds of gay males and lesbians, none of whom use the phrase "homosexual persons" to name themselves. In all liberation movements, each group asserts the right to do its own naming.

It will surprise no one that the Commissioners gave the 12 conservative bishops the assurance they asked for:

The Commission affirms marriage as the standard, the norm, the primary relationship in which the gift of human sexuality is to be shared. There was no debate among us on this issue.

Conservatives will note that Commissioners fudge with the word *primary*. Having given the conservatives what they wanted, the Commissioners tried to save liberals' faces and pretend to take seriously several secondary relationships in which the gift of human sexuality is shared. At one point the Commissioners even asked gay people to respect the "sacredness of sex," but, of course, only after they have refused to bless any same-sex relationships.

In many places the Commissioners show pride in themselves for opening up discussion, but that is precisely what they have not done. It is evil for them to portray their discussions about gay people as an open debate, when there are no gay people on the Commission.

Early in February this year, after the Commission had completed its report, Bishop Hunt, Commission Chair, wrote to the Commissioners that the Rev. David Collins, President of the House of Deputies, and the Most Rev. Edmond L. Browning, Presiding Bishop:

. . . have decided against doing the Forum [at General convention], so we have been relieved of that responsibility. I have mixed feelings about that. It could have been a good educational opportunity, but also had the potential for further polarization — no matter how careful we might have been in choosing the speakers. On balance, this is for the best.

"No matter how careful we might have been in choosing the speakers?" This contradicts the advice the Commissioners liberally give to others:

We believe the church should open itself to listen to its homosexual members — as many as wish to be heard and whatever their behavioral patterns may be — to allow our viewpoints to be challenged in honest dialogue with those Episcopal clergy and laity who are willing to talk to us about it.

And here is another place where the Commission talks out of both sides of its mouth. At first it states:

We expect and encourage this debate to go on within the church and once again we plead with church leaders to create an environment in our common life in which this debate can proceed with integrity and rationality.

Yet in the very next sentence, the most contorted in the entire report, the Commission backtracks:

[We] recognize that the General Convention resolution still operative in the church affirms the historic condemnation by the church of homosexual behavior. We do not believe that more resolutions will add anything positive to the debate.

Let me translate it into clearer English, since this passage is the crux of their report:

Historically the church has condemned homosexual behavior. General Convention still does. Nothing we resolve can change that.

For a welcome, the Commission substitutes pornography. For hospitality, the Commission substitutes patronization. In doing so, it has failed to provide the spiritual leadership that churchpeople need. TW

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Short Takes

Inspires 'crayon brigade'

Suzanne Nagel, a member of Trinity Episcopal Church, New York, has initiated a "crayon brigade" among children in the United States to produce thousands of "birthday" cards for children in Russian Orthodox church communities celebrating that church's I,000th anniversary.

Pilgrims who will travel to the USSR under National Council of Churches auspices this year will carry these special greetings from thousands of American children nationwide, who will make them during their Sunday school classes. In most of the cards, the children include their names and addreses and ask to be written to.

"We are grateful to Ms. Nagel for a creative idea which has caught the imagination of many church members, and we will be glad to present the cards at churches we visit as an expression of our care for one another," Kathy Todd, NCC Travel Seminar coordinator, said.

NCC News, 4/4/88

Who's funding whom?

Doug Henwood of the *Left Business Observer* looked at the Federal Election Commission files as of 2/29/88 to find:

Michael Dukakis: Refuses PAC money and recently denounced buyout artists and other speculators, but receives big money from realtors and Wall Streeters — including buyout artist Henry Kravis (who hedges his bet by serving as Bush's New York finance chair). Many donations also come from Greek-Americans.

Jesse Jackson: Labor PACs and various individuals from Burger King franchisees to ministers, teachers and local officials.

George Bush: Over 90% of Fortune 500 Chief Executive Officers want a Republican victory in 1988. PAC donors include ARCO, AT&T, BankAmerica, Citicorp, Disney, J.P. Stevens, Monsanto, Rockwell.

FAIR newsletter *Extra*
March/April '88



Next shot at bishop

The Rev. Anne Wilson Robbins, above, rector of St. David's Church, Vandalia, Ohio, was one of four nominees vieing to become bishop coadjutor of the Diocese of Iowa as THE WITNESS went to press. Robbins follows in the footsteps of the Rev. Helen Havens, who was one of five nominees considered for bishop coadjutor in the Diocese of Michigan May 7. Havens withdrew her name after the second round of balloting. The Rev. R. Stewart Wood, Jr., was named Bishop Coleman McGehee's sucessor on the fifth ballot.

The Iowa election is scheduled May 14. Robbins said that campaigning for bishop was "a marvelous, energizing experience. I would walk into a room of some 350 people, and that included busloads of some who had traveled two hours and faced two more going home — and I saw the hope in people's eyes that a woman had been nominated, and their expectations for an inclusive church. Oh, there were some who obviously would have a hard time if I were elected, but others burst into tears when they saw the incarnation of that possibility.

"I had a sense of moving from a feeling of isolation to a real reaching out of hands and hearts. In my conversations with Helen Havens, she said she felt the same warmth," Robbins said.

Battle against bases

The battle against U.S. foreign bases is gaining steam. Spain has evicted 79 U.S. F-16 fighter bombers from Torrejon air base. Greece is taking a tougher stand in negotiations over U.S. bases there. Portugal is threatening to ban U.S. warplanes from Lajes air base unless the United States restores economic aid to former levels. And Turkey, also annoyed over cuts in aid, has refused to ratify a 1987 accord on continued U.S. access to six bases.

Also, leases on the U.S. Clark and Subic bases in the Philippines expire in 1991. Sentiment against renewing runs strong in the Philippines, and the country's new constitution contains an ambiguous yet important nuclear-free clause. With 15,000 U.S. troops, 12,000 civilian personnel and the largest military ship repair facility outside the United States, Subic and Clark represent an enormous U.S. investment.

The American Friends Service Committee believes the U.S. peace movement should stand with those in other countries who oppose U.S. bases on their soil.

Nuclear Times
May-June '88

Blaming women priests

It is probably closer to the truth to say that the Episcopalian decision to ordain women provided an opportunity rather than a motive for (some clergy) shifting allegiance to the Catholic church. It was the Episcopalians who "stayed behind" who . . . insisted that this was the main reason why some of their priests moved to Rome.

The story is quite different when told by the ex-Episcopalian clergy . . . Ample research evidence points to the fact that these men were already on the road to Rome. Their theological and devotional life, as well as their liturgical and sacramental practices, were already in conformity with Catholicism. They had no difficulty in accepting the primacy of the Pope.

Joseph H. Fichter, S.J.
***Church*, Winter '87**

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General Convention commentary:

Outcasts and 'incasts' at Detroit

by Mary Lou Suhor

"I believe that the time has come for the Episcopal Church to lay aside the superficial and oftimes illusionary differences that we experience and in response to the summons of our One Lord to recognize and call forth one another's gifts, recognizing their beauty without envy or anxiety."

— Edmond L. Browning
Presiding Bishop

Inclusiveness — the desire of the Presiding Bishop of the Episcopal Church that there be no outcasts — will be a goal both tested and challenged when 900 deputies and 200 bishops assemble at General Convention July 1-11 in Detroit.

At the final rap of the gavel, the burning question may well be, who is "in" and who is "out"? Browning has frequently voiced the plea that there be no outcasts. But, progressive groups are saying, no outcasts means no "incasts" as well, and they will witness at General Convention to right imbalances and work toward wholeness.

To his credit, Browning has provided an ambience in which dialog can take place. It is difficult to imagine a discussion such as the Diocese of Newark's supporting those "who minister to persons living out alternative patterns of sexuality and family life" ever advancing past the arched eyebrows of the previous administration — much less terminating in a diocesan resolution to Convention.

But the struggle for inclusiveness will not be won easily. Neither do lobbyists believe that that should be the desired course. "I would hate to see the church at ease in Zion," said the Rev. Anne Garrison, who has been working in the Diocese of Michigan on a document in celebration of gay and lesbian contributions to the church. "These are heady times when there are genuine cutting edges to bloody yourself on."

Of all groups in The Consultation, the coalition which will be advancing a progressive platform at General Convention, perhaps those who feel most marginalized are members of Integrity. They have been trying unsuccessfully to meet with Browning to address gay and lesbian concerns and to protest being "studied" by a church commission on which they were not represented. (See "Episcopal church as voyeur" this issue.)

Detroit itself — site of the convention — will provide an atmosphere in which deputies can ponder the larger questions: "Where in our churches are the outcasts of society? Those who walk the streets? The despised? The truly down and out?" as one Michigan rector put it.

For those willing to leave their comfortable hotels or posh restaurants and hit the streets, the host diocese has arranged a bus tour of depressed areas where the church is at work, creating hope in the midst of despair. The tour will be offered in conjunction with a proposal the Diocese of Michigan has initiated which asks the church to undertake concrete measures for economic justice, with a formidable budget attached (See lead story.) Tours, running from 7 to 10 a.m. July 1 through 7, will offer fruit juice, coffee and donuts. An afternoon tour is set from 1 to 4 p.m. July 5 and 7, and the night tour July 6 from 7 to 10 p.m. should prove especially revealing. THE WITNESS recommends these eyeopeners as a convention "must."

In the convention debates, human sexuality, women in the episcopacy and inclusive language are topics most likely to grab mass media headlines. But deputies will also be grappling with international justice-seeking resolutions on South Africa, Palestine, Central America, Northern Ireland, and self-determination for the church in the Philippines, among the hundreds of resolutions to be considered.

For example, the Episcopal Peace Fellowship is backing the Peace Commission's request for $1.5 million for healing in Central America; is asking that convention adopt the Anglican Consultative Consultation resolution on Palestinian rights, and the recent Executive Council resolution on justice and sanctions in South Africa.

And the Union of Black Episcopalians (UBE) will be exposing issues around domestic and global racism, monitoring the resolution for a new Commission on Racism, and tracking the shrinking budget for Black Colleges.

Recent meetings of The Consultation revealed that members were struggling with a progressive agenda which showed that all forms of discrimination feed each other. "When we deal with

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racism or sexism only and not with the others we are just kidding ourselves," said Carol Cole Flanagan, president of the Episcopal Women's Caucus (EWC).

Strategically, there is concern that issues such as human sexuality, women bishops and inclusive language will be played off against each other, and in trade-off voting, be defeated.

"These issues relate to all of us," commented Edgar Byham, Integrity's president, "and we were especially appreciative of the support of the Women's Caucus last convention when it fought for the inclusion of 'sexual orientation' in the Civil Rights canon, which will be around again this year. It would have been easier for them to get it passed without that phrasing."

The Women's Caucus will be closely watching resolutions about parity for women in the church and discussions about women in the episcopate. It is also concerned about what "accommodations" might be made, such as the conscience clause which was offered to those opposing women's ordination. One can imagine Roman Catholic feminists in the wings cheering their Episcopalian sisters on, and consoling the dissidents, "Have we got a Pope for you!"

Speaking of the Pope — the recent election of the Rev. David Schofield as bishop of the 17,000 member Diocese of San Joaquin, will provide a stormy tableau. Since 1984, Schofield has been a member of the Monks of Mt. Tabor, part of the Eastern Orthodox Church, "after he had withdrawn from an increasingly liberal Episcopal order," according to the *National Catholic Reporter*. The Byzantine Catholic order to which he belongs is in union with Rome. Legislative initiatives are already underway, citing thorny questions of authority and obedience.

Should the Dioceses of Iowa, Southern Ohio, Pennsylvania, or New York elect a woman bishop before Lambeth, General Convention could be more of a celebration. In a recent study of church dioceses, 66% of the women and 60% of the men supported women in the episcopate. Nominees Helen Havens and Anne Robbins reported "extraordinary" receptions recently as they campaigned for bishop in the Dioceses of Michigan and Iowa, respectively.

"Emotionally, it would be a big plus," said EWC's Flanagan. "And many issues being argued now — ecumenical relations, attitudes of the Anglican Communion, constitution and canons — all would be settled if General Convention ratified a woman bishop. But even if a woman is elected, her isolation in the House of Bishops will have to be dealt with. She will need an active support system."

Deborah Harmon Hines of UBE made gloomy predictions highlighting a problem which liberals of the church must deal with:

"As women and gays gain acceptance, there will be fewer Black priests and fewer Blacks in leadership positions. The first woman bishop will not be a Black woman. Of the total number of women who are ordained, only 21 are Black priests and five from other minorities. And minority enrollment in seminaries is down," she said.

The Committee for the Full Participation of Women in the Church (CFPWC) voices strong feelings about sexism in its report to General Convention:

> *Sexism is like racism, pervasive in our society. The church is somewhat more sensitive about racism than about sexism. If some dioceses refused to ordain Black people or to recognize the ministries of Black priests ordained elsewhere, or threatened schism if a Black person were consecrated bishop, few Anglicans would consider their position defensible, because we understand that racism is wrong. We do not yet have a collective awareness that sexism is equally wrong — despite the statement of the House of Bishops Pastoral Letter 15 years ago, from the Louisville Convention, that 'the growing recognition of discrimination against women in the culture is very similar to our recognition of racism, and bears many of the same dimensions of sin.' Wherever women remain excluded from any level of ordained ministry, the church sends a message that women are inferior to men; conversely, where ordained women are affirmed, the church affirms the worth and ministries of all women.*

Further, the CFPWC points out that the church is comprised of more than 50% women, while the representation of women on committees, commissions and church agencies, with few exceptions, is well below 50%. And 1987 figures from a study of more than 90 dioceses show a median of 21% women in diocesan leadership positions. At the Episcopal Church Center, barely one third of the professional positions (33 of 93) were filled by women at the end of 1987.

"To maintain the vitality of the church, it is essential that its leadership draw upon and reflect the rich diversity of gifts and conditions of its members — sex, race, age and all the other factors which distinguish groups within the whole. Such a model of inclusive representation within the leadership builds an atmosphere which nurtures full participation at every level," the CFPWC report says.

The CFPWC found in the church, as in the secular world, widespread support for equal opportunity but little support for affirmative action. It offers a resolution which calls for achieving "a balance of women and men appointed

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to all interim bodies, committees, commissions, boards and agencies of the church, so that the demographics of the worshiping community will be reflected in those appointed bodies," and that "dioceses and congregations be requested to work toward a similar balance of women and men appointed to local and diocesan church bodies."

The report of the Standing Liturgical Commission on inclusive language, which provides liturgical texts seeking a more balanced imagery in descriptions of God, is also controversial.

The SLC will present a booklet offering for exploratory use, inclusive language texts which are not replacements for Prayer Book liturgies and office but additions to them, it explained.

"The commission took a skeleton of texts and put on new flesh, adding other images of God. It was not a pencil and eraser job; rather it was designed to make worship more acceptable and accessible on many different levels for people," said the Rev. Sarah Motley, a member of the Commission.

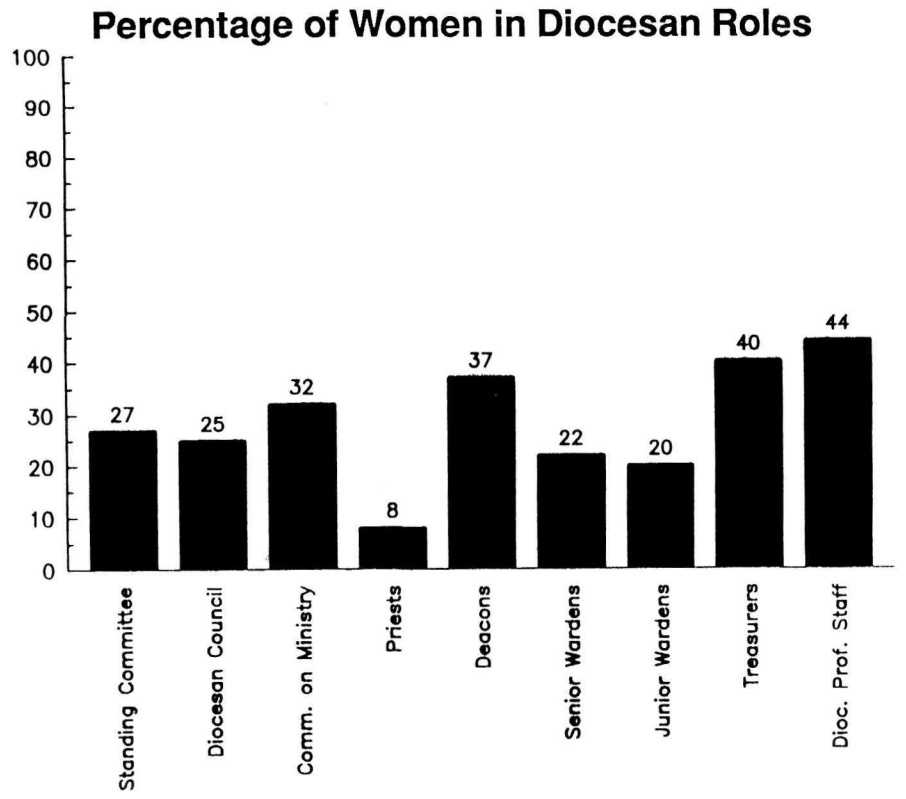
In other actions regarding inclusive language, the convention itself will be asked to adopt the first reading of nine constitutional amendments that delete the masculine pronoun "he" and "his" when referring to bishops and priests, and to change the word "clergymen" to "members of the clergy."

Convention will also be asked to support translation of the canons into Spanish and to provide that the General Ordination Exam be administered "in a candidate's language of preference."

The Consultation will present its legislative platform under eight topic headings: Human rights, racism, economic justice, militarism, justice and peace, environment, liturgy, and strategies for mission. Copies will be available at the Exhibit Hall, where its member groups will display unity in a cluster of booths, centrally located.

Convention-goers are invited to an Open Meeting of The Consultation, July 2 from 12:30 to 2 p.m., site to be announced.

Considering the myriad agendas to be advanced at General Convention, deputies may be tempted to ask, "Of these brittle bits, who can beget a body?" To be sure, there is a long road ahead before "there is no Jew or Greek, male or female, slave or free." But Detroit will provide another opportunity for the Episcopal Church to strive toward that wholeness. TW



Amanecer in English

The English edition of *Amanecer*, (The Dawn) publication of the ecumenical Antonio Valdivieso Center in Nicaragua, will be launched at an inaugural event at New York's Episcopal Church of the Holy Rood at 7:30 p.m. June 17 with the Rev. Enrique Irizarry as host.

Amanecer combines information, analysis, documents, testimonies and cultural pieces in a bi-monthly edition. Its English edition will be produced under the auspices of the New York CIRCUS, an ecumenical center for social justice, with Rigoberto Avila as production manager. Avila is a student at the Instituto Hispano Pastoral in New York.

Prior to the public event, the Rt. Rev. Paul Moore, Jr., Bishop of New York, will host a reception for the Rev. Uriel Molina, founder of the Valdivieso Center, and Consul General Leonora Arquello de Huper, who will represent Nicaraguan Ambassador Carlos Tunnerman at the event.

"We believe that Christians in the United States have a responsibility to make known here what Christians in Nicaragua are saying about their involvement in the Revolution," Avila said. An Italian edition was recently begun as well.

For information concerning subsubscriptions, write *Amanecer*, P. O. Box 681, Audubon Station, New York, N.Y. 10032.

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Letters. . . *Continued from page 3*

confused because I had not seen those articles. A few days later I received the January issue, its manila envelope already opened. The same day I received three back issues of the *National Catholic Reporter* in manila envelopes. Clearly someone is monitoring my mail and I cannot risk receiving THE WITNESS or NCR in El Salvador. THE WITNESS must be doing something right if the security apparatus of El Salvador has it on its suspect list.

I was very pleased with your articles — once I got them. I was also pleased to see the April editorial about the Executive Council meeting in Guatemala. As one of the Episcopalians ministering in this region I was impressed with the openness and caring with which the visiting members of the Council approached the church in Central America.

Having seen women and men who cannot afford the 30 centavos bus fare walk for an hour to come to Episcopal services on Sunday, it was affirming to see the highest leaders of the church come these thousands of miles to talk with their Salvadoran brothers and sisters in Christ. They shared some of the powerlessness of the people here as they struggled to speak in limited Spanish or were dependent on others to put their thoughts and feelings into words. They were in El Salvador during a *paro*, a transportation stoppage called by the guerrillas, when going out on the street becomes a political act and the level of physical danger escalates. Members of the visiting Council walked with their seminarian brothers and sisters, sharing a few days of their suffering, powerlessness, fear, and their joys, hopes and aspirations.

I have great confidence that, as Bishop Browning said, they will carry their experience "forward into the decision-making of the church," that this visit will have been truly a transforming and converting experience.

Name withheld to protect respondent
El Salvador

EWC plans Lambeth presence

The Episcopal Women's Caucus will bring a presence of hope and reconciliation to the Lambeth Conference, July 16 to Aug. 7 at Canterbury. EWC will carry the support of Edmond L. Browning, Presiding Bishop of the Episcopal Church, who added that he is "setting out for Lambeth prepared to share the riches the ordination of women has brought to North American Churches of the Anglican Communion."

Primary among the concerns of some 500 bishops who will be present from the Anglican Church internationally will be the ordination of women priests and the consecration of women bishops.

EWC will bring to Lambeth women from Central and South America, Australia, the Philippines and Africa. These women, together with U.S. caucus members, will be housed at the Spring Grove Oast in nearby Wye which the EWC has leased for the three-week meeting.

The Priory, just outside Canterbury Cathedral, will be the center from which the women will work, offering hospitality and a gathering place where the issues on the bishops' agenda can be discussed by women from all over the world in an atmosphere of mutual trust. Workshops and lectures are also planned.

EWC's witness at Lambeth has been designated as a memorial to Janette Pierce, original chair of the committee, who died earlier this year. Now co-chairing the effort are Sally Bucklee, of the Diocese of Washington, and the Rev. Fran Toy, of the Diocese of California.

Members of the EWC Lambeth Committee have also chosen to have no celebrations of the Holy Eucharist at the Center in Canterbury. In so doing, they will be in solidarity with more than 100 bishops from the United States and Canada who have signed a statement saying that they will not celebrate the Eucharist while in England, since the Church of England, which does not recognize women priests, has barred ordained women from such actions.

"This is a sacrifice we, too, are prepared to make," Co-chairs Toy and Bucklee said, "as we painfully lay aside the goodness and joy of public eucharistic worship with women as celebrants. Thus we stand in strength and solidarity with our sisters in the Anglican Communion who are not permitted to exercise their priestly gifts."

The bishops said, "We intend to convey to our brothers at Lambeth our concern about this matter and to request all provinces to recognize the ordination of women ordained in other provinces and to offer them the privilege of celebrating the Eucharist."

Funds are still needed to bring Third World women to Lambeth. Individuals, parishes or dioceses wishing to help can send their checks to EWC Lambeth, St. Philip's Church, 522 Main St., Laurel, MD 20707.

WITNESS speaks out

I have just again read the April WITNESS. I did not know this publication existed. It speaks of so much that is in my own journey and witness and I was both thrilled, delighted and reassured that this voice speaks out. I am looking forward to being with all of you July 5th at the Episcopal Church Publishing Company Awards Dinner in Detroit.

In the strugggle for peace and justice, I remain sincerely yours.

Vinie Burrows
New York, N.Y.

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Union. . .*Continued from page 11*
educated doctors," said the CIR member, who added that while many interns and residents were U.S. citizens or had resident status, some were on student visas, which have to be reapproved every year. Being fired from a program would probably mean deportation and, for some, being forced to return home would have had dangerous consequences. Besides, he said, "state and federal licensing requirements are much stricter now — being kicked out of a residency program would be another strike against you."

On the other hand, the union member said, "Maybe we were more ready to fight, because our foreign graduates give more value to representation, labor relations, and rights as students or professionals.

"We were treated as an easy target for intimidation; they figured we wouldn't offer much resistance. I think they were surprised and angered by our willingness to respond."

CIR is as determined to get its message out as the Episcopal Church is to ignore the situation. Feelings are heated on both sides. Witcher and others at Episcopal Health Services, Inc. (EHS) are angered by what they see as CIR's unfair and confrontational tactics. In the two years since the dispute began, CIR has been leafletting parishes and sending information to bishops, as well as picketing parishes in the Diocese of Long Island, having somehow obtained Witcher's confirmation schedule.

In response to CIR's allegations, William E. McCauley, EHS Executive Vice-President, and the Rev. Canon Phillip E. Lewis, Vice-President/Pastoral Care, sent out a letter :

EHS is a corporation independent of the diocese. The Bishop. . .does not have any input into decisions having to do with pay scales, benefits or negotiations with personnel. These matters are left entirely in the hands of the administration. . . Having harassed the Bishop. . .for many months, the CIR has now decided to mount attacks on the Presiding Bishop. . . who likewise has no input into decisions affecting EHS. . .CIR constantly attacks the church's "lack of social responsibility" and "unethical" conduct. . .Can it be that St. John's is small enough with only 22 residents to constitute an appropriate size target for their vilification?



Both the diocese and Episcopal Health Services refused comment, other than to reiterate that the dispute is between St. John's administration and CIR, and expressed exasperation at the union's dogged efforts to get the church to admit accountability. One EHS representative remarked cryptically, "Original sinners we are not — sinners maybe, but not original ones."

EHS argues also that other New York-area hospitals have refused to deal with CIR. But church institutions are just as likely as secular ones to get caught up in the anti-union atmosphere of the Reagan era. Because of this, church leaders such as the Episcopal Urban Bishops or the U.S. Roman Catholic Bishops issue periodic reminders of the church's moral obligation to support the right of workers to organize.

CIR has stood its ground at some hospitals and won. At Interfaith Hospital in Brooklyn, formed by the merger of a Jewish and an Episcopal hospital, the 120 union members went out on strike for 16 days, the longest housestaff strike in U.S. history, until the hospital agreed to negotiate. But at other hospitals, a year or so after the union was defeated, the administration began to whittle away at benefits and pay credits, said organizer Elwell.

Despite the furor, Presiding Bishop Edmond Browning, who has met with Witcher over the matter and has declined to meet with CIR representatives, has said that he will not get involved in the dispute "because it is outside his jurisdiction," according to his assistant, the Rev. Richard Chang.

But in the eyes of the world, the presence of the church at St. John's is readily apparent. In the American Hospital Association Guide to Health Care Institutions, which lists every hospital and nursing home in the United States, St. John's classification is "non-government, not-for-profit, *church-operated.*"

The church's seeming indifference to the ethical and moral implications of a dispute that gives every appearance of an attempt to break a union is even more curious in light of the fact that the U.S. Senate Subcommittee on Labor found the situation at St. John's important enough to hold hearings on the matter. A CIR member from St. John's was scheduled to testify, but was successfully pressured by the hospital administration not to appear, which moved Sen. Howard Metzenbaum of Ohio to comment:

I am almost tempted to. . .bring in the administrators, to ask them under what circumstances and

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what form of Americanism do they tell one of their people that he cannot or should not testify before a committee of the U.S. Senate. . .this is something totally inappropriate and wrong.

At present, the union and the hospital are at a stalemate. The interns and residents have not lost any major benefits yet, but they are looking over their shoulders. The hospital steadfastly refuses to deal, and the church maintains its hands-off attitude and disapproval of CIR tactics.

CIR is not ready to give up. The union plans to picket and leaflet at both General Convention and Lambeth.

"We wanted to signal that this is a church institution and they will be singled out to show that we will keep our teeth in the ankle, that union busting is a costly procedure and morally reprehensible," said Elwell.

"We have made it unpleasant and uncomfortable for the Episcopal Church to protect its functionaries," said Ragan. "You bust a union, what do you expect? I'd rather deal with corporate raiders like Carl Icahn or Frank Lorenzo; at least they take responsibility for their actions."

Asked how the residents and interns at St. John's were feeling after two years of the struggle, the CIR member said, "If you bring it up, it's a sour taste, a sad experience; we were hurt, we were used by the administration." TW

Once upon a time

Liberty — how prized that gift by those
who lack it.
How unclaimed that gift by those
who have it.
How unrecognized its decline,
as slowly, s l o w l y, it erodes
over time
until
startled in the night we see
once we were free.

Jean C. Higgins



Archbishop Desmond Tutu and Presiding Bishop Edmond L. Browning show solidarity.

'Can't give up,' says Tutu

Presiding Bishop Edmond L. Browning waited patiently at the altar as South African Archbishop Desmond Tutu exchanged the peace with nearly everyone in the chapel at the Episcopal Church Center in New York on May 3. The South African Nobel prizewinner and outspoken foe of apartheid was in the United States for a three-week visit. Tutu was refreshed and relaxed after leading a week-long retreat at Holy Cross Monastery in West Park, N.Y. for a group of bishops from Canada, the United States, Mexico, West Indies and Central America.

Browning, who attended the retreat, said it was "one of the most meaningful experiences I've ever had. His spiritual direction was outstanding."

Making it clear that the U.S. church was also ready to give serious support to the struggle against oppression in South Africa, Browning said, "We will continue to press for economic sanctions through our Washington office. It is tremendously important that the Episcopal Church in the United States serve as a channel for the church in South Africa."

Tutu acknowledged that this support was vital to victory over apartheid.

And despite the continually worsening situation in his country due to the ruling Afrikaners' refusal to negotiate a peaceful solution, Tutu, steadfastly optimistic, said, "We can't give up on them; if we do, we might as well shut up shop as a church. God's grace is available to everyone. We couldn't ever say the Afrikaners are a lost cause."

He added, "We have no doubt about the outcome of the struggle. Those who are for us are so many times more than those against us." — **S. E. P.**

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THE WITNESS



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Farmworkers harvest sorrow
Pat Hoffman

Whither Lambeth?
Nan Peete
Pam Chinnis

Letters

Hopeful about justice

The May WITNESS is a good issue and I am privileged to share the pages with the likes of Carter Heyward, Manning Marable and Hazaiah Williams. Norman Faramelli's speech especially struck my interest, for he went to the heart of a critical legal and policy question: Is the objective of anti-discrimination and affirmative action measures to secure racial justice for those oppressed by racism, or is the objective to set minimal standards of behavior for those who 'perpetrate' racism?

From the victim's perspective, racial justice implies measurable, tangible and experienced results that change the material condition and status of the victims, with little concern about the psyche of the persons who perpetrate or perpetuate racist acts or institutions. On the contrary, the perpetrator perspective focuses on the psyche, intent or *mens red* of the alleged perpetrator. Thus, in a race relations paradigm, the question of intent is more significant than the question of results. This perpetrator perspective now dominates in our secular law. Thus the law asks, Is anybody guilty? rather than, Is anybody harmed?

Theologically, there is a parallel. Those among us who are White are inclined to ask, Am I guilty? This is tantamount to asking, Will I be saved? Or we may phrase the question as it was put to Jesus by a well-to-do young fellow some 1,950 years ago: What must I do to be saved?

By now, all attentive and literate Christians know the proper answers to this and similar questions. To save yourself, be willing to risk yourself. Focus your spirit and energies on feeding the sheep. Pay attention to the needs of others. Love your neighbor as you love yourself.

There is little room — indeed, there is no room — in our faith for moral solipsism. By grace, we are saved; and by our works, our faith is known. Thus, we need to be less preoccupied with proving we are not racist; and we need to be more focused on the measurable achievement of racial justice and equality.

Retrieving the law from the perpetrator perspective will be a long, hard haul given the Rehnquist court. Twenty years of observation and involvement persuade me that there is not much more reason for hope that White American Christianity will resolutely and effectively challenge racism and its results.

But I am hopeful anyway. As Norman Faramelli said, "Fortunately for us, our faith is rooted in theological expectation and not in empirical evidence or historical trends . . . The God whom we worship provides the foundation, rationale and power . . ." Amen, brother Faramelli.

Muhammad Kenyatta
Buffalo, NY

Panthers laud WITNESS

Charles Meyer's article about healthcare in the April WITNESS is one of the best I have seen. It should be read and pondered by health professionals and policy people. I am urging our Gray Panthers board members and Health Task Force to read and promote it. I am proud to be a subscriber!

Maggie Kuhn
National Convener
Gray Panthers

Wants 50 more

I frequently find that I have difficulty accepting the stance that you maintain in many of your WITNESS articles.

However, I found the article in the April issue by Charles Meyer, "Healthcare in the 1990s — Who can afford it?" to be the most lucid presentation of the situation that I've read in either the religious or secular press. Do you have copies of this article? How much would 50 copies cost?

Irving S. Heath, Senior Warden
St. Charles Church
Ft. Morgan, Col.

Striking juxtaposition

I found myself very moved by Mary Lou Suhor's recounting of her terrible accident and her subsequent dealing with pain in "Star Spangled Suffering" (April). The deeper psychological/spiritual implications speak to an awful lot of us, I'm sure. (A friend of mine who suffered a similar injury still experiences constant pain, but has found relief through Yoga.)

I'm wondering if other readers noticed the interesting juxtaposition of this article with the lead story on health care of the aging in the '90s? Certainly gives one pause to consider and reflect, "What is my relationship with God and with my neighbor?"

Please do continue to give us stimulating and controversial subjects to ponder; issues I (and I suspect a lot of my fellow parishioners) would just as soon ignore.

Carolyn W. Reynolds
Santa Rosa, Cal.

Kudos from Spong

I do appreciate what you do through THE WITNESS. Religious journalism is sick unto death in most places — mixing piety, fundamentalism and moralism with a powerful system of life-killing behavior control. Freedom scares religious people. It's too bad the Gospel which calls people into the fullness of life should be so poorly served by its journalists.

I thought Roberta Nobleman's article, "Call it not love," was both beautiful and brave — I was very proud of her. The (pre-General Convention) hostility

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is intensifying — Prayer Book Society, Evangelical and Catholic Mission, Episcopalians United. I think I keep all of them going.

The Rt. Rev. John S. Spong
Diocese of Newark

(We are flattered by Bishop Spong's kind words. His book, ***Living in Sin? A Bishop Rethinks Human Sexuality,*** *scheduled to be published in May by the United Methodist Abingdon Press, was canceled when the manuscript was suppressed at the last minute. Picked up by Harper and Row, it recently made its debut for $15.95. — Ed.)*

Breaking the silence

In response to Roberta Nobleman's April article, "Call it not love," I'm pleased to draw her, and your, attention to an Episcopal Church which is addressing issues of incest and family violence. Early this year, St. James Church began a congregational ministry as The Center for Family Non-Violence. This work emerged in part as a response by the congregation to the disclosure of incest in the life of a parishioner, Peggy Day, a part of whose story was published in the *Journal of Women's Ministry* in January. I would also direct your readers to a four-part series in *Action Information*, the journal of The Alban Institute, beginning in November of last year, chronicling our story and that of several survivors. With the help of a grant from the J.C. Penney Foundation, a fuller version of our experience, together with the results of an exploration/consultation by the Institute, will be published in 1989.

Growing out of the support offered by the congregation to Ms. Day, our developing ministry has a variety of aspects. We are already working with churches on an ecumenical basis to assist them in raising consciousness about family violence and abuse within their own congregations, and to develop strategies for response. Within the coming year, we plan to initiate a telephone referral service for those in eastern Maine seeking information about services for victims, survivors, and other members of families touched by sexual and physical violence. Working with other local churches, we intend to develop a program offering friendship and support to troubled families, to break down the social isolation which frequently characterizes them. Preaching about abuse and related issues is a regular part of our worship. And several years ago, we sponsored a resolution about sexual abuse and violence which was unanimously approved by the Diocese of Maine.

We would be pleased to hear from other congregations about their experiences as we begin to identify a network of churches also willing to "break the silence": St. James Church, P.O. Box 183, Old Town, ME 04468.

The Rev. Malcolm C. Burson
Old Town, Maine

Give church a push

I have read the April issue with interest and I am looking forward to learning more about the Episcopal Church Publishing Company and the work of The Consultation in Detroit. You give our church a push to recall that we cannot ignore the world in which faith, hope and love must find concrete and positive expression.

The Rev. Steven E. Powers
Houghton, Mich.

WITNESS good resource

Please *rush* me back issues of "Central America in Agony," "Eleven Myths About Death," and "AIDS, Gay and Lesbian Rights." Enclosed is my check. I have a paper due that will be dealing with committed non-heterosexual relationships, and I'm hoping the issue on gay and lesbian rights will give me some good information to use in this paper.

Many thanks for giving us such thought-provoking reading. I always look forward to every issue of THE WITNESS and try to share it with some of my co-workers at a Catholic high school.

Diane E. Morgan
Wyandotte, Mich.

Memorial to Mosley

I am sending THE WITNESS a contribution in memory of the Rt. Rev. J. Brooke Mosley for whom I worked as Director of Religious Education at the Cathedral Church of St. John in Wilmington, Del. when he was dean. Thank you for printing the summary of the splendid sermon by Carter Heyward, who preached at his funeral service (May WITNESS). What a wonderful expression of thanksgiving for a remarkable Christian leader.

Kay Huber
Flint, Mich.

WITNESS near top

I am enclosing an order for the reprint of your issue, "God and Mother Russia."

As a non-Episcopalian, several years of reading of THE WITNESS have convinced me that it is near the tops among alert Christian journals. As a member of the Disciples of Christ, among my "brethren" in this community, I quote it every chance I find.

I taught at Eureka College for some 27 years. But please do not blame some of us on the faculty for our indoctrination of the U.S. President. He will have to account for his own waywardness! One could only wish he had read your

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THE WITNESS

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THE WITNESS



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Editorial

With liberty and eco-justice for all

Approximately 212 million pounds of hazardous waste are produced *every day* in the United States according to Greenpeace, the largest international organization dedicated to environmental conservation and a peaceful planet.

One of the major sources of toxic pollution is agribusiness, which uses pesticides, herbicides and other chemicals which poison our water, soil and food supplies. This month's lead story describes how pesticides are taking a toll in human lives among the United Farmworkers, who have launched an educational campaign and boycott to alert citizens nationally to the alarming situation.

But the use of these pesticides have worldwide, as well as domestic, ramifications. Some classified as too dangerous to use here have been shipped to Third World countries — a diabolical international offense with a boomerang effect — returning to our tables in imported foodstuffs. Greenpeace is currently leading a campaign to stop the World Bank from subsidizing the use of these chemicals abroad.

This phenomenon of dumping on Third World countries has its analogue in the United States. Recent data turned up by the Commission for Racial Justice of the United Church of Christ revealed that "communities with greater minority percentages are likely to be the sites of commercial hazardous facilities."

More than 15 million Blacks and 8 million Hispanics live in communities with one or more uncontrolled toxic waste sites, the study revealed. And 40% of the nation's total commercial hazardous waste landfill capacity is located in three predominantly Black and Hispanic communities.

Some time ago the National Council of Churches sponsored a conference on eco-justice, connecting the issues of justice that affect both the ecology and the economy. Dennis Shoemaker, writing in *Christianity and Crisis,* explained the term: "In other words, we cannot even pray for the welfare of the poor without at the same time praying for the welfare of an environment made poorer by the same greed that exploits poor people and dooms them to inescapable poverty. Justice for the environment and justice for people are not two things but one." (8/3/87)

Yet, while toxic wastes in general are seen as the most serious threat to public health today, few citizens know what to do about it. This issue lists specific ways we can help to make common cause with Cesar Chavez and the UFW, and organizations like Greenpeace are certainly worthy of support. Furthermore, the UCC suggested subsequent to its study that:

1. Local congregations should thoroughly investigate existing hazardous sites in their communities, and actively seek advice on potential problems posed by hazardous wastes from environmental agencies, organizations and experts.

2. Education programs regarding hazardous wastes and environmental pollution in racial and ethnic communities should be initiated and expanded through teach-ins and organization to protest injustices.

3. Civil rights and political organizations should gear up voter registration campaigns and place the issue of toxic wastes in racial and ethnic communities at the top of state and national legislative agendas.

Our active participation in such efforts now will not only preserve the integrity of God's creation, but assure a future for the planet, and the next generation.

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Making common cause

UFW fights harvest of poison

by Pat Hoffman

It was a crowd of about 200, mostly Hispanics with a few Anglos mixed in. Most had known Marion Bravo or knew his family. And some of us had known other farmworker families where the young people had died too soon.

The average age of death for farmworkers is 49 years. They die from on-the-job accidents, respiratory disease, and pesticide poisoning.

Mario died of liver cancer. He was 14, and liver cancer in children is extremely rare. But in his home town of McFarland, Cal. (population 6,000) 11 children have been diagnosed with cancer since 1984.

Like Mario, most of these children come from farmworker families who live in houses built on old agricultural land — some where pesticide drums were once dumped. Their houses, yards and schools are regularly dusted by pesticides intended for surrounding fields but carried by the winds.

Wells in McFarland are contaminated with nitrates from fertilizers — a warning is enclosed in every monthly water bill advising customers not to give water to infants. The extent of pesticide residues in the water in McFarland and many other communities is not known because of inadequate monitoring.

What caused Mario's liver cancer? No one knows, and no one is likely to find out soon.

A California state-mandated study to discover the cause of McFarland childhood cancer has limped along since June of 1985, crippled by a power structure committed to protecting the rights of growers at any cost.

One cost was Mario Bravo's life. Seven other children in McFarland and nearby Delano have died since 1985.

Parents of some of the dead children were at Mario's funeral, joining the Bravo family in their grief. Other families were wondering if their children might next be diagnosed with cancer. Many of Mario's young school friends were there, solemnly watching their companion's casket as it entered the earth.

Most of the time, problems of farmworkers seem far away, like those of poor people on some other continent. With mass communications we can stay informed on many subjects. But being present with people in the news gives an issue power and human dimension. Mario Bravo's funeral did that for me.

A few months later, I was in the Coachella Valley in Southern California with a group of 60 farmworkers. They had taken off work to meet with members of the National Farm Worker Ministry Board. Workers came to the microphone to report their experiences since their union contracts expired two years ago.

One older man, Juan Sanchez (name changed to protect his identity) spoke of the dignity and security workers had felt when they had contracts with a medical plan, pension plan, stipulations for sanitation facilities, protection from pesticide exposure, and, of course, a guaranteed hourly wage. Now that was over, they were back to the old method of being paid by piece rate and most were earning about $10 to $15 a day, compared to $40 under the United Farm Worker contract. Juan also complained of the "speed-ups" said to be common throughout the Coachella Valley, where foremen drive workers to go faster. Sanchez said, "There is no time for the restroom or for getting a drink of water."

He laughed, but with some sadness, when he told us that when stopped for a traffic infraction, he was checked to see if he was drunk because his eyes were red. But it was only the irritation he suffers from pesticides on the grapefruit he picks.

Workers go daily into fields sprayed with deadly chemicals. According to the U.S. Department of Labor, farmworkers have the highest rate of toxic chemical injuries among occupational groups in the nation. In California, the nation's leading agricultural state, pesticides are the major single cause of occupational illness. Even more distressing is that only about 1% of the pesticide poisonings of farmworkers are reported. Reports are most likely to be made when a whole crew is poisoned.

Patricia Hoffman is a free-lance writer and social justice activist. Her book, *Ministry of the Dispossessed — Learning from the Farm Worker Movement*, with foreword by Cesar Chavez, was published in 1987 by Wallace Press, P.O. Box 83850, Los Angeles, CA 90083.

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During the first week of August 1987, 27 farmworkers from the H.P. Metzler farm in California's rich central agricultural valley were treated for pesticide poisoning, according to Jim Wells of the California Department of Food and Agriculture (CDFA). Three previous poisoning incidents at the same farm were also under investigation.

By October 1987, the company was found guilty of illegal practices involving spraying toxins without required prior notice, failing to obtain a use report for restricted pesticides, using pesticides without following label requirements, and improperly posting signs that warn workers of danger from chemicals. For these violations the company was fined *a total of only $250* by the CDFA.

Months later some of the Metzler workers were still suffering from skin poisoning. The workers exhibited what are called acute symptoms of pesticide poisoning, which can include rashes, dizziness, nausea, eye irritation and respiratory problems.

Pesticide is the broad term used for insecticides, herbicides, fungicides and other chemicals used to combat pests. Though California's regulation of pesticide use is inadequate, it is better than enforcement at the federal level. In 1986 the congressional General Accounting Office studied the Food and Drug Administration's system of enforcing pesticide residue limits in food and concluded that it is more costly for growers and shippers to cooperate with government regulations than to overlook them.

Workers worry about chronic effects such as cancer, birth defects, stillbirths and miscarriages. It is difficult to determine the causes of these problems because they may take three or more years to show up. But some pesticides in current approved use are known carcinogens, teratogens (cause birth defects), and mutagens (cause changes in DNA).

Ruben and Dora Rodriguez live in McFarland. They had five healthy children. Their sixth child died in the womb during the ninth month of pregnancy.

They examined what in their lives might have contributed to the baby's death and became convinced it was Ruben's change in jobs. The United Farm Worker's magazine *Food and Justice*, in a story about their loss, noted that two years before the baby's death, Ruben had become a pesticide applicator at Sandrini, a table grape company in Delano.

"I learned later that the chemicals I worked with were very dangerous," Ruben said. "I worked with parathion, captan, paraquat and sodium arsenite. Often I worked with no protective clothing at all. Once in a while I was given gloves or paper overalls which were already soiled with pesticides."



Ramona Franco holds her son, Felipe, born without arms or legs. She worked during the first three months of pregnancy picking grapes known to have been sprayed with teratogenic pesticides. She was told by foremen and growers that the pesticides were safe, harmless "medicine" for the plants.

Dora came in daily contact with pesticides when she washed her husband's work clothes. Both Dora and Ruben experienced frequent headaches. Ruben has since quit the

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job at Sandrini. Ruben concluded, "If I had known something like this could happen, I would not have been spraying. I would rather lose my job than my child."

Captan, one of the pesticides Ruben said he used, is a widely-used fungicide identified as a carcinogen, teratogen, and mutagen. In a recent report to the Maryland State Legislature, Dr. Marion Moses, a specialist in Occupational Medicine, said of captan, "Because it is not *acutely* toxic, that is, it does not cause immediate and obvious harm, it has been considered to be a 'safe' pesticide. However, chemicals such as captan may be the most hazardous of all in terms of chronic effects such as cancer and birth defects."

She went on to tell about Felipe Franco who was born without arms or legs. "(His) mother worked during the first three months of pregnancy picking grapes known to have been sprayed with teratogenic pesticides. Captan, which is one of the pesticides she may have been exposed to, is structurally similar to thalidomide, the drug that caused thousands of infants in Europe to be born without arms and legs."

Felipe's mother, Ramona, says she was told by foremen and growers that the pesticides around her were safe, that they were harmless "medicine" for the plants.

The Environmental Protection Agency (EPA), which regulates pesticides, makes judgments weighing acceptable risks against agricultural benefits. Felipe is now seven and gets around in an electric wheelchair. He attends a school for handicapped children. He is a loved and loving child. But it's doubtful that he or his parents believe his living without arms or legs was an "acceptable risk."

The Pesticide Education and Action Project (PEAP) recently released a report on compliance in North America with the International Code of Conduct on Distribution and Use of Pesticides. It was a field survey of pesticide-related practices as reported by 105 agricultural workers in British Columbia, California, Louisiana, and Ohio.

The study concluded that "conditions facing agricultural workers in North America, and particularly migrant workers, are more similar to those in developing countries than is commonly supposed. High illiteracy rates, lack of protective equipment and training, ignorance among both workers and doctors, lack of safety precautions and a fundamental lack of access to usable information appear to characterize working conditions in each of the four areas surveyed for this monitoring report."

Among the findings was that 80% of mixer/loader/applicators like Ruben Rodriguez had no formal training in how to deal with pesticides. Two-thirds of those interviewed did not change their work clothes at the work place. And 72% washed their work clothes at home, exposing other family members to the chemicals used on the job.

The report calls on agricultural employers to provide the most basic protections from toxic chemicals — soap and water — along with showers and laundry facilities at the work place. It also pointed out that lack of toilet facilities and drinking water in the fields is related to increased incidents of poisoning. Residues of many pesticides are washed out of the body in urine. Workers who have little access to drinking water during the day experience a build-up of pesticide residues in their bodies. And when no toilet facilities are available, women in particular will not drink water because of the embarrassment of relieving themselves in the field.

Workers who try to get information or press growers to improve conditions suffer retaliation by employers, according to the PEAP study.

Another survey finding was that most workers do not see a doctor for pesticide-related illness, and do not receive workmen's compensation even if the illness is diagnosed as work-related. "A major reason for workers not seeing a doctor is that the employer refuses to send them, and they cannot afford to take uncompensated time off, or to pay a doctor on their own," the study reported.

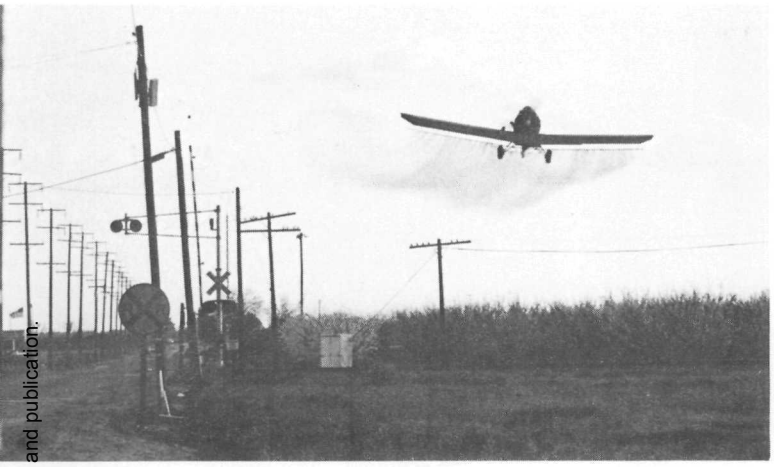
In 1985, the United Farm Workers began a new boycott of California table grapes. The boycott emphasizes that farmworkers have common cause with consumers in that both are being affected by pesticides. Whereas farmworkers receive the greatest exposure, with an estimated 300,000 workers a year made ill, consumers are daily ingesting pesticide residues on food.

The Environmental Protection Agency, after a self-study, has put pesticide regulation at the top of its most urgent problems list. Steven Schatzow, head of the Office of Pesticide Programs, was quoted in the *The New York Times* as saying, "Pesticides dwarf the other risks the agency deals with. The risks from pesticides are so much greater because of the exposure involved. Toxic waste dumps may effect a few thousand people living around them. But virtually everyone is exposed to pesticides."

Pesticide use has escalated tremendously in the last 30 years. In 1987 farm use topped 1 billion pounds, up from just 200,000 pounds three decades ago. Regulation, such as it is, is fragmented and varies from state to state. Meaningful enforcement of regulations for application, use and residues on food is virtually non-functioning.

While working on this article for THE WITNESS, I took a sheaf of reading material on pesticides to a restaurant to

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Cesar Chavez makes plea

In the early 1960s the United Farmworkers union began what many people said was an impossible task. We wanted to get DDT and other poisons out of the food production system. It took us five years, but we succeeded — because of a grape boycott which millions of Americans supported.

Now there is extensive proof that more deadly chemicals are being used in food production. Chemicals like:

• Methyl bromide — extremely poisonous to all forms of life, this fumigant has been responsible for more occupationally related deaths than any other pesticide. Even non-fatal exposure can cause severe, irreversible effects on the nerve system, with permanent brain damage or blindness.

• Parathion and phosdrin — rapidly fatal, can produce illnesses in workers in as little as 20 minutes. These poisons contaminate surrounding areas when sprayed from the air . . . as much as 90% of aerially sprayed chemicals miss their target area.

Please help by joining the grape boycott and donating so that we can continue to organize for pesticide-free foods.

Cesar Chavez, UFW Letter

study during lunch. Wanting to have something healthy, I ordered the lightly-steamed vegetable plate. While eating, I became aware of the disparity between what I knew about pesticide residues on vegetables and my confidence that I was eating safe, healthy food.

We want to believe that government agencies are looking out for our welfare. But, according to *The New York Times*, "The environmental agency has been able to provide assurances for 37 of the more than 600 active ingredients used in 45,000 pesticides on the market. Even at the more aggressive pace adopted recently, it can review only 25 such ingredients a year."

The same article went on to discuss "the case of ethylene dibromide, a fumigant used on grain and fruit that is suspected of causing cancer in humans. It was banned by the agency for most uses two years ago after residue was found in a wide range of food products and in underground water supplies in several areas." It also noted the comment of the EPA's Dr. John Moore, "I am still astounded at some of the uses of EDB and how we could be so stupid."

Such information can leave consumers feeling helpless, and eager to escape the helplessness. Many buy organically-grown produce or search out natural food restaurants. But the attempt is basically illusory. Pesticide residues have been found in cake and muffin mixes. Pesticides are appearing in underground water supplies. As of 1986, pesticides, including carcinogens and teratogens, had been found in the ground water of 23 states. In California, where more comprehensive monitoring is done, over 50 pesticides have been found in ground water.

Consumers should feel grateful for organizational efforts such as the United Farmer Workers' drive to ban several of the most dangerous pesticides and to limit the use of others. They have called for a ban on captan, parathion, phosdrin, methyl bromide, and dinoseb. On Oct. 6, 1986, the EPA suspended dinoseb, a known teratogen.

A ban on these pesticides is one of the demands in the UFW's California Grape Boycott. The UFW bargains hard for pesticide regulation in all its contracts, and those bans have affected national legislation. The first grape contracts included a ban on DDT, dieldren and aldrin. Subsequently the federal government banned them also.

The UFW's publicizing of the pesticide problem has strengthened the work of environmental groups. For example, some large food chains like Safeway and food processors like Welch's Grape Juice, Inc., no longer buy apples and grapes treated with alar. Dr. Moses has stated, "Cesar Chavez is doing more to protect the health of the American consumer than anyone I know of in Washington, D.C."

Recently, a United Methodist Task Force looking into issues of support for the UFW grape boycott, concluded that many fruits and vegetables were more contaminated with pesticides than grapes, and asked why grapes were singled out. UFW President Chavez said there were three reasons: Grapes constitute the largest food crop in California. More restricted pesticides are used on grapes than on any other food. And grape workers report more illnesses to the California Department of Food and Agriculture than workers in any other crop in the state.

The grape growers are the most powerful lobby in the opposition to effective enforcement of farm labor laws, which include protections for workers against pesticides. The National Farm Worker Ministry notes that 18,000 grape workers have voted to be represented by the UFW, but have

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never gained a contract because of the intransigence of the grape industry. And grape growers are reported to be prominent in undercutting enforcement of California's Agricultural Labor Relations Act.

The UFW must break through the barrier erected by the grape industry in order to represent farmworkers in other crops and other parts of the country.

It is in our best interest as consumers to join farmworkers in the boycott of California table grapes as a way of bringing focused pressure on a powerful farm lobby. It is in our interest as caring human beings to be in solidarity with exploited farmworkers.

The town of McFarland has tried to dismiss the furor caused by families of the children with cancer. They say, "It's just those Mexicans, complaining again."

Farmworkers and their children are on the front lines, warning us of danger. Juan Sanchez of the Coachella Valley appealed to the National Farm Worker Ministry Board: "Don't forget the farmworkers. And don't forget our boycott. We don't want to rob the growers. We don't want to get rich. We only want enough for our families and safety and dignity for workers."

How You Can Help

WITNESS readers seeking more information on victims of pesticide poisoning may order, free of charge, a 14-minute video, "Wrath of Grapes," from the United Farm Workers, P.O. Box 62, Keene, CA 93570.

Contributions may also be sent to support the Ministry Among Pesticide Victims of the National Farm Worker Ministry, P.O. Box 302, Delano, CA 93216.

The National Farm Worker Ministry is an ecumenical organization with 68 years of service to farmworkers. It has a staff of 16 in Florida, Texas, Ohio and California. Staff work closely with the United Farm Workers and with the Farm Labor Organizing Committee in the midwest.

Related to this story, General Convention watchers will be tracking the resolution to fund a Working Class ministry submitted by the Appalachian People's Service Organization (APSO), and Resolution D-012 responding to environmental problems. TW

music

I just go for the music
say a lot of Anglicans
running and hiding
from the unbearable cello pathos
of the prayer in the garden
from the explosion
of cymbal and timpani
when the curtain is rent in two
from the shimmering harp-sound presence
of the Holy Ghost
but not from the fullchoir fullorchestra
of Easterdom.

What a shame, then, I think to myself,
that you're missing most of it.

Leonora Holder

Travelers to Lambeth:
Don't leave home without it!

10 YEARS

Daughters of Prophecy

For Extra Copies

THE WITNESS

will be happy to provide this special 10th anniversary issue about women's priesthood in the Episcopal Church for $1.50. Write Ann Hunter, THE WITNESS, P. O. Box 359, Ambler, PA 19002 or phone (215) 643-7067.

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WITNESS wins three press awards

THE WITNESS magazine broke into the coveted General Excellence category in both the Episcopal Communicators and Associated Church Press competitions this year, taking a Polly Bond award and an ACP honorable mention for cover-to-cover acclaim. The ACP also awarded a first place to THE WITNESS for best feature article — the Rev. Lesley Northup's "On having an ethical baby" (October issue).

Winners were announced at the annual conventions of the Episcopal Communicators and ACP, in Sacramento and Indianapolis, respectively.

This year's awards bring the total of firsts captured by THE WITNESS over the past four years to 14 — nine in ACP and five in Polly Bond competition. THE WITNESS has won a total of 26 prizes since 1977.

Forty-one publications submitted 227 entries in this year's Episcopal Communicators event. Judges from the journalism and communications faculty of California State University, Sacramento, characterized THE WITNESS as "wonderful" in presenting the Polly Bond award. Similarly, the ACP gave THE WITNESS an honorable mention for General Excellence for a publication with circulation less than 10,000.

In its critique, ACP judges said "Content and coverage match the appealing appearance. Editorials hit timely issues with salient arguments."

WITNESS respondents received a favorable nod from the judges for contributing to a lively Letters to the Editor section: "Applause, applause for giving your readers 'the first word.' Their letters introduce your magazine in a refreshing and unique way."

To enter the General Excellence category, each editor was required to submit three consecutive issues from the previous year. The March, April and May WITNESS were submitted in this category. ACP judges deemed the writing in these entries "coherent and well-organized." The April issue, "Apartheid in our back yard," was especially well done, they said.

Concerning typography, format, art, and design, the judges commented: "Excellent headline style; well-organized; use of tones commendable. Use of wide-measure type on some pages relieves monotony. Very straightforward; good use of white space to contrast against heavy text areas. Good use of photos and illustrations combined."

Overall, they concluded "THE WITNESS is an appealing magazine." First place in this category went to *One World*, the World Council of Churches magazine, Marlin Van Elderen, editor.

Top honors went to Lesley Northup for best feature for her WITNESS article describing how she had a baby by artificial insemination. The judges' Award of Merit read:

"This remarkable, first-person article dramatically and powerfully raises the issues of parenthood by untraditional methods and the church's schizophrenia in trying to deal with them. The writer opens with the uncomplicated announcement of having had a baby and eases into the revelation three paragraphs down in straightforward 13 words, 10 of them of one syllable, that as a new mother she is an unmarried priest and the baby has no father. Having riveted the reader's eyes to the page, the writer unfolds the story of her desire for motherhood at an advancing (for having children) age with no plans to marry. Well-written . . . It is not a piece easily put down."

"THE WITNESS is grateful not only to Lesley Northup, but to the numerous authors, poets, columnists, and artists who contributed to the prizewinning March, April and May issues — not to mention the 30 readers who wrote those sparkling Letters to the Editor," Mary Lou Suhor, editor, said.

Some 75 member publications submitted approximately 575 entries in the ACP contest. Judges were Michael Hayes, president of JHM Corporation, a professional design and communications firm, Indianapolis; James Ramsey, retired picture editor of the *Indianapolis Star*; Mary Benedict, former professor at Indiana University School of Journalism; Robert Friedly, public relations consultant, free-lance writer, and former chair of the Information Committee of the National Council of Churches; Stephen Green, English professor, former instructor in Black literature at Butler University and of writing at Indiana University.

In the ACP newsletter prior to the convention, John Stapert, former ACP president, cited statistics showing the growing strength of the religious press in North America.

"Members of the ACP claim over 11 million subscribers, those of the Evangelical Press Association have at least 15 million, and the Catholic Press Association counts 26 million. Beyond that, the Southern Baptist Press Association has 37 state papers with a combined weekly circulation of 1.8 million. The total approached 54 million households.

"If we broaden the category from 'Christian' to 'religious' and include members of the American Jewish Press Association, we get another hundred periodicals. They claim a combined readership of 4.5 million. Altogether, the religious periodicals in America are an enormous venture." TW

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Scars of conflict in the Holy Land

by Michael Hamilton

"I have reluctantly come to the conclusion that there is no hope of peace unless outside authorities bring some pressure on Israel and the PLO to rescue their poor, unfortunate people who cannot achieve their own release." Landrum Bolling, former president of the Tantor Ecumenical Institute in Jerusalem and long a compassionate and wise interpreter of events in the Holy Land, was sharing his frustration with us. The riots, as the Israelis call it, or the Uprising, as the Palestinians describe it, were taking place that day. Casualties were mounting, beatings continuing.

I was part of a small group, organized recently by the New York-based Committee for Middle East Understanding, interested as much in meeting community members as visiting religious sites. One of our members was a lively 73-year-old artist, an evangelical Roman Catholic. In a vivid way she bore out the truth of Bolling's observation. Walking through Jerusalem's Old City she came upon some Israeli soldiers propping up a young Palestinian and beating him with a truncheon. She tapped the man in charge on the shoulder: "Stop that at once! You are one of the Chosen People — how do you expect us to love you when you do that sort of thing?" The startled officer looked at this diminutive, angry figure, gave an order, and the youth fled down an alley.

Those not as fortunate in escaping appear in the United Nations Relief Works Agency's (UNRWA) statistics. Recently, UNRWA listed two Israelis — a soldier and a civilian — and 96 Palestinians as fatalities. Of the latter, five had been suffocated by tear gas and seven, including a 47-year-old woman and a 70-year-old man, had been beaten to death.

It takes quite a lot to beat someone to death, and from what I learned in the 200-bed Mokassed Hospital on the Mount of Olives, it would be a very ugly sight. While we were talking to Dr. Nammari, the hospital director, a 23-year-old man was brought into the emergency room. He had been kicked all over — his back was a swollen mass with great purple welts across it. "We have treated 650 cases of beatings so far, but they usually recover. Our biggest problem is rehabilitating those hit by the soldiers' high velocity bullets, which shatter bones. Here, look at these x-rays. The bullets also cause extensive damage to surrounding tendons and nerves, so we have many amputees and cases of partial paralysis. We have treated 167 cases of high velocity bullet wounds."

He went on to describe an unusually toxic tear gas in occasional use which causes bizarre reactions, such as the patients banging their heads against the wall.

Afterwards we walked around the wards. Through an interpreter, I asked one man with a leg wound what he would do when he got out. He raised his fingers in a V-sign and replied: "Go back to the struggle." This defiance, amounting at times to an unrealistic euphoria, was echoed in a boy I met in the street: "We will fight until we are either killed or the world notices and helps us," he said. I wondered how throwing rocks would be transformed into an independent state, and how peace could ever come without both sides adopting a spirit of compromise.

There was little evidence of such a spirit in Israel Meidad, a Jewish settler leader. He said, "I believe we and the Arabs are operating on totally different moral systems. We hope to achieve the incorporation of the Biblical homeland west of Jordan; we need the hills of Judea and Samaria to avoid terrorist infiltration."

I asked him about the riots and the future status of Arabs. "The immediate threat is minimal, but it is uncomfortable because the soldiers are not coming down strongly enough," he said. "As in the 1968 Chicago demonstrations, those who would not disperse were beaten by the police. That is fair in the United States, isn't it? So it is in Israel. If Arab residents eventually come to be loyal to Israel, after 20 years, perhaps they will get the right to vote. If we cannot deport the troublemakers, then we must shoot them when they riot."

A wealthy international financier gave a different Israeli perspective. Brought up in Canada, this man was pessimistic about Israel's future. He thought the riots could not be contained because the Israelis would not, for moral reasons, adopt the necessary extreme means. Thus the PLO would succeed in gaining an independent state, which he personally favored. However, he expected Israel would eventually fall in an apocalyptic war because the rest of the world would not come to its defense. He decried the brutality of the Israeli soldiers, but did not believe it

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The Rev. Canon Michael Hamilton, staff-member at the National Cathedral in Washington, D.C. served in the British Army in Palestine in 1948, and has since been concerned with the plight of both the Israelis and Arabs.

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occurred to the extent portrayed by UNRWA. Then he said something I thought was particularly significant; "Don't forget, every time an Arab throws a rock, we Jews get a whiff of the Holocaust."

Gideon Spiro, an Israeli further to the left, was pessimistic for a different reason. He believed the riots had strengthened the views of everyone, particularly the Israeli conservatives, and this would make negotiations of land for peace more difficult. Spiro, a peace activist found guilty of subversion, was fired from the civil service and now works as a journalist. He is the leader of a group which includes soldiers who refused to serve in the Lebanese invasion and the current military occupation. He said, "I am far from the national consensus . . . I object to the ruling of another people, we have produced a colonial mentality . . . the occupation is slowly ruining our democratic ideals and practices . . . one day we may find ourselves with another Middle East dictatorship . . . I only feel normal when I am overseas and find others also concerned for justice."

Our party came and went via Jordan. In Amman we visited a refugee camp. The inhabitants, most of whom were Muslim, live in rent-free, crowded buildings made of concrete blocks. (Christians nearly all find their way to residence and jobs in the Gulf states or elsewhere.) People come and go as they please, take work wherever it is available, and marry Jordanians if they wish. Health care clinics provide elementary care primarily oriented to preventive medicine. The school we saw appeared to be good. The real sadness of refugee life is that some camps have existed since the 1967 war. Other refugees trace the flight from their homes and farms back to 1948. We were served sweet tea and biscuits by the camp leaders who quickly revealed strong anti-American feelings. "The United States has a reputation for defending human rights, yet you haven't helped us," and "If you are for free speech why are you closing the PLO office in New York?" were some of their complaints. I thanked them for their hospitality and tried to say that some Americans were very sympathetic to the Palestinians' plight. This did not bring even a smile to their faces — their hurt and anger were too deep.

While in Amman I met two members of the Executive Committee of the PLO. Bishop Elijah Khouri, an Anglican, oversees the church's ministry and schools in Jordan. He is passionately concerned for the welfare of the people in his diocese and all those he left behind in Gaza, Jerusalem and the West Bank. He was deported in 1969 and cannot get a visa to the United States. He denounced PLO terrorism but pointed out that the PLO is a national movement which includes both fanatics and moderates, terrorists as well as critics of violence. He voiced a belief I had heard from others: "There are new realities for us to face — the 1967 boundaries of Israel. We no longer wish to destroy Israel . . . but we don't trust each other and there should be an international conference, an authority in the world, to impose a solution." By that he meant that Palestinians and Israelis must accept an independent Palestinian existence of some kind along the boundaries of the pre-1967 war.

Former West Bank Mayor Mohammad Milheim, deported to Jordan in 1980, echoed these goals. He was also anxious to begin peace negotiations but was doubtful if that was true of Israeli Prime Minister Yitzak Shamir. I asked him why the PLO did not claim the high moral ground and gain world-wide approbation by clearly and unilaterally recognizing the state of Israel. He replied: "What would we recognize? Israel has first to define its borders — is it the pre-1967 war boundaries which



A Palestinian, his back a mass of welts and bruises after a beating by Israeli soldiers, waits for treatment in the emergency room of Mokassed Hospital.

UN Resolution 242 identifies and which we have supported? Or is it the larger territories of Judea and Samaria? Sadat recognized Israel, but we did not get anything as a result. Hussein recognized Israel, but have we got our independence? If a PLO leader were to recognize Israel now without getting Israel to recognize the independence of Gaza and the West Bank, he would lose his life. Why should we accept an invitation to a feast if there is to be no food?"

On the flight home, reading over the record of conversations, I came to some conclusions:

— The United States public has not adequately grasped the significance of the 20-year occupation of the West Bank and Gaza by the Israeli military. Continuing confiscation of land, restraint on Palestinian access to water

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Doing the Anglican shuffle

by Susan E. Pierce

We, Bishops of the Protestant Episcopal Church in the United States of America . . . do hearby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different communions of this land . . . Our earnest desire that the Savior's prayer, "That we may all be one" may, in its deepest and truest sense, be speedily fulfilled . . . That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own . . . That this Church does not seek to absorb other Communions, but rather, cooperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

The Chicago-Lambeth Quadrilateral, 1888

Every 10 years, whether they need it or not, the bishops of the Anglican Communion — the churches around the world descended from the Church of England — have gathered in Canterbury, England at the invitation of the Archbishop of Canterbury to discuss and make pronouncements on the religious and secular issues of the day. This 1988 gathering, called the Lambeth Conference, has an especially controversial topic to confront; the election of women bishops. Many who watched the turmoil created by the ordination of women priests in the 1970's are afraid that the election of a woman bishop could be the final blow that could cause major schism in Anglican churches and in the Communion itself. Others feel that women in the episcopacy is an inevitable progression and will greatly benefit the church.

Pam Chinnis, a long-time activist for women in the church, is one of the latter. She is also a veteran of the international Anglican scene. Besides being the first woman vice-president of the House of Deputies of the Episcopal Church in the United States, she is a lay delegate (and one of the few women) to the Anglican Consultative Council (ACC), and will be attending the Lambeth Conference in England this summer as a lay participant — another first.

Many in the Anglican Communion, however, are beginning to question the worth of a Lambeth Conference, decrying it as an overblown, elaborate, once-in-a-decade meeting of bishops that no longer has meaning or relevance.



Pam Chinnis

As a member of ACC and an observer at the 1978 Lambeth gathering, Chinnis is well-aware of the significance, and the limitations, of Lambeth: "A lot of people feel, 'Why bother?' Many questions were raised at the 1987 ACC meeting in Singapore. Some said Lambeth was a big expense just to bring bishops together, and that maybe we should look at an expanded ACC as the way to go, or even look again at the need for an Anglican conference," she said.

On the other hand, Lambeth has great significance to others. "It's interesting," Chinnis said, "that the Third World bishops are the most strongly in favor of Lambeth. The North American bishops have been the most outspoken about terminating."

Chinnis thought that this could be the last year for Lambeth, but she seemed to think the conference still had merit. "It's important to stay in touch, and helpful for people to get out of their own environment, to see the different places people are philosophically. For example, Westerners are very interested in the ordination of women, but it's not an issue for Third World bishops; they're mainly concerned about survival. Coming together helps us to know there's a bigger world than just our own."

The growing numbers and presence of Third World Anglicans will have a definite influence on the course of Lambeth 1988. For the first time, one of the official languages will be Swahili, as well as Japanese, Spanish, French and English.

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500 bishops, 1 Nan Peete—even odds

by Mary Lou Suhor

If there is a common bond uniting the General Convention of the Episcopal Church and the Lambeth Conference in July, it's the mysterious third person of the Trinity — the Holy Spirit.

That's the opinion of the Rev. Nan Peete, who believes that the similarity between the theme of General Convention — *With Water and the Holy Spirit* — and the Anglican Consultative Council's paper, *Many Gifts, One Spirit* — is not a spooky coincidence.

But if you're ready for some ethereal, esoteric interpretation, look elsewhere. Nan Peete, one of two women priests worldwide invited by the Archbishop of Canterbury to be "Consultant Generals" at Lambeth, puts forth an incarnational theology rooted in reality.

Humanly speaking, her role at Lambeth weighs heavily upon her — "not as a burden, but as a responsibility," she explained. Not only will she be a consultant (with voice, no vote) at the bishops' discussions on all four working papers for the event, but she will also speak July 22, alongside three bishops, on the ordination of women — the only woman, and the only woman priest to be assigned such a role. No wonder she is feeling the burden of all the "isms" — racism, sexism, classism, imperialism — you name it.

"In one sense, I feel like Esther, afraid to confront the king, with Mordechai telling her 'For this your time has come, because if you don't do it, you're going to be destroyed like everybody else.' But somebody told me, 'You ought to feel more like Daniel going into the lion's den.'

"So here I go, this little old person from Chicago — God's sense of humor," she laughed.

That's humanly speaking. But Peete has too many examples from past experience not to trust in the Spirit. If she has any apprehension about Lambeth, it is that the justice and survival issues plaguing Third World bishops will lose out in the media to the "sexy" issues of authority and women's ordination.



The Rev. Nan Arrington Peete

Peete is preparing a paper for the two-hour plenary session at which she will appear with the Most Rev. Michael Peers, Primate of Canada; the Rt. Rev. Graham Leonard, Bishop of London, and the Rt. Rev. Samir Kafity, Bishop of Jerusalem. Originally she received notice that she would have 10 minutes, and the others 15. Peete wrote back questioning the time discrepancy and in return mail was notified she would, indeed, have equal time.

What will she tell the bishops in the plenary session?

"Well, they said they want to hear my story, for one thing. I will be the only person there who will talk to the 500 Anglican bishops assembled about what it means to be a woman priest and how that experience gets lived out. I want them to believe in my calling, and how it has been affirmed and validated by my community."

Peete was the first Black woman to be ordained in the Diocese of Los Angeles in 1984. Her ministry since has been varied. In 1985 she was called to All Saints Church, Indianapolis, a congregation which represents "the broad spectrum of the body of Christ," drawing its members from throughout the city. Approximately one-third of its membership is Black. As rector of All Saints, Peete administers a comprehensive program which includes feeding some 200 people each day in the parish house, running a shelter for the homeless, and sponsoring an after-school tutorial program for elementary school children. She is also in charge of renting office space to community agencies in the diocesan urban center housed at All Saints. In her "spare time" she serves on the board of the Episcopal Church Publishing Company.

Her involvement reflects her total discomfort with the sacred/secular dichotomy. "I have a real problem with that. It has allowed us to do immoral things during the week and go to church on Sunday as though what happens there has no bearing on the rest of the week.

"When we talk about the Spirit, we should acknowledge that the Spirit works outside the circles and councils of the churches — sometimes more so than it works within. I've heard comments that it's the women's movement

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Chinnis. . . *Continued from page 14*

First World churches are beginning to acknowledge this influence. The Presiding Bishop and the Executive Council of the Episcopal Church, in their report to the General Convention entitled, *With Water and the Holy Spirit,* noted in one of the report's Mission Imperatives:

> *Our relationships in the Anglican Communion are also a learning experience . . . our Anglican brothers and sisters around the world come from many different cultural, economic and political backgrounds. They also possess many insights into faith which can be and are of immense value to us. Many of the lessons we learn within the context of our worldwide Anglican family can be applied to our ecumenical and interfaith relationships around the world and at home.*

But for the Western churches to fully accept the viewpoints of their Third World compatriots, it means a shift in power, a surrender of certain privileges. The ACC was founded 20 years ago by a decision of the 1968 Lambeth Conference, which recognized the need for a group that met more than once a decade and included laypeople and clergy as well as bishops. The decision was ratified by the autonomous churches and each member communion, depending on their numbers, can have from one to three delegates. Chinnis, Presiding Bishop Edmond L. Browning, and the new Bishop of Los Angeles, the Rt. Rev. Frederick Borsch represent the U.S. church.

The ACC has played an important part in the process of sharing power. It was established, in part, to promote "a more effective handling of ecumenical matters," according to ACC General Secretary Canon Samuel Van Culin, who said that it is also an opportunity to "demonstrate how we can make decisions authoritatively through counsel rather than directed, ordered actions through some central mechanism."

Chinnis sees the question of power in the Anglican Communion as an intrinsic part of the battle over women bishops: "It's an issue of authority and headship. The bishops should be the focus of unity. But what we're really going to be asking is, 'Where is the authority in the Anglican Church?' The Archbishop only holds as much power as people give to him. And that is a problem in ecumenical dialogue. For example, looking at Anglican/Catholic dialogue — the Vatican can give approval, but where do you go in such a diverse body as the Anglican Church?

"It's a question I don't think can be resolved because we're not willing to set up an Anglican Vatican — each church guards its autonomy."

When asked what would come out of the Lambeth debate over women bishops, Chinnis said, "I don't know. The Conference has no legislative authority. The bishops will probably make a statement in the tradition of the good old Anglican compromise, one that can be interpreted almost any way you want."

She pointed out that the ACC had considered the question and had done the same sort of shuffle she expects from Lambeth. "If you look back at the minutes of previous ACC meetings, the members came out with a positive statement on the ordination of women.

"Then the next time they met, they sort of recanted, saying ACC was consultative, and didn't really have any authority to speak. The one time they tried to speak with authority, they backed off."

That kind of wimpiness, she noted, seemed to be infecting even former supporters of women's rights in the church. "I don't know what it is — people are getting cold feet," she said. "Men who have supported women's ordination before aren't working to nominate women bishops. It's even more of an uphill battle now."

Chinnis is pleased to be going to Lambeth as an official participant — with seat and voice, but no vote — because women are generally woefully underrepresented in Anglican governing and consultative bodies. Of the 80 ACC members, only 7 are women.

She holds out no hope that the Lambeth bishops will ringingly endorse women in the episcopate. "I'm sure they'll be careful not to make any definitive statements," which she finds unfortunate because "the strength of both the ACC and Lambeth is their moral authority."

But, she said, "I'm definitely looking forward to it. It's quite a change to be on the inside. At the last Lambeth, I had to sneak into the gallery when the bishops were talking about women's ordination.

"I think the women's presence will have an effect — I doubt there'll be any one concrete thing to point to, but it will subtly change things. What the Episcopal Women's Caucus is planning — the Women's Center at Lambeth — will probably have more influence."

Chinnis liked the fact that the Mother's Union, the worldwide and very influential Anglican women's organization, would be meeting in Canterbury just previous to Lambeth. "We'll get 'em coming and going," she said.

As an ACC member, Chinnis realizes the importance of maintaining ecumenical dialogue and working towards communion with other faiths, an issue that will also be important at Lambeth, but one that could be used to derail debate on women bishops. Roman Catholic and Orthodox churches have warned they would break off discussions if Anglicans permit women in the episcopate. "If we can maintain dialogue, we'll do it," she said, "but it should not be at the expense of women."

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She related an anecdote which summed up the futility of trying to create an ecumenical consensus over the question of women's ordination. She said, "I remember at the last World Council of Churches meeting, a group of American women were having lunch with an Orthodox woman who said, 'I don't see why there's all this fuss about Anglicans ordaining women.' We got all excited and thought, 'Here's one we've won over.' Then she said, 'We don't recognize their male clergy either, so what's the difference?'" TW

Peete . . . *Continued from page 15*
that has caused this business of the ordination of women, and all this *secular* stuff is problematic. God works in the world in mysterious ways, and to say that the Spirit is not part of these movements for justice would be to deny a lot of what Jesus did in His ministry.

"He worked very much outside the 'structures of the church,' — with the marginalized of His times."

To many, events like General Convention and Lambeth are exercises in navel-gazing, she emphasized. What is important is how the issues will impact those who don't know who the Presiding Bishop is, who never heard of a deputy, who come on Sunday and want to know how all this affects their lives.

"I really do feel the Spirit moving in other areas, which doesn't always make those people who haven't had that same experience feel comfortable. Change and growth are sometimes painful. But it is the dynamic Spirit which empowers us to move and not be static, or get so mired in what we see as 'the tradition' — which is probably more custom and practice — that we don't grow and go forward."

Where "unity" is singled out as threatened by women's ordination, Peete believes that dissidents have confused unity with uniformity. "If our unity is based in Christ, in whom, as Galatians says, 'there is neither Jew nor Greek, slave nor free, male nor female,' then maybe now we can begin to look at what it means to be male and female *in terms of* unity."

From the early centuries the church has wrestled with what it has meant to be neither Jew nor Greek, she pointed out, and over the past century the church has struggled with slavery and its injustices. Now perhaps the church is moving toward wholeness in terms of sex and gender — even when it talks about God — and toward a future where the work of the Spirit can really be fulfilled, where all the gifts that people have can be used to the fullest.

"We get so hung up on God as Father. Male and female are both made in the image of God. We can never really get to the point where we can say *we know God,* and to say God can be described only in a masculine way is ridiculous."

Unlike previous Lambeth Conferences, this one will have a more colorful array of faces, with Third World bishops outnumbering others for the first time, which could affect the

Power and Powerlessness

Power may be described as the ability to make and enforce decisions for both oneself and for others. In personal terms, it is to be in control of your life. In social and political terms it is to be in control of and manage the institutions that affect the lives of others . . . To have power is to be at the center of the decision-making process.

To the powerful — be they in structures of government, of academe, of science and technology, of the military, of finance and of the media — the church is called to be a disturber of conscience. To the poor, to the oppressed, to the homeless, to the unemployed and to those who have been marginalized, the church is to be a voice and servant.

In its own life and structure the church needs to heed the meaning of what it is asking others. The question of power and powerlessness is to be addressed to the church in its response to disadvantaged minorities and majorities within its own membership.

In solidarity with the poor, the church is called to bring power to the powerless. In its solidarity with the rich it is to raise a new consciousness of powerlessness. This is the message of the cross.

In our own day we are sharply conscious of the experience of those who are the victims of social change. It is in this context that the voices of the poor, the oppressed, the marginalized gain their special authority. What is said "out of the depths may lack subtlety and may ignore many of the factors evident to those who stand outside some painful situation. But in our Christian response the voice from the depths may have to be heard as the voice of God; because that is where Christ is.

Power married to prejudice has led to the institutionalization of racism and division.

From across the Anglican Communion come reports of tension between Church and State, between majority and minority populations, and between racial majorities in subjection to a minority. In other forms, the issue of power and powerlessness has expressed itself in terms of sexism, elitism, or classism, and racism.

How is the Church to respond in its proclamation of the Gospel among the poor? As Gustavo Gutierrez expressed it, our problem is not that of Bonhoeffer's how to talk of God to a person "come of age" in the 20th century, but how to proclaim the living God in a situation of death. The poor die before their time.

— Excerpts from Lambeth 1988 working paper: *Christianity and the Social Order*

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agenda. In this regard, Peete is also concerned that Third World women's concerns get an airing.

"In the past, we've equated Anglicanism with Anglo and England and Canterbury," she said. "That may have been where the seed was planted, but expansion has occurred in a variety of places. With Third World growth, it is becoming clearer that ministry is not limited to White Anglo women, as so often has been the case. And Third World women and minority women have to deal mainly with survival issues. Now all these English and American bishops will begin to hear other world views, and when your mind is stretched to new ways and you see with new eyes and hear with new ears, maybe they will see women in a new light, too.

"Someone has to say to these bishops that you have women whose talents aren't being used, and so everybody suffers. The burning question of the Third World might not be women's ordination — that could be a luxury — but furthering women's education or birth control or childrearing or empowerment or economic independence could be the priority. We can't have the women doing all the work and the men getting all the loans.

"All four Lambeth working papers affect women — and to have all of these men talking about subjects that affect women is . . . " Peete struggles for a word, but settles for lifting up her hands in frustration.

Still, the small group of women from ACC and her counterpart, the Rev. Margaret Wood from New Zealand, who will have voice at Lambeth, should not lose heart, even though they can't be all places at once and have been advised "to comment, but not dominate," the discussions, Peete advises. She is encouraged by a similar instance — a meeting of the Anglo-African bishops in Barbados in 1985, where she, with the Rev. Barbara Harris, were the only two women priests present.

"I raised the issue to the Anglo-Africans that they not dismiss us cavalierly or trivialize us. 'When you talk about brothers, say *and sisters.*' And I urged them to look at the need for women's ministry. As a result of our presence amidst the 200 attending, they passed a resolution supporting the ministry of lay and ordained women. And many said it was because the group had seen women priests for the first time."

Another example of how she felt the presence of the Spirit in a church setting was at the recent Province V meeting of Episcopal Church Women in Indianapolis. Asked to serve as a chaplain, she was celebrant of the opening Eucharist. Of the 14 dioceses in Province V, five do not ordain women, and she was concerned that there would be a massive boycott of the Eucharist by women from those dioceses and perhaps from dissenters from other dioceses as well.

"But women from all dioceses were there, and it was the most incredible experience. One told me, 'You were the first woman priest I've ever seen and you made that service so meaningful.' Others came to me equally emotional about it.

"Sometimes I take my priesthood for granted, and I don't realize the impact it is having. We have an incarnational faith — and the enfleshment of what it means to be a priest means something. These women saw the holy in me, and identified to sense the holy in themselves. It was an affirmation of who they were."

This Lambeth consultant general firmly believes that she was chosen for the task by the grace of the Holy Spirit. Hers was one of eight names agreed upon and submitted to the Presiding Bishop by key women's organizations in the U.S. church.

Canada, Hong Kong, New Zealand, and Brazil were asked by Canterbury to submit a similar number. The women watched and waited, hoping that at least four of the nominees would be selected. The Archbishop of Canterbury selected two — Peete and Wood.

Whatever the outcome of Lambeth, one oasis will be the Women's Center which will operate as a memorial to the late Jan Pierce, noted Episcopal journalist, who worked early on to initiate the project.

"There will be a number of women at Lambeth other than those with official status. The bishops' wives will have their own conference, and will be wrestling with some universal problems. And for women from around the world, the center will be a place where the issues will be addressed in a relaxed setting. It will be an opportunity for workshops and socials and celebration. We will develop alternative forms of worship other than the Eucharist, since women will not be allowed to celebrate in England.

"I view it personally as a base of support — a place to go not only to share what's been going on at Lambeth but also to participate in what's happening there, to be supportive and supported. The Episcopal Women's Caucus has been very intentional about raising funds to bring Third World women who could not afford to come by their own financing," Peete said.

Thus worketh the Spirit through women at Lambeth. With that background, given 500 bishops and one Nan Peete, the bishops at that plenary might be outnumbered.

RESOURCE

A seven-page profile of the Rev. Nan Arrington Peete appears in Mary Sudman Donovan's new book, *Women Priests in the Episcopal Church,* with 22 others selected "to demonstrate wide varieties of ministries that todays's clergywomen exercise." Forward Movement Press, $5.50 postpaid.

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A Luta Continua – the struggle continues

by Barbara C. Harris



Terrorism: A Botha export?

Ronald Reagan's Moscow "Spring Fling" seemed to lay as much emphasis on human rights in the Soviet Union as it did on discussions of disarmament and verifiable inspections of nuclear missiles. It's well–nigh impossible, however, to get "the Gipper" to comment on the systematic suppression of human liberties and the taking of human life by the South African government.

Early June saw the two–year–old state of emergency there extended for yet another year. Citing the "notable revolutionary climate in the country" and the remaining "terrorist threat," President P. W. Botha piously explained the government's responsibility to "protect the lives and possessions of all our citizens." With some 18,000 people detained for more than 30 days without warrant or trial — many of whom have disappeared — what other than a revolutionary climate could Mr. Botha expect?

Meanwhile, as the South African parliament debated legislation that would prohibit the South African Council of Churches (SACC) from receiving money from outside the country, a desperate effort to discredit that body resulted in a "dirty tricks" campaign reminiscent of the Nixon era here at home. An exact replica of a pamphlet issued by the Dependents Conference, a division of SACC that renders assistance to detainees, political prisoners and their families, was distributed throughout the country and abroad in the name of the organization. The fake pamphlet, however, included gross and scandalous misrepresentations of the assistance given to victims of apartheid that are too ludicrous to print.

Closer to home, some recent correspondence directed to a New York congressional representative and to Manhattan's Police Commissioner by William Johnston, president of Episcopal Churchpeople for a Free Southern Africa, poses a question to which Mr. Reagan should give serious thought. Calling for congressional investigations and public disclosure of the activities of the South Africa regime's operatives and agents in the United States, Johnston asks, in essence, when might New York and Washington experience South African state terrorism?

Pretoria long has been charged with using murder teams — military police, vigilantes and secret hit squads — to dispose of its opponents. Within South Africa, members of the United Democratic Front and other freedom organizations are victims. No one is exempt — from children to church leaders — and there is constant anxiety for the safety of Archbishop Desmond Tutu, the Rev. Allen Boesak, the Rev. Frank Chikane of the South Africa Council of Churches and other prominent churchpeople. Johnston's correspondence suggests that Pretoria is now casting aside all restraints in its war against its opponents worldwide.

The early spring murder in Paris of Ms. Dulcie September, representative in France of the African National Congress (ANC), and the car bomb attack a short time later on Mr. Albie Sachs in Maputo, Mozambique would seem to underscore the contention that the South African regime uses assassination against those who challenge its rule.

Johnston reports that Pretoria's hit squads also operate in South African-occupied Namibia, Angola, Botswana, Lesotho, Swaziland, Zambia and Zimbabwe. The apartheid government's terror apparatus has struck repeatedly in European countries as well. In 1984 the ANC's London office was bombed. In 1986 its Stockholm office was devastated by a bomb attack. Last fall, a kidnap/kill plot directed against ANC officials and plans to break into ANC offices and those of the South West African People's Organization of Namibia were uncovered in London. In these instances, officials of the South African embassy in London were suddenly withdrawn.

In February of this year, shots were fired through the window of the ANC's Brussels office, barely missing its representative there. Two days before Ms. September's murder, a bomb was discovered and disarmed outside the same Brussels office.

I'm with Bill Johnston — Maputo, Maseru, Harare, Lubango, Lusaka, Stockholm, Brussels, Paris, London; when New York and Washington? TW

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A problem of inclusive language?

by Gordon Dalbey

I have always considered myself a liberated male — at least, until recently, when my cherished self-image was fearfully upended.

It all started several months ago with a urinary tract infection. For a while, I had ignored it with customary bravado, but soon the pain became severe, and I knew I needed medical attention. Even then, I balked. Urinary tract inspection, I knew from past experience, requires a prostate exam — which, as every man knows, not only can be excruciatingly painful, but is altogether unparalleled for its indignity.

Resolutely, I asked a doctor friend to recommend a urologist, whom I promptly called. That doctor's secretary informed me that he was on vacation and offered to schedule me with another doctor on the staff — a Dr. Paul — and anxious for relief, I agreed.

Even as I struggled to put the impending ordeal out of my mind, I congratulated myself as I strode into the medical building for my appointment and headed for the elevators. At least I had faced up to my problem and not resisted out of macho pride.

Approaching the elevator doors with this pumped-up self confidence, I turned quickly to the glassed index of doctors on the wall just to double-check that I was in the right place. I glanced toward the end, under the "Ps," and caught the surname *Paul* just as the elevator doors opened before me; I was about to turn and enter with this last boost of assurance when the full listing suddenly leapt out at me: *Paul, M.D., Dr. Joy.*

Dr. *Joy*?!

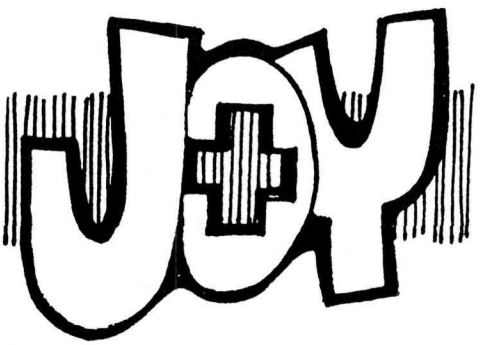
I stood transfixed, my eyes riveted to the index. In that moment, I was aware of several other persons stepping around me to enter the waiting elevator.

"Are you getting on?" a voice asked from within.

With a start, I turned to see the others standing before me in the open elevator, puzzled looks on their faces.

"Uh, well . . . ," I muttered quickly, hesitating as the large steel doors shuddered on either side of me. "I mean . . . well, I guess not," I said. "No . . . thank you."

The doors swooshed shut and I stood there alone, facing the polished steel.



Catching myself, I looked around and was relieved to see that no one was watching me. Gingerly, I crossed the lobby to a corner chair and sat down as thoughts and feelings warred within me.

A woman urologist! The prostate exam is bad enough as it is . . . ! Immediately, it occurred to me that I could simply leave right then, maybe call the secretary later, and explain that I had just decided to wait until the original doctor returned from his vacation.

A flush of embarrassment swept over me. Why was I so upset? Certainly, I had campaigned for women's rights since my college activist days in the '60s, and had encouraged many women in their own professions even as their incomes regularly outpaced mine. I had learned from women professors, ministers, and psychotherapists, having discussed many "embarrassing" things with the latter.

What's more, most women I know have male gynecologists. For the first time I wondered how they felt about that.

And then it struck me that perhaps I really didn't need medical treatment after all. But no, there was the pain again.

In that moment, a sensation of hopelessness filled me and almost in reflex, I prayed. "God," I said, sighing in dismay, "help me. I didn't know I had this kind of fear in me. I don't want it, so give me the courage to go ahead."

The Rev. Gordon Dalbey, a Harvard Divinity School graduate, is a United Church of Christ minister and writer based in Torrance, Cal. Reprint rights for the above article reserved by the author. Dalbey's new book, *Healing the Masculine Soul,* will be published in August by Word Books, Waco, Tex.

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I waited, then rose and walked to the elevator. With a deep breath I reached out and pushed the arrow pointing upward. Minutes later, the receptionist welcomed me, led me to the examining room and handed me a standard hospital gown, open at the back. "Please put this on and the doctor will be with you in a moment," she said, smiling pleasantly.

"Uh, sure," I mumbled, forcing a quick smile in return as she closed the door.

Disrobed and seated gingerly atop the cold table I glanced around the room, finding little comfort in the wall sketches of uro-genital tracts. I decided to rehearse in my mind a casual tone of voice for the doctor, in which I would explain my problem to her.

Just then I heard the doorknob turn. Too late. I took a deep breath.

To my utter astonishment, in stepped a man, dark-skinned, in white shirt and tie. "Hello," he said amiably in a distinct Indian accent, extending his hand. "I'm Dr. Joy Paul."

A deep, deep sigh escaped from my lips and I leapt up to grasp his hand.

I never inquired whether Joy is a male name in India, or whether, perhaps, that rendering is an Anglicized version of some other Indian name. I can only confess that the necessary indignity of the examination was altogether effaced by Dr. Paul's sensitive professionalism and my own relief.

Yet the memory of my fear remains as a reminder of the potential for prejudice, wholly unseen by my rational mind.

I know how a woman must feel before a male doctor— until relatively recently, her only option for medical care.

Furthermore, I learned that self-images die hard, that indeed, the most cherished of them must die if we are ever to face ourselves as we really are. I no longer consider myself a liberated male — just one who keeps struggling after the liberation that would allow me to accept and submit to women in every area of professional competence. And true liberation, I now suspect, is not striving to walk in the light, but rather, being willing to submit the darkness within you to the light.

Fundraising drive half way home

"I am pleased to contribute $40 now and pledge $40 additional due Sept. 1, no reminder needed. Again, my thanks for your fine work in continuing THE WITNESS and my congratulations for your success in managing to cope in the face of financial stringency."

That note from a WITNESS subscriber gladdened our hearts as THE WITNESS fundraising drive continues. With the campaign just one month old, and due to the generosity of over 200 donors, we are happy to report that half our hoped-for total of $15,000 has been received.

To those who have not yet contributed to our once-a-year drive, won't you please help us reach our goal? Your gift, in whatever amount, will be deeply appreciated. Many thanks!

Hamilton . . . *Continued from page 13*

while new wells are dug for Israeli settlers, restrictions on education, the press, economic development and trade, high taxes, arbitrary arrest and detention without charge of trial, denial of all civil rights, no provision for election of representatives who could voice complaints in a legislative forum and no sign of diplomatic movement towards their independence — all these injustices have caused utter frustration among the Palestinians. No wonder they riot! For Americans to say that this oppression is wrong and must be stopped is not anti-Semitic. Rather, it is, I believe, arguing for Israel's own welfare as well as that of the Palestinians.

— Returning the occupied territories to the Palestinians in exchange for peace accords with them and the Arab nations is still the best political solution of the conflict. It has wide international support and, with safeguards for the military security of Israel, might be attractive to a majority of Israelis themselves if sufficient pressure were brought to gather the parties together.

— If the U.S. is willing to talk with Israeli government leaders who have adopted a policy of intimidation of Palestinians by beatings and the gaining of "confessions" from prisoners by "mild physical pressure," then we can also talk with PLO leaders who have been responsible for dreadful acts of terrorism down the years. For better or worse, these leaders are the genuine representatives of their people.

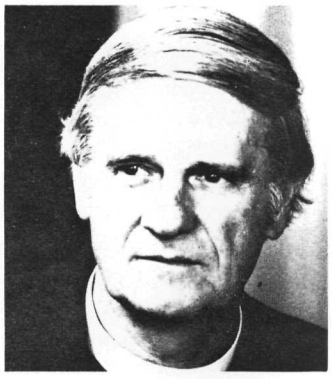
— Both Israelis and Palestinians have suffered great mental anguish and physical injuries. They are so preoccupied with their own fear and pain that they cannot raise their heads and see the hurts they have inflicted on each other. Both sides have grievances, both have justice in their hopes. In this political impasse they need outside help to unravel historically-based knots, and to minister to their wounds. The United States, with both its large annual subsidies to Israel, and resources which could provide a boost to the economic development of a small new Palestinian entity, has the opportunity, and a moral responsibility, to intervene for peace. TW

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General Convention's activist host:

Portrait of a feisty bishop

by David Crumm



H. Coleman McGehee, Jr.

Among the images on the office wall of the Rt. Rev. H. Coleman McGehee, Jr. — photographs of family and friends, pictures of him with South African Archbishop Desmond Tutu, and a poster of Augusto Sandino, the Nicaraguan nationalist who fought U.S. troops in the 1930s — there is also this framed verse from Galatians:

"There does not exist among you Jew or Greek, slave or free, male or female; all are one in Jesus Christ."

It might well serve as the personal credo of McGehee, 64, whose 17-year tenure as Bishop of the Diocese of Michigan has been marked by controversy.

In lawsuits, public demonstrations, radio commentaries and sermons, he has fought sexism, racism, nuclear weapons stockpiling, the death penalty and efforts to outlaw abortion.

He appears constitutionally unable to take the easy way, and he has often found himself cast as the defender of the outcast. He has not sought this role, but it is one to which his conscience has led him, and he has embraced it with vigor.

The Rev. Zalmon Sherwood knows well the effect of McGehee's commitment. When he met McGehee for the first time six years ago, Sherwood was a young seminarian whose career seemed doomed before it could get started. He was openly homosexual and he walked the halls of Episcopal Divinity School in Cambridge wearing one earring and a mop of bleached hair. In 1982, hardly anyone wanted a priest with Sherwood's background.

His meeting with McGehee was by chance, and brief, but Sherwood remembers every detail. McGehee was participating at a conference at the seminary and was standing alone in a room when Sherwood happened in. He recognized McGehee immediately, and though he knew the bishop's reputation for open-mindedness, his first impulse was to turn and leave. He didn't get the chance.

"Before I could go, he extended his hand and introduced himself," Sherwood recalls. "He said, 'Hello, I'm Coleman McGehee,' in a way that was powerful and direct."

They spoke briefly, and years later, when Sherwood was having difficulty finding work, McGehee was one of just four U.S. bishops who offered encouragement — many of the others had rejected Sherwood's applications — and it was in McGehee's Michigan diocese that Sherwood eventually found a post.

"I view homosexuality neither as a disease nor a sin nor a crime," McGehee said in a 1984 interview, taking a position that was at odds with the majority of Episcopal bishops who officially regard homosexual activity as a sin. "Its nature may perplex us," he said, "but if it alienates us the fault is ours . . . We are faced with a mystery."

"Gay people aren't very impressed by bishops and other religious leaders, but Coleman McGehee is an exception," says Sherwood. "I regard him as the bishop of the lowly. I was very much an outcast, and he was willing to identify with me."

In July, his diocese will host a General Convention at Detroit's Cobo Hall, the national gathering of Episcopal bishops, clergy and lay delegates that happens once every three years. McGehee will stand near the center of debates on three hot topics at the conference: homosexuality, social justice, and the election of women bishops.

McGehee's strong hand has been behind the promotion of women in key church posts, although some Episcopalian bishops still refuse even to ordain women. He reminded diocesan leaders that they had never elected a Black bishop, and they chose Suffragan Bishop H. Irving Mayson in 1976.

Most local clergy and lay leaders have supported their bishop over the years, but he has also been verbally attacked by furious priests and parishioners, denounced as a Communist, and slapped with the label "blasphemous" by Oakland County Prosecutor L. Brooks Patterson.

What forces produced the Rt. Rev. H. Coleman McGehee, Jr., as he calls himself only on the most formal occasions?

He had attended an Episcopal Church

David Crumm is religion writer for the *Detroit Free Press*. This article is excerpted from "The Bishop's Way," which appeared earlier in the *Free Press* Sunday magazine section. Reprinted with permission; copyright *Detroit Free Press*.

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in Richmond, Va., in his childhood, but there were no clergy role models in his family. His father had been a superintendent for a coffee company and later worked at a depot where federal government supplies were distributed.

While studying engineering at the Virginia Polytechnic Institute and State University, McGehee dropped out of the church. He married his wife, June, in 1946, started at the University of Richmond Law School in 1947.

He joined a church again in Richmond after he started working for the attorney general, and admits that he regarded the church as just another in a string of clubs and associations that looked good on his political resume. That all changed one night in 1952 when an English evangelist named Bryan Green caught McGehee by surprise.

"When I heard him speak, for the first time in my adult life, the meaning of the Christian faith really spoke to me. That's when I made a decision and committed myself to Jesus Christ . . . I had never thought of Jesus Christ as being divine. That was the thing that really struck me. Then I came to see that everything the man Jesus said and did in his lifetime were things I could understand God to be saying and doing."

McGehee struggled for two years to understand that conversion experience, and concluded that it pointed him towards seminary, the second great force in molding his ministry.

"We were beginning something then," said Clifford Stanley, who taught systematic theology when McGehee entered Virginia Theological Seminary. "What was in us was an attitude, an awareness of the times, the world . . ."

McGehee's personal life carefully balances family with physical as well as spiritual exercise.

"He always put his children as a high priority," says his son Don, who is an assistant attorney general for the State of Michigan. McGehee's other four children are a teacher, a television news writer, a construction worker and a law student.

Since McGehee's seminary days, June McGehee also has developed a strong sense of social justice and commitment to the church. She works as part-time volunteer for Crossroads, a social service agency in Detroit cosponsored by the Episcopal Cathedral Church of St. Paul.

"She's solid, a really no-nonsense person," says the Rev. Henry Mitchell, a longtime family friend who now lives in retirement in Virginia. "She's very intelligent and is supportive of her husband. She's also very liberal, although she was born in Norfolk, Va. and is from a conservative family.

"A bigot better not approach her thinking she's a bigot. There have been one or two cases where people have made that mistake, and she's really let them have it. She's solid as a rock."

June McGehee does not describe herself that way. She says she's more timid than her husband and doesn't try to sway her husband's plans.

"There are times when you wish someone near and dear to you wouldn't go out and take risks, but mostly I don't have much influence that way," she says. "I'm sure he listens to me, but it's been a long time since I've said, 'I wouldn't do that if I were you.'"

The stereotype of the Episcopal Church includes rigid rows of white businessmen and civic leaders in gray suits looking uncomfortable as they sit with their wives in the gloom of a Gothic sanctuary. Indeed, snapshots could be taken in several parts of McGehee's diocese that would seem to confirm the image.

Episcopalians often take a straight-backed pride in their self-sufficiency and their freedom to think independently.

This independence of mind is as old as the Anglican Communion itself, the extended family of the Church of England.

Over the past 40 years, though, the church of empire has been groaning and squeaking as reformers have tried



Bishop McGehee (far right) takes his place on an MCHR picket line blocking the entrance of a firm selling South African krugerrands.

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to push open the rusty front doors and welcome in the people some of their forefathers in the faith would have oppressed.

McGehee was part of that, as were many in the Diocese of Michigan. "The Episcopal Church in the 1960s began addressing a lot of issues — the war in Vietnam, poverty, racism, human sexuality — and a lot of people were not ready for that," says the Rev. Orris Walker, a Detroit priest recently elected bishop coadjutor of Long Island. "The church moved from being a social club to being a community of faith addressing issues in society."

The Diocese of Michigan had been known as a center of liberal politics for many years. When McGehee's predecessor, Bishop Richard Emrich, was elected in 1946, his endorsement of unions was considered daring. Emrich became an outspoken supporter of civil rights and the ordination of women, even before the first Episcopalian women were ordained priests in 1974.

A perennial debate since Bishop McGehee took office has been whether he can maintain his ministry of social justice and remain "pastoral." It's a word that many equate with "soothing inspiration."

A number of priests around the diocese, which comprises 64,000 members in the eastern half of the Lower Peninsula, tell stories about scheduling a Sunday morning visit from the bishop and then quietly hoping he would avoid the controversial social issues.

McGehee does not always talk about the threat of nuclear war or the evils of sexism, but a note of impatience with complacent congregations has been heard throughout his ministry.

The Episcopal Church was built to allow the kind of risks McGehee is willing to take and the kind of criticism he occasionally receives from his priests. Unlike the Roman Catholic Church, there's no pope holding the careers of Episcopal bishops in his hand. Episcopal bishops control many key aspects of diocesan government, but they don't directly hire and fire priests. Each parish elects its own rector.

McGehee takes risks every other Wednesday at 8:30 a.m. in his radio commentaries on WDET. He serves up a broad range of opinion on everything from the war in Nicaragua — he's opposed to any aid for the Contra rebels — to tensions in the Middle East — he tries to be "both pro-Israeli and pro-Palestinian."

He drew the double-barrelled wrath of L. Brooks Patterson for a 1986 protest against the death penalty that he led as president of the Michigan Coalition for Human Rights. At 3 p.m. on Good Friday — traditionally observed as the hour of Jesus' death — McGehee opened a press conference at St. Peter's Episcopal Church in Detroit. He introduced several religious leaders opposed to Patterson's drive to place the issue on a statewide ballot.

"Two years ago I resented that he perpetrated that charade, and I still resent it," says Patterson, who is Catholic. "I think it was a blatant political exploitation of a very religious day . . . If I had done anything similar on a religious holiday, I would have been drummed unceremoniously out of the church."

He adds, "I guess I resent the moral leverage they tend to bring on their flocks for political purposes . . . When they cross the line and they're in politics, then I have no problem taking on a Bishop McGehee."

The bishop says he does not relish the controversy, but neither does he shy away from it. In his annual address to the diocesan convention last month, he put it bluntly: "As your bishop, contrary to what some may believe, I cannot remember having taken a stance on a single public issue which wasn't supported by the Episcopal Church, or by our diocesan policies, and usually both."

Reflecting on her husband's style, June McGehee says, "Some people perceive him as too politically or socially oriented and not enough into the walls of the church, but I recognize that this is his whole idea: His whole concept of the church is the church active in the world."

Opening up the membership and collective vision of any organization creates tension, says the Rt. Rev. John Spong, bishop of the Diocese of Newark and one of McGehee's fellow seminarians in Virginia.

"Some people think the job of a pastor is to give them two aspirin and a dose of laxative and tell them to relax," Spong says. "I think the job of a good pastor is making people grow. That means being stretched, and that isn't always pleasant."

McGehee says, "I'm sure there are some people who are very bothered by my views and don't want any relationship with me, but that has not been my experience for the most part. I've had people very strenuously opposed to things I've done and still maintain a good personal relationship with me."

That's true partly because his foes have been some of his most prominent friends, including Gerald Ford and Gen. Lucius Clay, Jr., commander of Air Forces in the Pacific during the Vietnam War.

From 1960 to 1971, McGehee was the rector of Immanuel Church-on-the-hill, an unusual parish of 2,000 members in Alexandria, Va. Poised on the campus of Virginia Theological Seminary near the nation's capital, the church was packed with an explosive mixture of theologians and young seminarians as well as three dozen admirals and generals in the U.S. Armed Forces, a handful of congressmen, and other federal officials.

McGehee's preaching against the Vi-

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etnam War and in favor of civil rights was a lit match poised above the powder keg.

In spring 1968, civil rights leaders across the country were planning the Poor People's Campaign, hoping that caravans of poor people would descend on Washington in mid-May. It was a plan conceived by Dr. Martin Luther King, Jr. before his death in April 1968.

McGehee wanted his church to house some of the campaigners, and after a heated debate, his vestry approved the collection of bedding and other supplies. A church volunteer making collections came to the home of Gerald Ford, who was then a Republican representative to Congress from Michigan. The Fords had been strong supporters of the parish, and Betty Ford taught Sunday School classes.

"But Betty would not give us any sheets because they did not approve of us putting up these people, and they thought the campaign should not take place," McGehee says.

In a telephone interview from his home in Rancho Mirage, Calif., Ford says he does not recall that incident, but does remember other disagreements with McGehee.

"We were very rational in our discussion," Ford says. "Where there was a difference, it was not a contentious relationship at all. It was quite the opposite. I think he recognized my political viewpoint and reciprocated in reference to his when there were differences."

Ford describes McGehee as "very intelligent, compassionate and understanding," and said "I admired his dedication, and as a result developed a very close personal friendship."

The explosion at McGehee's Immanuel parish finally came over his sermons against the Vietnam War. Gen. Clay became so angry, he confronted McGehee at his home, but refused to cross the threshold when McGehee invited him inside.

To hold the congregation together, McGehee and the parish's vestry agreed to a novel change in their morning worship. They added a half-hour period for church members to stand and debate the sermon before the benediction was given.

"I've always had difficulty with sermons because they're monologues, and people don't have an opportunity to respond," McGehee says. "People have different views."

His openness has extended to a management style that relies heavily on church members assuming control of key committees in the diocese, a style that may become a key part of McGehee's legacy in Detroit.

Despite the participative style, McGehee has his own points on which he draws definite lines.

McGehee upholds strict quotas for diocesan committees, which each have about 15 members: no more than three clergy, half the members must be women, and a third of the members must represent racial or ethnic minorities. He must approve the lists of nominees before annual elections and rejects any lists that disrupt the quotas.

McGehee has not announced a retirement date, although he has hinted that two more years might provide a comfortable transition for a new bishop, and no specific plans have been made for the years after retirement.

Wherever McGehee goes, he'll carry with him his favorite verse of scripture, taken from the fourth chapter of Luke's Gospel.

"Jesus came out of the wilderness and went into Nazareth, his hometown," the bishop says. "And he went into the synagogue and was handed the book of the prophet Isaiah to read and the words were: 'The spirit of the Lord is upon me, for he has chosen me to preach good news to the poor, to proclaim liberty to the captives and to set free the oppressed.'" TW

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Short Takes

Black liberation Gospel

Any Gospel that speaks the Truth of God in the Black community must deal with the issues of life here and now as well as with the transcendent dimension of the proclamation . . . The church must come out from behind its stained-glass walls and dwell where mothers are crying, children are hungry, and fathers are jobless. The issue is survival in a society that has defined Blackness as corruption and degradation. Jesus did not die in a sanctuary, nor did Martin Luther King, Jr. In those places where pain was the deepest and suffering the most severe, there Jesus lived and suffered, died and was resurrected.

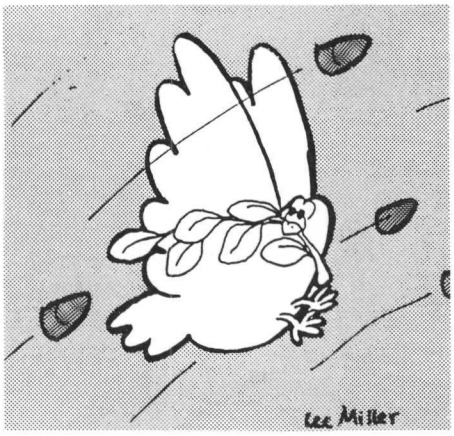
As long as innocent children continue to die in tenement fires, as long as families have to live in winter without heat, hot water and food, as long as people are forced to live with rats and roaches, the Gospel must be heard in judgment against the disorder of society, and the church has a responsibility — not to point people to the future life when all troubles will cease, but to help them overcome their powerlessness, rise up and take charge of their lives . . . We are concerned also about people whose desperation is not abject material poverty but poverty of soul and spirit. We do not believe that better jobs and bigger houses, color TVs and latest model cars prove that people have attained the abundant life of which Jesus spoke. That abundant life cannot be experienced by a people captive to the idolatry of a sensate and materialistic culture.

Black Theology Project Conference
Theology in the Americas/1977

Foes of apartheid, take heart!

I want to assure you that all your work — your photocopying, your typing, your running from meeting to meeting, your marching at the consulate — is worth it. The people of South Africa assure you that your work and our work will not come to naught.

Anonymous South African Activist
***Synapses*, May 1988**



Record year for wars

"More wars were being fought in 1987 than in any previous year on record; four-fifths of the deaths in those wars were civilian." (Ruth Leger Sivard, *World Military and Social Expenditures*, 1987-88)

In 1987, the world spent $1.8 million every minute on its military forces and machines. The governments of the world tax their citizens to pay the costs of violence and preparations for violence.

Pittsburgh Peace Institute
Newsletter 4/88

Some kind of inflation

If the price of an automobile had gone up as much since World War II as the price of sophisticated weapons, the average car today would cost $300,000.

Peaceweaver
Spring 1988

Significant others?

We are all here on earth to help others; what on earth the others are here for, I don't know.

W. H. Auden

I don't know the key to success, but the key to failure is trying to please everybody.

Bill Cosby

Towards a work ethic

• The first woman to sit in a president's cabinet was Frances Perkins, the U.S. secretary of labor (under Franklin Delano Roosevelt) from 1933 to 1945. She once said, "I came to Washington to work for God, FDR and millions of forgotten, plain, common workingmen." Frances Perkins had a work ethic.

• One of the 20th century's great theologians, Karl Barth, pointed out that he always had two things on his desk: the daily newspaper and the Bible. He saw his mission as joining the wisdom of God's word with the workaday world. Karl Barth had a work ethic.

Ed Marciniak
Origins, 2/25/88

General Convention highlights:

Episcopal Women's Caucus lunch/meeting at the Pontchartrain Hotel, July 2, will include training for effective legislative strategies and techniques, especially designed for women.

Episcopal Church Publishing Company Awards Dinner, Tuesday, July 5, 7:45 p.m. recognizing the Hon. Miguel D'Escoto, Foreign Minister of Nicaragua; the Rt. Rev. Paul Moore, Bishop of New York; Ms. Mattie Hopkins, Chicago educator/activist; the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico. Westin Hotel.

Integrity luncheon Wednesday, July 6, Westin Hotel, with guest speaker John Boswell discussing "A Thousand Years of The Church Blessing Gay Relationships: It's Nothing New."

Episcopal Peace Fellowship Dinner, Thursday, July 7, 7 p.m., Westin Hotel, with the Rt. Rev. Samir Kafity, Bishop of Jerusalem, as guest speaker. Presentation of the fourth triennial John Nevin Sayre Award.

Quote of note

I learned long ago never to wrestle with a pig. You get dirty and besides, the pig likes it.

Cyrus Ching

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Letters . . . *Continued from page 3*

journal.

Best wishes for your continuing success in making religion meaningful in our time.

Royal Humbert
Eureka, Ill.

Just can't quit

I keep thinking I get too many magazines to read, and then another issue of THE WITNESS comes with things in it that I don't get other places. Keep up the good work.

Kathy Rodriguez
Denver, Col.

To Dot — the forgotten Spofford — with love

First let me say congratulations and thanks for the wonderful 70th Anniversary year series of articles which ran in THE WITNESS. My father, former editor Bill Spofford, Sr., would have been proud and happy beyond measure. Through you I learned to know what the "Old Man" was like before I was born!

I came into Bill and Dot Spofford's life in 1933, when Bill, Jr. was 12 and Marcia was 14. I *really* came to love my father in 1961 when something very tragic happened in my life. He held me in his arms all night talking to and comforting me. I thank God I was afforded the opportunity to know the real loving, caring father. I thank God he was able to know the adult daughter. I already knew the intelligent, stubborn "character" and he already knew the spoiled, stubborn daughter. During the late '40s and early '50s he was writing, preaching, talking and arguing about the issues of the day and it wasn't easy for any of us.

But I'd like to introduce you to the woman behind the man — Dot! Through thick and thin he had her support — 57 years of support. She was his silent, loving partner and even in his own family she sometimes got a bad rap.

Dot went about her business taking care of him, me, and Christ Church, Middletown, N.J. While Dad commuted to New York on the Jersey Central, Mom became the pastor, if you will, to the elderly ladies of Christ Church, and anyone else who needed a listening ear. She was the one who called repairmen when something broke in the old church or ordered, by actually going out and picking out, trees for Christmas services and flowers for Easter. Until Dad got things organized, Mom was the one who did the altar each Sunday, washed and ironed the altar cloths, and polished the brass. How well I remember the brass because I spent a lot of Saturday mornings polishing it when I was young.

Dot made the rectory, with its splintered floors and creaky stairs, into a lovely home. Each spring she spent *hours* ironing ruffled organdy tiebacks to hang at the too-numerous windows in our house. The kitchen also had two washtubs in which Mom, in the early years, washed the laundry, including sheets, rag rugs, and towels, on the old washboard and then ran them through the hand wringer. This was during the days when a lot of housewives had washing machines, but there was literally no place to put one, and Dad didn't want to ask the vestry for major alterations to the house because he felt a church house for the youth was more important. And of course, it was.

On occasion Mom would feed beggars who wandered to our back porch. She would give them homemade soup and bread. One day a beggar finished his lunch and went off with Bill Jr.'s winter coat which had been hung out to air! There were always lots of laughs and lots of fun in Middletown — until Marcia died in 1945. They were both devastated, especially Dad. Mom had known death in her family but Dad had not. I'm sure it was her support and love that got him through.

In 1949 the three of us moved to Tunkhannock, Pa. into a slightly rundown old farmhouse located on top of "Mile Hill," overlooking the foothills of the Appalachians where the Susquehanna River flowed. There were beautiful trees in the yard, and deer leaped over the stone walls and grazed in our back yard. We used to stand at the kitchen window and watch the birds come to Dot's feeder. She loved that place, and so did Dad. But it was her place. When she wasn't busy in the house braiding rugs, making curtains, and wallpapering, she was busy in the yard planting flowers and vegetables, and weeding. Lots of weeding — I remember that! And there was always good cooking — soups, tomato juice, pepper relish, mustard pickles and three loaves of homemade bread every week. Dad wouldn't touch a piece of bread from the supermarket when he could have Mom's.

I lived with them in Tunkhannock for two years before going off to college. I remember Dad buying each of us, Mom and me, a hand-pushed lawnmower! That first summer we mowed and mowed and mowed again. It took us two days to do the job and the following summer we went on strike! When Dad finally realized we meant it, he bought us a power mower. Those McCarthy era years weren't easy, but Bill had important work to do and Dot never faltered in her faith and support of him.

I wanted you to know a little about Dot who, compared to the Old Man, is known by few. She died four months after he did in early 1973. It was the way she wanted it to be. She supported him to very end, though her body had given out long before any of us ever realized. Thanks again and God bless.

Sue Spofford Rester
Vero Beach, Fla.

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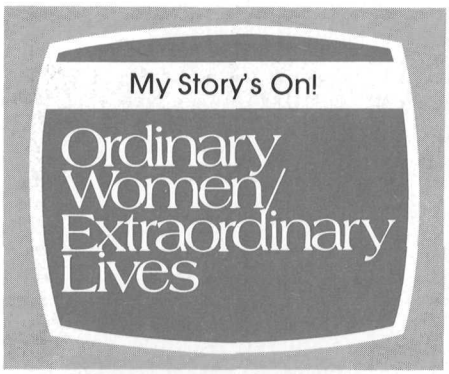
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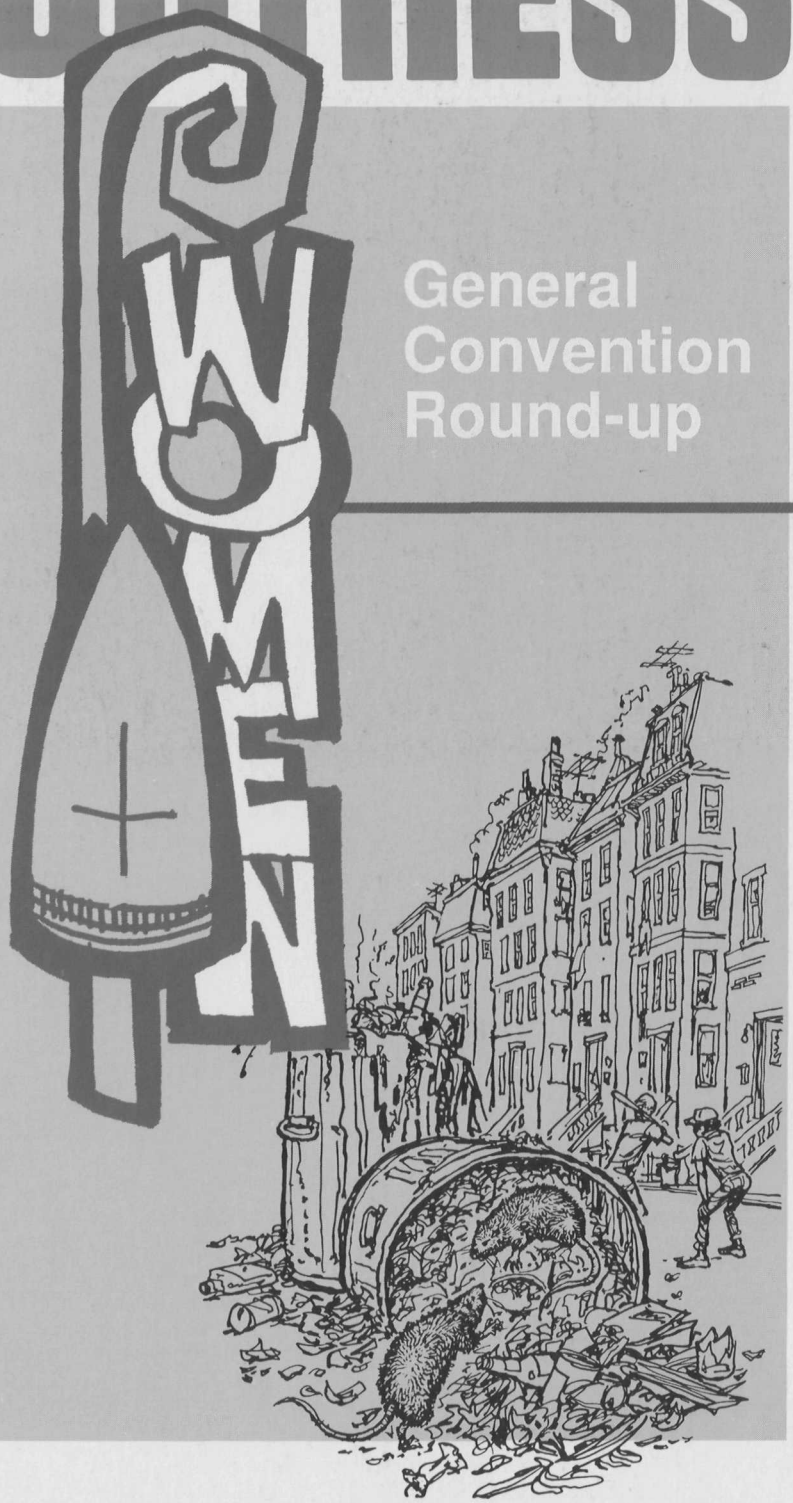
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VOLUME • 71 NUMBER • 9 SEPTEMBER 1988

THE WITNESS

General Convention Round-up





Episcopal Visitors: Institutional Sexism

Pamela W. Darling

Cameo Appearances:

- Miguel D'Escoto
- Samir Kafity
- Emilio Castro
- James Ottley

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Letters

Pesticides murderous

What a great July/August issue! Pat Hoffman's article, "UFW fights harvest of poison," is one of the most comprehensive and heartbreaking pieces on the plight of farmworkers I have every seen. Whether or not a new grape boycott is the best means of bringing the horrendous evil of particulars to public attention one doesn't know at this point. But there is no doubt that the evil that the big growers are doing must be brought to the attention of the public.

The tremendous clout the growers have in California under the present Republican administration is frightening. The labor relations board has been so emasculated that there is practically no access to the California law governing agricultural labor disputes for the United Farm Workers Union. Cesar Chavez may be missing some new organizing areas by his emphasis on the problem of pesticides but his first concern has always been the life and safety of the farmworker.

I hope THE WITNESS will encourage Ms. Hoffman to keep readers up to date on developments in the whole area of pesticides and the food we eat and the murderous effect these chemicals have on the lives of the very people who produce the fruits and vegetables in California.

The Rev. E. Lawrence Carter
Upper St. Regis, N.Y.

Phrase contradictory

In Mary Lou Suhor's otherwise excellent article, "500 bishops, 1 Nan Peete — even odds" (July/August WITNESS), she repeated a phrase which is a contradiction in terms, "Anglo-African." Most would agree that the most common meaning applied to the term Anglo is White or European in background. Generally speaking, Africans are Black.

The meeting referred to in Barbados was rooted in theology — Anglican theology — and its participants were of African descent, i.e. Black Episcopalians linked together in the Anglican Communion by their African ancestry, hence Black Anglicans. The conference is therefore referred to as the *Afro-Anglican* Conference. The term "Anglo-African" is almost incomprehensible.

Regarding the content of the article, recent U.S. coverage of the Rev. Nan Peete's address to the bishops at Lambeth has proven your last paragraph — she *did* outnumber them.

Nell Braxton Gibson
New York, N.Y.

Cites Israeli repression

Thank you for the November and December issue with Jim Lewis' accounts of the Israeli-Arab conflict and the story about my work with Canon Riah Abu El-Assal. I'm sending THE WITNESS a copy of my latest endeavor, collaborating with Mubarak Awad to produce *Children of the Stones*, published by his Palestinian Center for the Study of Non-Violence.

The report documents not only the suffering of those children who engage in stone-throwing against heavily armed Israeli soldiers occupying the West Bank and Gaza, but also of children who do not participate in the demonstrations, yet become vulnerable targets of Israeli repression.

The problems here continue to worsen. The indiscriminate military violence is indescribable and the media cannot cover it. I feel so frustrated; I just don't know what to do to make people outside understand what a crisis this is. I alternate between bouts of crying and bitterness over the stupidity and viciousness of our government which allows this madness to continue. *Please* encourage people and organizations to come see for themselves, and take action somehow to demand that Congress *do* something.

Foreigners who live and work here are actively engaged in deterring the use of excessive violence. On countless occasions I've seen Israeli troops back off from a vicious beating of children simply because they realized foreigners were watching them. If our own government won't do anything to protect these people, then the Americans living here must do it. Those working with American and Christian institutions and organizations have literally stepped into the line of fire to save people's lives. We've *had it*! Somehow, we've got to get the U.S. churches more involved in doing what they should have done years ago. Please forgive my anger. But boy, am I mad!

Karen White
Occupied Jerusalem via Israel

(Karen White collaborated with the Rev. Riah Abu El-Assal, Canon of Christ Evangelical Episcopal Church in Nazareth, to produce a report entitled ***Children in Israeli Military Prisons*** *(see December 1987 WITNESS). She was to begin work full time with Mubarak Awad, Director of the Palestinian Center for the Study of Non-Violence, but Awad was deported June 13 by the Israelis. At last report, she was still in Jerusalem. — Ed.)*

Committees flawed

I have a plaque that reads: "God so loved the world that he/she didn't send a committee!" After reading the Episcopal Church's Commission on Health and Human Affairs report, I see the validity of such a statement.

I am amazed at how the commission dealt with such a controversial issue as homosexuality. Instead of rousing the complacent to open their hearts and listen, everyone was made comfortable, or

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so the commission thought. No real witness occurred, thus no growth. Had the report challenged both gay and straight alike to new awareness, then spiritual leadership would have taken place. Unfortunately, we have to put up with the drivel coming from both sides of the commission's mouth.

Louie Crew was correct in his assertion in the June WITNESS that the commission is more interested in listening to gay and lesbian persons so it can make future pronouncements rather than embracing us. My problem with Crew's article comes when he states that blessing same-sex unions will not "radically alter gay relationships." I do not view a life-long exclusively monogamous commitment of two gay/lesbian persons as living in the image of heterosexuals. On the contrary, I see it as the most mature expression of love, whether gay or straight.

One reason for the prevalence of divorce is not the inherent failure of monogamy, but the failure of two people who do not fully commit to each other. Gay and lesbian couples can challenge their straight counterparts to live more equally within their unions. The assertion of many gay activists that we must lead the way to different relational patterns is for the birds. Open relationships are a mockery of marital commitment and of love, as far as I am concerned.

Episcopalians need to challenge the church to face issues compassionately. We who love our church have no alternative.

Patrick Schwing
Cincinnati, Ohio

Still loves us

Just wanted you to know how wonderful and meaningful was John Burt's article on "Preachment to people power" (June WITNESS). It opened many new dimensions for me.

Thank you for publishing such a caring periodical. This is not a criticism — but I must confess my 73-year-old mind does not always understand the in-depth and intellectual articles. So be it — I still love you.

I'm sending a subscription to a young woman lawyer who volunteers much of her time to those who do civil disobedience, and she will share THE WITNESS with those in the peace movement.

Patricia Grimala
Milford, Mich.

New book by Meyer

Your readers may be interested to know that the Rev. Charles Meyer, who wrote the frequently reprinted "Eleven myths about death" in a past issue of THE WITNESS, has authored a book entitled *Surviving Death*, which we will publish in paperback this fall (128 pages, $7.95).

In forthright language, the Episcopal director of pastoral care at St. David's Community Hospital in Austin provides practical advice on how to be present to the terminally ill, chides the ineffectual ministry to the dying of Christian churches, and offers pragmatic advice to persons who have lost loved ones. Appendices include power of attorney forms, home-death procedures, and a list of resources and hospice volunteers

I'm sure many who found what he said about myths of death informative will want to know what else he has to say about *Surviving Death.*

William Holub
Twenty-Third Publications
Mystic, Conn.

Lin leaves prison

I am being released from prison shortly (pending a new trial or with charges dismissed — it's still unclear), so please discontinue my wonderful complimentary subscription to your publication here. Thanks very much for sending it; I've been grateful to have access to some real news and commentary while locked up. I hope to *subscribe* in the future.

Lin Romano, Epiphany Plowshares
FCI, Lexington, Ky.

Praises women's film

Please send me the film, "A Priest Indeed" and *My Story's On* as advertised on the back cover of the July/August WITNESS.

Having seen the videotape at the School of Theology at Sewanee, I must commend the Episcopal Church Publishing Company on what I feel is an outstanding work. It is the finest documentation of the struggle women "went" through to secure ordination. And I find THE WITNESS a breath of fresh, prophetic, Christian air.

By the way, from seminary we were offered a free subscription for one year — an excellent idea and contribution to people's ministry. When that period is up, I will certainly subscribe.

Hallock Martin
Cochran, Ga.

Heart of God beats here

The pure spirit of the Gospel shines through each issue of THE WITNESS and that has to come from somewhere and it comes from your staff. It is a testament that gives hope where there is no hope and courage where there is only paralyzing fear. I read a number of publications and am quite hard-boiled about most of them. THE WITNESS is the only journal that consistently brings tears to my eyes because I hear the heart of God in it loud and clear.

Leonora Holder
Long Beach, Cal.

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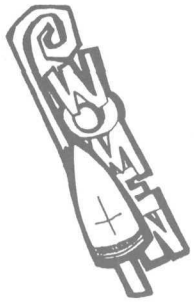






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Editorial

Sacrificing justice for unity

The Rev. James Lewis, director of Christian social ministry for the Diocese of North Carolina and contributing editor of THE WITNESS, is author of this month's editorial.

Someone once defined the Episcopal Church as the Republican Party at prayer. Now that we've been through General Convention in Detroit and the Democratic Convention in Atlanta, a revised definition is in order. Based on these recent events, the Episcopal Church should be defined as the Democratic Party in convention.

Anthony Lewis, writing about the Democrats, said that "the desire for unity, skillfully marshalled by the Dukakis forces, has dominated here. All the potential conflicts were dissipated. The platform was kept so brief and bland it almost disappeared. The Dukakis management was in charge."

The same could be said about our General Convention in Detroit.

Every effort was made to hold everyone together inside the big tent. Presiding Bishop Edmond L. Browning called for a convention which would bring unity, harmony and peace. From the opening prayer, it became clear that the managerial forces were at work to orchestrate a quiet event. Unity became the sought-after prize.

Let me be clear. Unity is a wonderful thing but it is not a valid goal. Unity is a by-product. It occurs when justice is achieved.

My experience tells me that when we talk unity we usually are avoiding justice. And this convention seemed all too willing to keep us together at the expense of not speaking boldly on behalf of justice.

By being willing to compromise on tough moral issues, we lost ground and people were hurt just to keep us all together.

- We adopted a weaker position on abortion and sold out poor women who are hurt most by our compromises.

- By adopting a watered down position on women bishops, we gave encouragement to people still not willing to accept the fact that women deserve equal treatment in the church. With the adoption of the visitors provision, churches unwilling to recognize a woman bishop may invite a bishop in who agrees with them to perform confirmations and other rites. All done in the name of unity. Hold those sexists on board at all cost.

- We were unwilling to take a step to assure gays and lesbians that they have full rights when it comes to ordination and blessings. What we did was opt out for more discussion, more dialogue on this issue — more conversations while gays and lesbians continue to be denied their God-given rights in this church.

What is the church waiting for? More scientific data, more argument over the same tired, worn-out Bible passages? Or are we waiting for the dominant male, heterosexual power structure to be converted or die off? The same power structure in our White House, Congress, business community and military complex which thinks that it can beat folks into an orthodox submission?

- We burned our human sexuality curriculum. In other words, we refused to authorize it and were willing to watch it go out of print. Get a copy. It's a collector's item. If I were a parish priest, I'd advertise it as the banned material and use it for a new round of classes. It's good and shouldn't be done away with to satisfy our blue nose members.

The convention went soft. Instead of going for prophetic truth, we settled for the bland baloney of an unreal unity. And it will cost us.

The Democrats turned their backs on Jessie Jackson. Too prophetic for them. Likewise, we sold out prophetic truth just so we could all go home without anyone splitting.

If unity means we have to provide room in the church for bigotry then I want no part of unity. Jesus spoke truth to the rich young man. The youth walked away. Jesus loved him but he refused to chase after him with a compromise to lure him back.

This convention failed to be faithful. Searching for unity, it gave up the quest for justice.

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General Convention commentary:

Smack dab in the middle

The 1988 General Convention of the Episcopal Church — was it wimpy, wimpy, wimpy, or hefty, hefty, hefty?

Neither. Compromise was the order of the day, as Presiding Bishop Ed Browning, the House of Bishops and the House of Deputies chose the *via media* as the path to ecclesiastical glory over the next three years. Apparently the church doesn't believe in the old Texas saying, "Ain't nothin' in the middle of the road but a yellow line and a dead possum."

At the end, it left a lot of work to be done for prophetic ministry.

Take, for example, the B-022 resolution on Episcopal visitors. In the debates, suffering was in vogue. The church was entreated to have sympathy and respect for the suffering of those minorities in the few dioceses which still oppose women's ordination. The pain of women who had struggled arduously and faithfully over the years for representation in the House of Deputies, for ordination, and for women's right in general seemed to have vanished from the collective memory.

As one observer noted, it was like watching a mugging and seeing the mugger congratulated — and it hurt just as badly. (See story p. 8.)

The most dramatic social justice victory was the oil boycott. In an impressive turnabout, the Black Caucus led a skillful strategy which reversed a House of Deputies vote against a resolution to boycott Shell and other oil companies doing business in South Africa. It was a formidable achievement, since Shell sent a lobbyist to help defeat the resolution, and the corporation had triumphed in the first round. But as debate opened on the final day of legislation, Black deputies lined up three and four deep at all eight microphones on the floor, ready to claim as a point of personal privilege that the resolution be reconsidered. In the end, they prevailed, and Mobil, Chevron, Texaco, British Petroleum and Total also fell under the ban.

Implementing the resolution may prove equally as difficult as the victory. Our fond dream that night was of all Episcopalians burning those oil credit cards and lining up their BMWs and Mercedes at the local Brand X gas station. Toward that end, THE WITNESS will provide a more in-depth article on this issue next month.

Another plus, while less dramatic, was the passage of the "Michigan initiative" for economic justice. (See story June WITNESS.) It passed both Houses unanimously, a tribute to the groundwork and energy put into it by lobbyists from the diocese. They convinced the convention to contribute $250,000 now, and eventually help raise $4 million for promoting economic development and self-initiative at the grassroots level in impoverished cities and depressed rural areas across the nation.

On sexuality issues, house debates were impassioned, and the tricky nature of trying to legislate about the human libido frequently led to confusion and unintentional hilarity.

In one such sexuality discussion, House of Deputies President David B. Collins, trying to keep the debate balanced, asked deputies for or against the motion to line up on different sides of the podium since, he said, "It is difficult to recognize speakers of different persuasions . . ." and then stopped, embarrassed, as a roar of laughter went through the House. He tried again; "Uh, perhaps I mean positions . . ." then gave up, laughing as the amused deputies burst into applause.

Speaking of the "S" word, there had originally been a resolution in the Convention Blue Book commending the work done by a task force at the Episcopal Church Center on a study guide called, *Sexuality: A Divine Gift*. But when it was released this year, conservatives (many of whom had never seen it) labeled it "pornography," among other things, and the majority of bishops hastily grabbed their 10-foot poles and poked any mention of the study guide into oblivion.

Lobbyists for Integrity, the gay and lesbian rights group, were thankful that there were no "major" legislative setbacks, as they put it, since pressure to move backwards was intense. "Anti-gay organizations mounted a major effort to influence delegates and spent hundreds of thousands of dollars to do so. Repeated attempts to get the Episcopal Church to adopt the Church of England's November 1987 General Synod condemnation of homosexual activity were soundly rejected by deputies and bishops," Kim Byham, Integrity president noted.

A resolution on human sexuality which commended a 1985 General Convention statement calling gays and lesbians "children of God" passed both houses. However, an Integrity member commented sadly, "The 'children of God' line is not enough to insure our civil rights."

The bishops experienced a moment of metaphysical discourse while trying to reword a phrase of the resolution referring to sexuality as "a wonderful and sacred mystery." One bishop demanded, "How can you amend a mystery?" which engendered the kind of debate not heard since the Council of Trent.

In the other house, after much discus-

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sion — a deputy's motion to suspend debate was heartily cheered — the final resolution passed commended, among other things, "chastity and fidelity in personal relationships." The use of the words "personal relationships" instead of the original "holy matrimony" was counted a victory by Integrity.

The place where Integrity was truly included was at the Triennial of the Women of the Church, which met simultaneously with Convention. There, for the first time in any major Christian denomination in the United States, a lesbian and gay group was granted full participation with voice and vote, as Integrity was welcomed as a constituent, according to Byham.

The church took a step backward in another civil rights area, bowing to pressure from conservative lobbies. A compromise resolution on abortion stated *"While we acknowledge that in this country it is the legal right of every woman to have a medically safe abortion, we emphatically oppose abortion as a means of birth control, family planning, sex selection, or any reason of mere convenience."*

"But those who believe in a woman's right to safe and legal abortions and who affirm women as participants in moral decision-making should not be misled into thinking that this proposal adequately addresses these concerns," pointed out Kathie Ragsdale, who works for Impact, an interfaith social justice lobbying group in Washington, D.C.

"The reality is that every woman in this country does *not* have the legal right to a medically safe abortion. A poor woman, for example, who is a victim of rape or incest cannot get an abortion on Medicaid. And the government is disallowing federal funds for abortions for women in prison. Since they cannot go anywhere else, they are basically denied abortion rights," she explained.

Women's rights advocates, she said, would have preferred an amendment that put General Convention on record as "unequivocally opposed to any legislation which would limit a woman's access to safe and legal abortion."

Equality in the liturgy fared somewhat better. The convention approved inclusive language texts for optional use as early as this fall. There was a lot of dark muttering and misinformation spread by certain groups who still haven't recovered from the introduction of the new Prayer Book, but since use of inclusive texts is by choice and at the discretion of the diocesan bishop, no one's tender sensibilities need be affronted.

THE WITNESS also kept an eye on two particular resolutions on justice matters that had received lengthy coverage in recent issues.

The Convention urged the U.S. government to abolish the Women's Control Unit at Lexington Federal Prison in Kentucky and all other similar institutions, expressing deep concern about the "deplorable and cruel treatment, the only purpose of which is to modify the behavior of confined women and to inflict extreme physical and mental incapacitation." (See February WITNESS.)

But a resolution asking for the church to recognize the rights of unions to organize in church-owned facilities was derailed in the House of Bishops.

That resolution had been sparked by a dispute between St. John's Episcopal Hospital, run by the Diocese of Long Island, and the Committee for Interns and Residents (CIR), a union of housestaff. (See June WITNESS.)

All specific references to the St. John's situation were eventually removed from the resolution and it appeared that it would pass.

But, said Retired Bishop John Burt, who supported the motion, "During debate, Orris Walker, the newly-elected Coadjutor of Long Island, spoke so strongly and at length against the resolution that it was tabled."

Edna Williams, a CIR organizer who was present at convention to hand out leaflets about the conflict, found reports of Walker's behavior baffling. While in Detroit, she said, she had contacted Walker, who suggested that she make arrangements to meet with his assistant in August.

Overall, at the end of General Convention, the church had taken some steps forward, some steps back or just stayed put. Most of the time it was like a ride on Detroit's "People Mover," a computer-controlled monorail that loops through the downtown area. Everybody got on, rode around for a while and ended up about where they had started.

— Susan Pierce & Mary Lou Suhor



Coming next issue:

The Lambeth Conference

THE WITNESS covers the once-in-a-decade international meeting of Anglican bishops in Canterbury, England. Articles by Barbara C. Harris and Susan E. Pierce on issues and events, including the debate over women's role in the church; the effect of women's presence at Lambeth; and the future of the Anglican Communion. Meanwhile, see the Rev. Nan Peete's Lambeth address, for which she received a standing ovation (page 16).

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*"It is time to name **sexism** as the force which underlies the theological and ecclesiastical arguments, the condition which has thus far prevented the incorporation of women into all ordained ministries and made 'necessary' the compromise embodied in General Convention's Episcopal Visitors Resolution."*

Episcopal Visitors:

Symbol of institutional sexism

by Pam Darling

Time magazine's General Convention article was headed, "When is a Bishop not a Bishop: Episcopalians enact an odd plan to avert a schism over women." Presiding Bishop Edmond L. Browning termed the agreement "a miracle." The House of Bishops voted by a large majority for the plan, for the sake of "unity" and to present Lambeth with evidence that the ordination of women need not divide the church. The House of Deputies narrowly endorsed one part and rejected the second, amidst sharp debate and outraged communications from clergy and laity back home who couldn't quite believe what the media were reporting. When the dust settled, a strange compromise was in place; as with most compromises, nobody liked it much.

The version that did *not* get adopted would have allowed congregations to ask the Presiding Bishop to send them a visiting bishop if their diocesan bishop was either a woman or a man who had consented to the ordination of a woman as bishop. This was meant to encourage those who do not accept the church's authority to ordain women to remain within the church despite their disagreement. It had no fixed term. It drew immediate criticism on several counts: for transgressing the authority of the local bishop and substituting congregational for episcopal polity; for the theological murkiness of implying that women could be ordained bishops but need not be treated like male bishops; for the disunity that would result within congregations and dioceses where the option was exercised; for the implication that resistance to ordaining women was legitimate and would be accepted indefinitely.

The final compromise, known as Resolution B-022, says that "Episcopal visitors" may only come "upon the request and under the authority and direction of the ecclesiastical authority of a diocese" (normally the diocesan bishop). It puts a six-year term, "unless reaffirmed," on the arrangement, which is "only to be used for the transition and incorporation of women into all ordained ministries." It calls for continuing dialogue between a bishop and any clergy or congregations who disagree with the bishop's position about the ordination of women. The theological murkiness remains, but the compromise door swings both ways: Congregations in dioceses whose bishops oppose ordination of women may also seek relief under the provisions of B-022.

What is this all about, and why did this plan create such a ruckus in Detroit, 14 years after the "Philadelphia 11" ordinations and 12 years after women's ordination was authorized? Why was a convention resolution considered necessary when provisions for dealing with congregations at odds with their bishops were already permissible under existing constitutional and canonical structures?

Pamela W. Darling, a doctoral candidate at General Theological Seminary, is editor of *Reaching Toward Wholeness: The Participation of Women in the Episcopal Church,* report of a survey conducted by the Committee for the Full Participation of Women in the Church, released at the 1988 General Convention.

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An important clue lies in the clause: "This provision is only to be used for the transition and incorporation of women into all ordained ministries and is not otherwise applicable." This careful wording about "transition" and "incorporation" was intended to convey that the church is serious about its commitment to the ordination of women, but wants to treat gently the small minority who still refuse to accept such ordinations. It was also designed to allay fears that such a formal mechanism might be used to discriminate against ordained members of minority groups — for example, a White congregation might ask for visitations from a White bishop instead of their own Black bishop. What it says, in effect, is that for the next six years, it will be okay to discriminate in relation to women, but not against anyone else. That's probably not what most of the framers meant it to say; but that's what it says.

The great majority of Episcopalians consider the ordination of women a long-settled matter, and the ordination of a woman as bishop an inevitable, even imminent, occurrence. The sudden flap over the question of a woman as bishop strikes many as peculiar at best, and at worst, a betrayal of the commitment to the full humanity of women implicit in the 1976 decision. It was as though the small but militant group of self-styled "traditionalists" were holding the rest of the church hostage, like a child threatening to hold his breath till he turns blue unless the family does what he wants. Why did the "family," at the urging of most of the bishops, choose to compromise its witness about women for the sake of "unity?"

The answer can be found in the deep reservoir of unacknowledged sexism in the church, not only within those who oppose the ordination of women, but also within those who support it — men and women alike. This should come as no surprise. We have all been born and bred in a deeply sexist society, our understanding of ourselves shaped by cultural and religious institutions which for centuries have regarded women as second-class. But the time has come for the church to take responsibility for the continuing sexism in its midst. It is time to name sexism as the force which underlies the theological and ecclesiastical arguments, the condition which has thus far prevented "the incorporation of women into all ordained ministries" and made "necessary" the compromise embodied in B-022. Once we have named it, we can begin to take some control over it, and to open ourselves as a community to that process of conversion, reconciliation and healing to which God calls us all.

Theological arguments used to oppose the ordination of women are rooted in Aristotelian and Augustinian notions that women are of a lower created order, less fully human than men and thus not fit subjects for ordination. The arguments from the "tradition" of a male-only priesthood assume that its predominance throughout the Christian era proves that God meant it to be that way, not that pressures from the surrounding patriarchal culture soon overcame the vision of mutuality offered by Jesus. These are sexist arguments.

Even for those who have moved beyond them to affirm the vocations of women to ordained ministries, sexist cultural conditioning is not far below the surface. So accustomed are we to male models of leadership and priesthood that we don't know quite how to respond to women in those roles. Must they become like men to be "real" priests? How should they dress? What shall we call them? Can a woman really run a whole parish, administer the budget, deal with the sexton, represent us in the community? Could a woman actually exercise authority as a bishop?

It is these unconscious discriminatory attitudes that feed and feed off of the institutional sexism of the church. As the 1987 survey by the Committee for the Full Participation of Women in the Church documented, men still hold 78% of the church's lay and ordained leadership positions. Old-boy networks continue to influence committee appointments, employment and advancement opportunities. Vestries, search committees, senior male priests and bishops, not recognizing women's gifts for ministry because they come in packages different from men's, often fail to consider qualified women for positions. A distressingly high proportion of ordained women end

The few bishops who said 'no' to Episcopal Visitors

Edward R. Welles, Retired
Lyman C. Ogilby, Retired
Thomas Fraser, Retired
Paul Moore, Jr., Bishop of New York
Scott Field Bailey, Retired
John H. Burt, Retired
Adrian D. Cacares, Bishop of Ecuador
John T. Walker, Bishop of Washington
H. Coleman McGehee, Jr., Bishop of Michigan
Walter C. Righter, Bishop of Iowa
Mellick Belshaw, Bishop of New Jersey
H. Irving Mayson, Bishop Suffragan of Michigan
Manuel C. Lumpias, Bishop of Central Philippines
William E. Swing, Bishop of California
Walter D. Dennis, Bishop Suffragan of New York
B. Sidney Sanders, Bishop of East Carolina
William G. Black, Bishop of Southern Ohio
Robert W. Estill, Bishop of North Carolina
George N. Hunt, Bishop of Rhode Island
O'Kelley Whitaker, Bishop of Central New York
Clarence N. Coleridge, Bishop Suffragan of Connecticut
Armando Guerra, Bishop of Guatemala
Elliott Sorge, Bishop of Easton
Leopold Frade, Bishop of Honduras
Craig B. Anderson, Bishop of South Dakota
Martiniano Garcia-Montiel, Bishop Suffragan of Central and South Mexico
David E. Johnson, Bishop of Massachusetts
Orris Walker, Bishop Coadjutor of Long Island

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up in hard, poorly-paid positions that no one else (i.e., no men) will take, and then find themselves further disadvantaged in the advancement game since their experience has not been in the mainstream and their salaries are so low.

This is institutional sexism.

It is the dark side of the positive experience of women in the ordained ministry. It explains why the majority of bishops were prepared to compromise the principle of the unconditional ordination of women. Two factors probably blinded them to their sexism — of little concern to those in the pew but powerful motivating forces to those in leadership positions, especially to bishops.

The first is the place of the episcopate in the Episcopal church. We think bishops are very important — much more so than priests. This is partly because they are the top of our hierarchy. It is also because, through their power to ordain other people, they control access to all positions of clerical power in the institutional church, and are the bearers of the spiritual tradition of "apostolic succession" which validates our sacramental life. Interfering with the proper passing on of sacramental legitimacy through the laying on of hands would seriously undermine our corporate sense of identity. Thus those who don't believe women are ordainable argue that if a woman becomes a bishop the succession will be broken: she won't really be a bishop, no one she ordains will really be ordained, and so forth.

The second contributing factor is the collegial nature of the episcopacy. The still all-male brotherhood is bound together only very tenuously. Bishops have virtual autonomy within their jurisdictions so long as they follow the rules. Though there are informal pecking orders based on seniority and such secular values as the size and/or wealth of a jurisdiction, no bishop is automatically any more powerful than any other. Even the Presiding Bishop, "first among equals," has some administrative power over church programs, but none directly over other bishops. Since they are essentially equal, their position, authority and prestige — as individuals and collectively — derive from common consent. This sets up tremendous pressure for cooperation and accommodation, because a breakdown of the "brotherhood" has the effect of undercutting the authority of everyone.

The only way we can "make" bishops do something is by putting it into the constitution or canons, that is, by getting a majority of bishops, clerical and lay deputies to agree at General Convention. But if a minority really doesn't like the new rules, nothing can compel them to stay in the game. In the absence of such agreement, one dissident can destroy the "unity" of the church. The threat of schism thus becomes a negotiating tactic in times of conflict.

These two factors — the function of bishops in validating the faith from one generation to the next, and the consensual framework which generates their authority — joined with sexism to create the present situation. The prospect of women bishops in the Anglican Communion generates controversy at a much deeper level than that related to women in the "lower" orders of deacon and priest. Some of those opposed to ordaining women, in the United States and elsewhere, have already threatened schism. Those involved in preparations for Lambeth feared such threats from a few "traditionalist" U.S. bishops would play into the hands of the opponents of women's ordination in other provinces, demonstrating that the "experiment" had failed because ordaining women destroys the "unity" of the church.

This seems to have been the motivation of many bishops who, loudly proclaiming their support for the ordination of women, nevertheless argued for B-022. If proponents and opponents of ordaining women could agree on how to handle things when a woman becomes a bishop — that is, if they could find a way to agree to disagree — then "unity" could be preserved and threats to it could no longer be used as blackmail by those opposed to ordaining women.

Some women supported the efforts to draft the compromise B-022, reasoning that the bishops were determined to do something that would adopt a "mind of the House" statement if the Deputies demurred. Some drew an analogy to the 1977 House of Bishops statement establishing the infamous "conscience clause," which was (mis)interpreted to mean that no one need observe the church's canon regarding ordaining women if they had a "conscientious objection" to it. Though never adopted by the General Convention and thus having no binding authority, this earlier "agreement to disagree" among the bishops legitimated dissent on the issue, prolonging the transition process and intensifying the trauma in numerous dioceses and congregations. With this history in mind, they adopted a strategy of negotiating an improved version of B-022 and supporting its passage by the deputies in order to head off a new unilateral "conscience clause" by the bishops. They chose to claim a role *for* women in the church's decision-making *about* women.

Other women, and many men, too, felt betrayed by the entire process. To them, six years of official second-class status for women in the church seemed an intolerable price for "unity." Whether the successful strategy was the best no one can yet say. But the manner in which B-022 is implemented will reveal much more about the commitment of the Episcopal Church to women than the frenzied politics of Detroit. If the procedures actually promote continuing dialogue advancing the "incorporation of women into all ordained ministries," and if the church through this process is enabled to acknowledge and take responsibility for the sexism of which B-022 is only one symptom, then Detroit may prove to have moved us closer to the vision of wholeness toward which the ordination of women points. TW

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Short Takes

Inclusive model ironical?

In all but a few cases the international inclusiveness of the Anglican Communion is only a token. Except for Nigeria and Uganda, and to a lesser extent one or two other provinces, the worldwide Anglican church remains numerically based on its traditional Anglo-Saxon membership — in England, Australia, the U.S., Canada, New Zealand, Wales, even South Africa. Meanwhile growing African churches owe their existence not to inclusiveness, but rigid evangelistic appeals — whether from conservative evangelical or Anglo-catholic foundations . . .

The church should now seek to expand its membership to the variety of race, sex, class and power groups configured within the larger society, but without the abusive and abusing relationships that characterize their usual interaction outside . . .

The chuirch, as it is, remains over 90% white, overwhelmingly professional, highly educated, and wealthy. This is not an indictment, merely a statistical reality. And if the burden of righteousness as expressed by the bishops is to be carried by the church, then fundamental changes in teaching, attitude, and form of life will have to be enacted. Who is going to pay — in dollars, discomfort, fear, and blood — for the transformation of an elitist church into an "inclusive" one? All of which simply requires a new consistency of discipleship, not a call to amiable goodwill and tolerance.

The Rev. Ephraim Radner
***The Living Church* 6/12/88**

Quote of note

There is no neutrality possible, or no true neutrality, in a situation of crisis. We have misunderstood the concept of reconciliation so that the church, or many parts of the church leadership believe that you can only truly be a reconciling agent if you remain neutral, and that's not possible.

South Africa's
Beyers Naude



Still no women bishops

The Rt. Rev. Edward T. Welles, (above) one of three bishops who ordained the "Philadelphia II" and one of the 28 dissenting bishops protesting the Episcopal Visitors resolution, lamented on the floor of the House of Bishops in Detroit that "we have no sister bishops to speak for themselves."

In 1984 Welles joined Bishops Robert L. DeWitt and Daniel Corrigan to ordain 11 women deacons "irregularly," moving the debate about women priests from the abstract to reality. At that time they said, in a public statement:

"We are painfully conscious of the diversity of thinking in our church on this issue and have been deeply sobered by that fact. We are acutely aware that this issue involves theological considerations, biblical considerations, Church tradition, and raises the vexing question of amicable consensus in our household of faith.

We note that the House of Bishops is on record as being in favor of the ordination of women . . . that a majority of the clergy and laity in the House of Deputies is also on record as being in favor . . . All of the foregoing factors by themselves would not necessarily dictate the action we intend. Nor even would this intended action necessarily be required by the painful fact that we know pastorally of the injustice, the hurt, the offense to women which is occasioned by the present position of our church on this issue. However, there is a ruling factor which does require the action on our part . . . This action is intended as an act of obedience to the Spirit . . . an act of solidarity with those in whatever institution, in whatever part of the world, whatever stratum of society, who in their search for freedom, for liberation, for dignity are moved by that same Spirit to struggle against sin, to proclaim that victory, to attempt to walk in the newness of life."

Caucus sets meet

A meeting on the Episcopacy of the Episcopal Church, sponsored by the Episcopal Women's Caucus, will take place Oct. 26-28 in the Baltimore/Washington area, details to be announced.

Kind words not enough?

You can get much farther with a kind word and a gun that you can with a kind word alone.

Al Capone

How beautiful it is to do nothing and then rest afterwards.
— Spanish proverb

Election year reminder

There are 60 million people in the United States who are 50 years old and over. That's 60 million votes!

American Association
of Retired Persons

Fear of flying

The National Council of Churches Information office sometimes gets unusual requests. It was recently asked to lobby the Federal Aviation Administration for an opening prayer on each flight: "May we land safely here or in the hereafter."

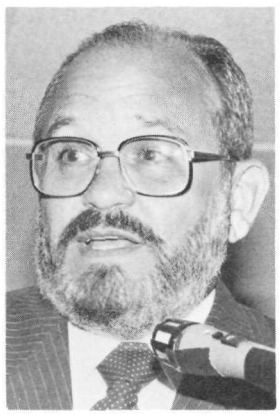
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International figures surface life

While the mainstream media focused on the "sexier" resolutions passed in Detroit, noted international figures at the Episcopal Church General Convention were addressing life and death crises in Central America, the Middle East and South Africa at sparseley attended press conferences. They were the Hon. Miguel D'Escoto, M.M., Foreign Minister of Nicaragua; the Rt. Rev. Samir Kafity, Bishop of Jerusalem, and Dr. Emilio Castro, General Secretary of the World Council of Churches.

No incense for U.S. idol

"The United States has nothing to fear when other countries gain their sovereignty, but unless it stops trying to control the destinies of those seeking autonomy, there will be even more suffering and death. I don't believe the United States is evil; I think it acts out of fear. People do terrible things out of fear."



Miguel D'Escoto

The speaker was Nicaraguan Foreign Minister Miguel D'Escoto, addressing a press conference July 5 in a rigorous one-day schedule during which he also spoke at the Urban Bishops Coalition luncheon and the Episcopal Church Publishing Company Awards Dinner, where he received its William Spofford Award.

D'Escoto told reporters that "the United States is now going through a moment in history which European colonial powers went through in the '60s.

"Its neo-colonial relationship with Latin America has influenced control over decision-making. The amount of freedom may vary from country to country, but the United States always has to have the last say. We are supposed to be backyard nations and not aspire to sovereignty. The great sin of Nicaragua is that it has demonstrated that it is possible to get loose from an American-sponsored dictatorship. We refuse to burn incense before the idol of imperial power."

D'Escoto summarized Nicaragua's compliances with the Esquipulas peace accords, emphasizing that the Commission designated from the UN and the OAS to oversee progress had refuted claims made by the Reagan administration that Nicaragua had been uncooperative. "Yet the United States acts as sole arbiter and judges that Nicaragua has not complied," he said.

To some 50 bishops attending the Urban Bishops Coalition lunch, he cautioned, "the atheism of believers" is hurting the world today, especially the lack of faith of bishops and priests. "Since we live 2000 years after Jesus Christ, we are tempted to believe we have discovered something he did not know, and that we can do God's will without going through Calvary. But we must be willing to witness to our faith and embrace the cross, to stand up in prophetic denunciation no matter what the consequences."

He noted that Nicaragua's biggest base of support comes from church groups. More than 50% of the visitors to Nicaragua come from the United States, and 90% are related to churches. Correspondingly, congratulatory messages from church-affiliated groups delivered to D'Escoto at the ECPC Awards Dinner included telegrams from the National Association of Religious Women, Chicago; the American Friends Service Committee, Philadelphia; the New York Circus, a Lutheran Peace and Justice ministry; the Quixote Center, Hyattsville, Md.; the Data Center and Third World Resource Center, San Francisco; and former Maryknoll Missionaries in Northern California, saluting their brother priest.

D'Escoto was ordained a U.S. Maryknoll Missionary in 1961 and remains a member of good standing in that order. He is under disciplinary suspension by the Pope and cannot perform priestly functions while Foreign Minister, although he has performed para-liturgical functions. "I was on my way to Jericho and I saw my brother in trouble, so I had to get off my beast," D'Escoto said. "Neither my order nor my own bishop has disapproved of my work." He has served as Foreign Minister since 1979.

D'Escoto said he accepted the Spofford Award "on behalf of the people of Nicaragua, the men, women, students, unions, teachers, farmers, who have been working so hard for freedom."

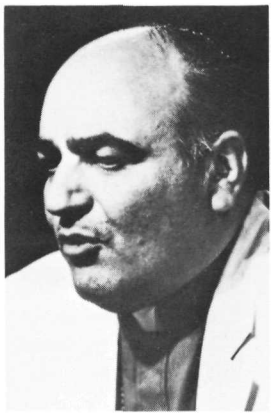
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and death issues by Mary Lou Suhor

In Central-American related resolutions: General Convention supported the Esquipulas Peace Accords and backed the Central American presidents in their attempts at peace; endorsed a substantial ministry of healing and reconciliation in Central America, urging $1.5 million over a six-year period to support the program; and extended the trial period for the dioceses of Nicaragua, Panama, El Salvador, Guatemala and Costa Rica to form a new autonomous Province of the Central Region of the Americas.

Israelis use U.S. tear gas, bullets

Bishop Samir Kafity of Jerusalem believes that the current confrontation between stone-throwing Palestinian youths and Israeli troops calls into question the credibility of the United States. "Where do Americans stand?" he asked. "The tear gas bombs used by Israel were made in Pennsylvania — some in January and February, very fresh. They cause pregnant women to lose their children. And high-velocity bullets are also made in your country," he said.



Samir Kafity

Kafity spoke at least three times publicly in Detroit but his sometimes guarded speech underlined the fact that he ministers, as he put it, "in a situation of perpetual crisis." Answering some questions rather obliquely, Kafity later explained to reporters, "I have to go back."

But what he did say depicted a church courageously responding "as servant of the Middle East and servant of its populace." His diocese operates 32 institutions — including schools, hospitals, orphanages, homes for the blind, deaf and handicapped — ministering to people regardless of creed.

During the past six months alone, some 300 Palestinian youth have been killed and hundreds wounded by Israeli troops. The recent uprising was a spontaneous development among teenagers in settlements, "motivated after 20 years of occupation to say 'no' to force. The moral and spiritual power of the youngsters was stronger than the military power of armies," he said.

Kafity urged that the United States deal more even-handedly with the Palestinians and the Israelis and treat both sides equally.

"While it is true that Jews have been persecuted, that does not limit the United States to only one friendship in the Middle East. You can be equally friendly with the Palestinians without giving up old ties," he said.

Kafity is confident that if the truth is unveiled, change can come about. "And the truth is that a gross injustice has been done to Palestinians by evacuating them from their own land. 'Occupation' certainly is different from staying in a five-star hotel," he said. "An occupying force is there against the will of the people." He called for "truth, justice, and peace" in the region,"in that order."

Since a whole generation of Palestinians have only known strife, is it too late for the United States to recover credibility in the region?

"It's never too late in politics," Kafity responded.

Addressing the Episcopal Peace Fellowship dinner, he stressed that peacemaking is a full time vocation: "We are not meant to be peace negotiators or peace keepers but peacemakers. Peace is something produced, it is an industry." The church was born in Jerusalem, not in Washington, he reminded. "We are all citizens of the new Jerusalem with our own roots in Jerusalem."

Kafity urged the church to look outward and become friends of the Palestinians. A church that looks continually inward will only walk in its own funeral, he said. He urged prayers for all in the region— Christians, Muslims and Jews.

Numerically, the Middle East contains 12 million Christians of which 7 million are in Egypt; 120 million Muslims, and 4 million Jews. Both the Christians and Muslims are Arabs, Kafity said.

"My people are walking the way of the cross. Muslims pray five times a day and Jews pray and we pray." He ended by pleading for equal concern for both parties in the Middle East conflict, "in dollars as well as emotions."

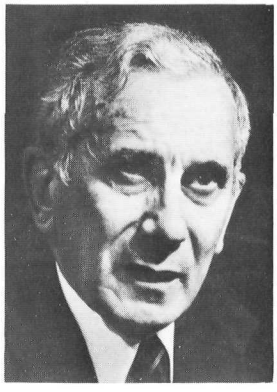
In Middle-East related resolutions: General Convention affirmed the existence of the State of Israel and its right to secure borders, affirmed the church's stance on the side of the oppressed, rejected the use of Holy Scripture for partisan politics, affirmed the right of Palestinians to self-determination and the establishment of their own state, supported an international conference with parties of the conflict under the auspices of the UN, committed the church to continued prayer for peace and reconciliation for all concerned; reaffirmed support for people in the Diocese of Jerusalem, urging

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dioceses to respond strongly to the special appeal for Jerusalem and to take an active interest in the Middle East conflict; offered prayers for the citizens of Iran and prayers for protection of all military personnel in the Persian Gulf following the aircraft tragedy of July 3; urged increased peacemaking efforts; called for the UN Secretary General to facilitate the release of Terry Waite and other hostages, supported the efforts of the Presiding Bishop and the Archbishop of Canterbury to obtain release of the hostages, condemned acts of terrorism everywhere.

World is his parish

"Now that most of the world is agreed that apartheid must go, who is scandalized today when the World Council of Churches has steadily supported independence for Black South Africans?" asked Emilio Castro, General Secretary of the World Council of Churches, throwing back a query at a reporter who questioned the WCC's support of South African liberation movements. The WCC over the years has been attacked by conservative church groups for its involvement in South Africa, especially for funding provided by its Program to Combat Racism.



Emilio Castro

But now, Castro told a press conference, that history is seen in a more favorable light.

Pushed by an Institute of Religion and Democracy reporter about why the WCC, committed to non-violence, has supported the African National Congress, Castro responded: "But consider: your taxes support the U.S.Army; that doesn't mean you're for war. We give the ANC support for schools, refugee work, seeds for sowing — not weapons. Black South Africans need our moral support and pastoral concern. We have expressed our solidarity with the non-violent methodologies. Remember, also that Archbishop Tutu was once a WCC staff member. And incidentally, your Convention's oil boycott breaks ground beyond our own WCC boycott."

As General Secretary, Castro supervises a staff of 300 in Geneva. He also belongs to the 158-member Central Committee of the World Council, which is celebrating its 40th anniversary this year.

Asked how he saw the situation of women — especially the increasing poverty of women worldwide — as impacting the work of the WCC over the next decade, Castro responded: "The World Council launched its own decade in solidarity with women last year, realizing that while the UN decade had put forth good ideas, we now need to implement them. It is not our goal to develop a single program, but to encourage the full participation of women in the total life of a society. Each country will be entering that discussion at a different level, depending on its cultural milieu. In the United States, you can enter at two levels. Women can work on the issue of women's ordination, which is one aspect of the women's struggle in the churches; but on another level there are other women here who are prevented from economic benefits. We are discovering similar pockets of misery and poverty worldwide which are due only to the fact that women are women. That demands not only the creation of public awareness but political decisions within a society to create an infrastructure which will permit the entry of women into the workplace."

Characterizing his presence in Detroit as a symbol of Ecumenical support and challenge, he stressed that what happens in the United States, whether of a political, social or ethical nature, affects the world. As an example, the decline of the dollar, he said, has affected the income of the WCC and while no programs have been cut, the staff are on "rigorous" budgets.

With regard to the pluralism of religious convictions, Castro warned that "we should not see the world as a hunting ground for Christianity," and that "we should reject any interpretation of the Bible which pretends to have a literal solution to world problems. The earth belongs to the meek. Christians send missionaries, but so do Buddhists. Religions are carriers of values in themselves."

Castro pointed to the need for dialogue today with other religions, especially Islam. Historically, Islam has a tradition of tolerance, especially with regard to Judaism he said, noting that Jews were more protected in Islamic than in Christian countries during the persecution. The present conflict is relatively new, and in the Muslim world, a fundamentalist minority exacerbates the problems, he said.

He urged serious study of the WCC program for Justice, Peace and the Integrity of Creation, which sees justice for this generation linked to justice for the next. "And," he concluded, "we need to stand at a permanent state of attention to religious freedom."

In related issues: General Convention adopted Executive Council's resolution to enforce economic sanctions against South Africa by boycotting the Shell Oil Company, and urged boycott of all oil companies doing business in South Africa including Mobil, Chevron, Texaco, British Petroleum and Total; endorsed the Ecumenical Decade: Churches in Solidarity with Women; gave thanks for Episcopal Church participation in the National Council of Churches and the World Council of Churches. TW

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U.S. embargo hurts Panama

by Susan Pierce

James Ottley, Bishop of the Diocese of Panama, stood patiently as the seemingly endless lunch line crawled towards the counter in Detroit's Cobo Hall. As he waited, he talked about the recent troubles in his country and how the church is ministering to the people of Panama.

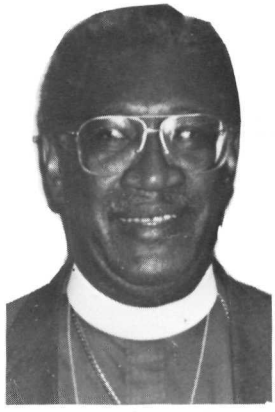
Panama has traditionally been a strategic piece in the decades-old chess game the United States has been playing in Central America. But in the last year, this "pawn" has started to make its own moves.

Last February, the head of the Panamanian Defense Force and Panama's *de facto* leader, General Manuel Antonio Noriega, once considered a loyal ally of the United States, suddenly became a liability in the eyes of the Reagan Administration after being indicted in a Miami federal court for drug trafficking.

President Eric Arturo Delvalle, with U.S. support, fired Noriega from his post as head of the armed forces. But Noriega refused to step down, and Panama's Legislative Assembly fired Delvalle (who went into hiding) and elected a new President, Manuel Solis Palma. In retaliation, the United States tried to force Noriega out by cutting off the flow of dollars to Panama. Since Panama's currency is the U.S. dollar, the effect of the economic embargo has been devastating.

"Things are difficult everywhere, but it is worst in the cities of Colon and Panama," said Ottley. "They are more dependent on the Canal, and on international and commercial service industries. Great numbers of low and middle-income businesses have folded because of the sanctions. Over 150 banks have failed — and Panama was the banking center of Central America!"

In fact, the situation was so critical when the sanctions began in early spring that all banks closed. Checks of any kind, including even government paychecks, were worthless and cash was unavailable. Employers paid employees with coupons or with checks that bounced.



James H. Ottley

Noting that the situation has eased somewhat, Ottley said, "Banks have reopened, but you can only receive 25% of the amount determined by the bank to be disposable. You can take only $50 from your savings account every three months, and to do that, you have to write a letter of request."

And being anti- or pro-Noriega makes no difference. "There is frustration all around. People are suffering no matter which side they stand on," said Ottley. Unemployment and crime are up and many of the wealthy and middle-class have fled the country. There is a large Panamanian exile community in Miami.

The churches in Panama have joined together to help heal the wounds caused by civil strife and foreign intervention. "There is an ecumenical group — Methodist, Central American and Caribbean Methodist Evangelical, Lutheran, Baptist, Roman Catholic and Episcopal — that has issued a statement against the U.S. economic embargo," Ottley said.

This group, he added, is also working together to set up food distribution stations, soup kitchens, and educational and job development programs, funded by money sent by U.S. and European churches.

Ottley feels strongly that U.S. economic sanctions are futile and damaging. "Even the American Chamber of Commerce in Panama is against the sanctions. Businesses can't pay social security and taxes, and without proof that you've paid taxes, you can't get a permit to leave the country. Social security is tied to the hospital system — if you've haven't paid it, you can't receive hospital care. The embargo affects travel, health care, and any attempt to do commerical business."

Ottley said that there are several ways churchpeople can help. "I believe you can write to your senators and congressmen and say: One, the sanctions are not working. Two, an entire nation is suffering and its basic economic structure is being destroyed because of the U.S. government's differences with one man, and three, you don't believe any people can be imposed on to force a government official to leave the country."

Episcopalians can also help by giving to the Presiding Bishop's Fund, through which Panama receives economic aid. — "a wonderful opportunity to do mission and outreach to people in need."

"Other Central American countries are in agreement," said Ottley, "that Panama is a sovereign nation and the sanctions should be removed. There is no need for an entire nation to suffer because of a person who the United States, until recently, had supported."

In addition to economic sanctions, it was revealed that hard-liners in the U.S. State Department were urging an invasion by U.S. troops to overthrow Noriega. Ottley said firmly, "We reject any idea of invasion. Countless Panamanians and U.S. soldiers would die."

Asked if it was safe for U.S. citizens to travel to Panama, he laughed. "Every time I fly to Panama, there are at least 50 Americans on the plane. I have never heard of Americans being mistreated. They can move freely. In general terms, Panamanians are friendly to Americans."

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Reflections of an Episcopal priest:

In the fullness of time

by Nan Arrington Peete

The Rev. Nan Arrington Peete, invited from the United States to be Consultant General for the Lambeth Conference, is the first woman priest in the Anglican Communion ever to address that body. Following her talk, she received a standing ovation, led by Archbishop Desmond Tutu of South Africa. Her remarks, slightly condensed, appear below:

I stand here this afternoon as a woman priest in that part of the Anglican Communion known as the Episcopal Church in the United States of America.

To many of you I am a new phenomenon. To others I am a familiar sight and to others I am a contradiction in terms. I hope that all of you will listen with open hearts and minds, that all of you will accept and respect me as I accept and respect you.

It is not my intention to engage in a theological exercise over the validity of my orders. Nor is it my intention to present an apologetic for who or what I am. I am a priest in the one holy and catholic apostolic church for which I am proud and humbled. It is my intention to share with you the breadth and scope, the joys and pains of being a priest in this wonderful and wonder-filled church.

I am a traditionalist. Too often that word has been used to describe those who want to keep the status quo or to return to the "good old days" whatever or whenever they were. I believe strongly in the hallmarks of Anglicanism, scripture, tradition and reason. They are the foundations of my faith in Jesus Christ. I am steeped in the Anglican ethos, rooted in scripture and blessed with the gift of reason.

I am a born-and-bred Episcopalian and raised in an Anglo-Catholic parish that was so "precious" that we had non-communication priests' masses at 11:00 a.m. on Sundays and confession was required before communion (at least for young people). I am currently rector of the Anglo-Catholic parish in the diocese of Indianapolis. The Anglo-Catholic piety of obedience and faithfulness is at the root of my soul. The sense of wholeness and oneness in Jesus Christ through the combination of the Eucharist and social justice has shaped and formed me to make me the priest I am today.

I have been blessed with worshipping communities that have affirmed that fact and that have allowed the gifts of their people to be developed and nourished to their own level and in the fullness of time.

"In the fullness of time all things come to be"; in the fullness of time God called Moses to lead his people, but all did not want to follow. In the fullness of time God sent Jesus into the world, yet all did not follow. In the fullness of time God calls each of us. Yet as in the story of the laborers in the vineyard, there is always grumbling by those called earlier, believing that the new arrivals are taking what is theirs, not understanding that nothing has been taken away, only enhanced and the vineyard expanded. In that parable the owner of the vineyard asks "Am I not allowed to do what I choose with what belongs to me? Or do you begrudge me my generosity?" (Matt. 20:15)

In the fullness of time God called me from one ministry to another. From many active years of ministry as a lay person in the church and in the community to the ordained ministry in the church and in the community. In obedience to God's call and in faithfulness to God, I answered that call. Understanding my call to be to this community, I knew that it must be validated by that community. Ministry is not done in isolation. It is to and from a faith community.

Again I was blessed with laity, clergy and bishops who supported and validated that call. Who lived out their vows to support and nurture the gifts of all the people of God. Five years after beginning the ordination process I was ordained. In obedience to God's call my ministry has taken different directions than what I had planned. I am the product of large urban cities — Chicago, Los Angeles, New York City — who is interested in the empowerment, development and freeing of the oppressed, the marginalized, yet my curacy was in a White, upper-middle class suburban community in a parish of 700 with three Black families and three Asian families. I wouldn't trade that time for anything. I was loved and accepted by them and I had a very fruitful ministry there. People of God are the same everywhere, with the same spiritual need to know and feel the reconciling of God and of Jesus Christ. The world needs healing from all kinds of brokenness. I was pastor, counsellor, confessor, presider at Eucharist and priest.

In the fullness of time I received the call to be rector of All Saints, Indianapolis — the Anglo-Catholic parish in the diocese. The congregation has about 150 members, but always growing and changing. Our stewardship has increased over 40% in the last three years. But

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more than that, the commitment of the congregation is strong. It has a long history of being eucharistically centered and of being involved in social justice issues.

Two years ago, the shelter ministry sponsored by the 13 Episcopal churches in the city did not have a home. I suggested using our space, and after much discussion the parish voted to offer the nave of the church for the shelter, seven days a week, for five months. None of us really knew what the ramifications would be and what effect it would have on the worship life of the congregation as well as the other ministries the parish was involved with. There was already a six-days-a-week lunchtime feeding program. The ministry was a transforming experience for the congregation. With all of the problems and wear and tear on the building, the parish still offered the church for a second year and have offered it for this winter as well. However we (the 13 churches) have secured funding and are in the process of renovating the adjacent urban center building for permanent family shelter and are building a new parish hall for the congregation.

The reason for sharing this with you is that the ministry to the homeless and hungry is a direct response to the Eucharist. The people of God are empowered by the Holy Spirit to be the transforming agents in the world. While we may do good, we are not just do-gooders, we are motivated by the Gospel imperative to love one another as Christ loves us, to feed the hungry, clothe the naked, give drink to the thirsty.

The combination of sacrament and action was never more pointedly demonstrated than Christmas Eve 1986. The shelter guests were welcomed to worship with us at Midnight Mass, and some did. After mass, as we were quietly clearing the church and putting away the books and vestments, the guests were quietly putting out their blankets and pillows and making their beds in the pews and the floor in front of the creche that we had just blessed. The Gospel became a reality as those who thought they had no place to stay had found the place where Jesus lay. It was one of those grace-filled moments — the intersection of sacrament and action, "the world made flesh and dwelt among us."

As a priest in the city I am involved in several ecumenical activities. I am one of the Guest Lecturers at the Christian Theological Seminary in Ethics class on the church and the prophetic ministry. I am also a lecturer in the Spiritual Development program for lay leaders in the Roman Catholic archdiocese. I am a member of the Interdenominational Ministerial Alliance, a group of Black clergy in the city. The sacramental nature of my priesthood is acknowleged by many of the Black male ministers who call me their priest and confessor as one they trust. Episcopal priests as well as Roman Catholic priests seek me out for spiritual direction.

While I have been blessed with acceptance and support from many places, rejection is still painful. Growing up in the 40s and 50s in a world that rejected and denied me my humanity based on my race, the church was the place I turned to for sanctuary, a place where the priest and the people told me I was loved unconditionally as a child of God. Yet the same church in other parts of the country also made me feel like an outsider and not welcomed. Those same feelings come back when I am not accepted as a priest, this time because of my sex and not my race.

Today, July 22, we celebrate the life and witness of Mary Magdalene. The first one to whom the Risen Christ had chosen to be revealed and to whom was charged to go and tell the others. The least expected one was the chosen one, to the disbelief of the other disciples. In the fullness of time, Mary had seen the Lord.

In the fullness of time, by the order of Melchizedek, "I am a priest forever." TW

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How you like me now?

by Susan E. Pierce

Detroit, host city to the General Convention of the Episcopal Church, could be the blueprint for the urban nightmare of the future — if the government keeps cutting programs and the churches turn their backs. Two phenomena about Detroit which strike the visitor immediately are the lack of people on the streets and the numerous abandoned buildings. Just across from my downtown motel was a boarded-up apartment house. Through its shattered windows, I could see empty kitchen cabinets sagging on blackened walls.

A siege mentality appeared to prevail. The Renaissance Center, the hotel/shopping complex built as part of the renewal area along the Detroit River, loomed over the city like a gargantuan medieval fortress, ready to repel invaders.

Down the street from my motel was a party store, the oddly festive local name for a liquor/variety store. Inside, the clerks were barricaded in an air-conditioned cage made of thick Plexiglas. To pay, I set my goods and my money in a Lazy Susan arrangement which they swung around, made change, bagged the purchase and swung back.

All the taxis had thick Plexiglas dividers that sealed the driver off from the passenger. During convention week, the *Free Press* had a front-page headline that declared, according to FBI statistics, Detroit led the nation in numbers of murders. Some 350 children were killed last year and drug-related crime has reached epic proportions.

Where was the real Detroit? Down by the waterfront in the plush lobbies and suites of the Westin? Inside massive Cobo Hall, a maze of hallways so long you could land a plane on them? Or . . .

One of the best ways to see the real city was offered by the Diocese of Michigan. "While you're in Detroit," its flyer said, "join us in a tour that offers a Christian perspective of the city." This was a chance not only for convention-goers to experience reality, but also for the host diocese to win support for its resolution for economic justice.

The Michigan resolution asked the church to allot $250,000 a year for the next three years to create a model of a national program to promote "the economic empowerment of the disadvantaged." The money would be used to start and support community land trusts, housing co-ops, employee-owned businesses and community credit unions in both urban and rural areas. Over the long term, the plan calls for up to $4 million a year for six years, raised by grant monies and church support, to go to a National Fund for Community Investment and Economic Justice, which will be administered by the Coalition for Human Needs.

The evening tour started out from the Westin Hotel as a hazy sun was setting over the unbearably hot streets. As the bus rolled along, two young women from the inner-city Church of the Messiah began their commentary, tracing the city's history from its founding as a frontier trading post by the French.

The face of the city changed when a fire destroyed most of it in 1805. Detroit's citizens spent the harsh midwestern winter freezing in the ruins, their leaders waiting to rebuild on the same grand scale as Washington, D.C. This indifference to the people seemed to be a recurring theme in Detroit city governments.

But Detroit's wide majestic avenues, now seem eerily empty, though they were once filled with people who emigrated from all over the United States and abroad to work in the automobile factories. But, like many other U.S. cities, Detroit suffered endemic problems of racism and poverty and in the summer of 1967, the city was torn apart by a mass uprising of Black citizens, frustrated because the dreams of the civil rights movement remained unrealized. Before the riots, one of the guides said, there had been 2 million people in Detroit — afterwards, there were 1 million as the majority of the city's White population left.

Now the bus grew silent as we passed block after block of rundown houses, abandoned dwellings and vacant lots. Detroit has more owner-occupied homes than any other U.S. city, but unemployment is so high — 20% in the Black population, 50% among Black youth — that often owners can't afford to keep their houses in repair, and because of redlining by banks, can't get home improvement loans.

Another reason for decay was exemplified by an area called Poletown. In the early 1980s, General Motors, one of the world's wealthiest corporations with international headquarters in Detroit, wanted to build a huge plant to manufacture the Cadillac Allante, a $50,000 luxury car. GM told the city that it needed land occupied by the then-thriving ethnically and racially integrated community of Poletown to build employee parking lots. According to our guide, a plan for multi-level garages, which would have taken much less space, was turned down because GM feared employees "would run over each other trying to leave work."

One day, the police appeared in the neighborhood and started distributing literature, telling people their homes were condemned and they would have to relo-

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cate. Community people occupied a local Catholic church. The police came early one morning, tore the church doors off with tow trucks and took the protestors to jail. When the bulldozers came, 4,000 people lost their homes.

The guide explained that when the auto companies want space to expand, they ask the city to condemn whatever buildings might be on that land. The city then helps subsidize the plant through tax abatements and giveaways, because of the manufacturer's ever-present threat to pack up and move south or overseas. "Corporate socialism," said our guide. Even so, in the past 10 years, GM alone has closed 11 plants and laid off 17,500 workers. Statewide, 150,000 people trained as autoworkers will never work in the industry again.

Not knowing when the wrecker's ball might come, home owners and store owners lose hope, stop taking care of their property and the slow evolution of decline begins. Houses fall apart, are abandoned, vandalized, torched, and either collapse into rubble or are bulldozed down. Grass grows so high in vacant lots, said our guides, that "there's been an explosion in the city's pheasant population."

In a particularly blighted area, graffiti scrawled on the side of a crumbling building asked, "How you like me now?" "Liquor on Sunday," proclaimed a sign on a party store.

The bus went through New Center, a newly gentrified area near Wayne State University. We passed a carefully landscaped little park, totally deserted except for two police cars sitting watchfully at the edge. A few well-dressed, mostly White, people walked quickly towards the various theaters and restaurants as more police cars cruised by.

In New Center's residential area, we saw beautifully rehabbed Victorian houses. Our guide explained that GM had bought these houses, evicted the tenants, renovated, and put the houses on the market for $70,000. Many stood empty — the affluent White young professionals they were designed to attract weren't buying and the original occupants couldn't afford them. The scene brought to mind descriptions of White and Black townships in South Africa.

The bulk of Detroit's urban renewal money has gone to the waterfront area, and the money for low-income housing has been cut every year by the Reagan Administration. Desperate for a plan to stimulate the economy and provide living-wage jobs for more people, the city government is trying to bring casino gambling to town. Mayor Coleman Young is negotiating with developer Donald Trump, who, based on his record in Atlantic City, is not known for his concern for those in the community who might be disrupted by or left out of the gambling bonanza.

The bus moved on to Belle Isle, a public park on an island in the Detroit River, and a possible site for the casinos. People sat at the river's edge, trying to escape the city heat, as the lights of Windsor in Canada glittered on one shore, the lights of Detroit on the other. If casinos come in, said our guide, most of the waterfront property will fall into private hands and become inaccessible to the public. And environmentalists are worried about the effect on the wild deer that live on Belle Isle.

After a brief trip into Grosse Pointe, an affluent suburb whose beautifully maintained homes and manicured lawns were the polar opposite of what we'd seen before, the bus went to the Cathedral, where people from the diocese led a question and answer period.

During the discussion, a man from the Philippines said, "I thought that America was a rich country, but this opened my eyes. Detroit seems to be a dying city. People are not doing anything on their own, but are waiting for help from the church or the city. They are there sitting down, doing nothing. Is it because they are spoiled? In my country, there are poor, but they work, they don't just wait for the government to give them something."

Joy Marvel, a Black woman from Detroit, took issue with his statement. She said, "People don't want handouts, they want work, they want some dignity. You can dish out the free food, the free housing, but they'll just tear it up. It's not their own. They don't have money of their own. Why aren't there some jobs so people could make some money and go to the grocery store and buy what the hell they want to eat?

"People want to work but not at some minimum wage job — when you're only making $3.75 an hour as an adult, who cares?"

She went on to explain that she was involved in Shepherd House, a church-supported program for low-income families.

"You have to train a person psychologically as well as physically. You're not just talking about job training, you're talking about a person's life. You have to change the welfare mentality.

"Change takes time, money and God, and everybody has to get involved. People don't like to do it, because it means experiencing someone else's pain, like when a 6-year-old kid whose mother is a crack addict comes and says, 'I don't want to live like my momma.' It pulls on your heartstrings."

Marvel said there were six families presently involved. "My husband died and I had two kids and a house to pay for. I said, 'God, you get me right, I'll do something for you.' I have seen a change in myself. We work with the whole family from the grandmother to the baby and we have a 91% success rate.

"People have no dreams, no visions, no hope. We have to revitalize them."

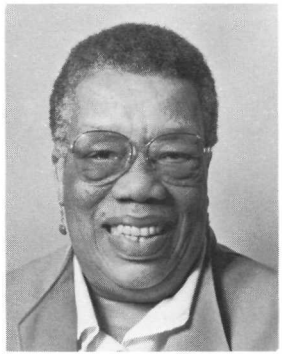
On July 6, 1988, without a dissenting voice, the House of Deputies unanimously adopted the Diocese of Michigan's economic justice proposal. The resolution also passed unanimously in the House of Bishops. TW

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Episcopal Church loses two giants



Two prominent social justice advocates in the Episcopal Church — Mattie Hopkins of Chicago, right, and Jean Dementi, of Fairbanks, Alaska, left, died within one week of each other in July. Both had been honored by the Episcopal Church Publishing Company at two previous General Conventions: Hopkins most recently with the Vida Scudder award in Detroit, and Dementi with the Wiliam Spofford Award in Anaheim. THE WITNESS joins thousands across the country in celebrating their lives, and expressing sympathy to their families.



Dementi:
Healed with hands, heart

The Rev. Jean Aubrey Dementi, who spent 37 years in Alaska as a nurse, missionary and priest of the Episcopal Church, died of cancer July 22 at the Fairbanks Pioneers Home. She was 68.

Dementi had been diagnosed with liver cancer in 1982, but chose not to let her illness dominate her ministry. She said, "These years have helped me to help other people, not because I've conquered fear, but because there hasn't been any fear. You can't have love and fear at the same time occupying the same space." Until last summer, she was still conducting a weekly service for the residents of the Pioneer Home.

In a vivid demonstration of the life-death cycle, Dementi's daughter, Beth Leonard, delivered a six and a half pound baby girl in Fairbanks "within the octave" of her mother's death. She and husband Mike have named the child Samantha Jean.

Jean Dementi was the first woman to be ordained in the Diocese of Alaska in 1977. Later she would become the first woman in the Anglican Communion to be nominated for Diocesan Bishop.

Jean Aubrey came to Alaska in 1951 as an appointed medical missionary for the Episcopal Church. Her first assignment was at St. Mark's Mission in Nenana. Other appointments followed in Ft. Yukon and Shageluk, where, as "nurse-evangelist" and the only "medic" within hundreds of miles, she delivered babies, treated wounds, administered pills, counseled, preached. She also gained a reputation as "the missionary who could pull teeth." In Shageluk she met her husband of 29 years, Jim Dementi, an Athapaskan. In Shageluk, too,

Continued on page 21

Hopkins:
Taught by being, doing

Mattie Hopkins, 70, noted Chicago educator and social activist, was killed July 17 when her car left an Illinois highway and crashed into an overpass pillar. An active supporter of the Rev. Jesse Jackson, she was enroute to the Democratic National Convention in Atlanta.

Illinois Congressman Charles Hayes said at her wake at Holy Trinity, "I didn't want to believe it. We were expecting Mattie to join us as part of our delegation when the news arrived." He extolled her as a "pillar of Chicago's Board of Education," where she was a strong advocate for minority children. Hopkins worked as a teacher and administrator in Chicago Public Schools from 1951 through 1983 and was active throughout her life in the Episcopal Church.

A member of the Rainbow Coalition said that "when Jesse Jackson learned of Mattie's death at a caucus meeting he led a prayer 'with heavy heart.' We were overcome with grief but we knew we had to go about our work. When Jessie's name was placed in nomination I know Mattie was looking on and was pleased."

Other memorials were presented by members of the Black and Hispanic community, who noted that she had the gift "to inveigle change in the institutions of our society." The Rev. Kwasi Thornell of the Union of Black Episcopalians, also reminded, "she constantly urged us to be proud of our African heritage. She taught by being and doing, and in the true spirit of our African-ness, we know she is in another phase of life," Thornell said.

Funeral services were conducted from St. James Episcopal Cathedral July 23 to accommodate the broad spectrum of mourners from the community and from across the country who came to celebrate her life. The Rt. Rev. James

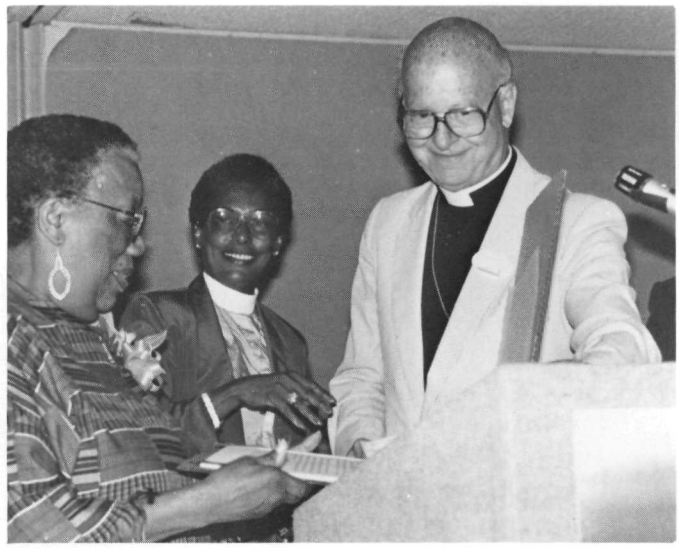
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Montgomery, former Bishop of Chicago, was celebrant of the Mass of the Resurrection; Bishop Quintin Primo and a dozen priests were at the altar.

The Rev. Henry Stines, friend and former pastor of Mattie Hopkins, characterized her in the homily as "an activist strongly grounded in theology." He recalled "when Mattie was a young woman, marching and singing and picketing and going to jail in our struggle against racism." Those who shared those memories, he said, should feel free to cry. "Tears are a gift of God to heal our hearts. A giant has fallen in the land."

Stines rejoiced, however, that the Episcopal church today is "not the church we knew in the '50s." He cited numerous civil rights victories in the secular and religious spheres. "We have a long way to go but truth is marching," he said. He also cited as an example the 1200 women priests in the church, "and Nan Peete at Lambeth telling the Anglican Bishops, 'let my people go.'" (Upon hearing of her mentor's death, Peete opened her historic address, "Mattie, this is for you." — Ed.)

"Mattie Hopkins' work was not in vain," Stines concluded. "She has a right to depart in peace and with a big smile on her face."



Mattie Hopkins receiving the Vida Scudder award from Bishop John Burt, presenter, as the Rev. Barbara C. Harris looks on.

She is survived by a sister, Stereline Hudson, of Waukegan, Ill.

Dementi . . . *continued from page 20*

her nursing abilities were particularly tested when more than 90% of the village contracted measles. Dementi lost not a one. Jean and Jim lived in urban areas as well, but homesickness for the bush life kept driving them to seek assignments in villages. In 1973 Jean became deacon-in-charge of churches in Shageluk, Grayling, and Anvik; no roads connected the remote posts. A scow, piloted by Jim in the summer, and occasional mail planes carried her to services or emergencies, weather permitting, in the winter.



Jean Dementi shown delivering her message advocating women's priesthood to the Pope, when she was priest-in-charge at St. Jude's, North Pole, Alaska. Photo by Jimmy Bedford.

In 1978, Dementi became the first vicar of St. Jude's, North Pole. where she served until her retirement in 1985.

The Rt. Rev. David R. Cochran, retired Bishop of Alaska, celebrated a Requiem Eucharist for Dementi July 25 at the Roman Catholic Cathedral, Fairbanks, to accommodate the numbers who came to honor her life. The Rev. Anna Frank, an Athapaskan priest, was homilist.

Of the many honors accorded her, Dementi perhaps enjoyed most recounting her meeting with Pope John Paul II during his visit to Fairbanks. She was among a group of specially seated people suffering from severe illnesses whom the Pope greeted personally. When she shook hands with him, she took advantage of the opportunity to pass him a simple note: "Your Holiness, we women priests add a new dimension to our Lord's work." The moment was captured by photographer Jimmy Bedford and his photo appeared on the front page of the local newspaper.

Jean is survived by her husband Jim and daughter Beth Dementi Leonard, as well as a brother, Donald Aubrey and sister, Yvonne Aubrey Van Luven.

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A Luta Continua– the struggle continues

by Barbara C. Harris



In celebration of Mattie

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did." Acts 9:36

The opening week of the Lambeth Conference brought the news of Mattie Hopkins' tragic, yet instructive death. The message came to me on one of the sylvan, park-like walkways of Canterbury's Kent University, with bishops striding past on their way to evening prayers. How those princes of the church might have benefited from Mattie's clear vision and quiet wisdom, her penchant for honesty and candor and her ability to make folk look beyond the obvious with an "eye on the prize."

Mattie leaves much to the church at large, to the Black church in particular, to the organizations which have been enriched by her involvement and to the countless individuals whose lives she touched with her goodness.

The Rev. Canon Frederick Williams called her "Elephant Mother" — a fitting tribute. She did indeed embody all the strength and grandeur that title implies. My own friendship with her, spanning some 30 years, can be summed up in a phrase — knowing her was a benediction.

Mattie was headed for Atlanta and the Democratic National Convention when her fatal accident occurred. Making that trip was more than attending a political rally; for Mattie it was the culmination of a crusade. An immediate vision of her calls up the dangling earrings I'll wager she was wearing that bore the inscription "Win Jesse Win."

It is difficult to imagine her parish church, the Union of Black Episcopalians, Operation Push, Trans-Africa or even the Chicago School Board without Mattie's quiet, almost maddening insistence that kept you focused on the task and the goal. Yet these entities may do even more because they have a ministry and a mission that she would have each faithfully fulfill. At Lambeth, two beautiful women from Kenya who did not know Mattie, but were able to catch something of her spirit from my inadequate description, consoled and comforted me by saying her work is done, it is now up to us to carry on what she was about.

Mattie was about truth, about justice and about liberation. She was about the eradication of racism, oppression and exploitation. She was about education, empowerment and equality. Most of all she was about love.

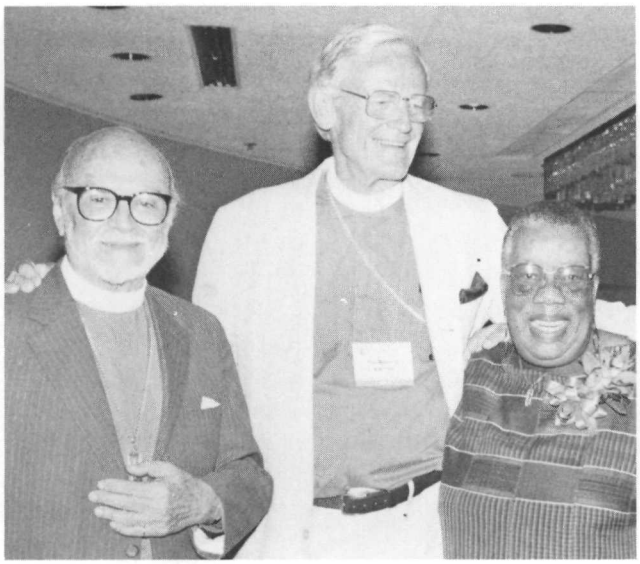
Mattie's love, especially for her people the world over, was manifested in quiet, unspectacular ways. Some of us were aware of her patient care for Goldie, an aging and sometimes tedious neighbor for whom she served as guardian; her hospitality to Della, a young Ghanaian woman who found a home with Mattie; and her telephone calls around the country following some conference or other, which opened with "Mattie here, just checking to see if you got home all right."

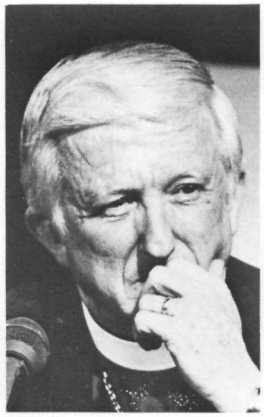
It is impossible to sum up this woman's life in a few short paragraphs. Each of us who knew her will cherish our individual and particular memories. We also, at times, will gather and share our stories of her and in so doing, celebrate her life among us. Most of all we will thank God for giving her to all of us for a season as a companion in the way.

The title for this monthly column was inspired by Mattie. As keynote speaker for the initial assembly of the Episcopal Urban Caucus at Indianapolis in the fall of 1980, Mattie reminded the church gathered that we were being asked to "sign on, join up and get on board with a revolution already in progress." She focused the assembly's attention on the global cry for justice and liberation from all our captivities and her closing words to us, borrowed from the Portuguese freedom fighters of Angola, were "a luta continua." But for Mattie:

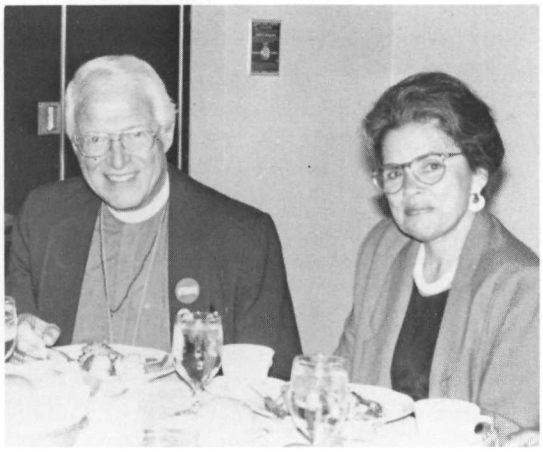
> "The strife is o'er, the battle done,
> The victory of life is won.
> The song of triumph has begun.
> Alleluia!"

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General Convention Candid Camera

Clockwise: Left to right, Bishops Paco Reus-Froylan and Paul Moore, sharers of the William Scarlett Award, with the late Mattie Hopkins, the Vida Scudder award winner, at the Episcopal Church Publishing Company dinner; Presiding Bishop Edmond L. Browning; Washington Bishop John Walker, Retired Bishop John Burt and the Hon. Miguel D'Escoto, winner of the ECPC Spofford Award, at the Urban Bishops Coalition lunch; a section of the awesome AIDS quilt in Cobo Hall; the Rev. Carol Flanagan, Women's Caucus president, Pat Waddell, Integrity lobbyist, and Kathie Ragsdale of Impact confer; Actress Vinie Burrows who performed at ECPC's dinner; Marge Christie, deputy from Newark Diocese, consults the Rev. Nan Peete, Consultant General to Lambeth; Bishop William Davidson, Episcopal Peace Fellowship president, with Mrs. Rita Clark of the Embassy of Nicaragua, Miguel D'Escoto's sister, at the UBC lunch.









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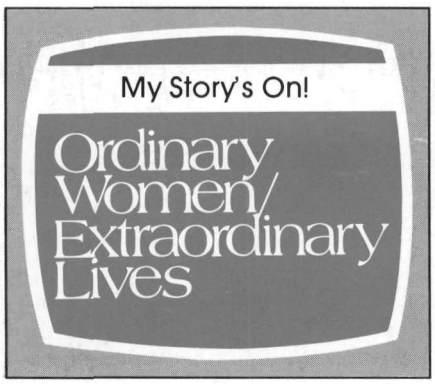
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THE WITNESS

On the road again . . .



**The Rev. Barbara C. Harris, Executive Director
Episcopal Church Publishing Company
elected first woman bishop in the Anglican Communion**

The politics of intolerance • Manning Marable

'Last Temptation of Christ' • Paul Moore, Jr.

Lambeth's new face

• Barbara C. Harris

• Susan E. Pierce

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Letters

Maurice and Mosley

The rather moving testimony of Carter Heyward to Bishop J. Brooke Mosley in the May WITNESS employed a number of metaphors and comparisons to illustrate the several passions of the "bishop for all seasons," including one of the 19th century Church of England social thinker, Frederick Denison Maurice. The rhapsodic cadences of her attribute conveyed the continued myth about the early Anglican Christian social thinkers like Maurice; namely, that they were champions of the workers as founders of the Christian Socialist movement.

On the contrary, F. D. Maurice was more of an "armchair liberal" whose vision of society included what the Marxists rightly described as "utopian socialism." In Maurice's plan of brotherhood and cooperation between the social classes, the elite and educated maintained the leadership roles and the workers and less educated were expected to acknowledge dutifully their inferior station. Charles Raven, who wrote one of the most definitive books on Anglican Christian socialism, described some of these early Oxbridge trained clerics and teachers of Christian socialism as "squarsons — someone who exercised himself in oratory on Sundays and in flyfishing and foxhunting during the rest of the week," not unlike some of our current-day patrician liberals in the church.

Actually, Maurice and the other Anglican Christian socialists began in opposition to an indigenous workers' movement in England called the Chartist Movement. The Chartists got their name from the publication of a list of reforms in 1838 called "A People's Charter," which called for opening up the political process to all classes.

The famous "gang of three," (Maurice, Ludlow, Kingsley) published a tract called "To the Workmen of England" in which they said that the working classes were not yet ready to be given the right to vote that the Chartists were demanding. Maurice and Company defended the right to vote as a privilege that necessitated education and superior intelligence because political issues were so complex.

The misnomer "Christian socialism" actually comes from pamphlets and tracts written mostly by Maurice, beginning with his *Christian Socialism.*

Maurice, like many liberals, believed that social injustices and evils were founded largely on irrationality and an ignorance of God's divine order. He understood Christian Socialism primarily as a renewal movement within the existing Anglican church and British society, not as a revolutionary movement for empowering the poor and women. Indeed, he defended private property as a cornerstone of British society as vigorously as the socialists and working class movements attacked it as a chief source of social injustice in that same society.

However, having said all of this, it cannot be denied that Maurice and Company did articulate theologically the first social teachings of the Anglican tradition in a deliberate manner.

The Rev. Canon R. E. Hood
General Theological Seminary
New York, N.Y.

Heyward replies

I appreciate Professor Robert Hood's useful assessment of Maurice's limits. I'm in complete agreement with him that Maurice should not be interpreted uncritically as a forerunner in the work of justice. Like most Anglicans then and now, Maurice was an *idealist,* which limited the radicality of his commitment to justice. His vision of the Kingdom (sic) of Christ and his praxis were limited by his class, race, gender, culture, religion, nationality and generation — to cite only those factors of which we can be sure. As such, his work for justice was flawed. But then, so too was the splendid ministry of Brooke Mosley, and so is my own and, I dare say, Professor Hood's as well. Which is fine, as long as, in our own historical moment, we are willing to build, gratefully and critically, on the contributions of those who have gone before — attempting to continue the good they have done without repeating their mistakes. God knows, we shall make enough of our own!

The Rev. Carter Heyward
Episcopal Divinity School
Cambridge, Mass.

Joins UFW boycott

The July/August WITNESS article by Pat Hoffman on the United Farmworkers and their struggle against pesticide poisoning is right on!

As a member of the National Farmworkers Ministry Executive Committee, I was in Delano where we visited with Cesar Chavez and attended the daily evening Mass on the 18th and 19th days of his Fast for Life (He went on for more than 30 days.)

Chavez explained his fast as 1) a purification of his own body, mind and soul, and 2) as a strengthening of resolve for him and for all of us to resist the scourge of poisons that threatens our people, our land and our food.

To be in his presence was very energizing. He reminded us of the church's long history of support for justice for the farmworkers. We rejoice in that — but the time is now — for the church, and for us to declare non-cooperation with supermarkets who promote, sell and profit from California Table Grapes.

My own parish, All Saints, Pasadena, is in a process of education to ready ourselves for the best plan of action. We are viewing the video, "The Wrath of Grapes" in all grade levels and all

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adult groups. We are promoting dialogue, trips to Delano for NFWM Seminars, Forums on Pesticides, etc. We can do no less.

Millie Moser
Altadena, Cal.

Union seal of approval

On behalf of the Committee of Interns and Residents, I'd like to thank Susan Pierce for the excellent and insightful article she wrote for the June WITNESS, "Union-busting at St. Elsewhere."

The article was the perfect vehicle for publicizing what happened at St. John's Episcopal Hospital. Its presentation of both sides gave a very clear picture of the issues and principles involved.

I'm following up on the people I met at General Convention who said they'd write a letter of protest to the administrator of St. John's.

Please give my regards and thanks to the Episcopal Church Publishing Company and THE WITNESS staff for their encouragement and support at the Convention. Again, thanks for standing with us in solidarity against those who would turn back the clock on workers' rights.

Edna Williams
CIR Contract Administrator
New York, NY

(A glimmer of progress was noted in August when a member of Bishop Orris Walker's staff conferred with CIR representatives to explore a future meeting of both sides in the two-year-old union-busting controversy. — Ed.)

Incest neglected issue

I was gratified to have Bishop John Spong's support, and to hear of one parish (St. James, Old Town, Me.,) and one diocese, that is dealing with the issue of incest, as revealed in the July/August Letters to the Editor. But it is only a beginning. We have to take Jesus' words very seriously that "whoever harms one of these," his little ones, it were better for them that a millstone be hung around their necks and they be thrown into the sea.

I just received my post-Convention mailing from the Prayer Book Society. I ask myself, if Jesus were alive today, would he be more concerned with a book of prayers, or the fact that at this very moment some little child is being forced into a sexual encounter with a poor sick adult?

And I am still left with one big question: Who, with money and power in this Episcopal Church, is concerned enough to do something about incest? It is not just another women's issue — though it would be a marvelous project for bishops' wives. But please, who up there is listening?

An abbot said to me after he read my article in the April WITNESS, "Something must be done!" I invited him to remember both abused and abusers in his prayers daily. I ask the same of readers of THE WITNESS.

Roberta Nobleman
Dumont, N.J.

Hawkins to Canada

The Anglican Diocese of Ottawa, Canada, would like permission to distribute copies of the article, "Curing the sickness of homophobia" by Richard T. Hawkins in the March WITNESS at a Clergy Day where the main discussion will center on AIDS. Thank you for your cooperation.

Ann Day, Secretary
Diocese of Ottawa

Silence can kill

Open letter to the nice woman on the airport shuttle:

You may remember me. We spoke as we boarded the shuttle to the airport at the end of General Convention. We chatted briefly and as we neared the airport you made a comment about the church's discussion of homosexuality. You said you were worried because your teenage daughter has a teacher who is openly homosexual. "This teacher uses the same address as another teacher. They don't even try to hide it." You were concerned about the message being given your child.

I should have said something then, but I chose not to. I'm sorry. Please allow me to say it now.

Homosexuality is not a choice. Your child is already either hetero- or homosexual. Her teacher will not change your daughter's sexual orientation — but may save your child's life.

If your child is a lesbian, the presence of a happy, healthy role model could mean the difference between life and death. A disproportionate number of lesbian and gay teenagers attempt suicide. Imagine the lesbian teen trying to come to terms with her sexuality in a society that will not only tell her that she is sick and immoral, but will also suggest to her that she has no hope of ever leading a happy and fulfilled life.

I grew up when people didn't talk about homosexuality and teachers didn't admit to it. God, I wish they had. All that silence meant that I had no role models. So I grew up believing that I was destined to a life of isolation. I thought that I would never be able to hold or be held by anyone; that I would always live alone. I couldn't even touch my friends, because if I did they might guess my terrible secret and abandon me. A kid who thinks she'll never have a partner can't afford to lose her friends. I never attempted suicide, but I sometimes wonder why not.

The Episcopal Church being what it is, and me being one of its hostages at the moment, I'm not going to sign this letter. However, let me assure you, I

Continued on page 21

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THE WITNESS



About our new bishop

Our October issue was at the printer when news arrived that the Rev. Barbara Harris, executive director of the Episcopal Church Publishing Company, had been elected Suffragan Bishop of Massachusetts and the first woman bishop of the worldwide Anglican Communion. At her request, THE WITNESS had not run a story about her candidacy because she felt it would be self-serving and did not wish to prejudice the election. But after the fact, we stopped the press and replaced our cover, editorial page, and pages 22-23 to give readers a glimpse of initial reactions and general mayhem which followed. More next month.

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Cheers for the Bishop-Elect

by Mary Lou Suhor

Barbara C. Harris — the first woman to be elected a bishop in the United States and the worldwide Anglican Communion — has a favorite anecdote about her great-grandmother, Ida Brauner Sembley, who lived on a plantation in Maryland.

General Ulysses S. Grant rode through one day and stopped at a well where he spied Ida, then a child. He asked her to rinse the dipper and bring him a drink of water.

She told him, "You don't need to rinse the dipper. It's clean."

Grant rubbed her close-cropped head and explained that someone might be trying to poison him because he was a general. "You see, I've been away fighting for little boys like you."

Ida Brauner Sembley shot back, "I'm *not* a little boy. And I don't need anybody to fight for me — I can fight for *myself*."

Today that same feisty family trait, undergirded by a deep faith, sustains Barbara Harris as she prepares to become Suffragan of Massachusetts.

While hard days may lie ahead, total jubilation rocked the Church of the Advocate, where she serves as interim rector, the Sunday following her election. *(See pages 22 and 23.)*

Adding to the festive ambience was the presence of the Rev. Paul Washington, former rector, who reminisced at the service how he had first put off her request to become a priest. He knew her as an outstanding lay leader, a church and community activist and asked her to "pray over it."

"What Barbara didn't tell me was that God was calling her to be a bishop," he laughed.

Ordained to the priesthood in 1980 at the age of 50, Barbara Harris brings to her new post skills from a longtime lay career in administration and public relations, combined with her notable achievements in the national and local church.

Her Church of the Advocate in a depressed inner city area in North Philadelphia has long been a site of historic secular and church events. During the '60s, under Paul Washington, it was the site of Black power meetings and Black Panther rallies; Stokely Carmichael once spoke there.

In those days, Barbara Harris was involved in the Civil Rights movement, participating in the Selma to Montgomery march led by Martin Luther King and serving in the Delta ministry in Greenville, Miss., to register Black voters.

In 1974 church history was made at the Advocate when the Philadelphia 11, the first Episcopal women priests, were "irregularly" ordained. Barbara Harris returned for the event from a business trip in California, to serve as crucifer and lead the procession, after which she turned around and flew back to finish her business obligations.

At the 1974 ordinations, the words of St. Paul were embroidered on the altar cloth: "In Christ there is neither male nor female, slave nor free, Jew nor Greek."

That biblical quote proved prophetic for the Philadelphia 11, who broke the model of an all-male priesthood, and paved the way for the "official" acceptance of women priests by the Episcopal Church at its 1976 General Convention. And it proved prophetic as well for the woman who served as crucifer, and will now bear a pectoral cross. As one friend commented, "Barbara is the only person I know who could move from crucifer to bishop in 14 years."

Here are some early reports about celebrations across the country:

- At Virginia Theological Seminary, where a Conference of Anglican Theologians was in progress, many joyful participants ran to ring the seminary bell. As the news spread on campus, seminarians lined up to take turns on the rope, tolling the bell for more than a half hour. Among the bellringers were an African bishop and an English priest. Large numbers of women on campus wore purple to class the next school day.

- When the Rev. Mary Lucas of Winthrop, Mass., announced the news to the 30-member board of Womenchurch Convergence, a coalition of Roman Catholic progressive women's groups meeting at her Episcopal church, cheers, whoops and sustained applause erupted. ARD German TV, which was filming the event, caught the moment. "We know her as a woman of great courage and spirit," said Ruth Fitzpatrick, head of Women's Ordination Conference. "She spoke at our national Womanchurch meeting in Cincinnati, and believe me, *she's no token.*"

- In Philadelphia, the new bishop's native city, "Miss Bea" — her octogenarian mother — had to relay calls from news services all over the country since "Barbara is also listed in the phone book at my address," she said. After handling her umpteenth call, she teased THE WITNESS, "put me on the payroll."

In 1984, the Episcopal Church Publishing Company's Board of Directors named Barbara Harris as its executive director to oversee a variety of social justice programs, to contribute to THE WITNESS magazine, and, as a by-product, "to raise the visibility of ECPC."

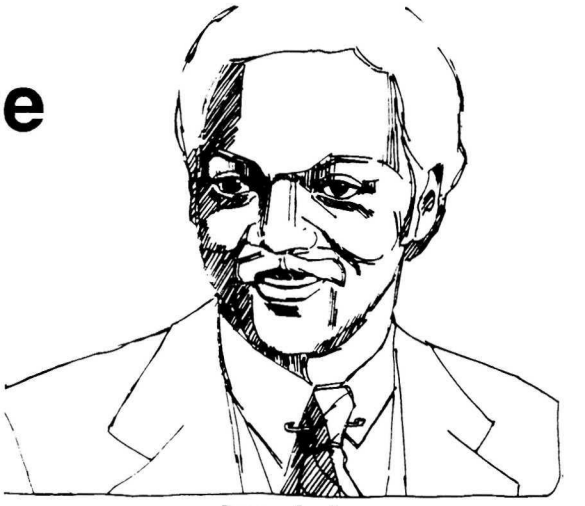
Four years later, the Diocese of Massachusetts has elected Barbara Harris as its suffragan bishop.

THE WITNESS wishes her Godspeed, and is pleased and honored that this magazine and ECPC are standing with her at this moment in history. TW

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The politics of intolerance

by Manning Marable



Jesse Jackson

By any criteria, Jesse Jackson's 1988 campaign successes will weigh far more significantly in the history books than the election of either Bush or Dukakis.

Jackson didn't win the presidential nomination of the Democratic Party. But that was never the fundamental purpose of his campaign. The electoral mobilization represented a political protest against the increasing conservatism and neo-Reaganism of the Democratic Party. It symbolized an effort to coalesce the broad, progressive forces within the liberal-to-left wing of the party behind a candidate.

Jackson's Rainbow coalition was also implicitly a critique of the bankruptcy of America's two-party system, which promises democratic choices but delivers predictably bland candidates of clone-like ideological hues. If we had an electoral system similar to West Germany's, for instance, which permits parliamentary representation if parties obtain a minimum of 5% of the total electorate's vote, the Rainbow would not be inside the Democratic Party at all. There would be no reason to compromise one's political principles with the likes of Sam Nunn and Lloyd Bentsen, since the Rainbow would control its own organization, agenda and political destinies.

The problem with this scenario is that within this country, one has a winner-take-all electoral system. There are two massive electoral parties which are largely dominated by corporate interests and upper-class elites. The Democratic Party no longer pretends that it is a "labor party" in the limited sense that Britain's Labour Party represents the trade union movement. One might call for a political schism from the Democrats, by developing a political organizing committee of representatives from minority, feminist, labor, farmer, environmentalist, and other liberal constituencies, and then establishing the framework to launch a third party from a local and statewide basis in limited areas. But the odds of mounting such a strategy successfully are admittedly slim. The last successful third party effort, which led to the formation of the Republican Party, was back in the 1850s.

Jackson's convention speech was schizophrenic, in the sense that it was actually two speeches with radically different audiences and purposes. The first speech, Jackson's initial remarks, called for party unity between the progressive and conservative wings among Democrats. He accepted the vice presidential nomination of Bentsen, a "Tory Democrat" who is to the right of Bush in numerous respects. Jackson acknowledged the necessity to close ranks against the GOP foes, and promised his allegiance to the Dukakis effort. These concessions were required if Jackson or his closest political associates were to exercise any future leverage within the Democratic Party's hierarchy. Jackson is already looking ahead to 1992 or 1996.

Jackson's second speech, was, of course, his prime message to the grass-roots, Rainbow constituency. With telling effect, the moving personal story — "I understand when nobody knows your name or when others call you outcast" — spoke for millions of the poor and oppressed. But the real challenge for Jackson and the proponents of the Rainbow is whether they will be able to reconcile the goals, aims, and objectives of this constituency with the electoral strategy and strategic compromises they have already made with conservatives.

Dukakis really owes his current stature to Jesse Jackson, in at least two respects. First, Jackson denied other candidates the Black electorate and millions of additional liberal voters, limiting the available electoral base which other candidates could develop. Second, running to Dukakis' left, Jesse has allowed the governor to present himself as a fiscal conservative and ideologically moderate liberal, appealing to Gore and Gephardt voters.

In the last analysis, there will never be peace between the two wings of the Democratic Party. Either the conservatives will purge the left, or the liberals will be transformed into moderates and will disavow their old agendas. In the near future, the Rainbow will be forced to face this hard reality.

The U.S. political system is unique in that it gives the electorate "selections without choices." The Republican convention in New Orleans was a dreary event, entertaining only in the sense that it showed that thousands of people can dwell in political unreality, espousing dogmatic and dangerous slogans rather than serious issues, marching lockstep into the abyss of fear, war and intoler-

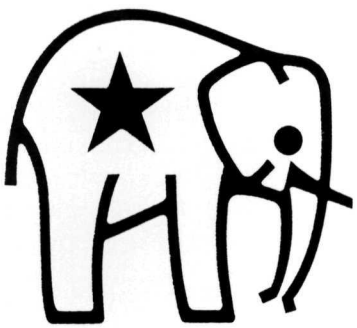
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Dr. Manning Marable, Chairperson of the Black Studies Department at Ohio State University, is a Contributing Editor to THE WITNESS.

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ance. The Democrats are only superior due to the presence of progressive forces within their ranks, but even the Rainbow's stunning victories last spring do not negate the intellectual and political poverty of the bulk of the Democratic Party's centrist and rightwing leaders. When the two parties compete, personalities rather than issues generally dominate. Seldom is the average voter given an opportunity to make a viable choice between candidates who symbolize fundamentally distinct policy alternatives.

The current presidential contest is a good example of this dilemma. Michael Dukakis and George Bush have had different political careers and experiences in public life. Dukakis is a three-term governor of an eastern state, who has had considerable administrative experience. Bush is a former Congressman, ambassador, CIA head — a political chameleon whose identification with moderate Republicanism declined as his narrow ambitions for higher office soared. Dukakis' record on Civil Rights does not equal that of Walter Modale, and Bush's record is at best pathetic. But given the conditions facing racial minorities, farmers, the elderly, and individuals on welfare or other government programs, the selection between Bush and Dukakis is easy. Unquestionably, Dukakis is the "better candidate." Without fear of contradiction, we can easily predict that more than 90% of the Black electorate which casts ballots this November will go for Dukakis over Bush.



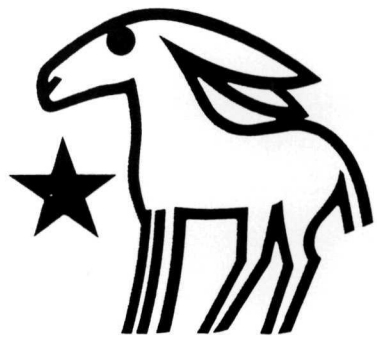
The Hispanic vote for Dukakis, excluding the Cuban electorate, should be at least 75%. The unemployed will go for Dukakis by 65 to 75%; union household voters should support Dukakis by roughly 60%.

We can be fairly accurate in these predictions, because of the previous electoral trends in 1976, 1980, and 1984, as well as current opinion polls among segments of the voting age population. We also know, conversely, that at least three quarters of all born-again Christian evangelicals will go for Bush; that 70% of all voters earning over $100,000 annually will support the Republican national ticket, and that a substantial majority of homeowners and property owners will endorse Bush. In effect, these voters are not selecting one candidate over another. They are voting their social class interests as best as they can perceive them, within the limited and contradictory framework of America's electoral system.

Traditionally, presidential campaigns don't begin until after Labor Day, and the majority of American voters don't pay too much attention to the candidates until after the World Series begins. But 1988 seems to be an exception. Dukakis declined in the polls in the wake of Bush's dishonest assault against the Democrat's public record. The Republican mudslinging was persuasive, however, with many White working class Democrats and Southern Whites who had voted for Reagan in 1984. Bush's advisers have a single-minded strategy to achieve victory for their candidate, a strategy which can be understood as the "politics of intolerance."

The politics of intolerance, first, creates political scapegoats who are supposedly responsible for all of society's problems. For middle to lower class Whites who usually vote Democratic but who are fearful of crime, the Republican message is to conjure up the racist image of the Black and Hispanic criminal. For poor Whites, create the target of the so-called lazy and shiftless welfare mother who buys choice steaks and drives pink Cadillacs. Pretend that the 2 million homeless Americans don't exist. Blame the Democrats for every environmental problem, from AIDS-infected needles on public beaches to toxic wastes in our drinking water, despite the reality that the Reaganites have done everything possible to relax, if not entirely outlaw, environmental protection laws. This is the politics of bigotry, ideological rigidity and national chauvinism. Many Democrats imitate the same rightwing strategy, but the Republican national ticket has elevated the politics of intolerance to a dangerous level, building upon the dogmatic and destructive foundations of Reaganism.

The political offensive against Blacks, Hispanics, Native Americans, small farmers, women, workers, environmentalists, civil rights advocates, gays and lesbians and other groups assumes a distinct form in each case. Nevertheless, the general trend is toward greater authoritarian rhetoric, and an anti-pluralistic and intolerant attitude toward the rights of minorities. When it is possible to blame feminists, people of color, union members, or "other greedy special interests" for one problem or another, without offering any serious or substantive evidence, a climate which promulgates public repression is inevitable. The scapegoating of minorities and oppressed social classes leads to the preemptive dismissal of their legitimate



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grievances; the intolerant politician loves to "blame the victim" for his/her exploitation, and argues that criminality among the poor is solely the product of individual choices, rather than largely the social and economic consequence of poverty, poor schools, social deprivation and class oppression. This elitist perspective reinforces the public's demand for the death penalty, the expansion of prison construction, and the passage of repressive legislation which could limit civil liberties.

The Bush-Quayle ticket is based on a narrow, rightwing agenda which reinforces the politics of intolerance. If Bush manages to defeat Dukakis, Americans can anticipate a fundamental erosion of the democratic rights of minorities and the acceleration of a racial backlash against affirmative action and civil rights.

We need to be clear, however, about what is at stake in the selection of Dukakis vs. Bush. There is a distinct difference between the two candidates. But that difference will not culminate in any fundamentally different policy alternatives in many areas of domestic and foreign affairs.

Bush and Dukakis are opponents, only in that the victory of one will mean political oblivion for the other. But beyond personality battles resides the heart of politics, the question of power. And whether Bush or Dukakis win this coming November, the issue of empowering the poor, minorities, working women, the unemployed and others who experience racism, economic oppression and discrimination is not on the national agenda. TW

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Noted social activist dies

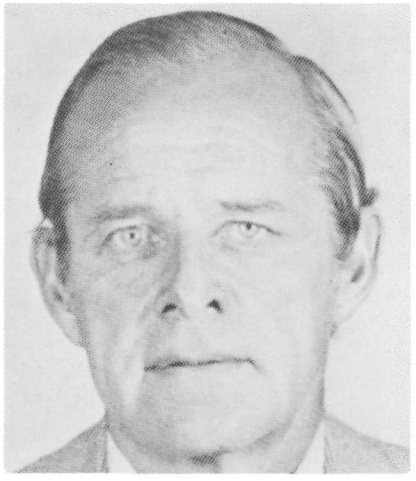
The Episcopal Church lost yet another prominent lay leader and social activist when Robert S. Potter died after a protracted illness in August. He was 68.

The Rt. Rev. Paul Moore, Jr., Bishop of New York, and the Rt. Rev. John Coburn, retired Bishop of Massachusetts, presided at the memorial service in thanksgiving for his life Aug. 24 at St. James Church on Madison Avenue.

A partner of the prestigious law firm of Patterson, Belknap, Webb and Tyler of New York City, Potter was especially known for his advocacy of social responsibility in investments, minority rights, and his counsel to the church in legal matters.

He served as Acting Chancellor for Presiding Bishop John Hines from 1970 to 1974 and Chancellor of the Diocese of New York during that period as well. He chaired the Episcopal Church's Committee on Social Criteria for Investments while serving on the Executive Council. His *pro bono* work frequently cast him in unusual roles, such as the juxtaposition of his work as legal counsel for the *Wall Street Journal* and consultant for the Episcopal Church Publishing Company and THE WITNESS magazine. A longtime friend and supporter of ECPC, he served for two terms as a member of its board.

When Maria Cueto, executive director of the National Commission on Hispanic Affairs at the Episcopal Church Center, refused in conscience to testify before a Grand Jury in the '70s, Potter filed an amicus brief on behalf of the National Council of Churches and the Episcopal Church Publishing Company in her support. When Cueto and her secretary, Raisa Nemikin, were sentenced to jail for refusing to testify, Potter served as negotiator for the women about their salaries with the reluctant John Allin Administration. Later, when Cueto and ECPC Board member Steven Guerra were summoned before another Grand Jury, Potter was back in court, serving as legal counsellor for ECPC.



Robert S. Potter

He also served as trustee for the Episcopal Divinity School and trustee for the NAACP Legal Defense and Education Fund, among many other community posts.

THE WITNESS joins thousands across the country in mourning his death, and celebrating his life. Our deepest sympathy goes to his wife Isabel, and his five children.

Correction

On the Short Takes page of the September WITNESS, the ordination year of the Philadelphia 11 — the first Episcopal women priests — was cited as 1984 instead of 1974. Also, Bishop Edward Welles' correct middle initial is R., not T. Sorry about the typos.

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National Guard joins secret war

Vice Presidential nominee Dan Quayle propelled the National Guard into the headlines recently when it was revealed that he had pulled strings to join the Guard, thereby avoiding service in Vietnam. The issue provides an opportunity to explore implications of service in the National Guard today. For example, 90% of the U.S. military personnel being sent to Central America belong to the National Guard, as part of the Reagan Administration's Low Intensity Conflict strategy. Elizabeth Killough, co-director of the Central America Organizing Project in Philadelphia, has done extensive research in the area and authored a pamphlet for the American Friends Service Committee entitled ***Off Guard.*** *Excerpts appear below, with AFSC's permission.*

What is the purpose of the National Guard?

National Guard units are state forces called out by governors to assist in emergencies such as natural disasters, riots and strikes. They are also a federal reserve force and can therefore be called out in the event of a national emergency, sent on training missions, or used in war.

As the National Guard has increasingly been called up to serve as a federal reserve force, some governors have grown concerned that the Guard is being used as a tool for foreign policy in dangerous situations and that they are losing control over it as a state force.

How important is the National Guard to overall U.S. military policy?

Before the draft was suspended in 1973, the National Guard provided a backdrop for the active forces. Since then, the National Guard has been given a more active role in national defense; National Guard and Reserve Forces are now responsible for providing almost half of all combat forces and two-thirds of combat support and service structures. To carry out this role, the National Guard has made several changes in recent years, including nearly doubling its number of combat-ready troops and removing women from most of its units.

National Guard units are not "weekend warriors," unfit for combat. Air National Guard pilots, for example, tend to have far more flight experience than those in the Air Force and other services.

What are the obligations of Guard members?

About 557,000 people make up the National Guard. A fifth of them in are in the Air National Guard (making it the world's fourth largest air force) and the rest are in the Army National Guard. Most of these people hold civilian jobs or attend school while participating in the National Guard on a part-time basis. They begin their obligation with 8 to 12 weeks of basic training (unless they are veterans), often followed by 8 to 15 weeks of advanced individual training. Thereafter, most Guard members train one weekend each month, plus a 15-day period each year for an initial term of eight years. Although much of this training takes place in the unit's home state, from the 1960s onwards some training has taken place overseas. In 1987, for example, 54,000 National Guard members trained in some 52 countries.

Why be concerned about the National Guard training overseas?

Under the guise of "training" and without the knowledge of their state governors, some National Guardsmen have taken part in missions that go beyond mere training. For example, while training in Morocco, a crew of Air National Guardsmen from Washington state participated in the 1986 raid on Libya by refueling aircraft used in the operation from a tanker over the Atlantic; their governor was told that the Guardsmen "did not participate in any active capacity." Also while training, a crew from Arkansas participated in the 1983 Grenada invasion. Other Guardsmen from Arkansas trained in Chile in 1985 with the Chilean military, which has been barred from receiving U.S. military aid since 1976 because of the country's human rights record. While the Guardsmen were in Chile their governor believed they were participating in NATO exercises and training for which he had given authorization.

Although not all training is a guise for active participation in explosive or illegal situations, a dangerous and deceptive precedent has been set.

What about the National Guard training in Central America?

Since 1984, over 42,000 National Guardsmen from 43 states have trained in Central America almost uninterruptedly. In 1987 alone over 10,000 Guardsmen trained in the region. This training is frequently coupled with that of other military forces, such as the May 1987 "Solid Shield" exercises, in which

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50,000 military personnel simulated a U.S. response to a request from Honduras to help fight against Nicaraguan forces. Most National Guard training in Central America takes place in Honduras, the host nation of U.S.-sponsored Contra forces. Recent National Guard training missions in Honduras have included 1) constructing a network of military bases and airstrips; 2) building military-standard roads; 3) implementing medical training and civic action programs; 4) making embassy flight runs with supplies into every Central American country; 5) providing aerial intelligence over El Salvador; 6) participating in military maneuvers with the Honduran military within 18 miles of the Nicaraguan border.

Why have these training missions become controversial?

Much of the money used in the construction of roads and base facilities is earmarked by Congress as money for temporary structures. Although technically they may be temporary, for practical purposes they amount to permanent structures. Moreover, to circumvent a ceiling of $200,000 on construction projects, the Pentagon has artificially divided projects into smaller components. National Guard Units have worked on some of these projects. Further circumvention of the law occurs when equipment used in training exercises is left behind for the Contras. In 1983, for example, there is evidence that an interagency "core group" aiding the Contras despite congressionally imposed limits, had several planes used in exercises declared "excess" so as to make them available for the Contras.



Many believe that U.S. military presence and activity, including that of the National Guard, violates national and international laws. For example, "training" that supports the Contras (e.g., building airstrips for their use) violates the U.S. Neutrality Act and the charters of the United Nations and the Organization of American States because such actions support war against Nicaragua, a nation with which the U.S. and Honduras have diplomatic relations.

This training and military buildup in impoverished Honduras is generating hostility. Smaller than Pennsylvania, with a population for four and a half million people, Honduras is the second poorest country in Latin America. An average of 50 Honduran children die from preventable diseases every day. While U.S. troops have constructed or upgraded 11 military-standard airstrips in this small nation, the civilian airstrips have remained unlighted and in need of resurfacing. Moreover, the training has resulted in the forced relocation of countless Hondurans and the ecological damage of thousand of acres (for example, from accidental fires set by tracer bullets). Plans to construct an airstrip and military base in San José del Potrero involve taking over 1,320 acres of farm land, leaving 1,200 peasants landless. It is little wonder that Hondurans from all walks of life are speaking out against the U.S. military presence despite the risks of repression and physical violence for doing so. Rep. Joseph Brennan, former governor of Maine, comments on National Guard training: "Any military presence, regardless of its intent, in a country like Honduras, whose economic and educational needs far outstrip its military needs, will foster misunderstanding and aggravate any misgivings."

What is the real purpose of the U.S. military presence in Honduras?

Through National Guard "training" missions a constant U.S. military presence is maintained in Honduras in order to send a clear message to the Nicaraguan government and the resistance movements of El Salvador, Guatemala, and Honduras.

Making public a U.S. Army Audit Agency report on the Blazing Trails '86 exercises, Rep. Barbara Boxer (D-CA) stated that "the Pentagon was less concerned with training than projecting a military presence in the region" and that "there was no assurance that training, the alleged purpose of the exercise, was actually taking place." Within this scheme the National Guard units provide information for the U.S. military, leave weapons and other equipment in Honduras, help train local police and military force, and assist the Contras — all without congressional approval.

The National Guard is incorporated into a military scenario to invade Nicaragua, which President Reagan asserts is "an eventual option in the region, if other policy alternatives fail." The National Guard is also incorporated into a policy of counter-insurgency or the "winning of the hearts and minds" of Hondurans. Through their activities, such as medical care, the National Guard provides the U.S. with a humanitarian image while acquainting Guard units with the region and preparing them for combat intervention.

In May 1987 *The New York Times* revealed that a group of government officials, including Lt. Col. Oliver North, had developed a plan several years earlier to send continuous training missions to Honduras "so that the American military and infrastructure would be en-

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larged at a time when Congress adamantly opposed a permanent presence in that country." The National Guard is not merely training — it could do that on U.S. soil. Rather it is playing an instrumental role in a foreign policy rooted in deception and illegality.

Given the Central American Peace Plan, isn't it alarmist to talk about the possibility of national troops involved in combat?

All evidence indicates that the U.S. does not have a commitment to the Peace Plan. The approval of continued aid to the Contras in November and December 1987 not only violated the text of the plan, but also the plan's central purpose of encouraging combatants to make a transition to peaceful political competition. The U.S. stance leaves the plan's success questionable.

But don't we have a system of checks and balances to prevent this sort of thing from happening?

Congress has been slow to use its own power to restrain the Administration. It took the shooting down of Eugene Hasenfus' Contra supply plane and the revelations of a newspaper in Lebanon to prod Congress into investigating the activities of National Security Staff officials. However, Sen. Jim Sasser, Chair of the Military Construction Subcommittee, as well as other congressional leaders, are beginning to hold hearings in order to make the Administration more accountable for its policy and behavior in Central America. Citizens' groups such as the Center for Constitutional Rights and the Christic Institute have used lawsuits as a vehicle for challenging U.S. disregard for law in Central America.



One important check, however, has been eliminated. As commanders-in-chief of the National Guard during peacetime, governors have had the power to veto overseas training sites. Because some governors refused to send their National Guard Units to Central America, Congress, with prompting from the Pentagon, passed the Montgomery Amendment in November 1986. This amendment prevents governors from vetoing training sites because of objections to the "location, purpose, type or schedule" of the training.

Have any governors opposed the Montgomery Amendment?

Just after the Montgomery Amendment passed in the House of Representatives, the nation's governors voted unanimously against the measure at a meeting of the National Governors' Association. While governors disagreed as to whether the National Guard should train in Central America, all agreed that maintaining control over the Guard, including where it trains, was matter of states' rights guaranteed by the Constitution. Republican Governor Atiyeh of Oregon summed up the governors' unanimous stance when he said, "We are telling the Pentagon, 'Keep your hands off.'"

Are there efforts to rescind the Montgomery Amendment?

Governor Rudy Perpich of Minnesota is challenging the Montgomery Amendment in the courts. The primary argument of his lawsuit is that the Montgomery Amendment violates the "militia clause" of the Constitution, which empowers each state to train its National Guard. The lawsuit raises no questions about U.S. policy toward Central America nor does it challenge overseas training and preparedness in principle. The U.S. government, the main defendant in the lawsuit, is arguing that because the National Guard is also a federal reserve force, the relevant clause of the Constitution is that which empowers the federal government to "raise and support" (train) armies.

Governor Perpich's lawsuit has thus far been joined by six other governors. Dismissed by a Federal District Court in Minneapolis, it is on appeal to the 8th Circuit Court of Appeals.

In February 1988, Governor Michael Dukakis of Massachusetts filed a similar suit in a Federal District Court in Boston. The Perpich and Dukakis suits will reinforce one another.

Where can Guard members unwilling to train in Central America learn the options available to them?

Free legal counsel on these issues is available from the Center for Constitutional Rights in New York City.

No Guard member has yet requested a training exemption from Central America duty for political and moral reasons. However, a member of the Air Force has. Sgt. Daniel Cobos worked from a spy plane over Nicaragua transcribing information electronically transmitted by the Nicaraguan military. He believes that the information he collected was given to the Contras to assist them in preparing their attacks on civilians and Nicaraguan military units.

Sgt. Cobos has filed as a conscientious objector. If his application is denied his court defense will be that it is his legal duty not to participate in military operations that violate international law. His case could set a precedent for other military personnel. Updated information on Sgt. Cobos' case and on similar issues is available through a free publication entitled *On Guard* (175 Fifth Ave., New York, NY 10010). TW

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'Last Temptation' not heretical

by Paul Moore, Jr.

Wherever people bottle up their true emotions, there is anger. Whenever people submit to domination of their souls by religious tyrants, hostility builds within them. They dare not become angry at the true source of their rage — the fundamentalist preacher, the Roman Catholic cardinal — and so, the anger occasionally breaks forth against surrogate targets. The targets are often indicated to the faithful by those same leaders, who seem to be aware of repression's need for release. They manipulate their followers' hostility with the ulterior motive of strengthening their power base.

Flagrant examples of this have occurred throughout history; the mobs cheering as Joan of Arc was burned alive; the crowd taunting as the "faggots" were lighted beneath individuals accused of being homosexuals; the people of Jerusalem shouting, "Crucify him, crucify him."

In the controversy over the movie, *The Last Temptation of Christ*, no physical violence has yet occurred, but irrational, even hysterical emotion has been loosed. The most disturbing fact is that the film is being condemned largely by those who have not seen it. Some churches are, ironically, using their worldly power to crucify the film's director, Martin Scorsese, and the producers, just as the High Priests of old crucified their subject. History repeats itself.

Many of these critics have fallen prey to the recurring heresy known as Docetism. Condemned by the early church, Docetism denied Jesus' humanity, and claimed that he was a God disguised as a human being, much like the ancient Greek and Roman gods who would come down to walk the earth. However, the Council of Chalcedon in 451 A.D. defined Jesus as being fully man and fully God in one person, a view accepted down through the ages by Protestants, Anglicans, Roman Catholics and Orthodox.

Although the film's camera work and settings have no prurient overtones, critics are enormously upset to see Jesus, even though only in a dream (and only in a movie!), having sex. In *The Last Temptation of Christ,* during a sequence on the cross, Jesus, in his delirium, hallucinates that an angel, bearing a message from his heavenly Father, tells him he has suffered enough and may now renounce his destiny and lead a normal life on earth. It is not hard to imagine that any of us in a similar position might well have experienced such a temptation. Jesus yields, and in the following scenes, makes love and has a family. Later, on his death bed, his disciples around him, Jesus is accused of betraying his destiny, his God and all of humanity. He looks to the angel and at that moment the angel changes into Satan. Jesus wakes up, still on the cross, and cries triumphantly, "It is accomplished." He has overcome the temptation.

In the Scriptures, Jesus experienced far more serious temptation than sexual desire. After his baptism, in the strange spiritual state of a long fast, he dreamt that Satan had taken him to a mountaintop. Looking out over the whole world, Satan proposed, "All this will I give you, if you will fall down and worship me." Jesus must have paused, but then he answered, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and Him only shall you serve.'" This temptation was one of pride and power. Pride is the most serious of sins and the one at the very heart of evil, as illustrated in the Bible from the story of the Garden of Eden to Jesus' condemnation of the self-righteous Pharisees. Sins of the flesh are considered far less serious. Saving the adulterous woman from an angry mob, Jesus says to her merely, "You are forgiven. Go, and sin no more."

Why then this hysterical mob reaction against showing a temptation of sex. If, as the Bible states, Jesus was "tempted in every way, yet without sin," surely sexual temptation must have occurred at one time or another.

Fundamentalists and Roman Catholics have always feared the enormous power of human sexuality. So powerful is the sexual drive that even Jimmy Swaggart and Jim Bakker went astray.

Often, when people are afraid of their sexuality, they use religion to control it. Religious emotion is as strong as sexual emotion and comes from the same depths of the human personality. When they are played against each other, the result is hysterical behavior.

One of the emotional dynamics of sexually repressive religion consists of building sexual guilt and then offering forgiveness — the "hook", as it were — whereby salvation can be found only in turning to institutional religion. Religion remains in control and the institution builds its power.

Another criticism raised is that both Nikos Kazantzakis, the author of the novel on which the film is based, and director Scorsese, portray Jesus as growing gradually into an understanding and

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The Rt. Rev. Paul Moore, Jr. is the Episcopal Bishop of New York, who, unlike many detractors, has seen the film.

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acceptance of his Messianic role. This interpretation is not new. It lies well within the boundaries of church teaching and can be found in the Gospels. According to Matthew, " . . . when Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Whom do men say that I am?' And they said, 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do *you* say that I am?' Simon Peter replied, 'You are the Christ, the Son of the living God.'" Jesus, uncertain of who he was, is finally assured by his disciples.

Let us go deeper and try to comprehend the complexities, the struggles within Jesus' human soul. The film portrays Jesus' growing sense that he was a teacher of divine truth, a prophet, the Messiah, the Son of Man, the Son of God, with a mission which would ultimately destroy him. This mission drove him to confront the power of religion and the power of the state. Yet again and again, he cringed before his destiny. On the night before his arrest, he prayed to have "this cup of suffering" taken away from his lips. "Yet not as I will, but as thou wilt, shall it be done." Even on the cross he experienced doubt, the fear of ultimate desolation, as he felt deserted by the very power which drove his life towards that cross, crying "My God, my God, why have you forsaken me?"



St. John states in his Gospel, "The Word was made flesh and dwelt among us." *The Last Temptation of Christ* explores, in the most penetrating way I have experienced in drama or on film, the terrifying consequences of such an event. And though I have reservations about some aspects of the film, I believe it accurately portrays a profound truth on which our faith is based.

We believe that the Mystery of Being, from whom flows our universe in all its light years of wonder, is the same Mystery behind love, beauty, and truth beyond words. We believe this love allowed a world of freedom to exist — though it be filled with pain — within which we work out our destiny. And we believe that, since this Mystery called God does not prevent the pain, God is willing to take it on. Whenever we are in pain, in doubt, in grief, in despair, we know that God, in the flesh of Jesus, has been there too. We know that Jesus, having been victorious over his own temptations and agony, will lead us through ours to final victory. And whenever we experience or give love, we experience and are part of God's love. In our own suffering, we find a believable Savior in Jesus' humanity and pain. In our own loving, it is Jesus' message of love by which we are led to God.

The Last Temptation will reach thousands of people who would never come near the church, which they view, rightly or wrongly, as too clean, too moralistic and too hypocritical. Because of this film, more people than ever before will be thinking and talking about Jesus. In this we must rejoice. TW

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Lambeth puts on a new face

by Barbara C. Harris

The fact that the 12th Lambeth Conference would be different from any previous decennial gathering of bishops of the world-wide Anglican Communion was evident long before the majestic procession for the opening Eucharist in Canterbury Cathedral began to form. For the first time in Lambeth history, White, English-speaking bishops would not dominate the assembly. And five years of pre-Conference planning would result in more than a few significant firsts: women having major roles in the proceedings, the concerns of youth being presented by their own representatives, and an expanded ecumenical dimension.

More than half the bishops assembled at Canterbury were persons of color and representatives of so-called Third World countries, with 175 from Africa alone. Although English is the lingua franca of the Anglican Communion, for many participants it is not a first language. Plenary sessions, therefore, provided simultaneous translations in Swahili, Japanese, French and Spanish.

With the British press determined to make ordination of women *the* issue, it was understandable that many bishops from African nations and other beleaguered areas of the world were initially fearful that the devastating political, economic, peace and justice issues with which they wrestle daily, as well as their deep spiritual concerns, would be lost or fail to be fully heard amidst the headline-grabbing oratory on women. For some present, ordination of women was not even a matter for consideration. For others, it was a troublesome item low on a long list of survival priorities that has to do with famine and hunger, refugees, terrorism, racism, political repression, AIDS, violation of human rights, and the world economic system and Third World debt.

In a special plenary devoted to African concerns, Western nations received severe criticism of their aid and economic policies. Noting that Africa's six million refugees are principally the product of dictatorships and one-party governments supported by nations in the West, Bishop Henry Okullu of Kenya asked: "Why don't your nations supply us with food to feed our starving children, instead of supplying us with guns to kill each other?"

The plenary opened with a report from a 1987 meeting of African bishops, attended by 57 representatives from nine of the 10 African provinces. Key among the report's recommendations was a call for the Anglican Communion to create an Eminent Persons Group to seek the assistance of the governments of Canada, West Germany, France, Britain and the United States in bringing pressure on South Africa to withdraw from military and political occupation of Namibia. The report noted that 1988 marks the 10th anniversary of United Nations Resolution 435, which urged such withdrawal and was guaranteed by the five Western powers.

Also among concerns discussed were mounting tensions between Christians and Muslims in the Sudan due to the imminent re-imposition of *Sharia* (Islamic law) as the law of the land, and the failure of Western nations to honor an agreement made with Africa and the Caribbean and Pacific nations on lowering international debt.

The Conference joined in solidarity with the African bishops and their people by observing a day of fasting and a Prayer Vigil through the night, with opening and closing meditations by Archbishop Desmond Tutu. The African Anglican provinces are Burundi, Rwanda and Zaire, Central Africa, the Indian Ocean, Kenya, Nigeria, Southern Africa, Sudan, Tanzania, and Uganda.

The Conference also received "The Cambridge Declaration," a statement issued by approximately 50 Afro-Anglican bishops from Africa, the Caribbean and the United States, who gathered for prayer, joint reflection and dialogue at a pre-Lambeth meeting outside London. The consciousness-raising document threw a spotlight on Third World concerns similar to those discussed in plenary, and was circulated among Conference study groups.

Meanwhile, nuclear testing, biculturalism, mission and Western churches' neglect of crucial local issues were among a variety of topics discussed during a special plenary on Asia and the Pacific. Western political and economic interference and preoccupation with what were perceived to be Western church issues were again strongly criticized by a panel of bishops from the Provinces of New Zealand, Japan, Burma and from dioceses in East Asia, Korea and the Philippines.

The region's small Anglican population in relationship to other parts of the Communion was cited by the Bishop of Polynesia, Jabez Bryce, as a reason for its always being "grouped as another region's appendix" (his diocese is part of the Province of New Zealand). Regional life and death issues were never heard by the West, he claimed, "but you blame us when we turn to people (like the USSR and Libya) who listen to us." Questioning the need to "test nuclear weapons for the security of France on the other side

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of the world at the expense of a few natives in the Pacific," Bryce rhetorically asked if testing was safe, why didn't France test its weapons in France?

The concerns of Asian provinces were also aired. Bishop K. H. Ting from the People's Republic of China spoke of "The Three-Self Movement," an indigenous Christian church involving self-government, self-support and self-propagation. Ting said it was important that the Christian church not be looked upon as Western; "No more should people say, 'one more Christian, one less Chinese.'"

The Archbishop of Burma, the Most Rev. Andrew Mya Han, said Burma's churches were growing, even though the country is predominantly Buddhist and the government strictly limits contact with the outside world. Han noted that it was the first time since 1958 that all of Burma's bishops, who are virtually isolated from the rest of the church, have been able to attend a Lambeth Conference.

Human rights struggles in other parts of the world were not forgotten. During a festival Eucharist in St. Paul's Cathedral, London, celebrating the 200th anniversary of the arrival of the first European settlers in Australia, the Primate of Central Africa, the Most Rev. Khotso Makhulu, struck a sobering note in his sermon. He lamented the plight of the Aborigines, whose much longer history had been largely ignored in the bicentennial observance and whose multiple grievances about land rights, ancestral homes and deaths while in police custody "have not been addressed."

Following the Eucharist at St. Paul's, and in a dramatic departure from tradition, a group of bishops' wives delivered a petition to No. 10 Downing Street, home of Prime Minister Margaret Thatcher, urging her to "sit down and talk with those who represent the majority of South Africans." Signed by more than 200 of those attending the Lambeth Wives Conference, the petition resulted from discussions during which the participants agreed that racism is one of the most disruptive influences on family life and that the South African system of apartheid makes women and children the victims of "appalling repression and violence." The delegation was led by Anne Booth-Clibborn, wife of the Bishop of Manchester, England, and included Leah Tutu, wife of the Archbishop of Cape Town and Ann Jones, wife of the Bishop of Indianapolis.

A presentation on women's issues which focused on concerns other than ordination evoked strong and mixed reaction from both men and women. A panel including theologian Dr. Sarah Coakley from the Department of Religious Studies, Lancaster University; Dr. Mercy Oduyoye, Deputy General Secretary of the World Council of Churches; and Vanessa MacKenzie, youth officer for the Diocese of Johannesburg, presented a series of reflections designed to show that the concerns of women are global. The speakers called for a "total reevaluation" of traditional perceptions in the church and "redefining of roles."

Featured speaker Dr. Mary Tanner, a consultant to the Conference's section on Ecumenical Relations, observed that "matters perceived as concerning women only are not taken seriously as having theological import. They are viewed as being simply sociological, economical and political, as if these can be divorced from our God-centered approach to life." Tanner concluded by urging that the presentation be taken seriously by the Conference and noted: "We are not looking for any compensatory paragraphs in your reports," as if women were an afterthought.

Youth also had their say. The first-ever Youth Presentation gave reports on the Young Anglican Conference at Belfast, Northern Ireland, held in January, 1988. Unfortunately, it took place in a small open forum rather than before a larger audience in the Plenary Hall. Four young Anglicans from around the world — Australia, Chile, South Africa and Ireland — urged, as did the women, that their concerns be seriously reflected upon by the Conference.

While a sense of history and tradition pervaded the Conference, and was partly responsible for the commitment to its continuance, Lambeth 1988 was new, exciting and different even for some who had previously attended. What began in 1867 as an Anglican-only assembly was this year marked by a much wider than ever participation of representatives from other branches of Christendom. These included the churches of South India, North India, Pakistan and Bangladesh, which are in union with Anglicans; there were also bishops from churches in full communion with all or most of Anglicanism — Mar Thoma of India, the Philippine Independent and three of the Old Catholic Churches: the Netherlands, Germany and Polish National Catholic in North America. In addition, more than a score of Orthodox bishops and other ecumenical observers were significantly involved. Their presence gave credence to a series of 13 resolutions outlining an Anglican ecumenical stance and agenda for the years ahead.

As the opening procession wound its way into the 12th-century Cathedral, it was clear from the presence of women and youth and the multi-hued complexions of bishops marching behind banners naming far corners of the globe that Lambeth '88 had, indeed, put on a new face. TW



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Weaving the dream by Susan E. Pierce

In the English summer of 1988, women from all over the world traveled to Canterbury to make their mark on the Lambeth Conference — the once-in-a-decade meeting of the bishops of the Anglican Communion.

There was really no "place" for women, though a few had been invited to be observers and consultants with voice but no vote. Ironically, this all-male gathering was discussing issues which affect women, such as poverty, polygamy, human rights and ordination — but the women could only watch from around the edges.

Because of this, the Episcopal Women's Caucus (EWC) in the United States launched a concerted effort to bring to Lambeth women from Central and South America, the Pacific, Asia, the Philippines and Africa, to assure a formidable lobbying presence. These women and U.S. Caucus members were housed at Spring Grove Oast in nearby Wye, and joined with the Movement for the Ordination of Women (MOW) in Britain and Australia as witnesses for the concerns of the larger church.

They prayed together, cooked meals, washed clothes, shared jokes, comforted each other and told their stories. In the end, what happened among the women themselves will last long after the pronouncements of Lambeth are forgotten.

Those who came to Lambeth weary from the struggle for women's rights in their home provinces, found encouragement from pioneers like the Rev. Li Tim Oi, the first woman priest in the Anglican Communion, who provided a "mothering spirit" for the women's community. Ordained in 1944 in Japanese-occupied China, Li Tim Oi survived 40 years of war, revolution, hardship and isolation, and now lives with her sister in Canada. The strength of her faith as she recounted her experiences left an indelible impression.

The Women's Presence at the Lambeth Conference had great personal meaning for me. I went to honor the memory of my mother, Jan Pierce. The women dedicated their witness to her.

She was one of the main driving forces for gathering the women at Lambeth, but never lived to realize her dream — she died suddenly in January.

In 1987 she had traveled to Australia to ask members of MOW how U.S. women could assist them and encourage them to make the long, expensive journey to Lambeth.

As I walked the streets of Canterbury and the country lanes of Wye, I know she was there in spirit; I could feel her presence. But it was little consolation, especially for those who looked for her to make some sense out of the whole mess, to pull everyone together, to find the absurdity and the fun, and bring out the Gospel in it all.

* * * * *

The challenge of Christian women is not basically about the ordination of women to the priesthood or the episcopate, or storming the places of power and decision-making. At the heart of the matter is a challenge to our vision of God. The central question to the church is — whatever you mean to do, are you in fact presenting to the world a vision of God which is too small?

— Sarah Coakley
English theologian

My mother's life was devoted to the creation of the greater church, with a vision of God that encompassed everything and everyone. Sitting around the kitchen table at the Oast or at community worship with women from all over the world, I found that we shared many of the same hopes, sorrows and joys. It seemed that the all-encompassing church was a reality.

The women from the developing countries proved to be teachers and spiritual guides to Western women. Rosemarie Maliaman, a church worker and community organizer from the Northern Philippines, often made her daily rounds at home by swinging across jungle rivers on ropes. It was her first trip to the West and the affluence amazed her.

The stories of these women clearly illustrated the anguish and uncertainty of living in countries torn by war, places where to be labeled a communist or an anti-communist can be a death sentence, and teaching people to read is a political act. About her work, Maliaman said, "I never know each day if I will be arrested."

Helen Keller Oneka, a deacon from Uganda, thought it wonderful that in England she could go from place to place without being stopped by people with guns. "I can return to my country and tell them people can live in such a way," she said.

Sue Britton from South Africa, who has been arrested for counseling young White male draft resisters, talked about surviving in solitary confinement. "The walls were gray and depressing, so I took my brightest clothes and hung them round my cell. And I sang lots of hymns."

The extent of the anguish these women face every day was apparent one morning in worship when they made intercessions for their homelands.

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"Your people are driven into the bush, they are naked, they have nothing to cover them — watch over them, Lord," prayed Helen Oneka.

Sue Britton included her prayers for "the children in detention, in pain and afraid, separated from their mothers and fathers." Beatrice Graham from Haiti prayed for an end to the drugs and violence destroying her country.

But perhaps the greatest gift the women from the strife-torn countries brought was joy and an unshakable faith. Worship for them was unthinkable without singing, dancing and laughter.

The healing aspect of the Community was most important to women deeply scarred by what they had been through in their home churches. Australian and British women in particular had suffered many defeats in their efforts to win equal rights.

It was not always sweetness and light. There were disputes, anger and conflicts among the women. But it was important not to deny that these were valid feelings, too. The Rev. Suzanne Fageol, a U.S. priest studying in Aberdeen, Scotland, who comes regularly to London to minister to women, acknowledged the amount of pain and frustration when she said, "Don't deny the fact that you are wounded, that you have been hurt."

Being wounded and keeping silent is an experience familiar to many women. Dr. Patricia Brennan, head of Australian MOW, was a medical missionary in Africa, and remembered the pain and humiliation of returning to Australia and going to churches only to stand silently as the men preached about the missionary experience from the pulpits.

However, the Women's Presence was anything but silent. Even the protests were rich with song. Sally Bucklee, one of the coordinators of EWC activities at Lambeth, went on the MOW march in London the same day the bishops gathered to worship at St. Paul's Cathedral. As the marchers wound through the streets singing, "their voices rose up and echoed off the tall buildings into the sky; it was the most beautiful sound you could imagine," she said.

At the Conference itself, a group of Australian, British, New Zealand and U.S. women gathered one afternoon near the plenary hall holding placards denouncing oppression of women and began to sing. Passersby stopped, caught by the sweetness of the sound. A bishop from an Eastern church, bearded and wearing flowing velvet robes, came up and stood enraptured, as hordes of bored journalists, longing for photo opportunities, swarmed around.

Logistically speaking, being a witness to the Lambeth Conference was challenging. The Conference took place at the University of Kent at Canterbury, on a hill about two miles from town. Getting there required long waits for a bus, or taking a healthy walk, or spending cabfare. The bishops were in dormitories and could not be reached by phone; tracking down a bishop took tenacity and patience.

People who were neither accredited press nor official conference participants were not allowed into the plenary hall. Therefore, the women were, for the most part, required to go halfway across campus to an auditorium and follow the proceedings on closed-circuit TV. It was like watching "Phil Donahue" without being allowed to call in comments. Groans, boos, hisses, cheers, laughter and applause were frequent.

Sharing knowledge with women from other cultures was instructive. While watching the discussions on polygamy, Eugeniah Adoyo, a Kenyan living in England, explained that traditional Christian/Western teaching says a man should have only one wife. But forcing a man to get rid of his other wives causes great hardship. Polygamy continues to exist, said Adoyo, and women accept it because the wives can share the considerable amount of work and give support to each other. Women forced out will have no home and no income. The bishops decided that a polygamist who converts "will not be compelled to put away any of his wives, on account of the social deprivation they would suffer."

The sun has already risen for women — let it shine in the church.

— Vanessa MacKenzie
South African youth worker

The sun that should have shone for women was often eclipsed at Lambeth. To show their support for women in England, U.S. clergywomen and many bishops had agreed not to celebrate the Eucharist while at Lambeth. But it was also a way to quell controversy and not antagonize the anti-women factions before the vote on the women bishops resolution. The U.S. women, the first stage of struggle behind them, wanted nothing to hurt the chances of the first woman bishop. The struggles of the British and Australian women were much more fundamental — after years of frustration and oppression, many of them are at the point of deciding whether they will stay in the church or leave it.

An English deacon, the Rev. Bernice Broggio said, "There's a real drain on church membership in England. Thinking people are seeing the church as irrelevant to the majority."

The Rev. Betty Bone Schiess said, "Diminishment of women is the issue of our time. The next wave is the full enfranchisement of women." She spoke these words in the nave of the Canterbury Center, a former church and Lambeth headquarters for MOW, while struggling to hold back tears of frustration and anger. On July 29, the Feast of Martha and Mary, 14 years after she and 10 other women had defied the Episcopal Church and were ordained priests, she was unable to share the bread and wine in a planned celebration of her ordination. She said, "I received two godly admonitions not to celebrate the Eucharist from my bishop and the Presiding

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Bishop." Ignoring the warnings could have put her priestly status at risk, she said.

It seemed curious that one woman's actions could be perceived as threatening; after all, the bishops were making decisions while blithely ignoring half the human race. A line from a skit presented by the Australian women later that evening echoed the absurdity: "How can you play when the rules keep changing?"

Mary Rose Wilson from Auckland, New Zealand, who was attending the Bishops' Wives Conference, eloquently expressed the feelings of many when she said during a subsequent panel discussion at the Center, "I'm quite an ordinary woman asked to do things beyond me, so please be kind. I represent reasonable, intelligent women who find the church difficult. I want to do tonight what the men didn't — honor the women that brought us to this place.

"I think of brave women like my great-great grandmother, who left these shores for a new land. I have her exercise books, filled with poems and songs of a place that she'd never see again. I honor the pioneers, the women who ran so I could walk. I honor women on welfare, women who are victims of incest.

"There is a deep and unacknowledged issue of power among the men. It is more difficult for those men who haven't come to terms with their dark side. But they know their time is coming to an end. If the church is to be whole, this can't go on. It's important to have equal partnership."

Another panelist, the Rev. Nan Peete, who bore a heavy responsibility as the first woman priest ever asked to be Consultant General at Lambeth, told how the struggle for women's rights in the church touched her. She talked about her late father, the first Black engineering graduate at the University of Michigan, who had to struggle to get a job and when he was finally hired, watched for years as Whites were continually promoted over him.



"When he retired," she said, "the other, younger Black men would come and say, 'Thank you; your being there made it easier for us.' We pave the way for the others, we must remain faithful. I might not live to see it, but if I keep my eyes on the prize, others will get it."

The accumulated, unexpressed, unrelieved anger and anguish of women, is an invisible but dangerous cancer that eats up human community and prevents us from reaching the goal of full humanity, male and female . . . It has eaten up the theology that links all human beings to God, engulfed and rendered impotent all our talk of "Christ came and died for all." It has fractured the face of the church.

— Mercy Oduyoye
Deputy General Secretary
World Council of Churches

After the panelists spoke, many in the audience expressed their anger and anguish. "Women are made to bear the shame," said Patricia Brennan, head of Australian MOW. "The men are still acting like a club; they're embarrassed by emotion, the idea of repentance. The boys meet to discuss the girls. They're not girls — they're theologians. I'm ashamed of the Church of England.

"There's a tremendous loss of credibility. Thousands of women are leaving the church. Women have to be able to do more than just live with the bishops, be disgraced by them. Men have to say to each other, 'Woe unto you,' be less of a club, rebuke each other."

A British MOW member, the Rev. Patricia Pinkerton, rose and said, "I was ordained in the States, came back, got a job in a parish, and then was refused a license — the bishop said the lay people wouldn't understand. I must work as a lay person, but my parish knows I'm a priest." She added, "I will not celebrate the Eucharist until women are ordained."

It was odd to attend so many services and never receive Communion. Many went to area churches, but I opted not to, and soon realized how central the Eucharist is to the Anglican experience and how denying women access except as passive participants is clearly a power issue. I attended Evensong at Canterbury Cathedral and after the immediacy and genuine emotion of worship at the Oast, The Cathedral service with all its ornate, remote grandeur seemed to me a beautiful, lifeless museum piece.

But even during my short time in the Community, I found that issues of power and male authority and what was going on up on the hill amongst the princes of the church to be of less and less importance.

The "marginal" group I was involved in was a place where feelings, good or bad, were not denied, where the daily business of life was lifted up, where a shared joke or a backrub offered was a sacrament, and where the power to transform and redeem the church will emerge. Someone offered a tribute to my mother at a memorial service at the Conference, saying she was "a weaver," a person who could always find a way to bring people together. At the Women's Presence at Lambeth, other hands picked up where she had left off and wove all the distinct and disparate threads of the women together in a great shining cloth that will wrap itself around the world. TW

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Thatcher piously oppresses the poor

by Kevin Bean

Margaret Thatcher, like Ronald Reagan, believes that charity begins at home. As her Tory administration continues to dismantle England's social welfare programs, she has urged individual citizens to increase their charitable giving, exercise greater local leadership and look after their neighbors and their neighbor's property. At the same time, the Thatcher government has significantly cut revenue sharing for communities, funds for public health, housing and schools, and support payments to individuals.

As massive privatization continues, the transformation of Britain to a "post-socialist" state has resulted in the transfer of wealth from the state to private hands. All these factors make up the creedal backbone of conservative politics, and are based on notions which strike some deep nostalgic chords: individual responsibility unhampered by government control, and the right use of money to create and share wealth.

This creed has recently been given a theological underpinning — Scripture and figures such as John Wesley have been quoted quite freely. However, in Scripture, possession of wealth in itself is seen as neither bad nor good — Jesus judged riches by whether or not they served God's purposes of promoting justice and the welfare of community.

When assessing the conservative philosophy of wealth, two basic criteria come to mind. First, how does it affect the hearts and lives of those who practice it, and, second, how does it affect those on the receiving end?

The Rev. Kevin Bean, a founder of the Justice and Peace Commission of the Diocese of Connecticut, is an assistant priest at Old St. Paul's Church, Edinburgh, Scotland.

Today, people pursue wealth in such a way that they "use up their entire lives making money so that they can enjoy the lives they have entirely used up," in the words of novelist and theologian Frederick Buechner. Often the means to such wealth may not take the form of honest and diligent toil; dishonest means may be seen as equally acceptable. And even if one's method of gaining wealth remains within the law, the question is whether the whole endeavor, albeit legal, is good or evil. As Bertolt Brecht said, "Why rob a bank when you can own one?"

Ironically, the injustices in our Western industrial societies have, in part, been perpetuated by the very institutions which later set up charities to aid the victims of these injustices. Margaret Thatcher, by stressing social responsibility on the part of those benefiting from increased prosperity, is in essence admitting that gestures towards charitable giving and good deeds in the workplace and community have only been token ones. When John Wesley preached "gain all you can; save all you can; give all you can," giving had the same weight as the first two. Modern conservatives seem to tack on giving only as an afterthought.

Economist John Maynard Keynes wrote, "Capitalism is the extraordinary belief that the nastiest of men, for the nastiest of reasons, will somehow work for the benefit of all." The reality of private wealth and public squalor led the Rev. Richard Jones, 1988 President of the Methodist Conference, to state:

"Anyone who has absorbed the Old and New Testaments will see that for what it's worth: a scandalous attempt to put a veneer of social respectability over hurtful social injustice . . . The harsh underbelly of British capitalism treats the poor with a mixture of contempt and patronizing charity."

Jones went on to point out that Thatcher's message of individual responsibility seems to have two distinct forms. One is the carrot of incentives for those who seem able to create wealth, on the assumption they need encouragement. The other is the stick of denying subsidies to the poor, on the assumption that desperation will make them more responsible. In debates over social policy, the issue is not over a bigger or smaller government; rather, it is over better or worse government in terms of how it achieves basic opportunities for all its citizens.

But how can we assess this philosophy of individual charity and the consequent policy decisions when they have caused a serious polarization of the haves and the have-nots, and when redundant workers and the unskilled poor have not benefited from any trickle-down gospel of wealth?

Peter Maurin, a Roman Catholic social critic, assessed public policy in a philosophical framework based on Aquinas' doctrine of the Common Good:

"The world would be better off if people tried to become better. And people would become better if they stopped trying to become better off. For when everyone tries to be better off, nobody is better off. But when everyone tries to become better, everybody is better off . . . Everybody would be what he ought to be if everybody tried to be what he wants the other fellow to be."

If only leaders of all political parties would heed this. TW

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Same-sex marriage is nothing new

Whenever the question of whether the Episcopal Church should bless committed same-sex relationships comes up, reactions against the idea are swift and vehement. Those opposed say same-sex relationships can never be sanctioned by the church. But historian John Boswell, in an address entitled, "A Thousand Years of the Church Blessing Lesbian and Gay Relationships — It's Nothing New," offered evidence that the Christian Church did indeed once bless those relationships. He spoke at a General Convention luncheon hosted by Integrity, a group for gay and lesbian Episcopalians.

Professor of history at Yale University and author of the book *Christianity, Social Tolerance and Homosexuality*, Boswell, a Roman Catholic, is a leading authority on historical attitudes of the Christian Church towards homosexuality.

Boswell's talk was based on research for a book, due to be published by Pantheon Press in February 1989, covering what he called "the very complicated subject of marriage ceremonies," both heterosexual and homosexual. He read from a 12th century prayer that he was alerted to by a Middle Eastern Catholic priest "who told me that if I would look in a certain ancient liturgical manual, I would see something of interest to me," said Boswell.

When Boswell tracked down a copy of the prayer, he said, "I was absolutely electrified by what I saw because it looked like basically a same-sex marriage ceremony." Further research took Boswell from one end of Europe to the other and he eventually turned up 100 manuscript versions of this ceremony. He thought at first that maybe what he had stumbled across was a ceremony



John Boswell

honoring a spiritual friendship, until he found copies in the Vatican. Its liturgical nature clearly marked it as a marriage ceremony.

References to two males getting married appear in manuscripts as early as the fourth century, and, in certain areas of the world, "which I will not disclose," said Boswell, the ceremony is still being performed. In parts of Europe, anthropologists witnessed marriage ceremonies between two men, performed by Roman Catholic priests, as late as the 1940s and '50s. He has also come across rites blessing the union of two women, in particular one where the woman who took on the duties of the head of household had to take a solemn vow not to sleep with men.

In his book, Boswell discusses a whole range of ceremonies, not just the ones that seem to be of marriage. "One of the most important things about the tradition is that it honors a variety of unions, and one of them is a friendly union, which people at the time considered holy enough and Christian enough to sanctify in a special way," he pointed out.

Considering the Christian Church's traditional intolerance of homosexuality, how could same-sex marriage ceremonies exist? Boswell said the basic problem was defining marriage: "People in the past called a great many things marriage that we probably wouldn't," such as arranged marriages, political alliances, spiritual marriages.

Even now, Boswell said, the theological or legal definition of marriage is arbitrary. "We tend to regard an eight-week Hollywood marriage, which produced nothing more than a property dispute and a parrot, the same legally as a 50-year union that produced 12 kids and greatly enriched the community. But are they really the same morally?"

And, said Boswell, citing the example of Solomon and his 700 wives and 300 concubines, to look for biblical sexuality to define the contemporary ideal of marriage is especially difficult.

The homosexual marriage ceremony of old was performed in a church, was always sacramental, and never done without consent. Roman Catholic theologians of the 12th and 13th centuries emphasized that what made a marriage was two people consenting to live together, said Boswell, and it was accepted that marriage could be based on love, not procreation, as in the case of second marriages.

"People will want to argue that a gay relationship, even if it looks like a marriage, is 'just a friendship' — as if friendship were somehow not present in marriage, and less than marriage. I'll bet many married couples would be willing to testify that for the majority of a 40-year marriage, friendship is probably a better description of what's going on than the height of passion that went on

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for the first five years," said Boswell.

Permanent monogamous marriage for gays was a Christian ideal in ancient times, had been in the tradition even longer than the heterosexual ceremony and should certainly be honored and recognized, stated Boswell. But he added, "I wouldn't argue that this ancient form is necessarily the best form for now, any more than I would necessarily want heterosexual marriage formalities of the 12th century to be applied now.

"I think it's a good idea for people straight and gay to be aware of these things. In your communion, as in mine, one of the things we value is the weight of tradition. We don't want to be crushed by it, but we enjoy the strength of having a great tradition behind us."

Boswell said that a thorough examination of the subject of marriage would have to include a serious study of the gay marriage ceremony. "The gay ceremony is actually much closer to the modern sensibility about what marriage is because it seems to honor that different people might want to enter into different kinds of relationships."

In conclusion, he said, "The gay marriage ceremony not only enhances our understanding of the enormous contribution gay people have made to the Christian tradition but would greatly enrich our understanding of marriage in general."

— Susan E. Pierce

Blossomings

In a garden-moment I see,
low on the earth,
an orchid-like
blossom --
one of many I find --
forgotten
bulbs that
I had planted:
how like the caring deeds of life,
later
flowering.

Jean C. Higgins

Letters . . . *Continued from page 3*

make no attempt to hide my sexual orientation from my friends and colleagues. More importantly, I make no attempt to hide it from their children.

How many students does your child's homosexual teacher encounter each year? Now divide that number by 10 and you have the probable number of lesbian and gay students the teacher encounters. May I suggest that instead of worrying about the teacher that you go thank her or him. Being openly gay or lesbian is not entirely safe for teachers. But it is a great gift to their students. That teacher may at this very moment be saving your child's life, and if not your child's, then most assuredly someone else's.

Name withheld by request

New library sub

I want to introduce you to our library here at Rolling Green Village, a retirement community which is now our home. My wife and I are 80 and 84 years old, respectively. I have donated a subscription to *The Progressive* magazine and want to donate a two-year sub to THE WITNESS. Thank you for your stimulating journalism.

John E. Lenox, M.D.
Greenville, S.C.

Contempt for faithful?

Please cancel my subscription to THE WITNESS. You appear to feel little other than contempt for those who wish to remain faithful to traditional Christian teaching and practice.

Shelley Olson
New York, N.Y.

Back to basics

Because of moving around, I've been living without THE WITNESS for several years. I can't stand it any longer. Please enter my subscription.

I'm a 74-year-old deacon, serving in a small mission housed in an abandoned elementary school. Back to basics!

Betty Noice
Grand Junction, Col.

Rates among top three

THE WITNESS continues to be one of my "top three" along with Newark Diocese's *Voice* and *Christianity and Crisis*. Wish I could read more.

Constance Lane
Flanders, N.J.

Faith, politics buddies

During the Vietnam era I was an active participant in the anti-war movement and subsequently became involved with other movements as well. Ultimately I became and remain to this day an avowed Socialist. A sensitivity to social injustice and concern for the oppressed gained for me an appreciation of Christianity that I could not possibly have gained otherwise.

Karl Marx in his day denounced religion as the opiate of the people, but if he were living today and were aware of the Christianity as espoused by THE WITNESS and other progressive groups, I am inclined to believe that a retraction of some kind would be in order.

As a practicing Episcopalian I may at some time be baited with the question: "How do you reconcile your religion with your politics?" I expect no difficulty in providing an answer. My response will be: "I don't. There is nothing to reconcile; my faith and my political persuasion walk hand-in-hand as bosom buddies."

Cliff Nyberg
Seattle, Wash.

We need your help

The long hot summer which afflicted many parts of the country this year also took a toll on our fundraising campaign, and we are still short of our goal.

If you were trying to escape the heat and missed our mailing, please don't leave us high and dry. We are nearing the end of our fiscal year and need your support. Send your tax-deductible contribution to THE WITNESS, Box 359, Ambler, PA 19002. Many thanks!

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The winds of change

"Behold, I am doing a new thing. Now it springs forth; do you not perceive it?" (Isaiah 43:19)

The first sermon preached by the Rev. Barbara C. Harris after her election as Suffragan Bishop of Massachusetts is excerpted on this page.

There would seem to be some fresh winds blowing across this church of ours. We have seen in this year alone some things thought to be impossible just a short time ago.

Two Black priests have been elected Bishops Coadjutor without having first served as Suffragan Bishops. Early this year the Rev. Orris Walker was elected and consecrated Coadjutor in the Diocese of Long Island. Shortly afterward the Rev. Canon Herbert Thompson was elected Coadjutor in the Diocese of Southern Ohio on the first ballot — an unprecedented event. Two weeks later, the Rev. Franklin Turner became the first Black bishop in the 204-year history of the Diocese of Pennsylvania.

As Herb Thompson's consecration was concluding, yet another historic moment was breaking in upon the Diocese of Massachusetts — the election of a woman to the episcopate.

And while that election was held for the office of Bishop Suffragan in that particular diocese, it is important to remember that a bishop is elected a bishop for the whole church. Thus what took place in Massachusetts yesterday is of significance not only there, but in the Episcopal Church in the United States and the worldwide Anglican Communion . . .

And as we think of the worldwide Anglican Communion, of which we are a part, two things, among several of significance, took place at the recent Lambeth Conference in England.

For the first time, a woman priest — the Rev. Nan Arrington Peete of Indianapolis, a close friend of mine and of this parish, addressed that body, and her forthright presentation of her priestly life experience was affirmed by many.

The Conference also broadened its ecumenical and inter-faith vision calling for intentional efforts toward Christian-Jewish-Muslim dialogue.

These events have not been without parallels in the political arena and in other areas of society — perhaps the most notable of which was the Rev. Jesse Jackson's impressive campaign for the Democratic presidential nomination.

Some fresh wind is indeed, blowing and that wind, I am convinced, is the spirit of the living God. The Spirit that lifts up our diversity and our differences, that invites us to celebrate the gifts we bring out of them, and bids us bind them into unity for the Shalom, the peace of God's holy reign.

In times like these we are often tempted to lament and to bemoan the state of God's creation. Much of what we see around us gives us scant cause for rejoicing. We are confronted daily with the decline and decay of our cities, a generation seemingly lost to the drug culture, hunger in a world of plenty, oppression, exploitation, chaos and conflict around the globe. We sing of a "vain world that is no friend to grace to help us on to God."

Yet, it is in times like these that we must look with the eyes of faith to the hills from whence cometh our help.

The prophet Isaiah's faith gave him vision to see what only faith can see. As God made a way in the sea, a path through the waters, so now God makes a way through this modern wilderness.

This week, I will mark the ninth anniversary of my ordination. I remember well Father Van Bird's sermon and charge to me from this pulpit.

He reminded us that Jesus once said, if the sons of Abraham refused to be his messengers, God would make the very stones cry out and speak for him. And Father Bird went on to ask — is it accidental that the messengers of hope, justice and liberation for all God's children are coming from Third World and Latin American cultures; that the new generation of messengers God is raising up in our church in this country are women; that the shattering of that old, outdated paradigm of a male priesthood took place in this particular place, standing as it does in the heart of the wasteland we call the city?

Let me offer a note of caution. Some would look on the events I have cited and say we are moving into the "mainstream." Paul Washington and I talked last night about what some folks mean when they talk of the "mainstream." Some of our political figures, for example, are talking about moving into the status quo; becoming part of the great mass that talk about human rights in terms of their personal taxes or guaranteed income, and support the structures of government that undermine and subvert human rights for those in other places.

I'm talking about moving into the mainstream of those seeking God's justice, God's peace, and God's sisterhood and brotherhood.

Indeed, some fresh winds are moving across our church today For some they are refreshing; to others they are as fearsome as a hurricane.

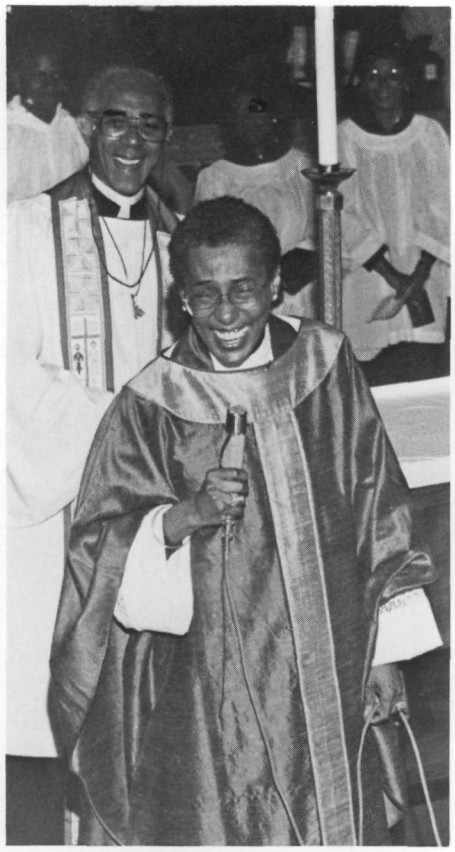
Some would react as did the disciples in today's Gospel. "John said to Jesus, 'Teacher, we saw a man casting out demons in your name and we forbade him because he was not following us."

In other words, he was not one of us or like us.

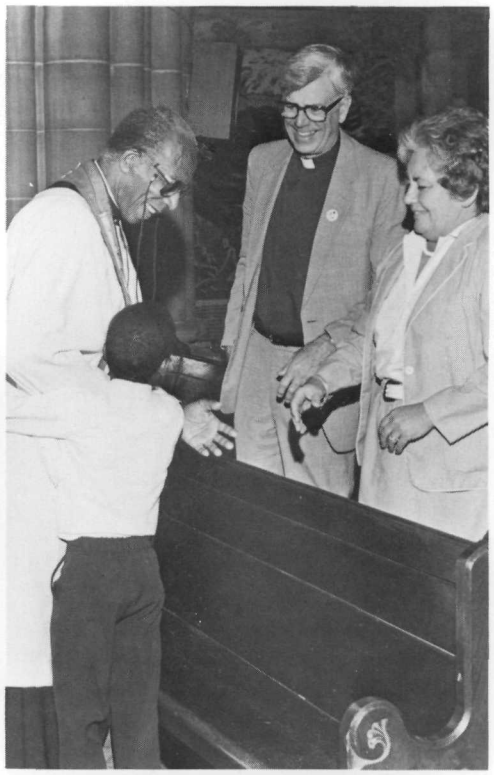
"But Jesus said, 'Do not forbid him. . . For he that is not against us is for us.'"

Let us look with the eyes of the prophet, the eyes of faith, upon God's creation, that we too may speak God's message in this mess age: "Behold, I am doing a new thing. Now it springs forth, do you not perceive it?" TW

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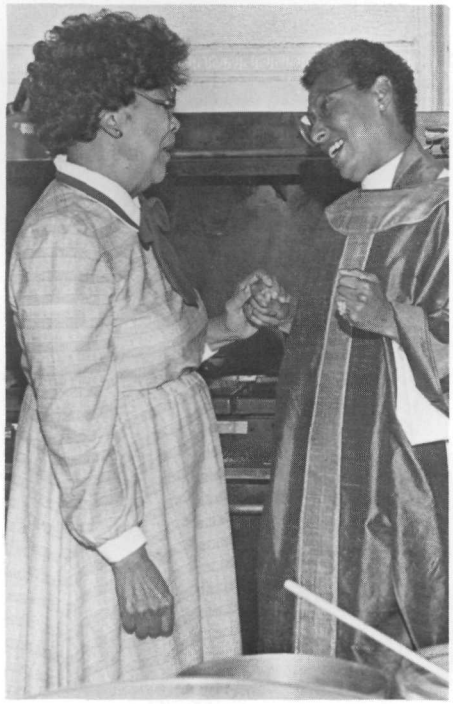




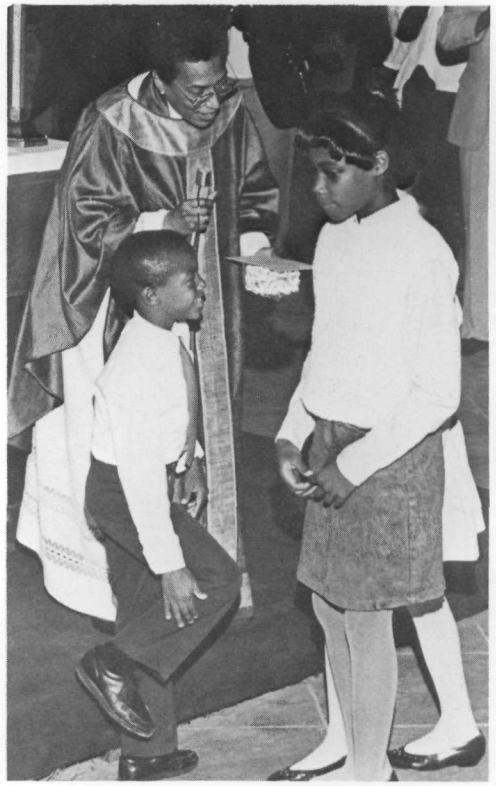


Jubilation at the Advocate

Photos clockwise from top, left: Bishop-elect Barbara C. Harris rejoices with her family at Sunday services; the new bishop preaching on the winds of change; Paul Washington hugs a grandchild and passes the peace to David Gracie and Jerry Bartlett, who brought greetings from Bishop Allen Bartlett of Pennsylvania; the Sunday School class presents gifts; Mrs. Eleanor Yeatman gives the bishop a buss; Mrs. Katie Henry chats in the parish kitchen.







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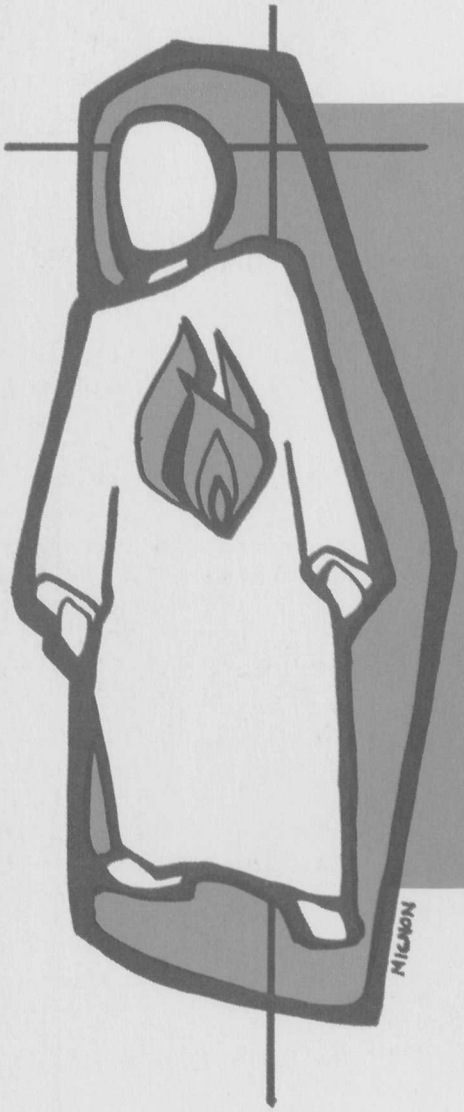
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THE WITNESS



A willing spirit sustain in me, O God.



Joint heirs:
A modern parable
David Gracie

Possum Bend's Bee
Nancy Callahan

***And* responses to new**
Bishop-Elect Barbara Harris

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Letters

'It's gonna happen, guys'

As usual, THE WITNESS pulls no punches. Your coverage of the General Convention of the Episcopal Church says, in effect, what I agree with explicitly: The adoption of Resolution B-022 on Episcopal visitors is disgusting. It was a sacrifice of Gospel values to the secular value of "unity."

This emphasis on the value of unity has not always been characteristic of the Anglican Church. The fear of schism does not sit comfortably upon a communion that is itself a product of schism; it is perhaps time to remind Anglicans that their communion originated in circumstances that, at bottom, concerned the marital antics of King Henry VIII of England. Better, I should say, to risk schism in the cause of equality than in that of baptizing lust.

Moreover, it seems that the Anglican concern about breaking the apostolic succession and thereby invalidating priestly orders may be far too late. Not so many years ago, a group of Anglican priests sought ordination in the Roman Catholic Church because of their opposition to the ordination of women to the priesthood. At the time, it was reported that these men hoped to be ordained conditionally, thereby giving at least tacit acknowledgement of the validity of their original ordination. It didn't happen: they were unconditionally ordained into the Roman Catholic priesthood — and they consented to this — suggesting thereby that their original Anglican orders were invalid. It does not seem too much to assume that this was based upon an opinion that the Apostolic succession had already been broken, so that their orders were invalid. I'm sure you get the idea.

In short, the position of the Presiding Bishop and his supporters seems to me, absurd. This is the sort of maneuver one might expect to see in an industrial corporation or a political party; but the Church?

At least the vote was not unanimous. But it's gonna happen, guys. Women have been ordained to the Anglican priesthood; one day (may it be soon!) they'll be consecrated to the Episcopate; and one day one of them will occupy the throne now held by Bishop Browning. And one day, all this is going to happen even in the Roman Catholic Church, of which I am an ambivalent communicant.

All this will happen to the greater glory of God, and She will, I'm sure, bless us all — extra strong, on that day.

Pierce Barker
Owings, Md.

Threatening to stay

Often for me to read THE WITNESS is to feel that I have fallen down the rabbit hole and landed in Wonderland: everything is topsy-turvy and nothing makes any particular sense to me. I felt that way as I read the September issue, especially articles dealing with General Convention. The things I was most thankful for you deplored (except the Michigan economic justice plan). The Episcopal visitors plan, the rejection as an intentional policy of the ordination of practicing homosexuals, the rejection of the blessing of homosexual unions, the dropping of *Sexuality: A Divine Gift,* the adoption of a position on abortion which affirms the reality and sanctity of life of the unborn child are all things I was glad for. I felt the tide was beginning to shift, and that we who hold to historic, orthodox Christianity were having a positive impact on the church. The authors of the first three articles were, however, dismayed by these outcomes.

For months, the watchword of THE WITNESS has been "inclusive," yet that word was not used at all in the September issue. Indeed, your editorialist, James Lewis, wonders if "we are waiting for the dominant male, heterosexual power structure to be converted or die off." You want those of us who disagree with you to change our minds, go away, or die.

If the Episcopal Church is to be truly inclusive, then it must include those of us who hold to conservative theology. It cannot be inclusive if the only accepted theological positions are a variety of liberal positions. If you are true to your call for inclusiveness, then you must include us, and let us be true to our convictions.

Please recognize that those who hold that Christianity is a revealed religion are not uniform in opposing women's ordination. Some say that women ought not be ordained to any office; others hold that Scripture supports the ordination of women to all offices, while a few of us believe that Scripture affirms that women can and should be priests and deacons, but that it is not in God's will that they serve as rectors or be ordered bishops. (I am among those who hold this last position.)

One of the leaders of the Renewal Movement in the Episcopal Church once said, "We are not threatening to leave. We are threatening to stay." We would much rather be spending our time and energy on how to best reach out into the world in evangelism and service, but the fundamental nature of what Christianity is and where it gets its authority from is at stake, so we will continue to stay, and to work, and to pray for a church faithful to God and true to Scripture, the Creeds, and the faith of Christians down through the ages. We were here first, and we will stay.

Charles Sutton, Jr.
Gladstone, N.J.

Keep House in order

During General Convention a question hit me and would not leave. U.S. Bishops won't raise the question, clergy can't

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THE WITNESS



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Credits

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raise it, so we lay people must: Why doesn't the House of Bishops admonish, warn or chastise those bishops who espouse doctrines and teachings and perform and advocate performance of certain rites which are not in compliance with the standards and aims of Christian behavior espoused by the Episcopal Church?

Federal judges have a great deal of power, yet they are monitored by higher courts and by Congress. Congressmen who do not meet certain ethical standards are chastised by their peers. The Pope recently took action against an Archbishop who did not "conform." Bishops are accountable to no one. No one grades their performance.

Have we not become Congregationalists, or maybe a better word would be "diocesanists," with each bishop doing "his thing," being accountable to no one for his opinions and pronouncements? If bishops are so independent, do we really need a General Convention? Let's stop the proceedings at the diocesan level at which practically all of the functions of the church can continue to be carried out. This would save a lot of money which would do more good elsewhere.

I challenge the people in the scarlet shirts — exercise your responsibility in keeping your house in order so that the flock you lead will know what this great church stands for, and at the same time, restore respect for your leadership. A leader is a leader only so long as people follow. Such action just might slow the flight to other denominations.

John C. Wilson
Charleston, S.C.

Doesn't address 'A' word

Thanks for the good coverage of General Convention and the reproductive choice resolutions. When you quoted me you correctly identified me as working for national IMPACT. However, while in Detroit, and whenever I work on abortion-related issues, I am not on IMPACT time. IMPACT does not address the "A" word. I work on the issue in my capacity as a member of the Boards of the Episcopal Women's Caucus and the Religious Coalition for Abortion Rights. I'm sorry I neglected to be clear about which hats I was wearing when you interviewed me.

Kathie Ragsdale
Alexandria, Va.

'Daughters' available

I had not realized that your "Daughters of Prophecy" issue on the 10th anniversary of women priests in the Episcopal Church was still available. I would like to obtain a copy. My original was loaned to a friend and didn't come back.

Ruth A. Meyers
St. Joseph, Mich.

(WITNESS readers take note: "Daughters of Prophecy" contains an article by Bishop-elect Barbara C. Harris — crucifer at the ordinations of the Philadelphia 11 — in which she reflects on the spiritual and prophetic significance of the event. This special issue is rapidly becoming a collector's item. Limited copies available at $1.50 each. —Ed.)

Ranks with 'Nation'

Congratulations on a marvelous magazine. My wife shares THE WITNESS with me. I rank it with *The Nation* in a sane perspective of our world. I am sending a donation to use in any way you choose.

Ernest Gantz
Long Beach, Cal.

No moral validity

I am a very concerned Episcopalian, expelled by the Somoza regime in 1978 because of my active participation in the struggle against that regime, and today actively outspoken against the Communist regime of Ortega and his gang of scoundrels. I am not interested in THE WITNESS, although I had tolerated it up until the recent Convention, when I saw with much shame and sadness that you honored Miguel D'Escoto, who is nothing but an opportunist and a traitor.

For your information the undersigned was not allowed to enter Nicaragua two years ago when I went there to give the last rites to my mother. I was interrogated, humiliated, and expelled within three hours after my arrival, simply because I am one of the thousands of Nicaraguans who are disenchanted with that oppressing regime which is much worse than the Somoza regime.

I am sad for you, because there have been many important issues on which you were brilliant and accurate. In my estimation today you no longer have any moral validity.

The Rev. William Muniz
El Paso, Tex.

Catholic cousin writes

Your magazine is *so fine*. As a Roman Catholic, I'm learning beautiful things about our Episcopal "cousins."

Sister Louise Udovick
St. Paul, Minn.

Torres to San Diego

I write with great joy to let you know that in August, Alejandrina Torres was transferred to the San Diego Metropolitan Correction Center and into its general population. The victory we celebrate is a great one because our struggle for her humane treatment has been long and arduous. Your articles and prayers as well as your letters have helped to lift her spirits in difficult times, so we wish to encourage you to continue writing at

Continued on page 15

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She's female, Black, and powerful

The Rt. Rev. William B. Spofford, retired Bishop of Eastern Oregon, who frequently contributed to THE WITNESS when his father, William Spofford, Sr. was editor and continues that practice, sent us the sermon he preached in Oregon Cascades the day after Barbara C. Harris' historic election as Suffragan Bishop of Massachusetts. Excerpts follow.

On September 24, I received a phone call from my Diocese of Washington informing me that Barbara C. Harris had been elected Suffragan Bishop of my first and interim diocese, Massachusetts, on the eighth ballot. This is, of course, a historic step in the ongoing Reformed and Catholic Church, at least as we have known and experienced it. Although, since we accepted the validity of females being eligible for the diaconate and presbyterate at the Minneapolis General Convention in 1976, we all knew that the logical and inevitable next step was the episcopacy. But when it happens we still have to pause and think of the meaning. In the past several Episcopal elections women have always been nominated and, consistently, have run well.

Now Massachusetts has elected Barbara Harris to be one of its bishops. She is female, she is Black, and she is powerful.

Personally, I rejoice in this call. Having for the past two decades been a member of the House of Bishops and done some of the debating on this particular issue, I rejoice that, at last, we will have a sister-bishop in our brotherly house. When the priesthood was opened to the female gender, I recalled that there are two things priests may do that, in our polity or governance, others may not; they are, to celebrate and to absolve.

Experientially, for me at least, those gifts and actions in life most often came from the females I knew, such as my mother and my wife, than from the males. If that gender did it well, then it seems logical that functionally they had a claim to be about that grace-giving.

By the same token, the role of the episcopate is to manage and govern the household. For, if you take the biblical imagery of Body, A House of Many Rooms, Bread-making, we are talking about those things which were taken care of by my mother and my wife. The male of the species was out making money so that the household could be managed and governed. So it seems to me that the episcopate is, functionally, fitting for the female gender.

This is not to say that there aren't a lot of historic and governance issues to be worked out. But as the House of Bishops welcomes more women from other dioceses into its deliberations and meditations and decisions, I am confident that we will find a rich complementariness that is befitting a God who plans that, in eternity, there will be no differentiation between male and female, Jew and Greek, slave and free. The Body and the Household will be made up of those who know and admire and love God and who are helpers in the Kingdom of such a Body and such a Household. And we are reflecting that, I pray.

Grace from God comes to persons, despite the secondary characteristics they may have. May Sarton, poet and novelist, gives as much grace in her writings as any theologian of our time; the late Black novelist Zora Neale Hurston does the same. How great that the God we can and do know can use all sorts of material and it seems, has never established private reserves in historic creation. So I say rejoice. We welcome our sister, Barbara, and know that she is a forerunner of others. *Laus Deo.*

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Tons of mail hail Bishop-elect Harris

"The purple slippers from Bishop Spong's 81-year- old mother — perhaps that was the most unusual gift. And look at the cards the Sunday School kids at St. Peter's on Cape Cod made for me — one of them drew a tank inside. Then there was my fall from grace, the 'excommunication' notice I received from the Continuing Episcopal Church in Denver, but then that was quickly followed by greetings from Robert Schuler of the Crystal Cathedral. Here, take the folders and see for yourself."

With those words Bishop-elect Barbara C. Harris delivered to THE WITNESS hundreds of letters, cards, and telegrams which had arrived in the first few days after the mass media announced her historic election as first woman bishop in the Anglican Communion.

All this was but a small part of the responses received at the Ambler office, where phones rang incessantly, the post office box was bursting at the seams, and floral delivery trucks were frequent visitors a full two weeks after the news was announced.

Following the outpourings of love and support, a common theme seemed to be "this is the first time the front page of the newspaper — or the evening news — has ever made me cry tears of joy."

And there were common regrets: Would that Mattie Hopkins, Pauli Murray, Jan Pierce, Virginia Ram, Brooke Mosley, and many others had lived to see this day.

The Good News proclaimed on TV, radio and press was followed by literally hundreds of requests for interviews, graciously turned down while the church pursues a quiet, prayerful time to secure the necessary assenting votes to confirm the election. Many communiques to Harris carried clippings from friends who proudly enclosed how the story had played in Peoria . . . Middletown, Tenn., and even the Sandwich Islands.

Whole groups signed their names to some letters: Clergy of the Diocese of Southwestern Virginia; UBE chapters from across the country; students at Virginia Theological Seminary; campus ministers celebrating at Florida State University; General Theological Seminary fans; ecumenical social action representatives in Washington, D.C.

Several cards recalled personal alliances in common cause: "Remember when we picketed at Girard College . . . our struggles as members of ESCRU . . . our mutual concerns with the AFL-CIO in the old days . . . when we demonstrated at Holy Trinity . . . "

Certain cards showed special care in selection. Two Catholic nuns in Oregon and the Rev. Sue Hiatt in Cambridge, Mass. chose the same one: A mouse hauling elephants up a steep hill. Another card cover bore the inscription: "At a Congressional hearing Mother Jones was asked, "Where is your home?" She answered, "My address is like my shoes. It travels with me. I abide where there is a fight against wrong."

A selection of greetings follows. **— Mary Lou Suhor**

* * * * *

On behalf of the Organization of Black Episcopal Seminarians, I would like to express our joy and congratulations at your recent election as bishop. An old African proverb says, *You can judge a nation by how well it treats its women.* In reference to the Anglican community, the true test in the future will be how well it treats its first woman bishop. Nonetheless, it was God who called you, and it will be God who will sustain you on your new journey. — **Simeon E. Newbold, Sr., Convenor, OBES**

As Governor, it is an honor to congratulate you on your historic election as Suffragan Bishop of the Diocese of Massachusetts. I read of a recent sermon in which you took the text from Isaiah: "Behold, I am doing a new thing . . ."

It is this willingness to risk "new things" that empowers your compassion and sense of justice with a special grace worthy of the highest recognition. As a minister, as a writer and as a champion for the deprived and the dispossessed, you have served your church and its community with distinction. I am confident that your ministry will continue to flourish, and I commend you for the spirit of humility which marks your response to this new challenge. — **Robert P. Casey, Governor of Pennsylvania**

We give thanks to Almighty God on the occasion of your election. A solemn, significant and sobering journey lies ahead of you. As you have beautifully noted, the "winds of change" produce different consequences. On the one hand, new challenges and duties emerge. On the other, resistance and controversy result. However, always remember that those whom the Lord truly calls, the Lord also equips and empowers. It should be clear to even the most adamant critic that the election to the episcopacy of a Black female nurtured in Philadelphia and engaged in ministry in North Philadelphia, is "the Lord's doing" and for those who truly know the Lord, "it is marvelous in

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our eyes." Peace, power, love. — **The Rev. Van Bird, Philadelphia**

I wanted to write to you and say how excited and pleased I am over your election to the episcopacy. A friend called me from California on Sunday to comment that the "Goddess energy" must be extremely high in Philadelphia! Know that I wish you well as you journey on and regret that your new role takes you away from here. I would have liked the opportunity to share in ministry with you. — **Bishop Susan M. Morrison, United Methodist Church, Valley Forge, Pa.**

Allow me to express my unbridled delight in seeing another woman, like myself, succeed in a male-oriented field — religion. I'm sure that you and I both have the same roadblocks in our chosen profession.

I wish that God will bless you, and all those who are dear to you. May God be in your life daily, and may you continue in your professional success! Warmly — **Rabbi Chana Timoner, Wallingford, Conn.**

Congratulations from the Women's Ordination Conference and the Women-Church Convergence. Just as your ordinations in Philadelphia and later have had a massive impact on our lives as women in the (dreaded word Roman) Catholic Church, your being a bishop now will have a similar effect. We rejoice with you. We consider you extremely valid, and celebrate with you as you become a role model for us of what a liberating bishop can be. And I know you won't confuse the Roman Catholic Hierarchical Patriarchal Papal powers and principalities with the People of God. Thank you for paving the way for all of us. — **Ruth Fitzpatrick, Fairfax, Va.**

The church will be more whole, more complete, more Christlike with you in Episcopal Orders. Many throughout the world rejoice with you and for the church.

I enclose a gift. In 1976, my mother, who is now 81, four-foot-nine and 75 pounds began knitting purple bedroom shoes for all new bishops. I am bishop #713. Every bishop since 713 has purple clad feet courtesy my mother. She has also done them for the Presiding Bishop, for Canterbury, and Capetown.

She has retired from this task, her eyes having failed. Before retiring, however, I asked her to make a pair for the first woman bishop and I would save them for that happy day. I enclose them from her. You are the last bishop to receive them. She has made about 200 pair and has a scrapbook of letters from bishops. Several years ago the House of Bishops sent her official greetings and thanks. These shoes are designed to keep your feet warm. Others will keep them to the fire. My best. — **The Rt. Rev. John S. Spong, Bishop of Newark**





How refreshing indeed is the breeze, how joyous the moment, and how hopeful the future. The hope and promise you give is substance, not symbol. For all the forgotten, invisible, oppressed and voiceless children of God are rejoicing. Surely you hear their song and see their dance. — **Mary Wostrel, Boston, Mass.**

Thanks be to God! There are many clergy sisters and women seminarians who are absolutely thrilled! As luck would have it, I celebrated and preached in the Church Divinity School of the Pacific chapel on Tuesday. It gave me the opportunity to express my feelings of joy. And I do know, *a luta continua!* — **The Rev. Fran Toy, Berkeley, Cal.**

I first heard about you on National Public Radio and the BBC. I'm writing to tell you how important your election is to me. It gives me a little hope for the

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church, which I sadly miss. When I think of you all alone in the House of Bishops, I know that I could not face what you will face there. I hope God blesses you with courage and compassion beyond your natural means. I hope before you retire you have a dozen sisters in that House, and I hope you live to see a hundred sisters in that House. I hope you get a thousand letters like this.

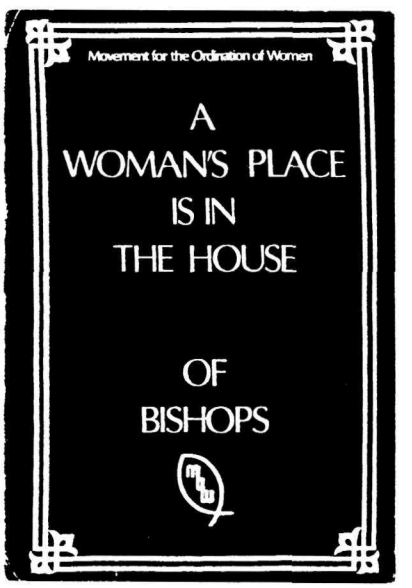
I know you are Black and active in the Civil Rights movement. Please remember that even before you were Black, you were female. When you were only one cell and no color at all, you were a woman. The women of the church and the women of the world need you, Barbara. When times get hard, think of us and know that you have a vast ministry, beyond that of any man including the Pope. You are the only one we have. Don't forget us. — **Amy Davidson, Palo Alto, Cal.**

I doubt that there was ever a failed candidate in an episcopal election who was more elated about the outcome. I am absolutely thrilled about what that means for the church in the world as well as the church in this province. Without reservation, I am your enthusiastic supporter. Though I do not know you well, I cannot help but believe that this election will mean some personal sacrifice to you. I thank you for your willingness to pay the cost, whatever that may be. Thank you for your gift of yourself to the church. With appreciation and admiration. — **The Ven. Denise G. Haines, Archdeacon, Diocese of Newark**

The message by Sojourner Truth on the front of this card —*"I'm not going to die, honey, I'm going home like a shooting star"* — may seem puzzling. I am sending it because it reminds me of something Mattie Hopkins would have said. Home she went, called over the Holy Spirit, and said, "Come over here, sit down, I want to talk to you! You've been doing pretty good so far with Jay Walker, Herb Thompson and Frank Turner. But I've come here to say you'd better do right by Sister Barbara Clementine Harris!"

Holy Spirit said, "I hear you, Mattie. When is the election? Watch me work my show."

You are called to be a bishop in the Church of God for such a time as this — as was Esther's calling. Know that you have a loyal and faithful friend, supporter, and one who has always loved you dearly, in me. — **The Rev. Earl Neil, New York, N.Y.**



Mailgram: We rejoice in your election and send our warmest greetings. — **Movement for the Ordination of Women (MOW) London.**

I found messages on my recorder Saturday evening from Debbie Hines and Diane Pollard about your election. What a glorious victory for our church — the whole Church. Lloyd Casson announced the news at Trinity yesterday and the applause was great. I know that your faith, vision, ability, intellect, integrity, commitment, caring, concern and toughness will serve you well. — **Joyce Phillips Austin, New York, N.Y.**

Just a note so say how honored I have always been to be your friend. You are now creating the footsteps for us and for future generations to walk in. Know always that I am here for you for whatever you may need. You, my sister are held up in love and prayer by people around the world. Love and courage always. — **The Rev. Nan Arrington Peete, Indianapolis, Ind.**

Reading the Los Angeles newspapers Sept. 26, it was a real thrill to see your picture and know that you were the one who had "crashed through the barrier." It was also a thrill to see the expressions on the faces of the women of the parish when they heard we finally had a woman bishop, and she shared (the majority of) their skin color. Another part of the story brings in two of my closest friends, husband and wife UCC ministers who are spending a sabbatical in Wales. An Australian bishop they met, who was at Lambeth, began to lament "the end of the American Episcopal Church." Evidently I had said something to the UCC friends, because their retort to him was "We're sure Barbara wouldn't let that happen." They, too, are WITNESS readers. — **William B. Giles, Pasadena, Cal.**

Just a line, Barbara, to let you know I am a part of the throng celebrating, giving thanks, hoping, and praying. — **Verna Dozier, Washington, D.C.**

What joys we have to look forward to in the days and years ahead. The House of Bishops will, I pray, have made appropriate "accommodations" for you by the time your first meeting arrives. — **Jane Jackson, Oakland, Cal.**

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A Luta Continua– the struggle continues

by Barbara C. Harris



Going the third mile

The ton of encouraging cards, letters and messages that has come to me in the weeks following the Massachusetts Suffragan Bishop election has been both heartwarming and humbling. Greetings have ranged from "Yahoo!" and Hallelujah to rich outpourings of prayerful support.

One arresting letter came from an acquaintance of some years back who has been involved in church renewal over the past two decades. A convert to the ordination of women, he has been able to reconcile two "convictions" — women in ministry and the tradition of the Church — by the recognition "that a profound transformation of our common life together is being wrought by the Holy Spirit . . . and is essentially related to power issues vis-a-vis the Gospel." I quote here excerpts from his letter that put forth a rather unusual proposal:

> "The suggestion that I want to share with you for your prayerful reflection is directly related to this renewing transformation that the Holy Spirit is effecting in the church.
>
> "As an evangelical act of renunciation, decline to be consecrated *at this time* so that a number of other renewing transformations can take place in the episcopates, both Anglican and Roman Catholic/Orthodox. Such an act of renunciation would be the most powerful witness that I can conceive that our whole way of relating to God and to each other needs to change *fundamentally* so that we can be faithful to the Gospel and the relationships that are implicit in the Gospel. It would put the lie to the view that the episcopate is to be a place of status and power, even of political power, and that you are in a self-seeking way desiring such power, Perhaps you could begin to minister in Massachusetts as such a Suffragan Bishop-Elect, faithfully showing forth the priesthood in which you share there in your diocese-elect without yet ordaining or confirming. At any appropriate time in the future the diocese and the Presiding Bishop could proceed to act on your election. Meanwhile, much will be happening throughout the church as the Holy Spirit uses your witness to further the true changing of our hearts and minds, not the least the hearts and minds of bishops of the Anglican Communion about themselves and their ministry.
>
> "Frequently in the history of the church a powerful witness has been made by the saints who either refused ordination or accepted it reluctantly because they saw such ordination as an unacceptable compromise with the powers of this world. I write this to you on the feast of Blessed Francis, the little poor man of Assisi, whose total evangelical renunciation of power continues to bless and transform the world up to our current day. I know that you could do much good for God's Kingdom as Suffragan of Massachusetts; I would prayerfully suggest that God can do even more with you in his service as Suffragan Bishop-Elect."

An interesting way of looking at renewal, I grant you. Frequently, however, it seems that marginalized people are asked to assume additional burdens that the more privileged are seldom askedt o bear.

The poor, for example, are expected to be more grateful for grudging handouts than wealthy people whose lifestyles are subsidized by numerous tax breaks. The working poor are penalized for not being able to pay their bills on time, while non-payment by more affluent persons is presumed to be an "oversight." The oppressed are asked to allow for the accommodation of their oppressors and the list goes on. Even when some go the second mile, as our Lord commanded, those in power demand that they go the third.

I wonder if my acquaintance would pose a similar question to a male bishop-elect or, for that matter other men to whom it has been said, "Friend, come up higher."

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Joint heirs: A modern parable

by David M. Gracie

Refugees from El Salvador who had been interred for eight years in the Mesa Grande camp in Honduras were ready to send another 1200 of their number back to their native country in August. This organized community of refugees invited a delegation of North American religious people to accompany them on their journey home. I was privileged to be a member of that group.

This was the second phase of a return which had begun last year, when 4500 men, women and children went back to the provinces from which they had been driven out in 1979. Over the years, the Salvadoran military, supplied and advised by the United States, had bombed and terrorized peasant villages in order to depopulate large rural areas where the rebels had support. Now, with the Salvadoran government a signatory to international accords allowing the return of the displaced people, this refugee community had decided to risk the consequences of living again in a zone of conflict dominated by a brutal military regime. Their return has been characterized as a non-violent civilian counter-offensive to the depopulation policy of the army.

Those who returned last year are now living in 30 communities in the north of El Salvador. They are reportedly doing well in their reconstruction of village life. Threats, harassment, attempts at forced conscription by the army continue, but the communities have learned how to resist, and they have the ongoing support of churches in El Salvador and of many in the United States. The Going Home Campaign, chaired by Bishop Thomas Gumbleton, Auxiliary Roman Catholic Bishop of Detroit, has been raising money for seeds, for chickens, and for other needs of the returnees. It also organizes visiting delegations like ours. With the eyes of the world upon the refugees and with the presence of international visitors, their safety is measurably increased.

There is a push and a pull in this return. The pull, of course, is the love of the land that is their own. The push comes from conditions of life in a refugee camp — a camp they cannot leave and in which they are subject to whatever the Honduran army may do to them. Within recent weeks a refugee working in a cornfield adjacent to the camp was shot and killed by a Honduran soldier. The first thing we noticed on entering the camp was the slogans painted on the walls of huts, "Soldiers, you are poor too. Do not obey the orders of your commanders." "Military assassins! Stay out of the camp!"

And yet, paradoxically, it is camp life that has provided the opportunity to build the strong sense of community we experienced everywhere. "We are going home richer. We can read now. We read the Bible and know that God doesn't want us to live like this." The manner in which this return was organized and led by the refugees themselves illustrated the strength of their unity.

The caravan that left the camp on Aug. 13 consisted of 36 buses and well over 100 trucks, provided by the United Nations. The lead bus, in which some of us rode, was for the musicians. Four guitarists and one bass player played music of El Salvador and accompanied the songs which had been composed by the community, including the children, for the return. The music alternated with chants, cheering the Second Return of the "refugee people":

Que viva el Segundo Retorno!
Que viva el pueblo refugiado!
Que viva la solidaridad internacional!

All of this was heard back down the line of buses because of a speaker, which it was my job to hold outside a window of the bus.

The other constant sound was the cheeping of chicks in crates at the back of the bus. These people move with their chickens. Amid all the austerity of camp life, which we shared for two nights, I shall remember the best bowl of chicken soup I ever tasted. It was prepared for us by a refugee family and we ate it in their hut, with chickens constantly crossing the mud floor.

The pride of this refugee community was astounding. In the caravan were two symbols of this pride: the lead bus with the music — and the tractor.

When after extended negotiations and a night spent sleeping on the side of the road, the convoy finally crossed the border, it was the blue and white Ford tractor that got the loudest cheers. It drove through the ranks of Salvadoran soldiers, armed with automatic rifles, and beneath the two U.S. Army helicopters which had been circling the convoy. Our tractor against your guns! Our will to farm again in our land against your military strategies!

In Central America a tractor is called a *chapulin*, a grasshopper, because like the little grasshopper it can chew up so much. The sight of that tractor driving across the border immediately inspired members of the Going Home Campaign to raise money for a second *chapulin* for

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the returnees, so there can be one for each of the two villages to which they are going.

This refugee people moved with great pride and negotiated each step of the way its own demands concerning the return. The U.N. was to give each family the exact sum promised them (money to tide them over for the first few weeks at home). Immigration authorities were not to require more forms to be filled out than had already been provided to the U.N. Above all, there was to be no interrogation of members of the community at the border. A slogan on the side of a bus said: *Los criminales deben ser interrogados. No Nosotros.* (Criminals should be interrogated. Not us.)

The refugees insisted on moving as a single unit and on returning to those areas which they themselves had chosen. They also insisted that *we* be allowed to accompany them all the way home and that the members of their families and the church people with supplies of food for them in El Salvador be allowed to join their convoy when they entered the land. The Salvadoran government said no to these last two demands.

Hundreds of supporters inside the country were stopped at a bridge outside San Salvador by a frightening show of military force and prevented from coming to meet the returnees. We were not allowed to cross the border with them.

The refugee leadership had been pressing the demand for our accompaniment, as a measure to insure their safety from military harassment or governmental duplicity. But the government appeared to regard us as a great threat. In the Salvadoran press the military fulminated against *los internacionalistas* and the danger we presented to internal order. The 15 of us were, in fact, a humble crew — a couple of Roman Catholic priests, a nun, a young Lutheran church worker, a Baptist pastor and a rabbi . . . not much of a threat to anyone, we were sure. Yet our presence seemed to work as a bargaining chip, other concessions being made so long as we did not cross the border.

It may well have been our presence, and what was being made of it in the media there, that enabled the refugee leadership to meet face-to-face at the border with high ranking officials of the government of El Salvador. One of the refugee leaders compared it to David meeting Goliath. At the final negotiating session, the U.S. Embassy and the U.N. were present, as well as leaders of the churches of El Salvador. It was those church leaders who assumed the role that we were to have played, after the caravan crossed the border. They promised to accompany, to observe, and to advocate for the safe passage of the refugees.

The young men who composed the *diretiva* (directorate) of the refugee community reminded me of the civil rights leaders of groups in years past in the United States. They consulted with their people and then called the shots. They knew, as our Welfare Rights Organization or Southern Christian Leadership Conference leaders had known, that poor people can only succeed if they are bold and united in their demands — and that they must make demands. Otherwise what they are entitled to will be denied them. International law guarantees their right to return home, so they act on that right. Assistance from the U.N. is their right as refugees, so they insist upon it in the exact amount agreed upon. Now in El Salvador they will assert their right as citizens to participate in the political life of their country, no matter how the ruling forces there may feel about that.

The question I struggled with during this week spent in such surprising company, such extraordinary surroundings, was this: Can we accept the fact that these poor and proud people are joint heirs, *cohererederos*, members of the same body and sharers in the promise in Christ Jesus? It came to me in the refugee camp that the mystery of the Gospel in our day could be expressed by simply substituting the word "poor" for "Gentiles" in Paul's letter to the Ephesians *(Eph. 3:6)*.

Paul announced to his world the hidden mystery that the Gentiles were joint heirs with God's chosen people. What is being announced now to North American Christians, those of us who have inherited most of the world's wealth and believe ourselves to be inheritors of heaven, too, is that we have joint heirs — the poor in Latin America. They come to us with their own vision, their own theology of liberation, and their own programs.

Bishop Medardo Gomez, Lutheran Bishop of El Salvador, was present with us in the refugee caravan. He is known as the bishop of the refugees, his own consecration having taken place in a refugee camp two years ago. In an im-

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Salvadoran refugees wait to cross the border.

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Freedom Quilting Bee puts Possum

Until the late 1960s, the town of Possum Bend was unknown beyond Wilcox County, deep in the Alabama Black Belt. Inhabited mostly by poor, uneducated, politically powerless Blacks who were bossed by White landowners, the tiny tract on the Alabama River had fostered White-dominated agriculture since anyone could remember.

It seemed unlikely that an art form in Possum Bend could attract nationwide attention. But the Black women there were quiltmakers. Since the 1800s, they had picked cotton and pulled cornstalks by day, pieced and quilted by night. They were poverty's daughters, at home in the bleakest of cabins. In gaps between the pine logs they would watch the birds fly by. Lying at night on cornhusk beds they would look up through holes in the roof and see the stars or feel the rain and sometimes, snow.

Their way of life required that six, seven, even 10 quilts cover their bodies until morning. Beauty was not their reason for being. The homespun handiworks were essential to keep warm and ward off sickness. But many of the quilts were indeed beautiful. They emerged with bold colors and strong geometry, in inventive, whimsical designs strangely similar to op art, which was popular in the '60s in New York and other cultural meccas.

But New York was hardly in the consciousness of those female fieldhands who gave their nighttime productions such titles as Bear's Paw, Joseph's Coat, Crow's Feet, Tulip Bulb, Chestnut Bud, Pine Burr, Grandmother's Dream, Tree of Life, Roman Cross, and a full gamut of Stars.

Still, the two worlds merged for a time, and the result was a national renaissance of interest in quilts.

They were trendsetters, these women



Francis X. Walter

of agriculture, who, months earlier, had not even possessed the right to vote. It started on a day in December 1965, when an Episcopal priest, the Rev. Francis X. Walter, got lost in Possum Bend while taking depositions of Blacks who had been harassed by the Whites for participating in civil rights activities.

Dead-ended at the river, he noticed a cabin clothesline arrayed with three of the most enchanting patchwork quilts he had ever seen. Unlike those from his own cultural experience, they were aggressive, angular optical illusions put together with vivid, primary hues. From his car window he recognized those quilts as op art.

A Mobile native, Walter had come home to Alabama from a New Jersey ghetto parish to head the new Selma Inter-religious Project, funded by several denominations to keep alive the spirit of the Selma-to-Montgomery march. Among the groups contributing to the S.I.P. were the Executive Council of the Episcopal Church and the Episcopal Society for Cultural and Racial Unity (ESCRU).

It occurred to Walter while gazing at that clothesline that the Black women of Wilcox County could make money by selling patchworks. It could be a collective effort to enhance pride in themselves and involvement in the civil rights movement. Wanting to meet the maker of those Possum Bend sensations, he got out of his car and walked towards her cabin. From her vantage point, however, he was someone to be feared. After all, when movement activities had reached a local zenith weeks earlier, Whites had fired Black workers, put them off the land, foreclosed on their mortgages, called in their bank loans, and run them out of Wilcox County.

Little wonder, then, that Ora McDaniels, gifted artisan, ran out the back and escaped to the piney woods. Three weeks later, Walter returned, accompanied by a Black woman civil rights worker. It was safe for Mrs. McDaniels to meet with him as along as another Black who knew and trusted his White face was present.

By then, he had found that quiltmaking was common among the Black women, who typically sold their quilts to

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Nancy Callahan is a writer who lives in Montgomery, Ala. Her book, *The Freedom Quilting Bee*, $24.45, was published in 1987 by the University of Alabama Press.

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Bend on the map

by Nancy Callahan

the county's White women at three for $5, the buyer supplying scraps and thread. One of his friends in New York offered to hold an auction there. So Walter acquired $700 from ESCRU, found 70 quilts, and paid $10 for each one. Not much, but $10 was more than the quilters had ever made from the sale of one patchwork, with the chance of additional dollars to come.

The quilts from the Ora McDaniels clothesline were mere introductions to what Walter would see during the first months of 1966, not only in Possum Bend but in Camden, the county seat; Gee's Bend, site of the Roosevelt farm project of the 1930s; and scads of county byways. What he discovered was a vein of art passed along by generations.

Each creation was original. Many were two-toned. Often, black patterns dominated white backgrounds. On others, multi-colored designs were backdropped to black, while the Crazy quilts also used swatches of black.

If a woman had scant material, she tailored her quilts with worn-out blue jeans and shirts. If she lacked one swatch to finish a piecework and the only one available was red, it didn't matter that there was not another piece of red in the quilt. Red was what she had, and completing a quilt for a winter night was more important than wasting money for material to make the quilt artistically correct. Those "mistakes" added a charm that made such quilts all the more aesthetically valuable.

Many of the women rarely had opportunities for education beyond grammar school, but they exhibited a natural understanding of geometry and architecture. Although their lives had been confined to second-class life in the Black Belt, it was as if they had studied at Stonehenge or in Egypt. Among those Tiger Stripes and Stable Stars, the pattern illusions were a challenge to intellect and eye.

Even so, the women were "field-hands," glad to get a $10 bill. Their response to Walter was overwhelming. On March 26, 1966, more than 60 of them organized the Freedom Quilting Bee. Most all had marched with Martin Luther King from Selma to Montgomery. They had spent time in the Camden jail, protesting their inability to vote. Now, they were voting and seeking to fulfill Dr. King's dream for economic independence from Whites.

The quilt prices went from $10 to $15, $20 and $25, $100 and beyond. By the late 1960s, the group had been befriended by promoters from the East, many of whom spent time at the Bee and gave the women instructions on how to make products acceptable to large consumer audiences.

New York interior designer Sister Parish, who had decorated the White House for Jacqueline Kennedy, placed orders with the women for quilted material to embellish some of the most lavish homes in America. *Vogue* editor Diana Vreeland arranged for photographs to be made of the quiltings in the Parish homes for use in her magazine. A trend was set for the patchwork look. All over, grandmothers' quilts were snatched from dusty closets and placed on beds. People



Freedom member Annie Williams at work on one of the quilts.

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everywhere were using quilted material to decorate their homes.

Assignments came to the Bee headquarters from New York department stores: Lord and Taylor, Bonwit Teller, Saks Fifth Avenue, Bloomingdale's. Writers filed stories for *House and Garden*, *The New Yorker*, and *The New York Times*. The faces and fingers of those Wilcox quilters appeared nationally on NBC's Huntley-Brinkley Report.

The women now enjoyed luxuries they had never known: indoor bathrooms, high school graduation rings for their young, new furniture, insulation for their log cabins and college tuition for children whose great-grandparents had been slaves. Also, they were no longer field-hands. Their quilting hours were dictated by the seasons for planting and picking and the spans of sunlight within a given day, but they had evolved as artisans, women of business, executives. They were members of a cooperative, with officers, a manager, and business sessions.

In 1969, with foundation grants and other support, the Bee was able to acquire land to build a central workplace: the Martin Luther King, Jr. Memorial Sewing Center. To survive, the group had to become more commercial, able to produce quilts with specific dimensions and materials and a guaranteed look.



A Lone Star pattern, also called Stable Star, typical of Freedom quilts made in the 1960s.



Freedom's co-manager, Nettie Young, at one of the sewing machines.

Gone were the May Apples and Turn-Arounds and alphabet letters. Gone was much of the original whimsy. But the women knew all too well that feeding their children was the greatest art of all, one that *had* to be preserved.

Today's Freedom Quilting Bee offers products based on a handful of those early renditions — Bear's Paw, Coat of Many Colors, Rainbow, Grandmother's Dream, Grandmother's Choice, and Log Cabin — flawlessly put together in machine-washable polyester.

In 1972, the collective received a contract from Sears to produce corduroy pillow shams. That work has kept the door open. The group also has a longstanding contract with Artisans Cooperative, a handicraft concern in New England. Occasional mail orders continue to drift in, too.

It has been 22 years since Francis Walter saw those confections of Ora McDaniels hanging in the sun. With the demise of the Selma Project in 1972, he went on to other endeavors and is now rector of St. Andrew's Parish, Birmingham. All these years, the Bee's backbone has been its manager, Estelle Witherspoon. Now 72, she finds each day a struggle.

It is romantic, even charming, to moon about the past glories of the Freedom Quilting Bee, but it is necessary to face the fact that quilt sales have declined in competition with quilts made by poor people in other countries who are paid low wages. The Sears work is down. Stores are asking for quilts on consignment, causing the women to wait for payment.

Sweet memories are not enough. In November 1987, Mrs. Witherspoon sent a letter to friends of the Freedom Quilting Bee, asking for an "Emergency Freedom Fund" to maintain the building, sustain members when orders are down, and train the young.

"We believe," she said, "that if we just keep on keeping on, our day will come and the reward for our years of hard work will be the survival of the Freedom Quilting Bee — long after we have gone." TW

The Freedom Quilting Bee may be contacted at Route 1, Box 72, Alberta, AL 36720, telephone: (205) 573-2225.

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Letters . . . *Continued from page 3*

her new address: Alejandrina Torres, #92152-024, 808 Union St., San Diego, CA 92101.

Alejandrina now holds a job in the prison commissary where she comes into contact with other prisoners and prison staff. This is the first time, since her incarceration five years ago, in which she has opportunity for some relative peace. Alejandrina will be detained in San Diego pending appeal. The Bureau of Prisons filed an appeal after Judge Parker's ruling which found that the Lexington Unit violated First Amendment rights of the political prisoners housed within it.

Alejandrina sends her gratitude and love for your concern and prayers in the campaign to shut down the Lexington Control Unit.

Nidza Lopez
Ministry to Prisoners of Conscience
United Church of Christ
Chicago, Ill.

The church's shame

Having chosen to stay away from the Episcopal Church for almost 20 years following my confirmation as a boy, I only recently began going to a progressive Anglo-Catholic church in Philadelphia, St. Mark's. After years of activism in the anti-war, civil rights, and lesbian and gay movements, I've entered a religious arena where gay people are still being thrown to the lions it seems .

Our Diocesan Chancellor, John L. Harrison, Jr., resigned in April after being severely criticized for bidding the church to affirm gay unions. Affirm, notice — not even bless, much less marry. Even this decent gesture roused vindictive opposition from church leaders inspired by the agenda of Episcopalians United.

I distributed a leaflet after services at St. Mark's, written to support Harrison but also to be a gay witness in the church. Invisibility is our worst enemy. This was heartbreakingly obvious once more when I opened a recent issue of *The Episcopalian* to find printed "An open letter on homosexuality." But it was not open at all — it was written by "Name withheld by request." Written, in fact, by a self-described 29-year-old gay male in clear psychic pain, almost praying for the continued condemnation of his sexuality by the church. Making a sad boast, this gay man wrote, "To this day I remain a virgin." This is not Christian freedom, or freely chosen celibacy. The church has sinned against this person's sexuality and spirit.

In the same issue, I found an advertisement reading: "Watch a Magnificent Son rise: Your son can become the man you've always dreamed of if you wisely invest in his education. We brighten futures. St. John's Military Academy." The 29-year-old gay virgin is plainly not the son his father dreamed of, and remains in hiding. Magnanimously, the church allows him to speak in shame out of his closet, while a shining son in uniform is openly displayed in the advertisement.

The "traditionalists" gathering in Episcopalians United may be disgruntled at women priests, but at this late date they can do nothing about that; so they are drawing the line — with a vengeance — at *queers*. Where is the morality of a church that advertises a military academy as a school for Christian manhood, but does everything to break the spirit of a man who is gay? Shame!

Scott Tucker
Philadelphia, Pa.

Slow progress

It was only a small step, but I was encouraged by what the church did at General Convention about greater inclusiveness and acceptance for gay and lesbian persons in the church. Although there was no real change in the status quo, the church has at least made a real commitment to enter into dialogue in the years to come regarding the search that each of us is on in life for "stable, loving and committed relationships and our journey towards wholeness and holiness."

Even though there was an attempt by a vocal minority to limit the discussion of "relationships" to heterosexual marital relationships, the church as a whole was not willing to do this. The fact that we will be discussing other kinds of committed relationships in the months ahead is encouraging to me. But progress remains slow, alas!

Thank you for the wonderful job THE WITNESS does in calling us to seek justice for all persons. You are an encouragement to us all.

John L. Harrison, Jr.
Philadelphia, Pa.

Fond memory of Piccard

THE WITNESS says things that can't be said elsewhere — and can start us thinking. So often living in the world today seems hardly connected with the beautiful and expensive buildings, the beautiful formal service.

I have a fond memory connected to THE WITNESS. I happened to have had a granddaughter graduate from Carleton the day Madame Jeannette Piccard was given an honorary degree, many years ago on a cold, misty morning. I remember still her tiny, straight figure in the academic procession. Then that powerful account of her death appeared in the THE WITNESS! Some of the things we live by. . .

THE WITNESS is always a "lift." Hope you feel it too.

Mrs. Eleanor B. Miles
Madison, Wisc.

Query about bishop

I am a professional historian whose research interests deal with the history of the Episcopal Church. My current project is to write a new biography of Peter Trimble Rowe, who was Bishop of Alaska for nearly five decades. Rowe wrote almost no articles for the church press, published no books and made only very brief notations in his diaries. So I need help from individuals who might either possess, or know of, Rowe letters. I am especially eager to track down any of his surviving children. I would appreciate hearing from anyone willing to share anecdotes, personal reminiscences, correspondence or other documents. Contact: Prof. David M. Dean, Department of History, Frostburg State University, Frostburg, MD 21532.

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Gracie. . .*Continued from page 11*

promptu homily at a service by the side of the road he said: "We are all refugees. We are all strangers." When he said it, I realized that the Bible calls us "strangers or passing travelers on earth" *(Heb. 11:13)*. Can we accept that? Can we share in the inheritance of refugees? How far down the road can we go with them? I was literally asking myself that question on the road to the border. How much of the bombing or the torture or the death threats could we endure?

Then I asked myself a more familiar question: Can my people even conceive of sharing our rich, First World inheritance with the poor who are south of our borders? If they co-inherit — all those dear children running barefoot or in their flip-flops through the mud and the pig refuse of the refugee camps — would we not stand to lose our share? Is there really enough for all of us to live in decency? And if there is enough, could individualistic North Americans abide the thought of being co-inheritors with the masses of humankind? Can we even hear the words of Ephesians as meaning we are members of the same body with them and not feel it as a collectivist threat to our individual rights?

In this North-South context, can we hear the Gospel at all? And if we cannot hear it, how shall we inherit anything?

I put these questions in scriptural terms just as the refugees do. Every page of the Bible spoke to them of their decision to return. The parable of the workers called to the vineyard at different hours of the day who all received the same pay was expounded by a lay delegate of the Word like this: "Some returned last year. Some are returning now. Others, for various reasons, cannot go; but they will come later. No one should feel this to be a cause of division within the community. Whenever you come to work with us in the vineyard you will be entitled to the same reward."

The Rev. Luis Serrano, Episcopal priest from San Salvador, also accompanied the return, along with lay workers from *Diakonia*, the Lutheran-Episcopal-Baptist group that supports refugees in El Salvador. When he preached at a Holy Communion service at which Bishop Gomez was celebrant, he chose as his text the story of the return of the Holy Family from Egypt. It spoke directly to this situation. Rachel was weeping for the children who had died in the slaughters that precipitated the refugees' flight. But, he pointed out, in one important respect, the story of this refugee family is different: They are returning home while Herod is still alive.

They need us to be with them in their return. It must be a joint inheritance.

(WITNESS readers who may wish further information or to make contributions to the resettlement of the refugees may write Going Home/Share Foundation, Box 24 Cardinal Station, Washington, D.C. 20064 (202-635-5540).— Ed.)

Hispanics call U.S. church to action

The flip side of oppression in Central and South America is the suffering which Hispanics experience in the United States, Hispanic Caucus members reminded General Convention in Detroit earlier this year. They issued a call to the church to consider the challenge which the "Rich Man-Lazarus Abyss" represents for the Christian community. Excerpts appear below.

In this Manifesto, we speak to our church both as Hispanics and as Episcopalians: as Hispanics from the perspective of our people, to denounce the injustices suffered by them; as Episcopalians, to challenge our church for a clear and uncompromising option for the poor of this world and of this nation, of which Hispanics are a substantial and growing number. In the midst of suffering, injustice, insecurity, and death that many of our people are experiencing, our message is one of hope because of our faith in the liberating God of the Exodus and of the Resurrection.

• **We are an evident and growing reality.** In 1970 we were approximately 9.1 million; by 1980 we had grown by 61%, to 14.6 million, or 6.4% of the total U.S. population. By the year 2080 we may well be 25% of the population.

We are primarily urban and about two-thirds of us reside in three states: California (31%), Texas (20%) and New York (11%). However, in California we are about 20% of its population; in New Mexico, 37%; in Texas, 21%; and in New York, 9%.

The majority of us were born in this country, or 71% of us on lands which were once ours but which were taken from us, so that today many of us live as strangers in our own land.

Most of us, 75%, use Spanish at home and about 10% do not know English at all.

• **We are the poorest of the poor.** With our sisters and brothers of the Native American and Black communities, many of us belong to the world of the poor in this nation, where we are the poorest among the poor, with 29% under

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the so-called poverty line. In order to survive, 45% of our children have to make use of free lunch provided in the school system and over 18% of our families receive food stamps.

While the overall unemployment rate for others is about 5.7%, ours is about 15%. During the last five years we have experienced a reduction in our per family income. A substantial portion of that income is sent to the countries where many of us come from, to our relatives who live much more desperate lives and without which many would starve to death, and where the economies of our impoverished countries would collapse. Napoleon Duarte of El Salvador knows what we are talking about.

• **We are today's "modern slaves."** Together with the other poor of the world and the growing Third World in this nation, we are victims of a political and economic system built on greed, which produces a few rich and privileged and a mass of poor and deprived, the so-called North-South Divide. We would prefer to call it, in Jesus' own terms, the Rich Man-Lazarus Abyss.

As cheap labor, many of us are today's "modern slaves" whom the recently approved immigration law intends to institutionalize. As migrant workers brought from Puerto Rico in the 1950s and as cheap seasonal labor or *braceros* from Mexico, we joined the ranks of the exploited by a system which maximizes profit and perpetuates unjust structures.

• **We are a people in exile.** Many of us were born here in what is today Arizona, New Mexico, Texas, California, etc. But we are exiles in the very land which was our home and our nation, but no longer is.

Many of us have come here seeking the land of "milk and money" because in our nations to the South, historically poor and exploited, we could no longer subsist or survive.

Others of us came here fleeing the powers of repression, persecution and death, inflicted with the weapons and monies that U.S. taxes have made possible, or because of the wars raging inside our countries by armies trained and supported by this government. Our numbers are growing, not because we want to come and remain here, but rather because the very system of economic exploitation, greed, and political repression forces us to seek a "new heaven and a new earth" and the "life abundant" which Jesus promises to his children.

• **We are a people with a common history, culture and language.** We are a people — *un pueblo* — and as Hispanics we are of diverse nationalities, with diverse cultures and traditions. Therefore, our destiny as Hispanics in the United States is linked to the destiny of our people in Central and South America.

• **We are a growing minority in the life of the church.** As clergy and laity actively engaged at the local, diocesan, national and international level, we are a growing minority and an increasingly significant force in the life of the Episcopal Church in the United States.

• **We are a creative, prophetic, witnessing and serving presence.** We are committed to the renewal and strengthening of the life, work, and mission of the church, making it attentive and responsive to the poor and the dispossessed. We commit ourselves to the development of Hispanic ministries, congregations and forms of life and work which are *for* Hispanics and *of* Hispanics. The challenge before us and before our Episcopal Church is to allow and enable us to develop forms of church life which are owned and ministered by us, including the development of new forms of lay and ordained Hispanic ministers accessible to our people.

We call upon our church to be a prophetic advocate for the rights of our people, especially in the present immigration legislation which is discriminatory and abusive. We urge our church not to become an instrument of the Government, not to harass, search and deport Hispanics or others seeking refuge in this country. We support the establishment of a Commission on Racism for the church. We ask the church to reaffirm its position on affirmative action and urge all program areas of the church and Episcopalians in their respective communities to work towards removing all vestiges of historical, racial, gender, and economic injustice.

We call upon the Episcopal Church to support the development of indigenous people as leaders (lay and clergy) for their own people.

We recommend that the church not participate in or endorse any celebration in 1992 of 500 years of Christianity in the New World because such celebration will be tainted by historic greed and racism.

We ask Episcopalians to support all actions by the church which make clear the rights of human beings to direct their lives free from coercion, intervention and other forms of control, especially by the developed nations.

Finally, we pray that the Hispanic challenge which we face today and in the future will be an occasion for rejoicing as we let the poor and depressed of this country evangelize us. We must believe in the God of exodus and of Jesus Christ!

Note to my representative

I'd never give
one dollar
to the Democrats
to maim or murder
your daughter
even though
her father is a
Republican.

Would you
give my money
to the Contras
to take food or life
or a father
from a Sandinistan toddler?
I'll be watching
your vote
for your answer.

— Emma Blosser Hartzler

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Short Takes

What is God like?

Walking past a Catholic church in Greenwich Village recently, I noticed in its display window a homemade poster on which was neatly lettered a moral tale that began: "The mystic was back from the desert. 'Tell us,' they avidly asked. 'What is God like?'" I recognized the wording as Tony de Mello's. The parable is included in his collection, *The Song of the Bird.*

In that parable, the people so importune the mystic that, against his better judgment, he puts into writing an inadequate formula he hopes will respond to their question and lead them to God, but instead they make of it a rigid doctrine that they impose on others and are even willing to die for. The tale ends: "And the mystic was sad. It might have been better if he had never spoken."

Thomas H. Stahel, S.J.
***America* 12/12/87**

What's your line?

If you keep on saying things are going to be bad, you have a good chance of being a prophet.

Isaac Bashevis Singer

No way up

The broken elevator has become a symbol for the problems of public housing in Chicago. High-rise projects have worked well for senior citizens but very poorly for families with children. Children soil the elevators. Muggers and rapists and gang members trap their victims in them. In the past, when maintenance was at its worst, residents of all ages had to make the long, health-endangering climb up the stairs almost every day, just to go home.

When the Chicago Housing Authority cannot afford its elevators, that is a sure sign that it needs to get rid of buildings that require elevators.

***Chicago Tribune*, 2/5/87**



Sexual discrimination legal in England

The Rev. Nigel Davies is a deacon. To achieve this, he has had to study long and hard and gain a Diploma in Theology.

After 12 months "probation" within the church, he will progress from deacon to priest. As a priest, a lot more doors are open to him; he might even become a bishop, then possibly even an archbishop.

The Rev. Jayne Tyrer is also a deacon, she has also gained a Diploma in Theology. There the similarity ends, because according to the rules of the Church of England a woman may not progress further. A breach of the Equal Opportunities Act?

No, the church is excluded from this Act, making sexual discrimination legal in England today. In a world of women managing directors, consultants and even Prime Ministers, is it fair for the Church of England to keep women in what can only be described as a limited role? The Movement for the Ordination of Women thinks not and is actively striving for change.

The above photo and text is from a leaflet designed for MOW by GGK, a London advertising agency helping to promote MOW's aims. Those wishing to obtain copies for distribution, and to inquire about contributions can write MOW, Napier Hall, Hide Place, Vincent St., London SW1P4NJ, England.

Hard to take

Honest criticism is hard to take, particularly from a relative, a friend, an acquaintance, or a stranger.

Franklin P. Jones

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Racism against Native Americans

A silent apartheid within

by Craig Anderson

Racism is the greatest challenge facing the church. But we must not be tricked into thinking that the struggle against the pernicious evil of institutional racism is limited to apartheid in South Africa. The greater question before us is not how do we support anti-apartheid forces in South Africa, but how will we confront the racism that pervades all human society? Are we prepared to work for a United States and a world where people of every color play an equal part or will we continue to view non-whites as expendable at the mercy of political and economic forces? The struggle against racism is dramatically engaged in South Africa, but it is being fought around the world: in the Middle East, in Southeast Asia, in Central America, even in some parts of this country.

"Apartheid" (meaning "separation" in Afrikaans) is a separation of life and opportunity founded in a legally established system unique to South Africa. Its roots lie in the Dutch and British colonial conquest of Southern Africa that began in 1652. In a country where 16% of the population (White) controls 87% of the land and where 73% of the population (Black) is denied the vote, freedom of speech, freedom of movement, access to adequate education, housing and health care, South Africa is the only nation in the world to deny political rights to the majority of its people simply on the basis of race.

The Rt. Rev. Craig B. Anderson is Episcopal Bishop of South Dakota. A longer version of this article appeared earlier in *The South Dakota Church News.*

Such institutional racism and injustice have given rise to mounting violence over the past several years. Through individual diocesan resolutions and the action of General Convention, the Episcopal Church has joined with other branches of the Anglican Communion and other churches in denouncing apartheid. Direct aid, economic sanctions, prophetic resolutions and ongoing prayer constitute a world-wide ecclesial call to repentance.

Theologically, a more fundamental understanding of apartheid can be found in the way the word itself is pronounced — "apart-hate." Such "apart-hate" born of "apartness" or separation is the root cause of sin. Its opposite, "righteousness," refers to being "in a right or just relationship with one another and God." The call from apart-hate to righteousness is a call to reconciliation mandated by the Gospel.

While apartheid is unique to South Africa, apart-hate, grounded in sin as separation, is found in all cultures and countries that participate in and perpetuate institutional racism. There is a certain sinful irony that attends our protests against apartheid, because we fail to see the ongoing apart-hate within our own community. While not as blatant as in South Africa, institutional racism pervades our culture and church. Perhaps it is easier to recognize the obvious and distant while missing institutional racism in our own backyard. Presiding Bishop Edmond Browning, in a recent address to the Executive Council, locating the problem within our culture and church, said, "The issue of institutional racism keeps coming forward as I travel and meet with church people in this country . . . When I met with the leadership of the National Commission on Indian Work and other representatives of the Native American community, the issue of racism was one of their greatest concerns . . . When I met with members of the Hispanic community in the Southwest, the issue was racism . . .When I met with the Union of Black Episcopalians, the issue was racism . . . I am sure that when I meet with the leadership of the Asian-American community, the issue will be the same."

Institutional racism in the reservation system is experienced by the Native American community in South Dakota. While this system is not as obvious or destructive as South Africa's apartheid system, there are certain similarities. Both Black South Africans and Lakota/Dakota/Nakota people are a "native" population. While the number and percentage of Native Americans is less than 10% of the state's population, this minority group, like Blacks in South Africa, represent the indigenous population of the land. Unlike other minority groups in the United States, the violation of Native American civil rights is more pronounced by the historic and ongoing disregard for treaties made with the Sioux Nation over the past 100 years.

The reservation system has certain parallels with the "Bantustans" of South Africa. Between 1960 and 1982, 3.5 million Blacks were forced to relocate to ten "independent homelands" or Bantustans, which comprise 13% of the land in South Africa. These "independent homelands" are located in areas where the

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land is barren, desolate and economically non-viable. Eroded and infertile, the Bantustans mean hunger for those who live there. With no economic base and unemployment approaching 50% in some areas, Blacks are forced to find employment elsewhere, their movements carefully controlled by pass laws.

Reservations in South Dakota represent a small and shrinking percentage of the state's total land. Like the Bantustans, reservation land is the poorest land in South Dakota and provides no economic base. On most of the nine reservations, unemployment exceeds 80%. While there are no pass laws, leaving the reservations means giving up certain economic, legal and health "rights" guaranteed by long-standing treaties.

Life on the reservation reads like a litany of despair. In addition to unemployment and no economic base, the reservations have the highest rates of infant mortality, teenage suicide, alcoholism and diabetes in the United States. Violence is pervasive within reservation culture and affects almost every family. Such conditions create an ubiquitous depression, born of anger turned inward, which results in a culture of despair.

Defenders of the reservation system would no doubt immediately protest that comparing reservations to Bantustans is overdrawn and unfair. However, the pressure of family, band and tribal loyalties combined with economic pressure result in the reservations becoming rural ghettos. Lakota/Dakota/Nakota people are a people of the land. To leave the land is to abandon one's identity and people. Apart from the people and land there is no identity for Native Americans in South Dakota. Such a spiritual and cultural attachment to the land is difficult for non-Native Americans to understand. Ownership and possession of land are foreign to Lakota culture and spirituality. How can one "own" that which gives rise to life itself?

The reservation system is a silent form of apartheid. There are many layers of the system: The Bureau of Indian Affairs, Indian Health Services, tribal government itself and the paternalism of the churches. It should be remembered that the Episcopal Church, along with other denominations, was "assigned" by the government to help "settle and civilize" the Dakota territory over 100 years ago.

"Silent" apartheid means there is no grand design or systematically conscious attempt to bring about apart-hate. None of the institutions mentioned above *consciously* intend separation or segregation. Autonomy, self-determination, national sovereignty and racial identity are offered as justifications for the reservation system. But how can there be autonomy, sovereignty or self-determination without economic self-determination and equal rights? The church, perhaps the most trusted institution on the reservation, participates unconsciously and subtly in this silent apartheid. The call for increasing indigenous leadership in congregations is met with the *external* and imposed answers of new "creative" forms of "non-stipendiary" ministry. Non-stipendiary ministry assumes an economic base for secular employment. With over 80% unemployment, non-stipendiary forms are hardly creative.

"The reservation system has certain parallels with the 'Bantustans' of South Africa. Like the Bantustans, reservation land is the poorest land in South Dakota and provides no economic base."

In the Diocese of South Dakota, 88 out of the 129 congregations are located on the reservations. There is an average of one priest for every 7.2 congregations. The typical reservation priest can barely sustain a crisis approach to ministry, much less develop new and creative programs. It is hardly surprising that such priests, underpaid and overworked, burn out after a few years. Nor is it surprising that forms of preparation for ordained ministry on the reservation turn out to be inadequate when the leadership of the church is called to enable change, transformation and reconciliation. To understand, let alone address, the problems of extreme poverty, despair and isolation requires a modicum of theological understanding and certain ministerial skills. Rather than requiring the least amount of theological education for such ministry, reservation ministry points to the need for thorough theological training that includes a sensitivity and ability to minister in a Third World environment. Such ministry is called to address and transform the forces and institutions of segregation and apart-hate rather than unintentionally participate in new forms of paternalism and ethnocide.

Contemporary philosophy and theology, as well as the behavioral sciences, yield certain insights into institutional racism. Destructive stereotypes inform institutional policies and programs. Cynical typifications of Native Americans include stereotyping them as lazy, drunken and corrupt. Sentimental typifications make them anachronistic "noble savages" who are fascinating subjects for cultural anthropologists.

The result of such stereotypes is that rather than interacting with Native Americans as people, the church approaches them as "problems" that need to be solved. Treating another human being as a "problem" robs him or her of humanity. The label is confronted rather than the person. Vast amounts of money and programs are generated to fix or solve the problems. External solutions which violate Native American culture are applied, e.g., creating government "cluster housing" or buying a person's dignity cheaply through inadequate enti-

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tlements and subsistence programs. In order to survive, dependency on and manipulation of such programs is the Native American response. Dependency is resented and manipulation becomes a way of life. But the money and programs are short-lived and the litany of despair lengthens.

Within the church, ministry "*to* and *for* the Indians" perpetuates a we-they separation and deepens dependency. Phrases such as "the plight of *our* Native American brothers and sisters in the church" serve to underscore that Native Americans in the church are a "problem to be solved." And yet few in the church know of the plight. Owanah Anderson of the church's National Committee on Indian Work refers to the situation as "an ignorance of ignorance." Few Episcopalians are aware of the plethora of problems that confront persons on the reservation and in the church. The isolation and segregation wrought by "reserving" people further fosters such ignorance of ignorance.

I suspect that most Episcopalians know more about apartheid in South Africa and the 1976 Soweto riots than they do about the ongoing institutional racism on the Pine Ridge Reservation in South Dakota, or the 1973 Wounded Knee occupation. It is interesting to note that it has only been in recent years, through a liberation theology developed in Third World nations, that we are now realizing Native American spirituality, with its emphasis on sharing and giving, may have something important to say to the non-Native American churches. Perhaps Native American values of cooperation, extended family loyalties, wholeness and the centrality of religion in all of life may be elements that could transform and renew the entire church. Native Americans have a significant ministry to non-Native Americans that has yet to be realized. TW

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Anglican Church launches witch-hunt

Things are not jolly in jolly old England nor happy in the land of Oz (aka Australia) these days for gay and lesbian Anglicans. The Church of England and the Anglican Church in Australia have taken actions and made statements so strongly homophobic that they bring uneasy echoes of Puritan witch hunts.

Though the U.S. church was typically timid about homosexual rights at July's General Convention, Episcopalian lesbians and gays saw some modest gains, or at the very least, no further regression. In England and Australia, lesbians and gays are fighting for their identity as Christians.

In Australia, their struggle is critical. The church there is divided into five provinces and 24 dioceses. The Diocese of Sydney is the largest and wealthiest — one out of every four Anglicans lives there. But despite the fact that Sydney is the biggest and most cosmopolitan city in the country, and has a sizable gay and lesbian population, the church there is fiercely homophobic and strongly opposed to women's ordination. It was the Archbishop of Sydney, Donald Robinson, a leading opponent of women's ordination, who presented a resolution at Lambeth calling for an international ban on ordaining women to the episcopate.

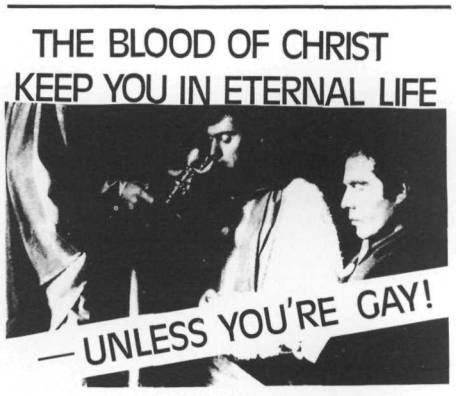
A "special bill" to permit women's ordination to the priesthood was voted down by the Church of Australia's General Synod in August 1987, winning the necessary two-thirds vote among bishops and laity, but losing by five votes in the clerical order.

The campaign against gays and lesbians has been equally as dismal. Though gay and lesbian groups find support or at least no censure in several dioceses, the powerful Diocese of Sydney generally dictates the church's agenda. In 1983, the Diocese of Sydney was asked to consider a motion that said "homosexuality is not a bar to any ministry in this church." It was sent to a special committee, which concluded that "willing homosexuality is sinful. God's wrath rests on it." The report went on to say that "if a Christian brother or sister will not abandon this action after admonitions, his or her fellow Christians must withdraw their Christian fellowship."

Not surprisingly, the committee decided that homosexuality "is a bar to the ordained ministry" — indeed to "every ministry in the name of Christ or within the Church of Christ." The report went on to painstakingly spell out the various church positions that would not be open to gays and lesbians, including organist, lay reader, and sexton.

Not only did the report recommend that homosexuals be denied Holy Communion, Confirmation and Baptism, but stated the prohibitions should include "any person who advocates or promotes homosexual practices or a homosexual lifestyle, even if there is no evidence that he or she personally engages in homosexual acts." The committee's recommendations were in direct conflict with anti-discrimination laws passed by the state of New South Wales, where Sydney is located, but the report noted that churches were exempt from it.

The Diocesan Synod voted to endorse the committee's report. It also established a counseling service specifically design to "cure" gays and lesbians. An anti-gay purge began almost immediately after the vote. The rector of an inner-city parish announced at the annual meeting that he had "disciplined" some gay parishioners by denying them Communion. Four lesbians were forced out of their churches, including one woman with a degenerative disability who was told that her illness was God's punishment for her homosexuality. She had been a member of her parish for seven years.



At the next Synod meeting, Fabian LoSchiavo, a member of AngGays, the gay and lesbian group in Sydney, and Synod delegate, was silenced when he tried to introduce a motion dealing with AIDS. Archbishop Robinson said that though the issue was one the Synod could deal with at some point, LoSchiavo was not a fit person to sponsor such a motion because he "advocated genital contact between people of the same sex."

Despite the best efforts of AngGays to make their plight known, response and support by Anglicans in Australia and internationally has been minimal. The Sydney Diocese is so wealthy and influ-

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against gays by Susan E. Pierce

ential that no other Australian dioceses will oppose it, the same problem which has frustrated the women's ordination movement. Other provinces have taken a position of studied non-intervention.

One of the very few church figures who responded was Paul Moore, Jr., Bishop of New York, who wrote to the General Synod, saying he was "deeply disturbed" by the adoption of the committee report and that barring homosexual people "who are conscientiously being stewards of their sexuality from the life of the Church, it seems to me is directly against what our Lord himself would do."

Things are little better in England. The Lesbian and Gay Christian Movement, after a year-long court battle, was recently evicted from its offices in St. Botolph's Church, London, where LGCM had operated peacefully for 12 years. The court case came upon the heels of an anti-gay campaign launched by a conservative group called Anglican Biblical Witness to Our Nation, and spearheaded by the Rev. Tony Higton of Essex, a leading opponent of gay and lesbian rights. ABWN distributed a pamphlet denouncing gays and lesbians, and circulated an anti-homosexual article from the *London Sunday Mail*.

But the stage had been set for this orgy of gay-bashing by the Thatcher government a few years ago when the Parliament passed Clause 28, which forbade local city councils and other government legislative bodies to give money to any group which "encouraged or promoted" homosexuality. This legislation caused gay and lesbian groups to lose a major source of funding. In November 1987, the General Synod of the Church of England passed a resolution which said "sexual intercourse is an act of total commitment which belongs properly within a permanent marriage relationship . . . homosexual genital acts fall short of this ideal."

Given such an atmosphere, it was not surprising that earlier this year, the Archdeacon of London, with the support of the Rt. Rev. Graham Leonard, Bishop of London, challenged St. Botolph's application for a license to allow LGCM to maintain its offices. The case went to court and the rector of St. Botolph's, the Rev. Malcolm Johnson, was prepared to oppose the eviction along with LGCM. But, according to LGCM General Secretary Richard Kirker, Johnson was subjected to such enormous pressure that a few days before the scheduled hearing, the parish withdrew the application. Kirker said that if the parish had not withdrawn, LGCM might have had a chance to successfully argue its case, even though the group was strapped for funds, while the Archdeacon had access to the Diocese of London's multi-million dollar budget.

"No church will have us," said Kirker, "because of the constant threat of being involved in proceedings and a court case."

International support is important to both LGCM and AngGays. AngGays can be contacted at P.O Box 98, Ensmore, NSW 2042, Australia. LGCM can be reached at BM 6914, London WC1N 3XX, England. TW

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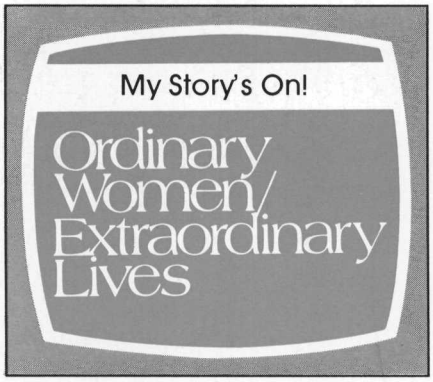
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VOLUME • 71 NUMBER • 12 DECEMBER 1988

THE WITNESS



Superpatriotism
Michael Parenti

Black 'God talk'
Saundra Richardson

Taming of the feminine
Beatrice Pasternak

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Letters

Congrats, Episcopalians!

I'm so glad you stopped the presses in October and put in those glorious photographs of Bishop-elect Barbara Harris and companions, and her Advocate sermon, too!

The Rev. Barbara Harris speaks the truth with a clear voice. She lets no evasion of justice go unchecked. She emerges into the episcopate from the heart of the church's conscience. She has consistently challenged the church to act justly and respond honestly to the needs of the oppressed.

In 1974, Barbara was our courageous co-host with Paul Washington, rector of Church of the Advocate, for the Philadelphia 11 ordinations. Barbara Harris led the way: She carried the cross at the head of the procession, and we followed her into our place in history. Then she followed us.

Now her most significant election as the first woman in the House of Bishops in the Anglican Communion will do two things other than the most obvious. There will be a new presence in the House of Bishops to call it to integrity and compassionate justice. The needs of the laity, of women, and of people of color will be addressed, if not often voiced through Barbara.

And because of her stature as a lay woman and senior warden of the vestry in the Church of the Advocate at the time of the Philadelphia ordinations, her role as bishop draws our ordinations back to the center of institutional church history. It will no longer be possible or expedient for the church officially to regard us and our ordinations as an embarrassment.

Because there will be a Bishop Barbara Harris, I am confident that we will not be forgotten by the future, nor will the values of mutuality, which motivated us to respond to God's and the people's call against all odds. Advocacy, and the incarnational reminder of Christ the Advocate, will be the key reality of this consecration. Congratulations, Episcopalians! Long live the spirit of the Boston Tea Party!

The Rev. Alla Renée Bozarth
Sandy, Ore.

Bishop-elect special gift

For many years THE WITNESS has fed me, encouraged me, and sustained me. And then, to read in the *Boston Globe* that Barbara Harris has been elected as Bishop was a very special gift.

I look forward to her formal election, but most of all, to her leadership and to her continued writings in THE WITNESS.

The Rev. Ben Chavis, Jr. devoted his *Civil Rights Journal* of Oct. 7 to the election. I just want you to know that across denominational lines and within the faith-community there is great joy over Barbara Harris' election.

Charles B. Higgins, Minister
United Church of Christ
Pelham, N.H.

Unhappy with election

There recently appeared a penetrating book entitled *The Episcopal Church in Crisis*. The official Massachusetts diocesan newspaper captioned its review of the book; "Shifting with Society: For better or worse?" On Sept. 24, some 256 clergymen and clergypersons and 250 lay "delegates" met in Boston and voted their answer by electing a woman as suffragan. The next day 2,504,507 American Episcopalians got the score — after eight ballots, one which was nullified on charges of stuffed boxes, and a refusal to make the vote unanimous.

Against seemingly irreconcilable differences at home and abroad, mainstream Anglicans are now hit by an outbreak of passion for change, change with microwave speed. Surely, all dedicated Massachusetts Episcopalians want their new Suffragan Bishop to come from the brightest and best qualified priests in their denomination. To date, their Diocesan Bishop has been unable to choose an Assistant Bishop who would serve but a 2-4 year term. Suffragans have unlimited tenure.

Would Episcopalians in a diocesewide, democratic, secret ballot plebiscite deliberately elect in 1988 a priest with only nine years of service, with virtually no experience in this highly disparate flock, a woman, a black, a divorcee? After reflection, would they select such a person as the best qualified shepherd for this far-ranging, historic diocese?

Marshall W.S. Swan
Rockport, Mass.

Honor withdrawn

During our recent convocation, Berkeley Divinity School at Yale was scheduled to award an honorary Doctor of Divinity degree to the Rt. Rev. Edward MacBurney, Berkeley graduate and recently installed Bishop of the Diocese of Quincy, Ill. At the time our Board of Trustees voted to extend this invitation, we were well aware of Bishop MacBurney's traditionalist stance regarding church doctrine and the ordination of women. However, he made it clear that he had made no commitments not to ordain women.

Recently Bishop MacBurney, along with eight other bishops of the Evangelical and Catholic Mission signed a document which said that if Barbara Harris were consecrated in Massachusetts they would be out of communion with her and withold any recognition of her ordinations or confirmations.

Our Board, our Episcopal faculty, and our Alumni/ae Council agreed unanimously that we could not carry out our intended honor to one who threatened schism if his views were not accepted by the church.

Accordingly, I called Bishop Mac-

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Burney and asked to defer the degree until this matter could be clarified so that we would not be perceived as endorsing his action. He refused to defer on these grounds and I reluctantly withdrew the invitation indefinitely.

Bishop MacBurney, his diocese and some of his supporters have chosen to see this as an act of liberal tyranny against those who hold a minority opinion in the church. Such is not the case, as we were well aware of his opinion when the degree was offered. We believe there is a considerable difference between toleration of dissent and support of a threatened schism.

We have every respect for differing opinions, traditions, and doctrines here at Berkeley/Yale. Certainly the Yale context which produced both William Sloan Coffin and William F. Buckley, can hardly be said to be fostering ideological conformity.

However, we do take the integrity of the church seriously and cannot condone, endorse or honor those who threaten rupture if their views are not heeded. That is a serious tyranny.

James E. Annand, Dean
Berkeley Divinity School at Yale

Language exclusive

I was really astounded at the caption on the cover of the October WITNESS. As a member of the Diocesan Liturgical Commission, I have spent some time this past year in work with the issue of inclusive language. Among the learnings I have had is that to speak of "women priests" is to speak *ex*clusively. Priests are priests.

I presume that the same should hold for bishops. Your caption, however, immediately suggests that there are bishops and there are women bishops. I thought part of the struggle at Detroit was to work away from creating two types of bishops. I thought THE WITNESS had long espoused inclusivity, and so my great surprise at the front cover implication.

I believe you would have avoided the *ex*clusive label had you printed the caption "First woman elected bishop in the Anglican Communion."

The Rev. Andrew N. Jergens
Cincinnati, Ohio

Holy Spirit at work?

Thanks for the most substantive report yet, in any of the church publications this household receives or subscribes to, about — "Lambeth Puts On a New Face" (October WITNESS). Is it just coincidence that Barbara C. Harris, the writer who evidences that kind of understanding is also the person newly elected to the episcopate? Or could it actually be the leading of the Holy Spirit? (I know irony doesn't work well in a letter, but I can't seem to tamp it down.)

Joanna B. Gillespie
East Greenwich, R.I.

Faithful to *her*story

From the silences in Scripture, tradition and history, women are learning that *her*story must be as faithfully raised up and recorded as *his*tory. Women did make *her*story at the 12th Lambeth Conference this year and we thank THE WITNESS for reporting it so sensitively and fully.

In September, you reprinted the Rev. Nan Peete's historic address to the bishops. In October, two pages — written by Barbara Harris — described the official happenings of the Conference; three pages were dedicated to Susan Pierce's perceptive and tender picture of the women's presence there; and then there was the euphoria of Harris' election as Suffragan Bishop of Massachusetts! The first person to sign up to live with us at the Oast, Bishop-elect Harris commuted daily from Wye to Canterbury and we grew to respect her ever more as pressures from the English press mounted nastily.

In her mother's tradition, Pierce captured the extraordinary atmosphere of Canterbury. She created a kaleidoscope of tensions and paradoxes that presented constantly changing glimpses of the many-hued people, bits and pieces of life at Lambeth.

Her metaphor of "weaving the dream" was real; we went to challenge what *is* with a vision of what might be. We were resolved to help shape the church that has shaped us.

Our "marginal" band of weavers has now dispersed carrying with them the words of the noted theologian from Peru, Gustavo Gutierrez, who told the bishops, "Love is possible only among equals." That will be the woof in the mantle that cloaks the earth in the coming decade, for the presence of women at Lambeth, even in the priesthood and episcopate, will be useless unless it transforms the church and brings it fully within the reign of God.

Sally M. Bucklee
Co-chair, Lambeth Presence
Episcopal Women's Caucus

Topped all others

Your September issue topped all other magazines arriving at my home that month. And it had many rivals. Keep surpassing others.

Dr. Fred E. Luchs
Athens, Ohio

Women at Lambeth

Sue Pierce is some kind of wonderful journalist. In her article, "Weaving the dream," she captured the joy and pain of the women's presence at Lambeth so exquisitely. She made me feel as if I had been there physically, not just in spirit. Sue not only looks and walks and talks

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Editorial

ECPC lauds prophetic election

The Episcopal Church Publishing Company, publisher of THE WITNESS magazine, is proud of and rejoices in the historic election of its Executive Director and former Board Member, the Rev. Barbara C. Harris, as Suffragan Bishop of the Diocese of Massachusetts. Her ordination and consecration to the episcopate represent not only a personal achievement for Barbara but also an unprecedented event in the life of the Episcopal Church and the Anglican Communion.

As a woman, a Black person, an experienced, mature and committed Christian, she will bring to the episcopate the same unique gifts and talents that we have been blessed with, and grateful for, over the past several years.

The Episcopal Church Publishing Company has always struggled against the evils of racism, classism, and homophobia in church and society. We strongly affirm that the election of the Rev. Barbara Harris and her ordination and consecration to the episcopate is God's gift to the church at this time in history, fulfilling St. Paul's prophetic proclamation that in Christ "there is neither Jew nor Greek, slave nor free, male nor female." *(Galatians 3:28)*

The Episcopal Church Publishing Company regrets and deplores that organizations of our church such as the Prayer Book Society, Episcopalians United, and the Evangelical and Catholic Mission are using this historic occasion to launch not only a vicious personal attack against Barbara Harris, but also a McCarthy-type smear campaign against her and ECPC. We are proud of our 71-year heritage and the positions for which we stand. We do not apologize for them. In his own time Jesus favored women, the poor, the outcast, the persecuted and oppressed. Barbara Harris epitomizes for us and many in our church these firm commitments to the powerless which are at the heart of the Gospel and the church's faithfulness to the Crucified and Risen One.

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Superpatriotism:

The importance of being number one

by Michael Parenti

As a guest on radio talk shows, I have repeatedly criticized various aspects of U.S. foreign policy. On one such occasion, an irate caller asked me, "Don't you love your country?" Here was someone who questioned my patriotism because I questioned the policies of our leaders. The caller was manifesting a symptom of what might be called "superpatriotism," which is best defined as the willingness to follow our leaders uncritically in their dealings with other nations, especially those that are confrontational and belligerent and involve "national pride."

Whether or not this superpatriotism is the last refuge of scoundrels, as Samuel Johnson might say, it is a highly emotive force that is repeatedly used to discourage critical public discourse. It is time the superpatriots explained what their brand of patriotism is all about. What, for instance, do they mean when they say they love their country? Do they love every region and locale in the United States? Most of us have had direct exposure to few parts of this nation's vast expanse. Who can claim to know and love all of America? Who would find all of its regions and locales loveable? Or perhaps love of country means loving the American people. Here again, even the most gregarious among us knows only a small percentage of the total U.S. population. And, in any case, there are ethnic and racial elements of our population that the more bigoted superpatriots dislike.

Do superpatriots love America for its history and culture? I doubt it, since there is so much about our country's history and culture unknown to them or unappreciated when made known. Furthermore there is a terrible side to our history that is anything but loveable: the extermination of Native American nations; the enslavement of African people; and the aggressive wars against Mexico, Central America, Canada, Spain, the Philippines, Vietnam, and others. Nor might we be all that enamored with certain aspects of our culture, such as the mind-abuse of prime-time television, dispiriting commercialism, corporate greed, ecological desecration, and economic and racial injustice.

In fact, the "America" superpatriots claim to love is neither a geographic totality, nor a vast population, nor a history nor a culture. Their "America" is an *ideological abstraction*, an emotive symbol that can be embodied in other abstract symbols like the flag. Yet, superpatriotism is not totally devoid of content. Its main substance is militarism. Indeed, the more militaristic among us always seem to think they are the more patriotic. Our history's patriotic vignettes are usually military ones: Valley Forge, the Alamo, Gettysburg, the battleship Maine, Pearl Harbor, raising the flag on Iwo Jima, D-Day, the MIA-POWs, and the like.

The commemorations conducted by our leaders during national holidays would be incomplete without the marching troops, weapons displays, martial music, and formations of fighter planes zooming overhead. July 4th fireworks are a benign replication of "the rockets' red glare, the bombs bursting in air," as our national anthem goes.



It seems the love we have for our country rests on some kind of competition with other countries. If we love our country, we have to believe it is better than any other country. The superpatriots will even ask us "Don't you think this is the greatest country in the world?" This is what might be recognized at the "Being Number One" syndrome. I first heard it enunciated in the late '60s by President Richard Nixon, who said, "America is still number one." Never mind that the "still" bespeaks an anxiety that there might be some slippage in our position. What bothered me about Nixon's utterance was the notion that we were in some kind of adversarial relationship with all the other countries in the world and that somehow our greatness or goodness could be measured only in invidious comparison to them.

But what exactly are we number one in? Population? No, China walks away with all the awards in that category. Geographic size? No, the Soviet Union and Canada have more real estate. Steel production and other basic industries? We used to be number one in these but our superpatriotic corporate leaders have taken to abandoning our communities and exporting jobs and industries to cheaper labor markets overseas — which, when you think about it, is not the way for superpatriots to act. Could we possibly be number one in national cuisine? Please. In that category we rank well behind France, China, Japan, Mexico, Italy, Greece, India and others. Trade? I believe the Japanese have outstripped us there, or so it might seem to anyone who bought any durable-use goods in recent years.

Michael Parenti's most recent book, *The Sword and the Dollar: Imperialism, Revolution and the Arms Race* was just published by St. Martin's Press.

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The question remains, what are we number one in? As best I can tell, it gets down to our wealth and military might. These two things qualify us as *numero uno* in the eyes of the superpatriot, who gives little consideration to how our wealth is distributed and used, and in whose interest our military serves at home and abroad. But this view implies that if America were not so great, we would not find it so loveable.

What then of people who come from Luxembourg, for example? Luxembourg can never aspire to be number one. In fact, it must be about number 113. Do people from Luxembourg walk about shamefaced because they rank so low? Do they try to pass themselves off as French? When asked if they love their country, do they mumble, "What's there to love — a few border police, no air force, no navy?"

The superpatriots were exhilarated by the U.S. aggression against Grenada. Ronald Reagan, the Conqueror of Grenada, reflecting on his greatest military victory, hailed the venture as an example of how the United States defends democracy. In fact, Grenada's unemployment rate has quadrupled since it was "liberated from Moscow's yoke" by Reagan. Grenada's native enterprises, development projects, and health and educational projects initiated by the New Jewel Movement have been wiped out. Grenada is once more safe for free market, private capital penetration. The Reagan invasion served notice to the Caribbean nations that they had better not try to develop alternative social orders that go against the multinational corporate way of doing things.

Most superpatriots have given little thought to Grenada's welfare. Nor are they encouraged to do so. They got a vicarious thrill from the spectacle of the most powerful nation in the world stomping on a mini-state of 112,000 souls. It was like the Washington Redskins playing Our Lady of Mercy Junior High School. But this "victory" was perceived by most of the world not as a sign of strength but of weakness, not something glorious but something shameful, a bullying act of political bankruptcy.

The superpatriots never explain what's so important about being number one nor even what it means. In any case, this preoccupation with being number one strikes me as a sign of insecurity, not security. A people who are in touch with the deeper values of social justice and democracy don't get a number-one thrill from stomping on a tiny nation and don't need to lord it over other nations.

Superpatriotic morality is an inversion of individual morality. For the superpatriot, the nation-state is something more than an institution whose function is to protect other social values.

The nation becomes an end in itself, a powerful abstract symbol that claims our ultimate loyalty, a moral entity whose existence and growth are taken as self-justifying. The moral code applied to nationalism does not operate quite the same as the one applied to individuals. Individual morality calls for self-restraint and even self-sacrifice. There are certain things you should not do even if you have the impulse and even if it advances your self-interest (as in "thou shalt not . . .") Individual morality is predicated on the realization that sin (i.e., unjust and harmful behavior towards others) is always within the human potential. To err is human, to sin is all too human. But the nation-state is something more than human — and there lies the power of its appeal.

The heart of the superpatriotic chauvinist ethic is the belief that the nation's existence and its actions are so endowed with virtue as to place it above the commonplace rules of life. As a kind of supreme entity, the nation knows no restrictions other than the limitations of its own desires and power. Hence the most ruthless violence — outrageous to individual morality and unsupportable in civil life — is applauded as heroism when performed in the name of the nation. "Thou shalt not" becomes "Thou shalt do anything by any means necessary if it is in the 'national interest.'"

Who are the superpatriots? They can be found in high and not so high places, in the White House and the local American Legion Post. Superpatriotism is not a product of mass macho psychology, although it appeals to and exploits machismo, often resorting to a John Wayne approach to foreign policy. We have been taught to think of Archie Bunker as the superpatriotic prototype. In fact, Archie is one of its victims, one of its consumers. He pays the taxes that support the empire and he and his children must fight superpatriotic wars.

The most conspicuous pushers of superpatriotism are our top political leaders, publicists, media pundits, institutional heads and corporate leaders. It has been at the heart of Reagan's eight-year propaganda effort. Like the anti-communist ideology, superpatriotism is not a product of mass hysteria though its goal is often to instigate mass hysteria.

If superpatriotism were just a manifestation of a macho psychology, how do we explain the way it is directed toward specific targets, i.e., Cuba, Vietnam, Nicaragua, the USSR, all countries seen as developing social orders which threaten global capitalism? In relation to countries like Guatemala, El Salvador, Chile, Indonesia, South Africa, Israel, South Korea, Zaire — countries that support the interests of multinational capitalism and imperialism — the superpatriots are surprisingly accommodating, supportive, nurturing, passive, and very unmacho.

Superpatriotism blurs the class differences in our society and tries to convince us that we are all in the same boat, rich and poor alike. We are made to believe that we, the people of the United States, have a community of interest with the giant multinationals, the very corporations that at any time might export our jobs and desert our country in pursuit of cheaper labor markets abroad. In truth, on almost every issue we, the people, are not in the same boat with the big financiers and companies. Policy costs are not equally shared, and policy benefits are not equally enjoyed. This was as true of ancient empires as of the ones today. In 1919, the conservative economist Joseph Schumpeter described the imperialism of classical Rome as a policy dominated by "domestic class interests," specifically the "aristocracy of landlords, agricultural entrepreneurs, born of struggle against their own people" whose dominance rested on "control of the state machine." The historian Ernst Badian concludes: "No administration in history has ever devoted itself so wholeheartedly to fleecing its subjects for the private benefit of its ruling class as Rome of the last age of the Republic." He wrote that before the Reagan Administration came into existence.

Seeing the evil done in the name of patriotism, many on the Left — especially during the Vietnam era — attacked the patriotic symbols of our country. They spelled America "Amerikkka." They burned American flags, thereby convincing millions of citizens that they were either maniacs or traitors. They mistakenly blamed America for what was being done in its name by imperialists and militarists.

But the imperialists acted a lot smarter. They legitimated their crimes by wrapping themselves in the flag, conveniently branding all opposition to their policies as attacks against the nation. Today we still hear them label critics of existing policy as the "Hate America crowd."

The anarchistic tendencies of the New Left added fuel to the superpatriotic bonfire. Anarchists see the state as the enemy, rather than the particular policies and class interests of certain states. In a way, anarchists are a mirror image of superpatriots. They elevate the state to an entity that has a moral existence of its own (one that is supremely evil as opposed to the superpatriot's supremely virtuous state). And when they attack the symbols of the state, they play right into the hands of leaders who have always sought to treat ruling class interest as tantamount to the national interest.

In contrast to the superpatriots are the real patriots, those who love their country enough to criticize and improve it. Their patriotism has a social content. They know that democracy is not just the ability to hold elections but to serve and fulfill the basic needs and interests of the *demos*, the people. Real patriots are also internationalists. They feel a special attachment to their own country but not in some competitive way that pits them against other countries. They love people of all countries, seeing them as different representations of the same human family.

Real patriots educate themselves about the history of their country and are not satisfied with the flag-waving promo stuff. They find different things in our history to be proud of, such as the struggle for enfranchisement, the Abolitionist movement, the peace movement, the abolition of child labor, the struggle for collective bargaining, for the eight-hour day, for occupational safety, for racial justice, and for gender equality.

As real patriots, we should start advocating to tax the rich, not the working people. We need to restructure the use of energy to save the environment and our selves. We need more efforts against virulent racism and sexism in training, recruitment, hiring, job evaluation, wages, salaries and personal relationships. We need a national health insurance program for the 35 million Americans who are not covered, and a national health program for everyone.

We also need some relief from the evasive, fatuous, know-it-all anti-communist media pundits and conservative columnists. The airwaves of this country do not belong to the networks; they are the property of the U.S. people.

We need a government that has the capacity to go directly

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Short Takes

We are all mothers

What good is it to me if Mary gave birth to the son of God 1400 years ago and I do not give birth to the child of God in my time and in my culture? We are all meant to be mothers of God. God is always needing to be born

Meister Eckhart
Quoted in *Bread*

USAID pays Obando staff

Nicaraguan Cardinal Miguel Obando Y Bravo pays each of five Washington and Miami-based "consultants" $9,000 monthly from U.S. Agency for International Development Aid (AID) funds, informed sources in Washington charge, saying the money is being drawn from a $10 million grant designed to promote the peace process within Nicaragua.

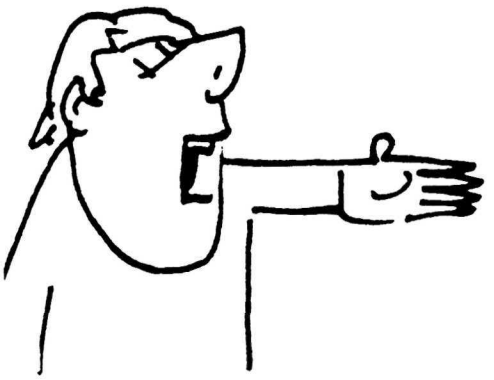
The $10 million in U.S. funds has been congressionally mandated. The AID money flows to the Organization of American States, where Obando and OAS Secretary General Joao Baena Soares are authorized to draw on it to support their monitoring activites as "witnesses" to the Sandinista-contra peace agreement, which went into effect last March. However, in June the contras abandoned the peace process because of their own divisions and anger at the Sandinista government negotiating positions. Since then, a dispute has arisen between Obando and the Nicaraguan government over whether the Obando-Soares Verification Commission has anything to monitor or verify.

***National Catholic Reporter* 11/4/88**

Wall street justice

The richest 1% of Americans averaged $134,513 *more* in real income in 1988 than in 1977.

U.S. Bureau of the Census



"Committed Christians on the right, nominal Christians on the left, and please leave the center free for those who want to leave early."

SCM Movement

Christmas prayer

O Jesus, son of a Hebrew Mother, who yet rejoiced in the faith of a Syrian woman and a Roman soldier, who welcomed the Greeks who sought Thee, and suffered an African to carry Thy cross, help us to bring all races and creeds to the Throne of Thy Heavenly Grace. Amen.

SCM *Movement*
Spring '88

Quote of note

Years ago we fought a war to make the world safe for democracy. In our time, you and I can use our heritage of democracy to make the world safe from war.

Thomas Watson, Jr.
Former U.S. Ambassador to USSR

Bumper sticker

We the unwilling, led by the unqualified, are doing the impossible, for the ungrateful.

Jay K. Longacre

Who controls the newspapers?

According to Ben Bagdikian, author of *The Media Monopoly*, newspapers stand on the threshold of losing their souls to profit-think, a result of growing monopoly concentration in the field and the collapse at many papers of a traditional wall between the business and editorial departments.

Bagdikian says that 29 corporations *now control most major media business*, compared with 50 five years ago. He is surprised by the ever-quickening rise of mega-media, the naivete of journalists about the influence of their owners on the news, the failure of newspaper editors to care about how "mass advertising is changing the form and content of the news itself."

Carlin Romano
***The Philadelphia Inquirer* 7/31/88**

How to stop wife-beating

I continue to retell the story that Helen Keller Oneka told a small group of women at Lambeth. It is about the women from a village in Uganda who stopped wife-beating by giving a woman a whistle. She had been badly beaten by her husband and the women did not expect her to live through another beating. When she blew her whistle the women came running, surrounded and protected her, telling the man, "Oh beat me! No, beat me! Please beat me!" He was dumbfounded. This non-violent action of solidarity freed the women of the village from the age-old sin of wife-beating. Other women in other villages handed out whistles until the whole of Uganda had stopped the practice. We have so much to learn from one another in this story and others; so much the church can learn from us.

Ann Smith
Coordinator for Women's Ministries
Episcopal Church Center

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How Christ liberates the oppressor

Can the Christ of Liberation Theology save White First World men? This is a test of its validity that is of particular interest to me, a White First World male.

As I understand Liberation Theology, we are offered a reading of the Gospels and an account of God's activities in the world which reveal an option for the poor. Jose Miguez Bonino has written, "Although Jesus surely died for all, he also lived especially for some — the poor, the weak, the dispossessed."

Similarly, it is the conviction of Robert McAfee Brown and other liberation theologians that the Gospels, indeed Scripture as a whole, is the account of a "God who takes sides." But our hope and joy is that "Christians can join in throwing off oppression, *for God calls them to join in the struggles.*"

If this is so, where are those of us who by birth, and at least tacit acceptance of the benefits of the social order, going to turn in order to participate in the task of throwing off the oppressions which exist? How shall we share in the salvation of God? Most important, what shall be our motivation to faith?

An essential idea in Liberation Theology is taken from the work of Paulo Freire. It is *conscientization*, which I understand to be the process of recognizing that one is oppressed and realizing that a result of this is that people are warped by oppression. I suggest that what warps the oppressed warps the oppressor. Recovering the authentic self requires liberation, whether one is the oppressed or the oppressor.

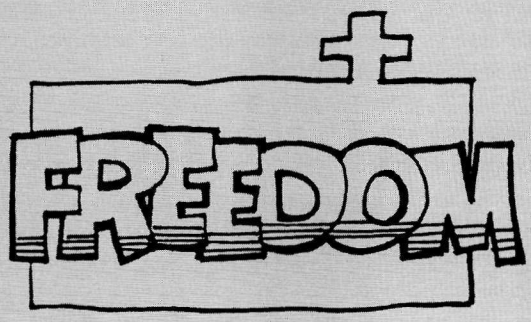
Liberation Theology says the power and impetus to recover one's authentic self comes from God through Christ. It seems to me then that we may rightfully search the Gospels for those incidents and teachings which bring Christ the Liberator to White First World men. For the same unjust structures, systems, and behaviors which have shaped us, which we benefit from and perpetuate, also warp us. We must find where Jesus works to bring forth justice in such a way that both the oppressed and the oppressor go free.

Two passages suggest themselves: the call of Matthew (*Mt. 9:9-13*) and the story of Zaccheus (*Lk. 19:1-10*). I believe these readings reveal that the outcome for these men after meeting Jesus is liberation.

In the call of Matthew, Jesus says simply, "Follow me," and Matthew goes along with him. Later, Jesus is eating, either at Matthew's house as some suggest or elsewhere, in the company of "many tax collectors and sinners." The Pharisees complain to the disciples about this and Jesus responds, "They that are well do not need a physician, but those who are sick." And then adds, quoting Hosea, "Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."

This story suggests to me that while Jesus clearly sees the fault in what Matthew does — tax collectors were considered traitors and were known as thieves — the calling of Matthew was a healing or restoration. By following Jesus, Matthew regains his authentic self, stops oppressing people, and joins the disciples. And, if one understands verse 10 to refer to his house, Matthew's first action is to open his doors to the world and to invite people like himself to meet Jesus. I would argue that we are meant to understand that Matthew and the others, for all their wealth and power, are seen by Jesus as they are — wretched and inauthentic people. Thus, they are prisoners of the oppression they perpetrate, and Jesus finds a way to address them so that they can acknowledge this and seek liberation.

The story of Zaccheus takes this theme of restoration to authentic selfhood further. Jesus is passing through Jericho, and as he goes a crowd gathers. Unable to see Jesus because of his short stature, Zaccheus, a tax collector, climbs a sycamore tree for a better view. Jesus sees him and says, "Zaccheus, make haste and come down; for I must stay at your house today." The crowd objects to all of this, but Jesus does not respond. It is Zaccheus who does so in his famous restitution speech: "Behold, Lord, the half



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by Thomas C.H. Scott

of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it four-fold." To which Jesus replies, "Today salvation has come to this house, since he is also a son of Abraham. For the Son of man came to seek and save the lost."

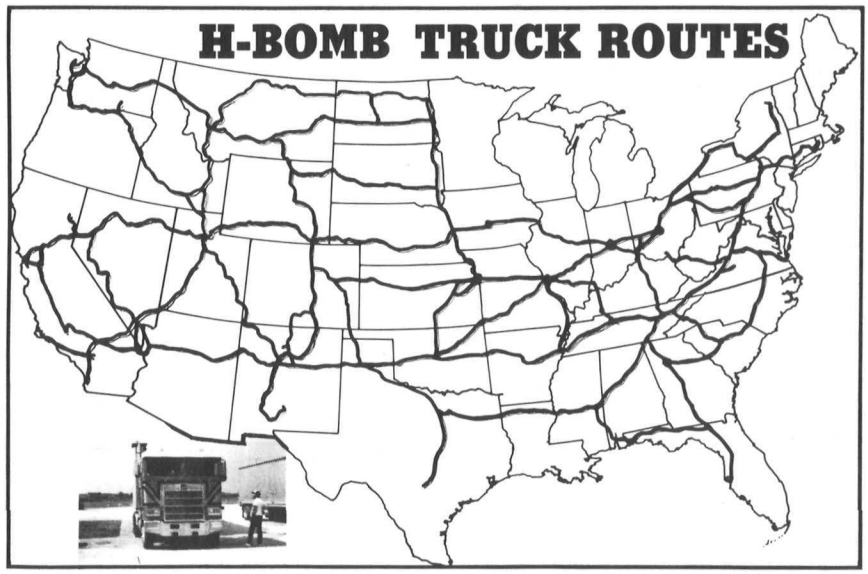
Very simply, Zaccheus does justice, and more, because he received both the mercy of God and the restoration of his true self. The extraordinary efforts Zaccheus made to see Jesus, and the joy with which he greeted Jesus, show what is crucial. An encounter with Jesus transforms a life interiorly, and the matters which separate a person from God and the community become the means for that person to express in word and deed the joy of being liberated.

Zaccheus ends up joyfully acting justly — and that would seem a good operating definition for an oppressor being liberated. The power of God in Christ to reach the depths of a person is also shown here. St. Augustine's description of the human heart is borne out in these stories: "Thou hast made us for thyself, and our hearts are restless 'til they rest in thee."

These passages from Matthew and Luke suggest that Christ motivates and transforms the rich. The power of the Gospel is that it pierces the defenses of oppression raised by diseased spirits so that we know we are known and accepted.

For White First World males, the stories of Matthew and Zaccheus tells us that we are distorted, that we feel the distortion, that we can be free of distortion and help to set others free as well.

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H-Bomb trucks take on new look

The first of a new generation of unmarked, armor-plated tractor trucks which transport nuclear warheads and their ingredients across the United States made its appearance this year. (See photo at right.) The Department of Energy reports that 36 of the new models will be delivered through May of 1989.

At left is the current model. Both are built by the Marmon Motor Company. Convoys log over 5 million miles a year. (Routes, top photo.) The photos were obtained by Glen Milner of Seattle through a Freedom of Information request.

U.S. nuclear weapons are delivered by three principal means: land-based, sea-based, and bombers. The Intercontinental land-based missile force currently consists of 1000 Minuteman missiles armed with 2100 warheads, and 10 MX missiles armed with 100 warheads. Each warhead is more powerful than the one which destroyed Hiroshima. This force is deployed in underground launching sites.

Nukewatch has maps of missile silos in Wyoming, Nebraska, Colorado, Montana, Missouri, North Dakota and South Dakota in postcard form which it distributes to raise public consciousness about the nuclear arms race by calling attention to the deadly "Gods of metal" planted in the soil of mid-America. It also stages frequent non-violent protests at the sites; 14 were arrested at its August demonstration in Bates County, Mo.

For further information, write Nukewatch, 315 W. Gorham St., Madison, WI 53703.

The taming of the feminine

by Beatrice Pasternak

Every year at this time the winter solstice and Christmas are upon us. Soon our parish church will ring out the carols of Christmas with their imagery of the Babe and his Mother. We sing of "offspring of the virgin's womb," "gentle Mary [who] laid her child lowly in a manger," "a virgin mother [who] brings forth God's only Son," and of course, the "round yon virgin" of *Silent Night*. Many of our Christmas cards reflect these same images.

It is also appropriate at this time, when she is so much in our thoughts, to look at the evolution of this Mary from both Eve, the mother of us all, and Mary of Magdala. How can we compare two real women with one who is not? I think the answer lies in the realization that we never speak of "mythological Eve" or "Eve of the biblical creation story"; we call her "Eve" and we consider her to be real. It is in fact our vision of Eve as a reality that has determined the role of women throughout the centuries. We do not remember Sophia/Wisdom who says "When Yahweh created the world, I was there, and I was Yahweh's greatest joy" (*Proverbs 8:23, 27-31*), or the description of her in the act of creation from *Ecclesiasticus 24:3-5*: "I am the word which was spoken by the Most High; it was I who covered the earth like a mist. My dwelling-place was in high heaven; my throne was in a pillar of cloud. Alone I made a circuit of the sky and traversed the depth of the abyss." What might the status of God's female creatures have been in the world's history and cultures if these passages had been given equal weight with those of Genesis?

Eve

With the rise of feminism in society and religion, the basic precepts about Eve have been in great upheaval. Two things become clear: (1) Adam and Eve are created in Genesis by a male-imaged God without help of a feminine co-creator such as those found in almost all the pre-biblical creation stories, and Eve is created twice — once simultaneously and equal to Adam and later and secondarily to be dominated by him. (2) The creation story is full of references to pre-biblical mythology, and in particular Eve and the serpent are meant to say very specific things to those who heard the stories first and understood the early Hebrews' intention of ending goddess worship by their people. Today many of us are having to learn about those other creation stories, and the goddess mythology, in order to understand the true meaning of the Genesis story and to try to find a more equitable place in the scheme of things both for ourselves and for Eve.

As J. A. Phillips points out in his book entirely about her, "The history of Eve begins with the appearance of Yahweh in the place of the Mother of All the Living. This shift of power marks a fundamental change in the relationship between humanity and God, the world and God, the world and humanity, and men and women."

He also notes:

> *In favoring the second account of Eve's creation over the first . . . the early rabbis surmised that each version carried important implications for the religious and social order. If the woman is created simultaneous with the man, she is "perfect" also, and shares equally in the work of lordship. If she is created after him, she is somewhat less than perfect and belongs to the realm over which he exercises lordship. In preferring the second account, then, interpreters prefer an Eve who is religiously, socially, politically, and sexually under the control of her husband.*

But what sin did Eve commit? Surely it was not just eating a forbidden apple. What did the apple represent? Knowledge of what? Many scholars believe it to be sexuality. According to Phillips, "The serpent was regarded, consciously or unconsciously, as a powerful symbol for the connection between evil and sexuality. The original transgression was seen from a very early date as having something to do with sexual awareness. Eve thus becomes the vehicle for the intrusion of lust into the created order."

Another opinion is offered by Elaine Pagels in her new book, *Adam, Eve, and the Serpent*, in which she notes that:

> *The majority of Christians . . . rejected the claim made by radical Christians that the sin of Adam and Eve was sexual — that the forbidden "fruit of the tree of knowledge" conveyed, above all, carnal knowledge. On the contrary, said Clement of Alexandria (c. 180 C.E.), conscious participation in procreation is "cooperation with God in the work of creation." Adam's sin was not sexual indulgence but disobedience; thus Clement agreed with most of his*

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Jewish and Christian contemporaries that the real theme of the story of Adam and Eve is moral freedom and moral responsibility. Its point is to show that we are responsible for the choices we freely make — good or evil — just as Adam was.

The idea of moral freedom has become less associated with Eve and the apple than has the sin of lust and sexuality traditionally attached to the female of the species. Perhaps our male-dominated societies have chosen this interpretation over moral responsibility because the latter would make them, too, responsible for intercourse.

The effect of the interpretations of Eve on the society of the Hebrew/Jewish people down to the time of Jesus can be seen in the status of Mary Magdalene, and then the response to both these women in the form of Mary the Mother of Jesus.

Mary of Magdala

If 10 people were asked what they knew about Mary Magdalene it is a good guess that nine of them would describe her as a prostitute who was a follower of Jesus. They would be half right.

Just for the record, no Gospel writer has described this Mary as a prostitute. In fact, she is never introduced by the Gospel writers. She is simply *there*. The only descriptions of her are found in Mark and Luke. The former describes "Mary of Magdala from whom he had formerly cast out seven devils" (*16:9*), and the latter, "With him were the Twelve and a number of women who had been set free from evil spirits and infirmities: Mary, known as Mary of Magdala, from whom seven devils had come out . . . " (*8:2*).

But it is John (*20:1-18*) who tells us how valued Mary of Magdala was: At the discovery of the empty tomb the (male) disciples leave, but Mary stays on. Then, the Risen Christ appears to her and has a conversation with her, calling her by name. "Mary" he says, and "Rabboni!" she answers. He cautions her, "Do not cling to me, for I have not yet ascended to the Father." And he sends *her*, this woman, this "prostitute," to the (male) disciples with the news.

Surely only someone of real importance to this ministry would be so prominently identified with the first experiences of the Risen Christ in three of the four Gospels. It is clear that when the first generations of Christians told this oral history, they knew who Mary of Magdala was and what part she played in the journey of Jesus. The oral history did not name her as a prostitute because, I suspect, they knew her as a loving and trusted disciple of the Lord. They had no reason or need to discredit her. That came later.

Rosemary Radford Ruether suggests:

The suppression of the role of Mary Magdalene in the official church tradition may have something to do with the desire of the church to assign subordinate and conventional roles to women. Whatever her sexual history, Mary Magdalene is clearly an unconventional woman. Here is an independent woman whose close relations with Jesus are borne out by her faithfulness at the cross and her primacy in the resurrection experience. She represents a role model for women that later church leaders probably preferred to neglect!

Mary Magdalene participated in the ministry of this man who was raised as a Jew, who lived and worked within the Jewish community, and who was a part of as well as responding to the Jewish culture in which he lived. The religion of this culture did not honor women outside the home. It was and is the culture of the Eve in Genesis. It was not possible for a woman to be called an Apostle. It was not possible for a woman to be acknowledged as a leader of this movement. It was possible for the women to prepare the Passover meal, and to be present at it, but they are just outside of the frame of the great paintings of the Last Supper.

It is interesting that historically when men have written about Mary Magdalene they identify her sexuality and downgrade her relationship with Jesus. As women have begun to look at her in a scholarly way, we want to know why she is not more clearly identified as a disciple along with the others who followed Jesus so closely during his earthly ministry.

Mary of Nazareth

Although this Mary entered religious history many generations later, almost everyone ties her to the last vestiges of goddess worship. It is clear that her later position in the Roman Catholic Church was a response to a particular need, just as was the Biblical Creation story generations before.

In his recent TV conversations with Bill Moyers, Joseph Campbell identified Isis with Horus at her breast as:

. . . the antique model for the Madonna. In Egyptian iconography, Isis represents the throne. The Pharaoh sits on the throne, which is Isis, as a child on its mother's lap. And so, when you stand before the Cathedral of Chartres, you will see over one of the portals of the western front an image of the Madonna as the throne upon which the Child Jesus sits and blesses the world as its emperor. That is precisely the image that has come down to us from most ancient Egypt. The early fathers and the early artists took over these images intentionally.

It is my understanding that the early statues of Mary were on sites previously devoted to worship of Isis, and that this was the Church Fathers' way of ending such goddess worship.

In *The Hebrew Goddess,* Raphael Patai tells that at the opening of the

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Council of Ephesus in 431 A.D., Cyril of Alexandria delivered a sermon in which he described Mary as the mother and virgin "through whom the Trinity is glorified and worshiped, the cross of the Savior exalted and honored, through whom heaven triumphs, the angels are made glad, devils driven forth, the tempter overcome, and the fallen creature raised up even to heaven."

The reference to Mary as virgin brings up another of the later church teachings, that of the virgin birth. This is not, however, a new idea in mythology. In his book *The Myth of the Birth of the Hero*, Otto Rank cites a number of virgin births, including that of Kunti who "bore as a virgin the boy Karna, whose father was the sun-god Surya." In a footnote, Rank makes a provocative statement:

> *According to recent investigations, the birth history of Christ is said to have the greatest resemblance with the royal Egyptian myth, over 5,000 years old, which relates the birth of Amenophis III. Here again recurs the divine prophecy of the birth of a son, to the waiting queen, her fertilization by the breath of heavenly fire; the divine cows, which nurse the newborn child; the homage of the kings, and so forth.*

The traditions about Eve, Mary of Magdala, and Mary of Nazareth seem to forever bounce back and forth between mythology, goddess worship, and the traditions of their own time and history.

In *Mary — The Feminine Face of the Church*, Ruether describes a symbol of the "new Eve" applied to Mary, "beginning with the writings of the Christian apologist Justin Martyr, around A.D. 155, and continuing with the works of the church fathers Tertullian and Irenaeus at the end of the century. The new Eve (Mary) embodies believing Israel, obedient to God's will. She parallels Christ, the new Adam."

Ruether goes on to state:

> *Mary, through her "Let it be done to me according to your word" (Luke 1:38), became the first believer. She represents believing Israel and is the link between the Old Israel, is the first member of the new covenant. She depicts the new believing community of people who accept the Word of God, in contrast to the old Eve and her fallen offspring, who rejected God's commandment. Mary is seen as having reversed the evil work of Eve. Through her obedience, she brings forth Jesus through whom the sin of fallen humanity is overcome. Irenaeus, for example, writing about A.D. 185, believed that each of the elements in the history of the Fall had a parallel in the history of salvation, one that overcame and reversed that element. The virgin Eve was misled by an angelic being and disobeyed God, causing the fall of humanity. So the salvation of humanity must come about by a second virgin (Mary) who received a true word from an angel and obediently accepted God's word.*

Ruether outlines the rapidly developing teachings about Mary after the late fourth century, so that "From the fifth century on, feasts of Mary duplicated the high points of the traditional cycle of the year." After some opposition, Mary was named "Mother of God" in A.D. 451, and "The definition of Mary as a mother of God was the opening wedge for her veneration as a substitute mother goddess."

Up to, during and beyond the Middle Ages, various traditions were created and/or built up about Mary. It is appropriate to note Ruether's comment that "by replacing Mary Magdalene with Mary, the mother, as the 'woman who loved him,' the church replaced a dangerously unconventional role model with a conventional role model and relationship."

So both Eve and Mary of Magdala have been replaced with this Mary who is submissive, content with motherhood as a true vocation, not about to ask questions or want a second career, or in any other way challenge the system. In today's world, she would not want to be a Roman Catholic or Church of England priest, or an Episcopal bishop, either. TW

Contrasts

The morning of the first day,
two hundred students
fill the amphitheater.
"There are," says
the geology professor,
"two stories in Genesis.
How can you believe?"
As on Schoodic Point
great black bands
of basalt cut through red granite
with no blurred edges, I believed
in the separation of church
and the state of knowledge.
As igneous through
igneous rock does not mingle,
a scholar must choose,
I thought,
to walk one path, in faith,
or out of it.

But contrast of red and black
carries the eye
from one band to the other.
From heaven,
one might perceive design
as a green stone
crisscrossed with quartz
brings to mind winter branches.
Short-sighted as ourselves,
God's early scribes recorded
two stripes
in an outsized pattern.
Substituting one
consistent story
we miss the wisdom
in their ignorance,
leave half
the double brain dissatisfied,
half the double meanings
unexplored.

Ellen Roberts Young

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A Luta Continua– the struggle continues

by Barbara C. Harris



Thanks for the memories

Four years in a job slot is not a long time. My first professional job lasted a little better than 19 years and my stint in the corporate world ran for 12. Yet even in the short span of four years a lot can happen. And when I add this brief time as executive director of the Episcopal Church Publishing Company into a total 11-year association with its board and THE WITNESS magazine, I get hit with a flood of memories of the people and myriad incidents that have helped to make it such a rich and rewarding experience . . . The commanding figure of former Presiding Bishop John Elbridge Hines immediately comes to mind. "Big John" Hines was chair of the ECPC board when Charlie Ritchie, Helen Seager and I became the first lay people to join several distinguished bishops who constituted the policy-making group of the revived organization. His deep spirituality, clear wisdom, ready wit and humor were an inspiration to us all. More importantly, he kept us focused on our mission and continually challenged us to risk and to dare for the cause of social justice, to lift up issues that frequently raised the hackles of some in the church and to venture into arenas where others found it imprudent or impolitic to walk. It was at John Hines' urging that ECPC established the William Scarlett, William Spofford and Vida Scudder awards to honor folks on the cutting edge of social mission and whose life and ministry exemplify what those three "giants" espoused. The informal dinner at which these awards are presented has, for many, become a high point of the church's triennial General Convention. My 1980 ordination to priesthood took place on the 35th anniversary of John Hines' consecration as bishop. He wrote me then that he could not think of a person with whom he would rather share an ordination date and that goes double for me . . . My years on the ECPC board were marked by friendship and shared ministry with the likes of Bob DeWitt, my former bishop in Pennsylvania and editor of the reactivated WITNESS from 1974 until he retired in 1981; the late J. Brooke Mosley, who was then serving as Assistant Bishop in Pennsylvania; Ben Arnold, former Suffragan of Massachusetts who chaired our group from 1979 to 1981; Coleman McGehee of Michigan, who followed Ben as chair and led us through two General Conventions . . . Those were great days when we seemed to have an embarrassment of riches and were able to assist some groups in the church then struggling to get established . . . Joe Pelham, who heads the Episcopal City Mission in Boston, Sue Hiatt and Carter Heyward, professors at the Episcopal Divinity School in Cambridge, Joan Howarth, now an ACLU attorney and Kwasi Thornell, Canon Missioner at the Washington National Cathedral were valuable contributors to the ECPC board and those friendships have endured over the years . . . We also formed strong bonds with Maria Cueto, Raisa Nemikin, Steven Guerra and other Grand Jury resisters who paid a stiff price with lengthy jail sentences and unusually harsh treatment in federal corrections institutions for refusing to testify on the grounds of conscience . . . Hugh White and Dick Gillett, two ECPC stalwarts, also come to mind. Hugh and Dick doubled in brass as program staffers and WITNESS contributors, working out of Detroit and Los Angeles respectively. They were in the thick of our efforts to aid Maria, Steven, et al and their families and they added the word "secunded" to our lexicon as, on call, they would lend a hand to the Urban Bishops Coalition, Church and Society Network and many other groups working on justice concerns . . . There were fun times too, like the night we rocked the staid College of Preachers on the grounds of the Washington Cathedral with a small but raucous retirement party for Bob DeWitt. When his noisy brood, in company with his wife Bobbie, descended on the place as a surprise to Bob, gaiety suddenly turned to alarm as we thought he might have a coronary. He recovered his composure and we sent him off to Isle Au Haut, Maine, with a parcel of odd gifts including a log splitter, a wind sock and a case of potent potables to help ward off the effects of harsh Maine winters . . . My heart rejoices for the love of two former board members — Chicago educator and church mother Mattie Hopkins, and our long-time treasurer Bob Potter, former chancellor of the Diocese of New York — both of whom died this year. Sadly, I missed the beautiful memorial service for them held during our September board meeting . . . All in all, each of the 11 has been "a very good year" and I wouldn't trade anything for this part of my journey. So long for a while. *A luta continua!*

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Black theology: Living the gospel

Black theology is nothing new. It has always been a given in the Black community. What W. E. B. Dubois, Benjamin Mays and Howard Thurman, for example, wrote about was Black theology — how Blacks viewed God and life. The context of Black theology is the experience and history of Black people — of living and following the way of the cross.

"Nobody told us the road would be easy . . . I don't believe you brought me this far to leave me," are the phrases of a gospel song that echo our everyday life.

Black theology was ignored and not really thought about much until other liberation theologies surfaced. Even today it is not recognized by mainstream Western theology because it does not fit the traditional theological mode. Inclusive language seems to be more important than including Black liturgy, music and historical acknowledgment of the Black experience. And there is more acceptance and inclusion of Latin American liberation theology and feminist theology than Black theology.

Gayraud Wilmore in the introduction to Theo Witvliet's *The Way of the Black Messiah* notes how James Baldwin, Marian Anderson and others won greater acclaim abroad than in the United States. Perhaps that is what is meant by "a prophet is not without honor except in his own country." Will theologians outside of the United States be the ones who take the time to understand and put the stamp of approval on Black Theology before American theologians and churches accept it?

American Black theology and religious experiences were born out of slavery, oppression, and inhuman treatment. Black tradition cannot be evaluated with the same methods as classical tradition. Black theology reflects the unequal treatment Blacks received from others, causing them to seek a God of equality and love. The theology is a reaction to the slave master's preaching and espousing one set of truths at church and another set on the plantation.

Faith in God allowed slaves to withstand torture for the right to be treated human just as Christian martyrs faced their destiny for Christ. The common stamina in both cases was God. Black theology is a theology of liberation that freed Black people from the shackles and bonds of slavery, physically and mentally.

According to Major Jones in *The Color of God*, the Black concept of God is more than an "abstract ontological assumption." The Black Church God talk must be of a living, usable God, who differs from the Euro-American concept of God and intellectual abstractedness. The Black Church God of the here and now identifies with the struggles and trials of Black people. It is an emotional presence that feeds the soul and mind for daily survival. Jones feels the Black religious experience is about "being and becoming more human under God." Black people look toward God to free them from the chains of life, a God who determines their ultimate destiny toward becoming whole.

Black theology parallels other liberation theologies of those who in their struggles and crises turned to God for direction and deliverance. To oppressed persons, God is a mixture of compassion and understanding of all peoples, not just one segment of society. Though we are diverse peoples, there is a richness and fullness in our diversity. God seeks unity through diversity.

Blacks were thought of as less than human and were not included in the Christian way of life that was proclaimed in the White churches. Out of this came a different knowledge and interpretation of Scripture and of God.

About 50 years before Major Jones' book was published, Dr. Benjamin Mays and Joseph Nicholson published a study, *The Negro's Church.* Its interpretation of the Black experience is valid today.

A sign on the outside of an important church in a metropolitan southern city reads thus: "We offer riches to the poorest, friendliness to the friendless, comfort to the sorrowing — a welcome to all. Step in." But every Negro child in that city is aware of the fact that the invitation is not meant for him.

The Negro is not unmindful of the fact that as he elbows his way through the crowded thoroughfare, he must be just a little more careful than most people; and that if he were to do what others would be excused for doing, he would be condemned. He works on the job ever aware that to hold his position he must often go the second mile, do more and take more, and work for less money. He must be an epitome of politeness; and must smile when ordinarily he would frown; must pretend that it is all right when the respect that is habitually given others is deliberately denied him.

Dubois talked of the double consciousness that Blacks lived under in *The Souls*

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from the heart

by Saundra D. Richardson

of Black Folk, his 1903 book. Today Blacks still see the world through two sets of eyes. It is these two visions that create tension, yet foster creativity and perseverance. According to Dubois, the Negro is:

> *. . . gifted with second sight in the American world — a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness — an American, a Negro: two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. He simply wishes to make it possible for a person to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of opportunity closed roughly in his face.*

Vincent Harding in *There is a River* compares the Black struggle for freedom in America to a river. It was a river with strength not on the surface but from the depths: "Thus at its deepest levels the river moves toward a freedom that liberates the whole person and humanizes the entire society, pressing us beyond the boundaries of race, class and nationality that serve temporarily, necessarily, as our organizing, stabilizing bases."

Exodus revealed to Blacks that one day they, too would be delivered. Jesus in the temple *(Luke 4:16-21)* speaks clearly to Blacks in many ways. They felt strongly that indeed the good news was for them, that they were to be set free, and that the eyes of the oppressors were to be opened, though the oppressors felt the message excluded Blacks. Because of this Gospel, they felt more than ever that Jesus came for their sake.

The theology of a God who was with them "through it all" became their sustenance of life. The Black encounter with God is an experience with God who identifies with Black life. In *Jesus and the Disinherited,* Howard Thurman sees Black life paralleling Jesus' life because he belonged to a minority group, the Jews. "Christianity as it was born in the mind of this Jewish teacher and thinker appears as a technique of survival for the oppressed."

However, said Thurman, it has become "a religion of the powerful and the dominant, sometimes used as an instrument of oppression. It cannot be denied that too often the weight of the Christian movement has been on the side of the strong and the powerful against the weak and oppressed — this, despite the Gospel."

James Cone in *God of the Oppressed* remarked, "Blacks do not ask whether Jesus is one with the Father or divine and human. They ask whether Jesus is walking with them, whether they can call him up on the 'telephone of prayer'



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and tell him all about their troubles."

As slaves, Blacks did not have exposure to theological discourses. Blacks did not ask whether God existed but whether God was with them in their struggles. Theologically, said Cone, Blacks "did not devise various philosophical arguments for God's existence, because the God of Black experience was not a metaphysical idea. He was the God of history, the Liberator of the oppressed from bondage. Jesus was not an abstract Word of God, but God's Word made flesh who came to set the prisoner free."

Black theology developed out of an "I am Somebody" feeling in the Black Church. On Sundays, Miss Rosie, the household cook and servant for the oppressor became a choir member, head of the usher board, the deaconess. Mr. Henry, the male servant, was the deacon, usher, trustee, rich baritone singer. By way of the church, Blacks took leading roles, learned to be administrators, business managers, developed musical, reading, praying and preaching talents. After receiving Sunday's spiritual food they returned refreshed on Monday to cleaning, keeping house, yard and children for their White employers. Sunday was a release that gave sustenance for the next week. The scripture reading, singing, preaching, praying, oral tradition, and fellowship formed the creeds of the Black Church.



They expressed what was felt and lived. As Euro-Americans recited their creeds, Blacks could sing with vigor: "I will trust in the Lord; I don't noways feel tired; The Lord is blessing me right now." When someone would sing, "Does Jesus Care?," the emotional response was *yes*. This they knew from their life experiences and the parallels with Exodus. They knew that one day they, too would be delivered.

Perhaps we all need to get back to basics and follow the Master Teacher, "to preach good news to the poor, proclaim release to the captives, recovery of sight to the blind, set at liberty those who are oppressed and proclaim the acceptable year of our Lord."

This is the heart of the Black experience and theology. We will not need to feel inferior because the Black experience will not be thought of as an adjunct. It will be molded into religious teachings, texts and education. Black theologians, clergy, traditions, music, experiences will be as much a part of Church History, Ethics, Theology and other courses and persons as Tillich, Barth, Cranmer, Abelard, and others. Once we can follow in our Lord's footsteps, we will all be able to find fulfillment in an old spiritual which many feel developed out of the Episcopal Church at the time when Eucharist and seating were racially separated at the services. Then without barriers we can truly "break bread, drink wine, and praise God *together* on our knees." TW

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Parenti . . . *Continued from page 8*

into not-for-profit production. If private industry cannot provide for the needs of the people, cannot build homes and hospitals enough for all, then the public sector should do so — not by contracting out to profiteers but by direct production, as during the New Deal when public workers did all sorts of necessary work. They made tents, cots and shoes, and canned food for the poor, a not-for-profit production that created jobs, served human needs, and expanded social income and the tax base.

We need to open up our political system, to have new political parties, not just one party that red-baits and liberal-baits and another that lives in fear of being red-baited and liberal-baited.

We real patriots say along with Albert Camus: "I want to love my country and justice too." We want to spend less time trying to "save" others with our missiles and battleships and more time healing ourselves. This is not just a good and noble ideal; it is a historical necessity. This country does not belong to billionaires and their friends — although they act like it does. America belongs to us, and sooner or later we are going to take it back. TW

The woman healed

(Luke 13:11-17)

The moment was undreamed of —
totally unprepared for —
hardly hoped
since life had seemed to be this way
forever.
In fact, she had come upon
the crowd by accident,
was not among the ones who
cloyingly clung on to him.
Then, it happened: she stood straight.
There were *faces* now in view
instead of earth; arms
in place of feet.
A totally new perspective
for a life beyond.

It did not take
the liberated woman long
to realize that the curing
had its liabilities.
Thanking God,
she saw the challenges ahead.
Erect now,
she would be despised by some
for being like "the rest of men."

Ann Maureen Gallagher

Not Jesus

Christ didn't deal with the Temple merchants; neither did he come around on the sly to talk with them at midnight.

Christ doesn't opt for the lesser of two evils, because the lesser evil hides abominations.

Christ doesn't promote cluster bombs, or say they'll contribute to world peace.

Christ doesn't insist that the best communist is the dead communist; the best fascist, the dead fascist.

Christ didn't give a long sermon before Lazarus' tomb; he wept instead, and God heard him and Lazarus rose from the dead.

Christ didn't become a guerilla willing to eliminate his mother if necessary. Neither did he take money stolen from the poor, deposit it in a Swiss bank account and live off the interest.

Christ dined with rich and poor, but he neither flattered the rich nor became a demagogue to the poor.

Christ never climbed genealogical trees.

Christ never said an easy way for folks to reach heaven and enjoy life everlasting was by murdering them; that's why he never said the death penalty was a good thing.

Christ never looks the other way when they tell him Christians are robbing the public coffers in his name; that in his name they are raping, torturing and slitting throats on the pretext of uncovering the devil's clandestine activities.

Christ never earned a doctorate in prudence; neither did he yearn to appear on TV or do what he did so others would notice him.

Christ multiplied the loaves, but he did not change stones into bread just to gain power in this world, which is what happens in the reign of the Twisted.

Christ was not given the keys to the city of Bethlehem.

Christ didn't die surrounded by his disciples. Instead, it was women who refused to abandon him and accompanied him in his agony, and were the first to see him in his Ressurection — a fact that solemn men forget.

Paz y Justicia
Santiago, Chile
***Latin American Press* 7/7/88**

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Healing the wounds of divorce:

A ceremony for the new family

by Mary Beth Gordon

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How a recently developed interfaith family wedding ceremony is being successfully integrated into traditional wedding rites to emphasize the important role of existing children into the remarriage relationship.

When James Armstrong and Cynthia Manzelli asked the Rev. Peter Stebinger of Christ Episcopal Church to marry them, the Bethany, Conn. priest immediately laid out the ground rules. The couple would have to undergo extensive premarital counseling — even more rigorous than that required of couples contemplating marriage for the first time — because Manzelli was divorced with two children.

As the wedding day approached, Stebinger was satisfied that both Armstrong and Manzelli understood the seriousness of their commitment to each other and Manzelli's adolescent daughters.

The only remaining question was one he asked whenever he presided over a wedding involving children from previous marriages: How could he liturgically acknowledge, in a way that would be meaningful to both the couple and the children, the family nature of remarriage?

Stebinger's answer came from Manzelli, who showed him a newspaper article about a family-oriented wedding ceremony designed to make children an integral part of the marriage celebration. It differs from traditional wedding rites in only one respect: after the newlyweds exchange rings, their children join them at the altar for a special family service. During the five-minute ceremony, the couple place a sterling silver medal — known as the Family Medallion — around the neck of each child as they pledge their love to all the children either spouse brings to the marriage.

"In my opinion, the wedding liturgy should bring together all marriage-related spiritual concerns and hold them before God," says Stebinger.

He agreed to use the Family Medallion ceremony because, through a series of biblical verses and other readings, it affirmed and blessed the new family unit that was being formed through remarriage. Armstrong and Manzelli liked the idea of giving 11-year-old Robyn and 14-year-old Terri the Family Medallions during their wedding because "it would help them understand they were being joined together with Jim and me."

All those participating in the Manzelli/Armstrong wedding say the ceremony far exceeded their expectations. "It was a very emotional moment when Jim and I placed the medals around the girls' necks," Manzelli recalls. "We were all overwhelmed; I don't think there was a dry eye in the church."

To Stebinger, the tears were a symbol of healing. "Divorce is fraught with feelings of disillusionment and fragmentation," he says.

"Before I performed the Family Medallion ceremony, I just thought it would add a nice touch to the wedding. But in

THE FAMILY MEDALLION

The inclusion of a third circle with the two traditional "marriage circles" portrays relationships of three or more... The gold center emphasizes equality and mutual caring. In this respect, the Family Medallion takes on significance not only for the family, but also for the larger society.

Love is always greater than the union of two persons. Its power cannot be limited, for love, as it grows, must *find expression and fulfillment* through active concern for the forgotten, the rejected.

— Roger Coleman



Mary Beth Gordon is a freelance writer from Kansas City, Mo. Her articles have appeared in *Commonweal, Christian Science Monitor,* and the *National Catholic Reporter.*

using it, I was awed by how clearly the presence of God was involved in the creation of this new family."

During the last year, the Family Medallion ceremony has been utilized in a growing number of weddings of all faiths. Both the medallion and its attendant pledge, which can be adapted to any traditional religious wedding service, were developed by the Rev. Roger Coleman, Chaplain of Urban Ministry for the Community Christian Church in Kansas City, Mo.

"I was marrying more and more people who had children from previous marriages," says Coleman. "Most of these couples tried to include any existing younger children in the wedding by having them serve as flower girls or ring bearers. But once these young people walked down the aisle, their role in the wedding ended. I believe the average child comes to the wedding of one of his parents with a great deal excitement and expectation. But as the actual ceremony progresses with the focus entirely on the couple, the child is cut off from the feeling of being part of what is going on. You can see the confusion on the child's face and his or her crying or acting out after the wedding."

Coleman says that in the case of a marriage involving children, there's a lot more going on than simply the union of a man and a woman. "It's the merging of two separate families," he adds. "I spent about a year developing a special wedding ceremony, including the medallion, to recognize in a meaningful way the role of children in this newly created relationship."

Most of the 350-plus guests at the wedding Coleman performed for Christy Surface and Ronnie Williams in Kansas City reported being deeply touched by the presentation of the medallion to Surface's two young sons. "Through the medallion, the guests bore witness that we were getting married as a family," explains Surface.



In an emotional moment, John and Cynthia Armstrong prepare Family Medallions for presentaion to Cynthia's daughters, Terri and Robyn, during the marriage ceremony at Christ Church, Bethany, Ct.

"It's very important in these days and times to involve children in remarriage," she adds. "If you don't, kids will continue to feel insecure because they won't know where they fit in. For example, before we were married, my six-year-old son, Ryan, kept saying 'You and Ronnie are getting married but Andy (Surface's three-year-old son) and I aren't.' But after the wedding, he said, 'Mom, we really did get married as a family.'"

Like Stebinger and other Episcopalian priests, most clergy do not encourage divorce. But with 45% of all U.S. marriages constituting a second or subsequent marriage, there is a growing desire among priests, ministers and rabbis to address the special needs families involved in remarriage.

"I don't like divorce," says the Rev.

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Michael Soppeland, a Lutheran minister who used the Family Medallion ceremony during a wedding he performed this year at St. Olaf Lutheran Church in Ft. Dodge, Iowa. "But you have to be realistic and find a way to bring children into the remarriage family."

According to clergy who have used the medallion, most prefer to make the presentation as outlined in Coleman's ceremony — immediately following the exchange of rings, with modifications for various theological and liturgical considerations.

"The wedding ring symbolizes love and faithfulness," explains Stebinger. "The Family Medallion is a parallel symbol demonstrating that parents and stepparents intend to be faithful to the children brought together by remarriage. It is very easy to work the Family Medallion service into a ceremony as liturgically formal as the Episcopalian wedding."

Additional information about the Family Medallion ceremony can be obtained from the Rev. Roger Coleman, c/o Westport Allen Center, 706 West 42nd St. Kansas City, MO 64111, (816) 753-3886.

Presenting the family medallion

(An appropriate place for acknowledging the importance of children is following the pronouncement of the couple as husband and wife.)

Introduction: Often marriage is viewed as a union of two individuals. In reality, marriage is much broader.

As we give thanks to God for the love which brings _____ and _____ together, so too, we recognize the merging of families here represented and the additional love and responsibility they bring to this relationship.

We are, in fact, all members of one family, of God's family, a relationship established in the New Testament *Letter to James* (adapted from The Living Bible):

And it was a happy day for God
when we received our new lives
through the truth of God's Word, and
we became, as it were, the first
children in God's new family

(Also *Gal. 3:28* may be read and *Mk. 10:13-16* included when younger children are present.)

Presentation of the medallion:

(Child or children may be brought forward by grandparents or others if they are too young to stand with parents during the ceremony.)

As part of the family nature of God's creation we recognize _____ and the significant role he/she/they play(s) in this marriage today celebrated.

_____ and _____ present to _____ this/these Family Medallion(s) created as a symbol of family relationships and in recognition of the potential for a more just and loving world which God presents us through the gift of each child.

(The following may be repeated by the minister or by one or both parents.)

In the placing of this/these medallion(s) we pledge to you, _____, our continuing love and protection even as we surround you now with our arms of support and protection.

(Other comments or readings may be included by the minister.)

Prayer for the family

Creator God, you have made us in your own image, male and female, that together we may live as members of your one family.

As you surround us with never-ending love, strengthen us that we too might reflect your love, becoming ever:

supportive of one another in times of sorrow
forgiving of one another in times of anger,
patient in those moments when we seek to rebuild
out of the pain of broken trusts and shattered dreams.

We give thanks, O Lord, for this family. In your presence we are humbled by the recognition that, today, we face a new future, one which love has unfolded and is unfolding before our very eyes.

May we ever respect the sanctity of this gift.

As you have filled our cup with joy, may we share the strength of our deepening love for each other, including, in ever-widening circles, those who wait without hope and live without love's shelter. Amen.

— Roger Coleman

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Letters . . . *Continued from page 3*

like her very special mother, Jan. She, too, is a superb writer; her words create pictures and capture feelings. Jan Pierce is smiling, I'm sure, not only for daughter Sue but for the reality of what the women's presence at Lambeth became — the solidarity of a sharing community of Anglican men and women from all parts of the Communion.

Marge Christie
Franklin Lake, N.J.

Purple was unisex

We at Virginia Theological Seminary are delighted that Mary Lou Suhor mentioned us in her article about Barbara Harris' election. I write to say that those who wore purple the Monday after her election included both men and women. We are not all of one mind at VTS, but the women at the seminary rejoice and have the firm support of so many of our brothers.

Barbara Hall
Alexandria, Va.

Who was this Jesus?

The raging furor over the sexuality of Jesus in *The Last Temptation of Christ* seems to me to obscure a much more fascinating line of thought provoked by the Kazantzakis novel and the Scorsese film adaptation. The movie has forced me (along with others) as Paul Moore pointed out in the October WITNESS, to think and talk about Jesus in an altogether new way: To try to understand what it really means to assert that Jesus was both fully human and fully divine.

The question of Jesus' self-understanding is enormously fascinating. If you are fully human, from head to toes, inside and out, how divine can you imagine yourself to be before you are rightly considered mad? How sane is someone who asserts, "I will die and I will return in victory"? Willem Dafoe's Jesus is unarguably a manic-depressive, a Jesus of disturbing extremes. When wracked with doubts he appears to be hallucinating; at other times he is too assertive — a Rambo in the temple sequence. When the "rebellion" falls apart Jesus becomes altogether too passive, apparently depressed, virtually paralyzed with indecision.

"It is accomplished" are the last words spoken in the film. There is one more line in the English translation of the novel: "And it was as though he had said: Everything has begun." But the film says little about the Christ of faith. It does not proceed to the resurrection.

I've been left with a host of theological problems. I am unable to believe that the Jesus of history was anything but a whole, healthy human being, assailed by intense doubts from time to time — experiencing a growing sense of mission, fully aware of his place in what we now know as the Old Testament lineage, persuaded that he was preaching his Father's and his fathers' message. But how much beyond that does this construction permit? My faith does not demand total logic — but it does seem to me that if one is going to make a big issue of how fully human Jesus was, one also has an obligation to think through what this means for everything else. If Jesus did not know for sure that he was divine at the institution of the Eucharist, what was he doing? Does it matter? Who has written about this? The consequences of asserting that Jesus was purely divine or at least not an unalloyed human are horrendous.

Ann Orlov
Stowe, Vt.

Chun Yuk Che,
Widow of Leung Bing Ming
and Mother
of the Late Leung Sai Ham,
Requests
the honor of your Contribution
at her Investiture
as a Bag Lady
on the Lawn
of St. John's Cathedral
Garden Road, Central
just after the Christmas Mass.

Sportswear acceptable.
R.S.V.P. optional.

Li Min Hua

Grateful for Dementi

About the September WITNESS: Jean Dementi was a personal friend and we loved her very much. She blessed our house, she ate our food, she read our books and she gave us communion on the patio. She was a great lady and a great priest. If there is such a thing as a real Christian anymore, Jean was it! I wish our church proclaimed saints — she would have to be the Patron Saint of Alaska. Thanks for your coverage of her over the years.

Cal South
San Diego, Cal.

Huzzahs for Lewis

Hurrah for THE WITNESS, hurrah for the Rev. James Lewis and his editorial, "Sacrificing justice for unity" (September issue).

Any initial hope and excitement at General Convention soon vanished when I listened to the sometimes interminable arguments, especially in the House of Bishops, over whether or not babies could/should receive Communion, women could/should be bishops or needed to be replaced by Episcopal Visitors (Will the new order be: deacons, priests, bishops and episcopal visitors?).

At every step of the way Convention seemed to be limiting and circumscribing the furthering of the kingdom and the ministry of the faithful, be they lay or ordained, and the uppermost questions in the mind of the Body were: "What will the press make of this, what will the brethren say at Lambeth and what will be the reaction from the Roman and Orthodox churches?

I came home sad and depressed while all around me bishops and deputations, diocesan and national press and even the secular media celebrated this so-called unity.

I give thanks again for Lewis, who with the lead article of this post-Convention issue stripped away the veneer to reveal what really took place and to remind us that the battle for justice must continue.

Annette Jecker
Vernon, N.J.

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