

Can Clergy Couples Make a Go of It?

Lockwood Hoehl

The Enigmatic God

Carter Heyward

Ultimate Threat To the Cities

Samuel H. Day, Jr.

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS



THE WITNESS

APRIL, 1978
\$1.00



Time for Recommitment

As we reflect on the release of Maria Cueto and Raisa Nemikin from jail after ten and one-half months, it is clearly evident that various sectors of the Church are most deserving of our appreciation for the work and commitment which was manifested during this period of heightened struggle for our companeros in particular and the Hispanic community in general.

Despite the official position of the Church hierarchy since the beginning of this investigation, it became clear to us that many persons within the Episcopal Church recognized that Christ's teaching to minister to the poor and oppressed is not a tenet which is able to be modified according to a prevailing political climate. True mission to the poor and oppressed mandates a commitment which transforms one's personal comfort. Certainly Maria and Raisa have demonstrated this

Maria and Raisa's release is for us a time for rejoicing; however, beyond that, it is a time to re-commit ourselves to continuing our struggle against oppression and repression. Four people still remain in jail in New York. The likelihood of new Grand Juries being empaneled is a distinct possibility. The harassment of the Puerto Rican and Mexicano/Chicano communities continues daily. We cannot allow Maria and Raisa's release to lull us into a false sense of security.

Finally, on behalf of all the companeros, I want to thank THE WITNESS staff, the members of the Church and Society Network, and countless others who have struggled along with us against repression and demonstrated true Christian ethic. Your past and future support is most meaningful to us.

**Peggy Powell, Chairperson
New York Committee
Against Grand Jury Repression**

Witness to 1st Amendment

You are indeed a witness to the faith. In this case, my faith in the First Amendment. Your consistent reporting on the cases of 10 people jailed for their affiliation with an Episcopal Commission which supported legitimate aspirations for self-determination among Hispanic people has been invaluable. The jailing of these people, accused of no crime, is but one important indicator of the political and economic repression which threatens all our civil liberties today. S. 1437, which purports to "reform" the criminal justice system makes a mockery of rights to assemble, speak and petition for redress of grievances. The withdrawal of federal funds for abortions for poor women, well-financed campaigns against the ERA and gay rights, and a reneging on the promises of affirmative action are other danger signals.

THE WITNESS is to be congratulated for recognizing these and other serious threats to the progress towards justice made by churches in the last decade. The magazine renews my faith in the values protected by the First Amendment—freedom of the press, of speech, association and religion. It is most important that churches, especially, recognize the interdependence of all these values. Without one, the others atrophy. And without increasing vigilance by the press, the church and the people, each freedom will be eroded separately until the religious and political dissenters meet in jail.

**Linda Backiel
Grand Jury Project
New York, N.Y.**

Magazine Is 'Silly'

Please stop sending me copies of your silly magazine.

I find my self out of sympathy with the a priori positions THE WITNESS takes on every important issue. That in itself would not necessarily disincite me toward it. Indeed, I enjoy reading cogent presentations by responsible persons holding views different from mine.

What I don't enjoy, and what there is no excuse for, is the disgusting way you engage in irresponsible rhetoric, unconscionable question-begging and other illogic, maudlin sentimentality (in the sense of G.K. Chesterton's phrase "the sentimentality of divorce"), "chronological snobbery" (thanks again, G.K.C.) and other grotesqueries too numerous to list.

The self-satisfied smugness and pontification one finds in your pages are

especially unseemly and incongruous from a publication that dismisses tradition and authority as a matter of policy, wallows in relativism and glibly embraces nouveau anything.

Seldom have I ever seen a narrower, more uncharitable, more doctrinaire and more illiberal publication than THE WITNESS.

**Jan P. Dennis
Naperville, Ill.**

Happy Ending Noted

My article in the March issue describing the Urban Bishops' hearing in Birmingham concluded on a somber note. I reported that following the hearing the Diocesan Council had cut proposed funding for community and mission programs in order to increase diocesan salaries by 10%.

I am happy to report now that the Department of Church and Society was instrumental in a successful last-minute effort that restored some \$30,000 to outreach programs in the budget adopted by the Diocesan Convention. With the cooperation of the bishop and a number of diocesan agency heads, the salary increase was cut back to 8% and other reductions in diocesan expenses made it possible to add \$8,000 to community-oriented urban ministries in the diocese and \$22,000 for the development of a multi-racial church school in Southwest Africa.

The battle still has not been won. But small successes along the way are gratifying.

**William A. Yon
Chelsea, Ala.**

Not for Bruce and Harry

Contra John M. Gessell (February WITNESS), the bishops did clarify the gay issue, in these terms. Practices such as fellatio, cunnilingus, and anal intercourse between persons of the same sex do not represent morally right behavior for followers of Jesus Christ under any circumstances, including a homosexual relationship of deep mutual affection and lasting fidelity.

If the Church ordains Bruce who is sharing Harry's bed, it is giving its official approval to such acts and the example they set.

Fr. Gessell and THE WITNESS still have to show where the Bible, church tradition,

Continued on page 17

THE WITNESS

year; \$1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Morris Arnold, Joan Belknap, Robert L. DeWitt, Lloyd Gressie, Barbara Harris, John Hines, Brooke Mosley, Charles Ritchie, Helen Seager. Copyright 1978 by the Episcopal Church Publishing Company. Printed in U.S.A.

Robert L. DeWitt, Editor; Mary Lou Suhor, Managing Editor; Robert Eckersley, Kay Atwater, Susan Small, Lisa K. Whelan, Hugh C. White Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067. Subscription rates; \$9.00 per

All Hands on Deck

Robert L. DeWitt

In the mid-'40s a Presbyterian pamphlet was issued which pressed the parallel of the church to an army on the move in a strategic campaign. Speaking to the weakness of the church's commitment to its mission, the pamphlet cited the preoccupation of the church with its own internal harmony, its stress on parish calls by the clergy, the growing emphasis on the pastoral care of parishioners. Against this background, the pamphlet questioned the effectiveness of an army whose officers were *chiefly* engaged not in leading the campaign, but in comforting the troops.

That pamphlet was issued over a generation ago. Today many would find the military analogy distasteful. Despite the venerability of the term "the church militant," the glamour of warfare where it did exist has fortunately palled for most people. And, amongst those alive to the ministry of the laity, the allusion to clergy as the "officer elite" in the army of Christ is apt to raise more hackles than allegiance.

Another vivid analogy was suggested some years ago by Bishop Emrich of Detroit, who frequently likened the church to an automobile manufacturer whose building-and-grounds department gained more and more prestige in the life of the company and secured an increasingly large share of the budget, so that the company finally came to pride itself more on its shrubbery than on its production of automobiles.

The suggestion of the Presbyterian pamphlet is that the army would lose the war. The implication of Bishop Emrich's analogy is that the company would soon become bankrupt, and go out of business. The meaning of both parables is this: What happens to a church which is deaf to its call to mission, which loses a sense of its central purpose?

But perhaps we need a new metaphor, because "no amount of oughtness makes an is-ness." The church too easily moralizes, appealing in vain to a nobility of sacrifice which has little attraction for people. Those who feel they already have too many problems of their own are not apt to have the moral energy to be concerned about the problems and needs of others.

We need an image for the mission of the church which expresses the mutuality and interdependence of the people who make up the human enterprise. For example, the analogy of a ship which has sprung a leak speaks more clearly to our times and to our circumstance. To whom is the leak a matter of concern, when all are in the same boat? In the same vein, scripture makes it clear that there is a community of interest amongst all people. The individual who gives for others is helping him or herself. The person who "loses" his or her life shall find it. God's concern is with the whole human enterprise, God's family.

But what clues do we have that God's purposes for the human family will not end in disaster, that they will indeed come to fulfilment? There is, in the message of Easter, a promise of hope in the divine intent to redeem the human enterprise. Not without arrest, not without trial, nor indeed without crucifixion. Yes, surely we have seen God's purposes for human society apparently stalled-out, "arrested." We have seen those purposes confronted, "on trial" before the powers and practices of this world. And the death, the "crucifixion," of the innocent, the helpless, the poor, the wretched of the earth, have been witnessed in our time as in no other. But Easter persists in its message of hope. "Nevertheless," it insists, "God's purpose for the human family shall prevail." ■

The Enigmatic God

by Carter Heyward

We are told that upon completion of "The Hallelujah Chorus," Handel fell to his knees, beside himself, overwhelmed because he had seen God — and the *beauty*, the *power*, the *majesty* of God were extraordinary.

Elie Wiesel, incarcerated in a concentration camp during World War II, tells of having watched a young boy his own age (about 10) being hanged by the Nazi soldiers. As the boy writhed in agony, refusing to give in to the rope, one of the witnesses asked another, "Where is God?" The response was silence. The boy continued to struggle and the man asked again, "Where is God?" Still, silence. Finally, as the boy succumbed, the man asked again, "Where is God?" And his fellow prisoner replied, "God is there. Hanging on the gallows." Wiesel speaks of the *utterly helpless* God.

What of this God, this terrible good, this holy terror, this Father, Son, and Holy Spirit Trinity? This Mother Goddess giving us birth and taking us back again into her womb the earth? This God of many faces, to whom has been ascribed many names? *Who is our God?* I ask believing, to quote one of my students, that "God does not mechanically answer our questions, but rather moves us to ask them." And unless we encounter God honestly — probing, seeking, risking offense — we do not encounter God at all.

In the beginning, long before there was any idea of "God," something stirred. In that cosmic moment pulsating in possibility, God breathed into space, and groaning in passion and pain and hope, gave birth to creation. We cannot remember this easily, for we cannot easily bear to remember the pain and the hope of our own beginning. But it was good.

It was far better than we can imagine. For coming forth from God — in God, with God, by God — (as were all

created things) we were shaped by God, in God's own image, formed in the being of God, daughters and sons of God. We are living reflections of and witnesses to God's own possibility. It was very, very good. For being human meant being *with* God. (To be *without* God would be not to be at all.)

James Weldon Johnson suggests that God created us because God was *lonely*. Various "process" theologians suggest that God created us because God needed us to help God continue to become. It may be that God created us simply because it is the nature of God to create, or that God created us because God, having begun to "come to life" Godself, realized that the only way to experience life would be to share it.

And so we were created in God's own being, to move with God, in God, by God, into the passion and the pain and the wonder of creation.

Long after the dawn of creation, a small group of people in the Middle East began to speak to one another of God. Other people believed that there were many Gods: Gods of rain, of sun, of war, of fertility, vying for supremacy. The people of Israel believed, however, that there is in fact one God who is the creator of all and who has created us in God's own image.

Furthermore, the people of Israel heard God promise them that God was with them on the earth, empowering them to do what it is in the being of God to do: To *LOVE*, to reach out to one another and to creation itself, aware of the worth and value of every created person and thing. God showed the people of Israel that God was/is not a far-distant God, spinning holy wheels off high in the sky, but rather passionately involved in creation, history, and human activity.

Long before Jesus, God made Godself known as One immersed in the affairs of being human. Human history was, in fact, sacred history, the story of God's own being moving in creation itself.

The Rev. Carter Heyward, Assistant Professor of Theology at Episcopal Divinity School, Cambridge, is currently on sabbatical at Union Theological Seminary. The above is excerpted from a sermon she preached recently at Duke University Chapel.

The people of Israel wanted to know more about this God in whose being they were bound up. So Moses spoke to God and asked God what, he, Moses, was to tell the people God's name was. (For the Israelites, there was much in a name; a name was a revelation of a person's true character.)

And God responded. God did not give a long list of credentials or a speech about power, authority, and might. God did not "spell things out," but responded simply, "I AM WHO I AM" (or, in other translations, "I AM WHAT I AM," or "I WILL BE WHAT I WILL BE.")

God could hardly have given a more enigmatic reply, the sort that would be totally unacceptable to most of us, to admissions committees, teachers, or psychiatrists. We would be likely to hear "I am who I am" (in response to "Who are you?") as outrageous, impudent, defiant, disturbed. Certainly evasive. God *was* evasive. Moses could not pin God down. Approaching God in fear and tremor, seeking clarification, we are met with a riddle. *I am who I am.*

What about God is God saying?

Could it be that God is *not* being evasive, but clear, straight-forward and to the point? And that the point is that God *is*, in fact, evasive, elusive, not One to be pinned down, boxed into categories and expectations! God will be what God will be:

God will hang on the gallows.

God will inspire, fill, overwhelm Handel with power and splendor.

God will be battered as a wife, a child, a nigger, a faggot.

God will judge with righteousness, justice, mercy those who batter, burn, sneer, discriminate, or harbor prejudice.

God will have a mastectomy.

God will experience the wonder of giving birth.

God will be handicapped.

God will run the marathon.

God will win.

God will lose.

God will be down and out, suffering, dying.

God will be bursting free, coming to life, for

God will be who God will be.

If this is so, then God is suggesting to the people of Israel and to us that the very minute we think we "have" God, God will surprise us. As we search in fire and earthquaking, God will be in the still small voice. As we listen in silent meditation, God will be shouting protests on the street. God

is warning us that we had best not try to find our security in any well-defined concept or category of what is "Godly" — for the minute we believe we're into God, God is off again and calling us forth into some unknown place.

God is saying something prickly to any of us who believe that our way is God's way — hence the only way. God is alerting us to the fact that God's own growth and movement will not be stunted by our low tolerance for ambiguity and change. God will not be confined to our expectations of who God "ought" to be.

And God surely knows that most of us cannot bear much God. When God says, "I AM WHO I AM," our characteristic response is one of utter denial. We do not easily hear what God is saying. Instead, we opt for the creation of our own idol, one in which we can believe; a god-idol who, as Sister Corita Kent said, is "like a Big Bayer aspirin: Take a little God, and you'll feel better."

But, what if:

In seeking to feel better, we are avoiding God's moving us toward growth?

In seeking God always as light, we are missing God as darkness?

In avoiding change, are we missing God's plea for us to move into the wonder of some unknown possibility?

In perceiving God as our Father, we are refusing to be nurtured at the breast of God our Mother?

In seeing God only in our own colors, shapes, styles, and ways of life, we are blinded to God's presence in others' colors, forms, and ways of being?

In looking for God in the magnanimous, that which is great, we are overlooking God in the most unremarkable places of our own lives?

In running from death, in trying to hold onto life, we are utterly missing the presence and power of God in aging, in letting go, in dying itself, in moving graciously along with God?

In perceiving God always in that which is sacred, holy otherworldly, religious, we are failing to see God in the secular, this world, the office, the home, the classroom, our day-to-day relationships, work and play?

What if, in seeking God always in the Bible, we are missing God in the newspaper?

What if simply to be with God, live with God, know God, love God is enough — in living and in dying?

Might it be that being human is simply *being with God* — and seeking, and finding, God's presence in all reality?

That being alive is both a terror and a wonder, an adventure in living and dying — all with God, in God, in

which terror and death do not lose their sting — but are experienced graciously.

The people of Israel had to struggle with this enigma. Their expectations of a Messiah who was to save the nation, beat down the enemies, rout out the wicked, suggests also Israel's needs, and ours, for a God we can count on to bring us light, life, and victory. I AM WHO I AM is hard to bear.

And Jesus Christ did not come to clarify the enigmatic God, to help us put God into an incarnate box that we can carry around and show off as "God." Jesus did not come to reveal God's power, God's might, God's victory. Rather, Jesus came as one created in God, by God, empowered to move with God, into the pain, the passion, and the wonder of creation itself. Jesus accepted the vocation of being truly human, in the image of an enigmatic God.

In Jesus, we are able to discern a person in whose human being God was made manifest, and a God in whose holy Be-ing human life was lived fully. "Christ" is that way of being in which God and humanity, the creator and the created, the infinite and the finite, are experienced and manifest as One way of being.

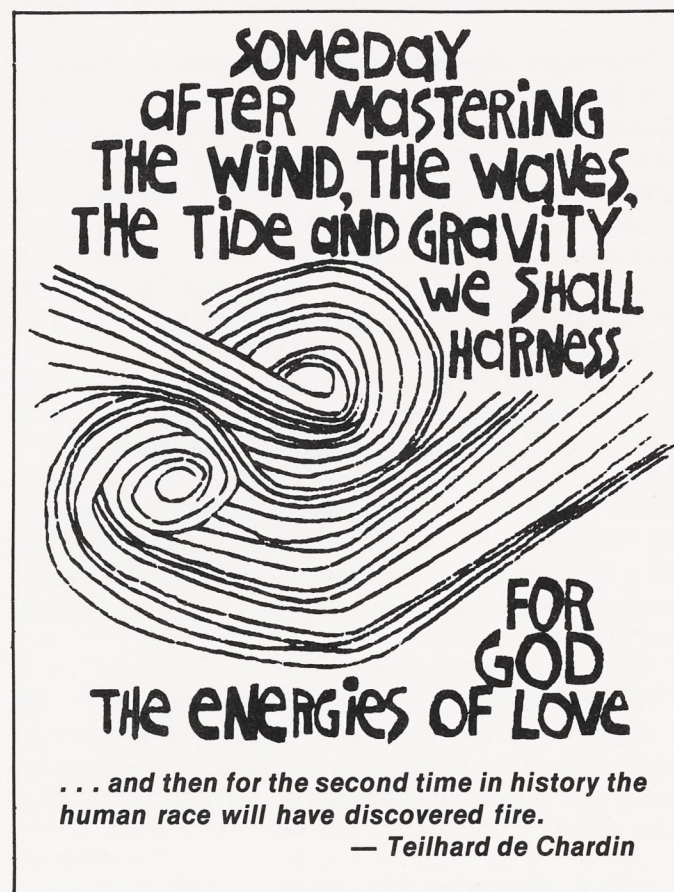
Jesus Christ lived and died to show us what being human is all about. In Jesus, we see what it means to be a daughter or a son of God, to bear God's name; in Jesus, we perceive that being human, in the image of I AM WHO I AM, means simply that *we are who we are!*

As God's namesake, Jesus was who he was, free of all expectations and categories, defiant of any expectation that would stunt his growth as a person of God.

Jesus lived and died allowing himself, by God's grace, the freedom to be himself, regardless of customs, laws, and expectations that he be some other.

The people who wished him to be a political zealot found him to be a person of prayerful spirituality; those who wanted him to be a pious, sweet man discovered they had on their hands an offensive activist. To those who wanted him to be Messiah, he retorted, "Get thee behind me, Satan." And in the presence of those who wanted him to explain himself, he stood silently. The enigmatic God reflected in enigmatic personhood.

When I probe the depths of Jesus Christ, I realize that as Jesus was who he was, so too am I put here by God to be who I am. Jesus could not be who I am. I cannot be who Jesus was. My vocation as a person of God is not to imitate Jesus — not to try to recreate the being of a person who lived in a different world, in a different time, with different life-experiences and possibilities. My vocation as a person of God is to live with God, in God, for God, in my own time, as graciously as I can.



Our business, our birthrights and our beings are in God here now. As such, with individual interests and persuasions, we are together in One Christ: a way of being in which God's Being and human being are experienced as one.

There are four qualities which, I believe are ways of being I AM WHO I AM. No one of the four can stand alone. They are overlapping pieces of a whole cloth, the tapestry of creation itself: Wisdom, Passion, Justice, and Prayer.

- **Wisdom.** Wisdom is a virtue close to the heart of God, we are told in Scripture. Wisdom is the perception of the wholeness of all that is. The wise person, like God, knows that there is more to life than her/his own little world; that there is more to living than pursuing happiness. The wise person will face reality, ambiguity and tension. She/he is able to live into, not flee from, matters of life and death.

Moreover, she will do everything she can to deal creatively, realistically, empathetically, with conviction, in her everyday comings and goings. She is no fool. She is, in the words of St. Matthew, "as wise as a serpent, as innocent as a dove," aware that she is, God with her, put in this

world, here, now, to participate fully in the affairs of this world — loving this world as God does — and using everything at her disposal to work cleverly, carefully, wisely for the good of the whole.

• **Passion.** As wisdom allows us to perceive the breadth of God and of creation, the wholeness of it all, so passion allows us to discern the depth. To be passionately committed, passionately involved, passionately immersed in God, in life itself, is to be involved and immersed in enigma. To experience one's own dying as the boy hangs on the gallows, to realize one's own shortcomings and capacities for wrong-doings when Nixon resigns, to realize the extent to which living involves dying, and to know that to the extent that we are afraid to die, we are afraid to live! In passion, we find our resources, our energy, our courage, our motivation, a way of being human as Jesus was human. In passion, we are aware that we are infused by the Spirit of God. (This is what birth is all about, what creation is, and what baptism signifies.) We are created as Spirited people — holy spirited people.

Immersed in passion, we are aware that the Book of Common Prayer (even the new one!) misses the point when it says, "Christ has died, Christ is risen, Christ will come again." In fact, *Christ is dying, Christ is rising, Christ is here again!* And the wise passionate person will know that Christ has as much to do with the secular arenas of our lives as the sacred; as much to do with the profane as with the holy; as much to do with the sexual, the political, the social, as with the spiritual. The passionate person who is wise will realize that God is just as present in the kitchen, the classroom, the hospital, the prison, the bed, as in church. The passionate person is one who can cut through to the heart of the matter whatever the occasion, and discover God.

• **Justice.** Suppose Jesus' friends had advised him to speak only of God and to stay out of religious and secular politics. Suppose they had warned him not to offend people. What do you suppose he'd have said? The Bible as a whole speaks of justice as "right-relationship" between and among people. Justice presupposes community as fundamental to human life with God. In justice, there is no such thing as a person living simply for him/herself. I am suspect of anyone who tells me she or he has "found the Lord," or been "converted to Christ," or is "committed to Jesus" if that person is not passionately committed to justice for *all* people . . . black, yellow, red, white; poor, rich; straight, gay; sophisticated, simple; well-educated, poorly-educated; sick, healthy; male and female.

Some years ago, yearning for justice, I was saddened and angered by White governors blocking the doors to schools

and universities to prevent Black people from entering. Today, although the racial crisis in this country is far from resolved, other issues cry out for justice. And I am fired up by, and compelled to call to account, state legislators who willingly put their own re-election, economic interests, and their own insecurities above clearly and simply affirming that "equality of rights under law shall not be denied or abridged by the United States or by any state on account of sex." I do not believe that a person who is truly aware of his/her birthright and responsibility to be with God in on-going creation, can sit back silently in this world. I believe we are compelled and empowered to risk whatever we must risk to create with God, a climate in which *all* people can be who they are. It is a matter of doing justice, of standing up to be counted, a stand infused by the passion of the Holy Spirit; informed by wise perception of the wholeness, the breadth, the interdependence of the issues at hand; and empowered by prayer.

• **Prayer.** The Gospel that speaks most explicitly about social activism, Luke, is also the Gospel in which Jesus is most often portrayed at prayer. Prayer is the opening up of oneself to the presence and power of God, perceiving what is invisible to the eye and hearing what is inaudible to the ear.

Without prayer, passion may become restless, manic activity. Without prayer, wisdom is empty and becomes "intellectualizing," spinning conceptual wheels to no particular end. (Without prayer, for example, theology may talk *about* God, but cannot draw us further *into* God.) Without prayer, justice is doomed to disillusionment, because we are unable to see beyond what the eye can see, and all we see is injustice. This terror may lead us eventually to rage, to futile outcry, to apathy; to feelings of helplessness, violence, or suicide. With prayer, we hear and see that something is happening, stirring, moving, coming forth out of the awful pains and groans of labor and travail. Something is being born again and again wherever there is any justice, any wisdom, any passion. And, in prayer, we know well that this something is God — in us, with us, for us, carrying us along.

In the beginning of all that is coming into being, something is stirring, pulsating with possibility. The Spirit of God is breathing forth. Groaning in painful hope, God is giving us new birth, bringing us into ways of being who we are, empowering us to live our lives. God is drawing us into the terror and the wonder of being human, of finding God in ourselves and in the world, and, in the words of the poet Ntozake Shange, of "loving God fiercely." It is a way of being in which all our laughter is at the heart of God, and all our tears are streams of living water. In the name of God, I AM WHO I AM. Amen. ■

What Price Unity?

This has been the century of ecumenical discussions, and of some achievements. One stubborn exception has been the failure of rapprochement amongst the three largest "catholic" bodies — the Roman Catholics, the Eastern Orthodox and the Anglicans — the last of which includes the Episcopal Church.

These three are usually grouped as the Catholic branches of Christendom because of their retention of the historic orders of the ministry (bishops, priests and deacons), and their claim to origins which go back to the beginning of the Christian era. Rome is historically the heart of Roman Catholicism, Constantinople of Eastern Orthodoxy, and Canterbury of Anglicanism.

The mutual excommunication of each other by Constantinople and Rome took place in the 10th century, and Canterbury separated from Rome in the 16th century. Constantinople and Canterbury have had an ambiguous relationship, so different in culture, yet often recognizing the validity of each others' orders.

After centuries of separation, the Anglican and Orthodox churches officially opened dialogue in 1931. Interrupted by World War II, the conversations resumed in 1973 in Oxford. Concurrently, an American Orthodox and Episcopal dialogue was taking place. It was in this group that the Orthodox members made public their objections to the ordination of women.

Their first reason was that "the clear understanding of women in Scripture and Tradition excludes headship in the Church or family and hence the priesthood as well. Christians are called upon to oppose those current trends which tend to make men and women interchangeable in their roles and functions and thus lead to the dehumanization of life . . ." It was also stated that ". . . it is evident that if the Anglican Communion takes (this) decisive action the issue will involve not only a point of church discipline, but the basis of the Christian faith as expressed in the

MEMBERSHIP OF THE CATHOLIC BODIES OF CHRISTIANITY (1977)

In the United States

Anglican	2,857,513
Eastern Orthodox	4,176,000
Roman Catholic	48,881,872

World-wide

Anglican	45,000,000
Eastern Orthodox	84,803,200
Roman Catholic	542,531,000

Church's ministries. It will obviously have a decisively negative effect on the issue of the recognition of Anglican orders and on the future of Anglican-Orthodox dialogue in general, and will call for a major reassessment of the quality and goals of dialogue between the two bodies . . ."

When Presiding Bishop John M. Allin met with Orthodox leaders in the summer of 1977, he summed up the actions of the Episcopal Church in having authorized the ordination of women by saying: "The Episcopal Church found no progress was being made by argument. So permission was given by our General Convention to test by experience that which could not be settled by argument. It was an effort to proceed in faith. It does not suggest that the Episcopal Church is correct and that other churches are wrong." His statement to the Florida interim meeting of the House of Bishops, "I remain unconvinced that women can be priests", further added to the impression that the Episcopal Church had a very tentative position on this issue.

It was against this background that the convention of the Diocese of Washington, meeting in late January, strongly endorsed

the following resolution which was introduced by the Standing Committee of the diocese, and ordered to be sent to all members of the Anglican-Orthodox Joint Doctrinal Commission, as well as to all Episcopal bishops, Standing Committee, and members of Executive Council:

This Convention affirms the 1976 decision of the General Convention of the Episcopal Church to ordain women to the priesthood and episcopate as an important and prophetic decision in Christ's one, holy, catholic and apostolic Church; and

This Convention prays that the decisions made by the Episcopal Church and other branches of the Anglican Communion to ordain women, will soon be embraced by all branches of the catholic Church.

In this Anglican-Orthodox controversy the ecumenical movement seems to be hampered by the difficulties involved in balancing the relative claims of the biblical mandate for unity in the church with the biblical demand for justice in the treatment of persons. ■

Me, a Bishop? No Thanks . . .

In the Episcopal Church it is customary for a diocese facing the election of a new bishop to secure a nominating committee which presents a list of nominees to the electing convention. This task requires considerable screening, and the persons suggested for the bishopric are usually asked if they are willing to have their names considered. THE WITNESS recently obtained a copy of a letter written by a priest who was not willing. It appears below. At his request, his name is withheld, as is the name of the diocese.

Dear Sir,

I received your letter notifying me that my name has been submitted as a potential nominee for Bishop of _____. I feel deeply honored that this has happened to me — it is an interesting and moving feeling.

I do not feel that my particular gifts would find their best and most creative outlet in my being a bishop of the Church; and therefore I must with much respect decline to permit my name being placed in nomination. In a nutshell, I would say both by my temperament and my experience in the Church, that within the priestly-pastoral-prophetic tension present within the ordained ministry, I would come down distinctly on the prophetic side; and that the office of bishop deals more (although not at all exclusively) with the priestly-pastoral side of that tension.

The very fact of your letter and accompanying questionnaire and forms, has, however, had the effect of causing me to reflect for the first time at a little depth what it is that I might wish any diocese to be concerned about. Thus, for what it might be worth, I offer these few reflections — perhaps myself most benefitting from the discipline of setting them down!

As the broad background of the Church's mission in the last quarter of the 20th century, I would sketch the steady receding of the premise that America is best understood as a Christian nation. Instead, coming into ever greater prominence in both the world and America are a pluralism of beliefs and cultures, and an increasing cry by impoverished peoples for life, justice and the simple recognition of one's basic humanity.

I believe that this growing pluralism and this growing demand, far from being threatening, may in fact be the welcoming movement of the God of history in our time.

The response of our Church, I believe, must be to welcome this movement, understand it as God's Spirit, and seek to live within it and proclaim it.

For a diocese, I see this response as meaning a dual emphasis of strengthening our Christian identity, and of involving ourselves locally, nationally and internationally with the great human, social and political issues of the day.

The Christian identity quest calls us to rediscover the richness, depth, and variety of our Christian tradition, from the Old Testament right on through the exemplary Christian communities of light, power, and human concern to the present day. I see this as needing massive and innovative Christian education efforts. New definitions of the work and mission of the whole people of God — laity and clergy alike — need to be carved out.

The involvement of our churches will call us to broaden sharply the race and class strata within the Episcopal Church, and to begin to understand the relationship of our economic, political and educational institutions to the great justice issues in the

world and in America. There is no better place for parishes to begin this process of learning and involvement than to reach out and understand the community around them.

This must be beginning to sound like a sermon — and for that I apologize. But I believe that a diocese in this day must resist the temptation to retreat into a simplistic ecclesiastical comfort (as many of our dioceses and, alas, of our bishops seem to be doing), and instead have the courage to lead — to face controversial issues while not alienating its people. The health of a diocese will, I feel, be demonstrated by a willingness both to act and to create discussion on the vital issues that concern us today.

I found both your profile and your questionnaire addressing some of these concerns in a lively way. Through them come a feeling that there is some of that health in the diocese.

I wish you success in this endeavor, both of sharpening your vision of what you ought to be as a Christian community, and in choosing a bishop.

Thank you again for the honor you have given me.

Very sincerely yours,
(Name Withheld)



Mel and Barbara Schlachter with daughter, Erika

Can Clergy Couples M

Barbara and Mel Schlachter see themselves as pioneers. They and 40 other clergy couples — Episcopal priests who are married to each other — are struggling to understand and to identify their roles in the Church, a structure that was not designed to accommodate them.

Without previous generations of clergy couples to guide them, they are in what Mel calls “a groping process.”

“Whom do we look to as mentors to help deepen our questions about a clergy couple’s role in Church life and practice, both as individuals and as a couple?”

For the Schlachters, who were married in 1968, the questions have deepened and the answers have appeared day by day—from a team ministry in Yonkers, N.Y., five years ago to their present position in White Plains, N.Y. Currently, Barbara is assistant to the rector at St. Bartholomew’s Church, and Mel is Assistant Director of Sound Counseling Center, specializing in Transactional Analysis counseling.

Mel and Barbara say they were “naive” when in late 1971, as they anticipated graduation from Union Theological Seminary they decided to give team ministry a try. It “seemed like a really neat idea.”

From September, 1972 to August, 1973, they tested the idea as team assistants in the Yonkers parish — “an inner-city church that had died and was reborn” — and got a taste of what a clergy couple’s life can be like.

“It was a bad year,” says Barbara. “We were re-adjusting to the real world. The parish was different from what was described to us. The rector gave us little guidance and support. He had this image that we were ganging up on him right from the start. He said I wasn’t feminine and nurturing enough (I still don’t know what that means!).

“And the people just naturally turned to Mel because they understood a man working in the parish, but not a woman.”

They performed typical assistant’s duties — visitations, and organization of youth and community activities. Mel set up a food co-op and assisted the rector on Sundays. Barbara also helped lead worship and worked part-time in a local children’s home.

Lockwood Hoehl is a free lance writer and photographer who lives in Dobbs Ferry, N.Y.

es Make a Go of It?

by Lockwood Hoehl

"There was also the built-in difficulty of our having unequal status in the Church," Mel adds. "During the year, I was deacon, then priest; Barbara was 'nothing,' then became deacon."

They learned the importance of continuously sharing with each other — talking over the day's events and their reactions to them. Without that, Barbara believes, they wouldn't have survived the year.

Their conversations helped them handle conflict with the rector. They averted competition that otherwise would have occurred by talking about the members' favoring Mel. And, the discussions revealed that parish members made assumptions about them that they have experienced again since leaving Yonkers.

"People mistakenly assume that clergy couples are of a single mind. We can have our differences too," Mel says. "They assume that by talking to one they are also talking to the other. Or, when one of us speaks that he or she speaks for the other. It can really get out of hand unless you keep the other person informed."

Open communication among clergy couples is as important as sharing between partners. It has become a substitute in the absence of older role models to guide them. Most of the couples are about the same age as the Schlachters (early 30's) and have about equal experience in the Church, although their ministries vary widely.

The couples have been through the defeat and subsequent approval of women's ordination. They have based their marriages and families on equality, rather than on the traditional husband-as-breadwinner, wife-as-homemaker-and-mother model. And they have experienced both hostility and acceptance in all levels of the Church.

Since the approval of women's ordination in 1976, inequality based on rank no longer exists. But some clergy couples have found that equal status does not guarantee parishioners will not play favorites.

"Although ordination makes a couple equal," Barbara says, "other factors that make either the man or the women more attractive, such as individual style and personality enter the picture."

She thinks, therefore, that a couple serving in the same parish is more likely to break up, and cites a study of United



Barbara and Mel concelebrating

Church of Christ clergy couples that showed the highest divorce rate was among those who shared a church.

Mel and Barbara know of only one couple working — successfully — in the same church. The others have either one or both spouses in ministries outside of parishes.

What about each partner serving a different parish? Barbara says this option is the least desirable for most couples. Parishes want their priests' spouses involved in their activities, particularly during holidays. And it's likely their schedules would not allow sufficient time for children and each other. The Schlachters think it can be done, but only with "a heavy price to pay" — probably at home.

"Who's going to care for the kid, and when?" Mel asks. "Just finding that answer takes a whole lot of energy!"

Barbara and Mel are determined to give their own daughter (2½ year-old Erika) the attention she deserves. But it's work, and takes planning and coordination.

Fortunately, their schedules are flexible. Barbara works in the mornings and most afternoons. Mel has many mornings free because he has evening appointments with clients who work all day. Erika goes to the office with Barbara one morning, and spends about 20 hours a week

with a grandmotherly baby-sitter and another clergy couple's child.

About two-thirds of the 40 clergy couples have children (ages range from six months to 15 years) and the rest are planning to have them.

"Because we share housework and responsibility for Erika, we don't have as many hours in the day for our jobs," Barbara says. "There are just too many needs to meet, including our own personal ones."

She cannot devote 60 hours a week to her job as many other assistants do. As a result, Barbara thinks she will not get ahead as quickly as others.

"Because of our give-and-take relationships," Mel adds, "clergy couples are not going to go up the ladder with the usual speed."

Usually, male priests advance through Church hierarchy by gaining key, high-visibility positions, and they have their wives' active support. The Schlacters think this route is closed to clergy couples.

"We're not going to get the breaks from above. We're not considered safe to be placed in high Church positions where we can be seen. And we're not going to trample on our spouses to make the breaks from within. We will all probably have marginal careers in terms of upward mobility."

But, advancement through Church structure does not motivate them now. Instead, they are concerned with the quality of their present ministries and with finding clergy couples' special niche in the Church.

"When Mel and I celebrate the Eucharist together," Barbara says, "there is an image of wholeness at the altar. It's a symbolic and visible equality. The old business of how a man shall dominate his wife according to St. Paul is thrown up for grabs."

Barbara says clergy couples have "a real pastoral ministry" to other couples, including male clergy and their wives, as more women seek occupations outside the home.

Mel and Barbara think clergy couples' ministry is to help other couples find answers as their new relationships develop, not to serve as examples for what the relationships should be.

"Other couples," Barbara adds, "can learn from what clergy couples' stories tell about openness to each other, and about willingness to share and to give the other person some grace."

The Schlacters' and all clergy couples' stories relate the problems and benefits of a new way to approach marriage, family, and careers. They are stories about opening a path for others to follow.

And that's what being pioneers is all about. ■

Hearing the Hurting

by Robert L. DeWitt

"Bishop, this sounds like rhetoric. Are you bishops going to do anything about the issue?"

A member of the press was addressing Bishop John Walker of Washington at a press conference in Minneapolis at the 1976 General Convention of the Episcopal Church. On behalf of a group of some 18 urban bishops, Bishop Walker had just read a release which said, in part: *"We are calling upon the Church . . . to renew, deepen and expand its commitment to the city and the metropolitan environment. We are asking the Church to make this urban focus — where two thirds of Americans live and work — the primary domestic priority in the years ahead."*

The press conference was occasioned by the growing fiscal and human crisis in many major cities across the land, and by the consideration being given by the 1976 General Convention to Venture in Mission, a proposal to raise \$100 million to undergird the Church's mission.

"The Urban Bishops' Coalition," as the original 18 bishops called themselves, has now expanded to 58 bishops from all sections of the country who have determined to stay in association with each other. Bishop Walker has been designated chairman of the group, and Bishop John Burt of Ohio serves as vice-chairman and treasurer. The bishops have raised, from various sources, some \$70,000 to finance their projects.

Two action programs have resulted thus far. The first is a series of institutes on public policy, to provide a resource for the leadership of the Church to witness for the Gospel in the many-sided realm of public policy questions affecting human welfare in general and the life of the cities in particular. The second is a series of public hearings on the urban mission of the Church.

The hearings, now completed, were held in Chicago, Newark, Birmingham, Colon (Panama), Seattle, and Washington, D.C. A hearing on national urban issues was held in Washington as well.



THE URBAN BISHOPS COALITION

THE CHURCH'S MISSION IN THE CITIES

Some 20 of the urban bishops served as panelists, together with a number of men and women who were urban specialists. The Rev. Hugh C. White served as project director, assisted by the Rev. Edward Rodman and Byron Rushing.

The Chicago, Newark and Birmingham hearings were reported, respectively, in the January, February and March issues of THE WITNESS. The other four, though widely scattered geographically, tended to underscore the issues already encountered in the earlier ones.

For example, the pressures on family life were spoken to by a number of testifiers in Colon, Panama, as at hearings in the United States. A 17-year-old girl testified: "How can you expect a child that grew up with an aunt or grandmother who really didn't know or try to learn anything about him to be healthy, bright or ambitious? Why would he be, if all he has seen is that he really doesn't belong anywhere and that he is alone?" A young law student at that same hearing, speaking to the problem of poverty, asserted that "Stealing food is not caused by delinquency, but by hunger."

A man testifying for the Urban League in Seattle gave some stunning statistics on discrimination, and then pressed the question of the causes of such social ills as racism.

Housing was perhaps the most frequently cited urban problem in all of the hearings. In Washington, D.C., the president of the D.C. City Council asserted bitterly that "Housing went to war in World War II, and never came back." A demographer in Washington pointed out that the church is programmed to deal primarily with family units, yet 57% of the adults in Washington are single. A young man testifying for a local group in Washington cited an advertisement placed in a gay publication by a gay atheists' organization which read: "Gay men and women: If you feel

organized religion is your greatest enemy, we want to hear from you."

Mattie Hopkins of Chicago stated at the national hearing that "In America, if you deal with the race problem, you *ipso facto* are dealing with the class problem." And another testifier, speaking to the impact of the media, said, "TV and the other media enable us to look *in* on others without having to look *out* for them."

Surprisingly, there was little "hustling" — requests for funding — at the hearings. Instead, the dominant theme that ran throughout was a cry of anguish, and a plea for involvement on the part of the church. "People are hurting." This was already known, in a way; but now a group of bishops have listened to personal testimony about it in representative cities across the country, and beyond.

Will that make a difference?

As THE WITNESS went to press, the bishops were gathered in Chicago to deliberate on a summary of the testimony, and to weigh possible actions. As of this writing, three advances, at least, can be listed. First, each of the bishops who hosted the hearings now has a summary report which provides a number of action proposals for his own local programming. Second, indications are that a number of other dioceses — Massachusetts, Florida and Pennsylvania, for example — may conduct hearings of their own to focus their urban problems. Third, it seems likely that both Venture in Mission and the next General Convention in Denver in 1979 will feel the repercussions of these public hearings.

But will all of this really add up to more than "rhetoric?" That question, asked by the press a year and a half ago, will now be asked insistently by hundreds of people who were asked for their testimony on the urban mission of the church, and gave it. ■

Ultimate Threat to Our Cities

by Samuel H. Day, Jr.

The former editor of The Bulletin of the Atomic Scientists tells urban bishops at the Washington national hearings why all testimony heard to date is but "a mild foretaste of the death and destruction which may yet be visited on the cities." Same Day is now editor of THE PROGRESSIVE magazine.

Your hearings have produced compelling evidence of deterioration, despair and suffering. You have heard testimony about the decay of neighborhoods, about the plight of poor people, old people, handicapped, Blacks, Latinos, Native Americans and others. Distressing as this situation is, it is still but a mild foretaste of the death and destruction which may yet be visited on the cities of this and other countries.

The destructive capacity of the modern weaponry amassed by this country and its supposed adversaries literally defies imagination. And therein lies an ingredient of our problem. We have lost the capacity to grasp the consequences of our military and industrial policies. Let me try for a moment to re-kindle your imagination.

The biggest conventional bomb that fell in World War II — the blockbuster — had the explosive power of 10 tons of TNT. The first atomic bomb — the one that demolished Hiroshima — had the power of 13-thousand tons of TNT. Today's thermonuclear bombs — like the ones undoubtedly targeted on Washington, Chicago, Moscow and Leningrad — have the power of 24-million tons of TNT.

What would a 24-megaton hydrogen bomb do to the District of Columbia? The building in which we are sitting would be literally vaporized if the bomb fell anywhere within two miles. Not a single person in the city of Washington would survive more than a few minutes — no matter how deep his or her underground shelter.

Multiply those effects by 50 to 60 thousand, which is the approximate number of nuclear warheads in the world, and you have some idea of the current state of the human capacity for self-destruction. And the problem deepens

year by year. The number of weapons grows larger. Laboratories produce unending refinements designed to make nuclear war more manageable, more thinkable and therefore more likely. A current example, by no means the only one, is the neutron bomb, a weapon which would all but erase the fast-fading distinction between conventional and nuclear war.

At the same time, the world moves closer to the brink of a new industrial era which would also enhance the danger of our nuclear destruction. Well aware of the physical and economic limitations of the present generation of nuclear power reactors, industrial countries are preparing the way for development of a new technology carrying unimaginable risks. The breeder reactor — fueled by the very same substance which produces atomic bombs — would put the fate of the world in the hands of an ever growing number of countries, organizations and people capable of acquiring plutonium fuel and fashioning it into nuclear weapons.

The neutron bomb and the breeder reactor are the technological symbols of our passage into an abyss wholly without precedent in human history. In a very short time — perhaps a few years at most — there may be no turning back. It may already be too late to save ourselves without the object lesson of a few million deaths through accidental or intended nuclear violence. Indeed, civilization might be fortunate to escape so cheaply.

Aside from the general risk in which cities share equally with other human settlements, what does all this have to do specifically with the problems of cities and the Church's mission in the cities? There are at least two links.

(1) Nuclear weaponry, in which the United States far surpasses all other nations, is but one symptom of a disease, which, if it does not kill us instantly, will debilitate us eventually. The ever-increasing military budgets (now approaching \$125 billion) are feeding the fires of inflation and unemployment, diverting our scientific and engineering talents, sucking the life out of desperately needed domestic programs. The principal

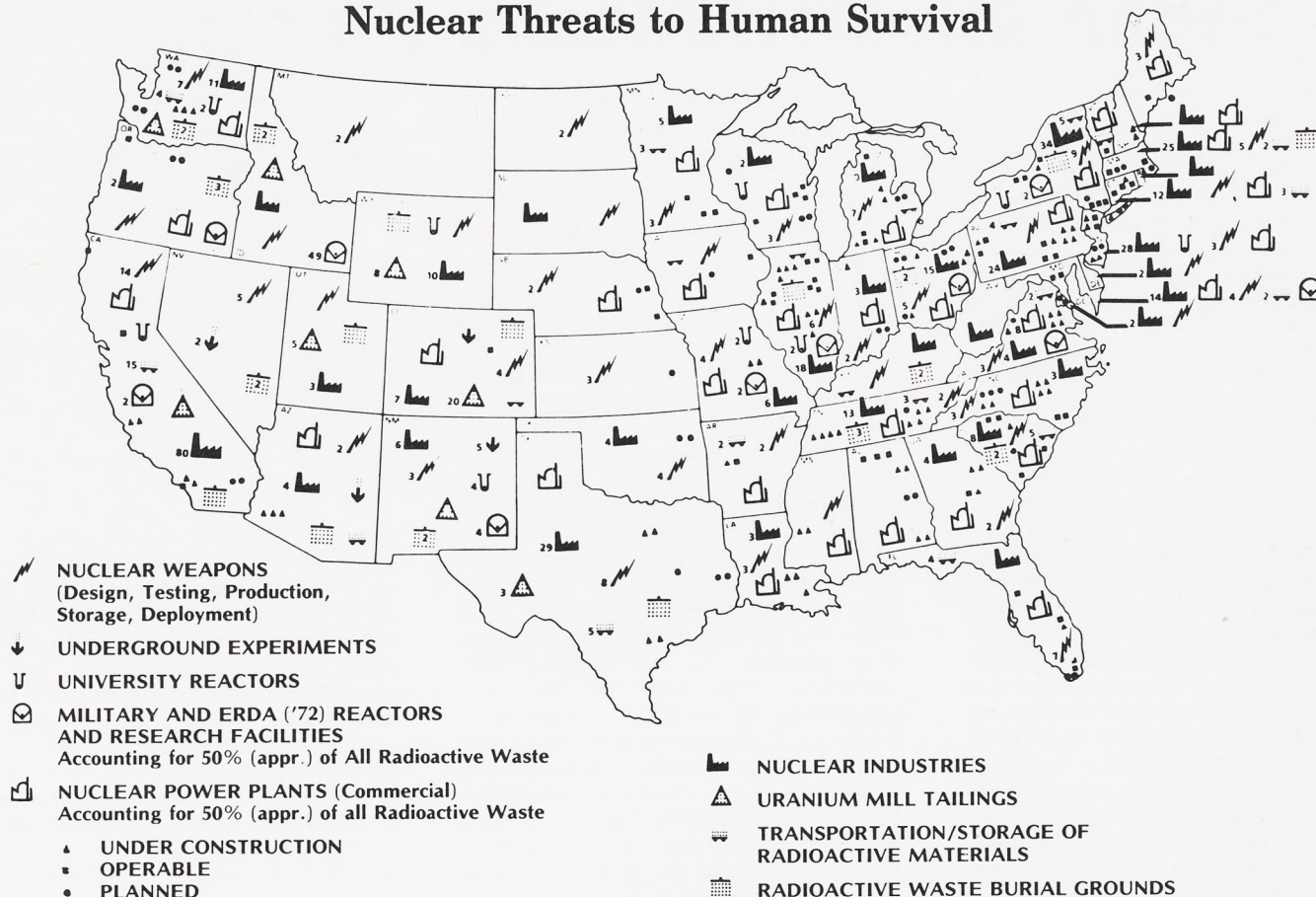
victims of this are our cities. We scratch for nickels for the cities while squandering dollars on the military.

2) Nuclear power, in addition to posing a host of environmental and social problems, is precisely the wrong way to go in addressing the energy needs of society, especially at the municipal level. Today's monstrous 1,000-megawatt, 1-billion-dollar power generators are the symbols and instruments of our increasing dependence on monolithic, remote, centrally generated energy distribution systems. Our emphasis should be on just the opposite; on conservation rather than waste of energy and on decentralized, more manageable, smaller scale plants typified by the many forms of solar energy technology. We scratch for nickels for simple energy systems that will liberate our neighborhoods, while we squander dollars on gargantuan ones that will perpetuate their bondage.

What can the Church do about all this in its mission in the cities? The answer is not to be found in special studies or programs or anything else that is likely to cost much money. It is mainly a question of deciding whether the dangers to which I have alluded (and for which there is virtually endless documentation) are matters on which the Urban Bishops Coalition, or the Church itself, has anything to say.

If your reflections lead you to believe, as I do, that our national preoccupation with military security and technological infallibility is urgently in need of re-assessment; that this re-assessment may be a prerequisite to amelioration of the human condition not only in the cities but throughout the land; that policies which countenance the use or threat, for whatever reason, of weapons of mass destruction are bad in themselves as well as bad for the cities; that neither the nation nor its cities can afford any longer to bleed themselves or risk their very existence on the altar of ideological fantasies; and that we have an obligation not just to the cities of this country but to all cities, and not just to the cities of today but to the cities of tomorrow as well, then I urge you to say so with such moral and spiritual force as you command.

Nuclear Threats to Human Survival



Every state in the union houses nuclear reactors, nuclear weapons, or both. There are nearly 100 nuclear power plants, 15,000 nuclear weapons and scores of research reactors, radioactive waste dumps, uranium mining, milling and refining facilities and contaminated test areas. Every site represents an ongoing threat to human life by generating uncontrollable, lethal wastes that remain radioactive for thousands of years. (Clergy and Laity Concerned. See other credits page 19.)

And I urge you, in spreading the alarm, to look around and see for yourselves that the flames which now threaten to engulf us have not suddenly and inexplicably materialized out of thin air. They are part of a general conflagration which long has been eating at our social fabric.

The atomic bomb, symbol of the technological absolute in modern weaponry, is merely another form by which some exercise political domination over others. The breeder reactor, symbol of the technological absolute in modern industrial power, is merely another form by which some — and by and large it is the same ones — hold economic sway over others. Science and technology have

merely brought to final and suicidal fruition the means by which political and economic power are wielded in the industrial world.

There is no way we can suppress the scientific and technical knowledge that has now given mankind the means of its own destruction. But surely the realization that the capability exists, and that it steadily grows more likely to be used, should impel us toward a reordering of the means by which political and economic power are exercised. In this country, which is the seat of so much concentrated power, this translates very clearly in my judgment into the radical transformation of an economic system which concentrates

power in the hands of a relatively few.

We must reclaim our strength and purpose as a people from those who have appropriated it for the pursuit of narrow private, institutional and professional interests; we must shake off the opiates of militarism, racism, sexism, and imperialism by which those narrow interests have enslaved us; we must free ourselves from political and economic bondage as a people in much the same way as our individually oppressed groups have begun to do; we must begin to take action — vociferous and sustained action in the real political world — to insure that our purpose here on earth will continue to be life, not death. ■

Urban Mission Means Presence

by Gibson Winter

A professor of Christianity and Society from Princeton Theological Seminary testifies at the urban hearings that parish life as we have known it is "historically and practically untenable" today. "The working class and middle class family structure which sustained this style of parish is disappearing."

These hearings come none too soon. They come as a sign of hope after almost a decade of apathy. We can only trust that this may mark a turning point.

I shall concentrate my brief remarks on the character of the urban mission, but it is important to indicate the broader context of urbanization within which such a mission may develop. There is considerable diversity of opinion with regard to the urban prospect. My own view is that we are not facing a *crisis* in the sense that we are dealing with an immediate problem which can be resolved through sufficient effort.

I believe we are dealing with a *degenerative disease* that is approaching a critical stage. This disease can no longer be confined to urban areas. It will destroy our whole society if it continues. It has already wreaked havoc on every level of urban life. It has eroded communities, educational institutions, citizenship and religious life. Through most of Western history the cities were the centers of religious life. The inversion of this process should give us some warning of what is in store. We may be seeing the end of a 5,000-year period of experimentation with urbanism. In any case, this degenerative disease is touching every phase of our national life and corrupting societies all across the globe.

To say this is a degenerative disease suggests that crisis measures will be of little help. We are dealing with fundamental structures and values of the society—structures which we can only change through generations of effort. There is, of course, a place for dealing with immediate sufferings and needs, but such measures should not be mistaken for an urban program. We shall have to decentralize this mass urbanization into competent communities of work, education and political responsibility. This cannot be done through national programs, though it can be undergirded by proper legislation and funding. It means challenging the organization of work, restructuring the relation between communities and habitat, and rethinking the organization of political

competence. It means regaining control over our lives and communities. In this process the churches could be an essential factor.

It seems paradoxical to speak of the churches as crucial factors in the reconstitution of our urbanized society. We know that these institutions themselves are being wiped out by this degenerative disease. These hearings on "The Church's Mission in the Cities" developed in part because that mission is foundering. Nevertheless, our religious institutions have the potential for engaging in a long-term struggle if they can recognize their vocation and be liberated from institutional prejudices.

I assume we would not be here if the Urban Coalition believed that the work of the Church is to extend its power and institutions in the affluent sectors of the society, abandoning the poor and oppressed to their fate. Christianity has a twofold peculiarity as a faith tradition which makes the path of power ambiguous at best. Christianity is an historical faith, arising in and through historical actions of divine disclosure and grace, culminating in the person of Jesus as the Christ. A disembodied or detached Christianity is just as unbelievable as a Christ who avoided the agonies of the flesh. Further, the Hebrew Scriptures and Christian testimony locate the divine love in the struggles and sufferings of the oppressed. A Christianity for which these struggles are peripheral is simply apostate. Assuming we heed this call as a Church, what would urban mission mean?

Urban mission means first, and possibly last, *being present* in the urban struggle. Whatever the outcome of these generations of agony, this is our place as a caring and celebrating community of faith. This calls for a commitment to forge a sustainable ministry and life of worship in different sectors of urban life. This is not to overlook the important work being done by other Christian traditions. However, their creative efforts give us no license for

flight. Christian presence is an ecumenical calling, cherishing the gifts of the Spirit within distinctive traditions.

Several prejudices in our institutional life have to be faced before we can forge a sustainable ministry in this struggle. The equation of a style of parish life, as we have known it, with the witnessing church is historically and practically untenable.

The working-class and middle-class family structure which sustained this style of parish is disappearing. More and more women engage in work away from home out of necessity and/or personal desire. I do not believe we have begun to conceive what "parish" would mean in this new urban scene. Moreover, this style of parish assumed a rector ministering to a particular congregation, making annual reports, baptizing, preparing for confirmation, marrying and burying. This assumption may have to be reconsidered. We are probably looking toward communal ministries of priestly and lay fellowships. All of this can be kept in order provided we acknowledge that our individualized view of ministry is not viable in the urban struggle.

A bishop with clergy and lay people may well be a more workable unit of ministry. Moreover, we need ecumenical networks of such communities of presence and celebration. Isolation of ministries is part of the urban pathology. Commitment to a sustainable ministry can liberate us from some of these inhibiting prejudices.

Urban mission also means bringing to light what the destructive forces conceal. Bishop Martin in one of the hearings spoke of our "throw-away society." We are also a society of *concealment* which tries to make suffering invisible. The agonies of urbanization are hidden behind the buttresses of overpasses and in the attics of gray areas. Death in a hospital bed, behind a white screen, out of sight—this is the way a technological society deals with its defeats. Hide what we cannot conquer!

Urban mission means a witnessing to the truth, removing the sanitary screen,

exposing the disease to the light. Such disclosure comes only from a ministry of loving involvement, a ministry inquiring into the forces that wreak this havoc among us. Western peoples have dreamed for over a century that economic and technological growth would erase all evil and suffering. We now know that the very system that was to erase these evils is a source of even greater evil. Urban mission means uncovering and interpreting these realities.

Much that I have said implies a kind of despair over the future of our cities and society. I would be dishonest with you if I suggested that we can look hopefully to an arrest or healing of this degenerative disease in the body politic. But this gives urban mission no mandate to become a passive onlooker in the degradation of young and old, minority populations and destitute people. A sustainable ministry of presence and interpretation also involves *advocacy*, sharing with the oppressed in their protest against evil.

Continued from page 2

and Jesus himself sanction or commend any extramarital genital expression of that mutuality which properly should develop between brothers and sisters in Christ.

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

May Stir to Leadership

Dr. Charles Willie's talk to the seminarians was excellent. I hope that every bishop will receive a copy.

In these distressing times when they are wavering, such an input might stir them to leadership.

The Rev. Robert S. Lambert
Jacksonville, Fla.

Cherishes Obedience

I am writing to take issue with Dr. Charles Willie's understanding of obedience ("When to Resist Authority," December WITNESS). When I was in seminary I too would have given a standing ovation to a church leader who suggested that I should be the conscience of my superiors. What a thrilling mission, certainly more noble than subjecting myself to some ancient concept of discipline which has shaped

A transformation of our urban condition, if it comes, means a release of the competence and powers of people. Mission is not a substitute for this empowerment. It means enabling and citizenship. Advocacy is "standing with" such protest. There is a place in our tradition for celebrating even amidst the defeat of such protests; there is also a place for victories. I do not prejudge the future of our advocacy. There may be some victories, but we merely ape the manipulative society if we enter the struggle as a triumphant church. We are on a pilgrimage, not a crusade.

How we begin to implement an urban mission is hard to say. My only wisdom on this, little as it is, comes from our experience with the Urban Training Center for Christian Mission in Chicago. We could benefit from such centers if they were organized on local and regional levels, developing along ecumenical lines and forging networks of ministry in and through our religious institutions.

their ministry. I didn't know then what I know now — that ministry to this broken world requires great personal and spiritual discipline.

The principle of obedience is cherished in the church and I try to obey my superiors as they did theirs, as we all do our Father in heaven. I commend to you the words of St. Francis: "The kindness of God has granted me this grace that I would obey a novice of one hour, if he were given me as my guardian, as carefully as I would obey the oldest and most discreet person. A subject should not consider the man in his superior, but Him for whose sake he is a subject."

If the church is not responsive to social issues, it is not because the church deprives us of our freedom, but because in our freedom we have not chosen Christ's way. Obedience to him is the most loving thing I can do. Obedience to his ministers, given as my superiors, is an act of love. I challenge Dr. Willie that the requirement of obedience and the requirements of love are incompatible. St. Francis discovered that they are in fact inseparable.

The Rev. Ralph W. Pitman
Columbia, Pa.

Good Reading

One of the most enjoyable parts of my Christmas celebration 1977 came with the December issue of THE WITNESS. "To the

I oppose any programs that will increase the numbers of middle-class experts and enforce further dependency upon local communities; nevertheless, we need to mobilize our networks of presence, further the understanding of our situation among lay people and pastors, mobilize our advocacy in the midst of these struggles. I do not propose this as another gimmick to substitute for ministry and witness. If an institute of urban mission can lend focus to our local ministries, it may be useful. Without such ministries, an institute becomes one more alienating agency.

A criterion we can apply to any instrument of urban mission was by Gustavo Gutierrez at the end of his remarks to us in Detroit at the "Theology in the Americas" Conference. He proposed that the religious question of our time is not one of academic theology but the practical question of the credibility of the love of God in our suffering world. When we speak of urban mission, I believe we are talking about that credibility, about a witness to the love of God. ■

Unknown God," "When to Resist Authority," "Catholic Woman Finds New Way to Affirm Ministry" — good thinking, good writing, good reading! Thank you.

Dr. Willie presents a crisp brief against our malingering faith. But I cannot agree with his definition that "the essential role of the professional religious practitioner is to help individuals to help others." And yet I am confident his blunt assertion gave many, like myself, occasion for long pause and self-examination.

In my opinion as a distant but veteran observer of Bob DeWitt's journeys and encounters, "To the Unknown God" comes as the clearest, most direct statement of his theology.

The Rev. Bert Mahan
Rochester, N.Y.

Thanks for Willie

The December 1977 issue and the essay by Charles V. Willie, "When to Resist Authority" is outstanding. It is by far the best article I've ever read on this subject. His position on the "professional religious practitioner" is succinctly stated. In this time of a stated over-supply of ordained clergy, we find few who have the training to function and minister in the style Professor Willie advocates. May I say, "Right on!"

Jane Oglesby
Indianapolis, Ind.

Hispanics Find Unity in Jail

"Being in jail has in effect brought us together. And now it is unthinkable for us to talk about organizing the Puerto Rican people without thinking of organizing the Chicanos-Mexicanos. And it's unthinkable for the Chicanos-Mexicanos to think about organizing . . . without the Puerto Rican people. We now begin to see ourselves no longer as the Puerto Rican people on the East Coast, but as the Spanish-speaking people in the United States — from California to New York and from the South and Texas all the way up to Wisconsin in the North."

— Julio Rosado, Feb. 17, 1978,
in prison

NEW YORK (LNS) Nestled deep in the concrete heart of downtown Manhattan stands the Metropolitan Correction Center where approximately 530 prisoners await transfers, either to other prisons, or to freedom.

Four of those prisoners — Pedro Archuleta, and three brothers, Julio, Andres and Luis Rosado — share the tedium all MCC "residents" have in common. But unlike the other inmates, they have not been indicted on any criminal charges, but were jailed for refusing to testify before a Grand Jury.

Grand Juries in Chicago and New York were convened to investigate a series of bombings for which an organization called the Armed Forces of National Liberation of Puerto Rico (FALN) has claimed responsibility. But supporters of Puerto Rican independence and of the Chicano-Mexicano movement charge that the government is using the Grand Jury to suppress these movements by jailing and intimidating members.

"We haven't been convicted of any crimes," Luis Rosado told Liberation News Service in the jail where he has been locked up since August. "The fact that we're in jail is supposed to force us to talk."

Luis, his brother Julio, and Pedro Archuleta (in fact, all of the activists, imprisoned by the Grand Jury with the exception of Andres Rosado) were all



Pedro Archuleta, left, and Julio Rosado during an interview in prison in New York

members of or connected to the Episcopal Church's National Commission on Hispanic Affairs.

"Obviously the FBI was saying that the Commission was an FALN front, which has been proven to be a farce," Luis continued. "Carlos Alberto Torres, the person that they're looking for, was a member of the Commission for about 10 months. Alfredo Lopez, who they're also looking for, was a member of the Commission about two years ago."

"So they began to make a connection where the connection didn't exist. And they began to focus on the Commission. They went on a nation-wide investigation which is still going on."

Although Luis had worked for the Hispanic Commission, he was no longer connected with it when he was called before the Grand Jury. He had started working for the National Council of Churches, where he had been given an office to develop the Grand Jury Education Project. "My task was to mobilize the church people in support of Maria Cueto and Raisa Nemikin and against the Grand Juries."

Maria Cueto and Raisa Nemikin, director and secretary, respectively, of the Hispanic Commission, were

jailed in March of 1977 for refusing to testify before the New York grand jury. They were released 10 months later, after a judge ruled that there was no legal basis for holding them any longer.]

Church support eroded as the pressure of the investigation intensified, Luis said. The Grand Jury Education Project was terminated in April of 1977, only three months after it had begun. Luis was subpoenaed to appear before the Grand Jury in August.

Andres Rosado is the only one of the four who was never associated with the Hispanic Commission. "I was working as a family counselor; I was active in 1968-69, especially with the students at City College and the East Harlem community," Andres said. "But after that, the flame of the sixties started to die. Therefore, I started to pull away. I started to work. I started to maintain a family. I did not become active in any political organization, any movement."

"I had been subpoenaed about August of last year to appear before the Grand Jury. Because I wasn't that active politically, it was difficult to understand what the Grand Jury was — how it operated, how it worked."

"I think that the subpoena opened a whole new chapter for me," Andres continued. "It allowed me to see much clearer how the Grand Jury is used as a repressive instrument."

Pedro Archuleta, a Chicano activist from Tierra Amarilla, New Mexico was first subpoenaed to appear before the Chicago Grand Jury in December, 1976.

Archuleta was finally released on a legal motion from Chicago in mid-January of this year — only to be brought to jail in New York.

Why was Archuleta singled out? "Because I am considered an activist in the community who has been involved in the land struggle for years," is his explanation. (See story in December WITNESS re Pedro and La Cooperacion del Pueblo).

"My father was a farmer and taught me how to drive a tractor and irrigate and make a living off the land. Yet I couldn't — because it takes a big portion of land for one family to make a living. And I didn't even have an acre of land to my name. It made me think, 'Why? This is land that belongs to the Spanish-speaking people. How come all these rich people are in power?'"

Like Luis, Andres and Julio, Pedro also feels that the Grand Jury investigation that has taken him away from his family and community for so long has more to do with repressing an active Chicano movement than investigating the FALN.

"It's not just that they were investigating the church. You really have to look at the whole situation of the Chicano people in the Southwest.

"The whole fight is to get the land back so we can feed and take care of our people. Where I come from in Tierra Amarilla, they haven't been able to tap yet the oil

resources there. That's what they want in Puerto Rico, too — the oil, minerals and riches from under the ground. So Chicanos and Puerto Ricans, we're in the same situation."

Julio Rosado believes that Grand Jury investigations came at a time of growing strength of the movement for Puerto Rican independence — both in Puerto Rico and in the United States. What threatens the U.S. government is "the ability of the Puerto Rican independence movement to reach out" and rally support, and also "because it represents a potential base of possibly 20 million Spanish-speaking people in the U.S."

"Spanish-speaking people have these common bonds, both culturally as well as economically," he explains. "We're all in the same bind."

Pedro agreed: "Whether you're from Puerto Rico, Colombia, Dominicana, the system sees you as a greaser, as a Mexican, as a wetback. We've got to be proud of what we are — that we're a people who have always struggled for what we believe in and will not forget."

Jail has not been easy. At the time of our interview, Luis, the youngest of the Rosados, was still on the maximum security floor after being released from solitary confinement for a charge on which a hearing later found him innocent. But after the hearing he was not returned to the floor with his brothers and Pedro.

"They've always been trying to split us up. They've done it before," Luis said. "In this case, it's very important to us because we were hoping to go to court soon on a Grumbles motion to see if the court would release us. We discuss the legal arguments together and if we're separated, we can't."

"At one point," Julio recounted, "when we were on the ninth [maximum security] floor, some of the Spanish-speaking inmates who spoke no English at all were being taken advantage of by the administration. The work wasn't being shared equally among the inmates, but was being piled up on the Spanish-speaking. We began to speak out for them.

"We also began to hold open assemblies, right on the floor, in which things were decided very democratically. We did it with drug pushers, illegal aliens, bank robbers — all mixed in together.

"In smaller groups we rapped about their own problems and how they got into this situation, how the system through its

media and other types of communications created these fantastic desires in many of us. Not only to escape poverty but to become wealthy, to live the good life.

"And so people who may have come from fundamentally hardworking families suddenly found they wanted to make quick money and they turned to drugs, and they turned to other forms of what everybody correctly understands as criminal activities. So you wind up in jail for attempting to become wealthy, just as you wind up in jail for political activities."

In spite of the hardships and daily frustrations they share with other inmates, the four insist that their term in jail should not be regarded as a tragedy.

"As far as going to jail, it was a big decision. Maria and Raisa had a lot to do with my making a decision, because they were strong," said Pedro. "And also the five Puerto Rican nationalists. Looking at them, after them being 23 years in jail and the sacrifice that they have made for their country, the love for the land, that helped me a lot too. So I just had to make up my mind that going to jail wasn't a bad thing. I've learned a lot from it."

Julio Rosado feels that the government, in jailing them, "has done more to bring us together than any equivalent experience on the outside."

Pedro agrees. "I feel that the federal government doing this has done work that would have taken us years to do. The government would have been better off leaving us at home and not bothering with us.

"We got a lot of support, we got to meet a lot of people. And the Puerto Rican movement as well as the Mexican movement in Chicago were brought together. And when the government put me in jail in New York Puerto Ricans found out about the Chicano land problem in the southwest. It has brought us together, not only here in the states but in Puerto Rico as well." ■

CREDITS

Cover, Gina Clement; graphic, p. 6, Vicky Reeves; photos, pp. 10-11, Lockwood Hoehl; map, p. 15, prepared by L. Franklin Ramirez and designed by Mercedes Naveiro (information from Another Mother for Peace, Commissioned by Women Strike for Peace); p. 18, LNS Women's Graphics.

POSSESSION

He enters
Shuffling, slouched, slurred speech,
Crumpling like some sculptured frame
not yet dry enough to hold substantive clay.
Frail, transparent, slowed down automaton
Stoned not by Jerusalem's crowd
but by his own internal demons.
I break with all his brokenness
My hand so light upon his head —
first felt in ecstasy of birthing
That touch . . . Christ's love . . . my cross.

Katrina Carter

The Episcopal Church Publishing Company
P.O. Box 359
Ambler, Pennsylvania 19002
Address Correction Requested

NONPROFIT ORG.
U.S. POSTAGE
PAID
North Wales, Pa.
Permit No. 121

WT0031758 1278 2 80101 01 804
ARCHIVS&HISTRCL COLLECTN
THE EPISCOPAL CHURCH
P O BOX 2247
AUSTIN TX 78767



**Gays
in the
Church
Speak for
Themselves**

- ellen barrett
- malcolm boyd
- ron wesner
- louie crew

THE WITNESS

**Subscribe today and get this
issue free: "Gays in the
Church Speak for Them-
selves."**

THE WITNESS
Box 359
Ambler, PA 19002

- ☐ Enclosed is \$9 for 12 issues of **THE WITNESS**. Send me the Gay issue free.
- ☐ Enclosed is \$1. Send me the Gay issue only. I may subscribe later.

Name _____

Address _____

City _____ State _____ Zip _____