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# THE WITNESS

VOL. 61, NO. 11  
NOVEMBER, 1978  
\$1.00

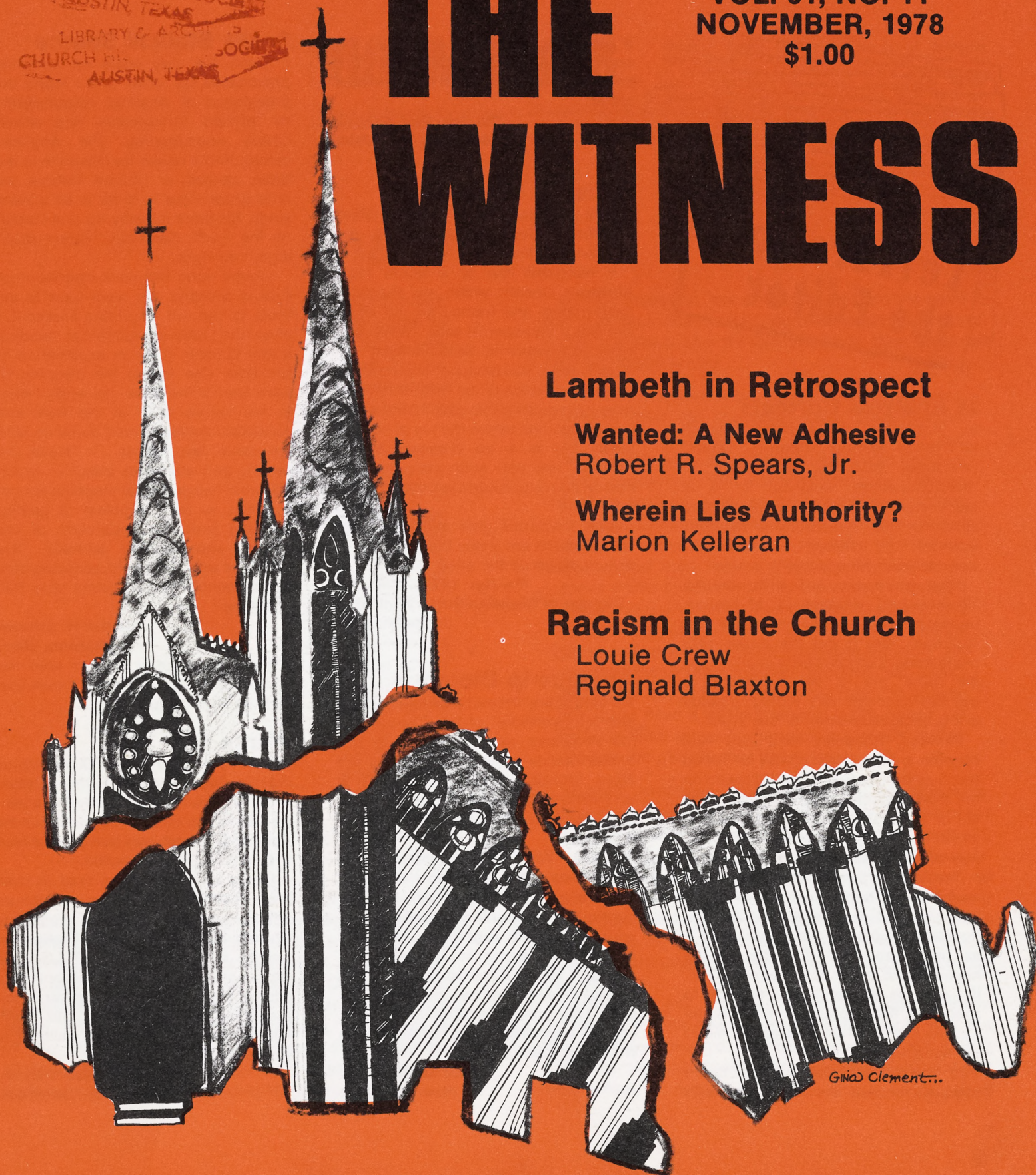
## Lambeth in Retrospect

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## Racism in the Church

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## Is Analysis Correct?

In "Analyzing our Horror," (August WITNESS) Bishop Robert L. DeWitt concludes that the elimination of "institutionalized violence" as it is manifested in Rhodesia, would in turn eliminate "the inevitability of counter-violence" by African nationalists. I wonder if this idea is totally correct.

The necessity of eliminating "institutional" violence is, of course, unquestioned. But what produced that violence? Was it not the innate self-centeredness which infects us all? When the "outs" are in, the temptation to oppress becomes very strong. Uganda is a graphic illustration of this point.

Perhaps Rhodesia one day will become a democratic model for Africa much as Kenya. But that will depend on the motives of the leader. One can come out of the ranks of the oppressed with mixed ones. One is not born relatively free of sin because he is oppressed.

The bishop views the murder of a mother and her 3-year-old child as horrible, but he sees the "institutionalized" violence which provoked it as "more horrible." Tell that to the husband and father. In the eyes of God, if I may be presumptuous enough to speculate, the oppression of Ian Smith and the murder of the mother and infant are equally tragic.

At the bar of Judgment, I doubt seriously the plea "the devil made me do

it" will get me very far. I don't think the cruelty of African nationalists will entirely be laid at the feet of the whites either.

**The Rev. Paul Kendall**  
Oklahoma City, Okla.

## Editorial First-Rate

I have just read your editorial entitled "Analyzing our Horror" and in my opinion, it is first-rate.

It reminded me of a quote from Abraham Lincoln which my daughter hand-copied and framed for me when she was a teenager. It says, "When you have succeeded in dehumanizing the Negro, when you have put him down to be but the beasts of the field; when you have extinguished his soul in this world and placed him where the ray of hope is blown out as in the darkness of the damned, are you quite sure that the demon you have roused will not turn and rend you?"

Alas, corporate guilt still lives even though there are times the flags try to deny it. Keep up the good work.

**The Rev. Lex S. Mathews**  
Director of Christian Social Ministries  
Raleigh, N.C.

## Anxious to Dialogue

We here at the "Project on Women, Work and the Economy" of the Theology in the Americas were delighted to see Sheila Collins' article "Reclaiming the Bible Through Storytelling" in THE WITNESS (September). It is your type of audience with whom we are anxious to dialogue.

Thank you for advertising our filmstrip-cassette program "Come a Long Way To Stand Here." It is an excellent educational tool that some of your readers will want to use. I do want to correct some misinformation included in our advertising blurb. Our program was funded by Church Women United but not by the National YWCA. If you could indicate this correction we would be grateful.

**Julia McComiskey**  
New York, N.Y.

## Seeks Biblical Source

I found the July issue on authority provocative, as usual, and I found the articulation of Anglican responsibility by William Stringfellow and Alison Cheek encouraging. The Anglican cannot find a recipe for living life in the Bible, canons, or Church Fathers, yet must know these in order to be a living stone, for there is really no one Corner on the Truth. Can't say "Father said," ergo, I do right.

I found John Skinner's translation of Ezekiel brilliant, and went back to my Bible to find out why I had missed it. I often find I have missed things, needing a new context in life or explanation of someone else to get the meaning of some part of the Book. Yet when I went to the verses cited in the RSV and Jerusalem Bibles I didn't come up with the same last phrase — "leave the healthy and strong to play," — which was what had particular meaning for me. It seems to be a problem of getting meaning from the separation of the various sheep-related animals. The footnotes were of no help, speaking only of judgment. Might someone clear this up for me?

**Douglas H. Schewe**  
Madison, Wisc.

(Editor's Note: John Skinner used the New English Bible for the translation referred to in his article).

## Wants Out

I ordered a copy of the Study/Action Guide, *Struggling With the System, Probing Alternatives* mainly because I wanted to find out in which direction the Episcopal Church was going. I also read THE WITNESS for a period.

Based on what I have read in both these publications, I can no longer affiliate myself with the Episcopal Church. I feel that these publications as well as the direction of PECUSA are expounding social involvement and conforming to society rather than preaching the Gospel of Our Lord. Please remove me from all mailings of your trash.

**Dale H. Swanson, Jr.**  
La Habra, Cal.



# THE WITNESS

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

year; \$1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Morris Arnold, Robert L. DeWitt, Barbara Harris, Suzanne Hiatt, John E. Hines, Mattie Hopkins, Joan Howarth, J. Brooke Mosley, Joseph A. Pelham, Robert S. Potter, Helen Seager. Copyright 1978 by the Episcopal Church Publishing Company. Printed in U.S.A.

## Probing Alternatives

Robert L. DeWitt

The Anglican bishops at Lambeth this past summer called upon leaders and governments of the world "to participate actively in the establishment of a new economic order aimed at securing fair prices for raw materials, maintaining fair prices for manufactured goods, and reversing the process by which the rich become richer and the poor poorer."

The Puebla Conference of the Roman Catholic bishops of Latin America was scheduled, until the untimely death of Pope John Paul, to be held in October. When the postponed meeting is held, it too will deal with an agenda very parallel: The response of the church to the clamoring crises produced by economic and political systems which are not functioning for the people they are meant to serve.

What leads these prelates from Latin America to this deep concern? What brings Anglican bishops from all quarters of the globe, including the quarter in which we live, to call for the establishment of a new economic order? Could it be the Gospel and the teachings of the historic Christian faith? They seem to think so.

Then what of the insistent claim — heard particularly in our time and in our country — that Jesus was not a political agitator, that he did not espouse any particular political or economic system? New Testament scholars seem in agreement that Jesus was not a Marxist, not a socialist, nor a capitalist. He was about something different. His sole and central concern was to preach the good news of the Kingdom of God, a kingdom of love, based on the infinite importance of every person. God's eye is on the sparrow, he said. In that kingdom, there is an inexorable requirement for justice. Consequently, Christians must be against injustice in any form. They are to "make no peace with oppression," in the words of the Prayer Book. And, therefore, they must be against any economic or political system which is based on injustice, or assumes it, or promotes it.

By this standard, the economic system we have in this country, loosely called capitalism, stands indicted. Forty-four years ago William Spofford, then editor of *THE WITNESS* wrote:

*"I have spent long hours with employers, decent men for the most part, who deplore conditions quite as much as the next man, but who insist, with many facts available to support their contention, that 'competition is so ruthless that my workers have to be treated this way if I am to stay in business.' And so I conclude that it is not bad men messing up a good system, but rather, even good men finding it utterly impossible to make a bad system work. And so I say, because I believe in God, that all this must be changed. The Christian church cannot allow man to be treated as an instrument . . . There is but one solution: the recognition of the Christian doctrine that goods should be made for man and not man for goods. We must have a system whereby the goods we can produce in such abundance are distributed among the people that need them . . ."*

Myriad changes in production, distribution, technology and corporate structure have taken place since those words were written, but unemployment, inflation, poverty, and the concomitants of hunger, crime, disease are still endemic. And the rich become richer and the poor poorer. Forty-four years later, it seems that the Anglican bishops are drawing the same conclusion as Spofford, and from the same biblical base, and are urging that we make no peace with those oppressions.

Jesus did not espouse any particular political system — except one which treats all people with the dignity they deserve. As Christians, we are being called to "participate actively in the establishment of a new economic order . . ."





## Wanted: A New Adhesive

by Robert R. Spears, Jr.

Unless a new adhesive is discovered and applied, the Anglican Communion is going to come unglued. That's the single most important finding of the Lambeth Conference, although no resolution says so. The discovery of this hard truth came in a number of other ways.

To start with, the appearance of the assembly, just the plain physical look of Lambeth as it sat in plenary session or marched in procession, conveyed a new situation. By their numbers and actions, Asians, Blacks, Hispanics, Polynesians and Orientals in the ranks of bishops demonstrated this was a post-empire gathering; the colonial day was over and gone. While the Whites who reflect the Communion's Anglo-Saxon roots were still in the majority, the peoples of Africa and Asia, of Pacific and Latin America islands, and the minority populations of western countries were more fully represented by bishops than they had ever been previously. This Anglican conference, with the fruits of the "African revival" represented by large numbers of senior and younger bishops who are natives of Africa but missionaries for the world, looked less like the Church of

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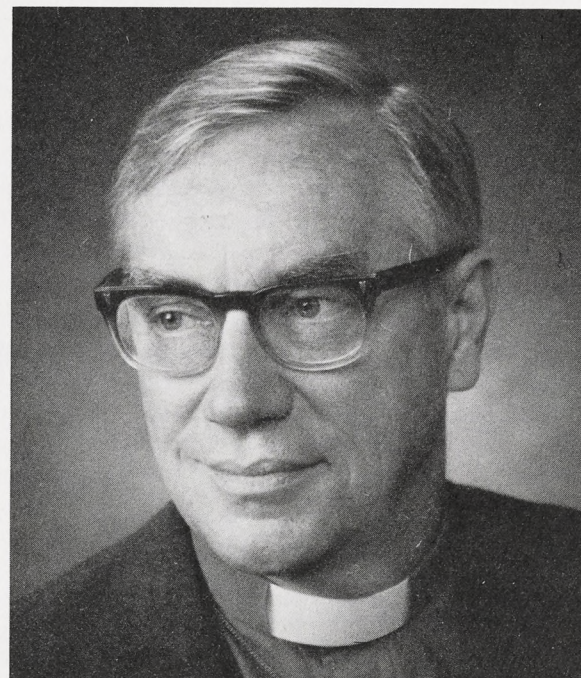
**The Rt. Rev. Robert R. Spears, Jr.**, bishop of the Diocese of Rochester, is presently serving as chairperson of the Joint Commission on the Church and Health and Human Affairs.



England and more like the multi-national assembly which, in fact, it was.

The implication of this was not so immediately apparent, but when the many references to freedom, which appear in working papers, section discussion and resolutions, are noted, the right to self-determination and free exercise of decision is seen as the most valued right of all. No Province, on any issue, wishes any more to be told what it must think or do, and even the most gracious and affectionate help is rejected if it is attached to any measure of control. Independence has dissolved the old colonial glue, which seems to have been more the product of an *imposed* culture than any other single thing.

Another unifying factor, which the Anglican Communion counts on and which was a by-product of imposed culture, was the use of one Book of Common Prayer. This meant in fact the practice of liturgical uniformity. The effect of recent and continuing liturgical renewal is to eliminate one uniform Book of Common Prayer. This is probably the inevitable result of paying respectful attention to the linguistic and cultural context in which a rite is to be used. The variations are not great and the rites of the separate Provinces are clearly the children of the same liturgical parents. But liturgical diversity, itself a proper and valued



Robert R. Spears, Jr.

development, removes another of those bonds of uniformity once cherished. As in the world-wide Roman Catholic Communion, which can no longer claim the uniformity of Latin, the new liturgical results can be treasured for many reasons, but not as a method of producing identical worship everywhere.

So, two parts of the old Anglican structure, colonialism and liturgical uniformity, have disappeared, never to return. One other tie that still binds is also threatened, and Lambeth made a valiant effort to retain it. This is the acceptance of ordinations done in one Province (or, even, in Canada and the U.S.A. in one diocese) by all the others. Some years ago it was the entrance into new and organic ecumenical unions which threatened this principle of uniform acceptance of ordinations. It took the Church of South India 30 years (1947-1977) to have its unified ministry accepted throughout the Anglican Communion. That battle seems now to be over not just for the Church in South India but for similar unions elsewhere. But the division over the ordination of women as priests has raised the same issue with uncertain results to date.

What the bishops did at Lambeth about the matter of women functioning as priests, now, in parts of the Anglican Communion, and being firmly resisted in other parts, now,



was to buy time and hope that reason will yet overtake the resisters. Those among the Provinces who already have women priests made it clear enough that this ministry is as valid and as valued as any others, and that there will be no reversal of policy or decision. That leaves the rest to decide whether this witness will be heard and this example followed, in due course (overly due, probably), or whether they, too, will ultimately withdraw from the association of Anglican independent Provinces. Lambeth 1978 pledged not to scold, threaten, or interfere while the Provinces decide whether and when to come to uniformity of practice and acceptance, and to help one another when such help is asked for. But, meantime, the glue of uniformity of orders is gone; women who are duly ordained as priests in their resident dioceses in accordance with duly-established diocesan and episcopal procedure and action, cannot be certain about where else in the Anglican Church, including the diocese next door, their orders will be recognized and accepted.

Three, therefore, of the most powerful adhesives of the Anglican Communion were found to be missing in this 11th Lambeth Conference. Colonialism is no more, and the control which existed in the relationship of empire (political or economic or both) is gone with the system. It will not return.

The liturgical uniformity which had long ago begun to disappear under obedience to the principle of worship offered in the language of the worshipper, now, under the pressure of the liturgical renewal movement in all parts of the world, has taken the first steps down the rich variety of paths open to the Christian liturgist. In another 25 years it may be impossible to claim even a common skeletal structure for the rites of Anglican Provinces. Indeed, some of them may be using a common liturgy with other churches as ecumenical exploration and activity continue.

The acceptance of ordinations among the churches of the Anglican family becomes a more crucial issue than it may have seemed. Much attention has been given to the matter of conscience, and to the importance of free exercise of conscience as persons and ecclesiastical units relate to one another. Unfortunately, not enough attention has been paid to the necessity of conscience being fully informed in its exercise, or to the corporate consequences of the individual exercise of conscience. It is still not recognized, for instance, that separation is a justifiable and honorable outcome of the exercise of conscience, especially in the kind of voluntary association which the Church always represents. However this still active struggle comes out, for the moment ordinations to the priesthood are not uniformly acceptable throughout the Anglican Communion. Another formerly unifying principle is not operating.

What hope is there of finding other ways of preserving the "Anglican" community? The personal relationship among bishops which was so valuable a part of the Lambeth experience can hardly be trusted as glue since it is hard to establish and maintain, and since it depends on the same people remaining in their present posts. The office of bishop will remain, but the occupants change too often to be heavily relied upon to hold together long-term associations among dioceses. The same objection can be made of international assemblies of Provincial representatives; large gatherings of laity and clergy are too expensive for frequent meeting and too cumbersome for tactical and strategic decision-making. Lambeth Conferences, Anglican Congresses, Anglican Consultative Councils, meetings of Primates, Partners in Mission Consultations — all these may play a part in the actual formulation of policy which is the common program of the Anglican Communion. But none of these structures will have life and purpose without the discovery of a more essential reason for the existence of Anglicanism itself as part of Christendom.

Perhaps that reason for being will emerge as the Anglican churches address themselves to the challenging and hopeful series of questions posed by Archbishop Ted Scott of Canada in his address at Lambeth on the future of the Anglican Communion. His suggestion was that we recognize that the future relationship of our respective Provinces is being forged, or neglected, by our present decisions, and that we focus on such questions as these:

*Are we now engaged in discovering the resources which will enable and motivate us for ministry to this world, the one in which we now live and work.*

*Are we able to face the realities of racism and brutality and greed in this world and still respond creatively?*

*Have we found a basis other than habit for community?*

*Have we found ways of upholding basic Christian values and standards without condemnation or arrogance?*

*Can we respond to others' needs because we see and understand those needs and the persons who have them?*

*Do we find the resources which enable us to remain faithful when there are no immediate answers?*

That series of questions reveals a desire to face the world as it is, to engage in ministry in that world and not some other, and to build for the future on the basis of present relationships and realities.

Should it develop that enough persons share that kind of hope and motivation, the new glue for Anglican identity and relationship may emerge. ■



# Lambeth Pastoral Calls For New Economic Order

*The following is an excerpt from the final section of the pastoral letter issued  
by the Anglican bishops at Lambeth:*

We believe that time is running out. Beneath all the choices lies the ultimate choice of life or death. We join with all men of goodwill in appealing that we shall choose life. We know that tasks and situations which to human view seem hopeless can, with the boundless resources of God's grace, be transformed.

We believe that a response needs to be made on three levels:

FIRST we appeal to leaders and governments of the world

1. to participate actively in the establishment of a new economic order aimed at securing fair prices for raw materials, maintaining fair prices for manufactured goods, and reversing the process by which the rich become richer and the poor poorer;
2. to consider seriously all efforts towards a peaceful settlement of international disputes;
3. to persist in the search for ways leading to progressive world disarmament, in particular limiting and reducing the production of, and commerce in, arms;
4. so to limit the development of nuclear energy that they guard against the proliferation of nuclear weapons, at the same time applying every effort to the development of alternative sources of energy;
5. aware that the world is one indivisible system in its operation, to provide that those whose lives are affected by global decisions should be heard in the formulation of policies;
6. to pay attention to human needs in the planning of cities, especially in those places where growing industrialisation brings people together in such numbers that human dignity is at risk;
7. to make provision for a new understanding of the place of work in the life of individuals. If the human race as a whole is to reassess its philosophy of economic growth in order to conserve our

environment, we will have to find new ways of human fulfillment, paying as much attention to leisure as to paid employment. This needs re-education and a redistribution of resources at national and international levels.

SECOND we call on the churches and in particular the Anglican Communion

1. to make provision locally to educate their membership into an understanding of these issues;
2. in the face of growing urbanization all over the world to make urgent provision for the training of lay and pastoral leadership in urban mission and to concentrate the use of their personnel and financial resources ecumenically in order to minister to the growing number of urban people with little hope or freedom of choice.

We recommend that greater attention be paid to the work already being done by agencies both within and outside the churches, that provision be made for communicating their findings in appropriate forms, and that greater use be made of the specialist skills of our lay members to inform the church's decision-making on social, economic and technological issues.

THIRD we call upon members to exercise their rights as citizens of their respective countries:

1. to create a moral climate which enables governments to act for the benefit of the world community rather than sectional interests;
2. in situations where the interests of minorities are in conflict with large scale development schemes to give consideration to the needs of persons rather than economic advantage;
3. to review their life-style and use of the world's resources so that the service and well-being of the whole human family comes before the enjoyment of over-indulgent forms of affluence.



# 'Where Bishops Are . . .' Is *That* the Church?

by Marion Kellaran

It's a truism that a bird's eye view of anything depends on the bird. Most comments on Lambeth will be made by bishops, a few by laymen, even fewer by laywomen. This is in the last category, with the accent on the first syllable — lay. I was at Lambeth 1978 because I was chairman of the Anglican Consultative Council, a by-product of Lambeth 1968. The Archbishop of Canterbury had invited eight members of the ACC Standing Committee to be full participants.

For this layperson, fully aware of the responsibility and honor of being there, it was an exhilarating and exhausting experience. And occasionally puzzling, as this article will indicate.

## 1. *Is Lambeth necessary? Will it meet again?*

There's a kind of double-talk about Lambeth Conferences, of which this was the 11th, the first having met only in 1867. The double-talk is that each Lambeth is wholly independent of any other, has no carry-over group except the churches which comprise the Anglican Communion. Yet in the debate over advising the Archbishop on whether or not to call another Lambeth Conference the forceful argument was that only a Lambeth could say, "*No more Lambeths.*" Several resolutions this year restate verbatim resolutions of earlier Lambeths. Others register the emphatic conviction of '78 that there must be another not later than '88. There were suggestions of only a five-year period between conferences, though the final resolution added the words, "it need not be in England."

What Lambeth costs is staggering, and had it been in other than a university setting the costs would have been astronomical at present day hotel rates. Out of whose pockets did this money come? Is it worth it? Can the church afford it?

I am convinced that some world-wide meeting is essential for an incarnational church. I recognize that, to quote an esteemed friend, "Bishops have a right to meet as bishops." But I have to add that I am not sure that the Anglican Communion met this summer. Reared in the tradition of "*Ubi episcopus, ibi ecclesia*," ("Where the bishop is, there is the church"), associated always with great bishops from my confirmation by Charles Henry Brent through a lifetime of incredible riches in Christ and his church, I am at home with the realities of episcopacy. But I confess that my theology of



Marion Kellaran

the church is such that "*Ubi episcopus, ibi ecclesia*" is a very partial truth. Is it heresy to say that where a faithful priest is, there is the church? Or that where a layperson ministers there is the church?

## 2. *Has the Anglican Communion changed?*

Indeed, the Anglican Communion *has* changed. No longer can one think of it as the British Commonwealth at prayer. Nor is it the Church of England's children coming home to Mother Church for advice and comfort. Lambeth '78 was diocesan bishops only: 46 from the Church of England; 89 Americans, the largest group though far from the largest church; 87 Africans, not a comparable figure as they were from many nations and churches. The center of Anglicanism today has moved from what we think of as Anglo-Saxon nations. Lambeth had no colonials; that is finally dead — though of economic neo-colonialism more later.

Archbishop William Temple once said something to the effect that "the business of the Anglican Communion is to go out of business," visualizing, as we all do, one church. While great strides have been taken in ecumenism, we are less sanguine about the immediacy of the one great church for



which we pray and work. Lambeth '78 took some positions which affirm its own witness. In the careful, irenic resolution on the Ordination of Women it noted that Rome, the Orthodox, the Old Catholics might well be disappointed by their action (which all three had officially disapproved in advance, the Orthodox in a monolithic way, Rome more equivocally in the Versailles statement), but that Anglicans affirm their witness to diversity in unity, the famed Anglican comprehensiveness. There is clearly now an Anglican way, not a careful Anglican via media. We may have come of age. It is even possible that the phrase "a bridge church" is less than felicitous as a description of today's Anglicanism.

The Anglican Communion is a loose federation — for some too loose — of autonomous churches. Their autonomy is confirmed both by what Lambeth did, (as in the affirmation of the rights of churches to make their own decisions in full recognition that all are affected by what any one church does, and that consultation with other churches is important) and by what it did not do.

### 3. *Is the world in the church?*

Some had thought that a residential conference might shut out the world, only to discover that in fact they were living *with* the world. Newspaper/media problems were incarnated in Rhodesian bishops or Ugandans or South Africans or Taiwanese. Politically exiled bishops were present, and Burmese and Chinese People's Republic bishops were absent. All sides of the vexed problems of multinational corporations were present, and the New International Economic Order had to be considered. Human rights were no abstraction, nor apartheid a far off mystery. Bishops who knew in their flesh what it is to live in a police state under repressive governments or with suspended civil rights were a substantial group. A resolution on violence, which Lambeth deplores and denies as an instrument of civil action, passed easily, though it contains the assurance that "should violence become necessary" we will not desert our brethren caught in its tragic inevitability. The resolution on public ministry of a bishop might have raised objections in an earlier conference. Not now. The church has subtly passed from being seen as a bastion of privilege to a defender of the poor, the oppressed, and the voiceless.

The Africans prepared a human rights statement, courageous and costly. Lambeth made it its own, fully conscious that the human rights battle is on *every* continent and has to be fought and refought.

### 4. *Wherein lies authority in Anglicanism?*

Lambeth 1968, where a strong current of this-has-to-be-the-last-Lambeth apparently prevailed, set up a continuing group subject to the approval of the 24 autonomous

churches, which avoids some of the Lambeth problems — too large, too infrequent, too costly, too unrepresentative of the total church. This alternative was the Anglican Consultative Council. Its meetings were to be at two to three year intervals, its members elected representatives of the autonomous churches, including bishops, priests, laity. Clear terms of reference set forth its activities. The member churches voted for the ACC, its first meeting was in 1971 (Limuru), followed by Dublin in 1973 and Trinidad in 1976. Its next meeting will be in Canada in May, 1979.

Its function, like Lambeth's, is consultative, as its name implies. Its president is always the Archbishop of Canterbury. Its chair, elected by the ACC itself, has been laypersons, first an African, at present this American. (In a lifetime of experiences in the church, the ACC has been the most mind-stretching, Spirit-filled, Gospel-confronting I have known.)

Many resolutions presented to Lambeth 1978 read "to be referred to the ACC for action." Almost all of them were changed to "referred to the committee of Primates." (Primates are the heads of the constituent churches such as the Presiding Bishop of the Episcopal Church in the United States).

Occasionally the change was prefaced by the comment that the ACC was "too small" for this important action. Too *small*? We are 50-60, the Primates' Committee (a new concept) will be 24. But we are not all bishops. Wow. That hurts! Do they mean "too many small people" when they say "too small?" All right, I'm prejudiced; what *do* they mean?

This layperson wonders what happened to the 1968 Lambeth Resolution 26: No decision will be taken without consulting laity. The reversion to dependence on primates alone is to me very bad news. It reached its nadir in a resolution ending "referred to the committee of Primates, who should consult their episcopates." Archbishop Ted Scott of Canada rose to say that he would want to consult informed laity and clergy and thought the resolution should say so. He did not prevail.

This appeal to authority is common in our culture and in the church. I was amazed to find it in a group of leaders. It was remarkably general. Resolutions now provide for a meeting of Primates not less than every two years, with consultation with the ACC provided for. There is strong feeling that we need more central power, that a more active secretariat (therefore larger) must inevitably develop.

Canterbury produced a helpful statement on authority, a kind of guideline, which tended to satisfy the Conference. But enough conversation continued to make one realize that freedom has its perils. Lambeth 1978 proved that freedom sometimes even threatens bishops. ■



Absalom Jones/Alexander Crummell/W.E.B. DuBois

## Lessons From a Shabby Histo

As a black seminarian, I was presumably trained to follow, indeed, to pursue the One who is the truth. Seminary should be a place in which men and women preparing for the ministry learn to appreciate the difference between partial perceptions of truth and the deliberate telling of half truths.

But let's take the story of Absalom Jones, black priest of the church. Contrary to the biographical notes in *Revised Lesser Feasts and Fasts*, one of the guides to the liturgical calendar of the Episcopal Church, my brother Absalom was not simply a former slave who suddenly found himself with a desire to be a priest. Neither is Absalom Jones' novel status "... the just black who" the most compelling reason that he and others of his race be included in the liturgical calendar.

Absalom's story and the story of his friend and colleague Richard Allen go back to the year 1787:

*"Both these men worshipped at St. George's Methodist Church, then at 4th and Vine Streets in Philadelphia. For years they had been made welcome, but as gradual emancipation progressed in Pennsylvania, black people, black Christians, became too numerous for St. George's. On Sunday morning during prayer, Jones and Allen were on their knees when they were told that they must get up and go to the gallery — which would come to be known as 'nigger heaven' — where hereafter black folk would worship. They refused to stir until the prayer was over, and then they got up and left the church. They never went back."*

Reginald G. Blaxton is a recent graduate of Episcopal Divinity School, Cambridge.

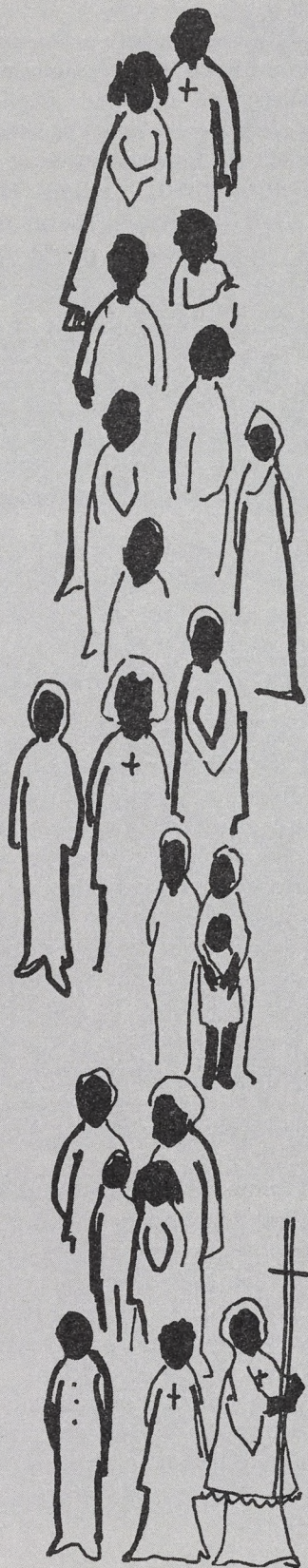
These are the roots of black Episcopalians in this country — one racist act in a Christian church in the city of brotherly love. W.E.B. DuBois, himself baptized a Christian at the font of St. Luke's Church, New Haven, put it most clearly many years later. He wrote:

*"The excluded Negroes found themselves in a dilemma. They could do one of two things: They could ask to be admitted as a segregated group in some white organization, or they could form their own organization. It was an historic decision and they did both."*

Richard Allen founded and became the first bishop of the African Methodist Episcopal Church. Absalom Jones formed St. Thomas' African Episcopal Church in Philadelphia, the first black parish in this country. But the story does not end there.

The Episcopal Church was faced with a novel situation. A group of black people wished to be admitted to the fellowship, the communion of the one holy, catholic and apostolic church. The Episcopalians of the Diocese of Pennsylvania with Bishop William White at their head did what white Christians have generally done in dealing with their black sisters and brothers. They blushed — and then passed the following resolution:

*"It was moved and seconded that the knowledge of Greek and Latin languages, in the examination for Holy Orders of Absalom Jones, a black man belonging to the African Church of St. Thomas, be dispensed with agreeably to the canon made and provided. Resolved that the same be granted provided it is not to be understood to entitle the African Church to send a clergyman or deputies to the Convention or to*





# story

*interfere with the general government of the Episcopal Church, this condition being made because of their peculiar circumstances at present."*

The Episcopal community does not gather today simply to recall and celebrate the life and ministry of Absalom Jones. We gather to repent of the racism that has — from the beginning — played so great a part in the life of the Episcopal Church. Other stories could be told. Take Alexander Crummell, for example.

Crummell was baptized a Christian by the second black priest in this country, the Rev. Peter Williams, Jr., at the font of St. Phillip's Church, Harlem. Alexander wanted to be a priest so he applied for admission to the General Theological Seminary. And the good bishops and priests who ran the place followed the example set by their brethren in Philadelphia some years before. They blushed at the application and admitted Alexander to the General Seminary on three conditions.

First, Alexander would have to sit outside the door of the classrooms when lectures were given. Second, Alexander would not be able to eat in the refectory. Third, Alexander would have to receive the communion cup after everyone else had received.

When Alexander persisted in pursuing admission to the seminary, Bishop Orderdonk of New York terminated his candidacy for Holy Orders. But Alexander persevered. He was given a letter of introduction to Dr. Croswell, the first rector of the Church of the Advent, Boston, and was finally ordained by Bishop Griswold in what is now St. Paul's Cathedral. Alexander received his theological training at Andover Seminary, and in 1853 he took his

bachelor's degree from Queens College, Cambridge.

The Episcopal Community does not gather today simply to recall the lives and ministries of men like the venerable Alexander Crummell. We gather to repent of the racism that has — from the beginning — played so great a part in the institutional life of the seminaries of the Episcopal Church.

And, then, again, there's a story of William Edward Burghardt DuBois, as I have said, baptized a Christian in an Episcopal Church. DuBois, the first black doctor of Harvard University and a pioneer in the field of sociology even before it was called by that name, was privileged to have a longer view of history than either Absalom or Alexander. He knew that unlike most denominations the Episcopal Church did not divide over the issue of slavery at the time of the Civil War. He knew that all the Southern bishops, and prominent clergy and laymen gathered at Sewanee, Tenn. in 1883 to formulate a canon that would legitimate racial segregation in the Episcopal Church. He even wrote a memorial of Crummell, so that Alexander's name and example might not be forgotten.

One thing DuBois could not understand: Why could not the good, apostolic bishops of the Episcopal Church bring themselves to condemn so simple a miscarriage of justice as lynching, which had become a national pastime at the turn of the century? DuBois, who had one of the finest intellects and prophetic voices in the history of this country, publicly cursed the House of Bishops, and left the church. He died in self-imposed exile in Ghana on the first day of the March on Washington in 1963.

by Reginald G. Blaxton

The Episcopal community does not gather simply to remember the lives of all those human beings who have felt a fundamental contradiction between a belief in the love of God that is in Christ Jesus on the one hand, and a racist, self-serving church on the other. We gather to repent of the racism that has driven and continues to drive people out of the church's so-called communion.

Does anyone doubt — despite the words of Martin Luther King, Jr. and James Forman — that 11 a.m. on Sunday is not still the most segregated hour of American life? Can we learn anything from a church history that is so shabby as to be shameful? Is there anything of meaning in the lives of black men and women, clergy and laity, who have witnessed in times past to the reality of Christian love and the necessity of human suffering? Yes. Two things.

First, the God who brought the Hebrew people out of the land of Egypt and out of the house of bondage, judges and redeems sinful lives — our lives. Salvation may be found in the church, but salvation is not of the church. The church had not the power to save in Absalom Jones' day, and it has not the power to save now. Rather, black people have understood the ancient wisdom of Israel: "When your child asks you in time to come, 'What is the meaning of the testimonies and the statutes and the ordinances which the Lord our God has commanded you?' then you shall say to your child: 'We were Pharaoh's slaves in Egypt, and the Lord brought us out of Egypt with a mighty hand.'" (*Deut. 6:20*)

The ancient writer said nothing about apostolic succession. Nothing about styles of churchmanship. Nothing about theological education, or liturgical

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# RACISM

## Alive and Well In the Episcopal Church

by Louie Crew

- *"Bishop Walker is spooking the choir at the National Cathedral, so I worship elsewhere now."* (Senior aide in the U.S. Senate, in private conversation).

- *"Don't tell me about the challenge of our new black students. I call them 'gravel in the rough.'" (An Episcopalian professor).*

- *"Isn't it disappointing how middle class the blacks are!" (A guest Anglican Marxist driving his new Volvo out of the parking lot of a black parish, with no evidence that the communicants there are any more fashion-conscious than the people leaving the nearby all-white parish who escape his notice as he drives past).*

No amount of such real evidence of residual personal racism in the Episcopal Church in 1978 is likely to dispel the conviction of typical white communicants that racism is "something we solved back in the 1960s, except for a few unrepentant stragglers." Basically such folk feel that

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**Dr. Louie Crew** is an English professor and the only white communicant at St. Luke's, Fort Valley, Ga. Along with Ernest Clay, he co-founded *Integrity*, the national organization of gay Episcopalians.

"we treat our Negroes well, certainly better than the Baptists, Methodists, or Presbyterians do."

Most of our members would be shocked to know that in reality ours is a black church which tolerates such arrogance in "its whites" much too passively. This year at Lambeth, for the first time bishops of color outnumbered their white brothers, even as lay membership in the Anglican Communion has been for several years predominately non-white. The fastest growing parts of our church are in Africa. Yet in most of the Episcopal Church, we means "whites." The church maintains that complexion most conspicuously when confronting our sisters and brothers in the greater Anglican Communion in that we have only two black members on the Executive Council's Standing Committee on National and World Mission. Mission.

"In our church, racism is still more important than people," charges the Rev. Frank Turner, chief staff person for the Episcopal Commission for Black Ministries. "Racism pervades the whole church, as in continued widespread segregation, in the deployment of clergy, in church investments and legislation. . . ."

The Rt. Rev. Quintin E. Primo, Jr., the black Suffragan Bishop of Chicago,

agrees, especially on the bleakness of clergy deployment: "I haven't seen any changes in the last 15 years. Bishops still want a traditional church and will not reorder priorities, preferring to drag their feet on the social gospel. We must simply insist that all search committees consider candidates without regard to race. Black priests don't want to be circumscribed in black parishes."

Very tellingly, we don't even have a concept of "laity deployment." As Turner has observed: "Most whites seem to find it impossible to worship in black settings with black leadership, even when, as is often the case, we blacks are better trained and more professional in our services. I now say, 'To hell with it, why should I make all the adjustments to someone else's culture?' Besides, while facing this sick mess, my people have a real need for a separate parish in which we can create a healthy climate where all are accepted as human beings."

The Rev. Joseph Green, black rector of Grace Church, Norfolk, and member of the Executive Council, shares Turner's pessimism: "You can bat your head only so many times before sensibly you conclude, 'Why bother?' More and more I see my job as the reclamation of our own black young people, so many of whom have turned away from the church. Of course racism is a big



problem, but whites have got to change it!"

Facing such witness, our church is foolish to believe that all is really okay now that a white Mississippian (Most Rev. John Allin, the Presiding Bishop) and a black New Yorker (Dr. Charles Lawrence, President of the House of Deputies) share our titular leadership, rather like an ecclesiastical version of the Jimmy Carter-Andrew Young team in secular leadership. Certainly all is not yet reconciled, as Young demonstrated by inflaming White House liberals by his seemingly obvious comment that racism is still at the heart of American life.

"In our system, the church merely reflects the system that is its setting," says Ms. Ida Miller, a black communicant in the Diocese of Atlanta: "The church has not been as responsive as some other institutions. Certainly there have been some surface changes, as in blacks' greater access to the market place; but those changes seem to serve our exploitation as much as our enfranchisement. Church racism is a subtle thing, deeply and complexly interwoven with potentially good things, as in Charles Lawrence's presidency, despite the obvious tokenism."

Many observers have stressed that to understand the subtlety of racism, one must distinguish between the racial discrimination perpetrated by individuals and that perpetrated by institutions. Though more accessible for easy judgment, the white hooligan who shouts "Nigger!" is often much less villainous, because much less powerful, than the church commissioner who votes not to invest diocesan funds with minority businesses. "The resistance to such investment can so readily be justified as a 'purely business decision' that the racist consequences are often overlooked by the commissioner, who feels that the decision has protected the church's best interests," observes the Rev. Henry Mitchell, Assistant for Urban Affairs in the Diocese of Michigan.

Dr. Joseph A. Pelham's important report presented recently to the Urban Bishops' Coalition documents many patterns of discrimination preserved by

our church nationally. The Report and Recommendation of the Institutional Racism Project of the Diocese of Southern Ohio (April, 1974) is an excellent model of such a study at the diocesan level. Hopefully an increasing number of such studies will minimize the present problem of what the Rev. Richard Kerr, white rector of a predominately black parish in Denver, calls "the simple lack of persons informed about issues at the core of the church's life, as well as the widespread preoccupation with issues of fundamentalism to the ignoring of other issues."

Nevertheless, an easy dichotomy between institutional and personal racism runs a risk of obscuring rather than clarifying some of the issues. Once one can feel personally uninvolved — "Oh, it's just the way things are" — a member of the white majority too easily feels exculpated while still protecting and enjoying all of the spoils of the racist system. Ultimately Christians can't really pass the buck to the church, because individual Christians *are* the church and hence are accomplices in any discriminatory practices perpetrated by the church's policies.

The Rev. Sanford D. Smith, Canon for Metropolitan Affairs in the Diocese of Chicago, urges that we "find the clue to (racism's) identity on the spiritual level of individuals — their consciousness level if you will — (rather) than looking for it in accusations of various institutions as being its parent." He amplifies: "After all, what is institutionalized on one level begins in a person's understanding, his attitudes at a single level. Racism is a malignancy that grows and takes on a life of its own, by default more than by design."

Certainly many of the urgent facts about racial inequity have long been documented: The problem is to get those who share in white privilege to feel a long-term responsibility to reverse those inequities. Guilt is not needed so much as amendment of life.

Dr. David Snider, a longtime documenter of discrimination, has reported: "Poverty and hunger do not

fall equally upon all groups. For example, by the 1974 government standard 56% of all poor persons were white, but only 8.1% of all whites were poor. In contrast, 31.4% of all blacks were poor, 24.1% of all Americans of Spanish origin were poor . . . Over 45% of all native Americans were poor, and 90% of all native Americans on reservations were poor" (*Life & Work*, vol. 16, no. 3, December 1977).

Our courts would have us believe we cannot prove discrimination from such results, but only from the intentions of those in charge of society; and very conveniently a country's collective intentions are inaccessible to all but God. By contrast, the New Testament response to such inequity is much clearer: "Bear one another's burdens"; "Go sell all you have, give to the poor, and follow me"; "For as much as you have done it unto the least of these, you have done it unto me" . . .

For many people the church is important precisely because it offers a retreat from the world, a refuge from secular concerns. To them, the Gospel injunction to demonstrate our faith in our lives in the full community is a threat, unless it is watered down to mean that we should deliver baskets at Thanksgiving and Christmas and should dump some now unfashionable items on the Goodwill people occasionally.

On the other hand, Christians who make a secular commitment often seem much more in touch with the world's greater need, as revealed in this excerpt from a personal letter to me by the Rev. Austin Ford, who runs Emmaus House in Atlanta's ghetto: "We are facing problems: for example, four of the Dawson Five, who were visiting in the apartment of their lawyer in a white neighborhood, were recently picked up in their lawyer's absence for no other reason than that they were the wrong color and their presence was unaccounted for. Also, the conduct of the police during a recent pro-marijuana demonstration in Atlanta was exceptional. They disguised themselves and apparently deliberately provoked incidents. . . ."



Compare Ford's pungent grasp of reality with that of the narrative in *The Episcopalian* for November 1977 about the Cathedral of St. Philip, the world's largest Episcopal parish, which is less than two miles from Emmaus House: "Last May (1977), for example, a group of black and white women arrived. The ushers were apprehensive and ran to tell (The Rev. Judson) Child (then the canon, now Suffragan Bishop of Atlanta). But, Child says, some older people, who 'five years ago would have called the police, . . . helped them find places in the Prayer Book and Hymnal and chatted with them afterward. Part of it is the new South. It also reflects the nature of the community here.'"

One can't resist imagining the response at St. Philip's if four of the Dawson Five had showed up! When I explained to Canon John Porter, then also at the Cathedral, why this "progress" report was heinously offensive, he counseled that I needed to be more patient and to see that, limited as it might be, welcoming a few blacks at the Cathedral does represent progress. "We don't all live in a black community as you do, Louie," he said.

*But we do!* Not only is the Anglican Communion predominately black, so too, is the city of Atlanta. It is dangerous to use the church to narrow rather than to enlarge the "community" in which we live; thereby we risk the blasphemy of

suggesting that Christ's Great Commission is in reality a charter for a private club.

A big issue obfuscated by the white we in the Episcopal Church is our defaulting in the mission to black Americans. Increasing numbers of black people are disillusioned with the fundamentalism of their youth and will likely turn away from organized religion altogether if we do not reach out to them with our particular understanding of Christ's love. Historically ECUSA has had a very definite mission with many other persons to preserve for Christ's service the lives and talents of those who are no longer nourished by their different traditions. I speak not of sneaky proselytizing that denigrates other traditions, but of efforts to enlist persons for whom those other traditions are no longer effective. If the Episcopal Church really cared about the souls of black folks, black folks would know it and would be here with us in much greater numbers.

The black leaders with whom I have talked assure me that if change is to come, it must come at the local levels. Bishop Primo reminded me that of the \$800 million annually given in ECUSA parishes, only 3% ever reaches the Executive Council, so "the leadership for change will not come from 815; the leadership must be at the diocesan

level." Dr. Charles Lawrence warned me that even diocesan leadership is often vitiated: "Although our church is 'Episcopal,' bishops have very little real authority over parishes, in clergy employment or otherwise." Yet most parishes I know about are still rejoicing that the bigots are no longer likely to call the police if a few blacks show up next Sunday; and almost everyone wishes the subject of racism would remain politely buried. ■

### *Continued from page 11*

renewal, or ecumenism. The ancient writer said: Tell your child about the God of the oppressed, and what that God has done.

Second, Christians are specifically called to make no peace with oppression. In an Anglican communion in which people of color now constitute a majority, we must oppose all actions which place artificial, arbitrary, power-motivated limitations on the freedom of the human being. It does not matter whether these limitations pass under the guise of "conscience" statements issued by the House of Bishops, or the less harmful but hardly less offensive singing of the 51st psalm, which limns the asinine desire to be washed whiter than snow.

My people because of their peculiar circumstances have not been — generally speaking — and I thank God for it — a theologically sophisticated people. They knew the bible; not Barth and not Tillich. They prayed and preached and sang and shouted inside and outside of the church in this wilderness called America. And sometime, somewhere along the way one of their number — surely a genius — left for posterity all the reason I've needed to remain a part of this church and seek ordination in it. They sang out of their suffering and pain. They sang out of their knowledge that racism has no place in the kingdom of God because in Jesus Christ God finally set captivity itself captive. They sang: "God may not come when you want Him, but He's right on time." ■

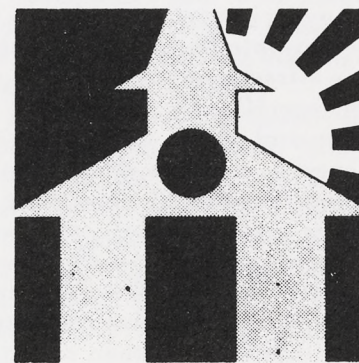






# Switching Mentalities: From Campus to Parish

by John Crocker, Jr.



Before commenting on the differences between parish and college ministry it is important to say something about the similarities. In the first place, both ministries are carried out in the same culture and both are members of the same Body of Christ. They are, therefore, fundamentally one.

A lot could be said about the culture we live in, but one way to describe it in shorthand is to quote a passage from Thomas Merton:

*There is a pervasive form of contemporary violence to which the idealist fighting for peace by non-violent methods most easily succumbs: activism and overwork. The rush and pressure of modern life are a form, perhaps the most common form, of its innate violence. To allow oneself to be carried away by a multitude of conflicting concerns, to surrender to too many demands, to commit oneself to too many projects, to want to help everyone in everything is to succumb to violence. More than that, it is cooperation in violence. The frenzy of the activist neutralizes his work for peace. It destroys his own inner capacity for peace. It destroys the fruitfulness of his own work, because it kills the root of inner wisdom which makes work fruitful.*

The Rev. John Crocker, Jr. was prominent in campus ministry for many years before assuming the post of rector of Trinity Church, Princeton, N.J., in September, 1977.

That describes the temptation not only of every college chaplain and parish priest but of every concerned lay man and woman. The same pressures work on people in the university and in our society at large.

Let me probe a bit deeper into this:

As aristocracy in our society has given way to meritocracy, more and more emphasis has been placed upon achievement, upon competence, and upon measuring human value in meritocratic terms.

A technological society, after all, needs technically competent people to service it. Education, especially higher education, has become technicalized to a frightening degree. The institutions of our society have become dedicated to the separation of winners from losers: Winners are useful and so have proven value, and losers don't; they are useless to a technical society and so are consigned to failure. Value has become largely technical and/or administrative. People have come to believe what society tells them: The winners are full of pride, the losers full of despair; both are hopelessly self-centered, and neither able to imagine any other vision of themselves.

In a community like Princeton (as in Cambridge and in too much of our society) adults and children alike assume that they are, and are meant to be, winners. And, exactly like the Puritans who worked so hard to prove they were the saved, they work like crazy to prove it. In



school, in the university, in town; for the commuters off in New York and elsewhere; for women, both working and volunteering — for everyone, it's run, run, run.

To some degree it is the same in the church. Activity abounds to gain status and to prove "I'm okay." People are burning themselves out with good works.

And as a new rector, I'm having real trouble not just joining the rat race!

Now, the church is intended to stand four-square against all of this. Our doctrine of Baptism says that however important my family name, my nationality, my sex, my intelligence, my education, my success or failure, my attractiveness, my wealth or lack of it, my religion, my special gifts and talents, my achievements, and a thousand other things which make me unique and separate me from other people — all of these are less important than the one thing which *unites* me with all other people; namely, that we are human beings and children of God, equally loved by God and therefore equally valuable. We are, then, baptized out of all the provincial, separating communities we may be a part of and into God's human race, the race for whom Christ died.

Baptism is the sacramental confirmation in the life of one person of what we Christians believe is true for all people everywhere, baptized or not. We are all God's children and God's love is the source of our value. The Church is there to affirm God's love as the basis of our value and merit, and to insist that ultimately all other bases are false. This is our job on college campuses, in parishes, and everywhere. The core of our witness lies in the Eucharist. A group of 25 students and faculty, gathered weekly in the M.I.T. Chapel to hear the Word of God and to make Eucharist, is constituted in exactly the same way and is doing exactly the same thing as a similar gathering at Episcopal Divinity School or in parishes or at Trinity Church, Princeton. To serve as priest, celebrant, confessor, dispenser of blessing, then, is essentially the same.

In this my job has not changed at all.

There are differences between the parish and college ministries, however. My hypothesis is this: The average parish, especially the suburban parish, provides a specialized sort of ministry in that it deals with people primarily in their personal family relations — as sons and daughters, husbands and wives, fathers and mothers, lovers, divorcees, friends, enemies — and in trouble of one kind or another. It is a magnificent ministry in this general area, but in most cases it has almost no contact with the *work life* of its people.

In the parish this happens by the very nature of the situation and it is hard for clergy and people not to be

carried along by it. The theology, ethics, and teaching of the Church are more easily and directly applicable, it seems, to personal relations than they are to social, institutional, and work relationships. This may be one important reason why parishes stick primarily to personal religion and shy away from social issues.

One reflection of this has been the involvement of women in parishes, because the women are, or have been, the ones at home, while the men are away at work, breadwinners, involved in institutional life, fulfilling roles in institutions and confronted continually with institutional decisions, grievances, and so on.

In my experience, the personal identity of men (and, I must add, of many professional women) is very much tied up in their work, and their self-esteem in their success or failure in work, often far more than with their families. I have known men who could handle divorce, suicide of children and the like (family tragedies of all sorts), much more easily than failure in their work, or being fired and living through the agonies of unemployment.

What I am suggesting, then, is that the parish on the whole deals with persons in their personal and family relations. When I was a college chaplain, while I was dealing with my share of those personal and family issues, the context was entirely different — not the home, but the work place — for students, and even more so for faculty. So a great deal of my pastoral ministry was concerned with issues having to do with their work.

My pastoral ministry was with professional men and women as related to their functions in institutions, and dealt, therefore, continually with institutional issues. This meant getting into social ethics: questions of power, of economics, and of politics. And more often than not, the pastoral issue concerned the tension between the demands of one's profession or institutional responsibility and personal commitments, whether religious or not. My contacts were people who knew that business and technology demand competition, competence, efficiency, success, and "winning" (usually at the expense of others who are less competent, or less successful, or less efficient), and yet who cared for persons and refused to see them destroyed in a system which, by definition, does not care. People who, though technical experts, nevertheless cared about justice, affirmed the reality of human freedom and dignity, and insisted on a technology, an economics, and a politics which behaved "as though people mattered."

The chaplain's job is to confront and probe these tensions, for these are the lay people with both the hearts and the heads, the expertise and the care, to help resolve some of our societal problems. Our parishes



most often do not help here. They really cannot — which is one reason why the university ministry is so crucial.

There is a great story in Kazantzakis' spiritual autobiography, called *Report to Greco*. Father Joachim, a wild monk on Mount Patmos, tells of a dream he has had:

*I saw myself as a great sage in Jerusalem. I could cure many different diseases, but first and foremost I was able to remove demons from the possessed. People brought patients to me from all over Palestine, and one day Mary the wife of Joseph arrived from Nazareth, bringing her 12-year-old son Jesus. Falling at my feet, she cried out tearfully, "O illustrious sage, take pity on me and heal my son. He has many demons inside him."*

*I had the parents go outside. When I remained alone with Jesus, I caressed his hand and asked him, "What is the matter, my child? Where does it hurt?"*

*"Here, here . . ." he replied, pointing to his heart. "And what's wrong with you?"*

*"I can't sleep, eat, or work. I roam the streets, wrestling."*

*"Who are you wrestling with?"*

*"With God. Who else do you expect me to be wrestling with?"*

*I kept him near me for a month, addressed him ever so gently, gave him herbs to make him sleep. I placed him in a carpenter's shop to learn a trade. We went out for walks together and I spoke to him about God, as though He were a friend and neighbor who came in the evening to sit with us on our doorstep and chat. There was nothing impressive or difficult about these talks. We spoke of the weather, of the wheatfields and vineyards, the young girls who went to the fountain . . .*

*At the end of a month's time, Jesus was completely cured. He no longer wrestled with God; he had become a man like all other men. He departed for Galilee, and I learned afterwards that he had become a fine carpenter, the best in Nazareth. . .*

*Do you understand? . . . Jesus was cured. Instead of saving the world, he became the best carpenter in Nazareth! . . .*

That, it seems to me, is one of the most subtle temptations we clergy face: to relieve the struggle when we should be nourishing it, helping people identify it for what it is, and "hang in" with conflict and make their own decisions. It is much easier to support people in

becoming experts in narrow little worlds, to give up the cause of changing — let alone saving — the world.

And here I am talking especially to myself. In the university ministry it is much easier to avoid that mistake. In the parish we make it, and often do not know that we have done so. Or we never enter with our people into that agony which goes with moral scruples about their work.

In this respect, the move I have made is not insignificant. At M.I.T., Christianity had to be made relevant to the social, political and economic issues of power and its use; social ethics, therefore, was everyday business. In the Princetons of this country — the suburbs — Christianity's relevance is seen primarily in personal terms. Social, political, and economic issues tend to be passively avoided as not being a primary responsibility of the church. In one sense, the suburbs exist for many as a sanctuary from public, social and institutional issues. The latter are part of people's world of work. The two worlds of home and work are kept separate; for many, commuting by train or automobile guarantees the separation.

Yet there is a symbiotic relationship between the Princetons of this world and the Trentons, the New Yorks, the Newarks, the Camdens, and the Philadelphias. Princeton "causes" Trenton, and Trenton "causes" Princeton. The salvation of each is integrally tied up with the salvation of the other. A significant proportion of Trinity Parish knows this, so I see an exciting ministry ahead. Not with the students, or "in the streets," but learning to be an informed interpreter of what is going on "in the streets" and in the city, especially of the predicament of the poor and the oppressed. An interpreter to those in the parish who can help do something about that predicament and have learned that it is their Christian responsibility to do so.

Finally, there is another major difference between being chaplain at M.I.T. and rector of Trinity Church, Princeton, worth mentioning. In a real sense I have "moved across the street." At M.I.T. my job was to be a gadfly, a loyal subversive, engaged as a representative of the Church in a lover's quarrel with the university, always needling *the institution* to be more human and more fully its best self. Again and again I had to explain this function to troubled administrators and faculty who could not for the life of them understand why I did not see things from their point of view! "I'm not dean of this place," I would say. "My job is to be a chaplain and that is different." Now I am "across the street" running an institution, a rather large one as such institutions go, and I am now the one needing to be needled! ■



## In Memoriam: To Rafe, With Love

The 10¢ postcard read:

*Ms. Suhor:*

*It is with regret that I inform you of Raphael Toth's death on Sept. 9 resulting from drowning. Mrs. Santini of St. Louis mentioned you as a friend. Rafe and I had been sharing an apartment here since we moved to Denver from Washington, D.C. on Sept. 1.*

*Bob Nedick*

In shocked disbelief, I looked at the calendar. It was Oct. 2. The card had been forwarded to me by my mother in Louisiana. It had my name on it, but my parents' address, with the bottom line directed to *Anthony, N.D. 70122*. Somehow the zip code had carried it to my father, Anthony's, home in New Orleans. As my mother noted, it was a miracle that it had arrived at all. But Rafe was named after Raphael, an angel-messenger. And Rafe somehow wanted me to know he was dead.

My early efforts to contact the people who were closest to him drew blanks. His sister had moved and left no forwarding address; our mutual friend Mrs. Santini was not listed in the St. Louis directory, and I could not reach the Bob Nedick who had sent the card. I spent a tearful weekend mourning Rafe's death, and wondering why it was so important to me to know the details. In the end I discovered that I loved him because he needed me. And I never really knew how much I needed him to need me, or how great a part of love that can be.

Rafe lived on the edge of life — on the edge of his race, his sanity, his sexuality. Born of a black father and white Bohemian mother, he was a "child of

love," put up for adoption through Catholic Charities. His mulatto bearing was a frequent factor in his non-acceptance by either race.

His sorties into and out of my life took dramatic forms. I first met Rafe in St. Louis where we were both working in a Catholic publishing house. He had been promoted from the mail order section and as elevator operator to the editorial department where he typed magazine articles and did general office work. It changed his self-image and he grew in confidence.

A religious and sensitive human being, Rafe would frequently serve the staff Mass at which most of us gathered daily and communed together. His friends at this time were mostly white. The fact that "black is beautiful" had not yet hit St. Louis in those days, and it was only later that his consciousness was raised to be proud of that part of his being. His remarkable black foster mother, now 96, had taken him from the adoption home and raised him as her own.

At the publishing house, Rafe became treasurer of the Credit Union and enlivened meetings by reporting long figures from memory. He began to study German with a colleague on staff, Mrs. Santini — who had once translated for Eisenhower at a DP camp in Munich. He became great friends with her and her husband, a Marquis who had lost his possessions during the War and had come to the States. Rafe loved the old man and would say the rosary with him during home visits when he fell ill, praying the Hail Mary's in English while the Marquis responded in his native tongue. It was the Marquis who, before his death, counseled Rafe that he should

choose either the priesthood or the army as a career. Rafe chose the army.

*On the edge of sanity:* Rafe did his basic training in Louisiana and showed up one day on the steps of my parents' home in New Orleans. They invited him in to dinner and he was a frequent visitor and loyal friend.

When the army found out that Rafe had studied German, he was assigned to Germany. Mrs. Santini later told me that she had received a visit from a Government agent asking if Rafe were trustworthy and checking his credentials. He had volunteered for Vietnam. Rafe rarely spoke of Vietnam, but from what little he said we pieced together that he had been assigned to run secret missions. At one point he was listed missing in action. His party had been ambushed and all its members killed but Rafe, who played dead and lost his rifle and shoes. He wandered through the jungle for four days until a U.S. helicopter found him.

But it was too late. His mind had flipped, and he was never the same, mentally, again.

Throughout the weekend that I desperately tried to reach someone about Rafe's death, flashbacks kept recurring.

I remembered when I was in Washington and got a call from Rafe in a Veteran's Hospital some three hours away. He had had an accident and totaled his car. I went to visit him and drove him home after he had recovered. He did not drive for a long time after that, realizing he was on so many drugs that his judgment was impaired.

At one time Mrs. Santini estimated he was taking 28 pills. She wrote that if the



## by Mary Lou Suhor

army doctor didn't cut the intake she would expose him for using Rafe as a guinea pig. The medication was suddenly cut to four.

I remembered providing references in Washington so Rafe could get a job. He had been depressed and restless, but his spirits picked up when he was employed. The job was short-lived. Reprimanded one day for a small mistake by a superior, and always one inch from popping his cork, Rafe had thrown the accounting books he was working on to the floor and stormed out.

I remembered, too, writing a letter interceding for him when the Government wanted to cut off his disability pay, saying he was now mentally and physically fit for work.

There were long phone calls during this period, and long distance calls after I moved away with Rafe spinning out his troubles and always ending, "But things are going pretty good, I can't complain . . ."

Just for listening and being there, I was rewarded every year with flowers or candy on Valentine's Day, with a birthday remembrance, and a spiritual bouquet of Masses at Christmas.

*On the edge of sexuality:* As with the War, Rafe rarely spoke of his sex life. At mid-30's, he had not married. There were a series of male roommates, good friends, periods of living at the Y, and a frustrated attempt to marry a German woman with whom he had fallen in love. Somehow here too, he always seemed on the edge of happiness.

Then at the end of this summer came his last long distance phone call to me. He was moving to Denver and seemed ecstatic about it. "A new life," he said. He

told Mrs. Santini he was "off to Denver, off to Paradise." Rafe had previously spent some time there when he was assigned to Fitzsimmons Hospital following his stint in Vietnam.

Finally I reached his roommate in Denver. He said Rafe and he had gone shopping at the Commissary and stocked the refrigerator, had seen to changing the car's license plates, had a beer and had gone for a swim in the apartment pool.

Never a good swimmer, Rafe somehow decided to head for the deep end. He went down just short of the diving board. By the time they retrieved him, his heart had stopped. But they got it going and he lingered in the hospital for three days . . . on the edge.

Bob told me that a large number of Rafe's black friends and white friends had turned out at the parish church in St. Louis for his funeral. His coffin was draped with the U.S. flag. Bob offered to send me a photo of Rafe, taken just before they went swimming.

He gave me Mrs. Santini's phone number and I mourned Rafe's passing in an hour's long distance call with her. We agreed to visit his grave together when I go to St. Louis for Thanksgiving.

This is written, with love, for Rafe and all who live "on the edge," and who are missed by those of us who receive 10¢ postcards announcing their death. It is written this month of November, of the "poor souls" in the Liturgy, but introduced gloriously by the Feast of All Saints.

*(Some names of persons in the article above have been changed to respect their privacy. M.L.S.)*

### CREDITS

Cover and pp. 4, 12, Gina Clement; photo p. 5, Linn Duncan; p. 10, Patricia Greig Bennett; p. 14, *The Fifth Commission Newsletter*.

### CETUS

I contemplate the flood, yet hope to hope  
(A flickering lamp of sperm oil in the dark)  
Yes, hope against the coming tidal wave,  
While knowing how the scarcity of whales  
Will make uncertain new supplies for lights.  
The flame, now faltering, threatened by the  
gales  
Of murky maledictions in the steep  
And murderous wind, still makes its mark  
On night, will not go out, but seeks to cope  
With forces well beyond its power to stave.  
I count on unseen whales in soundless flights  
Through skies of silent canyons in the deep  
To hold the precious fluid for our lights,  
To help us to renew our hope to hope.

— Warren H. Davis, Jr.

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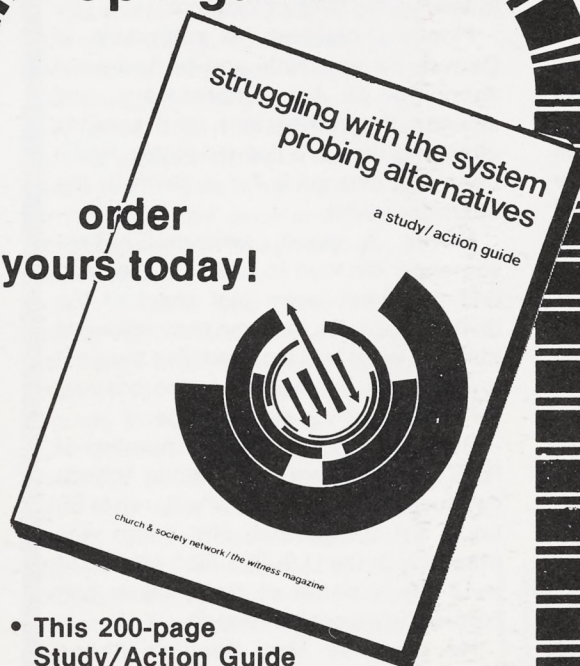


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