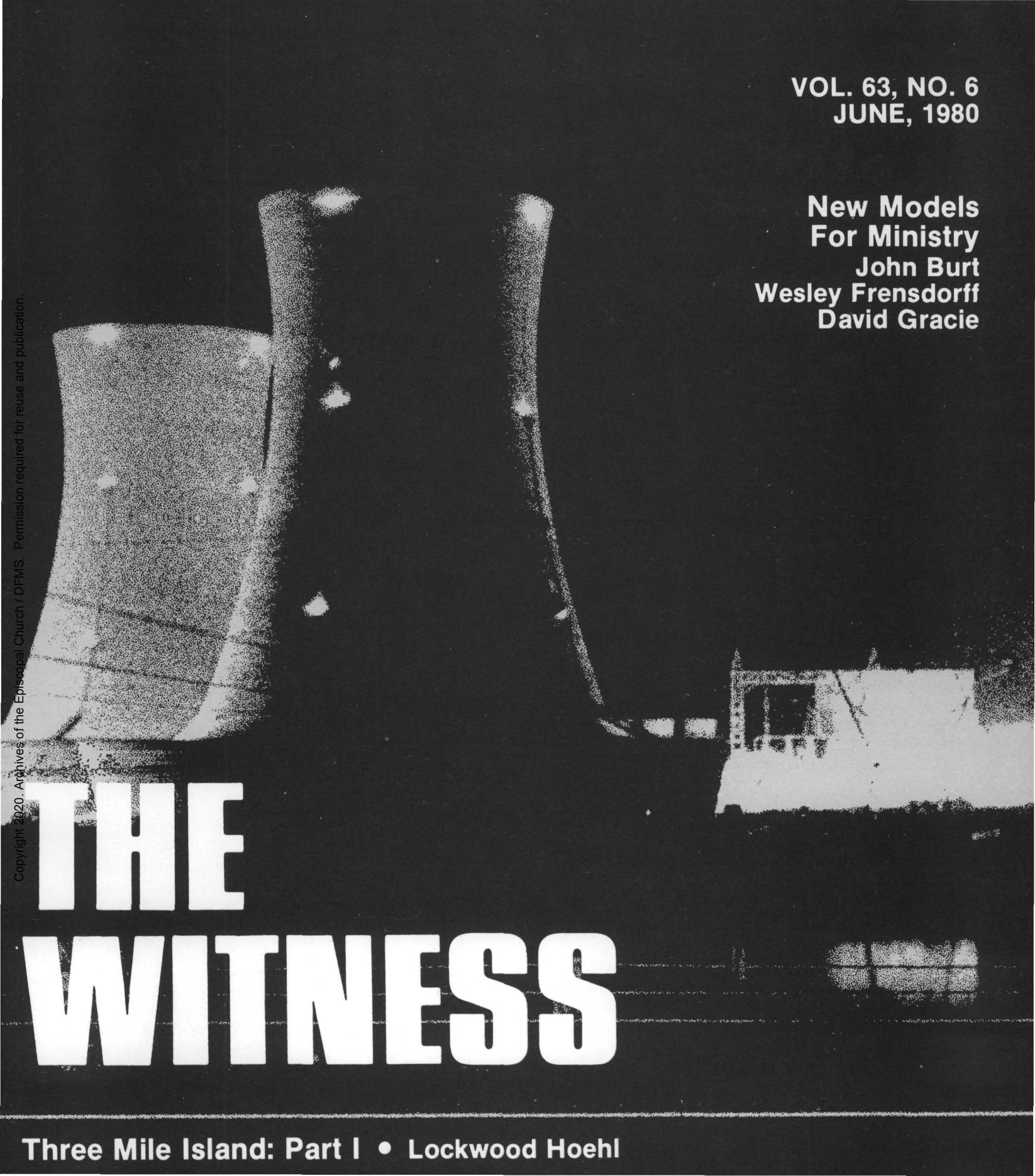


VOL. 63, NO. 6
JUNE, 1980

**New Models
For Ministry**
John Burt
Wesley Frensdorff
David Gracie



THE WITNESS

Three Mile Island: Part I • Lockwood Hoehl



Letters

to the

Editor

Ordination Process Adds More Hurdles

As one not terribly long out of seminary, I still remember some of the agony of going through the ordination process in the Episcopal Church. Since I am fortunate enough to have been tapped by two dioceses to serve on Commissions on Ministry, I am not unaware of the pressures brought to bear upon members thereof.

Richard Hawkins' article ("Jumping Through Hoops," March *WITNESS*) causes me to put in writing some of the problems I have personally witnessed these past several years.

Hawkins has gifted us with an excellent appraisal of the selection process for candidates seeking ordination, touching on several sensitive issues. A few more questions about this process are equally vexing. With the advent of Commissions on Ministry and nationally administered canonical examinations, many persons hoped for a breath of fresh air to come through an at least cracked door. Perhaps no longer, some fantasized, would candidates for Holy Orders be

subjected to the whims of local diocesans and examining chaplains, many of whom had not set foot in a seminary for two or more decades, let alone read a book on theology more contemporary than Daddy Hall's work on systematics.

Despite the new rules, the fact is that the door to ordination in many places is more closed than it was two decades ago. The revamping of process has only added a few more hurdles. Is it not rumored that one large East Coast diocese is headed by a bishop who queries each of his female aspirants whether the orgasms they experience are vaginal or clitoral? One psychological report to a Commission on Ministry stated in rather matter-of-fact fashion that the candidate was indeed heterosexual, and, in fact, a virgin. Is the proper response to yawn and sigh, "so what," to weep at such "personal misfortune," or to become enraged at such ecclesiastical impropriety and insensitivity?

Hawkins worries about the nature and

quality of persons reaching ordination: "Will the system approve the type who will go to Selma for an indefinite period of time despite the disapproval of the vestry?" Chances are the process will not be so lenient as to approve a person who wishes to serve in a specialized ministry (e.g. a chaplaincy in an institution), let alone one who might be attuned to contemporary social concerns. Chances are the system will not be so lenient as to approve study at Duke, Columbia or Harvard Divinity Schools, let alone honor the validity of specialized study *for credit* in recognized experientially-based growth programs. An area untouched by Hawkins, but of great significance, is the interpretation by Commissions on Ministry of Canons III-8 and III-10. How odd, for example, that success at business (and especially military service) often carries more weight under Canon III-10 than do excellent Graduate Record Examination scores for applicants under Canon III-5.

Continued on page 22

Authority Roles: Servants or Bosses?

The article, "Collegiality, Resource or Bondage," by John E. Skinner in a recent issue of *THE WITNESS* magazine inspires this reflection:

Our fall conference discussed the lack of trust in our society's institutions, including the church. The discussion turned to the meaning of authority. Does authority come from the position that one holds — bishop, priest, teacher, policeman, general, president, parent, doctor? Or does it come from the way in which that position is practiced? Jesus taught "as one with authority — not as the Scribes and Pharisees." The Scribes

and Pharisees had positions in society's institutions. Jesus had no such position. What then was, is his authority?

I have recently had the special privilege of serving with and among the Navajo people of the Four Corners area of New Mexico. In 1974 three indigent, alcoholic, Navajo men were brutally torture-murdered by some white high school students. This incident inspired the formation of the Coalition for Navajo Liberation (CNL), a group which provided the focus for carrying out a succession of protest marches on the city where the murders occurred. I

attended most of the CNL meetings, held in the basement of our chapel. I observed much that taught me about the nature of authority and leadership. All who wanted to speak were allowed, even encouraged, to do so, as long and as often as they wanted. The meetings would go on until 2 or 3 a.m. Coordinators would sum up and propose courses of action, but only when there was consensus would decisions be made and specific actions planned and carried out. Authority lay not in one's position but in seeking to

Continued on page 23

THE WITNESS

Robert L. DeWitt, Editor; Mary Lou Suhor, Managing Editor; Kay Atwater, Robert Eckersley, Richard W. Gillett, Ann Hunter, Susan Small, Lisa K. Whelan, Hugh C. White, Jr. Editorial and Business Office: P.O. Box 359, Ambler, PA 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: Wesley Frensdorff, Steven Guerra, Barbara Harris, Suzanne Hiatt, John E. Hines, Mattie Hopkins, Joan Howarth, James Lewis, H. Coleman McGehee, Joseph A. Pelham, Robert S. Potter, and Helen Seager. Copyright 1980 by the Episcopal Church Publishing Company. Printed in U.S.A.

Action Vital to EUC's Future

by Hugh C. White

Our guest editorial this month is by the Rev. Hugh C. White, who served as chief of staff for the many months of preparation leading to the organizing assembly of the Episcopal Urban Caucus in Indianapolis earlier this year. White was asked to reflect with the new Governing Board upon some of the hazards and opportunities which lay before them. Excerpts from his remarks follow.

The Episcopal Urban Caucus has the potential of being a real force within the church. Its major objective is redirecting the resources of the Episcopal Church and of ecumenical associates to social mission in the cities. It is critical that the Caucus accept its fundamental task — "mission action."

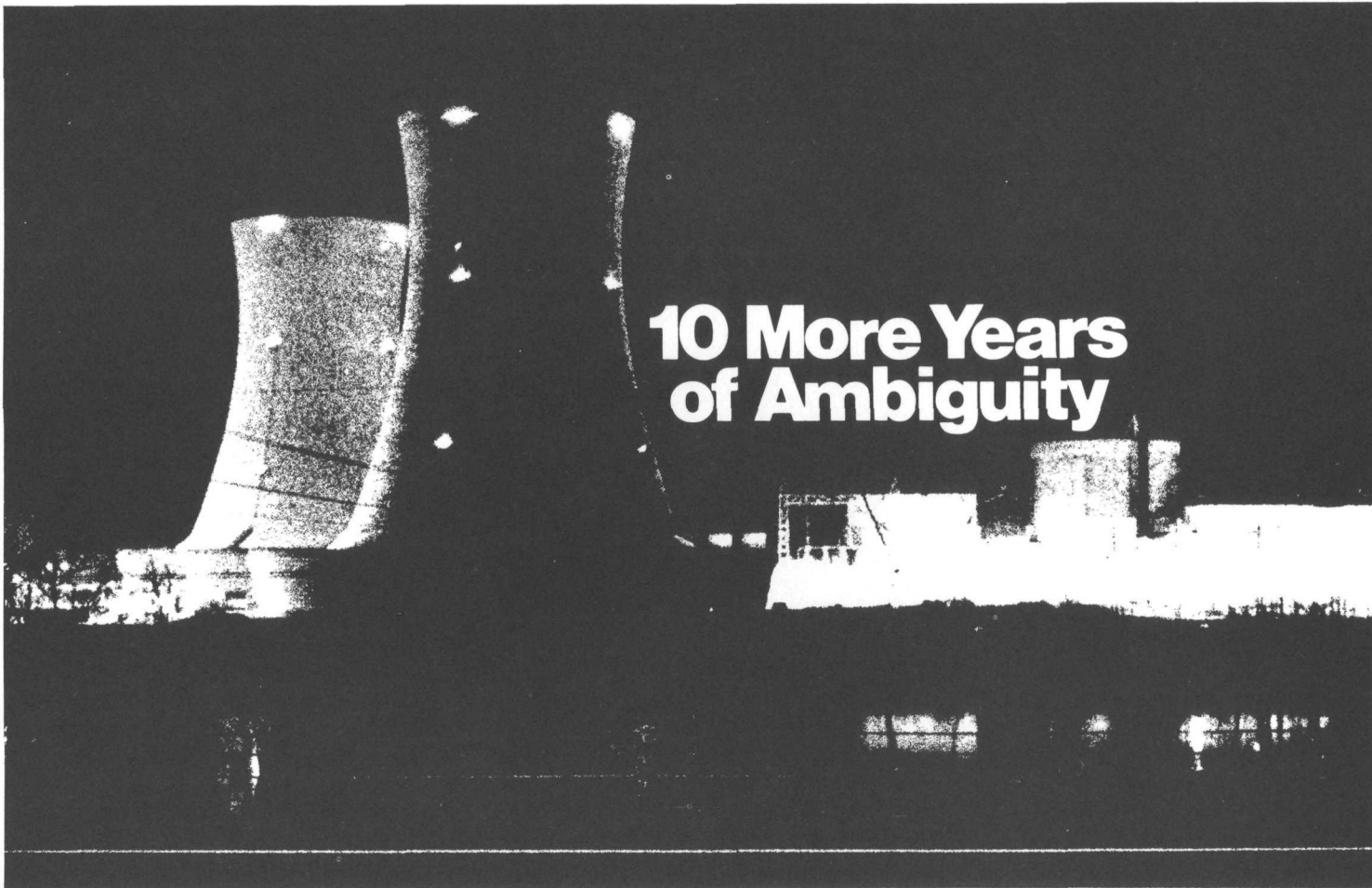
Now that the Caucus is in place, and a skeleton action program has been identified which is timely and consistent with our historical struggle, the Governing Board must be alert to the fears and apprehensions which action always provokes. The alternative is reverting to a coalition solely for "conscientizing" — a step backwards.

Some members of the Caucus will insist that we are not ready for action, that we do not understand the issues well enough, and that we need to do more study. That implies the basic misconception that ideas move history. Ideas do not move history; history generates the ideas and understandings which free us. Action will force us to do the study and training appropriate to being faithful to Jesus in our time. Jesus preached the Kingdom of God, and not himself. Jesus did not simply talk about "God," but spoke and acted in behalf of the Kingdom of God. The recognition of these facts, if

taken faithfully into account, would empower us to assert the church's mission and ministry today.

Think for a moment of the essence of our historical struggle. During the '70s, the Northern and Western nations, especially the United States, were preoccupied with the survival of liberal governments. There is evidence that the chief concern of the '80s will be the survival of private economic interests. In our world today, the economy is characterized by the focusing of power to the benefit of multinational corporations, widening the gap between the rich Northern countries and the Southern countries condemned to underdevelopment. In this situation, marked by growing unemployment and escalating inflation, the transnational economy is growing faster than the economies of the industrial countries. More and more, private corporate interests are convinced that the liberal democracies are not governable any longer and so they are promoting a "new system of ethics" which justifies the existence of a "restricted democracy." This would make possible a better control of public opinion, of the citizens themselves, and bring about a reduction of wages and salaries,

Continued on page 19



10 More Years of Ambiguity

by Lockwood Hoehl

With this issue THE WITNESS begins a series of articles on the ambiguities felt by lay people and clergy in the Three Mile Island area one year after the nuclear accident.

More than a nuclear reactor was damaged by the accident at Three Mile Island in Pennsylvania. A trusting, unassuming way of life for Harrisburg and Middletown area residents has been irreversibly disrupted.

Life will never return to the way it was before the March 28, 1979 accident. The question now is, what will it be like when life finally settles to a new normalcy? Or, to put it another way, what will it be like five or ten years from now when the accident, TMI's

continuing threat, and the controversy aroused are no longer constant preoccupations for people in the area?

Normally, the disaster itself would be the source of reconciliation, of unity. Whenever a flood, for example, hits a region — as happened in 1972 to this very Harrisburg and Middletown area — residents usually join together with a new sense of solidarity to overcome the effects of the disaster. But, as Lee Barker, minister of the Unitarian Church of Harrisburg, says about Three Mile Island, "The accident did not draw us together. Rather, it fragmented us."

If Barker means by "fragmented" that a wholeness has been shattered into

Lockwood Hoehl is a free lance writer and photographer who lives in Pittsburgh.

parts, he has surely hit the mark. Persons, homes, neighborhoods, communities — interpersonal relationships on all levels — have been fragmented, shattered, separated. The cause can most likely be attributed to the ceaseless disagreement on almost every issue related to TMI among experts, among government, industry and utility officials, and among pro- and antinuclear factions. In general, there are those who blindly accept any information that supports nuclear power and those who unquestioningly accept any word against. But, between these extremes, the majority floats in frustration on a sea of conflicting information.

Divisions Apparent

The fragmentation became blatantly apparent last March, when the Nuclear Regulatory Commission (NRC) and Metropolitan Edison Company, owner of Three Mile Island, announced the method chosen for starting the clean-up of the damaged Unit Two nuclear reactor. (TMI's other reactor, Unit One, was closed for refueling when the near meltdown occurred, and has not reopened.) Many residents think the proposed method is extremely dangerous.

No one has been inside Unit Two's containment building, which houses the damaged reactor core, to see how much destruction occurred during the accident, because it is filled with 22 million cubic feet of high level — 57,000 curies — radioactive krypton 85. The NRC and Met Ed have determined that the containment must be entered so that the damage can be assessed, and the possibility of future, perhaps worse, accidents caused by deteriorated equipment can be eliminated. They have decided, therefore, to rid the containment of the krypton by venting it into the atmosphere, a process many residents believe they — literally — cannot live with.

The proposed release of the radioactive krypton has been the prevailing issue since mid-March. It is the issue that transformed normally respectful citizens into screaming, frustrated protesters at a widely reported public meeting with NRC and Met Ed officials in Middletown on March 19. That outburst stunned officials because it was such atypical behavior for area residents.

Middletown's Mayor Robert Reid is disturbed by the division in his community, and he is fearful of what the future might bring.

"That plant has divided this town between the pronukers and the antinukers," he says in a *Village Voice* interview. "The tension is there. Sometimes I think there could be a civil war if they reopened Unit One."

Mayor Reid has reason to be apprehensive. It will be five to ten years before TMI's Unit Two is close to being cleaned up. In the near future, more controversial decisions will be made, such as how to remove 600,000 gallons of highly radioactive water on the containment building floor.

The March 19 protesters were, in a way, the lucky ones who were able to let their emotions boil over. Many residents just simmer in silence. And all the while, the damaged reactor also simmers only two miles — as the wind blows — from Middletown.

Release Ill-Timed

The announcement of the krypton release could not have been made at a worse time. It came amid researchers' reports of excessive infant deaths and increased infant health problems, particularly hypothyroidism, caused by radiation released during the accident. Also circulating were rumors of farm animals having difficulty giving birth, an increase of almost unheard of Caesarean sections among the animals, and offspring born with an unusual

array of deformities. The truth of these reports (which has been seriously challenged) is not so important as their mere existence and their contribution to the confusion.

People Suspicious

The release of the radioactive krypton concerns not just whether that procedure is safe, as Met Ed and the NRC say it is. In addition, many people, pro- and antinuclear, do not trust Metropolitan Edison to tell the truth at all about anything. They suspect that there are other less threatening ways of removing the krypton, but that Met Ed will not employ them because they are too expensive and would cut into company profits.

Personal reactions to the accident and its aftermath are widely varied. A commonly described experience is a sense of being torn from past assumptions about the future — in particular, about the future of nuclear power and the way of life promised by clean, cheap, safe, and abundant energy. Implicit in those assumptions were a trust in government and industry officials to care for the public welfare, and a trust in a people's ability to control the machines they create. To one degree or another, these beliefs have been shaken.

Will new assumptions and beliefs take their place? Or will the old ones be put back together and reestablished? And, if the latter, how will the repairing process come about?

Residents in the TMI area confront dilemmas outsiders rarely face. For example, the controversy and uncertainty about the connection between low-level radiation and genetic harm intrude into a couple's plans for having children. To whom does the couple turn for advice, for a definitive answer on which they can base a solid, comfortable decision? And to make the dilemma worse, what if one partner believes there is validity in the

connection and the other does not?

There are residents who think anything that approaches being antinuclear is hogwash. Those who are pronuclear seem to be genuinely baffled by their friends and neighbors who are so outspoken against venting and against nuclear power in general. Often, pronuclear residents cite as their authorities government officials and friends who work at TMI, so they accept assurances that the krypton release will be safe. As a result, they are frustrated, because they think those opposing the release are impeding progress.

So far, there is not an organized pronuclear movement. But pronuclear opinions are expressed, especially through "Sound Off," a readers' opinion column in *The Press and Journal*, a weekly newspaper serving Middletown and surrounding communities. Many of the pronuclear messages are worded in *anti-antinuclear* terms and encourage other pronuclear readers to speak out. Incidentally, the April 9 edition of *The Press and Journal* carried, in the Classified Ads section, the evacuation plan for Middletown, as signaled by a five-minute siren. Will residents now jump at the sound of any siren and look for the nearest clock, or check their watches?

Given the reactions of area residents to the events of the past year, there is little chance people will soon pull together to overcome the fragmentation that future decisions about TMI will likely cause. On the other hand, it is hard to imagine how the present situation can continue, or what it will be like if it gets worse.

The Three Mile Island area is in almost desperate need of a vision of the future, and leadership to guide it there. One of the tragedies of Three Mile Island is that residents have been left to wallow in confusion while experts and officials they do not even trust make

decisions that directly affect their lives and their descendants' lives.

Residents complain — with justification — that they, who live within a few miles of TMI, are left out of the decision-making process, and that many of those who do make decisions do not live near the plant, or even in Pennsylvania. Who has final decision-making power and who actually is responsible for the results of decisions is quite uncertain right now.

These concerns raise several questions. Can the government, industry, and Met Ed ever make decisions that are primarily and finally in the public's best interest? Can they determine what is the public's best interest? And, can they do it without the

"Residents in the TMI area confront dilemmas outsiders rarely face. For example, the controversy and uncertainty about the connection between low-level radiation and genetic harm intrude into a couple's plans for having children. To whom does the couple turn for a definitive answer?"

public's participation in the process?

Evidence suggests that the answer to all three questions is "No!", and that public participation in the decision-making process is needed. This does not mean allowing citizens to attend public hearings simply to be told what decisions have been made for their future. That is a surefire way to stage a repeat of the March 19 shouting match.

It means, in some way, citizens working day-to-day with documents, studies, and data available to authorities, with the consultants who advise the authorities, and with the authorities themselves. But, how can it be done? Who can initiate, support, and maintain day-to-day citizen participation deciding the future of

Three Mile Island?

If there be any group that could take on that sort of advocacy, it might be the religious community in the area, with support from higher judiciaries. What other body professes the role of reconciliation in the world, or is better equipped to perform that role?

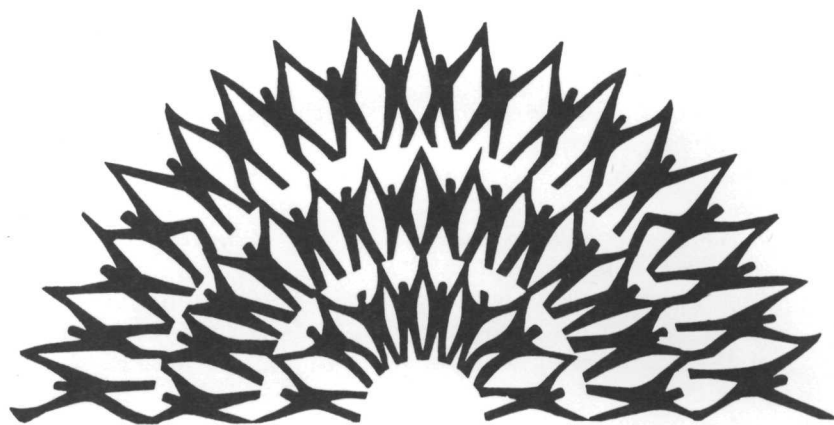
Ideally, the religious community would have no self-interest to serve, and, at the same time, could take everyone else's self-interest to heart. Its goal would be reconciliation of area residents to themselves and to their community by enabling citizens to participate fully in the decisions to be made about the future of Three Mile Island.

The religious community only now seems to be awakening to the deep needs of area residents. Whether and how it will respond is unknown. But in the not too distant future people may well begin to demand a response from the church if not in this kind of community leadership, at least by way of pastoral guidance. The five to ten year clean up period is a long time. As years pass by, more and more residents will reflect deeply on nuclear power and on the consequences of having it or stopping it.

Those reflections will basically question nuclear power's threat to life and the life support systems of the earth. And that will lead, at least to questions about lifestyle, about personal and community stewardship of the earth, and about the benefits and drawbacks of living in a nuclear world or a world with alternative energy systems. For some, such reflections will also lead to the connection between nuclear power and nuclear weapons.

The religious community in the Three Mile Island area has only begun to acknowledge and respond to these considerations. Time may well force a more definite response.

(Next: Interviews with clergy and lay people assessing the present ambiguities of Three Mile Island.) ■



For Better Results:

Theologize, But Indigenize, Too

by Wesley Frensdorff

Renewal of the church in the city was among several items on the agenda of the Episcopal Urban Caucus Assembly in Indianapolis recently. Our experience in rural or small town dioceses and in those whose urban areas are relatively new, may not offer much insight in addressing the serious social, economic and political issues of the inner city. There is, however, good reason to believe that our experience in ministry might contribute significantly to church renewal in our urban strategy.

For the church to be vital, alive and truly present in the city, it must be owned by the people of the city. It is my conviction that our traditional models of church life (ministry, organization and decision-making) are too hierarchical, money-dependent, and too centered on highly educated, professional, stipendiary clergy who normally come from the middle and upper classes. It is these models and

these dependencies which prevent effective renewal in life, ministry and mission.

My limited comprehension of liberation theology leads me to understand both "presence" and "ownership" as related to "control." Ownership and control are two sides of the same coin. Both are essential to presence. It appears to me that, together with its host of other problems, the church in the city must deal with the problems related to indigenization; and, as such, they are not so different from similar problems faced by the church in a variety of cultural and ethnic situations.

Among the recommendations resulting from the Hearings sponsored by the Urban Bishops' Coalition, we read, in *To Hear and to Heed*:

We must be willing to choose a new kind of presence in the cities, which calls less for money than for personal involvement in the struggles of the poor . . . We must decide to be present in the cities wherever the poor are

struggling to be free and not just in discrete "church" programs and operations. . .

In a dramatically surprising way, the most urgent plea to the church presented by those who spoke as or on behalf of the people of the cities was not for money, but for the church's presence and involvement in their struggle.

The effort to raise massive sums of new income leads to the assumption that nothing can be done until that income is raised. The evidence presented at the Hearings is clearly that additional funds may well prove to be needed, but much more can be done now with existing resources if the church will change its sense of priorities, its style of operation, and its basic commitments. (Emphasis mine).

In the 1920's, Roland Allen, an English priest, having served for eight years in China and subsequently studying Anglican missionary methods, wrote in *The Spontaneous Expansion*

The Rt. Rev. Wesley Frensdorff is Bishop of the Diocese of Nevada.

of the Church:

We constantly hear three terms, self-support, self-extension, self-government as if they were distinct and separate things . . . they cannot be rightly so treated . . . thus self-support and self-government are closely knit. As for self-extension, it is surely plain that a church which could neither support itself nor govern itself could not multiply itself. Thus self-extension is bound up with self-support and self-government: these three are intimately united.

Is there a relationship between the assertions in *To Hear and To Heed* and Roland Allen's conclusions? The common denominator is the incarnation — Jesus, fully "present" in and through the church, his body, indigenous in place, time and culture, among people who are its life, who exercise its ministry, and who carry out its mission.

The rather ambitious proposals of the Urban Bishops' Coalition, contained in the working document: *The Challenge for Evangelism and Mission*, raise important issues which seek to deal with the complex underlying causes of many of our social ills. Past experience makes it difficult to gather optimism for the funding of these proposals. However, as *To Hear and To Heed* has pointed out, there's much to do that does not require money, though it will require basic changes in the way we do ministry, call and train persons to holy orders, and model our life for leadership and decision making. Our traditional, suburban, middle-class models are no longer adequate for the church in the city to be truly indigenous. Herein lies a significant part of the challenge to evangelism and mission.

Is not much of our present paralysis in the inner city due to lack of real identification with the people who are there? There are many aspects to the urban crisis. Many of these are beyond

the church's ability to shape and change. But questions of indigenization, i.e., presence and identification, must be faced. Again, *To Hear and to Heed*:

A pivotal issue which relates to the church's stake in the city is the question of identification. To what extent is the Episcopal Church willing to identify the people of the cities as its people? The Episcopal Church moved toward the suburbs in the '50s and '60s because that was where 'its people' were present in ever increasing numbers. This exodus left the cities inhabited by people that the Episcopal Church has never identified as "its people."

"Our traditional models of church life are too hierarchical, money-dependent, and too centered on highly educated, professional, stipendiary clergy who normally come from the middle and upper classes."

If our church is to participate in both the pain and the opportunities for renewal of the city, this withdrawal has to be reversed by engagement and identification with the cities' people. So far our church has not been able, significantly, to deal with this problem.

Roland Allen concluded that the Anglican Communion — contrary to St. Paul's methods — had saddled its "missions" with methods of living, ministering and organizing which were foreign to their situation, resulting in a paralyzing dependency. A truly indigenous church, he pointed out, must be truly self-governing. It must "own" and "control." The conclusions of the urban hearings point in that same direction:

We must decide to be involved as a servant church which recognizes the priority and authority of the people it seeks to serve. As a servant church, we must listen and must be directed by the voice of the Lord as expressed by the poor and concede to them a decisive role in the determination of the priorities, program and shape of the church's life and expenditures.

To be indigenous, to own and control, requires more than self-government. It also requires self-support. It involves autonomy, not in the sense of isolation, but in the sense of being responsible (or response-able). Autonomy, in my mind, is not mere independence. It is to be capable of interdependence. "Autonomous" means having a strong sense of identity, purpose and ownership with the will and ability to act, and to act interdependently. A dependent person cannot be effectively interdependent; neither can a dependent congregation. However, our current model for autonomous congregational life — a parish, we call it — is based on having sufficient money to support buildings, the diocese and stipendiary clergy. As such, the model *guarantees* dependence on outside support for virtually every inner city congregation, as it does for rural ones. Real indigenization, with effective self-government and self-support, will require some radical changes for the church in people-poor or poor-people areas.

Can we, however, change those models which are basically hierarchical and dependent on professional, stipendiary clergy? I believe we can. Can we set the church free for renewal in ministry and local responsibility, without doing violence to our ecclesiology or to our theology of holy orders? I believe we can. Our problems are not theological; they are organizational. I believe our situation is

the result — for a variety of historical reasons — of attaching too many functions of ministry to those who exercise the ordained offices, and of locking up the sacraments for professional clergy only. This has placed the church in a ministerial and sacramental captivity.

As a result the local church is usually seen as a community gathered around a minister, rather than as a ministering community, and the life-giving sacraments are made dependent on the payment of stipends.

We can come out of this captivity to new life and mission to rebuild both “the temple” and the city. That, however, will require more radical changes than merely pouring new sums of money into old purses, or patching up the old garments. The church has to become a part of the people it is serving in such a way that *they* will carry out the ministries essential for their life and mission, as well as to raise up from *among them* priests and deacons. Together then, as a eucharistic servant community, in the name of Jesus and by the power of the Holy Spirit, they will minister and they will witness to their neighbors and, together with the rest of the church, they will shape the life of the city and call for justice and equity.

Title III, Canon 8, Of Admission to

Holy Orders in Special Cases, was originally intended to make sacraments available on a regular basis for special places and situations. Even its limited use has taught us many things. The most important of these is that unless it is used as part of a *total ministry model*, it is merely a lesser, cheap version of the old clergy-dominated money-dependent ministry model. However, once the church is understood as a ministering community in which each member offers his or her gifts in mutual service, both within the life of the church and in the church’s mission of witness and service, then the ordained offices of priest and deacon can take their special place in a different and vital way.

In a stimulating article published in the *Episcopal News of Los Angeles* (September 1979), the Rev. Charles Belknap points out that we have many marginal parishes because an economically stable parish with one employed priest costs \$50,000 per year. One priest attracts, on the average, a congregation of 160 adults. That requires better than average stewardship from an average upper middle-class parish, so for a congregation in an economically depressed area it would be impossible. Then what are we doing with this heart-

sick patient, he asks? Either we give periodic transfusions (support grants), or prescribe limited activity (part-time clergy), or do a coronary by-pass (rent the facilities), or we slowly squeeze the turnip to death. Father Belknap concludes his analysis with a call to redesign the heart, “to find new ways to be the church in the urban areas.”

If nothing else, economics will force us to take a second look at our mission strategy. The future will bring either inflation or depression, the economists tell us. All institutions based on voluntary funding need to face this truth. From past experience it is safe to say that no appeal will result in sufficient sustained funding to make a significant difference. If the primary strategy of a renewed urban program is based on “money,” we are likely to fail before we start.

For the church in the inner city to become present, to be owned and controlled, and thus empowered for mission, we need first to set it free to become fully *indigenous* in the life and culture of the people where they are. This calls for change — not small change, nor really big money either — a radical change in our understanding of modeling of ministry and the place of holy orders within the ministering community. ■





St. Barnabas/Philadelphia:

Seeking New Models For Inner-City Ministry

by David Gracie

I am the pastor of St. Barnabas Episcopal Church in West Kensington, which is an inner-city Philadelphia neighborhood. Our congregation is small (about 200 souls), the members are poor, either welfare recipients or working at the lowest pay jobs in the city. It is a black congregation with a sprinkling of Spanish-speaking. The neighborhood has the worst statistics in Philadelphia in terms of unemployment, low family income, abandoned housing, bad test scores of students in public schools, etc. As you can imagine, St. Barnabas is in many ways a unique congregation in the Diocese of Pennsylvania. Its ministry has been highly valued and significantly aided by the diocese over the years.

When we were developing the "Theological Principles for Urban Ministry" at Trinity Conference Center, it occurred to me that I could illustrate them to some extent from our experience at St. Barnabas. Let me begin with what I think is the key concept in that draft document: "The church's task needs to be thought of as the creation of signs which point to the present reality of the coming Kingdom of God." What on earth does that mean? In particular, what does it mean for a

little church at the corner of Third and Dauphin Streets in Kensington?

Our members are poor and on the bottom rung. Let us remember that that puts people in a special relationship to the coming Kingdom. When we read at St. Barnabas Church: "Blessed are you poor, for yours is the Kingdom of God," people say to themselves, "Hey, that's us he's talking about." When we read: "Blessed are you who are hungry now for you shall be filled," families on a welfare budget (\$360 a month for a family of four, plus \$88 in food stamps), living in homes in varying states of collapse and disrepair, hear that their interests and the interest of God's rule directly coincide.

There is then no discontinuity between faith in God's coming rule and the struggle for better housing, higher welfare grants and improved schools. The draft "Principles" say that the Church "actively seeks to create institutions and movements which witness, so far as may be, to the personal and social imperatives of the message of the Kingdom (groups not directly of the church) so that the world as such may increasingly point to the presence and power of the Kingdom . . ." For city congregations like ours and the

Lutheran and Roman Catholic parishes in our neighborhood, this means primarily our role in creating, supporting and participating in the community organizations which are the people's instruments in the struggle for justice.

In our experience, they could not exist without the churches, and people in the churches could hardly carry out their social ministry without them. The relationship is so close that at times you could characterize the church as the community organization at prayer. An end to police brutality, drug pushing and the planned destruction of our neighborhoods are goals of the Kensington Joint Action Council; they provide a very specific content to our prayers when we say, "Your Kingdom come on earth as in heaven."

To illustrate further these relationships, let me share some recent Philadelphia history with you. In November, 1978, the then mayor of our city, Frank Rizzo, attempted to have voters amend the city charter so that he could run for a third term. He was a law-and-order mayor who was swept into power in the era of racial uprisings. Race prejudice and fear have always been big factors in his retention of

power. He promised white voters that he would keep their neighborhoods free from public housing or new schools which would mean racial mixing. He was able to keep these promises because the mayor's power is very great in our city. In this charter election he went so far as to urge people to "vote white."

His impact on our Kensington neighborhoods was often felt. The new high school which was to have been built at a location to attract blacks, whites and Puerto Ricans could not be built because that location was the home for some of the mayor's white backers. So our students go on attending a school which is a firetrap and which has the highest drop-out and absentee rates in the city. Police brutality went unchecked, especially in areas like ours, because the mayor, a former police commissioner, would do nothing to publicly discipline or suspend offending officers.

Organizing against the charter change had to be done on an independent, grass-roots basis because the Democratic machine was under the mayor's control. In West Kensington, St. Barnabas Church became the location for that organizing. There were no other institutions that were either willing or able (because of the mayor's power) to provide this needed space and sponsorship. Voter registration, poll watching and the rest were planned at weekly meetings at the church. Early on the morning of election day, it was requested that we meet in front of the church for prayers before going to our stations at the polls. Not everyone arrived on time and the prayers were very brief, but for some a spark of courage was kindled there.

When the votes were counted, the mayor had lost decisively in our wards and throughout the city. The following Sunday we offered thanks at the Eucharist. The sermon that day was delivered by a woman who has been a leader in our community for many



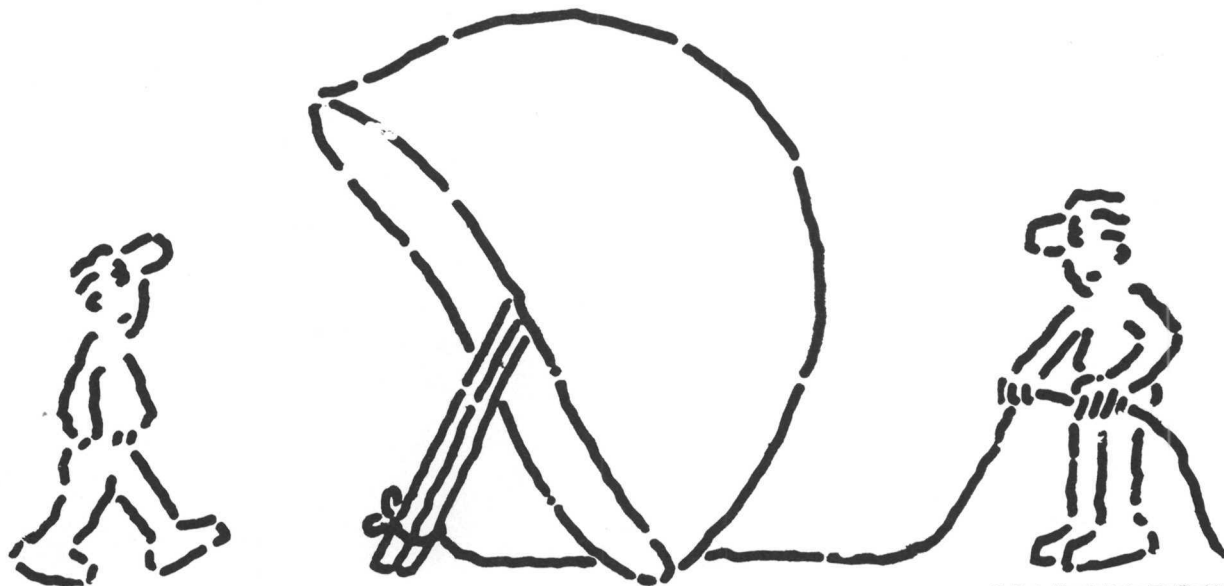
Four-year-old Tuere Rogers shows what she learned at St. Barnabas' Day Care Center to Nellie Parker, center, parish secretary and Ruby Parker, Day Care Center Volunteer.

years. "The hands that once picked cotton are now picking the elected officials in our cities," she said. Our service was a celebration of justice and of growing black political power. It was a thanksgiving to the God who puts down the mighty from their seats and exalts the humble and meek.

Since our interests and the Kingdom's coincide in this way, it might seem that the task of proclamation was made very easy. But that is not the case. It is still a narrow and difficult road that

we are asking people to walk upon. Few there are who will admit the need for the transformation and rebirth that is necessary over and over again for those who walk in this way. To begin with, both church and community organization must constantly teach that pursuit of self-interest has to be seen in community terms. Blacks and Puerto Ricans who live side by side must overcome real differences to find out and act on their common interest in

Continued on page 14



By Zarko Karabatic for The Washington Post

Right to Bear Arms — For Whom?

by Ron Freund

"Where is it written in the Constitution . . . that you may take children from their parents, and parents from their children, and compel them to fight the battles of any war in which the folly or wickedness of Government may engage it?"

Rep. Daniel Webster, 1814

"Draft registration is the cornerstone of a process . . . that reasserts the state's god-like prerogative of owning the lives of its young and gives the Executive Branch great flexibility to engage in . . . unpopular military actions."

Sen. Mark Hatfield, 1980

Despite the popularity of the current proposal to renew peacetime registration, and possibly the draft

Ron Freund is Assistant Professor of Contemporary Studies at Columbia College in Chicago and a member of the National Board of Clergy and Laity Concerned, a national interfaith social justice organization.

itself, history is clearly on the side of those who stand opposed to such an action. During the 204 years of American history, conscription has been in effect for only 36 of those years, less than 18% of the time. Of those 36 years, only 13 were during peacetime, accounting for 6.3% of U.S. history.

In fact, the fear of losses in political and religious freedom resulting from large standing armies was one of the underlying themes of the Declaration of Independence and the Constitution. George Washington had to rely almost entirely on volunteers to wage the War of Independence. (Some state militias provided conscripts to aid in the war effort.) During the debate over ratification of the Constitution, George Mason of Virginia stated, "Standing armies in time of peace are dangerous to liberty, and therefore ought to be avoided, as far as the circumstances . . . will admit."

The question of conscription first arose in 1790 when Secretary of War Knox proposed a combination of

universal militia service and a federal draft. It was soundly rejected by Congress.

Following a series of defeats at the hands of the British during the War of 1812, which culminated in the burning of Washington, President Madison requested Congress to conscript 40,000 men. A fierce debate ensued during which several New England states threatened to secede. Despite these threats, both Houses passed different versions of the bill. As the two Houses were meeting to resolve their differences, the war ended.

It was not until the Civil War that the issue of conscription was again raised. (The Mexican War of 1846-1848 was fought entirely with volunteers.) At the height of the fighting in 1863, Lincoln proposed a national draft. On March 8, 1863, the Union Congress enacted the first draft in U.S. history. The reaction which followed was prophetic of those which occurred in this century. Resistance was widespread, with rioting in cities throughout the North. They

reached a bloody climax in New York, where over 1200 were killed in street fighting. Troops had to be brought from the front at Gettysburg to quell the resistance, which lasted four days and damaged almost \$2 million in property.

It would be another half-century before the draft re-emerged as an issue.

Following the declaration of war on Germany, the United States Congress on May 18, 1917, passed a comprehensive draft law. Under this act, all volunteer enlistments were actually halted in 1918! Initially, all men between the ages of 21 and 30 were required to register. This was later increased to cover all men between the ages of 18 and 45. The Act was designed to evaluate each registrant's overall contribution to the war effort and induct those who were considered *least* valuable. Speaker of the House Champ Clark loudly announced to his colleagues, "In the estimation of Missourians, there is precious little difference between a conscript and a convict."

Although this was the first time that men had been drafted for fighting overseas, resistance was less violent than during the Civil War draft. The Socialist Party openly urged non-cooperation, resulting in the jailing of many of its leaders. Draft evasion,

however, was rampant, and more than 250,000 men failed to appear for induction.

On Sept. 14, 1940, with a war in Europe, Congress passed the Selective Training and Service Act, the first *peacetime* draft in American history. The Act provided for registration of males aged 21-36, and induction of up to 1.2 million men. Congressional opposition was intense. The debate was typified by comments like that of Senator Vandenburg of Michigan, who said, "Peacetime conscription is repugnant to the spirit of democracy and the soul of republican institutions."

Following Pearl Harbor and our formal entry into the war, general opposition diminished. However, over 15,000 went to jail for various draft law violations during World War II.

As part of the demobilization typical of post-war experience, the draft act was allowed to expire. Following its expiration on March 31, 1947, the Pentagon, with the support of President Truman, embarked on a massive campaign to enact Universal Military Training (UMT) on a permanent basis. The whole officers' corps was turned into a huge propaganda organization. Speaking tours by top officials were arranged at every available civic function. Releases proclaiming that the

nation was in a state of undeclared war with the Soviet Union were sent to newspapers and radio stations across the country. At that time, the Army became the *third largest advertiser* in the country.

The result of this campaign was that a peacetime draft bill passed Congress on June 19, 1948. However, it was not universal, nor was it permanent. It authorized induction for a period of only two years. By 1950, the Korean War had broken out, so Congress passed a new draft act which in 1951 was extended for another four years. The four-year extension became the pattern in postwar history. With low draft calls, little opposition was raised to Congressional extensions in 1955, 1959, and 1963.

By 1967, when the Vietnam War was escalating at a rapid pace, so did popular opposition to the war and to the draft. The Vietnam era witnessed the most broadly based opposition to conscription since the Civil War. Over 200,000 cases were referred to the Justice Department by Selective Service officials for various violations. There were over 250,000 who failed to register and were never prosecuted. It is estimated that over 60,000 men went into exile in Canada and Europe. Thousands of draft files were burned or bloodied. On one day, June 10, 1970, 12,000 men turned in their draft cards.

Although Congress passed one more four-year extension in 1967, it was the last of this pattern. By 1971, a compromise was reached to limit the conscription authority to two years. However, Secretary of Defense Melvin Laird aborted the authority five months early following the signing of the Paris Peace Agreement on Jan. 27, 1973. In his release, Laird stated, "I wish to inform you that the Armed Forces henceforth will depend exclusively on volunteer soldiers, sailors, airmen and Marines. Use of the draft has ended."

May it rest in peace. ■

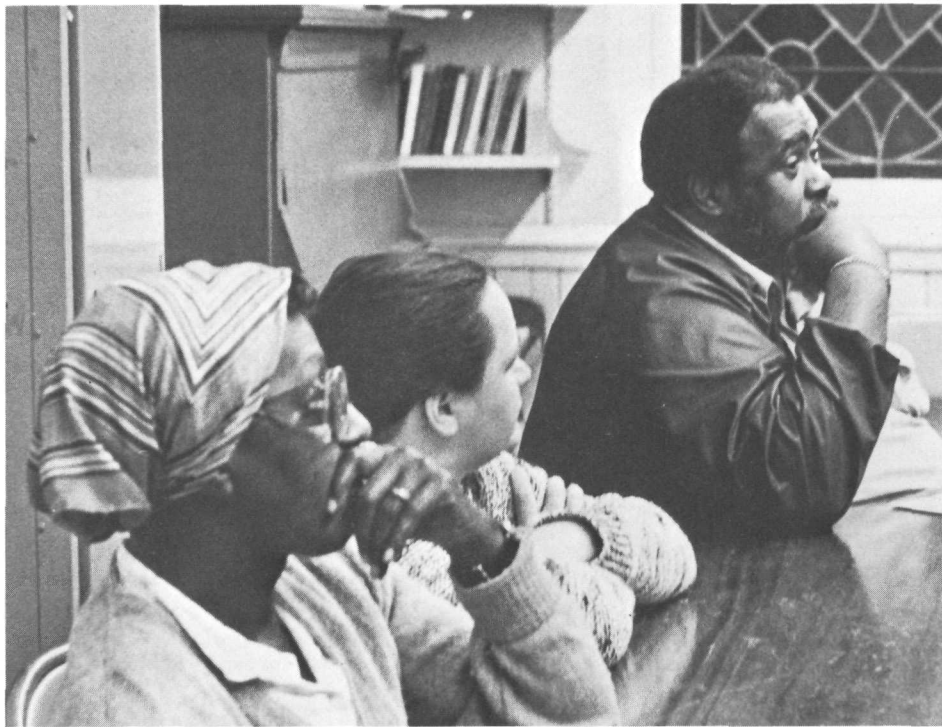
Draft Discriminates

The history of the draft shows that those who are the least powerful — the poor, the young, minorities and women — bear an unjust burden for America's military ventures.

For example: the percentage of black soldiers that died in action in Vietnam in 1967 (20.6%) was double the percentage of blacks in the population. Today minorities comprise about 30% of the Army (only 6% are officers) while urban minority youth unemployment is as high as 40%. The Congressional Black Caucus stated, on February 5, 1980, "Our young people are being told that money can be found to send them to war but not to put them to work. They are held hostage to the military budget."

Given the history of sex discrimination in this country, the outlook for women in the military is just as bleak. Today, 83% of enlisted women are in the four lowest military pay grades. Equal oppression has nothing to do with equal rights.

—Coalition for a New Foreign & Military Policy



Shown at a meeting discussing the future ministry at St. Barnabas are, from left, Mary Nelson, Joan Soto, and James Nelson.

Continued from page 11

better housing and education. And the whites on the other side of Front Street must be given opportunities to take part in the same struggle. Their privileged position is often only an imaginary one based on notions of racial superiority. That kind of unity is hard to achieve.

White neighbors marched with us, blocking traffic at a major intersection all day, to protest the city's misuse of federal funds which should be improving housing in the inner city. During the demonstration, black people suppressed the desire to sing "We Shall Overcome," in order not to offend whites in any way. White marchers called for us to sing "God Bless America," the Philadelphia Flyers' victory song. We did that for a while, and finally all got together on endless choruses of "We Shall Not Be Moved," which seemed to meet

everyone's needs. But after that day of unity in which we marched and even sang together, many whites dropped out of subsequent actions at City Hall because a black militant leader was getting all the press on the housing issue and they didn't want to be seen by their friends as his followers.

If we are agreed that the Kingdom is for the poor in a special way, we must go on to add that the Kingdom is rainbow-hued: members of all races enter it on an equal basis. Our Team Ministry is intended to signify that truth. It is made up of five small, struggling Kensington congregations — one black, three white, and one Spanish-speaking — doing together those things we cannot do separately. In Kensington any institution that moves to integrate its constituency is rare indeed; an institution that does it for the sake of love even rarer.

During the election it was a member of St. Nathanael's who appeared in the TV ad designed to demonstrate that a white-class Kensingtonian could be angry about the mayor's move to change the charter. Those of us who knew him as a dedicated member of the church also knew that he is a recovering alcoholic who had overcome the racial prejudice in which he had been brought up when he was thrown together with an alcoholic black workingman in a recovery program.

Perhaps a greater difficulty to overcome than our racial and ethnic divisions is the despair which can block a person's ability to struggle and to hope. "It doesn't matter if I vote." "I've been to so many meetings and the neighborhood still goes down." "Everybody's in it for himself." "Me? I'm nobody."

There is reason for despair. Frances Fox Piven says very bluntly (in *The Witness* for January, 1979); "The bottom line of our economic and social policies is the destruction of the urban lower class in the United States today, and there is no more moderate way of stating it. We are destroying the lower stratum of our population." When the victims of these policies become conscious of this fact, i.e. their own destruction, how should we expect them to react?

Speaking in Christian terms, despair means a lack of faith. It denies Christ's victory and the relationship of our daily struggle to a coming transformation of society. It leads to a self-centered existence in the worst sense, with all its manifestations in greed, crime, drugs and booze. Or it can lead to a form of religion which is itself a drug, a narcotic which takes away or deadens pain for a while, which denies a seemingly intractable reality and substitutes for it false signs of God's Kingdom. The sects and the cults are ever present on the streets of Kensington.

But the Kingdom of Heaven is like

someone who goes on sowing his seed. Piven writes about the critical role which is ours in the church in providing moral leadership to help poor and working people determine whether "the grievances, the sufferings which they experience are justified or unjustified; whether they are inevitable or can be changed. That moral role — the capacity to help people turn private anger into public indignation is crucial." She concludes her article: "There comes a time when a truly religious mission is a political mission as well."

The draft "Principles" states that our salvation "is a social reality, one of whose primary characteristics is that in it God is shown to be righteous and merciful through the establishment of final justice. . . . The Gospel. . . stands for the reconstruction and renewal of the logic of social relationships in the power of God's love in Christ." I think that proclamation of the Kingdom means involvement in political struggle by definition, since the Kingdom, no matter how else you think of it, remains a political entity.

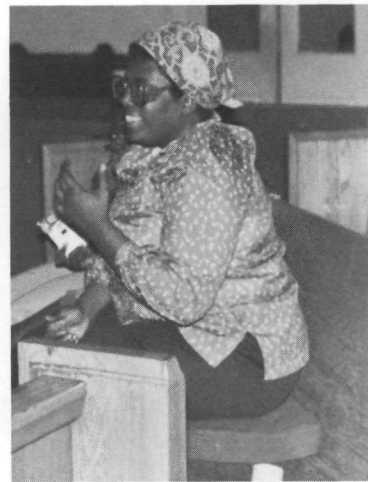
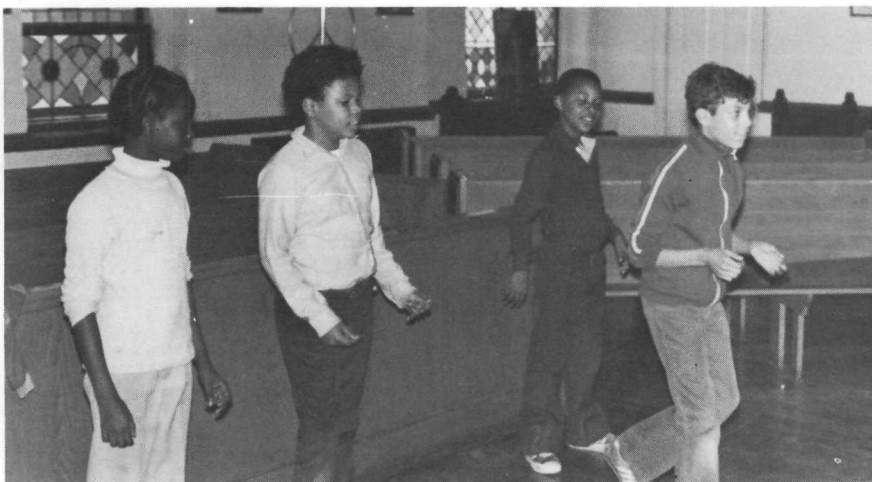
I think if you asked people at St. Barnabas for an image of our weekly

worship, the image of a family gathered for its main meal would predominate. Weekly Eucharist around the Lord's Table is followed by weekly socializing and brunch around a marvelous round table in our fellowship room. At the Eucharist there comes a stillness and a waiting for God which is unique in the lives of people who must live with a lot of noise and confusion every day. It is especially good because the children are a part of that quiet, and, along with the adults, reverently receive those central signs of God's coming rule, the bread and wine of Communion.

After the blessing the peace is exchanged (the St. Barnabas rite) and the noise resumes. There are happy sounds of greeting which flow into the fellowship room. It should be noted that in that room with the great round table is a painting of Martin Luther King done by a former parishioner. If you look closely you see that Dr. King is weeping. We don't make much of St. Barnabas Day, but January 15 is an important day in our calendar. This year as we kept that birthday celebration, in place of a sermon the members took turns relating what King's life and ministry meant to them.

There is much more to tell about St. Barnabas. The story of the founding of the Child Care Center and its continued strong ties to the community it serves. Adventures with young people in our various programs and trips. Our relationship with men at Graterford Prison. And the whole interesting process in which former Baptists have come to love the liturgy and the Book of Common Prayer while burying the Hymnal. I will save all of that, as well as a hard look at the contradictions of our ministry, for another time and place. But there is one more thing I want to share because it is an important illustration of our understanding of our witness to the Kingdom.

With funding from the national church, a black church school curriculum was developed at St. Barnabas. It is described in a chapter of *Homegrown Christian Education*. Elyse Bradt, the author of the chapter, has been music director, youth worker and member of our congregation for several years. I want to quote a few paragraphs from her description of the curriculum because they reveal a way of understanding God's salvation as a corporate reality and a present reality in



Youth of St. Barnabas practice for their version of *West Side Story*, to be presented June 15. Their music director, Elyse Bradt, who also serves on the Parish Revitalization Task Force of the Episcopal Urban Caucus, coaches at far right.

the experience of black Americans. I think they may also point to a weakness in the draft "Principles," which is their concentration on the proclamation of the Kingdom in the ministry of our Lord to the exclusion of any specific reference to God's dealings with Israel. Black Christians never move too far away from the Exodus story. Elyse says:

"If we are to bridge the gap between the Bible and our lives today, we need to first explore our own experiences in light of the Scriptures.

"The history of the Israelite people as recorded in the Old Testament is not the unique experience of one people in one place at one time. The faith of Abraham and the zeal of the prophets for justice are repeated at different times by different peoples throughout the world. The story of black people responding to God's call in naked faith and proclaiming God's justice to a selfish and indifferent people is sacred history too. . .

"What is the mission of a people on earth in relation to the Eternal? How can a people find meaning in the suffering that they as a group have endured? How can they deal with people whose lives and purposes are evil? How can they

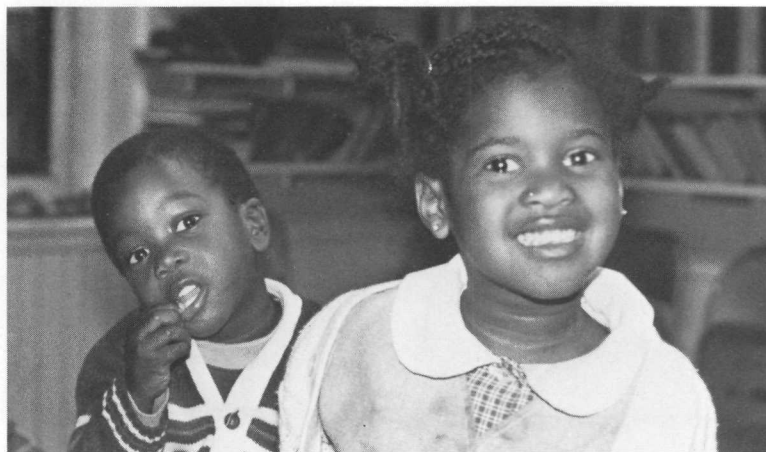
themselves avoid believing that the evil of their neighbors is actually right and good?

"The ancient Israelites faced these questions and others like them throughout their history . . . We need to examine our history to see clearly both how our ancestors have confronted and answered them and the historical situations that helped determine the answers they gave. We need to explore the possible response in our times . . ."

Elyse's vision has been shaped in large part by her years of service to the congregation of St. Barnabas. She ends her discussion with these words of faith:

"It is my belief as a Christian educator that the God of the Israelites is the God of today; that same God can and will use the city and its people as instruments to bring peace to this world."

Elyse, Nellie, Willie, Tom, Mary and the others who make up our parish family and our team ministry are people who are opening themselves up to God's grace and power in Word and Sacrament. They go on struggling, trying to build up communities of struggle and trying to maintain the hope of others. In all of this, they are salt and light, themselves signs of the Kingdom which is coming.



Signs of the Kingdom

On Beginning

Oh Lord,
Beginnings are
scary,
risky,
Life.

To stretch,
To risk
bear
seeds
of
Death.

Follow me?

Well,

Of course. I'll follow you.

Only

I couldn't do it that way. Why i might be wrong and my husband wouldn't like it at all and what will the neighbors think and it's never been done before and my children need me and women can't do that and i might fail, or worse yet, i might be only mediocre and You wouldn't want THAT to happen and, Oh, a hundred reasons why i shouldn't

and

Still,

Follow me.

— Margaret F. Arms

Coming Up . . .

in THE WITNESS

- Rosemary Ruether probes why male hierarchy and clergy are so threatened by women in the priesthood, as she examines two typologies of ministry: Preacher and Priest.
- John Gessell analyzes the alarming scenario in which U.S. tax dollars are spent to convince people of an external threat so menacing that only the most advanced state of military readiness, including first strike capability, will meet it.
- And Lock Hoehl continues the series on Three Mile Island, interviewing residents of the area.

Sleeping Through Revolution

by John H. Burt

Rip Van Winkle, the celebrated Adirondack sleeper, is remembered chiefly because in the late 1700s he slept through the American Revolution without knowing it!

Today, it is becoming increasingly clear that a lot of us have been doing the same thing in a modern economic revolution that is transforming our lives without knowing it.

Only a few years ago, most Americans took it for granted that the American dream revolved around either the possibility of riches through economic growth and territorial expansion, or around growth as a mystique which promises the good life through the marvels of science and technology.

The new reality of today, however, is that we are face to face with an age of scarcity and with a science fraught by nuclear terror. And this constitutes a revolution more substantial than anything previously known in this century.

The marks of this revolution are clear for any with eyes to see. We note, for example, that the President has issued a call for mobilization of the nation's youth in preparation for war in the Middle East over that primary subject in an age of scarcity: oil. We hear that the Ford Motor Company will close a

major engine plant in Cleveland casting 5,000 persons out of work in order to rebuild the same plant in Mexico where labor is cheap. Unemployment in our cities has skyrocketed with 135,000 auto workers off their jobs—many permanently—and over 35,000 jobs gone in steel in just two years time. Our older cities have been shattered—as if by a bombing raid—by the flight of capital, the removal of industry, and the opportunistic expansion of suburban growth. And this last citation is of particular discouragement to us in the church. For many years we have tried to involve suburban churches in relationships with inner city parishes. We have tried to involve our laity in business and the professions in the task of helping the city folk deal with their problems and solve them. We have said that minority people must have the same right and access to the American pie as the WASP majority. But, alas, the economic pie is not only shrinking, but what remains of the pie depends apparently on American control of other people's lands for even its present size and shape.

Worse yet, control over the pie is now largely in the hands of vast private conglomerates operating beyond the control of the community. Senator Roger Stewart of Alabama said in a recent hearing on the steel crisis that by shutting down large steel mills without adequate warning, corporations like U.S. Steel are having far more effect on the crisis in public welfare and public policy than anything he as a United

States Senator could do, despite the fact that protection of the public welfare is supposedly vested in the Congress by the U.S. Constitution.

To put the problem in capsule: the civil rights question of equal access and opportunity now gives way, in the age of scarcity, to a new question about control of resources, power and decisions that affect people's lives.

Let me illustrate with the following scenario being played out in Ohio. A steelworker who lives in Youngstown has recently been laid off permanently with the close-down of the mill where he and his father and his grandfather worked all their lives. During his working days, this steelworker regularly put part of his weekly pay into a savings account for his future use. His company also made payments on his behalf into a pension fund. Those funds in time became a part of a banking system that actually funneled his dollars into a worldwide investment pipeline, seeking their highest return on investment by the banks, and—among other things—helped modernize a steel mill in Japan which ultimately divested the steelworker of his livelihood in the old Youngstown mill where the company did not modernize. And the supreme irony of this situation is that the steelworker's own money did it.

The point is that many Americans have lost control of their own economy, their own productivity. In an earlier era the absence of control meant only that the pie was unevenly shared, or that there were dislocations of a relatively

The Rt. Rev. John H. Burt is Bishop of the Diocese of Ohio. This article is reprinted with permission from *The Episcopal News*, publication of the Diocese of Los Angeles.

localized impact. But in today's situation what is left of the American dream of riches involves investments in Indonesia, South Africa, the Philippines, Chile, Brazil, where dictators bestride the mechanisms of government with cruelty and where the investment reaps benefits for an increasingly limited number of Americans.

In a very fundamental way, the question of justice itself has always devolved from the issue of power and control. If the churches of the last thirty-five years rightly felt called to work for justice or balance or some sort of "light at the end" of an economic tunnel we still believed basically sound, it may fall to the church today and tomorrow to confront the harsher reality of the demands of justice in a time of scarcity. That means working for a justice focused less on the issues of opportunity and more on the issues of distribution of what must be shared for common survival. It means a justice concerned with power and control over the mechanisms of decision and planning for the common welfare.

So the question today becomes how we in this church shall be faithful to God's vision for his people, how we shall live out our faithfulness in this new age of scarcity where justice will change us all and mean that all of us must change.

A first requirement for the church's ministry in this arena is to mobilize and refine our capacity to address this problem. Gibson Winter has referred to the church as one of the last remaining free spaces in a society governed by themes of domination and technology. As some of us have worked on the steel shut-down crisis that now stretches from coast to coast, we have learned how important it is to have a responsible source of information apart from the machinations of either owners or labor. That is how we discovered that disinvestment, capital removal, and not

imports or EPA restrictions were the underlying reason for the death of the steel mills. It took the Ecumenical Coalition in Youngstown and the Tri-State Conference On Steel months and lots of dollars to develop the ability to understand this issue so that the right justice questions, the right kind of human advocacy could emerge.

Secondly, the church must be the vehicle for building the kingdom in tangible terms. In the cities and the

Proposals Pending

As **THE WITNESS** goes to press it seems clear that the Youngstown story refuses to die. Despite major setbacks to the proposals initiated by the Ecumenical Coalition for federal funding for the reopening of steel facilities under worker ownership, the cause is not yet lost.

On April 25, U.S. Steel was served with an injunction by the Sixth Circuit Court of Appeals forbidding it to dismantle or remove equipment from the closed facilities. The plaintiffs in that action were a coalition of ten groups, including locals of the Steelworkers Union and a number of individuals. The court has indicated it will hold a hearing on the Coalition's appeal in June.

Meanwhile, the newly formed Community Steel Corporation, with a board membership comprising workers and community representatives, has a proposal for funding under active consideration before the Economic Development Administration (EDA) in Washington, D.C.

countryside this means the formation of "development teams." These development teams need a five percent club. If we could recruit from among the laity in the churches just five percent of the talent and expertise resident there in everything from banking to law to corporate formation to planning, a new free space for rebuilding the cities could begin to unfold. Laity in our churches need some space beside that of the company in which to work out their

discipleship. Development—rebuilding the cities—could go forth in areas such as housing, service and producer cooperatives.

Thirdly, we need teams of folk drawn from our parishes who will link themselves with the ecumenical community, with secular groups, with scientists, with environmentalists, with rank and file workers, to struggle together for new forms of justice in a rapidly deteriorating world. The Christian as advocate for the victim of injustice, the oppressed person, must be prepared to link arms with his brothers and sisters on behalf of the Gospel's justice in concrete situations that can lead to change and newness of life for the community and its people. We need "issue coalitions" to discourage plant shutdowns, to build new forms of localized economic control and ownership, to change the issues and the public debate so that they are responsive to the suffering and plight of people.

Finally, I believe that we do need to make every possible use of the parish as a source of people and as a base of operations as we study, act, form coalitions, create development teams and engage in mission and evangelism. As we engage parish people and parishes themselves in the new challenge for mission and evangelism for the Gospel of Jesus Christ, we will create new models for the life of the parish and for the people of God in this world. It is a darkening world, but perhaps no more so than at any other time. The darkness is born of our pretenses of power, our stubborn equation of self-interest with the interests of the Kingdom.

When God is served by this church it will always glorify the creation, and our unity in Christ has always been and always will be the fulfillment of God's vision for his people: a vision of the city and the countryside as habitations of peace, love and justice. ■

Continued from page 3

assuring profits. With the cost of material resources escalating, human energy, specifically wages and salaries, is the major variable. This condition is also moving us toward fascism.

In the face of this reality, both in North America and in Europe, there are two major streams of thought and involvement in the Christian churches: one pietistic and spiritualistic, the other, establishment and materialistic. Both move toward a secularized Christianity. The churches see themselves, in both instances, as being above all conflicts, as impartial observers, and as places of reconciliation. Both streams are prominent in the Episcopal Church.

There is, however, a third point of view emerging out of the oppression of the Third World. This view holds that development models coming from Europe and North America, belonging to a certain class and race, have contributed to the alienation of the poor both in the Third World and at home. The liberation of the oppressed classes and races is the mission of the church, and faithfulness is seen and understood in and through the struggle of the poor. We need not come from the poor to embrace the ends of the poor in the world struggle.

From the beginning of the process to form an Episcopal Urban Caucus, that is, in the North/South Institutes, the Public Hearings and the Regional Institutes leading up to the Assembly, we attempted — not always successfully — to work from the ground up rather than from the top down. We were sensitive to the fact that we did not sufficiently know nor understand the poor, the alienated, the victims, so we went to see and to listen before we acted. To our surprise, we were told both by the poor themselves and their spokespersons that what was needed was our involvement, rather than our money. Quite frankly, this was a shocker. Involvement with the poor means working from the ground up rather than being chaplains to the powerful and the elite.

In this regard, it is interesting to note that the majority of the action strategies mandated are focused on the neighborhood/parish and the city/diocese. For example, the strategies identified by the Economic Justice group require the involvement and participation of the minority groups, women and youth that are oppressed by the economic inequities today. The Episcopal Equal Opportunity Commission and the Episcopal Empowerment Cooperative are instruments for empowering persons and groups formerly

disenfranchised. This does not mean forsaking the Caucus' obligation to connect its ground-up program at the regional and national levels. All issues today are connected in one way or another to regional, national and international controls.

The Assembly mandated that every urban parish should have a strong urban committee working at the parish's mission in the local community. Also, it mandated that every diocese should have an urban commission that would work for and assure priority being given to the church's mission in the cities. The focus of the Caucus should be from the ground up, beginning with the neighborhood and the parish. Involvement and action are primarily human pursuits. The first resource needed is people power.

Casson to Chair EUC

The Rev. Lloyd Casson, president of the Church and Society Conference, will chair the new Episcopal Urban Caucus. Others elected to the executive committee at a recent meeting in Detroit were Lydia Lopez of Los Angeles, vice chair; Sr. Arlen Margaret of Central New York, secretary; Bishop Richard Trelease of the Rio Grande, treasurer; and members at large Julio Torres of Massachusetts, Mattie Hopkins of Chicago, George Regas of Los Angeles and Deborah Hines of Tennessee.

Action task forces and their conveners include Economic Justice (Lou Schoen of Minnesota) Parish Revitalization (Elyse Bradt of Pennsylvania) Energy (Deborah Hines) and Arms Race (George Regas).

It appears that the formation of the Episcopal Urban Caucus has caught the attention of increasing numbers of persons and groups within the Episcopal Church. In Indianapolis there coalesced, gradual though it may be, the potential of giving priority to urban mission in at least a dozen or more of the major dioceses. If this be true, it is important that the Governing Board respect the momentum that has begun and give opportunity for redirecting substantial resources — personnel, properties and monies — to this task. This will require careful planning and laying larger demands upon the membership than has been the practice of the church in recent years. But the strategies of the Caucus are realistic and accomplishable. ■

The Puerto Rican Connection

When Carlos Alberto Torres and 10 others believed to be members of the FALN were arrested in Chicago recently, reporters from the *Chicago Sun Times* and Religious News Service called THE WITNESS to ask what we had to say about it. They knew that THE WITNESS had earlier tracked the jailing of Maria Cueto, Raisa Nemikin and seven others who refused to testify before Grand Juries investigating the FALN, which, as readers recall, is the militant Puerto Rican nationalist group suspected of 100 bombings across the United States.

When THE WITNESS began to cover the story in 1977, Cueto and Nemikin were executive director and secretary, respectively, of the National Commission for Hispanic Affairs of the Episcopal Church. Carlos Alberto Torres had helped to translate catechetical materials as an NCHA member. He was to end up on the FBI's 10 most wanted list, because agents said they had found a "bomb factory" in a place he had rented.

THE WITNESS believes it important to distinguish what is different about the 1977 and 1980 events, and to examine at greater length the ramifications of the Chicago arrests.

In the earlier case, the FBI had asked Cueto and Nemikin to provide information not only about Torres

(which they did), but also about all Hispanics in the files to which they had access through their positions as church workers. The FBI had no information linking these people to the FALN. Neither were the women considered suspects in the case, nor were they accused of criminal acts. Cueto and Nemikin refused, claiming such a request was a "fishing expedition" which could only lead to harassment of their people.

More recently, Torres, five other men and five women were booked in Chicago on charges of possessing weapons, armed robbery and theft, and each assigned a \$2 million bond. Federal authorities continue to seek evidence linking them to the 100 bombings which took five lives. The 11 have refused legal counsel, claim to be prisoners of war, and are asking for an international tribunal.

(The Rev. Hugh White, Church and Society staffer, and the Rev. Henry Stines, Chicago C&S covener, met with Torres for an hour at the Cook County Jail to discuss the prisoner of war position. White said that efforts were also being made in the Ecumenical community to assure that the families of those in jail and Hispanics across the country who support independence for Puerto Rico would not be subject to harassment by officials, as happened in

the Cueto and Nemikin case.)

In Maria and Raisa's case, a major concern was whether the government has the right to use a person in a church position to gather information about others involved in that person's ministry (e.g., the Hispanic community). Or, can the church be used to provide information merely to obtain further information? In the Chicago case, the issues center around Puerto Rican independence.

Other concerns surfaced in the jailing of Cueto and Nemikin:

Grand Jury Abuse — The very structure of the Grand Jury system was being challenged and congressional legislation was pending to introduce reforms, such as allowing those subpoenaed to have counsel present (denied to Cueto and Nemikin).

Sexism — Two women in the national Episcopal Church structure were unsupported by the administrative male hierarchy who, instead, invited the FBI into their national offices for a night search of files.

Lay ministry — Lay ministry as distinguished from clerical ministry was at issue, a judge having refused to give official recognition that lay religious workers might enjoy the same confidentiality of client relationships as did priests.

Ecumenism — Other denominations

by Mary Lou Suhor

became alarmed when they realized they might also fall prey to FBI excesses. The National Council of Churches formed a special committee to follow the case, filed an amicus brief, and issued guidelines for church personnel in the event of an FBI visit.

THE WITNESS reported periodically on all the above, until those jailed had been released. In toto, approximately six years of accumulated time was spent in prison by the nine jailed. No indictments were forthcoming.

Now, back to Chicago. If one knows nothing about the history of Puerto Rico, it is plausible to think of the FALN as a bunch of "isolated loonies" or "terrorists," as the media calls them. But there is another view, which sees the FALN at the end of a long tradition of struggle for independence for the Latin American country of Puerto Rico. This struggle once enjoyed wide support, but was suppressed over the years by a careful and studied annihilation of those who believed in it. Spain, and later, the United States dominated Puerto Rico and squelched liberation attempts by its people. History shows that when suppression becomes more and more violent, survivors become more and more desperate.

Modern day history, according to supporters of Puerto Rican

independence, reveals that the United States has used institutional violence as well as armed intervention to convince Puerto Ricans that they should be happy under U.S. rule. Some examples:

- Over 80% of the Puerto Rican economy is controlled by U.S.-based multinational corporations. Twenty-four U.S.-owned chain stores control 90% of all sales. Foreign capital controls 80% of all manufacturing, 100% of air and marine transport.

- Puerto Rico has no control over its imports. Puerto Ricans must import 100% of the rice they consume (a diet staple) at a cost of \$70 million annually, although they could easily grow the rice themselves. But growers in California and South Carolina supply the rice, at great profit.

- Over 80% of the people qualify for U.S. Food Stamps, which furthers dependence and powerlessness.

- Approximately 10% of Puerto Rico's most fertile land is occupied by the Armed Forces of the United States. Over 70% of the Island of Vieques alone is occupied by the Navy/Marines, and the Navy uses the inhabited island for shelling practice, disrupting the life of the people, the ecology, and the economy of the fishermen.

- More than 35% of Puerto Rican women of child-bearing age have been

Manifest Destiny

"American factories are making more than the American people can use. American soil is producing more than they can consume. Fate has written our policy for us; the trade of the world must and shall be ours. . . . Great colonies governing themselves, but flying our flag and trading with us, will grow about our posts of trade. And American law, American order, American civilization and the American flag will plant themselves on shores hitherto bloodied and benighted, but by those agencies of God henceforth made beautiful and bright."

Speech by Sen. Albert Beveridge
April 27, 1898

sterilized — the highest rate in the world. Sterilization, the irreversible method of preventing childbirth, was seen as the way to get at the island's extremely rapid population growth. Third World studies have shown that "overpopulation" is frequently cited by rich countries as the chief cause for underdevelopment to divert attention from their economic exploitation of poor countries.

It should come as no surprise that Puerto Rico is the leading country in the world in crime activity, the second in suicides, and among the top three in drug addiction and alcoholism.

Writing on the above in *Puerto Rico, the Colony*, the Rev. Eunice Veldez, Puerto Rican minister, concludes: "Ours is the story of the Black in the United States, the American Indian in the United States and throughout the hemisphere. Ours is the story of the African nations and of our brothers and sisters in Asia and Latin America. Ours is the classical story of the oppressed people of the world."

Let us state it clearly: Nobody wants violence and death — U.S. citizens or Puerto Ricans. But what one country calls "terrorists" another may call "freedom fighters." The history one has lived through and which side one is on determines the label. ■

Continued from page 2

We not only can do better, we must! I offer some questions which might well be asked of diocesans and members of Commissions on Ministry:

1) Can a person seeking ordination with the goal of serving in a specialized ministry be advanced through this diocese?

2) From among *all* AATS accredited schools, which seminaries may a person attend from this diocese?

3) What questions of a personal nature about sexuality are asked routinely of aspirants in this diocese?

4) Who makes the *real* decision in this diocese concerning selection of persons for ordination? (Hint — Quoting a bishop to his Commission on Ministry: “I just have a sixth sense about who will make a good priest and who will not — I can weed them out before you all ever meet them, and save us all a lot of time.”)

5) What happened to the open-ended, situation essays which were designed to simplify canonical examinations and lighten the burdens of graduates from seminary? Are successful graduates re-examined locally in this diocese?

6) Where are we going to deploy those whom we sponsor for training in this diocese?

I believe with all my heart that there is a more simple and more humane way by which we can ratify Jesus’ call to leadership in his church. As a part of the current problem, I openly confess my guilt and seek the help of each and every concerned Christian. Hawkins is quite correct, we simply cannot afford to go back to the old methods; however, there is nothing to keep us from going forward . . . is there?

The Rev. James A. Hammond
Williamsville, N.Y.

Lay Ministry Denied

In response to Richard Hawkins’ on-target article “Jumping Through Hoops,” a critical point in regard to ministry needs to be raised. The very fact that a body created “to provide a

responsible body of priests and lay persons to assist the bishop in the life of the ministry in the diocese” is to concern itself *only* with the “professional ministry” is a denial of the ministry of the laos, the people of God.

Of late I have become as sensitive to clericalism in the church as I am to sexism; it is as pervasive and as destructive. “Within our community God has appointed, in the first place apostles, in the second place prophets, thirdly teachers; then miracle workers, then those who have gifts of healing, or ability to help others or power to guide them, or the gift of ecstatic utterance of various kinds.” (1 Corinthians 12:27-28.) The majority of these ministries are carried out by the “99%”.

The elevation of ordained ministry into some special category is what leads, in many instances, to the heartache of the rejected candidate who truly feels he or she is called. How often does the church reiterate that we *all* are called? Not to a state of ordination, but to one of *subordination*, subordination to the will of God as revealed in and through our Lord Jesus Christ. The end result of neglecting that fact is a church full of clergy frustrated and overtaxed by the ministry as they perceive it, who have convinced themselves that the bringing in of the Kingdom is *their* job, not that of the whole people of God. And Commissions on Ministry that deal only with ordained clergy reiterate that mistaken assumption.

The future of the church, for me, will lie not in continuing to ordain more clergy than we have people, but in affirming and validating the gifts of each of the members of our community in Christ for the works of the Spirit. This will require acceptance, on the part of the clergy, of laity as co-creators, as well as the willingness on the part of the laity to participate in the risks and responsibilities, as well as the joys, of ministry. I believe that in Christ, in *love*, both can happen.

Mary S. Webber
St. Louis, Mo.

Why Drag In God?

As an atheist I have to admit that you and I are not very far apart on many issues. For religionists you do have a social conscience!

But why insist on beclouding everything by dragging in a God that doesn’t exist? Isn’t it enough that your own intelligence tells you the difference between right and wrong? Why muddy the waters by pretending there is a life beyond this one? Isn’t it enough that we have this one marvelous chance? Doesn’t it occur to you that the belief in an afterlife dissipates the effort to make this life and this world better? How can you ignore the bloody history (past and present) of religion?

I recommend that you read Thomas Paine, Robert G. Ingersoll, and some honest history books and rid yourselves of the evil that is religion.

Saul Jakel
Maplewood, N.J.

Where is God?

I have been quite displeased with the previous issues of THE WITNESS, especially relating to social issues. My question is, where or what is the church’s concern with *God*?

Judy Brana
Minneapolis, Minn.

No Hope

Sorry, folks, I will not spend a cent or precious time to read the “junk” you call a magazine.

I have no doubt in my mind at all, that you have little concern for anything, anyone or mankind in general—other than yourselves, if of course you *are* members of the human race—God knows. God help you; I will not.

Willard D. Ziegler, Jr.
Hanover, Penna.

The Only One

Yours is the only honest and critical publication reporting on the affairs of the Episcopal Church. Thank God for *one* magazine that is not the official line of the old men who control the church.

The Rev. Gene Walker
Phoenix, Ariz.

Continued from page 2

serve the needs, concerns and sense of what was right for the whole group. There was a deep feeling of commonality—of caring—and of allowance for difference.

This spirit seems quite different from the “bossism” which so infects all our institutions, including the church. This “bossism” is so tied up with other “isms” (sexism, racism, age-ism, ect.) it is hard to know where some start and the others leave off!

Why couldn't our clergy and bishops be seen *not* as “bosses” but rather as servants, pilgrims and enabling resources within the *laos*? Instead of vicars, rectors and bishops being required by canon to preside at congregation and convention meetings why could not the whole representation elect a moderator (who could be clergy, but not necessarily) as is done in New England town meetings? At the national level, what about having an upper house of delegates elected by dioceses for two or three General Conventions and the lower house for each convention. The “college” of bishops could continue as a *pastoral* body, meeting as required, without legislative authority. Bishops, priests, deacons, and laity could all be eligible for election to either house, maybe with some kind of requirement that there be proportional representation.

The church, through ordering its life in servanthood, in imitation of Jesus, would be even more potent in bearing witness in a world where misuse of authority crushes and oppresses.

Thank you for THE WITNESS. It stimulates, challenges and gives hope!

The Rev. Henry L. Bird
Socorro, N.M.

CREDITS

Cover, Photo by Lockwood Hoehl
adapted by Elizabeth Seka; p. 4,
Lockwood Hoehl; pp. 7, 9 *Network*,
Washington, D.C.; photos pp. 10, 11,
14-16, Mary Lou Suhor; cartoon p. 12,
Zarko Karabetic in *The Washington*
Post.

Act of Violence

Upon what evidence does Dr. Bradford Friedrich base his claim, in his February letter to the editor, that “No male can sexually molest a woman who is in fervent prayer.”? As a social worker and as a rape relief advocate/counselor I work with women and children who have been raped. I see its effects. I listen to my clients relive the nightmarish details.

Rape is an act of violence, not sex. Yet Christian men since Tertullian have been placing the blame of the act upon its victims. It is very easy to tell women, “Pray and it won't happen to you,” when one believes that the fault somehow lies with the woman.

God answers prayers. But God also answers prayers with a “No” or a “Wait” as well as with an affirmative. In addition, we live in a fallen world separated from God. We have been granted free will, which means we have as much choice to ignore God as to listen. A rapist can harden his heart and ignore God's will—he does not have to stop his assault.

If I were attacked, I would pray. But I would be praying for the strength and courage to resist.

Marie Valenzuela
Seattle, Wash.

Can't Keep Quiet

I have just read the letter from Dr. Friedrich in your February issue (“Abortion Not the Way”), and although I seldom write letters to the editor, I cannot keep quiet on this one!

For anyone to state that “no male can sexually molest a woman who is in fervent prayer” is just incredible! That means that my young friend who was raped in her college dorm by a psychopath who broke into the room at night should simply have prayed (longer, harder, better?), or that 75-year-old woman who was raped at night by an intruder who also killed her husband should have prayed and all would have been well. Carried to its logical conclusion, a statement like that might lead one to believe that the martyrs perhaps died in vain? Or how

about the victims of Hitler's regime?

He also seems to assume that anyone who is pro-abortion is a person who believes that fetuses are non-persons. I do not believe fetuses are non-persons. Abortion to me is always wrong, but we live in a fallen world and sometimes the choice we have is between two evils. Sometimes, as in the case of my young friend above, the evil we choose is nevertheless the better thing.

Mildred P. Boesser
Wasilla, Alaska

Why Such Articles?

I am not renewing my subscription to THE WITNESS. The articles that you featured the past months have been contrary and in disagreement with the scriptures in the Holy Bible. What scripture or other concrete evidence can you refer to from the Bible that verifies the picking of a female as a priest of the Holy Gospel of Christ? Why print articles by writers who are trying to support this question on the basis of supposition?

Why support a class of people who are flaunting the principles of Law and Order by living contrary to the Ten Commandments given to Moses by God Himself, and who are trying to use the church as a camouflage to cover their sins and obligation to Christian society?

You should be printing the word of the Bible and the good it can do, rather than allowing selfish individuals to infiltrate the living Commandments of our country and religious life.

Earland E. Graves
St. Paul, Minn.

Deserves Wide Notice

Earl A. Turner, Jr.'s letter (on nuclear energy and a plea for understanding of the Muslim world) in the March WITNESS deserves wide notice. It is the voice of reason — not the wild protests seen on TV news broadcasts.

I am an 87-year-old widow, not able to take any part in any “movement,” but this is my native land.

Christina McLaughlin
Salinas, Cal.

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

Christian Commitment for the 80's *Study/Action Guides for Social Change*



**SPECIAL OFFER: ORDER BOTH BOOKS
& RECEIVE 6 FREE MONTHS
OF THE WITNESS**

Must We Choose Sides?

1979, 127 pp., \$5.95

Explores the role of working people in our economic system. Investigates harsh realities of everyday life. Who owns America? Who pays the price? Six comprehensive sessions help readers examine class background and the myths of capitalism. Group exercises probe individual experience and insight; apply tools of social analysis while engaging in theological reflection.

Which Side Are We On?

1980, 172 pp., \$6.95

Deepens understanding of the present crisis— inflation, unemployment, the danger of war. Moves beyond historical critique of capitalism to explore other alternatives. Raises questions for Christian activists: Can we reclaim our radical heritage? How do we confront political and religious ideology? Seven in-depth sessions for group study and action.

The Witness magazine, a sharply focused ecumenical monthly, addresses issues of social justice and corporate responsibility. Its editor, Bishop Robert DeWitt, helped pioneer the first ordinations of women to the Episcopal priesthood in 1974 and continues an active social ministry through *The Witness* and the Church and Society Network.
ORDER VOLUMES I & II AND RECEIVE A 6-MONTH FREE SUBSCRIPTION TO THE WITNESS.

SPECIAL OFFER

**ORDER MUST WE CHOOSE SIDES? & WHICH SIDE ARE WE ON? TODAY FOR ONLY \$12 AND YOU WILL
RECEIVE 6 MONTHS OF THE WITNESS MAGAZINE FREE**

- ____ Enclosed is \$12. Send me both Volumes &
 The Witness.
____ Enclosed is \$5.95 for *Must We Choose Sides?*
____ Enclosed is \$6.95 for *Which Side Are We On?*
____ Please send me the bulk order discount rates.

NAME _____

ADDRESS _____

ZIP _____