

THE WITNESS

VOL. 65 NO. 11
NOVEMBER, 1982

The Next Steps...

According to:

Burgess Carr
Edward Rodman
Marjorie Christie
John Cannon

At General Convention, Bishop Ed Welles wore this T-shirt in the House of Bishops, leaving no doubt as to what he sees as one of the next steps for the Episcopal Church.



LETTERS LETTERS LETTERS LETTERS LETTERS

Provides Motivation

I commend you for printing Margaret Ellen Traxler's article, "Are Prison Systems Cheating the Taxpayer?" (August WITNESS). I am in complete agreement with her premise. Alternatives to incarceration are so much more cost effective it causes us to wonder why we do not stop building new jails/prisons and renovating old ones, and develop alternative responses to criminal behavior.

There are several obstacles to successful converting of our penal systems; i.e., public and professional attitude about the need to punish, fear of crime, the deterring and rehabilitative effects of incarceration, etc. But, there is one that is more realistic that came to my mind each time Ms. Traxler quoted dollar statistics; the one I call the "prison industry."

The astronomical cost of incarceration serves to pay a lot of salaries. If we were to de-carcerate and ex-carcerate, according to Ms. Traxler's suggestions, millions of people would be out of work — corrections officers, wardens, food service personnel, prison architects and construction workers, to say nothing of federal, state, county, municipal administrators.

I strongly urge you to continue to print analyses and exposes on all aspects of the criminal justice system. Alternatives to incarceration require the active participation and involvement of the citizenry, both professional and lay. Articles such as this one will enable

citizens to become involved, to become motivated to demand the changes needed to provide alternative responses to criminal activity and behavior.

**The Rev. R. Elinor Hare,
Woman's Advocate
Rikers Island and Brooklyn Courts
New York, N.Y.**

Right on Target

Margaret Ellen Traxler is right on target in her article, "Are Prisons Cheating the Taxpayer?" The prisons in this country are our greatest blight! Although they pretend to protect us they create people who become criminals in order to survive in the prisons and when they get out. But prisons are only symptoms of what our society is doing to minorities and the poor who make up the majority of our prison population.

I am the president of Community Action for Vocation and Industrial Development, a non-profit corporation, which is trying to establish profit-making industries in the prisons of the State of New Jersey. The profits will be used to establish industries owned and operated by minority business people in the urban centers where unemployment is so high and the rate of crime is rising steadily. Our program is attacking the cancer of crime and imprisonment at its source — to bring industrial development and jobs to the minority communities who are struggling for survival. We soon hope to do a feasibility study at the Mercer County Correctional Center with the blessing of Bill Mathesius, the County Executive.

**Bernard E. Quick
Trenton, N.J.**

Alternatives the Solution

This is a note of compliment for Margaret Ellen Traxler on her article in the August issue.

I too, do work for the prisoners here in New Mexico, and agree whole-heartedly that solutions to the problems of the corrections systems demands *alternatives*. As you may know, two years ago our penal system here had quite a blow-up; the riot was ghastly! Since that time

the department has decided to continue down the same path by building more prisons and, again, charging the taxpayers \$28,000 per inmate per year. Seventy-three percent of our inmates are in jail for property crimes which should be paid to the victims. But of course, this would not employ the same amount of people now employed.

**Johnna Lopez
Albuquerque, New Mex.**

Traxler Adds Footnotes

Attorney Ralla Klepak whom I quoted in the article on alternatives to prison informed me that the policeman who was harrassed in prison and allowed to serve in a community house, was in fact helped by the Episcopal Diocese of Chicago. The policeman was allowed to serve in the Cathedral Shelter and Bishop James Montgomery himself went to court with the defendant. The diocese sponsored the defendant's complete rehabilitation.

Another important footnote to helping prisoners concerns the Episcopal Women's Thank Offering, which in 1980 helped sponsor the 200-hour course in the non-traditional skills education for women at Dwight State Prison. The course includes electrical wiring, plumbing, carpentry, welding etc. and is now full-time, funded by Federal rehab funds. This course is now also full-time at the Indianapolis State Prison.

**Margaret Ellen Traxler, SSND
Chicago, Ill.**

From Rabbinical Student

I'm probably not a typical subscriber. I am a graduate student in the Department of Religion at Temple University, and will begin fulltime studies toward rabbinical ordination at the Reconstructionist Rabbinical College in the fall.

If I am not a typical subscriber, I am, at least, a grateful one. I have occasionally disagreed with your authors, but I have never been bored by them, and I have

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THE WITNESS EDITORIAL

Changing the Angle of Vision

By the time most readers receive this copy of THE WITNESS, the results of the November general elections will be evident. We sincerely hope and pray that candidates and ballot measures will have won which signal a brake upon the policies of the current administration.

Whatever their outcome, the sobering reality is that the underlying direction of movement towards deepening domestic and world injustice, violence and war continues. Witness:

— An economic crisis that, far from seeing "prosperity just around the corner," may be edging into a 1930s depression as the unemployment rate jumps into double digits.

— A deepening racism in public education, immigration laws and federal enforcement of civil rights, and the rollback of gains for women.

— An arms race that, despite

rising public pressure against it, only this September has been refueled by a massive congressional appropriations vote.

And — as the Grand Jury story in this issue again relates — the outrageous arrests of Maria Cueto, Steven Guerra and three other advocates of Puerto Rican independence by the FBI: a chilling, explicit testimony to the power of a U.S. Government that would resist legitimate protest and thwart the historic rise of Third World peoples to claim their humanity.

At the church's September General Convention in New Orleans, was there a whisper audible that would indicate the building faithfulness of a church to the divine movements of a God who champions and speaks through the poor and oppressed peoples of America and the world?

Yes, perhaps a whisper. But to

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**The church must generate awareness  
of the dynamic triangular interrelation  
between disarmament, development and security.  
This is the other side of the  
hunger, poverty and injustice triad.**

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Next Steps Toward the Year 2000

by Burgess Carr

Ours is a moment in history of *great bewilderment*. People today are baffled by the seemingly never ending spiral of perplexities thrust upon them. As an expatriate with a global outlook, I am made aware everyday that in general most Americans have neither the mental categories nor the emotional maturity with which to interpret the global, national, and local political and socio-economic issues that indicate "the signs of the times." So there is widespread bafflement — bafflement that tempts one to cynicism and apathy. These in turn produce the sort of malaise that is readily manipulated by certain types of media. *Sixty Minutes* and *Reader's Digest* are prime examples of how immensely critical issues are trivialized and critical consciousness

subtly subverted. Thus there is no coming to terms with objective reality, and this cynicism and apathy are turned inward towards a vertical religion centered on *me* and *my* God.

It is in times of bewilderment and bafflement that authentic prophecy emerges, even flourishes. Therefore I want to recall three prophecies concerning the '80s, which came out of the '60s, as a way of focusing on "The Next Steps Toward The Year 2000."

Many will remember that the '60s was a decade of protest. One of the most poignant and prophetic insights offered in that decade, which is still hauntingly relevant today, is the thesis put forth by the English historian, Arnold Toynbee, in a series of lectures at the University of Pennsylvania in 1961. According to Toynbee,

"Since 1917 America has reversed her role in the world. She has become the arch-conservative power instead of the arch-revolutionary one. Stranger still, she has made a present of her glorious discarded role to the country which was the arch-conservative power in the 19th

century, the country which, since 1946, has been regarded by America as being America's Enemy Number One. America has presented her historic role to Russia."

He continued,

"The shot fired beside the bridge at Concord was not only heard around the world; it was taken as a signal given to the world by the embattled American farmers that World Revolution had begun. What then is America's relation to the World Revolution? It is her Revolution; it is she who launched it by firing the shot heard round the world."

Toynbee went on to suggest that America's acquired affluence "is a handicap, and a formidable one," standing in the way of America joining her own Revolution. And he posed this question to his listeners: "Can America rejoin her own Revolution?"

I put the same question to you now. The response you make will indicate the first of the next steps toward the year 2000.

Once upon a time, many of you

The Rev. Canon Burgess Carr of Liberia is associate professor of pastoral theology at the Yale Divinity School and vicar of St. Andrew's Episcopal Church, New Haven. He was thrice decorated for moderating conflicts in Africa and has addressed the UN Security Council many times. The above is excerpted from his address at the Episcopal Church Publishing Company Awards Dinner in New Orleans.

embraced the revolution of rising expectations that swept away colonial empires in Africa, energized popular resistance against American imperialism in Indochina and catalyzed Martin Luther King's struggle for civil rights in America. As a matter of fact, many of you had your liberal sensibilities shaped by participating in that revolution. However, as the expectations of the newly emergent nations and peoples focused upon power-sharing both at the political and socio-economic levels; as the demand that the churches actively combat White racism through divestitures of pension funds and other portfolios, and as Third World peoples pressed their case for reordering the global economic order so that they might have control over their own economic and other primary resources, a malignant mood has so tranquilized the revolutionary zeal that the gains of the '60s appear to be nothing more than cosmetic changes. Twenty years later the expectations remain unfulfilled, and our global village is nowhere near being transformed into a just, participatory and sustainable society. Alas, even the alliances between Blacks and White liberals in America are crumbling under the weight of economic recession.

I can remember that, back in the '60s, when the tumult of confrontation at home and the thunder of conflict abroad aroused the churches, the National Council of Churches issued a report entitled *The Triple Revolution*. This too was a prophetic statement written "in recognition that (human-kind) is at a historic juncture which demands a fundamental re-examination of existing values and institutions."

The report identified three separate and mutually reinforcing revolutions that were occurring. They were

1. The Cybernation Revolution
("A new era of production has begun. Its principles of organi-

zation are as different from those of the industrial era, as those of the industrial era were different from the agricultural.")

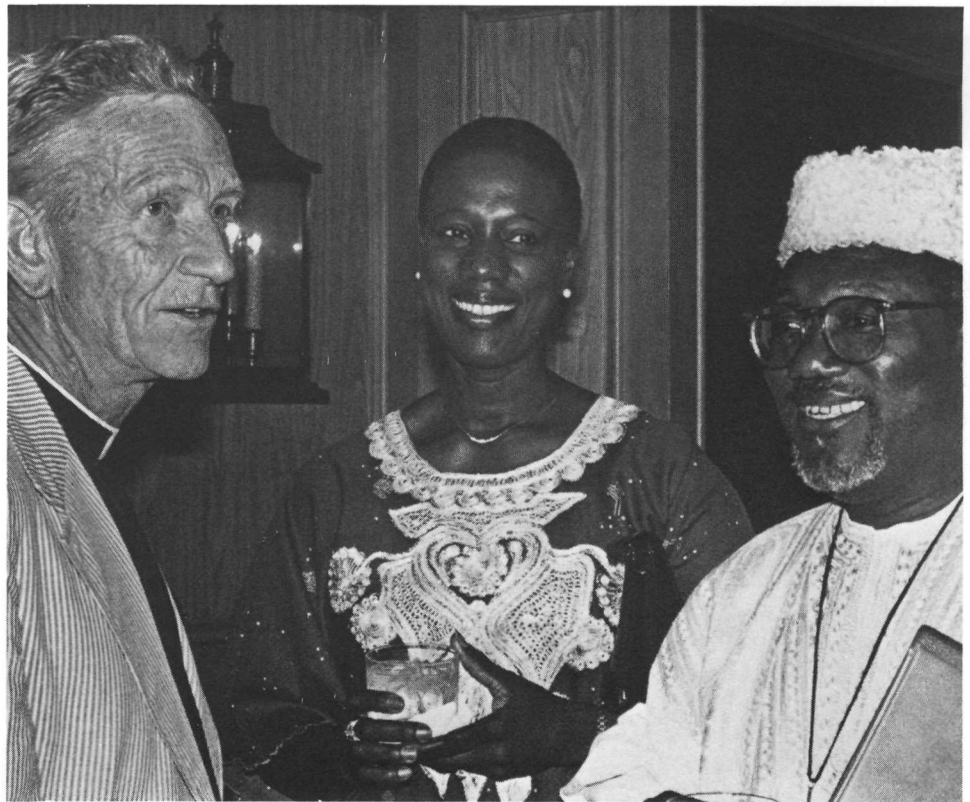
2. The Weaponry Revolution
("New forms of weaponry have been developed which cannot win wars, but which can obliterate civilization.")

3. The Human Rights Revolution
("A universal demand for full human rights is now clearly visible, as demonstrated in the civil rights movement in the United States.")

The NCC, as the total voice of its member churches, was attempting to answer Toynbee's challenge from the perspective of biblical prophecy. For, in a world of highly ambiguous orders and disorders, Christian obedience cannot have as its first objective the religious

transfiguration of the world. The first priority must always be given to the transformation of society into a more just and humane order — not abstractly, but concretely, in light of the humanity and justice of God revealed in Jesus Christ.

The church derives its life from the incarnate Word of God, and consequently lives under constant pressure from the world, argues with it and does its theology in dialectic — the dialectic of that eschatological movement which we call the Kingdom of God. Within this context, a "theology of revolution" such as the NCC was endeavoring to articulate, represents bringing the dynamic biblical perspective to bear upon the critical developments that generate radical changes "between the times" on the technological as well as the socio-



Robert L. DeWitt, left, senior contributing editor of *THE WITNESS*, chats with Frances and Burgess Carr before the ECPC Awards Dinner at which Canon Carr was guest speaker.

economic and political levels.

The National Council of Churches report on *The Triple Revolution* was also a response to two other secular prophecies that were popular in the '60s. How many of you remember that impressive artistry by the English writer, George Orwell? Orwell's famous novel, *1984*, provided a way of telling the truth about the inherent logic which is active in the structures of technocratic societies. If one adds to it a word of grace and of hope, the work would be reminiscent of the supra-realism of the Old Testament prophets.

The other secular prophecy was a series of 100 articles written by several eminent scientists and technicians drawn from five continents and published in the *New Scientist* in 1964. Their general thrust was an effort to outline developments in the next two decades. Their conclusions were amazingly different from Orwell's. Over against his unremitting pessimism, the scientists and technicians, with few exceptions, showed an unrestrained optimism about the future. Only marginally does one find a hidden remark that the image of continuous accelerated progress holds true, *provided we escape atomic suicide*.

Secular prophecies like Orwell's and the Scientific Symposium are delusory to the degree that they overlook the revolutionary consequences of technological development. These consequences give urgency to prophetic protest, especially when there is so much evidence that the dominant ethos in the churches and among many Christians has turned conservative. Rather than interpreting revolution as the bursting forth of God's *kairos* which ushers in the Kingdom of justice and humanness, revolution is today perceived as decline, dissolution and deterioration of basic values and culture. This results in a contempt for history and a flight into fantasy. "*E.T.*" is but one recent example of this trend.

But far more dangerous are those socio-political commentators and so-called Christian ethicists who see it as their special calling to demonize the revolution, rather than illuminate the questions (like Toynbee) that it raises for the conscience of church and society.

So the struggle continues because the promise of the '60s that "We shall overcome . . . hand-in-hand . . . together" eludes us. In America today there is polarization between the wealthy and the destitute. The growth in numbers of the urban poor and the unemployed, of families victimized by the socio-economic policies of the Reagan-Bush Administration, the wiring of the world for nuclear incineration — all these crises indicate clearly *the next steps* that our church ought to be taking in order to *witness* with integrity and faithfulness as we advance toward the year 2000.

It is imperative that we protest against those perversions of power and privilege that result in polarization and pauperization of the majority of the human family. Protest involves more than registering disagreement or withholding assent. Protest is, basically and initially, to affirm, to empathize, to participate in, *to bear witness in public*. Christians are called to be those who protest; that is, those who bear witness in public that "God was in Christ, reconciling the world to himself;" and that Christ died for all, so that those who live might live no longer for themselves, but for their fellow human beings. Thus protest is a form of proclamation, a kind of preaching that points to God's judgment on human self-centeredness and selfishness, and exalts the human dignity that every man and woman is capable of attaining in Jesus Christ.

None of this would be difficult for the church to accept — not even our friends in the *1928 Prayer Book Society* and their fellow travelers in the Moral

Majority — were it not for the fact that the last quarter century has witnessed a worldwide democratization of protest. Ordinary people, including children, from Soweto to Seoul no longer accept abuse, injustice and the many other cruelties that threaten their human survival. And neither should the church.

I cannot here elaborate in any profound way the many urgent and worrisome issues that our church ought to be speaking to with clarity and conviction. There is the inseparable triad of hunger, poverty and injustice which afflicts a quarter of the human race. And while it is true that hunger and poverty are not the results of scarcity, it is even more true that the economically powerful in the world have created a tangled web of injustices that deny equitable income distribution and access to the means of technological production and accords only marginal participation to the poor in the decisions that determine who goes to bed satiated and who keeps the vigil of starvation night after night. It is a cruel trivialization of this most urgent of human problems to interpret world hunger in the context of anti-communist rhetoric. Two decades of "development aid" to the poor countries and of "urban renewal" in America should have enabled even the ideologically blind to see that those identical processes which create wealth and power for the few also create poverty and powerlessness for the many. Affluence and privation don't just happen. The "trickle down" theory undergirding Reaganomics is erroneous; since creating more wealth for the rich only widens the gap between the haves and the have-nots, within and also between nations.

Considering that there is such a psychological and physical distance between those who make decisions and those affected by them, it is easy to hide behind platitudinous labeling. Evidence

of this is seen most readily in the way any analysis of the problems confronting Black people in America and of the Third World focuses on the pathological aspects of Black social life. The emphasis is always on how much higher everything is — from birth rates, through welfare dependency, illiteracy, crime and corruption to death rates.

An appropriate *next step* for our church to take would be an integrated and holistic approach to the Black church as a social world and cultural phenomenon — that is, as a complex crucible of social organization in which cultural symbols and solidarity are shared and an ethical basis for the social construction of coping strategies and counter-ideologies is articulated. For indeed, the marginalized, whether they be in America or in the Third World, are

turning to the church as a place of true asylum, where the collective catharsis produces alternative images of self-esteem and role models that counteract the pathological alienation and self-denigration prevailing in society. Our whole church will be enriched if one of our *next steps* is the empowerment of our Black parishes to become channels of transformation from unfreedom to liberation, from despair to hope, from dependency to creativity, from imitators to initiators, from anger and rage to reconciliation and love.

By way of summary, I will conclude with two points. It is clear to me that one of the crucial *next steps* the church must take concerns generating greater awareness of the dynamic triangular inter-relation between disarmament, development and security. This is the

other side to the hunger, poverty and injustice triad. More and more it has become evident that the real threats to security are aggravated by desperation and degradation among the poor and powerless, which translate readily into violence and revolt. The response of the church, if it is to be effective, must be comprehensive, courageous and committed to the complete elimination of all those systemic barriers “which corrupt and destroy the creatures of God.” Do-goodism will not be enough. Only an unequivocal commitment to combat hunger, poverty, injustice and war will preserve the credibility of the church.

My final point has to do with the equipment with which we wage this combat. Since 1979 we have become a more inclusive, eucharistic church. The eucharist is the most radical political statement there is about the *next steps* towards God’s Kingdom of justice, humanness and peace. Far from being a sabbath day escape from the world, it is the day of our Lord’s re-entry into the world, filling all things with his resurrected presence. The mystery of the eucharist reflects the riddles to be resolved, the problems to be solved and the challenges to be faced in the struggle to transform the whole creation that is groaning and in travail, and waiting to be renewed and restored. The eucharist provides us the encouragement we so desperately need in order to participate in waging this struggle; it makes clear where the mandate for our *next steps* comes from, and where our responsibility and accountability lie.

The Second Vatican Council reminded us that as Christians we are meant to be “the sacrament of the unity of the human race.” As an eucharistic fellowship that is sustained by the energy with which we are fed by God, our *next steps* should be *witnessing* to that reality, not only in South Africa, but right here in the Episcopal Church in the United States of America. □

Deplores Site of Convention

The following statement was read by the Rt. Rev. H. Coleman McGehee, on behalf of the Episcopal Church Publishing Company Board of Trustees, at the ECPC Awards Dinner during General Convention:

A number of our friends — Episcopal Church Publishing Company Board members and others — are not with us tonight because of the location of this convention. The State of Louisiana and the Diocese of Louisiana have failed to grant women dignity and equality under the law — the state specifically in its refusal seriously to debate the Equal Rights Amendment — the diocese in its refusal to test the vocations of women called to the priesthood. These actions grow out of an attitude toward women which permeates much of life in our society. It is an attitude that assumes that some people are more equal than others.

In addition, New Orleans is a city in which some of the lowest paid employees in the United States work. Many of them are making

our beds and serving our food and drink. Also, the Episcopal Churches in this city have refused to recognize the earnest request of Integrity for a celebration of the Holy Eucharist.

But still we come here. We come because the Episcopal Church chose to hold its convention here despite the objections of many of us. While we deplore that decision and understand our friends who have stayed away, we come tonight to honor four people* who have devoted their lives to fighting injustice, sexism, racism and all the “isms” that say some people are more equal than others. We extend to them our admiration, love and support.

*The Rev. John Hines, Mrs. Marion Kelleran, William Stringfellow, the Rev. Ben Chavis.

General Convention Redux

Three noted Episcopalians — Ed Rodman, Marge Christie and John Cannon — ruminated and prognosticated about the 67th General Convention in our special May issue of THE WITNESS. Their articles, respectively, were entitled, "Show Biz or Stewardship?", "Blessed Are the Frustrated," and "Steps for Economizing." Here are their reports at Convention's end.

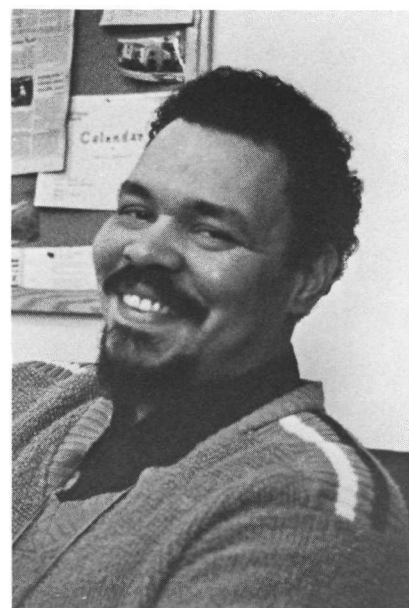
Crescent City Blues

by Ed Rodman

The 67th Triennial Convention of the Episcopal Church met in the home of the blues — New Orleans — and quickly sank into a blue funk born of humidity and lethargy. A friend of mine in the Diocese of Massachusetts has described the recent era of church life as *exemplifying the spiritual exhaustion of the faith*. Nowhere was this more apparent than in and around Rivergate Center from Sept. 4-15.

The omen was present as one got off the airplane, when local Episcopalians told of the snafu with the Prayer Book Society billboard displayed on the highway enroute to the city. The billboard, put up in early August, read for more than two weeks: *Save the 1982 Prayer Book*. Even the ever alert preservation group could not move quickly enough to avoid embarrassment. Given this introduction, the roller coaster ride began.

This General Convention can be characterized essentially as almost reaching great heights and certainly sinking to new depths. The great heights in order of their occurrence were: The presentation by Bishop Desmond Tutu . . . the Episcopal Church Publishing Company dinner and Burgess Carr's



sober address . . . the freeze amendment . . . the passage of the Jubilee Ministry . . . the affirmation of other peace objectives . . . the support for efforts to avoid economic dislocation . . . the heroic attempts of the supporters of the Episcopal Urban Caucus in both Houses to rearrange the budget to provide more monies for peace and Jubilee. . .

And last but not least, the scintillating plane ride out of New Orleans.

Conversely, the low points were: The opening service (over-staged, over-managed, and over-long) with the

The Rev. Canon Edward W. Rodman is Missioner to Minority Communities for the Diocese of Massachusetts.

ambiguous articulation of "The Next Step" by the Presiding Bishop . . . the presence and embarrassing presentation of Vice President George Bush following the stirring presentation of Bishop Tutu . . . the repeated failure of the Convention substantively to support either the emerging new emphasis on peace or Jubilee with dollars and commitment . . . the failure of the church to respond to an accountability measure with regard to the implementation of the 1% vote to seminaries . . . the declining into irrelevancy and insensitivity of the publication *Issues* . . . the failure to elect any Blacks to the Executive Council . . .

And last but not least, the underlying inability of progressive forces to pull together consistently either behind their candidates or their issues in terms of a sophisticated floor strategy (exemplified particularly in the inability to elect a Black or Hispanic lay person to the Joint Nominating Committee for the Election of the Presiding Bishop), or even to mount a floor fight in either House on a range of budget issues besides new monies for Jubilee.

For a Convention that was billed as potentially dull, this one should not have disappointed those who believed the advance publicity. However, for those of us who hoped that new energy and direction could be found from groups like the Urban Caucus, Episcopal Peace Fellowship, and allied interests, the disappointment, though not surprising, was no less bitter.

A superficial analysis would suggest that this is merely another manifestation of the times, while a different analysis might suggest — what else could you expect from a lame duck Presiding Bishop who is determined to maintain control in his final term in office? On the other hand, some of the questions raised by Joe Pelham in the May issue of *THE WITNESS* found their answers in the abortive attempts of progressive forces to make a significant

impact on the Convention. Particularly embarrassing was the infighting that surfaced at the hearing on Jubilee Ministry in the first week, when it appeared that Blacks and others (including some members of the Coalition for Human Need staff) were at odds with the leadership of the Jubilee Ministry regarding its supervision and direction. Instead of concentrating their energies toward the obvious focus of who would be sitting on Executive Council to administer these funds and upgrade the program, the infighting continued. This led to the failure to elect a significant number of

For a Convention that was billed as potentially dull, this one should not have disappointed those who believed the advance publicity. However, for those of us who hoped that new energy and direction could be found from groups like the Urban Caucus, Episcopal Peace Fellowship, and allied interests, the disappointment, though not surprising, was no less bitter.

progressive persons, thus insuring a more conservative council for the next triennium. Further, at no point in the Convention was the Council held accountable for its stewardship of either the peace or the Jubilee initiatives.

The Convention's end found much energy being invested in trying to understand and second-guess the processes and dynamics of the committee to elect the new Presiding Bishop. Indeed one got the impression that at least non-verbally, people were conceding the next three years and hoping to elect a Presiding Bishop who would be more sympathetic to our concerns in 1985.

Let me hasten to suggest that this is at

best a forlorn hope, since I was present during the debate and vote on the Urban Bishops Coalition motion to amend the budget to provide more monies for Jubilee Ministry. What was significant was not that that initiative lost by an 80-38 count, but that the back row of bishops stood almost as one in their opposition to it. For those not familiar with General Convention, the back row is comprised of newly elected and consecrated bishops. The vote suggests that almost to a man, they were not prepared to step out on any limbs, especially when it was obvious that this was a trial run by some of the potential candidates for Presiding Bishop to make an impression. Thus, that vote was not only "no" to taking a risk in trying to move the church forward, but it was also a "no" vote in terms of progressive leadership soon being in the Chair.

Before I close this reflection, however, like any good preacher, I must find some sign of hope. After struggling for that sign for the last 10 days, I have concluded that the bitter lessons learned by the Urban Caucus, the Union of Black Episcopalians, the Women's Caucus, Coalition E, etc., at this Convention could be translated into a concerted effort to do the homework necessary over the next three years to have the kind of impact that a pivotal Convention such as the one in 1985 deserves. If people have now learned that we can no longer play with mirrors, but must face the real thing, then this Convention and its series of less than satisfactory results will have been a blessing in the long run. Dare I suggest this as a possibility, especially given the bad omen that haunts me upon leaving; i.e., the only hymn to be restored was the ever popular and prophetic "Now the Day Is Over"? Or, in the words of the heroic Bishop Tutu, "Are we in fact to truly believe that we must become co-workers with God in building the kingdom?" □

Frustration-Generated Action Anticipated for 1985 Event

by Marge Christie

Satisfaction or frustration — which word describes my reaction to our 67th General Convention? A little bit of each, I suspect. One newspaper in summarizing the convention said “Episcopalians move forward quietly.” I might like to substitute the word cautiously for quietly, but there was forward movement the same time there was some backsliding. Satisfaction *and* frustration.

Even though there were fewer women in the House of Deputies compared to three years ago, the appointment by President Charles Lawrence of a significant percentage to the various legislative committees enabled women to participate in the debate at the genesis of Convention decision making. With women chairing only four of the 29 committees, however, that particular sphere of influence was minimal. Since only two of those committees reported legislation, the House of Deputies maintained its profile of male leadership.

The response to my invitation to women deputies to gather as a coalition was marvelous. More than 125 women — most of them deputies — gathered during the hour immediately preceding the opening of Convention. Vocal in their concern for issues of peace, hunger, minority participation and elections, the women agreed to meet each day in order to organize their



strategy for the days ahead. Specific resolutions were targeted for attention, and women without committee assignments volunteered to monitor those resolutions, participating in the debate whenever possible. The coalition was off to a good start — but my frustration lingers over the inability to maintain that momentum. It was not a Convention for coalitions, I suspect; the schedule was too tight, the facilities limited.

One result was that elections were a disaster, for Blacks as well as for women, particularly on the two major bodies with some influence during the triennium. No Blacks and only one woman were elected to fill the 12 vacancies on Executive Council; of the 27-member Nominating Committee for the Presiding Bishop only two women

and two Blacks were elected. Frustration continues to surround the passage of resolutions endorsing affirmative action and deploring racism at the very moment we were electing mostly White men to our committees, boards, and commissions.

An inclusive language resolution died in the House of Bishops as they pointed to the Standing Liturgical Commission report in the Blue Book. The report only stated an intention to provide guidelines for inclusive language and an audit of the language of the prayer book, neither of which was in evidence at the Convention. However, members of the Church of St. Stephen and the Incarnation in Washington, D.C. have prepared an inclusive language lectionary for Year C and are offering it for sale. As one of their delighted customers I recommend it to all who share my discomfit with current lectionaries.

An incredible 400 resolutions were dealt with during the 12 days of Convention. Taking their place on the satisfaction side of my ledger are resolutions expressing:

- Concern for peace, calling for a nuclear freeze, no first strike and the translation of funds from the military budget to the needs of the poor;
- Strong endorsement of the Jubilee Ministry with its concern for the poor and the oppressed, especially the commitment symbolized by Jubilee's inclusion in the program development budget;
- Support for Congress to enact a new Equal Rights Amendment — a point of view which received lively endorsement by Joanne Benitez on the Urban Caucus TV morning news;
- Reaffirmation of the 1976 convention resolution concerning abortion, which includes opposition to any legislation which would infringe on a woman's right to choose;
- Approval of The Next Step, with its opportunity for second mile giving

Mrs. Marjorie L. Christie is a member of the Executive Council of the Episcopal Church and former chair of the National Task Force on Women. She served as a Deputy to General Convention.

— which, when combined with Jubilee, can join “the love in our hearts and the money in our pockets” as John Coleman suggested during one of the open hearings;

- Approval of the medical technique known as “in vitro” fertilization;

- Recognition of the need for clergy to encourage lay professionals as resource people for their counseling ministry;

- Concern for the needs of handicapped people, calling for a special task force to address those needs — due in large part to Jane Jackson who propelled herself all over New Orleans in persistent witness to her disabled brothers and sisters;

- Endorsement of the Nestle boycott by the Triennial Meeting of the Episcopal Churchwomen.

The frustration side of my ledger included the refusal in the clergy order of the House of Deputies to accept lay people as administrators of the bread and wine to shut-in members of their congregations, and the barely lukewarm endorsement of a new ERA by the Triennial Meeting. Also, The House of Bishops missed an opportunity, I believe, to provide leadership to the church as the fields of genetics and bio-medicine explode around us. The bishops did not concur with the deputies in resolutions concerning surrogate parenthood and lost an opportunity to proclaim the support of the church to people facing such decisions.

Satisfaction and frustration are there as I think about the wide array of speakers presented. Frustrated by the loss of legislative time and the resultant non-stop days, nevertheless I found those long hours worth it just for the privilege of experiencing Desmond Tutu. He was stunning; his shining faith, his dynamic witness to the security he finds in that faith, deeply affected the entire Convention.

In my article in the May WITNESS I

said that frustration can provide “incentive for action.” Satisfaction with some of General Convention’s actions can be attributed perhaps to the pre-convention frustrations of many. So can the Urban Caucus campaign to encourage the personal tipping of underpaid hotel maids.

Frustration-generated action directed toward the 68th General Convention should include concentration on elections in the dioceses for Anaheim’s

deputies, the provincial elections of Executive Council representatives, and the appointment of members of the interim bodies, those convention commissions where legislation begins. If we are to take affirmative action seriously, those who have strong feelings about minorities and women participating in General Convention must be concerned about activity at these levels.

My conclusion? More satisfaction than frustration, thanks be to God! □

Costs Heeded . . . Somewhat

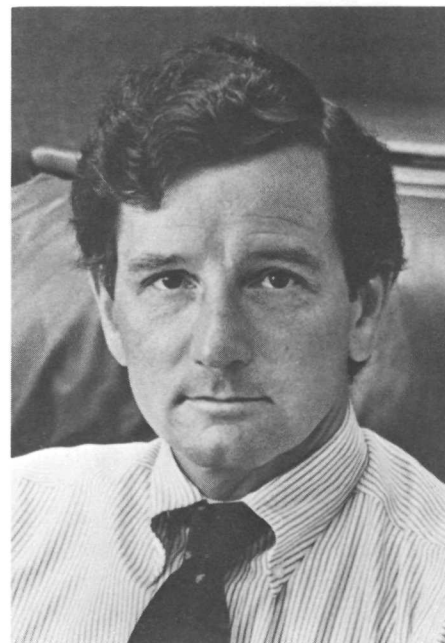
by John Cannon

It was clear from the beginning that General Convention in general, and the House of Deputies in particular, were sensitive to the increasing criticism voiced by many of the rising cost to the Episcopal Church of this triennial gathering of the faithful. It was heard — and heeded — somewhat.

Several resolutions dealing with the process for selecting a site and determining the time and length of Convention were initiated in the House of Deputies and referred to its Committee on Future Sites of Convention. Another group of resolutions, dealing with the size of the House of Deputies, was also initiated in the House, but referred to its Committee on Structure.

The Future Sites Committee ultimately reported out three resolutions which were adopted by the House of Deputies and concurred in by the House of Bishops, each having the potential to reduce the cost of General Convention.

John K. Cannon serves on the Executive Council of the Episcopal Church; is Parliamentarian of the House of Deputies; and Chancellor of the Diocese of Michigan.



The first related to the manner by which a General Convention site is selected. The process historically called for the designation of a single city as a future Convention site, leaving it to the General Convention Manager to negotiate for exhibition halls, meeting space and hotel rooms in *that* city. The

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Picketing the Saenger Theater, where Vice President Bush and Bishop Tutu spoke during General Convention, were Craig Weysham, left and Ronnie Matherne of Stagehand Local 39, AFL-CIO.



The Rev. Carol Amadio and the Rev. Grant Gallup of Chicago act out "what if" the message on Bishop Welles T-shirt (see cover) came to pass.

Color to Break the Beige? by Mary Lou Suhor

Having assigned the hard work of interpreting General Convention for this issue to Ed Rodman, Marge Christie and John Cannon, I settled back to do the easier "color feature." Or so I thought. Folks, it just wasn't a very colorful event. But let me highlight three moments.

Going to New Orleans for General Convention put me in touch with two phenomena which greatly shape our lives — heredity and environment. "Born and raised," as Southerners say, in New Orleans, I was able to stay at my parents' home. Although the travel back and forth was formidable, I felt that saving hotel costs and meals put me in some kind of solidarity with those who had boycotted the site for all the reasons in the ECPC statement on p. 7.

It also helped me to experience first hand what the deteriorating economy

has done to my family. My sister, mother of five, has just returned to school to study nursing; a second income is looking most attractive right now. My musician-brother is out of work — one of the 10% unemployed — and was house-husbanding his two young sons while his wife brought in the only steady paycheck at the moment. Another brother, who is a teacher, told depressing stories about former students who had come to visit, who were making twice his salary in industry. My mom and dad, both octogenarians, proudly took me on tour of the house and yard, pointing out recent renovations and repairs they had done themselves.

"Eric Hoffer once said that 'maintenance is the great virtue of the American middle class,' " mused my youngest brother Charlie, who just put up a new roof. "In our case, we are

virtuous by necessity."

From this context, and fortified by hugs and kisses from nieces and nephews (not to mention mother's French cooking) I headed out to cover the talks by Bishop Tutu and Vice President Bush at the Saenger Theater.

Enter *cinema realite*! I suddenly faced an ethical dilemma. Hundreds upon hundreds of people were entering the theater, *which was being picketed by Local 309 of the AFL-CIO*. I have never crossed a picket line in my life.

My thoughts flashed back to how difficult it was in the days when we were trying to organize a chapter of the American Newspaper Guild in New Orleans in our shop. (The manager had warned that he was going to put a machine gun on the roof and mow down everybody who said they were interested in the union.) When I became

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Awards Dinner



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Helen Seager of the ECPC Board holds the Vida Scudder award presented to Marion Kelleran, left, who, Seager observed, achieved her uniqueness without the encumbrance of being either ordained or male." Kelleran noted to THE WITNESS that in reading up on Episcopalian church history she noticed that the only two women mentioned in the index by Raymond Albright were the Blessed Virgin Mary and Vida Scudder, "so I'm certainly in good company."



Business was brisk at the ECPC Booth after the Awards Dinner. Volunteering at the counter are, from left, Bonnie Pierce-Spady, of the Ambler office; the Rev. Barbara Harris, Vice Chair of the ECPC Board; and Ann Hunter, promotion manager of THE WITNESS.

The Rev. Rick Kerr of Integrity, left, who delivered the invocation, chats with Bill Stringfellow, who suffered a retinal hemorrhage about the time it was announced he had received the ECPC special award of merit. Said Bill, "I thought, well, this will be presented posthumously."



The Rt. Rev. John Hines, left, winner of the Bishop William Scarlett Award, visits with the Rt. Rev. H. Coleman McGehee, Chair of the ECPC Board.



Hugh C. White, left, of Church and Society, Detroit, with the Rev. Ben Chavis, winner of the Spofford Award.

Costs . . . Continued from page 11

new process calls for General Convention, six years before a specific Convention, to designate *three or more cities* as possible sites leaving it to the Committee on Planning and Arrangements, working with the Convention Manager, to negotiate with each of the three cities for the best possible economic package. Then, at the Convention next preceding, the final selection will be made from amongst the three or more cities earlier designated.

As originally introduced, the final selection was to be made by the Committee on Planning and Arrangements but the sense of General Convention was that there are criteria, in addition to net costs, to be considered, such as the witnessing of the church to urban problems, to which General Convention as a whole might be more sensitive than the Committee on Planning and Arrangements.

General Convention then dealt with the issue of how long Convention should be, utilizing an eight-day, seven-night model proposed and analyzed by the Committee on Planning and Arrangements. That model could, by a more intense use of time, produce almost the same number of legislative hours as the current 10-day model. Convention gave its support for, but did not mandate, a shorter term. Those who were wary of the shortened model spoke of it as not permitting adequate time for prayer and reflection and as encroaching on the intangible aspect of Convention that produces a sense of community and sharing among those present. Those who favored the shorter Convention noted that God created the world in six days and certainly the church should be able to accomplish its business in eight and, more pointedly, that while the House of Deputies might have been behind on its legislative calendar, the entertainment schedule of the Deputies was certainly current.

The call for the shorter Convention was ultimately adopted by the deputies on a standing vote which showed 509 in the affirmative, that number being so clearly a majority of the approximately 800 deputies present that the negative vote was not counted.

With respect to the time of Convention, its deputies quickly recognized that the most favorable hotel and convention facility rates were obtainable, in most locations, over the 4th of July period. An obvious exception to that rule will be the 1985 Los Angeles Convention in Anaheim, which enjoys its peak rates during the summer. Recognizing that exception to the rule, and again not wanting to mandate the time of Convention, the deputies ultimately supported a Convention falling anytime during June 15 through Oct. 15.

In considering the question of its own size, the House of Deputies faced the issue in the form of a resolution calling for the reduction in the size of deputations from four to two in each order. During the course of debate a motion was made to amend that resolution so that the reduction would be from four to three, and thus the House first considered the smaller reduction.

Those favoring it spoke of the cost savings to dioceses that would be realized and the ability of all deputies, or nearly so, in a smaller Convention to have the opportunity to be maximally involved in the committee and legislative process. Those opposing a reduction spoke of their concerns about reduced minority and women representation and the reduced ability to introduce new persons into the General Convention picture. They spoke also of the burden now experienced by deputies who feel themselves spread thin at Convention and more so when they return to their dioceses and are expected to report on Convention activities.

In quick succession, a vote by orders was held on both propositions. The move to reduce the size of deputies from four to three was, all things considered, rather narrowly defeated. The move to reduce the deputations from four to two in each order was more soundly defeated. The support for the reduction to three was particularly surprising in view of the fact that it would also destroy the "divided vote" coveted by so many.

In sum, General Convention seems willing to subject itself to a shorter, more intense and rigorous model, and thus one more exhausting (if that can be imagined) than the present, and to do so at that time of year most economically advantageous to the church, but the House of Deputies wants the privilege of exhaustion to be extended to the present full complement of 800 plus deputies. It must be noted, however, that the recent studies made and contained in the Blue Book demonstrate that the greater savings in Convention costs are to be realized through a shortened Convention held during a competitive time period, not through reducing the size of the House.

ANTIDOTE FOR POISON

He said, "Gentlemen, I have here a glass of poison. If you will drink this poison and remain alive, I will join your church, not only myself but my entire congregation." And he said, "If you won't drink this poison, well, then I'll conclude that you are false ministers of the Gospel, because surely your Lord won't let you perish." And so this put the missionaries in kind of a bind, so they went off in a corner and got their heads together, and they thought, "What on earth are we going to do?" So finally, after they decided, they went back over and approached the minister and said, "Tell you what — we've got a plan." They said, "You drink the poison, and we'll raise you from the dead." (Reprinted with permission from "The Folklore of Mormon Missionaries" by William A. Wilson, Copyright Utah State University Press, 1981.)

Bishop Tutu and the Cycle of Violence

by Samuel H. Day, Jr.

When I visited South Africa as a journalist in July, seeking an answer to the question of whether that country has developed an atomic bomb, it was inevitable that my search would take me to Johannesburg's Khotso House, headquarters of the South African Council of Churches.

Not that I expected to solve the puzzle there — my trips to the country's nuclear and industrial installations and my interviews with scientists and politicians already had yielded telling evidence that South Africa had joined the atomic weapons club. I hardly expected anyone in the SACC to be privy to the secrets of Valindaba, the closely guarded factory near Pretoria that produces enriched uranium capable of fueling nuclear warheads, or Somerset West, the explosives proving grounds near Cape Town where atomic bombs appear to have been assembled.

What drew me to Khotso House was its reputation as a place likely to enlighten me — a curious foreigner — on the politics of a government which, in addition to all else it had imposed on its subjects, had now introduced the prospect of atomic terror. From his modest office in Khotso House, Anglican Bishop Desmond Tutu,

general secretary of the South African Council of Churches, presides over what has become a central sustaining force for resistance to White minority rule in South Africa.

The resistance takes many forms.

There is the outlawed African National Congress, whose leader, Nelson Mandela, was imprisoned more than 20 years ago. The ANC, dedicated to the overthrow of White minority rule by any means, including violence, has a broad following among South Africa's 20 million Blacks (72% of the population) despite the danger of government reprisal for the slightest support of its activities.

There is also the Inkatha movement, with a strong following among South Africa's 5 million Zulus, which offers tribal nationalism as the antidote to centuries of economic and cultural domination of Blacks by Whites. Inkatha's leader, Chief Gatsha Buthelezi, advocates working within the system to secure a better dispensation for Blacks. He enjoys substantial support among Whites, especially in the liberal corporate sector.

Between the banished ANC and the semi-respectable Inkatha, there are a host of organizations — Black, White and mixed — offering varying degrees of resistance to apartheid, the system of laws and customs which makes South Africa the world's only official racially-segregated society and Africa's last remaining bulwark of White minority rule. The resistance organizations most

apt to run afoul of the police and the law are those which, like the Black trade union movement, try to organize and empower the country's non-White population.

Of all the forms which the resistance takes in South Africa, the South African Council of Churches — with Desmond Tutu as its symbol — is the one most credible to its various parts and most accessible to the outside world. That is why I looked up Bishop Tutu.

"We are not a political organization at all," he explained patiently to me after I had prevailed upon him to squeeze me into his busy appointment schedule. "What we do is to support, on the basis of the Gospel, all groups working for the concept that each human life has the same value."

The impairment of Black South Africa's principal political organizations — the ANC by official repression (newspapers may not print the words or even photographs of its leaders) and Inkatha by its suspiciously close connections with the White power structure — has made Bishop Tutu, despite his protestations, the voice of political resistance best heard within South Africa and best known outside its borders.

It is a voice in which prophecy and politics are deeply intermixed. From his office and his pulpit, from lecture halls and in newspaper interviews throughout South Africa, he preaches a theology of liberation that goes beyond

Samuel H. Day, Jr., is a free-lance author, lecturer, and political activist based in Madison, Wisc. He is a consultant to THE WITNESS, a contributing editor to *The Progressive*, and an associate of Nukewatch, a public interest group dealing with nuclear issues.

political exhortation.

Thus, in a recent Johannesburg newspaper column commenting on the emergence of an anti-apartheid movement within the Dutch Reformed Church, whose doctrines have traditionally sanctioned racial discrimination:

"If the Dutch Reformed Church should become true to the nature of the Church of God as His agent to declare His will in a situation of injustice and oppression, if that church can become as once it was the voice of the voiceless, the champion of the oppressed, then South Africa is going to be revolutionized and I am glad I am alive at this time. God be praised."

And in a recent speech at the University of Stellenbosch, commenting on White South Africa's rising guerrilla insurgency in Namibia and elsewhere on her northern borders:

"Black and White look at what appears to be the same reality, but their perception is almost certain to be diametrically opposed. There is no way the Blacks as a whole will regard the White boy on the border as a hero defending them from the total onslaught. There is no way that the bulk of the Blacks will be persuaded to regard their sons, husbands, and relatives on the other side of the border as terrorists, whatever the law may say and no matter how much Whites may fulminate.

"What the future holds for our country will, ultimately, be determined by how Afrikaners and Blacks relate to one another. This is because the Afrikaners are dominant in White society, which currently enjoys overwhelming political, economic, and social power. On the other hand, the Blacks have an unassailable ascendancy in population numbers which gives them a tremendous potential for playing a decisive role in the unfolding history of our land."

Bishop Tutu's response to my

questions about South Africa's nuclear weapons policies did not differ materially from those of other Black Africans with whom I raised the subject: He had no doubt that some in the White establishment would use the bomb like Samson to pull down the temple. He said South Africa's military incursions into Angola, which had left a heavy toll, were evidence the government would stop at nothing.

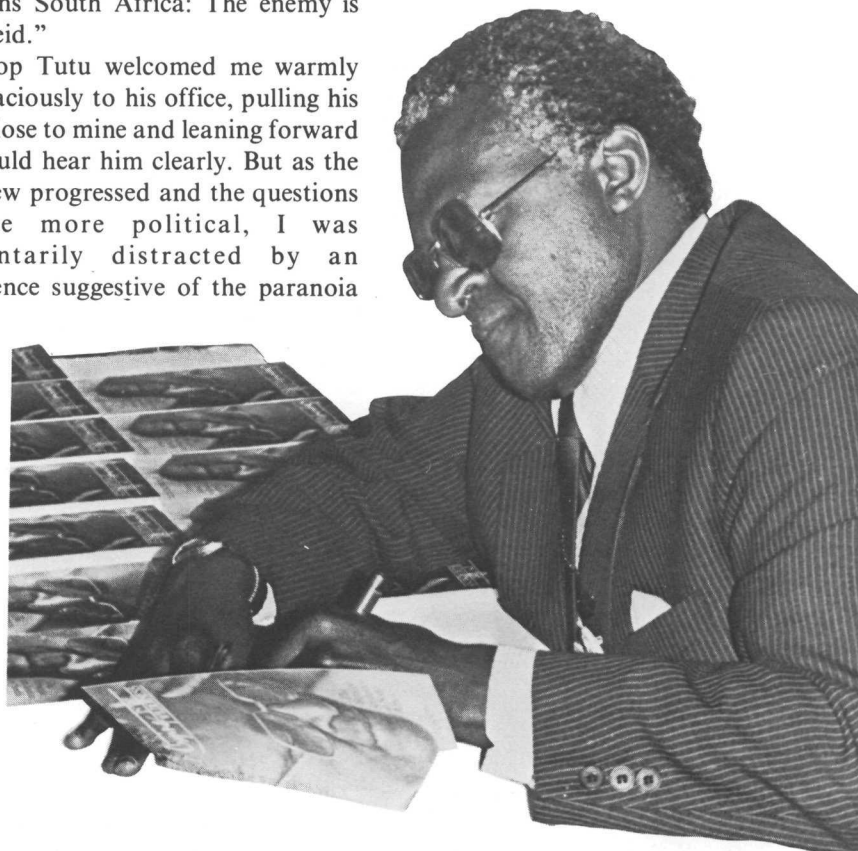
But what about the view, often expressed in official circles in America as well as South Africa, that Cuban forces in Angola pose a threat?

"I am one of those who say they are no threat. If the Russians or Cubans were to invade us, South African Blacks would not raise a finger in resistance. We do indeed have an enemy that threatens South Africa: The enemy is apartheid."

Bishop Tutu welcomed me warmly and graciously to his office, pulling his chair close to mine and leaning forward so I could hear him clearly. But as the interview progressed and the questions became more political, I was momentarily distracted by an occurrence suggestive of the paranoia

which seems to afflict so much of political life in South Africa. My host got up from his seat to adjust the venetian blind behind me, then moved to a couch further away and continued the discussion. He was probably just trying to get the sun out of his eyes. But I had the feeling he may also have been taking a simple precaution against being secretly tape-recorded by a stranger.

If that were indeed his motive, it would not have been without some cause. Despite the protection afforded by his solid footing in the South African religious establishment and in the world-wide Anglican community, Desmond Tutu has increasingly become a target for political repression by a government which has seldom shrunk



Set apart momentarily from the violence of apartheid, Bishop Desmond Tutu graciously inscribed personal messages to those who bought his book, *Crying in the Wilderness*, at General Convention. His message to THE WITNESS staff: "Thank you for your ministry. God bless you richly."

from silencing politically offensive members of the clergy, from whatever race or church.

Currently the South African Council of Churches and some of its highest officials are under investigation because of government allegations of misuse of church funds. Bishop Tutu and others look upon the charges as an effort to undermine the SACC's financial base and discredit its leaders.

Bishop Tutu himself has been denied a passport on grounds that he had harmed the South African economy by encouraging foreign boycotts and sanctions against the country — an offense under South African law. The ban was not lifted until late this summer, and then only temporarily, when U.S. Vice President George Bush, an Episcopalian, was prevailed upon to pressure the South African government into letting the bishop attend the General Convention of the Episcopal Church in New Orleans. (The travel document identified him as “a person of indeterminate nationality.”)

There is an irony in the issuance of this strangely worded travel document to Bishop Tutu. While it freed him to go abroad once again, spreading his gospel of liberation for South Africa, the action also served the contrary purposes of the South African government — and its cohorts in the Reagan Administration.

South Africa has been one of the principal beneficiaries of America's de-emphasis of its international human rights program since the defeat of President Jimmy Carter. Under President Reagan's “constructive engagement” policy, the United States has eased the diplomatic and political pressure and trade restrictions that the Carter Administration had employed as leverage against apartheid.

In recent months the Reagan Administration has been pressing South African Prime Minister P. W. Botha for a reciprocal gesture — some

sign that “constructive engagement” was paying off. This summer's loosening of the leash on Desmond Tutu proved to be the first dividend. It behooves Episcopalians and other celebrants of Bishop Tutu's new freedom to make sure it serves a purpose other than the vindication of Ronald Reagan's accommodation with apartheid. This can best be done by paying attention to — and acting upon — what the bishop has to say.

Point number one is that the body of laws and customs by which South Africa is governed — call it by the old dirty word of “apartheid” or its new name of “separate development” — is systematically designed to benefit 18% of the population, the Whites, at the expense of the remaining Blacks, Indians, and mixed-race “coloureds.” Blacks don't want the system reformed; they want it scrapped.

Point two is that neither the United States nor any other major nation can be neutral. Any investment in South Africa is an investment in apartheid. Any trade dealing by an American company or institution in South Africa, even under the rubric of the “Sullivan principles” — unenforceable rules which provide the semblance but not necessarily the substance of equal opportunities for workers — lends strength and respectability to White minority rule.

Point three is that time is growing short for peaceful change in South Africa. “There is still good will among Blacks, although they are growing increasingly impatient, hate-filled and angry so that those of us who still speak about the possibility of peaceful change are a rapidly diminishing minority,” says Bishop Tutu.

An apostle of nonviolence in the tradition of Mohandas Gandhi and Martin Luther King, Jr., Bishop Tutu calls attention to the day-to-day, all-pervasive violence of institutionalized racism for the benefit of those who can

see only the reactive violence of its victims. It is not the African National Congress that has introduced violence, he says; the violence was there to begin with.

Bishop Tutu was not one of them, but in South Africa I met and talked with Blacks who had all but given up on peaceful change. One of them took me on a tour of Soweto, the teeming Black ghetto in Johannesburg's backyard, pointing to the many improvements — a community center, new school buildings, a technical college — built with guilt money that flowed in following riots that left scores of school children dead in 1976.

Blacks also know that the 1976 Soweto riots dealt an economic blow to South Africa by frightening foreign investors. The resulting White panic was something they welcomed, just as they exult nowadays over White discomfiture that comes from the increasingly frequent ANC dynamitings of power plants, police stations, electricity transmission towers, and other symbols of White domination — and White vulnerability.

The White reaction is more political repression and more physical fortification. A White guide took me on a tour of a Department of Agriculture & Fisheries computer center in Pretoria where windows were screened with heavy wire mesh to repel hand grenades and the building was encased in double walls to prevent penetration by rocket shells. Following an attack several years ago on the mammoth Sasol factory which converts coal to petroleum, the government spent more on security improvements than it had cost to *build* the factory. Parliament has passed legislation permitting the government to designate any area or building a “national key point,” meaning that it must be protected against sabotage or attack. (The list of national key points is secret.)

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Committee Invokes 'Conscience,' Bars Women to Priesthood

by John Chane

"The Standing Committee of the Diocese of Northwestern Pennsylvania, as now constituted, believing (in the majority), that women are not appropriate subjects for ordination to the presbyterate of this church, wishes to state that it will not recommend female postulants for candidacy to the priesthood, or recommend them for ordination to the priesthood. This statement is to be communicated to our bishop, the Commission on Ministry, the Board of Examining Chaplains, and clergy of the diocese."

The above demeaning statement was issued early this year in my diocese (formerly Erie). The Standing Committee went on to say:

"It is evident that this question remains unsettled within the Anglican family. There are persons of obvious good faith who are on different sides of this issue. To be fair to those women who, in good faith, feel called to the order of priests, they should know that as it is now constituted, the Standing Committee will not give encouragement or consent for women seeking ordination to the priesthood of this church."

I find the decision of the Standing

Committee denying women of the church due process and equal access to the selection and calling process of the presbyterate of this church to be a stain on the Diocese of Northwestern Pennsylvania and the Episcopal Church as a whole. I believe that a primary reason why decisions like the one offered to the church by Northwestern Pennsylvania are able to be born, nurtured and survive is because a large majority of us who should know better are either afraid or too tired to stand their ground and say NO MORE!

No more victims . . . no more quiet acceptance of the "underground railroad system" — a system that provides women who are labeled inappropriate subjects for priesthood because of their sex in one diocese, a safe passage to a more appropriate diocese. There can no longer be second class servanthood in the Name of our Lord Jesus Christ. As a church we can, I guess, be judged guilty for a variety of behaviors, sins and offenses. Let us not, however, be accused of the crime of silence.

Two issues that must be addressed, as they relate to the Standing Committee's statement are:

1) Who has the ultimate authority in the American Episcopal Church to interpret Canon Law?

2) What authority and direction does the House of Bishops offer the larger church by its Statement of Conscience, adopted in 1977 at Port St. Lucie, Fla.?

The "General Provisions Respecting Ordination" as adopted by the General Convention at Minneapolis in 1976

states: "The provisions of these canons for the admission of candidates, and ordination to the three orders — bishops, priests and deacons — shall be equally applicable to men and women." As I review this canon, I ask myself, "How can the National Episcopal Church legislate one thing, and a Diocesan Standing Committee deny its content and process and legislate another?" How can the representative Convention in Minneapolis declare that by canon, "women are appropriate subjects for ordination" and the Standing Committee of my diocese say "not so"? At face value it seems without much question that here is a violation of National Church Canon Law.

But The Standing Committee's position places heavy emphasis on the word "shall" as it appears within the body of the canon: "shall be equally applicable to men and women." The Standing Committee says *shall* is a permissive word and not directive. Since when is the word "shall" permissive by definition? If there has been a recent re-definition of the word as it relates to Canon Law, I would like



The Rev. Canon John B. Chane is pastor of the Cathedral of St. Paul, Erie, and a graduate of Yale Divinity School. Chane intends to pursue the conscience issue described above at the provincial level, if his diocese continues its silence.

definition of conscience.

When the Standing Committee published its statement, I responded with concern, anguish and embarrassment. I wrote to the individual members requesting that they reconsider their position and publicly rescind their statement. At the time it seemed to me that what we had here was a local matter, a diocesan problem, possibly a simple canonical misunderstanding. I am convinced now, however, after eight months of pursuing the behavior of this Standing Committee, and with little diocesan support behind me, that the issue can only be resolved outside Northwestern Pennsylvania. Who really does have the final authority to interpret and uphold the National Church Canons? What are the defined limits of claiming conscience as the rationale for choosing

not to obey Canon Law?

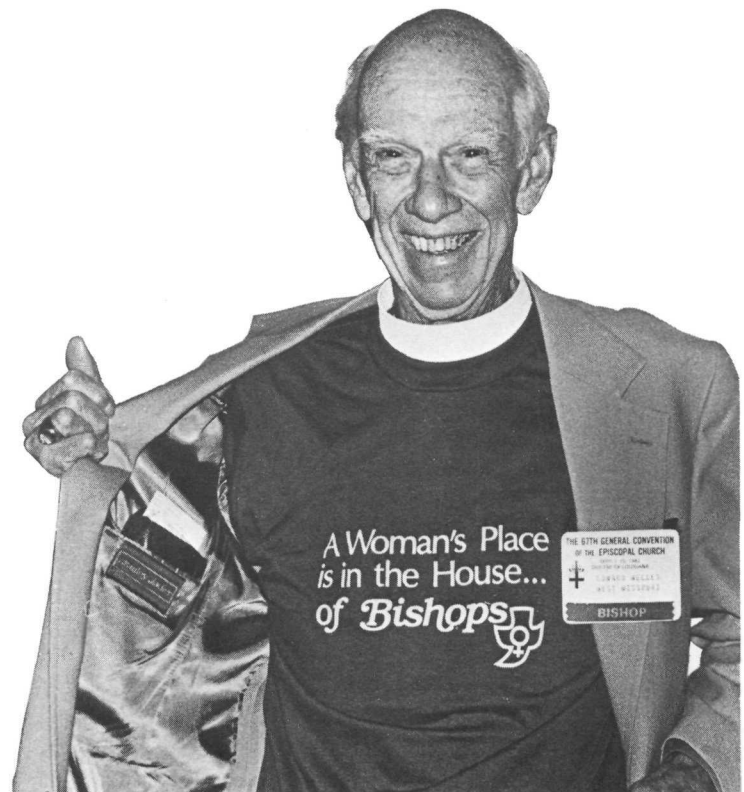
It is important for our church in 1982 to claim the beginning of "Jubilee Ministry" as an important part of the 67th General Convention deliberations. It is important to mount a new and powerful offensive against hunger, unemployment and renewal outreach to the elderly. It is equally important, however, not to shun the poverty and anguish we create within the Body of Christ by allowing church bodies like the Standing Committee of Northwestern Pennsylvania to legislate against a person to serve Christ as a priest because that person is a woman. We cannot address the poverty within our own fellowship until we can honestly live out the reality that women are the appropriate subjects for ordination to the presbyterate of this church. □

to know it.

The Standing Committee, when pressed, also claims that its right to author and pursue its position denying priesthood to women, is a matter of conscience. It is their feeling that their position is affirmed by the Statement of Conscience adopted at Port St. Lucie. Although I believe that the right of conscience is a primary right of every human creature, I cannot accept that it permits the Standing Committee to do what it has done. Conscience, as it emanates from Port St. Lucie, does not and should not give any person or legislative body in the church the right to violate the defined right of women to be considered on an equal basis as men in the whole candidacy/ordination process. Those who plead conscience must be prepared to count the cost of their action.

But in the Diocese of Northwestern Pennsylvania and other dioceses where women are "not the appropriate subjects for the priesthood" it is clear that the only people who end up having to count the cost are the women who are victimized by a cowardly and distorted

While Bishop Ed Welles was politicking for women's rights at a high level during General Convention, women in Pennsylvania were still having problems getting ordained, as the accompanying story indicates.



Hispanics Face Possible Jail Sentence . . . Again

Five Hispanic advocates of Puerto Rican independence — two of whom have close connections with the Episcopal Church — are again facing possible jail sentences for refusing to testify before a Grand Jury.

As THE WITNESS goes to press, Judge Charles Sifton was to decide whether to dismiss the indictment of the five for criminal contempt, or to proceed with their trial Dec. 13. The Hispanics, with whom WITNESS readers are familiar by this time, are Maria Cueto, former executive director of the Hispanic desk at the Episcopal Church Center; Steven Guerra of the Episcopal Church Publishing Company Board of Trustees; Ricardo Romero, a Chicano from Alamosa, Col., and Julio and Andres Rosado, Puerto Ricans, from New York.

Lawyers for the five moved Oct. 7 to dismiss the case, charging Government misconduct. Especially prejudicial, they said, was an FBI statement to the press which characterized the five as constituting "the remaining unincarcerated leadership of the FALN," the alleged terrorist group seeking Puerto Rican independence.

However, Raymond J. Dearie, U.S. Attorney for the Eastern District of New York, said when asked about the FBI statement: "This is not an FALN case. This is a case of criminal contempt. I have not seen what the FBI said." (*New York Times* 9/29)

A new development in the case is the changing of the charge from civil contempt for refusal to testify before a Grand Jury to *criminal* contempt, which can carry a longer sentence. The life of the Grand Jury before which the



Steve Guerra

Maria Cueto

five refused to testify has expired. Their last appearance in court was early this year.

At that time they repeated their commitment to non-collaboration based on their belief that the Grand Jury is being used to disrupt and neutralize their political/community work. All except Guerra have been jailed previously for the same stand.

In spite of the fact that the five had attorneys representing their availability for future proceedings, FBI agents on the weekend of Sept. 25 picked up four of them in a flurry of arrests across the country. Unable to locate Romero, they announced he was a "fugitive," although he voluntarily turned himself in later to the authorities.

Commented the Rev. Eugene Boutilier, executive director of the Southern California Ecumenical Council, "This arrest and publicity have followed a pattern of harassment by the FBI of these and other advocates of

political independence for Puerto Rico, a cause they have a right to advocate."

The Rev. Richard W. Gillett, director of the Church and Society Los Angeles office, elaborated: "Because it was an eye-opener for me, I want to lay out in some detail how Maria Cueto was treated. Maria was arrested on a Friday at a department store lunch counter. She was suddenly surrounded by seven FBI agents, searched, and handcuffed and taken to the women's prison. Bail was set at \$50,000 and she was put in a maximum security cell with a hole for a toilet. The lawyer I obtained for Maria was unable to get a judge to consider bail over the weekend, and she was not released until after her court hearing on Monday, some 72 hours later. I attempted a pastoral visit over that period but was denied entrance.

"The Federal Court arraignment of Maria in Los Angeles was strictly a procedural affair in which the Grand Jury contempt charge was made and

after 15 minutes the judge ordered her released on a personal recognizance bond. It was an hour before she was free. After the judge's decision, they even put the handcuffs back on to take her to the marshall's office before releasing her.

"I think we can be clear that the FBI statement, its uncorroborated charges, and the treatment of all five are typical of the harassment frequently brought down upon minorities, women and persons advocating unpopular causes."

The Episcopal Church Publishing Company and other concerned church groups were assessing various strategies pending the several court dates set up as the case moves along.

Resources

Film: *Until She Talks*, a dramatic film about a young woman caught up in the Grand Jury process. Directed and produced by Mary Lampson, featuring Pamela Reed. Color, 16 mm, 45 minutes.

Mary Lampson's *Until She Talks* is based upon Lampson's personal encounter with the Grand Jury system plus interviews with others whom it has touched. It focuses upon Judith Ashe and opens with Judith in jail. She is 23, has not been accused of any crime, has not been sentenced. She has refused to testify before a federal Grand Jury and she is in jail until she talks. The film reveals the legal process that put her there and the increasing test of her convictions not only in the Grand Jury room, but also in her relationships with her friends, her family, and her lawyer. Rental, \$65, First Run Features, 144 Bleecker St., New York City (212) 673-6881.

Articles: Those recent subscribers to THE WITNESS who would like background articles from past publications about the case can write THE WITNESS, P.O. Box 359, Ambler, PA 19002. □

Continued from page 12

a card-carrying member, I know that many members of the Guild were harassed because they were Communists, and a sure way to darken the names of the organizers in the field was either to point to their jail records or to Red-bait.

I also recalled the times we brought food out to striking sugar cane workers who were trying to organize in the '50s. Our Christian Family Movement caravans received bomb threats from the Ku Klux Klan, and I remember driving out, terrified, with my brother and cousins and their young children . . . and the lovely, warm reception from the Black workers in the fields. Those same sugar cane workers are still trying to organize. So are workers in much of the South. I wonder if the movie "Norma Rae" has played at the Saenger.

The moment was traumatic, and I'm not proud that I decided to go in. It's too easy to say, "I did it to hear Bishop Tutu." I told the pickets I met that I would do all I could to get their story out.

With what great joy, then, did I read Henry Morrison's commentary entitled "Scabbing Our Way to George Bush," the next day in *Issues*:

"There was considerable poetic justice in the fact that Episcopalians (and other interested folk) had to cross a picket line to hear the Vice President in one of the most fiercely anti-labor Administrations this country has seen in a long time. The 200 members, apprentices and extras of Stagehands Local 39 have been on strike against the Saenger Theater since Aug. 16 in a thus far futile effort to get management to the bargaining table.

"It was sad to see the crowd of Episcopalians pass through the picket line with no visible concern or interest for the plight of those

picketing. It was sad, too, that Bishop Tutu, a courageous foe of apartheid, had to appear in such circumstances — quite apart from the grim irony of his speaking on the same bill with a Vice President who has been helping to build a closer alliance between our Government and the South African regime . . ."

God bless you, Hank Morrison!

The second highlight was getting to meet Bishop Tutu in person, at the WITNESS booth, after his talk at the theater. How different it is to hear *Revelation* interpreted by a living prophet who carries the scars of oppression in his very person, as compared to listening to the same passage read on Sunday, say, in a church in Suburbia, U.S.A.

The third highlight came when Mary Jane Baker of Philadelphia, who volunteered much time in our booth, told me that Bishop Ed Welles was wearing the T-shirt sold by the Episcopal Women's Caucus — "A Woman's Place is in the House . . . of Bishops." And Pat Park, EWC president, dropped by to say, "Not only that, but he's wearing it right in the House of Bishops!"

I grabbed my camera and hurried to the Hilton, where Bishop Welles graciously posed between votes. Later I was privileged to spend a half hour getting acquainted with this extraordinary human being who was one of the three bishops who ordained the Philadelphia 11. I had already met the other two extraordinaires — Bob DeWitt and Dan Corrigan. Bishop Welles told me, among other things, that he prayed daily, by name, for the nurses who are caring for his wife. I asked him to add me to his prayer list.

Thus went the more colorful moments, for me, at a General Convention which was otherwise . . . beige. □

Letters . . . Continued from page 2

always welcomed the breath of fresh air that blows across my desk when a new issue arrives. The perspective which you have to offer is not one which I can encounter in a Jewish institution, and so I have made you my adjunct professors of social ethics . . . at an astonishingly low tuition rate!

During the last year I taught a class as a graduate assistant at Temple, and it was my great pleasure to have had the Rev. Barbara Harris visit as a guest lecturer. Your article last July by Albert Blackwell, "Plutonium is a Religious Issue," was still percolating in my brain when I had to write a sermon for the Sabbath on which we read the portion about the tower of Babel. And, in the June issue I found "War is Fun! Like Pac-Man," which I shared with a rabbi-friend who shares my concern about the way in which electronic games are teaching our kids to objectify human beings. So, thank you for these gifts.

Sue E. Levy
Abington, Pa.

Permission to Reprint

I write to ask permission to reprint the very fine article "In Praise of Marriage" by Jim Campbell, which appeared in your August 1982 issue. I would like to put it in our parish newsletter which is mailed to approximately 325 households.

I enjoy reading THE WITNESS, and especially such first-rate articles as Jim Campbell's.

The Rev. John D. Lane
New Orleans, La.

WITNESS at Book Fair

We are having as part of our Adult Christian Education Forum, a Book and Publication Fair. The clergy of St. Peter's will be discussing selected journals to recommend for subscription by the adults of our parish. We plan to recommend THE WITNESS.

The average attendance at our Adult Forum is 75 persons. It is our sincere desire that we will obtain subscribers to

THE WITNESS. We are committed to providing an opportunity for the people of St. Peter's to learn of first rate resources such as your publication for issues confronting the faith today. .

The Rev. Kent Belmore, Jr.
Long Island, N.Y.

Doing Something Right

I have just read the anonymous letter in your August issue — "Martini on Head?" — and from the tone of it you must be doing something right. Please continue as you were!

The Rev. Fredrick H. Dennis
Asheville, N.C.

Issues Peripheral

After having received and read THE WITNESS, I do not wish to subscribe. I find that most of the issues dealt with, e.g. women's movement and gay liberation, are peripheral to the church's central task of preaching the Gospel and having the ministry of reconciliation through Christ in the world. I also feel that the views held by THE WITNESS on most such questions are biblically and theologically wrong.

In addition, I think that the attitude frequently conveyed by the editorial staff is, with all due respect, arrogant and pompous. Beware of believing that only "liberal" Christians or only your staff possess and act on a social conscience.

The Rev. C. Michael Pumphrey
Salisbury, Md.

Supporter at 95

I'm a few days less than 95 years old and cannot read THE WITNESS anymore. I can only read large type books or magazines, but I want to support THE WITNESS for one more year as I have from the start of it. You are doing a fine job that needs to be done.

I was a personal friend of Bishop Johnson and Bill Spofford and always have taken THE WITNESS. More power to you.

The Rev. Paul Roberts
Phoenix, Ariz.

Violence . . . Continued from page 17

"It is not that we welcome violence, but violence is the only language they seem to understand," said the young Black man who took me on the tour of Soweto. Black violence has been directed solely against property, he told me, even though the country's racially segregated facilities — its buses, movie houses, and clubs — would make White people easy targets for attack.

In this vicious cycle of violence, Bishop Tutu may feel himself to be part of a rapidly diminishing minority seeking peaceful change in South Africa. But he fits comfortably into a growing movement of those for whom the Gospel offers the best guidance on how to break the cycle.

More and more it is the churches of South Africa — Roman Catholics and dissident Afrikaner clerics as well as Bishop Tutu's own South African Council of Churches — that are providing the ethical and spiritual foundation for general political resistance to the violence of apartheid. In pointing to injustice as the nutrient of violence and demanding its eradication in the name of the Gospel, these religious leaders also are renewing their credentials as children of God.

Desmond Tutu and other South African clerics who have put themselves on the line in opposition to the violence of apartheid have their counterparts in the growing legions of men and women of the cloth in America and elsewhere who inveigh against the larger violence that threatens all humanity.

Like Bishop Tutu, the prophets of resistance to planetary nuclear violence need all the attention they can get. Listening to *him* may also help us hear *them*. □

Resource

***Crying in the Wilderness: The Struggle for Justice in South Africa*, by Bishop Desmond Tutu, Wm. B. Eerdmans Publishing Co., 225 Jefferson S.E., Grand Rapids, MI, 49503. Paper, \$5.95.**

Editorial . . . Continued from page 3

ask the question is to experience an immediate palpable feeling of inner embarrassment. Aside from a few small successes (such as the arms race resolutions; and the courageous Labor Day letter of 40 urban bishops) — and aside from being momentarily opened to wider vision and example by such presences as Bishop Desmond Tutu, Canon Burgess Carr, and Coretta Scott King — there was no basic change of movement towards that “metanoia,” that turning-around which this God of Amos, Isaiah and Jesus Christ demands of us. It did not happen at New Orleans.

Somehow, somewhere within this vast dormant church of ours, there must emerge that elusive change of heart, that change of the angle of vision that theologian Gustavo Gutierrez speaks of: a vision that comes from “the exploited sectors, the despised races, the marginalized cultures, those whom we do not know in their energy and vitality unless we look at them from the underside of history . . .”

Such a vision must, in the years until next Convention, germinate largely at parish and community levels, issuing now in concrete actions at these levels, and slowly building an effective and collaborative process of mission and ministry which will not be then denied.

— R. W. G. and the editors

CREDITS

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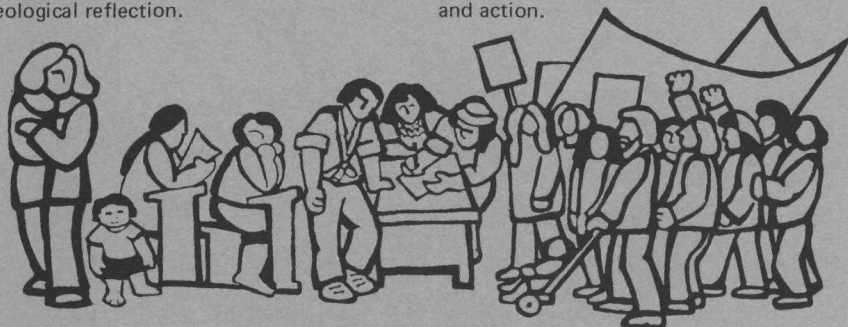
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